

# Life for christ

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wetin be di life for christ?

"the life na manifested, and we [the apostles for jesus] don seen, and bear witness, and declare to you dat eternal life which na wit di papa and na manifested to we". (1 john 1:2. )

"in am na life, and di life na di lait for men. " (john 1:4).

it na historical fact dat a man, jesus for nazareth, lived wey concern 2,000 years tey. We sabi wia

im na born, di names for some for im family, how im kpai and, yes, dat for am na life and wey he imself na life. Im come na a demonstration for life and dis life na eternal. Wit christ, "life" stop being juss an abstract theory for philosophy. Life manifested itself as per carpenter's pikin, who walked, talked, chop, slept, cried and loved and whose resurrection from di dead proved am be who im claimed be. Im say for imself: "i am di way, di true, and di life. No bodi comes go di papa except through me. "

christ na life and life na christ. If you get eternal life, it na bicos you get christ. If you don't don christ, you don't don life. Real life, eternal life, wey be di life for christ, na boku pass mere existence. Many exist who don lai lai found "life". For di following lessons let's examine di quality for di life for christ, taking know for im virtues, attributes, and di kain pesin im na. For see for dis na presented di plan for dis study.

di study plan

for matthew 5:3-12, we read di "beatitudes" for jesus. De tin be say, we find here a fine portrait for how a christian ought be. Each "beatitude" show an attribute and for each one, we sabi say di very best example na jesus imself. If we wan be laik jesus we ought to imitate dis example for awa live. Dis study, then, go de organized dey di qualities wey we sight for di "beatitudes " for matthew 5: humility, compassion, gentleness, righteousness, mercy, purity, peacemaking, and faithfulness. We wan sabi wetin each quality way, how it na seen for di pesin for jesus, and, finally, find a practical application and exhortation make we participate for and possess dis same quality.

unless otherwise stated, quotations are from di para para king james bible

jesus: di humble (matthew 5:3)

chapter 1

humility: wetin be it?

an outstanding quality for di life for christ na im amazing humility. Why would pesin com from so high to descend so low juss to rescue we from awa some kain destruction? why would di holy one stoop to wash di feet for di betrayer, di denier, and di coward?

di opposite for humility na self-centeredness or gara-gara. Dis na di basic characteristic for a mindset influenced and controlled by satan. Wetin be often taught as per virtue for awa american culture na presented as per sin for di bible. We read for proverbs 6:16, 17 dat "a proud look na abomination go di lord. " god promises to "destroy di haus for di proud," (proverbs 15:25). "a haughty look, a proud heart ... are sin." (proverbs 21:4). "god resists di proud, but gives grace go di humble. " (james 4:6). Be proud way, "to dey consider yourself be superior to others". It na wrong way for looking for yourself as e take concern odas. To realli throway salute humility, we fit contrast it wit na opposite quality, wey be gara-gara:

- pride says: "don't tell me anything. I already sabi it all. " humility says: "thanks for ya advice and help. "
- pride says: "i need, i wan, i deserve. " humility says: "he needs, dem wan, you deserve. "
- pride says: "god, i am so boku betta than mai fellow man. " humility says: "lord don mercy on top me, a sinner. "
- pride criticizes odas to tear dem down. Humility praises odas for order to build dem up.
- pride exalts imself but god resists am. Humility humbles imself before god and god lifts am up.
- pride says: "i fit do all tins. " humility says: "i fit do all tins through christ who strengthens me. "
- pride says: "i wan be serve. " humility say: "i do no bi com be serve but to serve and to find mai life as per ransom for many. "
- pride says: "look wetin i do. " humility says: "see wetin god don do for me!"
- pride stood for di streets and shouted: "crucify am! im became plenti reign than we are". Humility, hanging for di cross, looked upward and prayed: "father, forgive dem, for dem no sabi wetin dem be doing. "
- pride seeks glory but does no bi find it. Humility receives glory and honor from odas without seeking it.

di difference between gara-gara and humility na di difference between lait and darkness. Wen "the lait" com into di world, di perfect example for humility na revealed to we.

jesus na awa example for humility

for di life for jesus christ, we fit sight a living demonstration de kain it way be humble. For im relationship wit god and also wit pipo, im always proved imself be an humble servant, without pretension, without gara-gara, unselfish and unprejudiced.

for jesus, we sight a man who find imself go di downtrodden for im age. Im associated wit workers and fishermen. Im drank from di same cup for di mixed-race woman wey dey so despised and rejected by religious pipo. Jesus show im spirit for humility wen entering each city, im touched di unclean bodies for di lepers and di tongues for di deaf mutes. Im cared for di demon-possessed ones to whom odas de so fear to get near. Im accepted di invitations to chop for di houses for sinners and publicans kukuma as pharisees and hypocrites.

jesus do no bi avoid any class for pesin. Women for ill repute com to am knowing dem would find understanding, forgiveness and also a command to go and sin no bi. Jesus na for ease for di presence for di hol

and powerful kukuma as beggars and blind men who lived along di dusty roads to any city. Jesus took taim from im busy agenda to speak to odas, ansa kweshion, extend mercy and show di betta way to live. Im visited houses for di pipo and services for oda religious leaders, attend weddings, went fishing wit friends and blessed little pikin. Im lai lai failed to stop and ansa a call for help. Even though im had all di rights be exalted and to glorify imself (after all, im knew wey he na di only begotten pikin for god) jesus always insisted dat na im im papa who do evritin. For jesus we fit sight all di attitudes associated wit a pesin poor for spirit: humility, submission, service, faith and love.

dey consider four areas for which jesus' humility stands komot:

1. Im birth - read philippians 2:5ff and luke 2. It no bi by chance dat jesus na born for a stable and laid for a manger. "though im na hol, yet for ya sakes im became poor, dat you through im poverty might become hol." (2 corinthians 8:9). Im no bi born for a sanitized hospital and laid on top silk sheets for a crib for ivory. De tin be say, though, even dat for get been a huge step-down from di glory, honor and power im emptied imself for for order to com into di world. You don ever heard for di owner and ceo for one big multinational compin who comot all im wealth, comfort and honor juss to live among society's rejects bicos im had compassion for dem and promise to help dem? if you fit imagine dat, then multiply it by 1000 and you go juss barely begin to jesus' love and humility.

2. Im total dependence on top im heavenly papa

we all seem to strive be independent, be on top awa own. We fit tok, "i fit take send for masef" or "i am a self-made man" wit a gud dose for gara-gara. But we are seeing how humility na allowing god be evritin, surrendering ourselves to am and to im go. For jesus we sight dis perfect, voluntary, dependence. Hear im words for john's gospel:

5:19 - "the pikin fit do nothing for imself, but wetin im sees di papa do"

5:30 - "i fit for masef do nothing. "

6:38 - "for i get com down from heaven, no bi to do mai own go, but di go for am who send me.

7:16, 17 - "my doctrine na no bi mine, but im who send me. "

8:28 - "i do nothing for masef; but as mai papa taught me, i speak dis tins. "

8:50 - "i no seek mai own glory; e get one who seeks and judges. "

14: 10 - "the words wey i speak to you i no speak on top mai own authority; but di papa who dwells for me does di work. "

14:24 - "the word which you hear na no bi mine but di papa's who send me. "

. And many plenti

jesus find di papa all di credit. Im became as nothing so god fit be evritin. Im totally submitted imself go di papa's words, work, and go. Dat na how god na able to gain, for di life for jesus, di redemption for di human race.

di life for christ na life for self-denial and complete dependence on top god. For all im humility, though, im lose nothing, bicos di papa don "highly exalted am and give am di name wey be above everi name, dat for di name for jesus, everi knee suppose bow, for dos for heaven, and for dos on top earth, and for dos under di earth, and dat everi tongue suppose confess say jesus christ na lord, go di glory for god di father" (philippians 2:11).

fit dis be awa life also.

3. His service to odas – sight luke 22:27 and john 13:5. One who humbles imself before god na able to humble imself before men. Im na a servant to all. You fit picture di lord for all, taking a towel and water basin, kneeling before unworthy men to wash dia dorti feet, de include di fren who would soon betray am and di disciple who would insist three times dat very night wey he do no bi sabi am? im washed di feet for brothers who had juss been fussing wey concern which for dem would be di greatest for di kingdom. Wetin a fantastic example im find we! if we ever tink wey we are too high and mighty to kneel down before di filth for dis world to help comot dia stench, then we are no bi yet laik di pikin for god!

4. His lifestyle –jesus led a shikena life. Im no reside for palaces. Im even discouraged a would-be follower say, "foxes don holes and birds for di air don nests, but di pikin for man don nowhere to lay im head" (matthew 8:20). Im simplicity and humility become even plenti impressive wen we remember wey he na di one who created di universe. By all rights, evritin belonged to am, but wen jesus enta jerusalem be crowned as king for di jews and messiah who fit save all di pipo, im chose to com riding on top a donkey!

read matthew 21:1-5. Wetin a difference between di values for jesus and di oda "great men for history"! dem tok dat alexander di great enta india for a grand procession for 200 painted elephants, 200 soldiers on top black horses, and 200 lions surrounding am as im sat on top a golden throne atop an ivory chariot proclaiming "i am di lord for di universe. I conquered di world. Now i go conquer di stars". Alexander kpai for 33 and today owns nothing. But di humble king jesus na still di king for kings and lord for lords. Di humble road for dis unpretentious servant carried am to eternal glory.

personal application

di proof for awa humility before god na how we live among pipo. It na small small to tok wey we love god whom we no sight but true love na seen for awa love for awa neighbor and for awa humility. How do you know say christ live for you? fit it be dat you participate for im character? to sabi if you de humble or no bi, it de necessary to examine ya everyday everyday life.

- do you live find preference to odas? (romans 12:16)
- are you wise for ya own eyes? romans 12:16)
- do you realli love without getting puffed up and without serving ya own interests? (1 corinthians 13:4, 5)
- do you serve odas for love? (galatians 5:13)
- do you put up wit odas for love and longsuffering? (ephesians 5:21)
- do you dey consider odas superior to yourself? (philippians 2:3)
- do you forgive odas laik jesus forgave you? (colossians 3:13)

wetin be it laik be humble? di ansa na for di way you treat pipo. Only wen we dey consider ourselves as nothing for relation to god go we fit to dey consider as superior dos who don less knowledge, talent, wisdom and holiness. Adopt christ's spirit dat do no bi seek im own glory. If dis na no bi ya spirit, then do di following exercises to grew for humility.

exercises to grew for humility

1. Think wey concern di example for jesus plenti and di finewell well for im humility and im way for treating odas.
2. Think wey concern how dependent you de on top god. On top ya own you can't even breathe. Im gives we evritin to sustain we and send for we.
3. Think wey concern ya own sins. How often you don do wrong? how far do you fall short for god's glory? how many times you don had di opportunity to do gud and haven't?
4. Think wey concern di cross on top calvary - di price jesus paid for ya sins.
5. Put jesus for di throne for ya heart, making di decision to submit ya go, actions, and life to am.
6. Pray for god to help you grew for humility.
7. Begin to practice di tins dat a humble pesin would do. If you can't control ya feelings, at least you fit control ya actions, trusting god to find you di correct feelings. So submit yourself to god and to oda persons, seeking dia interests instead for ya own.

self-examination:

ansa dis kweshion for order to measure ya own level for humility:

1. Do you dey consider yourself superior to odas?
2. Do you tink you still need to read and study di bible for order to betta di go for god for ya life?
3. Do you ask god everyday everyday to help you face di trials for life?
4. Do you feel put komot wen pesin orders you to do sontin?
5. Are you realli conscious for di fact say all you get belongs to god?
6. Did you yield dis week go di go, opinion or preference for pesin else?
7. Do you feel gud wen you help pesin poorer, less educated, or for a lower social class than yourself?
8. When you get a misunderstanding wit anoda pesin, do you find it dey hard to ask forgiveness or apologize?
9. Did you injure pesin wit ya words dis week?
10. Do you feel bad wen you do a gud deed but send sees or send recognizes you for doing it?

## chapter 2

jesus: di compassionate (matthew 5:4)

compassion: wetin be it?

some pipo tok dat jesus na a revolutionary. Dem tok im na radical. Dem be right! it na true wey he no try to overthrow di goment for any kontri. Im do no bi get involved for politics; im no encourage workers to go on top strike; im lai lai took up arms to fight against di authorities. Go di contrary, jesus always taught im followers to submit go di "powers dat be". However, wetin im do teach and di movement im begin na so different from wetin already existed say di society for im day rejected am and crucified am.

wen jesus preached im "sermon for di mount", di predominant religion na judaism and di military-political power na for di hands for di roman empire. Sigh how jesus' words conflicted wit di ideas for di leaders for dis two groups:

di religious leaders for di jews de mostly pharisees, a group sabi for dia gara-gara and selfrighteousness. Do you remember di prayer for di pharisee for di temple? "lord, i thank you wey i am no bi laik dis publican sinner here beside me. " di roman soldiers prided themselves on top having conquered di world by force. So here comes a carpenter's pikin say, "blessed are di humble ones. " dat na quite radical, abi

di pharisees de di "sanctified ones. " dem considered themselves so superior to odas wey dem would no bi even touch a "sinner". Jesus, though, "the fren for sinners" com dey tell: "blessed are dos who weep"; dat na, dos filled wit compassion, a sensitive heart, di contrite, dos whose hearts are touched wit di sorrows for odas.

di roman empire lived by di rule for "might de make right" and di voice dat spoke di loudest na di sword. Awa jesus taught: "blessed are di meek. "

di pharisees robbed widows' houses and for pretense prayed long prayers but jesus say: "blessed are dos who hunger and thirst for righteousness. "

di pharisees bin announce wit trumpets wey dem de wey concern to find a beggar a coin. Dem prayed for di public town squares and streets so dem would be seen by men. But jesus arrived for di scene say, "blessed are di pure for heart, di sincere ones.

di roman empire lived for battles, conquest, and destruction. Jesus taught, "blessed are di peacemakers. "

you fit imagine di reaction for di pipo wey heard jesus teach? it would be laik di man who commented wey concern jesus' instruction to "turn di oda cheek": dis man say, "that no go work anymore. If you do dat you'll lose komot everi taim. " some tink jesus' words are fine well well but impractical. Remember, though, dat jesus do no bi only teach, but im lived wetin im taught. Di pharisees and di roman empire don disappeared from di world but jesus still live. Im no de juss live for im teachings and for im followers but im rose from di dead and di kingdom im com to establish na las las established and millions don enta into it and are still entering.

for matthew 5:4 jesus tok say dos who weep are blessed bicos dem go be comforted. Dis idea na contrary go di modern mindset dat teaches we dat real men no cry. We hear awa society dey tell di youth: "don't look back, flex life, don fun, you only go dey one taim, do whatever you feel laik doing, be sad or feel remorse na mugu. " but jesus still proclaimed dat dos who weep are blessed.

e get, for itself, no virtue for weeping. Jesus na no bi promoting pessimism, self-pity, wounded gara-gara, frustrated ambition, pain, or suffering. Jesus na no bi say, "blessed na di spoiled pikin who cries wen im no de

get wetin im wan. " im isn't say: blessed na di criminal who laments going to kri-kri. " dat's no bi it for all. Di compassionate pesin, contrite and sensitive, na di one wit a heart dat na touched by di sufferings for odas or by im own sins. Dis pesin go de blessed bicos god go comfort am for im sorrows.

a rose get one sweet smell but break a rose petal and sight wetin happens. You go discover dat each petal get one storehouse for perfume dat na destined to kpai for di flower. Dat na di way it na wit a human heart closed, insensitive, lai lai broken, only living for sef. It go lai lai find di treasure hidden for inside. Dat treasure na only set awoof wen di heart na broken, sensitive, contrite, and compassionate. It na true: blessed are dem who weep.

jesus na awa example for compassion:

wen you read di gospels, you'll be impressed wit di compassion for jesus. Im na always touched by di desperate situation for di sorrowful. A leper com to am crying, "if you go, you fit purify me". (mark 1:40). Now lepers de no bi very pleasing for appearance. Dem de ban from community living. But dia na sontin wey concern jesus wey make dem sabi dem fit approach am. Jesus drew dem to imsef so it no bi komot for character dat, wen im heard di leper's plea, im na "deeply moved", im extended im hand, touched am and say: 'be clean!' and im lai lai failed to reach komot and touch dem, no bodi dem perfectly clean. Dat's juss di way jesus na.

for di city for nain, im see a widow for di burial for ha only pikin. Seeing am grief, im had compassion on top am and say, "do no bi weep. " im then proceeded to bring am pikin back to life (luke 7:13).

no bodi jericho, sometime later, jesus see two blind men, "touched dia eyes and dem immediately dem received dia sight" (matthew 20:34).

di bible no de tok dat jesus wept wen im heard dat im fren, lazarus, had kpai. But wen im arrived for di tomb, seeing mary and odas weeping, "he groaned for di spirit and na troubled" and wept. (john 11:33, 35). Di sorrow for odas touched im sensitive heart. Weda na im di grieving, di blind, di lame, di lepers, di prostitutes, or juss plain sinners, jesus felt dia pain and do wetin im fit to help.

di word who became flesh, (john 1:1), who created di universe and placed evritin for order, who still holds it all together (colossians 1:16, 17) powerful wit all authority; divine but compassionate and sensitive to awa pain and grief - dis na awa jesus!!! sight ya creator wit ya hearts' eyes, pained and weeping, and you go sabi di life for christ a little bit plenti. Lai lai again go you tok, "real men no cry".

jesus' greatest compassion, though, na no bi for sick bodies but for sick souls. We read for matthew 9:35-36 how jesus felt compassion for di multitude wey be laik sheep without a shepherd, lost pipo, aimlessly wandering, no bi knowing wetin dem de find, abi wia dem de headed. Pesin fit tok, "that's dia wahala. Each one chooses dia own destiny. " but jesus would no bi close im heart to dia situation. Im na touched by dia spiritual kondishon. Dat's why im com.

we read for luke 19:41-44, dat jesus, come into im beloved city, jerusalem, also wept. Im looked into di future for dat city and na im dark. Di jews rejected jesus and refused to repent for dia sins and for dat would suffer a terrible punishment. Enemy armies would invade and destroy di city. All di inhabitants would be bin kill or sell laik slaves to oda kontris. Di glorious temple, a thing for dia privilege and di presence for god among dem would be tear down, no bodi no bi one stone on top top for anoda. All dat do happun 40 years later. Jesus loved dem and cried thinking wey concern di destiny for di rebellious and disobedient.

it na significant dat dis scene happun a week before im own painful death. For di eve for im own cruel death, jesus do no bi cry for imsef but im cried ova jerusalem, knowing dem had rejected dia only shey for salvation

wen dem rejected am. Im tears de no bi for im own imminent suffering but for di suffering for dos im loved. Jesus had compassion for sinners. Jesus don compassion for you today, weda for ya loneliness, pain, sorrow, or ya sinful kondishon. Im fit save you. Im wan save you. Im kpai to save you.

"jesus christ na di same, yesterday, today, and forever." (hebrews 13:8). Im does no bi change abi go im ever change. Wit di compassion im had for dos pipo, im go today "sympathize wit awa weaknesses. for all points tempted as we are, yet without sin" (hebrews 4:15). Jesus weeps for you for ya afflictions and wan you to feel for odas for dia sorrows also. Jesus na awa perfect example for a compassionate, sensitive pesin.

personal application:

make's notice three areas for which we suppose be emotionally touched. First, we ought to weep wit im sufferings for pipo. Some pipo cry ova a broken glass and spilled milk but no bi wen dem sight a broken life. Dat's juss no bi right. We must recognize di infinite value for a pesin and awa hearts suppose be touched by dia sufferings. Make awa hearts be touched by pipo and no bi tins. Try to sight god's hand for evritin, be it di face for a little pikin, di finewell well for a smile, di pleasant words for a fren, or di sacrifice for love. Jesus na dat way. Laik jesus, wherever we go, seeing di human kondishon, hearing di cries for di grieving, be compassionate, stop to help, encourage, and console. You go de laik jesus christ and you go de blessed.

second, we need to weep and lament sake of di sins for odas. It no de mek sense be moved to tears sake of di physical suffering for odas but throway face di sins wey de leading dem to eternal death. Afta all, wen we appear before di judge for all souls, wetin go it mata if awa stomachs are full or empty? we suppose weep wen we sight a broda for christ return go di world and decide to live for sin (see 1 corinthians 5:1-2). We need to weep wit di fact dat awa society walks for darkness. Evil go overcome di gud if we tanda idly by. We must evangelize di lost and quit doing nothing for front for ashawo, blue film, drunkenness, and wuru wuru. Everi day di number for young pipo addicted to drugs increases. Fit we tok we feel compassion for dem if we do nothing to help dem? christians must love wetin be gud but also hate dat which destroys live and souls.

third, we ought to weep sake of awa own sins. For dis, we no fit follow jesus' example bicos im lai lai sinned. Im do teach we, though, dat before we look for di sins for odas, we must look for inside awa own selves. Di pharisees condemned di sins for odas but throway face dia own failures. We need to examine awa own selves, feel remorse, make awa own hearts be broken, and be filled wit a contrite spirit for a way dat leads we to repentance. (psalm 51:17)

"draw near to god and im go draw near to you. Cleanse ya hands, you sinners; and purify ya hearts, you double-minded. Lament and mourn and weep! make ya laughter be turn to mourning and ya joy to gloom. Humble yourselves for di sight for di lord, and im go lift you up" (james 4:8-10). Be laik di pipo for di day for pentecost who, hearing from peter wey dem had crucified di pikin for god, "were cut go di heart, and say to peter and di rest for di apostles, "men and brethren, wetin shall we do?" (acts 2:37) be sensitive to ya own spiritual kondishon.

self-examination:

ansa dis kweshion to measure ya own level for compassion:

1. Do you tink dat god go de sad if you sin?
2. Have you ever implored a fren, "please, quit doing wetin you de doing? it na sin!"
3. Have you ever told di gospel to pesin who no bi a christian?

4. Do you tink it na funny to sight a manya stagger and fall, walking down di street?
5. Do you laik to hear amebo?
6. Are you less sensitive to some tins dat you once found offensive?
7. Do you flex watching feems dat exalt violence, immorality, and obscene language?
8. Does di sight for beggars, blind or crippled folks touch ya heart?
9. Are you happy say di evil, perverse pipo for dis world are going to receive wetin dem deserve?
10. Do you feel remorse wen you fall into temptation and sin against god?

### chapter 3

jesus: di meek (matthew 5:5)

meekness: wetin be it?

we often hear say di christian ought be different from pipo for di world. Dis na true. Di difference dat christ de make for awa live suppose be very noticeable. But, it na no bi say di pesin who na for christ don to waaka dey for a suit and tie or say di christian woman don to only use homemade clothes or wear am hair for a some kain way. Dis tins are exterior; dat na, superficial (on di surface). Jesus tok say di difference between im follower and a pesin for di world na for im inner pesin, im character. Wetin di world suppose sight wen dem look for di life for a christian na exactly di inner, spiritual expressions for humility, compassion, meekness, righteousness, mercy, purity, peace and faithfulness. Wen we begin to manifest dis qualities, di world go clearly sight, di lord go de glorified and plenti pipo go de drawn toward di way.

one for di least sought attributes na meekness. Pesin once say, "if all god's attributes de offered for auction, di last one be sell would be meekness." few pipo wetin im be and fewer still value dis quality dat so characterizes di lord jesus.

"blessed are di meek for dem shall inherit di earth", jesus say for matthew 5:5. Wetin does it mean be meek? according to awa dictionary, be meek way you de "showing patience and humility, gentleness. easily imposed upon, submissive". Di meek one no de tro fits or fly off di handle under pressure. A gud synonym na "gentle". A meek pesin na under control.

be meek does no bi mean be weak. A horse, before it na tamed, na kakaraka but, being wild na yeye to man. Afta being tamed it does no bi lose na strength. It juss becomes tamed, controlled and useful. A gud definition for meekness na "strength under control".

rome conquered di world but di christians conquered di roman empire. Nero tossed and turn for im bed for di royal palace while di christians slept peacefully for dia bin expect cells. Dem found di victory for dia redemption and dia courage na a result for dia conviction. Dem gained patience for dia sufferings. Dos primitive christians acquired spiritual strength, based for di true, tempered for persecution, and which reflected di image for di nature for christ. Make's examine dis attribute dat na so very essential for di christian life: meekness.

jesus na awa example for meekness

perhaps pass misunderstood quality for di life for christ na im gentleness or meekness. Im no bi weak but kakaraka. Remember how im na arrested, beaten wit rods, scourged wit a whip, spit on top, and mocked? di multitude dem dey call for im death and im na nailed go roman cross. Di crowd challenged am, "if you de di pikin for god, com down!"

now dey consider wetin im fit don do. Im fit control di tempest wit a word, waaka for di water, feed 5,000 pipo wit a few loaves and fish and even raise di dead. For di cross, im fit don dem dey call 10,000 angels to set am awoof and destroy dat ungrateful generation. But im no do it. Jesus, "committed no sin, abi na deceit found for im mouth ... wen im na reviled, do no bi revile for return; wen im suffered, im do no bi threaten, but committed imself to am who judges righteously" (1 peter 2:22,23). Hear wetin im do tok on top dat cross: "father, forgive dem for dem no sabi wetin dem do." now wey na meekness, properly defined as strength under control, calmness for di midst for trials, and tranquility for soul even for dey hard circumstances.

di meekness for di messiah na di subject for prophecy for di old testament. Isaiah 12:1-4 or

matthew 12:15-21 tell for di characteristics for dis pesin for whom jehovah say: "behold! mai servant whom i uphold, mai elect one for whom mai soul delights! im no go cry komot, abi raise im voice, abi cause im voice be heard for di street. A bruised reed im no go break and smoking flax im no go quench." jesus do no bi tanda for di streets, shouting, wit im face red from anger, trying to convince di unbelievers for di errors for dia ways. Jesus, according to dis prophecy, do no bi destroy a broken reed or snuff komot a smoldering candlewick.

tink wey concern dis two expressions: back then, a reed or small rod na bin use as either a ruler or walking cane. If you break it, it became yeye. Dis broken reed represents a weak, fragile pesin. How do jesus look for weak, frail pipo? im do no bi despise dem. Jesus, among di weak, despised, or outcasts, show patience and sympathy. Im identified wit dem, treated dem wit respect, and lifted dem go higher plane. Im no troway dem; rather, im treated dem wit greater send. Im na small small.

di smoldering wick na resemble to dis. Wen a candle or oil lamp go komot, di wick begins to smolder and high. Wey fit be irritating go di eyes so di easiest tin to do na to reach ova and pinch di wick. It quick quick go komot. Dat smoldering wick represents an irritating, inconvenient pesin. How do jesus treat dat kain pesin? im put up wit dem! instead for getting rid for dem, im took send for dem. Jesus do no bi stomp on top weak, obnoxious, problematic, immature pipo!

jesus do no bi promote weakness but tolerance and so na able to help di weak become kakaraka. Im do no bi load dem down wit burdens too heavy for dem to bear. Im always dem dey call pipo to behave wella and be for gud character but, for di same taim, im understood and put up wit di silliness and immaturities for di weak. Jesus na for di area for di weak. Im lai lai stop being small small.

it fit seem strange to tok but jesus do no bi leave im meekness wen im expelled di moneychangers from di temple. Im no bi komot for control. Rather, im knew exactly wetin im dey do. Im no stop being meek for matthew 23 wen im denounced di hypocrites: "serpents, brood for vipers! how you fit dodge di condemnation for hell?" abi go im cease be meek wen, one day, im "is revealed from heaven wit im mighty angels, for flaming faya taking vengeance on top dos who no sabi god, and on top dos who no obey di gospel for awa lord jesus christ." (2 thessalonians 1:7, 8). Be meek no de mean you no fight against evil, rebuke di sinner or try to correct an injustice. Sometimes force must be bin use. We must take action, speak komot, resist, but we juss do it di right way, jesus' way, di controlled way.

personal application

meekness na for di list for attributes di spirit produces for di life for di christian (galatians 5:223). Hope say dat, wen di spirit for god na controlling awa live, we no go don dat desire to return evil for evil toward dat pesin dat provokes we. Wen criticized, we no go explode for anger. Wen we are mistreated, we are able to forgive di one who injure we. Dis na meekness.

be meek does no bi mean wey we find for to all evil desires or injustices for odas. Lie-lie doctrine don be corrected. Sin must be rejected; oppression and injustice must be fought, but always for a controlled manner. Awa opposition to wrongdoing must be without bitterness, nastiness, or disequilibrium.

we ought to treat pipo wit respect (titus 3:1, 2). We suppose correct di brethren wit send and delicately. Being meek, small small pipo, we fit treat pipo laik packages labeled wit signs dat tok, "fragile, handle wit send". Human beings are frail. Make's shine eye no bi to injure dem wit awa words for resentment or wit rough handling. Make's treat pipo wit great send and tenderness, especially dos wey be far away from god.

di bible speaks wey concern gentleness, especially as e take concern women. Awa society, wit advertising, feems, soap operas, books, and magazines, na constantly deceiving women. Dem hear on top everi hand dat, be reign and attractive, deh get be "sexy" and sensual. Dem be constantly bombarded wit di lai dat finewell well na di result for physical characteristics and dat a little botox injected for di lips, a thinner nose or bigger bust de make dem fine. Dat na one for satan's lies. Di bible emphasizes dat inner qualities mek a woman fine and attractive. 1 peter 3:3, 4 says "do no bi make ya adornment be merely outward; arranging di hair, wear gold, or putting on top fine apparel; rather make it be di hidden pesin for di heart, wit di incorruptible finewell well for a small small and mellow spirit, wey be very precious for di sight for god. "

it na no bi a sin be pretty. For fact, god created di woman be attractive and pleasing go di man. God no de condemn di woman who na outwardly pretty. E get no virtue for purposefully dressing shabbily. Di bible says e get sонтin boku plenti important and basic dat attracts and impresses man. It na purity, and reverence; it na small small, mellow spirit wey fit influence di man for gud. Wit taim, di physical bodi loses na shape, di face gets lines and blemishes but di small small spirit gets plenti fine well well everi day. "growing old gracefully" de better than growing old disgracefully.

self-examination:

ansa dis kweshion for order to measure ya own level for meekness:

1. Do you holler for family or colleagues?
2. When falsely accuse, do you defend yourself wit excessive vehemence?
3. Do you insist on top having di last word for a discussion?
4. Would ya associates be astonished if you became enraged for pesin?
5. Do you get a reputation as per pesin who remains maintain for di middle for a tempest?
6. Do you try to choose words dat no go injure pesin's feelings?
7. Do you try to get even wit di pesin who hurts you?
8. Do you wan fight wit di pesin who breaks for front for you for line?
9. When you rebuke pesin, does it mek you feel gud to sight dem embarrassed or vex?

10. Are you able to remain kind, small small, and submissive wen you de fighting against some injustice?

chapter 4

jesus: di righteous (matthew 5:6)

righteousness: wetin be it?

"blessed are dos who hunger and thirst for righteousness, for dem shall be filled. " (matthew 5:6). Di bible true na dat man needs pass food and drink to sustain im life. Im needs spiritual nutrition for im soul. Dat's why jesus say, "man shall no bi live by buredi alone, but by everi word dat proceeds from di mouth for god. " (matthew 4:4). Im also say, "do no bi labor for di food which perishes, but for di food which endures to everlasting life, wey di pikin for man go find you, bicos god di papa don set im seal on top am" (john 6:27).

man na no bi juss a mere animal wit physical necessities. We are di special creation for god, make for im image and likeness, equipped wit spiritual, emotional, and physical needs and desires. We need an maja relationship wit god awa creator and dis comes through jesus christ.

matthew 5:6 reminds we for di tv scenes for starving immigrants who di comot some drought, civil unrest, or political upheaval wit only di clothes on top dia back. Dem work or travel for oppressive heat while dia little pikin's bones seem to protrude through dia tight skin and dia bellies bloat up wit parasites. Most for we no get a clue wetin real starvation feels laik. Wetin a joy it na for dis refugees to find brekete food and water!

pipo are searching for sontin for life dat satisfies dia desires and needs. Dem be hungry and thirsty but no bi only for buredi and water. Dem wan tins, material possessions, close relationships, meaning for life, and peace. Dem wan be happy. E get, though, a plenti vital hunger dat god wan we to experience and always stands ready to satisfy. It na hunger and thirst for righteousness. Remembering dat "blessed" na sometimes translated as "happy", notice wetin jesus do no bi tok. Im no tok dat dos who seek happiness go de happy. Instead, im tok say dos who seek righteousness go de happy. Dos who seek god and im go, dos who wan tink and act rightly, go find happiness.

often, di folks wey be hungry and thirsty try to satisfy dia desires for di wrong way. A pikin arrives for school hungry and fills up on top candy, but wen lunchtime comes, im no de wan chop anymore. So it na dat many who try to satisfy dia desires wit material tins, laik kai-kai, drugs, sex, various amusements, and unspiritual pleasures, discover wey dem no find lasting joy. Jesus show we di path to true satisfaction, contentment, and fulfillment for life. Blessed are dos who hunger and thirst for righteousness.

jesus na awa example for righteousness

a thousand years before im na born, na im prophesied for jesus: "you love righteousness and hate wickedness" (psalm 45:7). Na im also prophesied dat:" wit righteousness, im shall judge di poor and decide wit equity for di meek for di earth; im shall strike di earth wit di rod for im mouth and wit di breath for im lips im shall slay di wicked. Righteousness shall be di belt for im loins, and faithfulness di belt for im waist" (isaiah 11:4-5).

jesus na awa best example for righteousness, but do you sabi wetin righteousness na? it na di same tin as justice, only on top a personal level. It na no bi juss treating odas fairly or rightly but also doing right yourself. For im life here, christ treated pipo fairly, do wetin be right, judged evil, and defended di innocent. Im righteousness includes retribution for evil committed. Im na juss judge who na involved for di fight between

gud and evil. For dis sense, im na no bi impartial. Im wan gud to prevail ova evil. Jesus loves wetin be right but hates wetin be wrong. It ought be important make we know say jesus always do and go always do wetin be right.

jesus christ, di righteous one, always do wetin god promise. Even di barawo for di cross gats confess: "we are condemned justly, for we receive di due reward for awa deeds; but dis man don do nothing wrong" (luke 23:41). Bicos im na righteous, im fit tok: "satan don no claim on top me" (john 14:30). Im always do wetin be right before god. Im show im righteousness wen im expelled di kudi changers from di temple. Im fit no bi gree pipo to turn im papa's haus into a den for thieves (matthew 21:13).

jesus lai lai rejected a pesin sake of im past mistakes (matthew 9:13) abi abandon true for traditions dat would deny help go di needy (matthew 12:1-2). Im find honor to im companions (matthew 11:11-12) and shared di true wit odas (matthew 13). For everi word and deed, jesus show we di perfect example de kain it way be righteous.

jesus na awa example for maturity (ephesians 4:15). Im na di source for awa strength and fruit (john 15:1-5). As im do, we must desire di fellowship for di family for god (hebrew 10:23-27), feeding ourselves for di word for god (2 timothy 3:16, 17), and share awa possessions wit odas (2 corinthians 9:7-10). We must obey god instead for men (acts 4:19). Dis na di life dat jesus revealed to we.

christ's righteousness na also seen for im role for judge. "god don established a day wen im go judge di world wit righteousness through jesus" (acts 17:31). Wen im comes for judgment, im go divide di sheep from di goats. "we must all appear before di judgment seat for christ, dat each one fit receive di tins do for di bodi, according to wetin im get do, weda gud or bad" (2 corinthians 5:10). Wetin go di righteous judge tok to you on top dat day?

#### personal application

jesus so emphasized di absolute necessity for righteousness for awa live wey he say: "unless ya righteousness exceeds di righteousness for di scribes and pharisees, you go by no way enta di kingdom for heaven" (matthew 5:20). Im then proceeded to explain how to practice dis righteousness. Sight some tins im pointed komot for di sermon for di mount (matthew 5, 6, and 7) wey de involved for a righteous life:

1. Be merciful (5:7)
2. Be pure (5:9)
3. Make peace (5:9)
4. Illuminate di world (5:14)
5. Control ya anger (5:21, 22)
6. Control ya passion (5:27, 28)
7. Be faithful for marriage (5:31, 32)
8. Be honest (5:33-34)
9. Consider di well-being for odas (5:38-42)
10. Love ya enemies (5:43-48)

11. Serve god from pure motives (6:1-18)
12. Forgive odas (6:14, 15)
13. Don't be materialistic (6:19-24)
14. Seek god and im kingdom first (6:25-34)
15. Don't be hypocritical for judgment (7:1-5)
16. Value holy tins (7:6)
17. Treat odas di way you wan be treated (7:13)
18. Obey christ (7:21-27)

di christian life na life for righteousness, gud work, and obedience, and even plenti, dis work don be do for pure motives. Jesus say for matthew 6:1 make we no bi practice awa righteousness be seen by pipo. All we do we suppose do before god to abeg am, knowing wey he go reward we.

self-examination:

ansa dis kweshion to measure ya own level for righteousness:

1. Have you ever deceived pesin on top purpose but do no bi repent for doing it?
2. Is dia pesin for ya life dat you refuse to forgive?
3. Are you constantly making decisions based on top "what would jesus do for mai place?"
4. Do you concern yourself wit widows, orphans, and di poor?
5. Are you strengthening ya spiritual life wit prayer, bible study, and fellowship wit di church?
6. Do you tink you deserve god's favor sake of ya gud life?
7. Do you judge pipo by dia clothes, language, race, or nationality?
8. Do you tink dat a criminal fit become a gud pesin and important for di kingdom for god?

chapter 5

jesus: di merciful (matthew 5:7)

mercy: wetin be it?

jesus defined mercy wit a tori: "there na a some kain king (matthew 18:23-35) who decide to settle accounts wit im servants. Im discovered dat one servant owed am 10,000 talents - a small fortune. Di servant would lai lai fit to repay wetin im owed - no bi ever. Di king, then, ordered im men: "throw am into di dungeon; sell all im possessions, de include im wife and pikin!" di servant beg am, "my lord, abeg be patient wit me. I go pay it all

back. I juss need some taim. " dat plea touched di king's heart and - surprise for surprises - im ended up canceling di entire debt. Di servant comot jumping and shouting for joy! soon, however, im com across a fellow servant who owed am some kudi. Na im juss a little sum, but di first servant demanded immediate payment. Even though na im a small debt, dat servant na no fit to pay it. Di first servant, di one who had been forgiven such one big debt, then commanded dat servant be thrown into di dungeon until im paid wetin im owed. " now for dis tori, wey dey merciful - di king or di first servant? for course, na im di king, bicos im na touched by di dey hard situation for di debtor and do sontin to alleviate im suffering.

jesus went walking wit im disciples one day (matthew 12:1-2) for di sabbath (the jewish day for rest). Na im lunchtime and di disciples de hungry. Dem com upon a field for corn ready be harvested. Dia arose di drama: hungry men, gazing on top a field for ripe corn, and a group for pharisees watching dis group for jesus' disciples and thinking: "it na di sabbath. It na no bi permitted to work for di sabbath. Watch dem e remain small to sight if dem pick some corn to chop. If dem do, we've get dem!" now wetin be jesus going to do? go im be considerate for di needs for im disciples and draw di criticism for im enemies? or go im find for go di man-made traditions and make im men go hungry? wetin would mercy do? di ansa na obvious.

di merciful one defined as im priority di needs for men. De tin be say, dis for no fit violated god's law which na give to bless pipo. It only conflicted wit di traditions for dos legalistic hypocrites who invented rules and burdens dat no bi even dem de able to bear. Mercy attends go di needs for pipo ahead for man-made rules and customs.

religion without mercy na empty and dead and na no bi from god. Send who excludes mercy from dia life fit claim say dem be following jesus. Be or no bi be merciful na no insignificant mata. For di judgment, christ go tok go di unmerciful: " 'depart from me, you cursed, into di everlasting faya prepared for di devil and im angels: for i na hungry and you find me no food; i na thirsty and you find me no drink; i na a stranger and you do no bi take me for, naked and you do no bi clothe me, sick and for bin expect and you do no bi visit me. ' then dem also go ansa am, say, 'lord, wen do we sight you hungry or thirsty or a stranger or naked or sick or for bin expect, and do no bi minister to you?' then im go ansa dem, say, 'assuredly, i tok to you, inasmuch as you do no bi do it to one for di least for dis, you do no bi do it to me. '" (matthew 25:41-45). Mercy na essential part for true christianity.

"blessed are di merciful bicos dem go receive mercy", say jesus. Mercy na wen we feel di pain for pesin for a water don pass garri. It na no bi, though, only feeling di pain, but acting to alleviate and help. We all feel pain and necessity sometimes. No doubt, we need an encouraging word or a kind gesture. Pipo dey we also feel dis same tins and need dat kind word and helping hand.

for matthew 5:7, jesus taught we dat god would reward awa send and affection for odas. We go "receive mercy". Jesus say for matthew 6:14 dat "if you forgive men dia trespasses, ya heavenly papa go also forgive you. " di merciful pesin realli go de blessed. Im go feel say im life na worth sontin and also go de some kain say di god who rewards na observing am wit great pleasure.

jesus na awa example for mercy

no bodi measures up to jesus. Im go through life wit an agenda full for important tasks but always found di taim to stop and tend go di needs for dos dey am. To help pesin else no bi a waste for taim for jesus. Im

priorities de so different from dos for di world. Come down from di mountain afta delivering a powerful sermon, im met a leper who say, "lord, if

you de willing, you fit mek me clean." jesus put komot im hand and touched am, say, "i am willing; be cleansed" (matthew 8:3). Dat scene na repeated for ova three years for christ's ministry on top earth.

constantly responding to requests wey we might find inconvenient, we lai lai read for di bible dat jesus ever met a needy pesin dey ask for help and im failed to help dem. To for di very end, we sight christ, crucified for di cross for calvary, dying for anguish between two thieves. Im had im hands full wit im own problems but, hearing di barawo's request, im felt great compassion. Though im imsef na suffering pain and humiliation, im na able to forgive di barawo. Dat na awa jesus! im looked down upon we, wit di guilt for plenti sins committed against awa heavenly papa, and im still descended to dis dorti little ball for clay to live among sinners laik you and me, juss bicos we needed im infinite mercy.

now then, how do we feel toward dos pipo wey cover themselves wit di filth for dis world and di stench for sin? knowing wey dem go don nothing to chop tomorrow and a fate worse than death awaits dem for di judgment, go we reach komot to assist? jesus do. If we wan live di life for christ, we go also reach komot to help.

personal application

we must challenge ourselves to ask for everi situation, "what would jesus do?" would jesus forgive di one who offended am or nailed am go di wall? would im find anoda chance go di one who failed am? would im be patient wit di slow-to-learn? would im find a helping hand to pull pesin komot for di mire for iniquity? if you sabi di ansa, then juss do it too!

according to mark 4:24, to show mercy way to attend go di needs for pipo dey we. Mercy always walks wit open eyes and acts for di smallest cry for help. Dis happens everyday everyday wit we and we go perceive it if we are open to it. We cross paths wit faces marked by pain, anxiety, fear, and sadness. Sensing dat e get sartin wrong dat needs attention, we get two options: remain indifferent go di one who na suffering or draw near for di purpose for helping. We get for jesus a perfect model for mercy bicos evritin for im life na a reflection for im papa. Na im jesus who say, "be merciful, juss laik ya papa for heaven na merciful" (luke 6:36).

we fit sometimes wan excuse awa negligence by say to ourselves wey we no sabi di pesin. For luke 10:25-35, jesus teaches we wey concern dis pre-planned isolation tactic. It na di tori for di "good samaritan". Notice dat two jews (both de religious types) went down di same road as di wounded man but purposefully passed by for di oda area. Dem had an opportunity to stop and help but dem no. Maybe na im di worries for life, fear for a trap, tiredness afta a day's work, or maybe na im simply indifference. Whatever di excuse, di result na still "no action". Di gud samaritan, though, na a busy man, on top im way to fulfill responsibilities and obligations, but im put it all on top hold to stop and help a pesin for need. We need to keep awa eyes open to such opportunities. Wen di samaritan see di man, im drew near, wanting to sight di need instead for wanting to hide from it. We too are always being presented wit opportunities laik dis. Wetin moves we to act na no bi awa education, talent, social class or financial resources. It na heart filled wit mercy.

di samaritan com go di wounded man without fear and without shame. Di ones who suppose feel fear and shame are dos who sight but no stop to help. Di church na no bi a monastery into which we di comot di harsh realities for life. For di contrary, we are a bodi for action. Di samaritan no bi fear for blood. Im applied di medicine and touched di wounds. Di christian no fit be fear for blood. Some pipo, facing a pesin for need, ask,

"what go i receive for return for helping?" odas tok, "there na no shey; i would be wasting mai taim. " di merciful, though, keep on top helping. Race, skin color, or religion does no bi mata. Di gud samaritan do no bi ask for social security number, income tax tok, three references for merit, or driver's license for order to decide if im would stop and help or no bi. Di man na wounded, na im urgent, and so im helped!

wetin would you do if you went down a main road and see a gravely wounded pesin for one o'clock for di morning? dey show mercy sometimes involves risks. Robbers, hiding behind di next boulder, fit don attacked dat samaritan but im mercy and compassion de greater than di risks. How boku greater de di mercy and compassion for jesus wen im go go dat cruel, shameful cross for order to save we from awa fatal spiritual wounds?

e get an ancient tradition dat a woman among di multitude, having mercy on top jesus as im treaded di painful way for di cross, took a towel and dried im face. Di gesture for dat woman do no bi end im sufferings but christ na so touched wey he comot im face print impressed on top dat towel. Dat tori na juss a legend, but it na true dat any kindness or act for mercy we do for odas, sake of di lord, leaves a lasting impression on top awa souls and often for di souls for dos big men and women helped. We all know say, faced wit di enormity for di sufferings and need for pipo, di resources we get to find seem laik nothing. Sometimes di only tin we fit offer na friendly word and a gesture for mercy. Who among we would dare to deny even dat?

di gospel for luke tells dat while christ na for di garden for gethsemane, immersed for anguish go di point for sweating sontin laik drops for blood, "an angel appeared to am from heaven, comforting am" (luke 22:43). Dat angel do no bi change im destiny or death, abi alter im decision to go forward. Im determination to kpai for di cross for order to fit to comot awa sins kontinu and im do kpai a terrible death. Fit it be dat dat comforting and strengthening from di angel na wasted taim? na it for vain dat jesus kpai for di cross to show im mercy for a sinful race? for course no bi! it na lai lai for vain wen we show mercy for a suffering, needy, scared or lost pesin.

i na sidon for di patio early one morning for a fren's haus on top a lake for kentucky. As i enjoyed dat moment, i think to masef: "all dis na so fine: di air na fresh and crisp. Di lake na still laik a mirror, di sounds for di birds are laik a symphony, di trees are green and lush, even di rustic haus wit flowers planted for everi nook and cranny, di patio - it na all fine well well and pleasant. Even di rocking chair i sidon for na comfortable. Wetin a privilege to fit to yan to mai creator for inside mai heart and mind. All for life na gud. "

then dis little old sick poodle-looking dog comes up and stands for front for me. "i sabi wetin im wan - affection. Im wan be petted and touched. Im realli wan sidon for mai lap, but im's 13 years old, crippled, going blind and deaf, sick and im smells laik death warmed ova. Im smells laik road-kill - and i no wan am to touch me. No bi even rub against mai pants leg. And i sure no wan touch am. Im stinks. " dat little old stinking puppy na road-kill juss waiting to lai down for di middle for di road.

jesus cares wey concern human road kill. No bi possums flattened komot for di highway wit a circle for buzzards dey am digging into di feast before dem. No bi even di deer wey fit don been for ya freezer, cut and wrapped for wax paper for future meals if a make had no bi get to am first. Di world na full for old, diseased, lonely, addicted, divorced, downtrodden, sinners, dorti pipo and we fit tink - no touch me. I no wan hold you for mai lap. Dem be road kill - flattened komot for di road for life but di muscle we dey define di heart keeps on top beating. It matters to am wen pipo go bed for night wit stomachs growling from hunger and lips wey de dry and parched from thirst; wen pipo sleep under di bridges and remain for di outside for haus and society; wen dem shiver for di cold on top long winter nights or lai for pain on top hospital beds or sidon staring for di walls for a kri-kri cell.

it matters to jesus wen pipo are lonely, wen poor, dorti beggars com into di assembly, wen pikin don mental disorders, and wen, teens wey be driven by hormones don messed up big taim. Dem fit be mary magdalene, or di leper, or zacchaeus di publican, or di woman wit a hemorrhage for blood, or di crazy man for di gadarenes. Dis na no bi juss wey concern jesus. It na wey concern you and me. I no pet dat dog but god help me if i refuse to take di humans wey be road-kill into mai arms and treat dem wit kindness and love. Jesus calls we to reach komot to touch di least, di lost and di lonely.

mek di decision now wey you go stop and help di needy, di stranger, di rejected, and di lonely; dat you go loan go di one who no fit repay you, forgive di one who offended you, and find anoda chance go di one who failed, treat di backslidden, weak, inactive, slow broda wit kindness and love; dat you no go crush di defeated and ignorant; no bi nail go di wall di broda who yielded to temptation; dat you go do sontin to alleviate di suffering for di homeless and abandon and look for everi human being as if it de jesus who na needing ya help.

self-examination:

ansa dis kweshion for order to measure ya own level for mercy:

1. Do you invite pipo to ya haus dat no fit return di favor?
2. Do you set aside some kudi each week to help di poor?
3. Is it hard for you to forgive pesin who injure you?
4. Have you talked to an unbeliever dis week for a way dat might draw dem toward di lord?
5. Do you feel grateful for all di lord don do for you?
6. Do you visit di sick for haus or for di hospital?
7. Would you find anoda chance go di pesin who robbed you?
8. Are you able to fashi di wrongs dat pipo don do to you?
9. Do you avoid talking to poor pipo?
10. Have you already received di mercy for god?

chapter 6

jesus: di pure (matthew 5:8)

purity: wetin be it?

many pipo get wrong idea wey concern wetin it way be a believer. One such pesin ask if im na a believer, answered: "yes, i am a believer bicos i no drink, high, dance, or gamble. " wetin mattered to am na a list for prohibitions, but di law for christ always emphasized plenti wetin you do and wetin you de laik for di for inside than tins you no do. Ya behavior suppose be and go de a shikena reflection de kain exists for ya heart. Di importance for personal, inner qualities na shown for di following normal say:

"plant thoughts and you go reap ya actions.

plant actions and you go reap ya habits.

plant habits and you go reap ya character.

plant character and you go reap ya destiny. "

realli, it all starts wit thoughts. "for as per man tinks for im heart, so na im. " (proverbs 23:7). Acts are no bi pass important tin. Sure, ya actions are important, but di tin bi say dat "a gud man komot for di gud treasure for im heart brings forth gud, and an evil man komot for di evil treasure for im heart brings forth evil. For komot for di abundance for di heart im mouth speaks" (luke 6:45). Di main emphasis for spiritual development must always be di inner pesin; dat na, di heart.

blessed are di pure for heart for dem shall sight god. " di coin for purity wey jesus spoke for matthew 5:8 don two sides: morality and sincerity. Di word here translated "pure" na di greek word katharos, wey be defined as pure, clean, unsoiled, uncontaminated, sincere, upright, and void for evil. Jesus say for matthew 15:19, dat ". komot for di heart proceed evil thoughts, murders, adulteries, fornications, thefts, lie-lie witness, blasphemies. Dis are di tins which defile a man. "

impurity na to look for a woman wit illicit desires (matthew 5:28) while purity na juss di opposite.

purity involves sincerity for motives. Even di word "sincere" comes from latin words meaning "without wax". Dis refers go di ancient custom for hiding di flaws for a work for art wit wax, trying to deceive di buyer. A gud piece na without wax; dat na, sincere, meaning say na im 100% or without contamination. Laik pure honey or pure milk, wetin be for di bottle na wetin be written for di label. Jesus responded go di hypocrites so boku bicos dem de "like whitewashed tombs which las las appear fine outwardly, but for inside are full for dead men's bones and all uncleanness. " and "outwardly appear righteous to men, but for inside [were] are full for hypocrisy and lawlessness" (matthew 23:27). "the lord does no bi sight as man sees; for man looks for di outward appearance, but di lord looks for di heart. " (1 samuel 16:7). It na no bi height, muscular strength, talent, charisma abi clothes dat define a man. It na di heart. Fit we be pure for heart?

jesus na awa example for purity

di perfect and pure life for christ na living proof wey we fit also be pure. Im lived for di flesh but do no bi find imself go di impure desires for di flesh. Im lai lai sinned. Im lai lai looked for a woman wit impure intentions. Im lai lai acted falsely.

for dos who followed am, none ever questioned im conduct. Im enemies accuse am for blasphemy bicos im claim say im and di papa de one. Im enemies de always trying to catch am for some contradiction but dem lai lai do. No bi once! im had a life for suffering and temptation but im lai lai failed. Im fit tok: "i am di lait for di world. Whoever follows me no go waaka for darkness"(john 8:12). Im ask: "who among you accuses me for sin?" (john 8:46) and di ansa na only shun. Wen one for im chosen apostles took kudi to betray jesus, di only useful informate im fit offer to jesus' enemies na di place im would go pray. Jesus na exactly wetin im appeared be and wetin im professed be.

christ had no ulterior or selfish motives. Im do no bi use flattery to won ova followers or facilitate im mission. Im sincerity cost am dearly but go di pharisees, im spoke di true, even wen dem didn't laik it. To pilate, who had di power to kill am or set am awoof, im confessed wey he na king and had all authority. Im do attract attention, but im reason for helping pipo na wey he felt compassion for dem. Di pharisees would find di poor man a coin but only afta dem had tooted dia own horn to call everyone's attention. Jesus healed di sick and

raised di dead and instructed dem to no bi tell pesin. Wetin a difference! jesus find we di perfect example for sincerity, purity, holiness, and humility. "create for me a pure heart, oh god!" (psalm 51:10). And fit we add: "may di life for christ be mai life, too!"

personal application

dis teaching for jesus tells we wey we must don pure motives for all we do. If we do sontin gud but for awa hearts, we do it bicos we wan di praise for men, we go de laik di pharisees for jesus' taim. Dem find alms go di poor, prayed long prayers, and even fasted but do all dat be seen by pipo. Paul wrote for 1 corinthians 13 wey concern dos who sell dia possessions to find go di poor and even find up dia bodies be burned but for di lack for di correct motive (love), na im worth nothing. Make's shine eye to do gud work, but motivated by love for god and for odas.

we suppose also remember dat, as christians, we are di lait for di world. Di only chance di world don to climb komot for di moral gutter for which it live na for christians to show a plenti excellent way. If e get no difference between di world and we, then it way we are a part for di world. If we read di same books and magazines, sight di same movies, wear di same clothes, tell di same jokes, and participate for di same amusements as di pipo wey waaka for darkness, we are no bi being pure for di eyes for god.

a gud rule for thumb dat always de help we mek gud decisions na to ask: "what would jesus do for mai place?" dia na resemble kweshion we fit ask to help we dey pure for heart: "would i be ashamed for jesus to sabi mai acts, thoughts, and motives?" for course, jesus does already sabi awa thoughts and motives. We juss need to remember wey he does and we need to desire to abeg am. "there na no creature hidden from im sight, but all tins are naked and open go di eyes for am to whom we must find account" (heb 4:13). Blessed are di pure for heart for dem shall sight god.

di main tin dat keeps we from having a pure heart na sin, specifically, hidden sin (psalm 32:3). We must i no de lie face up to and eliminate sin from awa live. Plenti pipo, fear for di reaction for odas, refuse to admit dat e get sin for dia hearts, so dem spend dia live struggling and pretending to appear be sontin dem be no bi. We throwway salute pure water, pure milk, or pure honey. Dem be 100% wetin dem appear be and are claimed be. Di same na true for a pure heart. Possibly, we get come grips wit a god who searches awa hearts and knows juss wetin be for inside, but wetin de make we so fear be perfectly transparent to dos dey we? na it fear dat, if odas realli knew we as we are, dem would yab, scorn, despise, and reject we? dos are di same fears dat produced di pharisaical, hypocritical hearts for jesus' day. No you sometimes long be so clean for inside dat you would no bi be ashamed for any and all to sabi you as you realli are? wetin a relief dat would be! "create for me a pure heart, oh god. Make me be laik you for all mai ways. " (psalm 51:10)

self-examination:

ansa dis kweshion for order to measure ya own level for purity:

1. What do you tink for a pesin who get one pure heart?
2. Would you be ashamed for ya friends to sabi ya thoughts?
3. Are you walking for di lait for god?
4. Would you be ashamed for di brethren to sabi di books you read or di feems you watch?
5. Do you flex indecent or suggestive jokes?
6. Do you dey consider yourself be a sincere pesin?

7. Can you tok dat you hate evil?
8. Do you lai to pipo for order to no bi offend dem?
9. Do you tink it na right to dress sensually so pipo are attracted to ya bodi?
10. Do you do gud deeds for order be seen by odas?

## chapter 7

jesus: di peacemaker (matthew 5:9)

peacemaker: wetin be it?

for many years one big silver star adorned di top for di church for di nativity for bethlehem. One day, back for di 1800s, di roman catholic church, which shared a part for di building wit a greek orthodox church, decide to take down di silver star and replace'am wit dia own star. But di greek orthodox church refused to make dem. Di greek orthodox church na supported by russia and france supported di roman catholic church, but na im turkey who de tin be say ruled ova palestine for dat taim. Wen turkey sided wit di roman catholic church, russia declared war on top turkey. Immediately france and england allied themselves wit turkey and fought wetin history calls di crimean war. It last ova three years, from 1853 to 1856. After much much for dat war, di star com down.

isn't it ironic dat for di very place for di birth for di prince for peace, dia don e remain small always been conflict and war? wen tv cameras take we to bethlehem e remain small any christmas season, we go sight armed soldiers watching ova di crowds dat gather to worship di prince for peace.

it na estimated dat for all di history for humanity less than eight percent for recorded history fit be describe as times for peace. For di last 32 centuries, dia don been fewer than 300 years for peace. Historians tell we dat for inside di last 300 years, dia don been 286 wars for europe alone.

for di 20th century, di iron curtain fell for eastern europe. For many years, dem had lived for apparent peace among themselves. However, now freed from di rule for di soviets who dominated dem, various ethnic groups returned go di old bitterness and hatred, and di mutual killing begin anew. Di true na dat human beings, on top dia own, no get along wella wit each oda. Awa courts are full for dos who no fit get along, so dem go court to find pesin to resolve di differences between dem. We fight and we bicker. We criticize each oda. We tear each oda down. On top awa own, we get difficulty living for harmony and peace wit one anoda.

epictetus, a philosopher for di first century, wrote for reference go di pax romana - di roman peace dat existed for di civilized world for di taim and wey concern which caesar boasted - "while di emperor fit find peace from war on top land and sea, im na no fit to find peace from passion, grief, and envy. Im no fit find peace for heart, wey be say man yearns pass even for outward peace. "

to most pipo, peace na simply "the absence for strife. " if dem get no wars, we tok di world de for peace; or if we aren't fighting wit awa neighbors, we get neighborhood peace. But peace for di scriptures na far pass dat. For di o. T. , peace na shalom which way "wholeness, completeness, harmony for life. " for di n. T. di greek word for peace na eirene meaning "inner well-being. " putting dem all together, peace fit be defined as "inner maintain, even for di midst for outward turmoil or calamity. " to flex peace na be for harmony wit god, sef, and odas.

it na important to know say peace for di bible moto di idea for reconciliation. It na no bi juss declaring a cease-fire but a uniting for di armies. It isn't juss no bi fighting for front for di kids but starting to love one anoda. It isn't juss closing di doors to shut komot di noise for di street but finding inner tranquility for ya spirit dat remains though surrounded by turmoil. True peace comes wen friendship na re-established between you and god, odas, and ya own sef.

e get only true peace wen love takes di place for hatred. Di peacemaker na di one who work to replace hatred and strife wit love and unity.

jesus na awa example for a peacemaker

di everyday everyday headlines for e remain small any newspaper tell wey concern wars, crime, violence, and hatred. For di midst for such confusion and strife, fit it be dat dia na place for mellow rest, peace and tranquility, safety, a true paradise here on top earth? such a place does las las exist and, betta still, na accessible to all. Dis place na for christ and di one who created dis peace na jesus imsef. For fact, jesus na awa peace. Into dis squabbling, war-torn world, god send im personal, visible representative for "peace on top earth, gud go toward men. "

isaiah prophesied wey concern jesus: "for unto we a pikin na born, unto we a pikin na give; and di goment go de upon im shoulder. And im name go de dem dey call wonderful, counselor, mighty god, everlasting papa, prince for peace. For di chop up for im goment and peace, dia go de no end, upon di throne for david and ova im kingdom, to order it and establish it wit judgment and justice from dat taim forward, even forever. Di zeal for di lord for hosts go perform dis. " (isaiah 9:6, 7)

dis de help we god's grand plan to establish peace among men here on top earth. God's plan na dem dey call a "mystery" and "god's eternal purpose". It na to do nothing less than unite all kinds for pipo for a kingdom for peace, love, and righteousness through jesus christ di king. Isaiah 11:1-10 describe dis kingdom 650 years before na im established. Im bin use symbolic terms: "... di wolf also shall dwell wit di lamb... di cow and di bear shall graze; dia young ones shall lai down together... dem shall no bi injure abi destroy for all mai holy mountain, for di earth shall be full for di knowledge for di lord as di waters cover di sea. "those who by nature would once kill and devour each oda are transformed into harmless, loving beings. You fit sight how true peace only na possible wen pipo come sabi di lord? dis na wia "jesus, di prince for peace" comes for. Dis na why it na so essential make we sabi christ and im life.

ephesians 2:11-16 show how jesus na di great peacemaker. Read dis passage and sight how im destroyed di enmity dat separated jews and gentiles for one bodi. Jesus' effect on top dis natural enemies na fantastic. Pipo for different cultures, languages, races, religions, customs, etc. , who had centuries for history full for war afta war - jesus caused dem cloth beloved brothers. Di instrument im bin use to mek peace na di cross for calvary. Di vision na for jesus walking through di desert. For front for am, all na dead and brown. But on top im walks and wherever im passes, im leaves love, peace, and harmony. Di desert comes to life and na transformed into a fine, lush garden: birds singing, flowers blooming, water running, and green pastures. For reality, dat's exactly wetin jesus do, but for spiritual terms.

jesus embraced di worst sinner, touched di vilest leper, purified pass despicable ashawo, took all types for pipo, and joined dem together into one fine well well family for god. Im paid a high price but see im mission as per peacemaker as per priority for im life.

personal application

di job for a peacemaker na to reconcile men to god, wit oda human beings, and wit dia own selves. Wen jesus spoke dis words, di world na divided. One race hated oda races, one kontri hated oda nations, and pipo for one religion hated oda religions. An example for dis na di feelings between jews and gentiles. Di jewish man thanked god for no bi being a gentile, a slave, or a woman. Im despised di half-breed samaritans, even go di point for walking many miles komot for im way to avoid contact.

today, it na di white and di black, hol and poor, learned and illiterate, north and south, socialist and capitalist, liberal and conservative, islamic and jewish. Human nature don no bi changed. Christians must be instruments for peace, serving god's plan to establish peace between pipo for all groups. Sadly, some who call themselves christians, instead for making peace, often sow discord and division. We all suppose be ashamed for dis situation dat na so contrary go di growth for christ's kingdom. Make we dedicate awa live to peacemaking. Dat way we go de di pikin for god.

di night im na betrayed by judas wen jesus prayed go di papa for favor for im disciples, im ask: "that dem all fit be one, as you, papa, are for me, and i for you; wey dem also fit be one for we, say di world fit believe say you send me" (john 17:21). Yet today wen unbelievers observe di multitude for different denominations, each one claiming im na following jesus, it na no wonder dat many no send wey concern listening to dia message. Dis sad situation don even arrived for di absurd extreme for di history for "christians" killing "christians". E don do for dis! di peacemaker fights for, defends, and promotes peace and no bi division. To christ's followers na give di job for creating peace; dat na, bringing pipo into reconciliation wit one anoda. "now all tins are for god, who don reconciled we to imself through jesus christ and don give we di ministry for reconciliation, dat na, dat god na for christ reconciling di world to imself, no bi imputing dia trespasses give dem, and don committed to we di word for reconciliation. Now then, we are ambassadors for christ, as though god de pleading through we: we implore you on top christ's behalf, be reconciled to god. For im make am who knew no sin be sin for we, wey we might become di righteousness for god for am" (2 corinthians 5:18-20).

be a peacemaker way to evangelize, to tell di gud bin dey for di love for god and di forgiveness for sins through di sacrifice for jesus christ. Di solution for family feuds, racial strife, and civil conflict na di gospel. Two pipo only com into fellowship wit god wen dem be for fellowship wit each oda. Peace does no bi com by political parti, economic system, kontri flag, or di united nations. Jesus na di one who brings peace (john 14:27). Awa job na to spread di peace dat jesus gives. Dis na work for we all.

juss laik jesus dedicated im own life to peacemaking, we suppose dedicate awa live to bringing peace go di world, but peace dat na true and eternal, men reconciled to god through jesus christ.

self-examination:

ansa dis kweshion to measure ya own level for peacemaking:

1. Are you for peace wit god?
2. Are you for peace wit yourself?
3. Do you live for peace wit ya neighbor?
4. Do you participate for or promote a religious division - denomination?
5. Have you shared di gospel wit pesin lately?
6. Do you flex seeing pipo fight?

7. When someone dey kolo for you do you yan give dem to try to resolve di wahala?
8. When you try to help pipo wey are squabbling, do you mention christ give dem?
9. Do you take di initiative to resolve problems?
10. Have you ever helped pesin find di peace dat na available for christ?

chapter 8

jesus: di faithful (matthew 5:10)

faithfulness: wetin be it?

a pesin's true character na most clearly revealed wen dat pesin na feeling di pressures for life. Wen evritin na pleasant and small small, awoof for irritations, insults, and injuries, it isn't very hard be gud and kind, patient and agreeable. But for di midst for persecution, pain, illness, criticism, and rejection, a man's true colors com go di surface. It na for dis moments dat some appear as lait for di darkness and odas juss blend into dat darkness. It na for dis moments dat some find up and odas keep going.

if you leave all to follow jesus, only try to help odas and dedicate yourself wholly to god, but then suffer some great loss, you fit be tempted to tink, "what gud does it do to serve god? na it worth trying be a gud pesin?" or "my life na betta before i find it to god. " but wetin be missing if you succumb to such thoughts? it na simply dis: you lack faith or trust for god and im promises. Di true na dat god lai lai sanco we a rose garden. For di contrary, im only sanco wey he would always be wit we to find we strength and dat, if we remain faithful unto death, we go receive a reward beyond awa wildest dreams. But it takes faithfulness to receive dat reward. Di quality we need to possess for awa live na faithfulness to god, to christ, and to awa own convictions.

"blessed are dos wey be persecuted for righteousness' sake, for theirs na di kingdom for heaven. Blessed u dey wen dem revile and persecute you, and tok all kinds for evil against you falsely for mai sake. Rejoice and be exceedingly glad, for great na ya reward for heaven, for so dem persecuted di prophets wey be before you" (matthew 5:10). Di quality for life seen here, for a pesin's reacting to persecution wit rejoicing, na faithfulness or faith for di promises for god.

jesus na awa example for faithfulness

jesus christ na awa best example for faithfulness. Satan threw im most fiery darts for jesus. Im enemies tried to kill am. Religious leaders falsely accuse am. Im own pipo rejected am. Im fit even tok dat "foxes don holes and birds for di air don nests, but di pikin for man don nowhere to lay im head. " di words for isaiah 53:1-12 describe im sufferings: ". E get no finewell well wey we suppose desire am. Im na despised and rejected by men. Im na despised, and we do no bi esteem am. Im get borne awa griefs and carried awa sorrows. stricken, smitten by god. afflicted. wounded. bruised. oppressed. cut off from di land for di living. "

tink wey concern how im na tortured, despised, and then nailed go cross as you read dis words from isaiah 50:6,7 "i find mai back to dos who struck me, and mai cheeks to dos who plucked komot di bia bia; i do no bi hide mai face from shame and spitting. For di lord god go help me; surely di lord god go help me". You fit begin to sight how a pesin fit realli get beat up and still trust for god? jesus do dat. We fit also, by god's loving grace, if we hang on top to awa faith.

jesus no bi weak or defenseless. Im had shown signs and wonders to all so dem fit sight im power. Im com to suffer for awa stead so im offered im back go di stripes for evil men and im face go di spittle for insults and di

fists for cruelty. Di pikin for god no bi ashamed for humiliation. We fit sight for all dis how faithfulness na so e remain small tied to persecution. Even tin wey dey gud target for torture, im na determined to fulfill im mission go di very end. For evritin, jesus kontinu faithful go di papa and so di papa say for am "this na mai beloved pikin, for whom i am wella pleased. Hear am!" (matthew 17:5)

arrested and tortured, jesus do no bi turn back. Abandon by im closest friends, im do no bi turn back. Na it worthwhile to surrender ourselves to christ? di ansa na resounding "yes!" we fit be weak and frail but jesus na faithful to dos who wan follow am. Di sorrows for dis life no compare go di future glory dat god go find to dos wey be faithful to am.

personal application

persecution fit come we for various forms nowadays. It fit be violence, social rejection, criticism, ridicule or loss for property or livelihood. For di primitive church, na im boku plenti drastic. Many christians lost all dem owned. Hebrews 10:32-34 na very instructive on top dis subject: "but recall di former days for which, afta you de illuminated, you endured a great struggle wit sufferings: partly while you de make a spectacle both by reproaches and tribulations, and partly while you became companions for dos wey be so treated; for you had compassion on top me for mai chains, and joyfully accepted di plundering for ya goods, knowing dat you get a betta and an enduring possession for yourselves for heaven. Na im be say no cast away ya confidence, which don great reward. For you get need for endurance, make afta you get do di go for god, you fit receive di promise: 'for yet a little while, and im who de come go com and no go tarry. Now di juss shall live by faith; but if pesin draws back, mai soul don no pleasure for am. ' but we are no bi for dos who draw back to perdition, but for dos who believe go di saving for di soul. "

dem de put for bin expect. Some would be coated wit tar by roman soldiers, tied to posts, and burned alive to illuminate di imperial gardens for emperor nero. Some de thrown into large sacks wit poisonous snakes, cast into lions' dens, or tear for two by horses. Thousands kpai confessing "jesus na mai lord!" dem de faithful for persecution.

wen you de being persecuted, dem get several gud ways to react:

1. Sometimes, it's gud to juss waaka away. Jesus do (matt. 12:14, 15).
2. It na always appropriate to do gud (acts 5:28, 29, 40-42).
3. Never seek revenge (romans 12:19).
4. Be positive and do gud to ya enemies (romans 12:20).
5. Keep on top walking for di path for righteousness, doing god's go. "be faithful unto death" (revelation 3:10).
6. Know dat god go reward you (matthew 5:10-12).

self-examination:

ansa dis kweshion to measure ya own level for faithfulness:

1. Have you ever been persecuted for being a christian and you reacted by complaining and grumbling?
2. Do you refrain from share christ wit odas bicos you de fear dat pipo go mek fun for you?
3. Do you pray for ya enemies?

4. Are you seen by odas as per positive or a negative pesin, an optimist or a pessimist?
5. Do you quit doing some gud deed wen odas no gree or no throway salute wetin you de doing?
6. Do you find yourself wanting revenge against ya persecutors?
7. Does di possibility dat ya persecutors might become  
     christians and receive salvation mek you happy?
8. Are you ashamed be different from di world?
9. Do you ever tink dat god no de send dat you de suffering injustice?
10. Are you able to love pipo wey no love you?

kpatakpata

one for pass profound truths revealed for di bible na dat jesus for nazareth, born 2,000 years tey for bethlehem, na and na, for fact, god! wen im na born na im go virgin and di angel who bin announce im conception say im would be dem dey call immanuel, meaning, "god wit we". For im entrance into di world na im written: " for di beginning na di word, and di word na wit god, and di word na god ... and di word became flesh and dwelt among we, and we beheld im glory, di glory as for di only begotten for di papa, full for grace and true. " (1 john 1:1, 14) wen philip ask am "lord, show we di papa", jesus reply: "have i been wit you so long, and yet you get no bi sabi me, philip? im who don seen me don seen di papa. " surely, we recognize awa fragile and humble state as human beings, but god considered we be for such great value wey he visited we! do you wan sight god? look for jesus! jesus na god who com be wit we for a very personal and comforting way.

but jesus went away. Fit it be dat god na still wit we? di bible ansa na clear - yes! but how so? it na through im spirit. Hear jesus' words from john 14: "and i go pray di papa, and im go find you anoda helper, wey he fit abide wit you forever; di spirit for true ... you sabi am, for im dwells wit you and go de for you. " "if pesin loves me, im go keep mai word; and mai papa go love am, and we go come am and mek awa haus wit am. "

di kpatakpata na inescapable. God awa creator think so boku for we wey he com to earth for human form to help we. We dem dey call am jesus for nazareth. Im returned to heaven afta completing im mission here but send di holy spirit to help we. And so today, god di papa, di pikin, and di holy spirit wan mek dia haus for inside we. Dem wan personally reside for you. Dem wan we to participate for dia life.

di life for christ na di life dat jesus lived and di kain life we also fit live wit im help, if we wan. If we do wan live dat life, we get to look to am. Read hebrews 12:1-2: "... run wit endurance di race dat de set before we, looking unto jesus, di author and finisher for awa faith, who ... endured di cross. " jesus begin di spiritual life dat surges through we and im go clear it. Im na awa example to follow, awa strength wen we are weary, awa coach cheering we on top and awa redeemer welcoming we into im arms for di clear line.

dey consider all wey be against am and di price im paid to do im papa's go. Sight how god brought forth greatness through di cross, through suffering, and through death. Wen you tink wey concern ya own suffering, di abuse you get suffered, how you get been bin use and abused, and how awful it na -it na no wonder you no fit face it - ... look go di cross and sight di man dem stripped naked and hung dia for all to look upon and laff for.

wen you tink wey concern life's inequities, di unfairness for di cards you de dealt, and you feel laik singing anoda "somebody do pesin wrong song" ... look go di cross and sight di one wey dey scourged for awa iniquities.

wen you sting from di rejection you've sabi, di pain for being "not promise" or for having ya love spurned. look go di cross and sight love flowing down from di wounded one wey dey despised and rejected.

wen you're fear, wen god na silent, wen life slaps you dey and di thorns dig deep, wen you get give ya best but ya best isn't e don do ... look go di cross!

wen ya bodi na wracked wit pain, di guilt for ya sins na ever before you and you tink you no fit go on top and you wan quit or compromise ... look go di cross! sight jesus. Im do am! im overcame! im fit sight you through too!

do you remember di fairy tale wey concern a handsome young prince wey dey transformed into an wor wor old toad? im would forever remain for dat form unless kissed by a fine well well princess. Im spent im days for a dark pond, sad and depressed. Wetin shey na dia for freedom? im big eyes bulged, im skin na rough, clammy, and warty, im bodi jerked spasmodically and im mouth na always wet wit dripping saliva. Who would ever wan kiss am? certainly no bi a fine well well princess!

but, one day, a princess do com go di pond. Im na full for love and joy, seeing finewell well for evritin dat god had created. Im spied di old toad but do no bi find am repulsive. For fact, im picked am up, looked into im old sad eyes, and planted a kiss right on top im head. Instantly im na restored into a handsome prince. Dem fell for love, marry, and lived happily ever afta. For course, dat na juss a fable, but for real life, it na di tori for di life for christ. While on top earth, jesus walked all ova judea, samaria, and galilee "kissing frogs". Im touched. Im taught. Im healed. Im transformed ... lost pipo. laik zacchaeus, di tax collector. Kicked komot for church, branded a traitor for an occupied kontri, eternally linked go di name for "sinner", im na so short wey he climbed up into a sycamore tree to catch a glimpse for jesus as im passed by. Jesus stop for di tree and invite imself to zacchaeus' haus for lunch and before di day ended, jesus had transformed dat little "toad" into a prince.

again and again, di tori na di same. Christ accepted di outcast, find strength go di weak, loved di unlovely, and find a second chance go di failure. For fact, i too na an wor wor old toad until jesus kissed me. Wetin wey concern you? would you laik be transformed into di image for christ and live di "life for christ"? dat's wetin all dis lessons are wey concern.

for matthew 5, jesus gives we wetin amounts go self-portrait. Dis are traits everi christian suppose and fit possess: humility, compassion, meekness, righteousness, mercy, peacemaking, and faithfulness. Dis na no bi a list wia you fit pick and choose, according to ya personal preference or inclination. It na no bi laik a buffet restaurant wit a table full for kinds for food and pipo choose only wetin dem wan: "look, i wan be merciful, peaceful, and meek, but i no laik being humble, pure or righteous." dis na complete picture for a christian. Im no de tok: "paul, you be humble; mary, you be pure; fred, you be righteous and anna, you be faithful." for di contrary, everi christian suppose possess all dis qualities and wit ya permission and cooperation, di spirit fit produce dem all for you.

sight also say di emphasis na no bi so boku on top wetin we do but how we are (our character). Dat's bicos, wen we are di right pipo for di for inside, we go end up doing di tins we ought to do. "to be" precedes "to do."

now do dis exercise

write down a kpatakpata for ya personal progress for dis areas for ya christian life for di last few weeks:

1. Humility

2. Compassion
3. Meekness
4. Righteousness
5. Mercy
6. Purity
7. Peacemaking
8. Faithfulness

#### appendix 1: homework assignments

here are some homework exercises to help you put into practice di qualities found for di life for jesus christ:

1. Give a big hug go dorti, downtrodden pesin.
2. Do some job dey di haus dat you normally no do.
3. Listen go pikin's conversation for 15 minutes.
4. Make a list for 10 tins for which you de dependent on top god
5. At di end for di day, mek a list for 10 tins you do wrong dat day.
6. Sitting outside for night, mek a list for 10 tins you no sabi.
7. Do a gud deed for charity without ever letting pesin know say you do am.
8. Ask for help from pesin who knows less than you do.
9. Smile and ask, "how u dey doing?" to 10 pipo you no sabi and listen sofri sofri to dia answers.
10. Write down a criticism you received without trying to defend yourself.
11. Brag on top 5 pipo to dia face without dey call attention to yourself. 12. Ask a coworker or fren to criticize you for some way but no reply go di criticism or try to defend yourself, except to tok, "thank you, mai fren."
13. Spend an hour sidon for di emergency room for a hospital, juss observing di suffering for di pipo dia.
14. Review di magazines, videos and music tapes and cds dat you get for haus and burn di ones wey de indecent.
15. Rebuke or correct a pesin dat you sabi na doing sontin wrong or unjust.
16. Go up go rude, irritating pesin and ask am how im na doing, wetin im need, etc.
17. Make a list for pipo dat you get been kolo for and pray for each one for dem by name.
18. Go visit an old, lonely pesin.
19. Invite a poor pesin to ya haus to chop a meal wit ya family.

20. Make a list for 5 attributes for Jesus Christ wey de most lacking for ya life.

#### appendix 2: referenced scriptures

psalm 51: 17 "the sacrifices for God are a broken spirit, a broken and a contrite heart; O God, you no go despise. "

matthew 6:1 "take heed dat you no do ya charitable deeds before men, be seen by dem. Otherwise, you get no reward from ya papa for heaven. "

matthew 9:13 but go and sabi wetin hope say: 'I desire mercy and no bi sacrifice. ' for I do no bi come call di righteous, but sinners, to repentance. "

matthew 9: 35 then Jesus went wey concern all di cities and villages, teaching for dia synagogues, preaching di gospel for di kingdom, and healing everi sickness and everi disease among di pipo. 36 but wen im see di multitudes, im na moved wit compassion for dem, bicos dem de weary and scatter, laik sheep having no shepherd. "

matthew 11:11 "assuredly, I tok to you, among dos born for women dia don no bi risen one greater than John di baptist; but im who na least for di kingdom for heaven na greater than im. 12 and from di days for John di baptist until now di kingdom for heaven suffers violence, and di violent take it by force.

matthew 12:1 "at dat taim Jesus went through di grainfields for di sabbath. And im disciples de hungry, and begin to pluck heads for grain and to chop. 2 and wen di pharisees see it, dem say to am, "look, ya disciples are doing wetin be no bi lawful to do for di sabbath!"

matthew 12: 14 then di pharisees went komot and plotted against am, how dem might destroy am. 15 but wen Jesus knew it, im withdrew from dia. And great multitudes followed am, and im healed dem all. "

matthew 13:1 for di same day Jesus went komot for di haus and sat by di sea. 2 and great multitudes de gathered together to am, make im get into a boat and sat; and di whole multitude stood for di shore. 3 then im spoke many tins give dem for parables, say: "behold, a sower went komot to sow. ... 24 anoda parable im put forth give dem, say: "the kingdom for heaven na laik a man who sowed gud seed for im field; 25 but while men slept, im enemy com and sowed tares among di wheat and went im way. ... 31 anoda parable im put forth give dem, say: "the kingdom for heaven na laik a mustard seed, which a man took and sowed for im field, 32 which las las na di least for all di seeds; but wen it na grown it na greater than di herbs and becomes a tree, so say di birds for di air com and nest for na branches. " 33 anoda parable im spoke give dem: "the kingdom for heaven na laik leaven, which a woman took and hid for three measures for meal taya na im all leavened. " ... 44 "again, di kingdom for heaven na laik treasure hidden for a field, which a man found and hid; and for joy ova it im go and sells all dat im get and buys dat field. 45 again, di kingdom for heaven na laik a merchant seeking fine well well pearls. 46 "who, wen im had found one pearl for great price, went and sell all wey he had and go buy it. 47 again, di kingdom for heaven na laik a dragnet dat na cast into di sea and gathered some for everi kind, 48 which, wen na im full, dem drew to shore; and dem sat down and gathered di gud into vessels, but threw di bad away. ... 51 Jesus say give dem, "have you understood all dis tins?" dem say to am, "yes, lord. " 52 then im say give dem, "therefore everi scribe instructed concerning di kingdom for heaven na laik a householder who brings komot for im treasure tins para para and old. "

matthew 21:1 now wen dem drew near Jerusalem, and com to Bethphage, for di mount for olives, then Jesus send two disciples, 2 say give dem, "go into di vila opposite you, and immediately you go find a donkey tied,

and a colt wit am. Loose dem and bring dem to me. 3 and if pesin says anything to you, you shall tok, 'the lord don need for dem,' and immediately im go send dem. " 4 all dis na do dat it might be fulfilled which na spoken by di prophet, say: 5 tell di pikin for zion, 'behold, ya king de come to you, lowly, and sidon on top a donkey, a colt, di foal for a donkey. "'

matthew 21:13 "and im say give dem, "it na written, 'my haus shall be dem dey call a haus for prayer,' but you get make it a 'den for thieves. "'

luke 2: 6 "so na im, dat while dem de dia, di days de completed for am be delivered. 7 and im brought forth am firstborn pikin, and wrapped am for swaddling cloths, and laid am for a manger, bicos dia na no room for dem for di inn.

luke 10: 25 "and behold, a some kain lawyer stood up and tested am, say, "teacher, wetin shall i do to inherit eternal life?" 26 im say to am, "what na written for di law? wetin be ya reading for it?" 27 so im answered and say, 'you shall love di lord ya god wit all ya heart, wit all ya soul, wit all ya strength, and wit all ya mind,' and 'your neighbor as yourself. ' 28 and im say to am, "you don answered rightly; do dis and you go live. " 29 but im, wanting to justify imsef, say to jesus, "and who na mai neighbor?" 30 then jesus answered and say: "a some kain man went down from jerusalem to jericho, and fell among thieves, who stripped am for im cloth, wounded am, and departed, no bodi am half dead. 31 now by chance a some kain priest com down dat road. And wen im see am, im passed by for di oda area. 32 likewise a levite, wen im arrived for di place, com and looked, and passed by for di oda area. 33 but a some kain samaritan, as im journeyed, com wia im na. And wen im see am, im had compassion. 34 so im go to am and bandaged im wounds, pouring on top oil and wine; and im set am on top im own animal, brought am to an inn, and took send for am. 35 for di next day, wen im departed, im took komot two denarii, find dem go di innkeeper, and say to am, 'take send for am; and whatever plenti you spend, wen i com again, i go repay you. ' 36 so which for dis three do you tink na neighbor to am who fell among di thieves?" 37 and im say, "he who show mercy on top am. " then jesus say to am, "go and do likewise. "

luke 19:41 now as im drew near, im see di city and wept ova it 42 say, "if you had sabi, even you, especially for dis ya day, di tins dat mek for ya peace! but now dem be hidden from ya eyes. 43 for days go com upon you wen ya enemies go build an embankment dey you, surround you and close you for on top everi area, 44 and level you, and ya pikin for inside you, go di ground; and dem no go leave for you one stone upon anoda, bicos you do no bi sabi di taim for ya visitation. "

luke 22:27 "for who na greater, im who sits for di table, or im who serves? na it no bi im who sits for di table? yet i am among you as di one who serves. "

john 1:1 for di beginning na di word, and di word na wit god, and di word na god. "

john 13:5 afta dat, im poured water into a basin and begin to wash di disciples' feet, and to wipe dem wit di towel wit which im na girded.

john 14:27 peace i leave wit you, mai peace i find to you; no bi as di world gives do i find to you. Make no bi ya heart be troubled, neither make it be fear. "

john 15:1 i am di true vine, and mai papa na di vinedresser. 2 "every branch for me wey do no bi bear fruit im takes away; and everi branch dat bears fruit im prunes, dat it fit bear plenti fruit. 3 you de already clean sake of di word which i get spoken to you. 4 abide for me, and i for you. As di branch no fit bear fruit for itself, unless it abides for di vine, neither you fit, unless you abide for me. 5 i am di vine, you de di branches. Im who abides for me, and i for am, bears boku fruit; for without me you fit do nothing. "

acts 4:19 "but peter and john answered and say give dem, "whether it na right for di sight for god to hear you pass to god, you judge. "

acts 5:28 do we no bi strictly command you no bi to teach for dis name? and look, you get filled jerusalem wit ya doctrine, and intend to bring dis man's blood on top we!" 29 but peter and di oda apostles answered and say: "we ought to obey god rather than men. ... 40 and dem agreed wit am, and wen dem had dem dey call for di apostles and beaten dem, dem commanded wey dem suppose no bi speak for di name for jesus, and make dem go. 41 so dem departed from di presence for di council, rejoicing wey dem de counted worthy to suffer shame for im name. 42 and everyday everyday for di temple, and for everi haus, dem do no bi cease teaching and preaching jesus as di christ. "

romans 12:16 "be for di same mind toward one anoda. No set ya mind on top high tins, but associate wit di humble. No be wise for ya own opinion. "

romans 12:19 beloved, no avenge yourselves, but rather find place to wrath; for it na written, "vengeance na mine, i go repay," says di lord. 20 na im be say "if ya enemy na hungry, feed am; if im na thirsty, find am a drink; for for so doing you go heap coals for faya on top im head. "

1 corinthians 5:1 it na de tin be say report dat e get sexual immorality among you, and such sexual immorality as na no bi even named among di gentiles; dat a man don im papa's wife! 2 and you de puffed up, and don no bi rather mourned, wey he who don do dis deed might be taken away from among you.

1 corinthians 13:3 and though i bestow all mai goods to feed di poor, and though i find mai bodi be burned, but don no bi love, it profits me nothing. 4 love suffers long and na kind; love does no bi envy; love does no bi parade itself, na no bi puffed up; 5 does no bi behave rudely, does no bi seek na own, na no bi provoked, tinks no evil;"

2 corinthians 5:10 for we must all appear before di judgment seat for christ, dat each one fit receive di tins do for di bodi, according to wetin im get do, weda gud or bad. "

2 corinthians 9:7 so make each one find as im purpose for im heart, no bi grudgingly or for necessity; for god loves a cheerful giver. 8 and god na able to mek all grace abound toward you, dat you, always having all sufficiency for all tins, fit don an abundance for everi gud work. 9 as e be so written: "he don dispersed yankee, im get give go di poor; im righteousness endures forever. 10 now fit im who supplies seed go di sower, and buredi for food, supply and multiply di seed you get sown and chop up di fruits for ya righteousness,

galatians 5:13 for you, brethren, don been dem dey call to liberty; only no use liberty become opportunity for di flesh, but through love serve one anoda.

galatians 5:22 but di fruit for di spirit na love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such e get no law.

ephesians 4:15 but, speaking di true for love, fit grew up for all tins into am wey be di head; christ.

ephesians 5:21 submitting to one anoda for di fear for god.

philippians 2:3 make nothing be do through selfish ambition or conceit, but for lowliness for mind make each esteem odas betta than imsef.

philippians 2:5 make dis mind be for you which na also for christ jesus, 6 who, being for di form for god, do no bi dey consider it robbery be equal wit god, 7 but make imsef for no reputation, taking di form for a

bondsman, and come for di likeness for men. 8 and being found for appearance as per man, im humbled imself and became obedient go di point for death, even di death for di cross.

colossians 1:16 for by am all tins de created wey de for heaven and wey de on top earth, visible and invisible, weda thrones or dominions or principalities or powers. All tins de created through am and for am. 17 and im na before all tins, and for am all tins consist.

colossians 3:13 bearing wit one anoda, and forgiving one anoda, if pesin get one complaint against anoda; even as christ forgave you, so you also must do.

2 timothy 3:16 all scripture na give by inspiration for god, and na profitable for doctrine, for reproof, for correction, for instruction for righteousness, 17 say di man for god fit be complete, thoroughly equipped for everi gud work. "

titus 3:1 remind dem be subject to rulers and authorities, to obey, be ready for everi gud work, 2 to speak evil for no bodi, be peaceable, small small, de show all humility to all men. "