

**Chapter 1 : 1 Peter Commentary by Daniel G. Deffenbaugh - Working Preacher - Preaching This Week (R**

*A Christian Perspective Concluding Remarks If there is one passage of Scripture which summarizes God's view of homosexuality, then it is that found in Paul's letter to a church which was in a city famous for its sexual immorality.*

She was an unassuming figure: Copenhagen in the s and s had crooked streets where carriages rarely went. Kierkegaard loved to walk them. In , Kierkegaard wrote, "I had real Christian satisfaction in the thought that, if there were no other, there was definitely one man in Copenhagen whom every poor person could freely accost and converse with on the street; that, if there were no other, there was one man who, whatever the society he most commonly frequented, did not shun contact with the poor, but greeted every maidservant he was acquainted with, every manservant, every common laborer. At the other end was the Royal Theatre where Fru Heiberg performed. He is said to have believed that his personal sins, perhaps indiscretions such as cursing the name of God in his youth [26] or impregnating Ane out of wedlock, necessitated this punishment. Though five of his seven children died before he did, both Kierkegaard and his brother Peter Christian Kierkegaard outlived him. And by the same token that no one who truly believed in the forgiveness of sin would live their own life as an objection against the existence of forgiveness. This fear of not finding forgiveness is devastating. Hold not our sins up against us but hold us up against our sins so that the thought of You when it wakens in our soul, and each time it wakens, should not remind us of what we have committed but of what You did forgive, not of how we went astray but of how You did save us! He went on to study theology at the University of Copenhagen. He was then twenty-three years old; he had something quite irregular in his entire form and had a strange coiffure. His hair rose almost six inches above his forehead into a tousled crest that gave him a strange, bewildered look. Ane died on 31 July , age 66, possibly from typhus. On 11 August, Kierkegaard wrote: I so deeply desired that he might have lived a few years more Right now I feel there is only one person E. Boesen with whom I can really talk about him. Lund was a good friend of Georg Brandes and Julius Lange. At lunch one day I overturned a salt-shaker. Passionate as he was and intense as he easily could become, he began to scold so severely that he even said that I was a prodigal and things like that. Then I made an objection, reminding him of an old episode in the family when my sister Nicoline had dropped a very expensive tureen and Father had not said a word but pretended it was nothing at all. Well, you see, it was such an expensive thing that no scolding was needed; she realized quite well that it was wrong, but precisely when it is a trifle there must be a scolding. The first English edition of the journals was edited by Alexander Dru in His question was whether or not one can have a spiritual confidant. He wrote the following in his Concluding Postscript: If such a relation is assumed, it actually means that the party has ceased to be spirit. The following passage, from 1 August , is perhaps his most oft-quoted aphorism and a key quote for existentialist studies: What matters is to find a purpose, to see what it really is that God wills that I shall do; the crucial thing is to find a truth which is truth for me, to find the idea for which I am willing to live and die. Not until a man has inwardly understood himself and then sees the course he is to take does his life gain peace and meaning; only then is he free of that irksome, sinister traveling companion "that irony of life, which manifests itself in the sphere of knowledge and invites true knowing to begin with a not-knowing Socrates just as God created the world from nothing. But in the waters of morality it is especially at home to those who still have not entered the tradewinds of virtue. Here it tumbles a person about in a horrible way, for a time lets him feel happy and content in his resolve to go ahead along the right path, then hurls him into the abyss of despair. Often it lulls a man to sleep with the thought, "After all, things cannot be otherwise," only to awaken him suddenly to a rigorous interrogation. Frequently it seems to let a veil of forgetfulness fall over the past, only to make every single trifle appear in a strong light again. Often when a person has concentrated on something, a minor external circumstance arises which destroys everything. As in the case of a man who, weary of life, is about to throw himself into the Thames and at the crucial moment is halted by the sting of a mosquito. Frequently a person feels his very best when the illness is the worst, as in tuberculosis. In vain he tries to resist it but he has not sufficient strength, and it is no help to him that he has gone through the same thing many times; the kind of practice acquired in this way does not apply here. Abrupt changes in thought, repetitive

writing, and unusual turns of phrase are some among the many tactics he used to throw readers off track. Consequently, there are many varying interpretations of his journals. Kierkegaard did not doubt the importance his journals would have in the future. In December, he wrote: Kierkegaard and Olsen met on 8 May and were instantly attracted to each other, but sometime around 11 August he had second thoughts. In his journals, Kierkegaard wrote idealistically about his love for her: You, sovereign queen of my heart, Regina, hidden in the deepest secrecy of my breast, in the fullness of my life-idea, there where it is just as far to heaven as to hell—unknown divinity! O, can I really believe the poets when they say that the first time one sees the beloved object he thinks he has seen her long before, that love like all knowledge is recollection, that love in the single individual also has its prophecies, its types, its myths, its Old Testament. Everywhere, in the face of every girl, I see features of your beauty He soon felt disillusioned about his prospects. He broke off the engagement on 11 August, though it is generally believed that the two were deeply in love. In his journals, Kierkegaard mentions his belief that his "melancholy" made him unsuitable for marriage, but his precise motive for ending the engagement remains unclear. The university panel considered it noteworthy and thoughtful, but too informal and witty for a serious academic thesis. Kierkegaard employed the same technique as a way to provide examples of indirect communication. In writing under various pseudonyms to express sometimes contradictory positions, Kierkegaard is sometimes criticized for playing with various viewpoints without ever committing to one in particular. He has been described by those opposing his writings as indeterminate in his standpoint as a writer, though he himself has testified to all his work deriving from a service to Christianity. De omnibus dubitandum est Latin: The book is basically an argument about faith and marriage with a short discourse at the end telling them they should stop arguing. Eremita thinks "B", a judge, makes the most sense. Kierkegaard stressed the "how" of Christianity as well as the "how" of book reading in his works rather than the "what". Swenson first translated the works in the 1840s and titled them the Edifying Discourses; however, in 1909, Howard V. Hong translated the works again but called them the Upbuilding Discourses. The discourse or conversation should be "upbuilding", which means one would build up the other person, or oneself, rather than tear down in order to build up. Fear and Trembling was published under the pseudonym Johannes de Silentio. He tries to see if the new science of psychology can help him understand himself. Constantin Constantius, who is the pseudonymous author of that book, is the psychologist. At the same time, he published Three Upbuilding Discourses, under his own name, which dealt specifically with how love can be used to hide things from yourself or others. Kierkegaard questioned whether an individual can know if something is a good gift from God or not and concludes by saying, "it does not depend, then, merely upon what one sees, but what one sees depends upon how one sees; all observation is not just a receiving, a discovering, but also a bringing forth, and insofar as it is that, how the observer himself is constituted is indeed decisive. Theologians, philosophers and historians were all engaged in debating about the existence of God. This is direct communication and Kierkegaard thinks this might be useful for theologians, philosophers, and historians associations but not at all useful for the "single individual" who is interested in becoming a Christian. Kierkegaard always wrote for "that single individual whom I with joy and gratitude call my reader" [83] The single individual must put what is understood to use or it will be lost. Reflection can take an individual only so far before the imagination begins to change the whole content of what was being thought about. Love is won by being exercised just as much as faith and patience are. He also wrote several more pseudonymous books in 1843. He used indirect communication in the first book and direct communication in the rest of them. His love for Regine was a disaster but it helped him because of his point of view. Then he turns from logic to ethics and finds that Hegelian philosophy is negative [90] [91] rather than positive. He always stressed deliberation and choice in his writings and wrote against comparison. To be clothed, then, means to be a human being—and therefore to be well clothed. Worldly worry is preoccupied with clothes and dissimilarity of clothes. Should not the invitation to learn from the lilies be welcome to everyone just as the reminder is useful to him! Alas, those great, uplifting, simple thoughts, those first thoughts, are more and more forgotten, perhaps entirely forgotten in the weekday and worldly life of comparisons. The one human being compares himself with others, the one generation compares itself with the other, and thus the heaped up pile of comparisons overwhelms a person. As the ingenuity and busyness increase, there come to be more and more

in each generation who slavishly work a whole lifetime far down in the low underground regions of comparisons. Indeed, just as miners never see the light of day, so these unhappy people never come to see the light: And up there in the higher regions of comparison, smiling vanity plays its false game and deceives the happy ones so that they receive no impression from those lofty, simple thoughts, those first thoughts. His sales were meager and he had no publicist or editor. He was writing in the dark, so to speak. Upon returning he published his Discourses of 1744 in one volume, Eighteen Upbuilding Discourses, 29 May and finished the first part of his authorship with Concluding Unscientific Postscript to the Philosophical Fragments which was a rewrite of Philosophical Fragments as well as an explanation of the first part of his authorship. In he further explained himself in his Journal. The task has occupied me totally, for it has occupied me religiously; I have understood the completion of this authorship as my duty, as a responsibility resting upon me. You can keep the secret to yourself also when you profess your faith with bold confidence, and when you lie weak on your sickbed and cannot move a limb when you cannot even move your tongue, you can still have the secret within you. But the originality of faith is related in turn to the originality of Christianity. Works of Love, , Hong p. He defined this as a "special type of religious conflict the Germans call *Anfechtung*" contesting or disputing. It should help the single individual to make a leap of faith , the faith that God is love and has a task for that very same single individual. The contradiction does not consist in his being different from everyone else but the contradiction is that he, with all his inwardness hidden within him, with this pregnancy of suffering and benediction in his inner being, looks just like all the others-and inwardness is indeed hidden simply by his looking exactly like others. Honor and praise be to the eternal: You are indistinguishable from anyone else among those whom you might wish to resemble, those who in the decision are with the good-they are all clothed alike, girdled about the loins with truth, clad in the armor of righteousness, wearing the helmet of salvation! But if the consciousness of guilt is the beginning, then the beginning of doubt is rendered impossible, and then the joy is that there is always a task. The joy, then, is that it is eternally certain that God is love; more specifically understood, the joy is that there is always a task.

**Chapter 2 : Hume on Religion (Stanford Encyclopedia of Philosophy)**

*This understanding, however, is difficult to reconcile with the concluding line giving God's statement that He would not show compassion. Thus Chisholm (Minor Prophets, 46) remarks, "The last line of verse 14 states that God would have no compassion upon His people.*

The author of the epistle was most likely an elder of a community established in Rome that could trace its origin back to the teachings and traditions of Simon bar Jonah. This conclusion is based on two internal characteristics of the text: The recipients of this epistle appear to be enduring the kinds of persecutions that had increasingly become a part of Roman policy toward followers of Christ. The voices of the prophets can be heard in this text, and we will see that the work of Christ is illuminated by drawing on the ritual imagery of Passover 1: Not to be overlooked in this pericope 1: Like the Creator in the Garden kneeling over the lifeless form of Adam, Jesus -- the Word, through whom all things were made -- breathes the breath of the Spirit into the broken body of his disciples. While our tendency today is to think of "new birth" in highly individualistic terms, the concerns of the solitary person are here secondary to the experience of the body of believers. The church as community is moving toward that final day when the pangs of birth will finally be resolved, "at the last time" 1: Peter is speaking directly to the new Adam: As the new Adam living in an old world, the church can draw on a wealth of tradition reaching back as far as their father Abraham. Just as the great patriarch wandered in faith and hope toward an inheritance which had been promised to him by God, just as the Hebrews sojourned in the desert on their way to Canaan, and just as the exiles held out hope in Babylon awaiting the day when they could return to Zion, so too must the faithful keep ever before them their faith in God. The first step toward the New Jerusalem began with the resurrection of their savior, Jesus Christ, and through their faith in his sacrifice they will surely reach their divinely appointed destination. We can imagine that the words of the Psalmist must have provided great comfort in this context: I keep the Lord before me always, for with him at my right hand, nothing can shake me. For you will not abandon me to Sheol, You cannot allow your faithful servant to see the abyss Psalm The Psalmist concludes with words that are equally applicable to our first-century epistle: Peter will subsequently embark on a series of instructions for how these resident aliens can maintain their faith amidst their embattled circumstances. For now, though, the good news has been established: This is where we can enjoy our truest citizenship. What should give us pause as we reflect on the contemporary significance of this passage is just how irrelevant it has become in our daily lives. Even more striking is the way that suffering has come to be interpreted not as political persecution but rather as an assault on our personal health; we endure an illness but have little fear that our faith will ever be contested by the powers that be. Indeed, the powers themselves, more times than not, claim the Prince of Peace as one of their own. Should we be concerned that our expressions of faith no longer defy the dictates of empire, that our lifestyles rarely oppose the "path of life" offered by our free market economy? Would Peter himself recognize the church today as moving in all things toward the hope of a heavenly Jerusalem, or would he see this new Adam as fallen once again, compromised in the pursuit of earthly power and perishable gold?

*Tips: You're reading Star Martial God Technique , please read Star Martial God Technique Chapter english scan online from right to left. You can use left and right keyboard keys or click on the Star Martial God Technique image to browse between Star Martial God Technique Chapter pages.*

We are members of the Reformed Church in America. Worship is held every Sunday D. Please call for our current schedule of events. Near the end of his ministry, we have the text that was read this morning " which is part of a prayer. To understand this prayer, we need to turn back to chapter 63 and a vision that God gave to Isaiah. And Isaiah recognized that the Man was God in human form " God Incarnate, and Isaiah asked Him why He was covered with something that looked like wine. And God told Isaiah that He, indeed, had been treading the winepress, but He was not covered with grape juice, He was covered with the blood of humanity. God told Isaiah that He had looked for someone to save " someone to give help to " and all He saw was rebellion and sin, and His Anger was stirred up, so He took all of humanity and thrust them into a wine press and pressed them until their blood spattered all over His robe and filled the streets of all the earth. The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. As we might imagine, Isaiah was disturbed by this vision. God had allowed the Assyrians to conquer Israel and take them into captivity, and now God was telling Isaiah that " based on the actions of humanity " all was lost, and God would solve the problem of humanity by wiping humanity out. So Isaiah cried out to God and asked Him to remember: Remember the compassion You have shown to Israel. Remember how You saved Israel in days of old from her affliction. Yes, we have rebelled all along the way, just as Moses recorded it. Isaiah had nothing to offer God to sway His Judgment " Isaiah was just as much a sinner as everyone else. In asking God to remember what He had done in the past, Isaiah and Israel remember what God had done in the past. Isaiah received this terrifying vision of world-wide slaughter " which humanity, admittedly deserves. God cannot break His Promise. God will not break His Covenant with His people. So, in chapter 63, verse 15, Isaiah begins to pray: So, Isaiah tells God to make His Name glorious on the earth. God is forever Lord and Father and Savior of His people. Isaiah acknowledged that the only hope for humanity is that God comes down. Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. Isaiah knew that the only hope for humanity is that God will directly intervene and not merely send prophets, but that He Himself would come to earth " shaking the Creation, causing earthquakes and fire " all manner of response from the Creation. Then the people would respond. With the advent of Immanuel, no one is left on the sidelines. When God comes to earth " all Creation reacts " all Creation trembles " for one reason or another. Herod trembled in fear and hatred " and lashed out, seeking to kill the God-Man. Mary and Joseph, and the shepherds, and the magi, also trembled " they were filled with awe, praising God for coming to earth. And when He returns again, the Scripture tells us that each person will have one of two responses: We can never say that God has to appear " He owes us nothing; we owe Him everything. And still, God chooses to bless us and bring us back and be merciful to us again and again. God came to earth in the Garden, God came to earth to meet Abraham, God came to earth after the battle of the kings, and God came to earth " most blessedly " most mercifully " in the Person of Jesus. And He will come to earth again: Out of mercy, He will come " for His Own Reasons. And it will be unexpected when He comes: You meet him who joyfully works righteousness, those who remember you in your ways. If God had never come to them in any other way, still they would know Him. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. Everyone knows there is a God. Everyone believes in God; it is obvious to everyone who has ever existed that God exists. His Invisible Attributes are also known to all who have experience of the created order. That knowledge gives everyone the understanding that we are not right with God. The Creation, Itself,

does not reveal how to be right with God, but an honest consideration will bring anyone to the conclusion that only God can make us right with God. We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away. We have sinned against You. We have continued unrepentantly in our sins for a long time, while You waited patiently. How can we be saved? Shall we ever be saved? Or is this vision the end? And now we are unclean. Our righteousness â€” how dare we call it that? And God was angry â€” righteously angry with them. On their own, they were helpless and hopeless. They were dead leaves blowing in the wind. We are rightly concerned with the economy, with war, with disease â€” we rightly seek answers for them all. Israel surely had many concerns and many questions as they suffered under Assyrian rule in captivity. But all of them pale in significance when we consider that the Holy, Almighty, God of all Creation, is angry with us â€” and we understand there is absolutely nothing we can do to make things right â€” to appease Him. Most people thought that God was on their side and all was well. God would never let His people be destroyed! In fact, they continued in their sin, and they forgot about God. It was as though God disappeared from their collective memory, when, in actuality, the people were melting in the hands of their own iniquities. When we first commit any given sin â€” generally speaking, we experience a pang of guilt. We know what we have done is wrong; we feel guilty. But the more we commit a sin, the easier it becomes â€” the less guilt we feel. We begin to excuse what we are doing. Is it because they are all worshipping at other churches? For the past three years, I have invited an average of seventy different people a month to worship with us. We have now have taken an ad for the church which will be in the mailbox of all 27, residents of Irvington four times a year. God commanded that one day in seven be set aside for the worship of God. So every person should be in worship at least once every seven days. But we make exceptions. And then we regularly miss worship. And then we decide that other things are more important, and as long as we show up once or twice a year, we will have done our due diligence. Even the first century church â€” in the midst of revival and reformation â€” sinned against the worship of God, as the author of Hebrews is found to have enjoined: We know what God has commanded. We know we are in dire straits. But we escalate in our sin until we are no longer men and women, but quivering blobs of melted wax, unstable in all that we are and do. Behold, please look, we are all your people. God has made Himself to be the Father of His people; we are the children He has given birth to. Now consider that God did rend the heavens and come down; being born of the Virgin Mary, in the Person of Jesus, because the only way that God could make us right with Him was to come to earth. And the only way that God could make us right with Him was to come to earth as one of us, to live under His Own Law, and then be brutally murdered for our sins, and then physically rise from the dead to the Glory of the Father and for our salvation. In coming down to earth, God has glorified Himself in making us right with Him by Himself: Through believing in our hearts and confessing with our mouths that God came to earth in the Person of the Lord Jesus and God physically raised Him from the dead. And we quake in awe of Your Presence. In the Name of Him Who was and is and is to come:

Chapter 4 : Turkish currency and debt crisis, - Wikipedia

*Follow God's mishaps in Heaven - as a ruler who's often forgetful, has a fragile ego, and a drinking problem. Ep. - Dress Up is out! Read the latest release of Adventures of God in LINE WEBTOON Official Site for Free.*

At the same time, each Christian ought to examine himself and seek to bear his own load. Further responsibilities involve sharing with those who teach, and not growing weary in doing good to all, especially those of the household of faith. As motivation to do good, Paul reminds them of the principles of "sowing" and "reaping", particularly as it relates to the flesh and Spirit. While such people may seek to glory in the flesh, Paul himself will only glory in the cross of the Lord Jesus Christ. Summarizing his whole epistle in one verse, Paul reasserts that circumcision is inconsequential, and that in Christ Jesus becoming a new creation is what really matters. With a plea for no one to trouble him since he bears in his body the marks of the Lord Jesus, Paul closes this epistle with a prayer of peace, mercy, and grace upon those who walk according to his teaching, and upon the Israel of God. Those who are spiritual ought to restore those overtaken in a trespass.

1 b. Be willing to bear your own burden  
a. If one thinks himself to be something when he is not, he deceives himself  
3 b. Examine your own work, and bear your own load  
4 B. Those who are taught should share in all good things with those who teach  
6 2. Principles governing sowing and reaping  
a. What a man sows, that he will also reap  
7 b. Sow to the flesh, and you reap corruption; sow to the Spirit, and you reap everlasting life  
8 c. Where there is opportunity, do good to all, especially to those of the household of faith  
10 II. The large letters confirm that Paul has written with his own hands  
11 2. The motivation behind those who compel others to be circumcised  
12,13b a. They desire to make a good showing in the flesh  
12a b. They do not want to suffer persecution for the cross of Christ  
12b c. They wish to glory in your flesh  
13b 3. Those who would bind circumcision do not even keep the Law themselves  
13a B. God forbid that he might glory in anything other than in the cross of Jesus  
14a 2. For by Christ the world has been crucified to him, and he to the world  
14b 3. In Christ, circumcision is inconsequential; what matters is a new creation  
15 4. For those who abide by this same rule, peace and mercy be upon them, and upon the Israel of God  
16 5. Let no one trouble him, for he bears in his body the marks of the Lord Jesus  
17 C. Directed toward the brethren  
2. What attitudes should accompany them in what they do?

*We would like to show you a description here but the site won't allow us.*

Her Deceitful Pride They make metal images for themselves, idols that they skillfully fashion from their own silver; all of them are nothing but the work of craftsmen! There is a saying about them: Therefore, you must not acknowledge any God but me; except me there is no Savior. I will devour them there like a lion – like a wild animal would tear them apart. Who is there to help you? No, I will not! Will I redeem them from death? O Death, bring on your plagues! O Sheol, bring on your destruction! My eyes will not show any compassion! As a result, his spring will dry up; his well will become dry. That wind will spoil all his delightful foods in the containers in his storehouse. They will fall by the sword, their infants will be dashed to the ground – their pregnant women will be ripped open. Thus Israel has been ungrateful to the Lord and gone after gods of its own choosing vv. In their stubborn and foolish pride, and self-satisfaction they fail to acknowledge Him and all He has done for them vv. Likewise, Israel has failed to recognize Yahweh as its ultimate king vv. The messages are presented as coming directly from the Lord vv. Overall the force of the chapter can be perceived as a coordinated judgment oracle, with each unit being closed by vivid imagery vv. The emphasis in the present context is upon that role of Ephraim, which as the particular representative of the northern ten tribes enjoyed a special prominence. Therefore, Ephraim also had a distinct responsibility. Unfortunately, Ephraim had failed to live up to its calling. It had become caught up in the worship of Baal. Not only that, but Jeroboam was instrumental in the introduction of the state religion of the calves at Dan and Bethel. Not content with these, he became guilty of worshiping false gods and the idolatry that accompanied it cf. It was not long, therefore, that Baal became the leading pagan divinity in the Northern Kingdom, a condition that brought about the eventual demise of Israel cf. Hosea goes on to point out the prevailing sins in Ephraim that would bring about its demise v. Even worse, it is sin and a clear violation of the Decalogue Exod. The latter part of verse 2 is extremely difficult. In harmony with this position is the older proposal of the Hebrew scholar Kimchi A. As Cohen observes, it makes the saying one of bitter satire: Therefore, Hosea goes on to prophesy that these unholy practices will soon completely vanish v. In a quartet of picturesque similes he describes their coming desolation and disappearance through the agency of His righteous judgment. Stuart expresses it well: When mist, dew, chaff, and smoke vanish, the result is nothingness. Israel will similarly disappear and become desolate cf. Yahweh returns to the subject of His redemption of His people from Egypt at the time of the exodus vv. The exodus motif constitutes one of the leading themes of the book of Hosea. As well it appears in contexts dealing with the hope that one day in the future God will again call for His people and return them to the Promised Land e. Not only does the first commandment forbid the worship of other gods, but Israel must not even acknowledge any other so-called god. For none of these, or anything else including human undertakings, could provide deliverance for Israel. Indeed, there simply is no other Savior Isa. It was their deliverer, Yahweh, who alone could and did care for them during their wilderness wanderings cf. Therefore, in accordance with the warnings in the covenant God was about to punish His people vv. He now adds the ferocity of two more animals: The Assyrian military capabilities were profound. Not alone for spoil but seemingly for the sheer sport of it they campaigned fiercely and inflicted violence on their enemies. She has made them to be children of Baal. Indeed, all three images may well underscore the violence of the coming attack by the Assyrians. The viciousness of the Assyrian military is well documented in the Assyrian Annals. I cut their throats like lambs – Like the many waters of a storm, I made the contents of their gullets and entrails run down upon the earth. My prancing steeds harnessed for my riding, plunged into the streams of their blood as into a river. The wheels of my war chariot – were bespattered with blood and filth. With the bodies of their warriors I filled the plain like grass. Israel will surely be helpless through it all. In a further rhetorical question the Lord implies that they could not count on their king v. Indeed, toward the end of the Northern Kingdom there was a series of competing local kings and even their last king Hoshea proved to be inefficient and unfit for the task. To be sure, God had made provision for kingship for His people, but such a one was to meet His high standards e. Israel now refused to acknowledge God, and turned to Baal and human

leaders whether national or foreign. God Himself was about to bring down the curtain on the Northern Kingdom v. The Lord now reaffirms His intention to punish His people v. That future is now an imminent one. It was a condition that failed to discern where their foolishness was leading them. They were already turning away from the Lord their deliverer and helper in order to pursue their own sinful ways Deut. The rendering of the NET here is *ad sensum*. The familiar imagery of the pains of a woman in labor to depict judgment now follows v. The Lord, however, uses it to depict a strange anomaly in the birth process. Israel is likened both to a mother in labor and to a child who stubbornly refuses to go through with delivery but stays in the womb. Although the change of metaphor from a birthing mother to the child about to be born is abrupt and unusual, such complex metaphors are not without precedent in Hosea. First, naturally the unborn son has no way of deciding whether he will be born or not. Indeed, Israel is foolish. It has chosen to ignore the fact that its accumulated and stored-up sins would surely one day come in for judgment. They are like the unwise son who delayed or refused to submit to the birthing process. They endangered not only themselves individually but the nation itself. Verse 14 is capable of being understood either positively *cf.* It should be pointed out that Paul applies the text in a positive light. Doubtless building upon the LXX and the direction of the Holy Spirit, Paul declares that with the resurrection of Christ there is victory over death for the believers 1 Cor. The backs of Sheol and death have been broken. One may say, however, that Hosea He does so by once again employing a pseudo-sorites. Yet even though son Ephraim should flourish for a little while, Assyrians from the east were already on the move. Hosea declares that the reason for the coming destructive east wind *i.* Although the name Samaria probably serves as a synecdoche for all Israel *cf.* For the spiritual slide of the Northern Kingdom was fostered by decisions made in its capital city. Therefore, the demise of Samaria is particularly singled out *cf.* The description of the death of its citizens is one of unspeakable horrors. The metaphor of Lady Israel and her three children, Jezreel, Lo-Ruhamah, and Lo-Ammi, has reached its denouement in a slaughter that is anything but literary and symbolic. Certainly the image of God as a shepherd is a prominent theme in the Old Testament and would not be out of place here. Words such as know, knowledge, and acknowledge occur repeatedly throughout the book *e.* The Hebrew hapax legomenon *twbalt* has been traditionally linked with a Semitic cognate implying drought *cf.* The NET see text note renders *ad sensum* depicting the fact that there was no water readily available. The king God will send is the ruler of Assyria, who comes as their conqueror. In other texts it refers to the abode of the wicked *e.* That Sheol is not as commonly taught the common receptacle of all disembodied spirits or that there is a double compartment in Hades with a gulf standing between good and evil spirits, can be demonstrated by the many Old Testament texts, which assert that the Old Testament believer expected to go to be with God at death *e.* See also the discussion of the Hebrew text in Andersen and Freedman, Hosea, See further, the note on Hosea See further John L. Whether or not the baby is mispositioned in the womb, the point is what the image conveys—the urgency of the times.

**Chapter 6 : The Thomistic Institute by The Thomistic Institute on Apple Podcasts**

*quotes have been tagged as sovereignty-of-god: Alexis de Tocqueville: 'I had rather mistrust my own capacity than God's justice.'; Charles H. Spurgeon.*

Suffering, Satan, and Standing Firm 1 Peter 5: Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour. Stand firm in it! Peace be to you all who are in Christ. Introduction A very cruel error is being proclaimed from some pulpits, especially by certain television preachers seeking to attract followers and supporters. This cruel error causes many to question their faith when they need it most. And it is error, for it simply is not true. Heeding his words may not deliver us from suffering, but it will deliver us from the error of those who tickle the ears of men for gain. In these final verses, for the first time he mentions Satan. Because he is success oriented, Satan revels in what he perceives to be success. His head swims with thoughts of his own splendor and glory. His addiction to success led to his own downfall because of his pride and grasping for the preeminence and glory which belong only to God see Isaiah Satan also tempts men on the basis of their success. When they are successful, Satan seeks to puff up their pride, convincing them they do not need God see 1 Chronicles Thou hast blessed the work of his hands, and his possessions have increased in the land. Just take the blessings away and replace them with suffering, and his adoration will turn to animosity. But the Old Testament prophets could not understand how this could be since suffering and glory seemed incompatible 1 Peter 1: Satan craves glory, and he employs suffering to turn men from worshipping God to serving him all the more glory. Following the account of Matthew, consider how Satan relates suffering and glory in the temptation of our Lord. Satan granted Jesus the premise that He was the Son of God. But if He was the Son of God, why was He enduring the suffering of this forty day fast in the wilderness? Jesus should use His power as the Son of God to end His suffering and reveal His glory by commanding that stones become bread. Suffering was not appropriate for the Son of God, Satan reasoned, but glory could be gained by performing a miracle. Satan seeks to intensify the temptation of our Lord by challenging Him to wrongly apply a biblical and Messianic promise of protection. If this promise is true, and if Jesus is truly Messiah, then let Him put God to the test. Let Jesus cast Himself down from the pinnacle of the temple and then God must act to save Him. Let Him put Himself in a situation where suffering is inevitable, and then God must save Him. But once again He employed the principle drawn from the Book of Deuteronomy. Men are not to put God to the test, forcing Him to come to their rescue or do their bidding. It is illicit to put God to the test by precipitating suffering. The first two temptations were primarily about suffering; the third is about glory. Satan shows our Lord the kingdoms of the world and their glory, arrogantly claiming possession of them, a vast overstatement of the truth. He offers these to our Lord if He will but bow down and worship him. The price was exceedingly high—worship Satan. Satan thought Jesus would be repulsed by suffering and attracted by glory. So he offered Him the glory of earthly kingdoms for the glory Satan would gain by obtaining the worship of Messiah. Oh, to have the Son of God bow down to him! With no hesitation, Jesus made the reason for His refusal crystal clear: Satan must not be submitted to in worship, for what we worship, we serve. Jesus will not be tempted by cheap glory. His glory will come not in serving Satan but through suffering in the will of the Father. When in the wilderness, God allowed the Israelites to hunger and thirst so they would learn that obedience to God is the key to life—not just the eating of physical bread see Deuteronomy 8: Over and over, the Israelites grumbled against God and threatened to rebel and return to Egypt because they lacked food or water see Exodus 16; Numbers 11, During the life and ministry of our Lord, Jesus fed the 5, The people followed after Jesus hoping for an eternity of free bread see John 6: When Jesus spoke to them about suffering namely His suffering and their identification with Him, they wanted out. At that point, the crowds left Jesus and only His disciples remained John 6: They wanted the glory of the kingdom, but no suffering. They expected God to turn the stones of suffering into the bread of glory. This is what baptism was all about. Throughout its history, until the Babylonian captivity, the Israelites were idolaters. Peter reacted and rebuked Jesus, seeking to turn Him from suffering to glory. In so doing, Peter was simply reiterating the very same temptation Satan put to the Savior in Matthew 4. No wonder Jesus rebuked

Peter as Satan. In the Book of Revelation, John writes to some of the same churches addressed by Peter—the seven churches of Asia Revelation 2 and 3. In four out of seven churches 2: The rest of Revelation teaches that in the last days of history Satan will intensify his efforts to bring about suffering and persecution for the saints. This suffering will serve as a temptation for them to forsake the faith which appears to be the temptation for the Hebrews. But it will also test and prove the faith of the saints, distinguishing them from the rest of the world. The first we see in Matthew 16, where Peter virtually mouths once again the words of Satan recorded in Matthew 4. Speaking for Satan almost speaking as Satan, Peter rebuked our Lord for bringing up the subject of His suffering because Peter had only thoughts of glory. We should pay utmost attention to Peter, for he knows only too well whereof he speaks. Satan, Our Adversary 5: In one sense, he is there. The forces which oppose the Christian are the world, the flesh, the devils demons, and the devil. But my conviction is that Satan seldom engages in a personal attack against a believer. Very often, Satan attacks the believer indirectly through the impulses of the flesh see Romans 7: The term is used of one who makes accusations and presses charges. But Peter wants us to understand that behind the opposition and persecution of unbelievers is the encouraging hand of Satan, who seeks to frighten and destroy us through the opposition of men see Ephesians 2: Satan is a creature with a great diversity of methods. At times, he seeks to catch us unawares, slipping up on us unnoticed see, for example, 2 Corinthians Another is that lions are cowards, roaring loudly to frighten off jackals and other predators which seek to take the kill away from the lion. Or is he a homeborn servant? Why has he become a prey? Does a young lion growl from his den unless he has captured [something]? From these references, it seems clear the explanations above do not fit the picture portrayed in Scripture. The young not old lions roar as they pursue their prey and after they have captured it. In this mode of attack, the lion wants his prey to know he is in pursuit. Fear is a part of his plan of attack. A frightened prey is a more likely catch. After the prey is caught, it is devoured, while the lion roars to let all the other creatures know of his victory. The boldness and confidence of the lion is likened to the aggressive confidence of Satan, who vainly believes he is invincible. In 1 Thessalonians, both terms occur together: Most often these terms are employed in the context of the last days. Satanic activity and opposition will also increase. The saints are therefore exhorted to be alert and sober so these difficult days do not throw them off balance. He wants us to recognize that Satan will seek to destroy us through the opposition of unbelievers. He wants us to be ready for what is coming and not be surprised when it comes upon us. In this epistle, Peter has had much to say on the subject of submission. We are to be subject to governing authorities, to earthly masters, to our mates, and to one another 2: The younger men are to be submissive to the elders 5: The opposite of submission is resistance. We are not to submit to Satan, no matter how authoritative his roar may sound. We are to resist him, believe the Scriptures, and stand firm in our faith. Before considering how we are to resist Satan, let us first be very clear about what Peter does, or does not, mean by resisting him: Even Paul was reluctant to take him on see Acts Taking Satan and his henchmen on is dangerous business see Acts I have heard too many Christians make light of Satan as though he were no threat. Resisting simply refers to our refusal to submit to him and our standing fast against his onslaughts, by divine enablement.

News Today "i°-i-î,-i-—iž• ë°iç...f~ , i „ë„,i,- ê°„j•" i~î^ í„ í-ë³' iæ''' chtvorg - Duration: 2 minutes, 3 seconds.

We have experience of only one W i. We have no experience of any Zs at all. There is, however, a vast difference between these effects. It follows that there is little or no basis for assuming that Z resembles something like Xs i. Cleanthes responds to this set of objections with a counter-example that is meant to discredit these criticisms and doubts. Suppose we heard an articulate voice coming from the clouds and the words uttered contain a message instructing us in a way that is worthy of a great, superior being. It is not possible, Cleanthes argues, that we would hesitate for a moment to ascribe some design and purpose to this voice and conclude that it bears some resemblance to the intelligent source of a human voice D, 3. According to Cleanthes, it is similarly perverse and unnatural to deny that the various parts of the body and the way in which they are suited to our environment e. Does it have successive, distinct thoughts? Why should we not assume that God has other human features such as passions and sentiments, or physical features such as a mouth or eyes D, 3. In all cases that we have experience of, human intelligence is embodied, so why not also assume that God has a body D, 6. What this plainly manifests is that the anthropomorphic conception of God, as defended by Cleanthes, reflects an egocentric outlook and delusions about the significance of human life in the universe. Any experimental reasoning of the kind that the argument from design employs must ensure that the cause is proportioned to the effect. If we follow this principle, however, we are no longer in a position to assign several fundamental attributes to God. We cannot, for example, attribute any thing infinite to God based on our observation and experience of finite effects. Nor can we attribute unity to the original cause of the universe on the basis of any analogy to human artifacts such as houses; as they are often built by a number of people working together. Perhaps, therefore, there is more than one God involved in the creation of the universe? More importantly, we are in no position to attribute perfection to God unless we observe perfection in his creation. You find certain phenomena in nature. You seek a cause or author. You imagine that you have found him. You afterwards become so enamored of this offspring of your brain, that you imagine it impossible, but he must produce something greater and more perfect than the present scene of things, which is so full of ill and disorder. You forget, that this superlative intelligence and benevolence are entirely imaginary, or, at least, without any foundation in reason; and that you have no ground to ascribe to him any qualities, but what you see he has actually exerted and displayed in his productions. What we cannot do, Hume argues, is explain away all evidence of this kind by way of assuming that this world is the perfect creation of a perfect being. It is this assumption that needs to be established, so we must not assume it in our reasoning. Plainly, however, it is neither. It follows from this that many other hypotheses and conjectures, consistent with the evidence presented, may be considered as no less plausible. Philo puts this point to Cleanthes: In a word, Cleanthes, a man who follows your hypothesis is able, perhaps, to assert, or conjecture, that the universe, sometime, arose from something like design: But beyond that position he cannot ascertain one single circumstance, and is left afterwards to fix every point of his theology, by the utmost license of fancy and hypothesis. On the one hand, theists such as Cleanthes want to insist that the analogy between this world and human productions is not so slight and maintains, on this basis, that God in some significant degree resembles human intelligence D, 3. Immediately after this, however, Philo proceeds to reverse his reversal i. In an especially important passage, which was inserted into the Dialogues shortly before Hume died, Philo elaborates on his view. In other words, the atheist can concede that there is some remote analogy between the first principle of the universe and several other parts of nature€”only one of which is human thought and mind D, These other analogies do not suggest that the cause of this world is something like mind or human intelligence. Clearly, then, the atheist may concede that there is some remote analogy between God and human minds and still insist that there remain other analogies and hypotheses that are no less plausible. Hume never retreats from the view stated in the first Enquiry that God i. No argument considered so far aims to prove that God does not or cannot exist. However, in the Dialogues Hume considers an ancient argument based on the existence of evil that is intended to establish this negative conclusion. The questions are these: Is God willing

to prevent evil but unable to do so? Then he is not omnipotent. Is God able to prevent evil but unwilling to do so? Then he is malevolent or at least less than perfectly good. If God is both willing and able to prevent evil then why is there evil in the world? See the entry on the problem of evil. It is clear, as Cleanthes acknowledges, that if this cannot be done then the case for theism in any traditional form will collapse D, Several different strategies are available to the theist to defuse this problem – that is, theodicies of various kinds. In other words, these are only evils relative to our individual, narrow, human perspective. From the divine perspective, viewing the universe as one system, the removal of such ills or afflictions would produce greater ill or diminish the total amount of good in the world. This strategy may be interpreted as arguing either that there are no real evils in the world i. In respect of the first view, that there is no real evil, Hume takes the view that it is plainly contrary to human experience. In the Dialogues Hume opens his discussion of the problem of evil by having Philo the sceptic run through a long catalogue of the variety and extent of misery and suffering in this world. He begins with animal suffering of various kinds the strong preying on the weak etc. Despite this catalogue of human suffering and grief, we find ourselves too afraid of death to put an end to our miserable existence. This is a view that is immediately corrected by Cleanthes along similar lines to those that Hume also presents in the first Enquiry. Now without some such license of supposition, it is impossible for us to argue from the cause, or infer any alteration in the effect, beyond what has immediately fallen under our observation. Greater good produced by this Being must still prove a greater degree of goodness: Every supposed addition to the works of nature makes an addition to the attributes of the Author of nature; and consequently, being entirely unsupported by any reason or argument, can never be admitted but as a mere conjecture and hypothesis. Our predicament is like that of a person who stands in the porch that leads into a very different building or structure and must conjecture what the complete or whole plan is like. We may hope or imagine that something better awaits us but the present phenomena do not license a conjecture or hypothesis of this kind EU, Faced with this difficulty, Cleanthes insists that contrary to all that Philo and Demea have claimed, we must allow that there is more happiness than misery, more pleasure than pain, in this world. Unless all evil is essential or necessary the religious position will collapse. Any degree or kind of unnecessary evil – however small – would tell against the existence of God as an infinitely powerful and perfectly good being. I will allow, that pain or misery in man is compatible with infinite power and goodness in the Deity, even in your sense of these attributes: What have you advanced by all these concessions? A mere possible compatibility is not sufficient. You must prove these pure unmixed, and uncontrollable attributes from the present mixed and confused phenomena, and from these alone. Further on, Philo returns to this point. I am sceptic enough to allow, that the bad appearances, notwithstanding all my reasonings, may be compatible with such attributes as you suppose: But surely they can never prove these attributes. It is this task, Philo maintains, that Cleanthes has failed to perform. There is no need for the sceptic to launch a strong argument that aims to prove that God cannot exist on the basis of the real existence of evil in this world. What the theist must do, in order to meet this challenge, is to show that all the evil that exists in this world i. It is clear that the theist is in no position to support this claim. The significance of this concession should not be exaggerated. While the sceptic cannot prove that there does indeed exist some unnecessary evil in the world, it is nevertheless possible to show that this view of things is in no way unreasonable. Similarly, why could God not have been more generous in providing his creatures with better endowments for their survival and happiness i. Surely things could have been arranged so that these extremes and their destructive consequences could be avoided? Finally, Hume asks why God does not act through particular volitions to prevent specific catastrophes and disasters e. The implication of all this is not just that we have no reason to infer the existence of an infinitely powerful and good God but that we have considerable reason for doubting it. Given these considerations regarding the causes of evil, and the limits of human understanding, what is the most reasonable hypothesis concerning the first cause of the universe? This leaves only two other possibilities. Either the first cause has both goodness and malice or it has neither. Nature is blind and uncaring regarding such matters and there is no basis for the supposition that the world has been created with human or animal happiness or comfort in mind. Any supposition of this kind is nothing better than an anthropomorphic prejudice EU, The enormous degree of evil in this world, and the vast range of forms that it takes, are

impossible to explain or justify from our human perspective i. There is, therefore, no basis for inferring the existence of an infinitely powerful and good God in face of contrary evidence of this kind “ evidence that provides us with considerable grounds for doubting this conjecture or hypothesis. Miracles Miracles are an essential and fundamental element of the major monotheistic religions i. The accounts of miracles , as presented in scripture and elsewhere, are supposed to confirm the authenticity and authority of scripture and the prophets and, more importantly, establish that God has revealed himself to human beings through these special acts or events. From the point of view of Christianity, one miracle of particular significance is the resurrection of Jesus Christ. To doubt or question the truth of this event is to doubt the core and distinct meaning and doctrine of the Christian religion. It would be to cast doubt on the claim that Christ is God and the saviour of human kind. As defined, a miracle may occur without any person observing it i. It follows from this that we cannot establish that a miracle has occurred by showing only that the laws of nature have been violated, as this may only be a chance or capricious event EU, 8. A law of nature, as Hume interprets it, involves a uniform regularity of events. We discover laws of nature on the basis of our experience of constant conjunctions of events or objects. It is, for example, no miracle that a man in good health should suddenly die. Although an event of this kind may be improbable, it does sometimes occur.

**Chapter 8 : 10 Ways to End Your Speech With a Bang**

*Punching shear strength of reinforced concrete flat Concluding Remarks 90 Background*

Only you can orchestrate it. Then, use the title of your speech as your closing words to stir your audience to think more fully about what they just heard, reinforcing the title of the speech that you referenced earlier. Try writing the ending of your speech first to better construct the title. Let say your phrase is: Then just before your close, you say: I know that none of us can do this alone, but pause Together pause we can pause until the audience responds. Then pick up the story and close it around your theme. Well now those same gentle hands are now poised skillfully around the hearts of hundreds of people. Today he is a heart surgeon. For example, in concluding a speech on the maturity of a product line and the need to leave the past behind and create new and different products, an executive concluded a speech with a reference to growing pangs. The main character is Hermie. Now an adult he is reminiscing about his lost adolescence. And for everything we take with us, there is something that we leave behind. We saw 5 movies. And we had 9 days of rain. Benji broke his watch. Oskie gave up the harmonica. And in a very special way, I lost Hermie, forever. Now we are moving on to a stronger, more mature company. For example, if you were concluding a speech on the importance of maintaining self confidence in the face of adversity, you could say: Leverage the use of a quotation in context of your message. Use the premise of that quotation to frame your finale so that it serves as a launching pad to lift your message high for the audience to more fully appreciate. If you were concluding a speech on the importance of embracing change, you could say: Change has become a way of life to a better life. We have to recall the insight of President Abraham Lincoln, on the brink of Civil War and fighting the near year long tradition of slavery in the United States dating back to George Washington and Thomas Jefferson, who owned slaves. Lincoln looked change directly in the eye and said: As our circumstances are new, we must think anew and act anew. We need to look at this old issue in a new way, not simply for today but to make our tomorrows more rewarding, more fulfilling, and more compelling because of the change we make today. With your help, we can think anew and act anew on the issue before us today. May you think anew about ending your speeches. Try one of these 10 techniques and turn the podium into your personal fireworks platform. Fire off spectacular ideas with blazing after thoughts. Light up your audience with insight. Fire your most poignant salvos in the fleeting seconds of your speech. Subscribe to Six Minutes for free to receive future articles. Peter Jeff has served an adjunct public speaking instructor at Grand Valley State University for the last 10 years. He is a former leadership development consultant with more than 20 years experience in corporate public relations. Jeff is also the author of a personal leadership book -- Get a Grip on Your Dream:

**Chapter 9 : Found on YouTube: the one trick Postmaster Generals don't want you to know! : amibeingdet**

*Consider these examples of resounding speech conclusions from Patrick Henry, William Jennings Bryant and Winston Churchill. You can learn from these to spark your creative energy and capture the spirit of ending with a bang.*

INTRODUCTION I wish to start by expressing my appreciation to Women in Business for inviting me to share my thoughts on how I think we can re-strategize successfully in an economy that is not only volatile, but constantly evolving in the face of unprecedented challenges. It was with a little trepidation that I accepted to be here, for reasons that will be alluded to in these remarks, but with subtle pressure and a threat from some directions, I had little choice. It amounts to double jeopardy when one gets invited to speak on a subject as complicated as strategies to win in a volatile economy like we are witnessing around the world today to a group of female achievers that are manifestly more successful than most – certainly with many of you possessing bigger bank accounts than I do. With these caveats, it is my honor and pleasure to be here and hope you will find my views helpful even if they raise more questions than answers. Given the volatile economic climate within our country and indeed all around us, I hope our session will throw up unique perspectives for leveraging opportunities and thriving in this economy in spite of the challenges around national unity, political stability, security, and monetary and fiscal policies. I am confident that the caliber of people in attendance at this roundtable - key players from diverse sectors in the private and public spheres – understand that in both public governance and business, there are no silver bullets. The search for solutions to daily challenges is a continuous exercise. The reason we are here, is because of the determination of Nigerian women to continue to search for pathways to succeed and thrive, regardless of challenges posed by the economy. That we live in challenging times is an understatement. In the year , the global political economy showed both stresses and promises for our nation. In Eurozone and the USA, economic growth slowed and imports of our crude oil reduced drastically, no thanks to innovations in fracking technology. India has emerged today as the largest importer of Nigerian crude oil, even though its economy has slowed down a bit as well. During the same period, our country witnessed three historic events. Second is the unequivocal and resounding defeat of a sitting president and his party, and the election of a president respected within Nigeria and abroad for his honesty, integrity, forthrightness and discipline. The fact that the elections and their outcome were largely peaceful said a lot about what we are capable of as a country when collectively determined to do the right thing. The other was the plague of an economic crisis, occasioned by the global economic slowdown and the consequent collapse of oil prices. Corruption levels and impunity escalated during the period as well, and this time even involved some women – another new and unprecedented disappointment as it is generally assumed that women are reliable, more honest and hard working than men! This is just a short background to a situation we need to confront and resolve as a country. It will take years for the extent of damage done to our economy to be unraveled and even longer to fix. The opportunities we lost as a country to build the critical infrastructure that would have diversified our economy and driven real and lasting economic development; the chances we had of laying the foundation for an inclusive and fair society; the prospects we lost of building a prosperous and one of the top-ten economies in the world by - all these were frittered away by leadership incompetence, driven by greed and a total lack of appreciation of the purpose of governance and public service. The task of rebuilding our polity and economy is a collective responsibility of all of us, particularly those elected to chart a new path. Without any doubt, the mood, pace and policy direction set by political leadership matters more than any single issue and that we must do clearly and urgently. Let us leave the appropriate anti-corruption agencies of government, the media and the Courts to be busy dealing with the recent past – and they will clearly remain busy for a while – trying to get to the roots of the decade long institutionalization of graft. The federal and state governments, along with businesses, whether represented here or not, must focus and re-energize our domestic production capabilities thereby creating jobs, manifesting progress and hope that then promotes peaceful existence. It is my humble opinion that achieve this needed national renewal, we must as a people think through the strategic repositioning of our country, our politics, our socio-cultural attitudes particularly our misuse and abuse of religion and promotion of ethnic identity and our

economics. A new national strategy is needed. Now, what does it mean to have a strategy? By strategy, we mean an approach, blueprint or a plan. Within the context of the lost opportunities referred to earlier, we must therefore ask: How did we get here? What is the situation on ground today, and what are the prospects? What do we want to achieve and what models do we need to adopt to succeed? Generating answers to these posers are fundamental to any attempt to successfully re-strategize. It is also important to accept that in every challenge, there is an opportunity. So while some Nigerians are lamenting the slide in the oil price, increases in prices of food and fuel, destruction of our oil production platforms, emerging insecurity in other parts of the country other than the North-East, and the fall in the value of the naira, smart businessmen and women will be exploring the economic terrain for opportunities. What are the alternative sources of foreign exchange? Where are the opportunities in economic diversification? What kinds of innovation are needed to maximize emerging potentials? The pursuit of new sources of wealth creation will hopefully spur innovation as key economic actors focus on agriculture, solid minerals, and the knowledge economy. Some businesses are already answering these questions and more. My favorite example is Aliko Dangote who is investing even more aggressively now in new sectors than ever particularly in import-substitution opportunities building the biggest refinery in the continent in Lekki Free Zone while expanding his philanthropic contributions to improving nutrition targeting infants and children in the poorest parts of Nigeria. Dangote is also building a tomato processing plant to be supplied by a 7, hectare farm and hundreds of tomato out-growers along River Galma in Kaduna State. Dangote is not the only smart investor. Olam is building the largest poultry and feed-mill in sub-Saharan Africa on the outskirts of Kaduna, while Flour Mills is diversifying into fertilizer blending, food processing and downstream production and aggregation of grains, soyabeans and the like! Vicampro plans to grow potatoes in Manchok, Kaduna State and process the output and more from out-growers in Plateau and Kaduna States into slices packaged ready for kitchens and fast-food outlets that now import such to produce French Fries. For Dangote, Olam, Flour Mills and Vicampro, this is the time to seize opportunities and invest, not lament! The crisis is an opportunity that must not be wasted. All they require is for governments to improve security, create a supportive environment, provide fiscal incentives and protect them from dumping! The APC manifesto and governments at federal and state levels are committed to providing these minimums. Opportunities therefore abound in these and many other sectors but we need to unlearn many habits that impede economic dynamism. As earlier noted, governments at all levels have to embrace a friendly attitude to business, enabling and supporting them to invest, to create jobs and to boost revenues from taxation. Special packages should target vulnerable groups like youth start-ups, women entrepreneurs and farmers. Our business people must remain unrelenting in finding creative ways to fulfill the potentials that inhere all across this country. To re-strategize effectively, we must acquaint ourselves with all the relevant facts. Nigeria has a large population some million today and expected to rise to million in - most of it is youthful, most of it now very poor and in need of jobs, and mostly requiring investments in healthcare, education and training. Changing this state of affairs requires the governments to take very hard decisions that are not politically easy, but economically inevitable. We all realize as governors that bailing the states out of their liquidity crisis by the federal government cannot go on forever. One paradox needing debottlenecking is that our country is a high-cost location for business, even where wages are generally rather low. High costs amidst low wages are by no means the only anomaly. There are others needing resolution. It appears that much of local business is structured around facilitating or enabling predation from state coffers rather than single-minded focus on innovation and productive endeavors. Banks for instance, must now change their business models away from a focus on hiring pretty young ladies to pursue public sector accounts and deposits to mobilizing savings from individuals, households and business, thereby fostering financial and social inclusion. In a way, property prices and the tastes of our elite have long been out of sync with sustainable economic reality. We need to immediately press a reset button to a position that realistically matches income and demand. After that reset, we then need to consider effective ways of implementing a sustained stimulus. Our economy needs to get out of the pretense of being the largest African economy that merely recorded years of jobless growth, import dependence and increased inequality. Statistics of air travel, signed up customers for e-commerce sites and bank account holders suggest that a majority of our people are

out of, or are at the extreme margins of the formal economy. Sadly, that is story of Nigeria in the last five to six years. This inherited state of affairs limits our ability to attain economic revival in the short-term if we rely on the domestic market capacities alone. We need not only fresh import substitution investments particularly in the agriculture and energy sectors but also deliberate promotion of export-led industries to diversify our nation from its monoculture and oil revenue dependency. And if we let the income gains from such double-polled growth spread to large parts of the population, we may pull enough of our people out of poverty to imagine the domestic economy driving and sustaining growth. My view therefore is that these times call for rethinking and resilience. Only the boldest and the most innovative businesses will win big. The agricultural value chain is awaiting a burst of entrepreneurial energy. Going back to agriculture is not about just growing more maize, rice, soyabeans, tomatoes or ginger. It is about the value-addition that accompanies higher yields, the income that accrues to farmers and the nexus between rural agriculture and urban industry. The mining sector has not yet attained infancy with our unexplored reserves of gold, nickel, tantalite, iron ore, tin and rare earths in the ground awaiting extraction and beneficiation. The abundant talent in our youths has already manifested in sectors as diverse as athletics, soccer, basketball, literature, music, movies, branding and marketing, software development, design, engineering and fashion. I hold the view that with a little incentivizing here and there, continental and global champions in the mold of Mikel Obi soccer , Aliko Dangote cement , Olam agribusiness and IHS telecom towers and some of our commercial banks UBA, Zenith, GTBank and Access “ all of them Nigerian-born and nurtured persons and firms - can emerge out of these sectors within a decade to compete with the Samsungs and GEs of today. Incidentally, and based on the foregoing postulations, one area I think women in business should focus on is agriculture. The African Development Bank recognizes that Nigerian women contribute close to 70 per cent of agricultural workforce yet get less of accruing returns. In Kaduna State, we are exploring options of empowering women in agriculture by easing access to credit and inputs and their active participation in agricultural value chains. The service is in the process of digitizing our land registry to facilitate quick grants, alienation and search of titles. As we seek to raise more revenues, we are assiduous in blocking revenue leakages, while creating opportunities for the new economy. We recognize that women are the cornerstone of agricultural production, processing, marketing and utilization in Kaduna State and that we would be unable to achieve any meaningful development without women. Women provide 70 per cent of agricultural labour; 50 per cent of animal husbandry related activities and 60 per cent of food processing in Nigeria, yet have access to only 20 per cent of available agricultural resources. In Kaduna State, almost percent of all ginger farms are cultivated by women but not owned by them, and when owned, not in possession of statutory title. Rather than seeing these statistics of women in agriculture as a reason for complaint or despondency, I urge you all to see them as opportunities for strategic repositioning; an example being the interesting ancillary of our Primary School Feeding Program that has empowered tens of thousands of women entrepreneurs in various levels of the agriculture value-chain involved in the feeding of nearly 1. Also in Kaduna State, we are courting investors assiduously. We recognized that we needed to create or strengthen institutions to buoy our credentials as an investment destination. We have a new Tax Code that lists in one document all taxes and levies payable in Kaduna State, that appoints the Kaduna Internal Revenue Service KADIRS as the sole collector of all government revenues, while criminalizing any form of revenue collections in cash. This tax regime is intended to assure certainty to investors, eliminate multiple taxation and make internal revenue generation less prone to leakages. Our target is N4 billion monthly from These coping mechanisms for a state government are intended to allow us provide a modicum of public goods and get more of children into decent schools, reduce maternal and infant mortality and leverage on our comparative advantage in agriculture. On a final note, I wish to reiterate that though Nigeria is facing very challenging times, the difficulties we all confront daily “ from the federal, states and local government councils, as well as small and big businesses and individuals “ represent an opportunity to refocus, re-strategize and reposition our social structure, political system and the economy for greatness. And I am convinced that Nigeria will emerge stronger, more independent and more productive if not in the medium term but in the long run. Let no one doubt that Nigeria has the capacity, competence and mindset to achieve success. And I have no doubt at all that to a large extent, women “

whether in business, at home, in the farm and everywhere are the backbone on which that transformation and growth will be based. That is why I have been positively biased at appointing women to senior executive positions in all my public service positions, from the BPE, the FCT Administration and Kaduna State government.