

Torrey 1989 Thinking Right: A Study of the Beatitudes: Session

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By Darryl Del Housaye

Ted. And I want to thank my good brother in Christ, Darryl Del Housaye for his faithfulness of the Word and for his return for this Torrey conference and for his love for you and for his love for Christ. I know that you will join me in appreciating his three days with us, although this will not be his swan song, because many of you will hear him in the elective. This will be the last chance that corporately we get to thank him. So let's do that as he comes to open the Word this morning.

Thank you. I am delighted at this early part of the morning that you are here. It's kind of awkward if nobody shows up. I remember I had a pastor that, whenever there wasn't a full house, he would always share with the rest of us who were there, how he grieved over that and how he seemed to kind of be bothered by that. And I could never figure out why he would always chew us out for the ones who weren't there. I'm here and I'm not here to hear how you're discouraged.

I'm here because I want to hear the word of God. And so I've always been told that Biola is the cream. But this is the ice cream. And I am so glad that you are hanging in there with us and you're here this morning. And as Clyde prayed, I do pray that you leave blessed. And just to make sure that happens, I want you to ask the Lord that he might make sure I don't waste your time. That would be the worst disappointment. As you get up early, you come over here.

You could be with some of the others on the weekend and spending time with your folks. But you've chosen to be here one more time. And the last thing I'd ever want to happen is for that to have been a wrong choice. And so let's ask the Spirit of God that he would use me to say something to you through the scriptures that would make you leave through those doors differently than he came in.

So why don't you ask God to use me and Father, that is our desire. We meet in the name of your Son Jesus Christ. Thank you for what you're going to do. And God's people said, Amen.

Oh, Hello. And God's people said? Oh, I thought you were maybe just in a bad mood. Been talking about somewhat of a troubling verse. There the last verse of Matthew chapter five, when Jesus kind of just lays this one on us, he says, "Therefore you are to be perfect as your Heavenly Father is perfect." That's kind of a verse that we tend not to want to read because we take our English concepts of perfect, which means sinless perfection.

And we read it into the text. And we just assume that Jesus is telling us to do something that we can never do so. Therefore, the standard of Christianity is to be the experience of guilt, and you're never quite going to make it. I was raised in a church that every week we got saved and every message of the pastor was you're never quite going to cut it. So you just keep on trying and you keep on feeling guilty and you keep on gunning for it because the ultimate goal is to be perfect, sinless, perfection.

And yet is that really what the word means? As I studied the word, the word is used, for example, of a student studying medicine. The student graduates from medical school. The student now is practicing medicine. That student is called "teleios": perfect. In other words, the student is doing what the student was trained and designed to do. That's all the word really means. It means to be able to be doing, being, what you were designed to be, what you were designed to do. Jesus would never call us to do something that's impossible to do at the same time.

Remember, Peter said that God said we're to be holy even as he is holy. So we're trying to put some handles on this thing on being perfect. All right, Lord, I want to be doing what I'm wired to do. I want to do be what I'm designed to be. And, Lord, I want to be holy. And we talked about what it meant to be holy, set apart to be used by God.

So, Lord, all right. You have designed us to be something, to do something. You have set us apart to accomplish something. But what is it? Well, the mark of the believers we talked about last time, indeed, is the reason we learn everything. 1 Timothy 1:5 says the whole purpose of doctrine of teaching of anything, you know, is to learn how to love with it. To learn how to love with it, because that's the mark. Apparently, God knows the greatest influence we can ever have in this world is going to be marked out by this whole phenomenon called love.

And remember what love is? It has nothing to do with how you feel towards someone. There's going to be some people you like, and there's going to be some people you don't like. For me, there are people I have affection for, and then there are people I am gracious to. If you notice I'm

gracious to you, it's because I don't like you. If I'm affectionate toward you, it's because I do. See, love has nothing to do necessarily with how you feel because it's commanded. Jesus commands in John 13 that you love one another.

How do you command an emotion? You can't. You can only command the will because you must be able to submit and yield to what's commanded. So love basically is the Spirit of God gives us that capacity to recognize the worth of another human being. As we talked about before, to recognize that they are created in the image of God. And so we value the image of God in them, whether they're believers or unbelievers. That gives the stability of this thing called loving. It's the mark. It's the greatest impact of influence.

Now the question comes in--up--a haunting question. And I don't know. I just passed my 40th birthday, and I am so excited. I'm still waiting for some grays because with a little bit of gray, comes a little bit of credibility. You don't have to give 18 verses behind everything you say, because people begin to believe you because you're saying it. And I feel that the best years are going to be the next 25. And yet when I passed my 40th birthday, there was a haunting question that just began to hoot me a little bit in the back of my brain.

And that was the question, Darryl, are you really being effective? I mean, are you really useful? Are you being fruitful or in other words, when I was very, very young, I wanted to kick a dent in history. I wanted to do something that would make some significant difference in the lives of other people. And when you're reaching around your 40th birthday, you begin to ask yourself,

because I figure I've asked the Lord to knock me off around 75. I figure the bulk of my life is over if God answers my prayer.

So if that'd be the case, man, it's serious now, and I want to know, am I having an influence? Am I being useful? It's an interesting time. Karen Maines mentioned or made a reference to the neural surgeon Penfield. It's interesting. Gilder has written. George Gilder has written this book entitled "Microcosm." Gilder is a sociologist, and he may be a Christian, I'm not sure, but he's definitely a sociologist, and he mentions Penfield's work.

Penfield, I believe, is dead now. But he was a neurosurgeon that used to work for Epileptics, spent 30 years mapping the brain. And he's the one that they found that if you take a little electrodes and you stimulate parts of the brain, then you can see things and have memories and taste things and feel things. But the remarkable thing was this: they would take the cranial cap off a guy's head, but he'd be conscious. And then they'd go ahead and do this little Frankenstein type of stuff to his brain, and they would sit there and he would be watching himself. So they would do something. His hand would go up, you know, and then he would have this taste, and they'd be talking to this guy.

But even with all of that, Dr. Penfield would say in a very mysterious way, the man was dislocated from what was going on. He'd say, Well, that's weird. Yeah, I got that thought. But I don't want to think that thought. Oh, yeah, I had that taste, but I have no desire to have that taste. And so it's like all of them were watching this guy, and he was watching himself saying, "Boy,

that's really kind of a weird deal." And he realized after 30 years of doing this stuff with all the electrodes and all the stuff, they could never produce a desire or a will for the person.

It's like this. The desire and the will, which, by the way, the Bible calls it your what? Starts with an H, ends with a T. The word 'ear' in the middle of it. Heart. Heart. All right?

The Bible talks about your heart being the center of will, volition, deep desire, and they could never manipulate it. They could never touch it. They could not produce it. That's why it's interesting, because Pinfield, in his book, ends the whole book by saying, "Isn't it a wonderful thing that we scientists also can still believe in the spirit?" Nesbit of the megatrend Fame. In about another couple of months, he has ten more megatrends coming out. And you want to know the number two megatrend that's going to be coming out according to his record, spiritual pursuit, spiritual pursuit.

So now they have established in science that there is something that is nonphysical. There's a spiritual dimension to man, male and female called it that produces the will, creativity and desire. And we are moving into sociological movement towards the sensitivitation of spirit. Now you say that's great. What a great time to be alive and be a Christian. Because now all these people are spiritually minded and they're interested in the spirit. And we're going to get them for Jesus. It's not that great, because at the same time you've been seeing all this, you've seen a rise and cultic New Age mysticism.

Matter of fact, Satan is thrilled that people are becoming more spiritually sensitized. So the question comes up, how can I have an influence? See, before I could have an influence, because if people were just physically minded, well, hey, let's go into sports and have famous Christians and let's do this and this and that and that. And we can influence people physically. Or maybe we can influence people emotionally. But now people are getting into the spiritual dimension of their being. And that's going to be the most powerful influence.

And man, like I say, the cultic movement they're doing, influencing folks. So the question is, how do we do that? How do I have an impact? How do I influence a spiritually sensitized people over this next decade in the 90s and on into the second Millennium? Well, as I was struggling with this, turn your Bibles to, I should say, pen your Bibles. Don't turn your Bible. Open your Bibles. 2 Peter, chapter one. 2 Peter, chapter one. I want you to look at verse 8,9, 10 and 11, although that's not my text, but it's an introduction.

Look at verse 8. Now, this is Peter's last will and testament, right? Jesus told Peter he's going to die not of natural causes, but he's going to be martyred. Remember that wonderful information that Peter received at the end of the Gospel of John. Now, I'm glad Jesus never told me that, because I'd be looking around every corner for the rest of my life. But now Peter is becoming an old man. He knows he's going to die. So he writes this his last letter, last will and Testament.

And if you're going to say something important, you kind of say it in the closing hours, don't you? I mean, some guy's sitting here, he's dying. He goes, hey, come here. Come here. They come over here. What do you want? I want to tell you a joke. Well, no, a guy's not going to tell

you a joke on his dying bed unless he's really, you know, got the bubble knot in the middle. He's probably going to tell you something that's really important to him. Well, here's Peter's last will and testament.

And here's what he says. And this is how he begins the letter. Look at verse 8. He says, for if these qualities are yours and are increasing, they render you neither useless. Ooh, that's the word I was looking for nor unfruitful in the true knowledge of our Lord Jesus Christ. I remember that was I was asking myself, now, Darryl, are you really being effective? Are you useful? Are you being fruitful? Are you influencing anybody? Do you have any impact which says, if you have these qualities and they are increasing?

He said, you're not going to be useless and you're not going to be unfruitful. As a matter of fact, he says in verse 9, for he who lacks these qualities is blind, short sided, having forgotten his purification from his former sins. So now, therefore, brethren, be all the more diligent to make certain about his calling and choosing you for as long as you practice these things. What things? Well, the things that if you don't have them, you're shortsighted, you're youthful, no influence, no credibility. But if you have these things and they're increasing, you're going to be useful.

You're going to have an impact. You're going to be fruitful. So that's why he says, choosing you for as long as you practice these things, you will never stumble. "For in this way, the entrance into the eternal Kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you." So there's only one question left, and we're done. What are--what? Anybody home? I'm not

going on until you at least respond. "These things," right. What are these things that need to be increasing so I can have an impact?

And are these things realistic, or is there something important or impossible? Well, go up to the beginning of the paragraph in verse four. And here's what Peter says. He tells us exactly what these things are. He says, for by these he is granted to us his precious and magnificent promises in order that by them you might become partakers of his divine nature. Having escaped the corruption that is in the world by lust, he says, it is possible to partake of the divine nature. Now it doesn't mean we're going to become little gods.

But again, what were we created to do? Remember, in Genesis 1:27, in the beginning, God created us. He made us in his own--what? In his own image. Both male and female, in his own image. So in this image, we talked about this last time in some unique way. We can glorify God. Remember Doxazo: partake of glory. We can manifest his personality. We can manifest things about God. But God is invisible. So how do you know what God would be like in a body who's the fullness of Deity dwelling in bodily form?

Colossians 2:9: who's the visible image of the invisible God? Colossians 11:5: it's the Son. It's Jesus. Now, he says, here we can by his magnificent promises, partake of that nature, that glory be perfect. Holy be doing what we've been designed to do, manifesting the glory of God. That is Christ-likeness. As we're going to talk about later in the seminar. People who persecute you, people who don't like you. It is not because they don't like the fragrance of Christ in you. I mean, show me a pagan unless they're real perverted that hates love and joy and peace and kindness and

self-control and gentleness and longsuffering and no, even non-Christians like those things in people.

So it's not your Christ's likeness that causes them to not like you. If you want to know why they don't like you, you have to come to the seminar. But what he's saying here is as we partake of His glory, his nature. The greatest impact I'm going to have is when people see Jesus Christ in me and you've heard it a thousand times. So that's kind of a platitude.

All right. All right. I know, as I'm more like Christ, people are going to be attracted to the Christ in me. And that's going to be the credibility. But now how do I do that? What are these things that make that happen? Well, he says, I'm glad you asked. That's why I wrote verses five and following for this very reason. What reason? So I can be partaking more of his divine nature? He says, be, apply all diligence. The word diligence means energy. You just can't sit back on this one. Well, let go and let God.

You can't do it on this one, not on growth. He says, supply all diligence in your faith. Interesting doesn't say add to your faith in a sense of some other doctrine. You understand what faith is. You know, a lot of people say, well, faith is mysterious. I don't understand the context of faith. Faith is simply trust and everybody will trust something and someone. All the time. I worked for about five, six years my way through College, working at McDonald's. How many of you have ever eaten at McDonald's, and you say you struggle with this concept of faith?

Listen, I used to flip the burgers back there. We'd make the burgers. I mean, you had no idea how we did that thing. We had a good time. You sit there and eat those burgers and flop those in. You tell me that people do not live trusting. You take some water out of the fountain and you don't know if it's been recycled. So they're trying to save money here at Biola, you trust. We all trust something or someone. Now, the question comes in. He says, with your faith, it's like God gave you the ability to trust somebody you've never met.

You've never seen, you've never heard his voice. He's God. But God supernaturally gives you the ability to trust him. But now he says, like a chess game, your move be diligent. He's giving you the capacity to trust him. Now he says, do it how he goes. He says, supply and the word there is at your own expense. First, he says, moral excellence. Now, what is moral excellence? I know in the King James Version has the word virtue. And I always thought virtue was kind of a feminine term.

You know, girls, you're to be virtuous. And we guys, we're supposed to be kind of gross. I guess we're supposed to be hunks until you get my age. Then you're just a chunk. But either way, you guys don't want to be virtuous, because that doesn't sound real, real manly. Although, the word "virtue" comes from the Latin word "virtus," which means manliness. Like "Vir." The word in Latin for man is "vir." But the word here is fascinating. See, moral excellence. I don't relate to that. I don't know what that means.

Okay, everybody be moral excellent. How do you do that? The Greek word here is the word "arete." And "arete" was used in a very interesting way many times. For example, how many have Roman Catholic backgrounds? Remember the Apocrypha? I'm proud of it, too.

Right.

Well, the Apocrypha, it talks about the times between the Old and New Testament. Those 400 years. It's not part of the Canon, but fascinating history. And during the Maccabean period, it talks about there was a guy member, Alexander the Great, and he falls dead in India. He has four generals and they take over the Kingdom. Well, one of the boys of the general, his name was Antiochus. Although Antiochus named himself Antiochus Epiphanes. Epiphanes means "great wonder." Real humble guy. Well, the Jews would call him Antiochus Epimenes, which meant "wooden head."

So there really wasn't this love relationship between the two. Well, Antiochus comes into Jerusalem and just wreaks havoc, just attacks them. And, of course, you don't know the whole story on this. Well, what happened is he took Eliezer. This is in second Maccabees. He took Eliezer, and he tried to force Eliezer to eat swine pig there and desecrate the Holy of Holies. Eliezer was the Jewish leader of the Jews during this time. Well, Eliezer refused to do that, and he was put to death. And it says in second Maccabees, and the death of Eliezer was left as a hierarchy for young men to follow.

It's the exact same word Peter uses here. The word is courage. Courage. It's like Jesus says, if you want to have an impact, forget it unless you first understand the concept of courage. Paul uses another word like he prays in Ephesians chapter 6. He says, hey, what I want you to pray for me is one thing. Pray for boldness. And boldness is simply the word means to freedom, to speak, that it won't be fearful. In other words, this was Peter describes here as courage. Now, what is courage?

Courage is simply this. What does it take for you to bail out from doing what? You know, God wants you to do whatever that is. That's how much courage or how little courage you have. It'll take a little bit of rebuke, little loss of popularity, maybe a little physical pain, maybe a drop in salary, maybe a loss of a job, maybe a loss in a grade. What does it take for you to disobey that which, you know, God wants you to do? That's your courage. And from that thermometer you know just how strong you are or how weak you are.

But you know, it's remarkable in our world. People, pagans respect people with courage, even if they think they're nuts. They say, Boy, at least I admire the guy's courage. And yet we Christians sometimes run around so afraid to offend or to get so many angry at us. And we get this persecution complex instead of realizing that, hey, if you're going to have an impact, one of these things that must be increasing is, I've got to make up my mind someplace sometime that, Lord, I'm going to obey you no matter what.

Les Huey, our high school pastor, just drills in the heads of our kids what he calls optional Christianity. Optional Christianity is when things get tough, Christians opt out. And the question

is, do you have options to your faith? You say, Well, God, I trust you. So I'll do this and this and this and this. But, oh, man, if it's going to cost me this and this and this and this, I'm opting out. As far as obedience goes, it's that question that Satan asks God. Job, was it verse 19 or verse nine when he says, does Job fear you for nothing?

I mean, you're the big cosmic sugar daddy in the sky. Of course they're going to believe and love you. Of course they're going to be Christians because it's good. Well, what about the times? It's not good. Do you have optional Christianity or do people see that? Well, I don't understand. He seems to be a fanatic. Radical, crazy. Seems like he doesn't have the elevator to the top of boy, that Christian is sure courageous and true to what that person believes. That's the first thing. Notice the second thing, he says, now to that courage.

And in your moral excellence, courage, knowledge. Now it's knowledge. Well, knowledge is known in the Bible. Jesus wept. I know the Bible. No, no, that's not what he means by knowledge. Matter of fact, that word "there" is an interesting word. It means learning. A process of learning, increasing in knowledge and learning. In Colossians 1, Paul says, Boy, when I pray for you folks, I'm praying that you grow in wisdom and this knowledge. What is knowledge? What is he talking about here? Turn to the last couple of verses of Hebrews five, Hebrews five.

I believe Paul wrote Hebrews, but most people disagree. I think Jesus agrees with me, but that's a whole other the situation here. But here in Hebrews 5, in verse 11, the writer is talking about how Jesus is like Melchizedek, and he's getting all excited. And I'm sure he kind of looks out there and realizes these folks don't understand what I'm talking about. So he says this in verse

eleven concerning him, we have much to say, and that is hard to explain since you've become dull in hearing.

For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God. And you have come to need milk and not solid food. You know what milk is? Some people say, well, milk is just very simple things to understand. Oh, no, no. Milk is simply he even talks about milk in the first three verses of chapter six. Milk is basically things you believe, things that just that in your mind, you can assent.

They're true. You believe, that's milk. You know what meat is? Things you have to obey because look what he says. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he's a baby. See, a lot of times people think, well, you gotta be real mature to understand the real complicated doctrines of theologians. Now, high IQs, I guess, may be help, but that's not meat. We got a lot of people with PhDs in milk, and some of the milk is curdled for some of them.

That's not what he's talking about here. He says, verse 14. But solid food is for the mature. What's solid food? What's maturity? Who, because of practice, have their senses trained to discern good and evil. The whole reason you learn anything if you want to get into the meat is not just more stuff to believe in, but that's the stuff that you obey, the stuff that you do. And specifically, he says, the knowledge he's talking about here is the convictions of what is right and what is wrong.

A lot of people don't know why they believe some things are right and wrong. In Ephesians Four, Paul introduces a principle called the sensual or principle of sensuality. Freud called it the pleasure principle. In other words, people by nature, things that causes pleasure. They'll say they're good things that cause pain. They'll say are bad. And we Christians do the same thing. So that must make something good and bad, right or wrong? If it brings pleasure, it's good. If it brings pain, it's bad. Well, how can it be so wrong when it feels so right?

I mean, you get into this mentality that if it feels good and it's pleasurable, it must be right. That's baby stuff, he says here you have your senses trained to discern what is good, Agathas, valuable, build, healthy. And what is Paneras, causes injury, pain, misery. We get this idea that God was up there and God says, well, let's see, I'll make this and this and this. And, oh, man, that's great. I'll call that evil. And this is really boring and that's horrible and that's fake. I'll call that good.

We think God is this cosmic warped person who just tries to reign on our parade. Oh, no. When God says things are evil, he loves us so much. He warns us. So as your parents would say, hey, don't go out in the freeway.

Why, you legalist? You hippie? No, I love you. I don't want you to get into freeway because I know it will kill you. Well, that's why God says things are evil. But see, I got a first trust that he's not trying to reign on my parade. Secondly, when I know that he knows, I know that he cares. I say, okay, God. Well, then why? And then as I grow in knowledge, I discern. And I know why

God says, be a one-woman man, be faithful. Don't commit adultery, don't fornicate. Abstain from sexual immorality.

All of a sudden it's gone. I'm starting to see the wisdom of the wisdom of what you say. So if you have these qualities, convictions of what is right and what is wrong. So first it begins with courage. But who cares about having courage unless you've got some convictions, courage about something that is right and courage to do something about that is wrong. Now, you go to the third one and notice, go back to two. Peter. One, he says, now add to your knowledge, self-control.

And we'll go real quickly. Now, what is control? Control?

Well, what is self-control? To control yourself so simply as that God did not create us to be weapons. So God has designed me like I shared with a group yesterday. You know what the essence of humility is? The essence of humility is simply this: God is God, and I am not. That's humility. And God is--God is to be served, be served. I am not a God. Therefore I'm not to be served. When I go down the freeway and I got to get to Biola, I'm late for a conference and people are all crowding in and they're knocking, don't they understand?

I'm God, and they should get off the freeway. That's why we get angry. We get angry when people don't treat us like gods, because gods are to be served. A lot of people say I'm a servant. I want to be servant.

Sure. Until somebody treats you like one, then it's a whole different story. But we understand. Control is Lord, you've designed me. You've wired me to be a servant. Therefore, God, I have courage. I'm going to obey you. I've got convictions. I know what's right. I know it's wrong. So I've got control. I'm going to choose to do that which is right. And I refuse to do that, which is wrong. I'm not going to do that, which is going to hurt people, even if it brings me pleasure. If it hurts you, I'm not going to do it.

Then I could go ahead and do all kinds of stuff. I'm free in Jesus, but it's the whole principle of Romans 14. The weaker brother. If it's going to really hurt you, I'm not going to do it because I've got some control. If these things are increasing, you'll have an impact. Now he adds to the next one. And to self-control. Add what perseverance what's perseverance the word is the hypostasis. It means to stand under something even if it's hard. Because God knows that's how we learn.

Remember the first time you learned how to drive a car? I learned how to drive on a Nash Metropolitan. Have you ever seen one of those little can openers thing would always get locked between first and second gear. And you get out of the car and take your screwdriver. Go try to loosen it up.

I'll never forget getting that car, putting the key in, dad's right there. He's going to attempt the impossible and teach his son how to drive. Just turn the key. Turn the key. What--there you got, put the clutch down. Great. What's clutch? What's on your left foot? Nothing's on my left foot but my shoe. No, on the floor. It's furthest to the left. Oh. Push it down. Push it down. Now

you've got to also push down the accelerator. Where's that? Well, that's on your right foot. Okay, push that down. Not so hard on the accelerator. Okay, okay, let's go. No, you got to lift the clutch out slowly. No, you got to let it out slowly as you push the accelerator down. Okay, we're going. Great. Now turn your clicker. Oh, what's a clicker? It's on your left hand. Pull it down so you can go left. Turn left. Okay, look at the mirror. Make sure you watch what's going on. Hey, slow down. Slow down. With what? Use the brake. What? Brake, it's in the middle. God, Lord, my feet are already being used. What am I going to do?

Remember how tough it was to learn how to drive? But now we all have a little computer chip. Right here in this knuckle. And we put this hand on the steering wheel and we put the key. And then we just kind of Bebop and sing praises to God. And when we wake up, we're at the school. We don't know if we stop for the stop signs or anything because you do something again and again and again and again.

It becomes part of your nature. You didn't get up this morning and practice your breathing, nor did you practice your walking, no matter how difficult it was. And somebody had to wacky on the backside for me. They got confused and hit me in the face. But either way, you know that, which is hard at the beginning, you persevere. You do it again and again. It becomes your nature, especially when God has given you a new nature. And it is natural to your new nature to have courage, convictions about what's right and wrong and indeed, to have control, to do that which is right to do that which is wrong.

We're talking commitment, commitment. You know, everybody remember when you first became a Christian, you maybe your folks weren't believers and they thought this, too, shall pass. Some are about three or four of the men that I so respected. Some were with Youth for Christ. Some were with Young Life, some were with other leaderships in the church. Four of them have fallen morally. A couple of them have left the faith. And boy, doesn't that shake you up as a young Christian, kind of go, what is going on here, then?

What do you think? Is it real? I mean, is it only good for ten years? Is it only good for 15 years, after 20 years, you bail out. That's why it's so precious to have men like Dr. Clyde Cook. No offense, but you are old. And having men like Feinberg and others that have. And Ron, he doesn't look old, but he is ancient inside, I promise you. Kind of like, doesn't melt in your hands but in your mouth deal. Anyway, to have those fathers of the faith that have walked with the Lord for years and years and years.

You see commitment. You see, stability that has impact. That's why the man who probably has more impact in his life now than he's ever had. And it's because he has had these things increasing in his life. Buddy seizures. Notice the next one, then to perseverance, notice what is added. Godliness, what is Godliness? That's the Christlikeness. That's the Christlikeness. Then from there to your Godliness brotherly kindness and to your brotherly kindness, there's the mark: love. Credibility.

I want to have an impact. We have a spiritually sensitized society, number 2 Megatrend coming up. People are pursuing spiritual things. All right, I don't want to be useless and I don't want to

be unfruitful. Peter, what do I do? Peter's last will and Testament, he says, make sure you have these things increasing, because if you have these things increasing. You'll be fragrance of Christ. You'll have the impact. How do I do that? Well, it starts first with courage. Don't have any options. If God makes it clear, you are to do something, just do it. No options. No optional Christianity courage.

Then you add to your courage convictions about what is right, what is wrong, what is it and why is it right? And why is it wrong? And then to add to that control, I'm going to do what is right. I'm not going to do that which is evil and wicked, no matter how much pleasure it brings me and how tempted I can be. Then I add to that commitment. I'm going to take it a day at a time. But my prayer is I'm going to do it for a long, long time.

And what happens? You start seeing me partake of the nature of Christ. You see Godliness. You see Christlikeness. And what happens? You see credibility. And with that kind of credibility, these things increasing. We will not be useless. We will not be unfruitful.

And you just live your life and watch God kick a dent in history because of it. Father, thank you so much that you've given us something to hold on to. Lord, thank you for affirming us. Instructing us.

Lord, I would pray that you would increase our courage, our convictions, our control, our commitment, our Christlikeness, that we might have the great credibility to impact the world

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around us. Do your perfect work through us. Lord, I ask in the mighty name of Jesus, the one we desire to be conformed to. And God's people said, Amen. And God bless you.