

## Torrey 1987 Trauma of Growing Up By Darryl Del Housaye

[Speaker 1]

The word of God says that he inhabits the praise of his people. Be one other opportunity for us to praise God and to thank him for the servants that he sent to us as looking for Dr. Ron Allen. He's probably tucked away somewhere here. We won't embarrass him by having him come up. But as we thank Ron Allen and Darryl Del Housaye one final time for what they've done, let's do it from the bottom of our hearts, with our hands. Say it with me. D-E-L Del, H-O-U Hou, S-A-Y, Say, together, Del Housaye. Darryl, do you love my Jesus? Darryl, come and preach it, brother.

[Darryl Del Housaye]

Thank you. Well, with all that honor, I'm sure Ron's very grateful that I'm doing the preaching because I'm probably not going to get anything in heaven for this now. Thank you so much. There really is no greater joy than preaching the word of God to people who hear the word of God and want to do something about it and who are responsive. Those of you who teach you know exactly what I'm talking about. So this has been a great privilege. I feel a little bit of Deja vu.

Didn't we just do this a little bit ago? And I feel so sorry for those who were in my elective because I say, "this guy again in the same voice." But it's like the poor, like Jesus said, I'm always going to be with you, I guess. And I feel a little bit that way. I do want to change, if it's okay with you, Ron. If it isn't, I'm still going to do it. I want to change the topic. We kind of began on this whole thing on the concept of love.

Instead of talking about the trauma of growing up, I'd like to change it to another study in first John on what's a love life. What is a love life? We've talked about the fact that God is love and that love is a predicate nominative, which means it's something God is. So we see that God is Holy and God is love, two things that he is now, the fact that God is holy, he set apart pure. So he's called us to be Holy. So when it comes to our lifestyle, the things we say, the things we do, we're called to be a Holy people, but at the same time, we can be so busy trying to be Holy and separated from the evil world.

I thought I heard Jesus say in John 17, "Lord, don't take them out of the world, but preserve them from the evil one." So I believe that in our attempt to want to be a holy people and be separated from the evil world, we can forget that also, God is love, and God did not want us to separate us from people, but from the world in a sense of that system of evil and secularization. So if God is love. That means remember, God values what he makes.

No matter how it turns out, that means God values me. It means he values you. It means he values people. People are more important than things God created. People. People create things. People are more important. God has placed great worth on people. But as we saw in one John 4:12, that no one has seen God. No man has seen God at any time. That is God, the Father, God of Spirit. They've seen God the Son. John 12 says that in Isaiah 6, when Isaiah saw the glory of the Lord, it was the visible image of the invisible.

God has always been God the Son in the Old Testament as well as the New, I believe. But no one has seen God the Father at any time. For God's invisible, he's Spirit, he's omnipresent. Which has always been an interesting term to me. God is on the present. What does that mean? Does that mean God is everywhere? Because that gets dangerously close to pantheism. You know, like, am I kind of touching God now? Well, no, he's just kind of--or does omnipresent mean that everywhere is in God's presence and God is in one place?

You can chew on that one. I'm not sure, we'll find out someday, but the fact being God is invisible. No one has ever seen God. So he says, the problem is, God has bad PR. No one has seen God at any time. So the love of God is perfected, where? In us! So I hate the concept that God depends on us for anything. God is self-sufficient. He really doesn't depend on us. But on the other hand, there's attention. There seems to be some things that God wants to do, that he chooses to depend on us.

It's almost like he chooses to place himself to use us and through us. And if we're not willing, it's not going to happen. That's what this is all about. There are people out there in the world and they feel like dirt. They don't feel like they have any worth. Although God who created them created them with great work, but they don't know about it. That's why they are selling themselves short. That's why they buy into the system. And the reason they feel that way is because the way the world treats them.

Remember, lust of the flesh, lust of the eye, boastful pride of life. As long as they perform, and they make people feel good. Or as long as they make people look good, as long as they exalt

somebody in some way, then they have worth. But even that lust passes away, as we've talked about. So you've got a whole lot of people. They don't feel very good about themselves. So how is God going to communicate worth great worth to other human beings? Through us? His love is completed through us.

Well, then, how does that happen? What is a love life? Josh McDowell, in his book, he says that there are two basic needs really fears that everybody has. The first fear, he says, is the fear that I will never be loved, that I will never experience being loved by another human being, he says. The second fear is that I may never experience being able to love another human being. Now those really do go hand in hand, because love is something you learn to do. It's not natural. It's not innate.

And if I have never had anybody love me, how am I going to know how to love someone else? And if love is a choice, is a decision, as Ron was sharing this morning, if it's a choice and a decision to communicate, to recognize that great worth and treat them with that worth, how do you do that? Because I'm not going to be able to love you unless somebody has loved me. So I know how to pattern that. Like I've said many times, you cannot imitate a definition.

How did you learn gentleness? By studying the word gentleness? You can do all kinds of studies and etymology of gentleness and its strength under control and its strength and power used to serve somebody else. But you cannot imitate a definition. You're going to have to see it. How did you learn to forgive? By studying forgiveness? No, no, no. You saw somebody forgive you, and that's when we begin to imitate. We've been beginning to model other people. It's the same thing

with love. I don't know how many times I've had parents say, but I loved my kid and now my kid is grown.

He's in college and he hates me. How can a kid that I've loved and loved and loved hate me? I have struggled because I have not had a real good answer to that question because, hey, wait, love breeds love. Hate breeds hate. Parents thinks they're loving kid. Kid hates parents. Parents must have been hating kid, but it's impossible because parents think they're loving kid. Then, as I've been studying, as we've been going through 1 John, found the most interesting verse and we're going to be looking at chapter three, verses 11 to 24. 1 John chapter 3, verses 11 to 24.

In this particular text, you have this verse. It says this little children, spiritual offspring ones, let us not love with word or with tongue, but in deed, and truth. It's interesting to me. Most things we do that we think that are loving tend to do with the mouth, tend to do with speaking, saying I love you and saying nice things and speaking sweet nothings into each other's ears. And we always think about love as something you say. But this verse says, don't you dare let your love that is thinking you're going to communicate worth to another human being and you're going to do it with your mouth.

It's not going to be by the things you say with your mouth and with your tongue. But he says it's going to be a deed, and this deed is what's going to give validity to what you say when you say "I love you." Therefore, it's going to be in truth. If you don't know how to love, if you do not know how to communicate worth to another human being, you will probably be communicating hate, and you don't even know it. And that's why if we are not understanding how to do this thing, we

indeed can do a lot of harm, because love, the spirit of God in me causes me to recognize the great worth in another human being.

Love is to choose to treat them with that worth. If I am hating, then I am tearing down that worth and that can destroy people. There's a poem written entitled "A Soul without Love," written by a 17 year old kid in hometown Phoenix. Here's what he wrote: "Once on a yellow paper with green lines. He wrote a poem and he called it 'Hope,' because that was the name of the poem, and that was what it was all about. The teacher gave him an A and a gold star, and his mother hung it on the kitchen door and read it all to his aunts.

That was the year his sister was born with tiny fingernails and no hair, and Father Tracy took the kids to the zoo and let them sing on the bus, and his mother and father kissed a lot, and the girls around the block sent a Christmas card signed with a row of X's, and his father tucked him in bed every night and was always there to do it. Once, on a blue paper with white lines, he wrote another poem and he called it 'Autumn,' because that was the season and that's what it was all about.

The teacher gave him an A and told him to write more clearly, and his mother didn't hang it on the kitchen door because the door was just painted. That was the year his sister got glasses with black frames and thick lenses, and the kids told him why his mother and father kissed a lot, and that Father Tracey smoked cigars and left his butts in the pew, and the girl around the block laughed when he went to Santa Claus at Macy's, and his father quit tucking him into bed at night and got mad when he cried for him too.

Once on a paper from his notebook, he wrote another poem and he called it 'Question Marked Innocence' because that was the name of the grief, and that was what it was all about. His professor gave him an A and a strange and steady look, and his mother didn't hang it on the kitchen door because he never let her see it. That was the year he found his sister necking on the backsteps, and his parents never kissed or even smiled anymore. He forgot how the Apostles Creed went and Father Tracy died, and the girl around the block wore too much makeup that made him cough when he kissed her. But he kissed her anyway.

And about 3:00 a.m. He tucked himself in bed and his father soundly snored. That's why, on the back of a pack of matches, he tried another poem and he called it absolutely nothing because that was what it was all about. And he gave himself an A and a slash on each wrist and hung it on the bathroom door because he couldn't reach the kitchen." If we don't really understand how to communicate love so that we know exactly what we're communicating, we can do a whole lot of harm, especially when people think we're loving them, and in reality, we're hating them.

You can learn a lot about a person, by the way they love. Remember, we talked about John wrote this book to be a book of assurance. These things I've written that you might know that you have eternal life. So he weaves three birthmarks through these five chapters. Remember, the first birthmark is that every genuine Christian has a desire to keep the commandments of Jesus Christ, deep desire to do that and be like Jesus. The third birthmark, remember, is that the Holy Spirit causes every genuine Christian to recognize two things about Jesus. He is the Christ, and he is God, the Son of the living God.

The second birthmark is that every genuine believer has, and the Spirit causes him to recognize the great worth of brothers and sisters in Christ and people in general. And we'll treat them with that worth. And so how you love tells us a lot about you, whose child you are because you know, if you notice here in verse 10, he says in chapter 3, by this, the children of God and the children of the devil are obvious.

Anyone who does not practice righteousness is not of God nor the one who does not love his brother. It's a way you can tell whether or not somebody is an offspring of God or an offspring of His father, the devil. There are children of the devil, and it has to do with that. If the children of God know how to love, know how to communicate the worth God has created for these people, then what's a child of Satan characterized as they know how to hate. Matter of fact, do you know what hate is?

Hate is simply another kind of love. And there's another kind of love that is different from what the Bible calls love. And the Bible calls that other kind of love, hate. Look at verse 15. Everyone who hates his brother is a murderer. And you know that no murderer has eternal life abiding in him. Well, let's go through this thing and see if we can make sense of what he's talking about. Look at verse eleven to start with. John says, for this is the message, which we have heard from the beginning, says now again, this is back in chapter two, when he says, you know, a new commandment, I write unto you.

Well, it's not a new commandment. It's an old commandment. Well, but on the other hand, it's a new commandment. And St. John, which way is it? Which says, it's old because it goes all the way back to Leviticus, when God says, through Moses that love your neighbor as you. What was the standard? Love yourself. So it's an old commandment. But it's a new commandment. And the word there is not Kronos in the sense of new, that it's never been around before. But the word chiros in the sense of new in the sense of fresh, brand new dimension to it.

And that's when Jesus said, now you love one another as I have--new standard--what is it? Loved you. So he says, now that that old commandment that you've known for a long time, he says, I'm talking about love in here, he says this: that we should love one another, not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil and his brothers were righteous. What is hate? Well, if love is to recognize the great worth of someone else and treat them with that worth, hate is simply the opposite.

It means not to recognize the worth of another person and to not treat them with that worth. A good word of good emotional manifestation of hate is indifference, not anger, not rage, but basically indifference. It's an attitude of self-consumed ego, which inflicts damage to the worth of other human beings. Now he gives a classic illustration here with Cain, he says, as Cain slew his brother. And you know the stories you go back to Genesis Four. Adam and Eve have a child, Kane, another child, evil Cain.

Of course, he takes care of plants. He's a farmer, which is a great thing for him to do professionally, because he did what his old man was doing. Because remember that's what

Adam's job was. He was to till the ground cultivates. So he was doing a good thing. Great profession, doing what Adam and Son doing fruit produce that whole thing. But now you have Abel and Abel. He's a herder of animals, sheep. But now it comes the time to worship, and they come to worship. And old Cain comes.

And although God says, hey, there's a problem between us, it's sin. And so because of that problem, the wages of sin is death. Something has to die. To remind you how serious the problem between you and me is. That's why sacrifice. It's not the blood that takes away sin. It's the life that is in the blood. The fact that there's death, the wages of sin is not Jesus bleeds it's.

The wages of sin is what death. Because if a person continues in sin, and Hebrews 9:27 appointed on the man wants to die. And after that, what? Judgment. If a person continues separated from God in sin and they die, then they are going to experience spiritual death, separation from God for eternity. But now how is God going to communicate the seriousness of the problem? Well, what's the most precious thing to us? Life. So when you sin, he'll kill you. But if he kills you, it's too late to get it together. So God says, all right, I'll let someone else die in your place. So you're a little Jewish boy.

And as you grow up, you see these innocent lands, they didn't do anything. And you see their throat slit and you see them die. And you know the only reason they're dying is because of my sin. And all of a sudden I walk away and say, Whoa, next time I think about sinning, I see how serious this thing is. So God says, all right, Cain, Abel, time to worship. But to worship, you got to first deal with the sin problem.

Cain says, hey, sin problem? Nothing. I'll just give you my best. So he brings his best. God says, hey, that's great, good looking stuff. But you're here to worship. Well, as you know, Abel, of course he comes, kills the animal and worships. Well, God says, Cain, you haven't worshiped. It's not acceptable. But God in Genesis 4, he gives him a chance. He says, why is your continents fallen? It can be lifted up! Now, come on, just come and worship. But then it says, Cain turned around, met his brother in the field, and he slew his brother.

It's interesting. John doesn't use a normal word for kill. Here he uses the word "spadzo," which means to slit the throat, as in a sacrifice. It shows you the attitude of Cain. It's like, all right, God, you want to sacrifice? Here's my brother. I get tired when I hear people always trying to side or some trying to side with Cain. Like God was the bad guy. I was not confused. Who's the bad guy here? Cain slits his brother and kills his brother. Now, how could he do something as terrible as that?

Well, again, here in this verse, he tells you, he says, because his deeds were evil. Now wait a moment. It's not done because his deeds were evil and his brothers were righteous. I don't understand. What does he mean? Well, hate is actually a love. It is a love for yourself that is exclusively committed to your own success. Therefore, anything that threatens my own success is a threat. Therefore, I must punish it or remove it or destroy it. And so it wasn't just the fact that Cain's deeds were evil.

A lot of people do evil things. But it says the fact that his brother's deeds were right righteous. And so Cain had to remove the thing that was making him a failure. Miserable. And so therefore he had to take his brother out because his brother's success simply reminded him of his own failure. That's why murder is simply a logical consequence of this attitude of self commitment to your own success exclusively.

Now contrast this with what Paul writes in Philippians chapter 2. Paul says this: when he describes our Lord, he says, in verse 1, if therefore there's any encouragement in Christ, if there's any consolation of love, real love, if there's any fellowship of the spirit, any affection, any compassion, any communication of worth to one another, make my joy complete by being of the same mind, maintaining the same love, United in spirit, intent on one purpose.

What purpose? Do nothing from selfishness or empty conceit, but with humility of mind. Let each of you regard one another as more important than himself. Do not merely look out for your own personal interests, your own success exclusively, but also for the interests of others, or that's just the opposite. Now, what John is going to do as he goes through these verses, it's contrast love, hate, love, hate, love, hate.

Watch what he does. Go back to 1 John and look at verse 13. Now, he says, do not marvel, brethren, if the world hates you. In other words, what he's saying is, stop being surprised when people the world are not committed to your success, to your best interests. Don't be all surprised when you tend to be threatening to people and people. People tend to be defensive and they tend to want to talk about themselves, and they tend to want to do for themselves, and they don't

really care about you and they don't care about your success, he says. Now stop with that expectation. It's a bad case of the normals. So he says, here, stop marveling, being surprised that the world is not committed to your success, he says.

Verse 14, we know that we have passed out of death into life because we love the brethren. He who does not love abides and deaths. He says, hey, here's how you can know you're a Christian because I know my nature. My nature is to take care of me, myself, and I. My nature is to take care of number one, you go through this world one time, go for the gusto, take care of you. Meet you at the top. That's my nature. I am by nature selfish.

So then when I see myself not being selfish, communicating worth to others and forgetting about my own worth, that doesn't add up in my mind as being natural. There's something supernatural happening in me. There's some person making me giving me the desire to do that, and I know it can't be me. So I know it's the Spirit of God in me. And that's how I know I've passed out of death. I don't have to be as selfish as I used to be because all of a sudden I have these new desires coming from the spirit of God.

That really gives me a desire to want to treat you with worth and communicate God's worth to you. What goes on in verse 15, he says, everyone who hates his brother is a murderer. And you know that no murderer has eternal life abiding in him. Now, how can John makes such a statement like that? There is a big difference between somebody hating you and killing you. Well, the reason John can make a statement like that is because he heard Jesus make a statement like that, and he heard Jesus make a statement like that, as is recorded by Matthew.

Just listen to Matthew 5:21-22. You have heard that the ancients were told you shall not commit murder. That's right. It's terrible. And whoever commits murder shall be liable to the court. Yeah, I do that, he says. But I say to you that everyone who is angry with his brother shall be guilty before the court. And whoever shall say to his brother, Raqqa shall be guilty before the Supreme Court. And whoever shall say, You Fool shall be guilty enough to go into the hell of fire.

Oh, wait, that's the meek and mild, rosy-cheek child Jesus talking. How do you think Jesus talked this way? How does he come up with this thing that he says "raka," means to be empty, empty headed. If you really treat somebody as if they're nothing, you call them fool, fool, as if there is no God, they have no worth. So that's what you really think. And that's how you really function. You're not a child of God, and it's like you've already committed murder. I still don't see how that cuts it.

I'll tell you how that cuts it. You can go from the full spectrum to from social ostracism like you have no worth. And so I don't want to be your friend. I don't want to hang around you. I don't want to be with you, all the way to murder. It's the exact same attitude doing the full spectrum. And you see, God looks at the heart of a man. Some of us don't murder because we don't have the guts to murder. Some of us manifest our hate and our indifference in all kinds of different ways.

But God looks at the heart and he says, all I know is the same attitude that causes this man to kill that man. That man has no worth. You're dead is the exact same attitude that causes this woman

to say, I don't want to be with you. You have no worth. And that's why he says you are. If you're not just physically killing them, you are murdering their self worth. You are destroying their self esteem. You're killing them as much as somebody who would be killing somebody physically.

Well, look at verse 16. He says, we know love by this that he laid down his life for us. And we ought to lay down our lives for the brethren. Now again, he's going to contrast hate with love, where basically hate damages the self-worth of somebody else. Love serves it. Here's how he did it. Here's how he communicated worth. He laid down his life. That wasn't mean to lay down your life. What it means to go out there and die for somebody that's not real hard.

All you got to do is muster up enough courage and get out there and just do it. But you can only do it once. Question in John 13, verse 34 and 35, when Jesus says in this command, I give unto you that you love one another as I have loved you. What's the tense of the verb "love"? love-d. -ed. Past tense. Let me ask you a question. Was Jesus dead when he made that statement? I ask a lot of difficult questions like that. No, if he's dead, he can't speak.

So he says, I want you to love one another as I have loved past tense. You he's not dead yet. So he's not saying we'll go out there and die for somebody. Although he later on says no greater love that the friend had than to lay down his life. But what did Jesus just complete doing? He had just done what disciples had some needs. They had dirty feet. He had just finished washing the feet of the disciples. Now what is going on here? What is the element?

What is the fine line between communicating love and communicating hurt and hate? What is the difference? What is the one thing that's people who, if they're not aware of this one thing, maybe communicating hate, thinking. You're communicating love. The word is self-sacrifice. Self-sacrifice. Do you know there is no other way to communicate worth to another human being unless it cost you something? That's why this whole concept is foreign to all of us. Because when you find somebody and you find that somebody denied themselves, sacrificed something for the good of somebody else for the success of somebody else, we're shocked.

We call them heroes. Maybe a couple of weeks ago, you heard of a friend of our church, basically, his name is Gary Peters. Captain Gary Peters with the Mesa Fire Department, went down to Lee's Ferry on Colorado River with 12 of his buddies, some paramedics, also some firemen. And there was this one guy. Gary Peters loved the Lord and had been sharing Christ with this one guy named Mitch. Apparently, Mitch was fishing there on the Colorado River and the water's real cold. I don't know if you've ever been on that river around now, but it is icy cold and murky and dirty.

Well, the side gave way. Mitch apparently went into the drink and was swept away. Gary started running along the side of the river because Gary had been sharing Christ with Mitch for a long time and Mitch was an agnostic. Well, Gary finally had to make a choice. And Gary made the choice that he dove in and he got all the way over to Mitch. And he pushed Mitch to the side. And Mitch says that he saw this repose on Gary's face, and Gary said, I can't go any further, and he went under.

They buried Mitch two weeks ago. I'm sorry, they buried Gary two weeks ago. Mitch is no longer an agnostic. As a matter of fact, the flowers that Mitch gave to the funeral was a quote of Jesus that no greater love has a man in the lay down his life. Now we call Gary Peters a hero. Why do we call him a hero? Because what did he do? He communicated worth, great worth to another human being. And there's only one way you can do that. It better cost you something.

Yes, to die is a supreme gift. But there's a lot of things you can sacrifice up to dying. But if I want to communicate worth to you, the only way I can communicate worth to you is to give up something of me for your good, and you're going to walk away from me knowing that you have some worth. There is no other way to communicate it. That's how God so loved the world, that he what gave his only begotten son. And you know, the interesting paradox of this whole thing, the way I'm made.

I am made to love. If I spend my whole life exclusively committed to my success and using other people and let them sacrifice for my success, when I'm all done, I'm empty. I've talked to enough men that are climbing up to the ladder of success, only to finding that the things leaning against the wrong wall and when they're all done and they're successful. But they walked over everybody and no one. They've never made anybody else successful. They are empty and they feel worthless. But on the other hand, if I can spend my life and if I can have people in my life that are successful because of things that I did, things I denied myself, things that I sacrificed, then I will be a successful man.

I will be a successful man. I don't have to worry about my success because my success, by definition, is to make you great to make others great for indeed, if they become great at my sacrifice, then I have done what God has called me to do. Well, he says quickly in verse 17. But whoever has the world's goods and behold, his brother in need closes his heart against him. How does the love of God abide in him contrast again with hate? On the other hand, if you see somebody needs something and you slam the door in his face and you are not willing to give up anything to serve them and make them successful.

You have communicated hate. You've communicated. You have no words. And that's exactly what he's describing there that's indifference. And that's why you do have people think. Well, I gave them everything. I gave him allowance. I gave him school. I did this. I did this. I did this and this. But you know what the kid never saw? He never saw mom and dad deny themselves for his greatness. He says in verse 18, little children, let us not love with word or with Tom, but indeed, and in truth, now we can make sense of the verse as we close, he says, the way you communicate word to somebody else is not with your mouth.

It's not words, not with your tongue. The thing that gives credibility to what you say when you say I love you is when you see the deed. What's the deed? The deed is that of self-sacrifice. Then my love is true and true is reality. Meaning I have in reality communicated worth to somebody else. But I don't care what you gave them, what you did, what you bought them, what you said. If it didn't cost you something of time, energy, money, passion, whatever it is, you might have communicated some affection, but you did not communicate love.

And if you continue to close your heart, you communicate hate, which destroys. Well, let's just close with that. There's some other things here, but I think that's enough for now. Let me ask you to bow your heads and to close your eyes right now. Who are the people that you believe you're loving? Who are the people, the individuals that you believe you love? I know we love everybody, but who are the individuals that you really love? Maybe it's your folks, your brother, your sister, a friend, fiancé, a husband, a wife.

Let's just put it right through the screen a little bit and test it. Let's make sure you're communicating worth, not worthlessness. When's the last time you sacrificed for them? When's the last time you gave up something for them? When's the last time you denied something that would have made you more happy, you more successful and you give it to them. I pray you would say, oh, just last week, I'll tell you this. You want to know how well you're loving? Do you have people around you who are feeling pretty good about themselves?

Do you find that after people spend a little bit of time with you, whether they're children, adults, older people, younger people that they walk away from you feeling important, feeling like they've got some worth? Yes or no, if it's yes, continue to be faithful if it's no, this is what I want you to do. I want you to target somebody. I don't care who it is, but I want you to target one person that you would like to work on as a project. And your goal is for them to recognize the great worth they have because they are created by God.

I want you to now think of the first thing you're going to do, to sacrifice, to help them be successful. Do you have it? Because loving generalizes. And you begin to love one. You'll begin

to love two. You'll begin to love three. And indeed, you will be a child of God. Walking in the love of God. Showing this world the great worth they have because of who they are.

Father, let us walk worthy of the high calling. You've called us, too. We make these commitments to you. And we pray now in the name of Jesus Christ, help us be faithful. Amen.