

di words for surrender

dia had been hundreds, perhaps thousands, for crucifixions for jerusalem prior go di day dat jesus na crucified and probably thousands afta jesus na crucified. So, it no bi juss di fact dat a man na being crucified. Wetin make dis one so unusual na di man wey dey for di cross dat day.

dia na a tension for di air. Dia de huge crowds dat had flooded into di city for jerusalem bicos na im passover. Frankly, tins fit very easily get for a state for frenzy for jerusalem for dis taim for year. Dia na an explosive sort for mob psychology dat na for work dat main main day. All morning long, di leaders had serve as cheerleaders. Dem de among di pipo yelling, "crucify am! crucify am!" all di crowds de joining for. Di roman soldiers de very boku on top alert dat day. Dem had seen crowds for jews laik dis turn violent before, so dem de on top dia watch very sofri sofri.

but now finally, jesus na nailed go di cross. Some for di uproar seems to don subsided juss a little bit, but now realli strange tins de beginning to happun. No bodi fit quite put dia finger on top it, but dia na sontin strange wey concern wetin be go on, e remain small as if sontin na sneaking up on top you, and you no sabi wetin im be. You couldn't tell for sure. Although na im high noon straight upandan, 12:00 for di middle for di day, it became dark; no bi juss di kain darkness wey we are accustomed to seeing wen a bad storm comes through for di day bicos it na still somewhat lait, but it's pitch dark. Na im di kain dark dat make you juss fit feel. It's laik midnight wen it's overcast and di moon na no bi komot, you no fit sight di stars and you're away from di city lights. You literally get dey hard taim even seeing di hand for front for ya face. Na im dat kain dark for di middle for di day.

na im di kain heavy darkness you fit e remain small feel, so thick you fit e remain small cut it wit a knife. Na im di kain dark wey dey help birds go and roost. Na im di kain dark wey dey help soldiers lait torches so dem fit sight. Na im di kain darkness dat no comot quick quick laik an eclipse would. But it last seemingly forever, three hours for absolute total darkness. Tins de pass unusual, a strange, eerie and even frightening feeling.

yet di amazing tin wey concern dis three hours na how briefly each one for di writers for di gospel tells di tori for wetin be happun for di last hours for jesus' life. Di narrated bible which f. Lagard smith edited several years tey get one marvelous way for putting di various accounts for di gospel altogether so wey dem read as one narrative. "from di sixth hour until di ninth hour, darkness com ova di land. Wey concern 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?' wen some for dos standing dia heard dis, dem say, im's dey call for elijah. Later, knowing say all na now completed and so say di scriptures would be fulfilled, jesus say, 'i am thirsty. ' immediately one for dem tear race and get a sponge. Im filled it wit wine vinegar and put it on top a stick and offered it to jesus to drink. And di rest say, 'now, leave am alone and make's sight if elijah go com and save am. ' wen im had received di drink, jesus say, 'it na finish. ' jesus dem dey call komot wit a loud voice, 'father, into ya hands i commit mai spirit. ' wit wey he bowed im head and find up im spirit.

“at dat moment di curtain for di temple na tear for two from top to nyash. Di earth shook and di rocks split. Di tombs break open and di bodies for many holy pipo wey had kpai de raised to life. Dem com komot for di tombs. And afta jesus' resurrection dem go into di holy city and appeared to many pipo. Wen di centurion and dos wit am wey be guarding jesus see di earthquake and all dat had happun, dem de terrified and explained, 'surely, dis na di pikin for god. '

some women de watching from a distance, among dem de mary magdalene, mary di mama for james and joses and salome. For galilee, dis women had followed am and cared for im needs. Many oda women who had com up wit am to jerusalem de also dia. Wen all di pipo wey had gathered to witness di sight, see wetin took place, dem beat dia boobi and went away. But all dos who knew am, de include di women who had followed am from galilee, stood for a distance watching all dis tins.

for di last three hours for jesus' life, from noon until 3:00 for di afternoon, jesus say very little, but wetin im do tok na extremely important. Di very last tin dat jesus say na "father, into thy hands i commit mai spirit. " di very first word im say e get di word, "father. " wetin a fine well well word dat na. Throughout dis long ordeal, and even juss prior to it, we sight jesus for very frequent communication wit im papa. Somewhere between di upper room and di garden for gethsemane, jesus says, "father, di hour don com. " but notice how im addressed god: "father, di hour don com. "

for im place for solitude, im prayed "father, no bi mai go but thine be do. " afta im had been nailed for di cross, im say, "father, forgive dem for dem sabi no bi wetin dem do. " while shouldering awa sins im say "my god, mai god, why you don forsaken me?" finally, juss before im death, im say, "father, into ya hands i commit mai spirit. "

throughout all dis circumstances, no mata wetin dem de, jesus lai lai lost communication wit im papa. Im na praying to im papa, talking to im papa, for union wit im papa and for communion wit am. Except for dat brief moment wen god turn im back on top jesus, and jesus cried komot dos words, "my god, mai god, why you don forsaken me?" jesus lai lai break dat communion wit im papa.

unlike jesus it no de take boku for a distraction to get we off track for a day or a week or longer, to distract we and awa attention away from papa, from di way god blesses we. We tend to fashi to pray "god, thank you for taking send for me" or "god, thank you for doing dis for mai life. " we're so easily distracted, but no bi jesus. Regardless for di circumstances, jesus na always for communion and communication wit im papa.

then jesus say, "father, into ya hands. " for di last twelve hours, jesus had been for di hands for odas who had abused am. Dem had plucked im bia bia, stricken am for di face, brutally smashed am wey concern di neck and di bodi and taken a crown make for long thorns and pressed dat down onto im scalp and into im brow. Dem had abused am terribly. But now im na finally for di hands for im papa. Im na no longer for di hands for dos who brutalized am, but it's into ya hands, papa, wey i commit mai spirit. Im na embraced now by di loving arms for god wia dia would be safety and comfort and acceptance. I no fit help but tink dem get times wen perhaps we feel persecuted or brutalized or lonely or whatever awa situation might be. But juss to sabi wey we fit be for di hands for god, no bi for di hands for dos who would mistreat we or even for awa own hands na comforting think.

jesus also say: "i commit. " "father, into ya hands i commit mai spirit. " for di original language "commit," meant to deposit or to lay aside. For oda words, send took jesus' life away from am. Im had tok say even before im crucifixion. Im say, "i lay down mai own life. Send takes mai life from me. " voluntarily, jesus laid down im own life for you and for me. Jesus had do evritin di papa bin ask am to do. "it na finish. " jesus had become di propitiation for awa sins, di atoning sacrifice. Jesus had become di satisfaction dat god demanded for di sins for di world deflecting god's wrath from we. Na im finish jesus offered imself as per substitute for we. (1 john 2:1-2)

it fit realli be outlined dis way:

1. We've get a wahala – we are sinners condemned to death
2. There's a solution – a sacrifice without blemish, sinless, na required
3. There's a result – jesus offered im own sinless life shed im own blood and satisfied god's demands for reconciliation.

jesus say "into ya hands, papa, i commit mai spirit. " e remain small ten centuries earlier david say di same tin but add a request "into ya hands i commit mai spirit; redeem me, o lord, di god for true. " (psalms 31:5) it na tok for surrender. Dat's wetin jesus had do throughout im whole earthly life. Im trusted god and had surrendered im life for total submission to god almighty. Jesus knew wit great confidence dat resurrection and glory awaited am.

na im ova. Im had accomplished evritin god bin ask am to do. Di full payment for awa sin debt had been paid. Jesus, awa atoning sacrifice, had make it possible for we be reconciled to god. Perhaps we fit now betta wetin john meant wen im say "for god so loved di world wey he find im only begotten pikin dat whosoever believeth for am suppose no bi perish, but don everlasting life. "

we must commit. We must endure. We must commit awa live to am. "or no you sabi say all for we wey be baptized into christ jesus de baptized into im death? we bin de na im be say buried wit am through baptism into death for order dat, juss as christ na raised from di dead through di glory for di papa, we too fit live new life. If we get been united wit am laik dis for im death, we go certainly also be united wit am for im resurrection. For we know say awa old sef na crucified wit am so say di bodi for sin might be do away wit, wey we suppose no longer be slaves to sin bicos pesin who don kpai don been freed from sin. Now if we kpai wit christ, we believe say we go also live wit am. " (romans 6:3-8) we must also dey focused and faithful. "therefore, tey tey we are surrounded by such a great cloud for witnesses, make we tro off evritin

dat hinders and di sin dat so easily entangles, and make we run wit perseverance di race marked komot for we. Make we fix awa eyes on top jesus, di author and perfecter for awa faith, who for di joy set before am endured di cross, scorning na shame, and sat down for di right hand for di throne for god. Dey consider am who endured such opposition from sinful men, make you no go grew weary and lose heart. " (hebrews 12:1-3) amazing grace #1256 steve flatt, march 31, 1996