

Torrey 1989 Thinking Right: A Study of the Beatitudes: Session 5 By Darryl Del Housaye

Well, I guess that means I'll never be invited back. Man, my final time. This is it. I mentioned over in the gym about we always know, as Torrey conference goes, you know that people have other things to do at the end of the week. And I understand that. You want to be with your family, have a long weekend.

And so the kids that showed up there, I said I've heard Biola's the cream, but that's the ice cream. But then for you to come one more time. This is the cherry on the ice cream on the cream. I am so glad, because I wasn't sure if I was just going to spend a little time discipling Doug here. But I'm glad that you're hanging in one more time and see if we can kind of close out this study and help you make some sense of that.

Do again, continue to pray in your heart, especially when you start getting a little tired are kind of like, oh, you heard this before. Just say, God, you use that donkey in my life and helped me understand what he's trying to say. I've been talking about doing the will of God. When you're bumped, what's inside of you is going to spill out. The Christian walk is won or lost in responses, reactions.

Not disciplined behavior, because even pagans can discipline behavior. Even pagans understand certain good behavior makes money. So that--just the activities you're involved in, that can be legalism. That's not necessarily where you see the fruit of the spirit, the credibility, the impact.

The will of God is into what happens when you're bumped. What happens when somebody cuts you off? What happens when somebody rejects you? Like I said, we all want to be servants. But what happens when somebody treats you like one? How do you respond when you're bumped?

Well, that has everything to do with your attitude about life. So where does your attitude come from? It comes from your thinking. So here in the Sermon on the Mount, remember? And by the way, Peter tells his folks, he says, remind them, bring that back to their mind. Paul tells Timothy, remind them, bring it back to their thinking. It's a biblical basis for review. That's why I always review so little by little. Even if you get to a point that you don't like, the review with great pain comes great memory. So I want to bring a little pain and review. So you remember.

Our attitudes do not just happen, and they are not just infused in us by our environment and our parents and our schools. It all has to do with your thinking. But I remember what thinking is. Thinking is what you tell yourself because you believe what you tell yourself. You lie to yourself. You believe lies. You keep telling yourself you're ugly. You're going to really believe you're ugly. You're going to have an attitude of an ugly person if you keep telling yourself you're dumb.

You're going to believe you're dumb. You're going to have an attitude of a dumb person. Matter of fact, this is where I've struggled throughout my whole life. I've always thought and told myself that I was dumb. I don't know. Maybe it's because my sister used to always say I was dumb. But I remember that. I told myself that for years. You're dumb. You're dumb. You're

dumb. And I was pretty dumb and dumb and dumb. I mean, in junior high school, I kind of got through that. I tell you, I was late puberter. So I wasn't getting my thing together here.

In high school, I guess I was about a C student. In college, I graduated from 2.6 the first two years. I didn't know you had to read books. Shoot. So that 2.6 was a major victory. I brought that baby up. When I was accepted at Talbot, I was on probation. I could only take twelve units. For two reasons: one, my grade point average. And secondly, back in those days, you had a little question on the application. Have you ever seen a movie? Well, I saw Bambi. Yeah, I saw a movie. I said yes, what an idiot for being honest. So I was on probation for the first year, and I could only take twelve units. So all my life, Darryl, you're dumb, you're dumb, you're dumb. You're dumb. And I really believe that.

It's funny, because even to this day, maybe that's a thorn in my flesh that causes me to study so much. I get a kick when people--I really laugh when people say, "Well, you're a real scholar." Or they'll say something like, "Do you have a photographic memory?" I ran a film a long time ago. It's not that at all what it is.

It's the power of God in a vessel that just believes God. And I'm not going to tell you what I graduated from Talbot with, because I am too proud of it. But nobody was more amazed than I was. Because at that point, I stopped telling me. I said, "Darryl, stop talking to yourself about being dumb. Get off it. Who cares? Just be faith--just do."

And so it's true. And I think even to this day, if there's anything that hurts me the most, it's when people treat me like I'm stupid. I usually make my mistakes in front of thousands of people. And then usually there's thousands of people, always to love to let me know I made my mistakes. And when I made aware when, like, something stupid down deep, I just, "What do you expect? You're stupid, Darryl, you are so dumb. You're dumb. You're dumb." And I'm going, "Darryl, stop doing that." We believe what we say to ourselves.

Jesus knows that. What a man thinks in his heart, so he is. And so, Jesus begins this, the longest recorded message we have written for us, the church, children of the Kingdom, who submit to the King Jesus Christ. He begins by introducing a Sermon on the Mount with this opening inclusio, this introduction, it all has to do with thinking. If you can leave this series with just one thing in your mind, what are the Beatitudes? It's a system of thought.

It's the things we are to be telling ourselves. So when you're telling yourself anything differently than these things, you're lying to yourself. Unhealthy mental hygiene. You don't necessarily have to run to a counselor or a psychiatrist. Run to the Beatitudes and start thinking right, and let the Spirit of God begin to heal your hurting.

So with that in mind, we open it up. And remember, we saw, first of all, blessed, remember the word "Makarios." All the sense of wellbeing, happiness. God is involved in wanting us to be happy. It's not all like our English word.

Remember, haphazard sense of wellbeing by chance. It doesn't have to be by chance. It has to do with the way you think so. He begins each one of these with Makarios. All the happiness of these aren't promises. These are simply statements of fact.

These aren't suggestions. Jesus never gave a suggestion in his life. It's like you don't have the ten suggestions. You have the Ten Commandments Jesus commanded. Jesus told us the truth. And so here he tells us. This is how a happy man. This is how a happy woman thinks. You want to be happy? Think this way. Begins with poor in spirit. Remember abject poverty when it comes in reference to your spirit.

It's "Lord, I know that I cannot do anything without your intervention. I totally depend on you. Therefore, God, I ask you to intervene in everything and anything I'm doing." Have you ever asked God to intervene when you're picking out your clothes or when you're ordering something on the menu, say, "Well, if you're poor in spirit and you want to eat something significant or do something significant or look significant, that even there's nothing secular or everything is sacred in our lives so that's poor in spirit."

Lord, I can do nothing without you. I ask you to intervene. That's how I think, that's my ethic. Then from there, what's going to drive me to that? Well, blessed are those who mourn. That is, instead of justifying my sin and defending my sin and reacting against my sin, just calling sin, sin and being, grieving over my sinfulness and say, "Lord, I can't do anything without you. But I can sure do a lot of damage without you."

And so God, my constant repentance, constant repentance derives me to constant dependence. Well, then, because of that, there's gentleness. Blessed is the one who's gentle. "God, you're God, I'm not. God's there to be served. I'm not to be served. So therefore, God, if I'm angry, I'm angry because they're not treating me like a God, serving me like a God. God, I'm not a God."

I'm wired to serve the Lord. That's how I think I want to serve and then hunger and thirst for righteousness. God, I want to have always on my mind, just like hunger, pains or thirst. I want to do what's right in your sight. God, is this right in your sight? Should I be doing this? Is this right in your sight? That's how I think. That's how we think then merciful.

Remember Merciful Lord, because I can't do anything without you. Please intervene. Boy, God and I grieve that how I screw up so badly when I ignore you. And God, I want to serve. I just want to serve whatever I have, whatever strength, ability I have. I just want to serve you with and God, I want to have that passion to just do what's right on your sight and God.

Therefore, I'm not afraid to get hurt. I'm not afraid to be exposed to pain because God, I have to have pain. I've got to have it in my gut because I don't have it. My gut. I don't have the right intestines. I don't have the compassion. If I don't have the compassion, I have no mercy. I cannot "hesed," remember the Hebrew word. I cannot get into another person and see through their eyes, feel with their feelings unless I have had pain. Jesus was the great high merciful high priest.

How come? Because he took on flesh and blood and he was tempted and he suffered like all of us. If it didn't happen, he could not be a merciful high priest who can sympathize. That's why

when I go through pain and I go through suffering, I grieve, but not like the heathens grieve who have no hope. I know there's purpose in this pain. There is never a needless tear. That's how I think about pain. That's how I think about sorrow. But that moves us to the last three. And now we move to the next one.

Remember I shared also, first four has to do with how you think about your relationship with God. The last four has to do with how you think about your relationship with each other. So when you cause me pain, instead of getting all bitter about it, you're helping me learn how to be more merciful. So now we move to the second one and this is in verse eight. Blessed are the pure in heart, for they shall see God.

I know you're not supposed to have a favorite one, but this is awfully close to me as far as in my life. Practical blessed all the happiness of the one who has a pure heart. Because if you have a pure heart, you're going to see God. What a thought. You're going to see God.

If you have a pure heart. Now, what does he mean about this pure heart? The concept of a pure heart is found throughout the Scripture. David writes in Psalm 24, the first 5verses about having and desiring a pure heart. In 1 Timothy 1:5, he says, let me just read it to you.

He talks about the whole purpose of learning of why we're together, of teaching. In one Timothy one five, he says, this, he says, but the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. So this pure heart is throughout the Scripture. You have it again. In 2 Timothy 2:22, God wants us to have a pure heart.

Now, what is it when you start talking about this thing in the heart? Man, we are warned about this thing, Jesus says in Matthew 15, it's from the heart. All the wickedness and horrible things happen. Jeremiah is the one who says the heart is more deceitful than all else and is desperately sick, who can understand it? And all the way back in Genesis 6, verse 5, remember just before the flood, why God washed this country, this planet?

He says, they had every intent to do evil, every intent of their what? To do evil their heart. So this thing called heart gets us in a lot of trouble. And he says, it needs to be this thing called pure. Now let's define what heart is again. The word is "cardia," like cardiac arrest and all it means more than just to the Hebrew, "the muscle."

But the heart meant much more than that. For example, when it says in Psalms 37:4, when he says, that delight yourself in the Lord, and he'll implant his desires in your what in your heart? In John 13:2, we talked about this yesterday, that Satan put it into him of Judas to betray Jesus his heart. So to the Jew, the heart spoke of the center of volition. Your heart was your deep desires, your willingness.

You usually will to do what you deep desire. There's a lot of things you may want to do, but you don't do. But the things you have a deep desire. That's what authors your will, your choice. Now, that's called the heart.

And by the way, like I was saying, Pinfield's work on mapping the brain for 30 years. Like I mentioned over there, they realized they could never produce those two things with electric probes of the brain. That's why even scientists say this must be the mind is what they call it, or the soul or the spirit of a person. But the Bible calls it this heart. See, your heart is where everything begins.

Your desire from your desire, your will. But now what does the word pure heart mean? Pure is the word "katharos." Like you talk about catharsis a cleansing. And many times you think of "katharos" or catharsis as kind of a cleansing deal.

But it meant originally a lot more than that. It meant clean as washed. But it used to be used, for example, to describe corn that had been sifted clean of all shaft. It's used to describe an army that was purged of all discontented, cowardly, unwilling soldiers. So the army was clean in the sense that the junk was purged out.

The corn was cleaned because it was sifted. It was used, for example, of wine that was not mixed with water. The water has been taken out. And you got this supposedly pure wine. I shouldn't be talking that way.

Metal, for example, pure metal was metal without a tinge of alloy. It had been purged out. So it does mean a cleansing, but not kind of like a cleansing. Like you Polish something up or you use soap. No, it's a cleansing due to being unmixed to having that which shouldn't be there, burnt out, forced out or purged out.

So in other words, a better translation of pure would be unmixed. Unmixed soul have an unmixed heart. Now I want to understand that a neat little hermeneutical principle. I know there is one, but there isn't.

We'll call it the Del Housaye hermeneutical principle, is to look up the opposite because sometimes understanding the opposite of something helps focus your understanding of its antithesis. Well, what do you believe is a biblical term? The opposite of a pure heart. You find the word used twice in the book of James. Look at James chapter 1. Start with verse 6. James says, but let him ask in faith without any doubting. For the one who doubts is like the surf of the sea, driven and tossed by the wind. For let not that man expect that he will receive anything from the Lord. Instead of seeing God. You're not going to expect anything from God being a what? Double-minded man. Double-minded man. That double-minded is also used in chapter 4, for example, look at verses 8 and the following. Still in James, gives you a little more understanding of what the word means. Look at verse 8 of James 4.

Draw near to God. He'll draw near to you. Cleanse your hands, you sinners, purify your hearts. Purify your hearts. That sounds like pure heart. Right? What's the opposite? Next word. You double-minded. In other words, you're double minded. Don't be double minded. Purify your hearts. Double mind is the opposite of a pure heart. So what does double-minded mean? The word?

I like the Greek word because it makes me think of a dipstick. The word is "dipsuchos." "Dip" or "die" means "two" or "double." And chos or "suchos" means a soul. "Double-souled." "Double-hearted." In other words, a double-minded person is the one whose loyalties are divided. He is, she is, they are undecided. So you see what is my will? What is my heart? My heart is my deep desires, my will.

But if it's undecided, if it's double, what's the double? Well, to obey God and to not obey God. To do His will, not to do His will. And if I have not made up my mind, yes, you received Christ as your Savior and Lord. But have you ever made up your mind that you're just going to obey him? See, this gets back to what we were talking about in 2 Peter, chapter 1 about courage, convictions, control commitment, credibility because you're Christ-like. It all ties together. And what, a pure heart, is simply this: "I have made up my mind. Once God makes it clear what he wants me to do. God, you get no argument from me."

My high school pastor was Paul Seleheimer. And Paul and I used to go round and round and round with music on radio because I just love music. My problem is, I love all kinds of music now, although I don't like people yelling at me, and I don't like them yelling at me in music, either. And that's where my six year old son and I go round and round. I say, "Well, why do you want a guy yelling at you?" "How do you like--he's yelling at you? He's insulting you, John." "No, dad. He's on beat it's groovy doovy." Well, he doesn't say doovy groovy. But anyway, it shows you my date. But for me, I like all kinds of music.

But I remember Paul. I remember Green Eye Girl. Oh, I love the song. Brown Eye, Green Eye Girl. But he said "Darryl, look at the rest of the song. Making love in the grass behind the barn." "Well, and I always say, Well, they were married, Paul. Maybe they were married. Maybe it's okay. Song of Solomon." And I would argue and argue and argue and argue and argue. So I had double-minded. When I first became a Christian, I was double-minded. Most of my life, I would obey God as long as I liked what God had me to do. Do you know the word submission?

And I know you gals here. Why submit to your husbands? Of course, you're-- you're women of the 80s. And so I'm sure you've memorized Ephesians 5:21, submit to one another, you know. And so we all submit to one another. But listen, if two people always agree, is there ever any submission? If you and I always agree, then when you do it, there's no submission. So when is there submission? When you're carrying out the will of someone else, you what? Don't necessarily agree. Well, if that be the case, before, I never submit to God because I would obey with God anything as long as I agreed. But if I didn't agree, I wouldn't obey it.

But see, that's double-minded, unstable in all your ways. Pure heart. God, no more arguments. It's not. God says, hey, Gabriel, we got something to do. Who get down there? Let's get Darryl. Darryl always argues. Okay, let's go ahead and use Doug instead. Doug's got a pure heart.

Now, how does he say if you have a pure heart, you've made up your mind? God, you make it clear what you want me to do. I will obey. No argument. He says, you're going to see God. How am I going to see God? God's omnipresent. What do you think omnipresent means? I read it, man. God is everywhere at once. Well, is this God? Am I kind of pinching God. To God? I

mean, there's a little pantheism there now, maybe it is God everywhere at once. But the Bible is over here.

But is it possible that God is in one place and everywhere is in his presence? Fits all the scripture. You study it yourself. But anyhow. How are you going to see God? Well, remember, there was somebody else who wanted to see God. It was in Exodus 33. Yeah. Exodus 33. He's on a cliff of a rock. Moses says, God, let me see your glory. God says, oh, man. No. He said, O yvey. If I let you see me, he says, you're going to be a post toast. I mean, you'll be burned up.

No way. Okay. I'll tell you what I'm going to do. Put you in a clef of a rock. I'll go by, you'll see my afterglow. All right. And it talks about you'll see my compassion. You'll see my glory. Remember when Jesus his good friend Lazarus. Hey, your friend's sick. Get over there. Waits four days, waits for him to die. Good friend. After he's dead, he goes over there. Martha says, if you would have come. Jesus weeps. Then he says this. "You will see the glory of the Lord."

You know what he's concerned about? All those people that day. All they would see is a dead body raised. Be raised from the dead. And that would have lost the whole thing. That wasn't the whole point. He said, don't sit there and just see a dead man come alive. Sit there and see the glory of God. His power, his resurrection power. See a person. Indeed, we're going to see God.

Very big debate. It says, you know, we ever actually see God the Father. No, no, no. We only see God the Son. Well, Revelation 22. "And there shall be no longer any curse. And the throne of

God and of the lamb shall be in it. And his bond servants shall serve him. And they shall see his face. And his name shall be on their foreheads."

So there's going to be time we will see God. That's why I think God is in one place. And every place is in His presence. We'll see God in the future. But I believe Jesus says not only in the future, you'll see God now because you'll see His glory like you will never see His glory as you have a pure heart that God knows. He doesn't argue anymore. If he makes it clear what he wants you to do, you're going to do it. That's a pure heart.

Now, from the pure heart, he moves to the next one. Blessed are, notice verse 9, the peacemakers, for they shall be called sons of God. Blessed are the peacemakers. They shall be sons of God. You know this thing. Peace was so important to Jesus. As a matter of fact, at his resurrection, what was the first word out of his mouth? Peace be with you. He kept saying, I'm going to give you my piece. Peace this, peace that.

Ephesians 4, the first three verses says, Be diligent, walk worthy. How do you walk worthy? By preserving the peace. What is this peace? He says, if you're peacemakers and you know how to do it and you think that way. He says, you're even going to be recognized as sons of God. Now, what is a peacemaker? How does one make peace? And how does that make them one call the Son of God. Let's do the last part first and come back to the first part.

Doesn't mean you shall be called, notice called, that is, recognized as a Son of God. The Hebrews would do an interesting thing with these phrases. The "Son of," for example, Jesus was

called the Son of Peace. Remember James and John. They were called the sons of what? Thunder. Thunder. Does that mean? His dad's name was Mr. Thunder? Barnabas was called the Son of Encouragement. Have you ever met Mr. And Mrs. Encouragement? No. What it meant was a son of something was that it described you. It described what you did. So John and James, son of Thunder. Man, they had a temper. Barnabas, son of Encouragement. He was an encourager.

You shall be recognized. Called as one who does a Godlike work because God is a God of peace. And God wants peace. And so people who are doing peacemaking, that kind of stuff thinking that way are doing a Godlike work, even to the point that the world will recognize they're doing a Godlike work. I know people are debating. Is Mother Teresa a Christian? Is she not a Christian? I don't know. It's not my right to say one way or the other.

I do know this. We all get to heaven. I know the first words out of a lot of people's mouths will be, what are you doing here? I think there's going to be a lot of surprises. It's going to be quite interesting. But I'll tell you this much. The world looks at a woman like Mother Teresa, and they call her what? They call her Saint. We're talking pagans. They call her Saint. You know, the world divided up into two kinds of people, the Saints and the "ain'ts."

And the world can recognize it. They call her Saint. They call her Blessed. They call her Godly. They call her Mother Godly. Basically, what they're doing is they are recognizing she's doing a Godlike work because she's a peacemaker. Well, that's what he's talking about. Well, then, what is this Godlike work? What is this peace making stuff? Well, there's two dimensions.

The word peace is, of course, "eirenes," which means you have two things intention. And when they're at peace. It means they're reconciled. They are at rest with each other. Turn to two Corinthians.

Chapter 5. Peacemaking first begins with the first war, and that was between God and man. And look at, for example, verse 18 in 2 Corinthians 5, he says, now all these things are from God who reconciled us to himself through Christ and gave us the ministry of reconciliation. What's the ministry of reconciliation? Peacemaking.

Same thing. Peacemaking, he says, namely, that God was in Christ reconciling the world to himself, not counting their trespasses against them. And he has committed to us the word of reconciliation. Look at this. There are two dimensions of peacemaking.

One is bringing peace between man and God, God and man, and that's the Ministry he's talking about here. So we have that wonderful privilege of preaching and sharing the gospel. But that's not all because peacemaking is not only bringing peace between God and man, man and God by bringing the gospel, the gospel of peace, but it's also bringing peace between people. That's reconciliation. Now, how do you do that?

Well, how did God do it? He has the pattern. Matter of fact, I shared with you member in one John, chapter four, verse ten. About that we need to initiate self-sacrificial action to meet a real need. Let's apply that's the Mark of love peacemaking is authored by the Mark of love.

Now, how does that work? Well, a couple of things. First of all, it depends who has the ought. We mean who has the ought? Well, in Matthew chapter five, I think about verse 21 22, it says that if your brother has ought against you, lay down your sacrifice and go back and be at peace with your brother, so that's if somebody is ticked at you or if you're ticked at them, you've got the odd.

Well, that's Matthew 18. If your brother is sinned against you, you are to what go to him. But isn't it interesting? Two things have in common. Either you're mad at the guy not at peace with him or they're not at peace with you. Guess what, you are to do same thing. Go and make it right as much as lies within you. Don't you love it? That Paul added that in Romans twelve be at peace with all men as much as lies within you. I want to make sure you understand exactly what that means. What happens here? Three things happen here. First of all, love initiates. The stronger always initiates the peace. The stronger always initiates the peace.

This idea. Well, I'll meet you halfway or well, if they come to me first, then maybe I'll be at peace. No, you do that. You're admitting you are the weaker, the stronger always initiates the peace because God didn't wait and say, "Well, okay, Darryl, I'll tell you what. When you come up with an idea not to go to hell, I'll respond to it." God, no--when he first loved us while we were yet what sinners? It was his idea. He initiated it. He's the stronger. Do you know? My wife and I have been married almost 20 years. And, you know, I left her once. That's right. We're in Boulder Creek. This is about twelve years ago, and I'll never forget that night. It meant I was arguing and see, usually she's right. But this time I was right.

Finally, I was right. And I wasn't going to back down for nothing. And I was arguing. And again, I didn't hit her or anything, because she's bigger than I am. No, she's not. But she's tougher than I am. But I said, that's it. And I was so consumed in my anger and my wrath, I said, That's it. I'm leaving. I don't need this. And I got out. And I walked out that door and I walked away from that house. If you're ever going to leave your wife, make sure one thing. You have your shoes on. Because I'm in my stocking feet. It's raining. And I'm about four blocks down, and I'm thinking, and there's a verse in the Bible that I hate.

1 Peter, 3:7. Husbands live with your wives according to knowledge, realizing they're a weaker vessel, emotionally more fragile can be hurt more easily, granting them honor as a joint heir of the Grace of God, lest your prayers be hindered. In other words, God says, I don't want to talk to you unless you get this thing right. And just see, before I knew scripture, all the Spirit of God could convict me with is feeling badly. I feel so bad. I don't feel bad anymore.

Just he fires all the scripture in my brain. See, I used to have a not a deaf Holy Spirit, but a dumb Holy Spirit, a Holy Spirit who could not speak because I gave him no words. But the more I've learned the scripture, he's very articulate now to me, and I know exactly what I'm doing wrong and exactly why I'm doing it. Well, he was just flooding my mind with the Scriptures, especially with this horrible verse. And finally I turned around and went, oh, man, double-minded, right. Went back, knocked on the door.

I said, Holly, I'm the head of this home. I'm your husband, and I want to make it right. What can I do to make this right? So that's the second thing: takes the responsibility for the problem, the stronger initiates the peace, the stronger takes the responsibility for what's blocking the peace. And, you know, that is so hard for us to take responsibility for things.

There was a manager of a minor League baseball team, and he was so disgusted at the play of his centerfielder, his centerfielder's performance that he yanked him out of the game. And he said, I'm going to go play center field. So the manager went out there. He's playing center field. Well, the first ball that came into center field, took a bad hop and hit the guy in the mouth.

The next one was the high flight ball, which he lost in the glare of the sun and bounced off his forehead. Last one was a hard line drive hit and smacked him in the eye. He ran off the field, ran into that dugout, and he was just soothing. And he looked at that young player and he says, you idiot, you've got centerfield so messed up, even I can't play it. You know, it's so hard to take responsibility now, are we saying you got to say you're wrong?

Did God ever say he was wrong? Did God say I have sin? What can I do to make it right? Jesus dies for my sin. Oh, no. Taking the responsibility does not say you're wrong. Taking responsibility is what God did when God said, hey, what is separating between you and me is sin. I will take the responsibility for the sin, and I'll have my own Son die and be punished for your sin. That's simply saying, what can I do to make it right? I'll do whatever I can do to make it right.

The third thing is this peace can only be offered. Does everybody respond to God's offer of peace? No. So does God run around in heaven going? No. So you see, you can only offer peace. That's what Paul means when he says, be at peace with all men as much as lies within you. So if you have somebody you're ticked at or, you know, somebody ticked at you, you need to go and say, hey, listen, I want to be at peace with you for another sake, then for Jesus sake, I want to take the responsibility for our problem. What can I do to make this right? Well, you can say, okay, now they say, well, you can admit that you're wrong.

I can't lie. This is serious. I can't lie. But I want to do whatever I need to do. But I will say this. I think the issue, I was right, but the way I handled it was wrong. Holly, I got angry. I was very much immature and I walked out. I rejected you. And for that, I just ask your forgiveness.

What can I do to make it right now? At that point, I can only offer it. It's up to how she wants to respond. But if I'm offering peace, if that's how I think when somebody says you really hurt this person, I'm over there and say, hey, what can I do to make this right? That's a Godlike work. That's a peacemaker. That's how you think. Well, let's go to the last one.

The last one is, blessed are those who are persecuted for Christ's sake. Doug was making an observation. He says, you know, Darryl, whenever you do something where you're editing, you tend to take the first subject and really go into it. Second one really less and then the last subject. Well, we'll do real quickly on this one, he says in verse 10, blessed are those who have been persecuted for the sake of righteousness, for theirs is the Kingdom of heaven.

Now he closes the inclusio, but he wants to clarify. Blessed are you, when men revile you and persecute you and say all kinds of evil things against you falsely on account of me. Rejoice and be glad for your reward in heaven is great. For so they persecuted the prophets, you who were before you. Now what is this? Blessed are those who are persecuted. Like Crosby says, you know that's like how happy you are when you leaned into a left hook.

It just doesn't seem to make sense. Well, How's your day? Oh, it's great. I mean, persecuted and beat up and smacked. I just love life. Something's wrong here. What is he talking about? Blessed are those who are persecuted or who are harassed? Well, first of all, why are we harassed? Why do we get persecuted? Why do they beat up on us?

Is it because of the fragrance of Christ that Paul talks about? Is it the fact they see the love and the joy and the peace and the patience and the kindness and the goodness and the faithfulness and the gentleness and the self-control? Are those things offensive?

As a matter of fact, you know, Christians tend to be likable, and I know that's kind of tough because you find you have a lot of no-Christians who like you. But you hear preachers preach, those who live Godly in this world will be persecuted. And you go, oh, man, you know, people like me, I must not be Godly because they don't hate my guts. And other people say, Well, I'm so Godly because everybody hates my guts.

You go, wait it doesn't say blessed those who are persecuted for rudeness sake. A lot of times we just go ahead and bring it on ourselves because we're such jerks. And that's not what he's talking

about. He says, persecuted for righteousness' sake. Now, he doesn't say persecuted because you're like Christ, because quite frankly, the more you're like Christ, you tend to be likable. That's not the problem. Well, then what is the problem? Well, when you meet people who are unbelievers, there is a collision course.

There is a collision course because there's going to come a time that you're going to have to practice your righteousness. Remember, you are hungry and thirsty for it. You're going to set time, you're going to do what's right in the sight of God. The only problem is that your friend who's a pagan. He doesn't always want to do what is right in the side of God.

So there's going to come a time where you guys want to do some stuff together with your pagan friends. And there's going to come a time that you're going to do what's right inside of God. They don't want to do what's right inside of God. And they are going to be very ticked at you, not because you're good, but because you're different.

Why did they kill Jesus? Because he was good. Oh, no, because he was different. And your difference, unless you remember, forget the pure heart, bail out and say, Forget what's right in the sight of God. I'm going to do, my friends say, because I want to conform.

I want to fit great. You fit and you can help them with nothing. Your salt has just lost its savor. So the very thing that makes you effective, that is your uniqueness. Your difference, is the very thing that they're going to persecute you.

How many times you've been in situations, group people and they kind of make fun. They mock you. But then when they hit hard times, you're the one they go to. So you see, it's your difference that's going to bring your credibility. But it's going to be your difference.

It's going to bring your persecution. So don't sit there and think, Well, they persecute me because I love Jesus. No, they persecute you because there's going to be a collision course that you're going to have to do what's right in the sight of God. And if they don't want to do it, you're not going to do it and they're going to be upset. Well, then the question comes up, how are you blessed with that?

And how does that thing happen? Jesus gives us three ways that the harassment comes. And I'll tell you why. If you do not plan on it, you will be disturbed, not only disturbed by it, you will react to it and blow it. So often we are accused of being reactionary. So somebody persecute, you harasses, you, mocks you something and you kind of you're hit from the broadside and you react and you say, Well, same to you.

Go to hell. That's not really glorifying Jesus. So what we got to do is, all right, we've got to somehow there's going to be a blessing and it's got OK, there's some happiness. I don't know what it is yet. I will in five minutes. But I don't know right now, but okay, I'm going to be persecuted. How's it going to hit me? I'm going to be persecuted because I'm different. I'm different because I do what's right in the sight of God and not always. My friends want to do that.

How's it going to hit me? Well, Jesus says three ways. First, he says men will cast insult at you. Literally, that is to cast in one's teeth. Remember when you're a little kid used to see the little thing? Sticks and stones, they break my bones. But nasty words won't hurt me.

That was really ludicrous. I mean, they break your bones and you heal. But says in Proverbs 15, it's the tongue that crushes the spirit and forget the sticks and stones. It's the tongue when people will insult you, people will mock you, ridicule you, hurts. It hurts.

So he says, the first way you're going to get harassed is some people are going to attack you verbally plan on it and plan on it, especially when you know you're doing something that is right in the sight of God. Just be ready and plan on it. So instead of reacting to it when it comes, you can respond to it. Number two, he says, and they will persecute you. That word speaks of physical abuse.

There may be times you're going to lose a job. You're going to be ostracized from a friendship. You're going to be going to lose whatever it might be. Sometimes it's going to be physical, Thirdly says. Or they say all kinds of evil things against you falsely.

You know, this is this is abusive speech behind your back. This is gossip. When they make fun of you behind your back. Jesus understood what that was. You know, in Matthew Eleven, you're ready for this?

You know what the scuttle butt of Jesus was around Jerusalem? That he was gluttonous. All he did was eat, eat, eat, eat. And that he was drunkard. All he did was drink. Boy, that Jesus can sure hold his booze and all his friends, old tax collectors. He probably got some cutbacks, a little bit of money from his friends of tax cuts. He hangs around them because they've got money. And he also he's a friend of prostitutes. I wonder if he has any disease. That's Matthew 11. That's what they were saying about Jesus on the street.

Billy Graham was once asked, how do you respond to all the criticism? He says, I don't. I can either spend my life responding to all the criticism or spend my life serving Christ. Do you know that Jesus never answered that gossip about him? So next time people are lying about you.

I mean, saying things that are so untrue, not this one guy that he was a catcher, third string catcher on the Oakland a few years back. And he didn't get to travel a whole lot because they only had the traveling team. And he's third string. So he'd stay home for most of the traveling games. But from time to time, a guy would be hurt. He would go, well, almost all the guys now, almost many of the guys, it was just you picked up women and you slept with them on a road. That's just what you did. Well, he refused to do that.

Guess what his reputation was among the team? He's a homosexual. Must be a homosexual. Must like boys because he doesn't like girls. And here he loves the Lord, and he's trying to win them for Christ. What do you do?

Set him straight. Well, then spend your life setting people straight. And by the way, guess what they expect you to do. Do what all the pagans do, set them straight. Pagans spend their life setting everybody straight.

Defending. Jesus never did when he was reviled, never revile in return when he was accused, offered no defense. Where was his defense? His life, his life. Well, then, what is the blessing of this whole thing? Well, the blessing is simply threefold. Threefold. Not as we know. We've come to know that we belong to him. If we keep His Commandments, the word there keep is the word Terra. It means to guard, protect. Listen, how do I really know that I know Jesus Christ? Well, I keep. I value. I obey His Commandments. How do I know I'm not doing that just for my own pleasure and sugar Daddy in the sky?

I'll tell you. When there's no sugar, when there's no blessing, when there's nothing in it for me. I'm just purely obeying Jesus because he says so. That is the greatest affirmation that I know that I know Jesus Christ, that the Spirit of God in me gives me a desire to keep the commands of Jesus. Because even when I don't get anything in return, we get this idea that, well, I obey God, and I'll get some good stuff for it.

Sometimes you don't get good stuff for it. Sometimes you don't get nothing but junk. And yet you get what you walk away with is man. If Satan ever ask God, well, does Darrell fear you for nothing? And God says, yeah, Daryl is willing to fear me, even for nothing, because he's my kid affirmation of your Salvation.

Second blessing. He says, your reward in heaven is great, and we won't get into a long thing on rewards. But literally, he says, you're going to receive something that you would not have received if you had never been harassed for obeying Jesus. Got to motivate you to want to get out there and get a little harassment. It's really scary.

Remember those little surprise bags for a dollar, you go and have a barrel of them. You pay a dollar and you get a surprise bag and you open it up and you get something that's worth two cent usually. But you keep going back as a kid because it's so exciting because you didn't know what it was gonna be. Now, usually they'd say it's worth at least a buck. And usually it was.

We'll say, well, Here's God's got this bag in heaven. And this guy says, this is for those who've been harassed because they've obeyed me. And I'm going to tell you what's in it. But I'm going to tell you it's your reward, but it's only for those who are harassed. I don't know about you, but I'm willing to take a little bit of guff to get my nose into that bag.

And I'm sure you as well. And the third thing. And that's what he says here. You're in good company. You're in good company.

So they did to the prophets. So they did to everybody else who lived godly, you're just in good company. How do. I think, God, these are the things I tell myself. I can really do nothing of any significance, man, I can do some real damage to people without you.

So, Lord, I really do mourn. I grieve over my sinfulness. Lord, I want to serve. I want to take whatever strength, ability, influence I have. And I want to serve you with it.

And I want to have a passion to do what is right in your sight. And when sorrow and pain comes my way. Lord, I'm not afraid to hurt because I want to know what it feels like in my gut so I can show mercy so I can love and not have to fake it. And, oh, God, no arguments from me. If you make it clear what you want me to do, I have made up my mind already to do it.

And when people are ticked at me or I'm ticked at them, I will go and initiate and I'll take the responsibility for the relationship for your sake. And I'll offer it whether they respond, God or not, that's their problem. And, Lord, I want people to like me and I want them to see the Christ in me and like the Christ in me. But, Lord, during those times where I can't do what they want me to do and they abuse me verbally or physically, or God, they lie about me behind my back.

That's okay, God.

I'm not going to opt out because, Lord, I know that there's a great reward for me in heaven. I know by those times that I really do know and love you. And I know I'm in great company. That's how we think. And that's how we're happy and that's to be attitudes.

Father, thank you for the opportunity to walk us through this precious paragraph of introduction. And, Lord, now that we know how to begin to talk straight to ourselves. Other now we can go ahead and move on in the study of the Sermon on the Mount and understand what righteousness

is all about because we understand what your law written on the heart is all about. I would pray we'd be motivated now to read through the rest of the message that it might mean something brand new to us because of these times together.

Father, thank you. In the mighty name of Jesus Christ and God's, people said Amen and walk worthy. Thank you.