



LIVING LIBERATED

Are we bound forever to vices, bad habits, addictions, and other sins that shackle and put us in bondage?

Today we can learn HOW to free ourselves from that bondage by the power of Jesus Christ!

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living liberated

chapter 1

freedom from anger

do you sabi say di average man loses im temper six times a week? di average woman only loses am temper three times a week. Women tend to get angrier for pipo. Men tend to get angrier for tins so we go fit flat tires and non-working vending machines. Single pipo express anger twice as often as marry folks, and yet di haus na di place wia we're most likely to express awa anger. Anger na most too dey and intensely expressed toward pipo wey we love, rather than strangers.

we all get vex it na normal response. God make we wit dat capacity. Jesus get vex, no im? remember di cleansing for di temple? three hundred and seventy-five times for di old testament, we read dat god na vex. Ephesians 4:26 states, "be vex, and no sin. " for oda words, dia's a right way and dia's a wrong way to get vex. So, some anger isn't wrong.

di wahala isn't how do you get rid for all ya anger; you're no bi going to do dat. You de make wit di capacity to anger for times. Di wahala na, how you fit control ya anger make ya anger no de control you, make it no de cause you to sin and injure yourself and oda pipo.

anger expressed

1. Di monster.

dis na di pesin who juss explodes. Im or im na walking taim bomb. Deh get a hair trigger, and wen dem get vex, evritin breaks loose, yelling, stomping, ranting, raving, throwing and cursing. Does dat sound laik pesin you sabi?

a biblical example for di monster-type for anger na cain, abel's broda. Genesis 4:5, "so cain na vex wella, and im face na downcast. " now hear verse 8, "now cain say to im broda abel, 'let's go komot go di field. ' and while dem de for di field, cain attacked im broda abel and bin kill am. " you see say's di monster, it's pesin who loses control. Most for di taim, dos who express monster anger, are immediately tap electrons and beg for forgiveness, but di damage na do. Does it surprise you dat men pass women express dia anger for dis way?

2. Di mute.

di mute na di exact opposite for di monster. Di mute na di silent type. Dem clam up and dem hold it for. Sometimes dem even pretend dat dem be no bi vex. You don ever been wit a mute, and say "you're vex, aren't you?" dem reply, "no, i'm no bi. " "yes, you de. " "no, i'm no bi. " "yes, you de. " "no, i'm no bi!!" dem be concealing dia feeling, letting it simmer. I call it di crock pot version for anger. It smolders all day.

dis kain anger na no bi as volatile as di monster, but it's no less destructive for di individual. Pesin say, "when you swallow ya anger, ya belle keeps score. " folks laik dis, are susceptible to ulcers, headaches and hypertension. For fact, dr. F. I. Mcmillan don written a book dem dey call, none for dis diseases, for which im lists 51 different types for major illnesses wey de caused by bottled-up anger.

a biblical example for dis kain anger na di prophet, jeremiah. Im say, "i lai lai sat for di compin for revelers, lai lai make merry wit dem; i sat alone bicos ya hand na on top me and you had filled me wit indignation. Why na mai pain unending and mai wunjure grievous and incurable?" (jeremiah 15:17) poor old jeremiah na sidon dia alone holding it for and it's killing am.

you don ever heard pesin tok, "this juss burns me up. "? dem be speaking plenti true than dem sabi. It's no bi so boku wetin you chop, it's "what's eating you?"

3. Di martyr.

dis bobo na di pro for pity parties. Im's self-punishing and passive. One for di chief characteristics for di martyr na depression. Many pipo go go psychologists and tok, "do you sabi, i'm depressed. " sometimes afta talking wit di psychologist, di psychologist go tok, "yes, you're depressed, but wetin you realli are experiencing na vex. "

a biblical example na di older broda for di parable for di prodigal pikin. Remember im reaction? di elder broda na so vex wey he would no bi go into di parti. So, im papa went komot and pleaded wit am. (luke 15:28) now if dat older broda had been a monster, im for get gone into di parti and trashed di place. If im had been a mute, im for get gone into di parti and very obviously stood for di corner and sulked. But im na a martyr. Im stayed outside for im own pity parti make im papa gats com komot and plead wit am. One for di characteristics for di martyr na to mek everyone else dey dem miserable. Dem be gud for dat.

4. Di manipulator.

dis na di, "i no vex, i get even. " dis kain anger na di main main to most tv and movie dramas. Someone dey offended, dem get kolo, dem decide to get even, you sabi di tori.

for di domestic front, it fit happun wen di wife intentionally burns di toast, juss a little bit. Or, wen di husband teases hurtfully and then says sarcastically, "can't you take a joke?" now believe it or no bi, religious pipo are particularly susceptible go di manipulation form for anger expression. We no tink it's very spiritual to explode. We sabi it's no bi very spiritual to sidon dey and mope. But if you put a smile on top ya face, you fit chuk pesin for di back by manipulation.

a ogbonge biblical example na di pharisees. "but dem de furious and begin to plot wit each oda wetin dem might do to jesus." (luke 6:11) sight, dem be no bi getting vex, dem be going to get even.

if you fall into any one for dos forms, i've get great bin dey for you. You weren't born wit it, you learned it. You learned dat anger response. You learned it from ya papa and mama, television, friends, environment or somewhere else. Di great bin dey na, you fit unlearn it. You no get be any for dos four. You fit release yourself and awoof yourself from dos types for anger expressions.

disseminating anger

1. Why.

proverbs 19:11 says, "a man's wisdom gives am patience" di betta i masef, di plenti i'll fit to control mai anger. Di true for di mata na, anger isn't di wahala. Anger na warning lait dat sontin else na wrong for mai life, and dat's why i'm getting vex.

causes

a. Physical or emotional injure.

i read an interesting article lately wey concern divorce, and dos who don gone through di trauma for divorce. It say, "the divorce na far from ova for di spouse who live angrily ever afta" and "one-third for dos who don been divorced for ova 10 years, still feel intense anger." why? dem've been injure deeply and di deeper di injure, di plenti intense di anger.

b. When nothing na going right, evritin na going wrong and you get to wait.

anger comes komot for ya frustration. Di ogbonge example na go slow, abi pipo do tins for go slow dem wouldn't do any oda taim. I've been for heavy congested go slow and seen two pipo up dia jockeying and blowing horns, and i knew dem both, and dem knew each oda, and dem be both christian folks. Dem de making dos faces and yelling and shaking a fist, and all for a sudden, dem get up beside each oda and recognize each oda, and feel shame. Dem be embarrassed. Why? dem lose dia temper komot for frustration.

c. Insecurity.

we're vex wen we're threatened, fear and insecure. Wen pesin takes away mai security, i'm laik a passive animal dat's cornered. I com komot wit mai claws ready.

understanding yourself na step one. Wetin be it wey dey help you vex most often? na it a injure dat you no fit get ova? na it an insecurity dat happens commonly? na it a frustrating experience you go through everyday everyday? yourself, dat's di main main.

2. Look to god, no bi to odas, for ya self-worth.

a sense for self-worth na essential for controlling ya anger bicos insecure pipo are easily angered. Confident pipo are no bi easily angered. Wen you've get a gud sense for self-worth, you fit handle ya hurts, ya frustrations, ya insecurities. "don't abi to evritin pipo tok." (ecclesiastes 7:21) di secret to overcoming a huge how much for anger for life na to develop a god based sense for self-worth, then it no de mata wetin everybody na say wey concern you.

i love di example for di apostles for acts 4: 29, wen peter and john de brought before di sanhedrin, and de threatened by dem no bi to preach any plenti wey concern jesus, or else. Peter and john say, "whether it na right for di sight for god to obey you rather than god, you'll don to choose, but we no fit help but speak di tins we've seen and heard." sight dem no get kolo, dem no get defensive, dem juss told di true. Why? dia self-worth no bi reason say wetin di pharisees think wey concern dem. Dia self-worth na reason say wetin god think wey concern dem.

dia's a tok wey i realli laik, "if god likes me, and i laik me, and you no laik me, then you're di one wit di wahala." isn't dat shikena. it na important wey i look to god for mai self-worth. Dat way, di frustrations, di insecurities and di hurts no go bother me as boku.

3. Stop and tink before reacting.

awa mouths usually run faster than awa minds. You don ever noticed dat wen you get vex, ya sharp tongue na di quickest tin to cut ya own throat?

proverbs 13:16 says, "sensible pipo always tink before dem act." di main main word to anger management na di word, "t-h-i-n-k." begin thinking before you begin responding. Dat's why james say for james 1:19, "let everi man be swift to hear, slow to speak, and slow to anger." do you sabi why you need be slow to anger? juss find yourself a little taim make you fit tink. Thomas jefferson once say. "when you're vex, count to ten." im also add, "when vex wella, count go hundred." dat's gud advice it go find you ten gud seconds to tink. I'll guarantee you, very few times go you com go di kpatakpata, wey dey create way for me to respond na be a monster, a mute, a martyr or a manipulator. Tink!

i sabi wetin some for you de thinking. "oh, yeah steve, dat sounds great, sounds nice, neat, clinical and logical, but you no. Wen i get kolo, i get kolo. I no fit control it. I lose it. I no fit help masef." yes, you fit! do you hear me? yes, you fit. No you dare believe di lai dat you no fit stop and tink before you lose it? for fact, i'll prove it to you.

you don ever had an argument for haus? you're for haus drag wit ya spouse or maybe ya pikin, (everybody na drag loudly), all for a sudden, di phone rings. "hello (softly)." "how u dey doing?" "good, so nice to hear from you!!" oh, you've lai lai do dat, you don? why di change? why di drastic change? you changed bicos you promise to. You changed bicos you chose to. Make's be honest. No bodi de make you kolo, you choose be

kolo. I choose mai anger. Do you sabi why? bicos di injure, di frustration, and di insecurity gets up, and i wan do sontin, so i juss get kolo.

make's be honest wey concern it. Sometimes it feels gud be kolo, no de it? juss kain hala ya spleen. It feels gud be kolo. Di wahala na, for di long run, it hurts you terribly. Proverbs 29:11 says, "a mugu gives full hala to im anger, but a wise man keeps imself under control. " dat's so hol, it's worth repeating. "a mugu gives full hala to im anger, but a wise man keeps imself under control. " you fit take two pipo, you fit put dem for di same environment, same conditions, same circumstances, same stimulus, one for dem go blow di top, and di oda go de dey sharp. It's no bi di circumstance, it's di choice.

galatians 5:22 lists di fine nine-fold fruit for di spirit. Di last one na di capstone. It's self-control. Wen you waaka wit god's spirit, you've get di blessing for dey keep it under control. Tink, before you react.

4. Sabi to chillax.

proverbs 14:30 says, "a heart for peace gives life go di bodi. " you don ever noticed dat wen you're uptight, you're plenti inclined be vex? temper and tension always go together. You don ever been late for a morning meeting, you're for a rush and you no fit find sontin you must don? oh, wetin go i do? di pressure and frustration elicit mai anger. I must sabi to chillax. Some for you de a walking taim bomb sake of di tension you feel all weda. Some for you feel so boku tension for work dat as soon as you com haus, you snap ya spouse's head off. You blame dem for di tension you're under. Di following are tins to do to control awa

tension:

- "be aware dat tension na building and seek to diffuse it. You fit don to change jobs. You fit need to do sontin totally different, but no make tension ruin ya life. "
- exercise. I know say paul say bodily exercise profits a little, but dis na one for di ways it does profit a little. We are designed to build up stress, but we are designed to relieve it physically. You go relieve it, if you exercise.
- carry dey a little pocket para para testament. Open it up and read a little sontin, and pray a one-minute prayer. Wey go put evritin for a betta perspective. Dia's no bi dat boku to get uptight ova.
- get a sense for humor. God make we to get sense for humor. God get one sense for humor. Im make you, no im? im make me. Im's get to get sense for humor. And now di last tin.
- continually ask god for help. You no fit don ya life filled wit di tins dat god's spirit gives and still don room for wrongly displayed anger. "but di fruit for di spirit na love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. " (galatians 5:22-23)

iii. Kpatakpata

here na real deep metaphor. If you de to go into wendy's, mcdonalds, burger king or some oda fast-food restaurant and take dat little mustard packet, tear di corner, set it for di table and smash it, wetin's going to com komot? whatever na for inside. Shikena. mustard! now di world squeezes you wit na deadlines and

expectations, whatever na for inside for you go com komot. If you de full for di fruits for di spirit, love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, self-control, dem go com komot!

hear dis tok, "when you're filled wit love, e remain small nothing go vex you. Wen you're filled wit anger, e remain small anything go vex you. " na wetin's for di for inside dat counts.

dat's why we wan be filled wit god's spirit make im'll bear im' fruit. Replace di injure, di insecurity and di frustration dat na causing ya anger wit jesus. Im fit heal. Amazing grace lesson #1199 kweshion:

1. God na?

- a. _____ love
- b. _____ righteous (just)
- c. _____ true
- d. _____ mercy
- e. _____ peace
- f. _____ all di above
- g. _____ a and c
- h. _____ a, c and e
- i. _____ a, b and c

2. Everyone gets vex as it na normal reaction. True _____ lie-lie _____

3. Anger fit be expressed by?

- a. _____ exploding (verbal or physical assault)
- b. _____ pouting (the silent treatment)
- c. _____ martyr (self-pity)
- d. _____ getting even (manipulator)
- e. _____ all di above

4. Anger fit be caused by?

- a. _____ physical or emotional injure
- b. _____ frustration
- c. _____ fear, threatened and insecurity
- d. _____ all di above

5. What na di main main word for anger management?

- a. _____ ten (count to ten)
- b. _____ cry
- c. _____ laff (or smile)

d. _____ waaka (away)

e. _____ tink

6. One fit control anger by

a. _____ biting tongue and say nothing (seething)

b. _____ understanding cause for anger

c. _____ tink before reacting

d. _____ comot tension and stress

e. _____ a, b and c

f. _____ a, c and d

g. _____ b, c and d chapter 2

freedom from harmful attitudes

picture di face or di name for di pesin dat you laik most for life? you fit get dat face? get dat name? now, wetin be di single most reason dat you laik dat pesin so boku? boil it all down. Reduce it to one word if you fit. Do you tink for loving, honest, faithful, unselfish, loyal, caring, happy, kind or humble? i fit go on top. Di interesting tin wey concern all dis words na dem all describe attitudes. Isn't dat fascinating? all for dos are attitudes. Do you choose appearance, ability or intelligence? i doubt dat many, if any, do. No de dat tell you sontin?

jesus tells we wey concern human attitudes for di "good samaritan" parable. "a man na going down from jerusalem to jericho, wen im fell into di hands for robbers. Dem stripped am for im clothes, beat am and went away, no bodi am half dead. A priest happun be going down di same road, and wen im see di man, im passed by for di oda area. So too, a levite, wen im com go di place and see am, passed by for di oda area. But a samaritan, as im traveled, com wia di man na; and wen im see am, im took pity on top am. Im go to am and bandaged im wounds, pouring on top oil and wine. Then im put di man on top im own donkey, took am to an inn and took send for am. Di next day im took komot two silver coins and find dem go di innkeeper. 'look afta am,' im say, 'and wen i return, i go reimburse you for any extra expense you fit don. ' "which for dis three do you tink na a neighbor go di man who fell into di hands for robbers?" (luke 10:30-36)

jesus show we for dis parable three very basic attitudes:

1. What na yours na mine and i'm going to take it.

pesin had dat attitude for di parable you fit figure komot who? di barawo or di thieves, di ones who found di man, beat am, took wetin im had and comot am for dead. We sabi dis wey concern am. Im attitude na "what's yours na mine and i'm going to take it. " frankly most for di pipo no get dat attitude. Oh, it's prevalent for dis world. Folks wit dat kain attitude are laik di old dog dat had di bone. Im go go lake looked ova and see im reflection. Im see wetin im think be anoda dog wit a bone for im mouth and im promise dat one too. So, im

make go begin to bite for di oda dog and wetin happun? im lose di bone im had. "what's yours na mine and i'm going to take it. "

2. What's mine na mine and i'm going to keep it.

it's interesting to me dat jesus talks wey concern a priest and a levite, both religious men. Dem de probably going from jericho to jerusalem to do service for di temple. Di priest and di levites one week komot for everi year gats perform temple service. Dem gats do all di duties and prepare di sacrifices. To go along dis route no bi an unusual tin as jericho na no bi very far from di jerusalem, and many priests lived dia. Dem see dis man beaten, bleeding, and robbed, but dem chose to pass by for di oda area.

now dia fit don been one oda tin for work here. You sight if a priest or levite de heading toward di temple take perform a service, di last tin dat individual would wan do would be cloth unclean. According go di jewish law, if you de to touch a corpse, it would mek you ceremonially unclean. Dem fit don been for a hurry wit important work to do. Dem fit don even think wey concern di risk for becoming ceremonially unclean. Dis man fit either be dead, or im fit kpai for mai hands. So, rather than risking becoming unclean dem go on top dia way. "what's mine na mine and i'm going to keep it. "

dis are di kain pesin folks who go through life hurting no bodi, breaking no rules, and making no enemies. For fact, dat's di kain pesin who go through life determined comot tins juss laik dem be. Dem no go bother you and no wan you bothering dem. Dem no dey consider dos who went before and prepared di way. Pesin invested yesterday for wetin dem flex today. Wen you've get an attitude for "what's mine na mine and i'm going to keep it" make you juss wan be comot alone. No, you de no bi a society drainer. But you're no bi find anything to pesin either.

years tey, wen i na a young teenager, i would spend a week everi summer wit mai grandfather for di farm. Some for di greatest lessons i've ever learned for life don been dos weeks komot for di farm bicos i lived for di city, a suburban kid. One taim i na wit mai granddaddy flatt, we dem dey call am "pap" na planting fruit trees. Dem de juss little tiny saplings, na im a hot day, na im a lot for work and mai granddaddy na e remain small 80. I say, "pap wetin on top earth u dey planting dos fruit trees for? you're no bi going to live long e don do to ever chop one apple off dat tree. " im looked for me and for im own humble way, im taught me one for di greatest lessons wey concern servant hood i've ever sabi. Im say, "now pikin, i'm no bi planting dis for me. But boku de kain i've enjoyed on top dis farm na here bicos pesin else do some work before me. I'm no bi naive e don do to tink i'll pull an apple off dis tree, but dat's no bi di point, life no begin wit me and life no de end wit me. " im say, "if mai life na realli going be useful, i'll leave sontin here dat pesin else fit flex. "

so, it's no bi e don do to tok, "what's mine na mine and i'm going to keep it. "

3. Wetin's mine na yours, and i'm going to find it.

di bible says say di gud samaritan see di victim and had compassion on top am. Im carried am to an inn, im paid for im send and say i'll com back by to check on top am to sight if i need to do anything else.

all three for di main characters, di levite, di priest, and di samaritan had sontin for normal. No tink dat only some kain pipo fit don some kain kinds for attitudes. Dem had a lot for normal. a. Dem see di same wahala, a man for need lying dia bleeding.

many pipo tok "i no do boku, i find boku, bicos i no get boku opportunity." it's no bi di exposure go di need wey dey help a man or a woman a gud servant. It na di attitude. It's no bi di pesin who don pass opportunities, who becomes di greatest servant.

b. They all had sontin else to do.

it's no bi how boku taim you get for ya schedule dat dictates weda or no bi you reach komot and touch ya fellow man. It's di pesin who don wey dey create attitude. Some for wey dey create stewards wey i've ever sabi de also di busiest pipo. You sight it don nothing to do wit ya agenda. It don nothing to do wit ya schedule. It don nothing to do wit how boku opportunity.

c. They all had reasons no bi to help.

dem needed to do some work. Dem no wan risk touching a corpse. But hear dis. Di samaritan had pass significant reason for all for no bi helping. Na im di enmity between di jews and di samaritans. Di jews hated di samaritans. Dem dem dey call dem to dia faces, dogs. For dat samaritan to look ova and to see say jew bleeding dia, it wouldn't don been for all unusual for a man who had gone through di kain isolation and persecution samaritans don gone through to tok, "look who di dog na now." or, if im had a particularly bitter spirit to juss go ahead and clear am off. But you see say's di finewell well wey concern attitude.

- his attitude helped am overcome im prejudice and it's di only tin wey go. You and i get prejudices. We develop dem as we go through life and di only way dem'll be conquered na by attitude.

- it helped am conquer im convenience. Sight none for we wan don awa convenience rattled. But, di attitude for di part for dat samaritan make am find im donkey, im kudi, im taim and all bicos im had di right attitude, no bi bicos im had plenti availability or plenti taim, but bicos im had di right attitude.

four observations

1. Your attitude na plenti important than ya abilities. Dat na proved for di pesin wey we dey laik pass. We laik di pesin most who don di right attitude. Attitude na di way we influence dis world no bi by looks or awa brain. Everi pesin don sontin to find to im fellow man and sontin to find to god. Don't tink: "i don nothing to find god" bicos you might also be thinking "god don no bi give me anything." that's paramount to blasphemy.

2. Your position no de count anything next to ya attitude. Di ogbonge example na right here for dis parable. Di first two men de religious men. Dia na a levite and a priest. If pesin na trained to help pipo, na im dem. If pesin had gone to school to sabi to devote dia life to pipo, na im di priest and di levite. Na so? fascinating say di pipo wey de trained pass, qualified pass, and schooled pass, helped di least?

3. Your attitude na plenti important than timing. For dis parable di gud samaritan had di poorest timing for all. You sight if dat beaten up jew na half dead wen di priest and di levite passed by, im na probably threefourths dead by di taim di gud samaritan get dia. But it no stop am from serving. No look for a taim to don di right attitude. Don di right attitude and make taim work itself komot. Remember di purpose for dis parable na for

jesus to respond go di kweshion, who na mai neighbor? jesus says ya neighbor don nothing to do wit proximity, neighborhood associations, or timing. It's whoever don di right attitude to help.

4. A right attitude na active. Which for dis three men do you tink na a neighbor go di man who fell into di hands for di robbers, di expert for di law reply, di one who had mercy on top am? jesus told am, go and do likewise.

a. Look dey to sight who needs help

b. Eliminate ya excuses

c. Help dem "just do it. " amazing grace lesson #1106 kweshion:

1. Match di character(s) wit di attitude by circling di appropriate letter.

a. What's yours na mine and i'm going to take it.

b. What's mine na mine and i'm going to keep it.

c. What's mine na yours and i'm going to find it.

1. Levite and priest a b c

2. Robbers a b c

3. Samaritan a b c

2. What attitudes do di priest, levite and samaritan don for normal?

a. _____ dem all see di same wahala

b. _____ dem all had sontin else to do

c. _____ dem all had reasons no bi to help

d. _____ all di above

e. _____ dem do no bi don anything for normal 3. Your ability na plenti important than ya attitude? true _____ false _____

4. Your position for life na juss as important or even plenti important than ya attitude. True _____ lie-lie _____

5. Scheduling ya taim to accomplish pass na very important and get one higher priority than attitude. True _____ lie-lie _____

6. A right attitude na active

true _____ false _____

7. Which for di three men for dis parable na "a neighbor" go di injured man?

a. _____ priest

b. _____ levite

c. _____ samaritan

chapter 3

conquering myths for misery

we've all been taught some kain myths as we grew up and most for dem are frankly, harmless. But dem get some myths wey de extremely harmful.

dem get juss all kinds for tins wey we've heard and absorbed, say di world don taught we dat juss aren't true: myths wey concern yourself, myths wey concern god, and myths wey concern life and di future and kudi and sex and relationships, myths wey concern heaven and hell. Some for dos bring wit dem some extremely negative consequences.

one myth dat undergirds plenti for di odas na "it no de matter" wetin you believe as long as you're sincere. " you don ever heard dat? sure, you get. It no de mata wetin you believe as long as you're sincere. Dat sounds so mature, dat sounds so accommodating, so politically correct. But di wahala wit dis commonly accepted cliché na, it's absurd. It's absolutely ridiculous, it's naive and it's irrational.

as you go through life, you'll find dat plenti times dem get beliefs wey de antithesis for each oda; dem no fit both be true, dat's juss an impossibility. A few weeks tey, mai wife and i had arranged via phone be for a some kain place for a some kain taim. You sabi how busy we get, a two-car family kain tin, and i misunderstood. I believed i na to meet am for a some kain place for a some kain taim and dat's no bi wetin im believed. Now na it all right to believe whatever you believe as long as you're sincere? we bin de both sincere, but we lai lai rendezvoused. It cost we both wey concern three hours komot for awa day. You sight you fit be sincere, but you fit be sincerely wrong.

i na channel surfing di oda night and com across di middle for a movie wey concern some terrorists who had get for and rearranged di computer and di radar signals for major airports. For dis fictitious movie an airplane na come for to land. Di pilot think dem de 300 feet above di ground wen for fact as dem com through di clouds, di runway na dia and dem bin crash and burned. But you sight di pilot think im na 300 feet above. im na sincere. Im na juss sincerely wrong.

dem get beliefs wey we encounter dat, if we no correct dem, go cause we to crash and burn. Dem get some very shikena principles wey concern belief. Some for dis are going to seem elementary and fundamental, dat's bicos dem be. Some for dis we aren't even conscious for, but make's go right go di root and build on top it.

1. You choose wetin you believe.

it's true dat dem get numerous influences on top awa live, but send forces you to believe anything. If i no wan believe sontin, i no get to. If i wan believe for sontin, i fit. Send fit stop me. If i wan believe di bible na di word for god, i fit believe say, and i do. If di republicans and di democrats are for an impasse, you fit choose to

believe di democrats, or you fit choose to believe di republicans. It no de mek any difference; you fit choose to believe whatever you wan.

send forces you to believe anything. Di point na you no fit blame pesin else for wetin you believe. Mai papa and mama, mai teachers, mai peers, dem influence mai belief, but dem no control dem. Dis na main main point as we analyze di beliefs dat we get. You fit find you've embraced a belief dat's been wrong for years, but you fit change dat belief.

god say for proverbs 8:10 "choose mai instructions, instead for silver. " for romans 1:25, paul na talking wey concern some depraved godless pipo and say, "they exchanged di true for god for a lai. " do you sight di two tins dis verses don for normal? di idea na choice, choosing wetin you believe.

2. Your beliefs control ya behavior.

for oda words, dem determine how i act. Proverbs 4:23 for di niv says, "above all else, guard ya heart, for it na di well-spring for life. " i laik di way di gud bin dey translation renders dis main main proverb, "be sofri wetin you tink, for ya life na shaped by ya thoughts. " dat's exactly right. Di old king james version says, "as a man thinketh for im heart, so na im. "

dia na belief behind everi single action dat you take for life? wen you sidon for a chair, you believe consciously or unconsciously dat it's going to support ya weight. Now for some for we wey fit take a great act for faith, but dat's di belief. Wen you went komot to ya make dis morning, put di main main into di ignition and turn it, you believed di make na going to begin. Everi action we take get one belief behind it. Di wahala comes wen mai beliefs are wrong; bicos mai beliefs go still determine mai behavior.

look for some practical applications. If you believe say you de an ornery pesin, how do you tink you're going to act? pretty ornery. If you believe you de a clumsy pesin, you'll find yourself stumbling sometin wey de show. If you believe you no fit trust pesin else, you're going to go through life looking for everybody suspiciously. You'll act laik dem no fit be trusted. If you believe say you no fit di bible, you'll lai lai read it. If you believe say god no de realli send wey concern you, you no go pray. If you believe god na komot to get you, you go do evritin you fit to avoid god. Sight everi action you get don behind it a corresponding belief. Di point na, even if ya beliefs are wrong, dem affect ya behavior, so all awa beliefs must be examined.

3. The world bombards we wit lie-lie beliefs.

i mean bombards we. One place to find dis na di checkout line for di grocery store. Look ova di enquirer and world headlines. Everi week dia's new cure for cancer, if you go juss chop dis di cancer go comot. I'd laik to believe say, except right beside dat article na one wey concern di latest alien to visit earth. A preacher fren for mine clipped komot one i realli enjoyed. It say, "new discovery – orobo burning prayers. " di whole article say, "you juss pray dis prayers, and di pounds go melt away. "

it's hard to sabi wetin to believe anymore, abi we bin use to tok, "i'll believe wen i sight it. " but you no fit even trust dat anymore. Technology don com up wit a tin dem dey call, "virtual reality. " dem blend fact and fiction make you no fit tell di difference so we go fit di movies forrest gump and jurassic park. So, we realli no fit determine if wetin we sight na real or no bi. Di following are mai own top ten myths wey de fostered on top dis television yan show. Dem be no bi funny. But dis are some cultural myths dat pipo are buying into without exception.

- a. Mai happiness comes ova mai responsibility.
- b. You'll be happy if you get wetin you wan. (that's a lai.)
- c. The world owes you a living and happiness.
- d. All beliefs are fifty-fifty valid. (discussed for dis lesson.)
- e. You fit don it all. (no, you must sacrifice sontin.)
- f. There na lai lai any reason to feel guilty.
- g. You no don to wait for anything.
- h. Man na basically gud and unselfish.
- i. All ya problems are pesin else's fault.
- j. The ansa lies for inside you bicos we're all god.

(propagated on top yan show) if di ansa na for inside me, i for get figured it komot a tey tey. Wouldn't you?

you sight dos are di kain tins dat ova and ova again, we're hearing. Ova 2,000 years tey wen im na for im 90's di apostle john warned "dear friends, no believe everi spirit, but test di spirits to sight weda dem be from god" (1 john 4:1) and "for evritin for di world - di cravings for sinful man, di lust for im eyes and di boasting de kain im get and does, comes no bi from di papa but from di world. " (1 john 2:16) di world na bombarding we wit lie-lie beliefs.

4. Lie-lie beliefs.

a belief no get be true to affect ya happiness and ya emotional stability. If pesin tear race for through one for di doors as e stand so and begin yelling, "fire! faya!" but dia's no faya. It wouldn't mek a lot for difference for a lot for we, bicos as soon as you heard pesin dat emphatically screaming dat alarm, you'd believe it. Then a number for tins would happun. Ya pulse would become rapid, ya blood pressure would elevate, ya muscles would tighten, and ya belle would begin to secrete acid. You would become juss a nervous wreck, great emotional turmoil, even though it's no bi true.

dat happens all weda for everyday life, and you no even realize it. You worry wey concern tins wey de no bi true. You're fear for tins dat aren't real. You rely on top tins to find ya life meaning and purpose dat lai lai de designed to do dat. Di result na confusion and misery. So even if a belief na no bi true, it still causes emotional

turmoil for ya life. If you wan overcome stress, guilt, anger, worry and emotional problems, you've get to clarify and correct di misbeliefs for ya life.

i found a tok by a psychologist, dr. Chris thurman. Im say, "truth na di road map for negotiating di dey hard challenges for life. Without it we get lost and develop emotional problems dat tell we we're lost. We often settle for half-truth or no true for all bicos it's easier. " dat's a great line, im's right. Dem get some make by psychologists i no gree wit, but i tink im na right on top target. Im also say, "but true na di only road to emotional health, e get no oda path. " dat's a great quote, but jesus had a betta one. Na im plenti powerful and plenti concise and say essentially di same tin. "you shall sabi di true, and di true go mek you awoof. " (john 8:32)

di goal for dis series for lessons na to torchlight di lies wey we've been taught and dat some for we don go buy into. We're going to also unveil di true, and di true go set you awoof from dos tins dat bring misery to ya life.

5. Di only source for absolute true na god.

mark dat wella. Im na di only source for absolute true. "i, di lord, speak di true; i declare wetin be right. " (isaiah 45:19) jesus, wey dey di pikin for god, na god com for di flesh. John say, "'i am di way, i am di true, and i am di life. No bodi comes go di papa except by me. '" (john 14:6)

di fundamental kweshion dat you need to ask yourself and everi human being don to ask weda you're a christian or no bi na: wetin be going be di authority for mai life? wetin be going be mai standard? wetin be going be mai compass? wetin be going be mai guide? wetin am i going to base mai life on top?

you get get two options. You fit base it for di world, or you fit base it for di word. You either don wetin man says, and man go tok a million different contradictory tins, or you fit don wetin god says. You fit build ya life on top wetin culture says, or upon wetin christ says. Which for dos two do you tink na plenti reliable?

di wahala na no bi juss dat man na often dishonest and go share outright lies; di wahala wit man na wey we are so ignorant dat even wen we tink we're tok truth, we no sabi all di true. Newsweek magazine get one section dem dey call conventional wisdom. You don seen dat? tink wey concern wetin dat way. Conventional wisdom way it's wise today. Real wisdom na lai lai conventional; real wisdom na eternal. One for di problems wit man na we're always learning plenti. So, we get a hard taim discovering wetin's infinitely wise.

i noticed sontan a few years tey dat some for you fit realli relate to. Seventy-three million for we are baby boomer pikin wey be raised for di second best-selling book for all taim, second only go di bible. Do you sabi wetin dat book na? dr. Spock's baby book. Im wrote it, "how to rear ya pikin. " an entire generation for americans na brought up on top dat book. Di only wahala na dat juss a few years tey, for im seventies, dr. Spock publicly held a press conference and im say, "whoops! i na wrong. " you de wetin? it's too late, i'm

dysfunctional. Wetin do you mean you de wrong? an entire generation na reared on top a man's theories and im comes to find komot dos de lai lai correct for di first place. Dat's conventional wisdom.

di average life span for a science text bin use for di college level today na 18 months. Dat's di life span for a science text. For dat kain environment, you no put ya faith on top sontin dat you no fit depend upon tomorrow, otherwise you might tink you're climbing di ladder for success and you find komot it's leaning against di wrong wall.

wetin am i going to base mai life on top? jesus say, ""heaven and earth go pass away, but mai words go lai lai pass away. "" (luke 21:33) david say "your word, o lord, na eternal; it stands kakaraka for di heavens. " (psalm 119:89) pipo, god's word don stood di test for taim laik nothing else ever don or ever go. You fit trust it as ya standard and ya compass and ya guidebook bicos it's no bi based on top conventional wisdom, it's reason say for di very character and ultimate knowledge for god. Im na di only source for absolute true.

6. Build ya life on top god's true!

it's di main main. Now god's true de for on top everi page for di bible. I encourage you to read everi bit for it, if you go. It na ultimately and most clearly embodied for jesus christ. One for di reasons 1 peter 2:21 says jesus com, na wey he com to find we an example. A lot for we hear and a lot for we read, but most for we sabi betta wen we de tin be say sight a model. Jesus na god com for di flesh. Im say, "i am di way, i am di true, and i am di life. " for evritin im say, for evritin im do, for evritin im na, na im di true.

while recovering from knee surgery i decide to reread di gospels. I read matthew, mark, luke, and john, bicos if i'm going to teach you wey concern true, i wan sabi dis man who say, "i am di true. " eighty different times for scripture, jesus say, "i tell you di true. " isn't dat sontin? eighty times, im says emphatically, i wan you to hear dis. Twenty different times, im say, "now you've heard it say, but i wan tok it to you. " do you sabi wetin im dey do? im na clearing up myths dat bring misery. Im say now here are tins you've go buy into, but now make me tell you di true.

as you study tins jesus say and tins dat oda biblical writers don shared wit we wey de true, commit to three tins.

a. Commit to seek di true

don dat desire on top ya heart. "have nothing to do wit godless myths and old wives' tales; rather, train yourself be godly. " (1 timothy 4:7) later paul warned timothy, a young preacher, "for di taim go com wen men no go put up wit sound doctrine. Instead, to suit dia own desires, dem go gather dey dem a great number for teachers to tok wetin dia itching ears wan hear. Dem go turn dia ears away from di true and turn aside to myths. " (2 timothy 4:3,4)

di point na test evritin you hear, sight or experience against god's true. Di world, or pipo dey me, fit tok "it's hot, it's di for tin, everybody's doing it," di true fit declare it's no bi okay. I fit take too long right here dey give you a ogbonge example. Make me tell you wetin pops into mai mind. Astrology and di psychic hot lines, dos tins don be making millions for dollars, dem get too many on top television no bi be. I'm sure most pipo dat dabble for dos tins, some for dem are wey serious, some for dem are for fun and some for dem are juss a joke. God's word says it's no bi funny. I fit show you a dozen different passages dat tok it's wrong, it's evil, dey away from it. I test evritin by god's word, even mai own experience.

one for di tins awa generation believe for na personal experience. It's di ultimate true. If i sabi it, feel it or sense it, it's get be di way it na. Now you tink wey concern dat. If technology fit create a virtual reality experience so lifelike wey i no fit tell if it's lie-lie, no you tink di devil fit do di same tin? for fact, no you tink im's had dat power for years, and years, and years? i test even di experience wey i'm convinced i've had against di true for god's word, and if di two clashes, which do i accept? i accept di true for god's word, shikena. Juss bicos you've experienced it no de mean it's right, true, or correct.

most for we don seen di bumper sticker dat says, "god says it, i believe it, dat settles it. " it's no bi a bad bumper sticker, but i've get a betta one for you: "god say it, dat settles it, weda i believe it or no bi. " weda i believe it or no bi, it no de mek any difference; god say it, dat's di way it na. True na true weda i believe it or no bi.

di point na for me to seek it. But wia do i seek it? no bi from di grocery store checkout lines.

(1) i seek it for christ. Jesus say, "i com to dis world to testify go di true. " (john 18:37)

(2) i seek it for di word for god. Di bible says, "thy word na true. " proverbs 30:5 says, "the word na flawless. "

(3) i seek it through im church. Paul told timothy, "you go sabi how pipo ought to conduct themselves for god's household wey be di church for di living god, di pillar and foundation for di true. " (1 timothy 3:15)

b. Commit to believe and embrace di true.

it's no bi e don do to seek it and it's no bi e don do to sabi it, it don be embraced. Di word, "believe," na anoda word dat popped komot for me all di way through di gospel accounts. John 3:18, states, "'whoever believe for am na no bi condemned, but whoever does no bi believe stands condemned already bicos im get no bi believed for di name for god's one and only pikin. '" even di devil don an intellectual ascent for god, a belief and no bi an embrace.

c. Commit to live di true

i seek it, i believe and embrace it, and i live it. I obey it. I do it. I begin by obeying di gospel putting mai trust for di gud bin dey dat jesus na true personified, god who com into di world. Dis guidebook, im word [the bible], shares wit we di shikena way dat's do. It starts wit di belief dat jesus na god's pikin, a belief dat leads to we confessing am verbally, declaring go di world ya allegiance to am. (romans 10:9-10) it says once you get a commitment for ya heart and ya affection to am ya whole obedience go di gospel na culminated by an

experience dem dey call baptism, a physical immersion into water. Before jesus' atoning death for di cross, im say to nicodemus "except a man be born for water and for di spirit, im no fit enta di di kingdom for god. " (john 3:5) "all for we wey be baptized into christ jesus de baptized into im death? we bin de na im be say buried wit am through baptism into death for order dat, juss as christ na raised from di dead through di glory for di papa, we too fit live new life. " (romans 6:3-4)

folks, dat's di true wey concern ya commitment to jesus. Dat's di true wey concern how you begin ya life as per christian, how you become a christian. From dat commitment, you live loving am and walking for di lait for god's true. But it's up to you. Remember you've get di freedom to believe anything you wan believe. But whatever you believe, di true na still di true.

but dia na great warning, "they perish bicos dem refused to love di true and so be saved. " (2 thessalonians 2:10) pesin ask me di oda day: "will smoking send me to hell?" i say, "well, i no sabi wey concern dat, but it go smell laik you've been dia. " but you sabi make's no begin picking komot little sin. We all commit sin. Do you sabi wetin's going to send pesin to hell? 2 thessalonians 2:10 tells we, it na to refuse to accept, love and follow di true. God does no bi send pesin to hell; im lets everybody choose wetin dem be going to believe and wetin dem be going to do wey concern dos beliefs. Amazing grace lesson #1244

kweshion:

1. It doesn't mata wetin one believe as long as im na sincere? true _____ lie-lie _____
2. One na awoof to choose whatever im wishes to believe? true _____ lie-lie _____
3. What one believe does no bi affect dia action? true _____ lie-lie _____
4. My happiness comes ova mai responsibility? fact _____ fiction _____
5. You'll be happy if you get wetin you wan. Fact _____ fiction _____
6. The world owes you a living and happiness. Fact _____ fiction _____
7. All beliefs are fifty-fifty valid. fact _____ fiction _____
8. You fit don it all without any sacrifice. Fact _____ fiction _____
9. E get lai lai any reason to feel guilty. Fact _____ fiction _____
10. You no don to wait for anything. Fact _____ fiction _____
11. Man na basically gud and unselfish. Fact _____ fiction _____
12. All ya problems are pesin else's fault. Fact _____ fiction _____
13. The ansa lies for inside you bicos we're all god. Fact _____ fiction _____
14. The source for absolute true na
 - a. _____ man's intellect
 - b. _____ science
 - c. _____ god
15. To build a life on top god's true one must
 - a. _____ commit to seek true
 - b. _____ commit to believe and embrace true

c. _____ commit all di above to live di true

d. _____ e get no absolute true

chapter 4

sake of i forgive?

peter ask jesus one day a long, tey tey "lord, how many times shall i forgive mai broda wen im sins against me? up to seven times?" (matthew 18:21) wetin's realli written between di lines or di think behind di lines na: lord, why do i need to forgive? i find it interesting dat peter ask, "'how many times do i need to forgive mai broda?'" sometimes it's easier to forgive a onetime offense, even if it's sontin dat's as major become assassination attempt, than it na to forgive dos repeated irritations.

each for we don one, two, maybe three sources for constant irritation for awa live. "heavenly sandpaper," i call it, juss rubs off awa rough edges. Who's ya heavenly sandpaper?

peter ask, "'lord, how many times shall i forgive mai broda?'" it no dawn on top me until dis week dat dia's a chance dat peter fit be extremely literal here. Im fit don been talking wey concern im physical broda. I read juss a couple for weeks tey dat ninety percent for all resentment occurs for awa own families. Most for di resentment wey we harbor for awa live na toward pipo wey are closest to we.

you sabi di old adage: "to dwell above wit dos we love wey go be a glory, but to dwell below wit dos we sabi, now wey's a different tori. " sometimes it na di pipo wey are closest to we. Maybe na im andrew, peter's broda. It's no bi komot for di scope for di imagination to spell gon gon andrew kept no bodi di milk komot, or squeezed di toothpaste from di middle for di tube, or sontin which na a constant irritant to peter. But weda na im andrew or a figurative broda, peter na having a hard taim wit dis whole forgiveness kweshion.

peter fit don been expecting jesus to tok, "peter, dat's pretty magnanimous for you. I'm impressed. " jewish law only required dat you forgive a broda three times. Afta you forgave am three times for di same offense, you fit tell am to get lost. So, peter fit don think di law says "i ought to forgive mai broda three times, i'll double dat and i'll add one for gud measure. " "lord, do you tink it would be all right to forgive a broda seven times?" awa lord say, "no peter, would you believe 70 times seven times" or e get no limit go di number for times you need to forgive.

if it's dey keep score, it's no bi realli forgiveness. You don ever kept score wit pesin? afta jesus tells peter, "no, no bi seven times, but seventy times seven times. " jesus tells a parable, a tori, to explain why we must sabi to forgive.

di tori begins dis way. Jesus say, dia na man who na hopelessly for debt go king. Di bible says for matthew 18:23-24, wey he owes di king ten thousand talents. Now talents de realli plenti a measure for weight than na

im for pure kudi, so it depends upon wetin di precious metal na. But di debt here na acknowledging all scholars be millions and millions for dollars. Now wey's a major debt! how do you get dat far for debt? how fit a servant borrow dat boku kudi? for dos days, whenever you couldn't pay it back, di bankruptcy principle na shikena. Dem simply took ya wife and ya pikin and sell dem into slavery and put you into bin expect. Dat na bankruptcy.

"the servant fell on top im knees before am. 'be patient wit me,' im beg, 'and i go pay back evritin. '" (verse 26) you've get to sight di humor for dat; it's one for pass hilarious statements i've ever read. A servant owes \$16 million and im says, "give me a few plenti days". To do wetin, get a kpali and buy a one-way ticket to anoda kontri?

i do a little calculation. If im paid back a thousand dollars a day for current interest rates, it would take am 40 years. Now di point for di tori, folks, na to show we three reasons dat you and i need to forgive oda pipo.

we need to forgive each oda bicos we've been forgiven by god. "'the servant's oga took pity on top am, canceled di debt and make am go. '" (i've underlined dat for mai bible.) do you sabi pesin else who go forgive a \$16 million debt? who go tok, all right make's juss write it off and make am go? wetin a king! pata pata forgiven. But di point for di parable na: dat's nothing compared go di forgiveness dat god don give to we, absolutely nothing.

here's di parallel. I owe a debt to god, and you do, too. Di bible even calls it a sin debt. Wen i transgress against god, it builds up a debt to owe to am wey i fit lai lai repay. Di bible says, for romans 3:23, "all for we don sinned and fallen short for di glory for god. " di scripture dey make am abundantly clear, i no fit pay mai debt, you no fit pay yours, but god don chosen for im love through di dash for im pikin jesus as di perfect sacrifice to forgive we, to wipe di slate clean, to cancel di debt and tok, "let's juss begin ova. " dat na di gospel, di gud bin dey. It's all tied up for di death, burial, and resurrection for jesus. Di gud bin dey jesus don for we wen we obediently come am confessing, repenting and being baptized for im name dey ask am to forgive and wipe awa slate clean.

god expects me to do for odas wetin im's do for me. For fact, dat's realli di message. How would you feel if make you juss had a \$16 million debt wiped clean? would you feel relief, joy and freedom? dos words fit be too shallow. How wey concern excitement, ecstasy or undying gratitude? how do you tink you would treat pipo if you had juss been forgiven for a \$16 million debt dat na hovering ova ya head? no you tink you'd be easygoing? no you tink you would tok, "yes, i'm for a great mood? dat's all right, i'll forgive you. "

look for dis servant's reaction beginning for verse 28. "'but wen dat servant went komot, im found one for im fellow servants who owed am a hundred denarii, equivalent to one hundred days wages. Im grabbed am and begin to choke am. 'pay back wetin you owe me!' im demanded. 'his fellow servant fell to im knees and beg am, 'be patient wit me, and i go pay you back. ' but im refused. Instead, im go off and had di man thrown into bin expect'" now you fit believe say? im owed \$16 million to im oga and im na forgiven. Now im fellow servant

owes am a hundred denarii, extremely small compared to how much im had been forgiven by im oga. Im refuses to show any mercy instead im throws am into bin expect.

you tok, how for di world fit im respond dat way? dat servant who owed di cancelled \$16 million debt no realli feel forgiven. Im still, for whatever reason, felt laik a sword na still hanging ova im head. So, im na foolishly trying to collect such a small how much to still pay off dis perceived \$16 million debt.

di real tragedy na dat a lot for christians live dat way today. Dem obey di gospel, dem com to christ and di sin debt na cancelled; but dem still live dia live feeling, lord, i'll mek it up to you. I sabi i owe you a lot, so i'm going to pay dat off. I'll work off mai sin debt knowing wey dem lai lai fit. Dem be demanding, exacting, and unforgiving to oda pipo dey dem for dia frustrations. Sadly, i've seen all boku for dat. Dat na why it na so important dat everi christian grace. Wen you believe you de forgiven, you go fit to forgive odas and no bi until.

notice di first servant's harshness for di parable. Im grabbed and begin to choke dat second servant demanding wey he pay im debt. Under roman law you fit do dat. If pesin owed you kudi, you fit go choke am until im paid. But afta dis bobo choked am a while and no squeeze anything komot for am, im had am thrown into kri-kri.

whenever you find pesin harsh, judgmental, hypercritical, negative, unforgiving, and ungracious, im na carrying wit am unresolved guilt. A judgmental and negative pesin, who na always putting pesin else down, lai lai extending to pesin di offer for forgiveness, na carrying unresolved guilt. Wen we feel unforgiven, we tend be unforgiving.

sometimes you see say for papa and mama. You sight a parent who na demanding, rigid and overbearing. Dem be reacting go di guilt wey dem feel as per parent. Sometimes you sight it for bosses. Sometimes you sight it for coworkers. Paul say for ephesians 4:32, "'be kind and compassionate to one anoda, forgiving each oda, juss as for christ god forgave you. '" di main main to forgiveness na to recognize how boku god forgives me today.

resentment de make me miserable.

na hell on top earth. It tortures you. Look wit me for di parable for verse 31, "'when di oda servants see wetin had happun,'" (this na afta di first one had tossed di second one for kri-kri) "'they de greatly distressed and went and told dia oga evritin dat had happun. Then di oga dem dey call di servant for. 'you wicked servant,' im say, 'i canceled all dat debt for yours bicos you pleaded wit me. No you get had mercy on top ya fellow servant juss as i had on top you?' for anger im oga turn am ova go di jailers be tortured, until im suppose pay back all im owed. '" sight, wen di king found komot how unforgiving im servant na, im go to am and say, if you're going be dat way, i'll be dat way, too. Im then handed am ova go di jailer be tortured.

pesin ask if dis parable na thing for hell. Yes, it na, but it's also symbolic for a hell on top earth. Bicos wen resentment gets for inside you and resentment grows and infects you, it tortures you, and it locks you up for a bin expect. It destroys you far pass it does di pesin you hate and no go forgive. Di kweshion we need to ask

ourselves from taim to taim na are bitter and unforgiven actions robbing we for happiness? wetin injure na still hurting you? if you find one someday, make it go. It's only tormenting you. Di oda pesin dat you de hating and no bi forgiving fit no bi even sabi - dem fit be totally unaware. For one we are millions for pipo imprisoned by guilt, enslaved by dia own anger and anxiety and tormented by resentment, sometimes year afta year afta year. Di forgiveness for christ na di only main main to unlock dat kri-kri. For ya own sake, forgive. Sabi to ask for forgiveness and sabi to offer forgiveness. Mai motto na: forgiveness, flex it and employ it, or you live a life for misery.

i go need future forgiveness.

"this na how mai heavenly papa go treat each for you unless you forgive ya broda from ya heart. " (matthew 18:35)

john wesley na once told by a man who knew am, "i fit lai lai forgive a some kain pesin. " wesley responded, "i shey you lai lai sin. " di point for im admonition; if you're going to live di rest for ya life for perfection, then perhaps you no need to forgive pesin else. But if you're going to commit anoda sin, you'd betta mek sure forgiveness na ready and willing bicos forgiveness na two-way street. No dare burn di bridge dat you're going to don to waaka ova to get to heaven.

for wetin we dey define di lord's prayer for di sermon for di mount wia awa lord teaches we how to pray; im say,

"forgive we awa debts as we forgive awa debtors" do you wetin dat prayer says? dat na praying, "father, you forgive me as boku as i'm willing to forgive di oda pipo dey me. " now i ask you, do you realli wan pray dat prayer? sight, di bible says we fit only receive wetin we're willing to offer to oda pipo.

for dat same sermon for di mount for di part we dey define di beatitudes. Jesus say, "'blessed are di merciful for dem shall receive mercy. "' wetin we offer to pesin else we are able to receive, but wetin we're no bi willing to offer pesin else, we no fit receive. God says, be forgiving bicos i wan fit to forgive you.

look for verse 35 again, "unless you forgive from ya heart," no bi lip service, no bi some little faint intellectual acknowledgment, but from di heart, right down for di core for ya spirit. Put simply, di parable na teaching forgiveness na way for life. It's di only way to live and di reason na we're all imperfect beings. You're going to injure odas, and oda pipo are going to injure you bicos we're juss imperfect beings, so we get to live for a constant state for forgiveness. You've get to flex it and then employ it as per lifestyle.

why do i need to forgive?

1. Because god don forgiven me.
2. To dodge di torment for resentment dat's going to shackle me if i no forgive.

3. Because i no wan burn di bridge wey i'm going to don to waaka across. I wan forgive so god go forgive me.

who do you need to forgive?

1. Do you blame pesin else for di world for ya unhappiness? do you blame a spouse? if only mai husband would get im act straight, then i'd do a lot betta. I'd fit to come church plenti if im'd cari come me. Do you blame ya papa and mama? if mai papa and mama hadn't do dis to me wen i na little, if dat hadn't been a part for dat, then mai life would be a lot betta today. Do you blame a teacher? if mai teacher for get juss. Do you blame a oga? if i juss had a different oga. If you blame pesin for ya unhappiness, dat's an indication for resentment. Blame na indication for an unforgiven wrong, rather real or perceived, it no de mek any difference, and it's you dat's no bi forgiving. You need to make it go as e stand so. Make it go or it go torture you and harm ya future life.

2. Have i been dey keep score? na dia a score sheet for mai mind wit

regard to dis pesin make whenever dem be doing sontin, you're thinking, dem owe me? do ya spouse mek a major mistake sometime for di past? im or im na tap electrons, and life don gone on top, but you're holding it ova im or am head. You've become an unpleasable pesin bicos no mata wetin one does, it's part for a bottomless pit for repayment. No mata how gud a pesin na, you're thinking for ya mind, im owes me. I wan tell you sontin today as straight as i fit tell you. As bad as whatever na do, you're di one killing di marriage. You're killing it by ya unforgiveness. You've lai lai forgiven, and di spouse fit be getting go di point for dey ask, "what's di use? i no fit seem to ever be forgiven. "

marriage na juss one for di areas wey fit apply. You fit don been neglected as per pikin. You fit don been abused as per pikin. You fit no bi don been loved as you suppose don as per pikin. I no sabi any for we wey be loved as we suppose don been as per pikin. Why? bicos we are no bi able to love perfectly. We're imperfect beings.

3. Do you find yourself acting a some kain way toward pesin bicos im reminds you for pesin you resent? i know say sounds strange, but dem get all kinds for pipo wey dem go look for a pesin and tok, "he reminds me for pesin back for mai childhood. " so, im go treat dem totally different simply sake of a past wahala dem - im lai lai lets go. If we search awa souls, a lot for we get lot plenti forgiving to do than we find ourselves credit for. We need to do it now! amazing grace lesson #1239 kweshion:

1. God na?

- a. ____ love
- b. ____ righteous (just)
- c. ____ true
- d. ____ mercy
- e. ____ peace
- f. ____ all di above
- g. ____ a and c

h. _____ a, c and e

i. _____ a, b and c

2. How many times suppose you forgive?

a. _____ one

b. _____ seven

c. _____ one hundred

d. _____ everi taim pesin ask.

3. When one forgives does im keep score for offenses? yes _____ no _____

4. Obedience go di gospel cancels awa debt to god? true _____ lie-lie _____

5. When na man's sin and rebellion cancelled?

a. _____ awa physical death

b. _____ awa death to sin

c. _____ awa confession dat jesus na lord

d. _____ wen we trust god to forgive and obey am

e. _____ a, b and c

6. The main main to forgiveness na to recognize how boku god don forgiven we? true _____ lie-lie _____

7. Why do i need to forgive?

a. _____ bicos god don forgiven me

b. _____ to dodge di torment for resentment

c. _____ i no wan burn di bridge i go don to waaka across

d. _____ i wan god to forgive me

e. _____ all di above

f. _____ a and d

chapter 5

na homosexuality a sin?

twenty-five years tey, di word homosexuality na spoken only for a whisper, and rarely, even for dat. Then wey concern two decades tey, homosexuality make na way go di public's attention for a very major way. Dis taim wit new name, "the gay community", and wit new movement, dem dey call "gay rights".

homosexuality literally com 'out for di closet' and na no longer sinton dat na taboo for di media or for public conversation. Instead, na im being billed as sinton dem dey call "an alternative lifestyle".

it na interesting dat for centuries now, christian pipo don believed dat homosexuality na an unquestioned and direct violation for god's go. But now wey premise na being confronted by a far plenti liberal public opinion, wey be shikena. na homosexuality an alternative lifestyle, or na it sin? it na blatant digression from god's law. Wella, dos for we who accept di bible as god's inspired and inerrant word, god's very breath to man, we get no oda choice than to turn to dis word to find dat ansa. Before we look go di bible and na specific verses for dia things wey e contain, i tink it might be helpful to dey consider juss a few facts wey concern di background for dis wahala, worldwide.

, homosexuality na no bi realli a contemporary wahala for all. Anthropological investigations don indicated dat homosexual behavior occurred, even among pass ancient for tribes. E get very little wey concern it for recorded history. But it na interesting for western civilization, especially british history, you find some fascinating facts, most for dem for di forms for prohibitions against homosexual behavior. , for di year 1290, british law commanded dat a sodomite be buried alive. For 1533, henry viii changed di mode for execution, but na im still a capital offense. Finally for british law, for 1861, it substituted life imprisonment for capital punishment, but na im still considered a very hideous kain offense. Would you believe say life imprisonment na still di penalty for a convicted homosexual for britain until di year 1967? dia don been resemble law for di united states, though wit less severe kain penalties.

times don changed. No bi only are homosexual practices largely legal, but dem be also becoming increasingly commonplace and accepted for awa culture. Di kweshion arises, "just how commonplace?" frankly, e get very little reliable data. Di first major study dis century wey concern homosexual activity for united states no happun until 1950. Na im conducted by dr. E. G. Kinsey. Im traveled all ova di kontri, interviewing literally thousands for men--his study na on top males only--and im concluded dat wey concern ten percent for di male population engaged for at least three years for homosexual experience between di ages for 16 and 65. For 1972, dr. Paul gebhardt na commissioned by di kontri institute for mental health to conduct anoda study. Im study show even significantly higher results--up to one-fourth for male amerika de involved for such behavior.

dia don been plenti conservative scholars who don rebuked and rebuffed dos claims. Reliable data na still very dey hard to com by. But most sabi pipo, both conservative and liberal (and anywhere for between), would gree dat at least seven percent for di american male population and wey concern five percent for di american female population are actively engaged for practicing homosexuality. While we no sabi di numbers, di tin bi say na di gay rights movement don picked up a world for steam. Dem now don dia own magazines and dia own communities. Dem run dia own places for entertainment and nightspots, and deh get one for di strongest legislative lobbies for di united states for amerika.

e get one oda tin i wan we to look for, though, before we turn go di bible and sight wetin scripture says wey concern homosexuality. I tink it de necessary make we define di terms, though i am sure say all for we get connotation for awa minds de kain homosexuality na.

a homosexual act na act for sexual intercourse between two pipo for di same sex. It na act. I wan differentiate dat by definition from a homosexual orientation. Listen e remain small. A homosexual orientation na tendency or a desire to prefer to dey a homosexual relationship ova a heterosexual one.

dia na difference between dos two and you go sight why we distinguish dis for a moment. A homosexual act na action; a homosexual orientation na di desire or di longing. Dos two are as different as per heterosexual act na different from a heterosexual orientation. Now dem get two technical terms wey need be defined, perverts and inverts.

dem get dos who would be labeled as perverts. Perverts, or perversion, are dos individuals wey be heterosexual for nature, but don changed go homosexual orientation. You tok, "why would pesin change dia sexual longing, dia sexual orientation?" again, research na sketchy, and di reasons vary. It na interesting to know dat dia don been a stronger correlation between perversion and some kain environments, , mono-sex institutions. Places wia dia na single gender, , bin expect or boarding school, even di armed forces, don generally sighted higher incidence for perversion than di population for large.

then dia na second category for dos individuals who would be homosexuals. Dis individuals are dem dey call inverts. Inverts are individuals who fit lai lai remember being attracted to pipo for di opposite sex. From dia very beginning for dia cognizant adult live, deh get felt attracted go di same sex. Research na sketchy as to wetin causes inversion. But a correlation exists. One for di factors don been di absence for papa figures for inside di haus. For fact, for ghetto situations for amerika wia dia na higher incidence for di absence for a papa, dia na corresponding incidence for inversion - wey concern twice dat for di kontri population.

we are going to com back to dos terms later, but remember, di difference between a homosexual act, a homosexual orientation, perversion and inversion.

now make's get go di bible. Wetin does di bible tok wey concern homosexual behavior? di word for god no get a wealth for material for di subject, but wen di bible don sontin to tok wey concern homosexuality, it speaks strongly against such behavior. I suppose di first place you run across it for di bible na genesis 19. Lot, wey dey kin to abraham, received two strangers for di town for sodom and im haus na literally bombarded by di lewd, base fellows for di town, men wey be obviously homosexual, both for dia orientation and for dia action. So, dem stormed lot's haus. Eventually by di way, sodom and na sista city, gomorrah, de destroyed. For judges 19, you read wey concern a resemble situation, dis taim for di city for gibeah.

d. S. Bailey for im book, homosexuality and di christian tradition, don tried to drag say di transgressors (particularly for di episode involving lot and di strangers for im haus) de realli violating rules for hospitality and dat's why dem de being reprimanded, no bi for dia homosexual activity. Mr. Bailey's theory no de tanda di test for scrutiny, bicos we are give an interpretation de kain occurred for sodom and gomorrah. It de for for di little book for jude, verse 7. "in a resemble way, sodom and gomorrah and di surrounding towns find themselves up to sexual immorality and perversion. Dem serve become example for dos who suffer di punishment for eternal faya. " dat dey make am pretty clear, no de it? di letter wey we call jude na written to make we know--at least dat part for it--that dos individuals de condemned sake of dia homosexual behavior. Frankly, dat corresponds

to some old testament prohibitions, laik leviticus 18:22 and leviticus 20:13 wia male homosexuality na describe become abomination wey be say di death penalty na prescribed.

di strength for dis statements de for both for dia things wey e contain and also wit di severity for di penalty dat na attached. Then wen you go from di old testament into di para para testament, you find dat paul continues to deplore homosexual activity. "even di women exchanged natural relations for unnatural ones. For di same way, di men also abandon natural relations wit women and de inflamed wit lust for one anoda. " (romans 1:24-25) all for dat na for inside di things wey e contain for dos individuals who don turn away from god--they are godless-and god no go tolerate dat kain behavior. Kakaraka words, but realli di same tin paul also say for 1 corinthians 6:9 wen im listed dos wey be unrighteous, and im included homosexuals. For 1 timothy 1:10, sodomites de listed among di lawless and disobedient.

now i wan point sontin komot here dat, if you haven't heard before, you go probably hear for di future. Dia don been a movement afoot, among liberal theologians, to stress dat paul for dos three admonitions against homosexuality, na condemning perversion, no bi inversion. You remember di difference? dat paul na say to dos individuals wey be "born wit a natural attraction for di opposite sex", but who don changed, dat for dos individuals make dem do so na wrong. Di implication e get, "if pesin na invert who chooses to practice homosexual behavior, dat pesin would no bi be prohibited. "

dat na no bi right. Dem get at least two reasons from scripture dat dis na true:

1) the primary reason na di word dat paul bin use to condemn homosexual behavior for romans 1, for 1 corinthians 6, and for 1 timothy 1. Im uses a greek word dat na realli an umbrella term dat refers to all homosexual behavior. By contrast, im fit don bin use one for three different greek terms dat for get referred specifically to sexual perversion, but im chose no bi to do dat. So, di implication na clear, weda inversion or perversion, homosexual activity na condemned.

2) notice say di things wey e contain for romans 1 na dat for creation. Di prohibition against homosexuality isn't juss aimed for individuals, weda inverts or perverts. It states dat dat's for violation for god's order for tins. "since wetin fit be sabi wey concern god na plain give dem bicos god don make it plain give dem. For tey tey di creation for di world, god's invisible quality, im eternal power and im divine nature don been clearly seen, being understood from wetin don been make make men are without excuse. " (romans 1:19-20)

you sight, di things wey e contain for romans 1 na dat god's make it clear wetin im design na. It na for a man to choose a woman, and for di two be together for inside di things wey e contain for marriage, for a life-long relationship. Dat na di natural way god make tins, di way im get chosen to run dis world. It na very clear from di language.

kpatakpata:

a. For general

1) homosexuality na likely plenti normal for awa culture than any for we would laik to admit.

2) homosexuality na wahala dat na making na way go di forefront today.

3) the consistency and di fervor wit wey di bible speaks against homosexual acts mean dat a christian no fit accept such a practice, as per god-ordained or a god-accepted lifestyle. Dat would be true regardless for an individual's sexual orientation or motivation.

b. To christians

1) di bible teaches wey we abhor sin, but we love di sinner. Wen we dey define a man or a woman a homosexual, are we referring to wetin dem be, or to wetin dem do? now tink wey concern dat for a moment. Wen would you call a pesin a murderer? wen deh get committed murder, shikena. wen would you call a pesin a barawo? wen im or im get stolen sontin. On top a plenti positive know, wen would you call a pesin a plumber? only if deh get demonstrated skill for dat task. For many for we, wey be christians, di nature for di sin homosexuality na for such distaste for we, then perhaps we get had a harder taim for segregating di sin from di sinner.

dem get dos for awa world who fit get homosexual orientation, but wey be fighting di sin. God fit rescue dem from dat, juss laik im fit rescue you and me from awa tendencies to whatever awa "achille's heel" for sin is-and ours fit be totally different. But i implore christians, as we face di homosexuality wahala, no run from di wahala, face it. Love di sinner while abhorring di sin. Dat's wetin jesus do, dat's wetin im would expect we to do regarding di sin for homosexuality kukuma as di sins for ashawo, chemical dependency, anger and all oda sins.

years tey, di interpreter's bible (a commentary) wrote dis wey concern romans 1:27 "the subject na one, for which, for honesty must be faced, but one on top which no man for fine feeling suppose linger. "

i suppose dat's describe awa outlook on top homosexuality and homosexual behavior for decades. I'm fear we live for a taim wia awa minds must linger on top it longer, sake of di place it don taken for awa society.

amazing grace lesson #1013

kweshion:

1. Since creation homosexuality don been accepted or tolerated by society? true _____ lie-lie _____
2. A homosexual act na sexual intercourse between two pipo for di same sex? true _____ lie-lie _____
3. Homosexual orientation na tendency or desire toward homosexual relation ova a heterosexual one? true _____ lie-lie _____
4. Men for sodom and gomorrah find themselves ova to sexual perversion?
true _____ lie-lie _____
5. All sexual activity outside marriage both homosexuality and fornication, na sin?
true _____ lie-lie _____

6. The apostle Paul condemned homosexuality and he is quoted as saying "even the women exchanged natural relations for unnatural ones. For the same way, the men also abandon natural relations with women and are inflamed with lust for one another."

true _____ lie-lie _____

chapter 6

freedom from chemical dependency

A preacher looked down on top of the 300-member congregation. Each parishioner was characterized by a smiling face, nice clothes, combed hair, polished teeth. The preacher had just preached a kakaraka sermon on top of the Christian lifestyle, he included a recitation for the evils of drinking and a passionate admonition to the people to totally abstain from the occasional use even for kai-kai or stronger drugs.

Concluding the lesson, he looks over the crowd assuming deep in his heart that maybe a few would imbibe upon occasion, but he feels sure that none of them will get serious trouble with drinking or with drugs. Little does he realize, halfway back to the front sits Mike. Mike is a 24-year-old medical student who teaches the high school Bible class. He serves on the mission committee and everybody admires him for his zeal and his work and his dedication. But no one knows that Mike's father lives in another town and he is an alcoholic, and that Mike is compulsively driven to achieving greater and greater accomplishments for a vain attempt to gain his father's approval and to raise his own self-esteem. Everybody in the church thinks that Mike does it together. They think he has a healthy, vital relationship with God. But no one sees the profound sense of worthlessness that is driving Mike to an ulcer.

Four rows behind Mike, there are Clarence and Sharon. Sharon attends faithfully while Clarence only comes every concern once a month. The preacher knows Clarence is an awfully successful businessman. He has heard that he earns well into six figures, but he doesn't know that Clarence is an alcoholic. And when he gets drunk, he gets mean, violent and beats Sharon.

Across the aisle are Tim and Allison, and the little girl Amanda. The preacher doesn't know that they have been separated for a while. Just this week, he thought that Tim was having a hard time for the job. He has no idea that it's all due to Tim's cocaine binges every two weeks.

Then in the third row, down front on the right, is the sweet little Emma. A widow now, Emma is a charter member of the local congregation when she was 47 years old. Always faithful in attendance, Emma has been missing some services lately, and her friends noticed that she was shaking. They were afraid that she was suffering from the early stages of Parkinson's disease. Little do they know that she is shaking because of temporary withdrawal from prescription pain medication that she has been taking for two years, following a minor surgery. Her prescriptions were repeatedly refilled by lying to her doctor and deceiving her pharmacist.

In the back row, there is Marvin, whose 12-year-old son was killed by a drunk driver. Across the way, two teens who vandalized the area school after they had drunk beer and smoked pot. The list goes on and on and on.

top. Now folks di names wey i presented to you de purely hypothetical, but di scenarios wey i juss shared wit you de real. Dem and hundreds for odas are repeated for dis and everi church for amerika. Chemical dependency and drug abuse are plaguing awa kontri and destroying millions for live. Five komot for 12 pipo don had dia live touched by chemical dependency.

now make's stop a few moments and dey consider wetin we're talking wey concern. Wetin do we mean by chemical dependency? chemical dependency na defined as di state dat results from di process for increasingly turning to chemical use to meet life's needs. For oda words, di chemical fit be kai-kai, pass prevalent, dangerous, cost, deadly drug for awa culture. It fit be nicotine, cocaine, crack, heroine, amphetamines, morphine, tranquilizers or any number for prescription drugs. , if dia na reliance on top some chemical substance to mek it through life, di day, di week or to meet life's needs; whatever di substance fit be, dat's dem dey call chemical dependency. It fit mean having a drink a day. It fit mean having to don several drinks everi two hours. It fit mean an evening tranquilizer so you fit get to sleep. It fit mean a cocaine binge everi oda weekend. Dat's chemical dependency.

chemical dependency often leads go physical addiction. Now look for dat definition, make's wetin we're talking wey concern. Physical addiction occurs wen di cells for di bodi change di way dem function sake of di use for some kain substances. A physical addiction literally way you de physiologically altered and ya bodi craves dat chemical for order to function.

di tragedy for dos two tins na chemical dependency invariably fails to meet di life needs say di user na seeking to meet. Make's no bi lai wey concern it. A fix for sontin go drug user feels gud first. Dat's why dem take it. Dia na pleasure. But ova juss a short shikena for taim, dat chemical begins to isolate dos pipo, isolate dem from god, from odas dem love and from di tins dat realli fit meet dia life's needs. Afta a shikena for chemical dependency physical addiction begins and physical addiction na death process. Sometimes it's slow, often fast, but always fatal unless di cycle na broken and dat seldom occurs.

how devastating na di dependency and abuse wahala?

it na catastrophe.

statistics from di kai-kai and drug council for middle tennessee show dat for nashville tennessee drugs are involved for 50 percent for all spouse abuse, 50 percent for all go slow fatalities, 35 percent for all suicides, 62 percent for all assaults, 52 percent for all rapes, 49 percent for all murders, kai-kai or chemical addiction involved, 38 percent for all pikin abuse, 68 percent for all manslaughters, and 69 percent for all drownings.

but di one dat realli blew me away na a 1994 tennessean article dat say for metro nashville, pass 80 percent for di locally sentenced felons are sake of an offense drugs. Now make dat sink for. If it weren't for drugs, you fit take four komot for everi five convicted felons komot for kri-kri for awa community. It na destroying live, it's destroying families.

it's wiping we komot.

it's di tool dat's satan na use to juss kill we. Nationwide for 1960, for awa kontri dia de fewer than 30,000 arrests for drug-related offenses. For 1990, dia de ova one million. Today, 1994, american bin expect cells are filled wit drug dealers, addicts, kai-kai abusers and di mentally ill, often mentally ill sake of substance abuse.

some pipo tend to tok, "well, make's juss put plenti for dem for bin expect. " we've already get four million for dem for bin expect as e stand so. Today, amerika don di highest incarceration percentage for any industrialized kontri for di world. Five hundred and nineteen for everi 100,000 u. S. kontri pipo are for bin expect; 80 percent for dat sake of drugs. Compare amerika to canada which don 116 for everi 100,000 and for japan only 36 for everi 100,000. Drug-related cases are so epidemic dat awa kontri's courtrooms are becoming impotent.

medically for awa kontri, drugs are costing we \$75 billion a year; and half-a-million newborns everi year. Dis one breaks mai heart. A half-a-million newborns everi year are torchlight to drugs for pregnancies. Crack babies dat de a rarity juss a decade tey fit crowd and fill \$2,000-a-day pediatric wards today. It na catastrophe.

specific causes.

di cause do no bi begin become epidemic; it go back to one on top one. Why do pipo mess wit drugs? wetin's di whole root? you already sabi dem.

peer pressure - dis pressure particularly affects young pipo. Dia curiosity wan sabi wetin it's all wey concern. Some pipo laik to play wit faya. I no sabi why, but dem do.

pain - everi alcoholic na seeking to relieve pain. It's di number one reason for drinking. It fit be emotional, physical or psychological. But pain na reason.

lack for self-worth and self-esteem - young pipo wey turn to drugs are typically di ones wey be most insecure. Oh, some for dem are big and bold and a lot for bravado, but you wen cut through dat, dem be di ones wey be insecure. Adults are di same way. Di whole idea for di cocktail parti na di idea wey i no fit relate for mai natural state but gi me a little chemical and i'll loosen up. I'll be acceptable, i've get self-worth.

root cause.

some for you de going to tink dis na simplistic, but dis na di true. Di root cause for di epidemic go all di way back go di garden for eden. Wen adam and eve chose to sin, dem lose life. Dem lose real life meaning dem no bi only lost an endless quantity for life on top wetin be then a perfect earth, dem lose a quality for life. Prior go dat point, dem no sabi wetin pain na, dem no sabi wetin frustration na, dem no sabi wetin worry na. Dem no

sabi wetin na im be sad. Dem had absolute meaning for life. But wen dem sinned, dem lose it, and dem lose it for all for we. For centuries, men and women don been trying to get it back. We tried drugs, kudi, power, work, play, religion, and 1,001 oda tins.

core message.

e get only one tin wey go recapture di real life dat na lost for di garden for eden, it's jesus christ.

jesus often talked wey concern being life? im say, "i am di buredi for life," (john 6:48) "i am di way, i am di true, i am di life," (john 14:6), "i don com, so wey dem might don life, and don it abundantly," (john 10:10) and "i am di resurrection and di life. " (john 11:25) eleven different times for di gospel accounts, jesus say, "i am life. " im's di life we lose. A genuine relationship wit jesus na di only tin wey fit replace wetin be lost for eden. Use anything else to try to fill dat void na sin.

sin

do you sabi wetin di word, "sin," way? for di hebrew it way "to miss di mark. " na im bin use for an archer who missed di mark. By di way, i hear dis kweshion all weda. Na alcoholism a sin, or na it a disease? na chemical dependency a sin, or na it a disease? it na always ask as if it don be an either/or ansa. Di true na, it's both. It's both! it na sin, laik materialism, or greed, or work-aholism, or a thousand oda tins, it totally misses di mark for di quest for real life. Dat's sin, but so are a lot for odas. But it becomes a disease once chosen and frequented. Dos chemical substances rack and ravage di bodi literally beyond di individual's control.

for wey concern 10 percent for awa population wey de alcoholic, once dem begin to drink, di combine for dia physical, dia psychological make-up, and di power for di drug, dey make am virtually no fit for dem to stop by sheer will-power. Sontin go don to intervene. Make we look piously for a pesin who's an alcoholic and tok "quit drinking" would be laik dey tell a drowning man "start swimming. " both for dem would if dem fit. Dem no fit.

enslavement

di psychological and di physical addictive powers for drugs are incredible. For 1 corinthians 6:12, di corinthians dey talk "everything na permissible for me, evritin na permissible. " dem de misusing dia freedom. Paul says "everything na permissible for me, but i no go be mastered by anything. " read dat last point again, "i no go be mastered by anything. " di tin bi say dos who mugu wit drugs, become fools. Dem go be mastered by dos substances to wia dem go don to get snort, a fix, a drink, a high, a pill or a shot, whatever.

paul says we're slaves either to sin or we're slaves to god. "i put dis for human terms bicos you de weak for ya natural selves. " now we no admit dat, but everi one for we na weak. We're weak as kittens. "just as you bin use to offer di parts for ya bodi for slavery to impurity and to ever-increasing wickedness, so now offer dem for slavery to righteousness leading to holiness. " (romans 6:19) im says, no offer yourselves dat way. But i'll tell

you sartin wey concern di drug enslavement. Here's di main main: satan, if you'll remember for john 8:44, na dem dey call by jesus a liar, and di papa for all lies. Do you sabi wetin satan tells di chemically dependent, and dos for you komot dia wey be chemically dependent? do you sabi wetin im's dey tell you? im's dey tell you ova and ova again, you fit stop anytime you wan. Do you sabi wetin di chemically dependent do? dem'll stop for a little while, juss to find themselves a lie-lie proof wey dem fit do it. But dem no fit.

dem get 18 million alcoholics for amerika today, juss one drug, 18 million alcoholics. Only 15 percent are seeking help. Do you sabi why only three million seek help? it na bicos di oda 15 million believe di lai. Dem believe di lai wey dem've mastered di drug, wen di drug don mastered dem.

di cure

go power no fit do it. Na it an absolutely endless cycle? no, dia na cure for di dependent pesin.

1. Realize di inadequacy and destructiveness for drug abuse.

first, im or im must realize di inadequacy and di destructiveness for drug abuse. Di pesin must com go point dat if dem kontinu on top dia present course, it would be plenti painful than recovering. For oda words, di pesin don to realize wey he or im na chemically dependent. Di first step for di 12-step program developed by alcoholics anonymous na (and dis na di foundation): wen an individual go com and tok for di presence for odas, "i admit i am powerless ova kai-kai and dat mai life don become unmanageable. " until dem be willing to admit dat dia's no help. Wen dem admit dat, di door becomes open.

2. Believe dat christ fit fill di void for life.

im or im must believe say christ fit fill di void for life. You tok, wetin void? di void we talked wey concern earlier. Di void created wen sin enta di world, di void dat drug and chemicals are trying to fill for di first place juss to help you get through di day, to get ova di pain or to find you di high. Dem no do it, but jesus does. Im na di way, di true, and di life.

dis isn't new tin, it go back 2,000 years wen paul say for ephesians 5:18, "don't get manya on top wine. " dia's di kai-kai drug. Im say, wen no deh fill di void. "but instead, be filled wit di spirit. " wetin's im talking wey concern? im's talking wey concern di spirit for christ, di spirit for god and di holy spirit dat god lets dwell for you wen you come christ. By di way, di second step for alcoholics anonymous na to tok, "i don come believe for a power greater than masef wey fit restore me to sanity. " dem be right, only i'll go further. Di source for dat power na jesus christ. Im and im alone go ultimately restore you to sanity.

3. Become part for a healing community.

di dependent pesin becomes part for a healing community. A "healing community," fit be di aa, di na or anoda support group. But i wan you to hear dis and hear dis wella. We are no bi juss talking to dependent folks,

we're talking go lot for pipo wey are part for a family, you become codependent. A chemically dependent pesin no go get wella on top dia own. Do you hear dat? a chemically dependent pesin no go get wella on top dia own. Dem no go identify di wahala on top dia own. Dem no go seek help on top dia own. Dem no go dey di course for recovery alone. Dat's why god na so wise wen im say for ecclesiastes 4:9-11, "two are betta than one. Bicos if one na walking alone and falls down, dia's send to pick am up. But if dem get two and one falls down, im's get pesin to pick am up. "

recovery from chemical dependency na lifelong process. Dat's why alcoholics who've been sober for 10 years fit still be seen attending aa meetings, bicos di dependent pesin don cloth part for a healing community. Now i wan tok sontin to church folks. Folks, dat ought be di church. Do you hear me? na shame dat a program laik alcoholics anonymous no rise up for churches, but outside for dem.

for 1978 for a gallup poll, one komot for four americans admitted having a personal kai-kai wahala. But only eight percent say dem would turn go di church or na trained personnel if dem or a family member had a drinking wahala; only eight percent. Sight, we've do an awfully gud job pointing komot dat chasing a drug na wrong, we've no bi do a very gud job for trying to extend a hand and say, "here's how you get it right. Here's how you get it fixed. " we've get to do both.

galatians 6:1 says, "brother, if pesin na catch for a sin, ye wey be spiritual restore am gently. " and then di next verse says, "you de cari one anoda's burdens. " and di word dia way a prolonged journey, no bi juss say, "you ought to quit dat. " get di burden and put it on top ya back and de cari wit dem ova di long haul.

4. Be open and honest wey concern manipulation, lying and rationalization.

di dependent pesin must become open and honest wey concern im manipulation, im lying, im rationalization, bicos everi drug dependent pesin go through dat. Dem lai to everybody.

"if we confess awa sins, im na faithful and juss to forgive dem and cleanse we from all unrighteousness. " (1 john 1:9) im's get to com clean. It frees im spirit.

5. Relearn healthy living skills.

di dependent pesin relearns healthy living skills.

6. The family's part.

a) maintain agape love for di addict, for di dependent. Dat way a love dat seeks wey dey create for dem, lai lai gives up, but it does wetin's best.

b) don't aid or abet di dependent behavior. No fuel di faya. You keep di agape love. Be laik di papa for di parable for di prodigal pikin. Im no keep sending kudi. Im knew di boi gats come im senses; im gats com haus.

c) confront sofri sofri. You do don to confront for times. Dem no go get wella alone. You've get to show dem wetin's happun to dia live. Do you how many confrontations it takes for di average for a dependent pesin to seek recovery? fifty-four, yes 54. If you're living wit an alcoholic, if you're living wit a drug addict and you get tried ova and ova again to help dem find di help dem need to get wella, take some heart for dat statistic.

if you're chasing anything to find you real meaning for life oda than jesus, you're missing di mark. It fit be ya job, it fit be play, it fit be ya pocketbook; or whatever. If you de chemically dependent today, i shey you're for di point wia you'll tok for di presence for pesin as e stand so, ya family, or a small group, "my life don become unmanageable, and i am powerless to change it. " until you do, you'll kontinu be enslaved.

amazing grace lesson #1202

kweshion:

1. Chemical dependency na di process for increasingly turning to chemical use to meet life's needs. True _____ lie-lie _____
2. Chemical dependency lai lai leads to physical dependency. True _____ lie-lie _____
3. Why do pipo mess wit drugs?
 - a. _____ peer pressure
 - b. _____ pain
 - c. _____ lack for self-worth
 - d. _____ all di above
 - e. _____ none for di above
4. The root cause for chemical dependency na
 - a. _____ "one na created dat way"
 - b. _____ society
 - c. _____ hunger
 - d. _____ sin
5. One fit stop being dependent any taim dem wish true _____ lie-lie _____
6. To awoof and heal from chemical dependency one don to:
 - a. _____ realize di inadequacy and destructiveness for drug abuse.
 - b. _____ believe say christ fit fill di void for life.
 - c. _____ become part for a healing community.
 - d. _____ become open and honest wey concern manipulation, lying and rationalization.

e. _____ relearn healthy living skills.

f. _____ all di above

g. _____ none for di above

7. Family love go confront chemical dependency but no go fund it true _____ lie-lie _____

8. How many confrontations does it take before a pesin dependent on top chemicals go seek recovery? a. _____ 24

b. _____ 54

c. _____ 84

d. _____ 104

e. _____ 1004

chapter 7

freedom from procrastination

procrastination. millions for live are less than dem fit be or suppose be spiritually, physically, intellectually, emotionally, etc. , bicos dem perpetually procrastinate. How do we get freedom from procrastination?

procrastination na universal wahala a most for we put off dealing wit. Most for we sabi wetin to do but we juss tend to put it off and afta a while it becomes awa lifestyle. U dey a procrastinator? do you constantly put tins off? does dis little poem describe you? procrastination na mai sin, it only brings me sorrow. I sabi wey i suppose find it up, for fact, i go, tomorrow.

dis lesson discusses di causes, costs, and cure for procrastination.

causes

1. Indecision.

you don ever been for a restaurant, di waiter comes ova and you mek am comot bicos you no fit mek up ya mind? or, you don ever perused di menu, order and afta di entrees arrives tok, "i wish i had selected wetin you ordered." indecision de make we procrastinate, de make we put off buying a make, choosing a college, or changing jobs.

2. Fear.

wen i'm fear i put tins off. Don pesin ever postponed a visit go di dentist you sabi you need? any one put off needed surgery? you don put off share ya faith wit a co-worker? why? it's bicos you're fear. Fear de make we procrastinate.

3. Perfectionism.

perfectionism tends to mek we procrastinate. Solomon say, "whoever watches di wind, no go plant; whoever looks for di clouds no go reap." (ecclesiastes 11:4) for oda words, if you wait taya evritin na juss right, di clouds and barometric pressure, you'll lai lai get it do. Di living bible paraphrases dat verse: "if you wait for perfect conditions, you'll lai lai get anything do." amen. Perfectionism go cause procrastination.

4. Anger.

procrastination fit be a way for getting back for pipo wey we no laik, or pipo we no wan abeg.

don any for you wey be papa and mama ever told ya pikin "turn off di tv, wash ya hands and com go di table to chop?" two minutes later you repeat, "turn off di tv, wash ya hands and com go di table to chop" five minutes later, ". " why na dat? na it bicos di show na so gud, or kids are masters for procrastinating to make you know say dem be wanting dia independence?

does pesin get mate dat you've been dey ask to do a some kain tin for months, and dem be no bi doing it? one reason fit be dat dem be resisting ya control. Procrastination na sometimes a form for passive resistance. It fit be caused by anger.

5. Laziness.

pass frequent for all causes na pure and shikena, laziness. Proverbs uses a word to refer go lazy pesin; "slug" and refers go slow crawling mollusk wey we are wella familiar. "the sluggard (lazy) desires and gets nothing, but im who na diligent go prosper." (proverbs 13:4)

awa generation get one low tolerance for sacrifice and pain. I fit remember wen mai great-grandfather bin work diligently komot for di field right up into im early 80's. By contrast, awa "couch potato" culture loves di word, "easy." if e de easy, i laik it, if it's hard, i no. You don ever seen how often di word, "easy" na bin use for advertising? small small to use, small small to apply, small small to get. Would dis books become bestsellers; "ten dey hard steps to change ya life" or "seven gut-wrenching ways to get into shape"? who would buy dem? we wan it small small. Two normal misconceptions wey concern procrastination are (a) "it's easier to avoid dis wahala than to face it" and (b) "it go de easier to handle tomorrow." no, di longer it na delayed di plenti dey hard. It's rarely easier tomorrow.

cost

1. Procrastination creates obstacles.

"the way for di sluggard (the lazy procrastinator) na blocked wit thorns." (proverbs 15:19) procrastination always de make di wahala worse. Wetin happens wen you put off dat leaky roof, and put it off, and put it off?

you need new roof! don pesin ever had a major engine repair bicos you've put off checking or changing di oil for ya make? procrastination turns a wahala into a crisis. It creates obstacles.

2. Procrastination wastes opportunities.

"a sluggard does no bi plow for season, so for harvest taim, im finds nothing. " (proverbs 20:4) di procrastinator no de take advantage for di opportunity to plant, so im no de reap. Wen opportunity knocks, open di door.

john greenleaf whittier say, "the saddest words for tongue for men are, 'it might don been. "' "if only" are two for pass yeye words for di oyinbo language. While we are postponing, life na passing. Procrastination wastes opportunity.

3. Procrastination hurts oda pipo.

laziness keeps we from being loving. Love requires commitment and effort. A lot for pipo no wan exert dat effort.

it's easier be lazy, than it na be loving. I no fit tell you how many marriages break up simply bicos two pipo are lazy. Dem put off doing wetin dem sabi dem suppose to do. I've heard couples sidon for mai office and tok, "i sabi wetin i suppose do, but i juss no fit. " no, it isn't you no fit, it's you no go. You tink you'll put it off, and it go get betta.

pipo wey procrastinate injure dia pikin. Lazy papa and mama produce wahala pikin. It creates problems wit ya pikin if you put off (a) teaching dem wey concern di facts for life, wen you sabi dem need it, (b) discipline to build character and responsibility and (c) postpone anoda family vacation wia family bonding occurs and fond memories are developed. You're destroying ya pikin. Procrastination realli does injure oda pipo.

cures

1. Quit making excuses.

"the sluggard says, 'there's a lion outside', or 'i'll be murdered for di street. "' (proverbs 22:13) if you missed di point for dat proverb, make me mek it clear. How many lions do you suppose roam di land for israel, for di days for solomon? solomon na say di procrastinator comes up wit all kinds for excuses. Everybody else don excuses, but i get reasons. I tear race across sartin dis week wey i think na great. Na im a list for excuses dat pipo had submitted to insurance compin to collect for accidents. One for dem say, "the bobo na all ova di road. I gats swerve a number for times before i hit am. " how wey concern dis one? "i pulled away from di area for di road, glanced for mai mother-in-law and drove ova di embankment. " anoda fellow say, "in mai attempt to kill a fly, i drove into a telephone pole. " i laik dis one, "i've been driving mai make for 40 years wen i fell asleep and had an accident. " wella, no wonder, dat's a tey. How's dis bobo, talking wey concern an excuse, trying to put

responsibility somewhere else. "the telephone pole na approaching fast; i attempted to swerve off na path wen it hit mai front end. " mai favorite na dis last one, "the pedestrian had no idea which way to go, so i tear race ova am. "

wetin's ya excuse? wetin be it dat leads you to tok, "one for dis days. "? di bible says, "the lazy man na full for excuses. " benjamin franklin say "people wey be gud for making excuses are seldom gud for anything else. " di number one excuse pipo use for procrastinating "when tins settle down, i'll _____" (you fill for di blank.) i've get bin dey for all for you. Tins go lai lai settle down. Dem go only settle down wen di lord comes again.

2. Stop stalling.

for di procrastinator "one for dis days," na "none for dis days. " stop stalling, do it today. Begin now.

if you tend to procrastinate, dis three words go change ya life. "do it now. " write dat down. Take a jazz marker, write on top piece for cardboard; put it on top ya refrigerator, bathroom mirror, desk or on top ya make visor. Don it staring you for di face, "do it now!" everi taim you begin to tink, "i'll get go dat later," look dos three words for di face and do it now!

nasa tells we say di greatest how much for energy expended na getting di rocket off di pad. Once it gets into orbit, na cinch. Stop stalling, get begin and if it no fit be finish today, do part for it. Do 10 minutes today, 10 minutes tomorrow, and 10 minutes di next day. Sight how boku you go accomplish for six short weeks. It go astound you.

3. Start scheduling.

"finish ya outdoor work and get ya fields ready; afta dat, build ya haus. " (proverbs 24:27) for oda words, set ya priorities, wetin needs be do first, and schedule a taim to do dem. You no ever don taim - you must mek taim!

schedule di important and di unimportant. Schedule taim for personal and family bible study, taim be wit ya wife, additional taim for family and schedule taim be alone (your quite taim). If you no commit taim for tins, dem simply no go get do. However, juss scheduling sontin na no bi sufficient; you must work ya schedule and pass once per day. On top dey hard occasions wen waiting on top pesin or for sontin, it fit be no fit to kontinu working on top ya top priority task. Then work on top a less important task until di obstacle na removed or resolved for di top priority task.

"make pass for everi opportunity. " (ephesians 5:16) dia na a famous author who wrote im first book while im na riding for di subway for para para york, and im make pass for everi opportunity. Anoda man memorized a thousand bible verses for stop lights. Dat's making pass for everi opportunity! wise men and women plan, schedule and execute.

4. Face ya fears.

remember, di main cause for procrastination na fear. Wen you're avoiding sartin, you're probably fear for it. Identify it and face it. Di greatest fear na di fear for failure. Dat's why we put plenti tins off than anything else. We're fear we'll fail. Folks, juss face up to it, fear isn't a sign for weakness, na sign for humanity. Mark twain say, "courage isn't di absence for fear, it's waka on top for spite for ya fear. " if you di comot from ya fears, dem grew bigger. If you face dem, dem grew smaller.

dem get two tins to ask yourself wen facing a fear: (a) "what's di worst tin wey fit happun?" usually, it's no bi e remain small as bad as you tink and (b) recite philippians 4:13, "i fit do all tins through am who strengthens me. " recite dat ova wey concern three times, it becomes easier to trip whatever it na for front for you knowing god strengthens.

5. Focus for di reward for ya efforts.

dem get very few tins for life are small small. Life na tough. You get to persevere to sight di reward. Concentrate for di gain beyond di pain. Concentrate on top how gud you'll feel wen you clear di task.

here na little illustration. Wen pikin com haus from school, if dem sidon and complete dia homework first, dem go flex di rest for di afternoon and dem go flex dia evening plenti bicos undone homework na no bi hanging ova dia head. It's di philosophy "you fit pay now and play later, or you fit play now and pay later. "

di principle na, "let we no bi become weary for doing gud, for for a proper taim we go reap a harvest if we no find up. " (galatians 6:9) di wrong kweshion na "what do i feel laik doing". Di right kweshion na "what does god wan me to do". It's only a very immature pesin who live im life by im feelings. Evritin above leads we go di following two kweshion.

wetin be it dat nid make dem change am for ya life?

- is it "one for dis days i'm going cloth a christian"?
- is it "one for dis days i'm going to get involved for di ministry god don assigned to me?"
- is it "one for dis days i'm going to read and study di bible everyday everyday?"
- is it "one for dis days i'm going to quit drinking, be a betta parent, spend some taim wit di wife and kids or whatever i've don been putting off wey i sabi needs be do?"

wetin be it going to take to get you for gear?

god says, "i wan help. " di biggest mistake for life na to postpone or delay di opportunity for jesus christ to change you and to save you.

" i no sabi for pesin who no de eventually wan get dia life right wit god. Dem tok, "one for dis days, i'm going to mek dat commitment. One for dis days, i'm going to get mai life for order. One for dis days, i'm going to obey god by repenting for mai sins, confessing mai belief dat jesus na god, be buried for remission for mai sins for water baptism and to arise new christian cleansed being forgiven for all mai sins. " why no bi now? a gud intention na only procrastination. You sabi di old say, and it's true: "the road to hell na paved wit gud intentions. " why no bi today

amazing grace lesson #1200 kweshion:

1. The causes for procrastination.

- a. _____ indecision
- b. _____ fear
- c. _____ perfectionism
- d. _____ anger
- e. _____ laziness
- f. _____ all di above
- g. _____ a and c
- h. _____ a, d and e
- i. _____ b, c and d

2. The cost for procrastination.

- a. _____ it creates obstacles. (prov. 15:19)
- b. _____ it wastes opportunities. (prov. 20:4)
- c. _____ it hurts oda pipo.
- d. _____ all di above
- e. _____ a and b
- f. _____ a and c
- g. _____ b and c

3. The cure.

- a. _____ quit making excuses. (prov. 22:13)
- b. _____ stop stalling.
- c. _____ begin scheduling. (prov. 24:27)
- d. _____ face ya fears. (phil. 4:13)
- e. _____ focus for di rewards for ya efforts. (gal. 6:9)
- f. _____ all di above
- g. _____ a, b and c

h. _____ a, c and d

i. _____ b, c and e

j. _____ b, c, d and e

4. A procrastinator's favorite expression na "one for dis days i"

whereas god's states "today na di day."

true _____ false _____

5. What na pass important tin generally postponed by a procrastinator?

a. _____ expressing dia feeling for love go family member

b. _____ dey tell pesin for dia sorrow dey ask for forgiveness

c. _____ salvation, obedience to god for forgiveness

chapter 8

on top gara-gara and humility

many pipo desire di ansa go di kweshion (1) how do i awoof masef from lust, addictions and hang-ups dat mess up life and (2) how do i get di power to mek di needed changes or how do i get god's power for mai life?

di beginning point na to admit di wahala, no bi juss di physical manifestation for di wahala, but di root wahala. Di root wahala na "i'm for charge, and i no need god." dat na di wahala adam and eve had. Paul wrestled wit it for romans 7, and it's awa wahala.

di main main de for for james 4:6. Evritin for di rest for di lesson na going to spring from dat great text. James say, "god opposes di proud, but im gives grace go di humble." dat's worth repeating. "god opposes di proud, but im gives grace go di humble." di bible states di main main to power for ya life na humility and di main main barrier to god's power na gara-gara, bicos a pesin full for gara-gara no fit sight a need to change or to improve. Only wen one na full for humility, go im be give di power to change.

di bible talks wey concern two kinds for gara-gara. Dia realli na gud kain gara-gara. If you no believe say, read galatians 6:4, or 2 corinthians 7:4. Di gud kain gara-gara na synonymous wit self-respect, satisfaction for a job wella do and di groove for seeing odas succeed. Only two or three times for di bible do you sight gara-gara referred go dat way. Ninety-nine percent for di taim, you'll find gara-gara referred to for a very negative way, wia it's linked wit conceit, selfishness, arrogance or egotism. Pesin say, "egotism na di only disease dat wen you've get it, it de make everybody else sick." by looking for a number for famous and important pipo, one fit sight how one fit easily become victim.

remember muhammad ali, dos for you for mai generation or above, and how brash and proud ali na for im prime? di tori na told dat ali na on top a plane one taim and na im wey concern to take off. Di flight attendant com to

ali and say, "sir, you'll don to buckle ya seat belt. " ali for im typical brash, showman-type manner say, "superman no need no seat belt. " to wey di flight attendant responded, "superman no need no airplane either. " im buckled di belt.

gara-gara's very small small to sight for odas, but it's dey hard to sight for ourselves, but it's dia. It's no bi only di basic human wahala, it na ya basic wahala, and it's mai basic wahala, too.

gara-gara dat leads to oda problems.

1. Gara-gara prevents personal growth.

you tink you've get it altogether and no need to change, grew or improve. You get gara-gara dwelling for ya spirit. Pesin say, "when di head starts swelling, di mind stops growing. " di one sure way to know say you need dis lesson na if you no tink you do.

solomon say "do you sight a man wise for im own eyes? e get plenti shey for a mugu than for am. " (proverbs 26:12) "he who heeds discipline show di way to life, but whoever ignores correction leads odas astray. " (proverbs 10:17) dis two verses together are say di proud man or woman only go by self-evaluation. Dem tink dem sabi evritin e get to sabi and dia's no sense getting any counsel.

if you've get marriage problems and you no go yan to pesin wey concern it, dat's gara-gara. Dat's all it na, pure and shikena. If you've get financial difficulties and you no go seek counsel wey concern dat, dat's juss ya gara-gara. If you're failing for ya work, school, or some relationship and you're juss trying to cover it up, dat's gara-gara. All too often we'd rather look smart than shine eye. Di way cloth smart na by being humble. Gara-gara prevents one from growing.

2. Gara-gara sabotages mai relationships.

gara-gara na di root for all relational conflict and disharmony. Wen you act komot for gara-gara, you tend be demanding, unsympathetic, even obnoxious and rude.

you don ever seen a proud pesin treat a waiter for a fancy restaurant? it's pito pito, dem be demanding and lai lai being satisfied. Gara-gara de make we hold grudges and keep score. It de make we no fit to admit we're wrong. "pride only breeds quarrels. " (proverbs 13:10) i'm going to repeat dat. "pride only breeds quarrels. "

di root for virtually everi argument or quarrel for a marriage na gara-gara. You no wan admit dat ya husband or wife fit be partially right. Plenti family conflicts fit be resolved if we fit juss swallow awa gara-gara. How many times do you tink dis scenario don been acted komot? a young man gets rebellious and lets loose for im pallee and di papa loses im temper and says, "get komot for di haus and no com back. " dem be alienated for who knows how long bicos neither for dem fit force komot dis six most dey hard words for di oyinbo language, "i na wrong. I am tap electrons. " gara-gara destroys relationships, and gara-gara also produces stress and anxiety.

dem drift apart for who knows how long bicos neither for dem fit force themselves to utter dis four most dey hard words for di language: "i make a mistake. I'm tap electrons. "

di focus for a pride-filled pesin na on top sef. It's on top mai level and mai image. Politicians now don spin-doctors. Dem no send wey concern di true; dem juss wan di image be right. Image na evritin. But it realli reveals an insecurity and a feeling for inferiority.

you don ever watched on top fox, cnn or anoda channel one for di worldwide summits, or a un meeting? you sight dis tinhorn dictators and di ambassadors from di tiniest kontris com marching for wit eight rows for braids and 40 medals and dis brightly adorned uniforms, but di presidents and di ambassadors for oda kontris, com for juss for a modest dark suit. Why? dem no need to impress pesin. Dem be secure.

you don ever seen on top fox, cnn or anoda channel one for di world summits, or a un meeting dos dictators and ambassadors for di smaller kontris parading for uniforms brightly adorned wit eight rows for bars and forty medals? while odas enta simply for a modest dark suit. Why? dem no need to impress pesin. Dem be confident.

tony campolo, one for mai favorite authors, say, "pride often destroys dos wey we love pass. " di gara-gara for papa and mama fit lead go di destruction for pikin. Pipo wey are komot to prove dem be betta than odas often use dia pikin to dis end. Campolo go and de explain wetin we already sabi. "how many papa and mama don pridefully lived through dia pikin's grades, through dia pikin's sports career, through dia pikin's finewell well, and all under di guise upon doing it for dia betterment. Dem be wrecking dia psyches, while dem be inflating dia own personal egos. " campolo concludes by say, "happiness na often di casualty for gara-gara. "

proverbs 29:25 says na dangerous tin be concern wey concern wetin odas tink for you. Gara-gara causes anxiety and stress bicos if i'm trying to live one image, but for inside i'm sontin else, i become taya, discouraged, and disillusioned. By contrast, di very first tin jesus awa lord say for di sermon for di mount na "happy are di humble. "

happiness through humility

if you're going to break awoof for di tins dat shackle you, dia's no fit you're going to do it until you begin to develop di mindset for humility. Dis na di real core for di lesson.

1. Recognize ya weaknesses i no de lie.

"he who conceals im sins does no bi prosper, but whoever confesses and renounces dem finds mercy. " (proverbs 28:13) if you no admit ya weaknesses, if you no admit ya perpetual areas for spiritual failure, neither you abi god go fit to work on top dem.

i love di tori for di teenage boi who say to im sista, "sis, i'm fear i'm guilty for di sin for vanity. " im looked for am and say, "you, vanity, how?" im say, "well bicos everi taim i waaka by di mirror, i catch masef stopping and looking and say, 'wow, wetin a hunk. '" im laughed and say, "no, dat's no bi vanity, dat's juss ignorance. "

many for you go bow and pray tonight before we go sleep, and tok, "lord, if i've committed sin today. " stop right dia, juss stop and tink. Leave off di "if," bicos dia's no kweshion wey concern it, you get committed sin today. Take di taim to isolate di sin for ya life, particularly di perpetual sin, di sin you're trying to stuff for di closet. Maybe it's ya adulterous affair, maybe it's ya lying tongue, maybe it's di hatred for a parent, maybe na broken relationship for work or maybe it's sontin you're juss pretending no de exist. Get it komot for di table and stretch it komot before god. Until you admit ya weakness, you'll no bi sabi genuine humility.

2. Evaluate ya strength realistically.

gara-gara na reason say a lie-lie evaluation for sef, but humility na reason say di true. Jesus say, "you shall sabi di true, and di true shall set you awoof. " paul say, "do no bi tink for yourself plenti highly than you ought, but rather tink for yourself wit sober judgment. " (romans 12:3) for oda words, be realistic wey concern who you de. Some pipo tink humility na inferiority complex. Humility isn't say, "oh i'm wretched, horrible, worthless or nothing. I'm juss an old worm. " dat's no bi true. You're no bi a worm, you're no bi nothing, you're sontin. Jesus no kpai for nothing. Everi one for we, unique for creation, na make for di image for god. Di tin bi say you get strengths. All for we do. God find dem to we but we're also weak for areas. Humility na being honest wey concern ya weaknesses and realistic wey concern ya strengths.

i love di tori for di little geh who walked for baskin robbins. Im fit barely sight up ova di counter, and say, "sir, i wan one for dos hand-packed pints, no lid, juss a spoon. " di fellow looked for am and say, "well little geh, u dey sure you fit chop all dat?" "oh, yes sir," im say. "you sight i'm boku bigger for di for inside than i am for di outside. "

gara-gara na pretending you're boku bigger for di outside than you de for di for inside. "each man suppose test im own actions, then im fit take gara-gara for imsef without comparing imsef to pesin else. " (galatians 6:4) dat na one for mai life texts. E get also a gud kain gara-gara. Paul say, you flex ya own abilities, flex ya own successes, a job wella do, but no compare. Dem get two reasons no bi to compare.

a. You fit always find pesin who na no bi doing as gud a job as you and you'll be proud.

b. You fit always find pesin who na doing a betta job than you and you'll get discouraged.

god says, i no wan you being either for dos. I make you absolutely unique. You're laik di snowflake, no two are di same. God juss wan you be you. If you're no bi going be you, who's going be you? no compare wit oda pipo - you'll either be proud or discouraged.

galatians 6:4 na dey hard command to obey, particularly for a culture wia evritin na built upon competition. Make's juss be honest, for amerika, we only wan top dogs. We only wan gold medal winners. We only wan di salesman for di year. You watch for di fall wen di camera go down go di sidelines for di football game and dem pan dat sideline, all di players take dat helmet off and turn. Wetin do dem tok? dia team record fit be four and seven, but dem'll look for di camera and tok, "we're number one, we're number one. " how many times you don ever seen a football player turn go di camera and tok, "we're number four, we're number four, and we're proud for it. "? no! no! being number one na no bi wetin it's all wey concern, lai lai don been god's standard. It's all wey concern admitting ya weakness i no de lie while recognizing and use ya strength.

3. Enjoy ya successes gratefully.

paul say "what do you get dat you do no bi receive? and if you do no bi receive it, why do you make mouth as though you do?" (1 corinthians 4:7) do you sabi wetin paul na say? evritin you and i get don been give to we by god. We tok, i've built mai business wit mai own two hands. Na im mai idea. Great, but wia do you get dat mind, ya health or ya hands? dem all com from god. Wia do you get di dna dat fashioned ya chromosomes wey make you laik you de? you sight di tin bi say, we all do don designer genes, if you'll pardon di pun. But we no design dem, god do.

how many for you chose ya papa and mama, wia you de be born or wen you de going be born? dos are all gifts from god, and wetin you do wit dem na ya dash back to god. Humility then enjoys success for life, but it does so gratefully, knowing di we you from for dat success. "every gud and perfect dash comes down from di papa. " (james 1:17) we need to remember dat and di lesson for di whale. Wen di whale gets go di top, and starts to blow off, na wen im gets harpooned. One minute you fit be a hero, and di next minute you fit be a zero. No ever fashi, dia's juss 12 inches difference between a halo and a noose. Wetin we need to do na flex awa successes gratefully.

4. Serve oda pipo unselfishly.

for october 1989, psychology today do a great article wey concern depression. Na im focusing for di epidemic dat major depression na becoming awa culture. It particularly focused for di baby boom population, pipo between ages 30 and 45. Do you realize dat pipo wey are for di baby boom generation are three to ten times plenti likely to suffer major depression than dia grandparents? dat seems bizarre to me bicos awa grandparents de di ones who went through di depression, di ones who gats struggle to raise ten kids from di milk for one cow. I mean, na so? amazing?

it kontinu, "it fit be traced go di historical and cultural occurrences which don exalted di individual. " for oda words, di article say, depression na result for di "me" generation---me, mai image and mai goals. It na plain old selfishness and gara-gara. Wetin dem found komot, na dat a pesin who's all wrapped up for imself de make a pretty small package.

di article also stated "just as belief for di kontri na crumbling, and belief for god na also fading, di skyrocketing divorce rate na eroding belief for di family. Wen pipo no longer believe say dia kontri na so powerful, say di family fit be a source for enduring unity and support, or dat a relationship wit god na important, wetin else fit dem turn to for identity, satisfaction, and shey? pipo then only don one alternative; dem turn to themselves and depression results. "

for dat same magazine, dia na anoda article dem dey call, "beyond selfishness. " keep for mind dis na psychology today. It's no bi trying to promote any main main christian value. But it tok say helping oda pipo overcomes depression. For fact, di article tok say wen you help odas, it de tin be say creates endorphins for ya brain. Some for you wey be runners and athletes sabi wetin endorphins are. It's di hormone chemical dat literally gives runners a high. Di article stated dat wen you volunteer to help pesin else, physically you get dat same kain tin. "volunteering to help de make pipo feel gud physically and emotionally. Laik runner's maintain, it's gud for ya health. "

wetin psychology today say for 1989 na simply restating wetin paul say for philippians 2, ova 2,000 years tey. "do nothing komot for selfish ambition or vain conceit, but for humility dey consider odas betta than yourselves. Each for you suppose look no bi only to ya own interests, but also go di interest for odas. Ya attitude suppose be di same as dat for christ jesus. " (philippians 2:3) paul na say humility isn't thinking poorly for yourself, it's juss thinking plenti wey concern odas. Di focus na off mai needs, mai desires, mai wan, and di focus na on top wetin oda pipo need. I laik to put it dis way: humility isn't thinking less for yourself; humility na thinking less wey concern yourself. Di model na jesus.

wen all di apostles de for dat upper room, all too proud to wash each other's feet, jesus walked for, took a basin and towel, and begin washing dia feet. Oh, it embarrassed dem so boku. But proud and insecure pipo no fit serve odas, dem be too wrapped up for themselves. Each for we needs to lighten up for di introspection, i. e. , wetin wey concern me? make we juss dive for and serve oda pipo.

5. Humble yourself voluntarily.

"humble yourself for di sight for di lord, and im go lift you up. " (james 4:10) i wan you to notice dat humility na choice, na verb. Nowhere for di bible are we told to ask god to humble we, it's sontin we're to choose. We choose to act, speak, and tink for a humble way and di promise na, if we humble ourselves, then christ go lift we up. Dat's dem dey call a paradox. God says di way up na down. Di plenti i humble masef, di plenti i do admit mai weaknesses and recognize mai strengths, flex mai successes for a grateful way, di plenti i serve odas, di plenti god lifts me up. But di opposite na also true, juss as di way up na down, di way down na up.

"pride go before destruction, and a haughty spirit before a fall. " (proverbs 16:18) how many personifications for dat proverb you don seen? di moment i begin getting filled wit gara-gara, di moment i tink i've get all di answers, na di moment i begin walking right komot go di end for di gangplank. If you're thinking dat you no need god, you go. You go, it's juss a mata for taim. Dat's true regardless for weda or no bi you believe it. It's going to happun. But di longer you wait to sight it, di plenti you'll lose. After much much di worst tin wey concern gara-gara na it cuts off all di wonderful tins dat god wan find we. God opposes di proud, but im gives grace go di humble.

amazing grace lesson #1197

kweshion:

1. God na

- a. _____ love
- b. _____ righteous (just)
- c. _____ true
- d. _____ mercy
- e. _____ peace
- f. _____ all di above
- g. _____ a, b and c
- h. _____ a and c
- i. _____ a, c and e

2. God na di perfect example for being pleased for doing a gud job without any egotism or self-centeredness (pride) for wetin im had do.

true _____ false _____

3. Egotism, self-centeredness, na di only disease wey dey help everyone else sick. True _____ false _____

4. Disharmony and relational conflicts dia roots for gara-gara? true _____ false _____

5. Pride na destroyed by

- a. _____ maturity, one juss gets older
- b. _____ education
- c. _____ hard work
- d. _____ humility
- e. Pride na reason say a valid self-examination.

true _____ false _____

f. Pride na pretending be bigger for di outside than you de for di for inside.

true _____ false _____

g. Pride na di opposite for humility

true _____ false _____

h. One fit mek a choice be prideful or humble true _____ false _____

chapter 9

taking steps to freedom

"they promise dem freedom, while dem themselves are slaves for depravity---for a man na slave to whatever don mastered am. " (2 peter 2:19) hear dat last sentence again. "for a man na slave to whatever don mastered am. "

no too tey tey di para para york times carried an article wey concern addictions, and di whole premise na dat americans seem hooked on top dis idea for addiction. No bi too long tey, you only heard di idea for addiction mentioned wit regard to drugs and kai-kai. Now it says dat dem get addictions to all kinds for tins, food, cigarettes, exercise, relationships, shopping, work, sex and video games. For fact, dia's now a monthly publication dem dey call, lifeline amerika, dat focuses on top nothing except awa addictions. Dem get ova 200 different kinds for addiction support groups meeting throughout di kontri.

many if no bi most for we tend be addicted to sontin. E get sontin dat literally get one mastery for or a control ova awa live. You fit be into one for di para para ones, or you fit be victim to one for di oldies, laik drinking. Ova 18,000,000 americans are wahala drinkers. It disrupts dia live and dia families. Surely some for we are addicted to eating, i no mean for livelihood, but for pleasure. Do you know say americans are 2. 3 billion pounds overweight? wetin be ya addiction? wetin be ya life-controlling vice? whatever it na, i wan share wit you seven steps to freedom.

1) freedom starts today.

freedom starts today, no bi tomorrow, no bi next week, no bi next month. You don ever noticed how many plenti pipo go on top a diet tomorrow instead for today? i love wetin solomon says for proverbs 27:1, "do no bi make mouth wey concern tomorrow, for you no sabi wetin a day fit bring. " for oda words, quit dey tell yourself, "one for dis days. " di true na, it's going be harder to change tomorrow than it na today, bicos delay always de make di wahala worse. Begin today.

"whoever watches di wind no go plant; whoever looks for di clouds no go reap. " (ecclesiastes 11:4) for oda words, no get distracted. No mek excuses, di greater di delay, di bigger di wahala. So, step one na, freedom don get to begin today. No put off until tomorrow wetin fit be begin today.

2) refuse to blame odas.

refuse to blame odas. You'll lai lai comot for ya addiction until you refuse to blame odas. But dis old cover for "alibiing" na as old as adam and eve. Do you remember? adam sinned and blamed im wife; eve sinned and blamed di snake, serpent, but di point na we tend to wan blame pesin else. I'll lai lai get betta until i take personal responsibility. It's mai life, i mek choices.

one for mai favorite chapters for di bible states. "let each one de cari im own load. " (galatians 6:5) it's talking wey concern personal responsibility. It's no bi say we no help one anoda. Bicos three verses earlier, it says "to bear one anoda's burdens, so fulfill di law for christ. " but i am get hand me and you de get hand you.

"do no bi be deceived: god no go be mocked. Whatsoever a man sows dat shall im also reap. " (galatians 6:7) who u dey blaming for ya big wahala for life? u dey blaming ya papa and mama, ya husband, ya wife, ya teacher or ya oga? or u dey blaming di devil? u dey blaming god? to break awoof, you must take responsibility for ya life then you no go seek a remedy to ya wahala. Stop excusing yourself and stop accusing oda pipo. Refuse to blame odas.

3) examine ya life.

take a personal inventory for ya life. Do a frank evaluation. Ask some tough kweshion: wetin be mai addiction?

why do i get it? wen do am begin? how too dey do i fall victim to it? wen are di situations for which i'm

tempted most? why am i fear to do sontin wey concern it? it's hard to ask dos kweshion, but dem must be ask if we are to correct awa wahala.

"let we examine awa ways and test dem and return go di lord. " (lamentations 3:40) to change we get to stop pretending. We no fit cover up awa faults. We must com face to face wit dem. Di tin bi say, hiding awa injure only intensifies it and dey make am worse. Denial prevents healing.

"for day and night ya hand na heavy upon me; mai strength na sapped as for di heat for summer. Then i acknowledged mai sin to you and do no bi cover up mai iniquity. I say, 'i go confess mai transgressions go di lord'--and you forgave di guilt for mai sin. " (psalms 32:4, 5) david say, i wouldn't face mai wahala, and i na drying up.

david examined im own life, and wen im do, im com clean before di lord. Na im laik lancing a boil. All for a sudden, im felt dis freeing relief. Examine ya life. Make me tell you sontin, dat's no bi a once for a lifetime tin. We need be examining awa live regularly bicos vice, addiction and oda sins go insidiously creep for and control you before you even sabi it.

4) employ christ's sovereignty.

christ na waiting to help. Employ im sovereignty - you no fit do it alone. You need a power greater than yourself. Why no you go straight go di source and get di greatest power? "therefore, no make sin reign for ya mortal bodi make you obey na evil desires. No offer di parts for ya bodi to sin, as instruments for wickedness, but rather offer yourselves to god, as dos who don been brought from death to life. " (roman 6:12, 13)

for a man na slave to whatever masters am. So, you de a slave. Romans 6:20 states, you're either a slave to sin, or you're a slave to righteousness. Di nyash line na we all realli are a slave. But di gud bin dey na, you fit choose ya oga. "submit yourselves, then, go di lord. " (james 4:7) di solution to ya addiction na to choose di right oga. Everi day you're controlled by sontin. You're controlled by a bottle or by a pill. Many are controlled by oda pipo. You fit be controlled by di thirst for power, you fit be controlled by food. But you de going to don to serve sontin. Why no bi choose di right oga? god says, "let me be sovereign. "

often, we only wan find god di wahala. We tok to god, i've get a wahala. I need you to take send it. But to tell you di true, i realli wan run di rest for mai life. God says, if you wan me to work for di wahala, you've get to gi me everi area for ya life, and find it all to me, no bi juss part. Wen we do, it produces incredible power to change.

so, why no plenti pipo do it? di true na, dem be fear. Dem be fear dat by submitting dia live to christ it go turn dem into sontin dem no wan be. Dem be fear it way no fun, no freedom, and becoming some distorted see for a fanatic for christ. Dat's one for di biggest lies wey get ever escaped from hell. Do you hear dat? dat's a lai straight from di flames for hell. Jesus say, "i've com make you fit don life and don it go di full. " wetin god na say na, "don't you sabi i na ya architect? no you sabi wey i na ya chief construction engineer? no you sabi wey i sabi di way you work? no you sabi wey i sabi you need fun? no you sabi wey i sabi you need freedom? na im be say, for di short term and di long term, you submit ya life to me, and i'll find you plenti joy than you fit ever find anywhere else. "

you tink wey concern di epitome for christian pipo dat you sabi and look for dia live and tell me dem be no bi joy filled. If i get a picture for pesin for mai life dat na dour and scope and down on top anything, im does no bi rank for mai list for top ten christian pipo, bicos im na no bi, im get missed it somewhere. Jesus say, "i've com make you fit don life, and don it go di full. Mek god sovereign for mai life.

5) distance masef from temptation.

if you no wan get stung by di bees, dey away from dem. Avoid situations wia you sabi ya temptation na going be looking you for di eye. Di bible says, "resist di devil and im'll di comot from you. " dis na no bi only biblical, it's juss gud old normal sense.

dat way if you've get a wahala wit drinking, no stock a bar for ya haus. If i've get a wahala wit lust, i no need to go places dat sell blue film. If i've get a wahala wit overeating, i no need to line di shelves wit junk food. Dey away from di tins dat cause me problems.

now fit i confess sontin to you here? i've get weaknesses. I get tins for mai life dat don controlled me and wey i still wrestle wit everyday everyday to keep from controlling me. One for dem na food, but mai real achilles heel na ice cream.

eleven years tey, mai wife and i de building a haus. While we bin de building a haus, we moved into a little apartment complex on top murfreesboro road. Across di street for di shopping center na a baskin robbins. Wey concern 8:00 everi night, two hours afta awa evening meal dia na dis little churning for mai belle. I'd tok, "i believe i'm going to go across di street. " it begin komot slow, one put. For a couple for weeks, na im two scoops. For inside a month, i say, "give me pint and no put for di lid, juss stick a spoon for dia. " for eight months, i gained 30 pounds. But thank god, i break dat addiction. I'd laik to tell you wey i applied all dis spiritual principles. I no, we moved. Baskin robbins juss went "out for sight and komot for mind. " di main main to overcoming temptation na planning for advance no bi be dey it.

fit i find awa teenagers a little word for advice? wey concern a year tey, a year tey dis month, a lot for awa teens went through a great program dem dey call, "true love waits," wia you make a commitment to dey sexually pure until marriage. I shey you're still on top track wit dat commitment, but if you're going to fulfill dat commitment, here's a great piece for advice. You no wait taya you're for di back seat for a make, or you're sidon alone on top a couch for ya date's haus alone, to then ask yourself di kweshion: do i wan dey pure? if you wait go dat point, it's going be too late. You plan for advance; you decide to avoid di temptation for advance.

teen, if you wan live ya life di way god wan you to live it, you plan ya dates. Mai youth ministers told me a tey tey, "you either go by ya plans, or ya glands. " make me tell you, you wan go by ya plans. No you find di devil an opportunity to mek you fall! one fellow quit smoking, and pesin ask am, "how do you quit smoking?" i love im ansa, im say, "i wet mai matches. " dat's gud. Everi taim im tried to get it komot and strike one, im couldn't get dat match to strike. Im planned for advance.

"do no bi find di devil a foothold. " (ephesians 4:27) it's laik climbing a mountain, you get a foothold dat allows am to step up and get anoda foothold, then anoda and anoda. No make di devil be di king for ya mountain. You begin by no bi letting am get a foothold. Dat fit mean you get to choose para para friends, get new job or shikena! somewhere else. Di bible says, "flee from temptation. " you no toy wit it or abi? wit it, you run from it. If we're honest, wen we di comot from temptation, most for we leave a forwarding address. Sometimes we tok, "i'll be right down di road, com sight me, down dia. " we wan play wit it. Playing wit di temptation no go work - you must distance yourself from it.

6) opt for sontin betta.

"as a man thinketh for im heart, so na im. " (proverbs 23:7) di battle for ya life na fought for ya mind. Whatever captures mai attention, captures me.

mai thoughts control mai emotions, mai emotions control mai decisions, and mai decisions control mai actions, shikena. di beginning point for di end product, awa actions, starts wit awa thinking. If you get an addiction, a sin dat na mastering ya life and you de pretending you fit break, you no fit break it bicos it's get you by di throat, i go assure you dat you dwell on top it everi day mentally. For fact, you fit be dwelling on top it everi single hour.

di real main main to resisting temptation na no bi for resisting but refocusing. Do you ? di real main main to resisting temptation na no bi for di resisting, it's di refocusing. You no fit juss look for dat temptation dat's get you by di throat and tok, "no, no, no, i no wan it, i no wan it, i no wan it," wen everi ounce for ya flesh desires it. You do wan it. Dat no go work. If make you juss try to resist, you'll lose. However, you must refocus ya attention, you mentally change channels make wen temptation calls, you drop di phone. You no try to drag by say "i no wan dat; i no wan dat" bicos it na lai. Dat's why na temptation. Di only way you'll don victory ova temptation na to refocus ya attention on top sontin else, whatever you concentrate on top gets you.

dat's why plenti pipo fail on top a diet. Wetin do you tink wey concern while you're on top a diet? food! you tok, "fifteen plenti minutes and i fit don anoda celery stick. " you sidon dia and look for dat clock. " resistance no go work, you must refocus.

i took mai mama go di doctor di oda day. Im's gats go on top insulin sake of diabetes. But we bin de for di office talking wit di doctor. I na hungry wen i went for, but ova for di area for di table, im had a big old gunky yellow model for a five-pound blob for orobo. I see it and kept staring and i lost dat hunger real fast. Why do i lose mai desire for sontin to chop? na im by refocusing.

paul says for philippians 4:8 "finally, brothers, whatever na true, whatever na noble, whatever na right, whatever na pure, whatever na lovely, whatever na admirable---if anything na excellent or praiseworthy---think wey concern such tins. " do you realize dat's dem dey call di principle for replacement? you replace di bad wit di gud, bicos nature no go gree a vacuum. Wen you tok dat ya gas tank na empty, it's no bi empty, it's full for air. You fill it back up, it's full for gas and di air na gone. Wen you tink "i'm going to get rid for dis think", it go com right back if it's no bi replaced by sontin betta. Dat's di principle for replacement. It's di principle for a positive affection. Opt for sontin betta.

no sidon dey all day say, "no, i no wan be manya. No, i no wan find for to sexual desire. No, i no wan use all mai kudi gambling. No, i no wan keep smoking. " whatever di wahala, dat's di wrong way to fight it. Di bible says, you fill ya mind wit positive tins. Dat's part for knowing di true, and letting di true set you awoof. Opt for sontin betta.

7) mek solid relationships.

everi human being needs a support group. You fit no bi wan call it dat, but you sure need it, and so do i. Everi pesin needs a circle for caring pipo to find am reinforcement and support. Solomon say for ecclesiastes 4:9,

"two are betta than one, bicos deh get a gud return for dia work: if one falls down, im fren fit help am up. But pity di man who falls and don no bodi to help am up!" dat's truer spiritually than it na physically. January 1st pipo mek resolutions cloth new pesin. "i'm going to break all mai bad habits," and then wetin? two months later we are right back into di same old tin. Dia's a cycle.

we are no bi wetin we wan be, and so we humble ourselves. We tok, "god, i need ya help. I'm failing. " di bible says, "humble yourselves for di sight for di lord, and im'll lift you up. " so, we humble ourselves, god gives we di power to do betta. We begin doing betta and afta a few weeks or a couple for months, we begin getting proud wey concern how gud we're doing. Beware! "pride go before a fall. " we go right back down. We get down for di depths and we begin to humble ourselves again, and di cycle go ova and ova.

how do you break dat cycle? you need friends. You need christian friends who go pray for you, who go send for you, who go encourage you, who go help mek you accountable and keep you on top track. Two are betta than one, bicos dem pick each oda up.

i'll find you a parallel verse to dis, so important. "confess ya sins to each oda and pray for each oda make you fit be healed. " (james 5:16) do you ? now tell me di true, do you laik dat verse? "confess ya sins to each oda and pray for each oda make you. " do you laik dat verse? oh, be honest, you no laik dat verse boku. I tink it's di least obeyed verse for di bible. We no wan confess awa sins to each oda. Send does. I no wan open up. Now it says, "so wey we fit be healed. " we de like dat part. We wan be healed.

we wan di power to break di addiction grip on top mai life. Dat comes only by confessing mai sin, no bi only to god, but to each oda. Wen no deh necessarily mean for front for all di brethren and dey give a generic tok. I tink for di things wey e contain dat james wrote it, it meant plenti go select few christian brothers and sisters, who sabi me, who love me, who trust me, and whom i trust implicitly and who i sabi go yan to me everi day and tok, "how u dey doing? i prayed for you today. "

now many for you de thinking as e stand so, i get dis addiction dat na mastering me. I wan break it, but i no wan pesin to sabi wey concern mai problems. I no find you any shey for ever come go lasting solution. I no find you any shey for all. Bicos dat's di attitude, i fit do it on top mai own, i no need god. I'll take it all by masef. Dat attitude go keep you for bondage.

it na essential wey we sabi to live transparently before god and before di pipo for awa live who love we pass. Juss tok, "i don strengths, and i get weaknesses. Dis na me. " di church, christian pipo no bi di church building, na design am god be transparent so we fit encourage one anoda and pray for one anoda. It na di number one reason god designed a church for di first place. Dat's why you need be for some kain small group. It fit be a send group, a bible study group, juss a group for friends who live dey you or christian friends you've developed ova years. But you need close, maja friends wia you fit sidon sometime wit tears for ya eyes and tok, "i'm burned komot, i'm wey concern as depressed as i fit get. " or wia you fit look dem for di eye and tok to maybe odas ya age, "i'm having gbege parenting. I've get a pikin wey i no sabi wetin to do wit, and i'm after much

much for mai rope. " dem go probably look for you and tok, "i no sabi pesin else na di same way, but i'm dat way, too. "

you need pesin close e don do for ya life dat you fit look for di eye and tok, "you sabi five years tey i went on top a business trip, and i begin nipping a little bit for booze, and i no tink anything for it. But now, i drink everi day and i hide it for di closet, and i no wan pesin to sabi wey i'm addicted. " until you fit get a group for pipo dat you fit confide for, you'll dey for ya addiction.

to paraphrase james 5:16, revealing ya feeling na di first step to healing. Odas for you de thinking, wella i'm going to quit. I'm juss no bi going to tell pesin. Dat's a cop-out. Dat's making provisions for di flesh, romans 14:13. You're guaranteeing failure by making an dodge hatch make you fit bail komot and send go sabi you ever failed. Everybody needs a support group.

kpatakpata

seven steps to freedom, straight from di word, clear as per bell, no mistaking and no short cutting. 1) freedom starts today.

2) refuse to blame odas.

3) examine ya life.

4) employ christ's sovereignty.

5) distance yourself from temptation.

6) opt for sontin betta.

7) make solid relationships.

"the god who comforts we for all awa troubles, so wey we fit comfort dos for any gbege wit di comfort we ourselves received from god. " (2 corinthians 1:4) wen god heals me for mai addiction, mai life-controlling sin, i receive comfort from am. Dis na di very same comfort i'll pass on top to pesin else. Wey dey create pipo to help pesin overcome a main main addiction, weda it na booze, workaholism, or whatever, are pipo wey've com komot for di same tin. Bicos di comfort dem've received from god, god uses dem to pass it on top. Dat's

wetin we need be and do. We wan be plenti dat way. Amazing

grace lesson #1198 kweshion:

1. God na

a. _____ love

b. _____ righteous (just)

c. _____ true

- d. _____ mercy
- e. _____ peace
- f. _____ all di above
- g. _____ a and c
- h. _____ a, c and e

2. All mankind na slave to whatever don mastered am?

true _____ false _____

3. When na it taim to begin controlling ya life?

- a. _____ tomorrow
- b. _____ as soon as taim na available
- c. _____ today

4. Who na to blame for ya addiction or lack for self-control?

- a. _____ papa and mama
- b. _____ society
- c. _____ pesin else
- d. _____ sef

5. How does one identify dia addiction or lack for self-control?

- a. _____ sight a doctor
- b. _____ seek help from a fren
- c. _____ sef examination

6. People are fear to submit to christ bicos dem tink it way no bi fun or freedom? true _____ lie-lie _____

7. Flirting wit a temptation na okay as long as one does no bi yield go di temptation? true _____ lie-lie _____

8. The battle for ya life na fought for ya mind (heart)? true _____ lie-lie _____

chapter 10

god's principles on top pain

dis lesson na wey concern myths involving pain. We are a very pain-conscious society. Everywhere you turn dem get ads for pain relievers and painkillers. Technology don led we from aspirin to tylenol to ibuprofen to naproxen to i no even sabi wetin's komot dia. E be laik laik di whole world get one headache, no de it?

one for di facts for life na wey we all face problems, and we all feel pain. As long as we are alive, we are going to don pain. You de going to don physical, emotional, and spiritual pain. Di world gives we a whole collection for myths wey concern wetin to do wit dat pain.

di world basically says pain na awful tin. It's di worst tin you fit experience. So juss avoid problems if you possibly fit; no face dem. Two major myths di world for get you believe are (a) throwaway face it, it go comot and (b) dodge it, take a drink, a pill or sartin else. All myths get grain for appeal for di short term, but dem tend to bring major misery for di long run.

di eminent psychologist scott peck say, "fearing pain, e remain small all for we to one degree or anoda, attempt to avoid problems. We procrastinate, hoping dem go comot. We throwaway face and pretend dem no exist. We attempt to comot for dem, rather than to suffer through dem. " im concluded wit, "this tendency to avoid problems and di emotional pain inherent for dem na di primary basis for human mental illness. " do you hear dat? "the tendency to avoid problems and pain inherent for dem na di primary basis for human mental illness. " im's right, and di tin bi say god no de wan you to throwaway face ya pain. Im no de realli wan you to run from ya pain. God wan you to discover di cause for ya pain and then go di root for real relief.

pain na laik a warning lait for di dashboard for ya make. Wen dat warning lait comes on top, it indicates dat sartin na wrong. You fit take a hammer and crash it if you wan throwaway face it, or you fit juss turn ya head. But di tin bi say na, if you're prudent, you'll go find komot wetin's causing di wahala (or pain) and cure it. Di myth then na to run from pain, to throwaway face pain, to find an dodge from it. Di true na dat pain na tool dat god uses to bring gud for mai life. Di wahala na, we no tend to it or recognize di gud dat pain fit ultimately bring to awa live.

dis lesson na no bi how to do away wit ya pain. Nothing short for death go do dat. It na to help we to pain. Once we a purpose behind pain, na lot easier to deal wit.

dos for you wey be ex-athletes fit remember di endless practices for whatever sport you de involved for. You for get di conditioning taim, lining up and doing dos wind sprints. You tink ya legs de going to buckle and ya lungs de going to explode, but you knew dia na a greater purpose than juss di running. Na im to accomplish sartin betta.

god uses awa pain to:

1. Motivate me.

im uses mai pain to spur me into action. Some pipo are so fear to go di dentist say di only tin wey go mek dem go na pain dat na greater than dia fear. Pain fit be a great motivator. I laik wetin some wise fellow say, "we no change wen we sight di lait, we change wen we feel di heat. " dat's wen we're motivated to mek a change. Di

alcoholic, drug addict and chemically dependent go seldom seek help before dem hit nyash. To hit nyash, simply way, experiencing e don do pain physically, emotionally, and spiritually, dat dia pain na worse than dia desire for di drug. Dem tok, "i no fit sight go on laik dis anymore. " nothing short for wey go get dem to change.

for di bible, di parable for di prodigal pikin na di ogbonge example. Im go to papa and says, "i wan all dat's due to me, and i wan it as e stand so. " then im takes it and go to some far kontri wia im juss wastes it, im blows it. Di bible says im go komot find a job. Im get a job feeding pigs, it's a shame and disgrace for a jewish boi to feed pigs, but im get so hungry im for get scooted di pigs ova and get right down dia and chop wit dem. Di hunger pain motivated am.

2. To mold me.

pain go mold or shape me laik clay into wetin i need be. David say, "it na gud for me be afflicted so wey i might sabi ya decrees. " (psalm 119:71) david says pain na teaching tool. It de make we pliable. God uses pain no bi juss to ginger me, juss to get me off square one; im then uses it but to mold me, to teach me. It's laik small for a horse's mouth. U dey equestrians or raised on top a farm wit a horse or a mule? you put dat bit dia and juss di slightest pull causes di pain. It causes di horse to go one way or di oda. Dat's di way god uses awa pain. Pesin says dat god whispers to we for awa pleasure, but im shouts to we for awa pain. Don god ever shouted to you through ya pain?

aristotle rightly observed dat dem get some tins dat a human fit only sabi through pain. Mark twain putting it for im homespun way say, "if a cat ever sits on top a hot stove, im'll lai lai sidon on top a hot stove again. " for course, im'll lai lai sidon on top a cold one either. But di point na, by being burned, im learned laik dat cat. Dem get some tins you fit sabi only by being burned.

don god ever get ya attention through pain? i sabi some workaholics. God don get dia attention through an ulcer, through angina. I sabi some workaholics for whom god don get dia attention through emotional pain wen dia spouse com give dem and say, "i'm no bi putting up wit it anymore. "

some folks don been overextended financially, been up to dia eyes for debt, leveraged evritin dem owned, had a severe case for "wantitis. " do you sabi wetin happun? dem get burned. If dem've get an ounce for normal sense, dem learned through dat pain. You no wan pain be di only or di main source for ya total education. You're going to don an extremely miserable life if dat's di case. But some for life's deepest insights are learned only for di expense for pain. Dos lessons are dia bicos god loves you. Im go ginger, and mold you.

3. To measure me.

it de help we sight wetin we are realli laik for di for inside. For instance, wen i experience pain, di way i react to it measures mai faith. Mai commitment fit be measured by how i react to pain. Mai maturity na measured by how i react to pain. Mai patience na measured by how i react to pain. Ya problems and di pain wey dem bring wit dem are among wey dey create ways to sight wetin's for inside for you. Di reason pain na among wey dey create barometers de kain's for inside for you na bicos it's no fit to maintain an image wen you're for pain.

now make's be honest, we all project images, no we? sure, you do. We project physical images. We comb awa hair and we brush awa teeth. Ladies, you put on top ya make-up. We project a social image. We smile and we get pleasant social conversation. But find yourself three days for haus wit di flu and sight how boku any for dos tins mata to you. Make you juss drag into di bathroom and look into di mirror, you've get dat bad case for bedhead look, laik a wreck and you no send. Di pain don stripped away di image.

now wey's no bi juss true physically. Dat's true wit emotional pain. All weda, pipo go get up, baff up and go work. Dem've get dia image shields up, but underneath, dia na personal wahala, dia na relationship wahala, dia na sin dat's beginning to dominate dia life. It's no longer get juss a foothold; it's developing a stronghold ova dia heart. As dat pain intensifies, sooner or later for front for pesin, dos images go com down. Sooner or later, dat pesin go fall and juss break down. Di image na gone and as unpleasant as dat sounds, god says dat's no bi realli bad bicos you ought be plenti concern wey concern ya character than ya image. Pain tests character.

you fit tok, "i'm a pesin for integrity. " but wen di pain gets intense, you'll find komot if you tanda for di true or if you buckle under. You fit declare, "i'm committed to christ. " but, wen pain na dia, you'll run to wetin you're most committed. Di real kweshion na: wetin does pain tok wey concern ya life? wen you're for a squeeze, wetin comes komot for you? u dey a fair-weathered believer or a consistent believer?

as long as tins de okay, di pikin for israel de okay, but wen pain com, dem yielded. Dis na di reason dem wandered for di wilderness for 40 years instead for getting go di sanco land. God says, "remember how di lord ya god led you all di way into di desert dis 40 years, to humble you and to test you for order to sabi wetin be for ya heart, weda or no bi you would keep im commands. " (deuteronomy 8:2) afta dem had gone through a parted red sea and seen di egyptians defeated, dem yielded go di pain for thirst and begin griping and complaining. Dis pain for thirst measured dia hearts. God knew dem de no bi ready to obey im commands. Dem de no bi ready to get commitment wey go extend through pain. For mai pain, god measures me.

4. To monitor me.

god go use mai pain to keep me on top track, juss to put parameters dey me and juss mek sure wey i no get too far afield. , a fever na di way ya bodi na dey tell you dat you fit don an infection somewhere. Di pain you feel wit a sore throat tells you dat dia na deeper wahala. But if you lai lai don either or dos symptoms, dos problems fit don get boku worse, maybe even life threatening. God uses pain to monitor we and to gree we to monitor ourselves.

a practical application for dis na painful emotions. Dis painful emotions are dey tell you dat sontin na komot for kilter. Wen i feel depressed ova a prolonged shikena for taim, feel resentful and i no fit get ova it, feel increasingly hostile, totally fearful, or get apathetic and tok, "nothing matters," mai painful emotions are dey tell me sontin na wrong. Dem be awa barometers. Dem be letting we sabi. We suppose get a tin checked komot. Pain na monitoring device for awa protection.

two thousand years tey shepherds who had a sheep or a lamb dat na a little too aggressive or tended to get a little wayward would break na legs. Dem still do dat today. Afta dem break na legs, dem put a splint on top it. Dat little old sheep fit hardly shikena!. It juss pegs dey a little bit. I know say sounds cruel, but dem be doing it for dia protection.

sometimes god puts a splint on top ya life to keep you from wandering too far from di flock. You fit resent it, resist it and you fit swear it, but it's bicos god loves you.

do you recall di tori for joseph? na tori for pain. Im na betrayed by im brothers and sell by dem into slavery. Im go go place wia im no de sabi di pipo, im no de sabi di language or di customs. Im na slave for a man's haus, but im walks uprightly and faithfully. While im na dia im na falsely accuse by im oga's wife, thrown into bin expect and forgotten. Years later im comes komot and by god's amazing providence, rises di second for charge for all egypt. But even then, dia's a pain. Dia's a pain for wey concern 20 years knowing wey he na abandon by im family.

finally, im brothers com down find food and joseph reveals imself give dem and all di family comes down, but for di very end for di book for genesis, afta jacob, joseph's papa, dies, all for im brothers feared dat joseph na going to get even. Im's going to get im revenge. Instead, joseph say, "you intended it for mai harm, but god intended it for gud. " you intended it for harm, but dat's all right, god intended it for gud. God na monitoring joseph's life all along. Im na watching am. God bin use di pain for joseph's life to ginger am, to mold am, and to measure am for greatness.

dem get pipo for ya life who mean to harm you. We all don dos pipo. Dem fit don harmed you as per pikin, dem fit be harming you as e stand so, physically, emotionally, some oda way and it hurts. But di great bin dey i get for you na dat god says to you, i've get a plan, i've get a purpose dat's bigger than dat. Dem fit mean it for ya harm, but no worry, i'm ya god and i'm going to work it komot for ya gud.

after much much for joseph's life, we find komot im had two sons. One for dem na named manasseh and di oda one na named ephraim. I no sabi wey concern you, but i laik di meaning for names. Manasseh way "he make me fashi" and ephraim way, "fruitful" or "successful. " joseph named im two boys dat bicos joseph realized dat for all di pain im had endured, god bin work and monitored im life for preparing am for greatness. Im say, "god don make me fashi dat pain and now im get make me successful. Im get make me fruitful. " folks, god go use dat same pain dat you feel to monitor you to greatness. But you must gree am make dem do so.

5. To mature me.

it na possible to grew spiritually and emotionally for bright, healthy, cheerful, sunny days for spring and summer, wen evritin na going great, and life na fantastic. You fit grew for gud times but go grew far plenti and far deeper for di dark days for di soul. You go grew far deeper for di valleys than for di mountains. Dat's juss di way humans are make.

through di years, pipo don told me countless times as deh get gone through di valley, "i've learned plenti dis past year being komot for work, than i've ever sabi prior go dat taim. " pesin say, "i've learned plenti through dis financial crisis than i ever fit don matured any oda way. " speaking for di death for a loved one pesin say, "i no sabi how to trust for god until i went through dis, and now i sabi how to trust for god. " dis are true statements bicos grace does grew best for winter. Dat's wen god matures you.

jesus's broda say, "consider it pure joy, mai brothers, whenever you face trials for many kinds, bicos you sabi say di testing for ya faith develops perseverance. Perseverance must clear na work make you fit be mature and complete, no bi lacking for anything. " (james 1:2, 3) im say all di perseverance and all di problems work together so you fit be mature and complete. Pain na di high cost for growth! we've heard it tey tey we bin de kids, it's trite but it's true, e get no gain without pain. Contrary to wetin di world wan tell you dem get no five small small steps go wonderful life.

di true for di mata na wey we live for a taim wen we wan di product without paying di price.

di product we wan na maturity, emotional stability, a sense for fulfillment and satisfaction, happiness and wisdom. Dat's di product we all wan, but we no wan pay di price. Di price na pain for one form or anoda. Dem get no shortcuts.

di very tin dat na discouraging you pass, god na use to develop you. Di apostle paul say, "i've get a thorn for mai flesh, and three times i sought di lord and say, 'lord, take dat thorn away from me. '" (2 corinthians 12:7 - 10) we no sabi wetin dat thorn na and i'm glad we no, bicos we fit relate to it. But i sabi one tin wey concern a thorn. It hurts. I've lai lai had a thorn for me dat no injure. It brought pain. As badly as im promise di pain for mai thorn taken away paul concluded, afta god refused to comot di thorn, "through it i learned how desperately i needed di presence for jesus christ for mai life. "

you realli no know say jesus christ na all you need until jesus christ na all you've get and then you'll sabi. Amazing grace lesson #1247 kweshion:

1. You fit throwaway face most problems and dem go comot? true _____ false _____
2. Pain na bin use by god to bring gud into one's life? true _____ false _____
3. Pain motivates some into action true _____ lie-lie _____
4. Pain na education tool as it causes one to change? true _____ false _____
5. Pain measures di internal man? true _____ false _____
6. Painful emotions are dey tell you dat sontin na komot for control? true _____ lie-lie _____

chapter 11

self-control set me awoof

sometime back i received a piece for direct mail. Na im colorful and for di outside for di envelope it say: "if you get ever felt orobo, clumsy, or depressed, dis letter na for you. " chei! i couldn't resist. I opened it up and "for only \$29. 95 plus \$3 for shipping and handling," dem would send you dis kit dat would take send for all ya problems. Change ya life for only \$29. 95!

wen i see say stuff, i wonder who buys dos tins. I sabi di ansa. Pipo laik you and me, pipo wey wan get tins wey de komot for control for dia live and promise dem under control. Do you know say ova 2,000 para para self-help books flood di market each year? we juss gobble dos tins up. Why? bicos dem be tins and habits for awa live wey de komot for control, tins laik temper.

do you get a wahala wit ya temper? you fit be laik di wife who say: mai husband na very temperamental. Im's 90 percent temper and 10 percent mental. Pesin get wahala wit spending? pesin get spending komot for control? if you do, you need dis bumper sticker, "anybody who says kudi no fit buy happiness, juss no de sabi wia to shop. " pesin get wahala wit mood swings, eating or procrastination, drinking, sexual desires or some oda addiction?

how fit we realli break awoof from dis life deforming habits and hurts and hang-ups?

di wahala

why na it dat we get dis tins and no fit seem to comot for di cycle? wella paul tells we for romans 7:15-8, "i no wetin i do. For wetin i wan do i no do, but wetin i hate i do. I know say nothing gud live for me, dat na, for mai sinful nature. For i get di desire to do wetin be gud, but i no fit de cari it komot. " you fit relate to wetin paul na say? paul say, all di tins wey i wan do, i no seem to do, and all di tins wey i realli wan refrain from doing, i juss go ahead and do dem.

you don ever broken a bad habit only to don it return maybe for inside a mata for days? make me find you an example. How many for you make para para year's resolutions? how many don kept all di resolutions you make? probably none for we, bicos resolutions no go suffice. Gud intentions are seldom gud e don do. It takes plenti to change.

how many times you don sanco, "i'll lai lai high anoda ciga again"? how many times you don sanco yourself, or ya family, or god, "i'm no bi going to lose mai temper anymore," or, "i'm lai lai going to drink again," or, "i realli am going to begin mai diet tomorrow," or, "i'm going be a betta papa, i'll lai lai strike you again," only to drift right back into di behavior from where you com.

di results

1. Frustration. Di apostle paul tells we three tins. Im say, "the first result na, it's frustrating. " it's greatly frustrating. "i no wetin i do. " why do i keep making di same mistakes? why do i do wetin i no wan do? why do i do tins wey i sabi are bad for me?

2. Confusion. Paul say, i had di desire to do wetin's right, but no bi di power. If you've ever been on top a diet, you how dat go. You begin komot di morning wit great resolution and intention, no you? then as di day begins to go on top, do you watch dat resolution begin to drift away? so, by di taim you get haus, you're so hungry you fit chop a e remain small anything and evritin. By dat taim, mai idea for a balanced diet na big mac for both hands. Dat's di way we are. I wan change, but i no sabi how. I get di motivation, but i no get di determination. I've get di desire, but i no get di power.

di reason self-help books no work na wey dem no empower we to do it. Dem'll tell a negative pesin to stop being negative. I've sabi hundreds, perhaps thousands for negative pipo for mai life. I've lai lai sabi one to change by mai say give dem, "just stop being negative. " you don? di self-help books tell di procrastinators "try to get dia 10 minutes early. " dem know say dat's why dem go buy di self-help book. Dem no fit get dia; dem juss keep putting tins off.

3. Defeat and discouragement. "what a wretched man i am! who go rescue me from dis bodi for death?"

(romans 7:24) paul say, i'm losing di battle. I'm defeated. I juss no fit change. How many promises don i make to god and to masef wey i've broken, often for inside a mata for a few hours? so, make you juss wan tro up ya hands and tok, "i'm tear rubber for trying. " if you get feel say way or if you feel say way today, do i get some great bin dey for you. You fit change, and di power na dia. You no get to dey for dis cycle for failure/defeat, failure/defeat, failure/defeat, ova and ova. Di bible de make clear di principles for how you fit gain control ova dat wey be komot for control.

di promise

jesus say for john 8:32, "you shall sabi di true, and di true shall mek you awoof. " di secret to personal change na no bi willpower. Dat's no bi e don do. Di secret to personal change isn't a pill. Di secret to personal change isn't hypnosis, it's no bi a orobo farm or some gimmick. Jesus say, di way to break awoof from di habits, hurts, and addictions for ya life, na by knowing di true.

but how fit dat be? how does knowing di true set me awoof from mai bad habits? to unlock di secret for jesus' tok, you've get to remember a basic axiom. Ya thoughts control ya emotions, and ya emotions control ya decisions, and ya decisions control ya actions. Do you see say? dat's di way it always flows. You don ever say, "he de make me so kolo"? im no fit mek you kolo. Im no fit mek you kolo. Dem no get dat power. Wetin you de realli say na "every taim i look for am, i tink negative thoughts". Dos negative thoughts fit result from remembering sontin dat happun for di past. Consequently, i get a negative emotion which leads to negative decisions. Dis negative decisions fit even lead you go very negative action.

it all starts wit di think process. Solomon for proverbs 23:7 stated, "for as im thinketh for im heart, so na im. " if i'm acting depressed, it's bicos i'm feeling depressed. I'm feeling depressed bicos i am thinking depressed thoughts. Most for we try to work for di action no bi di cause. We try to work for di external tins. God says, you've get to begin wit ya thinking.

dat's why jesus says, if you sabi di true, if you'll focus for di true, it go set you awoof. Bad beliefs lead to bad behavior. Everi behavior you get na based on top a belief. It's based on top a value for ya life dat you get either consciously or unconsciously. Dis na important: behind everi self-defeating behavior na lai wey i'm believing. If you de involved for a wrong behavior, di root cause na you de believing sontin dat na no bi true. Di devil na fooling and deceiving me.

di prescription 1. Admit mai wahala.

admit di root for mai wahala. Dat's di starting point for breaking awoof. Most for we don dis vague feeling dat sontin na wrong wit me. We no sabi wetin im be, and we no fit put awa finger on top it, but sontin juss no de seem be right.

god put im finger on top it. Im says ya basic wahala na ya basic attitude for life, regardless for ya hang-up. Dis attitude get one name, na word wey we no hear boku anymore, it's no bi hip, it's no bi dey sharp, and one certainly no go hear it for di media. Di word na pito pito and repulsive. It na sin.

you and i get all kinds for wrong perceptions wey concern sin. Sin na no bi, first and foremost, doing drugs, getting manya, robbing a bank or running off wit pesin's wife. Dos tins are realli di second wave for sin. Dem be di result for di underlying sin. Di root wahala na attitude dat says, "i'm for charge, and i no need god. " dat na di core de kain paul dem dey call for romans 7, di sinful nature. It's man's oldest wahala. It's been dey tey tey adam and eve. I'm going to throway face god, and i'm going to do mai way, mai own tin.

everi one for we na grappling everyday everyday wit dat basic response attitude for sin. We wrestle everi day for dat tug-of-war. Who's for charge, me or god?

john say "if we tok we get no sin, we are deceiving ourselves and di true na no bi for we. " (1 john 1:8) put dat together wit wetin jesus say, "you shall sabi di true, and di true go mek you awoof. " so, by denying ya sin, you get no true for you.

we act laik we've get it all together. Who do you tink you're trying to mugu? if you're acting laik nothing ever gets komot for control for ya life, u dey trying to mugu god? u dey trying to mugu oda pipo? you're only fooling yourself. Send don it all together. Everi one for we everi day don dat tug-of-war. Wen you pretend you get evritin together and dat you're for charge, you're only hurting yourself.

2. Stop deceiving maséf.

i get to stop deceiving maséf. Dat's worth repeating. For order to stop defeating maséf, i get to stop deceiving maséf. Di root wahala na, i tink i'm for charge and i no need god. We are no bi make to live dat way.

wen an alcoholic go to kai-kai anonymous di very first tin required for am na to admit, "i am powerless to control mai situation and mai life don become unmanageable. " too often we get to hit rock nyash before we admit anything, no bi wen we feel a little heat, but wen di faya na komot for control. Then we begin to tok "maybe i fit use a little help. "

most pipo wait too late to seek help. Dem wait too late to admit di wahala. I get men com into mai office and tok, "my wife dropped a bombshell on top me. Im say, im's fed up wit mai neglect, mai abuse, mai vile tongue, mai temper and im's walking komot. Wetin fit i do? i need help. " down deep i'm sidon dia thinking dia's often very little wey i fit do, very little, bicos im get waited too long.

a. Admit ya wahala. You get a hang-up for life, com clean wit it for di mirror, and before di almighty god.

b. Believe dat christ fit change me. Remember romans 7:24, "who fit deliver me from dis bodi for death? ...

thanks be to god through jesus christ awa lord. " paul say di ansa to mai wahala na pesin. Through jesus christ, god go provide di power dat you de lacking. If you no believe say, you no go get rid for ya hang-ups. Bicos "through christ jesus di law for di spirit for life don set me awoof from di law for sin and death. " (romans 8:2) dia's a way-out folks. Di law for di spirit for christ go set me awoof.

if i de to go outside and, for di grass, somewhere find a dead bird, pick dat little bird up, dat dead bird, tro it for di air and tok, "fly," wetin's going to happun? it's going to fall back down. I pick it up and tro it back up and tok, "fly!" it's going to fall back down. Wetin be di only tin dat's going to mek dat bird fly? di only tin dat na going to mek am fly na para para life, become new creation. Im no de need to turn ova new leaf, im needs new life. Im needs power under dos wings. New life na di only tin dat's going to mek am fly.

why no you try jesus? i've seen am change hundreds and hundreds for live. "if pesin na for christ, im na para para creation; behold di old na gone, and di para para don com. " dat's di true for pesin who go make christ do im transforming work. (2 corinthians 5:17)

a few years tey, a letter na printed for taim magazine for response to na cover tori, "who na jesus christ?" for course, di article had all dis opinions from many scholars. Mike mandel wrote "as far as i'm concern, di liberal theologians fit keep dia historical jesus and dia cut and paste bible. I'm a former alcoholic and adulterer set awoof by di pow-er for di living christ jesus. Who cares wey concern higher criticism wen di resurrected pikin for god fit transform you here and now?" amen, mike, amen!

paul says, for 2 timothy 1:7 "for god do no bi find we a spirit for timidity, but a spirit for power, for love and for selfdiscipline (self-control)" some for you wey be baptized into christ a tey tey are holding back. You're no bi committing all dat you de to am, you're holding back, you're also holding on top. You're holding on top to ya addictions, to ya hang-ups, and to ya perpetual sins.

you get go buy di world's lai dat if you've realli committed all dat you de to jesus christ, you'd become some kain weird fanatic. You'd sell evritin today. You would juss be absolutely weird. Folks, dat's a lai. You would be for self-control bicos christ na controlling you. You'd be powerful. You'd be loving. You'd be di pesin you've always dreamed for being. "where di spirit for di lord na, e get freedom. " (2 corinthians 3:17) dat's di foundation for awa study. Amazing grace lesson #1196

kweshion:

1. The reasons for lack for self-control are?

- a. _____ frustration
- b. _____ confusion
- c. _____ defeat and discouragement
- d. _____ improper training inherited
- e. _____ a, b and c
- f. _____ a, b and d
- g. _____ a, b and e
- h. _____ a, c and e

2. The secret to personal change na willpower

true _____ lie-lie _____

3. Your thoughts control ya emotions true _____ lie-lie _____

4. Your emotions control ya decisions true _____ lie-lie _____

5. Your decisions control ya action

true _____ false _____

6. As a man tinks for im heart, mind, so na im

true _____ false _____

7. One fit overcome lack for self-control by

- a. _____ stop deceiving sef
- b. _____ admit dia na wahala
- c. _____ commit life to christ

- d. _____ a and c
- e. _____ b and c
- f. _____ a, b and c

8. God find we a spirit for

- a. _____ timidity
- b. _____ power
- c. _____ love
- d. _____ self-discipline
- e. _____ a, b and c
- f. _____ a, c and d
- g. _____ a, b, c and d
- h. _____ b, c and d

chapter 12

how to handle pressure

make's take a poll. How many for you get at least one worry? we do worry, no we? we live for an era wia we are filled and bombarded by stress, anxiety, worry, and pressure. For fact, we are literally worrying ourselves sick. Di american psychiatric association don labeled ours "the age for anxiety," and dia diagnosis na borne komot simply by di facts. Di american academy for physicians tok dat at least two-thirds for all di patients dem sight com give dem wit stress-related illnesses. Then, di three best dey sell prescription drugs are: 1) tagamet, an ulcer medication: 2) enderol, a medicine for hypertension and 3) valium, a tranquilizer.

for 1988, newsweek magazine tear race an article dat projected dat american businesses lose ova \$150 billion a year through stress and anxiety related illnesses. Now di amazing tin na we realli no get all dat boku to worry wey concern. Dey consider 40 percent for di tins we worry wey concern lai lai happun, 30 percent concern old decisions wey fit no longer be changed and 12 percent center on top criticism wey be often untrue and usually make by pipo wey feel inferior. Incidentally, most for life's critics are pipo wey get deep inferiority complex. A few percent for all di tins we worry wey concern relate to awa health, which if we worry wey concern go only mek it worse. Dat leaves only eight percent for all di tins wey fit even begin be labeled "legitimate," needing mental attention. But, di true for di mata na, you and i no often hearken to dos statistics. Instead, we tend be engulfed by worry ova and ova again.

i wan share wit you some tins dat jesus gats tok wey concern a prescription for an antidote to worry and to stress. For di last week for jesus' life, im na undergoing great anxiety. Im knew im na going to kpai. Im de make dat declaration to im disciples for john 13. Im tells dem im's going to kpai and one for dem na going to betray am. For chapter 14, im states di gud bin dey wey he na going away to prepare a place for dem. For john

15 & 16, im tells di disciples di bad bin dey. Im says, di world na going to hate make you juss laik it don hated me, you're going to scatter and i no go fit to find a single one for you. Then jesus say, "i don told you dis tins, make for me you fit don peace." (john 16:33) underline john 16:33 for ya bible, then highlight "in me" wit a yellow highlighter. Wen christ dwells for you and you dwell for christ, you fit don peace.

later for di same verse im say, "in dis world you go don gbege." dat's right. Put ya shey for di world. Get involved for all worldly tins, you'll don gbege. You'll don anxiety, strife and stress. But then im say, "take heart! i get overcome di world."

di umbrella tok na, if we are for jesus, we fit don peace. Awa lord gives we a prescription for overcoming worry dat na tremendous. "after jesus say dis, im looked toward heaven and prayed: 'father, di taim don com. Glorify ya pikin, dat ya pikin fit glorify you. For you granted am authority ova all pipo wey he might find eternal life to all dos you get give am. Now dis na eternal life: wey dem fit sabi you, di only true god, and jesus christ, whom you get send. I get brought you glory on top earth by completing di work you find me to do.'" (john 17:1-4)

why would jesus be under stress? why would im need to tok dis tins wey concern peace? im had everi reason for di world.

1. He na misunderstood.

one for di reasons you and i tend to com under stress and pressure na wen we are misunderstood. Dem misunderstood jesus' motive. Dem misunderstood im mission. Dem misunderstood im message.

2. He no bi accepted.

no you feel stress wen pesin dey you no de accept you? particularly ya peers. Na im di peers for jesus who no accept am. Di religious pipo, di ones wey be find a messiah, but dem turn am away.

3. He na tempted.

dat's why im felt stress. Hebrews 4:15 say im na tempted for all points laik as we. I'm going to go a little farther than dat. I tink jesus knew temptations dat you and i no fit even imagine. Im na tempted to take a shortcut dey di cross and you and i no fit identify wit dat. We no get di option for saving di world.

4. He had many enemies.

now you and i sabi sartin wey concern dat. Any one for we don some pipo wey no send a great deal for we, but if di true be sabi, i no sabi wey i don pesin dat realli wan crucify me, to take mai life or wrench it away from me.

5. His disciples de slow learners.

dat for get bin kill me. I'm juss no bi as patient as awa lord. Im spent ova three years wit dem day and night trying to make it all sink it for and dem still couldn't figure it komot. Im loved dem e don do to kpai for dem. I tink i for get promise to kill dem. Dem de slow learners. Im faced di stress and pressure for tremendous

responsibility. Victory ova sin, victory ova di grave, di opportunity for salvation, di opportunity for heaven for everi single human being, all dat na on top im shoulders. Dat's pressure and im taim running komot.

6. He na going to hand ova di advancement for di kingdom into di hands for infallible men.

how do jesus deal wit it and how does im tell you and me to deal wit it?

1. Jesus knew who to go.

feeling all dis pressure im says, papa, i've get to yan to you. You and i need to sabi and practice wetin jesus knew and practiced.

2. He knew why im com to earth.

im had a purpose and wen im says, papa, di taim di hour don com, im's say im mission na juss wey concern complete.

3. Jesus find up im rights.

it relieved a tremendous how much for pressure. "father, di taim don com. Glorify ya pikin, dat ya pikin fit glorify you." why would jesus pray say di papa glorify am? jesus na god com for di flesh. Im na part for di trinity. Im na part for di godhead. But, you sight im gats pray dat god glorify am bicos jesus for come to dis earth and taking for di human form for a servant had give up im rights. Folks, i wan tell you sontin dat too many for we no sabi. It's amazing di pressure dat comes from each one for we trying to protect everi inch for di turf for awa rights. We no wan yield on top dis, we no wan relinquish on top dis, and we are going to guard everi right to fight for di chance. Jesus find up im rights and it relieved a tremendous how much for pressure.

4. He had sontin to find.

im na granted di authority ova all pipo wey he might find eternal life. Im had sontin to find all right; na im di greatest dash for all taim. It na eternal life to everybody who would come am, put dia trust for am and obey im gospel.

5. He do a gud job.

"i don brought you glory on top earth by completing di work you find me to do."

how do you and i get relief from stress and pressure wey we face everi day? we do di same tin jesus do.

1. Turn evritin ova to god.

laik jesus, we too must turn evritin ova to god. "cast all ya anxiety on top am bicos im cares for you." (1 peter 5:7) two observations a) god na concern wey concern me. God cares for me; im cares for you and im cares for all for we; b) im cares wey concern evritin for mai life. Im say "cast all ya anxieties."

2. Understand ya purpose for life.

we've been created wit different abilities all for di purpose for glorifying god and serving odas. Wen you get a purpose for life, it fit help you handle pressure. Now one for di tins wey i do following jesus' lead na wen i feel di pressures come for on top me and i feel dem laik you do, wen i feel taya, i revert back to mai basic purpose for life. 3. Find up ya rights.

dis na probably di one most for we need work on top and di one dat gives we di greatest difficulty bicos we live for a culture dat na so filled wit assertiveness training. It's contrary go di way di world tinks. Dem get five destructive emotions dat damage and hamper awa life - resentment, bitterness, anger, hatred, and fear. Dem'll chop you up and dem'll spit you komot and i go guarantee you dat a major source for each for dos five na often wen pipo are no bi willing to find up dia rights.

i wan you to tink wit me for a moment. It na dey hard for you to don an argument ova an wahala if you and practice dis principle. Now make me be clear, i'm no bi talking wey concern being a wimp or a perpetual dish rag. Dem get a few tins for life wey de worth drawing a line for di sand for, but no bi 98 percent for di taim wey we do. I found say di realli kakaraka pipo for dis world are di ones wey be willing to yield dia rights. It's di weak who fight for dia turf. Di greatest example i sabi na jesus. Philippians 2:5, "your attitude suppose be di same as dat for christ jesus: who, being for very nature god, do no bi dey consider equality wit god sartin be grasped, but make imself nothing, taking di very nature for a servant. "

i get observed for mai lifetime dat fighting for rights fit mek you do some awfully foolish tins. Wen abraham lincoln lived a big man loaned a poor man \$2. 50 and afta a while di poor man na no fit to repay, di big man na so vex im go to lincoln and ask for representation. Lincoln no wan take di case, but im com back and say, wella i'll tell you wetin. You gi me \$10 up front and i'll take it. Di man find am \$10 then lincoln went go di poor man and find am \$5. Im say, "you take \$2. 50 for dis and pay am back and you fit keep dat \$2. 50" and lincoln pocketed \$5. 00. You see say man spent \$10 to get \$2. 50 back. You fit tok, pipo no do dos kinds for mugu tins. You wouldn't believe wetin i've seen husbands and wives accuse each oda for doing as dem fight for dia rights instead for yielding.

4. Be a generous pesin.

dat's wetin jesus do. You find tins away it relieves pressure. Be generous wit ya prayer, ya kudi, and ya talents.

5. Glorify god wit excellence.

do wey dey create you fit do for a day, then go bed and put ya head for di pillow. It's amazing how gud you feel. Some for di stress wey we feel for di world na wen we sabi we get no bi do wetin we fit don do, it haunts we. Juss do ya best and then feel di relief as di stress

lessens. Amazing grace lesson #1108

kweshion:

1. Which statements regarding worry are true?

a. _____ 40% for concerns no ever happun

b. _____ 30 % are old decisions dat no fit be changed

c. _____ 12 % de base on top untrue criticism

d. _____ all di above

e. _____ none for di above

2. Peace de for for?

a. _____ loving family

b. _____ financial security

c. _____ for jesus

3. In dis world you go don gbege? true _____ lie-lie _____

4. Jesus na under stressful situations bicos

a. _____ im na misunderstood

b. _____ im no bi accepted

c. _____ im na tempted

d. _____ im had many enemies

e. _____ im disciples de slow learners

f. _____ all di above

4. Jesus overcame stress bicos

a. _____ im knew who to go

b. _____ im knew why im com to earth

c. _____ im find up im rights

d. _____ im had a purpose and sontin to find

e. _____ im do a gud job

f. _____ all di above

g. _____ b and d

5. We fit overcome stress and pressure by

a. _____ turning awa life ova to god

b. _____ understanding di purpose for life

c. _____ dey give up awa rights

d. _____ being a generous pesin

e. _____ glorifying god

f. _____ all di above

g. _____ a, c and e

h. _____ a, b and e

i. _____ b, d and e

chapter 12

freedom from debt

one for pass normal, frequent and dominant shackles for awa day na debt. Debt literally fetters millions and millions for americans. For fact, dem get precious few pipo wey i sabi, particularly for mai generation and under, who aren't up to dia chins for debt. Odas are up go di top for dia heads for debt, e remain small bankrupt.

why na debt so consuming? i've do a great deal for research and don reached one main main reason. We spend plenti kudi than we mek. Okay? na dat profound? awa yearnings exceed awa earnings. A 1995 survey indicated say di average american puts \$1,300 on top credit for everi \$1,000 wey dem mek. Dat's di wahala. Pesin put it dis way: "when ya outgo exceeds ya income, then ya upkeep go de ya downfall. "

di result for borrowing na record number for personal and business bankruptcies. Millions for families are so strapped for kudi dat everi month na dey hard ordeal sake of burgeoning debt.

causes for debt

1. Covetousness.

di root for 95+ percent for dis debt dilemma na old-fashioned tin di bible calls coveting. E get an epidemic for awa culture for "wantitis. " for most for we, awa debt na no bi caused by awa need but awa greed. We wan buy tins wey we no need wit kudi we no get to impress pipo we no even laik. Isn't dat shikena.

di reason for dis na we are being bombarded by all dis "wantitis" message. By di taim a student graduates from high school, im or im get seen on top an average 350,000 commercials. All dos commercials are say one for three tins; (a) "having plenti tins go mek me happy," (remember for amerika we are guaranteed life, liberty, and di buy for happiness); (b) "having plenti tins go mek me important. " (it's di devil's old ploy wey concern wetin i get de make me wetin i am. So we go fit "having a mastercard no go realli mek you a betta pesin, wella then again, maybe it go") and (c) "having plenti tins go mek you secure. " god says dis are all lies.

a) lie number one - having plenti tins go mek me happy - "whoever loves kudi lai lai don kudi e don do; whoever loves wealth na lai lai satisfied wit im income. As goods chop up, so do dos who consume dem. And wetin benefit are dem go di owner except to feast im eyes on top dem?" (ecclesiastes 5:10-1)

b) lie number two - having plenti tins go mek me important - "'watch komot! be on top ya guard against all kinds for greed; for a man's life does no bi consist for di abundance for im possessions. "' (luke 12:15)

c) lie number three - having tins, plenti tins, go mek me secure. "whoever trusts for im riches go fall, but di righteous go thrive laik a green leaf. " (proverbs 11:28) dat's wetin god's word don to tok. Most for we still buy di lies, and as we buy di lies, we wan buy tins wit kudi wey we no get, and we go into dis tin dem dey call, "debt. "

2. Pretend we are pesin we are no bi

na shallow and harmful see for borrowing. Debt beckons we laik di sweet, siren song luring a mariner go di destructive, rocky shores. Di lyrics suggest dat borrowing na di way to achieve di fine well well, wrinkle-free life. Juss laik little pikin who baff up for daddy's and mama's clothes and pretend be bigger than dem be. Debt allows we to pretend be pesin we're no bi.

here's wetin solomon say wey concern debt for proverbs 12:9, "better be a send and yet get servant than to pretend be a pesin and don no food. " here's wetin im say for proverbs 13:7, "one man pretends be hol, yet don nothing; anoda man pretends be poor, yet don great wealth. " isn't dat true?

you don ever noticed for di paper some bobo wit di yacht, a fleet for rolls royces, jewels and an aspen haus then all for a sudden, im go bellyup. Why? bicos wetin im owed on top all dat stuff na pass na im worth. For di oda hand, e be laik laik everi few months, i find komot wey concern pesin who don di modest for lifestyles, who's worth a fortune. Sight, di former na pretender, and di latter na di real tin. Di wahala wit pretending na, sooner or later, you get to stop likewise wit debt. Sooner or later, you get to pay it wit interest.

now believe it or no bi, dia na a taim for dis kontri wia credit na very dey hard to collect. I know say's hard to believe. Dia na a taim for dis kontri wen you fit keep spending go minimum bicos wen you run komot for kudi, you stop spending. Dat do no bi stop coveting; it juss put a damper on top ya spending. Ironically, wey concern di same taim dat awa federal goment begin living on top kudi dat it no don na wey concern dat same taim debt and credit became available to practically everybody. We all became laik di "eveready bunny. " we juss keep on top spending, and spending, and spending. We get a very shallow and harmful see for debt.

cures for becoming debt awoof

if you fit take send for di causes, you suppose find di cure. Then how do we attack di causes? di tenth commandment says, "you shall no bi covet" and na followed by a long series for tins dat you de no bi to covet. Paul included coveting wen im summed up di law stating for romans 13:9 "do no bi covet," and whatever oda commandments dia fit be, are summed up for dis one rule: "love ya neighbor as yourself. " but for awa materialistic, consumer-oriented culture, frankly, that's easier say than do but it fit be do. Dem get three tins to dey consider for dealing wit ya covetousness:

1. Resist to de compare wit oda pipo

comparing always leads to coveting. That's why for di tenth commandment, it says, "don't covet ya neighbor's haus, or ya neighbor's ox, or ya neighbor's manservant." wen you begin comparing wit ya neighbor, you're going to end up coveting.

"each one suppose test im own actions. Then im fit take gara-gara for imsef, without comparing imsef to pesin else." (galatians 6:4) you fit look for wetin pesin else don and no bi covet dat? wetin i'm realli dey ask na, you don learned di secret for being able to laik without having to acquire? i don't don to acquire evritin wey i flex. If you're a pesin who don to de tin be say own evritin you flex, you're going be perpetually miserable. Sabi to laik without having to acquire. Remember, if di grass na greener for di oda area for di fence, di odds are say di water bill na higher, too.

2. Rejoice ova wetin god don give you

focus ya attention on top wetin god's give to you. "every gud and perfect dash comes from above from di papa for lait." (james 1:17) or, i laik solomon say for ecclesiastes 5:19, ". Wen god gives any man wealth and possessions, and enables am to flex dem,. dis na dash from god." god says, flex mai gifts as i find dem to you. That's wetin we need to do.

you don ever been a victim for dat? "when and then" thinking says, "when i get _____, then i'll be happy.

you fit fill for di blank, whatever it na for you. Di idea na wen sontin changes, i'll be happy. No, you won't. Oh, you'll be happy for a little while. You fit remember wetin you received last christmas? "when and then" thinking, wetin be it dat you're waiting on top to mek you happy? wetin be it, new haus, para para job, para para make, new position, marriage? "when and then" thinking lai lai de make you happy. I become as happy as i choose be and wen i focus on top wetin god don give me. 3. Remember what's realli important

"so, we fix awa eyes no bi on top wetin be seen, but on top wetin be unseen. For wetin be seen na temporary, but wetin be unseen na eternal." (2 corinthians 4:18) as you decide wetin ya priorities for life are going be, and wia you're going to focus ya attention, you suppose always be dey ask yourself, fit i sight it? if you fit sight it, then you're focusing for di temporary, di wrong tin.

it's a little sobering to look dey and realize dat a hundred years from now wetin you sight no go be here. Di carpet, di chairs, di walls, di building, awa clothes, di pipo won't be here. Paul na absolutely right, "if you fit sight it, it's temporary." evritin you fit sight go eventually erode, it go rot, rust, wear komot, and comot as opposed to tins you can't sight i. e. , ya relationship wit god and odas, love, honesty, values and ya soul. Sight wetin we need to do na quit coveting and remember what's realli important. That's how you deal wit covetousness.

you must put di axe go di taproot for covetousness before you fit apply di next cure. You apply main main biblical principles to kudi management. Remember it no go work unless you deal wit di heart wahala by conquering ya coveting wahala. But dem get four great pillars say di bible teaches wey concern use ya kudi.

a. Earn ya kudi slowly, but surely.

get hol quick schemes e remain small lai lai work. They're a dime a dozen, and they're plenti accurately dem dey call, "go break quick" schemes. Proverbs 13:11 says, "he who gathers kudi little by little dey make am grew." for proverbs 6:6, solomon uses a metaphor wey we fit all identify wit. "go go di ant, you sluggard; dey consider na ways and be wise! it don no commander, no overseer or ruler, yet it stores na provisions for summer and gathers na food for harvest." im say, be laik di ants, work and supply and store little by little.

now sure, dem get some vocations dat pay higher salaries than odas, but no mata wetin ya choice for work, put for a gud week's work, a reasonable number for hours wit maximum effort, and earn ya kudi.

b. Save kudi regularly.

di word, "save," na practically a forgotten term for modern american economics. But di "little by little" principle doesn't juss mean earning, it also de apply to saving. Hear wetin solomon say for proverbs 21:20, "in di haus for di wise are stores for choice food and oil, but a foolish man devours all dat im get."

teach ya pikin and grandchildren dis and teach dem wella. Di day dat a pesin starts earning an income na di same day dat pesin suppose begin to save and do it everi taim im receives income. If dem begin earning an income for age 14, throwing papers for driveways, begin saving right then. If they're 24, or 44, it's no bi an option, it's a priority. If an individual saved between seven-and-a-half and ten percent for im income regularly, im or im go de prepared for emergencies, contingencies, temporary unemployment, and retirement. I'm no bi talking wey concern putting ya trust or ya security for ya kudi, remember if you fit sight it, it's going sha. Kudi na nothing plenti or less than a tool that's placed for awa hands as god's stewards.

contentment comes through saving de include some type savings account and by any number for gud investments.

but contentment comes through saving. Stress and panic com wen we spend go di limit and beyond. We panic ova everi unexpected financial challenge and dem get pipo all ova amerika living for dat situation.

c. Share generously.

jesus say, "do no bi store up for yourselves treasures on top earth, wia moth and rust destroy, and wia thieves break for and fap. But store up for yourselves treasures for heaven, wia moth and rust no destroy, and wia thieves no break for and fap. For wia ya treasure na, dia ya heart go de also." (matthew 6:19-21)

now dos words from jesus tell we a couple for absolutely critical tins: (a) wia we put awa kudi na wia awa affections are. You no fit separate di two) and (b) wen we find kudi go di lord's work, we're storing up for ourselves treasures for heaven. Now i'll confess to you, i don't sama wella dat. I sabi wetin heaven na metaphorically, it na spiritual place. But i know say god promises me dat anything i forfeit on top dis earth for di gud for im cause go e get as e be reap a reward for heaven.

god required di pikin for israel to find 10%. Im requires christians to find as deh get been prospered which fit be plenti but, for some situations, and circumstances it fit be less. God expects we to find bicos we wan find, but it na no bi limited to kudi. We must also find ourselves. By dey give ourselves wholeheartedly to am, we go focus awa attention on top tins above and be less inclined to desire material tins, power, position or prestige. How na find kudi going to keep me komot for debt?

di plenti you find to am, di plenti god go bless you. Jesus say "give, and it go de give to you. A gud measure, pressed down, shaken together and running ova for ya lap." (luke 6:38) now wen no deh mean dat god na some slot machine dat wen we put kudi into am, im's going to find it back all dat taim. It way im's going to bless we for everi way, but you test it. You don ever seen pesin komot find god? you don ever seen pesin find plenti to god than im e get as e be returns give dem?

"it na plenti blessed to find than to receive. " do you sabi wetin di hebrew word dia, di aramaic word for "blessed" literally way? happier. You de happier wen you find than wen you receive. And a lot for we know say firsthand. Now di happier you de, di less inclined you'll be to spend kudi to buy tins to mek you happier. For oda words, di happier you de as you find dat kudi away, di less inclined you de to go covet tins you no realli need. So, earn kudi little by little, save regularly, share generously.

budget consonantly and responsibly. It's clear from scripture wey we've already examined, god expects planning and stewardship concerning im assets placed for awa hands. Anoda na "what man would build a tower without first counting di cost." (luke 14) im na say you need to get plan, a budget addressing di desire be debtfree.

dat ought be everi christian's desire. Di bible does no bi place an absolute moratorium on top debt, but it says for proverbs 22:7, "the borrower na di servant for di lender." pesin put it dis way, dem get two kinds for men for dis world, dem get men who earn interest, and dem get men who pay interest. I go guarantee you di latter are servants go di former. It fit take a while, but everi one for we ought to don di goal be debt-free as soon as we fit.

how boku na e don do? ya plan suppose ask three basic kweshion:

1. What are mai family needs?
2. How boku do i wan find to god?
3. How boku fit i save?

debt doesn't don to bind we. But unmanaged debt for many ways na synonymous wit sin, that's how it's get be.

amazing grace lesson #1203

kweshion:

1. It na wrong to pretend be hol wen you de no bi; but, no bi wrong to pretend be poor wen you de no bi. True _____ false _____
2. The normal cause, root, for debt na
 - a. _____ sickness
 - b. _____ education
 - c. _____ unemployment
 - d. _____ covetousness
3. Lies for covetousness are
 - a. _____ having plenti tins go mek me happy. (eccl. 5:10-11)
 - b. _____ having plenti tins go mek me important. (luke 12:15)
 - c. _____ having plenti tins go mek me secure (prov. 11:28)
 - d. _____ all di above
4. The cure for di debt dilemma
 - a. _____ take matters for you on top hand, self-control.
 - b. _____ resist to de compare for sef wit odas. (gal. 6:4)
 - c. _____ focus on top wetin god don provided and rejoice. (james 1:17; eccl. 5:19)
 - d. _____ remember wetin's realli important. (2 cor. 4:18)
 - e. _____ all di above
 - f. _____ a, c and d
 - g. _____ b, c and d
 - h. _____ a, b and d
5. Which for di following are biblical principles?
 - a. _____ earn kudi slowly. (prov. 13:11; 6:6-9)
 - b. _____ save regularly. (prov. 21:21)
 - c. _____ find generously. (matt. 6:19-21; luke 6:38)
 - d. _____ budget responsibility. (luke 14:25-33)

e. _____ desire be debt awoof. (prov. 22:7)

f. _____ all di above

g. _____ none for di above

h. _____ b, c and d