

Thinking Right: A Study of the Beatitudes: Session 3

By Darryl Del Housaye

Some people have asked me, well, why is Doug with you? Well, we have at our Church what we call the PPC. PPC stands for Pastor Protection Committee, because with some weird stuff with the Baker thing and Gordon McDonald and Swagger and all that stuff, I guess the elders want to just make sure I don't get out there and do something stupid. So we have this Pastor Protection Committee. And what they do is whenever I travel or speak, I need to first take one of the pastors with me.

And if I can't get one of the pastors to go with me, then I take one of the elders to go with me. And if I can't get one of the elders to go with me, then I get to take my wife. Well, Doug got to come.

And I'm really thrilled to have Doug with me and Doug is kind of--matter of fact, it was a funny deal, because when you speak over in the Chapel, you need to wear coat and a tie. You got to look good. And I want to look good. And I thought, Well, what I'll do is I'll wear the uniform, the blue blazer and a coat and the gray pants, because that's kind of a theological uniform deal.

If it's good enough for those who protect the President, it's good enough for a speaker. So I thought I'll wear one of those things. And then Doug, for sure, will bring another coat, another pair of pants, and I can fit his stuff. And so we'll just switch. And then everybody will think I have two coats and look real great.

Real spiffy dresser, of course, God has a choke collar on me whenever I try to connive anything. So when Doug gets dressed and we're ready to go yesterday for Chapel, guess what? He's wearing the uniform. And I thought, Great, we'll exchange blue Blazers and we'll trade Gray pants and we'll really snack everybody.

Doug is the elder over working with Les Hugh and her high school ministries. So if you want to know anything about internships at Scottsdale Bible Church, he also heads up that committee or high school ministries. He's the guy to talk to and don't make jokes about his hair. It's just he's very strong. And there's a couple of people in the hospital, and he's very sensitive about that particular thing.

We're studying the Sermon on the Mount. It is the longest recorded message that we have in the Bible that Jesus ever gave. I believe from my study, it is the essence of everything Jesus taught. It's what he did, it's why he did what he did. And this is given to us, the Church.

And he introduces a sermon about with this little inclusio. Remember a little introductory paragraph that sets the stage for the rest of the message. And so what he does here is he knows that before you can ever do anything right. We want to do the will of God. You don't do right unless you first what think right.

You see, if you want to know what's in something, you got to bump it. You bump a jar and whatever spills out is inside. The battle is won. The battle is lost. The walk is walked in responses, not necessarily disciplined activities of wonderful legalistic things that we do to

impress ourselves and others of our righteousness. But rather it's how do you respond when you're bumped by life? But what's inside has to do with your attitude, how you look at life.

But where does your attitude come from? Well, your attitude comes from the way you think. And thinking is different from just thoughts. Like I said, thoughts can come from God. Psalm 37:4: Delight yourself in the Lord, and literally, He'll implant his desires in your heart. Your heart is that part of you that's like your volition, where you get those deep desires, those deep thoughts. And so God will implant thoughts. But not only God. John 13, verse 2, here they're around the table, and it says and Satan put it into the heart of Judas to betray Jesus. Now think about that for a moment.

If you were going to betray somebody, I mean, anybody would you betray some guy that walks on water, does miracles, casts out demons? I mean, this is some guy that you don't mess with. Now, if you don't believe in him and you think he's a demon, you don't like him, just don't mess with him. But you don't betray him and then kiss him on the cheek and give them over to the cops. And they'll--stupid.

Well, why would Judas do something as dumb as that? It tells you in John 13:2, that and Satan put it into the heart of Judas to betray him. And so we know that that that God can implant thoughts. Satan can implant thoughts. And of course, we know we come up with our own thoughts. And that's a whole different issue.

But thinking, what is thinking? That's simply what you tell yourself. Like I told you yesterday, you're credible to nobody else. You're credible to you. You tend to believe what you tell yourself.

So if you're lying to yourself, then you're going to dupe yourself. You're going to really mess your mind up, which is going to mess up your attitude, which means no matter how Godly you act when you're bumped, everybody's going to see what's in your heart. And so we're talking about as Jesus introduces this whole thing on living like a child of the Kingdom. It's an ethic on living. But he says before you, I even talk to you about living these things out.

He said, let's first talk about the way you think and make sure you're thinking and telling yourself the right things. And so that's why, and that's the context of the Beatitudes, "Beatus" from the Latin, remember? The blessings. And it's not [inaudible] It's not the praises and how to get rewards. You do these things and you get a bunch of rewards. No, there's no rewards in this. This is the word, "Makarios," remember? All the blessing of the sense of wellbeing, the blessedness.

In other words, happy. You've seen different people translate this. Happy is the poor in spirit. Happy are. Happy are. And it's not a bad translation. Although, like I said yesterday, our English word "happy," it simply means a sense of wellbeing by chance, because, for example, the word "hap," like "haphazard," means something that happens by chance. And for most people, a sense of, wellbeing, a sense of rest of peace pretty much is determined on what's going on around you. Remember when Jesus said that my peace I give unto you, but not as the world give do I give unto you? Well, you see the peace the world has.

And another word for peace is a sense of rest or a sense of wellbeing, "Eirene." Remember? It means two things aren't fighting anymore. They're at rest. No more tension. Well, for the world you have to escape. You gotta do a vacation or take drugs or booze.

The only way you're going to rest is kind of run from the hard times. But Jesus says, hey, I got a kind of peace arrest. A sense of wellbeing that has not anything to do with what's going on around you, but comes from inside. It comes from the way you think. If you think right, you're going to be happy.

You'll have this sense of wellbeing. And so that's why he introduces each of these Beatitudes with all the blessedness. Or, oh, how happy or oh, man, the sense of wellbeing, when somebody says this kind of stuff to themselves or thinks this way. So verse 3: "blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the gentle, for they shall inherit the Earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall receive mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those who have been persecuted for the sake of righteousness, for theirs is the Kingdom of heaven." We looked at the first two yesterday. We're going to, Lord willing, look at the next three because I can count. And tomorrow is the last time. So we do three today.

That will be 5. We'll have three left, and we'll do those tomorrow, Lord willing. Let's do a little bit of review. He says. All right.

The very first thing you need to be thinking about is the concept that you're poor in spirit. Abject poverty in reference to your ability to do anything of any significance on the spiritual realm of reality. In other words, constant dependence. God, without you, I can do nothing. It's like what Jesus said in John 15. Listen, I'm divine you're the branches without me, you're dust. You're nothing.

You can do nothing. You can accomplish nothing. I realized, Lord, there's nothing I can do when I'm talking to you individually. When you're walking up to me and we're just chattering or I'm teaching or I'm with my wife or I'm disciplining my children. Or I'm listening to my sons. Any of that, if it's going to have any significance, I pray without ceasing, I constantly say, Lord, I can't do anything without you. And so God, would you please intervene? And that's the word I use. Lord, please intervene. Lord, please intervene. Lord, please intervene and make something significant out of this. That's poor in spirit.

Well, what's going to drive me to constantly to that dependence? Because I'm an independent son of a gun. I mean, my nature is to be independent. That's part of my old flesh or old nature, depending where you're at on the debate. But anyway, there's still my natural tendency to want to be independent. So I need something that's going to kind of keep me dependent.

Well, so he says, you want that? I'll tell you the next thing you ought to be thinking about.

Blessed are those who mourn. Remember, we talked about the contrite spirit, contrite heart. That is that grieving. That is so serious, grieving, that people can even see it on the outside. It is grieving over your own sinfulness. I know I'm a happy go lucky guy. When you have a body like mine, you got to have a sense of humor. It just goes hand in hand, you laugh or you cry. And I just tend to be that kind of person. And yet I know that when I do something as either insensitive or sinful, I really grieve.

I made my public apology yesterday about the way your hips ladies, are bones, bones. And I didn't mean to make any reference to the fact that maybe I didn't mean to. Well, I know that I had some gals that were really hurt. I knew that because they're really mad. And I got a couple of fan mail letters, and they're really mad.

And I remember honestly, and this is truth before the Lord. I sat in my office and I thought, Darryl, should you even continue the ministry? I just sat there, and I just because I grieved. Oh, bless you, whoever went, "oh." We got a real mother and nurturing person, you know, get the mercy there.

But I snapped out of it. It's okay. Don't worry about it. But I do remember at the moment, I just grieved. I just kind of went, oh, Darryl, you bimbo. I can't believe you did that. Now, one of the brothers came to me afterwards and said, but, you know, if we mourn, we mourn over our sin, can that not become kind of a thing on guilt? I mean, where you're always kind of down and

depressed? And so I gave him a verse that I thought would help. And I realized I gave him the wrong verse.

So as you stayed up all night last night. Well, it must be in there somewhere mystically.

Allegory. It must be in the spirit level. No, I just gave you the wrong verse. All right. Turn to 2 Corinthians chapter 7, verse 10. I want to clarify because I don't want everybody walking out thinking that's right. "Well, what's wrong with you?" "I'm just mourning because it's godly."

2 Corinthians 7, verse 10. I gave him 1 Corinthians chapter 11. It was real close. Paul says this: "For sorrow, that is according to the will of God, produces repentance without regret, leading to salvation. But the sorrow of the world produces death." Two kinds of sorrows. Same word. If it's a sorrow and "I am such an idiot, I am horrible." And you move into depression. Well, that destroys you. But those he says, godly sorrow mourning according to the will of God, he says, that is a sorrow without regret. How can it be without regret?

It's like what Karen Mains was sharing last night, is that once you say "God I had this sin, I confess it. I repent." You're forgiven. You know what the word "forgive" means? It means lifted off and not brought up again.

Jeremiah 31, verse 33, when God says, "I will not only forgive your sins but your iniquities, I will remember no longer." Now I'm just an innocent little guy who tends to believe the words God says in the power of missions he can dismiss out of existence. Memory. Say, "oh, no, God's a cosmic elephant in the sky. He remembers everything."

No, no, listen. If omniscience means you remember everything, then I've got omniscience.

Because anybody who burns me, I don't forget. But God says I will forget. Psalm 103: he says, "I will remove your sins from you as far as the east is from the west." No, it doesn't say north from the south, because if you're going south, eventually, you're going to start going, what? You're going to start going north.

But you're going east, friend. You're never even go west. And he says, that's how far I'll separate you from your sin. Where is the regret? See, that's why if you mourn over your sin and say, that is wrong. And again, to me, maturity is how long it takes you to repent. I remember when I was a younger Christian. It would take a couple of weeks because I would justify myself. And I would defend this. And I would argue about that and say, Well, you know, well, this and this.

And after two weeks, I'd be so miserable. Okay. Okay. But now as I mature, it's like, oh, man, I repent even before I sin. Now, God, just in case I'm about to blow up today. I already repent. That's part of maturity. So when I talk about mourning, I'm talking about constant repentance. And that can be an attitude. It can be whatever standard, you know, wherever you're at in your own maturity in your own life. But you see, it's that constant repentance that drives me to constant dependence.

So blessed are the poor in spirit. Lord, I want to totally depend on you for everything. And God, the way I'm going to do that is I'm going to keep being very sensitive to my own sinfulness. And even if it's not that I sin, it's that I potentially can. And I'm sensitive to that.

Now, where do you go from there? Next thought, Beatitude number 3: back to Matthew 5. Jesus now says, "Blessed are the gentle, for they shall inherit the Earth." I read in a newspaper another rendition of that. It simply says, the meek may inherit the Earth, but it will be the pushy ones who hold the mortgages.

Sometimes you really think about this meek sounds like weak. And so I don't want to be weak because I got to be strong. I got to run this world. You know where that comes from? Frederick Nietzsche of the "God is Dead" fame that we talked a little bit about yesterday. I don't know if he had a chance to study Frederick Nietzsche's philosophy or even his theology. But he was an interesting guy because quite basically, here's what his philosophy was. The essence of humanity, the most basic drive that man has is, to power. Is to control. Is to control his own destiny and to control his world around him. It is as basic as food, as sex as anything. It is a basic craving and drive of humankind.

Now that's why he could not afford to believe in a God. Because if there was a God, then there's something more powerful than him. And he could not accept that in his philosophy. That's why in his book he even talks about if there were gods, we would have to slay them out of jealousy. That's why he said God is dead.

Now he had a very interesting view on Christianity. Of course, he was anti-Christian. And the reason is because he knew that Christianity taught that we were to be gentle. We were to be meek. And he felt that was anti-human.

And that's why, by the way, he referred to Christians as, quote, "a herd of inferior creatures." Really nice guy. Kind of really love this guy. Well, anyway, the remarkable thing is, Nietzsche is absolutely right. He understood Christianity better than most Christians do. It's this concept of power and controlling and manipulating and "my will be done" is anti-Christian and is anti to the very thinking of Jesus.

And that's why he says, hey, you need to understand what it means. All the wellbeing, the blessedness, the happiness of one who understands what it means to be gentle. Now, Tony Campolo, who heads up to the Department of Sociology and Anthropology at Eastern College, kind of a Christian Don Rickles. I mean, neat neat guy. If you ever have an opportunity to hear him, I mean, he will irritate you to death.

But he is a godly man and has a wonderful ministry. Well, he has written this book entitled "The Power Delusion." Good Book. If you always wanted to understand, guys, how to get girls interested in you in a manipulative way, he's got a great chapter on that.

But anyway, he defines power. And he defines power in these words, he says "power is the prerogative to determine what happens and the coercive force to make others yield to your wishes, even against their own will." In other words, may my will be done. That's power.

But the problem is that that is a great temptation. That's the essence of pride and sin. Remember the very first temptation to Eve, for God knows that in the day you eat from it, your eyes will be

opened and you will be like God, knowing good and evil. You can control your destiny. How is it that Lucifer fell in Isaiah eleven?

The Great Five, what? "I will." "I will." "I will." "I will." "I will." So this is something that is part of us. And what is the essence of sin is this? "We would be gods." We would be served as gods. And that is the basic nature of the fallen nature. We want to be treated like a God. And when we're not, we get angry. Don't you know, when I'm going down that freeway and I'm late for an appointment, people ought to move over and get out of my way. Cut me off? Don't they understand I'm God?

But we would never say that. But we get angry because we're not being treated as God. You know, even the way we pray. I feel sorry for this guy, especially what his mom did with him on his name. But his name was Bronislaw Malinowski.

Old Bron. He was a sociologist, a great anthropologist of the 20th century. And he differentiated magic from religion. Here's what he says. Magic is a system in which people endeavor to gain control, "my will be done," over spiritual forces in order that they might obtain what they want. Magic is a means of gaining the power to dictate what the spiritual forces do.

Two or three of us have gathered together. And, Lord, we disclaim this. That's magic, friends. God, I know that I'm asking this, and I know you will do it because this is what I want. And two or three have gathered together. I know that's for church discipline, but we'll ignore the context and we'll claim this to happen.

Is that prayer or is that magic, folks? It's prayer for us to go out there and tell God how to get things done? Well, God, you don't understand the situation. Now, here's my plan. You do this and this and this and it's going to work out. And God goes great. Great to have some help from you. That's magic. Prayer is not "God here's my will." No, it's not God praying to some cosmic errand boy. No, God is God. I am not.

We talk about poor in spirit. Some have translated that "humility." You know what it means to be humble when it says God as opposed to the proud, gives Grace to the humble? Poor in spirit. And humility is basically the same thing. But here's another way of saying it. God is God, and I am not.

And when I get that straight in my thinking, I'm wired to be very, very happy at not being and taking the burden of being a God. Well, that's what this gentleness thing is all about. Let's put some handles on this and see exactly, what is he talking about? Well, Jesus says all the happiness of the one who is gentle. What does the word gentle mean?

Well, if you look up and if you study the word in extra biblical literature, it's used in reference to breaking of a wild animal. It meant strength. Put under control. Proverbs 16:32 says "he who rules his spirit is greater than he who captures a city." Now let me illustrate what I mean by this. The Bible clearly says that two people were gentle. They were described as gentle people. Let's look at the first one.

Turn to Matthew 11:29. A lot of people have tried to describe what Jesus was like. Wouldn't it have been great if Jesus said, "Let me give you a chapter and give you a little autobiography here. Kind of like Abraham Lincoln did. I got a bowl on my cheek and I got a moustache"?

But he never does. Jesus never describes himself, save ones right here. Matthew 11:29. Hey, start with verse 28. "Come to me all who are weary and heavy laden and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart and you shall find rest for your souls." Jesus says "I am gentle." He says "I am gentle. Remember, I am the one who cleared the temple twice and turned over and kicked everybody out. I am the one who took on the--" Well, matter of fact, flip over to Matthew 23.

Here's gentle Jesus, gentle, gentle Jesus speaking to the spiritual leaders. Verse 13. "But woe to you scribes and Pharisees, hypocrites! Because you shut off the Kingdom of heaven from men." Verse 15: "Woe to you, scribes and Pharisee, hypocrites." Verse 16: "Woe to you, blind guides." Man, that's what I call gentle. But after just blasting the Pharisees, look at what he's doing in verse 37: "Oh, Jerusalem, Jerusalem! Who killed the prophets and stones, those who are sent to her. How often I wanted to gather your children together the way a hen gathers her chicks under her wing, and you were unwilling."

Fascinating, this guy. He blows the Pharisees apart. He rips the scribes. He turns tables over. He clears the temple and he says, I'm gentle. And then he weeps because like a mother hen, he wants to take them in his arms. There's another person called gentle in the Bible, in Moses. Here you've got Moses. Moses kills an Egyptian for beating a slave. He goes face to face with the Pharaoh. In

Exodus 32, he commands a whole bunch of people at that orgy over the golden calf to be put to death by the swords of the Levites. And yet you read Numbers 12:3: "Now the man Moses was gentle more than any man who was on the face of the earth."

See, what I'm doing is, I know meekness rhymes with weakness, but if you're weak, you do not have the capacity to be gentle. Only strength can be gentle. I think the best picture I ever saw, it was a Kodak commercial. They had these little flashes of these Kodak life situations. And it's this large black man. And this guy had arms as big as my body. This guy was really big, and he's got this little baby. And you just know if he wanted to, he could just go. But he doesn't. So he's got this strength. But he takes all this strength, and he's using it more than this baby needs to hold and protect the baby. That's gentleness. Gentleness is strength.

Talent, ability, under the control of the will of God. In other words, just to summarize it, what does it mean to be gentle? It means I need to know what strength I have, what ability, what talent, whatever it is. But instead of wanting to be a God and be served, I am wired to serve. You get a little idea when Jesus said, Let me come and be a model. So, Philippians 2:5, "Have this attitude in you, which was in Jesus Christ, who even though he was equal with God, he did not hold on to that thing. But he left being treated as God the kenosis. And he took on the Morphe, the inner quality of a bond servant in the outward schemata of a man."

John 13. No, 17, No, 13. When Jesus gets up there and remember, he's sitting there and it says, and now, knowing that he is God, it's 17. Knowing that he is God, no, it's 13. But anyway, it's 13 or 17. Knowing that he is God, it says, he takes off his tunic and he begins to what? Wash your

feet. But that was only after he reminded and was well aware that he was. What when Jesus says, hey, listen, among the world, they lorded over one another. Matthew 20: "But it shall not be among you. The greatest among you shall be your servant. I came not to be son of man, came not to be served, but to listen." Gods are to be served.

What's humility? Poor in spirit? God is God. I am not. Therefore I don't expect to be served. I expect to serve so any strength, any ability, anything that I can do. I serve, and I bring it under the will of God. That's my desire.

That's what gentleness is all about. And so it has a lot to do with when you get mad and offended when people don't serve you. Like I said many times we all talk about, yes, Lord, make me a servant. Kind of sounds like a little bit like a muffin song. But anyway, but we want all want to be a servant.

Well, that's great. And everybody says they want to be a servant. Well, that's super until somebody treats you like one. Right. So the moment somebody treats us like a servant, we get mad.

I like A.W. Tozer. I can't wait. I can't wait till I get old when I was old with him because he's dead. But I heard a tape from him in 32 when he was old. And that's when you can be crusty and really just say it right out there. But I'm going to really be fun when I'm 80. But anyway, Tozer in the book "Pursuit of God" wrote this. He says, "Oh, so you have been overlooked. They have placed someone else before you. Come on. Powers of darkness. Get out of here. They have

whispered that you are pretty small stuff after all. And now you feel hurt because the world is saying about you. Watch this. The world is saying about you the very things you've been saying about yourself. Only yesterday you were telling God that you were nothing, a mere worm or the dust. Where is your consistency? Come on, humble yourself and cease to care what men think."

"God, I'm a servant. I want to be a servant." Someone treats you like a servant. Don't get mad. There's somebody doing what you were talking to God about in the first place. Blessed are those who are servants. Blessed are the gentleness. Oh, the happiness when I realized I was never wired to be a God. Therefore, I was never wired to be served. That's why people who have all kinds of servants and are served all the time are always so empty.

But then you look like a Mother Teresa and a woman's fulfilled because she's doing what she was wired to do as a human being. And so it is with all the happiness of, well, now let's go to the next one. So poor in spirit. Lord, I can't do anything. I ask you to intervene and I might do anything significant.

Constant dependence. Lord, I mourn and I grieve over my sinfulness or my potential to sin. Lord, I know I can do some real damage if I am not constantly dependent on you. So, Lord, anything that I can do. Any strength, ability, gift, talent. God, I want to serve you. I serve you by serving those around me. I don't want to be served. I want to serve now, he says, continue to the thoughts. Next Beatitude.

Now, he says, blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Going to do kind of a cursory thing on this one. But this whole issue of hunger and thirst, very few of us have ever really been hungry and thirsty. It's more than what you feel between breakfast and lunch. All right.

But back in these days, I mean, you're talking about they would only have meat once a week. Most of the other time they just have bread. They were only usually a day away from really starvation drink. You didn't have tap of water here and there. Euthanized would go days, especially if you're out in the desert and that hot wind and the dust would fill your nostrils and you'd be coughing out this dirt.

I mean, he understood what he was talking about, about this hunger and thirsting. When you were hungry and you're thirsty what is on your mind always have you ever fasted? Don't tell me because you shouldn't tell me because that's not godly, because nobody should know. But fasting. If you study fasting in the Bible, spiritual fasting, he says it's more often not it's all tied into a mourning situation.

Why do you fast? Is it magic? If you fast, God goes, it's kind of like pumping up God or Angels if you pray and fast. No, that's not how it works. What fasting is, it's for our part. Because God knows when I'm fasting, those hunger pains are going to be constantly on my mind. I'm going to be constantly reminded why I'm fasting. I'm going to be constantly praying and talking to God. It is a way to constantly be talking to God about a very serious issue in your life. That's why you fast.

There's no magic involved. It's God knows the way we're wired. So when you are hungry and thirsty, you always have something on your mind now. So what is this? Something that I always have on my mind? What he says here, righteousness, hunger and thirst for righteousness. Now, what does he mean for righteousness? Well, righteousness must mean salvation. You know that I want to be in a right relationship with God. Well, that's true.

But he's talking here to children of the Kingdom. We already have a right relationship with God as far as positionally. We're children of God, children of the King. But notice how Jesus uses the word righteousness. For example, drop your eyes down to verse 10.

"Blessed are those who have been persecuted for the sake of--" What? Righteousness. Not for the sake of that. They are Christians and a right relation with God, but because they are doing righteous things. Look at verse 20 for I say to you that unless your righteousness surpasses that are the scribes and Pharisees, you're not going to enter the Kingdom of God. This is the right thing that they're doing.

Look at chapter six, verse one beware of practicing your righteousness before men to be noticed by them. So when he says Here hunger and thirst for righteousness. What he's saying is the one thing on your mind is that I want to do what is right in the sight of God. God, I want to do what is ever right in your sight. Proverbs 11:23 says the desire of the righteous is only good. Proverbs 14, verse 9 says the fool mocks at sin. He sins.

But among the upright there is goodwill here's the Hebrew, the will to do good, the upright person, the child of the Kingdom. What kind of thoughts do they have? God, I want to do what is right in thy sight. That's the whole point. And so he says, here, blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Now, what does it mean, satisfied? How do you increase an appetite for something? Say, Well, what you do is you starve more. And as you starve more, you increase your appetite. No, you starve. Your appetite tends to go down. And I don't know. Some people say your stomach shrinks. Some say it doesn't. I don't know.

But your appetite doesn't go down. So starving yourself doesn't do it. I want to increase. I mean, I can simply say, yes, God, I want to do what's right in your sight all the time. As a cream. Like it says in Psalm, was it 42 or 41? He said, Lord, like a deer. I Pant after you and we all go, yeah, God, that's me. Yeah, sure. We all pant after God.

But I want to. I want to have that hunger that thirst for righteousness. Well, how do you get it? You increase your appetite. How I remember when I was in high school, Paul Sealheimer and I wanted to go see--he wanted to go see, he was older, all the missions on the California Coast. So we got all the way almost up to San Francisco. And we had, like, three days back. And we each only had \$5 bill left.

So we thought, what we're going to do? Well, being a high school senior and brilliant, I said, Well, I know what we'll do. Let's go to one of those smorgasbord. All you can eat for \$5. And

what we'll do is we'll eat enough for three days. So we did. All I can tell you is we were not only we were sick, but the next morning. Guess what? We were hungry.

You increase your appetite by eating more, not by eating less. So how do I increase my appetite for righteousness? Not by doing less, but by doing more. So as I at least disciplined, begin to say, God, I want to do what's right in your sight. I want to do what's right in your sight.

And I discipline myself to do it again and again. I find myself having that desire to do it again and again and again, especially when I'm thinking that way. Well, because of time, let's move on to the third one or the fifth one, by the way, it's very interesting if you look at these Beatitudes, it's like the ten Commandments. Have you ever studied the ten Commandments where the first four has to do really with the relationship with God, and the last six has to do with the have to do with the relationship with each other?

Well, you have the same thing with the Beatitudes.

The first four have to do with our relationship with God. Thinking about God, thinking about my relationship with God, poor in spirit. God, you're God. I'm not. I can't do anything without you, God, I want to constantly repent because, Lord, I can really do some damage without you and God, I want to be gentle.

I want not to be served, but everything that I have, everything I do, I want to serve with it, serve others and Lord, indeed, I want to have this drive to do what is right in your sight. Now that's all

with God. These last four Beatitudes have to do with our relationship with each other, and it splits right in the middle. So let's introduce these last four by introducing the first one.

He says, now, number seven, blessed are the merciful, for they shall receive mercy. Blessed are the merciful, for they shall receive mercy. There's somewhat of a ricochet principle that we see in the world as well as we see in the Bible, for example, in the world, we have things like what goes around, what comes around. You get what you put in. You scratch my back, owl.

It's a great idea. You've got to give a little to kind of a Yin Yang type of deal. It's kind of like if there's a ricochet principle, you do this, it will come back to you. And it's true that the Bible does talk about, like in Galatians that if you're sow to the spirit, you'll reap to the spirit you're sold to the flesh, you reap from the flesh. Well, the question is, is this one of them?

Is he saying enough? I show mercy. Then people will show mercy to me. So it's kind of a divine manipulative type of deal. Many commentaries I've read, they believe that's exactly what it means to quote one guy, he says, this is the great truth of life. If people see us care, they will care. It sounds good. The only problem, who was the most merciful, caring person you ever knew? Jesus and they crucified him. So there's no ricochet stuff that he's talking about here. It didn't work.

Well, then what is going on here? What does it mean to be merciful? Some people think we're using the word pity, but pity doesn't even come close to this word. In Freudian thought they have what they call the pleasure principle. It's a basic thing that for us, we tend to set a standard of

value, and we say something is good if it brings us pleasure or no pain. And if it brings us pain, we say it's bad. Paul calls it the principle of sensuality in Ephesians, chapter 4. And most people function that way. Well, hey, this is sorrow. This is pain. This hurts. Therefore it's bad. And, hey, this is fun. This is good.

So therefore it's good. The only problem is that's not always true. This word merciful, the Hebrew word is the word has said, and the word has said is somewhat of an untranslatable word, because what it means is it speaks of an ability to see through the eyes of somebody else, to think with their mind, to feel with their feelings. The closest English word we really have to it is the word sympathy from the word sum, which means with, and pathai, which means to suffer, to suffer with. Now you can't suffer with somebody.

First of all, if you're all consumed with your own pleasures. But second of all, you can't suffer with anybody else if you have never what suffered. Now, as you look at scripture, you find that this mercy breeds two things forgiveness and kindness. Let me show you just real quickly. What I mean.

Turn to Matthew 18, Matthew 18. You have that great parable that Jesus gives about. Remember, you got the King and he's got this slave and a slave owes him, what, 10,000 talents, lots of mutual money. And the guy said, don't do it. Don't do it.

And the King forgives him. And then this guy goes out and he's got some other slave. And the guy owes him just a little bit of stuff. And the guy says, oh, forgive me, forgive me. And the guy says, no way, Jose.

And he throws him in jail. Remember that whole thing King gets real ticked. Look at verse 32. When the King hears about this, then summoning him his Lord. Quiet.

Quiet. I'm not done. Then summoning him. His Lord said to him, you wicked slave, I forgave you all the debt because you entreated me. Now, what is it that motivated the King to forgive the dead?

Well, pop your eyes back up to verse 27. And the Lord of the slave felt compassion and released him. And forgave him, this word, compassion is kind of a funny Greek word. Excuse me, ladies, but it means entrails. It means your gut.

It means you're inside intestines. In other words, he felt something in his gut and that motivated him to forgive. But there's something else that this thing motivates people to do. Turn to. Where is it?

Matthew nine here's, Jesus. Look at verse 35. And Jesus was going about all the cities in the villages, teaching in their synagogues, proclaiming the gospel of the Kingdom and healing every kind of disease and every kind of sickness. Now watch this and seeing the multitudes he felt there's the same word. He felt his intestines.

He felt compassion for them because they were distressed and downcast like sheep without a shepherd. And that's when he said, the harvest is plentiful. Guys, get out there, pray for workers. Let's do something to relieve the pain. So this thing in his gut, this compassion motivated him to be kind.

That is to do something to relieve the pain. Now, what is this thing? This compassion in his gut? It says, in because of time, let me just throw it at you. Hebrews two, Hebrews four.

Jesus became a merciful high priest. What made him a merciful high priest? He took on what flesh and blood tempted suffered like us. What it is is that if you have not suffered, then you do not know what it feels like to hurt. Therefore, you do not have the guts to be motivated to forgive and to be motivated to be kind and lift off the suffering.

And you know what he's saying here. Blessed are those who aren't afraid to suffer. And you know, we insulate ourselves from suffering, don't we? When we ought to be the first ones to go to the hospitals and to the Pediatrics and watch the children die of cancer, we ought to be the ones to see the starvation, to make sure. Don't turn off the TV and say, oh, I don't want to see 200 people crushed on that.

That's a horrible. I don't want to see it. Don't want to see it. You ought to look at that. And you ought to see there are 200 people and some of their cars are only six inches crushed. And they

think of the horror. Think of the pain. Don't insulate yourself from pain and suffering. And when suffering comes into your life, don't say, well, that's bad. How are you doing?

Horrible. It's bad because I'm suffering. That's Freudian. Just because it's sorrow doesn't mean it's bad. Jesus says it's good because it's going to be able to help you feel what it's like to know what it's like to be rejected, what it's like to be hated, what's it like to go through pain so that when you see somebody else going through it, you're motivated either to forgive them or to do what you can to relieve it.

That's merciful. Crawl into their skin and to be able to see through their eyes. Feel with their feelings. Feel what they're feeling. And he says, and you shall receive mercy. So no, that's not from them. That's from God. In other words, you will be able to sense.