

di darkest hour

all for mai life i've heard say di death for christ na di central point for all history. Scripture bears dat komot, no de it? paul says, "far be it for me to glory for anything except di cross for mai lord jesus christ" (galatians 6:14) and "for di message for di cross na foolishness to dos wey be perishing, but for dos wey be being saved it na di very power for god. " (1 corinthians 1:18)

we sing a lot for fine well well songs wey concern di cross.

and i love dat old cross wia di dearest and best for a world for lost sinners na slain

so i'll cherish di old rugged cross

taya mai trophies for last i lay down;

i go cling go di old rugged cross,

and exchange it some day for a crown

anoda song says, "nothing for mai hand i bring, simply to thy cross i cling. " dat old rugged cross na erected on top a hill dem dey call "calvary," a place so wella sabi for na stench for death dat it had anoda name. Dem dem dey call it golgotha, di place for di skull.

afta a sham for a trial, before di jewish high priest, jesus na railroaded before a cowardly roman govnor by di name for pontius pilate. For fear and trembling im abdicated im responsibility and handed di man ova be crucified while ceremonially washing im hands for di whole mata. Beaten and scourged, jesus trudged up dat hill wear a mocking purple robe and a crown for thorns. Na im for 9:00 a. m. on top a friday wey

dem nailed am go dat cross. For three hours im heard di taunts and di jeers from di crowd below. "king for di jews, ha! im saved odas, im no fit save imsef. If you're di pikin for god then com down off dat cross. "

for noon, sontin strange begin to happun. An eerie darkness dat quick quick turn into a pitch blackness spread ova di sky. It's as if pesin had shut di door and turn komot di lights and say, "you're losing di lait for di world. " di darkness thickened for three hours and a frightening shun pervaded di entire hill. "at di sixth hour" (that's noon) "darkness com ova di whole land until di ninth hour" (that's 3:00 p. m. ) "and for di ninth hour jesus cried komot for a loud voice, 'eloi, eloi, lama sabachthani?'—which way, 'my god, mai god, why you don forsaken me?'" (mark 15:33)

i find it interesting say di words "cried out" for di greek fit be translated, "roar. " na im di same word bin use for a lion's roar. Im roared it from di cross, "eloi, eloi. " a lot for dem no wetin im na say. Di next verse say, "why im's dey call for elijah. " no, im no tok, eli, eli, im say, "eloi, eloi" (my god, mai god) "lama sabachthani" (why you don forsaken me?)"

for di seven statements jesus make for di cross, dis na pass crucial. Evritin else im say you'd e remain small expect am to tok, wouldn't you? but if you knew di life for jesus, you'd e remain small expect am to tok, "father, forgive dem, for dem sabi no bi wetin dem do. " it no de shock you wey he would look ova go crucified crook and tok, "today, sake of ya faith, you'll be wit me for paradise. " and it certainly no de surprise we im would look down for im mama and motion to john and tok, "behold ya pikin, and pikin, behold ya mama. " all dos tins would naturally com from di lips for jesus.

but dis na different. Hanging dia, looking down for im executors. Sure, na im magnanimous, sure na im compassionate. Dis na a cry, a

desperate cry. "my god, mai god, why you don forsaken me?" for di foot for di cross dem no it, and a lot for pipo still no today. Wetin be im say?

1. A cry for sadness. Do you sabi wetin dat darkness dat spread across di land for three hours represented? for scripture, darkness na always symbolic for evil. "light don com into di world, but men loved darkness instead for lait bicos dia deeds de evil. " (john 3:19) satan's kingdom na dem dey call a kingdom for darkness. (colossians 1:13) by contrast for dozens for scriptures, lait na reflected wit di presence and glory for god. Di absence for lait on top dat day signifies di absence for god. As god, di papa, turn im back, it's as if im na dey call di whole attention for di world to sontin im fit no bi tanda to look for imself.

you sabi we focus for di cry from jesus, but i've often wondered wetin be going through di heart for di papa as di darkness spread and di cry went up, and im heard di words, "my god, mai god, why you don forsaken me?" na im a terrible cry for sadness.

2. A cry for separation. Make's get right down go di heart for it. Wetin do jesus mean? "my god, mai god, why you don forsaken me?" dat na recorded for psalm 22:1. Some scholars don say, "oh god na dia, jesus na juss fulfilling prophecy by quoting scripture. " no, it's boku pass dat.

it's interesting say di verb bin use e get exactly di same verb dat paul bin use for 2 timothy 4:10 wen im na writing wey concern a former comrade named demas. "demas don forsaken me having loved dis world boku. " di word way "abandon. " it way comot, to run away from. Jesus cried, "my god, mai god, why you don abandon me?" why you don run away from me?

why you don comot me here? for di first taim for all eternity, pass unimaginable tin dat you fit possibly comprehend don occurred. Di papa, di pikin, and di holy spirit, di eternal one godhead, na divided. Di

godhead na disjointed for dat jesus na separated from di papa. It lai lai had happun before and lai lai go happun again.

why would god forsake jesus anytime, boku less as e stand so everytime? wetin do jesus do wrong? di ansa na: nothing. Nothing for all. You sight it's no bi wetin im do dat na wrong. Na im wetin im na willing to do for awa wrongs. One for di great verses to explain dis cry for scripture "he imself bore awa sins for im bodi for di tree, so wey we might kpai to sins and live for righteousness; by im wounds you get been healed. " sight wia di first part for di verse says, "he imself bore awa sins for im bodi for di tree. " (1 peter 2:24) you sight it's if all di sins for humanity don been gathered into one huge, stinking, filthy, sewage pile dumped upon jesus christ while im hung on top dat cross. For a way wey we no fit even pretend to , all di sins for di world de put upon di cross for jesus. "god make am who had no sin be sin. " (2 corinthians 5:21)

"the wages for sin na death. " (romans 6:23) di word "death" for di greek no de mean termination, it juss way separation. Dat's why we de use it for a number for different contexts. Wen one kpai physically dem don't juss terminate or cease to exist as dia spirit na separated from dia earthly tent. Dat's all death na, it's juss a separation. Di death dat's talked wey concern for romans 6:23 as compensation for awa sins, it's no bi a physical death and it's no bi a physical death, di separation for di soul from di bodi; it na separation from god. Dat's frightening, dat's eternal.

remember di parable for di prodigal pikin? wen dat prodigal pikin na for di depth for im sin, wia na im? im na separated from di papa, no bi im? im na away for a foreign land, dwelling for im sin. Wen di boi com back haus, di papa turn go di oda pikin and say, "this ya broda na dead, but im's alive again. " wetin does im mean im na dead? im no bi dead. Yes, im na. Im na separated from di love for di papa, and dat papa must don wondered for times if im would ever com haus. Di pikin for god wey we

call jesus na separated from im papa no bi by im own sin, for im had none, but bicos im bore all ours.

wey dey create commentary and wey dey create picture for di cross, and particularly dis cry: "my god, mai god, why you don forsaken me?" levticus 16. Tey dey di old testament na tutor to help we di para para, levticus 16 suppose help we dis cry from di cross. Dia de three sacrifices dat de make by di israelites involving two goats and a bull. First, di bull na offered for di sins for aaron make im fit intercede for di pipo. Then a goat na offered sacrificed for di sins for di pipo. A second goat, di third animal, na brought before di pipo. "when aaron na finish making atonement for pass holy place, di tent for meeting and di altar, im shall bring forward di live goat. Im na to lay both hands for di head for di live goat and confess ova it all di wickedness and rebellion for di israelites—all dia sins—and put dem for di goat's head. Im shall send di goat away into di desert for di send for a man appointed for di task. Di goat go de cari on top itself all dia sins go solitary place; and di man shall release it for di desert. " (leviticus 16:20-22)

now do you get di picture? a goat would be brought, and aaron would take im hands and put dem for di head for dat goat. Im would tok, "all awa sins we put on top dis goat's head. " all di lust, all di adulteries, all di lies, all di thefts, all di amebo, all di hatred and all for any oda sin na symbolically put for di goat. Dat goat would be led by a man until na im so far komot for di desert dat it fit lai lai find it's way back to camp again. Dat man would take im shoe or sandal and kick dat goat and tok, "get komot for here, be gone, be vanished. " do you realize we get awa oyinbo word, "scapegoat" from dat very passage? placing all di blame, all di sins on top a wey be third parti? that's surely seems laik a silly tradition. Why do dem do dat?" for 1,500 years, di israelites obeyed dat command. Dem send dat scapegoat komot into di desert signifying di vanishing for sin.

for six long hours jesus hung on top a cross, and it must don seemed laik six millennia. Laik di goat wen comot alone for di desert, im na comot alone. Im cried komot "my god, mai god, why you don forsaken me?"

3. A cry for substitution. "he imself bore awa sins for im bodi for di tree, so wey we might kpai to sins and live for righteousness; by im wounds you get been healed. " (1 peter 2:24). "by im wounds you get been healed. " "god make am who had no sin be sin for awa sakes make for am we might become di righteousness for god. " (2 corinthians 5:21) sight di substitution?

it's incredible. E get as e be god took di ones wey be sinless, holy, spotless and pure and make am as filthy as sewage and e get as e be wen i com humbly, obediently and for faith to christ god transfers to me di finewell well, di purity, and di grace for jesus christ. Dat na pass powerful, most unbelievable and most incomprehensible think say a human fit bear, jesus' righteousness being transferred to sinful man. "my god, mai god, why you don forsaken me" fit be considered a cry for substitution.

if jesus had no bi interceded, if evritin had juss get along for di natural course for tins, dat's di cry dat you and i would be dey offer on top awa death and for di events for di judgment. "my god, mai god, why you don forsaken me?" but jesus say dos words so wey i no get to, make you no get to.

you probably don heard di tori before or maybe even see di man for di today show wey concern eight years tey. But na im probably to me wey dey create illustrations for dis idea for di cry for substitution. Early one morning i happun to sight a man by di name for francesca geraszchnevik interviewed early for di morning for di today show. Dem interviewed am bicos im na a survivor for auschwitz, di terrible concentration camp

dat na right for di middle for di holocaust. But geraszchnevik had a particularly interesting tori bicos im told wey concern di taim for 1941 wen dia na an dodge for july for auschwitz. And whenever dat occurred, di commandant for dat concentration camp always do di same tin. To discourage future escapes, im would gather all for di inmates and all for di prisoners komot into di courtyard, and dem would randomly draw 10 names. And dos 10 would be put into an open pit and it would be covered up. And dem would be comot dia until dem would starve to death or dehydrate. And everybody would watch dem dying everi day. Dem begin to call di ten names, and di tenth name dem dey call na di name francesca geraszchnevik. Geraszchnevik say, "i fell to mai knees and i begin to weep uncontrollably. I beg. " i say, "i've get a wife, i've get pikin, abeg, abeg, no do dis to me. " and all for a sudden komot for nowhere stepped forward a man by di name for maximilian cole. Cole no bi even jewish. Im na for dat concentration camp as per sympathizer. Cole had com for february for '41, dis na for july, and already im had earned di nickname, "the angel for auschwitz," bicos im shared im food, and im took send for di sick, and im tried to encourage di downtrodden. Im spoke up and say, "commandant, fit i tok a word?" na im remarkable wey he no bi shot for di spot. But for reasons we go lai lai sabi, di commandant turn to cole and say, "yes, you fit. " im say, "may i take im place? i'm older - you no go get as boku work komot for me. " wella, di nazi mind picked up on top dat and allowed it. And maximilian cole na thrown into dat pit wit di oda nine. Six weeks later on top august di 14th, im na di only one comot living. Rather than allowing am to kpai for starvation, dem injected am wit phenol and im kpai.

i no sabi if geraszchnevik na still living, but im na as for eight years tey. And wen dem interviewed am, im chook mouth na, "i no get a chance to tok a word to am, but i looked into im eyes as dem led am away. And im knew how grateful i am. Everi august 14th, geraszchnevik go back to auschwitz as per memorial. And for im backyard na metal plaque wey he fashioned wit im own hands, and everyday im expresses im gratitude go man by di name for maximilian cole.

we get very little for normal wit francesca geraszchnevik. We don't speak di same language, we no sabi di same pipo. We no even claim di same homeland. But we've get a couple for tins very boku for normal wit am. Pesin kpai to save awa live and we both lived di rest for awa live for absolute gratitude. Dat's wetin everybody who's a christian don for normal wit geraszchnevik, although geraszchnevik's na physical and ours na spiritual.

dem find a lot for jeers for jesus and a lot for taunts. Dia na one for dem dat na true. Yes, dia na one dat na true. Dem say, "he saved odas, but im no fit save imsef." dat na true. Oh, im fit don saved imsef, matthew 26:53. Several hours im told peter, "don't you sabi i fit call down 12 legions for angels?" im fit don saved imsef, but im fit no bi don make dat whole tok true. Im saved odas, but im couldn't save imsef. If im na going to save odas, im fit no bi save imsef. "my god, mai god, why you don forsaken me?" na di cry for substitution. Amazing grace lesson #1254 steve flatt march 17, 1996