

## Becoming One in 2021 Part 6 handout

### Overcoming Offenses

#### 1. The origins of offense tell us a lot about it.

- A. There's no greater offense than one that afflicts our identity, and wounds our soul.
- B. With thousands of years of experience in attacking people, what were the Devils weapons of choice when it came to both the first and Second Adams?
- C. First Adam - "Do what I say and you will be (identity) like God, knowing Good and evil (apart from God).
- D. Second Adam (Jesus Christ) - if you are (identity) the Son of God, prove it: the three P's of identity attacks
  - I. If you are (identity) the Son of God Command stones to become bread. **Provide** for yourself.
  - II. Worship (identify with) me and I will make you king (identity) of all the world's kingdoms. Without having to suffer the death of the cross. **Protect** yourself.
  - III. If are (identity) the Son of God throw yourself off the pentacle of the Temple so that the angels will catch you. **Prove** yourself, your perceived value and worth by performance.
- E. Initially, Offenses are the result of those we wounding us offensively. Once wounded, we attack others out of defensive aggression.
- F. Offenses can be very wounding. Especially when it injures our identity. It affects our provision, protection and our perceived value or self- worth.
- G. Offenses cannot be eliminated, so why do we try so hard to not have any?. Why do we act like they should never happen? **Luke 17:1-4 (KJV)**
- H. Offenses are not the exception, they' re the rule.
- I. Jesus' warning was about unresolved offenses. Take heed to yourselves- not the offender! They hurt me, why should I take heed? Why am I responsible? Refuse to be a victim.
- J. Go to your offender and seek reconciliation! You will be accountable if you don't.

#### 2. You have to respond to offenses responsibly.

- A. Notice their response to handling offenses. Lord, increase our faith! **Luke 17:4-5 (KJV)**
- B. You must believe they will want to reconcile until they prove otherwise. 1Co.13:7 (speaking about love says, love) Bears all things, believes all things, hopes all things, endures all things.
- C. Love doesn't seek to offend back in response to offense, it bears it, believes the best, hopes for the best, and endures the reaction of offenders in hope of reconciliation.
- D. Mustard seed faith was in context to reconciling offenses! Reconciling offenses begins with believing the best. **Luke 17:6-10 (KJV)**

E. We may think we've accomplished something great when we resolve offenses, but Jesus said it isn't something great, it doesn't require great faith, and it's our duty to do.

F. Jesus told two parables in Matthew 18 that emphasized the importance of reconciling and forgiving offenses.

G. An offended brother is like a lost sheep, Jesus left all of the unoffended sheep to find and reconcile the one offended (lost) sheep.

H. People are not ours to choose to offend or be offended by, they are God's sheep. If you can't forgive your brother, then forgive them as God's sheep because they matter to God!

I. When you resolve offenses, you bring offended people back to God.

J. You're never going to want to resolve offenses if you keep going back to them and revisiting them. When you look back, you bring back.

K. Jesus told us how to resolve offenses. He gave us three steps to resolve offenses. **Matthew 18:15-17 (KJV)**

**Step I. Go to the person who offended you** and tell them what they did that offended you. On the other hand, have you ever had someone come to you about someone who offended them?

**Step II.** If they won't listen to you, **take one or two others with you** who can bring accountability and hopefully resolution to the conflict.

**Step III.** If they refuse to hear you, **bring it to the church leaders**, (preferably someone that's in relationship with them)

### **3. Jesus commands us to forgive and be in unity.**

A. Jesus then tells a story about what happens to someone who has been forgiven a great debt they owe and then refuses to forgive someone who owes them a small debt and has them thrown into prison.

B. The one who was forgiven the great debt and refused to forgive his minor debtor was confronted and turned over to the tormentors until he repaid their great debt.

C. Who is the Tormentor - the devil. He goes about seeking who he can devour. **Luke 16:23-25 (KJV)**<sup>23</sup>

D How does the enemy torment us? He uses fear to keep us from resolving conflict and that opens the door to fear to torment us. Fear is torment. **1 John 4:18 (KJV)**

E. Torment can come in the form of sickness, disease, demonic attack **Matthew 4:23-24 (KJV)**

F. We will be chasten by the Lord if we receive communion without resolving, resolvable offenses.

G. We are guilty of the body and blood of the Lord. It means we become responsible for His crucifixion. We become the crucifiers of Christ.

H. We drink damnation to ourselves! In other words we open the door to the devil. **1 Corinthians 11:26-29 (KJV)**

I. It's the cause of many in the church being weak and sick and ultimately dying. **1 Corinthians 11:30-32 (KJV)**

J. We are to judge ourselves so that we don't become judged. We can suffer until we are willing to forgive and be reconciled.

K. How do I know if I have unresolved offense with someone? Who do you keep reminding yourself of that has offended you? Who do you keep thinking and talking negatively about?

L. Offenses are like predators; to stay alive you have to keep feeding them. We feed them by going back to the memories of our offenses.

M. Refuse to be offended by taking responsibility for being offended instead of blaming who offended you.

N. The tortured prisoner that preached the Gospel to the other captives and never got bitter no matter how much they tortured.

O. Jesus refused to be offended by those who rejected, abused, and crucified Him. As He hung upon the Cross, He prayed for his offenders forgiveness, asking the Father to forgive them for they know not what they have done.

P. Remember when Jesus said that these works that I do shall believers do also? This is one of those works we can do, we can refuse to be offended and pray for our offenders. Stephen took Him up on it.

Q. When they stoned Stephen for preaching the Gospel, with his last dying breath he prayed "lay not this sin to their charge." **Acts 7:55-60 (KJV)**

R. In Acts 8:1 it says that Saul was consenting unto Stephen's death and he began persecuting the church.

S. God changed Saul and that required an identity change in order for Saul to escape the shame of his sin against the church. Guilt is about what we do, shame is about who we are.