

Worship

God

In

Spirit & Truth

Worship god for spirit and true

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lesson 1

worship for general

most pipo, if no bi all, now and throughout antiquity don worshipped an entity. "primitive man feared all manifestations for power; im worshiped everi natural phenomenon im fit no bi comprehend. Di observation for powerful natural forces, so we go fit storms, floods, earthquakes, landslides, volcanoes, faya, heat, and cold, greatly impressed di expanding mind for man. Di inexplicable tins for life are still termed 'acts for god' and 'mysterious dispensations for providence. '"

"it na sabi dat between five hundred to six hundred such tribal units had dia own independent history for social and religious development ... for complete isolation from each oda except for occasional marginal contacts for di boundaries for dia territories. ... for all di tribes for australia, without exception, dia exists a belief for one supreme power, wey be di first cause for all creation. "

ancient egyptians had ra, dia sun god, and osiris, di god for di underworld, while babylon, greece, and rome worshipped mythological gods.

today a significant portion for di world's population consists for christians, jews, and muslims who worship god or jehovah, di god for moses and abraham, or allah, di god worshipped by di muslims. Dem get colossal disagreements between and for inside each for dem. Anoda significant portion for di world adheres to beliefs so we go fit buddhism and hinduism. Still, dem get odas as for primitive nations dat don dia time-honored 'spiritual' beliefs.

dis examples point go fundamental trait for man dat existed from creation, a desire to pay homage and to worship some entity.

di attitude for man's heart na most important for jesus stated "you shall love di lord ya god wit all ya heart and wit all ya soul and wit all ya mind. Dis na di great and first commandment. And a second na laik it: you shall love ya neighbor as yourself. On top dis two commandments depend all di law and di prophets" (matthew 22:37-40). Later jesus stated new commandment: "i find to you, dat you love one anoda: juss as i get loved you, you also are to love one anoda. By dis all pipo go know say you de mai disciples, if you get love for one anoda" (john 13:35).

"it [the heart] na considered be di seat for di emotions and passions and appetites and embraced likewise di intellectual and moral faculties-though dis are necessarily ascribed go di soul (the international standard bible dictionary).

one na to love di lord god wit all ya heart and wit all ya soul and wit all ya mind, di whole man, na im be say a living sacrifice. But as jesus show we true worship na directed to god from love and adoration dat go beyond performing some outward act or ritual.

kweshion

1. Historical records reveal dat from di beginning mankind don worshipped some entity.

t. ___ f. ___

2. There are colossal differences between and for inside all di various religions.

t. ___ f. ___

3. The greatest commands are

a. ___ love god

b. ___ love neighbor

c. ___ love one anoda

d. ___ all di above

4. Man's heart na im seat for emotions, moral facility, im inner being.

t. ___ f. ___

5. Worship na love, adoration, reverence and no bi some action perform wit little or no think.

t. ___ f. ___

lesson 2

heart worship

"and god see say di wickedness for man na great for di earth and dat everi imagination for di thoughts for im heart na only evil continually. And it repented di lord wey he had make man for di earth, and it grieved am for im heart" (genesis 6:6).

micah wrote go di pikin for israel dey ask “with wetin shall i com before di lord?” and then find several possibilities for di form for oda kweshion. Im concluded, “he don shown you, o man, wetin be gud. And wetin does di lord require for you but to do justly, to love mercy, and to waaka humbly wit ya god” (micah 6:8)?

jesus stated to satan “worship di lord ya god, and serve am only” (matthew 4:10 referring to deuteronomy 6:13). To some for di tradition-keeping pharisees jesus quoted isaiah 29:13: “these pipo honor me wit dia lips [outward], but dia hearts [inward] are far from me. Dem worship me for vain; dia teachings are but rules taught by men” (matthew 15:8). Oda vain worship includes angel, idol, pipo, ignorant and devil worship.

jesus offered im fleshly bodi as di only sacrifice wey fit comot sin from man. God accepted im dey offer raising am from di grave thereby achieving victory ova death and satan’s hold ova man. Di opportunity for forgiveness and reconciliation became available to all who chose to put dia trust and obedience for christ. Dos reconciled to god by di forgiveness for sin express dia love for reverence, homage and worship to am.

one na devoted or religious wen from for inside im inner being, soul, and heart, im serves god by im gud work and renders homage or reverence to im god. Man fit perceive pesin as very religious a devout christian, by observing all di gud work im perform but be totally unaware for im motives for doing di deeds. , im desire for recognition for man, or to earn god’s reward by obeying im commands na no bi true worship as e get no reverence, honor, or homage present. A deed na no bi worship, although it fit benefit pesin unless it originates for inside di inner man motivated by love. God alone knows di intent for man’s “heart.” love, faith and action are needed for worship.

kweshion

1. One’s worship fit be for vain and unacceptable to god.

t. ___ f. ___

2. By doing god’s go for dey offer imself as di only sacrifice acceptable to god, jesus worshiped god.

t. ___ f. ___

3. What na di victory ova death?

a. ___ crucifixion for christ

b. ___ christ sin-offering

c. ___ resurrection for christ

4. People no sabi if a man’s gud work are worship or action to receive praise from odas.

t. ___ f. ___

5. Since god knows man’s heart im knows if one’s worship na real and genuine or vain. T. ___ f. ___

lesson 3

who na be worshipped?

“god na spirit [not physical], and im worshipers must worship for spirit [not a ritual act but an expression for emotion and love di inner being] and for true [real and genuine no bi lie-lie and fake]” (john 4:24). One fit don all knowledge (truth) but no bi don love then im worship na unacceptable. It na vain and way nothing (1 corinthians 13:2).

john 4:24 declares dat “god na spirit. ’ dis words contain one for pass shikena, yet most profound, truths which ever fell upon mortal ear. Dia true na one for di great glories for revelation, and corrects di mistaken kpatakpata for human reason. Dem show dat:

1. God na absolutely awoof from all limitations for space and taim, and na na im be say no bi localized for temples (acts 7:48).
2. That god na no bi material, as idolaters contend.
3. That im na no bi an abstract force, as [some] scientists tink but a being.
4. That im na lifted above all need for temples, sacrifices, etc. , which are a benefit to man, but no bi to god (acts 17:25). ”

di fourfold gospel, p. 149, j. W. Mcgarvey and philip pendleton

di scripture state dat god’s nature na:

- love - 1 john 4:8
- life - john 1:4
- truth - john 14:6
- just (holy, righteous) - 2 thessalonians 1:6
- merciful - luke 6:36
- peace - 2 john 3 and john 14:7
- faithful - 1 corinthians 10:13

wetin be pleasing to god?

“what does di lord require for you but to act justly and to love mercy and to waaka humbly wit ya god” (micah 6:8)? jesus do no bi bless but had harsh words for di religious leaders who do no bi follow di lord’s requirements: “woe to you, teachers for di law and pharisees, you hypocrites! you find a tenth [the how much commanded, a tithe] for ya spices-mint, dill and cumin [even go di smallest seed]. But you get neglected di plenti important matters for di law - justice, mercy and faithfulness. You suppose don practiced di latter,

without neglecting di former” (matthew 23:23). Dis leaders required di physical aspect for di law thinking dem fulfilled god’s requirement but dem neglected im intent, im nature.

for di sermon for di mount, mathew 5, jesus identified several actions and attitudes wey de pleasing to am, by stating “blessed” indicating god na pleased and does di blessing for dos wey be:

poor for spirit – dos recognizing dia own sinfulness and god’s righteousness.

mourn – dos no get joy wey concern dia spiritual weakness as opposed to dos no get joy wit dia physical plight for life.

small small – dos no bi proud, arrogant or haughty.

hunger and thirst for righteousness, – dos wey be constantly seeking to sabi and do wetin be right and pleasing to god.

merciful – compassionate, no bi judgmental or condemning.

pure for heart – dos sincere, awoof from wetin be lie-lie, awoof from anything dat soils, adulterates, corrupts peacemakers – dos living for peace wit dia fellowman and helping odas to do di same.

speak and act as dos wey be going be judged by di law dat gives freedom, bicos judgment without mercy go de shown to pesin who don no bi been merciful [exactly as di old testament law prescribed without any consideration for circumstances]. Mercy triumphs ova judgment (james 2:12-13)! judgment (law) demands punishment but god gives mercy to dos for christ.

jesus ask ““which for dis three do you tink na a neighbor go di man who fell into di hands for robbers?’ di expert for di law reply, ‘the one who had compassion on top him’” (luke 10:36-37).

“be kind and compassionate to one anoda, forgiving each oda, juss as for christ god forgave you” (ephesians 4:32).

“do no bi judge, or you too go de judged. For for di same way you judge odas, you go de judged” (matthew 7:1-2).

christians must shine eye how dem treat a) pesin who hurts pesin dem love; b) pesin who sins, repents and returns; and c) dos who fall away and don no bi repented and returned to christ.

all di attributes for god must be included for di meaning for im likeness or image for which god make man. God also find man an intellect allowing am to tink, reason, analyze and choose. Man fit choose to kontinu for god’s

likeness by discerning true, dey show mercy, desiring justice and pursuing peaceful relationships, or im fit choose no bi make dem do so na im make remaining severed for im relationship wit god, im papa and creator.

tey tey all men don sinned and are for need for forgiveness, di reasoning ability give by im creator allows man to change im ways, receive forgiveness, and begin living plenti laik christ. To dos for christ paul wrote "therefore, as god's chosen pipo, holy and dearly loved, clothe yourselves wit compassion, kindness, humility, gentleness and patience. Bear wit each oda and forgive whatever grievances you fit don against one anoda. Forgive as di lord forgave you. And ova all dis virtues put on top love, which binds dem all together for perfect unity" (colossians 3:12-14). By growing for dem christians go reflect god's image and display di fruit for di spirit wey be "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (galatians 5:22-23).

di above characteristics for god no fit be felt, smelled, tasted, seen or heard. By observing jesus' actions and attitude one fit sabi di papa wey be exactly wetin jesus told philip.

we desperately need love and forgiveness. For awa state for sin and rebellion, we deserve death, which justice requires. God through jesus' life, death and resurrection provides di opportunity be forgiven. Wen one don accepted god's dash for forgiveness, christ, through trust and obedience, e get an attitude for love, peace and gratitude for inside dia inner being, and dia comes forth a desire to express dat love for various ways, words, thoughts and actions.

wetin does god sight and hear?

1. Beautiful sound for di human voice or expressions emanating from for man's heart.
2. Money dat na give or reasons why kudi na give.
3. Words for di song or heartfelt thoughts generated by di words.
4. Words for prayer or a contrite heart even if difficulty expressing im feelings.
5. Sermons presented or sermons lived.
6. Partaking for di lord's supper or remembering christ atoning sacrifice and resurrection.
7. Failing to assemble together or failing to edify odas wen assembled.
8. Reading di bible or meditating on top god's message.
9. Living a gud moral life or living a sacrificial life.

everyday everyday living to mirror or reflect god's image na dey offer "...your bodies as living sacrifices, dedicated to god and pleasing to am. Dis kain worship na appropriate" (romans 12:1).

a grateful christian go seek ways and opportunities to express im gratitude to christ as im savior. Im go live as close to jesus' example as possible, and seek to god's go which im find through di apostles by di holy spirit. Di christian go praise am for all im actions de include di remembrance for christ's life, death, burial and resurrection wen partaking for di "lord's supper."

kweshion

1. Actions wey do no bi express di thoughts for one's heart are ritual no bi spiritual. T. ___ f. ___
2. One fit perform all tins men dey consider worship but without love, im actions are no bi acceptable to god.
t. ___ f. ___
3. A christian's everyday everyday living reflects di degree for im love for god. T. ___ f. ___
4. One suppose speak and act wit mercy and love sake of di law dat gives freedom
t. ___ f. ___
5. What does god sight and hear?
 - a. ___ kudi give
 - b. ___ a contrite heart
 - c. ___ songs sung wit feelings from di heart
 - d. ___ all di above
 - e. ___ a and b
 - f. ___ b and c

lesson 4

wen does or suppose one worship?

by being a living sacrifice, one go worship god everytime and for evritin find thanks, glory and praise to god while find ways to:

- a. Assist oda pikin for god and dos for need.
 - b. Encourage odas to live sacrificial live.
 - c. Proclaim di message for forgiveness and salvation; di life, death, burial, resurrection and ascension for christ.
- christians suppose no bi abandon (cease, forsake) being wit, edifying or fellowshipping odas for

christ, regardless for wen or wia dem assemble. Dem go be faithful to dia savior, to im message, to im pipo and no bi be ashamed. Paul no bi ashamed for im stated “i am no bi ashamed for di gospel, for it na di power for god for salvation” (romans 1:16).

paul also put it dis way “since, then, you get been raised wit christ, set ya hearts [your whole being] on top tins above, wia christ na seated for di right hand for god. Set ya minds on top tins above, no bi on top earthly tins [things to satisfy self] for you kpai, and ya life na now hidden wit christ for god. Wen christ, who na ya life, appears, then you also go appear wit am for glory. ” ... “let di peace for christ rule for ya hearts, tey tey as pipo for one bodi you de dem dey call to peace. And be thankful. Make di word for christ dwell for you richly as you teach and admonish one anoda wit all wisdom, and as you sing psalms, hymns and spiritual songs wit gratitude for ya hearts to god. And whatever you do, weda for word or deed, do it all for di name [authority] for di lord jesus, dey give thanks to god di papa through him” (colossians 3:14 ... 15-17).

di following two examples relate to jew and gentile christians having assembled, neither wey suppose be considered a command but an action for different locations.

“so dos who received im word de baptized, and dia de add say day wey concern three thousand souls. And dem devoted themselves go di apostles’ teaching and fellowship, go di breaking for buredi and di prayers. ... and day by day, attending di temple together and breaking buredi for dia homes, dem received dia food wit glad and generous hearts, praising god and having favor wit all di people” (acts 2:41-47).

“these went on top ahead and de waiting for we for troas, but we sailed away from philippi afta di days for unleavened buredi, and for five days we com give dem for troas, wia we stayed for seven days. For di first day for di week, wen we bin de gathered together to break buredi [could mean lord’s supper, a normal meal or both], paul talked (preached kjv) [greek word dialegomai meaning to converse, discourse wit one, drag, discuss] wit dem, intending to depart for di next day, and im prolonged im tok until midnight” (acts 20:5-7).

worshipping god by serving, teaching, singing, and admonishing na no bi limited to meeting together on top any specific day.

kweshion

1. When suppose a christian worship god?

a. ___ everyday everyday

b. ___ sundays

c. ___ a and b

2. The purpose for assembling together na to

- a. ___ edify one anoda
 - b. ___ fellowship wit odas
 - c. ___ encourage faithfulness
 - d. ___ all di above
 - e. ___ a and b
 - f. ___ a and c
3. Christian's minds are be focused on top pleasing god rather di satisfying sef
- t. ___ f. ___
4. The examples for para para testament must be followed.
- t. ___ f. ___
5. Whatever a christian does it suppose be do wit thanksgiving.
- t. ___ f. ___

lesson 5

wia na one to worship?

wen god delivered di pikin for israel from egyptian slavery, im established a covenant wit dem dat included a tent for meeting wia im priest offered sacrifices to god. Years following dia settlement for di land for promise, solomon built a temple for jerusalem for dia worship and sacrifices. Years later jesus told di samaritan woman "believe me, woman, a taim de come wen you go worship di papa neither on top dis mountain (gerizim) abi for jerusalem" (john 4:21. For di come para para covenant worship would no bi be for manmade temples or for specific locations but for di heart for man, im temple.

di para para covenant eliminated di old covenant temple worship. "jesus don now obtained a plenti superior ministry, tey tey di covenant im mediates na founded on top betta promises. If di first covenant had been faultless, dia for get been no need to look for a second one, but god found sontin wrong wit im pipo wen im say, "look! di days are come, declares di lord, wen i go establish new covenant wit di haus for israel and wit di haus for judah. It no go be laik di covenant wey i make wit dia ancestors for di taim wen i took dem by di hand and brought dem komot for di land for egypt. Bicos dem do no bi remain loyal to mai covenant, i throway face dem, declares di lord. For dis na di covenant wey i go mek wit di haus for israel afta dat taim, declares di lord: i go put mai law for dia minds and write dem on top dia hearts. I go de dia god, and dem go be mai people" (hebrews 8:6-10).

by dey offer im earthly bodi to god as di sin-offering, atoning sacrifice, jesus fulfilled di old covenant, wit na temple worship, give by god through moses and replaced it wit new covenant founded on top betta promises wit redeemed man becoming god's temple: "do you no bi know say you de god's temple and dat god's spirit dwells for you? if pesin destroys god's temple, god go destroy am. [does one destroy god's temple by causing or leading anoda away from god?] for god's temple na holy, and you de dat temple. ". "or do you no bi know say ya bodi na temple for di holy spirit for inside you, whom you get from god? you de no bi ya own, for you de go buy wit a price. So, glorify god for ya body" (1 corinthians 3:16-17 ... 1 corinthians 6:19-20).

tey tey christians are im temple and di holy spirit dwells for dem, dem be to "present ya bodies as per living sacrifice, holy and acceptable to god, wey be ya spiritual worship" (romans 12:1).

neither di place abi physical structure na important. But di desire, intent for mind and attitude for dos for christ are important. How one live im life and treats odas, and responds by find im resources, kudi, taim and abilities na wetin matters. Awa living sacrifice, di actions for awa live, na be do everywhere rather than a physical place, so we go fit mt. Gerizim, jerusalem or a church building for god na spirit no bi mata, flesh and blood.

love, purity, gentleness, justice, mercy and faithfulness – god's very nature – are very important and are essential for christians be living sacrifices.

kweshion

1. Did di para para covenant eliminate old covenant temple worship?

t. ___ f. ___

2. Jesus' atoning sacrifice

a. ___ destroyed di old covenant

b. ___ fulfilled di old covenant

c. ___ established new covenant

d. ___ all di above

e. ___ a and c

f. ___ b and c

3. Christians are now god's temple tey tey di holy spirit dwells for inside dem.

t. ___ f. ___

4. Where na one to worship god today?

a. ___ mt. Gerizim

b. ___ jerusalem

c. ___ a church meeting facility

d. ___ for inside di individual

5. Love, purity, gentleness, justice, mercy and faithfulness are essential for a christian be a living sacrifice.

t. ___ f. ___

lesson 6

how na one to worship?

understanding di wetin, who, wen and wia for worship suppose help for understanding di how for worshipping. If find ourselves as per living sacrifice na lifestyle for service then dem get many acts one fit and suppose do dat would be considered worship. But, dem must be motivated komot for a desire be plenti laik christ by following im examples while dey give god glory, honor, praise and adoration.

man na to worship for im spiritual being and for true [from di heart no bi ritual], which requires knowledge. Worship na no bi some physical act, a ritual, but sontin come from for inside, from love and desire to honor, praise and abeg. One totally incapable for performing a physical act fit still worship and serve god.

di outpouring for love, adoration and praise from for inside man's inner being, im heart and seat for emotion, feelings and attitude na service, true worship. Dis fit be do alone or wit a group. Resemble actions absent emotions and feelings for love, adoration and praise do for di purpose for complying wit a command or dos centered on top sef are vain worship. Jesus stated "these pipo honor me wit dia lips, [the voice na heard], but dia hearts [no think] are far from me. Dem worship me for vain" (matthew 15:8-9, mark 7:6 quoting from isaiah 29:13).

if one's thoughts and emotions de base upon a knowledge for god and deh get an maja relationship wit am, then deh get trained dia whole being to love, adore, praise, serve and worship god wit a real and genuine desire to abeg am [spirit and true - no bi aba made or some ritual]. Im na now prepared to serve god for spirit and true. But wetin be one to do wen serving or worshipping god?

one fit read for genesis dat while god na delivering abraham's descendants from bondage for egypt, im established a covenant wit dem. For dis covenant, im selected a group for pipo to serve am as priests to offer animal sacrifices for themselves and all di pipo. God through moses find very specific instructions on top how dia service for dey offer sacrifices na be do.

many years later god com to earth for di form for di man referred to as jesus for nazareth, di christ. Im lived as one for im creations facing di same kain temptations as man but without sin na im make becoming di perfect

sacrifice for sin by dey offer imself up go di papa as di blood sacrifice required to comot man's sins. Di apostle john for revelation 1:6 states "he don make we a kingdom for priests for god im papa."

god's instructions go di para para covenant priests de also specific although very different than dos for di old covenant. Di para para covenant priests, dos men and women for christ, are be living sacrifices (romans 12:1) as dem everyday everyday serve god by doing gud deeds, encouraging odas toward faithfulness and dey offer thanks, praises and adoration to am from di heart.

kweshion

1. As a christian find yourself to christ as per living sacrifice na lifestyle for worship and service.

t. ___ f. ___

2. Worship for spirit and true comes from di inner man requiring

a. ___ knowledge

b. ___ some ritual physical act

c. ___ desire to honor and praise

d. ___ a and b

e. ___ a and c

3. Worship occurs only for group gatherings.

t. ___ f. ___

4. God through moses find specific instructions on top how pipo today are to worship am.

t. ___ f. ___

5. God's instruction to im para para covenant pipo na to everyday everyday serve god by doing gud deeds and by dey offer thanks, praises and adoration to am from di heart.

t. ___ f. ___

lesson 7

assembling unto edification

di bible does no bi provide specific instructions for di frequency for or di place for assembling together. Jesus for talking wit di samaritan woman (john 4) na explicit for dat future worship no bi wey concern place.

"the meetings for di early church de marked by everi member functioning, spontaneity, freedom, vibrancy, and open participation (see 1 corinthians 14:1-33 and hebrews 10:25). Di first-century church na a fluid gathering, no bi a static ritual. And na im often unpredictable, unlike di [our] contemporary [institutional] church service. " dem met for temple courts public places, and for christians' homes. Wit di onset for persecution by di jews and di romans di temple courts and solomon's colonnade ceased be available. Dis comot homes and oda available sites.

di hebrew writer admonishes christians “and make we dey consider one anoda for order to put fire love and gud work no bi forsaking di assembling [intentionally choosing to cease assembling wit oda christians] for ourselves together, as na di manner for some, but exhorting one anoda, and so boku di plenti as you sight di day approaching” (hebrews 10:24 - 25). Di emphasis clearly na to assemble together, be knowledgeable for one another’s difficulties and concerns, and to encourage fellow christians to live faithfully and do work pleasing to god and beneficial to odas.

wetin causes forsaking assembly and fellowship? dem get innumerable possibilities. Fear for persecution fit don been di greatest contributor for di early church. Self-centered unloving pipo, dominating and controlling personalities, being throwaway face, no bi fitting for economically or socially and many oda reasons fit discourage fellowship. Dis suppose no bi be so among

christians.

scriptures referring to christians come together:

- many de gathered together praying (acts 12:12)
- the disciples com together to break buredi (acts 20:7)
- gathered di church together dem report (acts 14:27)
- gathered di multitude together - delivered a letter (acts 15:30)
- when you com together to chop (1 corinthians 34)
- in di presence for all rebuke sinning elders (1 timothy 5:20)
- when you gather together ... deliver one to satan (1 cor. 5:4-5)
- read scriptures and teach find ya understanding and hear odas understanding (colossians 4:16 and acts 11:26)
- sing to one anoda (ephesians 5:12)
- if di whole church comes together for one place (1 cor. 14:23)

“3 but everyone who prophesies speaks to men for dia strengthening, encouragement and comfort. 4 im who speaks for a tongue (greek gloóssee) edifies imself, but im who prophesies edifies di church. 5 i would laik everi one for you to speak for tongues (gloóssais) but i would rather you don prophesy. Im who prophesies na greater than one who speaks for tongues, (unless im interprets, so say di church fit be edified. 1corinthians 14:3-5)

“9 so it na wit you. Unless you speak intelligible words wit ya tongue (gloóssees) how go pesin sabi wetin you de say? you go juss be speaking into di air. 10 undoubtedly dem get all sorts for languages for di world, yet none for dem na without meaning. 11 if then i no grasp di meaning de kain someone dey say, i am a foreigner go di speaker, and im na foreigner to me. (1corinthians 14:9-11)

“18 i thank mai god i speak wit tongues (gloóssais) pass you all; yet for di church [assembly] i would rather speak five words wit mai understanding, wey i fit teach odas also, than ten thousand words for a tongue (gloóssee). Na im be say, if di whole church comes together for one place, and all speak wit tongues (gloóssais), and dia com for dos wey be uninformed or unbelievers, go dem no bi tok dat you de komot for ya mind? but if all prophesy, and an unbeliever or an uninformed pesin comes for, im na convicted by all. And na im make di secrets for im heart are revealed; and so, falling down on top im face, im go worship god and hala dat god na true true among you. How na it then, brethren? whenever you com together, each for you get one psalm, get one teaching, get one tongue, get one revelation, don an interpretation. Make all tins be do for edification. If pesin speaks for a tongue (gloóssees), make dia be two or for pass three, each for turn, and make one interpret. But if e get no interpreter, make am keep silent for church [assembly –], and make am speak to imself and to god. Make two or three prophets speak, and make di odas judge. But if anything na revealed to anoda who sits by, make di first keep silent. For you fit all prophesy one by one, say all fit sabi and all fit be encouraged. And di spirits for di prophets are subject go di prophets. For god na no bi di author for confusion but for peace, as for all di churches for di saints. Make ya women, or wives, keep silent for di churches, for dem be no bi permitted to speak; but dem be be submissive, as di law also says. And if dem wan sabi sontin, make dem ask dia own husbands for haus; for it na shameful for women to speak for church, assembly. ... make all tins be do decently [respectfully] and for order [one following anoda, no bi all speaking for di same taim]” (1corinthians 14:18-40 niv).

di assemblies for di corinthians de marked by disrespect, chaos and confusion. To correct dis wahala paul wrote stating:

1. Prophets de to speak for succession, no bi for di same taim.
2. Speakers de be silent if dia language fit no bi be understood and no bodi na available to interpret.
3. Speakers de to take turns while addressing di assembly as god na no bi a god for confusion.
4. Wives for prophets de to show respect to dia husbands by no bi questioning dem for public but to seek clarification for di privacy for dia homes.
5. “let all tins be do decently and for order” does no bi mean dia must be an established order or ritual without any extemporaneous activity weda song, prayer or tok.

lessons be learned

1. Teaching na plenti important than being heard
2. Orderliness and understanding are critical
3. Participation by all christians encourages all
4. Edification de necessary for faithfulness
5. Respect for odas enhances unity
6. Respect for law and customs no fit be throway face

kweshion

1. Church gatherings are no bi be structured as per ritual but personal participation encouraged.

t. ___ f. ___

2. Christians are to exhort one anoda unto gud work and faithfulness wen assembled together.

t. ___ f. ___

3. There na chaos and confusion for di corinthian church as many put self-first.

t. ___ f. ___

4. Teaching, edifying, respect for odas and individual participation na for primary impotence wen assembled.

t. ___ f. ___

5. The primary purpose for assembling as di bodi for christ na to encourage and edify. T. ___ f. ___

lesson 8

singing

songs are expressions for feelings – love or hate, joy or sorrow, and spiritual or sensual. Songs and singing fit be for one’s personal groove, directed go loved one, or to praise god. Songs are also teaching tools for committing beliefs, events and pipo to one’s memory.

old covenant singing

“come, make we sing unto di lord: make we mek a joyful noise go di rock for awa salvation. Make we com before im presence wit thanksgiving, and mek a joyful noise unto am wit psalms” (psalm 95:1-2).

god instructed moses “now write down for yourselves dis song and teach it go di israelites and don dem sing it, make it fit be a witness for me against dem. Wen i get brought dem into di land flowing wit milk and honey, di land i sancu on top oath to dia forefathers, and wen dem chop dia fill and thrive [become affluent], dem go turn to oda gods and worship dem, rejecting me and breaking mai covenant” (deuteronomy 31:19-21).

“jehoshaphat appointed men to sing go di lord and to praise am [god] for di splendor for im holiness as dem go komot for di head for di army, say: ‘give thanks go di lord, for im love endures forever’ ” (2 chronicles 20:21-22).

for di old testament most for di singing references relate to expressions for praise and gratitude for god’s blessings, everlasting love and holiness.

para para covenant singing

para para testament references to singing lets we sabi god's para para covenant pikin are to sing praises to am from dia heart, one's inner being and to encourage one anoda by singing.

colossians 3:12-17 – “therefore, as god's chosen pipo, holy and dearly loved, clothe yourselves wit compassion, kindness, humility, gentleness and patience. Bear wit each oda and forgive whatever grievances you fit don against one anoda. Forgive as di lord forgave you. And ova all dis virtues put on top love, which binds dem all together for perfect unity. Make di peace for christ rule for ya hearts, tey tey as pipo for one bodi [jew and gentile; oga and slave; man and woman] you de dem dey call to peace. And be thankful. Make di word for christ dwell for you richly as you teach and admonish one anoda wit all wisdom, and as you sing psalms, hymns and spiritual songs wit gratitude for ya hearts to god. And whatever you do, weda for word or deed, do it all for di name for di lord jesus, dey give thanks to god di papa through am. ”

ephesians 5:15-20 - paul for writing go di ephesian christians states “be very sofri, then, how you live — no bi as unwise but as wise, making pass for everi opportunity, bicos di days are evil. Na im be say, no be foolish, but wetin di lord's go na. No get manya on top wine, which leads to debauchery. Instead, be filled wit di spirit. Speaking to one anoda [possibly responsive or antiphonal singing] wit psalms, hymns and spiritual songs. Singing and making music (melody) for ya heart go di lord, always find thanks to god di papa for evritin, for di name for awa lord jesus christ. ”

paul tells di colossian christians say di singing emphasis na on top one's think process as one expresses im feelings toward god. Paul does no bi specify di particulars wey concern individual or assembled singing. Instead, im stresses an attitude for gratitude from one's heart. Whatever di setting, one's singing na be directed toward di unity for di bodi, teaching and encouraging pesin and toward praising god na worship.

dem get several components to singing and making melody or music for ya heart go di lord

- a) singing – plucking for strings [of instruments, vocal cords or strings for heart]
- b) making music for di heart – emotions and feelings wit sincerity
- d) unto di lord –directed toward god
- e) real and genuine, no bi feigned or fictitious but action taking place for di inner man, heart or soul, di part for man dat loves and adores.
- f) one fit sing to anoda pesin weda assembled or no bi.

oda para para testament scriptures dat relate to singing

- “i go sing wit mai spirit, but i go also sing wit mai mind” (1 corinthians 14:12-17; 26)
- “is pesin happy? make am sing songs for praise” (james 5:10-13)
- “praise di lord, all you gentiles, and sing praises to am, all you peoples” (romans 15:7-11)
- “in di presence for di congregation i go sing ya praises” (hebrews 2:10-12)

singing for groove appeals to the outward man while singing from the heart reflects the feelings of the inner man. Na im be say, whatever overrides the thoughts of the heart and becomes pleasing to the ear, whether harmony, instruments or chants, ceases to be pleasing to God.

a brief review for singing.

who:

“be filled with the spirit. Singing and making music for your heart to the Lord - personal worship:

become assembly:

for the midst of the assembly, I will sing praise to you

as individuals

teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude for your hearts to the Lord:

na pesin happy? make am sing songs for praise how:

I will sing with my spirit, but I will also sing with my mind.

dem get varied opinions as to what constitutes acceptable singing to God under the para para covenant. One must look beyond opinion or personal belief and interpret scripture consistently for na things wey e contain, no bi arbitrarily. Interpreting from a faulty premise produces faulty conclusions:

- a. Worship occurs for a ‘worship service’ so acceptable singing must happen for a ‘worship service’ assembly.
- b. Singing must be only chants or for unison or harmony focuses on God the hearer and na entertainment
- c. Only a cappella for unison or four-part harmony na acceptable
- d. If pesin get one song way di congregation selects songs to be sung
- e. Singing from one’s heart for a cappella, chants, harmony or with instruments na acceptable unless di focus na for di sounds rather than thoughts of one’s heart.
- f. Song leader or director na performer
- g. Multiple song leaders, group leaders, or praise teams constitute entertainment even though as many participate with dem as when only one song leader.
- h. Singing must be from memory without songbooks or projection on top a screen.
- i. If one’s focus na for di quality for sound it na entertainment whether with instruments, a cappella or for harmony.

singing for entertainment occurs when one allows the groove for singing and music to override the thoughts toward God from the heart whether it occurs – a) with or without musical instruments on top radio, tv or cd, b) when

assembled or alone or c) wit no leader, one leader or multiple leaders. For course, one fit don great feelings for awe, reverence, honor and praise for worshipping god for song and for di same taim flex and even be edified by di melody and music for oda voices praising and worshipping god. It na heart mata.

kweshion

1. Singing under di old covenant na to teach a lesson and to express praise and thanks to god for im love.

t. ___ f. ___

2. The colossian christians bin sing to teach and admonish

t. ___ f. ___

3. Singing acceptable to god must always be from man's inner being, im heart.

t. ___ f. ___

4. Anything dat prevents man's heart from focusing on top im thoughts toward god while singing also prevents worship for song. T. ___ f. ___

5. Singing from di heart na individual mata even wen one na assembled together as per church.

t. ___ f. ___

lesson 9

praying

jesus discussed prayer for im discourse commonly referred to as 'the sermon for di mount' stating "and whenever you pray, no be laik di hypocrites who love to tanda for di synagogues and for di street corners so wey dem go de seen by pipo. I tell you wit certainty, deh get dia full reward! but whenever you pray, go into ya room, close di door, and pray to ya papa who na hidden. And ya papa who sees from di hidden place go reward you. "when you de praying, no tok meaningless tins laik di gentiles do, bicos dem tink dem go be heard by being so wordy. No be laik dem, bicos ya papa knows wetin you need before you ask him" (matthew 6:5-6). For mark 11:17 jesus refers to isaiah 56:7 stating god's temple na place for prayer. Now god's temple dwells for man.

"one day jesus na praying for a some kain place. Wen im finish, one for im disciples say to am, 'lord, teach we to pray, juss as john taught im disciples'" (luke 11:1). Jesus then repeated wetin im stated for matthew 6:9-13 for di sermon for di mount prayer discourse.

wetin be significant for dia request be taught how to pray? do jesus' disciples no bi sabi how to pray? fit it be di disciples' perception for prayer na tainted by observing dia religious leaders, di pharisees, pray? do di

patriarchs pray or na god's direct communication wit dem di same as prayer? under di law give by god through moses de di priests, prophets or kings di only israelites who fit pray?

for di old testament patriarchs, priests, prophets and hanna prayed. Dia prayers appear mostly be requests for forgiveness, deliverance and pleadings for relief from suffering. Dem de no bi di only ones as daniel and odas de "praying toward di temple," di place for god's presence.

di para para testament prayers are noticeably different from dos for di old testament as dem de generally wey concern spiritual tins. Luke records for acts 10:1-5 dat a roman centurion, cornelius, prayed to god continually and dat god heard im prayers.

attitude for di one praying

"two men went up into di temple to pray; di one a pharisee, and di oda a publican. Di pharisee stood and prayed na im make wit imself, god, 'i thank thee, wey i am no bi as oda men are, extortioners, unjust, adulterers, or even as dis publican. I fast twice for di week, i find tithes for all wey i possess' [arrogant- look how gud i am]. And di publican, standing afar off, would no bi lift up so boku as im eyes unto heaven, but smote upon im boobii, say, 'god be merciful to me a sinner [humble]'" (luke 18:10-13). From di following verses, one understands dat prayers for di humble rather than di self-righteous are heard.

answered prayer

john tells we dat jesus na di vine and christians are di branches. If di branch (a christian) does no bi remain attached go di vine (christ) death occurs and di branch (christian) na cut off and cast komot – no longer for a save kondishon. Dos who remain attached go di vine are for christ and dia prayers are answered as dem glorify god, no bi sef (john 15).

hindrance to prayer

god fit no bi always hear a prayer as dem get situations, conditions, attitudes and motives dat hinder one's prayer from being heard.

- james 4:2-3 "you no don, bicos you no ask god. Wen you ask, you no receive, bicos you ask wit wrong motives, dat you fit spend wetin you get on top ya pleasures."
- 1 peter 3:7 "husbands, for di same way, be considerate as you live wit ya wives, and treat dem wit respect as di weaker partner and as heirs wit you for di gracious dash for life, make nothing go hinder ya prayers."

frequency for prayer

"then jesus told im disciples a parable to show dem wey dem suppose always pray and no bi find up. Im say: 'in a some kain town dia na a judge who neither feared god abi cared wey concern men. And dia na a widow for dat town who kept come to am wit di plea, 'grant me justice against mai adversary. ' for some taim im refused. But finally, im say to imself, 'even though i don't fear god or send wey concern men, yet bicos dis

widow keeps bothering me, i go see say im gets justice make im won't eventually wear me komot wit am come!' and di lord say, "listen to wetin di unjust judge says. And no go god bring wey concern justice for im chosen ones, who cry komot to am day and night? go im keep putting dem off? i tell you, im go see say dem get justice, and quick quick. However, wen di pikin for man comes, go im find faith for di earth" (luke 18:1-8)?

followers for christ suppose consistently pray for help for overcoming life's everyday everyday adversities as dem live for christ. Paul states "praying everytime for di spirit, wit all prayer and supplication. Go dat end keep alert wit all perseverance, making supplication for all di saints" (ephesians 6:18).

prayers and instructions by jesus

- personal prayer - make dis cup (jesus' pending death by crucifixion) pass, but thy go de do
- instruction on top prayer – no use vain repetitions
- warning –prayers be seen for men are no bi heard

apostles

- prayer for boldness – upon peter's release by council
- prayer for action – peter prayed and say, "tabitha arise"
- personal – for kri-kri and for midnight paul and silas prayed

apostles and christians

- general instructions – na any afflicted, make am pray
- for odas – we find thanks and pray for you always
- prayers for sef – build up sef and pray for holy spirit
- for forgiveness – repent for dis wickedness and pray

always don doing god's go foremost for ya heart. Pray constantly. Prayers fit be short and very specific. Pray for tins dat last forever. Seek god's guidance for dey keep im kingdom first for everyday everyday living and for putting odas ahead for sef. Pray for and help di spread for di gospel for christ. Pray for odas and for thankfulness are always appropriate.

prayers fit be very short, for any place, for sef or odas, wen happy or sad or specific or general, but no bi self-centered.

kweshion

1. The disciples ask jesus to teach dem to pray as prayer no bi practiced under di old covenant.

t. ___ f. ___

2. God answers di prayers for di

a. ___ arrogant

b. ___ humble

c. ___ both

3. What hinders prayers

a. ___ nothing, as god always answers anyone's prayer

b. ___ improper treatment for spouse

c. ___ selfishness

d. ___ a and b

e. ___ b and c

4. When na di hour for prayer?

a. ___ four times a day for morning, 9 o'clock, 3 o'clock and night

b. ___ wen you need sartin

c. ___ constantly

d. ___ a and b

e. ___ b and c

5. For a christian's prayer be acceptable to god im must remain for christ.

t. ___ f. ___

lesson 10

lord's supper - remembering christ

"and im {jesus} say give dem, 'i don earnestly desired to chop dis passover wit you before i suffer (crucifixion)'"
(luke 22:1 7).

while di pikin for israel de still for slavery go di egyptians di passover na established afta di ninth plague and before di death angel plague (vs. 1-7). For dis feast di israelites de to kill before twilight a lamb without blemish (vs. 5). Dem de to sprinkle some for na blood for di doorpost and di lintel ova di door. Dis told god and di death angel wia im pipo de (vs. 13). Di lamb na be roasted and chop (exodus 12). Na im be say, di jewish passover na a lamb be chop everi year for di 14th day for di first month for remembrance for god delivering dem from di death for dia firstborn and from, egyptian slavery (numbers 9).

jesus's last passover

"and wen di hour na com, im sat down, and di apostles wit am. And im say unto dem, wit desire i get desired to chop dis passover wit you before i suffer: for i tok unto you, i shall no bi chop it [the passover], until it [the passover] be fulfilled for di kingdom for god" (luke 22:14 16).

"when na im evening, [time for di passover meal] im (jesus) reclined for table wit di twelve . Now as dem de eating, jesus took buredi, and afta blessing (giving thanks) it break it and find it go di disciples, and say, 'take, chop; dis na mai bodi. ' and im took a cup, and wen im had give thanks im find it give dem, say, 'drink for it, all

for you, for dis na mai blood for di covenant, wey be poured komot for many for di forgiveness for sins. I tell you i no go drink again for di fruit for di vine until dat day wen i drink it para para wit you for mai father's kingdom. ' and wen dem had sung a hymn, dem go komot go di mount for olives" (matthew 26:20 ... 25-30). Then a few verses later jesus stated " . 'my soul na very sorrowful, even to death; remain here, and watch wit me. ' and going a little farther im fell on top im face and prayed, say, 'my papa, if it be possible, make dis cup pass from me; nevertheless, no bi as i go, but as you will'" (matthew 26:38-39).

jesus' plea for di removal for di cup na neither di buredi abi di container and na tins. Na im im sacrificial death by crucifixion, im cup for suffering. Wen one recalls di cup jesus desired to don removed, one remembers, gives thanks and praises god for christ's blood sacrifice required for di remissions for dia sins. Jesus' act for dey offer imsef as di only sacrifice wey fit comot sin. It also established di para para covenant wey be why im suffering and sacrifice fit no bi be removed. Di following na to de compare for di old and di para para covenants.

	old covenant	para para covenant
sacrifice	lamb without blemish	jesus - without sin
removal from	control for egyptians	control for satan
awoof from	physical slavery	spiritual slavery
sanco land	canaan - physical	heaven - spiritual
wrath against	pharaoh	devil
blood identifies	israelites	dos for christ

mark 14:23-26 "and im took a cup, and wen im had give thanks im find it give dem, and dem all drank for it. And im say give dem, 'this na mai blood for di covenant, wey be poured komot for many. True true, i tok to you, i no go drink again for di fruit for di vine until dat day wen i drink it para para for di kingdom for god. ' and wen dem had sung a hymn, dem go komot go di mount for olives. "

luke 22:17-24 "and im took a cup, and wen im had give thanks im say, 'take dis, and divide it among yourselves. For i tell you dat from now on top i no go drink for di fruit for di vine until di kingdom for god comes. ' and im took buredi, and wen im had give thanks, im break it and find it give dem, say, 'this na mai bodi, wey be give for you. Do dis for remembrance for me. ' and likewise di cup afta dem had chop, say, 'this cup dat na poured komot for you na di para para covenant for mai blood. "

1 corinthians 10:16-18 "the cup for blessing wey we bless [we bless no request god to bless], na it no bi a participation for di blood for christ? di buredi wey we break, na it no bi a participation for di bodi for christ? bicos e get one buredi, we wey be many are one bodi, for we all partake for di one buredi. Dey consider di pipo for israel: are no bi dos who chop di sacrifices participants for di altar?"

1 corinthians 11:25 paul includes anoda tok "for as often as you chop dis buredi and drink di cup, you proclaim di lord's death [atoning sacrifice, sin-offering, crucifixion] until im comes. "

everi taim one partakes for di lord's supper one must focus on top christ and im atoning sacrifice - remember me!

- the buredi represents jesus who as god com to earth to live among we for a bodi for flesh, no bi a phantom.
- the fruit for di vine, di tins for di cup, represents di blood for jesus which ushered for di para para covenant by im atoning sacrifice – di sin-offering.

kweshion

1. Wetin do jesus plead to don removed?

a. ___ a physical cup

b. ___ di cup for crucifixion, cup for suffering

c. ___ tins for cup

2. "proclaim di lord's death" signifies di blood sacrifice, sin-offering, crucifixion t. ___ f. ___

3. Christians are to remember christ sin-offering (atoning sacrifice) only on top sunday wen dem partake for di lord's supper. T. ___ f. ___

4. The buredi represents god for a human bodi being tempted and suffering as man

t. ___ f. ___

5. The fruit for di vine represents di shedding for jesus' physical blood, di atoning sacrifice required for a sin-offering for an eternal life.

t. ___ f. ___

lesson 11 dey give

"for god so loved di world wey he find im only and unique pikin, make everyone who trusts for am fit don eternal life, instead for being utterly destroyed" (john 3:16). Dia appears be a direct correlation between love and dey give.

for christ we must sabi to love and to relate dat love through dey give - di share de kain god don entrusted to we.

"and now, brothers, we wan you to sabi wey concern di grace dat god don give di macedonian churches. Komot for pass severe trial, dia overflowing joy [their shey for eternal life] and dia extreme poverty welled up for hol generosity. For i testify wey dem find as boku as dem de able, and even beyond dia ability. Entirely on top dia own, dem bad-bad pleaded wit we for di privilege for share for dis service go di saints (2 corinthians 8:1-7).

"if pesin does no bi provide for im relatives, and especially for im immediate family, im get deny di faith and na worse than an unbeliever" (1 timothy 5:8).

attitude

one's love for god na expressed for taking send for dos for need. "religion [threeskeía – external activity] dat god awa papa accepts as pure and faultless na dis: to look afta [provide for dia needs] orphans and widows for dia distress and to keep oneself from being polluted by di world" (james 1:27).

a long throat pesin loves imsef pass god or odas.

"no one fit serve two masters. Either im go hate di one and love di oda, or im go de devoted go di one and despise di oda. You no fit serve both god and money" (matthew 6:24).

"if i find all i possess go di poor and surrender mai bodi go di flames, but don no bi love, i gain nothing." [i don no bi offered mai spiritual being to god for mai dash na komot for duty or command.] (1 corinthians 13:3).

"command dos wey be hol for dis present world no bi be arrogant abi to put dia shey for wealth, wey be so uncertain, but to put dia shey for god" (1 tim 6:17-19). For mark 10:17-21 we read for a wealthy man who kept di law but na unwilling to share wit di needy. One no fit earn eternal life by dey keep di letter for di law. Di desire dat pleases god na to do gud, live holy and trust god. Di big man stored im wealth on top earth rather than for heaven. Compassionate find to dos for need are treasures stored up for heaven. Weda hol or poor dos for christ store up treasures for heaven by doing gud for helping odas materially and spiritually. Di how much na no bi stored but attitude for one's heart for di generous dey give for sef and material possessions im get for im disposal.

"be sofri no bi to do ya 'acts for righteousness' before men, be seen by dem. If you do, you go don no reward from ya papa for heaven" (matthew 6:1-4).

"woe to you, teachers for di law and pharisees, you hypocrites! you find a tenth for ya spices — mint, dill and cumin. But you get neglected di plenti important matters for di law — justice, mercy and faithfulness. You suppose don practiced di latter, without neglecting di former" (matthew 23:23-24).

"now a man named ananias, together wit im wife sapphira, also sell a piece for property. Wit im wife's full knowledge im kept back part for di kudi for imsef, but brought di rest and put it for di apostles' feet" (acts 5:1-2). It na no bi di fact dem do no bi find all for di proceeds but dia attitude for dey give desiring praise for men.

greed and selfishness

greed na di focusing on top sef – mai possessions, mai taim, and mai desires.

“put to death, na im be say, whatever belongs to ya earthly nature: sexual immorality, impurity, lust, evil desires and greed, wey be idolatry. Sake of dis, di wrath for god de come. ”

(colossians 3:5-6) o and i go tok to mai soul, soul, thou hast boku goods laid up for many years; take thine ease, chop, drink, be merry. But god say unto am, thou foolish one, dis night na thy soul required for thee; and di tins which thou hast prepared, whose shall dem be?” (luke 12:19-20)

o “watch komot! be on top ya guard against all kinds for greed; a man’s life does no bi consist for di abundance for im possessions” (luke 12:15).

o “but godliness wit contentment na great gain. For we brought nothing into di world, and we fit take nothing komot for it. But if we get food and cloth, we go de tin wit dat. Pipo wey wan get hol fall into temptation and a trap and into many foolish and harmful desires dat plunge men into ruin and destruction. For di love for kudi na root for all kinds for evil. Some pipo, eager for kudi, don wandered from di faith and pierced themselves wit many griefs” (1 timothy 6:6-10).

o “do no bi store up for yourselves treasures on top earth, wia moth and rust destroy, and wia thieves break for and fap. But store up for yourselves treasures for heaven, [acts for service to odas] wia moth and rust no destroy, and wia thieves no break for and fap. For wia ya treasure na, dia ya heart go de also” (matthew 6:19-21).

o the parable often referred to as di big man and lazarus, (luke 16:19-31) vividly depicts di plight for dos who use god’s resources on top themselves without regard for di plight for dos wit whom dem com for regular contact. Unless one changes and begins employing im resources for di benefit for god, im go most certainly be cast komot from god’s presence.

“jesus looked dey and say to im disciples, “how hard it na for di hol to enta di kingdom for god”” (mark 10:23)! riches na no bi di wahala. It na relying on top one’s wealth to earn salvation and eternal life rather than on top god.

generous for material tins

“remember dis: [paul writing go di corinthians christians] whoever sows sparingly go also reap sparingly, and whoever sows generously go also reap generously. Each man suppose find wetin im get decide for im heart to find, no bi reluctantly or under compulsion (duty or grudgingly) for god loves a cheerful giver. And god na able to mek all grace abound to you, make for all tins everytime, having all dat you need, you go abound for everi gud work as e be so written: "he don scatter yankee im gifts go di poor; im righteousness endures forever. "

paul writing to christians states “he who don been tapping must fap no longer, but must work, doing sountin useful wit im own hands, wey he fit don sountin to share wit dos for need” (ephesians 4:28).

generous for awa intellect

no blindly kontinu to accept wetin you get been taught. Personally examine di scriptures, discuss wit oda christians, collect a clearer understanding for im go. Prove all tins yourself rather than relying on top and accepting di belief or opinion for a trusted fren, teacher, preacher or pastor. Accept christ’s commands and put ya trust for am by obedience. If one does no bi attempt to , how fit im change?

generous for awa influence

ya influence na measured by wetin odas tink or tok wey concern you. Christian stewardship requires dat one’s influence glorifies god and na bin use to see say justice and mercy are administered go di poor.

generous wit im gospel

“and im say unto dem, go ye into all di world, and preach di gospel to everi creature. Im dat believeth and na baptized shall be saved; but im dat believeth no bi shall be damned” (mark 16:15-16).

god don entrusted to dos for christ wit im most treasured and important possession. Im make no oda plans for communicating im gospel reconciliation message. Im expects we to do im go, if we no pesin else go. Dem go receive im reward; we no go. Di kweshion na “are we doing im go or are we letting pesin else do it for we?”

generous wit awa taim

di proper use for awa taim involves spending taim on top sef, family, needy, study and for taking di gospel go di world to meet dia spiritual needs. For addition to assisting financially to defray cost, one fit participate for:

- a. Individual one on top one bible studies
- b. Bringing pipo go teacher
- c. Distributing and evaluating bible correspondence courses
- d. Developing written lessons
- e. Encouraging odas for dia ministry

personal responsibility for dey give

am i get hand doing im go? for course, di ansa na obvious – a resounding yes i am personally responsible!

it na no bi only di faithful followers for christ but everyone go de dem dey call into dey give an account. “ ‘as surely as i live,’ says di lord, ‘every knee go bow before me; everi tongue go confess to god.’ so then, each for we go find an account for imsef to god” (romans 14:11-12).

find na response for di heart for accordance to how one don been prospered. It na no bi some “legal requirement” laik di tithe.

a christian must be aware for tins dat influence im find either for gud or bad. One’s actions and tok are to glorify god; otherwise, it glorifies di devil and im cause. One na personally get hand dia dey give and stewardship!

unacceptable dey give

- not use di resources god don provided to do im go.
- giving bicos it na command rather than from di heart o jesus referred to dos who find sake of a command as hypocrites. Dem focused on top performing di command and neglected di plenti important tins for life – justice, mercy and faithfulness
- giving be recognized by man
- sin-stained meaningless find o many years before for isaiah 1:10-17 god stated: “do no bi bring any plenti meaningless offerings; ... i no fit tolerate sin-stained celebrations! ... wash! cleanse yourselves! comot ya sinful deeds from mai sight. Stop sinning! sabi to do wetin be right! promote justice! find di oppressed reason to celebrate! take up di cause for di orphan! defend di rights for di widow!

kweshion

1. Sake of a christian find?

- a. ___ it na command dat must be obeyed
 - b. ___ sake of love for god and man
2. How boku suppose a christian find?

- a. ___ ten percent, di tithe
- b. ___ until it hurts
- c. ___ as one don been prospered

3. Greed na focusing on top sef and satisfying one’s desires rather than focusing on top satisfying dos for physical and spiritual need. T. ___ f. ___

4. Who are dos who go find an accounting for tins do or failed to do while here on top earth?

- a. ___ sinners
- b. ___ christians
- c. ___ all mankind

5. What na unacceptable dey give ?

- a. ___ dey give bicos it na commanded
- b. ___ find to receive personal recognition

c. ___ find wit unforgiven sin

d. ___ all di above

church discipline

lesson 12

christians are for fellowship wit christ and suppose be wit all odas wey be for christ. Dem be equal for god's love, dia salvation and all benefits comot from being for christ. However, being human dem all differ for abilities, intellect, knowledge, wisdom and maturity for both physical and spiritual worlds. Na im be say, dia go de conflicts for varying degrees dat must be resolved.

dia go also be differences for understanding and personal interpretation for di scriptures. Some fit attempt to force dia interpretation on top odas as per kondishon for fellowship wey be contrary to paul's instructions for 1 corinthians 8. For addition, dia go de dos who teach dia belief dat na foreign go di bible.

di purpose for congregational disciplinary action na to bring back a christian who don wandered away and no longer living a life pleasing to god. It na intended to stop loss for one's soul, stop contamination for di bodi and to display god's love, justice and mercy go di world. Discipline must lai lai be ova some personal interpretation one requires be accepted by all be for fellowship.

hebrews 12:5-7 – "my pikin, no tink lightly for di lord's discipline (chastening) or find up wen you de corrected by am. For di lord disciplines di one im loves, and im punishes everi pikin im accepts. " wetin you endure disciplines you: god na treating you as sons. Na dia a pikin whom im papa does no bi discipline?"

2 timothy 3:16-17 – "all scripture na breathed komot by god and profitable for teaching, for reproof, for correction, and for training (instruction) for righteousness. "

hebrews 12:11 – "for di moment all discipline (chastening) seems painful [not necessarily physical pain] rather than pleasant, but later it yields di peaceful fruit for righteousness to dos who don been trained by it. "

ephesians 6:4 – "fathers, no provoke ya pikin to anger, but bring dem up by training and instructing dem wey concern di lord (discipline and instruction).

di inspired word instructs we for di steps needed to maintain faithfulness, unity and fellowship wit god and man:

1. Christians who sin against you or god are be approached by dia christian brethren to explain why dia actions are sinful so dem fit mend dia ways.
2. Discipline must begin immediately, no bi tomorrow, no bi next week, no bi next month or no bi next year.
3. Discipline must be consistent and kontinu until repentance occurs or until everi opportunity for repentance na throway face.

4. Discipline must be exercised on top hearsay. Dis na why di parties involved must attempt resolution first. Dem sabi di facts but fit dem differently.

5. Discipline must be administered to hol and poor, man and women, and elderly and young without parsha.

6. Love must always be foremost.

discipline by local congregational

pass effective method to train/instruct and bring wey concern change na di one-on-one method. "if ya broda sins against you, go and tell am im fault, between you and am alone. If im listens to you, you get gained ya brother" (matthew 18:15).

wen one-on-one does no bi produce change then odas must become involved. A few, perhaps two or three, christians respected by di offender and di whole congregation suppose go wit you go di offended, no bi ya buddy who always agrees wit you, to discuss im situation (matthew 18:16).

"my brothers, if pesin among you wanders from di true and pesin brings am back, make am know say whoever brings back a sinner from im wandering go save im soul from death and go cover a multitude for sins" (james 5:19-29).

"above all, keep loving one anoda earnestly, tey tey love covers a multitude for sins" (1 peter 4:8).

god's pipo are to correct dia brethren sometimes for wetin fit appear be extreme punishment. "purge (cleanse) komot di old leaven" (v7) "do no bi to keep compin (associate) wit pesin who bears di name for broda if im na guilty of" (v 11) [the practice of] sin. Di whole congregation, dos assembled, need to confront am for pesin, no bi by letter, e-mail, text message, tweet, phone call or public announcement. It na no bi di elders' wahala it na di whole congregation's wahala and all are be involved (1 corinthians 5 and matthew 18:17).

wetin does no bi associate wit or keep compin wit entail? na it shunning, no bi speaking to, no bi dey give aid to, prohibit from assembling wit, no bi eating or sleeping wit family and di ceasing for close companionship? di purpose for discipline na to cause a change for action back toward reconciliation wit brethren and god. No association for any kind prevents communication na im make defeating di purpose for disciplinary action. Stopping all close companionship; so we go fit, no bi eating di communal meal, agape meal, wen di lord's supper na observed, na di intended action.

success for disciplinary action

as stated earlier di purpose for discipline na to produce a change from di practice for sinning and for reconciliation to god. Di assembly's action following repentance na critical. Reread paul's admonition "but if

pesin don caused grief, im didn't cause me any grief. To some extent—I don't wan emphasize dis too much—it don affected all for you. Dis punishment by di majority na severe e don do for such a man. So, forgive and comfort am, or else im go drown for im excessive grief. That's why i'm urging you to assure am for ya love" (2 corinthians 2: 5-8). Love go stop am from feeling im na second-class christian. Im na returning servant. Im lord wan am be a worker for di kingdom. All oda christians must encourage and assist am for becoming a faithful and productive servant for god. If di repentant reconciled broda na no bi allowed to function for christ bodi, di bodi na impaired and no bi united.

willful sin

na dia any difference between di practice for sinning and a willful sin? na it no fit for one who does either be restored to god? hebrews 10:26. "for if we go on top sinning deliberately

(willfully) afta receiving di knowledge for di true, dia no longer remains a sacrifice for sins."

john 8:34 "jesus answered dem – 'truly, true true, i tok to you, everyone who practices sin na slave to sin. '"

does yielding to temptation mek one a slave or na it di practice for sinning dat determines one's level? it na no bi di yielding but di practice for sin, di desire to kontinu and di refusal to change, dat produces slavery to sin. It na lifestyle. Na im make while still assembling wit di saints; di unrepentant sinner na be isolated for di eating for dia communal meal (agape meal or love feast) di eating from di table for di lord, an act reminding dem for christ's blood sacrifice give for dia forgiveness.

kweshion

1. The purpose for church discipline na to bring a broda back into reconciliation wit god. T. ___ f. ___
2. When a broda sins against you wetin be di initial process for restoring ya relationship?
 - a. ___ take ya friends and confront am
 - b. ___ tell di elders for di congregation
 - c. ___ tell di whole church so dem fit withdraw fellowship
 - d. ___ go am and calmly discuss di wahala
3. Not dey keep compin wit a sinning broda who refuses to repent way having no contact for any kind.
 - t. ___ f. ___
4. What action must a christian do wen a broda who had abandon god repents and returns?
 - a. ___ welcome but restrict im functioning
 - b. ___ welcome am but don little fellowship
 - c. ___ welcome am and encourage am for finding some function for am for inside di bodi.
5. What sacrifice na available for a christian who continues to sin deliberately? a. ___ christ
- b. ___ none

an analysis for biblical worship 5

di term "worship" na often bin use for a loose fashion, being applied go variety for conditions and carrying several connotations. Perhaps worship don been inadvertently defined by di classical usage for di word and by some kain ritualistic forms for religious activities. Individuals need be aware for di biblical concept for worship, for na freedoms and for na possible forms for expression.

historically speaking men don been sabi to trust di stars, to pay homage to imaginary heavenly figures, to find gifts go di sun and to recognize some kain powerful elements for nature. Di jews don dia jehovah, di christians dia christ, di buddhists dia buddha, di moslems dia allah. For all cases di behavior for di pipo na partially explained for terms for homage, respect, honor, servitude and submission.

several scriptures go de considered to determine how god don revealed imself as e take concern acceptable worship. An old testament review go de conducted first, followed by di heart for man and finally a review for para para testament references. Dis study go de concluded by summarizing, go di best for awa ability, di meaning for worship as recognized by god.

old testament review

insight into di elements for worship wit respect go di old testament go de obtained through a study for several prominent characters. Di personalities which go de considered for detail below include: cain and abel, noah, abram, moses and aaron, david, hezekiah and hannah.

di unique offerings for cain and abel strongly suggest acts for worship, even though cain learned dat im dash no bi held for regard by di lord. Abel's dey offer na accepted. Cain's dey offer na rejected. From di genesis account, di reader na comot to ponder weda di constituents de unauthorized or weda sontin else, so we go fit cain's attitude or personal character prevented im dash from being accepted (genesis 4:3-7). Di apostle paul commented on top dis event for hebrews 11 wia im stated dat sake of faith abel's sacrifice na betta than cain's.

1 di author for an analysis for biblical worship - old testament review wishes to remain unidentified.

concerning noah, genesis 6 -10 states wey he found favor for di eyes for di lord and wey he na obedient to all say di lord commanded. Upon no bodi di ark noah built an altar to god and presented to am burnt offerings for di altar. Di author for genesis says say di lord sensed dis offerings for a favorable manner and as per result im established di covenant for di rainbow.

abram also offered burnt offerings go di lord. Di dey offer for im pikin isaac for genesis 22 na sontin special. Abram received specific instructions and im obeyed dem. For make sense to we, however, na dat abram defined im actions to isaac as worship.

before going further know dat for di examples cited above, worship contained di elements for obedience, presentation for offerings, special acts for homage and faith.

a history for di jewish pipo and dia great exodus from di land for egypt under di leadership for moses and aaron de for for di book for exodus. Di reader na introduced go di feast for unleavened buredi and di passover event. Moses taught di pipo: "and you shall observe dis event become ordinance for you and ya pikin forever." for di years thereafter di passover rite na be explained as per "passover sacrifice" go di lord; an dey offer referencing di original passover sacrifice. Scripture says: "and di pipo bowed low and worshipped" (ex. 12:27).

moses received from di lord an array for commandments which de to serve as per basis for di jewish civil and religious law. Included for di renowned ten commandments na di following one: "ye shall no bi worship oda gods" (exodus 20). Dis commandment reflected di lord's intense jealousy for attention, servitude and homage

give to gods and idols for any likeness. Di kpatakpata here na say di lord equated servitude and devotion wit worship. Dis kpatakpata na further reinforced for di events for exodus 32:8 wia for di words for di lord: "they don make for themselves a molten calf and don worshiped it and don sacrificed to it and say (declared), dis na ya god, o israel, who brought you up from di land for egypt. "

for exodus 34 moses de for communing wit di lord and "bowing low toward di earth for worship. " for dis instance, worship included a prayerful petition go di lord on top behalf for di israelite kontri coupled wit a sense for humility. Exodus 34 also get di law for di covenant-observance wey involved worship.

oda aspects for worship are give for exodus 35:21. Di pipo de commanded to contribute gifts and labors for di building for a sanctuary. "and everyone whose heart stirred am and everyone whose spirit moved am com and brought di lord's contribution for di work for di tent for meeting and for all na service and for di holy garments. " di emphasis here na on top spiritual involvement and a receptive heart.

throughout di career for moses im exhorted im pipo to obey di law, di statutes, di commandments and ordinances from di lord. Obedience, along wit prayer, service, devotion, demonstrated submission, offerings, ritualistic activities and stirred hearts and spirits fit be identified for inside di realm for worship. Di above references furthermore illustrate dis elements for worship for both a formal and an informal manner. For im kpatakpata recorded for deuteronomy 30 moses presents a very pertinent contrast to worship; life wit blessings or death wit curses. For oda words, worship na depicted say im continuous and focusing on top a way for life.

oda examples for worship are for abundance for di old testament one needs only to dey consider di words for david, solomon, daniel and a host for odas to sight dis fact. Only a few plenti old testament scriptures go de cited for awa attempt to collect insight go di history surrounding old testament worship.

for psalm 2:11 david instructed di pipo to worship wit reverence, to rejoice wit trembling. For a prayer recorded for psalm 86, david says to glorify god's name na to worship. David exhorted di pipo to praise di lord for psalm 95: "o com, make we sing for joy go di lord; ... make we com before im presence wit thanksgiving; make we shout joyfully to am wit psalms ... com, make we worship and bow down; make we kneel before di lord awa maker. "

many for di kings for israel afta david and solomon do no bi do right for di sight for di lord. Dem throway face di book for di law for di lord give by moses. Dia de, however, two kings who attempted to restore di ways for di lord. Dem tore down di idols which de for di high places and taught di pipo to consecrate themselves before di lord. King hezekiah and king josiah tanda komot for dia dedication to god and for renewing proper worship, specifically for reference to passover worship. Ii chronicles 29 describes king hezekiah's activities as e take concern restoring di passover ordinance. On top dis occasion passover worship included: burnt offerings, songs accompanied wit trumpets (i. e. , wit di instruments for david), di songs for a chorus while di assembly worshiped, demonstrations for humility — bowing down, and songs for praises and joy. Di experiences for king josiah are found for 2 chronicles 34 and 35. Verse 31 for chapter 34 records di covenant king josiah make wit di lord: "to keep im commandments and im testimonies and im statutes wit all im heart and wit all im soul. "

chapter 1 for 1st samuel describes a touching tori wey concern hannah. Am womb had been closed, and im petitioned di lord to look on top am affliction and remember am. Di worship for hannah consisted for sacrifice, intense prayer and a vow. Im say, "i don poured komot mai soul go di lord" (1 samuel 1:15). Di bible says say di lord remembered am and im remembered am vow to find di pikin (samuel) go di lord.

now for all for di above examples, some kain characteristics are revealed and constitute a framework for worship go di lord for inside di boundaries for old testament.

summarizing, di following elements are observable:

- obedience (to specific kukuma as generic commands)
- presentation for offerings
- special acts for homage
- communication (directly and through prayer)
- ritual (specific example cited na di passover memorial)
- servitude and devotion
- contributions (gifts and labors)
- spiritual involvement
- reverence
- glory for god's name
- songs accompanied wit trumpets
- songs for chorus, songs for praises and joy
- humility
- vows

dis elements de molded into both formal and informal aspects and de identified as worship. Di formal portions de found for ritualistic activities commanded by di lord; so we go fit di dey offer for burnt offerings on top altars and di observance for regulations surrounding di first covenant. Paul comments for hebrews 9:1 for di formalities for di first covenant: "the first covenant had regulations for divine worship and di earthly sanctuary" and for verse 9 "according to which both gifts and sacrifices are offered which no fit mek di worshiper perfect for conscience." di informal part na reflected for di involvement for di heart for conducting a life pleasing go di lord. Moses find di proper attitude for mind: "i don set before you life and death, di blessing and di swear. So choose life for order dat you fit live, you and ya descendants, by loving di lord ya god, by obeying im voice, and by holding fast to am" (deuteronomy 30:19-20). To worship na to live; otherwise it na to kpai.

di heart for man

then god say, "let we mek man for awa image, for awa likeness, and make dem rule ova ... all di earth ... so god created man for im own image, for di image for god im created am (genesis 1:26 niv). Di lord god formed di man from di dust for di ground and breathed into im nostrils di breath for life, and di man became a living being (nephesh) [soul – kjv & asv] (genesis 2:7 niv).

so, god's creation dem dey call man, 'adam, became a living being - a creation having - emotion, desires, feelings, mind, soul and wit di ability to rule, don dominion and mek decisions. God referred to david as per man afta mai own heart (acts 13:22).

wen questioned by di pharisees wey concern di greatest commandment jesus reply: "'love di lord ya god wit all ya heart [lebab (ot) kardía (nt)] and wit all ya soul [nephesh (ot); psucheé (nt)] and wit all ya mind' [me`od (ot)

dianoía (nt) strength or might] {quoted from deuteronomy 6:5}. Dis na di first and greatest commandment. And di second na laik it: 'love ya neighbor as yourself' {quoted from leviticus 19:18}. All di law and di prophets hang on top dis two commandments" (matthew 22:37-40).

paul wen referring to preaching stated "but deh get no bi all obeyed di gospel. For isaiah says, 'lord, who don believed awa hala?' so then faith comes by hearing, and hearing by di word for god. But i tok, you don no bi heard? yes las las: 'their sound don gone komot to all di earth, and dia words go di ends for di world'" (romans 10:16-18).

for one tey tey hearing fit include reading, for dat informate na passed from di writer go di reader, di same as if spoken. Na im be say, hearing includes di receiving for informate weda audibly or visually. But faith involves pass di hearing or reading as evident above. Na im be say, believing faith, and hearing, requires pass acquiring knowledge and understanding. For fact, to generate a believing faith sontin must happun for one's heart (not di physical blood pump) dat causes some kain action. "indeed, wen gentiles, who no don di law, do by nature tins required by di law, perhaps justice, mercy, humility and faithfulness, dem be a law for themselves, even though dem no don di law, tey tey dem show say di requirements for di law are written on top dia hearts, dia consciences also bearing witness, and dia thoughts now accusing, now even defending them" (romans 2:14-16).

so, wetin be man's heart? na it im mind, intellect, think process, seat for emotion, inner sef, conscience, soul or di human brain (ones central processor wit na large internal storage possibly resemble go computer)?

from di para para bible dictionary one go find di following description and definition for "heart." for di old testament di hebrew words lēb and lēbāb are bin use for various senses.

- a. Physical or figurative ('midst'; 29 times).
- b. Personality, inner life, or character for general (257 times, e. g. , ex. 9:14; 1 sa. 16:7; gn. 20:5).
- c. Emotional states for consciousness, found for widest range (166 times); intoxication (1 sa. 25:36); joy or sorrow (jdg. 18:20; 1 sa. 1:8); anxiety (1 sa. 4:13); courage and fear (gn. 42:28); love (2 sa. 14:1).
- d. Intellectual activities (204 times); attention (ex. 7:23); reflection (dt. 7:17); memory (dt. 4:9); understanding (1 kings. 3:9); technical skill (ex. 28:3) (latter two = 'mind' for rsv).
- e. Volition or purpose (195 times; 1 sa. 2:35), dis being one for pass characteristic usages for di term. (h. Wheeler robinson)

for di para para testament di greek word kardia na bin use. "it (the heart) does no bi altogether lose na physical reference, for it na make for 'flesh' (2 cor. 3:3), but it na di seat for di go (e. g. Mk. 3:5), for di intellect (e. g. , mk. 2:6, 8), and for feeling (e. g. , lk. 24:32). Hope say dat 'heart' comes di nearest for di nt terms to mean di total 'person'" {the whole man – } (c. Ryder smith).

"the hebrews think for terms for subjective experience rather than objective, scientific observation, and thereby avoided di modern error for over-departmentalization. Na im essentially di whole man, wit all im attributes, physical, intellectual and psychological wey di hebrew think and spoke, and di heart na conceived for as di governing centre for all for dis. It na di heart which de make a man, or a beast, wetin im na, and governs all im actions (pr. 4:23). Character, personality, go and mind are modern terms which all reflect sontin for di meaning for 'heart' for na biblical usage.

"yahweh knows di heart for each one and na no bi deceived by outward appearance (1 sa. 16:7), but a worthy prayer na, nevertheless, wey he suppose search and sabi di heart (ps. 139:23), and mek it clean (ps. 51:10). A

'new heart' must be di aim for di wicked (ezk. 18:31), and wey go mean dat god's law don cloth no longer merely external but 'written for di heart' and mek it clean (je. 31:33).

“thus, it na say di heart, di spring for all desires, must be guarded (pr. 4:23), and di teacher aims to won im pupil’s heart go di right way (pr. 23:26).

“it na di pure for heart who shall sight god (mt. 5:8), and it na through christ’s dwelling for di heart by faith say di saints fit comprehend di love for god (eph. 3:17)” (new bible dictionary, inter-varsity press, tyndale haus publishers, inc.).

di human brain na di control center for all human activity. All na functions wen taken together mek up di whole man, di pesin i. e. :

a. The physical section dat de process all data and informate relating to vital bodily functioning.

b. The mental part appears be dat part for di brain wey de receive facts and oda external informate for processing, analyzing, sorting, comparing, storing and retrieving required for decision making and fit be referred to as di intellectual section.

c. The emotional and spiritual section na often referred to as di heart, di inner man or seat for emotion. It na here wia one finds love, hate, fear, courage, trust, integrity, conscience, character and feelings. It suppose be noted dat one’s conscience fit be trained to accept various ethical standards, ones character fit become either gud or evil and ones feelings fit be reason say opinion or belief rather than knowledge and facts.

kpatakpata

di heart na dat part for man created for di likeness for god and fit no bi necessarily be all physical. Man fit train im heart for gud or for evil. It na for one’s heart dat man na to worship. Jesus stated for luke 17:20-21’

di kingdom for god does no bi cari come ya sofri observation, abi go pipo tok, ‘here it na,’ or ‘there it na,’ bicos di kingdom for god na for inside you. ”

man’s worship must be genuine and real; for spirit and for true and wit feelings and emotion. Any activity dat na do juss “to obey” a command or to “fulfill” some perceived requirement appears be a ritualistic practice for an attempt to earn one’s salvation. Refer to appendix 1 and

2 for di book for appendices for references go di heart. [the heart for man na no bi part for an analysis for biblical worship.]

para para testament review

dem get many para para testament passages which directly reference some aspect for worship. Dis go de considered first for di purpose for identifying elements or characteristics which necessarily define worship. Most for dis characteristics go de for a positive nature, but some

go de comot from negative criticism for various scenarios. Several examples for negative worship are studied. Last, we need to determine wetin worship structures, if any, are evident from scripture.

elements for para para testament worship

awa review for worship for di things wey e contain for di old testament scriptures revealed many elements. Tey tey di christian religion na fulfillment for old testament prophecy and tey tey di old testament scriptures de give for purpose for doctrine, for training for righteousness, as examples for we (1 corinthians 10 and 2 timothy 3:16), we suppose anticipate some para para testament redundancy for di characterization for worship. For di oda hand di jews recognized say di christian worship na different go dat found for di law and dia traditions "this man persuades men to worship god contrary go di law" (acts 13:18).

become example, we found dat service to sartin or go personality constituted worship from an old testament point for see, weda to idols or go di lord. Dis trait na also carried ova for para para testament teachings. Christ placed a kakaraka emphasis on top properly directed service as for

matthew 4:10; i. e. , for rebuking satan, christ quoted deuteronomy 6:13 — "you shall worship di lord ya god and serve am only. " paul mentions service for numerous places as for romans 12:11 — "not lagging behind for diligence, fervent for spirit, serving di lord. Service constitutes worship but no bi exclusively. Furthermore, awa service fit be misdirected and, as such, no bi be favorable go di lord.

if service na be properly directed, then obedience to specific and generic commands must be very basic to worship. Christ experienced di following: "although im na a pikin, im learned obedience from di tins which im suffered" (hebrews 5. 8). For colossians 1:10 paul speaks for di need "to abeg am for all respects. " demonstrated humility na desirable trait for worship also found for di para para testament, as for 1 corinthians 14:25 — "he go fall on top im face and worship god. " dis passage refers go para para believer who don been convicted and who senses di need for reverence and awe.

however, christ do introduce new emphasis to worship for im discourse go di samaritan woman, john 4:20f. Im challenged tradition by declaring dat neither "this mountain" (the samaritans claimed di same heritage as di jews. Dia mountain for worship probably na mount gerizim mentioned for deuteronomy 11:29) abi jerusalem (where di jews gathered) na di preferred place for worship. Instead di taim "now na, wen di true worshipers shall worship di papa for spirit and for true; for such pipo, di papa seeks be im worshipers. God na spirit and dos who worship am must worship for spirit and true. " we must wetin be meant here for order to don effective worship. Without a doubt, di emphasis na for di spiritual rather than physical i. e. di place for worship. True worship na genuine, faithful, wit sincerity — conforming go dat wey be desired or pleasing. Spiritual worship involves di heart and soul, dat inner part for man make for di image for god. Dis concept represents a major shift for policy; paul taught di colossian church dat christ nailed di old law go di cross.

anoda reference along dis line na philippians 3:3. Paul says dat christians worship for di spirit for god and glory for christ jesus without placing confidence for human traditions.

now christians are able to measure weda dem be being led by di spirit for di lord by comparing dia behavior wit desirable traits identified by scripture. Paul lists a whole array for spiritual attributes for im letters go di churches for rome (chapters 12 & 13), galatia (chapter 5), ephesus (chapters 4-6) and colossae (chapter 3). Dis passages go further for wey dem present a contrast between di characteristics for di lower nature for man wit dos for di spiritual man. Di former de comot from di lust for man; di latter de comot from di desire to waaka wit god. Di allegory introduced by paul for di galatian letter depicts di inner conflict for inside man. Paul imself experienced dis inner conflict according to romans 7.

christian character na describe by love, joy, peace, patience [steadfastness, endurance, perseverance] kindness, goodness, faithfulness, gentleness, self-control. All for dis gree one to worship for di spirit bicos dem honor awa lord. Christians are to imitate god, be for a forgiving nature, tender-hearted, speaking words for

edification, and to don self-discipline. Romans 12:1 detail di ultimate: "...present ya bodies a living and holy sacrifice, acceptable to god, wey be ya spiritual service for worship. "

paul na speaking for spiritual behavior, di spirit for worship, as opposed go worldly behavior. Dat na, di majority for di pipo presented a norm which na unfavorable for di eyes for di lord. Christians are to get different norm. Dem be be set apart for a spirit for worship go di lord wey be continuous and which encompasses attributes for honor, servitude, obedience, respect, reverence, humility, etc. Dem be be filled wit di spirit, to conduct dia live on top a high plane, communicating as for ephesians 5:19 - 21 "speaking to one anoda for psalms and hymns and spiritual songs, singing and making melody wit ya heart (in ya heart - nkjv) go di lord; always find thanks for all tins for di name for awa lord jesus christ to god, even di papa; and be subject to one anoda for di fear for christ. "

di following two main main passages amplify dis theme;

a. "so dat you fit waaka for a manner worthy for di lord, to abeg am for all respects, bearing fruit for everi gud work and increasing for di knowledge for god" (colossians 1:10).

b. "let di word for christ richly dwell for inside you, wit all wisdom teaching and admonishing one anoda wit psalms and hymns and spiritual songs, singing wit thankfulness for ya hearts to god. And whatever you do for word or deed do all for di name for di lord jesus, find thanks through am to god di father" (colossians 3:16-17).

di main point here na wey we are to don god enthroned for awa hearts; we are to cultivate desirable personality traits as illustrated by scripture. Under dis conditions, an environment for worship exists. Honor, reverence, obedience and love go de acknowledged both implicitly and explicitly.

oda worship

an attempt na make to correctly identify aspects for worship which focuses attention on top awa lord. Dis worship don been referred to as true and genuine, encompassing di desirable elements included for holy writ. However, scripture speaks for vain, ignorant, devil and idol oriented, pipo oriented, angel and esthetic (nature) worship. Dia formats are considered by scripture to don characteristics for worship. Dis events for worship are generally spoken for for negative terms and are for opposition to true worship. Di following examples are give for consideration.

ignorant worship

christ's discourse wit di samaritan woman no bi only defined di spiritual aspect for true worship, but also di wahala for ignorant worship. For john 4:27 jesus stated go di woman say di samaritan kontri worshiped for ignorance. Salvation na from di jews, yet di two nations avoided kontri intercourse partly sake of ethnic overtones.

di void worship for di samaritans as identified by christ possibly alluded go di situation found for 2 kings 17:27-41. Verse 41 provides a kpatakpata: "so while dis nations (samaritans) feared di lord, dem also serve dia idols (placed for di houses for di mountains); dia pikin likewise and dia grandchildren, as dia fathers do [tradition], so do dis day. " paradoxically, dem feared di lord yet dem worshiped dia idols. At least two lessons are involved here. First, we suppose examine for true di traditions handed down by each generation. For di above case, ignorant and lie-lie worship na fostered for generations and generations. Secondly, di samaritans, become ethnic group for pipo, de unacceptable go di jews. Dis environment for racial tension and barriers perhaps hindered di samaritans from having acceptable, worship. We need be on top guard from di gara-gara for race, heritage, social level and tradition.

for speaking go di men for athens (acts 17:22f) paul recognized dia religious culture. But im also acknowledged dia ignorant worship - to an unknown god. " paul differentiates between dia format for worship (that na, incorporating idols, temples, images, art, silver, stone, etc.) and true worship. Im supports di words for moses, david, solomon and odas for acts 17. 27 – 28 "that dem suppose seek god, if perhaps dem might grope for am and find am, though im na no bi far from each one for we; for for am we live and shikena! and exist. " dia worship na ignorant sake of di manner for which dem tried to relate and to reach di lord. Yet dem do get form for worship bicos dia actions involved service, gifts, and reorganization. Know say di above quote hints for a continuous relationship wit god.

pipo worship

pipo worship quite possibly existed for di church for corinth. For 1 corinthians 1:12 paul discusses di divisions for di congregation along di lines for personalities; "each one for you na say, 'i am for paul' and 'i for apollos' and 'i for cephas' and 'i for christ'. Dis divisions fit don been a result for a congregation make up for ethnic groups. Paul's ministry na primarily go di gentiles, apollos perhaps go di greeks, and peter go di jews. Di danger here na dat attention and honor na being focused mainly for di individual teachers and no bi exclusively on top christ. Dis polarization prevented di existence for an environment conducive to true worship.

di lesson for we na simply dis: awa faith suppose be based on top christ and no bi upon a, dominant christian personality.

angel worship

paul mentions angel worship for colossians 2:18. Verse 8 for dis chapter also suggests worship conditions governed by nature (esthetic appeal), by traditions, by philosophies for men, etc. Remember dat colossae na torchlight go di influence for di jews, greeks and oda intellect. Vain worship

isaiah 29:13 na quoted by christ (matthew 15:8-9) for rebuking di pharisees and scribes who invalidated di word for god for di sake for tradition. Im response na: "this pipo honors me wit dia lips, but dia heart na far away from me. But for vain do dem worship me, teaching as dia doctrines di precepts for men. " christ classified dis pipo as hypocrites. Vain worship fit happun by engaging for traditional rites without being cognizant for one's motive; it fit happun under di circumstances for going through some kain motions without di involvement for a righteous heart. Dis concept na illustrated by paul for 1 corinthians 11 regarding partaking di lord's supper.

vain worship na also evident for paul's letter go di galatian church (chapter 3). Dis christians received di spirit via hearing wit faith, yet dem reverted go di law and attempted be justified by di work for di law. Dis vain worship na a result for an insufficient faith; dem failed to kontinu to grew for christ.

devil and idol worship

dis worship na mentioned by john for revelation 9:20. "but di rest for mankind, wey be no bi bin kill by dis plagues, do no bi repent for di work for dia hands, wey dem suppose no bi worship demons, and idols for gold, silver, brass, stone, and wood, which fit neither sight abi hear abi waaka