

**one  
anoda  
for christ**

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## introduction

dos saved by obedience to christ's gospel

a. Heard dat jesus na god born for woman by di holy spirit, lived among man being tempted for all aspects as man but without sinning, find im fleshly bodi as di atoning sacrifice for man's sins, rose from death and di grave, na seen by many de include dos closest to am, and then returned to im abode prior to come to earth.

b. Understood and put dia trust for wetin dem heard na true.

c. Changed from a sinful life for sef go life for obedience.

d. Not being ashamed, acknowledged dia belief dat jesus na god, di christ, wey be di only way unto salvation.

e. Died by putting to death dia worldly life for sin as christ kpai for awa sins.

f. Sought god to don mercy and forgive dem for all dia sins.

g. Were buried by immersion for di grave for water, representing di burial for christ.

h. Rose from di water grave as christ rose from im grave.

i. Received di holy spirit as per guarantee, a deposit.

j. Added by god to christ's bodi becoming new christian

k. Continue to live for jesus' and di apostle's teaching

all dos add to christ's church are be one and to function as per bodi united for christ and im teachings.

## lessons:

accept one anoda

encourage one anoda

bear one another's burdens

admonish one anoda

pipo for one anoda

accept one anoda

na saturday night; di church building na all decorated. Di flowers are komot. Di groom and di preacher are down front. Di bridesmaids com for one for a taim, beautifully dressed. Then afta di chimes are offered, for comes di bride. Im's limping, am dress na muddy and tear, am nose na bleeding, and am hair na totally komot for place. As im comes down di aisle, pesin whispers wia you fit overhear: "can you believe it? im's been fighting again. Surely, im deserves betta than dis. "

dat tori na parable for too many local churches. E get nothing uglier than a brawling bride. Jesus christ deserves betta than dat, particularly from im bride. Family feud na no game wen it comes go di bride or di bodi for christ.

"accept one anoda. " (romans 15:7) if ya congregation na going be a healthy and growing bodi for believers, you've get to sabi how to accept one anoda. Dat concept na rooted deeply for di very mind for awa lord.

if you knew you de going to kpai, dis taim tomorrow, wetin would you do today? dia might be all kinds for answers, but wouldn't you focus on top priorities? no you tink you would spend ya taim doing pass important tins?

for di eve for im crucifixion, jesus' priority na to spend taim for prayer and to pray for di unity for im believers. ""that all for dem fit be one. Papa, juss as you de for me and i am for you. Fit dem also be for we so say di world fit believe say you get send me. I get give dem di glory dat you find me, wey dem fit be one as we are one: i for dem and you for me. "" listen, ""may dem be brought to complete unity to make di world know say you send me and don loved dem even as you get loved me. "" (john 17:21-23)

for di last part for dat tok jesus prayed; i wan dos who believe for me be one so say di world fit know say you send me. Unity na di main main element for jesus' oga plan for world evangelism. Mankind live for such disharmony dat jesus knew say di visible oneness for im church would be a convicting testimony dat god na for di world, and wey he na reconciling di world to imself through jesus christ. Unity na di foundation to world evangelism. You sabi as di early church get begin, dat's exactly di way it bin work. "all di believers de together and had evritin for normal. " (acts 2:44) "every day dem kontinu to meet together for di temple courts. " (acts 2:46) "all di believers de one for heart and mind. No bodi claim say any for im possessions de im own, but dem shared evritin dem had. " (acts 4:32) di result for dat unity na di ansa to jesus' prayer, "father, if you'll make dem be one for me, then di world go know say you send me. "

di early christians de "praising god and enjoying di favor for all di pipo. And di lord add to dia number everyday everyday dos wey be being saved. " (acts 2:47) di principle na clear. Wia you get real unity, you get growth. Dat na why jesus prayed for it so hard, and dat's why di devil fights it so fiercely.

di first century church for rome no bi laik di jerusalem church. Di church for rome no bi as homogenous as di one for jerusalem. No, dis church for rome na a hybrid fellowship for gentiles and jews which led to problems.

1. Tension ova different ideas pipo for different cultures brought go di bodi. Any taim you get a diverse group for pipo, you're going to don diverse opinions, and wey go create tension. Most for di taim throughout history, juss as na di case for rome, it's no bi so boku matters for doctrine as it usually na matters for opinion.

di root for di wahala na say di majority for di christians de gentiles, and as di majority, dem promise to do tins dia way. For di flip area di jews dey talk "but we've been god's covenant pipo for a tey; we suppose do tins awa way. " you don ever heard pesin yan laik dat? or tok "i've been for dis church for years. If you no laik di way we do dis or dat, go somewhere else. " dat mindset na prescription for a very, very small church. Now wey's wetin be go on for rome. It's no bi a tension ova major doctrine.

dem be no bi drag wey concern di divinity for christ laik dem de for colosse. Dem be no bi talking wey concern di sufficiency for atonement. Dem be no bi drag wey concern di authority for apostles laik dem de for galatia. Dem be no bi drag wey concern di role for baptism. Dem be no bi talking wey concern di abuses or neglect for di lord's supper laik for corinth. E get juss tension ova different ideas dat different cultures don.

di following show how trivial some for dis ideas de. "accept am whose faith na weak without passing judgment on top disputable matters.

a. One man's faith allows am to chop evritin, but anoda man, whose faith na weak, eats only vegetables. Di man who eats evritin must no bi look down on top am who does no bi, and di man who does no bi chop evritin must no bi condemn di man who does, for god don accepted am. Who u dey to judge pesin else's servant? to im own oga im stands or falls. And im go tanda, for di lord na able to mek am tanda.

b. One man considers one day plenti sacred than anoda; anoda man considers everi day alike. Each one suppose be fully convinced for im own mind. Im who regards one day as special does so go di lord. Im who eats meat, eats go di lord, for im gives thanks to god; and im who abstains, does so go di lord and gives thanks to god. " (romans 14:1-6) do you sight di two wahala dem be disagreeing wey concern?

a. Suppose we chop meat? apparently, di things wey e contain indicates di meat might don been sacrificed to idols. Suppose we juss no bi touch any meat then and go ahead and chop vegetables?

b. Fit we observe some kain days as special days wey we juss wan celebrate as holidays as

holy days? dem drag and tension builds ova, "i tink i fit chop dis. " "no, i no tink you fit chop dat. " "i tink we fit observe dis day. " "no, i no tink you fit do dat. "

di wahala are no bi very important. Wetin be important na di unity dat jesus prayed for fit be destroyed by di roman christians if dem no sabi to live together for peace. So afta dem di wahala paul gives dem di principles to live by. Dis are di same principles im wan we to live by. "therefore make we stop passing judgment on top one anoda. Instead, mek up ya mind no bi to put any stumbling block or obstacle for ya broda's way. " (romans 14:13) "let we na im be say mek everi effort" (i've underlined dat for mai bible) "make everi effort to do wetin leads to peace and to mutual edification. " (romans 14:19)

dat's easier say than do bicos di devil na going to keep tins stirred up. Im'll use weapons laik competition, jealousy, suspicion, and distrust. Im's going to mek it awfully dey hard, no bi juss for di church for rome, but for any church to keep from judging one anoda and sniping for one anoda. How on top earth are we going to live by dos principles? how are we going to quit casting judgments on top one anoda wey concern petty tins, wey concern tins going beyond di word for god, simply mai opinion verses ya opinion? how on top earth are we going to mek everi effort to do wetin leads to peace and mutual edification?

2. Be for di same mind or heart. Di only way wey we are going to maintain unity among christians na be for di same mind or heart. "may di god who gives endurance and encouragement find you a spirit for unity among yourselves as you follow christ jesus. " (romans 15:5) "so dat wit one heart (the para para american standard says "with one mind" wey be di same difference) "with one heart and mouth you fit glorify di god and papa for awa lord jesus christ. " (v. 6) "accept one anoda, then, juss as christ accepted you, for order to bring praise to god. " (v. 7)

paul told di corinthians di same tin "i appeal to you, brothers, for di name for awa lord jesus christ, say all for you gree wit one anoda make dia fit be no divisions among you and dat you fit be" (look for dis) "perfectly united for mind and think. " (1 corinthians 1:10)

you fit imagine di chaos if ya bodi had pass one mind? you fit imagine having two brains up dia, one say "i tink i wan chop?" di oda one say, "no, i no wan chop. " one says, "i tink i wan get up and exercise. " di oda one says, "no, i'm tear rubber. I tink i'm juss going to sidon here for a little while. " you fit imagine? di kweshion na how fit we get one mind? how fit we be "perfectly united for mind," wen we sabi wey we've get different opinions, judgments, preferences, and even different personal convictions?

di one mind don be di mind for christ. "have dis mind for you which na also for christ jesus. " do you remember? you tok, "well, wetin mind na dat?" (philippians 2:5) im go on top to tell we, "who, being for very nature god, do no bi dey consider equality wit god sontin be grasped (held on top to), but make imself nothing, taking di very nature for a servant, being make for human likeness. And being found for appearance as per man, im humbled imself and became obedient to death—even death on top a cross!" (philippians 2:6-8) dat's di mind.

but, wetin does it mean be for di same mind wit one anoda? it way to don di same selfless sacrificing mind for christ dat puts odas ahead for sef even go di point for death. Dat's di command.

how many tins would we drag wey concern if di very foremost part for awa mindset na: i love you so boku wey i go gladly kpai for you? do you suppose dat might dilute trivial arguments? i love you so boku i'd kpai for you. Unity na no bi di result for total agreement on top everi opinion. Dem lai lai arrived for dat for rome, some for dem still celebrated dos days and some no. Some for dem still chop vegetables and odas chop meat. It's no bi di result for total agreement on top everi opinion. Unity na di result for two pipo putting each oda's interest ahead for dia own, and dat's di only way it go ever happun. "you be for di same mind" no de mean you get be for mai mind or wey i don be for ya mind. It way dat together we share di very mind for christ. Awa convictions for di area wahala no go always gree, but di christ who unites we na bigger than di opinions dat divide we. Di convicting testimony for christian unity na no bi wey we are all alike but wey we are one even though we are no bi all alike.

di reason say di church grew so wella for di first century na no bi by making all di gentiles become jews make everybody would be alike. Wetin be incredible wey concern di church, particularly churches laik di one for rome na say di jews stayed jews by culture, di gentiles stayed gentiles, but for di first taim for history, dem treated each oda no bi juss wit civility. Dem treated each oda laik family. Dat caused di whole world to tanda up and tok, "what on top earth na go on wit dos folks?" di ansa na: jesus com from heaven and changed dia live. Wetin jesus prayed for na right. Real unity na di greatest testimony for am and di very basis for evangelism. God's church so desperately needs to sabi dat principle and dat power source.

most for we grew up hearing, if you ever had a mata for disagreement, dat realli dem get juss three possible scenarios. You fit either both be wrong, dat's possible, or one for you fit be right, and di oda one wrong. But if you're disagreeing, then di two for you no fit possibly both be right. Afta all, you're disagreeing. Paul say, "hear me church, if it does no bi violate god's word, make both be all right. " im ask di romans, "do you wan observe dis special day? dat's all right. You no wan observe dat oda day? dat's all right, too. Do you wan chop meat?" dat's all right. You no send wey concern eating meat? dat's all right, too. " im concluded by stating "accept one anoda, then, juss as christ accepted you, for order to bring praise to god. " (romans 15:7)

dem get a lot for tins, no bi evritin, but a lot for tins for dis world wia you fit be different and you fit be all wrong. Dat's important to sabi. Romans 15:7 says, "accept one anoda, then, juss as christ accepted you. "

three practices:

1. Use god's standards to bind di bodi.

i wan be clear on top dis bicos i sabi i've emphasized di acceptance bicos dat's di nature for awa command. Pesin might incorrectly assume wey i'm promoting kain a laissez-faire (deliberate abstention from direction), a make evritin go attitude dat lai lai challenges sin, lai lai challenges lie-lie teaching—wrong! absolutely, unequivocally wrong! a major function for god's word na to protect we by letting we sabi dos tins are neither opinions or optional. Dia's lai lai been a taim wen god no de expect obedience from im pipo. But, make's shine eye no bi to bind on top odas wetin's beyond di teaching for god's word. Dat's exactly wetin di pharisees do. If you haven't read matthew, mark, luke, and john lately, go back and read dem bicos jesus' most scathing remarks de for di judgmental, hypocritical, narrow-minded legalism dat went beyond god's word. Jesus say on top pass one occasion, "you're making a mockery for god's word. "

di great danger facing god's pipo for any generation na gradually accumulating a system for "dos and don'ts" dat often times go beyond god's word. It na plenti cultural than biblical.

, before di days for air conditioning di windows de open to help dey sharp di building. Dis allowed flies to enta. A cover, a big white cloth cover, na placed ova di buredi and fruit for di vine to keep di flies off. As taim passed di building na air conditioned, di windows de closed and flies ceased be a wahala. Pesin ask "how com we've still don dat tablecloth ova di table?" pesin reply "i no sabi. Why no we take it off?" dia wasn't any argument wey concern di elements for di buredi or di fruit for di vine, or wey concern how often na im be taken. But great concern wey concern di tablecloth wit some contending it no bi scriptural to no bi don di buredi and di fruit for di vine covered while odas contended say di cover na totally insignificant. Di disagreement became so great dem fit no longer meet together. Dem ceased to don di mind for christ. Dem de no longer united for di mind for christ.

di same tin fit be say wey concern dress styles, hair lengths, types for songs to sing, and a hundred oda tins. You're allowed to don ya convictions on top dos tins. But if dem be beyond god's standards, then bind dem only on top yourself. Dat's exactly wetin paul say, "whatever you believe wey concern dis tins keep between yourself and god. Blessed na di man who does no bi condemn imself by wetin im approves. " (romans 14:22)

2. Your greatest right na ya right to forego ya rights. Jesus christ dem dey call we be awoof. "then you go sabi di true, and di true go set you awoof. " (john 8:32) but if you get opinions and dem be distinctly opinions dat you no fit gree any room on top without being miserable, you're no bi awoof but a slave to ya opinion. Romans 14 teaches dat a mature christian go find on top an opinion, a practice, or a conviction no bi designated or bound by god for di sake for harmony for di bodi. Di refusal to do dis na catalyst for disharmony.

"we wey be kakaraka ought to bear wit di failings for di weak and no bi to abeg ourselves. " (romans 15:1) di number one tin dat brings disunity for any church na selfishness. I wan it mai way no mata wetin! paul says, "don't make dat characterize you. " di true true mature christian realizes im or im get di option, for fact di privilege, for find up im rights, for di rights for odas.

3. The main main to unity na discipleship.

"may di god who gives endurance and encouragement find you a spirit for unity among yourselves" (notice) "as you follow christ jesus. " (romans 15:5) jesus say, "take up ya cross and com and follow me. " pipo wey de cari crosses no fight. Dem no fight bicos dem've get sartin far plenti important on top dia minds.

if you de a disciple for jesus christ, you're everyday everyday dying to sef, and if sef na dying, then you no quibble ova petty wahala. "accept one anoda, then, juss as christ accepted you. " it would amaze we juss how

united we fit be if awa focus na on top christ and share am wit di world wen no deh sabi am. Dying to sef everyday everyday go make am live for we plenti each day. Discipleship realli na di main main to unity.

if you're no bi united wit jesus, you no fit be united wit everybody else. But if you de for christ, then you fit don di mind for christ, and wey go gree you be for one mind then wit all di oda believers for god's church, wherever it fit assemble. E get only one way be united wit christ, you must kpai to sinful sef and be buried wit am for am to raise you go di para para life and add you to im bodi, im church. Amazing grace #1309, steve flatt, april 13, 1997

encouraging one anoda

encouraging one anoda na so important weda you're talking wey concern a family, a pesin, a ministry or a church. Di real kweshion na wetin role are we playing, building up or tearing down?

awa launching pad today na 1 thessalonians 5:11. Na launching pad bicos it's juss one for several verses for di para para testament wia we're commanded to encourage one anoda. Paul wrote go dat church stating, "therefore encourage one anoda and build each oda up, juss as for fact you de now doing. "

biblical encouragement fit be examined by five kweshion.

1. Wetin are we talking wey concern wen we yan wey concern encouragement?

most pipo associate encouragement wit flattery or compliments or trite little expressions laik: "oh you look nice today" or "have a nice day," or "take send. " dat's no bi wetin encouragement na. Dos expressions de fine, nothing wrong wit dem, but dem be no bi biblical encouragement.

encouragement way to put courage for. Isn't dat a great concept? i encourage a fellow human being wen i instill for im or am heart courage to face di world, dat's encouragement. Di greek root word translated encourage for awa para para testament na paracollatos, di verb form for di noun, paraclete. Paraclete which way to lay alongside. Jesus say dia go de a comforter. Some translations use di word "encourager" who go com alongside you for di purpose for building up ya life. (john 14) im na referring, for course, go di come for di holy spirit, and dat na exactly wetin di spirit does. Im spirit lays alongside awa spirit to encourage we.

paracollatos na bin use 109 times for di para para testament. Most for di taim it's translated encourage, sometimes exhort, sometimes comfort, but put all together you get di biblical idea for encouragement. One man's definition says, "encouragement na di expression to help pesin become a betta christian wen life na rough. " dat's wetin encouragement na; dat's putting courage for di heart.

focus plenti on top affirmation than appreciation. Dat fit seem laik a subtle difference to you, but it's realli pretty major. Appreciation na usually for wetin pesin don do, it's performance based. I throwy salute you for wetin you do, ya accomplishments. There's nothing wrong wit appreciation, but affirmation na plenti valuable. I throwy salute you rather than sontin you've do for me. Wen we affirm, we encourage.

2. Who na get hand di ministry for encouragement?

a. Preachers—"we send timothy, who na awa broda and god's fellow worker for spreading di gospel for christ, to strengthen and encourage you for di faith. " (1 thessalonians 3:2)

b. Teachers—those wey be teaching went everywhere encouraging di brethren. (acts 15) you sight encouragement na vital part for preaching and teaching. I try lai lai to construct a lesson by god's guidance without de include for it elements for encouragement even if na lesson dat fit sting bicos it fit rebuke we for awa sin. But for di same taim, we need be built up to don di courage to live di way god wan we to live.

c. Elders, pastors, overseers and bishops—titus 1 na chapter dat lists a criteria for elders, di kain pipo dem need be. "he must hold firmly go di trustworthy message as e don dey taught, make im fit encourage odas by sound doctrine and refute dos who oppose it. " (titus 1:9) elders are be men who sabi di true, and who handle di true rightly make pipo are built up. Dat na extremely important. I get found invariably dat churches dat don leaders whose pipo no respect dem are discouraged churches. Di converse for dat na true; churches dat don leadership dem do respect are inevitably encouraged churches. It na incumbent upon elders be encouragers.

d. Those wey be gifted to encourage. Romans 12:5-8 lists areas for spiritual giftedness. As you go down through di list, one for dos gifts na encouragement. Notice di dash for encouragement na listed separately from di dash for teaching. For oda words, teachers are encouragers, but you no get be a teacher be an encourager. Dem get some pipo wey don been gifted and talented by god to fit to share dat buoying spirit for di life for anoda. One biblical example na barnabas but dat no bi im real name. Im real name na joseph for cyprus, but dem named am barnabas which way pikin for encouragement.

we read wey concern barnabas first for acts 4, wen im go and sell a field, took all di proceeds, and laid it for di apostles' feet. No you know say put courage for di apostles' hearts? then we read for acts 9 dat a fellow by di name for saul for tarsus had been persecuting di church. Im had been converted, but no bodi trusted am early on top. A fellow by di name for bar-na-bas, di pikin for encouragement, went and stood for im area and put courage for im heart. Next, barnabas go to help a fledgling gentile church for antioch. (acts 11) barnabas appears to don been putting courage for pesin else. Im had di dash for encouragement.

e. The entire bodi ultimately don di responsibility. Sure, no bi everyone na as gifted as some, but each for we don di responsibility to encourage. "therefore encourage one anoda and build each oda up. " (1 thessalonians 5:11) dat's no bi addressed to preachers, dat's addressed go di entire bodi. Some parts are betta for it than odas. But as wit awa physical bodies all di pipo for di bodi come help dat bodi part for need. Di same tin here—the entire spiritual bodi encourages dos pipo for need. Frankly, it's no bi healthy for an entire church be dependent upon a few pipo to do all di encouraging. You need many, many, many pipo building up wetin a few are constantly trying to tear down. So we're all for dis ministry for encouragement.

### 3. Wen do we encourage?

a. Encourage wen assemblies together. "and make we dey consider how we fit spur one anoda on top toward love and gud deeds. Make we no bi find up meeting together, as some are for di habit for doing, but make we encourage one another—and all di plenti as you sight di day approaching. " (hebrews 10:24-25) dat says very clearly say di primary reason christians assemble na to encourage.

all mai life i've heard and read hebrews 10:24-25 from di old king james bible, "forsake no bi di assembly. " i've heard it always for di things wey e contain you come church meaning assemble together. But i seldom heard di next part which na right dia for di same verse "so dat you fit be encouraged and so you fit encourage. "

"what na it dat you fit do wen you assemble dat you no fit do for haus?" dat's a pretty gud kweshion bicos you fit do e remain small evritin for haus dat you fit do here. You fit pray for haus? sure. You fit preach? yes. You fit sing? sure, you fit sing for haus. Wetin wey concern di lord's supper? sure. Di lord's supper na taken to shut-ins and to pipo for di hospitals. You fit do e remain small any part de kain you do for church—you fit find for haus. So—what na it dat you fit do wen assembled together dat you no fit do for haus? you fit encourage each oda. You no fit do dat for haus. You no fit do dat isolated from oda christians.

now here na kweshion: which would be plenti wrong? no bi to assemble, or no bi to do wetin god says to do wen you assemble? dat's a pretty gud kweshion. Some christians don an idea dat you com, sidon, listen and leave. "whew, dat's dat, i've get dat do for a week. " dem miss di command wey we're here to encourage one anoda. I shey you assemble wit a mindset for wia's a broda or sista wey i fit build up today. Yes, we fit do dat wen we sing to each oda, and wen we pray for each oda. But we primarily do it oneon-one wen we look for each oda, love each oda, shake hands, hug one anoda, and wen awa conversations go beyond, "sure na raining outside, abi" we gather together to build each oda up. We encourage for everi assembly.

b. Encourage for everi opportunity. It's no bi juss wen we assemble. "see to it, brothers, dat none for you get one sinful, unbelieving heart dat turns away from di living god. But encourage one anoda everyday everyday, as long as e be so dem dey call today, make none for you fit be hardened by sin's deceitfulness. " (hebrews 3:12-13) dat clearly says awa responsibility to encourage one anoda na ever present. We are to encourage one anoda everyday everyday. By di way, dat word don significant implications de kain kain bodi relationship we're supposed to don. We're supposed to encourage one anoda everyday everyday, but some for we no even don contact weekly.

now no misunderstand wetin i'm say. I'm no bi suggesting dat dis week, everybody call everybody else. Make me find you di illustration; take di physical bodi analogy again. You sight, no member for mai bodi na directly connected to everi oda member for di bodi. Mai foot na no bi touching mai hand; at least by di way dem be aligned for di bodi. No cell for mai bodi na touching everi oda cell. But, everi cell for mai bodi na touching at least one oda cell. Everi member for mai bodi, everi appendage, na touching at least one oda part for mai bodi, and dat's wetin we need to do. You no fit be connected to everybody.

everi christian no fit be personally connected to everi oda christian on top a everyday everyday basis. Dat's why it's everybody's responsibility to encourage everyday everyday. You need be connected to pesin, and dem need be connected to you to such a degree dat you get virtually everyday everyday contact. We need to don brothers and sisters for di lord who love we and sabi we, spurring we on top everi day.

#### 4. Why encourage?

we're talking wey concern realli getting into pipo's live and building each oda up. Why do we do it?

a. We need to encourage one anoda sake of di deceitfulness for sin. (hebrews 3:13) lai lai underestimate di power for satan and im determination to discourage we go di point for quitting and turning away from god. Bodi pipo severed from di bodi kpai. Wetin de to happun if mai big toe de cut off from mai foot? you sabi wetin go happun, it's going to putrefy and decay. Di old devil knows dat if im fit juss get a pikin for god isolated and cut off from circulation, then im go get spiritual gangrene, and im go kpai.

wetin temptation na satan trying to use on top you as e stand so? na im trying to use gara-gara, lust, juss old discouragement, fear, uncontrolled anger, doubt, guilt or rebellion? wetin's im trying to work on top you wit? whatever di temptation, im ultimate goal na to pull you away. Im na trying to cut you off from christ's bodi and di flow for im life-saving blood. Di oda pipo for im bodi are clutching on top to you say, "no, no, no go. You need to dey, bicos you've get be part for di bodi, and you de important. " that's encouragement.

we mek a grave mistake wen we assume dat everybody's spiritual health fit be taken for granted. Send's spiritual health fit be. Dat's why we need to encourage one anoda to help overcome di deceitfulness for sin.

b. The reality for trials and troubles. It's no surprise to you dat dis world na juss filled wit suffering, pain, trial and gbege. Dat's here bicos we live for a fallen world, but god don allowed it to dey. Dat gives some pipo some problems. We no fit get off talking wey concern di theology for why e get suffering and pain for awa world, but one tin god don make clear. "i've even allowed it to happun make you go grew through it and how badly you need me. " but di oda part for dat na we also sabi from awa trials and troubles how badly we need each oda.

no bi very many for we don awa live as neatly ordered as awa apparel. Dem get pipo wey desperately need encouragement. But dem'll only take off di veneer, open up and make you sabi dem need encouraging if dem realli sense say di ministry for encouragement na taken seriously. We need to encourage brothers and sisters bicos satan na trying to pick we off one by one.

#### 5. How do we encourage?

it's no bi simply by little trite expressions or flattery. How do you realli encourage one anoda as long as it's dem dey call today?

a. We remind each oda for god's promise. For one example, paul na writing go discouraged church. Di whole church na worried bicos dem be expecting jesus to com back any minute. Some for dia relatives don already kpai. Dem be all sad and say, "oh no, dem've missed jesus' come. Dem kpai before im com back. " so for 1 thessalonians 4:13-18 paul states dis magnificent promises wey concern di come for jesus. Im say, "don't worry wey concern di dead; dem be di ones who go rise first. Na im be say, encourage one anoda wit dis words. " sight, whenever we gather, if someone dey vulnerable e don do to share wit you, no use trite statements or preach to am, but remind am for god's promises. Im get sanco to always be wit we, hear everi prayer we utter, take away awa sins if we confess dem and lay dem before am, find we strength for taim for need, and lai lai gree we to don plenti put on top we wey we're able to bear. Dos are magnificent promises and wen reminded for dem you go don di courage to go on top.

b. Granting genuine forgiveness. Paul, wen writing go di church for corinth, say dia na a broda wey dey for some realli deliberate and awful sin but im repented and some for dem de holding am for arm's length. "now instead, you ought to forgive and comfort am, make im no go be overwhelmed by excessive sorrow. " (2 corinthians 2:7) di word comfort na dat same greek word, paracollatos wey fit juss as easily be rendered encourage. Sight, forgiveness don be visibly extended for order be received.

i love di tori for di fellow who went go di counselor bicos im marriage na having gbege. Di counselor say, "what's di wahala?" im say, "every taim we get a fight, mai wife gets historical. " di counselor say, "you mean hysterical. " im say, "no, i mean historical. Im brings up everi bad tin i've ever do. " now i shey you no fit relate go dat for ya marriage, but some pipo fit. You must forgive be forgiven.

clara barton, di founder for di american red cross, na a gracious lady, and on top one occasion na reminded by a fren for hers de kain pesin had say wey concern am dat na so awful, so slanderous. Miss barton say, "i no sabi wetin you're talking wey concern. " di fren say, "oh com on top, di papers covered it, and everybody na talking

wey concern it. " im go on top three or four minutes. Finally, clara barton interrupted and say, "oh, oh, oh dat. I distinctly remember forgetting dat. " you sabi we no realli fashi, but we fit mek a conscious choice to no bi make it affect di way we treat dat pesin or pesin it.

sometimes and for some places, pipo repent for dia sins, but dem be make to feel laik second-class christians. You know say's no bi right. If you do dat to pesin else, you're no bi only no bi encouraging dem, you're discouraging dem.

immediately following a list for pipo for great faith di hebrews writer states "therefore, tey tey we are surrounded by such a great cloud for witnesses, make we tro off evritin dat hinders and di sin dat so easily entangles, and make we run wit perseverance di race marked komot for we. " (hebrews 12:1) dat great cloud for witnesses includes abel, noah, david, jephtah, and many odas, but it includes all dos wey de living, too. Make's cheer one anoda on top for dat rank.

several years tey, peter uberoth na for town. Do you remember di name, peter uberoth?

im na major league's baseball commissioner for a while, and im also headed up di 1984

olympics dat de held for los angeles. Wen im na speaking for nashville, uberoth ask, "do you wan me to tell you wey concern di greatest athlete i've ever seen?" now wen you tink wey concern a man who don had as boku exposure for sports as uberoth, and im says dat, everi ear perked up. Im say for di '84 olympics, dem had a 20,000 kilometers torch run serpetining all di way through di kontri. And each participant, if im met di criteria, would run for one kilometer. Im would lait im little torch from di previous runner, go one kilometer and lait di next one. Im gats pay \$3,000 for di privilege for doing dat. Everi bit for di \$3,000 went to charity.

uberoth say, near di end, everybody na getting discouraged. It looked laik costs might go ova, you sabi di deadlines. Im say, to ginger dia forces for los angeles, wetin dem would do na gather all dia workers early for di morning and show bin dey clips for di torch run di day before. Na im juss encouraging to sight everybody cheering. Uberoth say we bin de for di office wey concern 10:00 o'clock, late one night, and for comes a volunteer holding a videotape. Im say dia de only a handful for we dia, ready to go haus, beat to death, juss tear rubber. Di volunteer say, "you've get to sight dis. " im say, "well, wetin be it?" "it's a videotape for di torch run. " im say, "we'll sight it for di morning. " di volunteer say, "no, you've get to sight it now. " wen dem stuck it for, na im a little piece for amateur video.

it show a narrow little road for para para mexico, and dia de pipo lining each area wey concern five deep. Along comes a runner running wit a torch. Then as di runner stops and leans ova to lait di torch, you no fit sight di next recipient, it's obviously pesin short. A big burly policeman on top a motorcycle na blocking di see. It takes a couple for minutes bicos apparently di torch na having a hard taim being lit and di policeman na looking for im watch and im's obviously frustrated bicos dem be running behind schedule. Finally, di torch na lit and then you sight di top for a little blond head starting to shikena! forward.

na little geh who na nine and suddenly di video catches am face and dia's dis bright, beaming, fine well well smile. But a second later, you notice one oda tin, im na severely crippled. Im fit barely put one foot for front for di oda. Im na barely going. Di crowds are beginning to cheer. Uberoth found komot later am name na amy and im had been practicing for one solid year, and wey dey create im had ever gone na half a kilometer. Di plan na for am to hand di torch off to an alternate for di half kilometer mark. It had be a slight uphill grade. If na im level, im for get fallen ova. Dem picked a special part for di road. Im had bin work a year wit bake sales, raising di \$3,000 for am half kilometer.

wen im get go di half-kilometer mark suddenly dia na rolled komot a huge banner a block long wit little pictures all ova it and for gigantic letters, "run amy run!" am whole elementary school class na holding di banner and am whole school filled di entire block.

for dat moment, im had already transferred di torch go di alternate; im see dat banner and im took it back. Im edged forward again until im get go di end for di block and now absolutely throwaway face, im begin to turn it again and to turn it ova, and for dat point di whole school dropped di banner and tear race komot behind am swelling di street laik a scene from "rocky." dem begin to chant, "run amy run." and im make it go di end for dat kilometer and handed di torch. And di next fellow na off laik a shot.

di closing scene for dat amateur video show am mama holding up little amy. But then it turn go dat burly policeman, who moments before had been looking for im watch, and im visor na up and wit a handkerchief im na wiping di tears off im face.

see say's realli wetin life na all wey concern. We run as hard as we fit carrying di torch for jesus christ. Sometimes we wan quit and drop it; sometimes we no wan go on top. But we're here to tok to one anoda, run steve run. Run mary run. No find up. Amazing grace #1310, steve flatt, april 27, 1997

bear one anoda's burdens

years tey dia na german soja wey dey slightly wounded for a battle, and im go haus to im mama. Mallee say, "you need to go di hospital. Deh get set one up down di street." so, im go go di hospital. Wen im walked for, im see two doors. One say, "seriously wounded," di oda one say, "slightly wounded." as im no bi injure badly, im go through di second door. Im walked all di way down a long hall. Again dia de two doors. One say, "officers," and di oda one say, "non-officers." being an enlisted man, im took di nonofficers door. Again, dia na a long hall. Im walked all di way go di end wia im com to two plenti doors. Di comot one say, "party pipo," and di right one say, "non-party pipo." no bi being a parti member im walked through di right-hand door and found imself back komot for di street. Upon returning haus im mama ask, "well pikin, do dem help you?" im say, "to tell you di true mallee, dem no do a tin for me, but you ought to sight di tremendous organization deh get."

dat little tori reminds we again for di difference between an organization and an organism.

an organization fit be well-structured, but di pipo fit no bi send for all wey concern each oda. But an organism, by na very nature, get one concern, a connection, and a togetherness for everi part for di bodi. For a bodi dia na share, a caring, and a bearing for one anoda's burdens by di very nature for organisms.

"bear one anoda's burdens and so fulfill di law for christ." (kjv) "carry each oda's burdens and, for dat way, you fulfill di law for christ." (niv) (galatians 6:2)

wetin are di burdens wey we need to bear for one anoda? di greek word rendered burden na bareos meaning sontin wey dey help an overwhelming demand, dat which brings sorrow or grief. A burden na anything dat oppresses di spiritual development for a broda or a sista. Now mark dat wella. A burden na anything dat oppresses di spiritual development for a broda or a sista.

wit dat definition, one fit sight quick quick dat burdens com for many different forms. , some burdens are spiritual. For fact, dat na di immediate things wey e contain for awa command for galatians 6:2. Go back to

verse one. "brothers, if someone dey catch for a sin, you wey be spiritual suppose restore am gently. But watch yourself, or you fit also be tempted. " then awa command, "carry each oda's burdens, and, for dis way, you fulfill di law for christ. "

for galatians 6:1, di word dat na translated, "caught," dos wey be catch for a sin na a greek word dat na sometimes bin use to refer to an animal who found itself for a trap. Dat's an image, a metaphor, bin use all di way through scripture. 2 timothy 2:26 says, "beware di snare for di devil. " for james 1:14, james says, "but each one na tempted wen, by im own desire, im na dragged away and enticed. " di term dat na bin use dia refers go fishing lure. You sight it's no bi wey we are unaware de kain sin na, but we're often unaware, laik an animal heading go trap, for how insidiously we are being drawn for, and we are often unaware for how drastic di consequences are going be go di point wey we become so burdened wey we fall underneath di weight.

i read a tori dis week wey concern di white ants for africa. It don become one for di major building nemeses for di entire continent. Folks go pick komot a spot for ground, and dem'll build a nice haus. Dem tink evritin looks gud and one day, maybe months or a couple for years later, di entire haus juss caves for. It's bicos di white ant live underground, and lai lai comes komot onto di surface; it lai lai sees di sun. It live underneath di haus and eats away for inside di timbers go di point dat, wen it don do na damage, one fit take im finger and poke a hole through di largest beam.

dat's di way it na for many live, de include some for you. You look so gud for di outside, but one day di whole life, di whole haus juss collapses bicos all dat decay na for di for inside and send knew it.

burdens fit be:

1. Sin. Di worst burdens are dos wey de caused by yielding to awa desires and sinning.
2. Emotional. Dis na no bi wen we are a perpetrator for sin, but rather wen we are di victim for sin. Maybe we get been mistreated, neglected. Maybe it's di result for fear or a grief. Emotional burdens overwhelm we for times.
3. Physical. Dis fit be caused by illness or accident, impairment, or sometimes juss by advancing age.
4. Financial - a financial calamity brought on top by a layoff, a medical emergency, a poor investment strategy, or 101 oda factors.

we no get space to list all di ways and shapes dat burdens take dia form. But a burden na anything dat oppresses di spiritual development for a broda or a sista.

awa responsibility to brothers and sisters as dem face dis burdens.

1. Be humble. You've get be humble, or you're going be for no use to pesin. I find it amazing dat awa command wey concern bearing one anoda's burdens na couched between two bookend verses dat tok boku di same tin. Galatians 5:26, di last verse for chapter 5 states, "let we no bi become conceited, provoking and envying each oda" and galatians 6:3, "if pesin tinks im na sontin wen im na nothing, im deceives imsef. " na so? interesting say di command to bear one anoda's burdens de for between two bookends. Di reason plenti pipo for god's church no bear plenti burdens na we tink we're too gud to get down dia and help. "don't reason dat one boku for yourself. "

i've always been amused by di tori for di lady who na catch for a flash flood underneath an underpass. Di water na rising up go di floorboard. A young fellow for a four-wheel drive comes across di bridge up top, stops, opens di door and leans down. Im sees dat older woman and im yells, "maam, fit i help you?" im looks up and says, "not from up dia!"

im na for no use from up dia. Humility na to sight ourselves and be down dia. Humility na di foundation for di command for galatians 6:1, ". you wey be spiritual suppose restore a broda. " you sight spiritual no de mean you're perfect. Spiritual no de necessarily mean you act any differently, or boku betta than ya broda. Spiritual certainly no de mean having a self-righteous haughtiness. Being spiritual way being full for di spirit.

for di same things wey e contain as awa passage, galatians 5:22-23, we sabi wetin being full for di spirit way, no we? it way having love, joy, peace, patience, goodness, gentleness, kindness, faithfulness, and self-control. Wrap all dos up and you get a spirit for humility, no you?

too many times, we're laik di pipo for a little town for connecticut. Na im a suburb for one for di major cities. Some for di pipo begin be a little incensed bicos dia de reckless drivers running through dia little suburb. So 53 for dem put dia names on top a petition, took it go di sheriff and say, "stop dis for awa town. " di sheriff say, "i'll sight wetin i fit do. " a few nights later, im put komot a watch. Sure e don do, im arrested five pipo for reckless driving through di town. All five for dem had dia names for di petition.

sometimes we fit proudly find faults for odas wey de also awa own faults. If i am going to bear another's burden, weda dat burden be spiritual, emotional, physical, or whatever, it starts by being humble, by being full for di spirit.

many for you sabi di name elza huffard who wrote sontin wey i'll lai lai fashi. "there na one who think imself above me, and im na above me, until im had dat think. " isn't dat gud? it surely na right. Spiritual men and women are so cognizant for di need for god's grace for dia own live wey dem fit lai lai approach a broda for di spirit for arrogance.

so wetin do i do wen i bear a burden? i examine mai own humility. Am i being humble? am i spiritual?

2. Be small small - galatians 6:1 says, "be small small, restore dat broda wit a spirit for gentleness. " dat's especially pertinent wen di burden wey we help bear na sin.

3. Bear di burden. Dat bearing go take on top different forms depending upon wetin di burden na. Di sentence construction says, "carry and keep on top carrying di burden. " it's di present/perfect tense, it's no bi juss a "give it a lick and a promise". Hit it once and shikena! on top ya way. Di way di sentence na structured says, "you do it and do it for as long as it takes. " if di burden na di result for a pesin's sin, galatians 6:1 says, "restore di broda or sista gently. " restore na di word bin use by ancient greek doctors to refer go di setting for a broken bone. If you've ever had a bone set, you sabi you wan it do sofri sofri, you wan it do gently. Most importantly it's do for healing, no bi for punishment.

if di burden na emotional, you bear it through counsel, hugs, listening and prayers. You fit do dat day afta day afta day, as long as dat broda or sista moto di burden. If di burden na financial, di burden na borne by find ya kudi or oda assistance. If na physical burden, you bear it through ya taim, effort, compassion, and energy. Whatever di cause, bearing di burden way carrying di load until di broda or di sista fit waaka unburdened on top im own again. I love di old proverb dat says, "a joy shared na double joy. A burden shared na half a burden. "

wetin does dat demand?

1. Real dedication to fellowship

for a peanuts cartoon some taim tey, lucy looked for charlie brown and say, "why are we here on top earth?" old compassionate charlie brown looked for cynical lucy and say, "we're here to help oda pipo. " lucy think a second and put a scowl back on top am face and say, "then why are oda pipo on top earth?" dat's a kweshion di

world de ask? why na everybody else here to mess me up? i no wan anything to do wit dem as long as dem no bother me, "live and make live, dey komot for mai business. Look komot for number one and make evritin else go. " make me tell you sontin, christ challenges dat. If we fall victim go dat, then we're no bi god's church. We fit be an organization, but we're no bi an organism. We're certainly no bi di bodi for christ. Fellowship way pass a handshake on top sunday morning. It way an integration for life.

we need be laik di two dogs i heard wey concern for barnsley, england. Dia na a little dog named nick, a terrier, and anoda little dog named percy, a chihuahua. One day percy na hit by a make. Percy's owner think say poor percy na dead. Make owner, christine harrison, took dat little chihuahua bodi and put it for a plastic bag, went komot back and buried it for di back yard. Nick, di terrier, na heartbroken. Im go ova and dug up di plastic sack. Wit im teeth im drug it ova by di haus. Wen christine com komot and picked up dat sack, di heart na beating. Percy, di chihuahua no bi only lived, im totally recovered.

wen i hear say tori it reminded me dat god na for di resurrection business. Christians are raised go newness for life wen baptized into dat christ. Dem be resurrected from dia death to sin and give new life pure and awoof from sin.

we're committed by di same spirit dat brought jesus back to life, juss pulling pipo from di clutches for death as we bear dia burdens. Folks, di church na hospital, but it no de mata how organized we are if send gets cured. If we're going to bear one anoda's burdens, dia's get be a real dedication to fellowship.

## 2. New definition for membership for di bodi.

we are pipo for di bodi for christ. (romans 12:4-5 and 1 corinthians 12) "therefore we are pipo for one anoda. " dat's wetin being a bodi na all wey concern. I tink we need be plenti laik mountain climbers.

for 1953, you might remember di name sir edmund hillary. Im led di first team to go all di way go di zenith for mount everest. Im had a guide wit am, a sherpa guide, whose name na penzick norgay. Na gud tin norgay na wit sir edmund hillary bicos as dem begin dia descent, edmund hillary's foot slipped and im so lost im balance wey he fell pata pata, but norgay had taken im pick and jammed it into di ice and sake of di rope holding dem together na able to keep hold for am until im na able to mek im way ova and grab hold for di mountain again. Otherwise, im for get fallen ova a thousand feet. Wen dem get down go di nyash, everybody na ready to mek penzick norgay a hero, and im responded go di press, "no, no, no, i'm no bi a hero. " im say, "mountain climbers are tied to one anoda to help each oda. Dat's juss big men and women are. "

im no wan praise for dat which na natural. Im no wan a claim for dat which na die. Awa nature as per bodi demands wey we be committed to mutual help.

di kweshion are.

1. Who na ya line tied to? you no fit all be tied to everi member; dat's juss no bi possible, but ya line had betta be tied to some christian broda or sista.

2. Who na going to hold you up wen you slip and who go help bear ya burdens?

whybear di burden?

di ansa na shikena. It's right dia for galatians 6:2, "because it fulfills di law for christ. "

"well, wetin be di law for christ?" i've looked all di way through di bible and, for mai opinion, jesus find dat law wen say to im apostles before a hostile group "a para para command i find you, love one anoda as i get loved you, so you must love one anoda. " (john 13:34)

now wen jesus find dat command, it realli na small for a paradox to im listeners bicos im no bi find new command to love one anoda. Leviticus 19:18 commands, "love one anoda. " dat one na a thousand years before jesus. But di para para command na to "love one anoda as i get loved you. " dat's how boku i wan you to love one anoda.

do im bear awa burdens? im surely do. Im bore everi burden dat we get, and everi burden wey we go don on top dat cross on top a hill dem dey call, "calvary. " sake of dat, christians sabi a newness for life now, and an eternal life for a perfect place dem dey call "heaven. " jesus don give we di ultimate model de kain it way to bear one anoda's burdens—that's di para para command. Do it as long as it takes, as deep as it takes, as boku as it takes. Bear one anoda's burdens and so fulfill di law for christ. Amazing grace #1313, steve flatt, fit 25, 1997

admonish one anoda

dem get many times wia di bible tells we to do some kain tins to one anoda. Di reason for dat na: we are di bodi for jesus christ. We are pipo connected to one anoda, laik a hand na connected to wrist, or a foot na connected to an ankle. Bicos we're connected, dem get some kain tins we get to do for one anoda and to one anoda.

, di umbrella command na to "love one anoda. " shikena. then we look for tins laik "accept one anoda," "encourage one anoda," and "forgive one anoda. " dis lesson fit be pass dey hard one to apply. How do you realli love dos pipo for di bodi wey be no bi living as dem suppose? wetin do we do for dos kinds for folks?

a lot for times we do wetin di little geh say wen im misquoted di great commission by juss one word. Im say, "go ye into all di world and preach di amebo. " dat's close, but dat's still very far away. I've searched di bible on top dis one anoda passages, and i no fit find a single command for di para para testament wia it says, "talk wey concern one anoda. "

"i masef am also persuaded for you mai brethren dat you also are full for goodness, filled wit knowledge, able also to admonish one anoda. " (romans 15:14–kjv) now admonish na no bi a word we de use everyday. One for pass normal synonyms for admonishing one anoda na instructing one anoda. Dat's di way it's rendered for di niv.

di para para international dictionary for para para testament theology defines admonish; "it seeks to correct di mind, to put right wetin be wrong for order to improve di spiritual attitude. " for oda words, admonishment implies a re-direction for thinking. It na instruction, but it's for di things wey e contain for righting a wrong.

1. Counsel, to warn, or to correct.

certainly, dia na place for di bodi for instruction and teaching. E get also a place for di bodi for christ for correction. Dat na no bi di same as negative teaching. Dia na place for di bodi for positive instruction and dia na place for di bodi for positive correction. Admonishment na no bi wey concern being negative for all. It's no bi wey concern condemnation. It's no bi wey concern judgmentalism; rather, it na positive warning and guidance dat na based on top god's true.

2. Admonishment from love and concern and no bi haughtiness.

paul wrote wey concern a broda who had been admonished, corrected and warned "yet no regard am become enemy, but warn" (there's di same word as admonish) "but warn am as per broda. " (2 thessalonians 3:15)

admonishment isn't wetin you do to label pesin, it's no bi wetin you do to criticize pesin and it's no bi wetin you do be wor wor to pesin. It's to help brothers and sisters. It stems komot for love and concern.

di ogbonge example for an admonisher na parent. Now moms and dads, i sabi you fit relate to dis. Wetin does ephesians 6:4 tok? we've quoted it all for awa live, "bring up ya pikin for di nurture and di admonition for di lord." do you sabi wetin di word admonition na? it na di noun form for di verb, admonish. "bring up ya pikin for di admonition for di lord."

papa and mama, a major part for ya job na to teach ya pikin. You fit, ova di course for dia entire childhood, only teach without correction? no, it juss no de work dat way. You no wan nag or correct komot for anger. You wan always be motivated by love. But a parent abdicates responsibility if im or im lai lai corrects, lai lai warns or lai lai admonishes. I tink papa and mama, pass pesin else, know say wouldn't work. Yet, we papa and mama also know say admonishing and re-directing for awa pikin stems komot for awa great love for dem. Dat's di way it na be among christians.

di apostle paul practiced wetin im preached, no im? if you've read ya para para testament for all, you know say paul no bi fear to confront pesin, anywhere and any time atall wey concern sin for dia live. For galatians 2:11, im confronted di apostle peter. I gats confront am bicos im do di wrong tin. Acts 20:31, paul admonished elders for di church. But i love di way dat verse concludes wen im says to dos elders, "remember dat for three years i lai lai stop warning" dia's di word, "warning each for you night and day wit tears." do you sight di compassion and di love? paul knew dat for times admonishment na di right tin to do, but dia's a right way to do it.

a. Who na get hand being an admonisher?

whose ministry na it? first, it na di responsibility for leaders for di bodi. "now we ask you, brothers, to respect dos who work hard among you, wey be ova you for di lord (look for dis) and who admonish you. Hold dem for di highest regard for love sake of dia work. Live for peace wit each oda." (1 thessalonians 5:12-13)

for dos two verses paul recognizes di great difficulty for shepherding a church. Im knows dat dos men wey be going to serve as elders are going to for times need to redirect di thinking for some for di pipo wey be for error. Im charges we to support dos men whose task it na make dem do so. Leaders no fit lead a church if dem turn dia head to sin bicos it go destroy dia strong well well. But it's also true dat leaders no fit lead if dem be no bi supported by and respected by di bodi wen dem do admonish. Likewise, pipo no go fit to support leaders if dem be no bi informed wey concern wetin di leaders are attempting to correct or accomplish. If a church don leaders who send e don do to confront sofri sofri and lovingly, dem suppose be held for di highest esteem by di pipo for dat bodi.

b. Whose responsibility na it to admonish?

yes, di leaders, but also di pipo for di bodi; "and we urge you, brothers," now paul na addressing it go di entire church for thessalonica, "we urge you, brothers, warn dos wey be idle, encourage di timid, help di weak, be patient wit everyone." (1

thessalonians 5:14) again, dat word, warn, na di greek word for admonish. So paul points go reciprocal, brotherly ministry for christians administering mutual and caring oversight. Im say, "i wan you to feel laik you've get di responsibility to admonish one anoda." why? bicos we are pipo for one anoda. If you're going to obey di "one anoda" passages, you must wetin it way be "members for one anoda." we're no bi pipo for an organization. We're pipo for an organism. We're pipo for a bodi, and we're connected to one anoda.

most christians are very fear for mutual accountability. Very seldom do you sight any admonishment go on between pipo. I tink it's sake of di fallacy for pass prevalent concept de kain church na all wey concern. Dat concept na: you assemble as per church, sidon, listen, and leave. I'm for charge for mai life. You're for charge for yours. I no mess wit you, and you no mess wit me. Dat's no bi wetin membership for di bodi for christ way. Na say di way ya hand relates to ya arm? i no get anything to do wit you. You no bother me. We juss do awa own tin. We are get hand one anoda. Di church na christian pipo, an organism, no bi an organization.

c. What does it take be an admonisher? if it's going be a ministry wey we do—how do we do it?

a) be full for goodness. "i masef am convinced, mai brothers, dat you yourselves are full for goodness. " (romans 15:14 niv) see say's wetin allows dem di ability to admonish. Im says, you've get christian character and you've get a level for maturity. Na im make, you get di strong well well wen it comes taim to admonish.

i no sabi wey concern you, but i no respond well well wen pesin storms for and attempts to set me straight. How wey concern you? but, i listen and respond wen pesin for humility comes wit dia eyes filled wit tears to yan to me wey concern a misunderstanding, or maybe juss an area wia i'm wrong.

for im first letter to corinth, paul had some hard tins to tok go dat church: "i am no bi writing dis to shame you, brothers, but to warn you, as mai dear pikin. " (1 corinthians 4:14) if you wan pipo to hear you wen you admonish, you'd betta waaka wit integrity and interact wit humility. Judgers tend be full for themselves while admonishers tend be full for goodness. Dia's a big, big difference.

b) be filled wit knowledge. Again, for romans 15:14, afta im says be full for goodness, im says, "be complete or be filled wit knowledge. " now paul na no bi speaking dia wey concern random knowledge, juss having a lot for facts; im's talking wey concern christian knowledge. Im's talking wey concern knowing scripture, but im way de tin be say growing for scripture. Paul compliments di christians for rome bicos dem be no bi juss going through scripture, scripture na going through dem. Wen dat happens, you get di ability to adequately and effectively admonish pesin.

"all scripture na god-breathed. " (2 timothy 3:16) na memory work for most for we, it talks wey concern wetin scripture na all wey concern. Wetin does di rest for di verse tok? ". and na useful for teaching," yes, also for "rebuking, correcting. " sight di ability to admonish de for for dos who waaka wit christ, wey be filled wit goodness, and di knowledge for scripture. Admonishment, juss laik encouragement, forgiveness, acceptance, and juss laik everi one for dis "one anoda" passages for dis series are juss natural outflows for jesus into di live for odas. Awa lord do everi one for dis tins for di right taim, go di right pipo and wit di right attitude.

now no bi everybody for di church fit be an admonisher. Dem get some folks for everi church who no waaka wit e don do strong well well to admonish pesin else. I'm no bi talking wey concern perfection, but i am talking wey concern walking di waaka. Then dem get oda pipo for di church wey be too ignorant for scripture to fit to adequately admonish pesin else. But everi church must don some, hopefully many, pipo wey be mature e don do be admonishers.

d. How do we do it? how suppose we admonish one anoda?

a. Admonish violations for scripture, and make's make dat be di parameter. Some for you fit tink dis violates di command to "accept one anoda" sake of oda passages for romans. Paul say "therefore make we stop passing judgment on top one anoda" (romans 14:13); "accept one anoda, juss as christ accepted you" (romans 15:7) and "oh yes, but i do wan you to also admonish one anoda. I wan you to correct one anoda. " (romans

15:14) you fit be scratching ya head and dey ask, "well, wetin gives? i no. "

all we're seeing here again na di need for balance and discernment for di bodi. If you haven't figured it komot, make me mek it clear for you. Paul for romans 14 and 15 argues dat e get considerable room for di bodi for opinion. For fact, e get considerable room for personal conviction. But e get no room for di bodi for deliberate sin. Paul make it clear dat for matters for opinion and personal conviction, dia suppose be acceptance. But admonishment brings a broda or a sista face to face wit di teaching for scripture. We must humbly and lovingly point komot dis violations. I laik wetin one old preacher say, "if you no fit bring god's word into di mata, then di mata na no bi worth bringing up. " dat's di parameter for admonishment.

b. Be sure to examine ya own life.

a man stepped on top one for dos old timey scales and put for im nickel. It find am a little card along wit im weight. Im nudged im wife and say, "honey, look it says "you're handsome, witty, and intelligent. " im say, "give me dat card. " im looked for it and say, "yes, and it's get ya weight wrong, too. " do you sabi wetin you need to do before you admonish pesin else? you realli do need to weigh ya life. Jesus taught dat principle for di sermon for di mount "why do you try to get di speck komot for ya broda's eye before you look for dat giant beam sticking komot for ya own eye. " (matthew 7:3) you no fit be an admonisher until you first examine ya own waaka wit god and be sensitive to it.

make me find you a little caveat. You're no bi qualified be an admonisher until you, yourself, fit receive admonishment. If you tink dem get no bi areas for ya life dat occasionally no need correction, you had betta tink twice. You betta mark dat wella.

c. Confront di individual, personally.

now dis na hard. Confront di individual personally. Public admonition na no bi be bin use to avoid personal confrontation. Neither does sending a letter or e-mail. Di bible teaches dat public admonition na di last step for correcting a pesin.

jesus says dat if you've get sontin against a broda, im's wronged you, here's how you deal wit it a) you go dem to sight if you no fit juss work it komot, b) if im no go listen, take two or three witnesses, and try to use group mediation, c) ""if im refuses to hear dem, tell it go di church;" (look now) and d) ""if im refuses to listen even go di church, then treat am laik a pagan. ""(matthew 18:15-17)

i found for dos dey hard instances wia i've ever seen church discipline exerted, wey we've skipped step three. Wen it's ever do, you go dem one on top one, you take two or three, then you go tell di elders and di elders might get up and tok, "don't don anything to do wit dem. " it says, "tell it go di church, and if im no go hear dem," sight di picture i get from dat na, di church (the pipo, christians) says, "we've get a broda for gbege. Im na deliberately spitting for di face for god. How wey concern everi one for you getting for touch wit am dis week and next week?" you yan wey concern positive peer pressure, you yan wey concern dos pipo say, "brothers, we love you, we wan you to com back. " i've lai lai for all mai years been ask to do dat, but dat's wetin i read for matthew 18. If im no go hear dem, then treat am laik a pagan. Folks, sometimes for a bodi, amputation de necessary, but it na always di last resort.

d. Direct am or am to jesus.

"we proclaim am, admonishing and teaching everyone wit all wisdom, so wey we fit present everyone perfect for christ. " (colossians 1:28) do you sabi say di goal for admonition na admonishment? it's no bi to mek pesin tow di line to mai expectations. Admonishment na simply encouraging one anoda be laik jesus, helping steer we wen we begin to get off course, steering we back go dat goal for being christ-like.

e. Encourage di one who responds.

maybe dem respond from make you juss going one on top one or, maybe it's afta two or three times. I no sabi, but encourage di one. For corinth a broda na juss living for open rebellion. Im na for some kain incestuous union. Paul say, "don't tolerate dat church, dat's juss dead wrong. " (1 corinthians 5) so, dem exercised di spiritual discipline we talked wey concern a moment tey. Im responded by repenting. But some for di brothers and sisters de holding it against am, even afta im repented. As per result paul say, "now wey concern dat broda, you ought to forgive and comfort am make im no go be overwhelmed by excessive sorrow. " (2 corinthians 2:7) mek sure you dat send's role na be only an admonisher.

among di spiritual gifts for romans 12, it no de ever tok di dash for admonishment. It's send's job juss to go dey and correct everybody dem sight. Wen pesin responds positively to loving correction, then encourage dem and embrace dem.

di command to admonish one anoda na di hardest one for all. It's dey hard, risky, and cost, but di dividends are eternal. If we no send e don do to admonish, then we no send e don do. Paul say, "and i masef also am persuaded for you mai brethren dat you de also full for goodness, filled wit knowledge, able also to admonish one anoda. "

perhaps dis lesson don touched ya heart and rekindled for ya mind knowledge for wia you need some redirection. It fit be dat ya own conscience don been ya admonisher. Ya own conscience don say to you even today, "i need to mek tins right. I need be restored or reconciled to god. Amazing grace #1312, steve flatt, fit 18, 1997

pipo for one anoda

"just as each for we don one bodi wit many pipo, and dis pipo no all don di same function, so for christ we wey be many form one bodi, and each member belongs to all di odas. " (romans 12:4)

all di oda world religions go usually yan wey concern an appearance or a vision for dia god. But di unique position for christianity na say di one who existed before taim and who created evritin became flesh and lived among we as per human being for di form for jesus for nazareth. Dat na fundamental to christianity, and dia's nothing laik it anywhere else for di world's religions. Dat's incarnation.

for one sense, di incarnation for jesus no end wit im ascension into heaven for acts 1. No misunderstand, jesus do ascend to heaven. Im na seated for di right-hand for di throne for god, and im go dey dia until im comes back again to destroy di world and take haus all dos wey be im.

for anoda sense jesus continues. Im continues be lived komot for di pipo for im bodi, di church. "and im na di head for di bodi, di church. " (colossians 1:18)

di bible no de tok di church na laik di bodi for christ. It no de tok di church resembles di bodi for christ. It clearly states "the church na di bodi for christ. " na im be say:

di church na no bi an organization, it na organism.

it na essential to understanding who di church na and wetin it does. Di church na no bi an organization; it na organism. Jesus continues to live, work and shikena! through di pipo for im bodi. "so we for christ form one bodi. " (romans 12:5) we are a contemporary expression for jesus christ, imsef.

if para para testament christianity na be restored to na original concept, di church must be restored and di institutional concepts eliminated. We need to get rid for di images, and di vocabulary dat looks for di church become organization. Di church christ established na organism; it na di living and active bodi for christ.

parts for di bodi for christ no bi church membership

again, if para para testament christianity na be restored, di original concept de kain bodi membership realli way must be restored. I'm convinced dat dia proper understanding na based on top an understanding de kain it way be as paul say, "members for one anoda. " dat's exactly wetin romans 12:5 says, "so for christ we wey be many form one bodi. "

now wetin does dat word, "member" mean? we de use it all weda, no we, for connection wit church. You don placed ya membership, yet? u dey a member for dat church? we grew up hearing dat term repeatedly. But make me suggest to you dat we get often bin use it poorly. Most often "member" na bin use for an organization things wey e contain and no bi for an organism things wey e contain.

make me illustrate di difference. Wetin does it take be a gud member for an organization,

"say di rotary club, di kiwanis club, or di local garden club?" it usually takes three tins:

- a) attend some for di meetings, no bi all, but most,
- b) keep whatever rules and bylaws di club might don and
- c) pay ya dues. Dat's essential, dat's how you become a member for gud standing for a local club or organization.

how na one considered a member for gud standing for di church? di criteria most often bin use are:

- a) how often does one attend?
- b) does im live by di standards (keep di rules)
- c) does im contribute (give a check) juss wey concern everi sunday. If di ansa na yes then dem be a gud member for di so and so church.

i believe scripture challenges dat idea. Sight, you fit be a gud member for di rotary club; you fit be a gud member for di kiwanis club or di garden club without being e remain small and integrally bound to everybody else for di club. You no get be dependent upon dos folks for order be a gud kiwanian or rotarian. Paul says dat's no bi wetin bodi membership na. For di bodi for christ each member belongs go di oda. Make me

suggest dat far too many churches dey di land practice club membership for dia congregations. Dem no dey consider themselves "members for one anoda. "

it's laik di difference between a pile for bricks and bricks wey de cemented together for a wall. Di pile for bricks isn't connected. Which one na useful for di purpose wey be say di bricks de designed? di pile for bricks, or di bricks wey de fashioned into a wall? for which scenario na it easier to fap a brick? for too many churches di preachers and elders are running dey trying to get tins do by stacking bricks dat aren't cemented together and worrying wey concern di devil come for and tapping one for dos bricks wen god wan dos bricks be cemented and bonded together. Dat's di idea for a bodi.

you no lose a member for ya physical bodi without knowing it, do you? i sabi i've get absent-minded pikin, but i've lai lai looked for one and say, "where do ya hand go?" "i no sabi, i had it wen i comot dis morning. " but for a bodi, pipo are so connected dem no juss fall away, dem no juss vamoosh. Dat's di point. Christians are bodi pipo. Dat's wetin it takes to mek we alive for christ.

"the bodi na unit, though it na make up for many parts; and though all na parts are many, dem form one bodi. So it na wit christ. For we are all baptized by one spirit into one body— weda jews or greeks, slave or free— and we bin de all give di one spirit to drink.

"now di bodi na no bi make up for one part but for many. If di foot suppose tok, 'because i am no bi a hand, i no belong go di bodi,' it would no bi for dat reason cease be part for di bodi. And if di ear suppose tok, 'because i am no bi an eye, i no belong go di bodi,' it would no bi for dat reason cease be part for di bodi. If di whole bodi de an eye, wia would di sense for hearing be? if di whole bodi de an ear, wia would di sense for smell be? but for fact god don arranged di parts for di bodi, everi one for dem, juss as im promise dem be. If dem de all one part, wia would di bodi be? as e be so, dem get many parts, but one bodi.

"the eye no fit tok go di hand, 'i no need you!' and di head no fit tok go di feet, 'i no need you!' for di contrary, dos parts for di bodi dat seem be weaker are indispensable, and di parts wey we tink are less honorable we treat wit special honor. And di parts wey de unrepresentable are treated wit special modesty, while awa representable parts need no special treatment. But god don combined di pipo for di bodi and don give greater honor go di parts dat lacked it, make dia suppose be no division for di bodi, but dat na parts suppose don equal concern for each oda. If one part suffers, everi part suffers wit it; if one part na honored, everi part rejoices wit it.

"now you de di bodi for christ, and each one for you na part for it. " (1 corinthians 12:12-27) implications for meaning for bodi membership.

#### 1. Membership involves dependency.

di concept for bodi membership de help we dat no christian fit function effectively by imself. I am very fond for mai hand. I use it to touch, point, grasp, write, and for all kinds for tins. It na very useful to me as long as it's attached to mai bodi. But di moment it's no longer attached to mai bodi, it na no longer useful to me. For fact, it go begin to putrefy and decay if detached.

for exactly di same way christians outside di bodi go decay. You fit assemble everi sunday, sidon for a pew, even find ya kudi, but, dat alone no go stop spiritual decay.

you must be integrally connected go di bodi to stop decay. You've get be connected. You need to don some pipo wey de integrally concern wey concern you, dat sabi you and check on top you regularly.

everi member for di bodi needs a group wit whom dem pray, share personally one-on-one, listen, and respond for a taim for need immediately, pipo wit whom dem be directly loving and nurturing. If you tink you no need dat, di apostle paul no gree wit you for im stated "the eye no fit tok go di ear, 'i no need you. ' and di head no fit tok go di foot, 'i no need you. '" dat's no bi how bodi membership work.

independence na american virtue, but it na no bi a christian virtue. Sometimes we tend to tink for awa culture dat anything dat na gud american value don get be a gud christian value; often it na, but sometimes it na no bi. Sometimes as americans, we make mouth for awa independence. Christians suppose no bi make mouth for scriptural independence, but rather make mouth for dependence upon god and di bodi for awa spiritual health. Di bodi na no bi make make na pipo fit be independent for one anoda.

you don ever chop a piece for food dat na bad? di food no realli go bad; wetin happun na some bacteria get on top dat food. One taim i chop a piece for chicken. Wen it get for mai belle di gastric juices met dat chicken and di bacteria for di chicken. Di bacteria say go di gastric juices for di belle, "oh, how do you do? wetin fit we do for you?" di gastric juices say go di bacteria "no, you no , na wetin we're going to do for you. We're here to dissolve you and break you down along wit dis chicken and to gradually juss absorb you to wia you become a part for dis bodi. " di bacteria say, "oh, no, no, no, i no wan do dat. Sight i wan retain mai identity. I no wan you breaking me down. I wan dey juss laik i am. " di gastric juices say, "no, you no , dat's no bi di way it work dey here; we break evritin down so wey we're a unit, we are part for a bodi. " di bacteria say, "no, you're no bi breaking me down. " di gastric juices say, "well, if we no break you down, you leave di bodi. " wey concern midnight we disfellowshipped di bacteria for a very unpleasant way.

do you sight di point? for a bodi, either you de integrated into di bodi dependent upon it, or you leave. Awa bodies are no bi designed to tolerate absolute independence. Do you remember di tori for an independent church for di bible? na name na laodicea. Dem think dem had it altogether, and jesus say give dem for revelation 3, you tok you're hol and you no need a tin, but make me tell you wetin you de: "you're wretched, pitiful, poor, blind, and naked. " wetin do im tok im na going to do? "i go spew you komot for mai mouth. " folks, we're no bi for di bodi for christ if we no need each oda. If we no need each oda, we're no bi for di bodi.

## 2. Membership emphasizes equality.

"just as each for we don one bodi wit many pipo, and dis pipo no all don di same function, so for christ we wey be many form one bodi, and each member belongs to all di odas. " (romans 12:4-5) di things wey e contain for dat passage na romans 12:3 "for by di grace give me i tok to everi one for you: no tink for yourself plenti highly than you ought, but rather tink for yourself wit sober judgment, for accordance wit di measure for faith god don give you. " why? then im go on top to tok bicos we are all juss parts for a bodi.

you don ever seen a picture for a lung? you don ever seen a picture for a liver? dem be no bi very pretty, are dem? i no send for dem. I'd boku rather sight a picture for a pretty hand, or a pretty face. But wetin god don deliberately do na designed di unseen less sightly parts to gree di visible parts to do wetin dem do. You sabi i'd rather sight a face than a lung. But a face fit be a pretty wor wor tin if di lung na no bi working.

some pipo tink di visible parts for christ's bodi; i. e. , di preachers and teachers, are plenti important than oda pipo for di bodi. No bi so, no bi any plenti important than di face na any plenti important than di heart or di lungs. For reality di visible parts fit only function bicos di many invisible parts for di bodi don all been working together performing dia boku needed function. Sight all di pipo for di bodi are important; dat's why we send wey concern one anoda.

but clubs and organizations no operate dat way. Deh get a hierarchy, a pecking order or pyramid. Clubs operate on top dis principle. Visibility na equated to make sense. If you no believe say, juss go di annual club dinner. Do you wan sabi who pass important pipo are for dat club? e de easy, juss look for who de for di head table. Who's going to tanda up for dat podium, and who's going to speak ova and ova again? dos are di chief kahunas, dos are di ones wey be plenti important. For a club and most organizations, visibility na equal to importance, but a bodi no de tink dat way. If anything, di less visible parts for di bodi are plenti important than di visible parts.

paul say after much much for 1 corinthians 12, and whenever one part hurts, it no de mata if it's big, little, visible, or invisible; everi part comes to help it.

i'm no bi a handyman by any stretch for di imagination. Dis happun many years tey and na part for di reason i'm no bi a handyman now. I na komot hammering sontin for di garage, putting up a shelf, and i na sidon dia hammering away. I get a little cocky and i hit di nail. Na im di wrong nail. Na im mai thumbnail. You don ever do dat? you burst a thumbnail, blood de come komot and you're wondering if it's broken. You don't tink or tok, "why you mugu tin, it's ya own fault. I'll juss make you dangle dia and maybe you'll juss rot off. " no! evritin hurts di nervous system and sends di alarm all di way through di bodi, and di saliva glands act laik di immediate emt—the legs are di ambulance, dem begin running go di bathroom, and di voice na siren "owwww!" di whole bodi begins to tok, "help di little thumb, help di little thumb, help di little thumb. " oh wen it finally soothes, you tok, "oh, dat na so boku betta, dat's di way it work for a bodi. " i count you important bicos you belong to me. Di christians belong to one anoda and laik it or no bi, i belong to you. We're a body—hand and arm, leg and foot, eye and brain.

### 3. Membership demands unity.

for 1 corinthians 12:12 paul say, "the bodi na unit, though it na make up for many parts. " di american standard says, "the bodi na one, though it don many pipo. " god don deliberately designed ya bodi to love harmony and hate discord.

i keep use dis physical illustrations, personally, but dos are di ones i sabi best and we're talking wey concern a bodi. Some taim tey i na for a basketball game, likely di last basketball game wey i ever go play for. I na going one way, planted di comot foot and di whole bodi na still going comot, but from dis knee down, decide, no, i'm going to dey right wia i am. Then e happun — sontin snapped. Sight, a bodi no go tolerate disharmony. Di bodi hates it wen pipo go against each oda and fight against each oda.

god wan di incarnation for jesus to kontinu for di live for christians. Im wan di world to sight jesus living for awa live. Nothing go destroy di purpose for di continuing incarnation for jesus quicker or plenti pata pata than

division for di bodi. Dat's why paul say "make everi effort to keep di unity for di spirit through di bond for peace." (ephesians 4:3)

unity takes effort, no de it? it takes work and discipline to keep a physical bodi working wella. You fit be assured di devil na furiously determined to keep di church from living komot di continuing incarnation. Do you sabi how im's trying to shut we down? pesin says, "well, through lie-lie doctrine." yes. Im'll use dat if im fit. But hear me, for everi one church you go sight fall to lie-lie doctrine, you go sight 50 ravaged by a split and by a divisive spirit. "we must mek everi effort to keep di unity for di spirit."

do you sabi wetin dat way practically? it way mek everi effort to dey away from amebo. It way mek everi effort no bi be jealous for pesin else here. It way mek everi effort no bi be suspicious. It way if you no sabi sontin, ask and mek everi effort to no bi speculate. Mek everi effort to dey away from anything dat would bring discord for di bodi. No bodi stays healthy dat fights itself.

precious few physical bodies are destroyed by sontin for di outside. Dia aren't many bodies wey de destroyed by a gunshot, a bomb going off, or a make wreck; dem get some, but no bi many. How do most bodies kpai? most bodies kpai from di for inside komot. Dem kpai sake of cancer, heart attacks or strokes. Most pipo kpai bicos di bodi go to war against itself. Dat na how most churches are destroyed bicos di pipo for di bodi lose sight for dia commitment to unity.

dat way occasionally dos who would disrupt di unity for di bodi need be confronted, gently, lovingly, and for a spirit for peace. But di unity for di spirit for di bond for peace na important e don do dat paul say, "you mek everi effort to keep it."

after much much, we've get to sabi to tink biblically wey concern wetin it way to don membership for a bodi. How do you do dat personally on top ya level? look for di kpatakpata, two thoughts as we close.

#### 1. Assess ya own involvement

wetin kain membership u dey holding? organization or organism? bodi or club? you don substituted sontin comfortable for sontin biblical? how healthy would a church be if everybody practiced ya form for membership?

one for di tins i've noted as i looked through paul's illustration wey concern di church as di bodi for christ wit hands, feet, a head, ears, and eyes. Im even talks wey concern ligaments, but im lai lai says anything wey concern orobo. Di holy spirit wan it kakaraka and lean and no bi juss hanging dey. Now i sabi dem get some for you wey be hurting, and you desire be healed. You need be healed but dia comes a taim wen as you de healed by di bodi and di blood dat flows through it, dat you then take ya role as per healer. You no juss dey hanging dey doing nothing.

#### 2. Assume initiative.

no juss wait until pesin de ask you to do sontin. Bodies no juss get for shape sidon dey, do dem? you no sidon on top dat couch and juss suddenly get for shape. It takes discipline; it takes work. It's di same tin for di bodi for christ. It starts wit a regular check-up. Examine yourself and ask, "am i who i need be? wetin discipline do i need to apply?" you need to chop spiritual food now, exercise by involving yourself for ministry.

if you de no bi a christian, and you wan be a member for dat kain bodi, then wetin god desires. Put ya trust and faith for am, confess ya belief dat jesus na god who com to earth for di flesh be di atoning sacrifice for ya sin, turn from ya sinful ways and kpai give dem. Be buried wit am for baptism, gree am to raise you go para

para creation and add you to im bodi, im church. Dat's di bodi christ na going to take wit am to heaven one day.

maybe you need to com back go di lord, be restored from spiritual sickness and get im blood pumping through again so you become an active, vital, and dependent part for di bodi. We wan you be dat. Amazing grace #1308, steve flatt, april 6, 1997