

Maximum What Am I Doing Here?

Once there was a fellow who whenever he went to speak, wherever he went, he began each speech by asking the question; Why are you here? It didn't matter where he went, wherever he went, he got up and said, "Why are you here?" Well, one day he spoke at a mental institution. He stood up and began like he always did. He said, "Why are you here?" There was a long pause, a fellow stood up in the back and said, "Well, we're all here because we're not all there."

How would you answer that question today? Why are you here and where are you going? Oliver Wendell Holmes, the famous Supreme Court Justice, was known for being absent-minded. One time he was on a train, the conductor came up to him and lo and behold, he had lost his ticket. The conductor recognized him and said to him, "Now, your honor, don't you worry about it. You'll find that ticket later. When you do, just mail it to us." Oliver Wendell Holmes looked at him and said, "My good man, I'm not worried about you getting your ticket." He said, "I need it to know where I'm going."

The good news is God knows why you're here and He knows where you need to go. He wants to empower you to live the life. God has a very clear and distinct purpose for your life. God does not make anything without a purpose. If you are alive, He has a purpose for you. The tragedy is that most people live their entire life never learning what that purpose is, never discovering their niche and never finding out where they fit.

People tend to live out their lives on one of three levels of living.

1. Plodders

Almost half of this world are plodders. They are people whose lives are robotic. They don't really live; they just exist and just eke it out. They plod through life. If you were to ask them, what do you live for? They'd say, "The weekend" or "my two weeks vacation in August." They're plodders. They plod through life and they miss it.

2. Pushers

Almost the other half of the population are pushers. The pushers are the carrot chasers, they're the ladder climbers and they're the ones the world deems successful. These are the folks that the plodders envy because they've made money, possessions and prestige. To a plodder, the pusher's life looks pretty good. But the fact is, eventually the pusher feels the emptiness of the plodders. Because after they've earned so much money, many nice cars and given their kids everything, they ask themselves: Why don't I feel fulfilled?

It's amazing the number of books that fill bookstore shelves in the last couple of years that show the emptiness of success. Here are four or five titles of some books that have come out: *The Price of Success, Is it Worth It?* Or how about these, *If I'm So Successful, Why Do I Feel Life a Fake?* and *The Success Trap, ReThinking Your Ambitions*. Here's one. *The Search for Meaning*. Let me give you one more, *Beyond Success, Coping With the Fast-Track Blues*. You don't even have to read those books to know what they're saying, do you?

What are they saying? They're saying that what this world calls success does not satisfy. Why? Because it's not our purpose. God didn't put you on this earth to make money. His motto for living is not: "Get all you can and sit on your can." That's not God's purpose. God didn't make you to climb some arbitrary ladder of success that He did not build.

3. Purposeful Living

Only a precious few in this old world ever realize it. It's called purposeful living. These are the few folks who've discovered God's plan for their lives and as they tap into that purpose, they find power, they find significance and they find satisfaction. What's more, these are the people who make the greatest impact on this old world.

When you look across history at the people who've made the greatest impact on this world, they are not the ones who are the brightest, not the best educated and not the wealthiest. No, the people who have made the biggest difference in this world, for good or for bad, were those with the deepest convictions that stem from a genuine purpose. Whether it was Lincoln, Buddha, Marx, or Jesus, right or wrong, good or bad, the ones who've made the greatest difference are the ones who were driven by a purpose. Great lives are purposeful lives, they're not plodders and they're not pushers.

If you want to live the maximum life, you need to tap into God's purpose for your life and discover, develop, and maintain it.

The following are a couple of references to men who found and lived life at the third level - purposeful living. First is David, King of Israel from the Old Testament. The New Testament says in Acts 13:36 "For when David had served God's purpose in his own generation, he fell asleep (died); he was buried." Isn't that a great verse? Somebody says, "What's so great about that? He served God's purpose and then he died." What more could you say about somebody? He did what God wanted him to do with his life. Then he died. He died, great, nothing else to do. He was what God wanted him to be and then he died—what an epitaph. He served God's purposes in his generation.

Another example is the Apostle Paul. Now there was a man who knew his purpose in life. He said in Acts 20:24 "I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me." Underline those words in your Bible: Complete the task the Lord Jesus has given me.

In this series, I want you to discover the task that the Lord wants you to complete. It won't necessarily be exactly the same as Paul's, in fact, it will not. But by the end of our series, my goal is for you to have something that you don't have right now. I want you to have a written out life plan, Yes, a written out life plan! You might say "Well, I've never done that." Maybe that's why you're a plodder. Maybe that's why you're stuck on that pusher treadmill. I want us to Bible study and pray. I want you to write out your own life plan. It amazes me how many business people will spend weeks crafting out a written business plan for their corporation. Or how many teachers will spend countless hours working on lesson plans for their classes, and yet would never think about actually constructing a life plan. That's not just ironic, that's foolish.

Let's get started developing a life plan for the maximum life by considering God's general purposes for people. In the other lessons in this series, The Maximum Life, specific application for our own lives will be made as they are revisited.

What are God's purposes for his people?

1. To be loved by God.

In Ephesians 2:4-5 Paul said, "But because of His great love for us, God, who is rich in mercy, made us alive..." He made us to love us. 1 John 4:10, "This is love: not that we loved God, but that he loved us and sent His own Son as an atoning sacrifice for our sins." That's the whole motivation behind the crucifixion. Now folks, if you miss that, you really miss the core reason for living. I'm amazed at how many people who miss that tend to think that God doesn't like them and that God put them here to run through a maze to see how he could trip them up. NO! Rid yourself of the kind of thinking that says God does not love you. Otherwise, you'll never discover your purpose in life. God loves you more than anything or anyone else possibly could.

2. To manage his Creation.

He set that purpose forth in the Garden of Eden. "So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." (Genesis 1:27-28)

People, this is the concept of stewardship. Our God owns everything that is and we are put here as stewards. In other words, we're put here as managers. It's like the fellow at the big grocery store. He doesn't own all of the stock on the shelf, but he's responsible for it. He was put there by the owner of that store to be in charge of it. God made humans to prudently manage the whole earth, then and now. That's part of why we're here.

3. To do good things.

He made us to do good things. Ephesians 2:10 makes that perfectly clear, "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." Now later we're going to look at what kind of good things that God created for us to do, and you'll even have the opportunity to analyze your own life and to prioritize the good works that God really wants you to do within the context of your own existence because all of us have different existences. We live different lives.

4. To enjoy life.

John 8, Jesus tells us the devil is a liar; in fact, he is the father of all lies. Surely, the biggest lie that Satan has ever gotten humanity to buy into is that our God wants us to be miserable. In the Garden of Eden, Satan essentially told Eve as she was looking at that fruit, "Oh, God doesn't want you to have any fun. God doesn't want you to really enjoy life." He's been destroying us by the millions with that old lie ever since. Jesus said "I have come that you may have life and have it to the full." (John 10:10) That is our theme verse for this whole

series. "I have come that you may have life and have it to the full." Read that again "I have come that you may have life and have it to the full."

Paul said in 1 Timothy 6:17 "put your hope in God who richly provides for our enjoyment." Hear me because this will bash some of the lies that Satan has had you believe. God made you to have fun. He made you to enjoy life, but that comes by living out his purpose for us, not by believing all the devil's lies. That's part of the key that we are going to discover over the remaining lessons. People mark these four purposes well because we will come back to them.

Why living out God's purpose so important?

1. It increases my motivation.

It increases my motivation because purpose provides motivation. When you discover the answer to the question, why am I here? It will amaze you how much more energy you have. You will hop out of bed saying, "Good morning, Lord!" instead of, "Good Lord, it's morning!" God said in Jeremiah 29:11, "'For I know the plans I have for you,' declares the Lord, 'plans to prosper you and not harm you, plans to give you hope for a future.'" How does that make you feel?

When you plug into God's purposes for your life, you get enthusiastic. In fact, do you know where we get the word enthusiasm? Enthusiasm comes from two Greek words put together—en theos, meaning "in God." When you are in God, in His will, in His plan, and in His purpose, you are enthusiastic. It's automatic.

Now obviously, I'm not just talking about being a Christian. I hate to say this, but you already know it, way too many Christians aren't enthusiastic at all. The reason is, after obeying the gospel which is the foundation of God's purpose for their life, they quit looking for God's purpose. They quit looking here. They quit looking through other believers. It's like they obeyed the gospel, by believing, repenting, confessing and being baptized into Christ and say, "Thank you Jesus, for forgiveness and salvation, I'll take it from here." They jump in and they drive off into the desert of plodding, or the desert of pushing until they run out of gas. But by living within God's plan for your life everyday your tank stays full and you stay motivated. It makes all the difference in the world.

2. It eliminates distraction.

This is key! One of the pitfalls of this generation is we just have too many options, don't we? When I was a boy growing up, we had three TV channels we received on our old black and white television. Only one came in clear with rabbit ears. With cable and satellite and hundreds of channels, many devoted to news, sports, movies, pornography, comedy, or cartoons we have many options. Now Ipods and cell phones provide even more options. Distractions are plentiful.

We've enhanced technology with mobility. The options to fill our time are limitless, but our time is limited. We still have 24 hours a day. Frankly, many of us don't have time to do everything. I don't have time to do everything. Pushers, and there are a lot of pushers out there who need to hear this. Pushers think the more they get done, the more satisfied they will be. Wrong! Wrong! Wrong! Selection is the name of the game for effectiveness. Concentrate your energy on what God wants you to do, not what everybody else wants you to do. When you hone in on what your real purpose for life is, it not only tells you what you need to do, it also tells you what you don't need to do.

Too many of you are very efficient, but you're not effective. Do you know what the difference is between efficient and effective? Efficiency is doing things right, effectiveness is doing right things. I want to make sure I'm doing the right things, rather than just doing things right. If you're not careful, you'll end up arranging deck chairs on the Titanic. Have you ever thought about that? It looks good, it's all neat and it's in order, but the ship is sinking. Effectiveness!

Peter Drucker was perhaps the leading management guru of this past century. He was asked one time: What's the basic thing that every business owner needs to know? Drucker said, "There are only two questions related to business that the owner needs to know. Number one, what is my business? And number two, how is business?" That's what you need to ask. What is my business in life? And question number two, how's business?

Life focus has tremendous power; it's like a light that is focused. Take a light and focus it through a magnifying glass. You will concentrate the energy of the light to where it can set a piece of paper on fire. If you take it and concentrate it even more you create a thing called a laser that can cut through anything. Light concentrated has power, light diffused doesn't have that power—the same way with life. Life concentrated has power. Life diffused has no power at all. Paul understood this, he said in Philippians 3:13, "But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on to win the goal." The number one game in America right now is Trivial Pursuit and I'm not talking about the board game. I'm talking about life. The ridiculous way we fill our lives with things that don't matter.

The average American who will live to about age 85 will spend about ten years watching television. Tell me, of all the things that you have watched, have you seen enough that's worth giving up 10 years for? Some of you are too busy. Some of you, some of us, are pulled into too many directions, not doing bad things, but chasing trivial things. The end result is disappointing. The maximum life eliminates distractions.

3. It attracts assistance.

There are so few people who know where they're going in life that if you'll figure it out; they'll want to go with you. That's the nature of the beast. If they sense you have purpose, they'll want to go. That's true with even purpose-driven people who are headed in the wrong direction. There are lots of folks, David Koresh's, Louis Farrakhan's and Shirley MacLaine's of this world, leading others in a wrong direction. They've got followings

just because they've got a purpose. If you follow God's purpose for your life, you will be respected, you will be emulated and you will be followed.

The greatest way to help other people is to BE what God made you to be. That's the greatest way to help other people, to just BE what God made you to be. If like David, you serve God's purposes in your generation. God will bless many, many lives through you.

4. It prepares me for God's evaluation.

This is really the most important of all. One of these days, we are going to die. One of these days, I'm going to die. One of these days, you're going to die. One of these days, all of what we call history is going to end and we will stand before God's judgment seat, so says Hebrews 9:26-27, Romans 14:10 and a host of other passages in Scripture. I've heard some people say that when we stand before that judgment seat, that's going to be the final exam of life. No it's not, that's when you get your test paper back. We're in the final exam right now because we've already got the questions. We're working on the answers. Every day, we are filling in the blanks.

You say, "Wait a minute, I don't know what questions are on the final exam." Well, there are just two. When you stand before the judgment seat of God, I will tell you right now what they are. There are only two questions. They are, paraphrased and stated generically, "What did you do with my son Jesus Christ?" And "What did you do with your life?" Our God is the Creator and the Master. He has invested certain talents, abilities and gifts in you and he has planned certain functions within the Body, the Church, for you to do. How are you doing on your exam? What answers have you filled in last week? What are you going to write down by your actions this week?

Our goal is that by the end of this series, you will have a life plan, genuinely based on God's purposes for you. But, to close this lesson I want to ask the second question first. "What did you do with your life today?" Because living life to the best that we possibly can by our own initiative and power will not rid us of a single sin. We are so contaminated by sin that we cannot live with God forever in heaven because He is all Holy. In Him is light and there is no darkness at all. We will not go to heaven with our iniquities, and all of us have iniquities. So, what is your answer to God's first question "What did you do with my son Jesus Christ?" The good news is, He sent His son to die on that cross, so that if by faith we connect to that cross, trusting and believing that Jesus is God's Son, being willing to confess that before anybody, repenting, which means turning; i.e., turning your life away from the trivial and worldly things, changing your worldly and sinful life saying, "I want to follow Him." Then culminating that faith response by being baptized, reenacting the death, burial, and resurrection of Christ, so that you can be free from your sin. That's the beginning, that's the birth. From that point forward, it is loving Jesus, loving Jesus for saving you, loving Jesus because He loved you first.

Question number one on the Judgment Day is: "What did you do with my Son Jesus Christ?" Are you willing to make the commitment to Him now? Remember this is the cornerstone, it is the purpose that God has for your life. This is where it starts. Come to Christ today. Lesson # 1296 January 12, 1997

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MaximumWetin A De Du Ya?

Wan tɛm, wan kɔmpin bin de we enitɛm we i go tɔk, enisay we i go, i kin bigin eni tɔk bay we i de aks di kwɛstɔn; Wetin mek yu de ya? I nɔ bin mata usay i go, enisay we i go, i grap ɛn se, 'Wetin mek yu de ya?' Wɛl, wan de i bin tɔk na wan say usay dɛn de mɛn pipul dɛn we get maynd prɔblɛm. I tinap ɛn bigin lɛk aw i kin du ɔltɛm. I se, 'Wetin mek yu de ya?' Wan lɔng stɔp bin de, wan kɔmpin tinap na di bak ɛn se, 'Wɛl, wi ɔl de ya bikɔs wi nɔ ɔl de de.'

Aw yu go ansa dat kweshon tide? Wetin mek yu de ya ɛn usay yu de go? Dɛn bin sabi Oliva Wɛndɛl Hɔms, we na di Suprim Kɔt Jɔstis we bɔku pipul dɛn sabi, as pɔsin we nɔ de tink bɔt enitin. Wan tɛm i bin de na tren, di kɔndɔkta kam nia am ɛn lo ɛn si, i dɔn lɔs in tiket. Di kɔndɔkta no am ɛn tel am se, 'Naw, yu ɔkɔ, nɔ wɔri bɔt am. Yu go fɛn da tiket de leta. We yu du dat, jɔs sɛn am to wi bay post.' Oliva Wɛndɛl Hɔms luk am ɛn se, 'Mi gud man, a nɔ de wɔri se yu go get yu tiket.' I se, 'A nid am fɔ no usay a de go.'

Di gud nyus na se Gɔd no wetin mek yu de ya ɛn i no usay yu nid fɔ go. I want fɔ gi yu pawa fɔ liv di layf. Gɔd get wan rizin we rili klia ɛn we difrɛn fɔ yu layf. Gɔd nɔ mek ɛnitin we nɔ get rizin. If yu de alayv, I get rizin fɔ yu. Di bad tin na dat bɔku pipul dɛn kin liv dɛn wan ol layf ɛn nɔ de eva lan wetin na da rizin de, dɛn nɔ de eva fɛn dɛn nich ɛn nɔ de eva fɛn usay dɛn fit.

Pipul kin liv out dem laif pan wan pan tri levels of living.

1. Plodders

Klosap af pan dis wɔl na plodders. Dɛn na pipul dɛn we dɛn layf tan lek rɔbɔt. Dɛn nɔ rili de liv; dem jis egzis ɛn jis eke am aut. Dɛn de plod tru layf. If yu aks dɛn, wetin yu de liv fɔ? Dɛn go se, 'Di wikɛnd' ɔ 'mi tu wik vaykashun insay ɔgɔst.' Dɛn na plodders. Dey plod tru laif ɛn dey miss it.

2. Pushers

Klose to di oda haf of di pipul dem na pushers. Di wan dɛn we de push na di wan dɛn we de chas di karɔt, na dɛn na di wan dɛn we de klaym lada ɛn na dɛn di wɔl de si se dɛn get sakrifays. Dis na di pipul dem we di plodders envy bikos dem don mek moni, possessions ɛn prestige. To a plodder, he pusher in layf luk priti gud. Bɔt di tru tin na dat, as tɛm de go, di pɔsin we de push kin fil di ɛmti we di plodders de. Bikɔs afta dɛn dɔn get bɔku mɔni, bɔku fayn fayn motoka dɛn ɛn gi dɛn pikin dɛn ɔltin, dɛn kin aks dɛnsɛf se: Wetin mek a nɔ kin fil se a dɔn ful-ɔp?

I de amazing di nomba of buk we ful buk stoa shelf fo di las tu yiez we de sho di ɛmti we saksɛs de. Na 4 ɔ 5 taytul dɛn fɔ sɔm buk dɛn we dɔn kɔmɔt: The Price of Success, Is it Worth It? ɔ aw bɔt dɛn tin ya, If A So Saksɛsful, Wetin Mek A Fil Layf na Fek? ɛn Di Saksɛs Trap, Ritinkin Yu Ambishɔn dɛn. Na wan ya. Di Sɔch fɔ di Minin. Mek a giv yu wan mo, Beyond Saksɛs, Coping With di Fast-Track Blues. Yu nɔ ivin nid fɔ rid dɛn buk dɛn de fɔ no wetin dɛn de tɔk, nɔto so?

Wetin dem de tok? Dem de se wetin dis wold de kol saksɛs no satisfai. Wetin du? Bikɔs nɔto wi men tin. Gɔd nɔ put yu na dis wɔl fɔ mek mɔni. In moto fɔ liv nɔto: 'Get ɔl wetin yu ebul ɛn sidɔm pan yu kan.' Dat nɔto wetin Gɔd want. Gɔd nɔ mek yu klaym sɔm arbitri lada fɔ sakrifays we I nɔ bil.

3. Purposeful Living

Na smɔl pipul dɛn nɔmɔ we get valyu na dis ol wɔl kin eva no am. Dɛn kol am fɔ liv wit rizin. Dis na di smɔl pipul dɛm we dɔn diskɔba Gɔd in plan fɔ dɛn layf ɛn as dɛn de tap insay da purpose de, dɛn de fɛn pawa, dɛn de fɛn signifians ɛn dɛn de fɛn satisfayshɔn. Wetin pas dat, na dɛn pipul ya de mek di big big impak pan dis ol wɔl.

We yu luk kross histri pan di pipul dɛm we dɔn mek di big big impak pan dis wɔl, nɔto dɛn brayt pas ɔl, nɔto di best ɛdyukeshɔn ɛn nɔto di wan we jɛntri pas ɔl. Nɔ, di pipul dɛn we dɔn mek di big big chenj na dis wɔl, fɔ gud ɔ fɔ bad, na di wan dɛn we get dip kɔnvikshɔn we kɔmɔt frɔm rial rizin. Ileksef na Linkɔn, Buddha, Maks, ɔ Jizɔs,

rayt ɔ rɔng, gud ɔ bad, di wan den we dɔn mek di big big difrɛns na di wan den we wan rizin bin de dreb. Gret layf na layf we get rizin, den nɔto plodders ɛn den nɔto pushers.

If yu wan liv di maksimam layf, yu nid fɔ tap pan Gɔd in purpose fɔ yu layf ɛn diskɔba, divelɔp, ɛn mentɛn am.

Dis wan we de kam bien ya na tu-tri rɛfrɛns to man dem we fɛn ɛn liv layf na di tɔd level - purposeful living. Fɔs na Devid, we na bin Kirj na Izrɛl frɔm di Ol Testament. Di Nyu Testament se na Di Apsul Den Wok [Akt] 13: 36 “We Devid bin dɔn du wetin Gɔd want insay in yon jɛnɛreshɔn, i bin slip (day); den bɛr am.” Yu nɔ tink se dat na big vas? Sɔmbɔdi se, ‘Wetin rili fayn bɔt dat? I bin du wetin Gɔd want ɛn afta dat i day.’ Wetin yu go tɔk mɔ bɔt sɔmbɔdi? I bin du wetin Gɔd want am fɔ du wit in layf. Dɔn i day. I day, big, no ɔda tin fɔ du. I bin bi wetin Gɔd bin want am ɛn afta dat i day—na big big epitaph. I bin de du wetin Gɔd want insay in jɛnɛreshɔn.

Wan ɔda egzampul na di Apsul Pɔl. Naw wan man bin de we no wetin mek i de liv in layf. I bin se insay Di Apsul Den Wok [Akt] 20: 24 ‘A si mi layf nɔ get wan valyu to mi, if a ebul fɔ dɔn di res ɛn dɔn di wok we di Masta Jizɔs dɔn gi mi.’ Ondalayn den wɔd den de na yu Baybul: Kɔmplit di wok we Masta Jizɔs dɔn gi mi.

In dis siris, a wan mek yu diskova di wok we di Masta want yu fo kɔmplit. I nɔ go rili bi di sem wit Pɔl in yon, infakt, i nɔ go bi. Bɔt we wi sirisɔs wan dɔn, mi gol na fɔ mek yu get sɔntin we yu nɔ get rayt naw. A want mek yu get layf plan we den rayt, Yes, layf plan we den rayt! Yu kin se ‘Wel, a nɔ ɛva du dat.’ Maybe na dat mek yu na plodder. Sɔntɛm na dat mek yu stɔp pan da push tredmil de. A want mek wi stɔdi di Baybul ɛn pre. A want mek yu rayt yu yon layf plan. I de mek a sɔprayz aw bɔku biznɛs pipul den go spɛn bɔku wiks fɔ mek wan biznɛs plan we den rayt fɔ den kɔpɔreshɔn. ɔ aw bɔku ticha den go spɛn bɔku bɔku awa fɔ wok pan lesin plan fɔ den klas, ɛn yet den nɔ go ɛva tink bɔt fɔ rili bil layf plan. Dat nɔto jɔs ironic, dat na fulish.

Lɛ wi bigin fɔ divelɔp layf plan fɔ di maksimam layf bay we wi tink bɔt Gɔd in jɛnɛral tin den fɔ pipul den. Insay di ɔda lesin den na dis sirisɔs, Di Maksimal Layf, den go mek spɛshal aplikeshɔn fɔ wi yon layf as den de rivisit den.

Wetin na wetin Gɔd want fɔ in pipul den?

1. Fɔ mek Gɔd lɛk wi.

Insay Leta Fɔ ɛfisɔs 2: 4-5 Pɔl bin se, “Bɔt bikɔs ɔf in big lɔv fɔ wi, Gɔd, we get bɔku sɔri-at, mek wi get layf...’ I mek wi lɛk wi. Jɔn In Fɔs Leta 4: 10, ‘Dis na lɔv: nɔto fɔ se wi lɛk Gɔd, bɔt i lɛk wi ɛn sɛn in yon Pikin fɔ bi sakrifays fɔ pe fɔ wi sin den.’ Dat na di ɔl motiveshɔn bien di krɔs. Naw pipul, if yu mis dat, yu rili mis di kor rizin fo liv. a amaz aw bohku pipul we mis dat kin tink se Gɔd nɔ lɛk den ɛn Gɔd put den ya fɔ rɔn tru wan mazi fɔ si aw i go trip den. Nɔ! Rid yusef pan di kayn we aw yu de tink we se Gɔd nɔ lɛk yu. If nɔto dat, yu nɔ go ɛva kam fɔ no wetin mek yu de liv yu layf. Gɔd lɛk yu pas ɛni ɔda pɔsin ɔ ɛni ɔda pɔsin.

2. Fɔ manɛj di tin den we i mek.

I bin put da rizin de na di gadin na lɛden. “So Gɔd mek mɔtalman lɛk aw i tan, i mek am lɛk Gɔd; na man ɛn uman i mek den. Gɔd blɛs den ɛn tɛl den se, ‘Una bɔn pikin ɛn bɔku; ful-ɔp di wɔl ɛn put am ɔnda am. Rul di fish den na di si ɛn di bɔd den we de na di skay ɛn ɔl di tin den we get layf we de muf na grɔn.” (Jɛnɛsis 1: 27-28)

Pipul, dis na di kōnsēpt fō stewardship. Wi Gōd get ɔltin we de en dēn put wi ya as stiwd. In oda wod, dem put wi ya as maneja. I tan lek di pōsin we de na di big grosa. I nō get ɔl di stok we de na di shelf, bōt na in get fō du am. Na di pōsin we get da stō de put am de fō mek i go de oba am. Gōd mek mōtalman fō yuz sens fō de manej di wan ol wɔl, da tēm de en naw. Dat na pat pan wetin mek wi de ya.

3. Fō du gud tin dēn.

I mek wi du gud tin. Leta Fō Efisōs 2: 10 mek dat klia wan, 'Bikōs Gōd mek wi wit Krays Jizōs fō du gud wok, we Gōd bin dōn rēdi bifo tēm fō wi fō du.' Naw leta wi go luk us kayn gud tin dēn we Gōd mek fō wi fō du, en yu go ivin get di chans fō analiz yu yon layf en fō put di gud wok dēn we Gōd rili want yu fō du insay di kōnteks fō yu yon egzistens bikōs wi ɔl get difrēn egzistens. Wi de liv difrēn layf.

4. Fō enjoy layf.

Jōn 8, Jizōs tēl wi se di dēbul na layman; infakt, na in na di papa fō ɔl lay lay tin dēn. Fō tru, di big lay we Setan dōn eva mek mōtalman bay na dat wi Gōd want wi fō bi misēf. Insay di Gadin na Iden, Setan bin rili tēl lv as i bin de luk da frut de se, 'O, Gōd nō want yu fō enjoy yusef. Gōd nō want mek yu rili enjoy layf.' I dōn de pwel wi bay di bōku bōku pipul dēn wit da ol lay de frōm da tēm de. Jizōs se 'A kam fō mek una get layf en get am ful wan.' (Jōn 10: 10) Dat na wi tim vas fō dis wan ol sirjōs stori. 'A kam fō mek yu get layf en get am ful wan.' Rid dat bak 'A kam fō mek yu get layf en get am ful wan.'

Pol bin se insay Fōs Leta To Timoti 6: 17 "put yu op pan Gōd we de gi wi bōku enjoyment." Yeri mi bikōs dis go bash sōm pan di lay lay tin dēn we Setan dōn mek yu biliv. Gōd mek yu fō enjoy yusef. I mek yu enjoy layf, bōt dat de kam bay we yu liv wetin i want fō wi, nōto bay we yu biliv ɔl di dēbul in lay. Dat na pat pan di ki we wi go diskōba ova di ɔda lesin dēn. Pipul dēn kin mak dēn 4 tin ya fayn fayn wan bikōs wi go kam bak to dēn.

Wetin mek fō liv aut Gōd in purpose impōtant so?

1. I de mek a get mō maynd fō du sōntin.

I de inkrisayz mi motiveshōn bikōs purpose de gi motiveshōn. We yu diskōba di ansa to di kwestyōn, wetin mek a de ya? I go mek yu sōprayz aw yu get mō enaji. Yu go hop kōmōt na bed de se, 'Gud mōnin, Masta!' insted of, 'Gud Masta, na mōnin!' Gōd bin se insay Jerimaya 29: 11, "'Bikōs a nō di plan dēn we a get fō yu,' na so PAPA GōD se, 'a plan fō mek yu go bifo en nō du yu bad, plan fō gi yu op fō tumara bambay.'" Aw dat mek yu fil?

We yu plug in God in purposes for yu laif, yu get enthusiastic. Infakt, yu nō usay wi kin get di wōd enjoyment? Entusiasm kōmōt frōm tu Grik wōd dēn we dēn put togeda—en theos, we min 'insay

Gōd.' We yu de insay Gōd, insay In wil, insay In plan, en insay In purpose, yu get zil. Na ɔtometik tin de apin.

Naw i klia se, a nō jōs de tōk bōt fō bi Kristian. A et fō se dis, bōt yu dōn nō am, way tumōs Kristian dēn nō get zil atōl. Di rizin na, afta dēn obe di gud nyuz we na di fawndeshōn fō Gōd in men tin fō dēn layf, dēn lef fō luk fō

wetin Gōd want. Dēn lēf fō luk ya. Dēn lēf fō luk tru ɔda pipul dēn we biliv. I tan lēk se dēn obe di gud nyuz, bay we dēn biliv, ripent, kōnfēs en baptayz insay Krays en se, 'Tēnki Jizs, fō fōgiv en sev, a go tek am frōm ya.' Dēn jomp insay en drayv go na di dēzat we de plodding, ɔ di dēzat we de push te dēn dōn wit gas. Bōt bay we yu de liv insay Gōd in plan fō yu layf evride yu tank de ful-ɔp en yu de kōntinyu fō get maynd. I de mek ɔl di difrēs na di wōl.

2. I de pul di tin dēn we de ambōg yu.

Dis na ki! Wan pan di trap dēm fō dis jēnērēshōn na wi jōs get tumōs opshōn, nōto so? We a bin smōl we a bin de gro ɔp, wi bin get tri TV chanel dēn we wi bin de get na wi ol blak en wayt telivishōn. Na wan nōmō kam insay klia wit rōbish yes. Wit kebul en sataylayt en bōku bōku chanel dēn, bōku pan dēn de gi nyus, spōt, fim, rud rud pikchō ɔ fim dēn, kōmēdi, ɔ katun fim dēn wi get bōku tin dēn fō pik. Naw Ipod en mobayl fon dēn de gi mō opshōn dēn. Bōku tin dēn we kin ambōg yu.

Wi don enhans teknoloji wit mobiliti. Di opshōn dēn fō ful wi tēm nō get limit, bōt wi tēm nō bōku. Wi stil get 24 awa evride. Fō tōk tru, bōku pan wi nō get tēm fō du ɔltin. A nō get tēm fō du ɔltin. Pushers, en plenti pushers de out dehm we nid fō hie dis. Di wan dēn we de push pipul dēn kin tink se di mō we dēn kin du, na di mō dēn go satisfy. Rōng! Rōng! Rōng! Selekhōn na di nem fō di gem fō mek i wok fayn. Put yu trēnk pan wetin Gōd want yu fō du, nōto wetin ɔlman want yu fō du. We yu hone in pan wetin yu rial purpose fō layf, i nō jōs de tēl yu wetin yu nid fō du, i de tēl yu bak wetin yu nō nid fō du.

Tumōs pan una rili efyushōn, bōt una nō ebul fō wok. Yu nō wetin difrēn bitwin fō wok fayn en fō wok fayn? Efficiency na fō du tin rayt, effectiveness na fō du rayt tin. A want fō mek shō se a de du di rayt tin, pas fō jōs du di rayt tin. If yu nō tek tēm, yu go dōn fō arenj dēk chia dēn na di Taytanik. Yu dōn ēva tink bōt dat? I luk gud, i ɔl nit en i de in ɔda, bōt di ship de sink. Di we aw i de wok fayn!

Pita Drucker na bin sōntēm di lida fō di manejmēt guru fō dis pas senti. Wan tēm dēn bin aks am se: Wetin na di men tin we ɔlman we get biznēs nid fō nō? Drucker bin se, 'Na tu kwestyōn dēn nōmō de we get fō du wit biznēs we di pōsin we get di biznēs nid fō nō. Nōmba wan, wetin na mi biznēs? En nōmba tu, aw biznēs de?' Na dat yu nid fō aks. Wetin na mi biznēs na layf? En kweshōn nōmba tu, aw biznēs de?

Layf fōs get bōku bōku pawa; i tan lēk layt we de fos. Tek layt en fos am tru wan magnifying glas. Yu go kōnsentret di enaji we di layt get to usay i go mek faya bōn wan pepa. If yu tek am en kōnsentret am ivin mo yu kriēt wan tin we dem kol laser we kin kot tru enitin. Layt we dēn kōnsentret get pawa, layt we dēn dōn skata nō get da pawa de—di sem we wit layf. Laif we kōnsentret get pawa. Laif we difyuz nō get pawa atōl. Pōl bin ɔndastand dis, i bin tōk na Leta Fō Filipay 3: 13, 'Bōt wan tin a de du: A fōget wetin de bien en a de tray tranga wan fō du wetin de bifo, a de tray tranga wan fō win di gol.' Di nōmba wan gem na Amerika rait naw na Trivial Pursuit en a nō de tok boht di bod gem. A de tōk bōt layf. Di ridikul we wi de ful wi layf wit tin dēn we nō impōtant.

Di avrej Amerikin we go liv te i ol lek 85 ia so go spen lek ten ia fo wach tselivishon. Tel mi, fo ol di tins we yu don wach, yu don si inaf we fit giv op 10 yiez fo? Som pan una tu bizi. Som pan una, som pan wi, den kin pul den na boku say, den no de du bad tin, bot wi de ronata tin den we no impotant. Di end rizulyt kin mek wi at pwel. Di maksimal layf de pul di tin den we de ambog yu.

3. I kin mek pipul den ep den.

Na so smol pipul den de we no usay den de go na layf dat if yu go fenot am; dem go wan go wit yu. Na so di wayl animal tan. If dem sense yu get purpose, dem go wan go. Dat na tru wit ivin pipul den we get purpose-driven we de go na di rong say. Boku pipul den de, Devid Kresh, Louis Farrakhan en Shirley MacLaine in dis wol, we de lid oda pipul den na di rong dairekshon. Dem don get followings jos bikos dem get purpose. If yu fala wetin God want fo yu layf, den go respekt yu, den go falamakata yu en den go fala yu.

Di big we fo ep oda pipul den na fo BI wetin God mek yu fo bi. Dat na di big we fo ep oda pipul den, fo jos BI wetin God mek yu fo bi. If lek Devid, yu de du wetin God want na yu jenereshon. God go bles boku, boku layf tru yu.

4. I de redi mi fo mek God ebul fo chek mi.

Dis na rili di tin we impotant pas ol. Wan pan den de ya, wi go day. Wan pan den de ya, a go day. Wan pan den de ya, yu go day. Wan pan den de ya, ol wetin wi kol istri go don en wi go tinap bifo God in jojment sidom ples, na so Ibru 9: 26-27, Leta Fo Rom 14: 10 en boku oda pat den na di Skripcho se. A don hie som pipul se wen wi tinap bifo dat jojment sit, na im go bi di las exam fo laif. No i no de, na da tem de yu get yu test pepa bak. Wi de fo di fainal exam rait nau bikos wi don get di kweshon dem oredi. Wi de wok pan di ansa den. Evride, wi de ful-op di say den we no get natin.

Yu se, "Wetin, a no sabi wetin kweshon de fo di fainal exam." Wel, na tu nomo de. We yu tinap bifo God in jojment sit, a go tel yu rayt naw wetin den bi. Na tu kwestyon den nomo de. Den na, paraphrased en stet jenerik wan, "Wetin yu du wit mi pikin Jizos Krays?" En "Wetin yu du wit yu layf?" Wi God na di Wan we mek oltin en na di Masta. I don put som talent, abiliti en gift den insay yu en i don plan som wok den insay di Bodi, di Choch, fo mek yu du. Aw yu de du na yu egzam? Us ansa den yu don ful-op las wik? Wetin yu go rayt don bay yu akshon dis wik?

Wi gol na fo mek dis sirios wan don, yu go get layf plan, we rili bi bay wetin God want fo yu. Bot, fo klos dis lesin a want fo aks di sekon kwestyon fos. "Wetin yu du wit yu layf tide?" Bikos if wi liv layf di best we aw wi ebul bay wi yon pawa en pawa, dat no go pul wan sin pan wi. Sin don doti wi so dat wi no go ebul fo liv wit God sote go na evin bikos in ol Oli. Insay Am layt de en daknes no de atol. Wi no go go na evin wit wi bad tin den, en wi ol get bad tin den. So, wetin na yu ansa to God in fos kwestyon "Wetin yu du wit mi pikin Jizos Krays?" Di gud nyus na, I sen in pikin fo day pan da kros de, so dat if bay fet wi konekt to da kros de, trust en biliv se Jizos na God in Pikin, redi fo konfes dat bifo enibodi, fo ripent, we min fo ton; dat na, fo ton yu layf komot nia di tin den we no impotant en we de na di wol, chenj yu layf we de na di wol en we get sin en se, 'A want fo fala Am.' Don fo don da fet rispans de bay we yu bapstayz, ri-akt di day, berin, en layf bak fo Krays, so dat yu go fri from yu sin. Na di biginin, na di bon. From da tem de, na fo lek Jizos, fo lek Jizos fo we i sev yu, fo lek Jizos bikos i lek yu fos.

Kweshon nomba wan pan di Jjment De na: "Wetin yu du wit mi Pikin Jizs Krays?" Yu redi fo mek di komitment to Am naw? Mamba se dis na di kona ston, na di men tin we God get fo yu layf. Na dis say i kin bigin. Kam to Krays tide. Lesin # 1296 Janwari 12, 1997

Student Infomeshon

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Imel adres _____ Fon _____

Entay aw yu ondastand di lesin mesej en yu kwestyon o koment den. Send den to di instrokta we de dor ya.

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