

Expose 112 K76

Good Job Bad Job

So we will like to say that we are coming today to come against every thoughts that is anti-Christ. We want to put our head in the right place knowing that our mind is already full of Christ, we have the mind of Christ. And so we bring our head, exposing it to the revelation of the knowledge of God's Word.

If you follow us last week, we had the parenthetical title Self-Forgiveness because I believe from every school of thoughts, the one I know with my limited knowledge they agreed that people should forgive. Most of all religions of the world, most great philosophers agreed that we should forgive. But some of them have different motivations, different reasons encouraging us to forgive.

Some will say if you do it for yourself, if you don't forgive is just like taking poison. And no one want to take poison anyway. So people are being made guilty for not being forgiving or people are begin to see reasons why is even dangerous for them, for their health for being not forgiven. We are not really disputing that. We don't see the good merit. But we know that the New Testament life is not about merit and demerit. We are not talking about advantages and disadvantages. There is a way of doing it. There is a way of going about forgiveness.

So we are not just talking and coming against the bad things. We are coming against something that is seemly good, nothing bad, is good for all. But is not in the New Testament creed. It's not the way the New Testament believers is all about.

So we did not cast... is not just only about just kicking out something that is bad. We are kicking about those seemly innocent nothing bad things that are good or something that we do but we have a wrong motivations for it. And that is why we are looking at forgiveness in this light.

Am tempted to ask you to hold on, on today's transmission, and so for you to quickly get our audience back with the last transmission because people are wondering why would you say forgiveness is self? So would you want to throw more light on that?

Viewers thank you again for tuning in unto this Knock Out Series. We've been looking at the notion of forgiveness over the past few transmissions. And don't forget it was because we are looking at the implication of the Lord's prayer in Matthew

Chapter 6. Specifically we are looking at the phrase where he says **forgive us our trespasses as we forgive them who trespass against us**. And this notion is what we are looking at under the radar of the New Covenant in the blood of Jesus.

So in our last transmission, we actually began to look at self-forgiveness. And there are some things we need to tidy up and just to bring this to a closure before we go to the next aspect of what we are talking about.

Now, if you noticed what we are doing on this Knock Out Series is not just limited or restricted to forgiveness. If you understand the insight that the Holy Spirit is giving to us on this transmission, its something that should in a way permeate every other aspects of your life as a believer in the New Covenant. So is not just limited to forgiveness. You can use that as a springboard to look out other aspect of your life.

Now, quickly we are looking at the motivation, the reason why you as a believer need to forgive under the grace of God.

Now, the reason for that is, in the New Covenant, what you do is not really the focus of God as much as it is the inspiration, the motivation, the drive, the source, the energy, the proportion, the thing that moves you to do what you do. If you noticed there was somebody that came to Jesus, the rich young ruler says good master what good must I do to gain eternal life? And Jesus said to him asking him a question, why do you call me good? That is the question you need to ask yourself as well.

If we say to you forgive, or somebody tells you forgive them that trespass against you, the question you want to ask is, why should I forgive? Jesus asked the man question, why do you call me good? It means God is concern about the whys of our lives. Why do you forgive those that offend you?

And we noticed from the scriptures that you could actually forgive for reasons all about yourself. And that is what we've been trying to look out from our previous transmission that the Bible talks about what we call good works. And we saw in our previous transmission 2Corinthians Chapter 9, we saw where the scriptures did say that God is able to make all grace abound towards us, so that we having sufficiency in all things may abound to every good works.

Everything that you do, it doesn't matter whether it is good, it doesn't matter whether is bad. Every actions you perpetrate as a Christian, it doesn't matter whether you put any title, if it doesn't come from the backdrop of the fact that you have your sufficiency in Christ, it means Christ already become your definition. Christ becomes your identity. It means you are not looking for anything else to complete you as a person.

If whatever you do does not come from that understanding, it doesn't matter what you do is not a good work even if you forgive others. Is not a good forgiveness. Those are the things we began to look at in our previous transmission.

If a lot of Christians understand this in our days, it could put to rest a lot of agitation, a lot of stress, a lot of situations where people try to make you feel guilty so you can do good. Where people try to drive you, by trying to give you teachings that will tell you why you have to do this or do that, so that you can become more acceptable to God. All these things are not needed, if we simply understand what the Apostle were sharing in that book of 2Corinthians Chapter 9 where he says, unless we have sufficiency in all things, we cannot abound to good works.

Follow us quickly today as we throw more lights on these things we are looking at.

Go quickly to Ephesians Chapter 4 and let's see what the spirit of grace will speak to us today.

Now, there is a place there, you might want to read from verse 27 & 28. You can read that.

Ephesians 4

27. Neither give place to the devil

28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

It says

Let him that stole steal no more:

Now, for example you would have thought the Apostle Paul was actually engaging a lesson in civics. Good actions, Good behavior.

He says

let him that stole steal no more.

That sound pretty more like want you hear from the government or from any place where they talk about being a good citizen of your country or being a good citizen of nationality or civic class. Don't steal, don't take what doesn't belong to you. That is a great teaching.

Don't be unforgiving. Don't become somebody who doesn't want to let people go. You know I used the word let people go because we said this before, the Greek word for forgiveness means the word *aphesis*. It means letting people go, releasing people

from your heart. So it means even if you not forgiving people, you are holding them bound in your mind. That is a form of coercion. You could say you are taken hold of what belong to people and just putting them to your heart and not releasing them to let them go. That is a form of stealing if you want to look at it that way.

So he says

let him that stole,

Let him that he is trying to hold on to what doesn't belong to him, let him not do it anymore... let him labour.

But it seems to me in the Holy Ghost, the Apostle Paul was not going to be satisfied by simply saying let him labour which would have been good. That would have ended there.

Let him labour. Let him go and work. Let him not steal what doesn't belong to him anymore. Let him release everything he has actually held bound as a thief. Like I said put forgiveness in that context.

But he said let him labour. But he didn't stop there.

See what he says there?

Let's pay attention. He didn't just say let him labour. He didn't say let him go and work.

See what he says there. What did he says?

Working with his hands the thing which is good, that he may have to give to him that needeth.

Let him not to do bad stuff. Can you see that?

Now, you would have thought when he says let him labour with his hands that which is good.

Now, a very superficial way you could look at this is to think that the Apostle Paul was dividing laboring into good labour and bad labour. It means maybe if you work in the office is a good work. Or maybe when you work in the farm it's a good work. Or maybe when you work in a place where they produce sugar, because sugar is damaging to the body, that is a bad work. You would have thought the Apostle Paul was going to categorize responsibilities or laboring into good labour and bad labour.

Now, if you are confused about what the Apostle Paul is talking about, you might just go straight to verse 29 and we will come back to verse 28 and see what the Holy Ghost has to say.

Look at verse 29,

29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Here comes the word again...

So this good thing is not just about the type of labour, is about the type of words as well. Can you see that?

He says

Let no corrupt communication proceed out of your mouth, but that which is good

Now watch this! How do we know if the word is good? If you know what qualify a word being good, or the communication being good, we can superimposed them on verse 28 to see if a labour is a good one as well.

That is why verse 29, because the Apostle Paul is using the word good. He has to be consistent in the use of the word good. So we are trying to glean on verse 29 and superimpose on verse 28 to get the point of what is a good labour and a bad labour. Can you see? What is a good forgiveness and bad forgiveness?

What does verse 29 says?

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

So it means if it's good, it will build up. If it's bad, it will not build up. The word edify means something that will build up. Something that will energize you. Something that will strengthen and increase you. Can you see that?

that it may minister grace unto the hearers.

It means it doesn't matter what you communicate, whether what you hear, or whether what you labour in, what makes it good or not good is what is it ministering? Is that thing ministering grace? You know what grace is?

If you watch our last transmission, 2Corinthians 8:9 says you know the grace of our Lord Jesus that even though he was rich for your sake he became poor, so that you through his poverty might become rich.

So in summary what he means to know the grace of our Lord Jesus is to know that you are now rich. Not you will become rich when you give. Not that you will become rich when you forgive. Not that God will favour you or God will forgive you when you forgive, No!

He says to know the grace of our Lord Jesus is that because of Christ's poverty, you are made rich now. Before you do anything, this is what it means to know the grace of our Lord Jesus. And the Apostle Paul said how do you know good communication? is the one that minister grace. How do you know bad communication, bad job? is the one that doesn't minister grace. And the one that doesn't minister grace is the one that says you have to do this so that you become rich.

This is simple.

So we can go back to verse 28 and understand by the spirit of grace that....

He said let him labour with his hand that which is good.

So it means every labour that you labour, that its purpose is to provide you a sufficiency is a bad labour, if it doesn't minister grace. So if it doesn't minister grace means you are doing it to achieve sufficiency. But he says if you do it because you know that you are sufficient already, that is a good labour.

So he warn the guy, even though you are stealing before, don't just go and start laboring please. Even though you have been unforgiving before, if you are listening to this transmission and you know there are people in your life you've not forgiven. There are people that have hurt you and you are holding them bound in your mind. Please we are not keen or interested in you saying now, go and start forgiving.

Like the Apostle Paul said to this man, go and start laboring, but he added quickly, I need you to be that which is good. Can you see? It has to be that which is good.

Yes, it seems what we are dealing with today seems like the fine details of contract in which people needs to pay attention because people can run off with the thief stop stealing and go and work. But nobody go to the fine details to see what kind of work? It has to be a good work.

And you know how important fine details are in contract because the legal implication maybe because is not so obvious like that. So people can run over it. And it has some legal implication.

You can even undermine all the whole arrangement and become useless because of those fine print. So you pay attention to the fine print. So there are some fine prints

attached to all these revelation instruction like the one we are examining, the one that Apostle Paul is giving today to the one that is stealing.

He said there is a kind of work. So we should not quickly release people off to work. So if you are changing your mind from stealing today, is not just going about and attach yourself, or unforgiving and you want to say yes, it is time to start forgiving. That is why people go on self and senseless bad forgiveness. That is it.

You just have to pay attention to the fine print. And that is the difference between the New Testament, the grace believer and those other methods of achieving forgiveness. And that is what makes the difference. If I am forgiving and somebody who is listening to one philosopher too forgiving, coming out of forgiveness. The difference is in the fine print of how we go about it. That we know that we are doing it out of the sufficiency.

So anybody going out to labour does not know that he is not going to get it, is not the labour that he will derive sufficiency from that. In the New Testament, you know you already had the sufficiency, and then he knows that whatsoever he is doing, he is just fulfill...and because he needs to labour, because he know that he is going to replenish. He had the mandate to replenish the earth. He need to edify the earth, the people.

So anybody going out, the thief that is going out should know that am going out to edify others, to strengthen others. So am not going out to just build up and have sufficiency. And that is why if anything that happen along that line of job, if you loses that job or something, you know you cannot go depress. You cannot go beyond that and get his head mess up or go into suicide like some other will know. Because he knows is identity and sufficiency is not in that job. Though is important to him, though he feels bad that he lost it. He felt bad because this is my means of edifying. This is my means of ministering to the earth, to the people. But I know that ultimately, my sufficiency and identity is in the Lord.

And so that is about forgiveness too.

Well, you know one thing, viewers one thing you will find out is, if you check just two or three more verses down the line, verse 32 then he talks about

And be ye kind one to another...

Actually it was a discuss on forgiveness.

You said it applies to forgiveness as well, am just trying to say that is not just about what you said that it applies to forgiveness even this particular verses say it applies to forgiveness.

And again another scenario because some people might go... like I use the example of working and labouring for food and everything. Even in forgiveness if you go out in processing of forgiveness and you initiated and maybe you did not get the expected result. Because if you go out not knowing that your sufficiency of your own forgiveness is from the Lord, you just messed up...

You don't need to be forgiven to get anything from God.

So if you don't see the other parts, maybe understanding or is not the normal expected returns or something, and you walk out of it and you really don't feel bad because you know definitely I don't need to forgive so that God can give you anything. So that God can make you complete in anything.

So you forgiving others, does not at any time make God responsible to you to say well, because you've forgive now I will complete that which is lacking in your life. You know there is a place where it says God perfecting that which is lacking in your life, now you need to read that in context.

But sufficiency means God perfected everything that is lacking in your life in Christ Jesus. Now, If you are not perfected yet, it means you've not drank enough from that sufficiency. Can you see? It means you are the one that will sit down to labour to enter into rest. We've done that before in Hebrews Chapter 4 in our previous transmission

So coming back to this, if you are then wondering today that what is the crux of what we are talking about?

Well, that verse 28 then tells us...

Now look at verse 28, he says

Let him work with his hand that which is good.

We have qualify that by the grace of God.

Now, if you wondering how can I practically know if my work is good? How can I practically know if my forgiveness is good? How can I practically know if my holiness is good? How can I practically know if my righteousness, my right standing with people and society is good? How do I know that my making money and working with my hands, how do I know if it is good or not?

The Apostle Paul give us an indicator of how you and I can be damn sure that this is good or not.

See what he says in the next verse, he says

that he may have to give to him that needs.

He is saying that it will subtract you out of the equation.

You are taken out completely of the equation. It means you are not doing it because of you anymore. It will be because you are doing it to minister to others.

That is the reason why if you notice, without the grace of God, without the revelation of the finished work of the cross, without the sufficiency that is only given in Christ. Every good that we do will still be about ourselves. You know there was a time I read this place in 1Corinthians 13, previously in the past, it was always very confusing for me. When the Apostle Paul said that even if I give all my goods to the poor and I don't have love, to get burn at the stake... and I say well, that is good. When you give not 90%, not 80%, all of your goods. If somebody does that in our days and burn at the stakes, there is nothing more to give. He has given his goods and he has given himself, and Apostle Paul said if it doesn't come from the bottom line of love is nothing. Well think about this.

Some of you are there, you are thinking ok, I think I have been behaving right, I think I have been forgiven people I think I have been doing this. You can list out your CV, your resume. You can list all that. But the resume Apostle Paul gave in 1Corinthians 13 is a very serious one.

In fact, the Apostle Paul left the issues of activity and behavior, he began to talk about spiritual demonstration. He says if I have all faith that can move mountain... It will mean that you could do something in ministry. You could get into ministry where your faith is moving mountains. And you have that record. And he said if I can speak with the tongues of men and the tongues of angels.

Now, these are spiritually seemly milestones, activities that are popular in today's ministry, people aspire to have that influence where you can move mountains. He didn't say one mountain, he says to move mountains in plural...

But he says listen! What is the bottom line? Are you doing this so that you can have the acceptance or the love of God to be released more to you or you are doing it because you already love anyway, you are already accepted, you have sufficiency already?

Now, the Apostle Paul said answering that question determines if what you are doing is a good work or a bad work. Because ultimately if your moving mountains is because you know if I move mountains, if I create so much effect in my place, in my environment, in my nation and I become this and that. I will know that am not a

useless person. I will prove that I have arrived. I will prove that am not somebody that can be pushed aside. If all that is your drive and your motivation for moving mountains, it's a bad work.

This is where we are talking about. This is so serious now. So is not about just character or behavior, is about even the result of your ministry. God is keen and interested if it's a good work or not.

And again please refer to our last transmission 2Corinthians Chapter 9 tells you that if you have sufficiency in all things. But if at least you understand that before you do the work, it's a good work. But if you don't come to that terms of that, whatever you do after that is a bad work.

So we see, he says how do we know? You see that man in verse 28. If he is doing everything is doing so that he can bless others.

He is not even part of the equation. So whether he gives and somebody reject his giving, he doesn't feel oh! about me. He is not part of the equation.

This is how we can truly minister to people. This is how we can truly bless people in our generation.

So when you hear that somebody out there even rich people, poor people, tall, short whatever. When people do seemly good things, at the bottom line of those good things is they are trying to use it to feed their own sense of sufficiency. This is what Christ has come to release us from through the gospel of Jesus. This is what people cannot achieve with their goodness. They can never achieve the sufficiency that come from Christ. That is when people do charity, they do it because when I do it, I feel good.

Am not saying anytime you give, anytime you be a blessing to others... there is nothing wrong about feeling good about it. Can you see? It's human. It's natural to feel good that you are blessing to others. But if you need that sense of affirmation just like the way you need to breath in oxygen just to make you feel that yes, I think my life is now valuable, or I think at this stage God cannot just but bless me. At this stage, God cannot just but accept me. At this stage, God must forgive me because I have forgiven others. At this stage I must make heaven because I think I have cross all the t's and dotted all the i's. If that is why you do what you do, Bible says that is a bad work.

And you know one thing? Even when you want to be a blessing to others, you do a bad job of blessing others. That is the reason, have you noticed people that do that, anytime they bless people out of that sense, they do a very bad job. Because atimes

when people reject their ministry, they feel so bad. Because the identity attached to that ministry, when people reject it, they feel so bad, atimes some of them feel as if they are worthless because their ministry was rejected. Because at the end of the day it was all about them in a way.

People think you are blessing others. They can see that you are working with your hands. But because it wasn't that which is good, by the time you are blessing people and your ministry is rejected, you take it personal. Because it was all ultimately... it wasn't obvious, it was all about you. It was in the background. It wasn't obvious. But it was going to be revealed by how you react to people when they don't accept your ministry. And when they do accept your ministry also, how do you react as well?

So when people accept your ministry, atimes you put people, you put them under you. You make them subservient to you. You used them. You suck them. Just like when you drain fruits. You know the way you suck on orange and throw away.... you suck on people. You are squeezing them to give you affirmation. You are squeezing them to give you acceptance. You are squeezing people to give you sufficiency. You see?

That is the definition we are talking about. It is in that same light we are looking at forgiveness. That is why I said what we are talking about is not just restricted to forgiveness, is all about life in Christ Jesus. So it is in that same understanding that we are looking at forgiveness.

Why do you have to forgive? That is a question we've answered through all these scriptures.

It seem to me that the way out of selfishness whichever way, whether selfish acts of giving, charitable work, selfish acts of even laboring, making provisions for yourself, is just the bedrock of having our mind ingrain in the sufficiency of Christ.

So to walk out of selfishness is just to understand and walk into God's sufficiency. Before you do anything, before you even do any work, if you don't, is a bad work.

I have an insight when you are talking about the 1Corinthians Chapter 13, am going to remind our viewers during the introductory words that you talk about the young ruler, and so as you were talking about 1Corinthians 13, am just getting an insight into it.

You know when he came to Jesus, he was listing those goods, the good things that he used to do. So Jesus was taking him through this text. Like he said in that 1Corinthians 13, even if you do all of those things, if you do these, you give all that you have. You know you could give yourself and get burnt even on the stakes, without love... Apostle Paul said...

So this man came he was trying to present, am doing all things. And Jesus want to take him a step further, go and give everything you have to the poor. He can't even pass that. So if you have done that again, go and get burn in the stake. He couldn't even pass that.

Even the Apostle Paul said if I could have done, the man couldn't pass that. He couldn't even pass that test. And this is a man you already believe that he even qualify... you know he came to say Jesus you are a good person because he really qualify Jesus... because that is why Jesus was trying to question why do you call me good? Not because Jesus wasn't good. I know some people have interpreted that. Jesus telling why do you call me good, is not a good man? But he knows that that qualification, where is it coming from? from his heart.

So he attacked the goodness who is a good person by some acts. So he could feel am a good person because I was able to do some things from my youth which some people are struggling with. So Jesus, you are a good person because of some acts. So we might be in some the same pedestal in a way, and Jesus quickly knew where he was coming from? And said why do you call me good? So He need the reason for this thing, not that calling me good was wrong but the motivation. Why did you call me good? Even the man could not even pass the elementary stage of that. It is much more deeper.

So it is not about what we do or what we don't do. It's about what is the bedrock of where is those things coming from? And those things that we think we are doing for others, in which people are even seeing us doing it for others. In which they have label it as is un-selfish acts, most of them are selfish, even forgiveness could be selfish.

Now, thank you for that contribution. And I believe our viewers has gained more insight into what we are talking about.

Now, please pardon us because we might not be able to go so deep into this matter of this 1Corinthians 13, is not the focus on today's transmission, because we are going somewhere by the grace of God.

But let me just drop one or two things. If you do have any questions, you can ask on our page, we will be glad to answer. The 1Corinthians 13 love is not your love that you come up with as a human. It's impossible. If you noticed, he says charity which is love never fails. Human love is going to fail. So we know this description of love could not be our kind of natural human love. That is not possible. Nobody can come up with that type of love.

So when the Apostle Paul says if I do all these things without love am nothing. Please don't be quick to think that oh! it means are we saying that anytime we give things to people, you have to show that... if you don't love them and you give things to them, it amounts to nothing. That is not what he is saying.

Again, let's repeat that slowly. He is not saying that if you don't love people and you move mountains, it amounts to nothing. That is what some people try to define these things as.

What he is simply saying is, if you don't have God's kind of love shed abroad in your heart. It means God's kind of love bring something to you. It brings completeness, wholeness, sufficiency to you. It brings it to you. That is why Bible says God is love. It means talking about this love... That is why he says Love never fails. He is talking about God now. Can you see? That is why there is a place in that 1John that reminds you and I and says this is love, not that we love him.

That is why I said be careful how you read 1Corinthians 13 when he says this is Love. Most people think oh yea, how much do I love people?

You know in the long run, people then... which is a bit mysterious. People then say there is no even love without giving.

People says the only way...you have to make sure that when you give your goods to the poor, you have to love the poor. If you don't show that you love them before you give them goods, it amount to nothing.

Well, again what you are trying to do again is to make people attain sufficiency by giving. It's counterproductive now. You are even cancelling the whole point of 1Corinthians 13. That is not the point.

He is saying when you give your goods to the poor, are you trying to give the goods to them because you want to achieve something by giving the goods to them? Which means you want to feel complete. Is that ok? You want to feel the sense of that love because you are giving to them. He's attacking motivation in 1Corinthians 13. He's attacking the wrong source, wrong energy, wrong drive., That is the focus of 1Corinthians 13

That is why he said this is love, not that we love him. No! but that he loved us first.

So it means before I can talk about hey! Lord I love you. He said do you understand the fact that, he already loved you? So your loving him will never drive him to love you. No! He already loved you first.

So before you move mountains, before you spoke in tongues of angels, before you give all your goods to the poor. Before your body was burn at the stakes, he says he already love you.

So it means, even if I now love God after he already loved me. It means am not loving him to achieve him loving me. I am loving him now, and I am loving people, am giving to the poor, am giving my body to be burn at the stake because I just want to serve people. For me there is nothing else to gain. I have already gained Christ anyway. Can you see? There is nothing else to gain by giving to the poor for me. There is nothing else to gain by giving my body to be burnt for me. I have already gained Christ, therefore am free to serve people. Am out of the equation. This is what Ephesians 4 is talking about.

And you see the good news is this, in verse 32 of Ephesians 4. He now brings in forgiveness. He says forgiveness must be seen in the same light. That is why he says in verse 32

And be ye kind to one another, tender hearted, forgiving one another...

He says forgiveness must be seen from...

So it means from the man that says labour with your hand that which is good in verse 28, everything must be seen in the same context. Forgiveness must come from that understanding. If not, is just nonsense forgiveness. It's senseless forgiveness. It's selfish forgiveness. It is a forgiveness that God doesn't want to associate with. Can you see? There are some forgiveness that God doesn't want to associate with at all, if it doesn't come from understanding Ephesians 4 up to verse 32 that we see there.

Can you see the simplicity of God's grace and the simplicity of God's Word that if you just understand that sufficiency answer all kind of questions, and which is better off, which is a better deal, cost effective, time effective than you know all the other solutions providers? You have to go anger management and do the other ones and learn how do you reconcile your work and ...you go for classes. That is why even you see some religious places, even so call Christian religious places attending this seminar for this again. They really don't know that scriptures has harmonize everything with just understanding of that sufficiency, you apply it.

Even if you understand Ephesians Chapter 4. So you don't need all these business seminar in such a way. All those marriage seminars, just knowing understanding the relationship of Christ and the Church. So you don't need all those seminars. If you really understand this. It harmonizes one. And it is cost effective, time effective and you will be able to have the focus.

Do you know from what you just mentioned now, it means the reason why people need a lot of marriage seminars today, is because of course you look at why husbands, life partner and you look at them and ultimately they have become what you suck like you feed on. Because you milk them to fill the lack of completeness and sufficiency. You have to suck on them.

And then again, like we said anytime you used people. So instead of we ministering to people, we are using people, because you are going to use people to feel that you are not a nonentity. You've got to use people to feel complete. You've got to use people to... just like you have to use money. That is why as a business person or if you are doing business or you are collecting salary or you are working in any company. It's a very great thing for you to bless with financial resources because then you can be a blessing to your generation better if you have more financial resources. There is nothing wrong with that.

But if again, you want to use money to feel rich, can you see? Some people don't feel that they have all the things they need for life and godliness unless there is money in their bank account. If you are going to use money, that means you are abusing money so that you need it to feel that you are not somebody that anybody can talk to anyhow. You need money to feel that. Can you see?

You see according to the true gospel of Christ, this is a practicality of the gospel. The gospel is not theory. The gospel is practical. In fact, I like that place in Hebrews 13 maybe some few transmission past, where he talks about the fact that has he not said I will never leave you nor forsake, so that you may boldly say. You can talk rough and talk tough.

You might want to listen to that transmission again. Talk Tough and cut the supply chain, listen to that transmission.

Did he put money there? There was nothing about... He said you can talk tough now because you know what he had said, the acceptance, the affirmation. But in our generation, people wait to talk tough when they have something, a resource already. Some people is not about money, is about people. They have connections. Or they have associations or they have some things, whatever that people have in this generation. Unless we have those things, we don't feel that yes we are complete. And this is what the gospel...

That is why you see, people think that the gospel is all about you going to church and doing Bible Study and doing sermons on Sundays trying to make you feel good that Jesus died for your sins. The true gospel of Jesus, about the death, the burial and the

resurrection of Jesus is meant to revolutionize every department of your life. Family, your wife, your children, your business, your job, your character, your behavior, your disposition, your mentality, your ideology, your idiosyncrasy, everything should be turned upside down by the gospel of Christ.

And like we said, the bottom line is sufficiency. So it means everything you do, say, talk about is all about you are coming from the fact that am I ready complete. I am made complete in him who is the head of principalities and powers. You are already complete in him. So I don't need anything to suck on, to feel sufficient.

This is the bottom line of what we are talking about.

Yes, this is relieve prescription for all these preachers and those people that have things like this in which they are being stress out, because they try to solve the marital problems for people, the business. They do the career seminars, they do Job seminars, all those careers talk and everything in the place of worship where is the pillar and ground of truth. But they are working from outside to the inside. So they don't even understand the peripheral, so they are suck up. So they need to understand all these things, the centrality of the message is just one.

So if do this you can apply it anywhere, and then everybody would be stress free. It will be good work. Everybody will be stress free and know that everything affirmation... everybody need affirmations. So everybody need affirmation and identity, but we have it all in Christ.

These things you just talked about raised an issue in my heart which means, you know in the western world, one of the big difference between the western world and the medieval or the Middle Eastern or the African world is this issue of individualism. You know in the western world, western people try to say well, I am my own self. I can determine my own course in life or I can determine my own identity. I will follow what I think is the best for me. I don't allow society or family to dictate for me. That is what you think in the western world.

You made a statement and says everybody needs affirmation. Even in the western world where they keep shouting individualism. I am my own person. I can determine my own destiny, nobody dictates to me. Even among those people, they still go through the back door to get affirmation. They even trying to make the government to legislate their character, because they want to feel accepted again. Even though they claim they don't need people's affirmation, they still drive themselves to get ... even in the things they are doing, they want an affirmation. They want society to still affirm what they are doing, even though society allows them to do it. But they are still not

satisfy for being allowed to do it. They still want to be accepted and affirm for doing the very thing they are already accepted to do, but they want affirmation beyond their acceptance.

Another plus is this, even about them going about their individualism, their philosophy whether in individualism is born out of the societal thinking now that they have moved into that. So they did not come up with it themselves. So the society actually from what is in, to know that what is the in thing now is to be on your own. So that philosophy is even borne from the complexities of what the time is.

So nobody is just on their own. There is no individualism thought. So they are being fed in their brain of that individualism again about it. So it did not come up.

And again, you see that some people will go and form communities among themselves if they have the same lifestyle and the same way they think. They will go and form communities either physically or they go online and form an online forum of gathering together and they claim they don't need affirmation. They still have the sense of community where they have to affirm each other.

So the point is, everybody need affirmation. The way we go about it is just differs. Everybody need that thing. People look for it. This is why people doing bad job of even something good. Because you are trying to use it to feel satisfy. This is what Christ came to strike out at the heart of the gospel.

That is why if you are a minister of the gospel or you are an evangelist and you are hearing this transmission today. You see one of the ways you can create a revolution anywhere to go minister the Word of God is for you to come to the point where you understand that people have things in different communities and different societies. Things that give them a sense of meaning or affirmation.

Now, that is the very thing that the gospel should strike in those people life. If the gospel doesn't strike that things, the ministration of the gospel will not be effective among those people, because Christ is saying I want to be the sufficiency even in that everything that people are trying to suck on in other things of their life to feel sufficient. Christ is saying I want to come into that place and become their sufficiency in that area.

And that is what we see there.

Now, there is a something I want us to look at quickly before we carry on.

Can you look at Genesis 29:32 and Genesis 30:20? Those two verses, we are going back to the Old Testament to glean one or two things.

The backdrop of this is about Rachel and Leah who were married to Jacob.

Now, we know the story that Jacob actually loved or wanted Rachel. He didn't actually love Leah. We know all that. So hold that in your understanding as we read.

Genesis 29

32. And Leah conceived, and bare a son, and she called his name Reuben: for she said, surely the Lord hath looked upon my affliction, now therefore my husband will love me.

And Leah conceived, and bare a son, and she called his name Reuben:

So Leah is going to produce a result, which means the fruit of her womb.

Now, I want to look at that in context of yourself. You know your dreams...

for she said,

Now, what are you saying? See what she said

surely the Lord hath looked upon my affliction, now therefore my husband will love me.

Can you see that? So it means the giving birth of Leah, producing this fruits from her womb was meant to be a negotiation strategy for love to come towards her. And that is what 1Corinthians 13 was warning against that when you give all your goods to the poor, is that meant to be a negotiation strategy, for giving all your goods to the poor? Is there something you are looking for?

It means when you see Leah at the maternity ward when she was going for ante-natal, every time she was going for ante-natal and all that, she was thinking I think this my giving birth that is going to happen very soon should achieve acceptance, affirmation and love before my husband. That is what she was motivated to do. So you can see that?

Now, she gave the name Reuben. That is the name.

So people today are...I see Christians naming their job, you are naming your wife, you are naming your husband, you are naming your children. Can you see? You are naming your forgiveness. You are naming your holiness. You are naming your righteousness. You naming your right standing. You are naming your character. You are naming your moral standing. You are naming your stand in the society. Your stand in the church. Your stand among people. You put name on things and because the name you put on them, you say surely with this, it means I will make heaven. Or with

this, surely it means I am somebody to be reckon with. With this, I am somebody of substance.

To her, Reuben was a negotiation for acceptance.

Yes, there is so much.... I just want to refrain myself from commenting on this Genesis Chapter 30 verse 32 because physically some people can even relate to it, without even extending it to other possible definitions and scenario. Even in some cultures, the act of giving birth that is where some people get the affirmation. That is when you ...you cannot give birth, so you are nobody in the society. So everybody try to... they must give birth to this. Even for some preferable gender, they do everything all of their life... the society has worked them up to that. And they have accepted it as the only truth in those one... just like Leah.

They are just living the life of Leah and they feel like yes, the society will love me more. And so even the society has said it to them. Just like those people individualism culture, the society tells them the philosophy you will be loved more for this, they live all their life in this.

And what is so surprising was even taking this back. She said surely... She was so sure.

There are two problems I have with this verse, the statement... because there is one that was talking about I don't even care about whether my husband will love me or something like that, about the society. That is the problem with that. Am not talking about... the first one is even about God. She was just thinking that ok, maybe God has shown that He had love me now by giving me a child.

he has looked upon my affliction.

It means God is now showing me favour.

And that is worrisome.

She was so sure of that, and that is a false confidence thinking that the Lord... I don't even care how you do it to your husband. That is the same thing. If you get it wrong with the Lord, you will get it wrong. You will project it unto people. You will get it wrong in your place of work. You will get it wrong in your marriage. It will show. It is the root. Because it is the same understanding.

You project how you think that God views you, you project it unto people... surely the Lord before she says my husband.

There is a lot of messages in this verse 32. So she was so sure. She was not even thinking probably, which should have been very safe to say. Probably now, she has not even seen the effect of what it will be on Jacob. Yet she was saying surely the Lord hath looked upon me...

So many people now, there are some things that they have, the gifting of the Lord in which the Lord is overly generous even to the good and to the bad. But they are tagging it to say, No, that means the Lord loves me now because of those things.

And some people have been programmed to say to show that the Lord loves you, you need to have these things. So people want to earn that love of the Lord using those miracle. Because the miracle of birth is a miracle, we cannot despise that. But thinking about it, linking it to God's love or God's forgiveness, that is where I have a problem with.

Thank you for that.

Now, the great insight for me in that particular verse is to say that how we relate to people or how we try to connect to people is an indication of how we actually view or see God himself. That is why you see that when people have not gotten their sufficiency from Christ or from the gospel. What they try to do is, they look at people and say can I get it from people? That is why she said from my husband...

So Reuben should guarantee that at least my husband will love me now. Can you see that?

Because she waited to have Reuben to guarantee that God was showing her favour. So that means... that is the way it is. And that is the very thing we are talking about today.

Whether you have a birth miracle or whatsoever it is, job or anything tangible, you have to understand that you are already loved of the Lord. He has looked upon you, not because of you, but because he has looked on Christ Jesus and the Bible says you are accepted in the beloved.

So you don't need Reuben as a bargaining tool for anything. No!

So when you have Reuben, Reuben will just be Reuben. He will be a child. Can you see? When you have a child, a child will be a child. You will be able to minister to that child as a parent of that child, because the child is no more a bargaining tool for you to feel that you are now complete and sufficient.

This is what we are talking about. That is why don't forget we came all to that because of your understanding forgiveness. That even when you forgive, you forgive people because you want to release them from your heart not because you are forgiving them so that you know that when I forgive others now, God will have to forgive me, so I can make heaven because I have forgiven others. Can you see? It releases you to be able to be a blessing to people, when you come from the background of sufficiency in all things.

So here we see Leah going the wrong way about this.

Yes, let's not forget that if we get this wrong about this, this is the central message, if we get it wrong as Leah has gotten it wrong here about God, the relationship to understanding about our sufficiency out of this. Every other relationship will be in danger. So we are in danger to our spouse. We are in danger in our work company. That is why you see some people will come in and shoot everybody. You are in danger to anything you are involved in. You are in danger to the society. So they should quickly hold you off.

That is why things have fallen apart today in the society. That is why if you noticed...

Because they are going to take your work beyond the way it is. You are going to take the sack letter. You are going to take the accusation beyond what it is and become a danger.

Have you noticed that with all the legislation, with all the charitable works, with all the good works, with all the things that government, societies, organizations are doing today to make the world a better place. Have you noticed that the more things are being done, the more it looks like as the good is coming, the evil is coming up simultaneously at the same time. This is the reason.

Because all those good things that are being done, they have a purpose. Somebody is trying to feel that at least, people will see me as somebody that is needed. You know these kind of messianic complex. People feel like yes, I think now, am the one that is saving people. Atimes people want to feel like a savior. They want to feel like a savior.

So it means when they are helping people. They are not just helping people. They are helping people for themselves. They want to feel like am a savior to help people. That is why when you tell them to stop helping, they feel like their life is gone. Because this is a definition of identity for them. You can see the problem. And you see, you know the problem with this, is a cycle that never ends.

This cycle never ends.

I will give you the proof from the Word of God. You would have thought after Reuben was giving birth to and she said now that my husband love me. Ok, this should have ended. Check Chapter 30 verse 20. What does it says?

This is the next Chapter now, after you would have thought Reuben would have solved the problem

Genesis 30

20. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

And Leah said,

When will Leah stop saying? She is going to say again...

What did she says?

God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

See! this cycle never ends.

Now my husband. Now my husband. When will the now stop? This cycle is unending. Even verse 21

21. And afterward she bear a daughter...

Can you see why the cycle never ends? You would have thought Chapter 29 verse 32 should have ended it.

If our sufficiency is not in Christ. If we don't come from that backdrop to do everything we do, we will keep on... that is why it never ends. Because you do this today you feel like Yes, I think I have arrive. And before you know it, tomorrow you need to go on to the next level to feel that sense of sufficiency. It never ends. Can you see? It's a cycle that never ends. You don't want to live in that kind of cycle. That is why you see people today, they come to a point where they say well, if I can get this, I think is fine. If I can get this title, you feel like....

You get Reuben, you will want to have Zebulun.

When she got Reuben she said now I think is ok. Now again, Zebulon she said now. When will the now stop? There is no end to that. It is a bottomless pit.

And that is the reason why Bible says that you cannot afford to go down that road.

What we have done in this transmission is to take the gospel of Jesus out of the four walls of the place of worship. Some people think the gospel is about me coming to the place of worship on Sunday morning or Wednesday whether you do your service, have a good worship service and good music and everybody feels happy and we praise the Lord, anointing in the Holy Ghost. And that is it.

We have taken the gospel out of the four walls of the place of worship. And putting the gospel right on your place of job on Monday, right on the street, right in your home, right in your kitchen, right among your friends to simply say, Jesus said that He is your life.

Colossian 3 says when Christ who is our life shall appear.

This is a life. We have no other life. It means I cannot look for life anywhere else. People say am living a good life. Is good to live a good life. It's good to have money in your bank account. Oh! is a thing of joy when you have money in your bank account. It's good to have great children. It's good to have great connection. It's good to have a large followership or membership in your ministry. Those are great things.

But the question is why? Are you going to say like Leah, now, I think with this membership in our ministry, we have arrived. I think now we have to be reckon with in the society. Now, nobody can push us aside. If that is the why, why you are looking for those things. The problem is, you will do a very bad job according to Ephesians 4:28. It's a bad work that you are doing. It's a work that is completely unacceptable.

And we are not just saying is not acceptable. You are in a cycle that never ends. See! Look at Leah. It was a cycle, it never ends. First one, she gave birth, second one, she gave birth. Third one, fourth one, sixth. She kept saying now. Every time she gives birth, she always feel like this is it. I am getting the love now. I am getting the affirmation now. But it never ends. That is what we can see.

You know I can't seem to get my eyes off the fact about this affirmation, getting our affirmation from the Lord and how it becomes a problem if you don't get it right. Even bringing it home in the relationship between a man and a woman, the husband and the wife. So everybody that doesn't get it right, get the affirmation from the Lord, want to be the man. That one want to be the woman too.

Everybody want to put their feet on the ground and so for every time they are being tense up because they want to show. They want to affirm this, who I am. The other person want to affirm. So all the struggle of affirmation, for identity. So I want to be

respected. I want to be heard. I think he is not hearing me. And if the sense does not come from that, you need activity all along looking for, and so there is those birthing experience of Leah.

And you know the dangers and complications of going for birth. Needless birth...

If it is coming from that sense.

So some people have put themselves in trouble and in danger because they are already stress. The danger of I want to put my feet on the ground all the time leading to some violence, even nations have gone to war because of affirmation. I want to show that I should be taken serious. Or you say I must make that money because if I don't make it, they will think am I useless. I don't care what I do, I just must make the money.

So they must combine seven jobs at the detriment of their health because if I don't have this much to show, what is the point of my life? What would people say of me? How will people see me? Even till they wrecked their life, they commit suicide whether mentally, physically they wreck their life, wreck every other good that is working for them, all in the name of they go to needless birthing process of Leah. It comes in different way and shades.

We just have to get it right. And the way to get it right is getting our affirmation and sufficiency from the Lord. That you having all sufficiency in all things.

Everything will fall in place with that just alone. Your marital life, your job, everything, finances will fall in place out of that understanding. That is the thing. That is the joker.

You know there is one thing that we... and I think I want our viewers to actually probably take your time to read that place yourself we mentioned in our last transmission. 2Corinthians 9:8.

Mark the word. There is a word that actually jump at my spirit as you are talking when he says

And God is able to make all things abound towards you so you having sufficiency in all things. That is the word.

All things... not some things

He is saying well, this sufficiency should permeate every department of life. Is not a grace that only applies to your spirituality or apply to a particular aspect of your life. He said it should sink through every box, every compartment, every department of your life. It means is a sufficiency...

You couldn't say well, I think I understand, I have received the revelation that Christ was made poor so that I am made rich. And I think that really applies to how I see myself and in terms of how people see me. But when it comes to making money, that is a department that is outside of the radar of this sufficiency in all things. He says No, it must be sufficiency in all things. Can you see?

You cannot take any part of your life out of that radar. He said the radar of the grace of God is all permeating in every session of your life. If you have not allowed that grace to permeate some aspect of your life, it is because you are not receiving or drinking of that revelation in that department.

In fact, in that Chapter 9 the Apostle Paul said to them, see to it that you excel in this grace also.

He is simply saying well, it is not about that grace abounding towards you in all things. It's about you have to excel in that grace. That is what we are discussing today.

Don't forget again so that you don't get distracted and lost in all these. We came from the background of forgiveness to simply tell you that why do you forgive? What do you want to achieve with the forgiveness?

Now, in keeping that in mind, you've got to understand that you have to excel. So for some of you that are listening to this, you have to excel in the grace of forgiveness. To some it has to be the grace in your finances, the grace in...

He says you've got to excel in that grace.

For you to excel you first of all accept first.

The excelling in the grace is accepting sufficiency in that area. That is what it is. He didn't say ...you know people think when he says excel in the grace of forgiveness, it means go and forgive more. Well, that is reading 2Corinthians 9:8 upside down. Or someone says excel in the grace of giving, that is why Chapter 9 of 2Corinthians was written. Exceling in the grace of giving did not say or did not mean go and give more to people.

It means before you give to people. Do you know that you are already loaded? You are already filled like Christ. Everything that Christ deserved He didn't get it, so that you also didn't get what you deserved. He said you all know that everything that Christ got himself by the benefit of disobedience is yours now.

He said if you know that, then please do you only qualify to start giving to others.

He did not say you should not go and give.

To excel in a grace means well, am not doing what am going to do so as to achieve anything for myself. I already achieve everything I will have in Christ Jesus. That is what it means to excel in that grace. Can you see?

That is what it means to be loaded with that grace. That means you are loaded with that understanding. That is what we see in that 2Corinthians 9.

Oh! Now that you mention the word excellence and excelling in this grace. I am just looking at the grammatical word, and I am having an insight into it to say excelling in this grace, because if you are going through marking scheme. If you are fortunate to see how they do most of these external markings. For you to get the excellent point for it, in which you have grades, we have good, fair and excellent... They will expect you to have the excellent point, you must demonstrate your understanding, you have the knowledge of that thing first. You understand and you are able to apply it.

So if you can apply but the understanding is weak. Then you cannot be excellent. So he was telling excel in this grace. There is no way anyone can excel in this grace if he does not even have the knowledge base of what the grace is, and if he does not even understand what the grace is and he apply.

So some people are running off to apply, so they get fair point, two points and one point and short of excellence. So to excel in this grace, you need to have the knowledge base of this, understand everything about it. Then you need to understand it. Knowledge is different from the understanding, then the application to show that you really understand.

What he is calling us for is not for knowledge, is not calling us to just understand. He is calling us to excel in this grace also. So work on your knowledge aspect. Work on your understanding and work on your rightful application.

So you see by the grace of God, that is what we have come to present to you today. We've come to show you from the Word of God that, what God is keen about is the backdrop or the background. If we get the background right, the other things will be great a work. Will be a good work and a good job.

And you know one thing that we need to point out as we close today is, this thing we are talking about will immune you from feeling inferior or superior. I used the word slowly. It will immune you against inferiority. Because of course nobody can come to you and try to mesmerize you anymore. Because you know what you are. Can you see? And you know where you are. That is why you see Apostle Peter when he got to the gate beautify. He told that man, he said silver and gold I do not have, but nobody can intimidate me, that which I have... I know what I have. Can you see?

You know what you have. You know what you are made rich. You know the grace of our Lord Jesus Christ. You don't need to do anything to achieve anything. You don't need to prove to anyone. God already commended his love toward you. Can you see?

He said God commended his love towards us, in that while we are yet sinners.

God already commended us. He already approved us. So people look for approval by doing everything they do. Even in the religious places, they look for approval. Some people cannot be caught... they must make sure they put up a good front in terms of character. You know why they are doing that?

They are not doing that not because they want to bless others, because if you do the right thing and you act right, it will be a blessing to people. People will flourish where you are, because you are acting right and doing the right thing. That is good job.

But you know for a lot of people, acting right and doing right is not just about merely blessing people, they need to put up that front so that people don't look down on them. Can you see? They want to achieve something with this. They have a goal for this. This is what we are attacking today by the grace of God.

See, you don't feel inferior or superior to anyone when you come with this understanding. You know why? This is the summary. Because you know there is nothing that you have, that you have not received. You know whatever you have today....

And then you don't feel superior for doing it over some other people that are not doing it.

You know that anyway, you are bankrupt if not for the grace of God. If not for the righteousness of God, that was credited to your account. Who are you? You've got nothing. Now you see! that means even when you do the right thing, you don't feel superior to people, because you know anyway you are already... if not for the grace of God.

At the point that you don't do or you are unable to do, you don't feel inferior you know why? Because you know the grace of our Lord Jesus that even though He was rich for your sake, He became poor so that you through his poverty you are rich now.

Can you see?

But you know you just have to do but on the understanding that you have.

It means you don't feel superior because you know you have nothing except for the grace of God. And you don't feel inferior because you know you have all things you

need for life and godliness. This is the only thing that can prevent you from such extremities when you do the right thing.

So this is the way to guide ourselves in other word and immune ourselves whether from inferior or superior feeling when we actually act right.

I will like to say thank you for joining us today. It's good that you are there listening to what we are sharing. Should you have any questions, any comments, anything you need to clarify on especially when we went to that 1Corinthians 13 which is not our focus today, in case you have any question on that as well, you can just send it across. You know where to go.

And in case you have missed any of our pack of forgiveness, I think we have like four or five topics on forgiveness, you want to get to that bouquet of forgiveness, you don't want to miss anything out to get the full dose of that grace and you continue with us. Am sure that we are not yet through with this the Lord's prayer, not even forgiveness.

So we are not yet through on forgiveness and you know we came from the Lord's prayer. So can you just go back to where we've been coming from in case you are just joining today? So you know where to go. Check our page, Expose 247 page, and go to our website www.thenewnation.org so you can get more of this insight. You can get the transcription of this.

So till we see you next transmission, we want to tell you that please guide yourself against... be immune against the feeling of selfishness by your understanding that your sufficiency is of God.

So till we see you next time we want to say as you have received Christ Jesus the Lord so walk in him.

God bless you.

Bye!!