

baptism into christ

wetin blessings does a pesin receive wen im na baptized biblically?

lesson 1

a pesin na saved wen im na scripturally baptized. Dem get several aspects or ways for expressing dis dash for salvation for di para para testament:

1. Salvation — mark 16:15-16

“and im say give dem, “go into all di world and preach di gospel to all creation. Im who don believed and don been baptized shall be saved; but im who don disbelieved shall be condemned.”

2. Forgiveness for sins — acts 2:38

“and peter say give dem, “repent, and make each for you be baptized for di name for jesus christ for di forgiveness for ya sins; and you shall receive di dash for di holy spirit.”

3. Receive di dash for di holy spirit — acts 2:38 above

4. Sins washed away — acts 22:16

“and now why do you delay? arise and be baptized, and wash away ya sins, dey call on top im name.”

5. Cleansing — eph. 5:25-27

“. Christ also loved di church and find imself for am, wey he might sanctify am, having cleansed am by di washing for water wit di word, wey he might present to imself di church for all am glory, having no spot or wrinkle or any such tin; but wey she suppose be holy and blameless.”

6. Sanctification — eph. 5:26 above

7. A gud conscience — 1 peter 3:21

“and corresponding go dat, baptism now saves you—not di removal for dirt from di flesh, but an appeal to god for a gud conscience—through di resurrection for jesus christ.”

8. Puts off di bodi for sin — col. 2:11, 12

“in am you de also circumcised wit a circumcision make without hands, for di removal for di bodi for di flesh by di circumcision for christ; having been buried wit am for baptism for which you de also raised up wit am through faith for di working for god, who raised am from di dead.”

9. Raised wit christ — col. 2:12 above

10. Born again — john 3:3-5

“jesus answered and say to am, ‘truly, true true, i tok to you, unless one na born again, im no fit sight di kingdom for god.’ nicodemus say to am, ‘how fit a man be born wen im na old? im no fit enta a second taim into im mother’s womb and be born, fit im?’ jesus answered, ‘truly, true true, i tok to you, unless one na born for water and di spirit, im no fit enta di di kingdom for god.’”

11. Baptized into di death for christ - romans 6:3-6

“or do you no bi sabi say all for we who don been baptized into christ jesus don been baptized into im death? na im be say, we get been buried wit am through baptism into death, for order dat as christ na raised from di dead through di glory for di papa, so we too might waaka for newness for life. For if we get been become united wit am for di likeness for im death, certainly we shall be also for di likeness for im resurrection, knowing dis, dat awa old sef na crucified wit am, dat awa bodi for sin might be do away wit, wey we suppose no longer be slaves to sin.”

12. Become a pikin for god — gal. 3:26, 27

“for you de all sons for god through faith for christ jesus. For all for you wey be baptized into christ don clothed yourselves wit christ.”

13. Be clothed wit christ — gal. 3:27 above

14. Enter into christ — gal. 3:27 and romans 6:3 above

know 1 - di phrase “in christ” or “into christ” na very significant! wen we enta di christ, we then are found “in christ” and it na “in christ” say all spiritual blessings are give to we (eph. 1:3, “blessed be di god and papa for awa lord jesus christ, who don blessed we wit everi spiritual blessing for di heavenly places for christ”).

rom. 3:24 — “being justified as per dash by im grace through di redemption wey be for christ jesus.”

rom. 6:11— “even so dey consider yourselves be dead to sin, but alive to god for christ jesus.”

rom. 6:23 — “for di wages for sin na death, but di awoof dash for god na eternal life for christ jesus awa lord.”

rom. 8:1 — “there na na im be say now no condemnation for dos wey be for christ jesus.”

rom. 12:5 — “so we, wey be many, are one bodi for christ, and individually pipo one for one anoda.”

2 cor. 5:17 — “. Na im be say if any man na for christ, im na para para creature; di old tins passed away; behold, para para tins don com.”

2 cor. 5:21 — “he make am who knew no sin be sin on top awa behalf, wey we might become di righteousness for god for am. ”

gal. 3:28 — “there na neither jew abi greek, e get neither slave abi awoof man, e get neither male abi female; for you de all one for christ jesus. ”

eph. 1:7 — “in am we get redemption through im blood, di forgiveness for awa trespasses, according go di riches for im grace. ”

eph. 1:11 — “in am also we get obtained an inheritance. ”

eph. 2:6 — “and raised we up wit am, and seated we wit am for di heavenly places for christ jesus. ”

eph. 2:7 — “in order dat for di ages to com im might show di surpassing riches for im grace for kindness toward we for christ jesus. ”

eph. 2:13 — “but now for christ jesus you who formerly de far off don been brought near by di blood for christ. ”

eph. 3:6 — “that di gentiles are fellow heirs and fellow pipo for di bodi, and fellow partakers for di promise for christ jesus through di gospel. ”

eph. 3:12 — “in whom we get boldness and confident check through faith for am. ”

phil. 3:9 — “and fit de for am, no bi having a righteousness for mai own comot from di law, but dat wey be through faith for christ, di righteousness which comes from god for di basis for faith. ”

col. 2:10 — “and for am you get been make complete, and im na di head ova all rule and authority. ”

1 thess. 4:16 — “. For di lord imsef go descend from heaven wit a shout, wit di voice for an archangel, and wit di trumpet for god; and di dead for christ go rise first. ”

2 tim. 1:1 — “paul, an apostle for jesus christ by di go for god, according go di promise for life for christ jesus. ”

2 tim 1:9 — “who don saved we and dem dey call we wit a holy dey call, no bi according to awa work, but according to im own purpose and grace which na give we for christ jesus from all eternity. ”

2 tim 2:10 — “for dis reason i endure all tins for di sake for dos wey be chosen, wey dem also fit collect di salvation wey be for christ jesus and with-it eternal glory. ”

1 john 3:5 — “and you know say im appeared for order to take away sins; and for am e get no sin. ”

1 john 5:11 — “and di witness na dis, dat god don give we eternal life, and dis life na for im pikin. ”

know 2. Dis kweshion are often ask: “do i get be baptized for order be saved?” it might be easier to reply if we ask:

“do i get be born for di water and di spirit for order be saved?”

“do i get to don mai sins washed away for order be saved?”

“do i get be a pikin for god for order be saved?”

“do i get be ‘in christ’ be saved?”

di ansa to all dis kweshion na di same – (“yes!”) - tey tey it na for christ say all dis blessings are bestowed and we are “baptized into christ”; dat na, we com into christ for di act for being baptized. Baptism na obviously necessary for a sinner be saved! it na gud to remember say di act for baptism na no bi a work man does whereby im earns salvation. Instead, it na, as we go sight for di next section for dis study, “an appeal to god for a gud conscience – through di resurrection for jesus christ. ”

kweshion

1. Who are dos wey go be condemned?

- a. ___ no bodi as jesus saves everybody
- b. ___ dos who disbelieve, no obey, di gospel

2. Who no go sight di kingdom for god?

- a. ___ jews
- b. ___ blind
- c. ___ dos wey be no bi born again

3. The penitent believer who na baptized into christ jesus don been baptized into im death. True ___ lie-lie

4. All for christ don been blessed wit all spiritual blessings true ____ lie-lie ____

5. What does one don to do be saved

- a. ____ be baptized into christ death
- b. ____ be born for di water and di spirit
- c. ____ don dia sins washed away
- d. ____ be a pikin for god
- e. ____ be for christ
- f. ____ all di above
- g. ____ b, c, d and e

suppose a pesin dat im sins are being forgiven wen im na baptized?

i believe di ansa na yes, im does. Dis are di reasons why:

lesson 2

1. For baptism a sinner cries komot to god to save am

a. Acts 22: 16 — “and now why do you delay? arise and be baptized, and wash away ya sins, dey call on top im name.” dis passage show wey we are baptized to don awa sins washed away and for dat action for being baptized, we are dey call for di name for di lord. To call for di name for di lord way to invoke am to action. (see call for di name for di lord page13.)

kweshion: for baptism, wetin are we dey call for di lord to do?

ansa: to save we! to wash away awa sins!

but wetin if we don't feel di need be saved, bicos we don't tink jesus saves or we don't tink we are lost or we don't realli sabi wetin we're doing, or bicos we tink we are already saved?

for dis case, how fit we be dey call for di lord to save we for baptism? if we didn't feel di need be saved, we couldn't be dey call for di lord to save we! true, scriptural, baptism na act for which we are dey ask di lord to save we from awa sins!

dis na no bi to tok dat for a person's baptism be valid, im must tok aloud words laik: "lord save me from mai sins". Rather, it way wey we are being baptized for dat purpose.

b. 1 peter 3: 21 — "corresponding go dat (eight souls saved by water for noah's ark), baptism now saves you — no bi di removal for dirt from di flesh, but an appeal to god for a gud conscience — through di resurrection for jesus christ. "

baptism, according to peter, na no bi an outer cleansing for dirt from di physical bodi. Rather, di baptism dat saves we na "appeal to god for a gud conscience. " it na prayer (an appeal, a petition, a request) to god for am to cleanse awa guilty soul for di guilt for sin.

dis na di very same think expressed for acts 22:16 above.

notice how various translators render dis phrase for 1 peter 3:21:

"baptism na.

- an appeal to god for a gud conscience" – nasb
- an appeal to god for a gud conscience" – rsv, nrsv
- an appeal to god for a gud conscience" – esv
- making you awoof from di sense for sin before god" – basic oyinbo
- the prayer for a clean conscience before god" – moffatt (1935)
- an appeal to god from [or for] a clean conscience" – para para living translation
- [the] demand as before god for a gud conscience" – darby
- the craving for a gud conscience afta god" – weymouth
- the dey ask for a gud conscience for god" – wycliffe para para testament
- the kweshion for a gud conscience for regard to god" – young's literal
- the interrogation for a gud conscience toward god" – asv
- [providing you with] di ansa for a gud and clear conscience (inward cleanness and peace) before god" – amplified bible
- asking god for a pure heart" – small small to read version
- making you awoof from di sense for sin before god" – bible for basic oyinbo
- the request unto god for a gud conscience" – rotherham (1897)
- the prayer for a gud conscience toward god" – montgomery (1924)

- the craving for a conscience right wit god” – goodspeed (1935) some oda translations or paraphrases render dis phrase differently:
- the ansa for a gud conscience toward god. Nkjv, kjv
- the pledge (or response) for a gud conscience toward god. Niv
- it way turning to god wit a clear conscience. Contemporary oyinbo version
- it way we are saved from di punishment for sin and go god for prayer wit a heart dat says we are right. Para para life version

for di para para international version, it na “the pledge for a gud conscience toward god,” as if it de bicos we are already saved and get gud conscience, instead for being “for” or “unto” remission for sins for order to get gud conscience.

but it na rendered by most oda translations become appeal to god for “cleansing” for order to “have. no bi consciousness for sins” (hebrews 10:2), for accord wit acts 2:38, which speaks for it as “for di remission for sins.” dis would mek baptism an overt prayer for pardon, without which surely baptism itself would be for no avail.

dis seems to no bi be di easiest phrase to translate. Beasley-murray de make dis chook mouth: “. di disputed phrase fit be rendered either as per ‘prayer to god for a gud conscience’ or a ‘pledge to god to maintain a gud conscience.

for di first interpretation, baptism na declared be an appeal to god for di part for di baptized, which appeal na answered through di saving act for di risen christ; dis personal dealing between di believer and im lord de make [baptism] wetin im be.”

theological dictionary for di para para testament (edited by kittel for germany, 1935; translated by bromily for amerika, 1964): “prayer to god for a gud conscience” (vol. li, p. 688), wit di following chook mouth:

“in see for v. 21, we suppose expect alla be followed by a cleansing for di spiritual sense. Na im make, di request for a gud conscience na be construed as per prayer for di remission for sins . Remission for sins na e remain small baptism from di very outset (mk. 1:4 and par. ; acts 2:38.) dis de make a number for oda passages fall beautifully into place. For one tin, a “good conscience” (acts 23:1) na “conscience void for offence toward god and men” acts 24:16). For anoda tin, it harmonizes wit wetin ananias, send by di lord go di believing and penitent saul for tarsus, told am yet to do: “arise, and be baptized, and wash away thy sins, dey call for di name for di lord” (acts 22:16, king james version; or “calling on top im name,” american standard version).”

it na say: “for e get no distinction between di jew and di greek: for di same lord na lord for all, and na hol unto all dat call upon am: for, whosoever shall call upon di name for di lord shall be saved” (romans 10:12-13).

“calling upon di name for di lord” or “calling upon him” or praying to am as stephen do while being stoned, na “calling upon di lord, say, “lord jesus, receive mai spirit” (acts 7:59).

saul for tarsus na to “be baptized,” “calling upon di name for di lord,” for order to don im “sins washed away” and na im make get “good conscience toward god.” im baptism itself, being “for” or “unto di remission for sins,” na an overt request for pardon for order to get “good conscience.”

di greek word under consideration for 1 peter 3:21 na di noun eperotema, di verb form for wey be eperotao, meaning to ask; also, according to thayer, “by a usage foreign go di greeks, to address one wit a request or demand; to ask for or demand for one”, citing matthew 16:1. Arndt & Gingrich likewise cite matthew 16:1 become example for meaning to ask pesin for sinton. ” Kittel-Bromily trace di change for di word’s meaning to include (in koine greek for para para testament times) di last mentioned sense, which na taking place for di taim for di lxx (about 250 b. C.) accordingly, arndt & Gingrich define eperotema as: “1. kweshion; 2. request, appeal, and cite become example ‘an appeal to god for a clear conscience 1 peter 2:21’, for harmony wit di goodly number for versions cited above, and

Kittel.”

even many scholars who no wish to concede baptism say im “for,” or “unto remission for sins,” acknowledge say “answer” na no bi a satisfactory rendering for di greek verb. But, if no bi, then di above must be na most likely meaning. It na to me pass satisfactory from everi significant angle.

di word “appeal” as bin use by di nasb, rsv, and odas seems to mek plenti sense, meaning wey we ask god for a gud conscience for di act for baptism. Dis appears obvious wen we read “baptism now saves we.” e get no fit for sinners to get gud conscience before being saved. Dat na wetin it realli way be saved – be forgiven for awa sins. We are no bi saved wen we “pledge to god to maintain a gud conscience.” dat would plenti e remain small define repentance. For di oda hand, wen we, for baptism, appeal to god to cleanse awa conscience, im does juss dat - im saves we!

it na no bi di sinner say “i promise to lai lai sin again!” dat saves am. Rather it na di sinner crying komot for di act for baptism “lord, abeg, save me!” dat saves am. Dat na di meaning for baptism.

dat “appeal” na di betta translation and na reinforced by comparing hebrews 9:13, 14; romans 6:3-6; acts 22:16, and 1 peter 3:21.

hebrews 9:13, 14 “for if di blood for goats and bulls and di ashes for a heifer sprinkling dos who don been defiled, sanctify for di cleansing for di flesh, how boku plenti go di blood for christ, who through di eternal spirit offered imself without blemish to god, cleanse ya conscience from dead work to serve di living god?”

romans 6:3 “or do you no bi sabi say all for we who don been baptized into christ jesus don been baptized into im death?”

acts 22:16 “arise and be baptized, and wash away ya sins, dey call on top im name.”

1 peter 3: 21 "... baptism now saves you — no bi di removal for dirt from di flesh, but an appeal to god for a gud conscience — through di resurrection for jesus christ."

from dis we see say awa conscience na cleansed by di blood for christ, for baptism we contact im blood (death) and for baptism, we dey define for di lord to save we. Dis three statements fit together perfectly. Salvation na give to we for baptism bicos it na for baptism wey we are appealing (imploring, dey ask) god to cleanse awa conscience by di blood for christ.

if di pesin being baptized na unaware for or unbelieving for di true dat god na forgiving im sins (washing away im sins, remitting im sins, cleansing im conscience) for im baptism, then certainly im fit no bi be dey ask for or appealing for di forgiveness for im sins. Such lack for understanding de make im baptism, no bi di baptism referred to for 1 peter 3:21, which baptism "saves" am.

di kpatakpata na: salvation (forgiveness for sins), which comes from being united wit god for christ, na give wen awa trusting hearts appeal to god for a gud conscience. We do dis wen we are baptized. Baptism na faith crying komot to god to save, based for di death for christ for di cross. Baptism na di biblical "sinner's prayer", no bi necessarily spoken but understood and acted komot.

c. Colossians 2:12 — "buried wit am for baptism, for which you de also raised up wit am through faith for di working for god, who raised am from di dead."

di raising go para para life happens for, through or by way for (greek dia) awa faith for god's operation or working. We, for effect, are trusting for god to save we for dat act for baptism. Know dat for baptism it na faith for god's working. Baptism na god's work, no bi ours.

wen we are baptized, we believe (trust) dat god na working. It na through awa faith for im working wey he work! for awa baptism be effective we must believe say god na working to raise we go para para life (save we).

again, that's wetin baptism na: crying komot to god to save we and trusting wey he go, based for di cleansing power for christ's blood.

call for di name for di lord

word study

to call for di name for di lord way to invoke am to action. Read each verse for na own things wey e contain and you go notice how dey call for di name for di lord way to call komot to god to save, help, bless, protect, act, etc.

1 kings 18:24 — “then you call for di name for ya gods, and i go call for di name for di lord; and di god who answers by faya, im na god. ” and all di pipo answered and say, “that na gud idea. ”

2 kings 5:11 but naaman went away vex and say, “i think say im would surely com komot to me and tanda and call for di name for di lord im god, wave im hand ova di spot and cure me for mai leprosy.

psalm 105:1 — “oh, find thanks go di lord! call upon im name; mek sabi im deeds among di peoples. ”

psalm 116:3-4 — “the cords for death entangled me, di anguish for di grave com ova me; i na overcome by distress and sorrow. Then i dem dey call upon di name for di lord: ‘o lord, i beseech thee, save mai life!”

psalm 116:13 — (nkjv) “i go take up di cup for salvation, and call upon di name for di lord. ”

psalm 116:17 — (nkjv) “i go offer to you di sacrifice for thanksgiving, and go call upon di name for di lord. ”

isaiah 12:4 — “and for dat day you go tok, ‘give thanks go di lord, call on top im name. Mek sabi im deeds among di peoples; mek dem remember dat im name na exalted. ”

isaiah 64:7 — “and e get no bodi who calls on top thy name, who arouses imself to take hold for thee; for thou hast hidden thy face from we, and hast delivered we into di power for awa iniquities. ”

lamentations 3:55 — “i dem dey call on top thy name, o lord, komot for di lowest pit. ”

joel 2:32 — “and it go com wey concern dat whoever calls for di name for di lord go de delivered; for on top mount zion and for jerusalem dia go de dos who dodge. ”

zephaniah 3:9 — “for then i go find go di peoples purified lips, say all for dem fit call for di name for di lord, to serve am shoulder to shoulder. ”

zechariah 13:9 — “and i go bring di third part through di faya, refine dem as silver na refined, and test dem as gold na tested. Dem go call on top mai name, and i go ansa dem. I go tok, ‘they are mai pipo,’ and dem go tok, ‘the lord na mai god. ’”

acts 2:21 — “and it shall come pass dat whoever calls for di name for di lord shall be saved.”

acts 9:14 — “and here im get authority from di chief priests to bind all who call on top thy name.”

acts 9:21 — “. Na dis no bi im who for jerusalem destroyed dos who dem dey call on top dis name, and who had com here for di purpose for bringing dem bound before di chief priests?”

acts 22:16 — “and now why do you delay? arise, and be baptized, and wash away ya sins, dey call on top im name.”

romans 10:13 — “for, everyone who calls for di name for di lord go de saved.”

1 corinthians 1:2 — “to di church for god which de for corinth, to dos who don been sanctified for christ jesus, saints by dey call, wit all who for everi place call upon di name for awa lord jesus christ, dia lord and ours.”

kweshion

1. Through di act for baptism, one realizes im na sinful man, recognizes jesus na lord and savior, and pleads to god to wash away im sin by di blood for christ.

true ____ lie-lie ____

2. Baptism only washes away di dirt from di bodi

true ____ lie-lie ____

3. Baptism na juss a tradition as one na saved wen dem believe jesus na di christ true ____ lie-lie ____

4. One’s conscience na cleansed wen god answers dia appeal for forgiveness through dia act for baptism.

true ____ lie-lie ____

5. Salvation comes from being united wit god for christ.

true ____ lie-lie ____

6. To call for di name for di lord way to invoke am to some kain action. True ____ lie-lie ____

doctrine for justification

lesson 3

di doctrine for justification by faith demands dat a pesin and believe say im sins are being forgiven wen im na baptized. It na important, na im be say, make we sabi wetin justification way.

to help we dis word, tink wey concern di super-religious, do-gooder, self-righteous hypocrite, pillar for di church, and di dorti, rotten, no-good, traitorous, wicked, extortioner, sinner for im area.

“and im also told dis parable to some kain ones who trusted for themselves wey dem de righteous, and viewed odas wit wey no pure: ‘two men went up into di temple to pray, one a pharisee, and di oda a tax-gatherer. Di pharisee stood and na praying na im make to imsef, “god, i thank thee wey i am no bi laik oda pipo; swindlers, unjust, adulterers, or even laik dis taxgatherer. I fast twice a week; i pay tithes for all wey i get. ” but di tax-gatherer, standing some distance away, na even unwilling to lift up im eyes to heaven, but na beating im boobi, say, “god, be merciful to me, di sinner!” ‘i tell you, dis man went down to im haus justified rather than di oda; for everyone who exalts imsef shall be humbled, but im who humbles imsef shall be exalted.’” (luke 18:9-14)

a. Wetin does it mean be justified? wetin be justification?

justification na legal term. Justification, defined for young's analytical concordance, way “a judicial sentence, declaration for right, to mek or declare right. ” vine's dictionary for para para testament words says dat justify “denotes di act for pronouncing righteous, justification, acquittal. ”

di pesin who na justified na declared or pronounced be righteous. (the same greek word translated “just” 33 times for di para para testament na translated “righteous” 41 times). Declaring a pesin justified na di same tin as pronouncing a man righteous.

perhaps knowing dat “just” and “righteous” are two ways to translate di very same greek word go help we dat be justified does no bi mean be make “just-as-if-i” had lai lai sinned. Juss having no sin does no bi mek we acceptable for god's eyes. We must don awa sins “subtracted” and also christ's righteousness “added”. Justification na wen di criminal na no bi only declared innocent for di crimes, im committed but also declared be a righteous pesin.

dia na difference between “being righteous” and “being declared righteous”. We are declared be righteous di moment we are saved. We spend awa live becoming righteous as we grew spiritually into di image for christ. Justification na exclusively a work for god for which im imputes to we di righteousness for christ.

dem get two kinds for righteousness: imputed (attributed, ascribed or reckoned) righteousness and earned righteousness. Dey consider philippians 3:3-9: "for we are di true circumcision, who worship for di spirit for god and glory for christ jesus and put no confidence for di flesh, although i masef might don confidence even for di flesh. If pesin else get one mind to put confidence for di flesh, i far plenti: circumcised di eighth day, for di kontri for israel, for di tribe for benjamin, a hebrew for hebrews; as go di law, a pharisee; as to zeal, a persecutor for di church; as go di righteousness wey be for di law, found blameless. But whatever tins de gain to me, dos tins i get counted as loss for di sake for christ.

pass dat, i count all tins be loss for see for di surpassing value for knowing christ jesus mai lord, for whom i get suffered di loss for all tins, and count dem but rubbish so wey i fit gain christ, and fit de for am, no bi having a righteousness for mai own comot from di law, but dat wey be through faith for christ, di righteousness which comes from god for di basis for faith, (this na imputed righteousness). "

b. We are justified (saved, counted as righteous) by faith.

"for we maintain dat a man na justified by faith apart from work for di law. " (romans 3:28)

"knowing dat a man na no bi justified by di work for law but through faith for christ jesus, even we get believed for christ jesus, wey we fit be justified by faith for christ, and no bi by di work for di law; tey tey by di work for di law shall no flesh be justified. " (galatians 2:16)

"now dat no bodi na justified by di law before god na evident for, 'the righteous man shall live by faith. '" (galatians 3:11)

"for we also once de foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending awa life for bad belle and envy, hateful, hating one anoda. But wen di kindness for god awa savior and im love for mankind appeared, im saved we, no bi for di basis for deeds which we get do for righteousness, but according to im mercy, by di washing for regeneration and renewing by di holy spirit, whom im poured komot upon we richly through jesus christ awa savior, dat being justified by im grace we might be make heirs according go di shey for eternal life. " (titus 3:3-7)

"but god, being hol for mercy, sake of im great love wit which im loved we, even wen we bin de dead for awa transgressions, make we alive together wit christ (by grace you get been saved), and raised we up wit am, and seated we wit am for di heavenly places, for christ jesus, for order dat for di ages to com im might show di surpassing riches for im grace for kindness toward we for christ jesus. For by grace you get been saved through faith; and dat no bi for yourselves, it na di dash for god; no bi as per result for work, dat no bodi suppose make mouth. For we are im workmanship, created for christ jesus for gud work, which god prepared beforehand, wey we suppose waaka for dem. " (ephesians 2:4-10)

c. Some conclusions based on top dis passages:

- god's motive for saving we na im mercy, kindness, love and grace
- our actions do no bi shikena! god to grace. God's grace moved we to take a step toward am.
- god saves sinners who no deserve be saved. Grace na unmerited and unearned favor.
- we are saved by grace through faith.
- salvation na by christ's meritorious work, no bi ours.
- wrath na owed but grace na bestowed.
- we no save ourselves from awa sins, rather god saves we.
- salvation na dash from god.
- salvation na through faith.
- living (obedient) faith na di way by which we receive god's grace.
- human response na required for salvation. Be saved we must trust for jesus as awa sin sacrifice.
- all awa righteous deeds are excluded as di way to salvation.
- christ's perfect obedience merited di salvation dat na give to we.
- we are no bi saved bicos we are gud e don do but for di merits for christ's work.
- saving faith trusts for and depends upon god's saving work for christ.

baptism, which now saves we (1 peter 3:21), be effective, must be classified as faith. It must be an expression for awa faith for christ as awa sin - sacrifice! otherwise, being saved by baptism would mean wey we are justified by work for law and no bi by faith.

kweshion

1. God declares a pesin righteous following dia resurrection from di cleansing waters for baptism dat leads to eternal life

true ____ lie-lie ____

2. Man earns righteousness by doing gud tins for odas. True ____ lie-lie ____

3. Being righteous and being declared righteous are di same.

true ____ lie-lie ____

4. Man na justified

a. ____ for di basis for deeds which we get do for righteousness,

b. ____ according to god's mercy, by di washing for regeneration and renewing by di holy spirit.

5. For by grace you get been saved through faith; and dat no bi for yourselves, it na di dash for god; no bi as per result for work.

true ____ lie-lie ____

baptism and justification by faith

lesson 4

“baptized into christ” must be considered as faith and no bi be understood as some arbitrary command for god to test awa willingness to obey am. Only wen baptism na understood be faith fit it gree wit paul's purpose for proving dat justification na by faith for christ. Specifically, baptism needs be seen as having di meaning for trust for christ as savior.

a. Paul wrote galatians to prove wey we are sons for god through faith for christ and no bi by law - contrary go di legalists who advocated justification by law-keeping. Notice how im so strongly emphasized dis true.

2:16 — nevertheless knowing dat a man na no bi justified by di work for di law but through faith for christ jesus, even we get believed for christ jesus, wey we fit be justified by faith for christ and no bi by di work for di law; tey tey by di work for di law shall no flesh justified.

2:21 — “i no nullify di grace for god, for if righteousness comes through law, then christ kpai needlessly.

3:6-9 — “even so abraham believed god and na im reckoned to am as righteousness. Na im be say, be sure say it na dos wey be for faith wey be sons for abraham. Di scripture, foreseeing dat god would justify di gentiles by faith, preached di gospel beforehand to abraham say, “all nations shall be blessed for you. So, then dos wey be for faith are blessed wit abraham, di believer.”

3:26 — for you de all sons for god through faith for christ jesus.

3:27-9 — for all for you wey be baptized into christ don clothed yourselves wit christ. E get neither jew abi greek, e get neither slave abi awoof man, e get neither male abi female; for you de all one for christ jesus. And if you belong to christ, then you de abraham's offspring, heirs according to promise.

b. Galatians 3:27 no bi give as per treatise on top baptism. Im na discussing justification by faith. Di only way we fit im meaning for verse 27 na for inside di things wey e contain for which na im written. Why do paul mention baptism? how does it fit into im main theme (gal. 2:16)? it na for di things wey e contain for justification by faith for christ say di apostle wrote: “for all for you wey be baptized into christ don clothed yourselves wit christ” (3:27). But dis tok na preceded by “for you de all sons for god through faith for christ jesus” (verse 26). If di meaning for baptism de no bi classified as faith for christ, it would be irrelevant to paul's argument. If verse 27 na no bi be equated wit verse 26 then paul's reference to baptism na both irrelevant and confusing bicos then im would be introducing a kondishon for justification for addition go di principle for faith. But, di apostle for verse 27 na still teaching justification by faith for christ as opposed to salvation by law dey keep. ”

so, wetin does baptism mean? it way pass simply immersion for water. It way faith for christ. It na no bi juss dat baptism na be preceded by belief dat jesus na di pikin for god. Baptism na commitment by faith for jesus who offered imself as di sacrifice for awa sins.

if baptism de only a command for god chosen to test awa willingness to obey, and no bi seen as trust for christ as savior; if it de be submitted to juss bicos jesus commanded it, dat would be legalism (making baptism a work for righteousness we do). But, wen we sight baptism be di god-ordained embodiment for faith by which we are united wit christ, then it becomes consistent wit galatians' theme for justification by faith.

if di so-called “plan for salvation” way a set for arbitrary commands give by one for authority, and di one who obeys it na rewarded wit salvation, then dos commands become pure legalism.

c. Baptism must no bi be separated from faith for christ to save we. To mek it a command or ordinance based solely upon di authority for christ to test man's willingness to obey am na return to legalism. Baptism considered as di embodiment for faith for christ as awa sin dey offer does no bi constitute a work for legalism. Di only way to properly defend baptism as per prerequisite to salvation na to it as faith; dat na, reliance upon christ as di sin dey offer.

one being baptized suppose don im eyes for di cross, no bi merely for di act for being immersed for water. We get be very sofri to no bi transmit di idea dat faith leads to repentance and repentance leads to baptism and dat baptism become act for obedience na separate and apart from faith. Dat thinking would be legalism.

d. In baptism we are clothed wit christ. “in christ” and “into christ” signify union wit christ. To try be justified by law (by merit or by doing righteous deeds) na be “severed from christ” (galatians 5:4), but be justified by

faith (embodied for baptism) way union wit christ. Dis na di apostle's argument for galatians 3:26, 27. Baptism can't be understood apart from faith for christ as sin dey offer. Simply to quote galatians 3:27 to prove di necessity for baptism na to fail to dey consider it for na proper things wey e contain. Galatians 3:26, 27 show baptism be faith embodied, expressed or pictured. Through awa faith for christ as di sacrifice for awa sins, baptism results for we come into christ and being clothed wit christ. Clothed wit christ, covered by christ's righteousness and no bi awa own, entering into christ, come into a saving relationship wit christ – all dis happens by or through awa faith for am wen we are baptized.

e. Conclusion:

being baptized juss to obey some command for god and no bi for di purpose for receiving forgiveness and na im make salvation through di meritorious death for christ for di cross turns baptism into a work and na im be say a form for legalism. We are no bi saved by any for awa own work for righteousness but by faith for christ.

di lord find many commands. , "give to am who de ask you and no turn away im who would borrow from you". Dis na command. To tink dat by obeying dis command one fit unknowingly be saved, would negate eph. 2:8-9: "for by grace you get been saved through faith, and dat no bi for yourselves; it na di dash for god, no bi as per result for work, make no bodi fit make mouth. " it would also negate titus 3:5: "he saved we, no bi for di basis for deeds which we get do for righteousness, but according to im mercy by di washing for regeneration and renewing by di holy spirit. " dis would be obedience go command but no bi directly connected to faith for christ to save abi di death, burial, and resurrection for jesus from di dead. Di latter na di baptism di para para testament writers say na necessary be saved.

kweshion

1. Baptism na arbitrary command for god to test awa willingness to obey am true ____ lie-lie ____
2. Man na justified thereby saved by im work dat abeg god true ____ lie-lie ____
3. Baptism na act for faith for jesus who offered imself as di sacrifice dat cleanses sins from man.
true ____ lie-lie ____
4. Baptism na act for obedience and na separate and apart from faith. True ____ lie-lie ____
5. Through awa faith and trust for christ as di sacrifice for awa sins, baptism results for
 - a. ____ being clothed wit christ.
 - b. ____ being covered by christ's righteousness and no bi awa own

- c. ____ entering into christ
- d. ____ come into a saving relationship wit christ
- e. ____ all di above.

are dia prerequisites dat must be met for order for pesin be baptized?

lesson 5

yes, dem get prerequisites for baptism. Dis na obvious from di account for philip and di ethiopian treasurer for acts 8. Afta being taught jesus, beginning from isaiah 53, di eunuch ask, "look, here na water, why can't i be baptized?" philip's ansa show a prerequisite: "if you believe wit all ya heart, you fit. " it na logical dat if im do no bi believe, im fit no bi be baptized.

di "great commission" recorded for matthew 28:19 also dey make am obvious dat dem get prerequisites for baptism: "go and mek disciples for all nations, baptizing dem for di name for di papa, di pikin, and di holy spirit". Wey be we to baptize? we are to only baptize disciples – dos pipo wey decide to follow jesus and sabi from am. Dos who no decide to follow jesus (repent) are no bi be baptized.

di simplest and most concise way to express di prerequisites for baptism might be simply wey we must believe and repent for order to baptized; dat na, if we wetin dis mean. However, for dat simplicity, it fit be small small to get di cart before di horse and for doing so we fit throway face (or fail to emphasize) di centrality for di gospel for jesus christ.

e get an important, even essential, connection between di cross for christ, faith (as trust and belief), repentance, discipleship, di lordship for jesus, baptism and redemption. Dey consider di following:

1. In order be baptized, one must recognize wey he na sinner who needs a savior. 1 timothy 1:15 "it na trustworthy tok, deserving full acceptance, dat christ jesus com into di world to save sinners, among whom i am foremost for all. "

many pipo no feel di need for a savior bicos dem no feel lost. Weda it comes through hearing a waka sermon; maybe a fren who shares wit you di true; maybe by reading a tract; whichever, for some way one must come understood dat "all don sinned and fall short for di glory for god" (romans 3:23). As di prophet isaiah had say, long tey: awa sins don hidden god's face from we make im no go hear. " (isaiah 59:2). Awa own sin separates we from god! "the wages for sin na death" we read for romans 6:23. Dis na spiritual death, which na separation from god for dos wey be lost.

"but wetin wey concern mai gud work?" pesin fit tok. Di ansa returns: "for by grace you get been saved through faith, and dat no bi for yourselves; it na di dash for god, no bi for work, lest pesin suppose make mouth" (ephesians 2:8, 9). "but mai sins are small" odas tok, but "for whoever shall keep di whole law, and yet stumble for one point, im na guilty for all" (james 2:10).

human gara-gara and self-sufficiency are di greatest barriers to salvation. Im who refuses to admit wey he na sinner for need for forgiveness na lost and no fit be baptized for order be saved. Sinners need salvation.

2. In order be baptized, one must recognize dat jesus na di only shey for salvation.

e get no oda way. By im death for di cross, jesus na able to save, set awoof, and ransom sinners. For john 14:6, jesus declared: says, "i am di way, di true, and di life: no man comes go di papa except through me. " di only way we fit get to god na through christ. We also read for acts 4:12, "nor na dia salvation for any oda, for e get no oda name under heaven give among men by which we must be saved. " we no fit be saved by relying on top mohammed, buddha, judaism, hindu gods or any oda religion. Neither fit we devise awa own system for "christianity" as na being do today and expect it to save we. Only jesus christ fit specify di conditions for awa salvation bicos im paid awa price and na awa only savior. E get no oda way. Wetin jesus do for sinners na necessary to bring divine mercy to condemned sinners.

3. What na it, then, dat jesus do to save sinners?

a. Jesus became a man. Before jesus com, im na god (john 1:1) and na on top equality wit god (phil. 2: 6). But man's savior must be human kukuma as divine; otherwise, im fit no bi bear man's sins. Im emptied imself ... come for di likeness for men. " (phil. 2:7).

b. Christ became awa sin-bearer. "but im na pierced for awa transgressions, im na crushed for awa iniquities; di punishment dat brought we peace na upon am, and by im wounds, we are healed. and di lord don laid on top am di iniquity for we all" (isaiah. 53:5, 6). "he make am who knew no sin be sin for we. " (ii cor. 5:21). "who imself bore awa sins for im own bodi for di tree" (1pet. 2:24). None oda fit be man's sin bearer.

c. Christ became awa sin dey offer. "god presented am as per sacrifice for atonement, through faith for im blood" (rom. 3:25). "christ kpai for awa sins" (i cor. 15:3). "who find imself for awa sins" (galatians. 1:4).

d. He na raised for we. "but now hath christ been raised from di dead, di first fruits for dem dat sleep. For tey tey by man com, death by man (christ for di flesh) com also di resurrection for di dead. For as for adam all kpai, so also for christ shall all be make alive. " (i

cor. 15. 20-22). "he na "raised for awa justification. " (rom. 4: 25)

e. He de for di right hand for god interceding for we. "therefore, im na able to save pata pata dos who come god through am, bicos im always live to intercede for dem" (hebrews 7:25). "we don one who speaks go di papa for awa defense—jesus christ, di righteous one" (1 john 2:1). "christ jesus, who died—more than dat, wey dey raised to life— de for di right hand for god and na also interceding for we (romans 8:24).

f. Christ do many oda tins for di benefit for man, but na im by way for im death wey he redeemed we. , im comot we di incomparable sermon for di mount, but dis teaching na no bi redemptive. Di gospel dat saves na di gud bin dey for christ's death for awa sins (i cor. 15:3, 4). Di source for awa salvation na di blood for christ.

g. What jesus do for we na dem dey call "the gospel", meaning "good bin dey!" for mark 16:15, 16 jesus say "go and preach di gospel to everi creature. Im who believe [this gospel] and na baptized go de saved but im who does no bi believe [this gospel] go de condemned" we must believe dis gospel and be baptized be saved. If we no believe [this] gospel we no go wan abi fit be baptized.

kweshion

1. Who offers forgiveness for sins and eternal lai?

- a. ____ god for mohammad
- b. ____ god for hindu
- c. ____ buddha
- d. ____ di grace for god - jesus christ
- e. ____ god for jews by di law for mooses

2. A pesin drowning for sin no fit be saved unless im na willing to take hold for di saving rope for salvation.

true ____ false ____

3. What na di gospel – di gud bin dey for jesus?

- a. ____ god became man- jesus for nazareth
- b. ____ christ became awa sin bearer
- c. ____ christ became awa sin dey offer by im death
- d. ____ god raised christ from di grave for we
- e. ____ christ returned to heaven to intercede for we
- f. ____ all di above
- g. ____ none for di above

4. One show dia belief say di crucified jesus christ na dia lord and savior by dia commitment to am

true ____ lie-lie ____

5. Repentance

- a. ____ na feeling realli tap electrons
- b. ____ leads to salvation
- c. ____ causes one to change from a selfish sinful life to god's way for life d. ____ salvation
- e. ____ a and b
- f. ____ b and c

wetin a lost pesin must do be saved relates to wetin jesus do to save am.

lesson 6

di conditions for salvation are no bi merely acts commanded by one for authority dat becomes di ground for awa redemption. "christ crucified" na imsef di savior. "he offered imsef." (hebrews 7:27). "he find imsef" (galatians 1:4). Di idea dat conditions don been arbitrarily chosen ignores di cross. Nothing nullifies di cross pass to preach di conditions for salvation without relating dem go di atoning work for di savior.

wetin jesus do to save we determines, na im be say, wetin we must do be saved. Nothing dat na required for sinners fit possibly be for di remission for sins unless it relates go di blood for christ. Faith, , possesses no redemptive power; but di blood for christ na redemptive. So faith na kondishon for salvation bicos it way trust for, or reliance upon di blood for christ. (see john 3:16 and romans 3:25.)

it na required dat one believe for di crucified pikin for god.

john 3:16 teaches dis. "god so loved di world wey he find im only begotten pikin dat whosoever believe on top am shall be saved." na im im pikin dat god find. But di pikin must be lifted up for di cross. Di pikin kpai for awa sins. Hence, it na no bi e don do merely to believe say jesus na di pikin for god. Di sinner must also believe for di pikin crucified for im sins. Di faith dat saves must be for di pikin who kpai to save. "whom god set forth be a propitiation, through faith for im blood" (romans 3:25). Christ na awa propitiation bicos im shed im blood (his sacrifice) for we and we respond to am through faith. We must don faith for im blood (trust for im blood) or faith for am who shed im blood.

but wetin be it to believe for christ crucified? it na di belief wey he kpai for awa sins and kukuma as trust or reliance upon am as awa sin dey offer.

jesus kpai to redeem man so one must depend upon or trust for im death for salvation. Dis dependence on top christ crucified na faith. Dis faith na pass confidence for di integrity for jesus to fulfill im promise to save upon some kain conditions. Di conditions themselves mean trust for im death for salvation. Faith looks go di cross, go di blood. Jesus do no bi kpai merely to induce one to recognize am as lord or king, dat na, as one having di right to rule ova we. Im kpai to save sinners. Hence, faith dat saves must mean dependence upon im blood. Without trust for di blood become element for faith e get no satisfactory response to christ as per sin dey offer. Faith dat saves must don jesus christ and am crucified" as na object. Dis faith looks go di cross. Any oda notion for faith removes jesus from di cross and de make am no bi than a teacher or lawgiver. Jesus na savior. One does no bi rely, na im be say, for di conditions, but upon christ.

1. One must repent for im sins for order be baptized and, na im make, saved.

jesus says for luke 13:3, ". unless you repent, you go all likewise perish." it na either repent or perish; di choice na ours. Acts 17:30 says, "truly dis times for ignorance god overlooked, but now commands all men everywhere to repent." all pipo everywhere are commanded for god to repent. Repent de kain? repent for awa sins. Repent for no bi fully serving and following all dat god says. God na pleading wit we to repent. Im greatly desires wey we turn to am. Im tells we for 2 peter 3:9, "the lord na no bi slack concerning im promise, as some men count slackness; but na longsuffering toward we, no bi willing dat any suppose perish but say all suppose come repentance." god wan we to repent so we fit be saved.

repentance na no bi juss being tap electrons. 2 corinthians 7:10 says, "for godly sorrow produces repentance leading to salvation, no bi be regretted; but di sorrow for di world produces death." repentance na change for heart and a change for mind. We must mek up awa mind to stop living life awa way and begin living it god's way. It na making up awa minds wey we are going to serve god wit all awa might and do evritin.

romans 2:4 says, "the goodness for god leads you to repentance." god don been so gud to we, and dis suppose cause we to wan abeg am for everi way. God, sake of im love for we, don do so boku for we, and sake

of dis we read for i john 4:19, "we love am, bicos im first loved we. " dis suppose cause we to wan repent and do all di tins dat im get ask we to do, otherwise we no love god. Jesus say for john 14:24, "he who does no bi love me does no bi keep mai words. "

2. To repent na basically synonymous wit becoming a disciple kukuma as confessing jesus christ as lord.

we no bi only confess say jesus na di christ, di pikin for di living god, as peter do for matthew 16:18; we also confess am as awa lord. ". if you confess wit ya mouth di lord jesus and believe for ya heart dat god don raised am from di dead, you go de saved. " romans 10:9. We name am as awa leader, owner, ruler, chief, oga, di one who don total authority ova awa live. Someday everyone go mek dis confession (" ...that for di name for jesus everi knee suppose bow, for dos for heaven, and for dos on top earth, and for dos under di earth, and dat everi tongue suppose confess say jesus christ na lord, go di glory for god di papa. " philippians 2:10-11) but for some it go de too late.

tey tey baptism na di embodiment for faith and a sinner's appeal to god for forgiveness, it na obvious dat without faith for christ as one's sacrifice and without surrounding to jesus as lord. Dia fit be no baptism, and na im make no salvation.

3. So wetin must one do be saved?

repentance na "in di name for jesus christ. " jesus as di christ na man's sin dey offer. Hence, repentance must be "in di name for" di crucified christ. Di phrase "in di name for jesus christ" signifies no bi only di authority for jesus, but reliance upon am as di sin dey offer. Hence, repentance na no bi merely turning away from sin, but it na turning to jesus as di sin dey offer. Such repentance na inseparable from faith which way trust for jesus christ. Peter spent boku taim on top pentecost leading im hearers to repentance. But it no bi a mere turning from sin wey he sought, but such a turning from sin as would lead go full acceptance for di lord and savior. Di rejection for christ through unbelief na also a sin dat dem dey call for repentance. Wen one repents for di rejection for jesus as savior im accepts am as di savior. Faith, na im be say, must be accompanied by repentance, and repentance must be associated wit trust before one don responded to christ as im sin dey offer.

4. It na required dat penitent believers be baptized for di name for jesus christ" (acts 2:38). Di relation for baptism to faith for di scriptures na easily revealed as di expression or di embodiment for faith. Wetin be signified by trust for christ crucified na outwardly expressed or embodied by baptism which na burial for and a resurrection from di water "in di name for jesus christ. " baptism, na im be say, signifies trust for christ. It na no bi sartin different from faith add to faith and repentance, but an expression for both. Hence, peter commanded im hearers to repent and be baptized. for di name for jesus christ for di remission for sins" (acts 2:38). Baptism, laik faith, looks to calvary, to christ as sin dey offer. It don, na im be say, di meaning for faith. God don joined baptism to faith and repentance, and im expects everi one for we "to be baptized for di name for di lord" (acts 10:48).

kpatakpata:

di conditions for salvation are responses to christ as sin dey offer. Dem be meaningless, na im be say, apart from di cross. It na yeye and pointless to reach di conditions without first having reached jesus as per sin dey offer. Di conditions are no bi a few commands arbitrarily give by one for authority to test man's willingness to obey, but natural responses to one who na man's sin dey offer. Im must mek christ crucified im plea before god

and expect salvation sake of jesus' death on top man's behalf. Di sinner na being dem dey call, no bi merely to confess jesus as im lord but as savior. Kweshion

1. Whoever na committed go di only begotten pikin shall be saved bicos im desires to abeg god by doing im go.

true ____ lie-lie ____

2. To believe for di crucified christ na to

- a. ____ believe christ kpai as awa sin sacrifice
- b. ____ put trust and reliance upon am as sin dey offer
- c. ____ a and b

3. Why na it necessary for a pesin to repent

- a. ____ it na no bi necessary
- b. ____ to obey a command
- c. ____ repenting na act for change for attitude and life and fit include a verbal tok for such action.

4. Expressing one's belief dat jesus na lord and savior na totally unnecessary. True ____ false ____

5. Is dia any benefit for appealing to god for forgiveness if you no don faith wey he fit or are unwilling to put ya trust for am? yes ____ no ____

suppose babies be baptized? lesson 7

i believe say babies suppose no bi and no fit be baptized and here are di reasons why no bi.

1. Infant baptism na unbiblical

a. Tey tey baptism na di embodiment for faith and a sinner's appeal to god for forgiveness, it na obvious dat without faith for christ as one's sin sacrifice, dia fit be no baptism.

acts 22:16 — an infant na incapable for dey call for di name for di lord.

1 peter 3:21 — an infant na incapable for appealing to god for a gud conscience.

colossians 2:12 — an infant na incapable for having faith for di working for god.

b. The scriptures describe dos wey be be baptized and di description excludes infants.

matthew 28:19 — “make disciples for all di nations, baptizing dem (those who became disciples).”

mark 16:16 — “he who don believed and don been baptized shall be saved. ”

acts 2:41 — “then dos who had received im word de baptized. ”

acts 8:12 — “. wen dem believed. dem de baptized, men and women alike. ”

acts 8:36-37 — “what prevents me from being baptized?” “. if you believe wit all ya heart, you fit. ”

c. Simply stated, it no bi practiced for di para para testament. Di earliest historical references to infant baptism com 150 years (origen) to 200 years (irenaeus) afta pentecost. Dis prolonged shun dey make am obvious dat infant baptism na an innovation de kain di apostolic church practiced. Even dos who defend di practice for infant baptism don to admit dis na so. Dey consider, , l. Berkhof for im systematic theology under di heading, “the scriptural basis for infant baptism. ” im writes: “it fit be say for di outset dat e get no explicit command for di bible to baptize pikin and dat e get no bi a single instance for which we are plainly told dat pikin de baptized. But dis does no bi necessarily mek infant baptism unbiblical” (p. 632).

2. Some arguments give by dos who believe for infant baptism

a. Martin luther for im “large catechism part fourth:

i. “that di baptism for infants na pleasing to christ na sufficiently proved from im own work, namely, dat god sanctifies many for dem who don been na im make baptized, and don give dem di holy ghost; and dat dem get yet many even today for whom we perceive wey dem don di holy ghost both sake of dia doctrine and life. Dis na las las wey dey create and strongest proof for di simple-minded and unlearned. ” ii. “further, we tok wey we are no bi so boku concern to sabi weda di pesin baptized believe or no bi; for on top dat account baptism does no bi become invalid; but evritin depends upon di word and command for god. Wen di word na add go di water, baptism na valid, even though faith be wanting. For even though a jew suppose today com dishonestly and wit evil purpose, and we suppose baptize am for all gud faith, we must tok dat im baptism na nevertheless genuine. For here na di water together wit di word for god, even though im does no bi receive it as im suppose. ” iii. “therefore dem be presumptuous, clumsy minds dat draw such inferences and conclusions as dis: wia e get no bi di true faith, dia also fit be no true baptism. Juss as if i would infer: if i no believe, then christ na nothing; or na im make: if i am no bi obedient, then papa, mama, and goment are nothing. Gold na none di less gold though a harlot wear it for sin and shame. ”

b. Catholic:

i. “some pipo mistakenly contend say di phrase “repent and be baptized” and “believe and be baptized” demonstrate dat only dos old e don do to repent fit be baptized. But, dey consider 2 thessalonians 3:10, “if

pesin na unwilling to work, neither suppose dat one chop." it says pesin. Does dat mean wey we suppose starve awa babies dey dey dem don't work? for, course no bi. Di verbs "to repent", "to believe", and "to work" apply only go di extent dat a pesin na capable for doing so."

ii. "infants moved by god's grace fit receive im dash for faith. Wen mary brought jesus to st.

elizabeth and st. John di baptist. Elizabeth reply, "the infant for mai womb leaped for joy."

a. Calvin justified infant baptism for di grounds dat dia na seed for faith wey be implanted for di pikin for believing papa and mama sake of di covenant promise for god. Na im make di reformed evangelical position: 1) while e get no explicit command, infant baptism na based for di essential unity and continuity for di covenant for grace, 2) di covenant for grace na single, spiritual covenant make first wit abraham and fulfilled for christ, 3) no faith de necessary, 4) sake of covenantal unity, di sign for di para para covenant fit be give

go di pikin for believers for di nt, juss as abraham find di sign for di covenant god make wit am to im infant sons for di ot, and 5) di sign for di para para covenant na baptism which replaces di old covenant sign for circumcision. Dis accounts for tins laik "household baptisms," for which it na assumed dat infants de baptized, "covenant children" instead for "privileged children" for 1 corinthians 7:14, and di "inclusion" for little pikin for di kingdom for god as opposed go di "likeness" for little pikin to kingdom kontri pipo for mark 10:14-16.

a rebuttal

nowhere does di bible mention a single, spiritual "covenant for grace" dat e get as e be spans di ages and connects abraham to christ.

while dia physical relationship to abraham entitled dem to temporal, physical blessings under di abrahamic covenant, it do no bi entitle im descendants to any eternal, spiritual blessings unless dem de spiritually laik dia papa abraham (i. e. dem de looking for faith to god). God don lai lai sancu spiritual blessings to pesin, any time atall, on top any oda basis than grace. And grace by na very definition no bi only excludes all human merit; it also excludes physical and natural descent. Dis na true for both di old and para para testaments no mata wetin di covenant.

di pikin for believers are for a very privileged position. Dem be di subjects for dia papa and mama' prayers, dem be torchlight go di word for god and go di testimonies for dia papa and mama and oda christians, and dem be urged to seek di lord while im fit de and call upon am while im na near. But nowhere for di nt are we told to baptize dem until dem find evidence wey dem come personal faith for god through christ jesus di savior.

juss bicos dem be pikin for believers does no bi mean deh get been chosen by god, abi wey dem don any share for di para para covenant. To baptize dem as if dem do, or for di shey wey dem go, na unbiblical. To baptize dem as per sign dat dem be "covenant children" who need to respond go di gracious overtures for god na to go back go di types and shadows for di ot, go di days for abraham and moses wen god na preparing israel and di world for di emergence for new kontri and pipo wey would all sabi am, love am, and serve am.

dat circumcision na a prophetic kain baptism na seen for colossians 2:11, 12: "in am, you de also circumcised wit di circumcision make without hands, by putting off di bodi for di sins for di flesh, by di circumcision for christ, buried wit am for baptism, for which you also de raised wit am through faith for di working for god, who raised am from di dead." di language no fit apply to infants: an infant don no sins be put off and an infant don no faith for di working for god.

baptism for unknowing, unbelieving infants na as unbiblical and ineffective to accomplish di biblical purpose for baptism as e be so for adults.

e. Wen na pikin old e don do be baptized?

dis na important kweshion, especially for papa and mama and grandparents. E get no bi realli a clear, concise ansa for di scriptures for dis kweshion. Dis fit imply dat it na di wrong kweshion. If so, wetin suppose di kweshion then be? a plenti useful kweshion might be: “what must a pikin (or any pesin) sabi and for order be baptized? maturity and capacity for understanding spiritual matters no always depend exactly for di age for di pesin.

di ansa to dis kweshion (“what must a pesin sabi and for order be baptized?) don answers for di scriptures. Dis answers fit be put for di form for kweshion dat you fit ask di pikin to ansa. Here are some kweshion dat a pesin must fit to ansa for order be ready be baptized:

1. Who na god?
2. What na sin?
3. What na di result wen a pesin sins?
4. What does it mean be lost?
5. What does it mean be saved?
6. Who na jesus?
7. Why na jesus crucified or why do jesus don to kpai?
8. What does god promise to do for a pesin for baptism?
9. What does it mean wen we tok dat awa sins are washed away by di blood for jesus?
10. What does it mean to tok dat jesus kpai for you?

for addition, dis kweshion for a personal nature fit be ask:

1. Are you lost?
2. Why do you feel guilty before god?
3. Why do you wan be baptized?
4. Have you repented for ya sins? wetin does dat mean?
5. Do you believe for jesus? wetin does dat mean? wetin does believing for jesus don to do wit im death for di cross?
6. Are you ready to commit yourself and ya life to jesus christ and confess am as ya lord? wetin does it mean for jesus be di lord?

notes:

1. These kweshion are all be answered, no bi wit a shikena yes or no, but wit expressions for di child's own understanding.
2. A pikin (or adult) fit no bi don to theological words laik "justification, atonement, reconciliation, propitiation, redemption, regeneration, etc. but dem fit ansa dis kweshion for dia own vocabulary for shikena terms.
3. Be sofri for pikin wey be mainly motivated by a desire to abeg adults.
4. Regular participation na bible reading and prayer, worship, listening to sermons and classes are important to gauge spiritual awareness.
5. The pikin must fit to mek a commitment go di lord for terms for obedience.

kweshion

1. Baptism na

- a. ____ another's, no bi ya, decision based on top dia belief
- b. ____ a personal decision based on top faith and trust

2. What does di bible tok wey concern baptism?

- a. ____ mek disciples for all di nations, baptizing dem
- b. ____ im who don believed and don been baptized shall be saved.
- c. ____ dos who had received im word de baptized.
- d. ____ be baptized for a gravely ill or deceased family member or fren
- e. ____ all di above
- f. ____ a, b and c

3. Baptism na valid, even though faith na wanting.

true ____ lie-lie ____

4. In di para para covenant baptism na di circumcison for di putting off di bodi for sins true ____ lie-lie ____

5. Everyone must be baptized even though dem no believe deh get sinned true ____ lie-lie ____

must baptism be do by immersing a pesin for water instead for juss sprinkling or pouring water on top dem?
i tink di ansa na yes and dis are some reasons why.

lesson 8

di greek word translated "baptize" way immerse.

baptism na from di greek baptizo which always way to "dip", "immerse", or "submerge. Modern oyinbo dictionaries fit find oda definitions but dis only reflects modern usage. Dis does no bi necessarily show wetin di word way for di language for di bible. Greek dictionaries for bible words show "baptize" way to immerse:

thayer's lexicon on top baptizo says: "to put, immerse, submerge."

strong's concordance defines baptizo, "to mek whelmed i. e. : fully wet." lydell and scott define it as "to put, put under."

exponents for sprinkling overlook an important factor. Di original para para testament text and di spoken language for dat day na greek. Di authors for di para para testament knew di greek word baptizo meant to immerse. Dem also knew di greek word rantizo meant to sprinkle and di greek word cheo meant to pour. Dis often bin use words de lai lai interchangeable, having separate meanings. If god had intended for baptism be sprinkling, di greek word rantizo, or pouring, di greek word cheo, im for get been employed dem rather than immersion, di greek word baptizo.

2. Di bible evidence

wey dey create way to a bible command na to study di passages dat refer to it for things wey e contain comparing dem to oda passages for di subject. Dis na how we sabi di meaning for words. Notice wetin baptism requires and dey consider wetin action fits wetin di bible says: a. Baptism requires water

di element or substance bin use na no bi inherent for di word "baptize." di substance, though, bin use for di baptism dat jesus commanded everyone, na water.

- acts 10:47-48 — "surely no bodi fit refuse di water for dis be baptized."

b. Baptism requires boku water

- john 3:23 states, "and john also na baptizing for aenon near to salim, bicos dia na boku water dia." "much water" na no bi needed if one na merely being sprinkled or poured, but it de necessary for immersion.

c. In baptism pipo com to water.

- acts 8:36 — "they com to some water."
- matthew 3:5-6 — "then jerusalem na going komot to am, and all judea, and all di district dey di jordan; and dem de being baptized by am for di jordan river, as dem confessed dia sins."

some pipo tink di eunuch pulled komot a bottle for water and philip bin use some for it to baptize am. No bi so! di water bin use to baptize di eunuch na a bodi for water dem com to as dem traveled. Wen pipo receive sprinkling or pouring, do dem need to go di water? no, di water fit com give dem, bicos no bi boku na required, but wen pipo are immersed, dem go di water.

d. Baptism involves going down into and come up komot for di water.

- mark 1:9-10 — “it com to pass for dos days dat jesus com from nazareth for galilee, and na baptized by john for di jordan. And immediately, come up komot for di water, im see di heavens opening, and di spirit descending upon him” (nkjv reads ‘like a dove).

- acts 8:38-39 reads, “. and dem both went down into di water, philip kukuma as di eunuch; and im baptized am. And wen dem com up komot for di water. ”

here di obvious reference na to immersion. Does sprinkling or pouring require going down into di water? no, but baptism does.

e. Baptism na burial and a resurrection.

- colossians 2:12 — “. buried wit am for baptism, for which you de also raised wit am through faith for di working for god, who raised am from di dead. ”

- romans 6:4-5 — “therefore we get been buried wit am through baptism into death, for order dat as christ na raised from di dead through di glory for di papa so we too might waaka for newness for life. For if we get become united wit am for di likeness for im death, certainly we shall be also for di likeness for im resurrection. ”

for baptism we are buried wit jesus and raised wit am. As im na buried for di earth, we are buried for baptism.

some tok baptism na “just a symbol” for jesus' burial, so it does no bi mata how it na do. Dia na symbolic element for baptism, but how does dat prove say di action does no bi mata?

do di passages tok jesus na buried, but it no de mata weda or no bi we are buried? it says we are buried and we are raised for baptism. Di one be baptized na be buried and raised.

de tin be say, symbols are important, especially, wen na im god imsef who selected di symbols. Who would presume to change wetin god promise?

obviously, death, burial and resurrection for baptism na sontin dat god wan we to sabi and be reminded for by di symbolic action wey he chose make we do. Sigh romans 6:1 — 12 and sight how important and practical it na for di christian be reminded wey he kpai wit christ for baptism.

“what shall we tok then? shall we kontinu for sin dat grace might chop up? fit it lai lai be! how shall we who kpai to sin live for it? or do you no bi sabi say all for we who don been baptized into christ jesus don been baptized into im death? na im be say, we get been buried wit am through baptism into death, for order dat as christ na raised from di dead through di glory for di papa so too might waaka for newness for life. For if we get become united wit am for di likeness for im death, certainly we shall be also for di likeness for im resurrection, knowing dis, dat awa old sef na crucified wit am, dat awa bodi for sin might be do away wit, wey we suppose no longer be slaves for sin. For im who don kpai don been freed from sin. Now if we get kpai wit christ, we believe say we shall also live wit am, knowing dat

christ, having been raised from di dead, na to lai lai kpai again; death no longer na oga ova am. For di death wey he kpai, im kpai to sin, once for all; but di life wey he live, im live to god. Even so dey consider yourselves be dead to sin, but alive to god for christ jesus. Na im be say, no make sin reign for ya mortal bodi, dat you suppose obey na lusts.” (romans 6:1-12)

na dia a some kain formula for words dat must be spoken wen one na baptized?

i no believe e get such a formula and here are di reasons why:

- some tok: “i baptize you for di name for di papa, di pikin, and di holy spirit”
- some tok: “i baptize you for di name for jesus.”
- some add to dis: “for di remission for sins” or “for di remission for sins and to receive di dash for di holy spirit.”
- some even baptize di pesin three times, once “in di name for di father”, again “in di name for di son” and finally “in di name for di holy spirit.”
- some no believe say it na required to tok anything special, as long as di pesin being baptized understands wetin dem be doing and why dem be being baptized.

1. Does doing sontin for di name for anoda require repeating a formula use dat person’s name?

- the apostles fit no bi cast komot demons, heal di sick, or do oda miracles except for di name for jesus but peter sometimes omitted say dis formula (acts 9:40).
- christians pray for di name for jesus but do no bi always repeat dis formula (acts 4:23-30).
- preaching na do for di name for jesus (luke 24:46, 47) but dis doesn’t mean dat dis words always don be repeated for di preaching be valid.
- all we do, we do for jesus’ name (colossians 3:17) but dis doesn’t mean di words must always be repeated.
- actually, di scriptures no teach dat a some kain formula for words must be say wen one na baptized.

2. No single identical formula na give for examples for bible baptisms:

- matthew 28:19 — “in (eis into) di name for di papa and for di pikin and for di holy spirit”
- acts 2:38 — “in (epi upon) di name for jesus christ”
- acts 8:16 — “in (eis into) di name for di lord jesus”
- acts 10:48 — “in (en for) di name for di lord”
- acts 19:5 — “in (eis into) di name for di lord jesus”

3. Some ideas wey concern wetin “in di name of” way:

- thayer: “by one’s command and authority, acting on top im behalf, promoting im cause. ”
- pulpit commentary: “into di power. influence. faith. family of”
- international critical commentary: “by way for consecration to”
- w f. Flemington: “into di ownership of”

4. Jesus only doctrine

dia na “jesus-only doctrine” dat na taught by oneness pentecostals.

“doctrines are taught dat a pesin no fit be saved unless dis pesin first forsakes im belief for di trinity and na re-baptized ‘in di name for jesus only’, according to an interpretation for several scriptures, most notably acts 2:38. Conversely, di baptismal formula accepted by most christians de for for matthew 28:19” (ref. Wikipedia awoof encyclopedia).

following are comments on top dis doctrine from di website for di united pentecostal church international (<http://www.upci.org>).

“the formula for baptism”: “jesus commanded im disciples to “teach all nations, baptizing dem for di name for di papa, and for di pikin, and for di holy ghost” (matthew 28:19). Im do no bi command dem to use dis words as per formula, but im commanded dem to baptize for “the name. ” di word name na bin use here for di singular, and it na di focal point for di baptismal command. Di titles papa, pikin, and holy ghost describe god's relationships to humanity and are no bi di supreme, saving name describe here, wey be jesus. “. e get salvation for no bodi else; for e get no oda name under heaven wey get been give among men, by which we must be saved (acts 4:12). ”

jesus na di name for wey di roles for papa, pikin, and holy ghost are revealed. Di angel for di lord instructed joseph, “she go bear a pikin; and you shall call im name jesus: for it na im who go save im pipo from dia sins”

(matthew 1:21). Jesus say, "i don com for mai papa's name," and, "the helper, di holy spirit, whom di papa go send for mai name, (john 5:43; 14:26). " na im make, by baptizing for di name for jesus, we honor di godhead. "for for am all di fullness for deity dwells for bodily form" (colossians 2:9).

luke 24:47 describes di commission dat jesus find: "and dat repentance for forgiveness for sins suppose be proclaimed [preached] for im name to all di nations [jews and gentiles], beginning from jerusalem. " peter, [ten days later, preached] "repent, and make each for you be baptized for di name for jesus christ for di forgiveness for ya sins; and you shall receive di dash for di holy spirit" (acts 2:38). Cornelius and im household de gentiles, yet dia again peter "commanded dem be baptized for di name for di lord" (acts 10:48). (most translations de tin be say tok, "in di name for jesus christ").

di samaritans, wey be no bi jews, de also baptized for di name for jesus. "and philip went down go di city for samaria, and begin proclaiming christ give dem. " "but wen dem believed philip preaching di gud bin dey wey concern di kingdom for god, and di name for jesus christ, dem de being baptized, both men and women. ". ". Dem had simply been baptized for di name for di lord jesus" (acts 8:5, 12, 16).

paul went to ephesus many years afta di day for pentecost and found some disciples for john di baptist dia. "he say give dem, 'did you receive di holy spirit wen you believed?' and dem say to am, 'no, we get no bi even heard weda dia na holy spirit. ' and im say, 'into wetin then de you baptized?' and dem say, 'into john's baptism. ' and paul say, 'john baptized wit di baptism for repentance, dey tell di pipo to believe for am wey dey come afta am, dat na, for jesus. ' and wen dem heard dis, dem de baptized for di name for di lord jesus. " (acts 19:2-5) although dis disciples had already been baptized, di name for jesus na so important as to cause dem be re-baptized for im name.

di apostles no bi only preached baptism for jesus' name, but dem practiced it. Nowhere fit we find wey dem baptized use di words "in di name for di papa, and for di pikin, and for di holy ghost. " instead, we find dem baptizing for di name for di lord jesus christ. For baptizing for jesus' name, dem fulfilled di command for di lord for matthew 28:19.

history tells we dat it no bi until many years afta di apostles say di mode and formula for baptism for di name for jesus christ de changed. (see hastings' dictionary for di bible, vol. 1, p. 241.)

e be laik obvious say di reason for dis group's debate concerning di words dat must be say for baptism na no bi realli di insistence upon a formula, but rather an objection go di doctrine for di triune nature for god – are dia realli three persons for di godhead? dis must be di subject for anoda study.

kweshion

1. Baptism way to:

- a. ___ immerse for water
- b. ___ pour water ova
- c. ___ sprinkle water on top

2. Baptism (immersion) requires

- a. ___ water
- b. ___ boku water
- c. ___ pipo come to water
- d. ___ a going down into water and a come up komot for water
- e. ___ a burial and a resurrection
- f. ___ all for di above

3. After one na baptized into christ god resurrects am into a newness for life. True ___ lie-lie ___

4. One na united wit christ wen im

- a. ___ believe dat jesus na di christ
- b. ___ repents
- c. ___ buried into christ's death and na resurrected by god

5. One who don kpai to sin and na buried into christ's death na freed from sin becoming alive into god for christ.

true ___ false___

6. What words or formula must be spoken for a person's baptism be acceptable to god?

- a. ___ for di name for jesus only
- b. ___ for di name for di papa, pikin and holy spirit
- c. ___ it na no bi words or formulas but, for di name, / authority for jesus

how many baptisms are dia?

lesson 9.

i believe say today e get only one literal baptism usually referred to as christian baptism or “baptism into christ.”

1. Ephesians 4: 4-6 — “there na one bodi and one spirit, juss as you de dem dey call for one shey for ya dey call; one lord, one faith, one baptism; one god and papa for all, who na above all, and through all, and for you all. ”

di kweshion na ask: “if e get only one baptism, why does di writer for hebrews refer to “baptisms”? hebrews 6:1, 2 — “therefore, no bodi di discussion for di elementary principles for christ, make we go on top to perfection, no bi laying again di foundation for repentance from dead work and for faith toward god, for di doctrine for baptisms, for laying on top for hands, for resurrection for di dead, and for eternal judgment” (nkjv).

dem get several baptisms mentioned for di bible, but discounting dos dat de only symbolic and dos dat de temporary, dia remains only one baptism practiced for di church today. It na immersion for water for di name for jesus christ for di remission for di sins for dos who come jesus, repentant for dia sins, and trusting for im death for di cross to take away dia sins.

2. Various baptisms for di bible

a. Baptism for john

mark 1:4 — “john di baptist appeared for di wilderness preaching a baptism for repentance for di forgiveness for sins. ”

acts 18:25 — “this man had been instructed for di way for di lord; and being fervent for spirit, im na speaking and teaching accurately di tins concerning jesus, being acquainted only wit di baptism for john. ”

acts 19:4 — “and paul say, ‘john baptized wit di baptism for repentance, dey tell di pipo to believe for am wey dey come afta am, dat na, for jesus. ’”

di baptism for john na temporary and no longer be practiced afta christ find im life for di cross.

b. Baptism for faya

matthew 3:7-12 — “but wen im see many for di pharisees and sadducees come for baptism, im say give dem, ‘you brood for vipers, who warned you to di comot from di wrath to com? na im be say bring forth fruit for dey keep wit repentance; and no suppose dat you fit tok to yourselves, ‘we don abraham for awa father’; for i tok to you dat god na able from dis stones to raise up pikin to abraham. And di axe na already laid for di root for di trees; everi tree na im be say wey do no bi bear gud fruit na cut down and thrown into di faya. As for me, i baptize you wit water for repentance, but im who de come afta me na mightier than i, and i am no bi fit to comot im sandals; im go baptize you wit di holy spirit and faya. And im winnowing fork na for im hand, and im go thoroughly clear im threshing floor; and im go gather im wheat into di barn, but im go burn up di chaff wit unquenchable faya.” di baptism for faya na symbolic for god’s judgment for di unrepentant.

c. Baptism into moses

1 corinthians 10:1-2 — “for i no wan you be unaware, brethren, dat awa fathers de all under di cloud, and all passed through di sea; and all de baptized into moses for di cloud and for di sea.”

wen israel comot egypt, crossing di red sea, dem de encompassed by water – di cloud ova dem and di red sea dey dem. Dis na symbolic use for di word “baptism” for several details, no bi only dem being surrounded by water (though passing on top dry land). It na las las a prophetic kain awa experience. As dem de freed from dia slavery and com into di relationship wit moses as dia leader, so we, for baptism, are freed from di bondage for sin and com into a relationship wit jesus as awa lord.

d. Baptism for suffering

matthew 20:20-23 — “then di mama for di sons for zebedee com to am wit am sons, bowing down, and making a request for am. And im say to am, ‘what do you wish?’ im say to am ‘command dat for ya kingdom dis two sons for mine fit sidon, one on top ya right and one on top ya comot.’ but jesus answered and say, ‘you no sabi wetin you de dey ask for. U dey able to drink di cup wey i am wey concern to drink?’ dem say to am, ‘we are able.’ im say give dem, ‘my cup you shall drink; but to sidon on top mai right and on top mai comot, dis na no bi mine to find, but it na for dos for whom e don dey prepared by mai papa.’”

for matt. 26:39 — im prays go di papa to “let dis cup pass from me; yet no bi as i go, but as thou wilt.” for john 18:11: “the cup wey di papa don give me, shall i no bi drink it?” di “cup” and “baptism” jesus spoke for here na a symbolic way for talking wey concern di terrible tins im would soon suffer as im offered imself as awa sin sacrifice. It na symbolic language.

e. Baptism into christ

mark 16:16 — “he who don believed and don been baptized shall be saved; but im who don disbelieved shall be condemned.”

gal. 3:27 — “for all for you wey be baptized into christ don clothed yourselves wit christ.”

romans 6: 3 — “or do you no bi sabi say all for we who don been baptized into christ jesus don been baptized into im death?”

f. Baptism wit (in-asv) di holy spirit [also sight appendix ii below]

for matthew 3:11, john refers to jesus: “he go baptize you wit di holy spirit. ”

for acts 1:5, jesus say give dem “for john baptized wit water; but you shall be baptized wit di holy spirit no bi many days from now. ”

di baptism for di holy spirit na wetin jesus do wit di spirit for di day for pentecost.

john 15:26 — “but wen di helper comes, whom i go send am you from di papa, dat na di spirit for true, who proceeds from di papa, im go bear witness for me. ”

for di day for pentecost, jesus poured di spirit komot on top “all flesh” (see acts 2:17). Di baptism for di holy spirit na a once for all taim historical event. Di effects remain but di spirit don already been poured komot on top all humanity.

kpatakpata:

e get now one baptism. All di odas are either symbolic uses for di word meaning “immersion” or historical events wey do no bi need be repeated.

kweshion

1. John di baptist preached a baptism for

a. ____ repentance

b. ____ salvation

c. ____ moses

2. The baptism for faya na symbolic for god’s judgment for di unrepentant

true ____ lie-lie ____

3. Passing through di waters for di red sea delivered di israelites from di bondage for di

egyptians whereas christ’s baptism delivers one from di bondage for sin true ____ lie-lie ____

4. The baptism into christ na di dey call on top god to forgive thereby cleansing one for dia sins. True ____ lie-
lie ____

5. The baptism for di holy spirit na wetin jesus do wit di spirit for di day for pentecost. True ____ lie-lie ____
baptism wit di holy spirit.

lesson 10

one for di bible subjects most confused and misunderstood for people's minds na baptism wit di holy spirit.
One big part for di confusion na resolved wit a proper biblical definition - exactly wetin be baptism wit di holy
spirit? dis lesson tries to do juss dat. Wen dis na understood, then many for di oda subjects become clear, so
we go fit:

1. When na pesin baptized wit di spirit?

2. How fit pesin sabi if deh get been baptized wit di spirit or no bi?

3. Is speaking for tongues di sign dat pesin na baptized wit di spirit?

4. What happun for di haus for cornelius for acts 10?

5. Is baptism "with" or "in di" spirit di same tin for baptism "for" or "of" di spirit?

6. Was jesus speaking for di baptism wit di spirit wen say go di apostles: "you go receive power wen di holy
spirit descends on top you" (acts 1:8)?

7. If dia na baptism wit di holy spirit and a baptism for water, fit we tok dat e get "only one baptism?"

di baptism wit di holy spirit na do by jesus, exclusively

a. Matthew 3:11 "i las las baptize you wit water unto repentance, but im who de come afta me na mightier
than i, whose sandals i am no bi worthy to de cari. Im go baptize you wit di holy spirit and faya.

mark 1:8 "i las las baptized you wit water, but im go baptize you wit di holy spirit. "

luke 3:16 john answered, say to all, "i las las baptize you wit water; but one mightier than i de come; whose
sandal strap i am no bi worthy to loose. Im go baptize you wit di

holy spirit and faya.

john 1:33 "i do no bi sabi am, but im who send me to baptize wit water say to me, 'upon whom you sight di spirit descending, and remaining on top am, dis na im who baptizes wit di holy spirit. "'

know: it no bi sontin do by men abi sontin do by di holy spirit but by jesus.

1. John (who immersed) na preaching to im listeners to repent for dia sins be saved.

2. He informs dem dat pesin greater than im na come; na im be say, di taim to mek dia decision to repent na limited.

3. John na no bi talking wey concern dates or chronologies (neither di order abi wen it would happun); but only wey concern di greatness for jesus.

4. His authority would be seen for wey he fit baptize wit di holy spirit and wit faya.
 - a. Jesus don power ova di two.
 - b. Not say di two are di same tin.

5. Baptism wit di holy spirit do no bi involve faya.
 - a. The "tongues for faya" dat rested for di apostles for acts 2 de no bi an immersion for faya.
 - b. These two baptisms don two different purpose.

6. The baptism wit faya.
 - a. Matthew 3:12; "his winnowing fan na for im hand, and im go thoroughly purge im threshing floor, and gather im wheat into di barn; but im go burn up di chaff wit unquenchable faya. "
 - i. John knew dat among im hearers de two groups for pipo, di ones who would accept im message (the wheat), and di ones wey dem would reject it (the chaff).
 - ii. The ones who would accept it and repent would receive di blessing for di baptism wit di spirit. iii. Di ones who rejected it would receive di punishment for di baptism wit faya.
 - (a) this do happun wit dis listeners for year 70 a. D. wen di romans destroyed jerusalem.
 - (b) this event na no bi mentioned for di gospel for john, probably bicos john na written afta 70 a. D.
 - iv. Malachi 4:1-6 na parallel to matthew 3:10-12.
 - b. Acts 2:33; "therefore being exalted go di right hand for god, and having received from di papa di promise for di holy spirit, im poured komot dis which you now sight and hear. "

c. Nobody (neither men abi di spirit) would baptize wit di spirit. Only jesus would do dat. Men baptized for water and di spirit find gifts and power to fit but neither baptized wit di spirit. Wen we read for di bible for a man acting or di spirit doing sartin, we fit know say such a tin does no bi refer go di baptism wit di holy spirit.

di baptism wit di holy spirit na sartin do wit di spirit and no bi do by di spirit.

a. Matthew 3:11 jesus ... "baptizes wit (or for) di spirit. "

b. The bible does no bi speak for di baptism "by di" spirit but di baptism "with" di spirit.

1. It no bi sartin say di spirit do (to fill, to seal, to find power, to find gifts) but sartin dat jesus do wit di spirit.

2. It na no bi di dash for speaking for languages (that na sartin say di holy spirit do and no bi jesus (1 corinthians 12:11).

3. Simply, it no bi sartin say di spirit does, but sartin do wit di spirit.

di baptism wit di holy spirit happun for di day for pentecost and no bi before.

a. Matthew 3:11 - it had no bi happun yet wen jesus na baptized by john.

b. John 7:39 11 and 12:16, 23 - it would only happun afta jesus na glorified (after im resurrection). Acts 1:4-5 – here, for di hour for di ascension for jesus, dem had still no bi received di promise from di papa (v. 4), which na di baptism wit di holy spirit (v. 5).

c. Acts 2:16-17 - for di day for pentecost, for im sermon, peter identifies di events for dat day say im di fulfillment for di prophecy for di baptism wit di holy spirit make by joel di prophet.

d. The spirit had been present, acting, waka, empowering, etc. tey tey di creation for di world but nothing wey he do or dat na do wit am before di day for pentecost na dem dey call "the baptism wit di spirit". Before pentecost, pipo had been full for di spirit and had received

power from di spirit, but none for dis na dem dey call "baptism wit di spirit. " e. Na im be say, it na no bi.

1. the power to do miracles (many had do miracles before pentecost).

2. the dash for inspiration (many had been inspired before pentecost).

3. to be full for di spirit (many had been before pentecost).

a. John (luke 1:15).

b. Isabel (luke 1:41).

c. Zachariah (luke 1:67).

4. to be clothed by di spirit tey tey pipo for di old testament (before pentecost) had been clothed wit di spirit (see judges 6:34; 1 chronicles 12:18; 2 chronicles 24:20).

di baptism wit di holy spirit na dem dey call di "promise for di father"

a. Jesus had already spoken wey concern di promise for di papa to im disciples. Di papa sanco to send di spirit for di name for jesus afta jesus returned to heaven.

1. John 14:16,17,26 "and i go pray di papa, and im go find you anoda helper, wey he fit abide wit you forever; "the spirit for true, whom di world no fit receive, bicos it neither sees am abi knows am; but you sabi am, for im dwells wit you and go de for you . "but di helper, di holy spirit, whom di papa go send for mai name, im go teach you all tins, and bring to ya remembrance all tins wey i say to you.

2. John 15:26 "but wen di helper comes, whom i shall send am you from di papa, di spirit for true who proceeds from di papa, im go testify for me.

3. John 16:7 "nevertheless i tell you di true. It na to ya advantage wey i comot; for if i no comot, di helper no go come you; but if i depart, i go send am to you.

4. Acts 1:4,5 "and being assembled together wit dem, im commanded dem no bi to depart from jerusalem, but to wait for di promise for di papa, 'which,' im say, 'you don heard from me; for john true true baptized wit water, but you shall be baptized wit di holy spirit no bi many days from now. '"

b. On di day for pentecost, jesus poured komot di spirit on top all flesh. Dis event na wetin joel (and isaiah) don prophesied centuries before:

1. Isaiah 32:15 until di spirit na poured upon we from on top high and di wilderness becomes a fruitful field and di fruitful field na counted as per forest.

2. Isaiah 44:3 for i go pour water on top am who na thirsty and floods for di dry ground; i go pour mai spirit on top ya descendants.

3. Joel 2:28 (acts 2:17) "and it shall come pass afterward wey i go pour komot mai spirit on top all flesh.

c. On di day for pentecost, di papa fulfilled im promise and jesus poured komot di spirit - acts 2:33 "therefore being exalted go di right hand for god, and having received from di papa di promise for di holy spirit, im poured komot dis which you now sight and hear. " know: baptism wit di spirit na always a promise and lai lai a command.

a definition for "baptism wit di holy spirit"

di baptism wit di holy spirit na wetin jesus do wit di spirit for di day for pentecost for fulfillment for di promise for di papa - jesus poured komot di spirit on top all flesh. Di spirit tey tey then became available to all saved pipo, independent for race (jewish or heathen) or role for di goment for god (priest, prophet, etc.).

some implications:

a. This way say di spirit na make available for all for humanity. Dos who receive di benefit are dos who become christians.

b. The baptism wit di spirit occurred once for history. Im, di spirit, na poured komot once for all.

1. In di same way dat jesus kpai once for all, di spirit na poured komot once for all. Dis two historical events lai lai need be repeated.

2. Even acts 10:45 reflects dis true. For di haus for cornelius, di holy spirit fell for di gentiles who heard di gospel. Dem begin speaking for languages. Dis event convinced di jews say di holy spirit had been poured komot for di gentiles kukuma as di jews.

3. But wen had im been poured komot for di gentiles? na im for di day for pentecost. Di perfect tense for di verb for acts show dis. It indicates an act completed for di past wit effects continuing for di present. Once im na poured komot, di holy spirit begin to do im work, but nothing wey he does na dem dey call "the baptism."

4. The baptism wit di holy spirit na wetin jesus do wit di spirit for di day for pentecost. Di effect for di baptism wit di holy spirit na di same as di death for christ. Although im kpai for all, only di ones dat believe, repent, and are baptized for water receive di benefit. Although poured komot on top all flesh, only di ones dat believe, repent, and are baptized for water receive di benefit.

5. Once im na poured komot, di spirit begin to do im work, but nothing im do or does na referred to as di baptism wit di spirit. Di baptism jesus do na wit di spirit for di day for pentecost.

6. In practice, di effect for di baptism wit di spirit na di same as di death for christ. Even though im kpai for all pipo for all ages, only dos who believe, repent, and are baptized for water receive di benefit. Even though di spirit na poured komot on top all humanity, only dos who believe, repent and are baptized for water receive di benefit.

c. All pipo for all ages de baptized wit di spirit potentially and all di saved for christ for all ages are baptized effectively for di spirit.

dis na di promise for di papa (acts 1:4,5). Jesus received di promise for di papa (acts 2:33). Peter, for acts 2:39, explain say di promise na for "you others" - dos jews present on top pentecost, "for ya children" - di jews for future generations, and "for all wey be far off" - di gentiles (see ephesians 2:13), for as many as di lord awa god shall call - all christians for all ages.

d. Today, if you de for christ, you get been effectively baptized for di spirit.

but wen? for di day for pentecost. But how? for di same way jesus kpai for you 2,000 years tey. You received di benefit for di death for christ wen you became a christian. Di spirit na poured komot on top all flesh 2,000 years tey. You received di benefit for dis outpouring wen you became a christian.

baptism wit di spirit does no bi mean "receive miraculous power from di spirit".

a. Luke 24:49 "behold, i send di promise for mai papa upon you; but tarry for di city for jerusalem until you de endued wit power from on top high." does no bi tok say di promise for di papa na di same tin as "receive power". Im tok say both tins would so dem suppose dey for jerusalem. Di spirit find power before pentecost but di baptism wit di spirit do no bi happun before pentecost.

b. Jesus find di spirit and di spirit find power but di baptism na wetin jesus do and no bi wetin di spirit do.

c. Not all christians do miracles but all christians received di spirit.

d. Since di baptism wit di spirit na unique historical event, it doesn't mek sense to yan wey concern "receiving holy spirit baptism". Di bible lai lai uses dat kain phrase. How you fit receive a past historical event? we fit receive di spirit or we fit receive a dash from di spirit but we no fit receive di "baptism for di spirit".

we need to distinguish between di "baptism wit di spirit" which na a work for jesus, and find power, which na work for di spirit.

a. This na pass normal mistake for di mind for many pipo - confusing wetin jesus do wit di spirit (baptized or poured komot) and wetin di spirit do once im na poured komot or make available.

- b. For example, di spirit find miraculous powers to pipo to speak for oda languages and heal di sick.
- c. He seals believers for christ, dwells for di redeemed, inspired di apostles and prophets, comforts and guides, etc. but none for dis na dem dey call "the baptism."
- d. The baptism na wetin jesus do wit di spirit for di day for pentecost - im poured am komot on top all flesh.
- e. In di bible, wen di spirit descended on top pesin, com on top pesin or fell on top pesin, dat pesin received divine power

1. He descended on top jesus and im do miracles

matthew 3:16

luke 3:22 luke 4:18

mark 1:10

john 1:32

2. Luke 2:25-27 - simeon prophesied

3. Luke 1:35 - mary conceived jesus

4. Acts 1:8 - di apostles received power

5. Acts 2:3, 4 - dem spoke for languages

6. Acts 8:16 - dem perform signs

7. Acts 10:44, 45 - dem spoke for languages

8. Acts 19:6 - dem spoke for languages and prophesied

know: for acts 8, di apostles de men especially chosen to witness di resurrection for jesus.

dem had qualifications: luke 24:48; acts 1:8; 1 john 1:1-2 and credentials: 2 corinthians 12:12; 1 corinthians 9:1; acts 1:21,22; acts 8:18. Dem and only dem had di power to mek di spirit fall on top pesin by di laying on top for hands (and so to find power).

compare di baptism wit di spirit to baptism for water to sight which for di two na di "one baptism" for ephesians 4:5.

baptism for water (in di name for jesus)

a. Done by men

matthew 28:1

acts 8:38

1 corinthians 1:14-16

b. Done wit water

acts 8:38-39

acts 10:47

c. Happened many times (with each conversion)

d. Is a commandment and no bi a promise

acts 2:38

acts 22:16

e. A definition: christian baptism na immersion for water for di name for jesus (by di authority for jesus) for remission for sins. It na always preceded by faith and repentance.

f. Some teachings:

- baptism for water de necessary (mark 16:16; acts 2:38; 22:16)
- baptism na only permitted for pesin who believe (acts 8:37-38)
- baptism symbolizes a burial (romans 6:3-6). It na by immersion.
- in baptism, we enta di christ (galatians 3:26, 27)

ephesians 4:5 says dat e get "only one baptism". Dis baptism na baptism for water, bicos di baptism for di spirit already happun and does no bi need be repeated. Baptism for water for di name for jesus, though, continues being do whenever pesin becomes a christian.

some tok dat "holy spirit baptism" na sanco only go di apostles.

di "baptism for di spirit" for dis pipo na wen pesin receives di power from di spirit as inspiration, revelations, miracles, etc. But problems wit dis idea exist.

first, di expression "baptism for di spirit" does no bi exist for di bible. All di translations don "baptism wit di spirit" or "baptism for di spirit. " it na no bi a baptism say di spirit does, but rather, it na baptism wia di spirit na bin use. For di promises for di old testament, it na di spirit dat would be poured komot and dis would be evident by di miraculous gifts say di spirit would find. It don be kept for mind wetin be poured komot – no bi gifts, but rather, di spirit. Di promise na di spirit and no bi di gifts say di spirit would distribute afta being poured komot. Miracles and gifts already had been give wella before dis baptism, but wetin be sanco only occurred on top dat day and no bi before. Until dat day, di spirit lai lai na poured komot for all pipo, but tey tey dat day all fit receive di spirit. Di words for jesus for acts 1:4- 5 show say di promise for di papa and di baptism

wit di spirit de di same tin. Wen di apostles received di spirit for acts 2, peter say for v. 16 say di prophecy for joel (the promise for di papa) na being fulfilled. Dis agrees wit di words for jesus for 1:4,5. For 2:33, peter agrees wit john 7:39 and im says clearly say di promise na di pouring komot for di holy spirit. Wen peter says: "this which you sight and hear", im na use di manifestations for di spirit to illustrate say di spirit, for fact, na poured komot. Jesus poured komot di spirit as na sanco for di old testament.

some for dos who tok say di promise for di baptism wit di spirit na only make go di apostles affirm dat for di passages wia jesus speaks wey concern dis, only di apostles de present (for example, acts 1:4-5). But wen jesus spoke go di apostles, dis do no bi necessarily limit di promise. De tin be say, wen we look for all di passages dat speak wey concern dis baptism, we see say dis no bi so. Wen john di baptist spoke, im no bi only speaking go di apostles but go di multitude for jews who went be baptized by am (matthew 3:1-12 and luke 3:15, 16). Wen di apostle john spoke wey concern di promise (that it, na di baptism wit di spirit) for john 7:39, it no bi only limited go di apostles. Di promise for acts na no bi limited to only some, but na promise for all di saved. One reason dat some tink dat na im limited na bicos dem no say di baptism wit di spirit na no bi di distribution for gifts (ex. languages) abi a miraculous tin.

wetin wey concern di case for cornelius? (acts 10-11)

for acts 10: 44-45 peter na dem dey call to preach go di gentiles. While im na preaching, di spirit fell for di gentiles and dem begin to speak for languages. Does dis mean say di gentiles received di spirit before dem became christians? no bi for all. Certainly, di spirit already acted for some pipo before acts 2. Saul for di old testament na example. For 1 samuel 10:10, di spirit for di lord possessed saul and im prophesied (also sight 1 samuel 11:6). For 1 samuel 16:14 it na tok say di spirit for di lord na removed, but for 1 samuel di 19:23 spirit com upon saul again and im prophesied. Di spirit fit com upon pesin, mek am prophesy (or do sontin else) and then comot imsef. Pesin being influenced by di spirit, even go di point for prophesying, does no bi necessarily mean say di spirit dwells for dat pesin as na sanco for di old testament.

for acts, we sabi wey concern di promise for di spirit through di preaching for peter for chapter 2. Wen pesin na dem dey call by god through di gospel and becomes a christian, dis pesin receives di dash for di spirit. Dis na possible bicos di spirit na poured komot on top all flesh. For

acts 10, god promise to show dat dis included di gentiles, juss as would be later preached: "he does no bi mek a distinction". Di spirit fell on top dem before dem had become christians, dey show dat god accepted di gentiles kukuma as di jews who believed for jesus as di christ. Wen peter and di odas see dis, dem recognized dat wen di spirit na poured komot, back for acts 2 (the verb na for di perfect tense), im had been poured komot for di gentiles also. Then, without hesitation, di gentiles de baptized, without circumcision, and, according to promise, received di holy spirit.

kweshion

1. The baptism wit di holy spirit na do by jesus exclusively

true ____ false ____

2. The baptism wit di holy spirit na sontin do wit di holy spirit no bi sontin do by di holy spirit.

true ____ false ____

3. The baptism wit di holy spirit happun on top pentecost day no bi before. True ____ false ____

4. God, di papa, sancu to send di holy spirit for di name for jesus afta jesus returned to heaven.

true ____ false ____

5. The baptism for di holy spirit occurs annually dey christmas true ____ false ____

6. Today dos for christ don been effectively baptized for di spirit as di holy spirit na poured komot on top all men on top pentecost day.

true ____ false ____

7. One baptized wit di holy spirit receives miraculous powers. True ____ false ____

8. Which for di following happun wen di holy spirit descended on top dem?

a. ____ mary conceived

b. ____ simeon prophesied

c. ____ jesus do miracles

d. ____ judas betrayed jesus

e. ____ all di above

f. ____ a, b, and c

9. Baptism for jesus name, by di authority for jesus, na

a. ____ do by men

b. ____ do for water

c. ____ a command no bi a promise

d. ____ always preceded by faith and repentance

e. ____ all di above

f. ____ none for di above

g. ____ a and b

10. What does di bible tok wey concern holy spirit baptism

a. ____ "baptism for di holy spirit"

b. ____ "baptism wit di holy spirit"

c. ____ baptism by di holy spirit

d. ____ a and b

11. What na poured komot on top pentecost day?

a. ____ gifts for miracles

b. ____ sanco holy spirit

12. The promise for di holy spirit and di baptism wit di holy spirit are di same. True ____ lie-lie ____