

**promises for
now
and evermore**

promises for now and evermore

steve flatt

promise for friendship

john 15:12-17 na one for di richest and most cherished promises be found anywhere for di bible. It promises friendship wit jesus. Now make dat sink for. We're talking wey concern di same jesus who put di stars throughout di universe, and who along wit god, di papa, according to colossians 1:15-20, set dis earth for place and find mankind life.

we're talking wey concern di one dat scripture calls di king for kings, di lord for lords, we're talking wey concern di supreme being for di universe. Jesus says for john 15, "you are mai friends. " you yan wey concern having friends for high places, dem no com any higher.

we're going to focus on top dat promise today for how hol and make sense it na. Make's begin wit di idea wey concern friendship. Wetin na fren? dem get all kinds for definitions. Pesin says a fren na pesin who's come for wen everybody else na going komot. Pesin say a fren na pesin who'll buy ya lunch, even if dem no get an expense account. Dat's pretty gud.

erma bombeck say, "a fren na pesin who no go go on top a diet wen you're orobo. " i've always laik am definition. Pesin else say, "false friends are laik shadows. Dem be close to we wen di sun shines, but for di darkness dem vamoosh. "

i remember wen i na for undergraduate school, i had a psychology professor tell we dat if you realli had three dear close friends, you de hol beyond measure. Wen i hear say di first taim, i kain shrugged dat off and laughed and think wetin a crazy theory bicos i had lots for friends. But as i listened go di explanation de kain real friendship na and as experience taught me dos lessons, you begin to wonder: do i get three real friends?

do you sabi wetin a fren na? here it na: friends are two pipo wey love each oda. Dat's it. Friends are two pipo wey deeply love each oda. Now friendship na no bi an exclusive relationship. You fit be a fren wit pesin and don anoda relationship wit dem. , mai wife na mai best fren. I love am deeply bicos im's mai wife, but i love am deeply sha. I share wit am, and im shares wit me. We're friends.

i tink it's gud for a parent be a fren go pikin and a pikin go parent, as long as wey do no bi prohibit dat parent from carrying komot di parental responsibilities. You fit be a fren go di pesin you work for. You fit be a fren to pipo wey work under you. You sight di only criteria for friendship na two pipo wey love each oda, two pipo wey deeply love each oda.

read john 15:12-17 again, jesus talking to im disciples say "you are mai friends. " but, i wan show you wetin be for di begin for dis passage and wetin be after much much for it.

verse 12 says "'my command na dis: love each oda as i get loved you. "' verse 17 states "'this na mai command: love each oda. "' do you sight how love de for di beginning for dis business wey concern friendship and love na after much much for it? pesin say, "love na di wrapping paper for which friendship comes. " dat's right. If pesin na mai fren and i love am and im loves me, i go naturally be find give dem and dem for turn go de find to me. Dat's friendship. If you sight a relationship wia only one pesin na find, it's no bi friendship. Dat's lie-lie. But if dia na mutual find each go di oda, then you've get a fren.

1. Jesus gives we friendship "you are mai friends. " (verse 14) wetin does jesus find we for friendship? how fit im mek wey claim? wetin's im do for me? how fit im claim be mai fren? first for all, im get give to we, imself.

verse 13 says, "greater love don no man than dis, than im lay down im life for im friends. " dat's hard to drag wit, abi how on top earth fit i betta prove mai friendship to you than if i de willing to literally sacrifice mai life, carry am comot for order to save you?

friends often sacrifice tins for anoda fren. We sacrifice kudi, we sacrifice taim, we sacrifice awa feelings, we fit sacrifice some for awa worldly goods, but very few times for history go a fren literally sacrifice a life for anoda fren. Pass amazing tin wey concern dis na, jesus make dat sacrifice before we bin de im friends. For fact im make di sacrifice so wey we fit become im friends.

"you sight, for juss di right taim, wen we bin de still powerless, christ kpai for di ungodly. " (romans 5:6) im gats initiate it. We couldn't do a tin until im make dat initiation. Verse 7 states a basic fact for life, "very rarely go pesin kpai for a righteous man, though for a gud man pesin might possibly dare to kpai. " you see say everi now and then, pesin go kpai for a fren. If na mutually find relationship, everi now and then pesin go lay dat down. , "but god demonstrates im own love for we for dis: while we bin de still sinners, christ kpai for we. " (verse 8) di amazing tin na, jesus kpai for we before we bin de im friends. Im kpai for we while we bin de im enemies.

how fit dat be? bicos while we bin de still sinners and sin by definition na enmity to god. Mai fren, im kpai so wey i fit become im fren. Di first tin im find we na imself.

2. Im gives we knowledge and insight. "i no longer call you servants, bicos a servant does no bi sabi im oga's business. Instead, i get dem dey call you friends, for evritin wey i learned from mai papa i get make sabi to you. " (john 15:15) jesus na near di end for im life. Di apostles and di oda disciples don been following am, and give dem im get been di oga.

two chapters prior to dis for john 13, wen jesus com into dat upper room, dem de all sidon dey prideful. Send would take a basin and wash each oda's feet, as na dia custom. Jesus picked up di towel and di basin, im go dey and washed each for im disciples' feet to dia shame. After much much for wey he say, "i tell you di true, no servant na greater than im oga. " (john 13:16) now wey you've seen di oga do dis, follow mai example.

im say di same tin for matthew 10:24 talking give dem, "no servant na greater than im oga. " you sight for three years, jesus had dis men following am basically for a oga/servant relationship, but now for di last week for im life, knowing dat im mission na nearing completion, im tells dem and by implication tells we: i no call you servants anymore, bicos you sight servants no sabi di oga's business, but friends do.

di word "servant" dia way slave. If you go back into di era and taim frame for which jesus na living and teaching, a servant or bond slave na juss a living tool. Nothing na ever explained go slave. Dia na no relationship between a oga and a slave. Make you juss do wetin you de told. Dia de no kweshion ask. Pesin say, "do dis," make you juss do am. If you no do it, you might kpai. But jesus say, dat taim na finishing now, bicos i'm share wit you wetin i'm all wey concern. I wan you to sabi mai mind, i wan you to sabi mai heart, i wan you to sabi mai plan, and i wan you pipo be chief for mai kingdom.

do you see say's di difference? a fren knows wetin anoda fren tink. A fren knows wetin anoda fren wan. A fren knows wetin anoda fren feels. A fren knows wetin anoda fren's goals are. Jesus say, dia na a taim wen you no. For fact, dem do no bi as im na explaining. Dem wouldn't until a few days later, afta di resurrection, but dem de nearing dat point for understanding.

now di great bin dey na dat even though we weren't wit di 12, and we no sidon for jesus' feet physically, awa fren, jesus, don give we understanding. Im get shared wit we im purpose. Im shared wit we im plan. Im

shared wit we im expectations. Im shared wit we im intent to return. Im shared wit we wey he's make a reward for di oda area, and for addition go di word im's even give we di dash for di comforter, di holy spirit wey he talked wey concern for dis same reference to help lead we for all true.

now no misunderstand, we no sabi evritin. It na no bi di intent for god make we don di mind for god for totality, awa feeble little finite minds couldn't handle dat. But di gud bin dey na, we're friends bicos im's no bi dey keep we for di dark, im's give we understanding.

3. Jesus gives we level "'you do no bi choose me, but i chose you and appointed you to go and bear fruit---"' awa fren don give we level, and im fit do dat bicos im na king.

di idea for a monarchy na awfully dey hard concept to we. We no live for di reigns for kings. We sight di pomp and circumstances associated wit british royalty, but we know say's all juss a figurehead. We live for an age wia friendship wit a high public official fit sometimes be a precarious tin, bicos public accountability puts influence peddling and favors from friendship under great scrutiny, no de it? but keep for mind, jesus no live under a democracy, and for dat taim and dat place, dia de no democracies dey. Dem de unknown. Pipo lived under monarchies and dos wey be friends for di king had unbelievable level. Na im juss different bicos anything di king promise on top a whim, anything di king say na law. No kweshion ask, so friends for di king fit and would freely ask for favors, special considerations, amnesties, appointments, and it would be give give dem without kweshion. Why? simply bicos dem de friends for di king.

you and i get a hard taim understanding dat. It no don be based on top any merit or on top any ability. Dem de friends for di king. Jesus say, di great bin dey, i've chosen you be mai friends. You no don any merit, you no don any ability, but i'm di king and i'll choose you be mai special fren.

e get no feeling quite laik being chosen komot from among odas, na dia? sake of mai height, most all for you sabi i bin use to play basketball. But, i grew before i ever had any coordination. I remember wen i na little boi, i promise to play wit di bigger boys bicos i na wey concern dia height, but i na awfully clumsy and awfully skinny. I would go down go di boi's club and wan play. Dem would begin picking komot teams. You don ever stood for line to play for some softball or basketball game and watch dem pick everi oda kid for di line, and you're juss standing dia wit dat head sinking lower bicos you de no bi one for di ones picked? many a taim i would go komot dia and dem'd choose di teams and i na still comot standing.

but dia na one bobo wey dey three years old pass i wey dey a great athlete and im also lived two doors down, and na mai buddy. Everi now and then, im get be captain. Wey concern di second or third pick, komot for pure mercy and grace, im would tok, "i'll take flatt. " boi you yan wey concern smile, i'd waaka ova dia and get for line. I no deserve dat, i no merit dat, but you sight di level na give sake of friendship from di king.

4. Jesus gives we power "'you do no bi choose me, but i chose you and appointed you to go and bear fruit--- fruit wey go last. Then di papa go find you whatever you ask for mai name. "' (verse 16) isn't dat great? im says, wen you're mai fren, you ask it for mai name, and i'm going to supply dos tins. Now if you're new christian you fit no bi. Dis na no bi some kain "carte-blanche" for selfishness. Wella great, jesus, gi me dis, gi me dat. No, im says, wetin you ask for mai name, "in mai name" way under mai authority and for inside di scope for mai go. Im says, as you become mai fren and as you ask for dos tins you sabi i would love for you to don, here's di promise, i'm going to find dem to you.

im find imsef, im very life. Im gives we understanding wey we fit don from no oda source. Im gives we level. Im lifts we up for a way dat no oda human being for di face for di earth fit, and im gives we power wey fit com for great measure from no oda individual.

but wetin do we find am? remember "friendship na two pipo loving each oda, and two pipo find to each oda. "

a. My obedience. Dis na conditional promise for jesus say, "you are mai friends, if you do wetin i command. " wen you read dat at first blush, it de make you tink "huh," some kain friendship as long as you do evritin i tok. Sounds plenti laik di oga/servant relationship. No! no! it's no bi dat for all. Shikena fact for di mata na, we've get a fren for jesus who na so superior, so exceedingly plenti knowledgeable and so exceedingly plenti powerful dat im dey ask for awa obedience na simply for awa benefit and for awa betterment.

make me liken it dis way. Suppose you had a close fren wey dey a jet airplane pilot, you sabi one for dos big jumbo jet pilots. You don ever been for di cockpit for one for dos tins? switches and dials and knobs for one. Imagine im make you go for di cockpit wit am for a flight, pilot and co-pilot, and you de sidon for dia and im would probably tell you, at least if i'm flying for di plane i shey im would: "don't touch any for dis, okay! juss sidon and watch. " dat's im command. "in a minute wen we get up, i'll show you one you fit touch, but no you touch anything until i tell you to touch it, all shikena." remember you're privileged juss be here for di cockpit. Now if you're dis man's fren and you get up for di air and make you juss reach ova and begin flipping all dos dials, now wetin's going to happun?

you sight di point na, dat's no bi being a fren, dat's being a mugu! you're no bi im fren, you're no bi even ya own fren if you deliberately disobey and cause dat which leads to ya own destruction. Jesus say, look i'm no bi trying be demanding for di sense for being some kain ruthless monarch, i juss wan you to obey me, it's going be for ya benefit, and wey go be wetin you find back to me as mai fren.

b. Produce some fruit. "you no choose me, but i chose you and appointed you to bear fruit, fruit wey go last. " (verse 16) ya obedience to im go na going to bear fruit, it's juss going to lead go changed life. It's going to lead to behavior. Why would im wan you to bear fruit? make oda pipo go de led go dat same fren you get. Dat's di main reason fruit needs be born for mai life. Dat's di reason mai life needs be changed as per christian. Dat's di reason you live go higher standard and march go di beat for a different drummer. Number one reason na, make oda pipo for one me go de drawn go di same fren wey i don.

wen you become a fren for jesus, dia's no bi a burden you get dat you no fit take to am for prayer wey he no go begin to lift as you take it to am. "because im imsef suffered wen im na tempted, im na able to help dos wey be being tempted. " (hebrews 2:18) how does im do dat? i no sabi. Dem get some tins we no get di capacity to. But hebrews 2:18 says, if i take dat which troubles me, which tempts me and place it before am, im go begin to take dat burden away.

jesus also promises we dis friendship, "therefore i command dis, love one anoda. " (verse 17) if jesus na mai fren, and i true true do love am as per fren, di finewell well na wey go empower me to love oda pipo wey are also im friends for a way say di world realli no fit. But you fit love me as ya fren bicos we both share di same fren. Wetin a fren we get for jesus. Isn't dat great? wetin a precious promise for john 15. Amazing grace
#1164 - steve flatt, june 19, 1994

a promise for heaven

pass precious promise for all

di second come

dis promise na still unfulfilled. Second only to salvation it na di greatest promise for all. It na di promise for jesus christ come again. A promise make first by jesus, imsef. Im say to im closest disciples ""do no bi make ya hearts be troubled. Trust for god; trust also for me. For mai papa's haus are many rooms; if it de no bi so, i for get told you. I am going dia to prepare a place for you. " (john 14:1) and "if i go and prepare a place for you, i go com back and take you be wit me dat you also fit be wia i am. " (john 14:3)

but dia go de some for di last days who go tok for scoff, ""where na dis second come?

wia na dis wey we've been reading wey concern? no de evritin juss go on top laik it always don? di sun comes up for di morning. Di sun go down for di evening. Wia na di second come?" (2 peter 3:4) by di way dia na doctrine for dat. Na philosophy dem dey call "uniformitarianism. " you reason am, di name says it all. Evritin na uniformed. Evritin juss keeps happun di way it always don. Peter de explain dia, and says, "just bicos di lord na patient, juss bicos im na waiting hoping dat plenti go come repentance, no you tink say di promise isn't dia. " (2 peter 3:9)

as you go through di para para testament, you'll find promise afta promise dat jesus de come again. Among dos promises you'll find some kain tins dat help we it. , we're told dat no man knows wen it'll be as it go com as per barawo for di night. (2 peter 3:10)

"but no fashi dis one tin, dear friends: wit di lord a day na laik a thousand years, and a thousand years are laik a day. " (3:8) two verses later, "but di day for di lord go com laik a barawo. " dat's exactly di same tin 1 thessalonians 5:1 says, "the lord na going to com laik a barawo for di night" jesus imsef say "i no sabi di day or di hour, only di papa knows dat. " (matthew 24:36)

one for di tins i fit be sure for whenever i get pesin tell me dem sabi wen jesus de come back again na wey i'm listening go lie-lie prophet. I hear all dis tins wey concern how we're living for di last days, era or age. Di last days begin wit di birth for di church. We've been living for di last days for 1,900 years, and di world fit end tonight. Jesus fit com back today, but im fit also make dis earth tanda 1,900 plenti years. We simply no sabi.

di oda tins di bible provides are several characteristics associated wit di second come. Paul says, wen jesus comes back again on top dat great and glorious day, whenever it fit be e get going be from di christian perspective:

1. A call from di lord imsef
2. A loud command
3. The trumpet call for god
4. The dead for christ go rise first
5. Those christians wey be still alive on top earth for dat taim go de catch up for di air wit di lord and di dead for christ who don arisen. (2 thessalonians 4:16)

paul also gives we di unbeliever's perspective. "this go happun wen di lord jesus na revealed from heaven for blazing faya wit im powerful angels. "

1. He go punish dos who no sabi god and no obey di gospel for awa lord jesus.
2. They go de punished wit an everlasting destruction and shut komot from di presence for di lord and from di majesty for im power. (2 thessalonians 1:7)

same event na describe by two markedly different perceptions bicos dat day go look quite different depending upon weda or no bi you de an obedient believer trusting for di lord jesus christ.

we are told elsewhere for scripture dat wen di lord comes again, di heavens go vamoosh wit a roar, di elements go de destroyed by faya, di earth go de laid bare, dat's told to we for 2 peter 3:10. We're told dat wen jesus comes again, it's going to usher for di judgment for all humanity. Dat's for 2 peter 3:7, jude 1:7, a number for oda places. So we're told a gud bit wey concern wetin di day for di lord, di second come for jesus na going be laik.

for di purpose for dis lesson i no juss wan we to know say e get di promise for jesus come again, you probably already knew dat. I no juss wan you to sabi all di characteristics wey de going be associated wit dat day. Wetin i wan we to are di day-to-day implications on top awa live, as e stand so, bicos we get di promise for di second come.

paul deals wit di second come for jesus and im relates it go di decisions and di attitudes say di thessalonians needed to embrace sake of di reality for dat second come. Di reason paul deals so boku wit di second come for jesus christ for 1 thessalonians na bicos im co-worker, timothy, had gone to visit di christians for thessalonica. Timothy com back and report three basic tins. Di thessalonians

1. Have been persecuted
2. Are standing up wella under dat persecution.
3. They don been sound for doctrine.
4. They are no bi give away main main elements for di true.
5. They are concern wey concern wetin don happun to dos christians who don kpai before di second come

it's dat last part for timothy's hala dat gives we di reason why so boku wey concern di promise for di second come na for dis first letter go di church for thessalonica. Di following are some nuggets from 1 thessalonians wey concern di second come and di things wey e contain dat paul uses to show we wetin we need to sabi wey concern day to day living.

1. Paul thanks god for di thessalonians. (verse 2)
2. He remembers dia labor, love and faith. (verse 3)
3. They de a model to all di pipo for macedonia. (verse 7)
4. They turn to god from idols to serve di living and true god. (verse 9)
5. They wait for im pikin from heaven whom im raised from di dead, jesus, who rescues we from di come wrath.

do you sight dia after much much for verse 10 dat reference go di second come? paul says for dat things wey e contain, im says, while you're waiting for jesus to com again, i am glad dat you've turn from idols to serve di true and di living god. Here na di first tin di promise for jesus' second come suppose do for each and everi one for we. Wen it sinks for, wen you and i embrace dat concept no bi juss intellectually, but right here for di heart, you change ya lifestyle.

peter na di one who find di graphic description wey concern how jesus na going to com again how di heavens go vamoosh wit a roar, di elements go melt underneath di heat, and di earth go de laid bare. Do you sabi wetin

im says for di next verse? "since evritin go de destroyed for dis way, wetin kain pipo ought you be?" (verse 11) dat's a gud kweshion. We sabi di end. Wetin kain pipo ought we be? im answers im own kweshion. Im says, "you ought to live holy and godly live as you look forward go di day for god and speed na come. "

di promise for jesus' come again, motivates we to turn from worldly interest, worldly behavior, worldly worship, and to turn to godly interest, godly behavior, godly worship. Pesin says, "well, wait a minute, steve, jesus hasn't com yet. It's been e remain small 2,000 years and im hasn't com so it fit be anoda 2,000 years. Why do i need to turn to am now?"

before dat kweshion fit be answered you realize how foolish it na and how shikena di ansa na. If you and i surely sabi a basic axiom for life, it's dis: di decisions you mek now determine ya destiny later. Isn't dat shikena.

di decisions you mek now determine ya destiny later. If a student na sophomore for high school and dat student wan go college, dat student don to mek a decision right then to take a some kain curriculum wey go gree am or am to fit to enroll for higher education. If a student starts college, dat freshman, if im wan be a physician one day, don to mek a decision right then to engage for a some kain curriculum and to do rather wella for dat curriculum, or im na no bi going to get chance to go medical school.

if i choose to commit a felony as e stand so, then i'm reserving mai place for di folsom hilton. Isn't dat shikena. bicos we wan or no wan a some kain destiny, we go mek di appropriate choices as e stand so. Dat's di way life na. Di biggest for all destinies and di biggest for all choices na: if i wan meet di lord for di air, before di faya and di brimstone, i need to mek choices wey concern mai lifestyle as e stand so.

"for wetin be awa shey, awa joy, or di crown for which we go glory for di presence for awa lord

jesus wen im comes? na it no bi you? las las, you de awa glory and joy. " (1 thessalonians 2:1920) you fit don lai lai read dos words before, or realli lai lai make dem sink for. Paul say, wen di lord comes again, i'm going to receive a crown. Im say, you, thessalonians, are dat crown. Di greek word for crown fit be bin use one for two ways, sometimes dem use it to refer go thing for royalty, you sabi, a crown for di head for a king or a queen, but dem also use it to refer go crown for victory, di award dat an athlete would receive afta winning a contest. Wella, paul na alluding go di latter.

im says, "when i tanda wit christ for di air for im second come, and i sight you christians for thessalonica joining me for di air, dat na going be mai crown. Dat na going be di greatest reward i ever received, dat you de redeemed wit me. "

here's di second implication for di second come for jesus: i wan take pesin wit me. For fact, i no juss wan take pesin wit me, i wan take several pipo wit me. I wan take mai whole family. I no wan pesin be comot komot. I'm talking wey concern mai biological family, mai physical family. I wan take mai friends, i wan take everi fren i sabi. I wan take all for you wit me. I wan do sontin, anything to influence you to mek dat journey wit me for di air.

di reason we get prepared dis lesson na bicos we wan tok sontin wey go shikena! you to obey di gospel make you go go wit we. If you've ever win pesin to christ, you sabi a joy dat's absolutely unique. E get no greater feeling, e get no greater satisfaction. But hear me, even dat joy go pale beside di joy dat you'll feel wen you join di lord for di air and you look across di sky, and you sight di face for pesin dat you influenced for christ. You sight knowing dat e get going be a second come, tells me i need be looking komot for oda pipo spiritually.

paul states for chapter 3, say di second come for jesus affects awa relationships. Read wit me verses 12 and 13 from 1 thessalonians 3. "may di lord mek ya love chop up and overflow for each oda and for everyone else, juss as ours does for you. Fit im strengthen ya hearts make you go de blameless and holy for di presence for

awa god and papa wen awa lord jesus comes (see dia's di second come) wit all im holy ones. " verse 12, here's di implication: jesus de come again, so you mek sure say ya love overflows for oda christians and everybody else you contact. Sight, dat's di main tin.

d. L. Moody once say sontin wey i've always remembered. Im say, "the main tin i've learned for mai life, na say di main tin na to concentrate for di main tin. " do you sabi wetin di main tin na? if you no, jesus tells you. Im say, di main tin na to love di lord ya god wit all ya heart, soul, strength, and mind. And di second main tin na likened to it. It na to love ya neighbor as yourself. Knowing dat jesus de come again, tells me i dare no bi fashi dos main tins, how wey concern you?

"if pesin says, 'i love god,' yet hates im broda, na liar. " (1 john 4:20) na dat blunt or wetin? i mean na dat go di point? im go on top for dat same verse and says, "for pesin who does no bi love im broda, whom im get seen, no fit love god, whom im get no bi seen. " i'll tell you sontin dat na no fit, absolutely no fit. To love god and to don several hateful relationships wit ya fellow man. Do you hear dat? no tok you're doing it, bicos you're no bi. No claim be a faithful christian and don relationships full for jealousy, envy, hatred, and strife. John says, "if you no fit love ya broda whom you get seen, how you fit love god whom you've no bi seen?" paul say, for lait for di second come for christ, i wan get mai relationships for order. I realli wan love di pipo dey me.

"brothers, we no wan you be ignorant wey concern dos who fall asleep, or to grieve laik di rest for men, who don no shey. We believe say jesus kpai and rose again and so we believe say god go bring wit jesus dos who don fallen asleep for am. " (verses 13 and 14)

dis na realli di primary reason dat paul wrote di book for 1 thessalonians. Di second come insures life beyond di grave. It's interesting dat for thessalonica dem had discovered among di ruins dia a stone dat had dis inscription. Dem no sabi if na im a part for di building, or if na im erected ova a grave, who knows? but di stone says dis: "after death, no reviving. Afta di grave, no meeting again. "

now tink wey concern dat. Dos early christians fit don walked by dat inscription, read it and think na dat right. Afta death, no reviving. Afta di grave, no meeting again. " wetin wey concern mai pallee, wetin wey concern mai mallee, wetin wey concern mai broda and sista, wetin wey concern mai wife, wetin wey concern di little pikin i put for di grave?

paul says for chapter 4, "because jesus de come back again, no you worry wey concern dem. " if a man don lived for christ, then wen im dies, im get kpai for christ. Even wen im's dead, im's still for christ and wen jesus comes again, im go rise for christ.

romans 8:35 na one for di great kweshion for di bible, "what shall separate we from di love for christ?" then paul gives di ansa. Nothing. "neither death or life. " (verse 38) juss bicos you kpai no de mean you're komot for di lord. Dat same passage says, "when jesus comes again, di dead for christ go rise all ova di world to meet am for di air. " i no fit wait to see say, you fit? from alaska to argentina, from bulgaria to bolivia, from chile to chicago, from denver to denmark, from edinboro to ethiopia, and everi pesin for christ na going be up for di air being changed and transformed. Di kweshion na: go you be dia? go you be among di dead for christ? i am, and it's going be a fine well well place.

di doctrine for di second come for jesus na no bi juss some archaic intellectual promise wey dey help no difference for ya life. It de make all di difference for ya life. It de make a difference wey concern everi decision you mek wey concern di course for ya life. It de make a difference wey concern everi relationship you get. It de make a difference wey concern wetin you share wit oda pipo. And it de make a difference wey concern how you face death, both ya own and dos closest to you. It na true true one for di greatest promises for di bible. Amazing grace #1168 -steve flatt, july 17, 1994 promise for overcoming temptation

"no temptation don seized you except wetin be normal to man. And god na faithful; im no go make you be tempted beyond wetin you fit bear. But wen you de tempted, im go also provide a way komot make you fit tanda up under it. " (1 corinthians 10:13)

how's dat for a great promise? i'm no bi sure offhand if i fit tink for a betta promise anywhere for di entire bible. It's pass universal promise i sabi bicos everyone for we na tempted, aren't we?

make's tink wey concern temptation for a moment before we realli delve into dat promise and all dat it way. Mark anthony, di famous philosopher, scholar, warrior, and statesman, di one wey dey di suitor for cleopatra, a man wey dey e remain small without "peer" for history. Im tutor once say, "o marcus, o colossal pikin, able to conquer di world, but no fit to resist di temptation. " i get a feeling dat assessment no de only describe mark anthony, how wey concern you?

temptations are some kain - di first tin we fit tok without any doubt na dat temptations are some kain. A temptation na trap dat's set before you by satan. It's im lure to get you to sin.

we usually tink for temptations as very negative tins, bicos dem lead we go dat wey be awa destruction. But quite frankly, temptations are e remain small always packaged very, very attractively.

do you sabi di difference between a trial and a temptation?

james, di half broda for jesus, de make dat clear. Im says, "consider it pure joy, mai brothers, whenever you face trials for many kinds, bicos you sabi say di testing for ya faith develops perseverance. " (james 1:2-3) na im be say, a test (trial) na dat wey be allowed upon you or even send upon you by god for ya character development.

but for dat same chapter down for verse 13, james says "when tempted, no bodi suppose tok, 'god na tempting me. ' for god no fit be tempted by evil, abi does im tempt pesin. "

you sight temptations are send by satan for ya devastation. Tests are send by god for awa development. Temptations are by designed for awa devastation. As long as di devil's dey, dia go de temptations. You sabi di old adage dat dem get two certainties, death and taxes, shikena. wella, dia realli de for least one plenti. Dia go always be temptation. No bodi na exempt, no bi di young, no bi di old, no bi di educated, no bi di uneducated, no bi male, no bi female, no bi black and no bi white. I no send how many years or how e remain small you've walked wit god you no go be immune from temptation. For fact make's debunk dat myth as e stand so.

dem get a lot for pipo wey believe di plenti spiritual you de di plenti you go begin to vindicate and abstain yourself from temptations. It's no bi true.

look for di pikin for israel, god's chosen pipo back for di days for di exodus wen moses led dem komot. Look for di spiritual privileges and blessings wey dem had.

paul says for verse one, "for i no wan you be ignorant for di fact, brothers, dat awa forefathers de all under di cloud and wey dem all passed through di sea. Dem de all baptized into moses for di cloud and for di sea. Dem all chop di same spiritual food and drank di same spiritual drink, for dem drank from di spiritual rock dat accompanied dem, and dat rock na christ. " (1 corinthians 10:1-4)

do you sight all di advantages dem had? dem had di cloud, dem followed it. Dem had di food from god. Dem drank di water give give dem by god. Paul say christ imself na accompanying dem. "nevertheless, god no bi pleased wit most for dem; dia bodies de scatter ova di desert. " (vs. 5) dat's one for di great understatement for di bible. God na only pleased wit two for dem komot for wey concern two million. Why? dem fell victim to temptation. Temptations are some kain.

temptations are normal – though dem com for different guises, satan uses di same basic ploys on top all for we.

we're told some for di temptations say di pikin for israel kept falling victim to. "do no bi be idolaters, as some for dem de; as e be so written: 'the pipo sat down to chop and drink and get up to indulge for pagan revelry'." (vs. 7) now idolatry na simply putting sontin for god's place, dey give some object im preeminence and im level. It's true today as boku as na im for di days for di israelites. It flourished for paul's day. Na normal temptation.

im say dem fell victim to sexual immorality. No bi boku don change, don it? na normal temptation. (vs. 8)

"we suppose no bi test di lord, as some for dem do" (vs. 9) it's di idea for trying to put god for di spot, playing games wit am, testing im patience and taking liberties wit im mercies. Di pikin for israel do dat and oh plenti pipo do dat now.

"do no bi grumble, as some for dem do - and de bin kill by di destroying angel." (vs. 10) dat fit be di greatest temptation facing believers then and now. Wetin i'm trying to get you to sight na, everi temptation dat paul cited among di israelites na present for im day 1,600 years later, and dos same temptations wey we as e stand so 1,900 years afta paul. Idolatry, immorality, arrogance, discontentment; you boil it down and we, humanity, share di same basic temptations. Nothing don change.

di apostle john says for 1 john 2:16 dat you fit take all di temptations and di sins dem lead to, and group dem into one for three categories: (1) lust for di flesh, (2) lust for di eyes and (3) gara-gara for life. But "no temptation don seized you (listen) except wetin be normal to man." (1 corinthians 10:13)

normal pattern - james tells we di pattern. "each one na tempted wen, by im own evil desire, im na dragged away and enticed." (1 john 1:14) di greek word dat's bin use dia for enticed na fishing term. It no de take boku imagination to sight di principle does it? i'm no bi a very gud fisherman, but i di concept.

you take a hook, but you no juss tro di hook for di water, do you? you've get to put sontin komot dia dem dey call bait, or we even call it a lure. Dat's an appropriate name. You sight it don be juss di right one for a bass if you're going afta a bass or juss di right one for a trout if you're fishing for trout. Wen dat tin hits di water, you mek it attractive, and you pull on top it and you twitch it and you get di attention. Until finally so catch up by dia own desire for food, di fish hits it. James says dat's exactly di way it na between satan and we. Sure e don do, di devil uses di same old bait on top all for we, and im keeps reeling we for.

temptations are crafty. So, if you tink you de standing kakaraka, shine eye dat you no fall! (1 corinthians 10:12) oh shine eye, temptations are so crafty. If you tink you've get some kain spiritual level, you're beyond all dat now and you sabi ya maturity level don taken you go whole sphere wia you no worry wey concern falling to temptation. Bam! you're on top ya way down. For fact, we're told for di bible dat gara-gara go before a fall. (proverbs 16:18)

di pharisees catch themselves for dat trap. Dem think dem de so obedient dem de beyond sin and dem no even recognize di fact wey dem de wallowing for it. You lai lai climb too high, you lai lai run too far. Be very, very sofri wey concern throwing stones for pesin else who don fallen victim to temptation, bicos ya taim might be next. Now don i scared you e don do wey concern temptation? surely i get. It's some kain, it's normal and it's crafty. But here na wey dey create bin dey, and dis na awa promise. Temptation na conquerable. It realli na.

temptation na conquerable - "no temptation don seized you except wetin be normal to man. And god na faithful; im no go make you be tempted beyond wetin you fit bear. But wen you de tempted, im go also provide a way komot make you fit tanda up under it." (1 corinthians 10:13)

dat passage tells we several tins.

1. Our god na faithful. Im's no bi going to desert you wen temptation surrounds you. Im's no bi going to make you down. Im's right dia wia im's always been and you fit count on top am. You fit count on top am to do wetin? you fit count on top am to do tins wey de extremely important. Im go keep dat temptation for inside limits and boundaries. Now mark dat down.

a. As kakaraka as dem seem for times, temptations are no bi limitless. Dem be bounded by god's power. Remember dem be orchestrated by satan, dem be no bi random. Temptations are laik bait go fish, luring we to sin. But remember dat god na stronger, wiser, and ultimately going to defeat satan. Nothing dat satan uses as per ploy against we escapes god's notice, abi does it supersede im power.

b. God knows di power for everi temptation. Im knows each person's limitations are different and di power for each and everi temptation. Im no go make di combine for dos two tins create an overload.

2. Temptation na conquerable. Wen i get fallen victim to temptation, and promise to indict god for letting me fall, though na im mai own choice, i go back and reread di conversation dat satan had wit god almighty di book for job, wia god say to satan you fit test mai servant job but you go dis far and no farther. You sight god knew exactly wetin im dey do. Im get limits.

so temptation na conquerable, first for all, bicos:

1. God go keep temptation for inside limits.

2. God go provide a way for dodge. Dat na pass magnificent part for di whole promise. Wen i find masef surrounded by temptation, if i'll juss keep mai eyes open, dia's a way komot right dia. Sometimes i've had a hard taim believing dat bicos mai eyes de so focused for di temptation. You don ever fallen victim go dat?

tink wey concern di fish analogy dat james uses again. Na di wahala for dat fish dat it na for di water or na di fish being drawn go di lure by na desire for food? na di wahala wey he no get a way komot? im's get everi way for di world komot. Im's get a whole lake. Im's get a whole ocean. Im fit take off and swim for a million different directions. Dat's no bi di wahala. Di wahala na im attention na absolutely obsessed for di bait. Di great bin dey na dia's a way for dodge everi taim but one must focus for di dodge no bi di lure, di temptation.

main main defenses - wetin does di scripture teach we wey concern defenses against temptation? you prepare yourself for dos testing moments dat satan puts before you, no waaka for blindly, or naively.

1. Run from temptation. Wen you sight a temptation dat's send straight from di devil, run from it, no toy wit it, no abi? wit it and no entertain it. Juss run! you're no bi going be di first human being to try to whip di devil one on top one. A lot for human beings don tried and send don ever whipped di devil one on top one yet. Samson think im na pretty kakaraka, no im? im think im na tough. Im think im fit handle anything, but ask delilah how weak im na.

be laik joseph, who wen potiphar's wife grabbed am by di coat and say, "come and lai wit me. " you yan wey concern fleeing from temptation, joseph literally fled and comot im coat right dia for am hand.

2. Guard ya think life. Proverbs 23:7 says, "for as im tink for im heart, so na im. " as di fountain na, so go de di stream. Quench di spark and you stop di faya. Philippians 4:8 says, "whatever na true, whatever na noble, whatever na right, whatever na pure, whatever na lovely, whatever na admirable-if anything na excellent or praiseworthy-think wey concern such tins. Di reason for dat na simply dis: temptation flourishes on top inconsistent thinking.

for di book for james, right afta im talked wey concern di luring nature for temptations, laik a bait before a fish, im says, "don't be deceived mai brothers. " you sight temptation na built upon di premise for deception. I've wondered how many fish don been catch komot dia for all dos lakes. Once dem be for dat net and are being pulled into di boat, i wonder how many for dem are thinking, i wish i hadn't swallowed dat. I wonder how many pipo wey swallowed di bait and think as dem de being reeled for, i wish i hadn't swallowed dat. Eve do di same tin. How na im tempted? how do im fall? im na deceived. So guard ya think life. No be deceived.

3. Fall for love wit di lord. Dis na so critical, so fundamental. Fall for love wit di lord. Who you love, changes ya desires, and desire na di main main to temptation. You sight it go back go dat lure. Dat's di main main.

wen i na growing up for haus, mai mallee promise me along wit mai sisters to do di dishes. Now i'll be honest wit you. I would try to find everi excuse for di world no bi to do dos dishes. Mallee, you sabi it hurts mai back bicos di sink na too low and all dis. Then i begin dating mai wife-to-be. I would go ova to am haus and chop. Afta dinner im'd tok, "hon, would you help me wit di dishes?" i'd tok, "oh, i'd love too. "

now wetin's di difference? it don nothing to do wit dishes. No. I had fallen for love wit di one who promise me to do di dishes. Now it's no bi wey i no love mai mallee. Oh, you , i no get to go into all dat. You sight it's di same way, wen you fall for love wit jesus, you'll find ya heart plenti firmly set for di tins wey he desires instead upon di tins dat satan desires. Di main main na having di right delight.

4. Pray. If you no sight di dodge wen temptation na for one you, and you don't remember di promise then pray! right then, right dia. I no send wia you de, juss drop dat head, get down on top ya knees and pray, bicos prayer fit be ya way for dodge.

abraham lincoln once wrote, "i don been driven many times to mai knees by di overwhelming conviction wey i had nowhere else to go. " if you sense dat you get nowhere else to go, go dia and watch god find you dat way komot. Prayer get one way for totally diluting until it destroys temptation. Amazing grace class #1162 - steve flatt, june 5, 1994

promise for overcoming worry

do you worry a lot? most for we do. Most for we spend hours each week, sometimes countless hours, worrying wey concern all for awa circumstances, di environment, wetin's happun dey we, and wetin's threatening to happun to we.

erma bombeck, one for mai favorite authors, wrote "i've always worried a lot, and frankly i'm gud for it. I worry wey concern introducing a group for pipo and going blank wen i get to mai mama. I worry wey concern a shortage for ball bearings. I worry wey concern di world ending for midnight and getting only three hours for a 12-hour cold capsule. I worry wey concern getting for di guiness book for world records under "pregnancy" world's oldest recorded birth. I worry wey concern wetin di dog tink wen im sees me getting komot for di shower. I worry dat mai pikin go marry an eskimo and set me adrift on top an iceberg wen i fit no longer feed masef. I worry wey concern salesladies following me into di fitting room, oil slicks, and carol channing going bald. And i worry wey concern scientists discovering someday dat lettuce don been fattening all along. "

you sabi am list tops mine. But we're learning dat as per kontri, we are worrying ourselves sick.

we're living for wetin di american psychological association don labeled di "age for anxiety. " di american academy for physicians don report dat at least two-thirds for all patients who occupy hospital beds are dia sake of stress-related illness.

do you sabi wetin di three best-selling prescription drugs for amerika are? dem kain reveal di worry and anxiety wey we're going through. Number one na tagamet. Tagamet na ulcer medication. Number two na enderol, and enderol na prescribed for hypertension. And number three na valium, and valium na tranquilizer. Do you see say? di three best-selling drugs for amerika and all for dem are anxiety and illness. Pesin say for a 1988 newsweek article dat stress and worry costs awa kontri's economy \$150 billion annually. Di sad tin na most for it na all pure folly.

one psychologist report for a study dat 80 percent for all di tins wey we worry wey concern lai lai come pass. For dat remaining 20 percent, three-fourths for dat little fraction are tins wey we no fit do one tin wey concern. For effect wetin dem be say na, only five percent for evritin dat pipo worry wey concern na de tin be say tins wey we no fit do anything wey concern and wey go de tin be say come pass.

how wey concern you, do you worry? wetin do we worry wey concern? tink for a moment, sometimes misery loves compin. I tink worry likes compin also. Wetin are di tins wey we universally, collectively worry wey concern? you fit lump dem into three major categories.

1. Kudi. To some degree we all do worry wey concern kudi. Some way, e get as e be, you get, you do, and you probably go worry wey concern kudi for di future.

now kudi comes for a number for packages. You fit worry wey concern kudi for di form for how you're going to get ya mortgage paid, how you're going to pay off ya second mortgage or dos ever increasing credit card bills. Maybe ya worry for kudi concerns how you're going to get ya kids through college, or how you're going to don e don do to fit to retire wen you wan clear work.

maybe ya worry na juss wey concern how to mek ends meet month to month. Many for you de going through dat struggle. Perhaps you're worrying laik i do di oda day wen i went through di grocery store checkout line. I reached for for mai checkbook and realized i had already written mai last check. Half di groceries de already across di scanner. I reached into mai wallet and had wey concern \$42, and as dos groceries de crossing di scanner, i na say a little prayer go di lord, "please, abeg no make it be pass \$42. " di line na four-deep behind me and all i fit sight me doing na taking di folgers back go di counter say, "i no fit pay for dat. " guess wetin? na im wey concern 19 cents short for dat. But na so? amazing how we worry wey concern kudi? god na gud, isn't im?

even pipo wey don tons for kudi, dem probably worry wey concern it pass pesin. Why? bicos dem worry wey concern wetin to do wit it, how to invest it, wia to put it, how boku to find away. It entraps dem.

i tink wey concern di hol young ruler. For di tori dat na told by jesus for matthew 17, im com go di lord and promise di secret to eternal life. Jesus told am, "keep di commandments. " im say, "which commandments?" dat's juss laik humans, abi you tell me which ones to keep, make's be specific. So jesus named a few. And im say, "well all dos i've kept. " jesus say looking into im heart, "then go sell wetin you get and find go di poor. " then di bible say, dat hol young ruler went away sorrowfully, for im had many possessions.

do you sabi why im walked away sorrowfully? it no bi bicos im realli had many possessions, but bicos im possessions possessed am. Im fell into di devil's oldest trap for thinking dat wetin im had, make am wetin im na. So wen you fall into dat trap - you worry ya little head off wey concern kudi. We do worry wey concern it, no we? sure we do.

2. Di future - we worry wey concern awa future. We worry wey concern wetin's going to happun dey di corner, particularly physically. We worry wey concern awa health, sickness, and death. Dos tins no usually fall under di kudi worries, bicos quite frankly, kudi no fit touch dem. Kudi might buy medical send or a few vitamins, but frankly dis na anoda whole realm dat causes we anxiety. We worry wey concern getting sick, or old, or yeye.

i heard a tori wey concern dat na kain cute wey concern presido bush for di last days for di campaign wen im na running against bill clinton. Im na for california visiting a retirement center, a nursing haus, and im na shaking everi hand im fit. Dia na a little lady for a wheelchair, im bent down on top one knee, took am hand for di wheelchair and patted it, then looked for am for di eye and say, "ma'am, do you sabi who i am?" im looked up for am, paused a second, and im say, "well no honey, but if you go ova go dat desk, dem fit tell you. "

you sabi we laff wey concern dat and tink it's cute. Di true for di mata na, down deep for awa souls we worry wey concern di day wey we fit no longer take send for ourselves. We worry wey concern di day wen i might no bi even sabi masef or sabi you. If i had a quarter for everi taim pesin don say to me, "oh, i pray i lai lai don to go a nursing haus," i fit retire today.

we worry wey concern hearing di words, "you've get cancer. " we worry wey concern an airplane crashing wen we're on top it. We worry laik old fred sanford wey concern having di big one. We worry wey concern awa futures.

3. Pipo you love - i catch masef pass worrying wey concern kudi today or worrying wey concern wetin's going to happun to me; i worry wey concern di pipo i love. I worry wey concern mai mallee, who na now widowed, how im na doing, wetin im's thinking and wetin am future na. I worry wey concern mai wife if evritin na going along fine wit am. I worry wey concern mai precious pikin. I tink wey concern dem everi day while dem be off for school. I tink wey concern mai oldest boi, ethan, and i wonder wetin kain peer associations im's forming. I wonder if pesin na teasing am. I wonder if im's learning proper values. I wonder if pesin na tempting am wit drugs. I worry wey he'll begin to laik girls. Then i begin to worry wey he no go laik girls. Mai point na worry juss keeps you for turmoil. Then mai little pikin, lee, i go through all dat wit am for im age and mai pikin, rachel, sometimes it's hard no bi to worry wey concern oda pipo. I'll confess say to you.

now don i pretty wella hit di nail for di head? no you worry wey concern dos same tins? no you worry wey concern money-related tins? no you worry wey concern ya future? no you worry wey concern oda pipo?

now wetin do we do wey concern all dat? wella, di great bin dey na, god's get a magnificent promise. "therefore i tell you, no worry wey concern ya life, wetin you go chop or drink; or wey concern ya bodi, wetin you go wear. Na no bi life plenti important than food, and di bodi plenti important than clothes? look for di birds for di air; dem no sow or reap or store away for barns, and yet ya heavenly papa feeds dem. U dey no bi boku plenti valuable than dem? who for you by worrying fit add a single hour to im life? and why do you worry

wey concern clothes? sight how di lilies for di field grew. Dem no labor or spin. Yet i tell you dat no bi even solomon for all im splendor na dressed laik one for dis. If dat na how god clothes di grass for di field, wey be here today and tomorrow na thrown into di faya, go im no bi boku plenti clothe you, o you for little faith? so no worry, say, 'what shall we chop?' or 'what shall we drink?' or 'what shall we wear?' for di pagans run afta all dis tins, and ya heavenly papa knows dat you need dem. But seek first im kingdom and im righteousness, and all dis tins go de give to you kukuma. " (matthew 6:25-33)

di first word dat catches mai attention e get dat word, "therefore. " do you sight it? by di way, whenever you're studying di bible or anything else and you sight di word, "therefore," you pay close attention go di things wey e contain bicos dia's a reason dat it na "there-for. " why? bicos it na dey tell you dis na kpatakpata reached by sontin juss say. Isn't dat shikena. sontin don juss been say, "'therefore i tell you, no worry. '"

wey dey help me wan go back to verse 24. Wetin be it wey he juss say? some pipo tink it's totally unrelated, but it's di secret to overcoming worry. "'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 kudi. '" one for di older translations says, "'you no fit serve both god and mammon. '" by di way folks, e get di secret to overcoming worry. Dat's di reason for di next breath jesus fit tok, "'therefore i tell you, no worry. '" all you've get to do na choose no bi juss wit ya head, but deep for inside di pit and confines for ya heart, who ya oga na. Dat's right.

if you realli commit ya life go di lord jesus christ and god, di papa, you get overcome di barrier for worry. If you find yourself a worryaholic, you need to check ya heart and ask, "have i realli committed mai life to wia i'm trusting for am?" you're either going to serve kudi and all di tins kudi fit buy or god. Wen you serve di reason you wan kudi, stocks and material tins, it na bicos dem find you di illusion for control. It's di idea dat if i had dos tins, i no get to worry wey concern tins, i fit control dem. But it's an illusion, na mirage.

di true for di mata na: if you're going to serve mammon, you'll find yourself worrying all weda. Bicos mammon keeps slipping through ya fingers, and mammon keeps causing you to worry. But di almighty god say "i go rest you for di security for mai bosom. " make me tell you sontin if you've no bi learned it by now. Control na silly illusion.

di main main reason we worry na bicos we wan control tins. I wan control evritin! i

wan mai future, di economy and even di future for oda pipo. Make's get real here. Dia's precious little for dis world wey i control. Di only tins i realli control are mai own choices. Dat's di true. I no even control di outcome for dos choices, no bi all for dem. Some, but sometimes i mek a choice and tins happun as per result for dat choice i lai lai even see. If i tink i've get to control everybody else, how dem tink, wetin happens give dem, wetin dem do, everi sense dat's flowing dey me, and control evritin for mai haus life, i am desolate.

do you tink you control? jesus say, you tink you control sontin, mek a planet. Dat's silly we no fit mek a planet. Okay, juss mek it snow but send fit do dat. Then grew anoda inch. Do you sight wetin im say? "'which for you by worrying fit add one cubit to im stature?'" go ahead, juss grew an inch. You no fit even control dat. You no fit control di number for hairs on top ya head, unless you go buy one to put on top ya head.

do you sight di point? if i go acknowledge god as mai oga, dat na di main main go di antidote for worry. Di main main word for christianity na di word, "submission" being able to tok, "god, you de god, and lord, you de lord. " even if di economy na laik a roller coaster or dat para para make i've been saving for get a dent di first week i owned it or even if di doctor walks for and tells me, "steve, you get cancer. " lord, wetin i sabi na you love me, and lord wetin i sabi na you go take send for me no bi only through dis life but even go di oda area. Wit all mai futile attempts for control, lord i surrender. Worry tries to take di control from god and put it for awa own hands. Dat's realli wetin causes we to worry.

di promise

1. It na irreverent. "'for di pagans run afta all dis tins, and ya heavenly papa knows dat you need dem. "' (verse 32) it's irreverent to tink dat god no go take send for we.

2. It na irrelevant. "'who for you by worrying fit add a single hour to im life?'" (verse 27) i no fit add an hour to mai life by worrying wey concern it. For fact, i'll probably shorten mai life by an hour by worrying wey concern it. It's irrelevant. Why take di taim? remember wetin we say for di begin for di lesson? ninety-five percent for di tins we worry wey concern either lai lai happun or we couldn't control sha.

3. It na irresponsible. "'so no worry, say, 'what shall we chop?' or 'what shall we drink?' or 'what shall we wear?'" (verse 31) dat's juss an irresponsible action. God's going to take send for dat.

4. It na irritating. "'if dat na how god clothes di grass for di field, wey be here today and tomorrow na thrown into di faya, go im no bi boku plenti clothe you, o you for little faith?'" (verse 30) do you sight di irritation for jesus' voice? if god takes send for di grass for di field, wey be going be thrown into di oven, no go im take send for you? o you for little faith are irritating to god.

wella wetin be di promise? i've been for one it. We've talked wey concern di antidote and di characteristics for worry, but wetin be di promise? di promise na for verse 33. "'but seek first im kingdom and im righteousness, and all dis tins go de add to you kukuma. "' dat's it. Di lord must be ya oga, no bi mammon, no bi tins i wan control. You're mai oga and i'm going to seek you. I know say wen i seek you lord anything wey i realli need you're going to provide. I realize bicos we're packaged for flesh na hard tin make we sight. But one for dis days, wen we are robed for immortality and we get dat incorruptible we fit tok, "god, dat promise na as true and solid as anything ever don been. You realli do provide anything i realli needed. " dat's di true. Dat's di promise for overcoming worry. So make's you and i seek first im kingdom and im righteousness and make am take send for di rest. Adapted from amazing grace #1165 - steve flatt, june 26, 1994

a promise for salvation

dis promise de make di odas pale for to de compare, di promise for salvation, deliverance from sin, freedom from na bondage, release from na guilt, salvation from eternal damnation and to see say replaced wit eternal life.

everi now and then, you and i get so tangled up wit di here and now wey we realli fashi wey we are pilgrims on top awa way go greater place. But for dos moments wen we no fashi, we realize dat above evritin else salvation na wetin i need and salvation na wetin i desire. So di promise for 1 john 5:13 na especially make sense. "i write dis tins to you who believe for di name for di pikin for god make you fit know say you get eternal life. "

i na for mai mid-20's wen i read dat seriously for di first taim, and it literally make mai head jerk. I get go dat verse and think, wetin? john, di apostle, don written sontin here so wey i fit sabi wey i'm saved bicos pass anything else for di world, i wan di promise and di assurance for salvation. Do you sabi wetin i do dat day? i went back and begin all ova again, and i read very slowly and very sofri sofri to sight dos tins wey he had written so wey i fit sabi i'm saved.

do you wan di promise for salvation? make's sight facts im wrote.

1. You're a sinner. John says, if you wan embrace di promise for salvation and sabi you're saved, first for all dat. "if we claim be without sin, we deceive ourselves and di true na no bi for we." (1:8) you're a sinner, i'm a sinner, everybody i sabi who reaches di adult years don chosen to sin, no bi born for sin, but chosen di path for sin.

im reminds we. "if we claim we get no bi sinned, we mek am komot be a liar and im word don no place for awa live." (1:10) you sight di wahala, mai sin. Mai sin separates me from an all righteous and an all holy god who don lai lai sinned, who go lai lai sin, and who no fit by im very nature abide wit sin for im presence. Dat's a real wahala, abi i'm a sinner, you're a sinner, and we serve a god who no go live wit any sin. Dat's why romans 3:23 says, ". all don sinned and fallen short for god's glory." and romans 6:23, three chapters later, says, "the wages for dat sin na death." dat's awa wahala.

do you sabi one for di great misconceptions dat we get for awa kontri? george gallup reveals it everi taim im does a religious poll wey concern heaven. Im'll ask pipo wey believe for a heaven, "do you believe you de going to heaven". Most for amerika says, yes. Im then ask "well, why do you believe you're going to heaven?" di typical response na: bicos i tink i'm as gud as everybody else. But dat's no bi di kweshion. Di wahala no de deal wit how gud you de, or how gud you fit no bi be. Ya goodness na no bi di wahala. It's ya badness dat's di wahala. Though you fit be awfully gud, you're still bad bicos you de still a sinner and di one sin dat you first committed na e don do to tarnish you to keep you komot for presence for god for eternity. Do you dat?

sometimes we focus on top awa goodness. Dat would be laik lining all for di american population up for di coast for california and say, "on command, we're going to all jump for di pacific ocean, without food, without a rowboat, without a life jacket, without any aid for any kind and swim to hawaii." now how many are going to mek it? dat's wetin i think. I'm no bi either.

but you sabi we fit drag wey concern how far we're going to mek it. Some for you might no bi get even ova ya head before you drown bicos you're dangerous for a bathtub. Some for you de pretty gud swimmers, maybe you fit go a quarter for a mile, maybe you fit go a half-mile. I tink i fit go di betta part for a mile if di waves aren't too bad. Some olympic swimmers might go 50 miles, maybe plenti, but i'll tell you wetin's going to happun to everi one for we. We're going to drown. Weda you're 50 miles off shore, or 50 feet off shore, you're going be dead as per doornail, bicos di wahala na no bi how gud a swimmer you de. Di point na di chasm na too great. Dat's di point wey concern mai sin. You and i tink we're gud. If we had any glimpse for di chasm between little minute, vile humanity and di god who created di universe, we would bow for shame and tok laik isaiah "woe to me!" i cried. "i am ruined! for i am a man for unclean lips, and i live among a pipo for unclean lips, and mai eyes don seen di king, di lord almighty." (isaiah 6:5) di apostle john de make sure we sabi wey we are a sinner.

2. Jesus christ na di ansa to sin. "i write dis to you make you no go sin." (1 john 2:1) why?

bicos sin na to awa own detriment. "but if pesin does sin, we get one who speaks go di

papa for awa defense-jesus christ, di righteous one. Im na di atoning sacrifice for awa sins" (1 john 2:1-2)

some for di older translations tok, "the propitiation, atoning sacrifice, for awa sins, and no bi only for ours, but also for di sins for di whole world." dat's wey dey create bin dey you go ever hear, if you've lai lai heard it, most for you get. But even if you get, it's wey dey create bin dey you'll ever hear.

you and i, wen we tanda before di judgment seat for god, di papa, don one who na awa "advocate." dat na a greek term for defense attorney. Di oda day i went into a courtroom and i see a defense attorney standing

beside di defendant. Suddenly for mai mind i think for di picture for jesus standing by me as i tanda before di papa's throne.

di gud bin dey na, im say, im na di propitiation, di atoning sacrifice. Di greek root way, "to deflect," to deflect wrath. Na im sometimes bin use for anoda form to refer to an instrument laik a shield dat would deflect di blows from swords and spears, from opposing soldiers. Do you sight di point? wen jesus hung on top dat cross, all for di wrath for god dat na aimed toward sin bicos im hates sin, hit dat cross and jesus deflected it from you and from me. And dat's why im cried komot, "my god, mai god, why you don forsaken me?"

make we say di main main to salvation na jesus christ. Dat na di power for salvation. Di apostle say, "there na salvation for no bodi else, for e get no oda name give under heaven among men wherein we must be saved." (acts 4:12) do you wan sabi wetin dat name na? it's di name jesus.

matthew 1:21, di heralding for jesus' upcoming birth says, "give am di name jesus, bicos im go save im pipo from dia sins." 1 corinthians 15:22 says, "for as for adam all men kpai, so for christ all go de make alive." di great bin dey na, wen jesus com komot for dat grave for di third day, dat tomb na comot empty. Di bondage and di power for sin and damnation de comot right dia. Na im broken by jesus christ, awa atoning sacrifice. Fact number one na i'm a sinner. Fact number two na jesus christ na di ansa. Wetin else does john tell we wey concern di knowledge for salvation?

3. Claiming dat salvation - "everyone who believe dat jesus na di christ na born for god, and everyone who loves di papa loves im pikin kukuma." (1 john 5:1)that's part for di ansa.

"this na di one who com by water and blood---jesus christ. Im do no bi com by water only, but by water and blood. And it na di spirit who testifies, bicos di spirit na di true. For dis are three dat testify: di spirit, di water, and di blood; and di three are for agreement." (verse 6) now wey fit sound a little confusing to you at first, but make's sort dat komot.

first for all, accepting di salvation dat jesus offers begins wit di belief wey he na who im say im na. God com for di flesh, di pikin for god, dat's wetin verse one for chapter 5 say. Mek no mistake wey concern it. Dat belief na di foundation for di eternal life dat jesus offers. You fit do anything else you wan, you fit repent, you fit be baptized, but if you no believe for ya heart dat jesus na god's pikin, you no don di foundation for come to am. But wit dat belief, e get di concept for repentance. Now quite frankly for dis brief epistle, john don no direct reference to repentance, but i'm some kain dat im readers knew for it and it flows throughout di para para testament.

john di baptist, di forerunner and di proclaimer for jesus, com preaching a message for repentance as per prerequisite for forgiveness. Do you remember di day di church begin for acts 2? peter stood up on top behalf for all di apostles and preached wey concern dis man, jesus. Im closed by say, "this man, jesus, whom you crucified, god hath make am both lord and christ." and dos who heard dos words de pricked for dia hearts, and dem say, "brothers wetin shall we do?" peter say "repent and be baptized, everi one for you, for di name for jesus christ for di forgiveness for ya sins." (acts 2:38)

for acts 20:21, paul while for ephesus say "i don declared to both jews and greeks wey dem must turn to god for repentance and don faith for awa lord jesus."

so a belief de necessary for repentance. Di culmination for di faith response for accepting jesus into ya life na baptism. Who na it dat overcomes di world? only im who believe dat jesus na di pikin for god. Dis na di one who com by water and blood-jesus christ. Im do no bi com by water only, but by water and blood. And it na di spirit who testifies, bicos di spirit na di true." (1 john 5:5-6) di language na e remain small poetic, it fit be

confusing. But do you sight how im says di three testify: di spirit, di water, and di blood. And before dat, im says, "when jesus com, im no cari come water only. "

now if you sabi sontin wey concern ya bible, you know say wen john, di baptizer, com as per forerunner, im say, i com only wit water, but dia's one who comes afta me who baptizes wit water and wit di spirit. Wey dey im talking wey concern? im na talking wey concern jesus. Dat's who im na proclaiming. Sure e don do jesus do cari come water and afta im sacrifice im poured komot di holy spirit upon all mankind and it's all possible sake of di blood im shed on top dat cross. Do you sight why dos three, di spirit, di blood, and di water, testify together?

di point for dat metaphor for 1 john 5:6-8, na sake of di blood dat na shed on top calvary. Wen you and i are baptized for water for di name for di papa, pikin, and holy spirit for di forgiveness for awa sins, we are reenacting di very burial and resurrection for jesus. For dat taim we receive di dash for di holy spirit along wit di forgiveness for awa sins and all three for dos testify together. It's fine well well. Some pipo no it, but dat's how john and di rest for di para para testament writers tell we we com go di lord jesus christ and accept di salvation im offers.

4. God adopts we as pikin. "how great na di love di papa don lavished on top we, wey we suppose be dem dey call pikin for god! and dat na wetin we are!" (1 john 3:1) wen we come christ for obedience go di gospel, we are adopted as pikin. Galatians 4:7 says di same tin, so does di ephesian letter.

5. He gives we im spirit. "we sabi wey we live for am and im for we, bicos im get give we for im spirit." (1 john 4:13) im says di same tin for 1 john 3:24 "those who obey im commands live for am, and im for dem. And dis na how we know say im live for we: we sabi it by di spirit im find we. " "your bodi na temple for di holy spirit, who na for you, whom you get received from god?" (1 corinthians 6:19) "we no sabi wetin we ought to pray for, but di spirit imself intercedes for we wit groans dat words no fit express" (romans 8:26-27) im "bears fruit for awa live" (galatians 5:22-23) im work to help conform we go di image for jesus christ. (romans 8:29)

wetin happens wen one comes to christ? wetin happens wen one obeys di gospel? john says im gives you di spirit to live for inside you to help you for ya waaka wit di lord.

6. Our live change. Awa live change afta come to christ and receiving forgiveness and receiving di dash for di holy spirit.

a. First, we no yield to sin wit di same frequency wey we do before becoming a christian. "no one who live for am keeps on top sinning. No bodi who continues to sin don either seen am or sabi am. " (1 john 3:6)

does dat mean we're perfect pipo afta we com go di lord? no, remember "if we claim be without sin, we deceive ourselves and di true na no bi for we. If we confess awa sins, im na faithful and juss and go forgive we awa sins and purify we from all unrighteousness. If we claim we get no bi sinned, we mek am komot be a liar and im word don no place for awa live. " (1 john 1:8-10) dat na written to pipo wey are already christians. We do sin, but bicos we serve a different lord and oga and bicos we get di dash for di holy spirit living for inside we, helping we for awa prayer life and for awa waaka to conform plenti laik jesus, we are different pipo. We no fall victim go di same temptations. We no long for di ways for di world and di ways for di flesh. No, we are changing day by day, growing closer and seeking afta di tins dat god wan we to seek.

b. It de make a difference for how we treat awa fellow man. Di spirit does dat for awa live. "we love bicos im first loved we. If pesin says, "i love god," yet hates im broda, im na liar. For pesin who does no bi love im broda, whom im get seen, no fit love god, whom im get no bi seen." (1 john 4:19-20)

no bi only do we comot from di world values and following di way for jesus, we are juss going to treat awa fellow man di way god wan we to do.

kpatakpata

make's go back go di original promise. It's di promise dat you fit sabi you're saved. Pesin fit tok, "well, how fit i sabi i'm saved?" it's no bi a hard tin.

1. You're a sinner. Dat's no bi a hard tin for most for we to sabi.

2. Jesus christ na di ansa through im atoning sacrifice.

3. Accept jesus christ as mai savior by believing, repenting, being willing to confess, and experience dat para para birth for baptism wia di spirit, and di water, and di blood, all testify for agreement to jesus.

4. Is di spirit for god bearing fruit for mai life? i fit sense dat by weda mai longings are to follow di devil for di world, or weda day by day it juss seems cloth a plenti natural tin to follow god's way. I fit test it by how i'm treating each one for you everi day. Am i loving you laik a broda or am i trying to exploit and abuse you or throwaway face you?

i've heard pipo tok, "i no believe you fit sabi you're saved. " john says you fit. Pesin says, "oh, but it's complicated. " no it's no bi. You've either accepted jesus christ, or you haven't. You've either obeyed di gospel or you haven't. It no de take a rocket scientist to examine one's own life and to tok, "i'm either walking by di spirit, or i'm no bi. " it's no bi up to me to judge you and it's no bi up to you to judge me. But it's up to you to judge you.

di whole kpatakpata for dis lesson na. "and dis na di testimony: god don give we eternal life, and dis life na for im pikin. Im who don di pikin don life; im who does no bi don di pikin for god does no bi don life. " it's no bi all dat hard, but di promise na sure. Do you get di pikin for god for ya life?

(john 5:11-12)

adapted from amazing grace #1166, steve flatt, july 3, 1994

a promise for strength

how kakaraka u dey? dat's a pretty ambiguous kweshion, abi for fact you need plenti criteria and oda kweshion answered before you fit ever ansa.

do you mean for how many pounds fit one bench press? or, how many miles one fit run without dey give komot. Maybe it no de deal wit physical exertion. How boku pain fit one tolerate and retain consciousness? u dey talking wey concern how many pressures for ya life you fit bear for any one taim?

for one sense di kweshion, how kakaraka u dey, na too plenti a kweshion to ansa. But for anoda sense, na very small small kweshion to ansa. Di ansa na: no bi very kakaraka.

i no realli send wetin criteria you're talking wey concern. If you're talking wey concern pounds be lifted, wey concern miles be run, pain be endured, hardships or burdens be born, wey dey create for we are no bi very kakaraka.

now wen we act laik we are or wen we tok we are kakaraka, it's either awa gara-gara come komot, or else we're making dos statements for lait for or for to de compare to some oda pipo. I fit tok i'm stronger than im na, i'm stronger than im na or i fit tok i'm stronger than most for di pipo i sabi for a main main criteria. But make's get real.

for lait for all di pounds wey fit be lifted, miles be run, pain to endure for a lifetime or burdens wey need be born, none for we are very kakaraka. For fact we are no bi kakaraka e don do to comot for dis world alive. Make "father-time" work on top you a few days and im'll show make you juss how "un-strong" you de. I need di strength for god to mek it through life.

do you no bi sabi? you don no bi heard? di lord na di everlasting god, di creator for di ends for di earth. Im no go grew tear rubber or weary, and im understanding no bodi fit fathom. Im gives strength go di weary and increases di power for di weak. Even youths grew tear rubber and weary, and young men stumble and fall; but dos who shey for di lord go renew dia strength. Dem go soar on top wings laik eagles; dem go run and no bi grew weary, dem go waaka and no bi be faint. (isaiah 40:28-31)

it's so fine well well for na entirety, i hate to try and break it down and dissect it but dem get four main main facets.

1. Who god na. Dia na a little geh one taim who de fear for going into a room bicos na im dark, and dat na wia am bed na, im needed to sleep dia. Am papa and mama finally told am, dem say, "now look honey, no you be fear to go for dat room bicos god's dia, and im no go leave you alone. " wella finally dat find am e don do courage to slip into dat dark room and to crawl up into bed. But im think wey concern dat promise a little bit, and im say, "god, if you de here, no tok anything bicos it go fear me to death. " it would me too, wouldn't it you?

wetin wey concern god? who na god? isaiah, di prophet, tells we, di three omni (meaning all or pata pata) characteristics for god:

a. "the lord na di everlasting god. " (verse 28) dat tells we wey he's omnipresent as e take concern taim. Dia's lai lai been a taim wen im no bi. Dia go lai lai be a taim wen im isn't. For fact, taim na absolutely nothing to god. Im's no bi bound by it, im no de even measure tins by it, and you and i no fit even begin to comprehend dat bicos evritin we do na measured by taim. God no de deal wit taim. God say, "i am wey i am. I always don been, and i always go de. "

next di verse says, "he na di creator for di ends for di earth. " dia's lai lai been a place wey he no bi. Im put it dia. Dia's lai lai been a place wey he isn't. Awa god na omnipresent. Im na everywhere. You no leave im presence.

b. He na omnipotent. Im na all powerful. No bi only do im create di ends for di earth, but "he no go grew tear rubber or weary. " im strength, im power, im energy, all for dos tins are absolutely limitless.

c. He na omniscient. Im knows absolutely evritin ". and im understanding no bodi fit fathom. " put simply, im knows it all. Im knows evritin. Nothing gets by am. Im na absolutely all-wise.

you and i are most ill-equipped to embrace di concept for god. Laik mooses, i so desperately wan look on top im face. But also juss laik mooses, i get nowhere near a fraction for di capacity to do dat.

di greatest tin wey concern heaven for mai humble estimation na dat christians are going to look for di face for god. I'm no bi all dat excited wey concern di street for gold. Oh, i might wan sight it especially wen revelation say it would be as "transparent as glass" or di gates make komot for pearl, but dem be only figurative expressions to show di grandeur for heaven. I am excited wey concern di reunion i'll don wit loved ones and saints who've gone on top before, dat grand reunion for all di redeemed.

di tin i wan most for all from heaven na to fit to look for di face for god almighty. You and i here no fit mentally embrace am, im na pata pata sovereign. Im na transcendent. Im na beyond comprehension. For fact, you don ever noticed for scripture, di reaction for pipo wey e get as e be de give dat dash juss to take a glimpse for god one way or di oda?

god told moses "you no fit look on top mai face and live. I'm juss going to put you dia for di rock and make you see di back area." wen moses went up for di mountain and received di law, di ten commandments, im com down without seeing god face to face. But god spoke to am and wen im com down from di mountain, im face na so shine shine, everybody na fear for am. Im put a veil on top bicos im presence literally glowed.

wen job na for di presence for god, and god na dey ask am kweshion face to face, job bowed down on top im face and say, "i am unworthy, how fit i reply to you? i put mai hand ova mai mouth." (job 40:4)

"i heard and mai heart pounded, mai lips quivered for di sound. Decay crept into mai bones, and mai legs trembled." (habakkuk 3:16) wen isaiah glanced into di throne room, instead for say, "hallelujah, na so? great to sight god." im say, "woe to me!. I am ruined! for i am a man for unclean lips." (isaiah 6:5) john, di apostle, say "when i see am, i fell for im feet as though dead." (revelation 1:17) dia's nothing i wan pass to sight di face for god, but if i de to look upon it, it would kill me.

wetin i'm trying to get across na wey we've get a god who na far beyond awa comprehension. J. B. Phillips wrote a book many years tey entitled ya god na too small, and di tittle says it all. I wan tell you sontin wey concern ya see for god. It's too small. You tok, you no even sabi how i see god. I no send how you see god, it's too small. Take ya see for god and multiply it a million times, it's still too small. Wetin isaiah wan mek sure say we na, if we are going to embrace dis promise for strength, we need to dat we get a god who na able to back it up.

2. Big men and women are. Di second facet for di promise na trying to big men and women are. Dat's easier to do. "he gives strength go di weary and increases di power for di weak." (isaiah 40:29). Do you sight dos two "w" words dat describe we: weary and weak. Dat's big men and women are.

"even youths grew tear rubber and weary, and young men stumble and fall." di prophet wan mek sure say di young men who hear dis words or read dis words dat principle. Do you sabi why im promise to mek sure for dat? bicos young men tink dem be invincible, and so do young women.

wen i na between 18 and 25 years old mai whole life na for front for me. Everi now and then, one for mai friends for get an accident, pesin would kpai, but dat no bi going to happun to me. I na invincible, and i na kakaraka. Oh but god get one way for teaching we, no de im? i'm grateful wey i've learned a lesson.

i na reminded for it di oda day bicos i'm a runner. Make me rephrase dat. I'm a very parttime runner. I hadn't run for wey concern three weeks, and i begin to feel a little guilty bicos mai waistband begin to get a little tight and mai caloric intake na getting a little large. I decide i would catch up all for one day. I took komot one afternoon and decide to run 5.2 miles. I walked 2.6 for it. I languished on top dat sofa grasping for breath for di next five hours. I think back, dia na a day wen i fit run five miles and com haus and be ready to play basketball. Dat day na gone. We are weak and weary pipo. No make ya gara-gara tell you otherwise.

all right, we've get a god who's bigger, broader, stronger, plenti powerful and wiser than we fit imagine. We are juss weak and weary pipo.

3. Lord go renew ya strength. "those who wait upon di lord go renew dia strength. " now di word, "wait," no de mean idleness. It no de mean juss sidon dey say, "okay god, zap me, hit me!" no misunderstand, dia na taim to juss "be still and sabi wey i am god". Dia's a taim for all awa frenzy and rat race wen we do need to juss be mellow and make god speak to we, meditate upon am, read im word, and pray to am. Dat's no bi realli di things wey e contain here.

di idea here na to wait upon di lord which would be sontin laik a cabinet member waiting upon di presido for di united states. Wetin does it mean to wait upon am? it way to serve am, to tend to am, to help am. A betta illustration would be a "waiter," for a fine restaurant. Wetin does a waiter for a realli nice restaurant do? wella if you're for im table, im na so focused on top you, im na tending to you.

wey concern a year tey, i took mai wife komot on top awa anniversary to dis realli, realli nice restaurant. It set me back a bundle be honest. Na im a nicer place than we're accustomed to taking di family. For fact di kids no go wit we. I na amazed bicos i couldn't get mai water a half inch down, fingers de being snapped, and dat water na refilled. I bet im refilled mai water 20 times dat night. Wen i spilled some buredi crumbs for front for me, all for a sudden here im na wit a little knife scraping it all off into a little plate. Im picked mai napkin up and put it right dia ova mai lap. If i ever juss so boku as looked up im na waiting on top me, total attention. Now listen, wen i sense mai weariness, mai weakness, and mai strength zapping, wetin do i do? i wait upon di lord. Mai total attention na give to am. Im na mai focus. If i go wait upon am laik dat fellow waited upon me, im go "renew mai strength. "

i find dat pipo wey grew weary, discouraged and tear rubber do one or two tins generally, and i'm talking wey concern christian pipo. One tin na dem fashi god. Some christians juss fashi am. Dem worry so boku wey concern dia own zapped strength, dia own apathy, and dia own trials wey dem put god on top a shelf and try to fix all dis themselves. Di oda pipo for di midst for weariness, trial and zapping for strength begin to focus upon di lord. Dem realli focus upon di lord dey ask am to "renew me," and im does.

4. Wetin god does. "the lord go renew dia strength. Dem go soar on top wings laik eagles; dem go run and no bi grew weary, dem go waaka and no bi be faint. " (verse 31)

i love di illustration for di eagle, pass majestic for all birds, di one dat soars higher than any odas. It's no bi di first taim god bin use dat analogy. For exodus 19:4, im na talking go di pikin for israel wey be now wey concern to wander. Im say, "you yourselves don seen wetin i do to egypt, and how i carried you komot on top eagles' wings. "

part for di reason na for protection against prey. But part for di reason na bicos to assist for teaching an eaglet, a baby eagle, to fly. Wen di taim comes for di little eagle chick to fly, it na nestled komot for di nest and begins to awoof fall to sight if dos wings are ready to work. Di mama eagle na peering wit intent and an accurate eye. If am little eaglet no fit begin to fly, di mama eagle swoops down and flies underneath and catches it on top am back. If im no fit get it on top am back, im gets it wit am beak and soars up again.

folks, dat's wetin awa god does for we. Wen i wait upon am for mai weariness and mai weakness, im go watch me wit dat keen eye and as im sees me fall, im go swoop under me. "they shall mount up wit wings as eagles" no bi bicos i'm kakaraka, but bicos i've get a god who put di stars for dia place, and who loved me e don do to kpai for me.

i sabi you sabi di old song. "what a fren we get for jesus, all awa sins and grief's to bear! wetin a privilege to de cari, evritin to god for prayer!" listen go di third verse. "are we weak and heavy laden, cumbered wit a load for send? precious savior, still awa refuge, take it go di lord for prayer. Do thy friends despise, forsake thee? take it go di lord for prayer? for im arms im'll take and shield thee, thou wilt find a solace dia. " dat's true. Dat's di promise. Dat na las las one for dos precious promises dat get we through dis life. Adapted from amazing grace #1167 - steve flatt, july 10, 1994

promise for understanding

di promise "we know say for all tins god work for di gud for dos who love am, who don been dem dey call according to im purpose" (romans 8:28) na di one for wey dey create sabi, best loved.

dat passage na security for we for a taim for storm. Na passage wey we turn to wen we're for turmoil, or for tragedy. Na passage we look for wen we're wondering why we juss no. It takes awa "why" and it turns it into "who. " it takes awa kweshion and it turns we go di one who go always provide an ansa. Na promise for understanding.

"for we sabi. " underline dos words. "we sabi. " dia's di promise for understanding. Even wen tins happun dat injure we, level we, or leave we absolutely clueless as to why dem ever com wey concern. "and we know say for all tins god. " right afta dat little prepositional phrase, "works" dat's di main main go di whole verse. We're going to look for it for some detail but dat's di main main. It's no bi wetin you sabi, it na who you sabi.

di main main to understanding for life na knowing god and trusting am. Dat's di main main. It's no bi how boku you sabi, it's no bi how boku you , it's no bi wetin ya iq na. Di brightest among we no get di ability to di depths, di mysteries and di difficulties for life. We juss no get dat for inside we.

i'm a little amused dat for two verses prior to romans 8:28, paul says, "in di same way. we no sabi wetin we ought to pray for. " dat's di true abi i sabi some tins wey be say i need to pray, but dem get plenti needs for mai life, e get plenti circumstances going dey me, wey i no even begin to , i need god to help me pray. I no even sabi wetin to pray for, dat's how ignorant i am. Dat's how ignorant you de.

thomas edison say back for 1926, "we no sabi one 1/millionth for one percent for all dat's happun dey we. " everi day na bearing dat tok komot be even truer. Wit each para para discovery wey we're making for science, we're finding how little we sabi.

you don read wey concern di "black hole" dem found for di universe? billions for lait years from now, we no fit even comprehend one lait year, but we're talking wey concern billions for lait years. I no dat hole, but you sabi wetin dem tok wey concern it? dem tok it na hole dat na sucking for, no bi juss mata, but energy. Say di pull for gravity na so kakaraka, dat even lait no fit dodge. You fit imagine dat? dem tok say di pull for gravity na so kakaraka for dat black hole, dat if you take di entire earth and evritin dat's on top it, and don dat same pull for gravity it would shrink di earth down go di size for a marble. I no fit even begin to relate go dat. I no. But, di point na di power for understanding no get be for inside we, di gud bin dey na di power for understanding na for inside di god who make dat black hole and make evritin else dey we.

di promise we had from jesus for john 8:32 na, "you shall sabi di true, and di true shall mek you awoof. " who's going to show we dat true? god na going to show we dat true.

plenti tins di bible says christians sabi wit confidence. We know say we get passed from death into life. How do you know say? i sabi it bicos god's make sure wey i na told dat, and i trust am. We know say wen im shall appear, we shall be laik am. How do i know say? i know say sake of wetin i sabi wey concern god.

paul say, "for i sabi whom i get believed and am persuaded wey he na able to keep wey i've committed unto am against dat day. " (2 timothy 1:12) you sight by faith for god, im go find we understanding.

romans 8:28-29 tells we dat awa understanding go com from confidence and some kain tins wey concern god. I wan share three for dem wit you from di text.

1. I fit betta wetin be go on dey me sake of mai confidence for im providence. "for we know say for all tins god work for di gud for dos who love am. " di providence for god na im ability to sustain and to guide destiny. Im fit do dat bicos evritin dat happens for dis world na either permitted or planned by god. You don ever think wey concern dat? do you notice di word, "all?" "all tins work together for gud. " why? bicos evritin dat happens for dis world na either permitted or planned by god. Now wen no deh mean dat evritin dat happens na direct cause from god. Im's no bi some great puppeteer pulling strings. A lot for tins happun on top dis earth wey de evil, wey de orchestrated by satan, but for di taim being dos tins are being permitted by god.

im na di creator for di heavens for di earth. Di world exists by di word for im power. Isaiah 40:28 says, ". Di lord na di everlasting god, di creator for di ends for di earth. Im no go grew tear rubber or weary, and im understanding no bodi fit fathom. " im's god. Evritin na watched by im eye, evritin na considered by im mind, evritin na ultimately under im control. Im sees, im knows, im cares, and im work, dat's di providence for god.

remember di old tori wey concern di lady who com go di door for response go di gallup poll petitioner, and afta knocking on top am door, im com juss ragged looking and all jaga jaga. Im say, "ma'am, we're conducting a poll on top wetin you tink di greatest wahala for amerika na, ignorance or apathy?" and im say, "i no sabi, and i no send," and slammed di door for im face.

i've get great bin dey for you. We've get a god who knows, we've get a god who cares, and we've get a god who work. Evritin, evritin for dis world na either permitted or planned by di great, gud, gracious, dey give , and glorious god almighty. Dat by di way na why paul fit tok for oda places for im writings, "in evritin find thanks. " evritin? evritin? yes, for evritin find thanks. Why? bicos it's all right here. Dat's why im fit tok, "rejoice for di lord always. " you mean even wen i'm down, even wen bad tins happun. Yes, always. Why? bicos it's no bi outside di scope for im providence.

dat's why im fit tok for romans 8:28, "god work all tins together for gud. " if you de to keep reading down for romans 8 near di very end wey concern verse 35, 36 and 37, im say, dia's some horrible tins komot dia. Dia's death, famine, tribulation, and persecution; yes, god go even work dos tins together for gud. Di first tin we're confident for na god's providence.

2. Be confident for god's perspective. To me di main main word for di whole text na di word, "together. " di bible no de tok say all tins are gud. It says dat, "god work all tins gud and bad tins together," for a gud outcome.

how far dem get a lot for tins dat aren't gud. Temptations aren't gud. I no flex temptations or succumbing to temptations. James 1 tells we dat temptations com from di devil, dem no com from god. But god fit use temptations to de tin be say draw we closer to am. Pain na no bi pleasant, na it? but god fit use pain to reestablish humility and dependence upon am. Failure hurts. I'm no bi real fond for failure, but god fit use it for such a way to help we re-look for awa priorities. While we fit no bi sight it, we've get to dat god get one betta and fuller perspective on top awa live.

make me find you two illustrations for how god acts for dat role. Di first tin i tink for na air go slow controllers, di guys for di control tower. All for dis pilots are komot dia for dia plane wanting to com for and land. Some are wanting to take off. Di air go slow controller don to tell dem which runway na cleared for landing and wetin di coordinates are for entry. Im gives dem di timing, im gives dem di route, im alerts dem wey concern field conditions. If everi pilot promise to com for on top dia own you for get thousands for pipo dying. Dem would tok, "well, dis looks laik wey dey create way to me. " wham! whoosh! crash! wetin i wan you to sight na dat god na for di control tower for di airfield for ya life. You fit tink dis na wey dey create way, and im says, "no, i wan you to circle again. " you tok, "why?" im says, "don't ask why, juss circle, i'll tell you wen to com for. "

i'll find you an even betta illustration. Im's di baker for ya life. I'm no bi a baker. I'm no bi a cook. I love some for di products for gud bakers. , i love german chocolate cake. I no sabi anything wey concern di ingredients, proportions or di baking temperature. Di only tin i get to sabi na how to use a fork. But, sight god na di baker for mai life. Im knows exactly di right ingredients.

by di way, i do sabi juss a little bit wey concern baking a german chocolate cake. If you de to taste any for dos ingredients individually, dem be no bi real gud are dem? do you ever taste a big tablespoon full for flour? do you wan dat? na dat gud? yuck! how wey concern some for di salt? juss put salt for it. No! di sugar, it's pretty gud, but it's no bi all dat gud, especially compared go di final product. Wetin wey concern dat raw egg? how would you laik to choke dat down? you sight di ingredients by themselves are no bi gud for all, but di baker for awa life, stirs dem up for exactly di right proportion. But dat's no bi all im does. Then im puts dem under heat. Im puts dem under heat for juss di right how much for taim. Di great bin dey today na, god knows di ingredients, im knows how boku heat we need and for how long. Dat's im magnificent perspective.

i'm confident for im providence, and i'm confident for im perspective, but dia's one oda tin dat's realli even plenti important than dos two.

3. Be confident for im purpose. Look for verse 28 again, we quote it all weda, "for we know say for all tins god work for gud for dos who love am. " but look for di rest for it, ". who don been dem dey call according to im purpose. " wait a minute. Wetin be im purpose for we? wetin's god purpose for you? wetin's god's purpose for me? dis na wia too many for we stop reading but keep reading, verse 29, "for dos god foreknew im also predestined be conformed go di likeness for im pikin. " dia, right dia, do you see say? dat na god's purpose for we.

im purpose for you na be conformed for di image for im pikin, jesus. Dat na god's supreme purpose for me. God's supreme purpose for me na no bi to believe, repent, confess, and be baptized. Dat na di way, a vital way, but it's no bi mai purpose. God's purpose for me na no bi to assemble together. Dat's di sustenance, but dat's no bi mai purpose. God's purpose for me na no bi to won anoda lost soul, dat's mai mission, but dat's no bi mai purpose. God's purpose for me na no bi to go heaven, dat na mai reward, but dat na no bi mai purpose. Wetin's mai purpose? im tells me. Im supreme purpose for me na be laik jesus. Dat by di way na wey dey create quick ansa i sabi wen pesin de ask you dis kweshion, "why do bad tins happun to god's pikin?" do you sabi di ansa? bicos we need be laik jesus.

do you sabi wetin dat reminds me for? 1 peter 2:21 "to dis you de dem dey call, bicos christ suffered for you, no bodi you an example, dat you suppose follow for im steps. " how many for you wan suffer? i no either. How many for you wan be conformed into di image for jesus christ? i've get bad bin dey for you, it go wit di territory. We no fit be conformed into di image for jesus unless we also suffer.

christians realli suppose get sign across dia chest's dat says, "construction underway. " god na working on top we and im's working dey we to mek we plenti laik jesus. Do you sight im promise? i'm no bi going to evritin

dat happens to me. Sometimes i'm no bi going to it for all. I'll be so confused wey i'll fall on top mai knees and beg for understanding. But i fit say di god who loves me e don do to kpai for me and get one providence, a perspective and a purpose for all for it. Now wey leaves me wit one last tin. Wetin do i need to do?

4. Love am. Dis text don one main main responsibility. Look for it again. ". We know say for all tins god work for di gud for. " wetin does it tok? ". dos who love am. " dis na promise for pipo wey love god. It's no bi a promise for everi human being. It's no bi a promise for di unbeliever. Sadly, it's no bi a promise for dos who only believe. Na promise for dos who love di lord.

if i wan understanding, wetin do i need to do? i no get to worry so boku wey concern working tins komot. I no get to worry a lot wey concern figuring tins komot, dat's god's responsibility. Here's mai responsibility. Mai responsibility na to love god plenti. Di plenti i love god, di betta i'll. I no sabi how, but dat's di promise, and it work. Adapted from amazing grace #1163 - steve flatt, june 12, 1994