

di cross na di center

na im a friday morning wey concern 9:00 dat it begin. It would be ova by 3:00 dat afternoon. Wetin you fit do for six hours? for awa modern, high-tech world, you fit send e-mail all ova di world and you fit get an automobile and travel 300 miles or plenti. You fit hop on top an airplane and go from one end for di kontri go di oda. Dia's a lot you fit do for six hours. But dat day na ova 2,000 years tey.

wetin do di pipo do for dos six hours? probably laik any oda day, a farmer get up and begin to plow im field bicos na im spring and na im wey concern taim to plant. A housewife i'm sure get up and begin be busy wit am everyday everyday haus chores. A merchant opened up im shop, and im do a brisk day's business for six hours, getting ready for di sabbath and for di passover weekend. You fit do a lot for six hours. But all dat na do for jerusalem for dat six hour, and for dat mata all dat na do all ova di world for all di days combined, paled for to de compare to wetin be being do on top a hill dem dey call, "calvary. " a man na being crucified, a very special man nailed go roman cross. Im na on top one for three crosses erected dat day, di middle one.

a visitor who happun to come jerusalem dat day might don seen di crosses, shook im head and think, "oh, one for dos sad but necessary executions for order to keep di peace and to keep justice. " di roman soldiers assigned go di task knew little for dis mysterious young carpenter who refused to beg or whine or complain. Dem had no idea dat dis one dat practically laid imself down on top dat cross fit be anything oda than juss a nazarene.

oh, but some strange tins begin to happun. First, dia na di darkness, a blackness darker than an eclipse. Di sky had an eerie, hellish gloom. It's as if god, di papa, had turn im back for di earth, maybe even to shed a

tear. Then dia na di earthquake dat matthew tells we wey concern. A mysterious rumble from di very womb for di earth caused di rocks to split. Prisoners for di grave de released from death's cold grip. Reports spread all di way dey jerusalem for di bodies dat had been entombed de tin be say walking down di streets; no doubt loved ones see and talked wit dem.

di curtain, dat massive veil for di temple dat separated di holy place from "the holy for holies," would be tear apart. Di place wia only once a year as di high priest would take for di blood from an unblemished lamb to sprinkle upon di mercy seat to mek atonement, a sacrifice for all di pipo. Dat curtain na 40 feet high and it weighed several tons. But for dos six hours, pesin, sontin, e get as e be tore dat massive curtain from top to nyash as if two great hands ripped it apart. As if di great god for di universe na say, di high priest don enta di holy for holies for di last taim, di final day for atonement. Im'll lai lai don to go for dia again.

wella, dis na no ordinary friday. Jerusalem na captured for di throes for di mystery wey she couldn't. Pipo de beginning to wonder as dem see some tins and as dem heard oda tins. Fit it be? fit it be? no! it couldn't be. Dat nazarene man might be sontin oda than juss a man, sontin pass juss a carpenter who lived for nazareth, maybe even sontin pass a prophet. You fit e remain small hear di entire think process for an entire community. For fact, dem buzzed wey concern it for days and days and days.

do you remember pentecost? do you remember how 3,000 pipo de baptized on top one day? you don ever wondered how 3,000 pipo de baptized on top one day? it no bi juss di power for one sermon. You sight wetin had happun for jerusalem dat day na all dat everybody talked wey concern for seven weeks. Wetin do all dos mysterious tins mean? then peter on top dat pentecost day, inspired by di spirit, unsealed it. Im say, "that na di pikin for god on top dat cross. " dat's why e happun.

you don't ever stop to really consider how central it is to human history? all for taim na measured by it. All for dis book, di bible, na na tori. All di old testament history points to it, a kain tins to com. Now type na pesin, place, or tin for di hebrew religion dat foreshadows or anticipates a pesin, place or tin for di para para covenant. For oda words, na im a thing back dia dat foreshadows or anticipates sontin here. Frankly, di old testament na filled wit fine well well types. Wen you take di taim to sight and dem, it de help you to piece together god's magnificent providence and you fit see say di tori na di same all di way through history, pointing go di very same kpatakpata.

pass fine types for di old testament are dos dat foreshadow di cross. Do you remember di first passover? as di blackness for di plague for di death for di firstborn crept across egypt, it surely foreshadowed di blackness for midday on top dat friday juss as per lamb na slain for each for dos hebrew homes dat night so di death angel would pass ova, no bodi dat family unharmed. It set di stage for di taim say di real lamb, di lamb for god, would be slain allowing death to pass ova humanity again.

or how wey concern dat ark for di covenant, di mysterious ark for di covenant introduced to we for exodus 25 on top mount sinai? do you remember di name for di covering for di ark for di covenant? na im dem dey call, "the mercy seat." on top dat "mercy seat" once a year, di high priest would com into di holy for holies wit di blood from an unblemished lamb and sprinkle drops for blood for di mercy seat make sin would be taken away. But na im for di cross wia di real mercy seat na established and wia di blood for di perfect sacrifice no bi juss sprinkled, but flowed dat would take away all sin for all taim.

or how wey concern wen di israelites had been grumbling and complaining and sinning again and god threw dem for di midst for venomous snakes and dem de being bitten and being bin kill. Then

moses, afta praying fashioned a bronze serpent, put it on top a pole and lifted it up. Dia cure from some kain death na awoof and available to all. But dem gats take some action on top dia on top.

dem gats look upon it to live. But for doing so dem do no bi earn di cure for na im awoof to all. By looking upon di bronze serpent dem do no bi work but dem do take action for order to live. (numbers 21) jesus say for john 3, juss laik dat bronze serpent, "if i be lifted up, i'll draw all men to masef. " i fit find you two dozen odas, but di old testament na laik a huge sign wit an arrow say, "this way go di cross. Dis way go di cross. "

then wen jesus com, im lived for it. Im lived for di cross.

from im earliest days, di cross cast na shadow ahead for am. From di very day wey he com into dis world for bethlehem wia dia na no room for di inn. Na im say right then, "there's no room for you for dis world. You'll no bi find a place to dey here. You'll be rejected and even crucified. "

di gospels record for we no less than a dozen different accounts for jesus foretelling im own death. I tink wey concern matthew 16 wen im and di disciples de having a little r & r (rest and relaxation) for caesarea, philippi. Jesus ask, "who do you tink i am?" afta dem had give speculation, street yan de kain odas dey talk, peter looked for am and say, "you're di christ, you're di pikin for di living god. " jesus say, "blessed u dey simon, pikin for jonah, for flesh and blood hasn't revealed dis to you, but mai papa for heaven. " jesus knowing now say di men, who would de cari on top wetin im na going to kpai for de beginning to. Verse 21 says dat, immediately, from dat taim on top, jesus begin to explain to im disciples, how im must go jerusalem and suffer many tins for di hands for di elders, chief priests, and teachers for di law; wey he must be bin kill and for di third day, raised to life.

im say di same tin for matthew 17, 20, 21. For matthew 26 for dat last supper, im told dem again, "i'm wey concern be bin kill. " for dos few hours afta dat for di garden for gethsemane, im bowed on top im face and ask if dia de any oda way, im knew dat na im for dis destiny wey he na born. Di cross na wetin jesus com here for, and im always knew it.

di entire para para testament reflects it. Paul say, "jews demand miraculous signs and greeks look for wisdom, but we preach christ crucified: a stumbling block to jews and foolishness to gentiles. " (1 corinthians 1:22, 23) "for i resolved to sabi nothing while i na wit you except jesus christ and am crucified. " (1 corinthians 2:2) "may i lai lai make mouth except for di cross for awa lord jesus christ. " (galatians 6:14) do you sight dos three statements? paul say, "all i sabi na christ crucified. " then im say "all i preach na christ crucified. " (1 corinthians 1:23) "all i make mouth wey concern na di cross for christ, jesus crucified. " (galatians 6:14) "for me to live na christ, and to kpai would be gain" bicos im na crucified. (philippians 1:21)

folks, you go through di bible, di para para testament, everi sermon preached by paul or peter you go sight, everi one for dem focused for di crucifixion and resurrection for jesus. So weda di old testament, di para para testament or di whole bible, di cross na central.

years tey for di british royal navy for dia great sailing vessels would weave a blue thread right through di center for di rope dat would be bin use to hoist di main sail bicos dem promise dat rope be distinguishable. If dem needed to raise am for an emergency, to di comot an enemy or to avoid a storm, dem looked for di rope wit di blue thread right through di middle for it. Di cross suppose be laik dat. It's always visible and always accessible. It's di main tin, no bi juss for dis book, but for life itself. It suppose be for di very center for evritin wey we do; di center for awa lifestyle, di center for awa haus life, di center for awa work life and awa school life. If we ever take jesus and im cross komot for di center, we lose evritin.

you don't ever see signs on top posts that stated, "power cable buried here?" that's what the sayings for the cross are. You come one for those sayings, you dig down and get power there—a whole source for power for a while if we go just take time to it. Jesus' final words were "it is finished." (John 19:30) what's finished? the divine plan for redeeming all for humankind is finished. Man's fear for death is finished. The power for guilt is finished. The uncertainty for tomorrow is finished.

the following lessons for this series go focus on top seven incredible statements that the Father made while in human form. I don't know how they concern you, but to me, nothing is more amazing for the whole spectrum for that divine drama than the seven sayings Jesus made. What would you do if you were on top of a way that would be executed? if it were going to be a slow torturous punishment like Jesus received, what would you dare do while you were hanging from the cross?

Jesus softly softly chose the words that he would utter on top of that cross. These were not random phrases just uttered by some pained martyr. These were intentional statements from God Himself to make us see some clues that would concern the unfathomable depth of meaning for that cross on top of which it hung.

1. Father, forgive them for they know not what they do. (Luke 23:34)

these are the words for forgiveness. Go to that immediate audience, but extend far beyond them.

2. Today you shall be with me in paradise. (Luke 23:42, 43)

Jesus turned to the thief and said words of acceptance to a normal criminal, the last person for the world you would think ought to be in paradise that day. A person, who unlike Jesus, had committed crimes.

3. Dear woman, here na ya pikin, and go di disciple (john), here na ya mama. (john 19:25)

words for comfort, even amidst im agony, di fine words for comfort.

4. My god, mai god, why hast thou forsaken me?

(matthew 27:46)

wetin do dos words mean? words for separation, a horrible separation but a separation dat gats happun if we are going to live forever.

5. I thirst (john 19:28)

di words for humanity de show we dat jesus no bi some kain freak, im na juss laik you and me. Im injure, im thirsted, im hungered and im understood awa pain.

6. It na finish. (john 19:30)

di words for victory. Di greatest words ever uttered.

7. Into thy hands i commit mai spirit (luke 42:36) di great words for ultimate surrender.

di cross de for di heart for awa faith. It na di central part de kain we tanda for. It na di only reason wey we fit gather as per community for faith.

i tear race across a modern parable dis week wey i'm fear reveals di level for too many individuals, and for dat mata, too many churches. Di

parable talks wey concern a church dat erected a brandnew building. Dem make it awfully nice and behind di pulpit area dem erected a sign dat say, "we preach christ crucified. " then down for di lower corner dem put a small potted plant, one for dis creeping vines dat would kain go up di wall for decoration. As taim passed, di vine begin to grew and as it grew di congregation begin to mellow. Afta a while it covered dat last word "crucified. " di readable part for di sign displayed only, "we preach christ" sure e don do no bi so boku di cross juss di nice socially-oriented jesus who show compassion on top all needs. But di vine kept growing and di congregation kept mellowing and afta a while, only di words, "we preach," show. Eventually dem had juss forgotten wey concern christ. Di whole idea na a human gospel, a human religion responding to human needs, searching for any ansa, but no bi a cross. Finally di vine kontinu to grew until all dat na comot na di word, "we. " i pray to god dat for awa life, we still proclaim christ crucified.

if you're wondering how boku di cross de for di center for ya very being, ansa dis three kweshion for ya heart today.

1. Does di cross bring you to ya knees for thankfulness? do you fall prostrate before dat and thank god for di very fact say di gates for heaven are open sake of it?

2. Does di cross awoof you from guilt? or u dey carrying dey a sack load for it; no bi laying dat guilt for di cross to do di work dat na im designed to do?

3. Does di cross cause you to surrender everyday everyday to god? — u dey dying on top ya own cross and letting christ live for you?

if you no fit ansa dos three kweshion today kukuma as you would laik to, i shey and pray dat by di taim we clear dis series, ya life don change.
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