

**real men**

**are**

**godly men**

# real men are godly men

steve flatt

introduction

dis series for lessons are designed to help men become di kain men god na find, women wan and pikin need. Dis for no fit minimizes di role god designated for women abi di high esteem for which god holds dem and which im demands men to do also. Boku for di informate presented here de apply fifty-fifty to women so we go fit purity, spirituality, accountable, high integrity, and live live focused for di right priorities.

a few gud men

men for relationship

men for accountability

men for integrity

men for purity

men for spirituality

men for priorities

men for leadership

find a few gud men

margaret mead, who na probably di leading anthropologist and sociologist for dis century, don say, "the central wahala for everi society na to define appropriate roles for di men. If di men no sabi wetin dem be supposed be, di culture na for gbege. " im's right. And awa culture na for gbege bicos men are confused.

men are different. Dem be! dem be different from women. Dos for we, who believe di bible, must resist di current societal rage to mek androgyny [having di characteristics or nature for both male and female] a viable option. Dem get dos wey be trying to play down and throwaway face di differences between men and women. Gloria steinem, one for di early leaders for di feminist movement say, "we are human beings first, wit minor differences for men, dat apply largely go di act for reproduction. Di only functional difference," im says between men and women, "is a woman's ability to find birth. A woman needs a man," im concludes, "like a bicycle needs a fish. "

wella, im's wrong, im's dead wrong. Di bible says im's wrong, biology says im's wrong, and experience tells all for we im's wrong. Di cover article for di front page for di january 1992 wahala for taim magazine stated for bold letters, why are men and women different? and then di sub-title stated para para studies show dem be born dat way. Yeah, yeah, genesis 1:27, "god created man for im own image, for di image for god im created am; male and female im created dem. " do im ever!

for di ninth week for pregnancy wen di little pikin na still for di womb and so tiny, god begins di secretion for testosterone for di male brain. And dat testosterone coats dat little bitty tiny male mind, and from dat taim forward, dat baby, dat pikin, dat man, lai lai na di same. Im tinks dominantly wit di comot half for im brain and women tink wit both halves for dia brain.

wetin wey concern dat comot half? dat comot half na give to task orientation, to competition, and to work. Sake of dis phenomenon, dat's as natural as water running downhill, men are less verbal, men are less sensitive, men are plenti decisive and dem be less grudge holding. Oda lessons go address how god make men for some kain roles, and some kain functions. Di bible says, "maleness and femaleness de design am di creator to each uniquely reflect im image. " maleness na god's dash to men, no bi sartin be ashamed for.

now admittedly, laik most for god's gifts, dia don been some who perverted maleness, some for dem don turn it into a tin dem dey call, "macho. " macho na sick, macho na gross perversion for masculinity. But juss bicos some guys don perverted di dash, no de mean we do away wit it. We suppose withstand all attempts to remake men into di image for women as if maleness de a disease. God's ideal na masculinity and femininity living together for unity. Dat's di plan.

men are vital. I no sabi many christians who believe di radical, feminist claim say men are no longer necessary. But quite frankly, dia influence don rubbed off on top we, no kweshion wey concern it. For di church today, we spend a lot plenti taim talking wey concern di role for women than we do teaching young boys wey concern di role for being men.

di bible affirms di importance for men, for male leadership for di haus, and for di church, and for di community. Now, i know say na no bi politically correct, but i also sabi di bible don lai lai been too concern wey concern political correctness. Di role for man na vital. Im influence go extend go di third and di fourth generations and beyond. Dat influence fit be a blessing.

i've always been impressed wen i've read wey concern di heritage and di history for jonathan edwards. Do you remember jonathan edwards, di puritan preacher for di 16th and 17th centuries? im later became di presido for princeton university, and among im descendants, 300 for dem became preachers and missionaries. One hundred and twenty became college professors. Sixty became authors. One hundred and ten became attorneys, 30 became judges, 14 for im descendants became presidents for colleges and universities, three took seats for congress, and one became di vice-president for di united states. Jonathan edwards studied di bible 11 to 12 hours everi single day for im life, but im always com haus and devoted one hour a day, uninterrupted wit im pikin, without exception. Im blessed dem for generations.

di flip area for dat na also true. Di influence for men fit also be negative. Di bible says, "the sins for di fathers are punishing for di sons even go di third and go di fourth generation. " some for you today, are struggling wit di sins for ya fathers and ya grandfathers, di consequences wey you're still wrestling wit today, particularly dos for you wey be pikin and grandchildren for alcoholics.

most for we sabi how vital men realli are. We tend to fashi dat dia na great spiritual war go on for one we. To remind you for dat paul states for ephesians 6:11 "put for di full armor for god make you fit take ya tanda against di devil's schemes. For awa struggle na no bi against flesh and blood, but against di rulers, against di authorities, against di powers for dis dark world and against di spiritual forces for evil for di heavenly realms. Na im be say, put for di whole armor for god, make wen di day for evil comes, you fit fit to tanda ya ground, and afta you get do evritin, to tanda. "

dia na colossal, spiritual battle go on, and strategy number one on top satan's part na to neutralize men. Sight, satan's strategy don always been to scatter di sheep by taking komot di shepherd. Dat's wetin im tried to do to jesus, take komot di shepherd, and scatter di sheep. Di family na di fundamental unit for civilization, and god don make di man be di shepherd for di family. Satan's strategy na shikena, it's juss, "divide and conquer. " alienate and sever a husband's relationship from im wife. Alienate and then sever a papa's relationship wit im pikin. Satan na no mugu. Di reason im does it, na bicos it work. And e de work laik crazy.

dis na simplistic, but di wahala wit society na gud men are missing. Some are missing bicos dem be tear rubber and confused, odas bicos dem bailed komot or sake of a banny. Some are missing for di golf course, on top a boat, under di make, or for dia lazy boi, channel surfing, but too many gud men are missing.

dr. James dobson, leader for focus for di family and one for di leading family therapists for awa day, stated, "the western world stands for a great crossroads for na history. It's mai opinion dat awa very survival as per pipo depends upon di presence or absence for masculine leadership for homes. "

senator daniel patrick moynihan, from di state for para para york say: "from di wild irish slums for di 19th century eastern seaboard go di riot-torn suburbs for los angeles, e get one unmistakable lesson for american history. Di community dat allows one big number for young men and women to grew up for families dominated by women, lai lai acquiring any stable relationship to male authority, de ask for and gets chaos. "

william raspberry, african-american columnist, wrote dis for di washington post no too tey tey. "if i fit offer a single prescription for di survival for amerika, particularly black amerika, it would be to restore di family. If you ask me how to do it, mai ansa obviously over-simplified would be, 'save di boys. '"

we live now for a culture wia boys are no bi being taught be family shepherds, wia dem be no bi being trained for masculine leadership, wia dem no sabi wetin it way be for god's image as di shepherd for dat haus.

dia na great need for awa kontri, for men to rise up as spiritual warriors. E de easy to get catch up for paying di bills, dey keep di make running, making sure di grass na mowed. E de easy be lulled to sleep by di nearsighted images for life. We fashi we're for di middle for a great cosmic battle.

juss imagine it na late one night and you're sleeping for haus, dia's a noise, you hear a glass break and pesin don com for inside. You grab sontin to defend yourself from di intruder, you tell ya wife to "lock di door and dial 911. I'm going to go stop am before im gets go di kids. " wella, folks, dia na prowler trying to get into ya haus, it's di evil one. Who's standing for di door as e stand so say, "you no fit don mai haus. " i no believe di ansa for men na to go off for di woods and beat drums and find ya primeval selves. But some for we men juss need to beat awa chest for repentance and reclaim awa godintended roles as spiritual warriors.

saul don juss kpai, and israel na for a morally dismal state, david na for di wilderness, and di bible says, "mighty men for god com komot to david. " ... "men for issachar, understood di times and knew wetin israel suppose do--" (i chronicles 11:3; 12:32) i love dat. Dem understood di times, and dem knew wetin israel suppose do. We need some men for issachar today.

we're for war. Di critical shortage for any war don always been gud men. E. M. Bounds wrote "men are always find betta methods. God na find betta men. "

di holy spirit guided paul to write for romans 13:11-12: "and do dis, understanding di present taim. Di hour don com for you to wake up from ya slumber bicos awa salvation na nearer now than wen we first believed. Di night na e remain small ova; di day na e remain small here. So make we put aside di deeds for darkness and put for di armor for di lait. "

e get absolutely no difference for di value between a man and a woman. E get no difference for di value for a preacher and pesin else for di whole world. E get no difference between a pikin and a parent for terms for di value for di soul. God says, however, dem get some kain roles i wan you to fill. I go find some for you some kain gifts, some kain talents, use dem to mai glory. Im say, "i go mek you men be di shepherds for di haus. "

amazing grace #1206 - steve flatt - april 23, 1995

find real relationships

dem get all kinds for myths wey concern men: "real men no chop quiche. Real men no floss. Real men no buy flight insurance. Real men no call for a fair catch. " all for dos, by di way, are myths; dem be no bi true. But, perhaps pass damaging and devastating myth dat's been perpetrated by di john wayne/clint eastwood-type hollywood characters, na dat men fit do juss fine without any real relationships, dat men are born be loners. Di myth wey we need most to troway na dat real men no need oda pipo.

for years, awa culture don fostered di notion dat being a male meant being independent, being isolated, dey keep particularly oda men for arm's length. We've been told dat rugged individualism na wetin built amerika. Do you realize dat's a culturally fabricated myth? wen you go back and look for di history for amerika, di real history for amerika, it no bi built by rugged individualism; na im built by men working together, no bi men working apart.

so di wise man stated for ecclesiastes 4:9-10, "two are betta than one, bicos deh get a greater return for dia work: if one falls down, dia's one to help am up. But pity di man who falls down and don no bodi to help am up!" di bible says dat na myth dat man fit live without make sense relationships. And di perfect example wey i fit show you from di bible na jesus, imsef.

do you remember how im spent all night for prayer before come down di mountain and choosing 12 special men who would be wit am, who would waaka wit am, who would live wit am, who would be im closest friends and de cari on top im work even afta im kpai? whenever im send im disciples komot, im send dem komot at least two by two. You go lai lai find jesus sending one for im men komot to do di work for god alone. Jesus teaches we dat god meant for men to live for community, and yet most for di men i sabi, live dia live wit wetin i call, "deficit relationships. " most for di pipo dat men would call close friends for dia live; women would only call normal acquaintances.

mcginnis, for im best-selling book, di friendship factor, estimates dat only ten percent for all american males don any genuine friends. Patrick morley say for im book, man for di mirror, "i tink most men fit recruit six pallbearers, but hardly pesin get one fren wey he fit call for 2:00 a. m. " if you look across awa culture, dat's true.

now some men go retort, "well, i fit no bi don many close friends, but mai wife na mai best fren. " gud, gud, if you're a marry man, ya wife ought be ya best fren. Mai wife na mai best fren, mai most maja companion. But i i no de lie tink a lot for men use dat as per cop-out. Scripture tells we wey we no only need to don pesin wey we would kpai for, awa wives, juss laik christ kpai for di church; we need pipo for awa live wey we would kpai wit, wey we would go down fighting wit.

alexander di great conquered di world by use a shikena, but revolutionary fighting technique, dat com be sabi as di macedonian phalanx. It's very shikena. Wen a man went komot into battle for dos days, im had di shield for di comot hand, and di sword for di right hand. Dia's a wahala wit dat. Im right area na torchlight, di right flank na open. So, alexander say, "no man ever go into battle alone. " you go for wit a man for ya area, literally for ya back. If you reason am, back-to-back, then dis man's shield would cover dat right flank. You for get a circle for sword and shield. Pipo, dat's how god wan it. Im wan men who don faith for am, to cover each oda's backsides. Im wan men who would tok wetin jonathan say to david for i samuel 20:4, "whatever you wan me to do, i'll do for you. "

do you get pesin you fit tok dat to? or, pesin who would tok it to you? i tink wey concern david's 30 mighty men, afta saul had kpai. Dem de for di wilderness, and di philistines de hunting dem. David na sidon dia probably sighed and say, "oh, wetin i would find for a drink for water from di wella outside di gate for

bethlehem. " (i chronicles 11:17) three for im 30 men overheard am. Dis guys weren't sentimental wimps. One for dem na a fellow by di name for jashobeam. Di bible says, im had raised im spear and single-handedly for battle bin kill 300 men. Dat's a pretty tough bobo. It say wit am na a man by di name for eleazar, who wen di israelites de retreating for di face for di philistines stop for di middle for a field and took di philistines head-on and conquered dem dia dat day. Di bible says dos two and one oda went all night, went through enemy lines, no sleep and risked dia live, and brought back to david a cup for water from dat wella. Wen david see it, im na so sentimental and choked up and couldn't drink it. Im poured it for di ground become dey offer to god.

do you get a fren laik dat? sight, i believe say men do wan friends laik dat.

barriers to men forming real relationships

1. Men tend to value odas for utilitarian purpose. Di previous lesson pointed komot dat men are leftbrained meaning among oda tins, dat while women tend be plenti relationally oriented; men tend be plenti task-oriented. Consequently, you don ever noticed how men tend to form relationships dey activities, while women tend to form relationships dey juss each oda?

wey be ya friends? if i de to ask "who are ya friends?" most men would respond "all di guys wey i golf wit, di guys i fish wit, di guys i hunt wit, di guys i bowl wit, di guys i work komot wit. " sight it's always built dey sонтin dat we get to do together. Men are so task-oriented, it's laik i bin kill two birds wit one stone dat way. I do sонтin i wan do, and i go ahead and get relationship. Plus it dey make am easier no bi to admit wey we need di compin for oda men.

if a woman hadn't seen a fren for a while, one for ha female friends, im would call dat fren up and tok, "hey, i'd love make we don lunch. " am fren would tok, "oh, chei, great!" but if a man calls up a fren wey he's no bi seen for a while, a male fren, and tok, "hey, make's get together for lunch. " then im fren would tok, "sure, wetin's up?" isn't dat shikena. you don ever think wey concern dat? sight, men don to manufacture non-emotional reasons for getting together. Dat by di way na why women mek friends, and guys tend to settle for buddies. We tend to use pipo for utilitarian purpose.

2. Men are taught no bi to show dia emotions. We're taught no bi to get down go di emotional level. I fit remember wen i na a bobo wen "old yeller" com on top awa old black and white television set for haus, and i na laying for di floor watching. you remember "old yeller" no you? dat loyal dog who saved am from di hogs. Old yeller na bitten and im get rabies. You sabi how di movie ended - dem gats kpuf old yeller. Wella, i na down dia and sniff. sniff. sniff, na im tearing me up. Then i realized i'm for here wit mai pallee, mai mallee, and mai sista. So i crawled komot for di room, went into anoda room, get mai composure and com back for. We teach awa boys, and we teach awa young men dat a real man no de show emotion. Make me tell you sонтin, if dat's true then wetin do we do wit jesus? a man who demonstrated compassion for public, a man who angered publicly, a man who cried publicly, no bi juss once, but twice; and dat's amazing. Wen i read wey concern jesus, i sabi i wan a fren laik dat. So maybe you and i need to re-think wetin a man realli looks laik.

3. Men are so competitive. Women, i no sabi if you've noticed dis or no bi, but men go drag for anything. If you lock two boys for a room and no find dem anything for dia, dem'll find some way to mek a game komot for it wia pesin wins and pesin loses. Men go drag for evritin from who fit drive di nicest make, who fit catch di biggest fish, who fit spit a watermelon seed di farthest. Sight men are wired along di, "i won, you lose," model. For a man, di ultimate catastrophe for life na be viewed as per loser. So we're constantly jockeying for self-esteem reason say how we compare wit oda men. Ladies, we compare investment returns, job titles, we compare cars, men compare wives, and kids. I've been for di locker room wen men compared scars. "well, look here, i get a real bad one right here, look for dis old surgery i had. " men go even compare themselves

spiritually. "an argument begin among di disciples as to which for dem would be di greatest," so competitive. (luke 9:46)

we're wired be competitive and dem get some kain arenas for life we need to chisel komot and make it go. Be competitive for di ball field. Be competitive for di golf course, but if you live ya life wit competition dominating it, di irony for it na you're going be di real loser. Bicos it feeds ego and gara-gara and it's for satan. It's exactly why paul say for galatians 6:4, im say, "let each man test im own actions, then im fit take gara-gara for imself without comparing imself to pesin else. " competition na no bi di ultimate for life. It's sontin dat needs be overcome to establish real relationships.

4. Fear for betrayal. Most for we sabi how dat feels and once we've been burned, we've been slower to trust again. Benjamin franklin must don feel say sting wen im wrote, "three pipo fit keep a secret as long as two for dem are dead. " julius caesar had im brutus, no im? jesus had im judas. Uriah had im david, and david felt di sting for betrayal. I no even sabi di setting, but pesin stabbed david for di back. "if an enemy de insulting me, i fit endure it; if a foe de raising imself against me, i fit hide from it. But it na you, a man laik me, mai companion, and mai close fren. " (psalms 55:12) dat hurts, dat realli hurts. So often awa fear for betrayal outweighs awa willingness to risk trusting anoda man wit awa inner thoughts, and so we isolate ourselves.

5. Men wan appear kakaraka. We juss wan put on top dis facade for invincibility. , ladies you don ever been on top vacation wit ya husband and get lost? im'll drive dey for circles until supper taim, or afta, before im stops. Why? im no de wan make dem sabi im needs anything.

anoda no bi so humorous example, for a troubled marriage a woman go de 10 times plenti likely to seek help than di man. Im no fit admit im weakness.

di price for friendship na personal vulnerability, letting pesin sabi you need help wen you fall down. But you sight men, instead for receiving di extended arm; men wan find di kakaraka arm, laik i juss no need dat. I'll comot for dis by masef. But jesus say "my command na dis: love each oda as i get loved you. Greater love don no man than dis, wey he lay down im life for im friends. You de mai friends if you do wetin i command. I no longer call you servants, bicos a servant does no bi sabi im oga's business. Instead, i get dem dey call you friends for evritin wey i learned from mai papa i get make sabi to you. You do no bi choose me, but i chose you and appointed you to go and bear fruit---fruit wey go last. Then di papa go find you whatever you ask for mai name. " im closes by say, "this na mai command: love each oda. " (john 15:12) i'll tell you sontin, a kakaraka man na no bi a loner, a kakaraka man na lover. Real men pour dia live into pesin else's life.

pesin once tok say, "a man's measured by im investments. " dat's right, but no bi ya investments for stocks and bonds. A man na measured by im investments for oda pipo.

wetin kain man u dey?

1. Who u dey sacrificing sontin for? jesus say, "greater love hath no man than dis, wey he lay down im life for im friends. " (john 15:13) jesus say, you no fit build friends for di, "i won, you lose" mindset. Dat destroys friendship. You sacrifice for dem to shikena! both for you ahead. Men reason say wetin jesus say, u dey realli pesin's fren, or u dey plenti everybody's buddy?

2. Who u dey opening up to? jesus say, "i no longer call you servants, bicos a servant does no bi sabi im oga's business. Instead, i get dem dey call you friends, for evritin wey i learned from mai papa i get make sabi to you. " (john 15:15) im say, di reason you're mai friends na bicos i'm open wit you. Men, u dey so competitive, so fearful for betrayal, dat you no go be open to pesin? jesus say if you wan wetin im had for mind for you, we've get to stop hiding. Folks, we've been hiding tey tey di garden for eden, and god no laik it then, im no de laik it

now. We've get to create some arenas, and di church na di place wia dia's dat arena, wia a man fit take off im mask, fit stop being competitive, fit admit im struggles and reveal im injure. Na kakaraka man who stands laik jesus and says, "this na who i am, dis na wia i'm going, and dis na why i wan you to waaka wit me. "

3. Who u dey walking wit to do sontin bigger than yourself? jesus say, "you do no bi choose me, but i chose you and appointed you to go and bear fruit---. " (john 15:16) for awa individualistic mindset, we juss take dat one on top one. Im no bi talking go one on top one. Im na talking give dem as per group for twelve. Im say, "you all," "i've chosen you all," community for men to go komot and to bear fruit. Jesus wan we to bear fruit together. If you wan be a real fren, if you wan a real fren, link arms wit a broda to do sontin wey go last through eternity.

god wan all for im pipo, dem dey call di church, be kakaraka for community relationships. We suppose love one anoda e don do wey we would kpai for one anoda. It's no fit be maja friends wit everybody, but you sure need be maja friends wit pesin(ies). Amazing grace #1207 - - steve flatt - april 30, 1995.

find men for accountability

i remember wen ethan na six years old, mai oldest, and lee na three and a half. One day i na walking from di kitchen into di den and di two boys de for di den playing church. You don ever watched ya pikin play church, or do you do it as per pikin? i bin use to do it all weda. I na mallee's little preacher.

god na for di process for raising up men to mek im church a betta church for di generation ahead than it na as e stand so. Im na always find men for accountability.

basic foundation stone:

1. All men are accountable to god. Christians believe say everi human being, male and female, go tanda before dia creator and find an account for how deh get lived. Dem get plenti verses dat verify dis, romans 14:12, "so then, each for we go find an account for imself to god. " jesus say for matthew 12:36, "but i tell you dat men go don to find an account for di day for judgment for everi careless word deh get spoken. " hebrews 4:13, "nothing for all creation na hidden from god's sight. Evritin na uncovered and laid bare before di eyes for am to whom we must find account. "

we fit wan deny dos realities, but di bible clearly states we go all find an account for awa live before god. So, it's imperative wey we live everi day making preparation for dat moment.

2. Most men no get a real plan for developing a healthy, vibrant, vital, and spiritual life. Many men are religious, but precious few are spiritual. Men don settled for a mediocrity for dia spiritual live wey we wouldn't tanda for for oda parts for awa live. Men are wired so wey we set goals and we chase dos goals and we accomplish dos tins.

if we wan financial security, we sidon dia and determine how boku we need to work and how boku we need to save and how we need to invest. If we wan get fit, we'll sidon dia and determine wetin we need to do and we'll exercise and exercise. A lot for men laik to restore old cars and dem'll work on top it everi afternoon and everi evening. But wen we tanda before god, im's no bi going to ask wey concern awa net worth, and im's no bi going to ask wey concern awa percentage for bodi orobo. Im's no bi going to ask wey concern di kondishon for awa model t. Im na going to ask how intently we followed di model for jesus christ.

romans 8:29 gives we awa purpose, "for dos whom im foreknew im predestined be conformed go di image for im pikin. " di real kweshion for life na; how u dey doing fellows on top conforming go di image for jesus christ?

3. Every man needs to discover di finewell well and di benefits for biblical accountability. By and large, short for di judgment, men no get to ansa to pesin anymore. We go often openly state wey we wan get go di position for life wia we no get to ansa to pesin. But di wahala na, comot to awa own direction and awa own devices, we deceive ourselves. Scripture na quick to tell we wey we're no bi as smart as we tink we are.

jeremiah, di prophet, say "the heart na deceitful above all tins and beyond cure. Who fit it?" (jeremiah 17:9) laik di man who put a quarter into di weight machine and stood for di scales. It find am a little card, turning to im wife im say, "look, honey, dis card says wey i'm intelligent, handsome, and witty. " im looked for di card and say, "yeah, and it get ya weight wrong, too. " a man's heart go lai to am. Comot alone, it go tell am dat tins are all right wen dem be no bi and wey he's spiritually healthy, wen for fact, im's spiritually sick.

di bible speaks wit disdain wey concern di attitude, "i ansa to send and i chart mai own course and i take send for masef. " instead, scripture urges we to practice biblical accountability among brethren. "each for you suppose look no bi only to ya own interests, but also go di interests for odas. " (philippians 2:4) "brothers, if someone dey catch for a sin, you wey be spiritual suppose restore am gently. But watch yourself, or you also fit be tempted. De cari each oda's burdens, and for dis way you fulfill di law for christ. " (galatians 6:1-2) "the kisses for an enemy fit be profuse, but faithful are di wounds for a fren. " (proverbs 27:6) dat's a deep and hol verse.

then one dat realli hits di nail for di head, james 5:16, one for di least obeyed verses for all scripture, "therefore confess ya sins one to anoda and pray for each oda make you fit be healed. " pipo, we no fit get dey it, di bible teaches wey we pour awa live into each oda, and dat as god's pikin, we protect and we guard one anoda. Accountability na di missing link dat's dey keep most men from achieving dia full potential for jesus christ and most for we no sabi wetin im be.

i tear race across dis definition for accountability "it way be regularly answerable for di main main areas for awa live to qualified pipo. " (patrick morley man for di mirror) be regularly answerable; a)to don periodic times wia dia's a check-up, b) main main areas for ya life, social, physical, emotional, spiritual and c) to qualified pipo.

accountability na deeper than fellowship. Accountability gives pesin permission to ask di hard kweshion and to help we dey on top course.

do you remember king david for di old testament? im courage and im integrity wen im na for di compin for im mighty men; wen im na for dia presence im na straight become arrow, im wouldn't even lift im hand against god's anointed and kill king saul though saul na hunting am down laik a dog. But wen im send im mighty men off to war, and david stayed haus by imsef, dat's wen im get into gbege. Dat's wen im yielded to sin and even betrayed di trust for one for im covenant brothers.

we need men who love di lord, who love we, who wan we to reach di goal for being christ laik and who go recognize di need for accountability for dia live kukuma. Men who believe "as iron sharpens iron, so one man sharpens anoda. " (proverbs 27:17) who's sharpening you? who's sharpening you as e stand so, to reach ya full potential for jesus christ?

why no we engage for biblical accountability?

why no we share awa live wit juss a precious few pipo di way scripture admonishes? di following are reasons why we tend no bi to. It's important to dis bicos dem've get be overcome if we do.

1. Pride.

be accountable to odas, admits a need for odas, and we men spell gon gon a weakness. So rather than confessing sins to each oda, we become rather proficient for, "blowing high. " we put up dis high screen. Pesin once say, "to err na human, and to cover up na human, too. " we know say dem get areas for life wia we struggle and wia we fall short, but we no wan odas to know say. So instead, we juss grit awa teeth and determine to fix ourselves even though experience and god's word teaches we otherwise. Men, we've swallowed a lai. A lai dat na covering up and building walls dey ourselves and being isolated na kakaraka wen di tin bi say, man na wimp. Man no get di courage to face imself and di true. But di brave man fit tok go broda wey he knows, and wey he loves, and wey he trusts: dis na who i am, dis na wia i'm weak, and dis na wia pass anything i need ya prayers.

di bible na right. Mai heart isn't honest e don do to realli deal wit wetin i wan cover up. Yours isn't either. If a man fit juss always fix imself, then dat's wetin di bible would tell am to do. But di bible says, "confess ya sins to each oda, and pray for each oda make you fit be healed. "

## 2. Fear for abuse.

sex, cults and lie-lie religious groups don been formed by di dozens through di improper use for accountability. Even for di lord's church, unscriptural hierarchies, manipulation, guilt motivation, are juss a few for di abuses dat don com from an improper application for accountability. Each christian na be accountable:

a) to god, di papa, and awa lord jesus christ;

b) to di elders and shepherds for di local church, bicos dos men are going to don to find an account for awa souls, and

c) to oda christians wey i love and trust and to whom i've chosen be accountable - no bi dos who tell me i'm accountable give dem - but dos i get chosen be accountable, and dat's usually juss a small group for pipo.

dem get a lot for pipo wey wan fix wetin dem perceive na dey worry you. You would be foolish to try to correct evritin dem wan correct. You would also be foolish no bi to heed di warnings for dos closest to you – dos who desire wey dey create for you whatever di cost.

accountability na laik any oda major theme for scripture; laik grace, discipleship, and spiritual freedom. We simply no fit make abuse by some, distract or intimidate we from implementing di full and gud extent de kain god's word tells we.

## 3. The lack for a plan.

accountability does no bi evolve naturally. It no go juss show up one day for awa live. It na di result for a purposeful decision to live transparently before pesin you trust. You need some structure to find you discipline to wetin you sabi you suppose do.

one for di joys for mai life, i've been a part for three different small groups who don met early for di morning, 6:30 a. m. , one day a week to study di bible together and pray. Though none for di three begin komot be any kain accountability structure, but juss through reading and studying and getting into each oda's live, we begin to mek each oda accountable to one anoda for such a way, dat for a healthy way, we bin de iron sharpening iron, dey keep one anoda on top track. I urge everybody, but particularly di men; you need to find some brothers who go help you do dat.

wetin to look for for a pesin to help you be accountable.

## 1. Unconditional love:

it must be pesin who unconditionally loves you and dat you unconditionally love. Pipo don to earn di right to hold pesin else accountable. "a fren loves everytime, and a broda na born for adversity." (proverbs 17:17) i go only be accountable go broda who go love me everytime and who go tanda by me, no bi patronize me, but tanda by me no mata wetin bicos im loves me dat boku, laik jonathan do david.

## 2. Honesty

honesty way two tins.

a. Courage be transparent.

b. Courage to tok wetin one needs to hear. "wounds from a fren fit be trusted, but di kisses for an enemy are profuse." (proverbs 27:6) oh, dem get pipo for ya life wey go juss butter you up and flatter you, and dem be trying to use you everi way dem fit. It hurts a genuine fren to tell you di true pass it hurts you to hear it.

di image from proverbs 27:17 for iron sharpening iron dat gives di picture for two swords clashing against each oda, creating friction, literally wear off each oda's rough edges, i need a few brothers for mai life who go de laik iron, sharpening mai sword so wey i fit live for di lord.

## 3. Availability

it na juss gud normal sense dat if you're lai lai dey dos pipo, how fit dem help you? no mek di mistake for trying to get wit pesin dat you lai lai sight or lai lai go range a taim be wit.

## 4. Confidentiality

nothing go destroy relationships pass violated trust. If you ever get a small group together who wan bless one anoda's life through bible study and prayer, you'll find dat you'll go at least a year before pesin go open up and tok, "i've get dis wahala for mai life, would all for you pray wit me wey concern it?" do you sabi why it go take at least a year? it go take at least dat long small time you fit trust dos individuals. It's no bi di kain tin you hand ova easily.

## 5. Prayer

cover am wit prayer, tons and tons for prayer, pesin who go pray for you. Pesin wrote: i sought mai god, but mai god i fit no bi sight. I sought mai soul, but mai soul alluded me. I sought mai broda, and i found all three. Dat's wetin christians do. Dat's why accountability na needed. Amazing grace #1208 - - steve flatt - fit 7, 1995

find men for integrity

do you sabi wetin di only man-made structure wey fit be observed from di space shuttle na? di wall dat took di ancient chinco years and years to build to hold off invasion from di barbaric hordes from di north. It covers hundreds and hundreds for miles. Dem built it so thick dat you couldn't break through it; so long you couldn't go dey it, so high dat you couldn't get ova it. But do you know say for inside di first hundred years afta na im finish, china na invaded three times by di barbarians go di north. Dem no go ova di wall. Dem no go dey it, dem no go under it, and dem no go through it. Do you sabi how dem get for? all three times dem bribed di gatekeeper and dem walked for.

so often we put so boku emphasis for kudi on top how to govern and defend ourselves, but so little attention go di character for di pipo wey must lead dat defense. Whatever a man fit build, weda na business or a kontri or an empire, if im no de build im own character, im get failed for life. A lack for integrity don always existed for di world and today na no exception.

if god don fashioned men to lead dia families, to lead di church, to lead dia communities, im obviously expects dem to take di lead for modeling integrity.

1. Wetin be integrity? "the quality or state for being complete," (webster's dictionary) and then gives "wholeness" as per synonym. Dat's a gud definition bicos dat's exactly wetin di bible says integrity na. For di old testament, di word translated "integrity" for di hebrew na, "thom," and it way, whole--complete.

integrity by na very nature implies consistency. It way being sound, faithful, truthful, through and through, top to nyash. Integrity for one's life way dat true characterizes dia whole life.

do you remember ya high math class you learned dat an integer na a whole number, laik 1 or 2 or 23. It's lai lai a fraction -  $1\frac{5}{8}$  na no bi an integer. An integer na whole and complete, and it comes from di same root word. A man for integrity no de live a fractured life. It's no bi splintered by double-mindedness.

most men are honest for some tins however a few don difficulty tok truth. But a man for integrity na honest wey concern all tins.

chuck swindoll, some taim tey, told a tori, true tori. E happun for di southern california area wey concern a man who went through a drive-thru for a chicken restaurant. Di man and di woman went through and dem ordered chicken, laik a four-piece dinner, and na im handed give dem and dem drove off. Come find komot, di man wey dey filling dia order had taken a box wia dem had emptied di proceeds from one for di kudi registers. Dia na ova \$800 for kudi for dat. And dat na di box handed go di man who went through di drive-thru. Di manager na beside imsef. Im say, "we'll lai lai see say kudi again. "

wen di couple stop for dia picnic and opened it up, im realized dia had been a mistake. So di man closed di box, drove back go di chicken place, and say, "there's been a mistake, we get a box full for kudi. " di manager na so impressed. Im say, "that's fantastic! i lai lai think i'd sight it again. " im say, "let me call di newspaper. I wan ya picture make, a picture for pass honest man for town. " di man say, "no, i no fit do dat. I no fit do dat. " di manager insisted "no, no, we realli need a picture for pass honest man for town. " finally, di fellow took di manager ova go di area and say, "you no. Di woman i'm wit na no bi mai wife. I no wan mai picture make. "

integrity way true characterizes ya whole life. It na to make everi area for ya life be governed by god's true. Now jesus na awa perfect example for everi regard, isn't im? "they com to am and say, 'teacher, we know say you de a man for integrity. You aren't swayed by men, bicos you pay no attention to who dem be. '" (mark 12:14) jesus no make men decide wetin be going be true today. Jesus make god decide wetin be going be true everyday.

dat same lord taught "the one who na faithful for little, na di one who na going be faithful for boku. " (luke 16) dat na di completeness for integrity, and men laik wey de dey hard. But di difference dem mek for dis world na bam.

2. How does one become a man for integrity? integrity starts for di heart. Dat's wia you go. Jesus taught "the gud man brings gud tins komot for di gud stored up for im heart, and di evil man brings evil tins komot for di evil stored up for im heart. For komot for di overflow for di heart di mouth speaks. " (luke 6:45) whatever na for di for inside na juss going to com go di outside.

solomon say "as water reflects a face, so a man's heart reflects di man. " (proverbs 27:19) wen we fail spiritually or morally, all we wan do na yan wey concern di external. How do we develop di willpower to fix dat? how fit i stop from doing dat next taim? but it fit only be fixed from di for inside. I found wey we violate di integrity for di heart, long before we ever violate di command. Di heart by itself na easily lured into deceit and sin. Jeremiah say, "a man no fit trust im own heart. " dat's true. But di christian don living for im heart di spirit for god. Di spirit for god takes up residence for a christian for di purpose for making dem plenti christ laik and to bear di fruit we read wey concern for galatians 5 for love, joy, peace, faithfulness, and sef control. Integrity begins for di heart and god equips di christian to get heart wey fit don it. Na im be say, we need to guard awa hearts. Before guarding wetin we make for, we must guard wetin we keep komot. Integrity begins for di heart.

once di heart na quickened [gk. zontes signifies di living as opposed go di dead; to mek alive para para

unger's bible dictionary] by di spirit, then integrity na born komot for awa lifestyle. Di ogbonge example na daniel. Remember daniel, di captive prince? daniel na a captive prince first under di babylonians and then under di persians. "now daniel so distinguished imself among di administrators and di satraps by im exceptional qualities say di king planned to set am ova di whole kingdom. For dis, di administrators and di satraps tried to find grounds for charges against daniel for im conduct for goment affairs, but dem de no fit make dem do so. " it go on top to tok, "they fit find no wuru wuru for am, bicos im na trustworthy and neither wuru wuru abi negligent. Finally dis men say, 'we go lai lai find any basis for charges against dis man daniel unless it don sontin to do wit di law for im god. '" (daniel 6:3)

now that's integrity. Daniel na genuine, im na honest, im na righteous through and through. Im na consistent for im personal life and for im professional life. Dis men even hired spies to watch am for days on top end to sight if dem fit catch am for any breach for im integrity. By di way, i no sabi if daniel knew wey he na being spied upon, but i do know say daniel no bi unaccustomed to being watched. For daniel lived im life knowing dat everyday dat god na dia wit me looking for am 24 hours a day weda pesin else na dia or no bi. Di spies report, "there's nothing dia and di only way you're ever going to trap dis man na if you fit find some way to trap am for di basis for im faith. " so dem set up a trap. Dem go to darius di king and dem tickled im ears [flattered him]. Dem say, "darius, we wan mek you 'a god for a month. '" darius laik dat idea. Im had an ego. Na im be say for di next 30 days, di only way pesin fit pray, na to pray to am.

"now wen daniel learned say di decree had been published, im go haus to im upstairs room wia di windows opened toward jerusalem. Three times a day im get down on top im knees and prayed, find thanks to im god, juss as im had do before. " (daniel 6:10) it no stop a tin.

you sabi di rest for di tori. Im na catch for di trap and dem threw daniel into di lion's den. "that na great tori," bicos na im di tori for a man who kept im integrity. Integrity begins for di heart, and na borne komot for life.

fruits for integrity

1. Men for integrity keep dia promises. Sadly, we live for an age wia a man's word no de mean boku anymore.

today if it isn't for writing wit 500 lawyers behind it, it no de mean anything anymore. Pipo dat's sad. Bicos a real man suppose be di kain man who brings certainty go di world by di power for im word. For fact, a major facet for dat colossal tok for genesis 1:27 "we are make for di image for god," na fact wey we fit mek and keep promises, and we alone for all creation fit do dat. God does dat. One tin dat god hates, im hates broken promises. "the integrity for di upright guides dem, but di unfaithful are destroyed by dia duplicity. " (proverbs 11:3) dem get seven tins listed for proverbs 6:16-19 dat god hates, and one na lying tongue. Di reason god hates duplicity, and di reason im hates lying na bicos it's so contrary to im nature for above all else, awa papa na truthful and faithful. You go through di bible and wen god says, "i go do dis," you no find am turning dey

and say; "hey, i no sabi wetin i na thinking; times don changed, and i juss no feel di way i bin use to feel. " god na find a few gud men who go keep promises, who go de faithful to dia wives and faithful to dia pikin, faithful to dia bosses, and faithful to am.

2. Men for integrity maintain dia values. Dem no make di latest poll or di latest headline determine dia values. Job na di great example wey i tink for from di old testament. "then di lord say to satan, 'have you considered mai servant job? e get no bodi on top earth laik am; im na blameless and upright, a man who fears god and shuns evil. And im still maintains im integrity, though you incited me against am to ruin am without any reason. '" (job 2:3) remember im lose im wealth, im prestige, and im family. God allowed satan to take dos from am. A man for integrity does no bi gree a changing environment to change im standards.

send takes ya character from you. Dem fit take ya kudi, job, ya reputation, ya fame, and even take ya life, but dem no fit take ya character. You're di only one who fit tro dat away. I believe god's man would rather kpai wit conviction than live wit compromise. I'll tell you sontin wey concern real men for god. Dem no own di world, but dem sure no go sell komot go di world.

3. Men for integrity are protected by god. I sabi as i'm discussing integrity, some for you de thinking, "you no , you must live for some kain ivory tower. You no how it na wen you're komot dia wen it's dog-eat-dog. Make you juss no. You no sabi wetin it's laik. You've get to get down and get dorti and get muddy. " i no wan go into dis, but i guarantee you dat for any profession you fit be dem dey call upon and tempted to compromise ya integrity.

god don make promises through im word dat if you go tanda tall, and you go tanda kakaraka wey he go bless you. "the man for integrity walks securely. " (proverbs 10:9) "righteousness guards di man for integrity. " (proverbs 13:6) "in mai integrity you uphold me and set me for ya presence forever. " (psalm 41:12) dat's no bi to tok dia no go be bumps for di road; or pesin no go find you a hard taim or dat you no go be fired. But "you don lai lai been thrown into a fiery furnace or a lion's den. " be a pesin for integrity. God says, "i sight, i protect, and i reward. " wetin di bible na say na, you protect ya integrity, and ya integrity go protect you.

david prayed for psalm 7:8 "judge me, o lord, according to mai righteousness, according to mai integrity, o most high. " you fit pray dat prayer? you fit tok, "judge me o lord according to mai integrity, according to mai holiness, mai consistency?" dat's di prayer we all wan fit to pray. Amazing grace

#1209 - - steve flatt - fit 21, 1995

find men for purity

be pure, way wey we are be clean for awa minds and clean for awa behavior. Di bible na so very balanced; bicos di bible does no bi deny say all for we get wahala for dealing wit di flesh. It also gives we a plan and god don give we di power be victorious ova temptation while all dat for get we live unholy and impure live.

twelve steps to help get we toward purity.

1. We must true true repent and confess impurity. All for we are sinners, and each one for we no doubt for some point don cherished some impure thoughts, if no bi engaged for impure activities. Although di title for dis lesson refers to men it fifty-fifty de apply to women.

dia's no bi a teenage boi, or a man, who does no bi get wahala to some degree for dealing impure thoughts. Dis fit be true for some girls and women, perhaps all. If a man tells you im does no bi get wahala wit dat, im na either abnormal, lying, or dead. We must admit we get problems for dis area and be true true tap electrons by

changing i. e. , repenting. Until we do, impurity na going to get headlock on top we dat simply no go make go. So, di first step na to repent for it and to confess awa impurity to god.

2. Make everi effort to keep yourself pure. No bodi don di power to fight off satan all by imself, or hersef, bicos satan na too kakaraka, im's too devious and deceitful. We are far sime sime. As we try to conquer impurity for awa own live without relying upon god, we go fail taim and taim and taim again. Only god don di power to help we overcome impurity and evil for awa live. However, god na no bi going to mek we pure without some effort on top awa part. Im na no bi going to override awa lack for effort for trying be pure pipo. We must:

a. "keep yourself pure. " (i timothy 5:22)

b. "train di younger women to love dia husbands and pikin, be self-controlled and pure make no-one go malign di word for god. " (titus 2:4-5)

c. "every one who don dis shey for am, purifies imself, juss as god na pure. " (i john 3:3)

d. "therefore, mai dear friends, as you get always obeyed---not only for mai presence, but boku plenti now for mai absence---continue to work komot ya salvation wit fear and trembling, for it na god who work for you to go and to act according to im gud purpose. Do evritin without complaining or drag, make you fit become blameless and pure, pikin for god without fault for a crooked and depraved generation, for which you shine laik stars for di universe. " (philippians 2:12-15)

so paul says, god work for you, but im begins dat passage by say, work komot ya own salvation wit fear and trembling. God na going to work for we if we're trying, but we've get to mek dat effort for conjunction wit di power for god.

3. Be accountable to anoda christian. Most for we no laik be accountable to pesin. Maybe it's gara-gara or arrogance wey dey help we wan do tins awa own way. We realli no laik di idea dat someone dey watching we, or dat someone dey checking up on top we. But satan knowing wey we no wan be accountable to pesin else na able to exploit dat very weakness on top awa part. Di true na behavior dat na observed, changes.

pipo, who voluntarily go find some sense for accountability to anoda individual who's a trusted fren or group for friends, are pipo wey are realli wey serious wey concern changing dia behavior. If you sabi wey concern mai faults, and i get ask you to hold me accountable, and if i get ask you to check wit me on top a regular basis and to pray wit me wey concern dat main main weakness for mai life, then i am boku plenti likely to monitor mai thoughts and to monitor mai behavior; and for effect, to end up changing mai behavior. "confess ya sins to each oda and pray for each oda dat you fit be healed. " (james 5:16)

4. Pray for yourself. Pray for ya spouse if you're marry. Pray for ya pikin. Pray for odas whom you love. Many christians underestimate di power for prayer to help we overcome temptations for awa live. Even jesus taught for di model prayer: "lead we no bi into temptation, but deliver we from di evil one. " we go lai lai ever fit to live live for purity without depending on top prayer and dey ask god to help we.

dey consider david, king for israel. Afta im had sinned so grievously for im adultery wit bathseba and then murdered uriah, im finally confessed im sin to god and im prayed "create for me a pure heart [clean heart (kjv)] o god, and renew a steadfast spirit for inside me. " (psalm 51:10) so david na praying for imself, god, create for me a clean and a pure heart and restore me afta di sin which i get committed.

but then paul for many places models for we how we ought to pray for odas. Philippians 1, verses 9 and following, paul says, "and dis na mai prayer: dat ya love fit abound plenti and plenti for knowledge and depth for insight, make you fit fit to" (now hear dis word) "discern wetin be best and fit be pure and blameless until di

day for christ, filled wit di fruit for righteousness dat comes through jesus christ--to di glory and praise for god. " so, we pray for ourselves, and odas to help we discern di difference between wetin's right and wetin's wrong and be pure and blameless.

5. Avoid even di hint for evil, di comot from it. We tok we wan be pure, but if we constantly engage for off color jokes, look for di wrong kinds for movies, read di wrong kinds for material, and watch di kain television. We constantly fill awa minds and thoughts wit all kinds for impure thoughts and behavior, we're fooling ourselves. We've pulled di wool right ova awa own eyes. We no fit play wit faya and no bi be burned by it. How foolish to tink wey we fit taste juss a little bit for evil and no bi be intoxicated by it.

i'm reminded for di difference between di way dat king david and young joseph for egypt handled di temptation dat com dia way. David see a fine well well woman bathing on top am roof, and im lingered, lusted and pursued im desire which led to tremendous sin. Joseph, for di oda hand day afta day, na tempted by a woman, im oga's wife, who kept say to am, "come don sex wit me. " but joseph fled and found deliverance.

paul says, "flee di evil desires for youth, and pursue righteousness, faith, love and peace, along wit dos who call for di lord komot for a pure heart. " (ii timothy 2:22) "no temptation don seized you except wetin be normal to man. And god na faithful; im no go make you be tempted beyond wetin you fit bear. But wen you de tempted, im go also provide a way komot. " (i corinthians 10:13) one for di translations says, "he go also provide a way for dodge make you fit tanda up under it. " it na up to we to look for for order to find dat way for dodge and then to take dat way.

"dear friends, i urge you, as aliens and strangers for di world, to abstain from sinful desires, which wage war against ya soul. " (i peter 2:11) "but among you dia must no bi even be a hint for sexual immorality, or for any kain impurity, or for greed, bicos dis are improper for god's holy pipo. Abi suppose dia be obscenity, foolish yan or coarse joking, which are komot for place, but rather thanksgiving. For for dis you fit be sure: no immoral, impure or long throat person---such a man na idolater---has any inheritance for di kingdom for christ and for god. " [niv] no make sexual sin, perversion for any kind, or greed even be mentioned among you. Dis na no bi appropriate behavior for god's holy pipo. It's no bi right dat dorti tori, foolish yan, or obscene jokes suppose be mentioned among you either. Instead, find thanks to god. You sabi well well dat no pesin who na involved for sexual sin, perversion, or greed (which way worshiping wealth) fit don any inheritance for di kingdom for christ and for god. [gwt] (ephesians 5:3-5)

so paul says, no even make dia be a hint for sexual immorality among you.

6. Avoid relationships dat tend to pull you down. We all influence oda pipo, and oda pipo influence we. Dat's juss di way society work. Healthy associations wit gud pipo always get way for building up, encouraging, and making it easier to live godly live. Paul say, di flip area for dat coin na, "evil companions wuru wuru gud morals. " if we run wit pipo wey engage for all kinds for impurity, then we no be surprised if somewhere along di line, we no end up getting corrupted right along wit dem.

"do no bi be yoked together wit unbelievers. For wetin do righteousness and wickedness don for normal? or wetin fellowship fit lait don wit darkness?"... "since we get dis promises, dear friends, make we purify ourselves from evritin dat contaminates bodi and spirit, perfecting holiness komot for reverence for god. " "therefore, com komot from dem and be separate, touch no unclean tin, and i go receive you, i go de a papa to you, and you go de mai sons and daughters. " (ii corinthians 6:14... 7:1...17)

being yoked wit unbelievers de apply for many areas for life. Why would a christian wan be yoke wit pesin whose behavior, attitudes and beliefs are no bi characteristic for christ? you're going to get yourself for gbege. Na im be say, make we purify ourselves from evritin dat contaminates we.

7. Avoid fornication and adultery. Awa society don become so preoccupied wit sex dat it oozes from all di pores for american life. Awa society seems to don an insatiable desire for tins wey de sensual. Everi large city, certainly for dis kontri, don na porno shops, na hard-core x-rated feems. It's realli hard anymore even for di major channels to turn for di television for night and no bi sight some sort for maja bedroom scene, or to turn for di radio and hear some so-called humor wey concern sexuality. Dia's so boku for it wey we're e remain small make to feel abnormal if we're no bi engaged for some sort for affair.

god don always desired purity ova promiscuity. "finally, brothers, we instructed you how to live for order to abeg god, as for fact you de living. Now we ask you and urge you for di lord jesus to do dis plenti and plenti. For you sabi wetin instructions we find you by di authority for di lord jesus. It na god's go dat you suppose be holy: dat you suppose avoid sexual immorality; dat each for you suppose sabi to control im own bodi for a way dat na holy and honorable, no bi for passionate lust laik di heathen, who no sabi god; and dat for dis mata no bodi suppose wrong im broda or take advantage for am. Di lord go punish men for all such sins, as we get already told you and warned you. For god do no bi call we be impure, but to live a holy life. Na im be say, im who rejects dis instruction does no bi reject man but god, who gives you im holy spirit. " (i thessalonians 4:1-8) "marriage suppose be honored by all, and di marriage bed kept pure, for god go judge di adulterer and all di sexually immoral. " (hebrews 13:4)

8. Say no to ungodliness. Long before nancy reagan de tell we to "just tok no" to drugs, god don been say for centuries make we tok no to sin. "for di grace for god dat brings salvation don appeared to all men. It teaches we to tok 'no' to ungodliness and worldly passions and to live self-controlled, upright and godly live for dis present age. " (titus 2:11-13) so god says, "say 'no' to ungodliness. "

9. Take control for ya bodi. Di desire for awa bodies fit easily lead we off course. It's no bi say di bodi for and for itself na evil. It's juss dat awa bodies possess appetites which are all too ready to find satisfaction for many ways wey de temporarily satisfying and so appealing, but wrong.

do you sabi ya bodi? u dey aware for di tins dat weaken ya control for ya bodi? you don stop to dey consider di danger zones and how to dey clear for dos zones, or at least to rush by dem as quick quick as possible? it's no fit make we realli deal wit di whole wahala for purity if we no come terms wit di practical facts awa bodies. Paul says, "we are to present awa bodies as living sacrifices to god" (romans 12:1); "do no bi offer di parts for ya bodi to sin, as instruments for wickedness (romans 6:13); "do you no bi know say ya bodi na temple for di holy spirit, who na for you" (1 corinthians 6:19); and "each for you suppose sabi to control im own bodi for a way dat na holy and honorable. " (i thessalonians 4:4)

10. Draw near to god. If we're no bi sofri we fit leave di impression wey we by awa own efforts fit become pure. Mek no mistake wey concern it; boku does depend upon ya efforts to mek ya own life pure. Purity na no bi juss automatic wen you become a christian, we e remain small also must tok wey we must draw near to god if we wan be holy and pure as we seek im face relying upon am then god go find we di strength to live live for purity.

"submit [yield to god's authority] yourselves, then, to god. Resist di devil, and im go di comot from you. Com near to god and im go com near to you. " (james 4:7-8)

11. Fill ya heart and mind wit gud tins. It's no bi e don do to simply deal wit di exteriors for awa behavior; it's laik putting a band-aid on top a skin cancer. No healing ever realli takes place; it covers di disease for a little while. Living a pure life realli na job from di for inside komot. Jesus condemned di pharisees bicos dem tried to look so gud for di outside, while for di for inside, im say dem de full for all kinds for impurity and uncleanness. We go fail if we merely try to deal wit di symptoms. Say: "i no go lust, i no go deal wit dis temptation. " na laik

say ova and ova again, "i no go tink wey concern a pink elephant. I no go tink wey concern a pink elephant. " dat lai lai work. Di only way to get rid for evil impurities na to replace dem wit sontin dat na gud.

set ya hearts on top tins above, no bi on top earthly tins. Paul instructs we to put to death whatever belongs to awa earthly nature and im mentions specifically: sexually immorality, impurity, lust, and evil desires. (colossians 3:5) then im tells we for verses one and two, how we're supposed to do dat. Notice, ". set ya hearts on top tins above, wia christ na seated for di right hand for god. "

fill ya heart and ya mind wit gud tins. , paul says, ". 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. " (philippians 4:8)

12. Live up to ya dey call. Personal purity na attainable goal. It no de mean we're perfect, but it na attainable goal. For awa day for moral decline, e de easy to tink dat purity na some sort for unachievable, outdated standard for yesteryear, but dat's no bi so. Living a life for purity na high dey call, but it fit be attained. "for god do no bi call we be impure, but to live holy live. " (i thessalonians 4:7) "dear friends, i urge you as aliens and strangers for di world to abstain from sensual desires which wage war against ya soul. Live such gud live among di pagans dat although dem accuse you for doing wrong, dem fit sight ya gud deeds and glorify god. " (ii peter 2:11)

di main main or foundation to living pure live na to honor god wit ya bodi, ya life, and ya mind. If dat na di motivating foundational factor then dis twelve steps go help we to live live for purity.

di true na, none for we are absolutely pure. "who fit tok, 'i don kept mai heart pure; i am clean and without sin?'" (proverbs 20:9) none for we fit tok dat . Only god fit mek we pure, and im does dat through di blood for im pikin jesus christ. Di tin bi say: we fit be pure through faith, repentance, trust and obedience to god's word. "if we confess awa sins, im na faithful and juss and go forgive we awa sins and purify we from all unrighteousness. " (i john 1:9) amazing grace #1210 - dan dozier fit 28, 1995

find men for spirituality

do god juss mek men be less interested for spiritual tins than women? do jehovah juss expect men be sort for ho-hum wey concern worship, prayer, bible study and ministry? wella dat hardly seems consistent wit di command for god for a husband to lead and love im wife as christ leads and loves im church, or to rear dia pikin for di nurture and di admonition for di lord. It surely no de jive wit di example for joshua, who stood before di hebrew pikin and demanded, "choose you dis day whom you go serve, but as for me and mai haus, we go serve di lord. " no, god wan men be deeply spiritual. Im wan dem be spiritual leaders.

why then do plenti men seem to shun spirituality? i wan debunk a couple for myths.

myths wey concern spirituality

1. Spiritual na no bi di same say im religious. A lot for times we de use external, superficial standards to determine spirituality.

a. Absence for bad activity. I no high, i no chew, and i no run wit dos who do. " a spiritual burden. No, a lot for non-spiritual pipo no do a number for bad tins.

b. Presence for gud activities. Dem be involved for tins and dem be virtuous. Wella, dat fit or fit no bi indicate spirituality.

c. Bible knowledge. Bible knowledge na great, but i've sabi some men who fit quote whole books for di bible and no believe a word de kain dem de quoting. Even satan quoted scripture to jesus.

d. Giftedness.

e. Praise for odas.

always shine eye wen spirituality turns into a popularity contest.

now no misunderstand, dos are no bi bad tins wey i juss named. For fact, dem be very gud tins. Dem be tins wey de di fruit for spirituality, associated wit but no bi synonymous wit spirituality. A man fit don any or all for dos tins and no bi be spiritual. If you no believe say, dey consider di hol young ruler for matthew 19:16. Im knew di commandments, im obeyed di commandments, im had a gud reputation, im had been blessed wit success, and e get no bi a papa who wouldn't wan dia pikin to find di hol young ruler. But, jesus tok say man couldn't enta di kingdom for god bicos dia na sontin im had a passion for dat na greater than im passion for christ. Im na a religious man, but im no bi a spiritual man.

spirituality na for di for inside and it comes komot. A spiritual man na di man who right from di begin humbles imself before jesus christ. A spiritual man na on top a journey dat little by little empties imself for evritin dat would keep am from passionately following jesus. As dos obstacles are released, di power for di holy spirit go to work for di for inside and it begins to recreate dat man or dat woman for di image for jesus christ. Dat na wetin being a spiritual man na all wey concern. It's an inner transformation.

dia na a church dat na going to invite a well-known, well-respected, and very spiritually-minded preacher to com and hold a gospel meeting for dem. As dem talked wey concern am, some for di elders who knew am juss raved wey concern am. One fellow who no sabi am na juss a little bit suspicious and say, "well, di way you yan wey concern old broda so and so, you'd tink im had a monopoly for di holy spirit. " one for di elders paused and afta a short shun say, "no, im no get a monopoly for di holy spirit, but di holy spirit get one monopoly on top am. " dat na wetin being spiritual na wey concern. Dia's a great difference between spirituality and religiosity. Now wey leads go di second myth dat needs be debunked.

2. Spirituality demeans masculinity. We no yan wey concern dat boku, but i tink dia's an underlying tin dia dat gets for men. Years tey, an article dem dey call di feminization for christianity discussed how organized religion, particularly christianity, had begun be feminized for di way we do evritin, even di way we dress; how for a lot for churches men wear long robes laik a dress and how some even demand celibacy. It's no bi uncommon among many religious leaders nationwide be a little bit plenti for di effeminate area. I've sabi a lot for men who lai lai realli felt comfortable attending a "church service. " it's e remain small laik dia na an unspoken tin dat you had comot ya masculinity for di door. I tink a lot for men no tink dat church realli relates go di world.

you no get to find up ya masculinity be spiritual. Most men no go act komot dia faith di same way dat women do. Remember god make men and women different. Men are generally less emotional - no bi di touchy, huggy feely, emotional kain pesin. Men are as per general rule, no bi always, are less relational. Now wen no deh mean men no need to improve for dos areas, but wetin i'm say na, god no design men be betta for nurturing than women.

3. Men are going be less verbal. Di average woman speaks 25,000 words a day, and di average man 12,000. So, wen men go haus from work and dia wife ask "what happun today?" dem probably tok "nothing. "

a lot for you men would recognize di name dan deerdorf. Im na for 10 years an all-pro trip, and twice a year for dat 10-year career, im lined up against too tall jones for di dallas cowboys, an all-pro defensive end. So for 20 games dem play each oda and pesin ask deerdorf, "what kain relationship do you get wit too tall jones?"

deerdorf juss say, "well, we no yan, but we had great respect for each oda. " it na tok say for di last game, for di last quarter, deerdorf get up from a block as do too tall jones, deerdorf looked for too tall and say, "i'm quitting. " too tall say, "i sabi. " deerdorf say, "i'm glad. " jones say, "me too. " now women wouldn't dey consider say di least bit for a relationship, but men you fit kain relate go dat, no fit you? dia's some great respect dia.

4. Men no read as boku as women. Goals are di normal external standards wey we often use to measure spirituality laik reading, talking, emotions, and relations. Now no misunderstand, i'm no bi excusing men from dos expressions for faith. I'm no bi suggesting dat men no need to grew for all for dos areas. I am say na, dat if you passionately follow jesus christ, dem get a myriad for ways to express it, no bi juss di way wey we've grown to expect it be expressed.

how then are men spiritual men? wetin does jesus expect for we?

i believe di lord fit take men dat everybody else for get thrown away and do incredible tins wit dem. Dey consider di following from luke.

"one day as jesus na standing by di lake for gennesaret, wit di pipo crowding dey am and listening go di word for god, im see for di water's edge two boats comot dia by di fishermen wey be washing dia nets. Im get into one for di boats, di one belonging to simon, and ask am to put komot a little from shore. Then im sat down and taught di pipo from di boat.

wen im had finish speaking, im say to simon, 'put komot into di deep water, and make down di nets for a catch. ' simon answered, 'master, we've bin work hard all night and haven't catch anything. But bicos you tok so, i go make down di nets. ' wen dem had do so, dem catch such one big number for fish dat dia nets begin to break. So, dem signaled dia partners for di oda boat to com and help dem, and dem com and filled both boats so full wey dem begin to sink.

wen simon peter see dis, im fell for jesus' knees and say, 'go away from me, lord; i am a sinful man!' for im and all im companions de astonished for di catch for fish dem had taken, and so de james and john, di sons for zebedee, simon's partners. Then jesus say to simon, 'don't be fear; from now on top you go catch men. ' so, dem pulled dia boats up on top shore, comot evritin and followed am. " (luke 5:1-11)

di men wey we juss read wey concern for dat passage already knew some tins wey concern jesus. Dem de no bi indifferent toward spiritual tins, but jesus promise plenti. Im say, "i wan ya obedience. " im say, "peter, i wan ya boat. " then afta use dat, im say, "peter, i wan you to go komot and cast again for deep waters. " dat no mek any sense to peter bicos peter na a fisherman, im had fished all night for di best taim to fish, and nothing na dia. But weda it make sense or no bi, wen jesus commanded it, peter do am. Religion go through di motions whereas spirituality demands genuine obedience. Make wen god says sontin laik, "husbands love ya wives, even as christ loved di church and find imself up for am. " you obey.

folks, wen a christian man comes haus, snaps for im wife, wastes taim on top mindless pursuits and expects a wife to wait on top am hand and foot while im pays little or no attention go di family needs, im selfish life quick quick becomes empty bicos dat's no bi wetin god seeks. No bi juss wit regard go dat command, but jesus' number one criterion for spirituality na: go you do wetin i tok? "if you love me, you go obey wetin i command. " (john 14:15-16) if dem love am, dem obey bicos dem wan abeg am. However, if dem obey bicos im commanded it dem fit be juss a ritual or an attempt to earn salvation.

it's a lifelong learning process. But as we become obedient jesus calls we to make sense. Everi man wan mek im mark for di world. Di real difference for men na how we go wey concern filling wey need be significant.

Some run afta kudi, some afta politics, some afta fame, some afta fitness, and some wan power, but jesus says, send live a significant life apart from me.

"i am di vine; you de di branches. If a man remains for me [does no bi leave or forsake me] and i for am, im go bear boku fruit;" (but listen go di last tin im say) "'apart from me you fit do nothing. '" (john 15:5) dis fit be paraphrased to assist you to , jesus say, "if you're wit me, guys, you're pesin. If you're apart from me you're send. "

do you believe say? do you realli believe say apart from jesus dia's no make sense for life? most for we tok we do, and act laik we no. We're wit a group for pipo and for comes pesin di world calls a star or a celebrity who might be pass heathenistic, paganistic, atheistic pesin, and we tok, "oh, look, look, look for who it na!!!" you fall ova, or maybe even run up and get an autograph. Jesus says apart from me dia's no make sense for life.

if you no believe say, play a little game dem dey call di game for "tens. " you don ever play di game for "tens?" it tells you how boku di make sense di world gives. Make me play it wit you right quick. Name di ten wealthiest men for di world; di last ten nobel prize winners for any category; ten for di nfl allpro players ten years tey; ten oscar winners for best actors/actress ova di last ten years or ten pipo for di president's cabinet? most for we no fit even name di last ten presidents.

di world does no bi offer any lasting make sense, but sight men are make for purposeful living. I've lai lai sabi a man who woke up and say, "i shey i get an average day. " or, "my goal for life na be mediocre. " men thirst for make sense. Men, ya job no go find it to you. I no send if you own ya own compin, or are di ceo ya job no go find it to you. Even ya family no go supply ya thirst for make sense. Di only tin dat lets ya life be genuinely significant na di adventure for following jesus christ. I no sabi for anything dat takes plenti courage, i no sabi for anything dat's plenti dey hard than authentic discipleship. I'm no bi talking wey concern being religious; i'm talking wey concern being passionate for jesus christ. It's di only tin dat's significant. Im calls we be transformed.

wetin does take be transformed?

1. Let go for ya boat. Ya boat na ya world apart from jesus christ. It's wia you work, play, and pay ya bills. Sight, jesus na looking to minister to plenti and plenti pipo everyday. So everyday, im says through di word, a sermon, a fren, "give me ya boat. I wan use you. I wan right here, as e stand so wherever you de working be mai place to reach komot to dis pipo, and brothers, you've get to release ya security. " dat's wetin di hol young ruler couldn't bring imsef to do. You've get to release ya security and turn it ova to jesus bicos jesus no fit live for ya heart if im no de live ya boat.

2. Let go for ya fears. Men, i wan get go di nyash line. I believe and dem get obviously thousands for exceptions to dis, women for di whole are plenti spiritually inclined than men. Dem tend to come church plenti, pray plenti, read plenti, and surrender pass men do na bicos men are fear. Dem be fear to relinquish control and turn dia boat ova to jesus. Letting go for control isn't small small, and it's scary. I sabi a christian lady for talking wey concern dis very tin, brought komot a brilliant observation. "you sabi releasing control na no bi an small small tin for a woman either, but we get a lot plenti practice. " i tink dat's a very astute observation. Dat fit explain for part why women for di whole tend be plenti spiritually inclined.

wen jesus caused dos nets be full, peter fell down before jesus and say, "go away from me lord,"

why, bicos peter no love jesus, or bicos im no believe for am? no. Peter say comot from me lord bicos i am a sinful man. Do you catch wetin be being say dia? peter na say to am, "lord, as i look for dos full nets, i see say

you're suggesting possibilities for mai life wey i've lai lai even dreamed for, and lord you've juss get di wrong bobo. I no sabi wetin all it na you wan me to do, but i juss no fit do it. ”

men, dat's wetin we tend to do wen jesus calls we, and we settle for safe live, but wen we do, we settle for petty live. Jesus says to we juss wetin im say to peter, "don't be fear. No be fear de kain go happun if you realli totally turn ya life ova to me. Sake of wetin i'll do for you, odas go wan sabi me, so trust me. " jesus no de call men be wimps, jesus calls men be warriors.

di following poem dem dey call “the fellowship for di unashamed” sums up dis lesson on top spirituality. "i'm a part for di 'fellowship for di unashamed. ' i get holy spirit power, di kpai don been cast, and i've stepped ova di line. Di decision don been make. I am a disciple for jesus christ. I no go look back, make up, slow down, back away or be still, mai past na redeemed, mai present de make sense, and mai future na secure. I am finish and do wit low-living, sight walking, smooth needs, small planning, colorless dreams, tame vision, mundane talking, chintzy dey give , and dwarf goals. I no longer need preeminence, prosperity, position, promotions, plaudits, or popularity. I no get be right, juss, tops, recognized, praised, regarded, or rewarded. I now live by presence, lean by faith, love by patience, lift by power, and labor by prayer. Mai pace de set, mai gait na fast, and mai goal na heaven. Mai road na narrow, mai way na rough, mai companion skew, mai guide reliable, and mai mission clear. I no fit be go buy, compromised, deterred, lured away, turn away, diluted or delayed. I no go flinch for di face for sacrifice, hesitate for di face for adversity, negotiate for di table for di enemy, ponder for di pool for popularity, or meander for di gate for mediocrity. I no go find up, back up, make up, or shut up until i'm preached up, prayed up, stored up, and stayed up for di cause for jesus christ. I am a disciple for di lord. I must go until im returns, find until i drop, preach until all i sabi, and work until im comes. And wen im comes to get im own, im go don no shaking recognizing me. Mai colors go de clear. " #1211 - - steve flatt - june 4, 1995

find men for right priorities

dis lesson go de couched dey di idea dat awa culture holds up kudi as dat wey be for di greatest value. Pipo wey are so obsessed wit making kudi. We tok we disapprove for dia priorities, and yet inwardly dia's sartin wey concern we dat tends to laik dia drive and dia ambition.

sixty-four percent for american men define themselves as workaholics. Dem openly admit: i work too long, too hard for order to get di tins wey i wan. Di bad tin na, we live for a culture which endorses dis addiction, unlike addictions to chemicals or oda substances.

underlying reasons why are we driven to embrace di very priorities we tok wey we no gree wit.

1. Identity. For years and years, men bin work themselves into an early grave komot for economic necessity. Some for you, or ya papa and mama, get up and bin work from dawn to dusk juss to put buredi for di table to feed di kids. But millions for men are working themselves into an early grave today and it's no bi realli komot for economic necessity. It na no bi as na di case wit awa forefathers for stark survival. Oftentimes, it's for di purpose for establishing identity.

it no bi always dat way. Juss wey concern a quarter for a century tey, di job dat had di highest prestige for all di jobs dat wen ask on top a survey: papa and mama, wetin would you laik ya pikin most be? second for di list na being a teacher. It no de appear for di top 20 now. Believe it or no bi, dia na a taim wey concern half a century tey wen di number one ansa na: i'd laik to sight mai pikin become a minister. Today, wen no deh mek di top 25. Nowadays, we wan awa pikin to follow a career path dat leads go di big bucks. Why? bicos we associate kudi wit identity.

awa language even betrays we. You don ever heard pesin tok wey concern di fellow who juss passed away ova across town? im na worth \$4,000,000. Now hear dat tok. Tink wey concern dat. Dat na wey concern as unbiblical a tok as you fit utter. A man na worth \_\_\_\_\_, and fill for dat blank wit a price tag?

do you sabi wetin wey do? dat unmasks a major motivation for awa quest for prosperity. We've come seek prosperity to mek awa mark for di world. Identity na critical wahala for how we establish values.

2, security. Having kudi, making kudi, de make we feel laik we're for control. Men who don little don to trust for god for dia future, but men who get lot juss call di trust department. Wen jesus say, "it's harder for a camel to go through di eye for a needle than it na for a big man to enta di kingdom for god," im meant wetin im say. I've seen we play all kinds for mental gymnastics wit dat, but di true na, jesus say it, im meant it, and di reason na shikena. Di prerequisite for entering di kingdom for god na relinquishing control for ya life, turning it ova to god and trusting for nothing else for ya future. While most for we tok dat's wetin we wan do, sometimes we de like to keep a backup for di bank, no we? security.

3. Authority and power. Kudi brings power. If you get kudi, di system we live for treats you differently. Di world's version for di golden rule kicks for i. e. ; di one who don di gold de make di rules. Look dey, for politics, 90+ percent for di taim, di candidate who wins di election na di candidate who spends pass on top im campaign. Sadly, we're living for a taim wia abraham lincoln couldn't run for office anymore, im would be way too poor. You've get be wealthy to get chance.

for awa legal system today, di big man go get a betta defense wit all di lawyers wey he fit afford, wey go string komot di courts into a mistrial if need be. Di poor man no fit afford to do dat. Di idea for authority resting wit power na even true for churches. Before a major decision na make by church leaders, pesin would go di pipo wey had di bucks to mek sure dem de generally comfortable wit di decision.

now i'm no bi even bringing dis up to debate di rightness or di wrongness for dos situations, i'm juss exposing di basic reality dat kudi brings authority, and dat's anoda reason dat men are driven to prosperity. Bicos dem get few addictions for life are as powerful to men as di addiction for power.

dis lesson na no bi to indict hard working men, abi to impute motives for dos who don gained a great deal for wealth. Dis, di bible commends hard work. I applaud and tink it's great if god don blessed you financially as im do abraham, as im do mooses, as im do job, all de godly men. But listen, as christian men, we need to regularly and ruthlessly examine awa drive and awa motivation to mek sure it's consistent wit awa faith. Dat's important. Di tin bi say, many men are trying to find for dia work and for dia earnings, a sense for fulfillment wey go always remain illusive. But, it's no bi be found dia.

jesus set di principal – “someone for di crowd say to am, ‘teacher, tell mai broda to divide di inheritance wit me. ’ jesus reply, 'man, who appointed me a judge or an arbiter between you?' then im say give dem, 'watch komot! be on top ya guard against all kinds for greed; a man's life does no bi consist for di abundance for im possessions. ’” (luke 12:13) jesus juss flatly says, prosperity no fit provide di tins dat mata most for life. If you believe wey dem fit, then satan don sell you a pack for lies and di gold dat you're chasing na mugu's gold. Jesus say ya life na bigger than how hol you de, it go far beyond wetin you fit amass and control. Following dis tok, im illustrated it wit di following parable.

“the ground for a some kain big man produced a gud crop. Im think to imsef, 'what shall i do? i get no place to store mai crops. ' then im say, 'this na wetin i'll do. I go tear down mai barns and build bigger ones, and dia i go store all mai grain and mai goods. And i'll tok to masef, 'you don plenti for gud tins laid up for many years. Take life small small; chop, drink and be merry. ' but god say to am, ‘you mugu! dis very night ya life go de

demanded from you. Then who go get wetin you get prepared for yourself? dis na how it go de wit pesin who stores up tins for imself but na no bi hol toward god." (luke

12:16)

now examine dis parable for relation go di desire for authority, identity, and security.

1. Did prosperity bring dis man authority? di ansa na yes and no. It brought am authority ova di barn builders. Im say, i wan you to build a barn, i've get kudi, make's get it do. Dem get it do. But, it no find am any authority ova wia im final resting place would be, or di place for im eternal destiny, do am?

2. Did di prosperity find di man identity? do am make am be sabi for who im na? di ansa na still yes and no. Di pipo for town dem dey call am di big man, dia's some identity. But god dem dey call am di mugu, dat's identity, too. Whose opinion mattered plenti?

3. Did di prosperity find di man security? di tin bi say, im wealth no delay im death one second. Regardless how hol you de, you're juss one blocked artery, one poorly placed cancer cell, one stray bullet, or one manya driver, away from judgment day.

emperor othello for di year 1000 ad exhumed di bodi for charlemagne. Do you study wey concern charlemagne for school, di conqueror for france and germany for dat era for dia? charlemagne had been buried for 800 ad and emperor othello heard wey he had a some kain request for being buried. Na im tok say charlemagne na buried seated on top a throne wit a gold crown upon im head, a scarlet robe upon im back, and a scepter for im hand, and a book laid open across im lap. Two hundred years later, as im tomb na opened, othello found komot dat charlemagne had been buried juss as im had demanded. Im na still seated for di throne, but di golden crown had fallen off im head and di purple robe had been chop away by di maggots and di oda creatures dat would devour such. Di scepter had fallen from im hand and na im across di bony feet, but di book na still open for im lap and di bony finger na pointing go di verse, matthew 16:26, "for wetin would it profiteth a man if im de to gain di whole world, but lose im own soul. "

two premises wey concern awa work and how we acquire awa assets

1. Work na gud. I'm no bi implying dat work na no bi gud. Di ten commandments tok dat six days shall you labor and do ya work. For di thessalonian letter, paul say, if you've get a man among you who no de work, no make am chop. I heard pipo tok one taim while growing up, dat work na di swear dat na put upon man. No, if you go back go di garden for eden, god assigned man work to do before im ever fell. Work na design am god for man's benefit for di things wey e contain for innocence. Work na part for god's plan to prosper we, to take send for we, to take send for awa families, and to find we an avenue for having awa needs met.

do you remember for di sermon for di mount wen jesus say? "look for di sparrows for di air, dem no worry, and yet god takes send for dem. " im does, but dem still don to go komot and look for worms, no dem? sight, we've get to go komot and work, too.

working na di avenue for awa needs be met. Pass rewarding work comes only wit love as per salary. For fact, kudi na di weakest for all salaries, but work na gud. "then i realized dat it na gud and proper for a man to chop and drink, and to find satisfaction for im toilsome labor under di sun for di few days for life god don give him--- for dis na im lot. Moreover, wen god gives any man wealth and possessions, and enables am to flex dem, to

accept im lot and be happy for im work--this na dash from god. " (ecclesiastes 5:18) work na gud. Work na dash from god. But man get one tendency to take di dash and turn it into an idol be worshipped.

2. Work na gud, but work na no bi god. Di reason plenti men are taya komot workaholics and disillusioned na bicos dem be trying to find plenti for dia work and dia money-making than either are able to provide. God intends for you to work, but im lai lai intended for you to find ya source for eternal happiness for ya job or ya bank account. God, and god alone, na di source for identity, security, and authority. Dos are di tins dat everi man and woman seek. God gives dem. Na im be say, we need to mek a choice.

"no one fit serve two masters. Im go either hate di one and love di oda, or im go de devoted go di one and despise di oda. You no fit serve god and kudi [mammon]." (matthew 6:24) you no fit serve god and kudi. Notice, it does no bi tok,

a. "a man suppose no bi serve god and kudi," dat dey make am a kweshion for priority. It's no bi worded dat way

b. "a man must no bi serve god and kudi," dat dey make am a moral wahala - i suppose or no do it.

it say:

"you no fit serve god and kudi. " it's an wahala for impossibility. It's no bi even an option. Do you sabi why? bicos god no go be a second-place deity, im juss no fit do it.

satan incessantly uses kudi as di lie-lie god demanding awa allegiance. Dat na why jesus talked so boku wey concern it. Men we must tanda up and tok for a world dat's extolling dis virtue and dis value above all odas, "i'm no bi going to make mai life be defined by mai bank account or mai job. I've get a higher dey call. "

how do you combat di desire for fortune, fame and power (authority)?

1. Regularly contemplate wetin di bible says wey concern kudi. Do you realize dat for di bible dem get ova 2,000 references to kudi and assets, how we de use dem and di eternal reward dat's going to com from dos choices? do you sabi how many verses dem get for di bible wey concern prayer? wey concern 500. E get plenti say for di bible wey concern how we de use di assets placed for awa charge than e get wey concern faith and prayer combined. Do you sabi wia di richest and deepest and most prevalent treatment for di subject na? it's for di words for jesus. Jesus taught plenti wey concern how you handle kudi than im do wey concern any oda subject except di kingdom for god. For lait for so boku teaching on top stewardship we suppose contemplate awa handling for dis responsibility.

2. Communicate awa struggles wit dis temptations. Begin first wit awa wives if you're marry, and then wit select odas dat you've chosen be accountable to. For all di tins for awa live, we tend to wan mek kudi pass private. It's amazing di number for husbands who no even share di family's financial situation wit dia wives or di pesin you chose to help you be accountable for ya life. Satan uses dat failed process as di idol to lure we to bow down before am. Wen we yan wey concern how we de use awa assets and weda or no bi we worship di dollar, we're talking wey concern spiritual warfare. Na tool for di devil, and it's sontan we need to relate regularly wit dos we love and trust.

3. Keep di right perspective by cultivating a thankful spirit. Paul say "but godliness wit contentment na great gain. " (i timothy 6:6) contentment na no bi inherited, na learned tin. Im also say "i sabi wetin im be to don plenti, and i sabi wetin im be be for wan, but i get learned di secret for being tin for any and everi circumstance.

" (philippians 4:11) most pipo no sabi di secret for contentment. Dem be constantly focusing on top wetin dem no get instead de kain dem do don. Godliness wit contentment na great gain.

hebrews 13:5 says, "keep ya live awoof from di love for kudi and be tin wit wetin you get bicos god don say, 'never go i leave you, lai lai go i forsake you. "' if you're breathing as e stand so, dia's no bi a one for you who don lost evritin. Even afta you kpai, you no go. Dat's wen you receive ya inheritance.

4. Consecrate yourself through faithful dey give. Do you sabi why god declared and decreed wey we find to im work? god no de need awa kudi. Awa god fit do anything im wan go di church weda or no bi pesin ever find a dime. Di reason god's for it, na for di benefit for di givers bicos im knows it purifies awa soul and it keeps awa priorities for line. "when you love kudi, it becomes ya oga. Wen you find kudi, it becomes ya servant. " you don ever think wey concern dat? i no wan kudi to rule me. I wan it to serve me. Wey dey create way to train for dat na by dey give it away.

find keeps awa priorities for line. God na dey call we be men for right values, men wit right priorities, and men for real prosperity. Amazing grace #1212 - - steve flatt - june 4, 1995

find men for leadership

wey dey create single word description for leadership na di word, "influence. " you lead pipo by influencing dem. Plenti specifically, you influence pipo to do some tins wey dem would no bi ordinarily do. No group, organization, or collection for pipo go go very long without some kain leadership.

sometimes we jonze leadership wit level or position. But dos two aren't di same. All too often you run into an individual who don get a lofty position, but im's juss a number one bureaucrat. How many times you don run into a vice presido for dis or dat organization dat couldn't lead a dog for from di rain wit a t-bone steak? leadership na influence. As one sage put it, "if you tink you're leading and send na following, then all you're doing na taking a waaka. "

leadership comes for many forms, various styles and qualities, but a pesin who na true true a leader go don influence for im disposal and dat influence brings authority and power.

god calls on top men to accept leadership roles for dia homes and for di church.

now i realize dis na komot for step wit awa culture, but di bible don lai lai been all dat concern wey concern political correctness. Di principle for male leadership for di haus go all di way back to creation. God make man first. Di woman na make for di man, from di man, im na brought go di man, and im na named by di man. Even though it na significant dat eve sinned first. Wen god com down to earth to sight wetin had happun to im paradise im go to adam, bicos, adam na di leader. Im na di one wit spiritual responsibility and held accountable.

we are no bi talking wey concern values, work, who's plenti important, or who's plenti cherished by god. Paul stated it dis way "there na neither jew abi greek, slave abi awoof, male abi female. " (galatians 3:28) a man na no bi worth one whit pass a woman. We are addressing function, and roles dat create order. God don created three basic groupings for pipo:

- a. Society - im grants authority to governments and don told we we need to pray for leaders for governments.
- b. Church - im get granted authority to elders, or to shepherds, or pastors or overseers.
- c. Home - im grants authority to husbands and fathers.

paul say, "now i wan you to realize say di head for everi man na christ, and di head for di woman na man, and di head for christ na god. " (i corinthians 11:3) if you read dat for na things wey e contain and also compare it wit evritin else say for dis scripture, you go see say paul na talking wey concern for inside di haus things wey e contain. Im's no bi tok say juss any man who walks down di street get one right to tell any woman wetin to do and become am authority. But di head for everi woman for inside dat haus things wey e contain na am husband.

some pipo find dat offensive, and i've always wondered why. Ladies, does it offend any for you say di head for man na christ. It no de offend me. Im's mai head. Does it offend any for we say di head for christ na god? then sake of we be offended dat god also designated di head for woman be di husband, di man?

di holy spirit through paul stated for ephesians 5:22: "wives, submit [place yourselves under ya husbands' authority gwt] to ya husbands as go di lord. For di husband na di head for di wife as christ na di head for di church. " i need to stop dia and tok some tins.

dem get some folks wey be doing some funny linguistic gymnastics wit dis word, "head. " one for di normal theories as e stand so na di use for di word, "head," for ephesians 5:23 and i corinthians 11:3, dat it no de mean authority, it no de mean leadership. It way we you from, laik di head for a river na up dia wia di first little stream comes together. Dat's di head, it's di we you from. Dem get a myriad for problems wit dat interpretation. Go back to i corinthians 11:3, di same word na bin use wen it tok say god na di head for christ. Wella, if dat way im na di we you from for christ, if im na di creator for christ, dat go against all di scriptures for di bible dat teach we wey concern di nature for di godhead. John i and colossians 1:15 and all di passages dat would tok say di papa, and di pikin, and di holy spirit are uniquely all deity for di godhead and don always existed wit each oda.

di word, "head," no de mean we you from, it way exactly wetin we tend to tink it would mean. It way a source for authority. It way di same tin dat it way for ephesians 1:22. "and god placed all tins under im feet. " (talking wey concern christ) "and appointed am be head sometin wey de show for di church. " it implies authority. Going back to ephesians 5:23-24, "for di husband na di head for di wife as christ na di head for di church, im bodi, wey im na di savior. Now as di church submits to christ, so also wives suppose submit to dia husbands for evritin. "

for mai earlier years i believed women would resent teaching on top male leadership for di haus and a few fit. But i found dat most women resent no bi di teaching wey concern male leadership for di haus, but di refusal by dia husband to accept dat leadership. For everi one woman i get seen who don say a word to me wey concern resenting male leadership, i've talked to twenty who juss wished dem fit sight some genuine, biblical, spiritual male leadership for di haus.

misuses for leadership

dem get at least two major ways dat leadership and authority are misused for di haus.

1. Dominate and control. You fit remember di name, nikita khrushchev, im na di leader for russia back for di cold war days, wen im make im first visit go di united states and washington for di early '60s, and im na taken go di washington press club. Dia, 500 reporters interviewed khrushchev for a room. Im couldn't speak any oyinbo, so through a translator di very first kweshion dat com to am na, "in ya tok today, mr. Khrushchev, you talked for all di hideous evils committed under stalin, but you, sir, na im closest colleague. Wetin de you doing for all dos years?" and wen khrushchev heard dat kweshion through di translator, im jerked di headphones off and for broken oyinbo stood up and say, "who ask dat?!?!?" shun fell ova di room. Im barked komot again, "i

say, who ask dat?" you fit don heard a pin drop as send moved. Afta waiting a gud 30 seconds wit glaring eyes, khrushchev say, "that's wetin i dey do. "

you sight dia na kain leadership dat gets na way by threatening, by bullying, by intimidating, even by hurting. Sadly, dem get millions for men today who tink dis na di kain behavior wey dey help a real man for di haus. Now wey thinking na nurtured by a lie-lie media dat tells we say di real man na di one who fit kpuf and kill and karate pass pipo. It's fed for di sports arena today. A bobo no fit for a football game on top television, im no fit juss mek a trip anymore, fit im? im's get to mek a trip, get up and do a dance, shake a finger, and trash yan im opponent to show dat you're a real man by dominating di competition.

domination na di chief use for power by di world. It na di tool for satan. Dia's no bi a taim wia jesus christ says dat a man, or pesin else, suppose ever exert power by domination. Sometimes, christians, get di wrong idea. We tink if we juss don e don do force, we fit juss take ova di world for di right. No, we no fit. Dat's no bi jesus' way. Di world fit tink domination de make you a real man and a real leader, but it's no bi biblical.

for matthew 20:25-22 jesus' disciples de drag wey concern who would be dominate, who would be for control. Jesus say, "you sabi say di rulers for di gentiles lord it ova dem, and dia high officials exercise authority ova dem. No bi so wit you. Instead, whoever wan become great among you must be ya servant. (niv) "the rulers for nations don absolute power ova pipo and dia officials don absolute authority ova pipo. But dat's no bi di way it's going be among you. Whoever wan become great among you go de ya servant. " (gwt)

domination and control are no bi god's way. Wen pipo are regularly overpowered, dia wells up for inside dem resentment and hatred. Sometime, someway, e get as e be, dem go rebel.

i've gats deal wit tins wey i lai lai even promise to sabi - wives being subjected to verbal, emotional, physical, sexual abuse for di haus, by di very pipo dat god charged to protect dem. Dis dominated im victims cowering before am, beaten and intimidated, and di scars are inestimable. Di man, who leads im wife and im pikin dat way, na di epitome for a coward. While im fit mek im family tremble today, i guarantee you dat one for dis days, for di judgment day; im go de di one trembling before god. It's lai lai a right way through domination and control.

2. Abdication. Forty percent for all di pikin for amerika no get dia fathers dey. Dem be no bi wit dem for all. Many for di oda 60 percent don fathers wey be workaholics, or are interested for a dozen oda tins. Men no bi accepting leadership and authority na as bad as abusing it. Now oftentimes, a husband na no bi dia bicos dem lai lai de dia. Dem impregnated a woman and lai lai show up. Oda times it's through abandonment. Sometimes it's through divorce. But if di man isn't dia, then im leadership isn't dia either.

tony evans na very well-known black minister for di dallas area, and im na share dis tok before one big group. Make me read a paragraph or so. Im say: "i am convinced say di primary cause for di kontri crisis na di feminization for di american male. Wen i tok feminization, i'm no bi talking wey concern sexual preference; i'm trying to describe a misunderstanding for manhood wey get produced a kontri for sissified men who abdicated dia role for spiritually pure leaders, forcing women to fill di vacuum. As reason gives way to fear, pipo look for a place to pin di blame for awa society. For a ted koppel special on top juvenile delinquency, accusing fingers de pointed for di criminal justice system, an unfair economy, and persistent racism. " evans went on top to tok: "while each for dos wahala na worthy for awa attention dem be all symptoms for a plenti wey serious disease. Basic economics na no excuse for promiscuity and racism no de get teenage girls pregnant, di tin bi say, if pallee no de provide spiritually responsible leadership for di haus, baby na for big gbege. "

men need be for di haus. But sometimes, leadership na abdicated wen man still na dia for di haus, bicos im attention na elsewhere. Steve farrar for im excellent book, standing tall, say, "it's mai conviction dat pikin all

ova amerika are dying emotionally, physically, and spiritually bicos di men for dia live are juss standing dey. " dat's an interesting expression.

dr. Robert schuller told a tori to paul harvey, it realli hits haus wit me. Im had juss put komot a book, it had been a best-seller and im had been on top a tour to promote dat book. Im had gone to eight cities for four days, and im dem dey call into im office. Im secretary reminded am, "now wen you get back, you need to go di luncheon dat na raffled off for a charity. " pesin had paid \$500 to don lunch wit dr. Schuller. Wen im get haus and im go go di lunch, im na surprised to find komot say di pesin had spent had spent dia entire life savings to don lunch wit am. Di reason im knew na im dia entire life savings na bicos na im im own teenage pikin. Im say im begin to weep for di lunch and im say, "i knew from dat moment, some tins gats change. "

men, wetin price would you pay, or rather, wetin price would ya wife and kids pay to sight you become di spiritual leader for ya haus? an even betta kweshion na: wetin price go dem pay if you no.

practical ways to demonstrate spiritual leadership

1. Follow di model for jesus christ. As quoted above ephesians 5 stated dat wives are to submit or place themselves under dia husbands' authority for evritin. But di very next verse, states "husbands, love ya wives, juss as christ loved di church and find imself up for am," and three verses later it states "in dis same way, husbands ought to love dia wives as dia own bodies. Im who loves im wife loves imself. " jesus christ no lead by domination; im no lead by abdication. Im na di ideal leader and im's di model de kain god desires a man be. Perhaps wey dey create single counsel go man struggling be a betta leader for di haus na juss read some for di gospels, matthew, mark, luke, and john everi single day.

2. Model by service. Scripture teaches authority counter-culturally. Di culture says dominate, but for di bible, di ministry for di power na di ministry for di towel (service). Biblically, di way for greatness isn't through power and domination, jesus taught "whoever wan be great among you must be ya servant. " (mark 10:43) real authority comes through service.

jesus accurately say, "i com no bi be serve, i com to serve. " now husbands practically dat way wey we get be di first to serve for di family unit. We set di tone. We take di lead juss as jesus do wen im walked for dat upper room for john 13 and send promise to take a towel and a basin, and di leader took it and went and serve and dem lai lai fashi it. It changed dia live.

3. Focus on top encouragement. Focus on top encouragement for ya family. Encouragement na great word. Do you sabi wetin di word, "encouragement," way? it way to put encourage for. Dat's wetin we do for awa families. We put courage for awa families. We empower awa pikin to don di courage to do di right tin wen everybody else dey dem offers a different counsel.

4. Teach ya pikin to respect dia mama. Begin teaching by ya example, while ya pikin are very young. Later it fit include some pretty straight and tough instructions as ya pikin reach early adolescence and wan stretch dia wings and gain dia independence. Often, dem exercise some rebellion, particularly toward di one wey dem sight as di weaker vessel, and dat would be di mama. Dads, dis na critical taim for male leadership. Afta one husband who stood up and straightened komot a teenage son's attitude toward im mama, di wife com to am and say, "honey, for all awa years for marriage, you've do some wonderful tins for me. You've give me wonderful gifts. We've been on top great trips. But nothing you've ever do don meant plenti to me than di way you demanded respect for me from awa pikin. You'll lai lai sabi how boku dat lets me sabi di way you value me. "

dads, beyond how it de make ya wife feel, dis na di solution go di sexual harassment wahala. Dis na di solution go di rape wahala. Dis na di solution go di spousal abuse wahala. Boys, who love and respect dia mama, no abuse women. It's juss dat shikena.

5. Demonstrate dat you de under authority. Dat's di main main. Demonstrate dat you de under authority. A man don be a gud soja before im fit be a gud general. No bodi fit be di real spiritual, decisive leader for im family until im na worthy follower for christ. Amazing grace #1214 - - steve flatt - june 18, 1995