

Offended & Offending: Dealing With Offence

By Arthur Bailey

Offended & Offending: Dealing With Offence

By Arthur Bailey

Arthur Bailey Ministries

PO Box 49744

Charlotte, NC 28277

Published and produced in the United States of America

ISBN: 978-15350353-8-5

Library of Congress Control Number: 2016946715

Edited by Higher Heart Productions

©MMXVI Arthur Bailey Ministries. All Rights Reserved. No part of this book may be reproduced, shared, or transmitted by any means whether electronic, mechanical, photographic (including photocopy), recording, or otherwise without written permission from the author.

For more information visit www.ArthurBaileyMinistries.com

This book is designed to compliment other Arthur Bailey Ministries videos and/or published teachings.

Table Of Contents

Part One

Part One	4
Being Offended Is A Choice.....	5
Running From Offence.....	14
Holding Onto Offences.....	19
Operating Offended.....	19
Creating Stumbling Blocks	21
The Living Torah.....	28

Part Two

Part Two	31
You Will Be An Offence.....	32
Dying To Self.....	35
Operating Offended (Review).....	37
Offended Out Of The Kingdom	39
Walking In Faith	40
Humility And Offence.....	47
Torah And Offence.....	55

Part Three

Let's Recap	66
A Case In The Word.....	69
Guard Your Heart	91
DVDs And Other Teachings.....	98

Part One

Shalom Saints! We are going to be dealing with a very sensitive and yet important topic. It is called *Offended & Offending: Dealing With Offence*. This is a topic that was suggested to me. I have shared with all of you that if there are specific topics that you would like for me to teach on; from time to time as the Spirit leads, those are the things that are presented.

As for this particular topic, we kind of dealt with it in a sense when we looked at *The Power Of Your Words*. We briefly touched on the issue of offence, but here is something that is quite obvious. This is a topic that we could probably teach over and over and over and over again. You will see why as we get into this teaching.

As I was meditating on this topic, it dawned on me that getting through life without being offended or without offending someone at some point is virtually impossible. In fact, getting through a week or even a day can be challenging. Offences can come in all sizes, shapes, colors, nationalities and languages.

Offences can come from a look, from a word or from actions or even inaction. As I think about offences that have taken place in my life, I know that some have come because of my own projection of what I thought I saw or what I thought I felt or what I had perceived. There is a statement that says that some peoples' perceptions are their realities. My perception certainly was my reality. Oftentimes our perceptions and realities are wrong.

Offences can come from sensitive people and from insensitive people alike. When you think about it, I know that there are some of us who feel that the last thing that

we would desire or want to do is to offend people. That is because we are sensitive to other peoples' feelings. And yet even the sensitive people sometimes find themselves inadvertently offending others.

Being Offended Is A Choice

This is probably the most important thing that I will say. Being offended is a choice. You can choose to take offence or you can choose not to be offended. If you have been offended, *you have chosen to be*. Again, you have *chosen* to be offended. With that choice, some people hold onto an offence and will not let it go; even when people try to "get right."

Have you ever had somebody who was trying to "get right" with you but you analyzed every word that they said? They didn't say the right word or they didn't say the right word in the right tone; or when they said it, they didn't "look" right. Have you ever had somebody apologize and you looked at them and said:

"They don't mean it"?

Sometimes we have what is called "nervous energy." Have you ever done something really terrible and it was offensive to other people? It wasn't your intent, but you apologized while laughing.

"Man, [laughing] I'm really sorry about that, you know? I didn't mean that."

Does it look like you are serious? You *are* serious, but the problem is that you just don't *look* sorry.

Being offended, ladies and gentlemen, is a *choice*. Once you choose to take on an offence, you also take on a burden that you are unable to bear. Offence is like cancer.

It eats you up on the inside. It spreads. It is very difficult to be offended by someone and not share or spread that offence. That is because if you are offended at somebody, you want other people to be offended by that person in order to justify your offence. In fact, when you choose to take on an offence, you set yourself up for needing serious ministry or even deliverance.

Overcoming offences can be difficult. The *Proverbs* writer said:

Proverbs 18:19 – “A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.”

In other words, when a person is offended, they become contentious toward those who have offended them. You are guarded. You are protected. That is because you feel that if a person has offended you, you can't trust them and they only mean you harm. They are not concerned about, nor do they think about you. They don't care about you. They have hurt you. If they had really cared, they never would have hurt you. If they had really, really cared, once they realized that they had hurt you, they would have tried to make amends because they hurt you.

Taking on offence is taking on a burden that did not come from Yeshua, but a burden that came from a man or a woman. Yeshua said this:

Matthew 11:28 – “Come unto me, all ye that **labour** and are **heavy laden**, and I will give you rest.”

Matthew 11:29 – “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”

Notice that he didn't say “rest unto your body.” Notice this. When you begin to look at the invitation; this invitation is extended to someone who labors and who is heavy laden. When you think about being “heavy laden”; how many of you have ever looked up the words “heavy laden”? How many of you have ever thought about it? The invitation is this:

“Hey, you are laboring.”

You are doing something and you are doing it under a tremendous weight or a tremendous load. You are under a tremendous burden. It is almost like the picture of beasts of burden. We think about these beasts of burden as beasts that are designed to carry a heavy load. In a sense, this is what he is saying. The words “heavy laden” and the word “burden” are actually the same. He says:

Matthew 11:30 – “For my yoke *is* easy, and my **burden** is light.”

When you have an offence, you are burdened.

When I say “offence,” I mean that when you take on an offence, you take on a burden that didn't come from him. In order for those who have labored and who are heavily burdened or heavily laden to come to him; they are going to have to be willing to take that burden off and take up his burden. His yoke is easy and his burden light. It is not

heavy laden. It is not a heavy burden. It is not going to weigh you down. This is the invitation that he is extending.

The word “labour” in the Greek language is “*kopiao*,” meaning: to grow weary, tired, exhausted (with toil or burdens or grief); to labour with wearisome effort, to toil; of bodily labour. The real point here is “to be wearied.” Of course it is labour, but it is to be weary. It is the same word.

The words “heavy laden” and “burden” are one and the same. That word is: “*phortizo*.” It means: to place a burden upon, to load; as a metaphor: to load one with a burden. It is only used as to be “heavy laden” or “lade” (to put a burden on someone).

Here is why it is important for us to understand this. An **OFFENCE** in the Hebrew as well as in the Greek means the same thing. In Hebrew the word is “*asham*.” In the Greek it is “*skandalon*.” Here is where we are going to find the word “scandalous.” We are also going to find the words “scandal” and “*skandalizo*.”

You will see that it is an injury to cause hurt or damage. It also means “occasion of sin” or a “stumbling block.” The words “stumbling block” are two separate words. One of them is “*men*” and the other is “*skandalon*.” It also means: “an infraction of law.”

I took the time to tell you this. It is not that I use English dictionaries to try to understand biblical words. If the words in the Bible are in the Old Testament, we have to look in the Hebrew portion of the Strong’s [Concordance]. If it is in the New Testament, we have to look in the Greek portion. Even though the word is in English, it is from a Greek word or from a Hebrew word.

The word “offence” in Webster’s is like a legal term. It means: to break the law. When you find someone (with a

criminal record), they have had a first offence. Then there is a second offence and a third offence. When a lawyer goes in front of a judge to either be the defense or the one who is prosecuting, they use the term “offender” or one who has committed an offence.

It is a legal term. That is where it begins. It is actually an infraction; a violation of the law. It means: to sin, transgression, a state of being offended. In the New Testament it is often used as a stumbling block. There is a reason why this word is there. The word in the New Testament is “*skandalizo*” or in the Greek it is to “scandalize.” It means to put a stumbling block or an impediment in the way.

When a person is offended, they stumble. Why? It is because they are unable to relate. They are unable to deal. As a matter of fact, you are going to see that when some people are offended (as we saw in *Proverbs*); it is very difficult to communicate with them. It is very difficult to reason with them.

We have to deal with offended and offending. There are people who offend and there are people who are being offended. No one can have an offence that wasn't given to them or caused by someone else. But remember that offence and being offended **is a choice**. Again, this is the most important thing that I will say in this message.

When you are offended, you have made a choice.

You have made a choice. Nobody made that choice for you. Somebody's actions may have contributed to the choice that you have made.

Again, “*skandalizo*” means: to put a stumbling block or an impediment in the way, upon which another may trip

and fall. Metaphorically it means: to offend; to entice to sin. It also means: to cause a person to begin to distrust and to desert one in whom he ought to trust and obey.

**You cannot be offended
and trust in YeHoVaH at the same time.**

You may *think* that you can.

**If you have chosen to be offended, it means that
you are not functioning at full capacity.**

You are distrustful. You are hurt. You are wounded. I have found that there are some people who have been wounded. The entire world can try to come to that person's aid to try to minister to them, but it is hard for them to receive it. It is hard for them to receive ministry from anybody else.

The only thing that can even begin to heal the pain is if the person who has offended them comes crawling on their hands and knees, begging for forgiveness. Sometimes even that doesn't do it.

When a person has chosen to take on offence, they have literally crossed over into the dark side. That is because darkness is now at work. The enemy has a field day in the arena of offence. It is all because of a choice.

**When a person chooses to be offended, they have
made a choice to come out from under the light
burden of Yeshua to take on a heavy burden
that they were not designed to carry.**

The word “*skandalizo*” also means: to cause to fall away; to be offended in one, i.e. to see in another, what I disapprove of and what hinders me from acknowledging his authority; to cause one to judge unfavorably or unjustly of another.

The usage of the word is this. Twenty-eight times in the New Testament we find the word used as “offence” and two times as “to make to offend.”

The effects of an offence cause one to stumble. It causes one to fall away. I say this and I will continue to say this.

Being offended is a choice.

When you are offended, you have made a choice. That doesn't relieve the person who caused the offence. Yeshua taught that to offend was so serious of a matter that we should take drastic measures to avoid causing it. This is what he said:

Matthew 5:29 – “And if thy right eye **offend** thee, pluck it out,”

It is interesting that the word there is “*skandalizo*.”

“...and cast *it* from thee:”

If your eye is causing an offence – notice what he says.

“And if thy right eye **offend** thee, pluck it out, and cast *it* from thee:”

In other words, he is saying that if you recognize yourself to be a person who causes offence, you need to do everything within your power to stop. When people are offended, they become offensive.

“...for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.”

Just because someone offended you, it does not give you a biblical right to be offended.

It really doesn't. As a matter of fact, the offended or the offending [party] are both in the same predicament. One caused it and one accepted it. Nobody is off the hook. So what is he saying? He is saying this:

“Listen. You be very careful if you are a person who has a propensity to offend people.”

Some people are just offensive by nature. It is not by the nature of the Spirit. It says:

“...for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.”

Matthew 5:30 – “And if thy right hand **offend** thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.”

Do you think that Yeshua is serious here when he starts talking about dismemberment in connection to offence? If we were to read that whole chapter, we would find it right around verse 23. He begins to talk about how if you are bringing your gift to the altar, and thereby remember that your brother has an ought against you, you

are to leave your gift at the altar and go and be reconciled to your brother.

I believe that he gets into adultery such as if you are looking upon a woman. What he is saying there is this:

“Listen. You have to make sure that your eye and your hand or anything about you is not offending or offensive. If it is, then you have to be willing to take drastic measures. Here is the choice. Would you rather cut off your hand, pluck out your eye or stop offending? The choice is yours.”

Working through offences is not easy. This is why the majority of people never fully overcome them. It is work. It is hard. The hardest part is the choice. It is easier to avoid the people who caused the offence or not to deal with them. That is the easy way. Just avoid them all together. That decision however becomes a serious problem when the person causing the offence is part of the body, a fellowship or a family member.

Some people would rather change fellowships, congregations, jobs, relationships, cities or even countries than to confront and/or work through offences. Some people have allowed offences to affect them so deeply that it is to the point where they don't even want to be in the same city.

I have heard the Republicans and the Democrats say that if certain people in the Republican Party win the nomination or the Presidency, that they are going to leave the country. I have heard some people in the Republican Party say about some people in the Democratic Party, that if they win the Presidential nomination, they are going to

move out of the country. You have probably heard these statements too.

There are people who are unwilling to live with certain things. You may not know this, but have you ever heard the term “ex-Patriot”? There are people who have left the United States of America. You might think:

“Why would anybody denounce their citizenship?”

There are people who have denounced citizenship from almost every country on the planet. They are so upset and disliking of the country that they live in, that they cannot stand to be a citizen of that country at this particular point.

Running From Offence

Running from an issue or offence doesn't resolve the offence. In some cases, it adds to it.

I remember when I was in drug rehabilitation. I was afraid. As I have shared with you before, I was afraid to leave the rehab center because I had to go back into reality. I didn't know if I had what it took to stay away from the cocaine, the crack and the alcohol. I didn't know if I had it in myself. I was scared.

That is one of the things that people deal with who are trying to break free from certain addictions or strongholds. You wonder if you have within yourself, the ability to stay free. Rehabilitation is simply a respite from the issue to give you the tools and training so that hopefully when you go back, you can say “no.” You can resist.

It is the same thing when it comes down to walking out your faith. The enemy is coming at us. We have to resist. We have to resist and say “no.” We have to not give in or give place.

Running from an issue doesn't resolve it. If because of an offence decisions are made which cause more offence or hardship, those too are blamed on the person who caused the offence. In other words, there are people who are offended and who are making decisions. Have you ever made a decision when you were angry? How about when you were hurt? What about when you had a lot of money or when you were broke?

You see, we are making decisions. Sometimes our decisions are based upon the circumstances, but we haven't really thought things through. Any time that we make a decision, we have to make sure that we have thought through the decision. That is because once you make it, you have to live with it.

But we make emotional decisions whether those emotions are emotions of hurt or fear or anger or offence. We have to be careful. Once we start making decisions, guess what happens? If I make a decision based on offence and the decision that I have made causes more offence, more problems or more issues, then guess what? The person who offended me is the one who caused me to make the decision that created more offence.

So now the new offence along with the first offence is all the other person's fault. Now that person becomes the one to blame for everything that I do. Have you ever said or heard it said:

“Well, if you hadn't done this [or] if that had never happened [or] if you had done

this [or that], I would not have done this [or that]?”

Have you ever had that kind of stuff happen?

“If you hadn’t said this [or] if you hadn’t done this [or] if you had done this, then I never would have done that [or] I never would have said that [or] I never would have gone there.”

Now what have you done? You are setting yourself up to blame someone else for your actions. You see, no one wants to take responsibility for being offended although they made the choice. It is as if you are going to make the choice to be offended, but it’s not your fault. I’m not trying to be mean! I’m just putting the responsibility and the blame where it should be.

You see, that person had a responsibility, **but it was my choice**. I could have ignored it. I could have rejected it. I could have chosen not to allow what they did, didn’t do, said or didn’t say to affect me to that degree. So the issue is what is going on within **me** to the degree that I allowed something that they said or didn’t say or do to affect me so deeply? Chances are that you will find that the issue was already there before that [incident] even happened.

What do you do if someone says that you have offended them but you don’t think that you did or you feel strongly that you did not? Imagine that I come to you and say that you have offended me and I show you your fault and you say:

“That shouldn’t have bothered you! What’s wrong with you that you would get

offended over something like that? That's petty!"

What have you just done? Did you just help that situation? You just told me that I did not have a right to feel the way I feel about something that you did. I just came to you to show you that what you did bothered me. I will tell you what some people do. They say:

"Okay. That's the way you feel about it, so I'm done with that. We'll never talk again."

You can see that the person feels strongly or you feel strongly that what you did, did not offend. Here is what I have learned to do. If someone came to me and said that I had wronged them; whether I agree that I wronged them or not, my intent was not to wrong them. If I inadvertently and unintentionally wronged them, then I apologize and mean it. Free them from that. Don't lock them into it by rejecting them.

It takes a lot of courage and nerve to work up for somebody to come to you and say that you have offended them. It is not a good thing for you to reject that. It lacks maturity. Some people would rather be dead right.

What happens if you think that someone has been offended by you and you go to them and they say nothing to you, but avoid you and you know that something is wrong? Let me say it this way. What if you think that someone has been offended by you and they say nothing to you or they avoid you? Have you ever had that happen? You were talking. You don't know what happened. All you know is this:

"Hey, they are treating me differently."

Have you ever had that happen? They just stopped talking. They just stop answering your phone calls. It goes to voice mail. They don't return your phone calls.

I am like this and I can only use myself as an example as I am trying to walk out the word. I have gone to people. I have gone to brothers. I have gone to sisters. Probably one of the most recent situations is that I have gone to someone and they have said nothing.

“No, you didn't do anything.”

Now, I know that something is wrong! I *know* that something is wrong. Then I finally got them to say:

“Well, you know, this...”

They said something *like* what [was the problem]. They said that just to shield what was really going on.

I believe in the fruit of repentance.

If you say that I did something and there is a way that I can make it right, then I am going to make it right to prove that it was not my intent. So I made this right; or at least I thought that I did, but it didn't make the situation right because they never really said what was really going on.

Sometimes people have agendas for you and you don't line up with their agenda. Now they have an issue, but they can't tell you that they have an issue because it will expose the darkness in their own heart. Do you understand this?

They can't tell you that they have an issue with the fact that they have an agenda for you and you didn't line up with their agenda which they never should have had in the first place. Now they have a problem and you can't fix it.

The only way that you can fix it is to align yourself with their agenda. Do you know what? The only agenda that I want to align myself with is the one that He has. If His agenda doesn't align with your agenda, then one of you is going to be upset. Let me tell you which one I don't mind upsetting. It's not Him!

Holding Onto Offences

Some people forgive in word only from their lips, but not from their heart. They say:

“I'm sorry”

Or:

“I forgive you.”

“All right. I forgive you.”

The next little thing that you do; they want to bring up everything that you ever did. It is like:

“Wait a minute.”

They are even bringing up stuff that you haven't talked about yet. As a matter of fact, it is stuff that you didn't even know!

Operating Offended

Some people have been offended to the point where they operate out of offences. Everything they do is from an offence. They are cynical. They become critical. They don't trust anybody. They are doubtful. They hardly ever have anything positive to say about anything. If you have a smile on your face, they are going to try to figure out a way to get it off of there. If you are happy, they are going

to try to change that. They don't even realize that they are doing it. For example, you just found the "love" of your life. They say:

"I don't know about that. You know, I had the love of my life turn out to be a witch! You've got to watch them loves! A Jezebel straight up!"

[Arthur laughs.] I'm sure you don't know people like that, but I know a few!

What if the person who is accusing you of offending them was offended based upon something that you are passionate about? For example you believe in liberalism as opposed to the other's view on conservatism or vice versa or their view on same-sex marriage. It is like a Democrat and a Republican going toe to toe or a Baptist and a Pentecostal. One of the current issues is same-sex marriage.

Every now and then my wife gets "on" me about something. I don't want to be like some husbands where the wife can't tell them anything. She kind of told me something the other day because of my response to what somebody had asked me. The question was:

"Because of the fact that same-sex marriage is now accepted and legal in fifty states; if somebody came to you and tried to get you to marry them, would you do it?"

I had said:

"Hell, no!"

Of course when I got home, I heard about that one! She doesn't let me get away with anything, so I just want

to throw that out there. Let me see if I can retract that and simply say “no.” That is probably what I should have said, but you see, I was passionate! You know, you can be passionately wrong too.

Creating Stumbling Blocks

We have to look at the words “stumbling block.” Here is where Paul writes:

1 Corinthians 1:23 – “But we preach Christ or Messiah crucified, unto the Jews a **stumbling block**, and unto the Greeks foolishness;”

What he is saying here is this:

“Listen. I realize that as a person who keeps the Torah and who celebrates Passover and the feasts...”

I don’t see them as Jewish feasts. The Jewish community sees these feasts as inherently theirs. Anyone who is not Jewish “should not” be celebrating these feasts.

I have shared before that some folks have seen my tzitzits and have said:

“Why are you wearing those? You don’t have to wear those. You are a Gentile.”

But it is like:

“Who are you to tell me who I am? I know myself better than you know me. You don’t even know me!”

I have told you that when I was in Israel, an Orthodox Rabbi grabbed these [Arthur touches his tsitziot (tzitzits)]. I thought that maybe it would be like:

“Be healed!”

[Laughter] You know? But he grabbed them and he was like:

“What are these?!”

I am looking at his that are all-white. I explained it to him and he let them go. It was like:

“What are these?”

As if I don’t know what they are!

That word “unto the Jews a stumbling block” is translated from two words. It is “*men*” meaning: truly, certainly, surely, indeed. Then there is the word “*skandalon*” which means: the movable stick or trigger of a trap, a trap stick; a trap, snare; any impediment placed in the way and causing one to stumble or fall, (a stumbling block, occasion of stumbling); i.e. a rock which is a cause of stumbling.

When it comes down to individuals who believe in the Messiah – I am starting to refrain from saying “the Jewish Messiah.” Yeshua was of the tribe of Judah and would be considered a Jew, but the Jewish community considers all of the tribes of Israel to be “Jews.” I disagree with that. I don’t agree that all of Israel was Jewish. I don’t agree that all of Israel is Jewish even now.

I believe that there are Jews who are Israel from the tribe of Judah, but I don’t believe that every tribe is Jewish. I will never accept that. I don’t believe that the Bible teaches that, but I know that there are communities

that teach it. I believe that even in our translations, when we look at the words “Jew” or “Gentile,” it indicates that if a person is not Jewish, that they must be a “Gentile.” Let me tell you something.

The Bible refers to the Jews as Gentiles.

I can show it to you! When you see the word “nation,” you see the word “goy.” There are times in the Bible where Israel is referred to as a “goy”! It is the same word that is used for “Gentile.” There are times when YeHoVaH intentionally referred to the backslidden Hebrews. *He was associating them with the rest of the unbelievers.*

We have to be careful that we don’t allow people to create meanings for words in our minds. We have access to the Scriptures. We can search it out for ourselves. We should not just buy stuff hook, line and sinker. Just as the Gentiles are going to identify that our fathers have inherited lies, there are a lot of Jews who are going to realize that:

“Our fathers have inherited lies.”

Regarding this word “*skandelon*”; when it comes down to Yeshua, we are going to find that *he was an offence!* Guess what? We are going to be an offence to some people and we just can’t help it. It is simply because of our confession. When it comes down to *that* offence, that is an allowable offence. But to intentionally offend is a different story. I have to point this out.

Simply by being a follower of Messiah, you are going to be an offence to the Jewish community.

That is according to Him, according to the Word and according to Paul.

I want you to look at *Luke* chapter 17. In *Luke* 17, you are going to see something. I want to throw some things out there for people to really begin to work through these offences.

Luke 17:17 – “Then said he unto the disciples, ‘It is impossible but that offences will come:’”

What is he saying?

“Listen. Offences are going to come.”

But then he uses this term.

“...but woe *unto him*, through whom they come!”

We are not going to be able to escape offences. You are not going to be able to escape it, but you can avoid offending. He is saying in this verse that you have to see two things. You have to see:

1.) offence

and

2.) the one who causes it

He is saying that offences are going to come; but to the one who causes offence, woe unto them.

If I don't want it to be “woe unto me,” then guess what? I don't want to be in the category of the one who is causing offences. This means that I have to govern myself. I can't tell you how many times I have responded to a text or to an email and I have erased it. I can't tell you how many times I have done that. When somebody comes at

me the wrong way, my flesh just automatically starts to respond.

I look for nice ways to say stuff in the flesh. But then when I read what I said as nicely as I could in the flesh, it is often still not good. Sometimes I have had to just let it sit there for a day or for a few weeks. It has been that way. Then I have to come back at it later.

I believe that this is an example of why the Bible says that we have to be quick to hear, slow to speak and slow to anger. When I read this, there are better ways of responding.

I have to make sure that the heart of the Almighty is coming through the words that I am speaking.

This is true even though there may be written words. This is even truer when I am communicating with people. It means that I must be careful. I am very concerned about people who just talk. When they just talk, they say things that they may not necessarily have thought through or they say things that are simply not thought out.

I don't know how else to put it other than that I try to think about the words that I say. Many people that I deal with analyze words. They may not analyze them when you are sitting there, but think about yourself. You go home and reflect on the things that have happened to you over the course of the day. Certain things pop out at you. You start thinking about the conversation and wonder:

“I wonder what they meant when they said that?”

The next thing you know, you are off in “left field” trying to analyze a conversation that took place during the

course of the day because of some words that somebody chose to use or something was said sarcastically or without much thought to it.

As I am sitting there and thinking about these things, I am trying to be very careful about what I say. That is because I know that my words are going to be analyzed. Maybe they won't, but just in case they are, I am very careful.

“Offences will come, but woe to the ones through whom they come.”

Luke 17:2 – “It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.”

Then he says this:

Luke 17:3 – “Take heed to yourselves:”

“Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.”

How many people have a Strong's [Concordance] on hand? I want you to look at that word. In my version it says “trespass” in verse number 3 in *Luke*. What do you have in your version? Do you have “*hamartano*”? In the Greek this is the word for “sin.” That's the definition. Okay. He says:

“Take heed to yourselves: If thy brother sins against you”

If he trespasses against you, what do you do? What is that word? Rebuke. Give me the definition. It is: censure,

admonish, forbid, rebuke or charge. If your brother sins, if they trespass against you, you do what? You rebuke him.

“And if he repent,”

What do you do? *Forgive him.*

Luke 17:4 – “And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, ‘I repent’; thou shalt...”

What?

“forgive him.”

Notice here. What does the next verse say in verse number 5?

Luke 17:5 – “And the apostles said unto the Lord, ‘Increase our faith.’”

I want you to think about this passage because you can easily read over it. Here is how I read it. If my brother sins against me, rebuke him. Then if he repents, forgive him. Then it says if he sins against me seven times.

He doesn't go into the details of the sin, but I want you to imagine the worst kind of sin that somebody can sin against you; or let me put it to you this way. Think about the seven worst kinds of sins. That is seven different sins. There are seven different issues or areas that they have wronged you in, in a day. Now imagine your frustration. Imagine that!

I mean, you have a hard time forgiving someone who sins against you when they do it the first time. As a matter of fact, you would probably not even admonish them. I would hope not.

This is the instruction from *the Prophet*, from *the Messiah*. Now some people want to hold onto the Torah here, when the Torah is speaking.

“An eye for an eye, brother! A tooth for a tooth! The Torah says that I have the right to exact punishment on someone who has wronged me!”

The Living Torah

The Torah says that if your brother wrongs you, rebuke him. Now the written Torah doesn't say that, but the *living Torah* says exactly that. That is because:

**The living Torah has come to teach us
how to walk out the written Torah.**

If your brother wrongs you, what should be your response? It didn't say to cuss him out. It didn't say to get mad and storm off. It didn't say to get angry and go and tell seven more people. It says to rebuke him. Admonish him. Charge him. Say:

“Brother, you shouldn't have said that. That was wrong. That was not even called for.”

Do you know what you will be doing? Chances are that if it is a brother or a sister, when they said it, the Holy Spirit checked them. If they are a brother, they've already been checked by the Holy Spirit! Now you are bearing witness to what the Holy Spirit has already checked them on. If you let it go, they can chalk it off and think:

“Well, maybe that wasn't the Holy Spirit.”

They sin against you but you don't rebuke them. You see, if you don't rebuke someone who has sinned against you, you have no right talking about it to anybody else. The Bible says that if your brother sins against you, you go to *them* and them alone.

There is the offence and then there is how you handle the offence. You see, you choose to be offended, which is that you are taking a burden upon yourself that is not from the Messiah. But the Messiah says:

“Instead of taking that burden, take my light burden and do this. Rebuke them.”

“Well, that's not just me...”

Then keep your mouth shut.

The proverb says about a brother who is offended, that this person is going to become contentious. If you read just above what the proverb says, you will find these words. Let's go back to what the proverb writer wrote. I want you to see this. I think it is worth including. This is what he says in *Proverbs* 18. It is *Proverbs* 18:19. But first I want you to look at verse 17.

Proverbs 18:17 – “*He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.*”

“*He that is first in his own cause*”

In other words, the translation is this. If I get the first opportunity to plead my case to show you that somebody else is wrong, then what does it say?

Proverbs 18:17 – “*He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.*”

That word: “his neighbour cometh and search,” is to “investigate.” There is an investigation that takes place. Here is what we do as people. If my friend comes over here and says to me:

“You’ll never believe what Sharon said. I can’t believe...”

Let me tell you something. I have had people come to me about Sharon. I have. My first thought is this.

“Have you talked to Sharon?”

“Have you talked to Sharon?”

“Well...”

“Well, I can’t hear you.”

I really can’t hear you because I cannot allow you to pull me into a situation where I am siding with you in violation of what the word says. You are going to come and talk to me about Sharon, but you haven’t talked to Sharon? If you allow people to do that to you, then guess what? Now what they are doing is defiling you! You don’t even know that you are being defiled.

They are depositing words of contention into your spirit. Now you are looking at Sharon crazily. I am just using Sharon as an example. I have only had one person come to me about you. [Laughter] I told them. I told them exactly what I am telling you.

“You go to that person.”

I can’t allow you to defile me. If you had gone to Sharon and Sharon didn’t hear you and you took a witness to Sharon, now there are two of you who recognize that

you did go to her, but she wouldn't hear either one of you. Do you follow?

You have to know how to deal with offences. You can't allow people who are offended to speak into your spirit. That is because if that person comes to you, that is the first person – especially if they are passionate about what has happened to them and you now feel compassion for them. They pulled you in. You are taking a side and you haven't even investigated. You haven't even searched the matter out. It happens too often.

**Whenever you are dealing with offended people,
you have to be extremely guarded.**

Part Two

We want to be immersed in this teaching so that we can really walk in the freedom that Father is calling us to walk in. We are going to learn a couple of life lessons. The first thing I shared in the last section was that *being offended is a choice*. You choose to be offended.

When we really think about Yeshua's teachings and how he demonstrated; what did Yeshua do when he was smitten on his cheek? What did he do when he was spat upon? What about when he was mocked? What about when his beard was pulled out or when he was beaten?

The thing about a good leader is that a good leader will never ask you to do something that they themselves are not willing to go through or to endure or do. Yeshua showed us. He didn't just teach us. He didn't just come and make hard or difficult sayings.

He wasn't like the Pharisees. He wasn't like the Sadducees, the rabbis or the scribes. He taught and lived what he taught. He didn't put burdens upon other people that he himself was unwilling to bear. In fact, he told us to cast our cares upon him for he cares for us. He told us to come and learn of him. He said that his yoke is easy and his burden light.

Then he demonstrated what he taught; even unto the end. There were many, many opportunities that he had to be offended. He said some things and looked at people and said:

“Does that offend you?”

You Will Be An Offence

We have also identified that there are certain things that are going to be offensive, period. Whether you like it or not, ladies and gentlemen, if you are true to the Scripture; if you are true to living out the Torah, you are an offence. You are an offence to people who don't want to live in truth.

You don't have to be offensive, *but by the very nature of walking in truth, you are an offence*. Yeshua was an offence. He established very clearly that he was an offence to the Greek and a stumbling block to the Jew. When it comes down to it, what he was saying was:

“Listen. In my very presence, because of what I represent; I am not just a talker, I am a doer. I live this word out. I live it out where men can see. I'm not looking for accolades. I'm not trying to be puffed up or to get people to exalt me. I'm here to show

you how to live this teaching that these people are teaching but not living.”

You can choose not to be offended.

I want to just say that. Say this with me:

“I can choose not to be offended.”

If you have ever been offended in your life, you can decide right now that:

“I choose not to be offended anymore.”

That is a choice that you can make. I am just going to warn you. If you make the choice that you are not going to be offended; by the offences that you have carried, you will have an opportunity to be offended again before the night is over.

As a matter of fact, the people who offended you might show up just to test you! Oh, you said that you choose not to be offended. Well, let’s see if you really, really meant that!

I am not trying to be funny. If you make a decision like that, there is a good chance that over the next week; folks you haven’t seen in weeks, months or even years are probably going to cross your path. You might hear that they are in town. They may have been in contact with a relative. When you make choices to walk upright and to live righteously, then oftentimes you will be immediately tested.

**Once you choose to take on an offence,
you take on a burden that you are
unable to bear.
You were not designed to live in offence.**

We looked at the word “offence” (Hebrew: “*asham*,” “*hata*,” Greek: “*skandalon*”). It means: injury, hurt, damage, occasion of sin, a stumbling block, an infraction of law, sin, transgression, state of being offended; in the New Testament “often a stumbling block.”

Then we looked at the word “offend” (“*skandalizo*”) meaning: to put a stumbling block or impediment in the way, upon which another may trip and fall; metaphor to offend; to entice to sin.

When you offend someone, let me tell you something. The moment that you take offence, you have now bitten of the apple (if you would). That is because you have just been enticed to sin. Why? It is because in order for you to take on offence; if you take on offence, you are going to act offended. Do you hear me? When you begin to act offended, you are taking on a spirit other than the Holy Spirit. It puts you into a realm. Now you are demanding an apology. It is like:

“Who are you?”

I am not trying to be antagonistic, but really. Who are you? Why should anybody apologize to you?

“Well, because they offended me.”

“Okay, who are you?”

You see, when you answer that question, you are going to say:

“Well, I am...”

Well, okay you are and he isn't. Do you get it? You are very much alive. You aren't dead yet. That is probably the reason why the offence came.

Dying To Self

Offence comes to help “kill” us.

That's my take on it. We are constantly being given an opportunity to “die.” Father is giving us chances and opportunities so that we are without excuse.

The word “*skandalizo*” also means: to cause a person to begin to distrust and desert one whom he ought to trust and obey; to cause to fall away; to be offended in one, i.e. to see in another what I disapprove of and what hinders me from acknowledging his authority; to cause one to judge unfavorably or unjustly of another.

There are people out there who are offended because of someone who represents the Almighty and who offended them. Because someone who represents the Almighty offended them, now they have a problem with the Almighty.

You will find that some of the things that these priests and bishops and ministers have done to young children has caused young children to abandon God. “His” representative did that. Therefore if His representative did that, then what kind of God is that? They think:

“If this is how His representatives represent Him, I don’t want anything to do with it.”

Working through offences is not easy, which is why the majority of people never fully overcome. It is easier to avoid the people who caused the offence or not to deal with them. That decision however becomes a serious problem when the person causing the offence is part of the body, the fellowship, or is a family member.

Some people would rather change fellowships, congregations, jobs, relationships, cities or even countries than to confront and/or work through offences. I have had to really talk people into a place where they were at least willing to walk out a process in order to resolve conflict.

It is hard for people. It shouldn’t be. The reason why it is hard for many people is because of their ego. It is because of their feelings. It is because of their emotions. It is because of them.

In order for us to walk through the process that the Almighty has clearly established in His word, it means that we have to get out of the way. That’s when the spirit man can actually begin to lead. The flesh is going to protect the flesh. That which is born of flesh, is flesh. That which is born of Spirit, is Spirit. That which is born again, is Spirit; but that which was born, is flesh.

**It is always the flesh that hinders the spirit
from walking in the Spirit.**

The flesh is always going to protect the flesh. The flesh doesn’t want to be hurt, so what is the flesh going to do? The flesh is going to develop mechanisms to keep it from

ever being hurt again because the flesh doesn't want to be hurt.

The Father is not trying to hurt the flesh. He is trying to "kill" it. There is a lot of hurt flesh that refuses to "die." Therefore it is limping and hindering the work of the Spirit and the movement of the Almighty from being accomplished in the lives of the individuals.

Running from an issue or an offence doesn't resolve it. The longer you hold onto an offence, the stronger the stronghold is. The longer you hold onto something, the harder it is to let go of it. Why? That is because it becomes a companion. It is like weight. It's amazing that people don't want to be overweight, but they don't do what is necessary to lose weight; or they try, but they give up. We do this in so many areas of our lives.

"Oh I tried. It didn't work."

What do you do if someone says that you offended them but you don't think that you did or you feel strongly that you did not? What happens if you think that someone has been offended by you but they say nothing to you and avoid you and you know that something is wrong? Some people forgive in word only from their lips, but not from their heart.

Operating Offended (Review)

Some people have been offended to the point where they operate out of offences. They are cynical, critical, untrusting and doubtful. They hardly ever have anything positive to say about anything.

What if the person accusing you of offending them was offended based on something that you are passionate

about (i.e. you believe in liberalism as opposed to the other's conservatism or vice versa; or same sex marriage)? With some of us, it has been because we are passionate about certain issues. I shared some of that earlier.

Paul talked and wrote about it and we see it here:

1 Corinthians 1:23 – “But we preach Christ [Messiah] crucified, unto the Jews a **stumblingblock**, and unto the Greeks foolishness;”

It is a stumbling block. Unto the Jews it is a stumbling block and unto the Greeks it is foolishness. We found out that the word “stumblingblock” here means: an offence.

Yeshua was an offence to the Jews.

He wasn't an offence to all of the Jews, because a lot of his followers were Israelites. He was an offence to the **religious Jews**. Oftentimes when you see the term “Jew(s),” you will see that this is dealing predominantly with the religious Jews.

We looked up the word for “stumblingblock” in the last section. I want to jump into *Luke* chapter 17 because there are a few lessons that we are going to learn here that will help us deal with offence. He says in chapter 17 of *Luke* verse one:

Luke 17:1 – “Then said he unto the disciples, ‘It is impossible but that offences will come:’”

In other words, if you live, you are going to be offended.

“...but woe...”

He says:

“I feel for the one through whom they come.”

“...unto him, through whom they come!”

Offences are going to come. In the last section we looked at the fact that Yeshua looked at offences in such critical ways. You will see this again here. He says:

“Do you know that you would be better off cutting off your hand or cutting off your feet? If your hand offends you, if your feet offend you or if your eye offends you, you would be better off plucking them off or cutting them out. It is better for you to enter into the kingdom maimed than not to enter at all.”

Offended Out Of The Kingdom

Offences are going to come. You cannot get through life without being offended. In the last section we talked about how offences come in all shapes, sizes, colors, nationalities and languages.

Offences will keep you out of the kingdom.

Verse 2:

Luke 17:2 – “It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.”

Luke 17:3 – “Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.”

Notice what he says here. If thy brother trespasses against you, what do you do? Rebuke him. If he repents, what do you do? Forgive him.

Luke 17:4 – “And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, ‘I repent;’ thou shalt forgive him.”

Luke 17:5 – “And the apostles said unto the Lord, **Increase our faith.**”

They didn’t say “increase our faith” for the simple purpose of saying “increase our faith.” They acknowledged that forgiving someone [is critical]. Notice what he is saying.

Luke 17:4 – “And if he trespass against thee seven times in a *day*.”

That is not once, not twice, not three times, not four times, but seven times in a day. And it is to repent seven times. Now imagine that someone offended you and sinned against you. You have to work through this.

Walking In Faith

If we have ever been sinned against, we know that it creates some emotions within ourselves that we have to work through. You have to work through this thing mentally. You have to work through it emotionally. You have to work through it physically because it affects you.

Do you know what I am saying? Then they come and you are relieved because they said:

“I am sorry.”

It is nice when they say “I am sorry” before those words or that offence really get all the way down “to the toes.” It just works its way through you. Then they come and say “I am sorry” and the process hasn’t completed, so you can throw that stuff off. But then here they come again. I believe that what the disciples were saying was this:

“Man, this is impossible. This is hard! This is so difficult. We are going to need a whole lot more faith than what we have right now. Lord, increase our faith!”

This is how I read it. When I read it, they are making a statement with the Almighty. You may not think this, but the Almighty begins the process of increasing their faith. What He is going to give them is a lesson. It is a life lesson on humility and self-abasement. Therefore by giving them this lesson, He is showing them how to increase their faith. That is because – what is the statement?

“Lord, increase our faith!”

He didn’t just turn and start another conversation without taking into account what they had asked Him to do. The whole issue is that someone has wronged you. They didn’t just wrong you. They wronged you seven times in one day!

Luke 17:6 – “And the Lord said, ‘if ye had faith...’”

Didn't they have faith? The fact is that they are saying:

“We've got faith, but we are going to need a whole lot more faith than what we've got!”

He said:

“Increase our faith.”

Luke 17:6 – “And the Lord said, ‘if ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.’”

That wasn't the lesson. It was saying that the lesson that I am about to tell you is going to help you get to the point where you will begin to walk in the faith that you already have. *It is walking in the faith that you already have that builds your faith.*

When you step out and the Almighty is there to uphold you, what does that do? It builds your faith, but if you never step out, your faith never gets built. If you never put your faith to work, your faith never increases. It remains where it is. But every time you step out in faith and you see the Almighty uphold you, what does it do? It encourages you to take another step.

Here is where it goes. He says:

Luke – 17:7 – “But which of you...”

“which of you”

“which of you”

Now he is about to show how easily faith operates. You operate in faith and don't even realize that you are

operating in faith. Do you want to know how I know that you operate in faith, wife? You ask your husband to do something with the full assurance that he is going to do it. If he doesn't do it, what happens? You get upset.

Why are you upset? You are upset because he didn't do what you asked. It is the same way with the husband. When you put your word out there, it is like speaking to the tree. It is like speaking to the tree but the tree doesn't respond. You said to your husband:

“Husband, do this.”

But he didn't do it. Now you are upset. You exercise faith with your words. Now your words came back unfulfilled and that bothers you because you spoke in faith. You operated in faith. You expected to see results from the faith that you spoke and operated in. If you don't see results, you are upset. It is just like when Yeshua said to the fig tree:

“Cursed are you!”

When he came back and saw the results, he wasn't surprised, but the disciples were. It was like:

“Man, look at that! The fig tree...”

The disciples were overwhelmed by the fact that the tree had listened to him. He said:

“It will listen to you, too! But you have to understand that you *have* the faith that you say that you want more of. You just have to put to work the faith that you already have and it will increase itself.”

Look at the example:

Luke – 17:7 – “But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, ‘Go and sit down to meat?’”

Wouldn’t you rather say unto him:

“Look, get my dinner ready!”

Luke 17:8 – “And will not rather say unto him, ‘Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?’”

The guy or girl or woman or man has been in the field all day long. They come in tired. It is almost like that husband who comes home and who says:

“Where’s my dinner?”

The wife says:

“Oh, you don’t appreciate me! You don’t appreciate me!”

A husband sometimes sees the wife as a servant, but when wives are asking their husbands to do stuff, they are speaking to them as a servant too!

“Obey what I say.”

You are not saying “obey me,” but disobedience will incur “the wrath.” Halleluyah somebody! [Laughter]

It says:

“Go fix me something to eat! When I have eaten and I am full, then you can eat.”

That is the lesson. He didn't just come up with this. He is responding to the question. How many of us have ever felt unappreciated? He is trying to get to the heart of the issue, ladies and gentlemen. It is as if he is saying:

“Why do you feel unappreciated? Aren't you doing what you are doing because it is what you want to do? Aren't you doing what you are doing, unto YeHoVaH? Are you doing what you are doing to be recognized? Why are you doing what you are doing? Are you being looked over at a job? Are you not getting the credit?”

You see, he is addressing a lot of issues here. He is responding to the [request to] “increase my faith.” When you get looked over for a job that you think that you deserve, it bothers you. When you don't get the credit that you think that you deserve and someone else takes the credit for something that you came up with, it bothers you. When you are looked over, you don't think:

“Man, I got passed over for the promotion.”

Wait a minute. What is your hourly rate? What is your salary? Are you getting paid? Didn't you get your paycheck this week? Why are you there? Are you not there to do a job? The appreciation is the fact that you got paid! If the boss didn't pay you, then you have a problem. Now you have a reason to “cut up.” It might not be good, but at least you have a reason to do so. What he is trying to get to is the heart of the matter. He says:

“Now go and fix me something to eat.”

He says now that he has done that:

Luke 17:9 – “Doth he thank that servant because he did the things that were commanded him?”

[Some people say]:

“Nobody ever says ‘thank you’ for anything!”

For example, mom is serving. She is in the kitchen “slaving.” Dad is out there working. He comes home. No dinner is ready. Everybody is messed up. Nobody is appreciated. He says:

Luke 17:9 – “Doth he thank that servant because he did the things that were commanded him?”

I had to realize some time ago that being a parent is often a thankless job. Children will remind you.

“I didn’t ask to be brought into this world!”

It is as if they are saying:

“You made a decision to bring me here. Now you want me to thank you for feeding me? Thank you for clothing me?”

Do you get it? You are doing your plan. You wanted to get married. You wanted to be a housemother or a wife. You wanted to be a homemaker. You wanted children. You wanted all of that. Now you don’t feel appreciated? *Appreciate yourself!*

When you start appreciating yourself, other peoples’ appreciation will matter less. When you are putting your heart into what you do because that is who you are, then you can thank yourself. You can pat yourself on the back.

That is because you know that you have given your best whether somebody likes it or recognizes it or not. This is what the Almighty is trying to get the disciples to see. He says:

Luke 17:9 – “Doth he thank that servant because he did the things that were commanded him?”

“...I trow not.”

Luke 17:10 – “So likewise ye, when ye shall have done all those things which are commanded you,”

Your response should be:

“...say, ‘We are unprofitable servants: we have done that which was our duty to do.’”

I am just doing what I have been called to do; whether it is a hundred people, one person or a hundred thousand. This is what I am called to do. It really doesn't matter who shows up or doesn't show up. It really doesn't. I'm here. The party has already started. Halleluyah.

Humility And Offence

Here is another life lesson on self-abasement or humility.

People who are offended are not humble.

You can't be humble and offended. You can fool yourself. There is a lot of false humility floating around, but if you are humble, you are not offended. What is there

to be offended at? Who is there to be offended by? Like Yeshua says:

“These people don’t have a clue as to what they are doing. Father, forgive them. They don’t know what they are doing. Look at them! They are running around like sheep without a shepherd. They have no clue as to where they are going or coming. I would have gathered them like a mother hen gathers her chicks, but look at them. They are confused. They are lost.”

What do you expect lost and fallen people to do? They turned on the person who came to save them. That is what happened. You can’t take it personally. We take too much stuff personally. I am talking to myself here. Any time that somebody says or does something that bothers me or angers me, my first response is:

“Why are you angry?”

It is like Cain.

“Cain, why are you angry? Nobody has done anything to you.”

“Well, you didn’t receive my offering!”

“Really? If you want me to receive your offering, then present an offering that is acceptable. Do you want me to receive you? Then behave in an acceptable manner.”

“How can you come here and say that you behave in an acceptable manner? You have

a lot of nerve coming up into my face talking about how 'I love you Lord' when look at how you are treating people. If you want me to accept you, then go and get things right with people. Go and get things right with people."

"Well, I didn't start it."

"Well, you are the bigger man or woman. What difference does it make who started it? The fact of the matter is that it has started. Now who is going to finish it? Who is going to end it? Who is going to resolve this conflict? Who is going to take the proper step to get things right in my presence? You have to understand that you may not think that I see all of that stuff going on over there, but I see it. I see your attitude. I see your spirit. I see your intent."

Matthew 18:1 – "At the same time came the disciples unto Yeshua, saying, 'Who is the greatest in the kingdom of heaven?'"

This lesson in *Matthew* 18 really plays itself out in *Matthew* 20. In *Matthew* 20, two disciples (the sons of Zebedee, James and John) and their Mama arrive. It is Mama, James and John. They come to Yeshua and say:

"Hey, when you come into your kingdom, I want my sons to be sitting on your left and on your right."

There is a lesson there that we might get to, but probably not here.

Matthew 18:1 – “At the same time came the disciples unto Yeshua, saying, ‘Who is the greatest...?’”

Now imagine this. *Where is this question coming from?* Whether we realize it or not, we seem to always be in competition mode. I really think that oftentimes we recognize that we are there. I think that the reason why we are in competition mode is because we are always trying to prove ourselves. We are always trying to be accepted. We are trying to fit in.

I remember back when I was working in preparation for management. We had to go through a series of classes. Part of the series of classes had to do with interaction with other people during conversation.

If you told a story about something that happened to you, someone else doesn’t even realize that they are in competition with your story. It is not that your story is something to compete with, but it stirs up a story in others that they now want to share because of the story that you shared. In some cases I have heard people say:

“Well, do you think that’s something? That ain’t nothing! Let me tell you what happened to me!”

That’s kindergarten. They don’t even realize that they don’t have to discount your story in order to tell their story. The fact that they are telling their story is because you told yours. What is that all about? Why is it that I feel that I have to put something into the conversation in relationship to something that has been brought to the conversation?

It also happens with sports. From early childhood we are putting our children into competitive things. We are teaching them to compete and to excel. We want them to be the best. We want to be the best. It happens. There is this whole grading system. Why do you think that in school when a child gets an “A,” their chest puffs up? They want everybody to see their grade. The child with the C, D or F is hiding it. Moms get their little stickers.

“My son is a genius.”

Bam! They put it on the back of their car.

“My son is an honor student.”

Bam! They put it on the back. Parents begin to live their lives through their children. Yeshua called a little child. Here it is where it says:

“Who is the greatest in the kingdom?”

Matthew 18:2 – “And Yeshua called a little child unto him, and set him in the midst of them,”

Matthew 18:3 – “And said, ‘Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.’”

Like me, I know that you have probably heard a lot of stories and sermons and teachings on this, but I am not going there. I want to deal with this issue.

Matthew 18:4 – “Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

This is a lesson on humility. This is what he is saying:

“You’ve got to humble yourself.”

Humility doesn’t mean weakness. It is not weak. You see, when you are humble, you really want other people to succeed. As a matter of fact, I believe that you will help people. For myself (and I am hoping for you too), the more that I help people, the more I advance YeHoVaH’s kingdom. That is because if I can help you and if you are stuck and I can help you get unstuck; when you get unstuck, you are going to move to another level or another plateau and another plateau. If I can help you get unstuck, I can help you move.

It doesn’t take anything away from me. As a matter of fact, it fulfills me. Your being better than me doesn’t make me less than you. If you are better than me at something, then I need you on the team. Do you understand this? That is the thing. What you will find if you do research is that great people surround themselves with other great people.

They surround themselves with people who have skills and abilities that they may not have. It is not intimidating. I don’t have to learn to play piano. David does that. Do you understand? David plays. He sings. I used to try to sing. The only reason why I sometimes sang was because I was among people who couldn’t sing. It was like:

“Man. Let me at least...praise the Lord!”

But when you have people around you who can sing, then I just sing along under my voice. I don’t need a microphone. If you aspire to be great, the Bible tells us that the greatest among us will be what? A servant. How many people do you know that live to serve you? How many people do you live to serve?

How can you become great according to the kingdom if you are unwilling to serve? When people start getting ministries and making names for themselves and being known, their humility deflates. They move into a certain place. I have seen so many people move into a state of false humility until you mess something up. Then they show up. Do you understand? You mess something up. What is cussing and screaming at someone who messed something up going to solve?

“You’re fired!”

“Whew, thank God! I couldn’t quit. Now I can leave this abominable place! Whew! Thank you for loosing me, Pharaoh!”

I have met people like this. I have been one of them. I have been fired once in my life and it was a happy day. It really was. I am not just saying that. Man, I was so happy.

Matthew 18:4 – “Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

Matthew 18:5 – “And whoso shall receive one such little child in my name receiveth me.”

But get this:

Matthew 18:6 – “But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.”

Matthew 18:7 – “Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!”

“Woe unto the world because of offences!”

Let me tell you something. The world is full of offended people. When watching these political circuses, there are people who are saying and doing things. I hope that I don't bother anybody by saying this, but that is where I get my entertainment. I am serious. I mean, the political process is better than going to the movies!

Watching these debates has thoroughly blessed me. [Arthur laughs.] We are talking about contact sports in real life! I never understood why people spend millions and millions and millions of dollars to get a job that pays three hundred or four hundred thousand dollars a year. It is as if you are raising almost a billion dollars just to get that job!

Then you go in there with black hair and come out all grey in four years! Man. Four years – that's a lot of stress! Those three o'clock or four o'clock phone calls in the morning get you after awhile; not to mention that everybody is throwing darts and javelins and trying to assassinate you and verbally assassinate you. Then there is media assassination. You can't do anything right. It is like:

“Wow!”

That's real life. That's not reality TV. Reality TV is not reality TV, ladies and gentlemen. How are you going to have a script on reality TV? You can't! I like things unscripted. Then you hear people say:

“You owe them an apology! You should apologize! You should apologize to the Vets.

You should apologize to the women. You should apologize to the Blacks. You should apologize to...”

It is as if everybody wants an apology. Everybody wants their five minutes; their television time. I am sitting back and watching this. And Yeshua is saying:

“You know, the world is full of offended people.”

Torah And Offence

Matthew 18:7 – “Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!”

Matthew 18:8 – “Wherefore...”

He gets into it again.

“...if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.”

This is very serious. Yeshua makes a statement like this in *Matthew*. He makes it in *Luke*. He makes it three times; at least I have read it three times in three different places where he is talking about cutting off your hand or plucking out your eye. That’s some serious stuff, ladies and gentlemen!

Matthew 18:9 – “And if thine eye offend thee, pluck it out, and cast *it* from thee: it is

better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.”

Matthew 18:10 – “Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.”

Matthew 18:11 – “For the Son of man is come to save that which was lost.”

Matthew 18:12 – “How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?”

Matthew 18:13 – “And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.”

Matthew 18:14 – “Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”

I am trying to get to *Matthew 18*.

Matthew 18:15 – “Moreover if thy brother shall trespass...”

Now this word is “*hamartano*.”

Matthew 18:15 – “Moreover if thy brother shall trespass against thee, go and tell him his fault...”

In *Luke* chapter 17, he says:

“If he trespasses and sins against you, rebuke him.”

Here he says:

“Go and tell him his fault between thee and him alone.”

If we could just do this. When a person gets offended, chances are that they don't go to the person who offended them. They go to other people and let them know that So and So offended them. Why? They just want to get it off of their chest. One of the greatest deceptions is this:

“I'm just trying to get some 'wisdom.' I'm just trying to get some 'understanding.' I'm just trying to...help me.”

The fact that I know that you have a problem with your brother and you haven't gone to your brother, is a violation of what Yeshua commanded. What did he say?

“If he trespasses and sins against you, go and tell him his fault between thee and him alone.”

There is no wiggle room! There is no weasel clause here. Those of you who do contracts understand the weasel clause. You put something in it so that you can wiggle your way out of it if you don't like it. There is no weasel clause. Go to him or her and him or her alone.

The only time that you can have conversation about this situation with someone else is that you put step one first; not step two and then go to step one. You can't go to

step two and then go to step one. It puts me as a leader in a very difficult situation because people want to come to me and tell me the faults of someone else. But they haven't gone to that someone else.

They want to come to me for counsel. I am going to take them straight here. This is where I am going to take them. Now, if a person wants me to be one of those two witnesses that are in step two, I have to decline. That is because I can't be a witness in the second step if I am going to be involved in the third step. The second step is if he shall hear you. Hopefully there won't be another step. Then you will gain your brother.

Matthew 18:15 – “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.”

Your brother said something. As a chef, there is a saying:

“Too many cooks spoil the broth.”

It is a weird saying. That is because if you are going to make bone broth, you just go and get bones and put them in a pot and boil them. So how do too many chefs spoil it? The message is that too many people involved in the process makes the process cumbersome. It creates a problem within itself. There is another saying:

“Too many chiefs and not enough Indians.”

There are too many people who want to lead, but not enough people who want to follow or fight. This is the

issue. If I offend you and you go over to Johnny and Johnny now tells you:

“Man, I wouldn’t have taken that. I don’t know, bro. You should probably go and talk to Such and Such.”

They go and talk to Such and Such. Now Johnny and Such and Such know. The person finally comes to me and says something, but I am not just dealing with this person. That is because now Johnny and Such and Such have been pulled into the situation. Even though I don’t know that Johnny and Such and Such have been pulled into the situation, the demonic forces that are always at work are very aware of the spirit that is in operation.

Now you have spiritual interference that is taking place. Even when a person comes, they have already talked this thing out with Johnny. They have talked this thing out with Such and Such. Johnny and Such and Such have said some things. What Johnny and Such and Such have said is coming out in the conversation that I am in. That is because the devil is going to make sure that stuff comes out. Now you are wondering:

“Where is that stuff coming from? Well, where is that coming from?”

“Well, I talked to Johnny and Johnny said...”

“Oh, you talked to Johnny, but you haven’t talked to me?”

Do you see the barrier? Do you see what has just happened here? Now I am concerned.

“What did you talk to Johnny about?”

You see, Johnny doesn't even need to be in it.

"Oh, and you talked to Such and Such too?"

A person who does that is going to be the first person who gets upset because somebody did the same thing and didn't come to them first. People who want to hold you to the word oftentimes don't stand on it themselves. That's hypocrisy. That's Phariseeism. They expect you to do what the word says, but they themselves don't have to.

You gain your brother. That word is "*hamartano*," which means: to be without a share in; to miss the mark; (i.e. if your brother trespasses against you); to err, be mistaken; to miss or wander from the path of uprightness and honour; to do or go wrong; to wander from the law of God, to violate God's law, sin.

That word is actually translated [in the New Testament] as "sin" thirty-eight times, as "trespass" three times, as "offend" once and once as "your fault."

Matthew 18:16 – "But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

So what happens? I go to you and you say:

"Man, I didn't do that."

You see, now I need to go and get two brothers or two sisters or a brother and a sister. I say to them:

"Listen. I've got a problem with Such and Such and I've gone to them. I need you to come with me. You don't have to say anything. I'm not asking you to say anything. I just need you to witness that I'm

walking according to what Yeshua commanded.”

“I want you to see. I want you to come with me. I want you to notice my behavior. Notice my demeanor. Notice my choice of words. Notice how I approach my brother.”

That is because the whole goal is for reconciliation. Again, you don't have to say anything. You are simply witnessing so that if this ever gets before the congregation, you can testify to how I did what I did. Was my attitude wrong? Did I use bad words?

You see, if I have to bring Such and Such in front of the congregation, then Such and Such is coming to defend him or herself. Hopefully it won't get to this point, but the Almighty established that the congregation would become a courtroom and the congregants would be the judges.

Understand that before there were kings, there were judges. We have all been called to judge. As a matter of fact, Paul took this thing a step further. He said:

“How *dare* you all take your matters from the congregation into those worldly, secular courts! You are all going to be judging angels! Can't you even judge small matters amongst yourselves?”

But if you don't see yourself as a judge, then guess what? You will say:

“I don't want to be involved.”

What? You don't want to be involved? You are already involved! This is affecting the body of Messiah. If one member is affected, you are already affected. What do you

mean that you can't be involved? You aren't living in the "hood." You can't say that you didn't see the crime. The police come.

"Did anybody see..."

"I ain't seen nothing."

You are a witness even if you didn't witness the crime. If somebody asks you to be a witness, they are not asking you for your input. They are not asking you for backup. They are simply asking you to witness that they went to this person a second time and hopefully...

Matthew 18:16 – "But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

Why? It is because the Almighty knows that if the person doesn't hear you, then there is a good chance that they may hear you when there are witnesses. Hopefully if there are two people witnessing our interaction, then I may be at a more understanding position because I know that I am now being observed in my behavior.

You see, people will do stuff in secret that they will not do openly. They will do things when there are no saints around that they won't do when there are saints around. If the person says:

"Okay, I forgive you."

You have two witnesses. If a person says:

"Okay, you were right. I was wrong."

You have two witnesses. If a person says:

"Man, get out of my face."

You have two witnesses. So if this matter goes before the body, now you have witnesses. They witnessed your behavior. They witnessed the person's behavior. That is so important, ladies and gentlemen. In the workplace, termination is the ultimate choice in resolving conflict when people don't want to comply with the rules and regulations of the organization.

We are building a cohesive unit. If this person doesn't fit within this unit, then we are going to have to remove this person from the unit. Every institution out there does it. If a child misbehaves in school, they are going to put them in time out; depending upon the course or they are going to put them in the principal's office. That's what they used to do.

They are going to give them after school detention. They might even take them out of the regular class and put them in the school for regular offenders – the alternative school. Ultimately if that doesn't work, they are out.

In the workplace, they are going to discipline. Ultimately if you don't fit, they are going to terminate you. In the military, in the neighborhood or in the association, they want law-abiding individuals who are going to comply with the rules. If you don't want to comply with the rules, then you have to go.

It is the same thing in the body of Messiah. This is what it says. If you take two or three witnesses, then out of the mouth of two or three witnesses, every word is established.

Matthew 18:17 – “And if he shall neglect to hear them, tell *it* unto the church [congregation]: but if he neglect to hear the

church [congregation], let him be unto thee as an heathen man and a publican.”

Put him out. Now you can take him to court. You don't take your brothers to court, but he has demonstrated that he is not a brother. She has demonstrated that she is not a sister. That is a heathen.

Matthew 18:18 – “Verily I say unto you, ‘Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.’”

That is authority. You have the authority to judge, to bind, to loose and to incarcerate.

Matthew 18:19 – “Again I say unto you, ‘That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.’”

Matthew 18:20 – “For where two or three are gathered together in my name, there am I in the midst of them.”

The ultimate judge is in the midst. People want to say:

“Where two or three are gathered together, He is in the midst of us.”

That is wonderful. That is true, but in this particular context, He is in the midst as the judge. Why? It is because He is making sure that we are judging righteously. There are capable individuals. If I am out of order, if I say something, if there is bias, if there is malice and if this person or that person who is coming before the

congregation has done something to me, then I may have to recuse myself because I have some issues that I have to work through. This is what he is dealing with here.

The whole point is that offences have no place among the body. The Almighty has established processes by which we are to deal with offence. We have to be willing to go through the process for the sole purpose as we walk through the commands. You see, we walk through the commands so that we might be pleasing in His sight. We honor Him and obey Him that we might be found pleasing in His sight.

We walk through His process that we might be found pleasing in His sight. Everything that He instructs us to do is for the purpose of being found pleasing. It is for Him to acknowledge that He is well pleased with us.

I can't convince myself. His Spirit is so powerful that I can't convince myself that He approves of me when there is already conviction within myself that what I am doing is wrong. I could get to a point where I am reprobate or where I am void of judgment. That would occur because I have convinced myself that my abomination is acceptable.

Offences should not be named among the body of Messiah. We have to do everything within ourselves to overcome them. As I said earlier, we choose to be offended. We can choose not to be offended. I can make the decision today. I've made the decision today. There are people who have offended me from my past. There are things that I have carried through life that I have decided that I am not dragging the weight of around anymore.

I'm not dragging that mess with me. It is holding me back. It is keeping me from soaring. It is keeping me from walking upright and in the fullness of the power and

authority. I can't walk through life with offence when offence comes from the enemy. It doesn't come from the Almighty.

How can I walk in the authority of the Almighty when I am holding onto something that belongs to the devil? It weakens me. It is like offence to the believer. Forgive me for saying this. Those of you who know about Superman; Superman's weakness was "kryptonite."

Offence to the believer is like kryptonite. It weakens you. It doesn't strengthen you. It weakens you. It incapacitates you. You are no longer capable of the power that you are supposed to be operating in because you have been weakened by something that does not come from the Almighty. It's a weight. It's a burden. It's heavy and it is not for us.

Part Three

Let's Recap

This is the conclusion of the teaching. To recap, being offended is a choice. You can choose to take offence and you can choose not to be offended. Once you choose to take on an offence, you take on a burden you are unable to bear. Working through offences is not easy; which is why the majority of people never fully overcome offences.

It is easier to avoid the people who caused the offence or not to deal with them. That decision however, becomes a serious problem when the person causing the offence is part of the body, fellowship, or is a family member.

Some people would rather change fellowships, congregations, jobs, relationships, cities or even countries than to confront and/or work through offences. Running

from an issue or offence doesn't resolve the offence, but in some cases, adds to it. If because of offence, decisions are made which cause more offence or hardship, then those too are blamed on the person who caused the offence.

- What do you do if someone says that you offended them but you don't think that you did, or you feel strongly that you did not?
- What happens if you think that someone has been offended by you, but they say nothing to you and avoid you and you know that something is wrong?

We talked about **holding onto offences** and how some people forgive in word only (i.e. from their lips but not from their heart).

We also talked about **operating offended**. Some people have been offended to the point where they operate out of offence. They are cynical, critical, untrusting and doubtful and hardly ever have anything positive to say about anything.

What if the person accusing you of offending them was offended based upon something that you are passionate about (i.e. you believe in liberalism as opposed to the other's conservatism or vice versa; or same-sex marriage)?

We now live in an environment (especially in this season that we are in) where there is just so much offence going around. There is enough offence going around to the point where everybody has an opportunity to be offended every day.

Just yesterday I was driving behind a gentlemen. I don't know why it is in South Carolina, but people like to drive in the passing lane below the speed limit. [Arthur

speaks to the audience.] That is everywhere? That's in North Carolina? But if you are in North Carolina and you see somebody driving below the speed limit in the passing lane, look at the license plate. They may be in North Carolina, but when you look at the license plate, typically it is a South Carolina license plate.

I have gotten to the point now where when I get behind a South Carolina license plate, I am always looking. Those of you who are in South Carolina; especially if you are from up north from places where they get to where they are going; I am telling you that it is a frustrating ordeal.

I am driving behind this fellow. I know that he knows that he is holding me up because it seems like he is intentionally trying to do it. This guy looked like he was in his sixties or was seventy years old. I've become so used to when people finally get over to let me pass, to the point where I know that when I see them doing this number [holds up hand but does not make a sign with his fingers], you almost know what is coming next. So I just look straight forward. You know, I am not going to even look over there because I know what you are up to.

That is choosing not to be offended. I want to tell you that I have followed people who have given me "the sign." And that is not wise; especially in the times that we live in today.

In the first two parts of this teaching, we dealt with the word "offend." We identified that the word is "*skandalezo*." I want to point this out before we get into the rest of this teaching because you will see that the word "*offend*" or "*skandalizo*" from the word "*scandalize*" means: to put a stumbling block or impediment in the way, upon which another may trip and fall; metaphor: to

offend; to entice to sin; to cause a person to begin to distrust and desert one whom he ought to trust and obey; to cause to fall away.

Then there is: to be offended in one, i.e. to see in another what I disapprove of and what hinders me from acknowledging his authority; to cause one to judge unfavorably or unjustly of another; since one who stumbles or whose foot gets entangled feels annoyed; to cause one displeasure at a thing.

The word “*skandalizo*” or “*offend*” is also defined as: **to make indignant; to be displeased, indignant**. Of course we see that it is used as “*offend*” twenty-eight times and as “*to make to offend*” two times for a total of thirty times that this word is found in the New Testament.

A Case In The Word

I wanted to lay all of this out because I wanted to show a case in the word. Yeshua’s disciples were offended at him. Imagine your disciples becoming offended with you. We find this in *John* chapter 6. It is one of those passages that you don’t hear much about, but here it is:

John 6:61 – “When Yeshua knew in himself that his disciples murmured at it, he said unto them, ‘Doth this offend you?’”

What Yeshua was dealing with was this. He was talking about how “except you eat of my flesh and drink of my blood.” If you don’t understand what *John* is talking about where from the very beginning the word became flesh; when he is talking about eating of his flesh and drinking of his blood, he is talking about **eating the word**. It is like:

“You have to consume me. I am the word that was made flesh.”

He is not talking about eating his flesh as in cannibalizing or drinking his blood as in some religious séance or something like that. He is literally talking about how **he is the word**.

“You can’t receive me without receiving the word because I am the word made flesh.”

There are many today who want to receive Yeshua (receive Jesus), **but who reject the word of YeHoVaH. Do you understand what I am saying? They receive “Jesus” but reject the word!** He says:

John 6:62 – “*What* and if ye shall see the Son of man ascend up where he was before?”

What did he say? He said:

“Doth this offend you?”

He asks the question understanding full well that by asking the question, they were offended at what he said. He says:

“Why are you offended? Does this offend you? If *that* offends you, what if you see the Son of man ascend up where he was before?”

Now he is saying:

“Listen. I am not of this earth. I came through a woman, but I am not of this earth. I came from above. What if you had the opportunity to see me ascend?”

Now get this. Only a handful of his disciples saw him ascend – eleven to be exact, but he had hundreds (of disciples) and that is important. Now he says:

John 6:62 – “*What* and if ye shall see the Son of man ascend up where he was before?”

John 6:63 – “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.”

Let me tell you something, ladies and gentlemen. Your flesh profits nothing from the word! Why? That is because **the word is Spirit**. The only thing that profits from the word of YeHoVaH is your spirit man. Your flesh doesn't profit from it. The only time that your flesh is going to benefit or where it is going to be to your benefit or as a bonus is when you are walking in the word by the Spirit.

So let's say for instance that you decide that you are going to begin to apply the word in your life. You are going to start applying the whole word, like with what you put on or in your body – the fabric that you wear or the food that you eat or whether or not you have things in your home that are not good for you.

I shouldn't even use the word “food.” That is because there are things that people call “food” that were never intended to be food. Just because you eat something doesn't mean that it is food.

I don't say this expression. There is no such thing as “unclean food.” That is because unclean things should never be called “food.” They were never designated to be

food. It is an unclean thing. It is an abominable thing. It is a thing that is not to be consumed.

When you take the word and walk in the word, you start applying the word to your life. Then yes, your body is going to benefit from it because you are walking in the truth. So he says:

John 6:63 – “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.”

John 6:64 – “But there are some of you that believe not. For Yeshua knew from the beginning who they were that believed not, and who should betray him.”

John 6:65 – “And he said, ‘Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.’”

John 6:66 – **“From that *time* many of his disciples went back, and walked no more with him.”**

Which of them were the ones who went back? It was those who were offended at him. They didn’t walk with him anymore.

You see, anybody who is trying to please everybody is not going to honor anybody; not even the Almighty. The only way that you are going to honor the Almighty is that you do what He instructs. If you try to please people, it won’t work. I have made attempts to try to please people before, but anybody who desires that you please them may have motives that are not pure. Anyone who is sent

by the Almighty is more focused on you pleasing the Almighty. Here is what I know.

People who are focused on pleasing the Almighty will be pleasing to those who follow the Almighty.

If they are not trying to please the Almighty, they are going to take advantage of you. They are going to use you. They are going to misuse you. They are going to abuse you. The only people that I trust in my life are people that I know who have demonstrated that they have a love for the Almighty. It is with those people that I can begin to let my guard down. That is because I know that if they have a fear of the Almighty, they won't do it.

You can't have a fear of the Almighty and mistreat your brethren.

You can't do it. If you are mistreating your brethren, then you don't understand the Almighty. He says:

“How can you say that you love me whom you have not seen and you treat your brother whom you see every day, that way? You can't do it. As a matter of fact, you can't even come into my presence and present an offering.”

Remember in the last sections and when we started this talk:

“If you are presenting your gift at the altar and there remember that your brother has

an ought against you, leave your gift at the altar and go and be reconciled to your brother. Then come and present your gift.”

That is *Matthew* chapter 5. The Almighty doesn't want to deal with you if you are not treating your brethren right!

I have found it to be factual that people who are not fearful of the Almighty are not going to treat me fairly. They are not going to treat me right. It is just not in them. Listen folks, don't make a mistake. We were born as devil's seed! We were born as children of the devil. We were born as children of darkness. Even in your best days if you haven't been born again, you are still a child of the devil!

Therefore, guess what you are going to do? You are going to hurt people. You are going to mistreat people. You are going to abuse people. You are going to misuse people. At least if you do and you are a child of the Almighty, guess what is going to happen? His conviction is going to be right there upon you.

You are going to want to get things right. If you have a real relationship with Him, you know that you can't just come up into His presence when stuff isn't right with other people. That is because what is He going to do? He is going to tell you to get stuff right. That is what He does. Why? Because He loves us. He is not going to let you be a hypocrite.

John 6:66 – “From that *time* many of his disciples...”

Who were they? They were the ones who were offended at him.

“...went back, and walked no more with him.”

Yeshua looked at the twelve and said:

“Uh, are you all going to leave too?”

I hope that people hear and I shouldn't preface it like this, but let me put this out there. If people don't want to be a part of what I am doing because of my commitment and how I am doing it and they want to leave, I hate to see them go. But what it means is that in order for me to keep them that I am going to have to compromise who I am.

You see, when you start trying to compromise who you are in order to try to hold onto somebody, you are going to lose yourself in the process and become something that is not what the person was looking for anyway. That is because the person that they were looking for is who you were; but you are not that person anymore.

You've changed to try to accommodate them. Now they really don't like you because they don't know who you are anymore. Do you see the dilemma? Be you! Don't change “you” for someone else. Are you with me? What should inspire change in you is the Almighty showing you that you need to change. When He begins to show you that you need to change, then make the change. But how are you going to please someone who doesn't even know what they want; or worse yet, doesn't even know who they are?

If you don't know Him, you don't know you! You can't know yourself. Your identity is hidden in Him! Until He reveals who you are, you won't know who you are. That means that you are subject to change too!

Back to a case in the word. Yeshua's disciples were offended at others. There was a situation in the Bible where Yeshua's disciples were offended at two brothers because Mama and the boys start conspiring. It is in *Matthew 20:20-27*.

Matthew 20:20 – “Then came to him the mother of Zebedee's children with her sons,”

Who were these two boys? What were their names? John and James. These were two of the disciples. They were the sons of Zebedee. In the Bible, they were also called “the sons of thunder.” So the sons of thunder, or James and John (Zebedee's boys) and Zebedee's wife (their mama) got together and started trying to figure out where their place should be in the kingdom.

Matthew 20:20 – “Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.”

Now notice the conversation. If you don't pay attention, you will miss this.

Matthew 20:21 – “And he said unto her, “

Who is he talking to? Her. Why? Why is he talking to her because it says:

“then came to him the mother of Zebedee's children with her sons.”

So the sons came with the mother even though they were the disciples of Yeshua. Do you get the picture? So at some point they went back home. They got a break and

maybe got homesick and went home. They talked to mama and told mama:

“We’ve done found the one. We found the one that our papa and grandpapa told us about. Remember the stories that grandpapa used to tell us about the anointed one; the Messiah? We’ve done found him.”

“You have?”

Now, you know mamas. Mamas want their children to always excel above everybody. That is what inspires those stickers that say:

“My son is on the dean’s list. My son is an honor student.”

Then they started discriminating and the stickers started to say:

“My child.”

Now they go “genderless.” It is all part of that “transgender” movement. They saw it coming. You never saw those “my daughter” stickers, did you? It was always “my son” and then “my child.”

Then he said unto her:

“What do you want? What can I do for you?
How can I help you?”

She said unto him:

“‘What wilt thou?’ She saith unto him,
‘Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.’”

They are going to be your right hand and your left hand men. Can you give them that? Now who is the conversation with? The mother. I want you to see how this transitions because you will miss it if you don't look. It appears from Yeshua's response that the boys put their momma up to asking Yeshua the question. This also suggests that mama had discussed the issue with her sons prior to asking the question. So the boys may have gone home on break and talked to mama. The mama likely said:

"Come on boys, let's go talk to Yeshua. Come on, because I raised you all for greatness and now the day has come. You are already on the ground floor. I mean, this thing is just getting started. I want to make sure that when it gets started and it is right, that my boys are right there in the mix. So you all, let's go talk to this Yeshua guy."

"Okay mama."

So they pulled Yeshua to the side. The other ten are over there watching.

"What's going on? Why do James and John have their mama here? Nobody else has their mama here! What is mama talking to him about?"

You have to imagine these conversations; otherwise you will just read right over it. I'm standing there watching and I am Thomas. I have a twin. Matthew and Peter are there. Peter is over there.

"What's up with James and John? Why are they bringing their mama? Maybe they

need a healing. Maybe she needs a healing.
I don't know."

But they are in earshot so they are talking amongst themselves and they are in earshot. They must be, because notice this next verse.

Matthew 20:22 – “But Yeshua answered and said, ‘Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?’ They say unto him, ‘We are able.’”

Notice. He is talking to the mom. When she finished talking, because she has brought her boys and has said:

“Let them sit on your right hand and on your left hand...”

Now he directs the conversation to them. That is because he knows that they have put mama up to this. Maybe they didn't put mama up to it. Maybe mama just took the initiative:

“I don't want to be too pushy. I don't want to make it seem like I am trying to, you know, ease up to the head of the pile.”

So mom says:

“You know, you all cut that out. I'll show you how to do this thing. Let's just go straight at him and tell them that this is what you want.”

You know how mamas are.

“Just tell him! Tell him what you want! He’s on the main line. Tell him what you want!”

[Laughter] So he says:

“You all don’t know what you are asking.”

He says:

“Ye know not what ye ask.”

He is talking to them. He says:

“Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?”

Now notice this.

“They say unto him,”

Who are “they”? They are the boys. But wasn’t he talking to the mama? Yet he asked the question to them. Now they are responding.

“We are able. We are well able.”

Matthew 20:23 – “And he saith unto them, ‘Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.’”

Now notice this next verse:

Matthew 20:24 – “And when the ten heard *it*, they were moved with”

What?

“indignation against the two brethren.”

Indignation. We looked at this word earlier when we looked at “*skandalizo*” which means: to be offended. Part of it was what? Indignant. So even though when you look at the word “indignant” you don’t see the word “offend.” Yet **offence leads to indignation.**

So they were indignant. Now what do you have? You have a conflict. Imagine yourself being indignant with someone in here. You have a problem. You have a conflict. Yeshua immediately moved into conflict resolution. What does he do? He said:

Matthew 20:24 – “And when the ten heard *it*, they were moved with indignation against the two brethren.”

Matthew 20:25 – “But Yeshua called them *unto him*, and said,”

He knows that there is a problem right now. What he does is begin to teach them a lesson on humility. What they just did and what they allowed their mom to do was put them in a position of arrogance and pride. They were trying to exalt themselves. They were trying to put themselves into a position of authority and rule. They wanted to rule. They wanted to rule with him. To be the right hand man and the left hand man, you are now dealing with gatekeepers. You are dealing with people. You have to go through them to get to him.

Yeshua never intended for there to be mediators between him and the people. Do you hear me? This is what mom was doing. Mom was looking at kingdom authority, but she was looking at it from a natural realm. She was looking at the natural realm of authority and not

understanding the kingdom. In the kingdom of YeHoVaH, guess what? It is self-governed.

It is not self-governed by self as much as it is the Holy Spirit within self that does the governing. It is self-control. It is the Holy Spirit that is giving us the ability to control from within, ourself, that which manifests without. It is the Holy Spirit at work within us (if we are yielded), that is determining how we respond to situations. This is why we can choose not to be offended. I can choose not to allow something to bother me just as much as I can allow it.

Here is what I know. I know this as a fact. If people know how to push your buttons, guess what? They are going to hang around your button area. If they can move you and get you to do what they want; if they know how to make you angry or how to bribe or connive or manipulate you, guess what they are going to do? Nobody can manipulate you like family. Family become experts at manipulation.

The best manipulator in the family is mama. Mama has to work really hard at allowing the Holy Spirit to work within her. That is because manipulation is part of who she is.

“I carried you.”

“My body got bent out of shape. I was bruised for your iniquity!”

“The chastisement of your peace is in these stretch marks!”

“By these stripes!”

[Laughter] Oh, you all know that I am telling the truth! Mama knows how to get you, boy! And she masters it over the years. Because she sees:

“Oh that didn’t work. Oh, that hit home. Okay let me hone this area; just massage it just right.”

Then they play the guilt trip. You know I’m telling you the truth. This is what she did. Mom instilled some pride and a little bit of arrogance and some rule. The disciples were like:

“What? Do you see this? Their mama is trying to make them...she is trying to put them over us! Oh no, we ain’t going for that!”

Do you see? Yeshua is watching this. There is mama. There are the two boys, Zebedee’s sons, the sons of thunder. They already want to rain fire down. Imagine them being in a position of fire. Imagine them having a nuclear bomb. Man, the next thing you know, they are ready to fire that bomb at a moment’s notice.

“We’ll show them.”

Yeshua had to tell those boys:

“You all don’t know what spirit you are of.”

These are the same ones that mama came with. You can imagine that if they had this, where did they get it from? Zebedee was at home! [Arthur laughs.] Are you all starting to get the picture? Zebedee was probably at home reading the Torah. [Laughter] He can’t find his glasses.

“Honey, where are my glasses? Honey? Honey, where are you at?”

“Honey” has grabbed the boys.

“Now see, if you had been a *real* man, I shouldn’t have had to take them to Yeshua! These are your boys! You don’t spend any time with them! You should have been the one to take them. Why do I have to wear the pants in the house? Why do I have to be the spiritual guide? Come on boys!”

Zebedee is still trying to find his glasses so he can read the Torah.

“Man, you know I can’t read without my glasses!”

Mamas know how to take the bull by the horns. She will get it done, doesn’t she? Yeah. So he says:

“Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.”

We see that by his response and by their response that mom is trying to put them up as rulers over the rest of the crew. She wants her boys to be the right hand and the left hand. She is positioning her boys to be rulers. Who are they going to rule over? The others are saying:

“Look at that! She is trying to make them rulers over us.”

Yeshua is picking up their spirit. He is picking up the boys’ spirit. He is picking up mom’s spirit. Now he has to cut this thing off. You have to understand something, ladies and gentlemen. These twelve disciples came from different places and they had different backgrounds. They didn’t all know one another when Yeshua brought them all together.

He is bringing these disciples together and now he has to try to build a team. He is building a team of individuals and now everybody wants to be first. They want to be rulers. It seems that way. If not everybody, then select individuals within the group. So he pulls them aside and says:

“You all come here. Come here.”

Matthew 20:25 – “But Yeshua called them *unto him*, and said, ‘Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.’”

Remember in the last section that we looked at a place where they were asking:

“Who is the greatest in the kingdom?”

Remember that he pulled the little child into the midst of them? So these individuals had these visions of grandeur. They saw themselves. If you think about a king, you think about a kingdom. If you think about a king and a kingdom and you don’t understand the kingdom that Yeshua was representing, you can’t help but think about an earthly kingdom.

When you think about an earthly kingdom, now you are looking at governors. You are looking at counsel. You are looking at the people who give counsel. You are looking at the people who live in the palace. You are looking at the people who are responsible for the people in the land. You are looking at a democracy, an autocracy. You are looking at a governing position. Now you are a high government official.

This is the mindset that is going on here. In that, you have authority and rule. Yeshua is saying:

“Listen. In this, you are not going to rule over each other. That is in the world. That is the way that the world operates. But in this kingdom, you are not going to rule. You are not going to be a Gentile. The Gentiles do that. People with a Gentile mindset take on that mentality.”

He says in verse 26:

Matthew 20:26 – “But it shall not be so among you: but whosoever will be great among you, let him be your minister;”

That is the word “*diakonos*.” This is the word meaning: deacon, servant. Those that will be great among you, let him be your minister. The greatest among us will be the servant. This is the mindset that I have had to try to condition and at times recondition myself over the course of ministry and over the course of years of ministry.

It is a self-abasement, a self-humbling. It is easy to think more highly of yourself than you ought to. In the religious world, the more people that you have following you, the “greater” you are.

You see, a pastor of fifty is more known than a pastor of five. Many of you who have lived in this city know where the big churches and the big campuses are. The people you see on TV are the ones who are well known. The people you see on TV are well known, but there are a whole lot of people like that who aren’t on TV but you don’t know who they are.

If you ever come into contact with them, if you ever come into their presence, if you ever come to know them, you begin to relate to them. You will say:

“This person reminds me of that TV minister.”

It is the same spirit. It is just not the TV minister. They are mimicking and imitating what they have seen in the TV minister. They have taken on the personality of that minister and the personality of that ministry. They are personalities.

The more people that you have following you, the bigger your ministry becomes. The bigger that your congregation gets, the more reach you have. The more responsibility you have, the more authority you have and the more resources you have. Then people start moving out of your way when you show up.

The next thing you know, you feel like you need protection. You need armor-bearers. You need guards and security. Yeshua did not allow this, although his disciples wanted to create that kind of environment in his ministry. He wouldn't let them.

I am looking at all of that stuff and I am thinking that we have not gotten to that point, but what if? Or should I say when? How is that going to affect me? How is that going to affect us? I ask because I know that there was a time that we identified with the church because of the building. There are people who are happy to tell you where their church is. As a matter of fact, they describe it by the building.

“You go down the street. You turn left there and you will see this big old building. That’s our church!”

Right? The other guy is saying:

“Well, I’ll have to take you because if you blink, you will miss it.” [Laughter]

“So let me pick you up. That’s where we are. If you blink, you’ll miss it. You know? You’ll drive right by us.”

But even when you become that, the work of keeping your head out of the clouds becomes that much greater. It says:

Matthew 20:27 – “And whosoever will be chief among you, let him be your servant:”

That is a life in humility and of course conflict resolution. Verse 25:

Matthew 20:25 – “But Yeshua called them *unto him*, and said, ‘Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.’”

Verse 27 again:

Matthew 20:27 – “And whosoever will be chief among you, let him be your servant:”

Matthew 20:28 – “Even as the Son of man came not to be ministered unto, but to minister, and to give”

This is a universal lesson. It has no expiration date.

“the Son of man came not to be ministered unto, but to minister, and to give”

If we can take on the nature of Yeshua, that is what it is really all about ladies and gentlemen. It is taking on the nature of Yeshua. This means that we have to abandon our own nature. If you are literally going to allow yourself to go through the born-again process, that is exactly what you start doing. You can't be born-again and stay the same. You can't still be the son of your daddy and the daughter of your mother or the child of your father and mother. I am always leery of people who say:

“That runs in my family.”

It is like:

“Which family are you talking about?”

That is because if you are in the body of Messiah and are claiming things that run in your biological family as if it is okay and it is not, then it shows me that you say that you are part of this family but you identify with that other family. It is like:

“What family are you really a part of?”

You can't make excuses for your behavior that is part of your biological family while claiming to be part of my family. That is confusing. You are confused and it is confusing. That is because it is like you have one foot in the world and you have the other foot in the kingdom. You are just divided. **A divided house can't stand.**

You vacillate. You go back and forth. That becomes double-mindedness. Double-minded people can't receive from the Almighty. This is why they get stagnant. This is why when problems come; they don't know how to solve

them scripturally. Therefore they resort to worldly ways. The world's way is to deal with things opposite to how the kingdom and the word tell us to deal with things. This is an appropriate verse to conclude this whole matter.

**If you are offended or are offending,
the ultimate way to deal with it is
to be transformed into the image of Messiah.**

This means that you have to abandon your human nature. It is not that you are no longer human. It is that you are abandoning the nature that causes you to operate as a human when in fact you are superhuman. You are a supernatural being. You are not just a natural being. You are a supernatural being.

When a supernatural person lowers themselves to operating in the natural realm, they deny the supernatural power. This is where we have the form of Godliness but we deny the power. The power that is there is to transform us. It is to move us out of the natural into the supernatural. Now we begin to live on a higher level. That does make you better than the world. The world doesn't understand it. The world can't comprehend it.

Just because I'm better than "they" that are in the world, doesn't give me the right to be arrogant and proud. That is because that belongs to the world. To be better than that which is in the world means that there is a deeper humility. That is what it is. It means that where someone can go off; at this point someone who is walking after the nature of Messiah has the capacity to take a lot more abuse.

That's not a pretty way of putting it, but the fact of the matter is that when we look at Yeshua, Yeshua took a lot of abuse. It is not that we are here to take abuse, but

when you are not understood – if you don't understand a thing, you can't help but abuse it. If you don't understand the nature, if you don't understand what something exists for, you will misuse it.

A butter knife was never designed to be used as a screwdriver, but that doesn't stop people from using butter knives as screwdrivers. I have done it. You see? I have used things and broken them. I have bent forks. The next thing you know, you have a drawer full of junk silverware. That's because you are misusing their purpose. If you had the right tool, you don't have to try to makeshift.

If you don't understand a thing and its use, you will abuse it. If a man doesn't understand the purpose of a woman, he will abuse her. If a woman doesn't understand the purpose of a man, she will abuse him. We abuse things, ladies and gentlemen, if we don't use things for the purpose for which they were made.

In conclusion, we have to go to the *Proverbs*. It is *Proverbs* 4:23. Please get this.

Proverbs 4:23 – “**Keep** thy heart with all diligence; for out of it *are* the issues of life.”

Guard Your Heart

Keep your heart. The word “*keep*” here is the word “*natsar*.” It means: to guard, to watch, to watch over, keep; to preserve, guard from dangers; to keep, observe, guard with fidelity; to guard, keep secret; to be kept close, be blockaded; watchman.

It is interesting that the usage here is: preserve, to be a watchman, to keep, watch over. Don't just let anything come into your heart. You have to be very careful. You

see, it is like this: garbage in, garbage out. If people are spewing garbage, our spirit is like a sponge. It will absorb. It will take on words. It will take on spirits. In order to keep your spirit from being a sponge, you have to guard it. You have to put a guard around yourself and not allow just anything to come in. This is what he is saying.

It is like the guard of a gate. It is like being on a military installation and you are standing guard. The only thing that gets by you – you are a gatekeeper. You guard your home. You guard your ears. You guard your eyes. You guard your spirit. You are very careful about what you allow to come in because what you allow to come in is going to affect what is in you.

The word “*heart*” or “*leb*” is the inner man. It is the mind, the will, the understanding. It also means: the inner part, the soul, the heart. It is the knowledge. It is where you are thinking. It is all of these things. So if something comes in and you are thinking about one thing and something comes at you, it shifts your thinking. The next thing you know, it shifts your focus and you are thinking about that. You have to determine what you are going to think about because people can come and give you stuff to think about.

You are thinking and going your way and you encounter somebody. The next thing you know, you are troubled. Your spirit is troubled. They said something. They did something. Now you are consumed by what they said and what they did. It has just taken you into a totally different place.

It also means: your inclination, your resolution, your determination (or will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.

All of these words come from the word “heart.” Guard, keep and watch over your heart. Why? Your heart is understanding, wisdom, comfortably. It is the part of you that gives you understanding.

This word “*diligence*” or “*mishmar*” means: a place of confinement, prison, guard, jail, guard post, watch, observance; jail, prison, guard house; guard, guard post, act of guarding; observances.

Proverbs is saying: Guard, watch over your mind, your will and your understanding like a prison guard. That word “*diligence*” is to be like a jail guard. If you don’t understand the seriousness of this, then this is how offences can come in. The only way that offences can come in is that you are not guarded.

When you go into a prison and to jails, you have to take everything out of your pocket.

“There aren’t going to be any surprises in here.”

They are going to pat you down. You are going to go through a metal detector. Man, I’m telling you that when you go to the prison; before you even get in, they have lockers. You take everything out and put it into the locker. Now you have to go through and you have to sign. You have to hand over your identification. You don’t get in there with your ID. You get your ID on your way out.

They have your stuff in the locker. They have your ID. Now you have to go through a detector. Then they take you to a room and you sit there and some folks come and get you. [Arthur makes the sounds of doors opening and closing and locking.]

You go through another set of doors. Those sounds affect you. I am trying to show you that *Proverbs* is using this word for diligence. He is saying:

“I am trying to get you to imagine what it is like going into a prison because you are a prison guard. You are going to bring people into an area where they can be hurt or where they can cause pain. You don’t want someone bringing in drugs. You don’t want them to bring in paraphernalia. You don’t want them bringing in knives and nails and guns. You don’t want them to bring stuff in. When you see somebody coming and they are going to talk to you and speak to you, you have to take on that prison guard mentality. That is because when you are done with that conversation, you can be seriously affected by it.”

So you have to listen to the words and process them before you let them in; and not after the fact. You have to be quick about it. He says:

“Like a jail guard, like a prison guard, like a jail house; use all diligence because you are the warden. You are a warden. You are watching. You are guarding. That is how you guard yourself.”

If you don’t guard, somebody can come in. In a moment’s notice, you are angry. In a moment’s notice, you are about ready to go off the deep end. In a moment’s notice, you went from zero to sixty. You’ve gone from peace to anger. You went from peace to fear or from

peace to crying or from peace to whatever all because of some words that somebody brought to you that you weren't guarded against. This is how offences get in. offences get in because we are not guarded.

The word for "issues" is "towtsa'ah." It means: outgoing, border, a going out, extremity, end, source, escape; outgoing, extremity (of border); source (of life); escape (from death).

Out of your heart is the source of life.

What you let in it is going to affect it. Guess what? If you don't guard it, you have to understand that:

Every person that is coming to you is either going to bring life, or they are going to bring death.

Every person you deal with is either going to bring life or they are going to bring death. That means that every conversation that you engage in; if it is a meaningless conversation, then it is going to bring nothing. It will be meaningless when it is done.

"Are you saying brother, that you don't have meaningless, 'nothing' conversations?"

Not a lot of them when I realize that they are meaningless. I have already identified the people around me (and I haven't talked to everybody), but it doesn't take long to identify people who have meaningless, "nothing" conversations. You can give them a lot of time or not. It is up to you how much meaningless, "nothing" conversation you want to have.

What he is saying here is that these issues are going to be a source of life (or an escape from death). Whoever comes to you ladies and gentlemen, is going to bring life or death. That is every conversation. If you know yourself like I know myself; when you have conversations, I have to think about them afterwards. I think about them during the conversations. For some things, I wonder:

“Okay, what was that all about?”

I am always looking for the Almighty to speak. That is why I am open to give people opportunities. But I am also assessing.

Let’s look at the word “*life*” or “*chay*.” Guard your heart with all diligence; for out of it flows the issues of life. This life is what makes you feel alive. It means: green (of vegetation); flowing, fresh (of water); lively, active (of man); reviving (of the springtime); relatives; life (abstract emphatic); life; sustenance, maintenance.

It is all of these wonderful words that come. The usage is: “live” 197 times; as “life” 144 times; as “beast” 76 times; “alive” 31 times; “creature” 15 times; “running” 7 times; “living thing” 6 times; “raw” 6 times and “miscellaneous” 19 times for a total of 501 times.

Basically what he is saying is that you have to understand that **out of your heart is what determines what kind of life you are going to have.** What you let in it is what determines what kind of life you are going to have. That is because what is in it is what is going to manifest out of it.

That’s it! That’s the word. So **what you want [and get] out of life ladies and gentlemen, is going to be dependent upon how well you guard.** If by chance you allow offence to come in, you are going to have to get it out. You can’t

afford to hold onto offence. Why? That is because **offences are not from YeHoVaH.**

If you are offended by the word, I will say this to you. **Don't run from it, run to it.** Don't be like the disciples who walked away who had followed him. If they were not following Yeshua, where did they go? Where else was there to go? The disciples said:

“Where are they going? I mean, you have the words of life. To walk away from you is to walk away from life itself!”

When the word of YeHoVaH comes to us and challenges us, it is because it is there to correct us. *It is the word of correction that brings the challenge.* The challenge is to conform to the word of correction that was brought to you.

If you have offences in you ladies and gentlemen, that is not from the Almighty. That is from the devil. If you are walking around offended, the Almighty didn't do that. It is the enemy that has planted something in you. As long as he has that in you, he has access to you.

How are you going to keep him under your feet when you are carrying him around in your heart? You can't, so you are not going to transform. You are not going to “become.” You are stagnated by taking on something (offences) that you were never designed to carry. □

Enjoy These And Other Fine Teachings From Arthur Bailey Ministries

Check out our wide selection of important teachings that are also downloadable for FREE from our ministry website at www.ArthurBaileyMinistries.com. We have books, DVDs, videos, Discipleship and Leadership Training classes and more! Here is a sampling of our most popular teachings:



[28 Blessings of Deuteronomy 28](#) — Summarizes the 28 blessings of *Deuteronomy 28* and what the blessings look like today. Learn how the blessings manifest and the importance of living a Torah-observant, Spirit-filled life. 4-DVDs. Approx. 5 hrs.



[Feast of Firstfruits](#) — In this exciting teaching you will learn what are considered to be the Firstfruits offerings; when they are to be presented and why Firstfruits offerings are so important! You will also learn the prayer that is recited during this vital offering which assures the blessing of prosperity upon those who present these gifts unto YeHoVaH. Approximately 1.5 hrs.



[Hear, O Israel](#) — “Hear, O Israel” is a call for ALL of the people of YeHoVaH to hear and to obey his commands. Oftentimes when people hear the word “Israel,” they think “Jews.” Israel consists of 12 tribes. The Jews are only one of those tribes. In this eye-opening, engaging and life-changing teaching, Arthur Bailey explains in-depth, Yeshua’s response and the benefits of what it really means to hear and to obey! Approximately 2.5 hrs in a 2-DVD set.



[How To Hear God's Voice](#) — Author and teacher Arthur Bailey shares important biblical truths to help you identify and distinguish the voice of the Almighty from every other voice. Learn why YeHoVaH communicates with his people, why he wants you to hear his voice, how to identify his voice from others, where he most likely speaks to you and so much more! 4-DVDs. Approx. 5.5 hrs.



Relationships — Arthur Bailey presents from Scripture how the relationships in our lives must be categorized and prioritized according to their importance. You will learn the kind of relationship the Almighty wants with you, how to categorize and prioritize your relationships according to Scripture, how to identify and rectify wrong relationships and more. 2-DVDs. Approx. 2.5 hrs.



Maximizing Your Talents — Understand the parable taught by Yeshua after sharing with his disciples about the gospel of the kingdom being preached to the whole world before the end comes. The parable is about three servants who were given specific talents. What distinguished the wise servant from the wicked servant in this parable was determined by what they did with the talents they had been given. Approx. 1.5 hrs.



Merry Christmas? — Where did Christmas originate? What does the Bible have to say about Christmas and its relationship to the birth of Christ? Is Christmas even in the Bible? Should “Christ” be in Christmas? Is Jesus the reason for the season? How should true believers respond to Christmas? These questions and so many more will be answered in this timeless Christmas message. Approx. 1.5 hrs.



The ReNEWed Covenant — In this teaching Arthur Bailey gives a clear, eye-opening, biblical explanation of what the New Covenant is and with whom it is made. He explains how Jews and Gentiles enter into this covenant and what it means for believers today. You will understand why it is called The ReNEWed Covenant and the significant power that is released within the lives of all who embrace the ReNEWed Covenant. This teaching will change your life forever! Approx. 1.5 hrs.



The Power of the Holy Spirit — Author and teacher Arthur Bailey reveals the prerequisites all believers must meet to be filled with the Holy Spirit and power. What is this power that Yeshua spoke of? Is it still available for disciples of Yeshua today and how can they operate in it? These and many other questions will be answered in this fascinating, informative teaching series. 4-DVDs. Approx. 5.5 hrs.



[True Biblical Prosperity](#) — What is prosperity? Is prosperity biblical? Is poverty a curse? Can believers be prosperous? What does the Bible teach about prosperity? What is true biblical prosperity? What you believe about prosperity will determine what you can and cannot receive from YeHoVaH. This teaching series will leave you with a wealth of information to help you understand why YeHoVaH wants his people to be *prosperous* and to know what *True Biblical Prosperity* looks like! 4 DVDs. Approx. 5.5 hrs.



[You Must Be Born Again](#) — The church world took a conversation Yeshua had with a Pharisee at night, and built powerhouse ministries teaching a gospel message of “salvation” and altar calls. Many sermons have been taught about being “born again” and what it should mean to believers today. But what does *John 3:16* really teach within the context that it is written? Like many other biblical passages, this much-quoted verse is preached in a manner that has become isolated from the context in which it was originally written. Approx. 2.5 hrs. in a 2-DVD set.



[The New Covenant](#) — When did the New Covenant begin? Arthur Bailey journeys inside the first Jerusalem Council as the Apostles, Elders and Ruach Ha Kodesh (Holy Spirit) “discuss” how to deal with a false teaching circulating among believers. Arthur Bailey is a Spirit-filled, New Covenant minister who boldly teaches the Hebrew Roots of the Christian faith. He removes the confusion from covenants that are as important today as long ago. Two episodes.



[The Baptism of the Holy Spirit](#) — Yeshua said in *Acts 1* verse 5: “*For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*” In verse 8: “*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.*” When we are baptized with the Holy Spirit, we receive power and authority to speak for YeHoVaH and to demonstrate his power! In this 4-DVD series learn the true evidence of the baptism of the Holy Spirit and more! A must-have for every true believer who wants to walk in their authority. Over 5 hours of teaching.



[The Fall Feasts Of YeHoVaH](#) — A 6-DVD set with over 6.5 hours of teaching. Includes teachings on the Feast of Trumpets/Yom Teruah, Day of Atonement/Yom Kippur, the Feast of Tabernacles/Sukkot and the Last Great Day/Shemini Atzeret. This introduction to the Fall Feasts provides insight and understanding of the prophetic shadow pictures of good things to come and helps us to understand how to celebrate these amazing days in a way that pleases Almighty YeHoVaH.



[Now Concerning Spiritual Gifts](#) — A 6-DVD set. Over 6.5 hours. Some suggest that the gifts of the Spirit have ceased operation and that the law is done away with. Among those who accept and teach that the spiritual gifts of the Bible are still operational today, many have abused and misused these gifts in their assembly; similar to the days of Corinth to whom Paul wrote to correct. This series removes the mystery over manifesting spiritual gifts and empowering believers.



[And The Heavens Were Opened](#) — An in-depth, inspiring journey through the feasts of Shavuot, Yom Teruah and Hanukkah. Reveals the importance of these biblical events for today's Spirit-filled believers in Yeshua. Learn about operating in the gifts of the Holy Spirit, the works of Messiah and the rededication of the 2nd temple at Hanukkah. 3-DVDs. About 4.5 hrs.



[Keeping Torah Living Spirit Filled](#) — Journey inside the first Jerusalem Council. Explore how early leaders through the Ruach Ha Kodesh dealt with false teachings circulating among believers and how they incorporated Gentile converts into the newly formed Messianic community. Deepen your understanding. Strengthen your walk in Yeshua Messiah. 3 episodes in about 1.5 hrs.



[The Love of God](#) — 4-DVDs. Paul wrote in the Book of Romans, *“But God commendeth his love toward us, in that, while we were yet sinners, Messiah died for us.”* God demonstrated his love for us by giving his only begotten son to die for our sins. How can we show our love for God? Journey through the *greatest love story ever written*. Learn what our response to the love of God should be. A true story of love, of overcoming, of victory and of power. Approx. 5.5 hrs.



[Walking in the Power of the Holy Spirit; My Testimony](#) —

Join Arthur Bailey as he shares experiences and unique insights in this perceptive, sometimes hilarious and always instructive journey through his ministry spanning more than three decades. He generously shares his life-changing adventures of discovering and tapping back into the roots of the faith that he has long preached with boldness. As a former pastor and teacher in five different Christian denominations before coming to the true faith of the kingdom of YeHoVaH; his unique story is priceless and required listening for those who desire to enhance their own walk in Torah-obedience and in Yeshua Messiah. About 1.5 hours of teaching.



[And You Shall Love The Lord](#) — The creator of the universe demonstrated his love for us by sacrificing his only begotten son for the sins of man. The Love of God is a gift! You cannot earn it. You don't deserve it and you can't buy it.

How do we demonstrate our love for God? Often when sharing the gospel of Yeshua (*the gospel Yeshua taught, not the gospel "about Jesus"*), the subject of the "law" comes up. Yeshua clearly stated that he did not come to do away with or to abolish the law (*Matthew 5:17*). Yet people still argue that we must only "love" YeHoVaH with all of our heart, mind, soul and strength. Are we doing that? What does this look like? The Bible tells us how YeHoVaH wants us to show our love for him. Find answers to questions that you won't find in religion. About 2.5 hours of teaching on 2 DVDs.



[What Do We Do With Those Gentiles?](#) — Discover how

according to *Acts 15*, a major challenge existed which confronted the newly formed Messianic community. Arthur Bailey journeys inside the first Jerusalem Council where the Apostles, Elders and the Ruach Ha Kodesh "discussed" how to deal with false teachings and how to incorporate Gentile converts into the newly formed Messianic community. Jewish believers in Yeshua struggled with transitions from ethnic Jewish religious practices which included non-Hebrew people who were unfamiliar with the rich heritage and traditions formed by the Pharisees and handed down by the Elders. This teaching will deepen and strengthen your spiritual walk in Yeshua Messiah as you learn more about the history of the early called-out ones of faith. 2 episodes.



Messianic 101: "The Essentials" — Today there is as much confusion about being "Messianic" as certain issues across denominational Christianity. As more and more people's eyes are opened to the faith once delivered to the saints and new believers are added to the family of YeHoVaH, it is vitally important that they get started on the path the right way. In this timely and important teaching series, Arthur Bailey shares what every new believer must know to live a power-filled, successful life in the kingdom of YeHoVaH. You will learn who you are in Messiah, the importance of the faith, the baptism of the Holy Spirit, how to properly respond to the Sabbath argument, the dietary laws, feast days and much more! About 2 hours of teaching. The first in a series of teachings. Follow up with *Messianic 201* and *Messianic 301*.







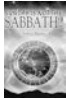







Messianic 201: "Adding to your Faith" — This is the second in a series of three introductory teachings. Messianic 201 picks up where Messianic 101 "The Essentials" leaves off. In this teaching you will learn the crucial elements that should be added to the believers' faith to keep from falling. This teaching is a must-have for anyone desiring to build their faith in Messiah Yeshua. About 2.5 hours of teaching in a 2-DVD set. Follow up with *Messianic 301 "Perfecting Your Faith."*



Messianic 301: "Perfecting Your Faith - Maturing in Messiah" — Today there is as much confusion about being "Messianic" as there is on certain issues across denominational Christianity. In "Messianic 301: Perfecting Your Faith - Maturing in Messiah," the teaching continues where Messianic 201: "Adding to your Faith" left off. This is the third installment of this phenomenal series which deals with perfecting the faith that we have been given. The series provides essential tools for maturing your faith in Messiah Yeshua. Over 5 hours of teaching on 4 DVDs.

Browse our Huge Selection of Teaching Resources

Check out our comprehensive collection of books, book/DVD combos, study tools, gifts and unpackaged teachings. There is something for everyone. Makes terrific gifts as well as study programs and witnessing tools for individuals or church ministries! Here is just a small sampling of our many books and educational materials:

 <p><u>Feast of Firstfruits</u></p>	 <p><u>How To Hear God's Voice</u></p>	 <p><u>It's Not Finished</u></p>	 <p><u>Maximizing Your Talents</u></p>
 <p><u>Sunday Is Not The Sabbath? (English)</u></p>	 <p><u>Sunday Is Not The Sabbath? (Russian)</u></p>	 <p><u>The Feast Of Pentecost</u></p>	 <p><u>What About Grace?</u></p>
<p>Leadership Development</p> 	 <p><u>To Tithe or NOT To Tithe</u></p>	 <p><u>The Book of Galatians</u> 4 book set!</p>	<p>Discipleship Training</p> 

Discipleship Training & Leadership Development Programs

Enroll now in our FREE Discipleship Training and Leadership Development programs! These are the only Messianic Hebrew Roots of the faith programs like them on the planet! Learn more about the true history of the faith once delivered to the saints as you prepare for ministry and leadership services of any kind. The *Discipleship Training program* is our 105-class, 2-year accredited, Seminary-level program. Our 27-class *Leadership Development* course is for ministry and personal enrichment. For all believers regardless of your spiritual walk. All courses and materials are available online. Visit us at:

Discipleship101.tv Leadership101.tv

Shalom!

You have just enjoyed one of the many fine teachings available through Arthur Bailey Ministries. Our full selection of materials are available at:

www.ArthurBaileyMinistries.com



Are you interested in learning more about the *True Gospel* and how to better communicate the word of YeHoVaH? Arthur Bailey Ministries now offers the



world's first Messianic, Hebrew Roots of the Faith **Discipleship Training** and **Kingdom Leadership Development** programs. These exclusive learning opportunities are available in workbook and DVD formats and also online for individual or classroom study. Enroll for FREE today!

Discipleship101.tv **Leadership101.tv**

Thank you for your interest in our products and ministry teachings! We invite you to participate in our fellowship services at House Of Israel in Charlotte; through one of our satellite locations, or via the Internet. Please see our web site for our weekly television broadcast schedule and live internet events. We are reaching, preaching, and teaching the *True Gospel of the Kingdom of YeHoVaH to the Whole World*. **We would be honored if you would join us!**

Fellowship Location

House Of Israel
1334 Hill Road
Charlotte, NC 28210



Mailing Address

Arthur Bailey Ministries
PO Box 49744
Charlotte, NC 28277

Office Phone

888-899-1479

Join us each week for our LIVE broadcasts

Thursdays @ 7pm ET • Saturdays @ 11am ET

Please stop in at our ministry web site to order any of the DVDs, books and other teaching materials and supplies available at our online store.

www.ArthurBaileyMinistries.com

In addition to placing your order online on our secure website, you may also call in your orders at 1-888-899-1479, or send your check or money order to:

Arthur Bailey Ministries
P.O. Box 49744
Charlotte, NC 28277

*Your Support is Highly Appreciated!
Be Blessed in Yeshua Messiah! Shalom!*



***Taking the True Gospel
of the Kingdom of YeHoVaH
to the Whole World...***