



Arthur Bailey
Arthur Bailey Ministries



Taking The True **Gospel Of The Kingdom** To The Whole World

MESSIANIC 201: ADDING TO YOUR FAITH



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Table Of Contents

Adding to your faith (part 1)	5
He Sets the Standard	19
We Must Examine Ourselves	24
Adding to your faith (part 2)	38
What the Almighty Wants For You	45
Trials and Tests	53
Other fine teachings	79

Adding to your faith (part 1)

Shalom saints. This is *Messianic 201*. This is how we build on what we learned in *Messianic 101*. We are going to add to our faith. The next message is going to be dealing with *Messianic 301*. That is where we move toward maturity in Messiah. The whole goal for us is that we become mature in our faith.

If you stick with this series, you will have the tools that you need to walk out a successful, mature faith walk in Messiah. Amen? Is that alright? I have to break it down to where even our youngest ones as well as the oldest ones among us get it. That's where the challenge is going to come.

Here's the word that I received. Father says:

“Arthur, you just prepare and stand there and open your mouth and I'll give you the words to speak.”

I trust that he's going to do that as I've trusted him to do that in times past. Up until now he has not failed me.

Again, today's teaching is *Messianic 201: Adding To Your Faith*. As I was speaking, I was reminded of the day that I received a phone call that my Dad had passed. I remember that I was outside mowing the lawn. My wife told me that my Dad had just passed. I remember that I thought about it. I realized quickly that it was just news that I received. There was nothing I could do to change the news. The only thing I could do was acknowledge the information I received. Then I continued to do what I was doing. I continued to mow the lawn. You may say:

“What does that have to do with any of this?”

The point is that when we acknowledge the Almighty in the beginning of our day and news comes at us, it's going to affect how we respond to that news. I mean, I could have lost it. I could have. I loved my Dad.

“Oh! My Dad is dead!”

And you know, I’m out here with the lawnmower, with a blade that’s [Arthur makes spinning hand gesture] going so many RPMs.¹ But the fact of the matter is that I had to stop for a moment and receive the news. I had to process the news. In the processing of the news, I realized that there was absolutely nothing at that moment that I could do other than to leave my yard half-mowed.

Now, that may not be the best example, but here is the deal. When you wake up in the morning; at least when I wake up in the morning, I’ve got all kinds of things standing beside my bed that are demanding my attention. I’ve decided that the first focus of attention for me is going to be on the one who gave me sleep, on the one who awakened me, and on the one I am going to be serving throughout the course of this day.

I realize that I’m going to need his wisdom. I’m going to need his understanding. I’m going to need his ability to process his word for whatever comes at me. I can now reflect on his word by his Spirit on how I’m supposed to respond to what I’m dealing with. Otherwise I have no choice but to respond out of my own human emotions. This is where we’re going today with *Messianic 201: Adding To Your Faith*.

For a long time, individuals that I know, and me, myself and I came into the faith. We were told that all it required of us was to give our heart to Jesus.

“Just give your heart to Jesus and he will take it from there.”

So I did that. When I did that, I was still smoking. I was still drinking. As a matter of fact ladies and gentlemen, I can tell you ashamedly right now that there were several times that I went to services on Sunday mornings, high. And yeah, I’m ashamed to

¹ RPM means “revolutions per minute.”

say that, but that “come as you are” mentality doesn’t require anything of you. You don’t have to do anything.

“You just give your heart to Jesus and he’ll take it from there. You’re saved. Welcome to the club. Have a seat. Join us for New Member’s Orientation. Come to Bible Study if you desire, but you’re in.”

It wasn’t until sometime later that even though I was excited about being “in the club,” I wasn’t seeing the kind of change that I desired for my own life. Now, if you don’t desire a change for your own life – well, before I go negative, let me stay positive.

I’m going to be looking at *2 Peter 1*. This message in theological circles would be called an expository word study type of sermon. I’m not going to preach, but I am going to do some teaching. Part of the teaching is to give an understanding to some of the words that we’re going to find here in this particular passage of Scripture.

About Peter’s words; when I first read these words a few years ago, I didn’t understand them. I’m still struggling today, if I can be so bold and honest to tell you. I’m still struggling today to fully understand what Peter is trying to communicate and convey in this particular passage.

That is because there are some words in this passage that (personally) have contradicted so many things that I’ve learned. As many of you know, when I came into the faith, it was in a Baptist environment. In the environment that we were in, we were taught that the focus was on what Jesus did. The focus was that what Jesus did was all we needed to be concerned about.

That is good. The red letter edition of the King James Version of the Bible – the words in red were the words that we were to focus on and we focused on those. Now I’m looking at those who had the opportunity to walk with him. You see, if I try to focus on Yeshua and Yeshua alone, then there is a great

chance that I'm not going to understand certain things that he said and did.

That's because we don't live 2,000 years ago. I don't have the knowledge or the familiarity with the culture or with the language. There are language barriers that I have to overcome. There are idioms and figures of speech and typology.

I've been fortunate in my life to deal with people from different cultures. The more you deal with people that are of different cultures, the more you realize how you interpret things is very different from how they interpret things. Even in my own house, if I don't deal with anybody other than the people in my house, there is a language barrier. There is a language gap.

My wife came from a culture that is very different than the culture I came from. There are things that my wife does that I just can't get my mind around. I mean, I try, but I just can't get my mind around it. But there are things that I do in the make-up and in the way that I am that she has a hard time getting her mind around.

Here is a case in point: our relationships with children. My wife talks to all of our children almost every single day. That is every last one of them – two and three times a day. I could go weeks. Yes, I am admitting this. That's because the first thing that we have to do is to be honest with ourselves. You see, I'm not going to lie to you because I'm not going to lie to myself.

In order for me to lie to you, I have already had to buy the lie. Many of us have been lied to. Do you understand what I am saying? There are preachers who are preaching stuff that they don't even believe! They are teaching things that they have been taught and that they don't agree with; but in order to get a paycheck, they have to teach this stuff.

Many of us have been victimized by that kind of religious fanaticism and dogmatism. As a result, it has affected us to no end, which is what has brought some of us to where we are right now. So I have to be honest with myself. I know that for me

personally, my wife is very connected in that regard. That's because that is her makeup. It doesn't mean that all women are like my wife, because they're not. I don't put all women into categories and I don't put all men into categories. I don't put all cultures into categories. You have to deal with people differently. You have to deal with everybody where they are [as individuals]. You can't say:

“Yeshua was Jewish and therefore this is the way that Jewish people think.”

That is because there were many, many people who had issues with the way that Yeshua thought and the way that he taught and the way he walked. They had issues with him. Therefore when I try to see a Jewish or a Hebrew Messiah through a Western perspective or perception; from my neck of the woods, from my side of the tracks or from where I came from, it's going to be very different from how you see it.

That's because if I'm an African American, a Black man or whatever you want to call me, living in a specific neighborhood and going to a church with a White Jesus on the wall, that's going to affect my perception of “Jesus.” Jesus is a White man. He's a blonde-haired, blue-eyed Westerner.

He's not Jewish, because he certainly doesn't look Jewish (at least not in the pictures that I saw in the churches that I went in). If you go to some other places, I'm telling you. There are Chinese Jesuses. There are Jamaican Jesuses. There are African Jesuses. Do you understand what I'm saying?

So, poetry, language and culture are all going to affect how I perceive this Savior. This is just my perception. Now, the perceptions of those who followed him – you see, Yeshua had disciples who saw him differently. Those of you who have any kind of theological background know. You will find that theologians have actually broken down Mark's view of Jesus, Luke's view of Jesus, Matthew's view of Jesus and John's view of Jesus.

John saw him as a Savior. Luke saw him as a healer. You know, there is all of this. Therefore they have their own perspective that is unique to theological circles and that we have been trained about. So if I want to see the human Jesus, I read *Luke*. If I want to see the divine Jesus, I read *John*. Do you get my point? All of these affect my view from a theological and from a religious perspective.

His disciples didn't have that challenge. They didn't have the challenge that I have. As a matter of fact, what adds to the challenge that I already have is the fact that I'm introduced to this Jesus from a pastoral, from a preacher and from a teacher's point of view. Now they get their artistry, their different colors and they get their brush and begin to paint the picture of Jesus in my mind just as different denominations paint the picture of Jesus in the minds of those who came in those denominations.

This is why when we talk about him and when we deal with people who are taught differently than we are taught, there is a conflict. That's because they have a picture of him that is going to be different than the picture that I have. Is this making sense at all yet? I'm trying to lay a foundation.

You see, everyone in this room has their picture of Jesus; every last one of us. You see him the way that you see him and that affects your belief. It affects your theology. It affects your actions and how you perceive that he perceives your actions.

2 Peter 1:1 – “Simon Peter, a servant and apostle of Yeshua Messiah, to them that have obtained like precious faith with us through the righteousness of God and our Savior Yeshua Messiah:”

Simon opens up this portion of his letter to them, to every person who has obtained “like precious faith with us.” Of course, Simon's perception of this “like precious faith” is from a person who is thoroughly familiar with the Pharisees and the Sadducees, and not as familiar with the Torah. In Simon's day, in order to

hear the Torah being read – Simon didn’t have a Torah scroll. There is no indication or evidence that Simon had a Torah scroll. As a matter of fact, the people of Yeshua’s day didn’t have access to the Bible like the people of today have access to it.

So Simon’s perspective of the Torah had to come through the Pharisees or it had to come through the Sadducees. Of course there are the tales, the stories that his Mom or Dad shared with him. Peter didn’t pull out his Bible or have his smart device where he could just read the Torah, so his perspective of the Torah was very similar to many who had a perspective of the Torah based on the times.

Simon was a worker. He was a business owner, so he would spend much of his time in his business and then with his family. Then probably or possibly he was in the synagogue, once a week. So when Simon, Peter talks about this “like precious faith” that to them who have obtained it, he’s not talking to people in our day. Let me qualify that.

The “like precious faith” that Simon has obtained was a Torah-centered, Torah-based faith. The theology and the theological spins that we now have to process through were not something that they had to process through (other than the religious Pharisaic and Sadducean differences). Do you follow me?

When Simon is writing; now after having a relationship with Messiah and being taught Torah from the Torah, Simon was getting a bird’s-eye view of the Torah. Up until this point, it had been regurgitated to him through Pharisaic and Sadducean theological perspectives. In other words, they brought their views, their versions and their religious bent into the expression and the reading with the interpretations of the reading when they went to the synagogues or to the feasts to hear the Torah read.

When Simon is writing, he is writing to a people who only had a Tanakh. They don’t have a *Matthew*. They don’t have a *Mark*. They don’t have a *Luke*. They don’t have a *John*.

I will tell you something, ladies and gentlemen. Having a Bible printed so that we can all read it, in many ways is a blessing, but in many ways it's a real problem for people. That's because now we all get to read it from our own side of the tracks and with our own pictures. Whereas Peter and the people of his day only had two perspectives; and during Peter's time in the latter part, one. It was a Pharisee point of view.

As you know, Sadducees ruled the temple. When the people went up for the pilgrimage feasts, they heard the Torah read. The Pharisees controlled the synagogues. Those who went to the synagogues got the theological perspective of the Pharisees, which was much more numerous than the Sadducean version of the Torah interpretation. So the Pharisees had a much greater impact on the people of Peter's day. It's important to understand that.

They didn't have to deal with the thousands of denominational beliefs and doctrines that we find ourselves having to swim in the midst of and try to figure out who's right and who's wrong. There was a much simpler approach. And yet, Simon had issues.

2 Peter 1:2 – “Grace and peace be multiplied unto you through the knowledge of God, and of Yeshua our Lord,”

*2 Peter 1:3 – “According as his divine power **hath given unto us all things that pertain unto life and godliness**, through the knowledge of him that hath called us to glory and virtue.”*

What I am going to do is read the next few verses, but notice that there are words that are bold. There are words that are underlined. I'm going to come back and do some exposition on these particular verses.

*2 Peter 1:4 – “Whereby are given unto us **exceeding great and precious promises**: that by these ye might be partakers of the divine nature,*

*having escaped the corruption that is in the world through **lust.***

2 Peter 1:5 – “And beside this, giving all diligence, add to your faith...”

This is where I got the title for today’s message; from this verse. Add to your faith. This is not a title that I just came up with. It is a title that we are actually being encouraged and taught to do.

2 Peter 1:5 – “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;”

2 Peter 1:6 – “And to knowledge temperance; and to temperance patience; and to patience godliness;”

2 Peter 1:7 – “And to godliness brotherly kindness; and to brotherly kindness charity.”

*2 Peter 1:8 – “For if these things be in you, and abound, they make you that ye shall neither be **barren** nor **unfruitful** in the knowledge of our Lord Yeshua Messiah.”*

*2 Peter 1:9 – “But he that lacketh these things is **blind**, and cannot see afar off, and hath forgotten that he was purged from his old sins.”*

*2 Peter 1:10 – “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, **ye shall never fall**.”*

I will tell you right off the bat. This is the verse that I have struggled with. That’s because I know that like many of you, you probably also have messages swimming in your head. I know I do. I’ve got a lot of messages swimming in my head.

“What do you mean ‘I shall never fall’? We’re not perfect. We all fall.”

We’ve all fallen short of the glory of God. Whoever says that they have not, is a liar. *All* have fallen short. You see, what Peter is saying here goes against the theology that has been firmly grounded and rooted in our psyche and in our spirit.

When you have words that come at you like that, they have to find a way in. They have to get through all of the religious rhetoric and theology and walls of doctrine that have been built around us. Most times these words will not be able to penetrate our being, so they fall and are never applied.

The idea that we can live our lives and never fall; the idea that we can live our lives and never mess up:

*“Are you talking about perfection brother?
Nobody is perfect brother!”*

As a matter of fact, somebody wrote to me. Every time that I’ve sent this out, I’ve had people write me. They swear up and down that I’m teaching a works [based] theological teaching. They have even gone as far as to say:

*“Brother, you need to be saved. You’ve fallen from grace.
You’re on your way to hell.”*

That’s what they’re writing! There have been many times where I’ve started an email and decided:

*“Do you know what? A man convinced against
his will is of the same opinion still.”*

When a person is bold enough to write me the way these individuals have written me, this is going to be a long, drawn- out, back and forth conversation and I really don’t have time for it, so I erase the email and delete it. For you, I have to take the time. We have to take the time.

What is Peter saying here? Does Peter contradict what we have been taught about being sinners? Right up front, the answer

to that question is “Yes.” How many of you have been taught that we are “sinners saved by grace”? You see, I bought that philosophy for a long, long time and the philosophy itself gave me the excuse to sin. I mean, what do sinners do? [They sin.]

For a person who has no knowledge of what sin is, then sin is this word that simply is defined as “missing the mark.” If I don’t know what the mark is, I’m constantly missing it. I’m not even trying to aim. I don’t even know what the mark is. All I know is that sin is missing the mark. How many of you have been taught that?

“Sin is missing the mark.” “What mark, brother?” “The mark!”

“Do you mean the ‘mark of the beast’?” “No, not that mark!”

“Well, if it’s not the mark of the beast, what mark are we missing?”

“Sin brother, is missing the mark. Don’t you get it? Are you trying to be difficult?”

“No. If sin is missing the mark and I don’t want to sin, then you have a responsibility to tell me what is the mark that I am missing so that I can focus on not missing the mark!”

“Do you understand what I’m saying? How do I keep from missing the mark, because I don’t want to be a sinner?”

“But that’s what you are brother! You are a sinner, saved by grace. And as long as you are a sinner saved by grace, you will always miss the mark, so you don’t even need to know what the mark is because you are going to miss it anyway!”

Do you see the logic here? It's illogical for intelligent people. It's sad to say, but most Christians and Messianics have decided to continue a walk of unintelligence! Therefore they are making arguments that are not grounded in truth.

The moment we find out what sin is, we can now put things into focus. If you ask any person who claims to be a Christian, or you say to them:

“Sin is a violation of the Law or a violation of the Torah...”

Now I just put the bull's-eye into view. I have a target now. I know what the mark is. **The mark is Torah.** If sin is “missing the mark,” then **sin is violating the Torah.** It's missing the Torah.

Now let's take the thing to a whole other level.

“We don't have to keep the Law.”

“We don't have to keep the Law, brother. The Law is works.”

Okay. Now what have I done? If I've removed the mark, I've taken the Law (which is the mark) out of the equation. I don't even have to hit the mark. Then what am I doing? I don't even know what I'm [aiming for]. Imagine trying to get into a ring to fight yourself. How do you do it? You're beating yourself but you're not your enemy (kind of). You are shadow boxing. In shadow boxing, you're never going to hit anything because you're boxing into the wind.

“I get knocked down, but I get up again...”

This was from a popular song from a few years ago.

Does Peter take away our excuses for not measuring up? I don't think so. Peter is giving us the formula for walking out our life of excellence in Messiah in this present world. We're going to start at verse ten. The word “never” here is the Greek word “*oo-may*.” [(3364) i.e. (3756) and (3361)] It is a double

negative strengthening the denial; not at all: — any more, at all, by any (no) means, neither, **never, no (at all)**, in no case (wise), nor ever, not (at all, in any wise). That’s the Greek word. Never means not at all.

Here Peter is saying that if you do these things, you will never fall. If I do these things, I will never fall. Now, does Peter have the authority to say something like this? I would dare say that he does. Why? Here is the thing that I’m struggling with. My struggle is again, a person struggle, but I think that we all face this struggle to some degree.

“Who do I model myself after?”

That’s what it really boils down to.

“Who do I model myself after? Who am I trying to be like?”

Am I just trying to be “me?” If I’m trying to be “me,” that’s a good start, but what does the Scripture say about “me”? The Scripture says that **if I’m a believer in Messiah, my identity is hidden in him**. If my identity is hidden in him, to know him is to know me. Instead of me focusing on “me” to understand “me,” I need to focus on him to know the “me” that I’m supposed to be; so the focus is not on me.

All of us have to come to some conclusion as to who we’re trying to be like, because all of us are trying to be like something. Whether you’re trying to be like you, whether you are trying to measure up to your Dad or to your Mom or to that favorite teacher, to your coach or to the person who is mentoring you, *who are you trying to measure up to?*

Who are you trying to be like? If you are a follower of Messiah, that’s an easy answer to a very simple question. But when we bring that question into reality, every last one of us has to ask the question:

“Am I really trying to be like Messiah?”

You see, you can say what you want to say to me. You can shake your head. You can let your mouth throw out a word in response to what I said, but what you want to do is *examine yourself by these words*. Ask yourself:

“Am I really trying to be like Messiah?”

If I’m really trying to be like Messiah, then it means that I need to examine him. I need to do a thorough examination of his life and then do a thorough examination of my life. I have to identify in the thorough examination of my life, how much I am in line with his life. Now the rubber starts hitting the road.

Religion has taught us to be fake!! We can’t take “nothing”? We can’t stand for someone to look at us cross-eyed or from the wrong angle. We can’t take anybody getting too close. We’re very concerned about what others think.

Messiah didn’t have ANY of those issues! He didn’t care what others thought about him, even to the point of death! And yet we deal with these issues on an on-going, every day, regular basis. That’s because we’ve been taught to be like Jesus or Yeshua, but *are we really trying to do that?* Are we?

I know myself. I struggle. This is why I tell you this. It brings the reality of faith to me. It takes the focus off of my wife, my children and you all. This is about “me and him” or “he and I.” You see, today somebody is going to say something to you that you might not like. How are you going to respond? Today something is going to go in a way that you might not care for, or have not planned for. How are you going to respond to that?

You see, today we’re going to be tested. We were tested yesterday! We were tested the day before yesterday. We were tested last week. And in these tests I have to tell you. In evaluating these, there have been many days where I reflect at the end of the day, how well I did over the course of the day. I can find myself giving myself a low mark. You see, that’s because the mark is in focus now.

I think: If I had to say this all over again or if I had that to do all over again or if I could recreate this. Every day, every single day I evaluate my day. That is every day. It's not just my job. It's how I spent my time, how I responded, the words that I chose to speak, the people that I may have hurt inadvertently, unintentionally because I didn't think through the words that I chose to speak. So I'm evaluating. Then I'm pulling out the Yeshua image, the Yeshua likeness and I'm saying:

“Do you know what? Did I even come close to looking like him today? Did I even come close to acting like him today?”

I mean, if he was to evaluate me, what would my evaluation from his perspective be? But before I put that in his hands, I want to evaluate myself. This is what led me to making a declaration every day.

“This is the day that YeHoVaH has made. I will rejoice and be glad in it!”

I'm not going to let my life go “out of hand.” I'm not going to let somebody else determine my response. I'm not going to let somebody else influence my emotions. I'm not going to let somebody else take my life hostage and cause me to act like a fool. For too long now I've allowed other people control over my emotions. Who has the right and the authority to make me mad? Who has the right and authority to upset me or to make me act like a fool or to make me go off? Who has that authority? I'll tell you who's got it. It's whoever I gave it to!

He Sets the Standard

So now, take my Messiah. They pulled out his beard. They slapped him, kicked him, beat him, called him names and he said not a murmuring word. Oh, I felt a “preach” coming on right there! I felt that preach! [Arthur laughs.] Whoo!

He opened not his mouth, like a lamb led to the slaughter. And at the height of his abuse, he had the audacity to forgive them who did it. Do I have that? I'm going to tell you right now. No, I don't, you know? Fool me the first time, shame on you. Somebody says to turn the other cheek. I'll turn the other cheek the first time, but the second time I'm going to turn your cheek! [Audience laughs.]

You see, all of this stuff resides in us. Now, take this and think about the Messiah whom we're supposed to model. He's coming back for people who look like him. That's what [or who] he's coming back for. He is looking for people that are without spot, without wrinkle and without blemish. Now I have to pull out my "blemish" detector. I have to pull out my "spot" monitor. I have to pull out all of these tools that expose my wrinkles.

It's not your standard that I'm trying to live up to. It's his.

You see, I can tell you all day and you can say:

"Well, you know, I don't have to stand before you in judgment."

Yeah. Let me tell you something. It would probably be easier, standing before me. I've learned to be a lot more merciful. I was reflecting this morning. I'll tell you. YeHoVaH who does not change made a man and a woman. They only had one opportunity to disobey him and he put them out. There was no second chance. He [probably] said:

"Hey. I told you not to do it, but I want to show you some mercy. Here's some clothes. Go ahead and take them."

The man and woman had a son. Then they had another son. The first son murdered the second son and YeHoVaH says:

"You can no longer come into my presence, but I'm going to show mercy. I'm going to mark you and I'm going to send you out. Because of the

mark that I put on you, no man has the authority to take your life.”

We’ve got the first three people on the planet or four minus the one who had been murdered. The first four people on the planet had to go through judgment of the Almighty. This is the same Almighty that we have to face at judgment. He’s the one who doesn’t change. That one. Oh yes, he’s merciful and faithful and gracious and loving and generous. I mean, he’s all of these things. That’s who he is.

But guess what? His “no” means “no.” It doesn’t mean “maybe.” His “no” has always meant “no.” He’s not a mother.

If you do these things, you will never fall. The word there is “fall.”

“What do you mean? Does it mean that I won’t scrape my knee? Does it mean that I won’t lose my balance?”

It’s not talking about falling from grace as much as your salvation. This is a salvation issue! The idea in that “you will never fall” is:

“You are going to do everything within your power to keep from offending me. You’re going to do everything in your power to keep from violating my Law. In essence, you’re going to do everything in your power to keep from sinning.”

[That is YeHoVaH speaking.]

How am I going to do everything within my power to keep from sinning? I’ve got to go beyond faith. I’ve got to begin to build and begin to add to my faith, certain things that ultimately are going to make me (get this) an expert son or daughter of YeHoVaH.

Let me bring this into some human terms. Fathers and mothers have a tendency to put a standard on their home. Sons

and daughters know that they have to live up to the expectations of those parents.

“Here is the standard.”

Father started this. We didn’t start it. He says:

“Adam, Eve, here’s the standard. The trees? All of those you can eat, but this tree, don’t eat from it. The day that you eat from that tree, this is what’s going to happen...”

Parents establish a standard in their home. When children violate your standard, when your children violate your rules, you now have to deal with it. You have to determine:

“What am I going to do with this child who has violated my rules?”

That’s your responsibility as a parent. I love my children. If I love them like I say I love them and they have violated my rules, what do I do to let them know that they cannot violate my rules? If I don’t do anything, guess what they’re going to do? They’re going to continue violating my rules and then there is no standard. Father says:

“If you love your children, you MUST discipline them! I love you! Guess what? Because I love you, I WILL discipline you. The whole purpose of disciplining you is so that you will bear forth fruit. If you don’t bear forth fruit, you are barren. If you’re barren, I’m going to chop you down and I’m going to throw your behind in the fire!”

You see, in order for us to keep from being barren and unfruitful, we MUST apply these things through our faith. That’s all that Peter is saying. He says:

“Listen folks. Take it from me. I know what it’s like to deny Messiah. Been there, done that. If you want to find the definition of one who denies

Messiah, I didn't just do it once. I didn't do it twice. I did it three times! I KNOW what it feels like! I know what it makes you want to do. It makes you want to pick up your ball and go back to your old life. I did that too. I was chosen. I walked with him. I heard the words of life. I saw the words of life demonstrated. I saw the compassion. I saw the mercy. I saw the love. I saw the miracles. I saw the presence. I felt the presence. I got a revelation from the Almighty. I HEARD from him! He SPOKE to me and then I denied him. In his mercy, he came and found me."

There was another fellow. His name was Judas. He decided that he wasn't worth it. He decided that. Not only did he decide it, but he made it impossible for him to be redeemed. That's because once he made that decision, he took his own life into his own hands. He judged himself and gave himself the death penalty.

The word here "fall" in the Greek [part of the *Strong's Concordance*] is (4417) "*ptah'-yo*." It is a form of (4098) meaning: to trip, i.e. (figurative) to err, sin, fail. Then notice it also means **(of salvation)**: — fall, offend, stumble.

You see, what he's saying here is that "to fall" is to enter into sin. If we've identified what sin is — sin is not just missing the mark. It means a violation of Torah. If violating the Torah is sinning, then when we break or violate the Torah, it puts us at odds with the Almighty. Yeshua himself said in *Matthew 7* that many who believe they don't have to keep the Torah are going to come saying:

"Lord, Lord. Look at all of the good things we did."

And he will say:

“My standard was the Torah. Because you decided that you don’t have to keep it, I really don’t know who you are.”

You see, our identity and image and likeness are really summed up in how we apply the instructions of the one who we say saved us and who wrote our name in his book. **The one who wrote our name in the book has the ability to blot it out.**

We must examine ourselves

Adding to your faith first and foremost is the work of the Spirit that produces Godly character. We must do our part though in allowing the Holy Spirit to produce Godly character and not resist, grieve or deny the Holy Spirit’s work in us.

Last night I got angry. In my anger, I did the silent thing and I made a statement. The way the Holy Spirit works with me when I have allowed my emotions to get ahead of my spirit, is that he comes and convicts me. Now, the goal is to be instructed versus being convicted. Being convicted is typically the after effect. Instruction is designed to prevent conviction.

What I mean is when you mess up. You see, it’s because the Father loves us. When we mess up, when we say something that we shouldn’t say, when we do something we shouldn’t do, because of the Holy Spirit’s presence in our lives, he immediately shows us what we said or did.

Now we have to respond. We can respond by making excuses for what we said or by justifying our actions. If the Holy Spirit is bringing something that I said or did to my mind, there’s a good chance (if he’s not affirming what I did), that he has a problem with what I did or what I said.

If I have identified that I’ve said or done something that creates a problem, then I have to determine the recourse. What is my action going to be? Is my action going to be an action of justifying my behavior or is it going to be repentance? If I’ve

said something that I shouldn't have said or done something that I shouldn't have done and I'm repenting, what is the fruit of my repentance? If I said something that I shouldn't have said, what should be the fruit of my repentance? An apology.

What if I chose the wrong words to express myself? Basically that's what I did. I chose the wrong words. I chose a word that my intent was this. Here's the thing. We have to examine our intent.

What is the intent of you choosing that word? Is it to drive a point? Is it to drive a wedge? Is it to create an aura of doubt? Is it to redirect or to mislead? What is the point of the word that you chose? What I chose was a word that, when the conviction of the Holy Spirit came, was a hurtful word. It wasn't a vulgar word. It wasn't a profane word, but it was a word of hurtfulness.

It wasn't what I meant to say, although I was conveying what I felt. I should have taken a moment and chose a better word. If I had chosen a word that ministered life, it would bring forth life. If I chose a word that wasn't designed to minister life, then guess what it's going to bring forth? Death.

Death and life is right here [Arthur points to his mouth]. The words that we choose to speak. You see, coming into faith in Messiah and then not adding to that faith leaves me at the point where I started. It would be like walking in that door with all of these chairs and I decide:

"Would you like to have a seat?" "No, I prefer to stand."

"Would you like to stand over on this side of the room?"

"No, I prefer to stand right here."

In that analogy, I choose to stand there. Let's say that somebody else chooses to stand there when they come in and somebody else chooses to stand there when they come in. Pretty soon the door is going to be blocked and folks who are trying to

get in can't get in. Now they have to find another way in if they're going to get in.

If I'm thinking like I'm supposed to think, that if I walk in, I have come to receive or to learn or whatever. I find a seat and I put myself into a learning mode. This should be the purpose for all of us. We learn so that we can do what? Teach. It's what the Kingdom is built around – from disciples to disciplers.

I learn and then teach others what I've learned. They learn and then teach others what they've learned. The process continues. This is how the Kingdom of the Almighty is advanced in the Earth. We are supposed to be making disciples – not me, we (or should I say not just me)? **My role is to equip so that you can equip.** When you equip, you are equipping so that those who you are equipping, can equip!

But what if I don't add to my faith? I won't grow.

I won't grow. I'll be just “waiting on Jesus” to come back and get me.

*“Come soon. Come quickly, Lord Jesus. Oh, come quickly!
You can come back right now! Please come back right now!”*

It is the work of the Holy Spirit, but we have to work with the Holy Spirit. To add to our faith means that we must work with and aid the Holy Spirit. We must contribute!

When we talk about “aid” here, when we talk about adding to our faith, that's exactly what this word deals with. In the Greek the word is “*ep-ee-khor-ayg-eh'-o*” (2023) from (1909) and (5524) meaning: to furnish besides, i.e. fully supply, (figurative) aid or contribute: — add, minister (nourishment, unto).

You see, the thing about **the Holy Spirit** is that he **is not going to force himself upon you**. YeHoVaH is not going to force anybody to surrender. The day will come when every knee

will have to bow, but he's not going to force. He presents. He gives instructions. We decide whether or not we're going to follow them. That's our role.

You can grieve, resist, deny, drag your feet, take the long way around and go around the mountain twenty, thirty or forty times. You can wander in the wilderness for thirty, forty or fifty years saying:

*"I know that I'm not where I'm supposed to be, you know.
Praise the Lord."*

They are singing that same old song, twenty years later. Why? It's because they're doing the same old thing twenty years later. You see, you can take this message and do with it the way you dealt with every other message you've received. You can apply what you learn or you can choose not to. If you choose not to apply it, then you'll be the same yesterday and today unfortunately. [Arthur laughs]

This work is produced through trials. The things that I'm able to share with and teach you have been through trials. I know that I've got more trials. That's because every moment, every time I graduate from this place; I now enter into a new phase of learning.

The expectation of me in first grade is a little different than the expectations in kindergarten and preschool. When I go from Middle School to Junior High, there's a whole other level of expectation. Let me tell you that with each level of expectation, the journey doesn't get easier. Every time I graduate, I'm thrust into a whole new realm of learning with a whole new set of tapes and tests. It has a whole new set of books and things that I'm supposed to learn.

If I was successful and learned in the previous grade that I was in, instead of just giving them back what they gave me and literally learning, I can take what I learned from this grade and apply it; especially if the next level is building on the level that I was at before. So it's continual education.

Any professional out there (even if they have their PhD in their area of learning) realizes that the moment they stop learning is the moment they begin to digress. Why? It's because knowledge continues to increase. The practice that was at the cutting edge this year; next year there's going to be another "cutting edge" technology. If I'm stuck on this [older] cutting-edge technology that was cutting edge three years ago, I'm three years behind in my profession.

So there's a continual education. It doesn't matter how old you are. Your brain is able to adapt and receive and comprehend as long as you are exercising it. Now, your body is a different story! [Laughter] Your Spirit doesn't grow old. Your body, you know, the older you get, you start having a pain here or you have to work a little harder.

An eighty year-old body is not as agile as a twenty year-old. I mean, that's just nature. But I'll tell you something. An eighty year-old mind has the capacity to run rings around a twenty year-old mind! Do you hear what I'm saying? That's because your learning and your ability helps you. **What keeps you sharp is when you teach.**

Learning is a part of it, but when you start teaching what you've learned, you reinforce what you've learned. You are applying what you've learned by helping others. The more you help others, the more people are drawn to you for help. This is a good thing because where you are today and the people who are going to be drawn to you tomorrow are going to require another level of knowledge and understanding.

This keeps you going before the Almighty so that you can properly minister to those who are being drawn to you by him because you're applying what he is giving you to apply. He's not going to bring them your way until you have incorporated, comprehend and apply where you are right now. That's because **he's not going to put more upon you than you are able to bear.**

The reason why he's not putting more upon some of us is because we're not bearing what he's already put upon us to the capacity that he has given us to bear it. He's waiting on us. People say:

"Well, I'm waiting on him."

No, he's waiting on you.

One fellow sent me an email that I told you about. He said that:

"Messiah has done it all! We don't have to do anything!"

One of the things that I wanted to say to him was this.

"Yeah. Try that on your job. Take Jesus to your job. Let him do your work and see what happens. Try that in your marriage."

You see, **that philosophy only works in church. It doesn't work anywhere else!** [Arthur laughs.]

2 Peter 1:1 – "Simon Peter, a servant and an apostle of Yeshua Messiah, to them that have obtained like precious faith with us through the righteousness of God and our Savior Yeshua Messiah:"

The first thing that you have to understand is that this letter is written to individuals who have obtained this precious faith. This faith here is the word "*pistis*" (4102) in the Greek. It's a belief. It's an assurance. It's truth. It is from (3982) meaning: persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Messiah for salvation; abstract constancy in such profession; by extensive the system of religious (Gospel) truth itself.

This is the word that you will find used in the phrase: “whosoever believeth in him shall not perish” or “whoever puts their faith in him shall not perish.”

The word “*pitho*” (3982) is a primary verb; meaning: to convince (by argument, true or false); by analogy to pacify or conciliate (by other fair means); reflexive or passive to assent (to evidence or authority), to rely (by inward certainty): — agree, assure, believe, have confidence, be (wax) confident, make friend, obey, persuade, trust, yield. This word “*pistis*” is from “*pitho*,” which deals really with persuasion. Now it means to persuade.

This faith is that we believe in the Messiah who is able to save us.

I was having a conversation this morning with my son. We were talking about the idea of people. Actually, he brought up the idea of the Illuminati and his freedom. You know, I’ve never had to try to blame the Illuminati, but he was asking questions. When you are talking about people who “sell” their souls to the devil, the questions are:

“Do they believe in God? Do they believe in the devil? Who do they believe in?”

The fact of the matter is that you have people who believe in invisible entities that are different than the invisible entity that we believe in. Their faith is just as strong in some areas, as our faith is. I used the illustration of when you have a child who has an invisible friend. To that child who has that invisible friend, that friend that you and I can’t see is as real to that child as you and I are, but you can’t see them.

So when we begin to talk to people about our faith in an invisible entity that we call YeHoVaH who cannot be seen by the natural eye, in many ways we are viewed like this child who has an invisible friend. What do you think when you think about a child who has an invisible friend that they talk to but you can’t see? You may think [they are crazy]. [Arthur makes a crazy

circling motion with his fingers by his ear.] So many people think that we are [crazy]. [He makes the crazy motion again.]

That's natural for a natural-minded person. We have to be persuaded and convinced that this invisible entity that we call God, YeHoVaH, Yahuwah or Yahweh is a real being. This is why the *Hebrews* wrote:

“Those who come to him must first believe that he is and that he rewards them who diligently seek him.”

How do you diligently seek an invisible entity, trusting that he's going to care for you, take care of you, fight your battles, meet your needs, heal your bodies and protect you?

2 Peter 1:2 – “Grace and peace be multiplied unto you through the knowledge of YeHoVaH [or God], and of Yeshua our Lord,”

The more acquainted we are with YeHoVaH, the more we know of him, the more grace, the more favor, the more freedom we experience and the more peace, prosperity and rest comes and the more you become one with him. To know him is to surrender and to allow him to do his will in our life and to trust; even when it goes against our own intellect, intelligence, feelings and emotions.

Let me tell you something, ladies and gentlemen. That's not easy to do until you have practiced and practiced and practiced and practiced and practiced and practiced and continue to practice. You will be practicing this until the day he comes back. That's because every time you get through one test, he has you in front of another one.

Why? Because he's trying to “kill” you. He's trying to “kill” you and I. But what he's really trying to do is to give us the tools to “kill” ourselves [as in dying to self-desires]. I'm not talking about a physical death! I'm talking about how he's saying:

“Listen. You see, I came. I laid my life down. I endured everything they could throw at me. That was everything. They accused me of being demonized. They accused me of being a cult leader. They accused me of blasphemy. They accused me of being a false prophet. They accused me of everything. When they couldn’t provoke me to wrath by words, they got physical. When being physical wasn’t enough, they decided that they couldn’t control me. They couldn’t break me, so they were left with no choice. Either they had to leave me alone or take me out and leaving me alone was not an option.”

2 Peter 1:3 – “According as his divine power...”

“According as his divine power...”

The word there is the same word that we find in *Acts 1*:

“you shall receive power”

It’s the same word.

*2 Peter 1:3 – “According as his divine power **hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:**”*

Now it’s about to get good! The word “knowledge” is (1922) “*ep-ig'-no-sis*”; from (1921) meaning recognition, i.e. (by implication) full discernment, acknowledgment: — (ac-) knowledge (-ing, -ment).

We are learning and understanding and discerning. It’s a joint (1921) “*ep-ig-in-oc'e'-ko*,” from (1909) and (1097) to know upon some mark, **[there’s that mark]**, i.e. recognize; by implication to become fully acquainted with, to acknowledge: — (ac-, have, take) know (-ledge, well), perceive.

The word “glory” here (1391) is “*dox'-ah*”; from the base of Greek: glory (as very apparent), in a wide application (literal or figurative, object or subject): — dignity, glory (-ious), honour, praise, worship.

What I find interesting about this word is that it is related to praise and worship. So when you look at it:

*2 Peter 1:3 – “According as his divine **dunamis** [divine power] hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:”*

It has called us to this praise, this worship. This word “virtue” (703) is “*ar-et-ay'* ”; from the same as (730) properly manliness (valor), i.e. excellence (intrinsic or attributed): — praise, virtue. It is also praise.

Paul wrote in *Philippians 4:8*:

“If there be any virtue, if there be any praise, think on these things; whatsoever things are lovely, whatsoever things are pure, whatsoever things are noble...”

He says:

“These are the kinds of things that you have to think on because if you don't think on these kinds of things, your mind is going to be flooded with all kinds of other stuff.”

Think about it. There are times when you start out with a thought and the longer you think that thought, the angrier you get. Have you ever thought yourself into a fit? You thought on the wrong thing too long! That's what you did. Your own mind took you into a place of violence. That was your mind and nobody else's. You just started thinking. The next thing you know, you're mad. The next thing you know, you're outraged. The next thing you know, you're ready to go off.

The whole time you're going through this metamorphosis, this demonic metamorphosis, you are emitting signals. You're talking and you're not saying anything but people are saying:

“Oh boy. It's the Hulk!”

[Arthur is joking.] You have just turned from mild-mannered Bruce Banner into the Incredible Hulk. Your clothes are bulging and ripping.

*2 Peter 1:4 – “Whereby are given unto us **exceeding great and precious promises**: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through **lust**.”*

You see, the world is full of lust. That's all types of lust. It's not just sexual lust. **It's the lust of things.**

That is (1939) – “*ep-ee-thoo-mee'-ah*,” from (1937) a longing (especially for what is forbidden): — concupiscence,² desire, lust (after). **This is to desire what is not good to desire.**

The list in this passage is not an order of things that we add, but a list of things we all should be working on simultaneously together in unison with the Holy Spirit in our walk with Messiah!

Father is trying to get us ready. I don't know precisely what he is trying to get us ready for. I have some ideas. Right now they're just ideas, but I do feel and sense that for us, there is a sense of urgency to get ourselves ready. We need to get ready.

I can only speak for myself, but what I'm finding that I need to do, is this. Some of you, I can speak for, but no one can speak for you better than you can. No one can speak for me better than I can. Knowing that we serve a communal Elohim, there is

² This is a strong sexual desire or lust.

nothing that I'm dealing with that those who love him aren't dealing with too. Father is trying to get us all to the same place.

I know that religiously, we can say that it is "Heaven." From a spiritual perspective, it is preparing us for the work that he is calling us to do in the Earth realm. In order for us to properly prepare, that means that we have to allow him to deal with us. I'll tell you that this is not the easiest thing to do. That's because we have to deal with people. We have to deal with loved ones. We have to deal with acquaintances. We have to deal with neighbors. We have to deal with a lot of people who don't adhere to our philosophy. They don't play by the same rules.

Many of you who studied government know that there are conventions and treaties and ways that civilized countries wage war. Anyone who does not war according to the rules that civilized countries have developed on how you war, are terrorists. You see, a terrorist is a person who doesn't play by your rules. Civilized countries that are bent on warfare depend upon deterrents.

So the way that I deter you from even remotely thinking about attacking me is that I create a stockpile of deterrent warfare. Today it's nuclear arsenals. It used to be chemical arsenals, but today it's weapons of mass destruction that can take out whole regions, whole cities and do some serious destruction. If you know that I've got this kind of war power backing me, you would be foolish to attack me. That's the way civilized countries wage war.

Terrorists don't play by those rules. They get into terror. They do beheadings, mass executions, fear. Do you understand what I'm saying? The devil is a terrorist. We need to know this. The one who knows this terrorist the best is the one who has given us instructions on counterterrorism. You see, our enemy is not coming at us with weapons of mass destruction as it relates to a physical arsenal. He comes like a raging lion. He's looking for whomever he can devour.

A raging lion's motivation for raging and warring is to incite fear so you don't know which way to go. That's the whole purpose of the roar.

"You know I'm here! Ha ha ha ha!"

Do you hear me, ladies and gentlemen? The Father says:

"Listen. The first thing you have to know is that I've already defeated him. That's first. Now, the second thing you ought to know is that although he has already been defeated, he has not taken defeat lightly. He still has some fight and he's on the prowl looking for weaklings. The ones who can run, the ones who can fight, the ones who can stand, the ones who know who they are, the ones who are strong – he's not going after them! He's going after the weaklings. The weaklings are the ones who came in the door and who decided to stand [rather than sit down]. They're not going to add to their faith."

"Why should I? Jesus did it all."

"I don't have to do that stuff. Jesus has done it all."

"All I've got to do is wait on that 'rapture' and I'm out of here, buddy. Until then, I'm just going to enjoy myself in the Lord."

It is unwise not to do these things because if you don't do these things, then falling is inevitable. Does that mean that you will be perfect by applying all of these? Let me tell you this. It may not mean that you'll be perfect in the perfect sense of the word, but you'll be a lot closer to it!

Do you hear what I'm saying? You'll be closer to the top of the class! The more you add to your faith, the more you evaluate where you are, the more you use him as a means by whom you can evaluate yourself against, the better. Not me, not some great

televangelist, not some dead Rabbi. You see, the beauty of our Rabbi is that he yet lives, and guess what? He is able to communicate with you right now, just like he communicated with the disciples back then.

He is able to help you understand the culture, the nature, the language and everything else that you need for this modern day in which you live. He will communicate to you before you open your mouth. The same Yeshua who said to his disciples:

“Don’t worry about what you’re going to say. Just go. I’ll give you what you need to say at that very moment.”

As I was preparing this and meditating on this this week, last night and this morning, I heard:

“You prepare, but I’ll give you what you need.”

This is the way that ministry takes place. I didn’t mean to preach as hard as I did today, but he knows what we all need and where we all are.

Adding to Your Faith (Part 2)

As I shared previously, someone wrote to me. I get letters every single week from individuals who are telling me that I am “under the Law” and that I’m teaching people to be law-abiding citizens according to the Scripture. As a result of teaching people about the Law, they are saying that I have “fallen from grace.” I’ve “fallen from the faith.” I’m a “Judaizer.” I’m a “false prophet.” I’m a “false teacher.” I am all of these kinds of things.

In essence, I usually think to myself:

“This is a really foolish person.”

They are so foolish that it is to the point where I am not even going to respond to this foolishness. Do you understand what I’m saying? There are some people that are so foolish. The Bible even goes so far as to say that if you rebuke a fool, what will they do? They will turn on you.

So I’ve decided that I’m going to let fools remain fools and seek those who desire wisdom. **The fool says in his heart:**

“There is no God.”

An even greater fool who says in his heart that there *is* a God but who, in his heart has no laws or rules that we are to live by, doesn’t know the God they serve. Yet this is prevalent.

I was watching a prominent minister just yesterday through a *Facebook* post say that:

“Jesus Christ has set us free from all the Law, including the ‘big ten.’”

We “don’t” even have to keep the Ten Commandments anymore! Let me tell you something. This is a trend and I’m going to call them [out]: Creflo Dollar, T.D. Jakes and Joseph Prince. These individuals are teaching people that there is no Law that we have to abide by and that anybody who tries to keep the Law is “not saved.”

I'm thinking that these individuals are preparing people for the gates of Hell – no doubt!

Oh yeah. We're going to call them out because there are a lot of them. This thing is growing, which says one thing to me. **We are advancing.** You see, I was doing some work and trying to get one of my *YouTube* teachings embedded for today's teaching.

On the sidebar of the page where I was at was a minister who had over twenty thousand views. I clicked it. He was saying that five years ago he never heard of this "Messianic Faith," but all of a sudden "we've come out of nowhere" and that "this is a very dangerous movement." [Arthur laughs.] He said that this was "very dangerous" and that he "had to address it." I thought to myself:

"We're making ground. We're advancing."

That's what we should be doing because there are people out there who have no clue about the Messiah we serve.

We are thankful that we have writers of the New Testament who do have a clue. *2 Peter 1* is where we are going to pick up from in this section.

*2 Peter 1:1 – "Simon Peter, a servant and an apostle of Yeshua Messiah, **to them that have obtained** like precious faith with us through the righteousness of God and our Savior Yeshua Messiah:"*

2 Peter 1:2 – "Grace and peace be multiplied unto you through the knowledge of God, and of Yeshua our Lord,"

*2 Peter 1:3 – "According as his divine power **hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:**"*

2 Peter 1:4 – “Whereby are given unto us **exceeding great and precious promises**: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through **lust**.”

2 Peter 1:5 – “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;”

2 Peter 1:6 – “And to knowledge temperance; and to temperance patience; and to patience godliness;”

2 Peter 1:7 – “And to godliness brotherly kindness; and to brotherly kindness charity.”

2 Peter 1:8 – “For if these things be in you, and abound, they make you that ye shall neither be **barren** nor **unfruitful** in the knowledge of our Lord Yeshua Messiah.”

2 Peter 1:9 – “But he that lacketh these things is **blind**, and cannot see afar off, and hath forgotten that he was purged from his old sins.”

2 Peter 1:10 – “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, **ye shall never fall**.”

What Peter is writing here is contrary to practically much of all that we have been taught when it comes down to:

“We are sinners saved by grace.”

As a sinner “saved by grace,” you will sin.

As a sinner “saved by grace,” you will fall.

As a sinner “saved by grace,” that’s just the way it is because we’re all sinners and what do sinners do? Sin.

For awhile I had an issue with this whole philosophy and doctrine because to me, **it was a hopeless philosophy.** If I'm saved from my sins but I'm a sinner who will sin, then what's the point of being saved?

“The point of being saved is that Jesus Christ has paid the price for all of our sins today, yesterday and all of the sins you'll ever commit for the rest of your life, so don't worry about it.”

So what you're saying to me is that because I'm a sinner, I'm going to sin. That's just my lot in life, and I'm thinking to myself:

“Something is wrong with this. I don't know what. I can't put my finger on it, but it just doesn't set right with me. That's because my Messiah (Jesus Christ as I knew him when I was taught these things) came into the Earth and lived a sinless life.”

Then he said that we can do the things that he did.

Now, here's where the theology broke down in my own mind, which made it difficult for me to grasp. Jesus Christ, perfectly human, all man, left his glory in Heaven. He came down on the Earth as a man, without divinity. How many of you have ever heard that being taught? I mean, this is what I was taught. And it is like:

“Okay. If he is a man without any divinity, then he is a human and a man, just like me.”

Now, he had to be filled with the Holy Spirit. With the Holy Spirit he began to demonstrate the power of the Almighty as a man on the Earth, just like me. So, if Yeshua can do it, why can't I? That's because **he said that whatever he did, we shall do and greater.** How am I going to be able to do the greater work when I can't even stop sinning?

Sin was “to miss the mark.” It’s like, Wow! Missing the mark. Then I started asking the question: “*What mark?*”

Where’s the mark at?” “You don’t need to know the mark!”

“Well, if I’m missing the mark (which is sin) and I’m being told to stop sinning because as a sinner I need to be saved from my sin, and if I’m saved from my sin and continue to sin, then I’ll continue to need to be saved!”

Thus the assurance of salvation and week after week after week after week, people come.

“You know, I’m not sure I’m saved, pastor.” “What do you mean?”

“Well, you know, I’ve just sinned something awful this week.”

“You need to confess your sins.”

If you confess your sins, he is faithful and he is just to forgive you from your sins and to cleanse you from all unrighteousness, right? So if he’s cleansing me from all unrighteousness and I’ve confessed my sins; I’ve acknowledged that this is wrong yet I keep doing it, why do I keep doing what I know is wrong? The Pentecostals say:

“It’s because you don’t have the Holy Ghost, brother! You need the Holy Ghost!”

“Okay, well, where do I find this Holy Ghost?”

Do you see the search? Now you are searching for the Holy Ghost.

“Here’s how you know you’ve got the Holy Ghost, brother. You speak in tongues.”

Wow! So now I “need” to be speaking in tongues. Well, what if I’m not speaking in tongues? Does it mean that I don’t have the Holy Ghost? This created some problems for folks. If I don’t speak in tongues and they say that I need to speak in tongues in order to have the Holy Ghost (and I don’t speak in tongues and I don’t have the Holy Ghost), it means that I have no power.

If I “don’t” have power, then I can’t stop sinning. That means that I’m a sinner who will sin every day. You see, my logical mind is having some problems trying to comprehend this thought pattern. Then I read *Peter* and Peter says:

“There are some things that you need to do to keep from falling.”

“What do you mean? I can keep from falling? Now, my pastor said that I’m going to fall. I’m going to sin every day.”

How many of us have heard this?

“We sin every day brother!”

Then here comes the logic.

Okay, so? If I sin every day, can I go a moment? Just a moment? One moment? One nanosecond? Well, you can. Can I go a second without sin? Yeah, you can. What about a minute? Yeah, you can go a minute without sin. What about an hour? You could probably go an hour. What about two hours?

It seems to me that if I can go a minute [without sinning] and I do for an hour what I did in that minute, then I can prolong that minute without sinning, to an hour. If I do for five hours what I did for an hour (based on what I did for that one minute), now I’m five hours without sinning! *What if I do this all day?*

Do you see the logic of it? Let me tell you something, ladies and gentlemen. **The Bible is a very logical book. What makes it illogical are men preaching doctrines that are not founded in the word – only in their denominational books.**

So Peter writes and says:

“Listen. There are some things that you can do brother. If you do these things, not only will you not fall today; you will never fall.”

“Now, that just goes totally against theology.”

Well, the Bible is not a theological book! It’s the word of YeHoVaH!

Theology is the *study* of God, the study of “*theos*.” It’s the study of God by men. God doesn’t need to study himself! He knows who he is. It’s men trying to study God to figure out God so they can teach other men. In the process, they create these silos of – how would I put it? For lack of a better term, I’m going to find a harsh term to use.

These silos are literally concentration camps. They’re called denominations. They are concentration camps. In a sense there’s an electrical fence around the denomination that is designed for two reasons: to keep people in and to keep others out.

So the only exposure that you have to theology is “our” brand of theology. Therefore as a Baptist, you don’t listen to non-Baptists. As a Pentecostal, you don’t listen to non-Pentecostals. As an Adventist or a Witness, you don’t listen to anyone outside of our concentration camp.

If you “violate” the rules within the camp, we have to discipline you. If you continue to violate the rules of the camp, then we have to put you in “the hole.” Ultimately we have to go ahead and “execute” you. But you can’t physically execute them. You *excommunicate* them. Now you’re totally out of the kingdom.

“There is no hope for you. You are lost forever unless you repent and come back on your groveling knees, begging us to let you back in.”

Now, that’s the hard side of it. Let’s go to the intent of what the Almighty desires for you.

What the Almighty Wants for you

The list that we are going to pick up here is not an order of things that we add, but a list of things we should all be working on simultaneously. We are working on these things together in unison with the Holy Spirit in our walk with Messiah and by the Holy Spirit. It's important that we understand the work of the Holy Spirit in all of this.

2 Peter 1:5 – “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge.”

Why do I need to add to my faith? I need to add some things to my faith. In the sequel to this book, titled: *Messianic 301: Perfecting Your Faith, Maturing in Messiah*. I need to add to my faith.

“Wait a minute. All I need is faith! We're saved by grace through faith! Faith alone, brother! That's it! If you add to faith, now you're adding to the word of God!”

You see, Peter didn't have that understanding and he walked with Messiah. But you know, there are too many people (especially in denominational ministries) that don't even bother reading in the Epistles. Peter, James, John, Jude; these are considered (as they would say in theological circles) to be *Pastoral Epistles*. [The thinking is:]

“These are only for the pastors. It's not for you 'common' folks.”

Many people read the entire Bible. Have you ever met somebody who read the entire Bible in a year but they don't remember what they read? It's noble to read the whole Bible in a year, but what's the point of reading the whole Bible in a year if you don't remember what you read?

The other part of it is how we have blinders on. These blinders have been psychologically given to us by the denominations that we sat in the pews for week after week after week after week after week. I've tested some of you in here. I've given you things to read and you read from your denominational perspective. You see stuff that's not there because you read into it. You read into it. Before you read it, you already think you know what it says, so you read what you think it already says instead of what is actually there.

That's called *eisegesis*; reading into the Scriptures.

You can hear it in people's conversations. In the conversations that you'll have with people, once you begin to narrow people down and focus them in, the conversation typically ends like this:

"That's not how I believe."

"What do you mean that's not how you believe? Isn't this what the Bible says?"

"Well, that's not how I believe."

"So are you saying that how you believe is contrary to what the Bible teaches?"

"No, I'm not saying that. That's your interpretation."

"Well, tell me what your interpretation is!" "That's not how I believe."

That's the end of that conversation. Most people aren't taught to *study* the Bible. They are encouraged to *read* it. You have to *search* the Scriptures. I literally mean it. You have to **search** the Scriptures. This is what the Bereans did. They searched the Scriptures. They heard a sermon and said:

"Where is that? Where is that at in the Bible?"

You see, if we took on that philosophy while we sat in churches year after year after year:

“Where’s that at in the Bible?” “Where’s that at in the Bible?”

“How did you cut and paste that Scripture? How did you manage to put that Scripture into that Scripture and make that Scripture say...?”

Some of us have seen it. **You’re making the Bible say something that the Bible is not saying!**

But how dare you challenge!

“You don’t question authority. You don’t challenge the ‘man of Gawd.’”

Well, what if the “man of Gawd” doesn’t know what he’s talking about? That’s because a whole lot of them don’t! And they’re showing their foolish, ignorant selves even more today when they stand up and tell people:

“You don’t even have to keep the Ten Commandments! There is NO Law, and therefore I’m giving you permission [they say] to be completely lawless!”

Now guess what? The Bible does talk about a “lawless one” and his name isn’t Jesus!

“...add to your faith virtue; and to virtue knowledge.”

We have looked at the word “*virtue*.” It is from (703) – “*ar- et-ay*’;” from the same as (730) properly manliness (valor), i.e. excellence (intrinsic or attributed): — praise, virtue. It is that which is praise-worthy.

Paul writes in *Philippians*:

Philippians 4:8 – “Finally, brethren, whatsoever things are true, whatsoever things

*are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, **think** on these things.”*

I was taught in the Baptist Church the first year that I was in church, to memorize this verse. I did, down to a science. I didn't know what it meant, but I memorized it. I can quote it verbatim. I never studied it or looked up any of the words there [at the time]. But I knew how to recite it, even though I didn't know it. I knew from memorization, but I didn't know how to apply it.

He's saying here:

“Listen. You have to literally take charge of your thought life.”

You cannot just let your mind run willy-nilly. In the last section, we made a statement. Have you ever started thinking and after awhile in your thought process, you find your attitude changes? Your emotions change. You start thinking about something and all of a sudden you have full-blown anger going on. You remember what somebody said. I mean, I've seen this so many times; so many times.

My wife and I can attest to this. I've counseled people. I've given them the oracles of YeHoVaH and they're excited about what the word says. They get away from me. They get away from the word, and just like Eve after YeHoVaH had given them instructions not to eat from the tree, here comes the devil reminding them of something that was said in the conversation.

Now their joy and excitement from sound counsel turns into a focus of something that was said and that now all of a sudden may have been inappropriate. The next time you see that person, they have a glaze over their eyes. The last time you were together, they were excited about the counsel. They were ready to apply some things. They were ready to get their spiritual life

in order, but they got away from the presence, the word and the counsel. And here comes the enemy.

“How could he talk to you like that? You know, he talked to you like you were a child! Who does he think he is? He doesn’t know your life! He spoke some things...”

Forget the fact that the word of knowledge (counsel) and the word of counsel (wisdom) is in the midst of the counsel. Revelation is being revealed through the counsel. It’s like:

“How do you know that?”

“I don’t. The Father knows it.”

So in essence, the people are not getting angry at me. They’re getting angry at him. Now they’ve walked away and dumped the counsel because it requires some work on their part and the enemy has come in and poisoned the counsel.

All of this [takes place] in the brain, in the thinking process. You’re driving and thinking about it. The next thing you know, your joy and your smile begin to turn upside down. This is where the warfare is, ladies and gentlemen. You see, the weapons of our warfare are not carnal. As a matter of fact, let me deviate for just a moment. *2 Corinthians* chapter 10.

2 Corinthians 10:3-4 – “For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through Elohim to the pulling down of strong holds)”

Now, where is the stronghold? Where is the stronghold, ladies and gentlemen? [Arthur points to his head, indicating that it is in the mind.] And he goes on to say:

2 Corinthians 10:5 – “Casting down”

What?

“...imagination,”

Where are imaginations? In the mind.

“...and every high thing that exalteth itself against the knowledge”

Where is your knowledge kept? In your mind.

“...of Elohim, and bringing into captivity every thought”

Where are your thoughts? In your mind!

“...to the obedience of Messiah;”

You see, spiritual warfare is not something that goes on outside of us. Let me put it this way. The warfare that goes on outside of you has already been defeated. **Yeshua has already put the devil under our feet. Our job is to keep him there.**

Our job is to get him off of our heads, out of our heads and under our feet. The way he gets into our heads is through fiery darts called thoughts. So here you are. You are getting into a thought process. The next thing you know, you're angry. You're upset.

How many of you have ever had arguments in your mind? You're driving down the street, arguing with somebody. They're not even there! You're just arguing like they're sitting right there. Can you relate to that? Who are you talking to? Who are you arguing with? And you had this “perfect” argument where you won the argument. Then you get to the person and you forget the argument! You didn't take notes! [Arthur laughs.]

You have to take control of your thought life. That's where the warfare is. If you can defeat the devil in your head, then you are now walking in the liberty, in the freedom and in the power that you have been given as a believer. If the devil is defeated, why are we fighting him? Why are we fighting the enemy if he has already been defeated?

If you're fighting the enemy, you don't know that he's already been defeated!

You're engaging in warfare that has already been won! Somebody needs to tell you that you've already won! Now you can stop cussing in the truck! [Laughter]

The word “*log-id'-zom-ahee*” (3049); middle from (3056) means: to take an inventory, i.e. estimate (literal or figurative): — conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

This whole idea of “think on” means to take inventory. Now, if you don't have any inventory, that's going to be a very short task. If any of you have ever had to do inventory, you have to have products to count. But if you don't have products to count, then what is the point in taking inventory? What are you taking inventory of? What you want to take inventory of is who you are. You see, remember what Peter said in the earlier part of this. He says:

*2 Peter 1:9 – “But he that lacketh these things is **blind**, and cannot see afar off, and hath forgotten that he was purged from his old sins.”*

James talks about how whoever looks into the perfect Law of liberty and then walks away, forgets what it looks like. You see, the inventory that you are supposed to be taking is what is in you. Who are you? That's a good question! You need to ask yourself:

“Who am I?”

Are you somebody's wife? Are you somebody's husband? Are you somebody's son? Are you somebody's daughter? Are you bought with a price? Are you the son or daughter of the Most High Elohim?

What you think about yourself is how you are going to act. You walk out who you are.

You can tell who somebody is by what they produce. You'll know a tree by its fruit. We don't sometimes even know how to take inventory of other people, even when their fruit is clearly

before our face. We try to make excuses for the stinking, rotten fruit that we see so that we can love them in spite of themselves.

As a result of that, we get hurt again and again. We get taken advantage of again and again and again. We get ripped off over and over and over. We have the same person hurt us over and over and over because we keep hoping that they're going to change.

Well, listen. The only way that you know that they're going to change is by their actions. If you don't see an action of change, you treat them like the last person you saw. If the last time you were with them they ripped you off and now they are coming back again, you need to remember.

“Hey. The last time this person was around me, they ripped me off.”

So keep them at the front door. Don't let them in the house.

“No, I'll just come outside and talk to you. What do you want? The last time you were here, something was missing and you said that you didn't take it and you're the only person who has been in this house – and I didn't steal from myself.”

I know that I'm talking to you.

Philippians 4:9 – “Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.”

This is what Paul is finishing up with when he says:

*“...whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, **think** on these things.”*

These are the things you want to think on.

Trials and Tests

We must add to our faith because our faith will be tried. You need to know this because you're going to be tested every leg of this journey!

You see, our spiritual walk is very similar to our physical walk. Let me tell you that the things that we see in the natural realm are very similar to the things that are in the spirit. When you think about your education process, there is spiritual language that talks about “babes,” “babes in Messiah.” There are those who are maturing in their faith. There are those who are full grown.

What you're dealing with is a person who has gone through the process of growing in their faith. They've gone from a babe in Messiah needing the sincere milk of the word, to where they are now eating strong meat. It's an educational process that is very similar to our educational process in the natural.

You don't go to the next grade until you graduate from the grade you're in or you get held back. The way that they know that you've got the material or at least that you've memorized the material is that they give you tests. If you pass the tests, they say:

“Okay, proceed to the next grade.”

If you pass the test at the end of the year, you proceed to the next grade. If you don't pass the test, they'll hold you back. In our walk with Messiah, we're constantly being tested. When we pass the test, we proceed to the next level of testing.

You never graduate, ladies and gentlemen. The only “graduation” is when you leave, when you lay down this physical body and you are transformed. That's graduation. Until then, it's continual education. Do you hear what I'm saying?

If you don't pass the test – you hear people saying:

“Why do I keep going through the same old stuff?!”

“Well, you keep flunking!”

Let’s just put it in a nutshell. You keep doing the same old thing. You didn’t pass the test the last time. Here it is again. The Father loves you enough to give you another shot at it. You see? He didn’t expel you. He said:

“Okay, okay, okay. Let me see how I can streamline this test to make it a little easier for you.”

You see, the problem that we have is that we walk by sight more, instead of by faith. But now you have to add to your faith because you’re going to be tried. We see in *1 Peter* chapter 4 that Peter wrote something. This is what he wrote:

1 Peter 4:12 – “Beloved...”

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:”

1 Peter 4:13 – “But rejoice,”

How many of us rejoice during a trial? You see, the fact that you don’t rejoice during the trial is an indication that you haven’t recognized that it’s really a mirage.

“...inasmuch as ye are partakers of Messiah’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”

I was watching a movie. Basically in the movie, they put a person in a chair and they go through this – what do you call it? It’s a simulation, but the simulation is real. It’s like when they are training individuals to go into outer space. They put them through some fairly rigorous training as if they were actually in outer space. This simulation is basically like the real thing except

that it is not the real thing. It is done to see how you would react or respond to the real thing before they put you in the real thing.

In the simulation, this one person received some instruction. They said:

“Listen. Just remember that it’s not real. It’s not real.”

That’s because if you see it as real, then all of the fears and emotions of going through the actual event will surface and you’ll respond to it. The moment you realize that it is not real, then you can now walk through the lion’s den. You can just pet the lion on the head. But if you think for a moment that this lion has the ability to eat you alive, then what are you going to demonstrate? Fear.

When the Bible tells us that Yeshua has defeated the enemy and put him under our feet, when he comes charging like a roaring lion, all we have to remember is:

“Hey. It can’t hurt me. He’s not real. He’s defeated. I will not fear. Yea, though I walk through the valley of the shadow of death...”

It’s a simulation, ladies and gentlemen! **Right now we are walking out the fact or supposed to, that Messiah has already walked this walk for us.** He has laid the path. He has put the footprints in the sand. All we have to do is follow his steps and the victory that he had, we will have as well!

So Peter can write:

“Here’s how you walk in the footsteps of Messiah. Here’s what you do to live out this walk to fight this good fight of faith.”

That’s because that’s what it is. **It is a fight of faith.** Faith is here [Arthur puts his hands to his head] and here [He puts his hands on his chest]. It’s not out there. It’s not based on what you see.

Hebrews 11:1 – “Now faith is the substance of things hoped for, the evidence of things not seen.”

Now all you have to do is follow in his footsteps. It is just like how he walked a life where he didn't fall. He was tempted by the very things that you and I are tempted with, yet he didn't sin. Then guess what? What if – and I'm not talking about dressing like a first century Hebrew. I mean, you can put the garb on. You can do all of that stuff. You can look the part. It's amazing how there are so many actors. We watch TV. We know they're actors.

“Hu-ah Gloria! It's gonna get you! Ahhhh!”

Wait a minute. Don't you know that these people are acting? Those are sound effects.

“Oh, why do you have to spoil the movie? I know it's a movie!”

[Laughter]

You see? **You have to realize that this is not real.** Once your emotions get caught up in it, you're done. You have to disconnect your emotions or you will be watching actors tap into your emotions. They make you laugh. They make you angry. They make you cry. And they get paid! Oh yeah, it's big money to tap into your emotions with something that is not real. They are just acting.

So now it's hard for me to watch because it's like:

“Do you know what? How are you all going to play upon my intelligence? That's so obvious! And did you see that?!”

“No, I didn't see it. What are you talking about?”

“That was a lousy sound effect. I mean, how can the person be chewing?”

There is a sound effect of somebody chewing and the person isn't even moving their mouth! For some of us, it has to get really obvious. The audio has to be so out of sync from the actual person's voice that it gets to the point where you say:

“That doesn't even look right. Do you know what? This is out of sync! I can't watch that any longer. Turn the TV off.”

There are so many things in our lives that are out of sync and yet we can't see it. Peter is trying to give us some information. He says:

“Listen. You are going to be tried. You have to be tried. You have to be. If you're not tested, you don't go to the next level of faith. You don't go to the next level.”

1 Peter 4:13 – “But rejoice, inasmuch as ye are partakers of Messiah's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”

1 Peter 4:14 – “If ye be reproached for the name of Messiah, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.”

You see, people will say:

“If you believe in Jesus, how come you are going through this trial?”

“Oh, I'm going through this trial because I'm moving on. I am moving onto another level of faith, and I have to go through this trial to get there. Now, if I flunk this trial, guess what? I'll be seeing you the next time I come around this mountain. But if I graduate from this trial...”

Do you know what happens when you start graduating? People that you used to hang out with; you start seeing them in the rear view mirror. They seem to be getting further and further off in the distance. Some of you just want to go back and pick them up. Why? It's because they are good actors. They make you laugh. They make you cry. They make you tap into your emotions – while at the same time they're ripping you off.

1 Peter 4:15 – “But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.”

1 Peter 4:16 – “Yet if any man suffers as a Messiahian, let him not be ashamed; but let him glorify God on this behalf.”

1 Peter 4:17 – “For the time is come...”

Listen to this, ladies and gentlemen:

“...that judgment must begin at the house of God:”

You see, judgment is not going to begin in Iraq or Israel! It's going to begin with you! That's where it begins – with *you*. It begins first at the house of God:

“...and if it first begin at us, ...”

Those who have faith in Messiah:

“...what shall the end be of them that obey not the gospel of...?”

Who?

“the gospel of God”

Peter calls it the gospel of God. He says:

“Listen. You need to have this truth. You need to apply this truth and walk in this truth.”

That's because the bottom line is this. **When judgment starts, it's going to start with you.** You're going to be the first one tested. Now, whatever that test may look like, I'll tell you what it is designed to do. It is designed to do what every test you have faced and are facing right now is designed to do. The test is designed to get you to either walk in his Spirit or walk in your flesh.

The tests are designed to help you disconnect yourself from the emotions that are associated with the tests so that you can make the logical decision, not a decision that is so full of emotion. Too many decisions that we have made have been emotional decisions, so we keep getting tested and tested and tested. We're hoping for the person to change who has shown us over and over and over who they are.

But the fact is that it is not the person that is where we should be looking for the change. That is because when we think on it, we're taking an inventory. If you do a proper inventory of the person that you're looking at who needs to be changed, then you'll see that there is a lot of stuff that needs to take place. But that's not who you should be inventorying. **You should be inventorying yourself.** Once you inventory yourself, what you'll now begin to do is to say:

"I have all of these buttons that people are able to push and that cause me to tap into areas that make me feel guilty, sad and bad afterwards. I'm heaped with shame because I don't like how I responded or how I acted when this test came at me."

And Father says:

"Well, you'd better learn, because it's coming again."

But we're too busy taking inventory on other people. We need to take a self-inventory and see what's in ourselves. If these

things are in you, and if the righteous scarcely be saved; look at what it says:

1 Peter 4:17 – “...judgment must begin at the house of God: and if it first begin with us, what shall the end be of them that obey not the gospel of God?”

*1 Peter 4:18 – “And if the **righteous** scarcely be saved, where shall the ungodly and the sinner appear?”*

Several years ago I read this and it is as if there are three categories here. There are the:

- Righteous
- Ungodly
- Sinners I was like:

“Wait a minute! I’m a ‘sinner saved by grace.’”

“Well, there’s none righteous, brother! No, not one!”

No, there are **none righteous outside of Messiah**. Absolutely! **But once you come into him, you are the righteousness of God in him.**

“So what do you mean ‘there’s none righteous?’”

I’m righteous because he who is righteous dwells in me! He has made me righteous. My righteousness is not in my works. It’s not in my acts. My works are the outward appearance of what’s going on inside of me.

Do you want to know what’s in a person? See what’s coming out of them. That will tell you what’s in them. If their fuse is about this short [Arthur makes a pinched finger gesture to illustrate.] or if they always want to go off – can you imagine

somebody asking you for something and you tell them “no,” how they act? There are people out there who want to make you feel guilty for saying “no” to them.

Do you have the right to say “no?” You do to everybody else, but not to them. They will use that. They want to remind you:

“You didn’t say ‘no’ to Such and Such and that’s not even your son!”

That was for a couple of you out there.

If the righteous scarcely be saved – that’s the category I’m in. You see, I’m not a sinner! *I used to be!*

“Aw brother there, now, see, see. God, you all and that Law.”

No, it’s not the Law that makes me righteous. It’s the Messiah who makes me righteous. **I keep his Law because he kept it!**

“Well, there’s nobody that can keep the Law but Jesus!”

“Yeah. And he, Jesus, Yeshua (who I call him), dwelleth in me! And greater he that is in me than he that is in the world!”

So, if he literally dwells in me who kept the Law, he can keep the Law in me as long as I am in him! Now, it’s when I get out of him. It’s when I get in my flesh; thus the test. The test is designed to get you in the flesh. The moment that you get in the flesh, you are out of the righteousness that is in him and you are in your own mind. **We’ve been given the mind of Messiah!**

1 Peter 4:19 – “Wherefore let them...”

The word “ungodly” doesn’t even need a definition, but the word “sinner” here; I would encourage you to look that up. It’s a Greek word, “*hamartolos*.” It means: one who confesses God as one’s Savior, but who gives God what’s left. They serve him

when they want to serve him. They go to church when they want to go. They read when they feel like it. They pray when they want to.

“Yes, I know what the word says, but...”

That’s the sinner.

“I know what it says, but I’m not going to do it.” “Why?”

“Because he knows my heart.”

“Yeah, he does. That’s why he wants to give you a new one, because yours is deceitful above all things, and desperately wicked!”

How can you have a desperately deceitful and wicked heart, and claim to be righteous?

“Well, see, I don’t claim to be all righteous. That’s for all you holy rollers. I know what I am. I’m a sinner saved by grace.”

“Yup. You are.”

And guess what?

1 Peter 4:18 – “And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”

The sinner is going to be right there with the ungodly! So you can hold onto that “sinner saved by grace” theology if you want to. I encourage you to move onto the next level.

1 Peter 4:19 – “Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.”

Notice what Peter says in *1 Peter 4*. He gives us these instructions (*1 Peter 4:18-19*), but in *2 Peter 1:5*, he continues on.

2 Peter 1:5 – “*And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;*”

He says:

“Listen. You need to add to your faith, virtue, and you need to add to virtue, knowledge. But you need to do this with everything in you. You need to strive. You need to work hard to do this.”

It’s not going to just happen by you putting your Bible under the pillow while you sleep. That might work in the “Word of Faith” movement. You know, you just get faith by sleeping on your Bible.

The word “knowledge” here is (1922) “*ep-ig'-no-sis*,” from (1921) recognition, i.e. (by implication) full discernment, acknowledgment: (ac-) knowledge (-ing, -ment).

It’s from (1921) – *ep-ig-in-ocē'-ko*; from (1909) and (1097) to *know upon* some mark, i.e. *recognize*; by implication to *become fully acquainted with*, to *acknowledge*: – (ac-, have, take) know (-ledge, well), perceive.

There’s that mark again. You see, if you don’t have the knowledge, you’re going to miss the mark. But if you have the knowledge and you don’t apply the knowledge, you’re going to miss the mark too. That is having knowledge and not using it.

People say that “knowledge is power.” **Knowledge is information. Application of that knowledge is power. Having the knowledge doesn’t grant you the power.**

Do you believe in God? Good! The devil believes and trembles. You see, he knows. He’s gone beyond belief. Why?

Because he already had an encounter and he sees that resistance is futile. So you can resist and say:

“Yeah, he knows my heart. Ha ha. Have Mercy, Lord Jesus.”

2 Peter 1:6 – “And to knowledge temperance; and to temperance patience; and to patience godliness.”

What is this temperance? It is (1466) “*eng-krat'-i-ah*,” in the Greek. It’s from (1468) self-control (especially continence): – temperance.

If you look under *Galatians 5*, you’ll see that many of these [words and definitions] as the fruit of the Spirit. *Temperance is self-control*. Notice on the last line of the next paragraph, that it is self-control in *appetite*. That appetite goes way beyond what you put into your mouth.

(1468) – “*en-krat-ace*,” from (1722) (ejn) and (2904) strong in a thing (masterful), i.e. (figurative and reflex.) self-controlled (in appetite, etc.): – temperate.

People have some appetites that are beyond food. These appetites really have to deal with what you lust after. There are many who lust after the things of the world: the deceitfulness of riches, the pride of life. You see, it’s like this. The deceitfulness of riches says that if I get enough money, I can live a happy retirement age. The pride of life deals with:

“Hey, you know, I’ve got to keep up with my neighbors. You know, I parked my “hoopdee...”³

You’ve got the sign on your hoopdee that says:

“My other car is a Bible.”

³Or “hoopy” or “hooptie.” Slang term for vehicle, typically an automobile.

“My other car is a Rolls Royce.”

[Arthur laughs] It is people who are embarrassed at their social status. This is one of the reasons why the education process began to go to uniforms. It was because they know that the pressure on young people is there and is toward what they wear to these schools.

When I went to school back in the 1960s, I remember. We couldn't get the *Converse* [shoes]. You know, the ones with the star on the side? We got the ones that “slip and slide.” You would be running down the basketball court and you'd try to stop and you'd just slide right into the wall because there was no traction! The Converse shoes? You'd hear them on the floor.

“Screech....screech...screech!”

Does anybody remember that? [Arthur raises his hand.]

And they would talk about “floods.”⁴ You know, it was if you had pants – anybody remember pants that “flood?”

“Man, you have floods on!”

It was like:

“What do you mean?”

“You have “high water” britches on!”

Why are they “high waters”? It was because they were “hand-me-downs.” You would be embarrassed to go to school with that on. Has anybody ever been embarrassed to go to school with the stuff that your Momma made you wear? You have to get the “right stuff” so you can fit in and stop people from laughing at you.

That's the pride of life. If that thing is not dealt with early, you grow up with it. Now you want a good job. You want to live

⁴“Flood” pants where pants noticeably short in length and which typically ended at the top of someone's ankles.

in the right neighborhood and have your children go to the right schools and have the right social status. Then you want to be invited to the right clubs. You want prestige.

On my way here this morning, I was thinking. I look at the stuff that I've accumulated over my life and there is just a lot of stuff. I mean, stuff. I have enough clothes. I haven't bought a suit in five years, but I have enough clothes that it is to the point where I don't have to buy another stitch – just stuff.

I've been in social circles. I have pictures of people in high profile places. Where I come from in Grand Rapids, I was one of those individuals who got invited [to places]. I was on the "A" list, if you would. Stuff. Tuxedos, Rolex, stuff. It has come to the point where it is like it is just stuff. That's all that it is. It is stuff.

I feel comfortable. I have a pair of shorts that I won't let you see me wear, but that's what I wear. I put them on every day. I've got a pair of shorts. I wear them every single day. When I don't wear them, it's because they're in the washing machine. When I come outside, I have to look presentable; but not at home.

The point is that when it comes down to lust, the pride of life, life itself, people and how people view you and all of these kinds of things; what's really important is what's in me. It's not what's on me. It's what's in me.

Too many of us have tried to fit into "that" place. We have to shop for this and we have to have that. We have to look this part and you know, you want to be in the "in" crowd. But the "in" crowd is trying to get out! I mean, think about these folks.

Paparazzi have made being in the "in" crowd, a business. Now you have these folks who have worked hard to get there and who just want to be left alone. They get to the top and build gated walls so you can't see in. They just want privacy. And guess what? They worked so hard to get there, and now they just want to be "normal." They can't go out without people taking

pictures. They can't have a private meal and go out with their family. Now you have to worry.

I read a book several years ago, called *The Millionaire Next Door*. It's an amazing book. It talks about people who have great wealth. You can look at them and you can't even tell. **It's what's inside. It's not what's outside.** This is what the Almighty is trying to get us to understand. **It's what's in you.** It's not about what you think or want other people to see. It is **what do you see?**

Is your identity built upon what other people think of you or is your identity built upon what is important to him?

2 Peter 1:6 – “And to knowledge temperance;”

Temperance, self-control.

“...and to temperance patience;”

James weighed in on our faith. Being tried worketh patience. He says that the way you get patience is through trials.

James 1:1 – “James, a servant of God and of the Lord Yeshua Messiah, to the twelve tribes which are scattered abroad, greeting.”

James 1:2 – “My brethren, count it all joy when ye fall into divers temptations;”

Really? When was the last time you were in a divers temptation and you rejoiced? I mean, come on. Be honest with yourself! I've had to come to a point where I say:

“You know, this is a test. THIS is a test.”

Now, the sooner you realize you're being tested, the better. Some people don't realize they've been tested until they flunk!

James 1:2 – “...count it all joy when ye fall into divers temptations;”

James 1:3 – “Knowing this, that the trying of your faith worketh patience.”

The trying of your faith; the trying of your faith works what?
Patience.

James 1:4 – “But let patience have her perfect work...”

In other words, don't get all “discombobulated” and upset because you're being tested. The testing is to perfect you. That's what the test is for. It is to perfect you.

James 1:4 – “But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

Patience. The Greek word is from (5281) “*hoop-om-on-ay*”; from (5278) meaning cheerful (or hopeful) endurance, constancy – enduring, patience, patient continuance (waiting).

That is coming from (5278) – “*hoop-om-en'-o*”; from (5259) and (3306) to stay under (behind), i.e. remain; figurative **to undergo i.e. bear (trials)**, have fortitude, persevere: – abide, endure, (take) patient (-ly), suffer, tarry behind.

The trials are good. They may not feel good, but the trials are good. You see, through the trials I've learned to love people. I know that people respond to what they are going through. They're not responding to me. You see, people can get angry at me, but they have to ask themselves what it is that they are really angry at. I may be the person who gets too close to that which they may struggle to deal with.

I become the focus. But when I look at it, I'm not the only one they're getting angry at. You see, if I was the only person that person got angry at, then I could say:

“You know, there's a good chance that I'm the problem here.”

But if that person is getting angry at this person and then they're angry at that person, and then they're angry at that person, then that person has an anger issue. For that moment I was the focus of that anger. Don't take it personally. So they

cuss you out. That's because they've got cussing in them. Don't cuss back! Do you understand what I'm saying?

Don't respond to them the way they respond to you. You walk in love at all cost! Be nice to them who do you wrong. Pray for them who misuse you. If your enemy is hungry, feed them. The moment you begin to deal with people the way that they deal with you, it makes you no better than them.

So you're going to have some trials. You will be tested and these tests are not coming from Satan. Satan is not trying to make you perfect! [Arthur laughs.] You talk about the devil.

"You better get behind me, devil!"

You'd better get behind yourself! Really! **Let Messiah get in front!**

2 Peter 1:6 – "...and to patience godliness;"

The word "godliness" is from (2150) – "yoo-seb'-i-ah"; from (2152) piety; specially the gospel scheme: – godliness, holiness.

(2152) – "yoo-seb-ace'"; from (2095) (eu+) and (4576). (se>bomai); well-reverent, i.e. pious: – devout, godly.

I'm not talking about religiously devout. There are some religious, devout people. They practice their faith as religiously and devoutly as they know how. That's not what I'm talking about.

You see, it's easy to be pious in a monastery. You see? It's easy to resist drugs in a drug rehab. Now, you just have to be out there on the street where the drugs are. Can you walk on by? Can you keep it moving? Do you hear what I'm saying?

How do you deal with that person who keeps getting under your skin? May I suggest that you "glue your skin down?" Now, that may sound facetious, but if they are getting under your skin, that means that there is an opening somewhere. There's a hole somewhere. There's a crack that they can crawl into.

When the enemy comes, he should have absolutely nothing in you. That's the whole point. It is getting him out of you so that Messiah can be in you, fully. *You can't straddle the fence on this thing.* You see, the world keeps trying to hold onto us, and to some degree, we want to hold onto the world. But we've already been instructed that **we are in the world but we're not supposed to be of it.**

How do I do that?

You have to step back and see things through the eyes of YeHoVaH.

Let me tell you something about our God. The first man and woman he created; he disciplined them. They rebelled against his instructions. He removed them from their place that he had made for them. The next man that rebelled was a murderer. He was the offspring of them that he had removed. He put a mark on his head and sent him out. Later on, his entire creation got corrupt.

He called a man and told him to build an ark.

"Preserve the animals because a flood is coming and I'm going to destroy every person because every thought of man has become wicked."

It grieved him that he did that and he swore that he would never do that again. The next group came in and decided that they were going to live a life without God. They were going to be their own god. He confounded their language and scattered them all over the face of the Earth. **This is the same God that we are serving today.** It's the same one who, in the Book of *Hebrews* says:

"Listen. Do you see how I dealt with those folks in the Old Testament? Now, do you know why I did that to them in the Old Testament? It was because they continued to violate my Law. Now, if they violated my Law and Yeshua has come and showed you how to walk in the Law in the

manner in which it was designed to walk in; and you get it twisted, saying that he did it so that you don't have to, then guess what? You're going to fall into the hands of an angry God! That's because I haven't changed!"

Now, the preacher tells me that he is the same yesterday, today and forever, but then they tell me that he's not going to judge me based on how he judged them! Wait a minute. Is there a difference?

"Well, he's going to judge me through Jesus Christ."

Well, guess what? Jesus had to go up on that stake! He did. The stake wasn't so that you could be freed from it. Before he went up onto his stake, he said:

*"You'd better get yours. If you're going to follow me, you better pick up your own stake. That is because, guess what? The same thing that they did to me, they're going to do to you. Don't get it twisted. Don't think for a moment that you're going to escape. **I didn't come here to die so that you don't have to die. I came here to die to show you how to die!** Now, if you don't learn how to die, guess what? You're going to face death – the second death!"*

...Which is not designed for the followers of Messiah.

"...and to godliness brotherly kindness;"

This word "brotherly kindness" is from (5360) – "*fil-ad-el-fee'-ah*"; from (5361) **fraternal affection**: – brotherly love (kindness), love of the brethren.

(5361) – "*fil-ad-el-fos*"; from (5384) and (80) fond of brethren, i.e. fraternal: – love as brethren.

Examples: Police, Masons, College Frats. They have all of that “fraternal order.” **But YeHoVaH has established a fraternal order among his people.** He says:

“Listen. There are some secret codes here. It’s call the Law. It’s called, ‘this is how you live your life in my Kingdom.’ Now, the world outside, they don’t know it and they reject it. They’re out there giving each other hand gestures and signals. It isn’t about that. They may recognize each other, but you see, I don’t look at the signals. I look at the heart.”

It’s what you do. That is because out of the abundance of the heart, your mouth is going to speak. And out of your heart, your actions are going to proceed.

“...and to brotherly kindness, charity.”

This is “*agapé*.” That word “*charity*” is from (26) – “*ag-ah'- pay*”; from (25) (ajgapa>w); love, i.e. affection or benevolence; specially (plural) a love-feast: – (feast of) *charity*([-ably]), dear, love.

It is from (25) – “*ag-ap-ah'-o*”; perhaps from (much) [or compare Hebrew {5689}] to love (in a social or moral sense): – (be-) love (-ed).

This deals with love in a social or moral sense. So when I say:

“I love you.”

It is not like the world says. You know, like [when they say]:

“Let’s make love.”

Now, that has twisted it! The world has associated “love” with “sex.” It has nothing to do with it. Well, it has to do with intimacy in relationship. It has to do with intimacy between us and our creator. **It’s not some perverted lust!**

It is a relationship that we have with him and that we allow nothing and no one to come between.

*2 Peter 1:8 – “For if these things be in you, and abound, they make you that ye shall neither be **barren** nor **unfruitful** in the knowledge of our Lord Yeshua Messiah.”*

Basically what you are going to do is you are going to bear fruit. You’re going to reproduce. The only way you’re going to reproduce ladies and gentlemen, is this. First of all, you have to become the right fruit. You have to be producing the right fruit. Then you’re going to reproduce. How do you reproduce? Now as you have been discipled, you’re going to go out and pour into someone else, what has been poured into you.

That’s how you keep growing; by giving away what you have received. You have freely received.

Now people want to associate that with money!

You have freely received his instructions on how to live life. Your job is to now go and give it away. You have to help others live their lives in a manner that is pleasing to him. You’re advancing the Kingdom now.

If you do these [things], you will not be barren or unfruitful. That word is “*ar-gos*”, (692) from (1) (a) (as a negative particle) and (2041) inactive, i.e. unemployed; (by implication) lazy, useless: – barren, idle, slow.

There are some unemployed Christians! They are Christians, but they “ain’t” working! There are some unemployed Messianics! They just want “welfare.”

“Gimme, gimme, gimme. FEED me preacher! Feed me ’til I want no more!”

What are you doing with it? You’re just getting “fat.” You want to sit over there and argue with people. NO. Find some disciples and pour out what you have, into them. Guess what? You’ll find yourself “losing weight.” You’ll be healthy. You’ll

be able to run the race. Some folks try to run the race and can't get around the corner! They have all of that knowledge and information.

“Barren” is to be without fruit. That word is from (175) “*ak'- ar-pos*”; from (1) (a) (as a negative particle) and (2590) (karpō>v); barren (literal or figurative): – without fruit, unfruitful.

*2 Peter 1:9 – “But he that lacketh these things is **blind**, and cannot see afar off, and hath forgotten that he was purged from his old sins.”*

The word there is “*toof-los'*.” [Arthur laughs.]

Not toothless, “*toof-los'*” (5185) from (5187). It means: opaque (as if smoky), i.e. (by analogy) blind (physical or mental): – blind. (5187) – “*toof-o'-o'*”; from a derivative of (5188) to envelope with smoke, i.e. (figurative) to inflate with self-conceit: – high-minded, be lifted up with pride, be proud.

It is like trying to see through a bunch of smoke. Things are so foggy that you can't see or make things out. Not only that, it gets one inflated, self-conceit, high-minded, lifted up with pride. That's what knowledge does.

Knowledge puffs up.

*2 Peter 1:10 – “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall **never fall**.”*

You shall never fall. The word we looked at is (3364) “*oo- may*”; i.e. (3756) (ouj) and (3361) (mh>); a double negative strengthening the denial; not at all: – any more, at all, by any (no) means, neither, **never, no (at all)**, in no case (wise), nor ever, not (at all, in any wise).

And “*pot-eh*”; from the base of (4225) and (5037) (te); indefinite adverb, at sometime, ever: – afore- (any, some-) time (-s), at length (the last), (+ n-) ever, in the old time, in time past, once, when.

And (4417) – “*ptah'-yo*”; a form of (4098) to trip, i.e. (figurative) to err, sin, fail (or salvation): – fall, offend, stumble.

In other words, **if you add these things to your faith, your salvation will be sure.** You can count on it. You can bank on it! You won't lose it. That's because you're walking in the strength and power. If you do these things, you will never trip, err, sin or fail of salvation. And you won't offend or stumble or fall. This is it.

Now be diligent. That word is (4710) “*spoo-day*”; from (4692) (speu>dw); “speed,” i.e. (by implication) dispatch, eagerness, earnestness: – business, (earnest) care (-fulness), diligence, forwardness, haste.

Be eager. Put haste to it. Do everything that you know to do, to add these things to your faith.

We looked at *James 1:1-4*. We looked at *1 Peter 4:12-19*. These things will come to you through trials. This is why we should rejoice in the trials. Let me give you a quick testimony.

Some of you have heard me say this. I know that some of the stuff that I say sounds weird coming out of my own mouth. So I can imagine what it sounds like going into the ears of people who are hearing me. The fact is that Father speaks to me and he speaks to all of us, if we have ears to hear.

I remember a specific conversation as it related to the Father asking me if I trusted him. Unfortunately he's had several of these conversations with me as it relates to:

“Do you trust me? Do you trust me?”

My mouth says “Yes.” My actions say “No.” The thing that I've had to realize is that I have to be – I think it was Shakespeare who said:

“To thine own self be true.”

You see, the only way you'll stop trying to impress other people is when you begin to be true and honest with yourself.

*“Why am I doing what I’m doing? What’s my motivation?
What am I trying to get out of it?”*

Do you understand what I’m saying?

I remember specifically when the Father asked me if I trusted him concerning a trial. What he made me realize was that my response to the trial that I was facing was an indication that I didn’t trust him and that I lacked knowledge that I claimed to have. *I didn’t have understanding of the knowledge.*

The understanding of the knowledge is that if I truly believe that *the battle is not mine, it’s his*, then he’s already won. I am already a conqueror. I knew those words, but I didn’t “know” those words. I mean, I knew them. The way that I knew that I didn’t know, was by my response.

You see, I saw in the Spirit. It was like the enemy is shooting things at us to see what we respond to. You see, the Father sees your heart. The devil doesn’t see your heart. He only sees your response.

If he sent something at you and you respond a certain way; this is what helped me to get control of my eyes. You know, I’m walking and looking, walking and looking. It’s like:

“Why am I looking? What am I looking for?”

Why is it that men look at women’s butts? It’s like:

“Why are you doing that?”

I sit back and watch guys. It’s like:

“What are you looking for?”

Women do it too. What are you looking for? Sometimes it’s a habit. We do things out of habit when we’re not even aware of what we’re doing. Father says:

*“You need to be aware. You need to get control of your eyes.
You need to guard your ears. You need to guard your heart.
And you need to*

understand that if I truly have won the battle and have given you the victory, it's just a test! This trial is just a test. You've already won the test, now here's what you do. Get control of your emotions."

Let me tell you that from time to time, I still have to wrestle with that, which shows me that there's some more "death" that I have to apply. If I respond negatively or wrongly to something that comes at me, that means that I was too quick to respond. I was too slow to think. I'm supposed to be quick to hear, slow to speak and slow to anger. So why am I getting angry so quickly?

I remember that someone would say something. You can judge what is going on inside of you. You start getting this knot in your stomach. Do you ever get that knot in your stomach? And you know that this is not pretty. Now you have to start controlling the knots. You see, the work that you have to do and the work that I have to do is in me [or you].

Messiah is in me [and you] and is helping me [and you] to get control of me [and you]. I can't control you. The idea that if I can get everything around me just right, then now I'll be right [is wrong]. That's frustrating trying to get everybody around you [right]. It's like you move this piece (this person) here.

"Now stay right there!"

As soon as you turn your eyes, they move over. You're trying to get this person right and that person right. Now you feel like it's your mission to get the world "right" so you can live right. The Father says:

"No. It's not your mission. Your mission is to allow me to do the work in you."

But how do you get there? It is through adding. You have to add some things to your faith. If you don't add to your faith – in the next part of the series, *Messianic 301: Perfecting Your Faith*,

Maturing in Messiah, we're going to show you. Adding to your faith is going to cause you to move to a place of growth.

That's because **faith alone is a lie**. It may be "okay" for accepting Messiah, but guess what? If you don't grow in him, you will be unfruitful. You will be barren. You'll be a forgetful hearer. You'll have ears but you can't hear and eyes but you can't see. You won't grow. As a matter of fact, you will backslide. You're going to see this.

It's not about [losing faith]. You can't lose something that you never had. You can lose what you *thought* you had. That's because it's all up here [Arthur points to his head]. Do you understand? Once you get it in here [he points to his heart] – the only way you do that is how? By adding to your faith so that you can grow. It's so that you can grow. It is so that **you can grow**.

