

di holy spirit

The Holy Spirit



di holy spirit

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introduction

wetin be ya see for di holy spirit? some define am as per force, an energy, a sensation or an influence. Some believe say di spirit don to directly operate on top ya heart make you fit believe and obey god. Odas tink say di spirit does no bi don any role for dia conversion. But why dis controversy wey concern di holy spirit and no bi wit di papa and di pikin? maybe it's due to an unreal image some don for di holy spirit. Di bible defines am as per being, a spiritual being, a divine being and a being wit personality. Im na di spirit for god. Im na god.

lessons

wey be di holy spirit?

acts for di holy spirit for di old testament

di spirit sanco

baptism wit di holy spirit

di holy spirit for di life for a christian

sins against di holy spirit for god

gifts for di holy spirit for service

sign gifts for di holy spirit

gifts for tongues (languages)

holy spirit for di life for christ

holy spirit for di life for di apostles

holy spirit and di bible

wetin does

it mean be full for di spirit?

wetin are di "groans dat words no fit express" for romans 8:22-29?

how fit i sabi wey i don di holy spirit?

does christ's saving work involve di healing for awa bodies?

wetin are di tongues for angels?

how does di spirit work for conversion?

wey be di holy spirit?

lesson 1

i. Di holy spirit na personal being:

a. Di actions for di holy spirit reveal im personality

1. Im speaks:

1 timothy 4:1 - "the spirit clearly says dat for later times some go abandon di faith and follow deceiving spirits and tins taught by demons."

john 16:13 - "but wen im, di spirit for true, comes, im go guide you into all true. Im no go speak on top im own; im go speak only wetin im hears, and im go tell you wetin be yet to com."

revelation 2:7 - "he who don an ear, make am hear wetin di spirit says go di churches. To am who overcomes, i go find di right to chop from di tree for life, wey be for di paradise for god."

2. He testifies:

john 15:26 - "when di counselor comes, whom i go send am you from di papa, di spirit for true who go komot from di papa, im go testify wey concern me."

acts 5:32 - "we are witnesses for dis tins, and so na di holy spirit, whom god don give to dos who obey am."

3. He teaches:

john 14:26 - "but di counselor, di holy spirit, whom di papa go send for mai name, go teach you all tins and go remind you for evritin i get say to you."

nehemiah 9:20 - "you find ya gud spirit to instruct dem. You do no bi withhold ya manna from dia mouths, and you find dem water for dia thirst. "

4. He guides and leads:

john 16:13-15 - "but wen im, di spirit for true, comes, im go guide you into all true. Im no go speak on top im own; im go speak only wetin im hears, and im go tell you wetin be yet to com. Im go bring glory to me by taking from wetin be mine and making it sabi to you. All dat belongs go di papa na mine. Dat na why i say di spirit go take from wetin be mine and mek it sabi to you. "

romans 8:14 - "because dos wey be led by di spirit for god are sons for god. "

5. He forbids:

acts 16:6-7 - "paul and im companions traveled throughout di region for phrygia and galatia, having been kept by di holy spirit from preaching di word for di province for asia. Wen dem com go di border for mysia, dem tried to enta bithynia, but di spirit for jesus would no bi gree dem to. So dem passed by mysia and went down to troas. For di night paul had a vision for a man for macedonia standing and begging am, "come ova to macedonia and help we. " afta paul had seen di vision, we get ready sharp sharp comot for macedonia, concluding dat god had dem dey call we to preach di gospel give dem. "

acts 16:6-7 - "paul and im companions traveled throughout di region for phrygia and galatia, having been kept by di holy spirit from preaching di word for di province for asia. Wen dem com go di border for mysia, dem tried to enta bithynia, but di spirit for jesus would no bi gree dem to. "

6. He don di work for convincing:

john 16:8-12 - "when im comes, im go convict di world for guilt for regard to sin and righteousness and judgment: for regard to sin, bicos men no believe for me; for regard to righteousness, bicos i am going go di papa, wia you fit sight me no longer; and for regard to judgment, bicos di prince for dis world now stands condemned. I get boku plenti to tok to you, pass you fit now bear. "

7. He dwells for inside christians:

john 14:17 - "the spirit for true. Di world no fit accept am, bicos it neither sees am abi knows am. But you sabi am, for im live wit you and go de for you. "

8. He na di oda comforter:

jesus na one comforter and di spirit na di oda. But, if jesus na pesin and di spirit na as im na, we conclude say di spirit na pesin.

john 14:16-17 - "and i go ask di papa, and im go find you anoda counselor be wit you forever. "

9. He na treated as pesin wey go com:

jesus uses a personal pronoun to refer to the spirit, they show the spirit's nature as per person.

john 16:7-10 – “but I tell you the truth: it is not for you that I am going away. Unless I come, the counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world concerning sin and righteousness and judgment: for sin, because men do not believe in me; for righteousness, because I am going to the Father, where you cannot see me anymore.”

10. He discerns:

acts 15:28 - “it seemed good to the Holy Spirit and to us to burden you with nothing beyond the following requirements.”

this work cannot be attributed to human influence. The Holy Spirit is a person.

b. His characteristics declare his personality

1. He possesses a mind:

romans 8:27 - “and he who searches out hearts knows the mind of the Spirit, because the Spirit intercedes for the saints according to God's will.”

2. He has knowledge:

1 corinthians 2:11 - “for who among men knows the thoughts of a man except the man's Spirit who is inside him? In the same way, no one knows the thoughts of God except the Spirit of God.”

3. He has affection:

romans 15:30-31 - “I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me.”

4. He possesses a will:

1 corinthians 12:11 - “all these are done by one and the same Spirit, and he gives them to each one, just as he determines.”

5. He can be grieved:

ephesians 4:30 - “and do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.”

isaiah 63:10 - “yet they rebelled and grieved his Holy Spirit. So he turned and became their enemy and he fought against them.”

6. He can be resisted:

acts 7:51 - “you stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: you always resist the Holy Spirit!”

7. He can be blasphemed:

matthew 12:31-32 – “and so i tell you, everi sin and blasphemy go de forgiven men, but di blasphemy against di spirit no go be forgiven. Pesin who speaks a word against di pikin for man go de forgiven, but pesin who speaks against di holy spirit no go be forgiven, either for dis age or for di age to com. ”

8. Somebody fit lai to am:

acts 5:3 - “then peter say, ‘ananiah, how na it dat satan don so filled ya heart dat you get lied go di holy spirit and don kept for yourself some for di kudi you received for di land’?”

9. He fit be insulted:

hebrews 10:29 - “how boku plenti severely do you tink a man deserves be punished who don trampled di pikin for god under foot, who don treated become unholy tin di blood for di covenant dat sanctified am, and who don insulted di spirit for grace?”

all dis are characteristics for a pesin. Im na being wit intelligence.

ii. Di holy spirit na god:

di deity for di holy spirit and im distinct identity are clearly taught for di bible and it na essential to im work for di church.

a. Di deity for di holy spirit and im distinct identity are demonstrated by im association wit di papa and di pikin:

1. In di baptism for jesus:

luke 3:21-22 - “when all di pipo de being baptized, jesus na baptized too. And as im na praying, heaven na opened and di holy spirit descended on top am for bodily form laik a dove. And a voice com from heaven: ‘you are mai pikin, whom i love; wit you i am wella pleased’. ”

2. Jesus speaks for di three:

john 14:16-17 - “and i go ask di papa, and im go find you anoda counselor be wit you forever di spirit for true. Di world no fit accept am, bicos it neither sees am abi knows am. But you sabi am, for im live wit you and go de for you. ”

3. In di invocation for di three for baptism:

matthew 28:19 - “then jesus com give dem and say, "all authority for heaven and on top earth don been give to me. Na im be say go and mek disciples for all nations, baptizing dem for di name for di papa and for di pikin and for di holy spirit, and teaching dem to obey evritin i get commanded you. ”

4. In di blessing for paul:

2 corinthians 13:14 - “may di grace for di lord jesus christ, and di love for god, and di fellowship for di holy spirit be wit you all. ”

5. By peter:

1 peter 1:2 - "who don been chosen according go di foreknowledge for god di papa, through di sanctifying work for di spirit, for obedience to jesus christ and sprinkling by im blood:"

6. By jude:

jude 20-21 - "but you, dear friends, build yourselves up for ya most holy faith and pray for di holy spirit. Keep yourselves for god's love as you wait for di mercy for awa lord jesus christ to bring you to eternal life. "

7. To lai to am na to lai to god:

acts 5:3-4 - "then peter say, 'ananius, how na it dat satan don so filled ya heart dat you get lied go di holy spirit and don kept for yourself some for di kudi you received for di land? no it belong to you before na im sell? and afta na im sell, no bi di kudi for ya disposal? wetin make you tink for doing such a tin? you get no bi lied to men but to god'."

b. Di deity for di holy spirit na demonstrated by di divine characteristics demonstrated by am:

1. He na eternal (never ending):

hebrews 9:14 - "how boku plenti, then, go di blood for christ, who through di eternal spirit offered imself unblemished to god, cleanse awa consciences from acts dat lead to death, so wey we fit serve di living god!"

2. He na omniscient (having infinite knowledge and awareness):

1 corinthians 2:10-11 - "but god don revealed it to we by im spirit. Di spirit searches all tins, even di deep tins for god. For who among men knows di thoughts for a man except di man's spirit for inside am? for di same way no bodi knows di thoughts for god except di spirit for god. "

3. He na omnipotent (unlimited power or authority):

micah 3:8 - "but as for me, i am filled wit power, wit di spirit for di lord, and wit justice and might, to declare to jacob im transgression, to israel im sin. "

luke 1:35 - "the angel answered, "the holy spirit go com upon you, and di power for di most high go overshadow you. So di holy one be born go de dem dey call di pikin for god. "

acts 1:8 - "but you go receive power wen di holy spirit comes on top you; and you go de mai witnesses for jerusalem, and for all judea and samaria, and go di ends for di earth. "

4. He na omnipresent (present for all places everytime):

psalms 139:7-10 - "where fit i go from ya spirit? wia fit i di comot from ya presence? if i go up go di heavens, you de dia; if i mek mai bed for di depths, you de dia. If i rise for di wings for di dawn, if i settle for di far area for di sea, even dia ya hand go guide me, ya right hand go hold me fast. "

c. Im does di work for god

1. He created di universe:

psalm 104:30 - "when you send ya spirit, dem be created, and you renew di face for di earth. "

2. He regenerates man:

john 3:3-6 - "in reply jesus declared, 'i tell you di true, no bodi fit sight di kingdom for god unless im na born again.' 'how fit a man be born wen im na old?' nicodemus ask. 'surely im no fit enta a second taim into im mama's womb be born!' jesus answered, 'i tell you di true, no bodi fit enta di kingdom for god unless im na born for water and di spirit'. "

titus 3:5 - "he saved we, no bi sake of righteous tins we had do, but sake of im mercy. Im saved we through di washing for rebirth and renewal by di holy spirit"

3. He go resurrect awa bodies:

romans 1:4 - "and who through di spirit for holiness na declared wit power be di pikin for god by im resurrection from di dead: jesus christ awa lord. "

romans 8:11 - "and if di spirit for am who raised jesus from di dead na living for you, im who raised christ from di dead go also find life to ya mortal bodies through im spirit, who live for you. "

4. He does miracles:

1 corinthians 12:4-11 - "there are different kinds for gifts, but di same spirit. Dem get different kinds for service, but di same lord. Dem get different kinds for working, but di same god work all for dem for all men. Now to each one di manifestation for di spirit na give for di normal gud. To one e get give through di spirit di message for wisdom, to anoda di message for knowledge by way for di same spirit, to anoda faith by di same

spirit, to anoda gifts for healing by dat one spirit, to anoda miraculous powers, to anoda prophecy, to anoda distinguishing between spirits, to anoda speaking for different kinds for tongues, and to still anoda di interpretation for tongues. All dis are di work for one and di same spirit, and im gives dem to each one, juss as im determines. ”

5. Im inspired di ones who wrote di bible:

2 timothy 3:16-17 - “all scripture na god-breathed and na useful for teaching, rebuking, correcting and training for righteousness, so say di man for god fit be thoroughly equipped for everi gud work. ”

2 peter 1:20-21 - “above all, you must dat no prophecy for scripture com wey concern by di prophet's own interpretation. For prophecy lai lai had na we you from for di go for man, but men spoke from god as dem de carried along by di holy spirit. ”

1 corinthians 2:13 - “this na wetin we speak, no bi for words taught we by human wisdom but for words taught by di spirit, expressing spiritual truths for spiritual words. ”

iii. God-the papa, god-the holy spirit and god-the pikin are individuals yet one (united for evritin)

a. God na one.

1. Deuteronomy 6:4 – “hear, o israel, di lord awa god, di lord na one. ”

2. Ephesians 4:6 – “there na one god and papa for all who don end all and through all and for all. ”

3. Romans 3:29-30 – “or na god di god for jews only? na im no bi di god for gentiles also? yes, for gentiles also, tey tey las las god who go justify di circumcised by faith and di uncircumcised through faith na one. ”

b. Di triune nature for di one god (of deity):

1. How are we to believe for one god and for di same taim believe for di three persons for deity?

god na one for essence and three for persons. Dem get three persons for dis “one god. ”

2. In genesis 1:1-2 - di word elohim translated god na for di plural and for verse 2 dia appears a reference go di holy spirit. Also for genesis 1:26 and 11:5-8 god speaks for di plural. Di “jehovah witnesses” drag dat dis na reference to angels, but verse 27 declares di creation na make for di image for god and no bi for di image for

god and di angels. Di angels are creatures and no participate for di nature for god; dem be no bi be worshipped.

3. The word "trinity" na no bi biblical but it describes di existence for god for three persons juss as di bible teaches.

kpatakpata:

di holy spirit na pesin for deity. Di holy spirit na no bi a tin! im na pesin! di bible does no bi call am "it". Wetin does dis mean for awa live? we fit and must be plenti sensitive go di presence for di holy spirit. Im accompanies we and teaches we how to live through im word, di bible. Im reacts go di tins we do and tink. God na boku nearer to we than we fit tink.

di omnipotent spirit for god na for we. To waaka for di spirit na to waaka wit god.

di holy spirit na

___ force

___ energy

___ influence

___ being, personality

di holy spirit na god.

t___ f___ the holy spirit, papa and pikin are:

___ di same being by different names

___ individual beings doing dia own tin

___ individual beings united for evritin

acts for di holy spirit for di old testament

lesson 2

di holy spirit, kukuma as di papa and di pikin, acted tey tey di beginning for di salvation for humanity. For dis study we go sight how di holy spirit bin work for di old testament and wen im begin to act. We go notice for wetin way im work de different than for di para para testament.

participated for di creation for di world.

genesis 1:1-2 – “in di beginning god created di heavens and di earth. Now di earth na formless and empty, darkness na ova di surface for di deep, and di spirit for god na hovering ova di waters.”

psalm 104:30 – “when you send ya spirit, dem be created, and you renew di face for di earth.”

for di taim for patriarchs.

genesis 6:3 – “then di lord say, “my spirit no go contend wit man forever, for im na mortal; im days go de a hundred and twenty years.”

genesis 41:38 – “so pharaoh ask dem, “can we find pesin laik dis man, one for whom na di spirit for god?”

for di leaders for di kontri for israel.

numbers 11:16-30 – “the lord say to moses: ‘bring me seventy for israel’s elders wey be sabi to you as leaders and officials among di pipo. Don dem com go di tent for meeting, wey dem fit tanda dia wit you. I go com down and speak wit you dia, and i go take for di spirit dat na on top you and put di spirit on top dem. Dem go help you de cari di burden for di pipo make you no go don to de cari it alone. ... so moses went komot and told di pipo wetin di lord had say. Im brought together seventy for dia elders and had dem tanda dey di tent. Then di lord com down for di cloud and spoke wit am, and im took for di spirit dat na on top am and put di spirit for di seventy elders. Wen di spirit rested on top dem, dem prophesied, but dem do no bi do so again. However, two men, whose names de eldad and medad, had remained for di camp. Dem de listed among di elders, but do no bi go komot go di tent. Yet di spirit also rested on top dem, and dem prophesied for di camp. A young man tear race and told moses, ‘eldad and medad are prophesying for di camp’. Joshua pikin for nun, who had been moses’ aide tey tey youth, spoke up and say, ‘moses, mai lord, stop dem!’ but moses reply, ‘are you jealous for mai sake? i wish say all di lord’s pipo de prophets and say di lord would put im spirit on top dem!’ then moses and di elders for israel returned go di camp.”

numbers 27:18 – “so di lord say to moses, “take joshua pikin for nun, a man for whom na di spirit, and lay ya hand on top am.”

im granted di artistic and technical skills to construct di temple.

exodus 31:1-5 – “then di lord say to moses, “see, i get chosen bezalel pikin for uri, di pikin for hur, for di tribe for judah, and i get filled am wit di spirit for god, wit skill, ability and knowledge for all kinds for crafts — to mek artistic designs for work for gold, silver and bronze, to cut and set stones, to work for wood, and to engage for all kinds for craftsmanship.”

im find di ability and special strength to lead.

judges 3:10 – “the spirit for di lord com upon am, make im became israel’s judge and went to war. Di lord find cushan-rishathaim king for aram into di hands for othniel, who overpowered am.”

judges 6:34 – “then di spirit for di lord com upon gideon, and im blew a trumpet, summoning di abiezrites to follow am. ”

judges 11:29 – “then di spirit for di lord com upon jephthah. Im crossed gilead and manasseh, passed through mizpah for gilead, and from dia im advanced against di ammonites. ”

judges 13:25 – “the spirit for di lord begin to stir am while im na for mahaneh dan, between zorah and eshtaol. ”

judges 14:6 – “the spirit for di lord com upon am for power make im tore di lion apart wit im bare hands as im might don tear a young goat. But im told neither im papa abi im mama wetin im had do. ”

judges 14:19-20 – “then di spirit for di lord com upon am for power. Im go down to ashkelon, struck down thirty for dia men, stripped dem for dia belongings and find dia clothes to dos who had explained di riddle. Burning wit anger, im go up to im father’s haus. ”

judges 15:14 – “as im approached lehi, di philistines com toward am shouting. Di spirit for di lord com upon am for power. Di ropes on top im arms became laik charred flax, and di bindings dropped from im hands. ”

im assisted di first kings for israel for dia task for guiding di pipo for god.

1 samuel 10:6 – “the spirit for di lord go com upon you for power, and you go prophesy wit dem; and you go de changed into a different pesin. ”

1 samuel 16:13-14 – “so samuel took di horn for oil and anointed am for di presence for im brothers, and from dat day for di spirit for di lord com upon david for power. Samuel then went to ramah. Now di spirit for di lord had departed from saul, and an evil spirit from di lord tormented am. ”

2 samuel 23:2 – “he spirit for di lord spoke through me; im word na on top mai tongue. ”

im find di ability to prophecy

numbers 24:2 – “when balaam looked komot and see israel encamped tribe by tribe, di spirit for god com upon am. ”

numbers 11:25 – “then di lord com down for di cloud and spoke wit am, and im took for di spirit dat na on top am and put di spirit for di seventy elders. Wen di spirit rested on top dem, dem prophesied, but dem do no bi do so again. ”

nehemiah 9:30 – “for many years you de patient wit dem. By ya spirit you admonished dem through ya prophets. Yet dem paid no attention, so you handed dem ova go di neighboring peoples. ”

2 samuel 23:2 – “the spirit for di lord spoke through me; im word na on top mai tongue. ”

isaiah 48:16 – “come near me and hear dis ‘from di first announcement i get no bi spoken for secret; for di taim it happens, i am dia. ’ and now di sovereign lord don send me, wit im spirit. ”

micah 3:8 – “but as for me, i am filled wit power, wit di spirit for di lord, and wit justice and might, to declare to jacob im transgression, to israel im sin. ”

ezekiel 2:2 – “as im spoke, di spirit com into me and raised me to mai feet, and i heard am speaking to me. ”

2 peter 1:21 – “for prophecy lai lai had na we you from for di go for man, but men spoke from god as dem de carried along by di holy spirit. ”

di holy spirit do no bi work directly for all di pipo for di old testament even though dia na a promise wey he would come all one day. Abi do im always cause di pesin be holy. Di “human vessels” bin use by god for di old testament de often very sinful and unclean as for di cases for balaam and samson. Im na especially give go di prophets and odas who would be vehicles for divine revelation. Im also granted gifts to manage, practice arts and skills, to lead, to judge and even to use physical force.

for di old testament, dem get at least 60 references go di pesin and work for di spirit, each one indicating dat, for dat taim, di spirit com to do a specific work and comot wen im work na do. For di para para testament, we go see say im presence became permanent and constant.

reference scriptures

genesis 1:2 1 kings 18:12 isaiah 59:21

genesis 6:3 1 kings 22:24 isaiah 61:1

genesis 41:38 2 kings 2:16 isaiah 63:10

exodus 28:3 1 chronicles 12:18 isaiah 63:11

exodus 31:1-5 1 chronicles 18:24 isaiah 63:14
numbers 11:16-30 ezra 5:1 ezeziel 2:2
numbers 24:2-3 nehemiah 9:20 ezeziel 3:12
numbers 27:18 nehemiah 9:30 ezeziel 3:14
deuteronomy 34:9 job 33:4 ezeziel 3:24
judges 3:10 psalms 51:11 ezeziel 8:3
judges 6:34 psalms 104:30 ezeziel 11:1
judges 11:29 psalms 139:7 ezeziel 11:24
judges 13:25 psalms 143:10 ezeziel 37:1
judges 14:6 isaiah 4:4 ezeziel 43:5
judges 14:19 isaiah 28:6 micah 2:7
judges 15:14 isaiah 32:15 micah 3:8
judges 16:20 isaiah 34:16 haggai 2:5
1 samuel 10:6 isaiah 40:13 zechariah 4:6
1 samuel 16:13-14 isaiah 44:3 zechariah 6:8
2 samuel 23:2 isaiah 59:19 zechariah 7:12
2 peter 1:20-21

1. Di holy spirit helped for di creation.

t. ____ f. ____

2. For di old testament di holy spirit find some kain pipo.

a. ____ artistic abilities

b. ____ constructions skills

c. ____ administrative capabilities

d. ____ ability to prophecy

e. ____ all di above

3. Di holy spirit assisted israel's leaders for guiding di pipo.

t. ____ f. ____

4. Di holy spirit find pipo ability to foretell future events.

t. ____ f. ____

5. Di holy spirit na involved for di live for all di pikin for israel//god's pipo t. ____ f. ____

di spirit sanco

lesson 3

di spirit de work for di world tey tey di creation. Im bin work for di life for di kontri for israel for di exodus and for di desert, find gifts to pipo to de cari komot wetin god had commanded. Dos who received di spirit de di leaders. For judges, samuel, chronicles and nehemiah, di spirit na for di leadership to find strength, wisdom, courage and informate. Di kings and di prophets informed, taught, warned and encouraged di pipo through di spirit. Di spirit na di strength for di leadership kukuma as dia protection. (1 samuel 19:18-

24) if di leader begin to disobey god, di spirit fit be removed from am (the example for saul). For di prophets we see dat a pesin fit no bi be a prophet without di spirit. Although di spirit always had been present and active for di live for di pipo for god, di prophets had spoken for a promise dat god one day would mek di spirit available to all for humanity.

a. Isaiah 32:9-20

“you women wey be so complacent, rise up and hear me; you daughters who feel secure, hear wetin i get to tok! for little pass a year you who feel secure go tremble; di grape harvest go fail, and di harvest for fruit no go com. Tremble, you complacent women; shudder, you daughters who feel secure! strip off ya clothes, put sackcloth dey ya waists. Beat ya breasts for di pleasant fields, for di fruitful vines and for di land for mai pipo, a land overgrown wit thorns and briars — yes, mourn for all houses for merriment and for dis city for revelry. Di fortress go de abandon, di noisy city deserted; citadel and watchtower go become a wasteland forever, di delight for donkeys, a pasture for flocks, taya di spirit na poured upon we from on top high, and di desert becomes a fertile field, and di fertile field seems laik a forest. Justice go dwell for di desert and righteousness live for di fertile field. Di fruit for righteousness go de peace; di effect for righteousness go de quietness and confidence forever. Mai pipo go live for peaceful dwelling places, for secure homes for undisturbed places for rest. Though hail flattens di forest and di city na leveled pata pata, how blessed you go de, sowing ya seed by everi stream, and letting ya cattle and donkeys range awoof.”

dis na a warning for destruction. Jerusalem na always falling into sin and god sanco to judge and destroy dem. But, di important point for we de for for verse 15. Wen god pours komot im spirit for di pipo, life go com back go di land. Evritin go de renewed. Justice go again exist and di effect go de peace, rest and security. Dis

teaching, dat wen god removes im spirit death comes and wen im gives im spirit life comes, na often repeated for di old testament. Psalms 104:29-30, “when you hide ya face, dem be terrified; wen you take away dia breath, dem kpai and return go di dust. Wen you send ya spirit, dem be created, and you renew di face for di earth.”

b. Isaiah 44:1-5

“but now listen, o jacob, mai servant, israel, whom i get chosen. Dis na wetin di lord says — im who make you, who formed you for di womb, and who go help you: no be fear, o jacob, mai servant, jeshurun, whom i get chosen. For i go pour water for di thirsty land, and streams for di dry ground; i go pour komot mai spirit on top ya offspring, and mai blessing on top ya descendants. Dem go spring up laik grass for a meadow, laik poplar trees by flowing streams. One go tok, ‘i belong go di lord’; anoda go call imself by di name for jacob; still anoda go write on top im hand, ‘the lord’s,’ and go take di name israel.”

here, wen gods pours komot im spirit, di descendants for jacob, israel, go receive di spirit and di blessings for di lord (life and renewal) go com (verses 3-4). We go see say dis na di basic teaching for all di prophecies.

c. Isaiah 59:20-21

“‘the redeemer go come zion, to dos for jacob who repent for dia sins,’ declares di lord. ‘as for me, dis na mai covenant wit dem,’ says di lord. ‘my spirit, who na on top you, and mai words wey i don put for ya mouth no go depart from ya mouth, or from di mouths for ya pikin, or from di mouths for dia descendants from dis taim on top and forever,’ says di lord.”

dis na dealing wit di judgment for god. Zion na being judged and also di nations. But di redeemer go com and save dos wey be converted. Dis pipo go de for a covenant wit god (verse 21). Di spirit no go be taken away from dem. If di spirit de taken away, di word would also be taken away bicos di word comes from di spirit. Dis pipo go always fit be pleasing to god and, na im make, go always be blessed. Paul quotes dis passage for romans 11:26.

d. Ezekiel 36:16-28

“again di word for di lord com to me: ‘son for man, wen di pipo for israel de living for dia own land, dem defiled it by dia conduct and dia actions. Dia conduct na laik a woman’s monthly uncleanness for mai sight. So i poured komot mai wrath on top dem bicos dem had shed blood for di land and bicos dem had defiled it wit dia idols. I dispersed dem among di nations, and dem de scatter through di kontris; i judged dem according to dia conduct and dia actions. And wherever dem go among di nations dem profaned mai holy name, for na im say for dem, ‘these are di lord’s pipo, and yet dem had comot im land.’ i had concern for mai holy name, wey di haus for israel profaned among di nations wia dem had gone.

“therefore tok go di haus for israel, ‘this na wetin di sovereign lord says: it na no bi for ya sake, o haus for israel, wey i am going to do dis tins, but for di sake for mai holy name, which you get profaned among di nations wia you get gone. I go show di holiness for mai great name, which don been profaned among di nations, di name you get profaned among dem. Then di nations go sabi wey i am di lord, declares di sovereign lord, wen i show masef holy through you before dia eyes. For i go take you komot for di nations; i go gather you from all di kontris and bring you back into ya own land. I go sprinkle clean water on top you, and you go de clean; i go cleanse you from all ya impurities and from all ya idols. I go find you new heart and put new spirit for you; i go comot from you ya heart for stone and find you a heart for flesh. And i go put mai spirit for you and shikena! you to follow mai decrees and shine eye to keep mai law. You go live for di land i find ya forefathers; you go de mai pipo, and i go de ya god. ”

here, di idea for salvation na presented. Israel, scatter among di nations, go de reunited by

god sake of im holy name. Israel go de sanctified and na going to receive di spirit (verses 25-27). Na im make dem go waaka according go di go for god. E be laik say di role for di spirit don to do wit seeing dat pipo waaka according go di statutes and judgments for god. Then di pipo go remain for di land and god go de dia god. Di spirit, then, na who maintains di life dat exists for god. Wit di spirit, di pipo no go be separated from god again.

e. Ezekiel 37:11-14

“then im say to me: ‘son for man, dis bones are di whole haus for israel. ’ dem tok, ‘our bones are dried up and awa shey na gone; we are cut off. ’ ‘therefore prophesy and tok give dem: dis na wetin di sovereign lord says: o mai pipo, i am going to open ya graves and bring you up from dem; i go bring you back go di land for israel. Then you, mai pipo, go sabi wey i am di lord, wen i open ya graves and bring you up from dem. I go put mai spirit for you and you go live, and i go settle you for ya own land. Then you go sabi wey i di lord don spoken, and i get do it, declares di lord. ”

di prophet speaks wey concern salvation afta di destruction. Jerusalem already na destroyed, di pipo de captive and dia shey don go. But god fit save im pipo, dey give life to dia dead, dry bones. Di function for di spirit (verse 14) na to find life. Wen god puts im spirit for pesin, im gives life. Di spirit na di promise for life. Ezekiel 39:29 “i go no longer hide mai face from dem, for i go pour komot mai spirit for di haus for israel, declares di sovereign lord. ” salvation com go di haus for israel and di pouring komot for di spirit na dia guarantee for di continuous presence for god. Di “redeemed people” go receive di spirit.

f. Joel 2:12-32

“‘even now,’ declares di lord, ‘return to me wit all ya heart, wit fasting and weeping and mourning. ’ rend ya heart and no bi ya garments. Return go di lord ya god, for im na gracious and compassionate, slow to anger and abounding for love, and im relents from sending calamity. Who knows? im fit turn and don pity and leave behind a blessing - grain offerings and drink offerings for di lord ya god.

“blow di trumpet for zion, declare a holy fast, call a sacred assembly. Gather di pipo, consecrate di assembly; bring together di elders, gather di pikin, dos nursing for di boobi. Make di bridegroom leave im room and di bride am chamber. Make di priests, who minister before di lord, weep between di temple porch and di altar. Make dem tok, ‘spare ya pipo, o lord. No mek ya inheritance an object for scorn, a byword among di nations. Sake of dem tok among di peoples, ‘where na dia god?’

“then di lord go de jealous for im land and take pity on top im pipo. Di lord go reply give dem: i am sending you grain, para para wine and oil, e don do to satisfy you fully; lai lai again go i mek you an object for scorn go di nations. ‘i go drive di northern army far from you, pushing it into a parched and barren land, wit na front columns going into di eastern sea and dos for di rear into di western sea. And na stench go go up; na smell go rise. ‘surely im get do great tins. Be no bi fear, o land; be glad and rejoice. Surely di lord don do great tins. Be no bi fear, o wild animals, for di open pastures are becoming green.

“the trees are bearing dia fruit; di fig tree and di vine yield dia riches. Be glad, o pipo for zion, rejoice for di lord ya god, for im get give you di autumn rains for righteousness. Im sends you brekete showers, both autumn and spring rains, as before. Di threshing floors go de filled wit grain; di vats go overflow wit para para wine and oil.

“i go repay you for di years di locusts don chop di great locust and di young locust, di oda locusts and di locust swarm- mai great army wey i send among you. You go don plenti to chop, until you de full, and you go praise di name for di lord ya god, who don bin work wonders for you; lai lai again go mai pipo be shamed. Then you go sabi wey i am for israel, wey i am di lord ya god, and dat e get no oda; lai lai again go mai pipo be shamed.

“and afterward, i go pour komot mai spirit on top all pipo. Ya sons and daughters go prophesy, ya old men go dream dreams, ya young men go sight visions. Even on top mai servants, both men and women, i go pour komot mai spirit for dos days. I go show wonders for di heavens and for di earth, blood and faya and billows for high. Di sun go de turn to darkness and di moon to blood before di come for di great and dreadful day for di lord. And everyone who calls for di name for di lord go de saved; for on top mount zion and for jerusalem dia go de deliverance, as di lord don say, among di survivors whom di lord calls.”

peter cites dis passage for acts 2. Di things wey e contain na very resemble go di passages above: di judgment for god and, afterward, salvation. Di security for life or salvation na once plenti tied go di pouring komot for di spirit. Di difference here na say all di pipo for god go receive di spirit, dey give dem security. Salvation go de for all and send go de ashamed.

g. What it na wey we sabi for di old testament?

first, say di pipo for israel suffered judgment from god due to dia sins.

second, for all who would repent, di day for salvation de come. God go change di hearts for di pipo and go pour komot im holy spirit on top dem. Dis na wetin di pipo needed, bicos for all di history for israel, dem kept repenting but would soon fall away again. Dem needed a change for heart. Dem needed di spirit to keep dem holy. All god's pipo go receive di spirit and (since di presence for di spirit way di presence for god and na im be say, life) all go don peace and life forever. Di dash for di spirit way di continuation for life and di favor for god.

h. What it na wey we learned from di para para testament

john di baptist, di last prophet for di old order, attributed dis promise go di pikin for god, jesus christ.

john 1:32-34 – “then john find dis testimony: ‘i see di spirit com down from heaven as per dove and remain on top am. I would no bi don sabi am, except say di one who send me to baptize wit water told me, ‘the man on top whom you sight di spirit com down and remain na im who go baptize wit di holy spirit. ‘ i get seen and i testify dat dis na di pikin for god.’ ”

john 7:39 – “by dis im meant di spirit, whom dos who believed for am de later to receive.

up go dat taim di spirit had no bi been give, tey tey jesus had no bi yet been glorified.”

jesus already had spoken for di promise for di papa go di disciples. Di papa sanco to send di spirit for jesus' name afta im return to heaven.

john 14:15-18 – “and i go ask di papa, and im go find you anoda counselor be wit you forever di spirit for true. Di world no fit accept am, bicos it neither sees am abi knows am. But you sabi am, for im live wit you and go de for you.”

john 14:26 – “but di counselor, di holy spirit, whom di papa go send for mai name, go teach you all tins and go remind you for evritin i get say to you.”

john 15:26 – ““when di counselor comes, whom i go send am you from di papa, di spirit for true who go komot from di papa, im go testify wey concern me.””

john 16:7 – “but i tell you di true: it na for ya gud wey i am going away. Unless i comot, di counselor no go come you; but if i go, i go send am to you.”

acts 1:3-5 – “to whom im also presented imself alive afta im suffering by many infallible proofs, being seen by dem for forty days and speaking for di tins pertaining go di kingdom for god. 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.”

dis “promise for di father” for acts 1:3-5 na di out-pouring for di holy spirit. Di papa had already sanco dis for di old testament. Peter, for acts 2:33, also says say di promise na di out-pouring for di spirit: “exalted go di right hand for god, im get received from di papa di sanco holy spirit and don poured komot wetin you now sight and hear.” for acts 1:5, di promise na dem dey call di baptism wit di holy spirit. For di day for pentecost, di papa fulfilled im promise and jesus poured komot di spirit on top all flesh. Ever tey tey dat day, di holy spirit don been make available to all humanity. Di ones who come christ for salvation receive di benefit. Dis out-pouring

for di spirit for di day for pentecost na dem dey call di baptism wit di spirit. Once im na poured komot, di spirit begin working for di live for christians:

- a. Im find miraculous power (miraculous gifts) to some
- b, im took up residence for di redeemed.
- c. Im find non miraculous gifts to some.

1. God poured komot im spirit for di pipo pf israel, blessing dem wit physical blessings.

t. _____ f. _____

2. A redeemer go come:

- a. ___ dos who repent
- b. ___ from israel
- c. ___ a and b

3. What don been learned from di scriptures wey concern di promise for di holy spirit?

- a. ___ god's pikin suffer god's judgments
- b. ___ all for god's pipo wey repented confessing dia sinful way and returned to am are forgiven.
- c. ___ di holy spirit na needed to keep pipo holy
- d. ___ pipo wey receive di holy spirit go don peace and life.
- e. ___ di man upon whom di holy spirit comes down go baptize wit di holy spirit.
- f. ___ jesus say you shall be baptized wit di holy spirit.
- g. ___ all di above
- h. ___ c, d, e and f

baptism wit di holy spirit

lesson 4

one for di bible subjects most misunderstood and confused for people's minds na di baptism wit di holy spirit. One big part for di confusion na resolved wit a proper biblical definition - exactly wetin be di 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 the" spirit di same tin as baptism "by" 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?"

i. 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 by di holy spirit, but only by jesus.

1. John (who baptized for water) na preaching to im listeners to repent for dia sins be saved.
2. He informed dem dat pesin greater than im na come; na im be say di taim to mek dia decision to repent na limited.
3. John 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. Jesus' authority would be seen for wey he would baptize wit di holy spirit and wit faya.
 - a. Jesus don power ova di two (holy spirit and faya)
 - b. Not say di two are di same tin.
5. Baptism wit di holy spirit do no bi involve faya.

a. The “tongues for fire” dat rested for di apostles for acts 2 de no bi an immersion for faya.

b. These two baptisms don two different purpose.

6. Di baptism wit faya

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. ”

a. 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).

b. The ones who would accept it and repent would receive di blessing for di baptism wit di spirit.

c. The ones who rejected it would receive di punishment for di baptism wit faya.

1) this do happun wit dis listeners for year 70 a. D. wen di romans destroyed jerusalem.

2) this event na no bi mentioned for di gospel for john, probably bicos john na written afta 70 a. D.

d. 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, but neither baptized wit di spirit. Wen we read for di bible for a man acting or di spirit doing sontin, we fit know say such a tin does no bi refer go di baptism wit di holy spirit.

ii. Di baptism wit di holy spirit na sontin do wit di spirit and no bi do by di spirit.

a. Jesus ... "baptizes wit (or for) di spirit. "

matthew 3:11 – “i baptize you wit water for repentance. But afta me go com one who na plenti powerful than i, whose sandals i am no bi fit to de cari. Im go baptize you wit di holy spirit and wit faya. ”

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

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

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

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

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

a. It had no bi happun yet wen jesus na baptized by john. (matthew 3:11)

b. It would only happun afta jesus na glorified (after im resurrection).

john 7:39 – “on di last and greatest day for di feast, jesus stood and say for a loud voice, ‘if pesin na thirsty, make am come me and drink. Whoever believe for me, as di scripture don say, streams for living water go flow from for inside am.’ by dis im meant di spirit, whom dos who believed for am de later to receive. Up go dat taim di spirit had no bi been give, tey tey jesus had no bi yet been glorified.”

c. Here, for di hour for di ascension for jesus, dem had still no bi received di promise from di papa (verse 4), which na di baptism wit di holy spirit (verse 5).

acts 1:4-5 – “4 on top one occasion, while im na eating wit dem, im find dem dis command: ‘do no bi leave jerusalem, but wait for di dash mai papa sanco, which you get heard me speak wey concern. 5 for john baptized wit water, but for a few days you go de baptized wit di holy spirit’.”

d. On 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.

“no, dis na wetin be spoken by di prophet joel:

‘in di last days, god says,

i go pour komot mai spirit on top all pipo. Ya sons and daughters go prophesy, ya young men go sight visions, ya old men go dream dreams’.” (acts 2:16-17)

e. The spirit had been present, acting, waka, empowering, etc. tey tey before 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.”

f. Therefore, di baptism for di holy spirit 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 – “for im (john) go de great for di sight for di lord. Im na lai lai to take wine or oda fermented drink, and im go de filled wit di holy spirit even from birth. ” b. Elizabeth

luke 1:41 – “when elizabeth heard mary's greeting, di baby leaped for am womb, and elizabeth na filled wit di holy spirit. ”

c. Zacharias

luke 1:67 – “his papa zechariah na filled wit di holy spirit and prophesied. ”

4. 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)

iv. It 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 ask di papa, and im go find you anoda counselor be wit you forever di spirit for true. Di world no fit accept am, bicos it neither sees am abi knows am. But you sabi am, for im live wit you and go de for you. ... but di counselor, di holy spirit, whom di papa go send for mai name, go teach you all tins and go remind you for evritin i get 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. For 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. For 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.

v. The definition for di 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 then became available to all saved pipo, independent for race (jewish or heathen) or role for di goment for god (priest, prophet, etc.).

vi. 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. 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 19:23 di 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 spirit as per dash from god, 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 say di holy spirit had been poured komot for di gentiles kukuma as di jews. Then, without hesitation, di gentiles de baptized, without circumcision, and, according to promise, received di holy spirit.

3. But wen had im been poured komot for di gentiles? for di day for pentecost. Di perfect tense for di verb for acts 10:45 show dis. It indicates an act completed for di past wit effects continuing for di present. (this na why some translations – nasb , translate verse 45 thusly: "all di circumcised believers who com wit peter de amazed, bicos di dash for di holy spirit had been poured komot for di gentiles also"). 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 na wetin jesus do 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 times, ages and generations, 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.

1. This na di promise for di papa

acts 1:4-5 – "on one occasion, while im na eating wit dem, im find dem dis command: 'do no bi leave jerusalem, but wait for di dash mai papa sanco, which you get heard me speak wey concern. For john baptized wit water, but for a few days you go de baptized wit di holy spirit'. "

2. Jesus received di promise for di papa.

acts 2:33 – "exalted go di right hand for god, im get received from di papa di sanco

holy spirit and don poured komot wetin you now sight and hear.”

3 peter 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

acts 2:39 – “the promise na for you and ya pikin and for all wey be far off-for all whom di lord awa god go call.”

4. Na im for as many as di lord awa god shall call - all christians for all ages.

ephesians 2:13 – “but now for christ jesus you who once de far away don been brought near through di blood for christ.”

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

vii. Baptism wit di spirit does no bi mean “receive miraculous power from di spirit”.

luke 24:49 – “i am going to send you wetin mai papa don sanco; but dey for di city until you get been clothed wit power from on top high.”

dis does no bi tok say di promise for di papa na di same tin as “receive power”. Im tok say both tins would happun 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”.

viii. We need to distinguish between di “baptism wit di spirit” which na a work for jesus, and dey give 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. The spirit 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. Im descended on top jesus and im do miracles:

matthew 3:16 – "as soon as jesus na baptized, im go up komot for di water. For dat moment heaven na opened, and im see di spirit for god descending laik a dove and lighting on top am. "

luke 3:22 – "the holy spirit descended on top am for bodily form laik a dove. And a voice com from heaven: 'you are mai pikin, whom i love; wit you i am wella pleased'."

mark 1:10 – "as jesus na come up komot for di water, im see heaven being tear open and di spirit descending on top am laik a dove. "

john 1:32 – "then john find dis testimony: 'i see di spirit com down from heaven as per dove and remain on top him'."

luke 4:18 – "he spirit for di lord na on top me, bicos im get anointed me to preach gud bin dey go di poor. Im get send me to proclaim freedom for di prisoners and recovery for sight for di blind, to release di oppressed"

2. Simeon prophesied:

luke 2:25-27 – "now dia na a man for jerusalem dem dey call simeon, wey dey righteous and devout. Im na waiting for di consolation for israel, and di holy spirit na upon am. It had been revealed to am by di holy spirit wey he would no bi kpai before im had seen di lord's christ. Moved by di spirit, im go into di temple courts. Wen di papa and mama brought for di pikin jesus to do for am wetin di custom for di law required. "

3. Mary conceived jesus:

luke 1:35 – "the angel answered, "the holy spirit go com upon you, and di power for pass high go overshadow you. So di holy one be born go de dem dey call di pikin for god. "

4. The apostles received power.

acts 1:8 – "but you go receive power wen di holy spirit comes on top you; and you go de mai witnesses for jerusalem, and for all judea and samaria, and go di ends for di earth. "

5. They spoke for languages:

acts 2:3-4 – "they see wetin seemed be tongues for faya dat separated and com to rest on top each for dem. All for dem de filled wit di holy spirit and begin to speak for oda tongues as di spirit enabled dem. "

6. They perform signs:

acts 8:16 – “because di holy spirit had no bi yet com upon any for dem; dem had simply been baptized into di name for di lord jesus.”

7. They spoke for languages:

acts 10:44-45 – “while peter na still speaking dis words, di holy spirit com on top all who heard di message. Di circumcised believers who had cari come peter de astonished say di dash for di holy spirit had been poured komot even for di gentiles.”

8. They spoke for languages and prophesied:

acts 19:6-7 – “when paul placed im hands on top dem, di holy spirit com on top dem, and dem spoke for tongues 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).

ix. Which baptism na di “one baptism” for ephesians 4:4-6? “there na one bodi and one spirit- juss as you de dem dey call to one shey wen you de dem dey call - one lord, one faith, one baptism; one god and papa for all, who don end all and through all and for all.”

baptism for water (in di name for jesus):

a. Do by men

matthew 28:19 – “therefore go and mek disciples for all nations, baptizing dem for di name for di papa and for di pikin and for di holy spirit.”

acts 8:38 – “and im find orders to stop di chariot. Then both philip and di eunuch went down into di water and philip baptized am.”

1 corinthians 1:14-16 – “i am thankful wey i do no bi baptize any for you except crispus and gaius, so no bodi fit tok dat you de baptized into mai name. (yes, i also baptized di household for stephanas; beyond dat, i no remember if i baptized pesin else.)”

b. Done wit water

acts 8:38-39 - “and im find orders to stop di chariot. Then both philip and di eunuch went down into di water and philip baptized am. Wen dem com up komot for di water, di spirit for di lord suddenly took philip away, and di eunuch do no bi sight am again, but went on top im way rejoicing.”

acts 10:47 – “can pesin keep dis pipo from being baptized wit water? deh get received di holy spirit juss as we get.”

c. Happened many times (with every recorded conversion)

d. Is a commandment and not a promise

acts 2:38 – “peter reply, ‘repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’ ”

acts 22:16 – “... ‘and now what are you waiting for? get up, be baptized and wash your sins away, then call on the name of the Lord Jesus Christ.’ ”

e. Definition: christian baptism is immersion in water in the name of Jesus (by the authority of Jesus) for remission of sins. It is always preceded by faith and repentance. F. Some teachings:

baptism in water is necessary for forgiveness of sins (mark 16:16; acts 2:38; 22:16)

baptism is only permitted for persons who believe (acts 8:37-8)

baptism symbolizes a burial, an immersion. (romans 6:3-6)

for baptism, we enter into Christ. (galatians 3:27)

ephesians 4:5 says that we get “only one baptism”. This baptism is baptism in water, because this baptism with the Spirit had already happened and does not need to be repeated. Baptism in water in the name of Jesus, though, continues to be done whenever a person becomes a Christian.

x. Is baptism with the Spirit only for the apostles?

Some think that “Holy Spirit baptism” is only for the apostles. This “baptism in the Spirit” for disciples is when a person receives the power from the Spirit as inspiration, revelations, miracles, etc. But problems with this idea exist. First, the expression “baptism in the Spirit” does not exist in the Bible. All the translations don’t “baptism with the Spirit” or “baptism in the Spirit.” It is not a baptism that the Spirit does, but rather, it is baptism through the Spirit that is used. For the promises for the Old Testament, it is the Spirit that would be poured out and this would be evident by the miraculous gifts that the Spirit would give. It is not kept for mind when it is poured out – it is not gifts, but rather, the Spirit. The promise is the Spirit and not the gifts that the Spirit would distribute after being poured out. Miracles and gifts had already been given well before this baptism, but they were only for the day and not before. Until that day, the Spirit was poured out for all disciples, but they were not all receiving the Spirit. The words for Jesus in acts 1:4-5 show that the promise for the Father and the baptism with the Spirit is the same thing. When the apostles received the Spirit in acts 2, Peter says for verse 16 that the prophecy for Joel (the promise for the Father) is being fulfilled. This agrees with the words for Jesus in acts 1:4-5 – “on one occasion, while I was eating with them, I found them with this command: ‘do not leave Jerusalem, but wait for the gift from the Father which you have heard me speak concerning. For John baptized with water, but for a few days you will be baptized with the Holy Spirit.’ ” Peter agrees with John 7:39 and he says clearly that the promise is the pouring out for the Holy Spirit.

acts 2:33 – “exalted at the right hand of God, he has received from the Father the Holy Spirit and has poured out what you now see and hear” when Peter says: “this which you see and hear”, he is using the

manifestations for di spirit to illustrate say di spirit, for fact, na poured komot. Jesus poured komot di spirit as na sanco tey tey di old testament. John 7:39 – “by dis im meant di spirit, whom dos who believed for am de later to receive. Up go dat taim di spirit had no bi been give [poured out], tey tey jesus had no bi yet been glorified.”

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 (the baptism wit di spirit) for john 7:39, it no bi 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.

1. How na one baptized wit di holy spirit?

- a. ___ wen christ poured komot di holy spirit upon all mankind
- b. ___ wen one hears, understands, di gospel
- c. ___ wen one turns dia life ova to christ
- d. ___ by immersion for di name for jesus

2. Wen does/did di baptism wit di holy spirit happun? a. ___ wen di holy spirit acts upon pesin.

- b. ___ everi taim pesin believe for christ.
- c. ___ wen one dies to sin, na buried by immersion and na resurrected by god into christ
- d. ___ wen di world first heard dat forgiveness for sins na available sake of di death, burial, resurrection and ascension for christ.

3. Who don check go di holy spirit poured komot by christ?

- a. ___ only a chosen few
- b. ___ all mankind who obey christ's call to redemption, di gospel message.

4. Only pipo granted special power take perform miracles don been baptized wit di holy spirit?

- t. _____ f. _____

5. Baptism mentioned for everi para para testament for conversion na: a. ___ an immersion, total submersion.
- b. ___ do for water
 - c. ___ do by man
 - d. ___ a promise
 - e. ___ a command
 - f. ___ all di above
 - g. ___ a, b and c
 - h. ___ a, b, c and d
 - i. ___ a, b, c and e

di holy spirit for di life for a christian

lesson 5

wen jesus poured komot di spirit on top all flesh for di day for pentecost, di holy spirit begin im ministry for di life for di christians. All dos who believed, repented and de baptized received di spirit as per dash from god. "peter reply, 'repent and be baptized, everi one for you, for di name for jesus christ for di forgiveness for ya sins. And you go receive di dash for di holy spirit'." (acts 2:38)

wetin be di dash for di holy spirit mentioned for acts 2:38? it na no bi di miraculous power dat paul describe for 1 corinthians 12 and dat jesus sancu for mark 16:17-20. Dis na obvious bicos di dash for di holy spirit for acts 2:38 na sancu for "all" dat de baptized for di name for jesus (acts 2:39, 5:32) but it na confam fact dat miraculous gifts de no bi granted to all wey be baptized. Abi do all wey be baptized for water speak for tongues, prophesied or healed illnesses. Na im be say, dis dash, for acts 2:38, na no bi a miraculous dash as for 1 corinthians 12.

di dash for di holy spirit, sancu for acts 2:38 na di promise for di inner presence for di spirit for god for di life for di christians. Di spirit, give for awa baptism, gives we new spiritual life, wit new birth, and im personal indwelling.

i. Di spirit regenerates we (makes we be born again into new life) or renews we. Dis na part for awa conversion.

titus 3:5-6 – "he saved we, no bi sake of righteous tins we had do, but sake of im mercy. Im saved we through di washing for rebirth and renewal by di holy spirit, whom im poured komot on top we generously through jesus christ awa savior."

john 3:5 – “jesus answered, ‘i tell you di true, no bodi fit enta di kingdom for god unless im na born for water and di spirit.’ ”

romans 6:1-6 – “what shall we tok, then? shall we go on top sinning make grace fit chop up? by no way! we kpai to sin; how fit we live for it any longer? or no you sabi say all for we wey be baptized into christ jesus de baptized into im death? we bin de na im be say buried wit am through baptism into death for order dat, juss as christ na raised from di dead through di glory for di papa, we too fit live new life. If we get been united wit am laik dis for im death, we go certainly also be united wit am for im resurrection. For we know say awa old sef na crucified wit am so say di bodi for sin might be do away wit, wey we suppose no longer be slaves to sin. ”

dis scriptures show how one crucifies im old sinful life. Following dis death im na buried by immersion and resurrected from di water grave for baptism being find new life (rebirth) and united wit christ for im bodi, di church.

ii. Di spirit live for or dwells for christians, personally.

a. Jesus sanco dis.

john 7:37-39 – “on di last and greatest day for di feast, jesus stood and say for a loud voice, ‘if pesin na thirsty, make am come me and drink. Whoever believe for me, as di scripture don say, streams for living water go flow from for inside am.’ by dis im meant di spirit, whom dos who believed for am de later to receive. Up go dat taim di spirit had no bi been give [poured out], tey tey jesus had no bi yet been glorified. ”

john 14:16-20 – “and i go ask di papa, and im go find you anoda counselor be wit you forever, di spirit for true. Di world no fit accept am, bicos it neither sees am abi knows am. But you sabi am, for im live wit you and go de for you. I no go leave you as orphans; i go come you. Before long, di world no go sight me anymore, but you go sight me. Bicos i live, you also go live. ” b. Dis promise na fulfilled.

acts 2:38-41 – “peter reply, ‘repent and be baptized, everi one for you, for di name for jesus christ for di forgiveness for ya sins. And you go receive di dash for di holy spirit. Di promise na for you and ya pikin and for all wey be far off-for all whom di lord awa god go call.’ wit many oda words im warned dem; and im pleaded wit dem, ‘save yourselves from dis wuru wuru generation.’ dos who accepted im message de baptized, and wey concern three thousand de add to dia number dat day. ”

acts 5:32 – “we are witnesses for dis tins, and so na di holy spirit, whom god don give to dos who obey am. ”

romans 8:9-11 – “you, however, are controlled no bi by di sinful nature but by di spirit, if di

spirit for god live for you. And if pesin does no bi don di spirit for christ, im does no bi belong to christ. But if christ na for you, ya bodi na dead sake of sin, yet ya spirit na alive sake of righteousness. And if di spirit for am who raised jesus from di dead na living for you, im who raised christ from di dead go also find life to ya mortal bodies through im spirit, who live for you. ”

galatians 3:2-5 – “i would laik to sabi juss one tin from you: do you receive di spirit by observing di law, or by believing wetin you heard? u dey so foolish? afta beginning wit di spirit, u dey now trying to attain ya goal by human effort? you don suffered so boku for nothing-if it realli na for nothing? does god find you im spirit and work miracles among you bicos you observe di law, or bicos you believe wetin you heard?”

galatians 3:26-29 – “you are all sons for god through faith for christ jesus, for all for you wey be baptized into christ don clothed yourselves wit christ. E get neither jew abi greek, slave abi awoof, male abi female, for you de all one for christ jesus. If you belong to christ, then you de abraham's seed, and heirs according go di promise.”

galatians 4:5-6 – “because you de sons, god send di spirit for im pikin into awa hearts, di spirit who calls komot, ‘abba, papa.’ so you de no longer a slave, but a pikin; and tey tey you de a pikin, god don make you also an heir.”

1 corinthians 6:19-20 – “do you no bi know say ya bodi na temple for di holy spirit, who na for you, whom you get received from god? you de no bi ya own; you de go buy for a price. Na im be say honor god wit ya bodi.”

1 thessalonians 4:7-8 – “for god do no bi call we be impure, but to live a holy life. Na im be say, im who rejects dis instruction does no bi reject man but god, who gives you im holy spirit.”

c. Im presence for we na god’s seal (his stamp or mark for approval and ownership). Dis gives we a sense for security.

ephesians 1:13 – “and you also de included for christ wen you heard di word for true, di gospel for ya salvation. Having believed, you de marked for am wit a seal, di sanco holy spirit.”

ephesians 4:30 – “and no grieve di holy spirit for god, wit whom you de sealed for di day for redemption.”

2 corinthians 1:21-22 – “now it na god who de make both we and you tanda kakaraka for christ. Im anointed we, set im seal for ownership on top we, and put im spirit for awa hearts as per deposit, guaranteeing wetin be to com.” di spirit does no bi seal we; rather, di papa seals we wit di spirit. Di spirit na di stamp or mark wey we belong to god. How do we sabi wey we are stamped? god say we are!

1 john 4:10-13 – “dear friends, tey tey god so loved we, we also ought to love one anoda. No bodi don ever seen god; but if we love one anoda, god live for we and im love na make complete for we. We sabi wey we live for am and im for we, bicos im get give we for im spirit.”

d. Di holy spirit, give by god go di christian, na di earnest for awa inheritance. Dis gives we shey. Dis “earnest” na di down payment, give as per guarantee say di total blessing go de give. It na di guarantee dat one day we go receive im glory.

ephesians 1:14 – “who na deposit guaranteeing awa inheritance until di redemption for dos wey be god's possession-to di praise for im glory.”

2 corinthians 1:22 – “he anointed we, set im seal for ownership on top we, and put im spirit for awa hearts as per deposit, guaranteeing wetin be to com.”

2 corinthians 5:5 – “now it na god who don make we for dis very purpose and don give we di spirit as per deposit, guaranteeing wetin be to com.”

iii. He strengthens we wit power for di inner man.

ephesians 3:16 – “i pray dat komot for im glorious riches im fit strengthen you wit power through im spirit for ya inner being.”

iv. He encourages we.

acts 9:31 – “then di church throughout judea, galilee and samaria enjoyed a taim for peace. Na im strengthened; and encouraged by di holy spirit, it grew for numbers, living for di fear for di lord.”

v. He transforms we into di image for christ.

living for we, di spirit transforms we into di likeness, image, for god and produces im fruit for we: love, joy, peace, longsuffering, gentleness, goodness, faith, gentleness and self-control for we.

2 corinthians 3:18 – “and we, who wit unveiled faces all reflect di lord's glory, are being transformed into im likeness wit ever-increasing glory, which comes from di lord, wey be di

spirit.”

galatians 5:22-23 – “but di fruit for di spirit na love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such tins e get no law.”

a. Love: it comes from di spirit.

many pipo tink dat love na feeling or emotion dat a pesin feels toward pesin. But di love dat na di fruit for di spirit na no bi an emotion or feeling, bicos you no fit command a feeling and we are commanded to love. Love way doing wetin be right. It na to practice (the golden rule). Matthew 7:12 – “so for evritin, do to odas wetin you for get dem do to you, for dis sums up di law and di prophets.” di disciple for christ fit don dis kain love for im life. Im fit love god wit all im heart and even im enemies. Im fit do it bicos god commands it and im holy spirit live for im bodi make im fit produce di spirit's fruit for love. A gud way to explain love na to read wetin love does.

romans 5:5 – “and shey does no bi disappoint we, bicos god don poured komot im love into awa hearts by di holy spirit, whom im get give we.”

1 corinthians 13:4-7 – “love na patient, love na kind. It does no bi envy, it does no bi make mouth, it na no bi proud. It na no bi rude, it na no bi self-seeking, it na no bi easily angered, it keeps no record for wrongs. Love does no bi delight for evil but rejoices wit di true. It always protects, always trusts, always hopes, always perseveres.”

b. Joy: it na di result for di spirit.

joy comes from di knowledge for di sufficiency for di power for god. Di work for di holy spirit na to find go di believers di joy dat christ make available give dem.

acts 13:52 – “and di disciples de filled wit joy and wit di holy spirit. ”

1 thessalonians 1:6 – “you became imitators for we and for di lord; for spite for severe suffering, you welcomed di message wit di joy give by di holy spirit. ”

c. Peace: it comes from di spirit. It na di security for always being victorious for god.

romans 14:17 – “for di kingdom for god na no bi a mata for eating and drinking, but for righteousness, peace and joy for di holy spirit. ”

philippians 4:5-7 – “do no bi be ginger wey concern anything, but for evritin, by prayer and petition, wit thanksgiving, present ya requests to god. And di peace for god, which transcends all understanding, go guard ya hearts and ya minds for christ jesus. ”

romans 8:37 – “no, for all dis tins we are pass conquerors through am who loved we. ”

jesus sanco, “my peace i find you” (john 14:27). Dis fruit for di holy spirit na no bi dependent for di circumstances for dis life bicos it na di “peace for god” give by di spirit for god.

d. Patience: it na di exercise for forgiveness. It na to show tolerance wit patience wen injustice na inflicted by odas. It na patience under di pressure for di provocation. It na only by di holy spirit wey we fit fulfill di law dat go beyond forgiveness. Di spirit fit find we di patience dat god don for sinful men.

romans 2:4 – “or do you show wey no pure for di riches for im kindness, tolerance and patience, no bi realizing dat god's kindness leads you toward repentance?”

romans 9:22 – “what if god, choosing to show im wrath and mek im power sabi, bore wit great patience di objects for im wrath-prepared for destruction?”

e. Kindness: it na di desire to do gud and no bi to harm odas. It na love for action. A gud way to abeg di god na be kind to im oda pikin.

f. Goodness: dis quality differs from kindness as intentions differ from actions. Benignancy na intention, goodness na action. Be gud na to practice wetin be gud.

matthew 25:34-36 – “then di king go tok to dos on top im right, ‘come, you wey be blessed by mai papa; take ya inheritance, di kingdom prepared for you tey tey di creation for di world. For i na hungry and you find me sontin to chop, i na thirsty and you find me sontin to drink, i na a stranger and you invite me for, i needed clothes and you clothed me, i bin sick and you looked afta me, i na for bin expect and you com to visit me’. ”

goodness na love for benevolence acts toward odas. Peter tok say jesus walked dey doing gud. Barnabas na a gud man, full for di holy spirit and faith (acts 11:24 – “he na a gud man, full for di holy spirit and faith, and a

great number for pipo de brought go di lord"). If plenti christians had dis fruit for di holy spirit, dia would be plenti pipo converted to christ.

g. Faithfulness: it way be loyal, worthy, reliable, trustworthy. Few tins for di

christian life are plenti important than be faithful. Di faithful servant go de rewarded by god. Literally, faithfulness way be full for faith until di end. Jesus na awa example for faithfulness.

1 corinthians 4:2 – “now it na required dat dos who don been give a trust must prove faithful.”

matthew 25:23 – “his oga reply, ‘well do, gud and faithful servant! you get been faithful wit a few tins; i go put you for charge for many tins. Com and share ya oga's happiness!’”

hebrews 3:1-4 – “therefore, holy brothers, who share for di heavenly dey call, fix ya thoughts on top jesus, di apostle and high priest whom we confess. Im na faithful go di one who appointed am, juss as mozes na faithful for all god's haus. Jesus don been found worthy for greater honor than mozes, juss as di builder for a haus don greater honor than di haus itself.”

h. Gentleness: it way “to be under di control for god.” gentleness na no bi weakness, but strength controlled by god. Moses na example for gentleness’ (numbers 12:3) di greeks bin use di word gentleness to describe a tamed animal, trained to obey orders. Di christian wit dis fruit for di spirit na trained to obey di orders for god, without complaining.

i. Self control: we no fit obey god without discipline. For 1 corinthians 9:25 we sight an example for dis virtue - “everyone who competes for di games go into strict training. Dem do it to get a crown dat no go last; but we do it to get a crown wey go last forever” self-control, through di holy spirit, de help di christian to crucify di old man, wit na old habits, so say di para para man fit be raised for newness for life.

although dis passage for galatians speaks for di fruit for di spirit, we get a role to play for na development. Awa responsibility na to work alongside for di spirit. How does di spirit work? im work by way for di word and im intercedes for we. Galatians 5 implies dat while we hear spirit inspired word and waaka for im instructions, dis quality na developed for inside awa souls.

1 peter 1:5-8 – “who through faith are shielded by god's power until di come for di salvation dat na ready be revealed for di last taim. For dis you greatly rejoice, though now for a little while you fit don gats suffer grief for all kinds for trials. Dis don com make ya faith-of greater worth than gold, which perishes even though refined by fire-may be proved genuine and fit result for praise, glory and honor wen jesus christ na revealed. Though you get no bi seen am, you love am; and even though you no sight am now, you believe for am and are filled wit an inexpressible and glorious joy.”

we know say im transforms we into di image for jesus while we contemplate di glory for christ as for a mirror.

2 corinthians 3:18 – “and we, who wit unveiled faces all reflect di lord's glory, are being transformed into im likeness wit ever-increasing glory, which comes from di lord, wey be di spirit.”

vi. Im contributes to awa spiritual growth.

romans 8: – “1therefore, e get now no condemnation for dos wey be for christ jesus, 2 bicos through christ jesus di law for di spirit for life set me awoof from di law for sin and death. 3 for wetin di law na powerless to do for dat na im weakened by di sinful nature, god do by sending im own pikin for di likeness for sinful man be a sin dey offer. And so im condemned sin for sinful man, 4 for order say di righteous requirements for di law might be fully met for we, who no live according go di sinful nature but according go di spirit.

“5 dos who live according go di sinful nature don dia minds set on top wetin dat nature desires; but dos who live for accordance wit di spirit don dia minds set on top wetin di spirit desires. 6 di mind for sinful man na death, but di mind controlled by di spirit na life and peace; 7 di sinful mind na hostile to god. It does no bi submit to god's law, abi fit it do so. 8 dos controlled by di sinful nature no fit abeg god.

“9 you, however, are controlled no bi by di sinful nature but by di spirit, if di spirit for god live for you. And if pesin does no bi don di spirit for christ, im does no bi belong to christ. 10

but if christ na for you, ya bodi na dead sake of sin, yet ya spirit na alive sake of righteousness. 11 and if di spirit for am who raised jesus from di dead na living for you, im who raised christ from di dead go also find life to ya mortal bodies through im spirit, who live for you.

“12 na im be say, brothers, we get an obligation-but it na no bi go di sinful nature, to live according to it. 13 for if you live according go di sinful nature, you go kpai; but if by di spirit you put to death di misdeeds for di bodi, you go live, 14 bicos dos wey be led by di spirit for god are sons for god. 15 for you do no bi receive a spirit wey dey help you a slave again to fear, but you received di spirit for sonship. And by am we cry, ‘abba, papa.’ 16 di spirit imself testifies wit awa spirit wey we are god's pikin. 17 now if we are pikin, then we are heirs-heirs for god and co-heirs wit christ, if las las we share for im sufferings for order wey we fit also share for im glory.

“18 i spell gon gon awa present sufferings are no bi worth comparing wit di glory wey go be revealed for we. 19 di creation waits for eager expectation for di sons for god be revealed. 20 for di creation na subjected to frustration, no bi by na own choice, but by di go for di one who subjected it, for shey 21 say di creation itself go de liberated from na bondage to decay and brought into di glorious freedom for di pikin for god.

“22 we sabi say di whole creation don been groaning as for di pains for childbirth right up go di present taim. 23 no bi only so, but we ourselves, who don di firstfruits for di spirit, groan inwardly as we wait eagerly for awa adoption as sons, di redemption for awa bodies. 24 for for dis shey we bin de saved. But we dey call na seen na no shey for all. Who hopes for wetin im already don? 25 but if we shey for wetin we no yet don, we wait for it patiently.

“26 for di same way, di spirit de help we for awa weakness. We no sabi wetin we ought to pray for, but di spirit imself intercedes for we wit groans dat words no fit express. 27 and im who searches awa hearts knows di mind for di spirit, bicos di spirit intercedes for di saints for accordance wit god's go.

“28 and we know say for all tins god work for di gud for dos who love am, who don been dem dey call according to im purpose. 29 for dos god foreknew im also predestined be conformed go di likeness for im pikin, wey he might be di firstborn among many brothers. 30 and dos im predestined, im also dem dey call; dos im dem dey call, im also justified; dos im justified, im also glorified.”

a. Wetin happens go pesin who does no bi don di spirit?

1. He na under di law for sin; dat na, under di control for sin and no go fit to help imself. Im na walking toward destruction. (verse 2 also galatians 5:17)

2. He na no fit to obey di law. Di weakness for awa nature, wounded by sin, na no fit to do wetin god wan we to do. All sin. (vs 3)

3. He na for di process for death. As per cadaver na decomposing, so na di pesin without di spirit. Im get an inclination toward sin (verse 5) and walks according go di principles for sin (v4). Im destiny na death. (verse 6)

4. He de for war wit god. No mata wetin im does, im lifestyle always offends god. (verse 7)

im na no fit to do gud deeds for di right motives and methods. (verse 8)

6. He na living for eternal death. Im tinks im na realli living but im na killing imself, eternally. (verse 13)

7. He na no bi saved and na no bi for god. If pesin does no bi don di spirit as di mark for god's ownership, im does no bi belong to god. (verse 9)

b. Wetin happens wen a pesin don di spirit?

1. There na no condemnation. We are forgiven by christ. We dodge di vicious cycle for sin and we fit live under anoda law, di law for di spirit wey be di source for true life. (verses 1-2)

2. We are awoof from di slavery for satan. Christ overcame and condemned sin. We are awoof from di principle for sin dat acts for we, enslaving we. (vs 2-3; 2 corinthians 3:17; galatians 5:13).

3. We are able to obey god. Before conversion, we fit no bi obey god. Now, wit di spirit it na possible and it na command. (verse 4 also galatians 5:16).

4. We are under di influence and control for di spirit. “according go di spirit” gives di idea dat awa way for living na now di holy spirit. (verse 4)

5. We are for a process for growth. We begin by inclining ourselves for di tins for di spirit. As we kontinu for dis path we find ourselves plenti and plenti inclined to follow di spirit. (vs 5-6)

6. We are able to abeg god. For spite for sin, awa spirit live for di forgiveness for god. For spite for death, awa bodies go de raised by di spirit. (verses 10-11)

c. How to act wen one don di spirit?

1. Do no bi tok wey we are forced to sin. None for we suppose sin. Now we are able, by di spirit, to obey god. (verse 12)

2. Put to death sef and di sin for we. Jesus tok say di road to life na death (mark 8. 35; john 12. 25). Make we use di spirit to kill awa sinful nature, and live for christ. Di only "insecticidal" dat kills di flesh na di holy spirit. (verse 13)

3. Allow yourself be guided by di spirit; dat na, obey god di papa komot for gratitude and love for di one who forgave awa sins. (verses 14-17)

trust for god. Wetin we no fit do, god fit. Wen we lack di words for prayer, god stills knows all. Don faith for am and no shaking no fit be overcome (verses 26-27).

vii. Di spirit's presence motivates we toward a holy life.

1 corinthians 6:19-20 – "do you no bi know say ya bodi na temple for di holy spirit, who na for you, whom you get received from god? you de no bi ya own; you de go buy for a price. Na im be say honor god wit ya bodi."

viii. Freedom comes and legalism go komot wen we are guided by di spirit galatians 5:18. We are freed from di futile attempts be justified by law and we receive di power to obey god.

galatians 5:18 – "but if you de led by di spirit, you de no bi under law."

ix. We flex an environment conducive to spiritual growth.

romans 14:17 – "for di kingdom for god na no bi a mata for eating and drinking, but for righteousness, peace and joy for di holy spirit."

a. We pray for di spirit.

ephesians 6:18 – "and pray for di spirit on top all occasions wit all kinds for prayers and requests. Wit dis for mind, be alert and always keep on top praying for all di saints." b. We love one anoda for di spirit.

colossians 1:8 – "and who also told we for ya love for di spirit." c. We rejoice even for afflictions.

1 thessalonians 1:6 – "you became imitators for we and for di lord; for spite for severe suffering, you welcomed di message wit di joy give by di holy spirit." d. We worship for di spirit.

philippians 3:3 – "for it na we wey be di circumcision, we who worship by di spirit for god, who glory for christ jesus, and who put no confidence for di flesh."

1. What do jesus pour komot on top all pipo for di day for pentecost?

a. ___ forgiveness to everyone

b. ___ di holy spirit

c. ___ power for everyone to work miracles

2. When does di holy spirit begin to dwell for a pesin?

a. ___ birth

b. ___ death

c. ___ following dia death to sin, burial and resurrection, baptism into christ.

3. If one who na for christ allows, di holy spirit go transform dem into god's likeness.

t. _____ f. _____

4. Which one na no bi a fruit for di spirit?

a. ___ love

b. ___ joy

c. ___ peace

d. ___ patience

e. ___ kindness

f. ___ sinlessness

g. ___ goodness

h. ___ faithfulness

i. ___ gentleness j. ___ self-control

5. A christian, one for christ, fit live according go di sinful nature?

t. _____ f. _____

sins against di holy spirit for god

lesson 6

di holy spirit for god, through whom di word for di lord com to we and through whom god di papa and god di pikin live for we, na pesin. It na possible to sin against am, juss as e be so possible to sin against di papa and di pikin. One main main sin (blasphemy) na often referred to as di "unpardonable sin".

it na possible to blaspheme (speak against) di holy spirit

matthew 12:31-32 – "and so i tell you, everi sin and blasphemy go de forgiven men, but di blasphemy against di spirit no go be forgiven. Pesin who speaks a word against di pikin for man go de forgiven, but pesin who speaks against di holy spirit no go be forgiven, either for dis age or for di age to com. "

mark 3:29 – “but whoever blasphemes against di holy spirit go lai lai be forgiven; im na guilty for an eternal sin.”

wetin im be blasphemy against di holy spirit? di only passages dat use dis expression are:

mark 3:20-30 and matthew 12. 22-32. For both places jesus na warning di pharisees and scribes wey concern dia unbelief dat led dem to attribute di miracles for jesus (done by di power for di holy spirit) to demons. Mark 3:29-30 show say di reason for jesus’ warning na associated wit di affirmation for di scribes. Na im be say, we fit tok dat:

a. Blasphemy against di holy spirit na di sin for deliberately attributing di acts for di spirit, which de make to produce faith for christ, to demons, preventing such a pesin from come to faith.

b. It na unpardonable sin bicos such a pesin no go come believe for christ wia dem fit find forgiveness.

c. It isn’t pipo wit doubts who don committed dis sin but di pesin who doesn’t wan sabi for god.

d. This “sin” na no bi be equated wit acts 5:1-11; hebrews 6:4-6 and 1 john 5. 16-17. A some kain parallel exists tey tey dis passages yan wey concern a deliberate rejection for christ and di gospel. But still, for di things wey e contain for di gospels, blasphemy against di holy spirit na attributing di power for di miracles for jesus to demons and no bi go di holy spirit.

it na possible to insult di holy spirit

hebrews 10:26-29 – “if we deliberately keep on top sinning afta we get received di knowledge for di true, no sacrifice for sins na comot, but only a fearful expectation for judgment and for raging faya wey go consume di enemies for god. Pesin who rejected di law for moyses kpai without mercy for di testimony for two or three witnesses. How boku plenti severely do you tink a man deserves be punished who don trampled di pikin for god under foot, who don treated become unholy tin di blood for di covenant dat sanctified am, and who don insulted di spirit for grace?”

dis sin na committed by di jews who renounced di faith afta becoming disciples for christ.

it na possible put komot di spirit’s faya

1 thessalonians 5:19 “do no bi put komot di spirit's faya.”

dis na di sin for no bi taking seriously an activity for di spirit for ya life. If di spirit gives you a dash, service or function for di bodi for christ but you no use or exercise it, you de putting komot di spirit who wan work for ya life. If you continuously tok “no” to am, di faya for di spirit na being extinguished.

it na possible to grieve di holy spirit

ephesians 4:25-30 – speaking to dos for christ who don di holy spirit dwelling for dem, paul stated “25therefore each for you must put off falsehood and speak truthfully to im neighbor, for we are all pipo for one bodi. 26 “in ya anger no sin”: no make di sun go down while you de still vex, 27 and no find di devil a foothold. 28 im who don been tapping must fap no longer, but must work, doing sontin useful wit im own hands, wey he fit don sontin to share wit dos for need. 29 no make any unwholesome yan com komot for ya mouths, but only wetin be helpful for building odas up according to dia needs, dat it fit benefit dos who listen. 30 and no grieve di holy spirit for god, wit whom you de sealed for di day for redemption. ”

we fit do dis by:

impure language (verse 25 “therefore each for you must put off falsehood and speak truthfully to im neighbor, for we are all pipo for one body” and verse 29 “do no bi make any unwholesome yan com komot for ya mouths, but only wetin be helpful for building odas up according to dia needs, dat it fit benefit dos who listen”).

by words for anger against odas (verse 26 “in ya anger no sin: no make di sun go down while you de still angry”).

by robbery and laziness (verse 28 “he who don been tapping must fap no longer, but must work, doing sontin useful wit im own hands, wey he fit don sontin to share wit dos for need. ”) little tins do mata. Remember wey he na awa constant companion.

it na possible to lai to and to tempt di holy spirit

acts 5:3 – “then peter say, ‘ananiah, how na it dat satan don so filled ya heart dat you get lied go di holy spirit and don kept for yourself some for di kudi you received for di land?’”

acts 5:9 – “peter say to am, ‘how fit you gree to test di spirit for di lord? look! di feet for di men who buried ya husband are for di door, and dem go de cari you komot also’. ”

it na possible to resist di holy spirit

wen pipo resist di word for god give by way for men inspired by di spirit, dem resist di spirit.

acts 7:51 – “you stiff-necked pipo, wit uncircumcised hearts and ears! you de juss laik ya fathers: you always resist di holy spirit!”

it na possible to revolt against di holy spirit

psalm 106:33 – “for dem rebelled against di spirit for god and rash words com from mooses' lips. ” to refuse to obey na rebellion.

it na possible to profane di spirit

1 corinthians 6:19 – “do you no bi know say ya bodi na temple for di holy spirit, who na for you, whom you get received from god? you de no bi ya own. ”

1. Blasphemy against di holy spirit na deliberating attributing di acts for di holy spirit to demons.

t. _____ f. _____

2. A christian fit deliberately keep on top sinning afta im receives di knowledge for di true.

t. _____ f. _____

3. A christian fit comot di spirit from dia life.

t. _____ f. _____

4. Is it possible for a christian to lai go di holy spirit?

t. _____ f. _____

di gifts for di holy spirit for service

lesson 7:

jesus, returning to heaven, find gifts to men by way for di holy spirit. For di purpose for dis study, we go divide dis gifts into two groups:

1. Gifts associated wit di initial preaching for di word for order to confam di proclamation through signs and wonders. Dis gifts would be miraculous and temporary.

2. Gifts dat would be bin use for di brethren for service, one to anoda. Dis gifts de di permanent ones and kontinu until today.

di division into two groups na no bi perfectly drawn, however, bicos some gifts seem to fall for both groups. , dash for prophecy indicated di miraculous or supernatural act for receiving for knowledge for god but na im also bin use to serve (to build up) di brethren.

di subject for spiritual gifts deals wit di organization for di church and di grace for god.

a. How di bodi for christ functions

1. The church na di bodi for christ

ephesians 1:9-10 – “and im make sabi to we di mystery for im go according to im gud pleasure, which im purposed for christ, be put into effect wen di times go don reached dia fulfillment-to bring all tins for heaven and on top earth together under one head, even christ.”

di dream for jesus na to get church juss laik im na. As di church for jesus christ, di spiritual bodi for christ, awa identity de help we to sabi awa purpose for life or awa mission for di world. We are god’s instrument to unite all tins and all pipo to jesus. Dat na why we exist. For practical terms wetin we do go de determined by awa purpose for life. Ya god-given ministry go contribute toward dis purpose. To realize dis dream costs a lot. We get to deny ourselves and submit to jesus as di head or chief shepherd for di church.

2. Jesus na di head for di church.

ephesians 1:22 nkjv – “and im put all tins under im feet, and find am be head ova all tins go di church.”

ephesians 4:15 nkjv – “but, speaking di true for love, fit grew up for all tins into am wey be di head; christ.”

ephesians 5:23 nkjv – “for di husband na head for di wife, as also christ na head for di church; and im na di savior for di bodi.”

colossians 1:18 nkjv – “and im na di head for di bodi, di church, wey be di beginning, di firstborn from di dead, dat for all tins im fit don di preeminence.”

colossians 2:19 nkjv – “and no bi holding fast go di head, from whom all di bodi, nourished and knit together by joints and ligaments, grows wit di chop up dat na from god.”

3. The work belongs to jesus, di head. Im coordinates di work. Im decides wetin each member for di bodi ought be doing for di church. Awa part na to submit to am and try to recognize wetin im wan we be doing, day by day, for di organization and for di work. We are personally responsible to am.

4. Jesus na no bi juss a figurehead. Rather im na actively involved for all di church's work. It na jesus who guides, organizes, oversees and shepherds di bodi for order for we be wetin im wan we be and do wetin im wan we to do. Make we always seek im plan, im guidance, im wisdom and im go for awa ministries.

ephesians 1:22-2:1 – “and god placed all tins under im feet and appointed am be head sometin wey de show for di church, wey be im bodi, di fullness for am who fills evritin for everi way.”

5. Jesus operates today through di holy spirit, distributing gifts or services go di pipo for di bodi for di working for di church.

1 corinthians 12:1-20 – “now wey concern spiritual gifts, brothers, i no wan you be ignorant. You know say wen you de pagans, e get as e be or oda you de influenced and led astray to mute idols. Na im be say i tell you dat no bodi who na speaking by di spirit for god says, ‘jesus be cursed,’ and no bodi fit tok, ‘jesus na lord,’ except by di holy spirit.

“there are different kinds for gifts, but di same spirit. Dem get different kinds for service, but di same lord. Dem get different kinds for working, but di same god work all for dem for all men.

“now to each one di manifestation for di spirit na give for di normal gud. To one e get give through di spirit di message for wisdom, to anoda di message for knowledge by way for di same spirit, to anoda faith by di same spirit, to anoda gifts for healing by dat one spirit, to anoda miraculous powers, to anoda prophecy, to anoda distinguishing between spirits, to anoda speaking for different kinds for tongues, and to still anoda di interpretation for tongues. All dis are di work for one and di same spirit, and im gives dem to each one, juss as im determines.

“the bodi na unit, though it na make up for many parts; and though all na parts are many, dem form one bodi. So it na wit christ. For we bin de all baptized by one spirit into one bodywhether jews or greeks, slave or free-and we bin de all give di one spirit to drink.

“now di bodi na no bi make up for one part but for many. If di foot suppose tok, "because i am no bi a hand, i no belong go di bodi," it would no bi for dat reason cease be part for di bodi. And if di ear suppose tok, "because i am no bi an eye, i no belong go di bodi," it would no bi for dat reason cease be part for di bodi. If di whole bodi de an eye, wia would di sense for hearing be? if di whole bodi de an ear, wia would di sense for smell be? but for fact god don arranged di parts for di bodi, everi one for dem, juss as im promise dem be. If dem de all one part, wia would di bodi be? as e be so, dem get many parts, but one bodi. ”

a. The spirit places we for di bodi:

di bodi na unit, though it na make up for many parts; and though all na parts are many, dem form one bodi. So it na wit christ. For we bin de all baptized by one spirit into one bodywhether jews or greeks, slave or free-and we bin de all give di one spirit to drink. (verses 12 and 13)

b. The spirit live for we

if dem de all one part, wia would di bodi be? (verse 19)

c. The spirit gives gifts to pipo for di bodi

dem get different kinds for working, but di same god work all for dem for all men. Now to each one di manifestation for di spirit na give for di normal gud. (verse 6-7)

d. All dis are di work for one and di same spirit, and im gives dem to each one, juss as im determines. (verse 11)

e. But for fact god don arranged di parts for di bodi, everi one for dem, juss as im promise dem be. (verse 18)

6. Christ organized im church by di spirit through gifts. Hope say say di organization na boku pass ministers, evangelists and dos wey be get hand some areas for work. Each and everi member na part for di organization.

b. Di grace for god

1. Grace bestowed:

a. For di forgiveness for sins,

ephesians 2:4-9 – “but sake of im great love for we, god, who na hol for mercy, make we alive wit christ even wen we bin de dead for transgressions-it na by grace you get been saved. And god raised we up wit christ and seated we wit am for di heavenly realms for christ jesus, for order dat for di come ages im might show di incomparable riches for im grace, expressed for im kindness to we for christ jesus. For it na by grace you get been saved, through faith-and dis no bi from yourselves, it na di dash for god no bi by work, make no bodi fit make mouth.” b. For awa everyday everyday life.

2 corinthians 9:8 – “and god na able to mek all grace abound to you, make for all tins everytime, having all dat you need, you go abound for everi gud work.”

c. Even di service dat you do for god for im kingdom na favor wey he grants

ephesians 3:7-8 – “i became a servant for dis gospel by di dash for god's grace give me through di working for im power. Although i am less than di least for all god's pipo, dis grace na give me: to preach go di gentiles di unsearchable riches for christ.”

d. The grace for god gives ministries make we do for di church.

2. Di word “gift” emphasizes dat it na give tin. It na for grace

1 peter 4:10-11 – “each one suppose use whatever dash im get received to serve odas, faithfully administering god's grace for na various forms. If pesin speaks, im suppose do it as one speaking di very words for god. If pesin serves, im suppose do it wit di strength god provides, make for all tins god fit be praised through jesus christ. To am be di glory and di power for ever and ever. Amen.”

romans 12:3-6 – “for by di grace give me i tok to everi one for you: no tink for yourself plenti highly than you ought, but rather tink for yourself wit sober judgment, for accordance wit di measure for faith god don give you. Juss as each for we don one bodi wit many pipo, and dis pipo no all don di same function, so for christ we wey be many form one bodi, and each member belongs to all di odas. We get different gifts, according go di grace give we. If a man's dash na prophesying, make am use it for proportion to im faith. ”

3. “what don god give for me to do for di church?” “what na di service dat jesus chose for me for di church?” “what na mai dash?”

we need to remember wey we no gain awa place for di bodi sake of awa own effort; it na give by god (jesus, by way for di spirit). Ya ministry for di church suppose no bi be wetin you chose for yourself but wetin im chose for you.

ii. Spiritual gifts are functions, work, services, ministries, assignments

romans 12:3-8 – “for by di grace give me i tok to everi one for you: no tink for yourself plenti highly than you ought, but rather tink for yourself wit sober judgment, for accordance wit di measure for faith god don give you. Juss as each for we don one bodi wit many pipo, and dis pipo no all don di same function, so for christ we wey be many form one bodi, and each member belongs to all di odas. We get different gifts, according go di grace give we. If a man's dash na prophesying, make am use it for proportion to im faith. If it na serving, make am serve; if it na teaching, make am teach; if it na encouraging, make am encourage; if it na contribute go di needs for odas, make am find generously; if it na leadership, make am govern diligently; if it na de show mercy, make am do it cheerfully. ”

a. Gifts are functions (works, ministries, services, jobs, roles) dat you, as per member for di bodi for christ, fulfill.

1. Gifts are no bi talents. Even though any and all talents and resources suppose and fit be bin use for di exercise for ya dash. Pipo are born wit talents (natural abilities) but gifts are give to pipo only wen dem be a part for di bodi for christ. Several para para testament gifts de outside di realm for talents, natural abilities (tongues, paul no bi an impressive public speaker, some apostles de unlearned fishermen wey be chosen and then trained go di job.)

2. Gifts are no bi personalities (patience, tender, courageous, outspoken, etc.). Di dash dat peter and paul shared na dat for an apostle, even wit different personalities.

b. Gifts are services which various pipo are assigned by jesus to exercise for a special way.

1. All for we suppose serve but some are deacons; dat na, servants wit specific qualifications.

2. All for we suppose evangelize but some are evangelists.

3. All for we suppose be merciful but some don di dash for de show mercy.

4. All for we suppose contribute but some don di dash for find.

5. All for we suppose take send for one anoda but some are shepherds (elders, pastors, overseers [guardians or sentinels]).

we fit be involved for many areas for service but dem get some services to which we bin de especially dem dey call. Dis are awa gifts. Pass important kweshion for dis sense concerning gifts na no bi “lord, wetin do you wan me to do?” but rather “lord, for which ministry do you wan me to specialize or dedicate masef?” tink for di gifts as ya specialty.

c. No bi all pipo don di same gifts but everi christian don one or plenti gifts. You de give a function, a service, a ministry, a responsibility for di church. Na im jesus, by way for di holy spirit who find it to you. Each member for di bodi needs to find im or am proper place and prepare imsef for im ministry. Each one for we needs to ask ourselves dis kweshion: “what na mai responsibility for di church?” or “who am i for di bodi for christ?” a shikena ansa would be: “my responsibility for di church na to do whatever di lord chose for me to do. ” “my responsibility na according go di dash dat god find me. ” di duty for each one na according to wetin god don give am. Romans 12:3 and 6 – “i tok to everyone who na among you, no bi to tink for imsef plenti highly than im ought to tink, but to tink soberly, as god don dealt to each one a measure for faith. Having then gifts differing according go di grace dat na give to we, make we use dem: if prophecy, make we prophesy for proportion to awa faith. ”

di kweshion then becomes, “what don god give me to do for di church?” “what na di ministry dat jesus chose for me for di church?” “what na mai dash?” ya dash or ministry fit change ova taim as for di case for steven who begin caring for di distribution for food go di widows (acts 6: 4-5) and later na an evangelist (acts 21:8).

iii. Gifts are dem dey call “spiritual gifts”.

2 timothy 3:16-17 – “all scripture na inspired by god and profitable for teaching, for reproof, for correction, for training for righteousness; so say di man for god fit be adequate, equipped for everi gud work. ”

di word for god equips we for awa ministry. Through di word di man for god go de equipped for di work. Hope say say di work must be spiritual bicos di word deals wit spiritual tins. , di bible does no bi teach di art for carpentry. It does no bi teach we how to use constructions tools, calculators and computers. But, di word does prepare a carpenter to do a spiritual work for inside for im trade. Gifts deal wit involvement wit god and pipo. We must use dis gifts serving one anoda and dis brings glory to god. Dis illustrates one plenti taim dat gifts are no bi talents or skills. Di skill for di carpenter for building houses does no bi com from di word but im talent fit be bin use for di glory for god. Dis talent fit place am for places and situations to meet di needs for pipo. Wen pesin needs im talent, im fit go supply dat necessity and, if give di opportunity, fit share spiritual tins for a spiritual way.

iv. Di organization for di church through gifts na diverse but united

a. 1 corinthians 12:1-11 – “now wey concern spiritual gifts, brothers, i no wan you be ignorant. You know say wen you de pagans, e get as e be or oda you de influenced and led astray to mute idols. Na im be say i tell you dat no bodi who na speaking by di spirit for god says, ‘jesus be cursed,’ and no bodi fit tok, ‘jesus na lord,’ except by di holy spirit.

“there are different kinds for gifts, but di same spirit. Dem get different kinds for service, but di same lord. Dem get different kinds for working, but di same god work all for dem for all men.

“now to each one di manifestation for di spirit na give for di normal gud. To one e get give through di spirit di message for wisdom, to anoda di message for knowledge by way for di same spirit, to anoda faith by di same spirit, to anoda gifts for healing by dat one spirit, to anoda miraculous powers, to anoda prophecy, to anoda distinguishing between spirits, to anoda speaking for different kinds for tongues, and to still anoda di interpretation for tongues. All dis are di work for one and di same spirit, and im gives dem to each one, juss as im determines. ”

1. In di church e get unity for diversity. Dis na seen for di variety for gifts, all give by di same spirit. Different christians don different gifts or ministries and dem all are be bin use for di mutual well-being. (verses 4-7)

2. The things wey e contain here, for paul’s example, na for miraculous spirituals gifts for di holy spirit. Di para para testament mentions gifts wey de miraculous. (verses 8-10)

acts 14:3 – “so paul and barnabas spent considerable taim dia, speaking boldly for di lord, who confam di message for im grace by enabling dem to do miraculous signs and wonders. ”

hebrews 2:3-4 – “how shall we dodge if we throway face such a great salvation? dis salvation, which na first bin announce by di lord, na confam to we by dos who heard am. God also testified to it by signs, wonders and various miracles, and gifts for di holy spirit distributed according to im go. ”

and also gifts wey de no bi miraculous

ephesians 4:11 – “it na im who find some be apostles, some be prophets, some be evangelists, and some be pastors and teachers. ”

romans 12:7-8 – “if it na serving, make am serve; if it na teaching, make am teach; if it na encouraging, make am encourage; if it na contribute go di needs for odas, make am find generously; if it na leadership, make am govern diligently; if it na dey show mercy, make am do it cheerfully. ”

3. It na di same spirit dat gives one dash to one member and anoda dash to anoda member. It na di spirit wey dey help di decision which pesin receives which dash. Di pesin wit three gifts na no bi betta than di pesin wit one dash. Di pesin wit di dash for knowledge no bi betta than di pesin wit di dash for languages. (verse 11)

b. 1 corinthians 12:12-31 – “the bodi na unit, though it na make up for many parts; and though all na parts are many, dem form one bodi. So it na wit christ. For we bin de all baptized by one spirit into one body-whether jews or greeks, slave or free-and we bin de all give di one spirit to drink.

“now di bodi na no bi make up for one part but for many. If di foot suppose tok, "because i am no bi a hand, i no belong go di bodi," it would no bi for dat reason cease be part for di bodi. And if di ear suppose tok, "because i am no bi an eye, i no belong go di bodi," it would no bi for dat reason cease be part for di bodi. If di whole bodi de an eye, wia would di sense for hearing be? if di whole bodi de an ear, wia would di sense for smell be? but for fact god don arranged di parts for di bodi, everi one for dem, juss as im promise dem be. If dem de all one part, wia would di bodi be? as e be so, dem get many parts, but one bodi.

“the eye no fit tok go di hand, "i no need you!" and di head no fit tok go di feet, "i no need you!" for di contrary, dos parts for di bodi dat seem be weaker are indispensable, and di parts wey we tink are less honorable we treat wit special honor. And di parts wey de unrepresentable are treated wit special modesty, while awa presentable parts need no special treatment. But god don combined di pipo for di bodi and don give greater honor go di parts dat lacked it, make dia suppose be no division for di bodi, but dat na parts suppose don equal concern for each oda. If one part suffers, everi part suffers wit it; if one part na honored, everi part rejoices wit it.

“now you de di bodi for christ, and each one for you na part for it. And for di church god don appointed first for all apostles, second prophets, third teachers, then workers for miracles, also dos having gifts for healing, dos able to help odas, dos wit gifts for administration, and dos speaking for different kinds for tongues. Are all apostles? are all prophets? are all teachers? do all work miracles? do all don gifts for healing? do all speak for tongues? do all interpret? but eagerly desire di greater gifts. And now i go show you pass excellent way. ”

1. In di church e get unity wit diversity. Dat na seen by di fact for di church being describe as per bodi. (verse 12)

2. There are many pipo for di bodi for christ. Each member na important. Each pesin de necessary and all must work for di bodi for di well-being for di bodi. (verse 14)

3. People sometimes tok: "i am di church", wanting to emphasize di fact for say di church na pipo and no bi bricks and cement. But, be plenti correct, we suppose tok "we are church" and "i am one for di pipo for di bodi for christ".

4. No member functions by imsef. Any member, separated from di bodi, go eventually grew weak, kpai and stink. Some tok: “i am faithful to jesus, but i no participate for di church. ” dis idea na one hundred percent wrong. Separated from di bodi, di hand no fit help di bodi. It na true say di various pipo don different tins to do, but all work as something wey concern di bodi. As ephesians 4:15-16 says: “speaking di true for love, we are to grew up for all aspects into am wey be di head, even christ, from whom di whole bodi, being fitted and held together by wetin everi joint supplies, according go di proper working for each individual part, causes di growth for di bodi for di building up for itself for love. ” (verse 21)

5. Jesus gives you permission. Di pipo no don to ask for di permission for di oda pipo to do dia own job. As pipo for di bodi, each one don im ministry (his dash). Hands, you no need to ask for permission to do di job for

a hand. You de a hand – do ya work! yes, we must relate, cooperate and co-ordinate one wit anoda, for di wellbeing and unity for di bodi. By all way, make di hand dat na turning for di lait switch relate go di foot dat na standing for di water! we must relate, we must cooperate, but we get to use di dash dat god find we to use.

6. Each member for di church na important. Each member de necessary. Maybe pesin tink “i am no bi preaching, i don’t teach class. Di bodi does no bi need me.” nonsense! how would di church be if all di pipo do di same tin? di lord does no bi call we all to do di same tin. No bi everyone don di same responsibility for di church. Di spirit gives gifts go di pipo for di bodi for christ according go di needs for di bodi. Di lord, tin wey dey gud head, knows how to co-ordinate di bodi. Im go lai lai mek di bodi be all an eye or all a foot, etc. Im gives go di bodi different types for ministries to supply di needs for di whole church.

(verse 21)

7. Each member na important and necessary. Di fingernail might tink “the bodi does no bi need me. I am no bi important. It fit exist without mai presence.” but, wen an insect enters for mai ear, no oda member for di bodi na needed laik dat little fingernail.

8. The pipo for di bodi cooperate one wit di odas. Wen di foot steps on top a thorn, di lungs, throat and mouth cooperate to produce a shout dat distracts di pain for di foot. A leg picks di foot off di ground while anoda leg folds itself so say di bodi fit sidon. Di hands catch di injure foot and di eyes search for di thorn. Finally, di fingers comot di thorn and di foot begins to feel relief. Wen one member suffers, all suffer. Wen one receives honor, all are honored. We don’t do as di bodi whose pipo decide say di belle na sluggish. So, di hands refused to put food for di mouth; di mouth refused to open; di teeth refused to chew. Dem decide to humiliate di belle. Di result na say di entire bodi became so weak say di hand do no bi don di strength to take di food, abi di mouth to open, abi di teeth to chew and di whole bodi kpai. We are pipo for di same bodi. We each must do awa part, for di well-being for di entire bodi.

9. In all dis, lai lai fashi dat betta than any dash na love. (verse 31)

v. Cooperation and di individual

responsibility for each member

matthew 25:14-30 – "again, it go de laik a man go on a journey, who dem dey call im servants and entrusted im property give dem. To one im find five talents for kudi, to anoda two talents, and to anoda one talent, each according to im ability. Then im go on top im journey. Di man who had received di five talents went sharp sharp and put im kudi to work and gained five plenti. So also, di one wit di two talents gained two plenti. But di man who had received di one talent went off, dug a hole for di ground and hid im oga's kudi.

“after a tey di oga for dos servants returned and settled accounts wit dem. Di man who had received di five talents brought di oda five. 'master,' im say, ‘you entrusted me wit five talents. Sight, i get gained five plenti.’

“his oga reply, ‘well do, gud and faithful servant! you get been faithful wit a few tins; i go put you for charge for many tins. Com and share ya oga's happiness!’

“the man wit di two talents also com. ‘master,’ im say, ‘you entrusted me wit two talents; sight, i get gained two plenti.’

“his oga reply, ‘well do, gud and faithful servant! you get been faithful wit a few tins; i go put you for charge for many tins. Com and share ya oga's happiness!’

“then di man who had received di one talent com. ‘master,’ im say, ‘i knew dat you de a hard man, harvesting wia you get no bi sown and gathering wia you get no bi scatter seed. So fear catch me and went komot and hid ya talent for di ground. Sight, here na wetin belongs to you.’

“his oga reply, ‘you wicked, lazy servant! so you knew wey i harvest wia i get no bi sown and gather wia i get no bi scatter seed? wella then, you suppose don put mai kudi on top deposit wit di bankers, make wen i returned i for get received it back wit interest.

“take di talent from am and find it go di one who don di ten talents. For everyone who don go de give plenti, and im go don an abundance. Whoever does no bi don, even wetin im get go de taken from am. And tro dat worthless servant outside, into di darkness, wia dia go de weeping and gnashing for teeth.”

a. This parable, di parable for di kudi, speaks for di individual responsibility for each one, independent for di action for di odas. Each one go de judged by im own deeds. However, for di church, di bodi for christ, wen one member does no bi do im part, it no bi only harms imself but di whole bodi. If di eyes no sight, di entire bodi na for darkness. If di feet no waaka, di whole bodi gives up walking. Even if you received only one ministry you still must do it. Each member, receiving one, two or five ministries, must use wetin im get received for di gud for di bodi.

b. We must no bi gree di existence for a system wia one takes send for all. If di hands no work but expect di eyes to work . If di feet no waaka but expect di eyes to waaka . If di ears no hear but expect di eyes to hear. If di mouth does no bi chop but expects di eyes to chop . If di nose does no bi smell but expects di eyes to smell . Dis would no bi be a bodi. It would be a monster!

c. The church must don space for all di pipo to serve for di bodi. Di church na all di brothers and sisters performing di functions for dia spiritual ministries, each one serving di lord, de include dos wey de considered less important. It na fatal for di bodi to don yeye pipo. All are pipo for di bodi. Each member don im function. Each member must fulfill im service before god. Each one must serve.

d. At times, we seem to resemble di sacerdotal system for catholicism or di pastoral system for protestantism. Some few take send for all di work for di church. We get to gree christ to work and reveal awa individual functions. Tin wey dey gud bodi for christ, e get no lack for work to do. Each christian na priest. If god places di weight for a broda on top ya shoulders and if you de capable, then you pray and step up to help.

1 peter 2:9 – “but you de a chosen pipo, a royal priesthood, a holy kontri, a pipo belonging to god, dat you fit declare di praises for am who dem dey call you komot for darkness into im wonderful lait.”

revelation 1:5-6 – “to am who loves we and don freed we from awa sins by im blood, and don make we be a kingdom and priests to serve im god and father-to am be glory and power forever and ever!”

e. In di church, sometimes, dos who don five “talents” or “gifts” or “ministries” de cari di weight for di multitude for pipo wit one “talent”. That’s a big weight to de cari. Di direction for a church na no bi sartin dat depends only for di work for some, but rather a kweshion for we having di capacity to mek each one wit one “talent” exercise im gifts. Di great wahala for di church nowadays na say di one “talent” pipo hide dia “talent.” if all di one “talent” pipo exercised dia “talent”, dia would no bi need be plenti multi-talented pipo. We get dat ginger all pipo to do dia part.

f. All di bodi must sabi to serve. We all must roll up awa sleeves. It fit be cleaning di building wia di church assembles, take send for di needy, haus di brothers, hail di visitors, distribute food, de cari di kudi bag. For di haus for di lord no servant fit excuse imself tok say send find am sartin to do. Before god, all im pikin are for service wit ministries give by am. If we tink dat e get pesin who di lord no fit use, we realli no sabi di grace for god. For di church dem get be no marginalized pipo. We all need to arise and go work.

g. Ephesians 4:16 says dat “the whole bodi, joined and held together by everi supporting ligament, grows and builds itself up for love, as each part does na work.”

dis teaches 100% involvement for di pipo. No member fit neglect im duty. We must always be encouraging each oda to take initiative to do wetin dem tink jesus na dey call dem to do and no bi be restrained by di organization. Di organization must facilitate and no bi hinder di service for any christian.

h. It na right to call di brethren to serve christ according to dia gifts. It na right to encourage each oda to place all awa resources for di disposal for di lord. But it na no bi right to create a guilt complex bicos pesin na no bi doing sartin dat no bi give dem to do by di lord.

i. You are one for di many pipo for di bodi. Wen you de working, serving, preaching, visiting, teaching, exhorting, counseling, etc. di bodi na working bicos di bodi only functions through na pipo. You, being a member for di bodi, are always a member for di bodi, all weda no bi only wen di bodi na assembled together. Di responsibilities for di church are di total for all di responsibilities for each member individually.

di bodi na working wen:

1. Husbands are taking send for dia wives
2. Wives are taking send for di haus
- 3 papa and mama are raising dia pikin for di way for di lord
4. Servants are stopping to help a pesin for need

5. Elders are shepherding di flock
6. Leaders are organizing a retreat
7. People for faith are praying for di lost and di sick
8. Evangelists are evangelizing
9. Members are visiting for di hospitals
10. Counselors are helping a marriage
11. Authors are writing books and study material dat edify

each broda and each sista get one ministry. We need to help dem sabi wetin im be and also to equip dem for a gud performance for dia ministry.

vi. Who am i for di bodi for christ?

dis na di kweshion each one for we needs to ask. How fit i sabi wetin be mai god give service.

di para para testament does no bi find a concise list for steps for determining one's spiritual dash (function for di bodi). Some steps are suggested below but dem suppose no bi be considered di final word for di subject.

- a. Become a christian: gifts are give by god through di spirit to pipo for di bodi.
- b. Place yourself entirely for god's disposal: dis na objective decision implied by ya decision cloth a christian. Tok to god as isaiah do: "here am i, send me." (isaiah 6:8)
- c. Pray: you know say god get one purpose for you for di bodi for christ. So now you ask am to show you wetin im be, knowing wey he go ansa for it na im go.

psalm 25:12 – "who, then, na di man dat fears di lord?"

im go instruct am for di way chosen for am. "

d. Review di lists for gifts for di para para testament:

romans 12:3-8 – "for by di grace give me i tok to everi one for you: no tink for yourself plenti highly than you ought, but rather tink for yourself wit sober judgment, for accordance wit di measure for faith god don give you. Juss as each for we don one bodi wit many pipo, and dis pipo no all don di same function, so for christ we wey be many form one bodi, and each member belongs to all di odas. We get different gifts, according go di grace give we. If a man's dash na prophesying, make am use it for proportion to im faith. If it na serving, make am serve; if it na teaching, make am teach; if it na encouraging, make am encourage; if it na contribute go di needs for odas, make am find generously; if it na leadership, make am govern diligently; if it na de show mercy, make am do it cheerfully. "

1 corinthians 12:28-29 – “and for di church god don appointed first for all apostles, second prophets, third teachers, then workers for miracles, also dos having gifts for healing, dos able to help odas, dos wit gifts for administration, and dos speaking for different kinds for tongues.”

ephesians 4:11-12 – “it na im who find some be apostles, some be prophets, some be evangelists, and some be pastors and teachers, to prepare god's pipo for work for service, so say di bodi for christ fit be built up.”

1 peter 4:10-11 – “each one suppose use whatever dash im get received to serve odas, faithfully administering god's grace for na various forms. If pesin speaks, im suppose do it as one speaking di very words for god. If pesin serves, im suppose do it wit di strength god provides, make for all tins god fit be praised through jesus christ. To am be di glory and di power for ever and ever.”

dis lists suppose find you an idea wey concern wetin god calls a ministry. Di following are some examples for gifts, ministries (not de include temporary or miraculous ones):

service

1 peter 4:11 – “if pesin speaks, im suppose do it as one speaking di very words for god. If pesin serves, im suppose do it wit di strength god provides, make for all tins god fit be

praised through jesus christ. To am be di glory and di power for ever and ever.” romans 12:7 – “if it na serving, make am serve; if it na teaching, make am teach.”

teacher

1 corinthians 12:28 – “and for di church god don appointed ... first for all apostles, second prophets, third teachers.”

romans 12:7 – “if it na serving, make am serve; if it na teaching, make am teach.”

2 timothy 1:11 – “and for dis gospel i na appointed a herald and an apostle and a teacher.” exhorter

romans 12:8 – “if it na encouraging, make am encourage.”

one who gives

romans 12:8 – “if it na contribute go di needs for odas, make am find generously.”

one who aids/helps

1 corinthians 12:28 – “and for di church god don appointed ... also dos having gifts for healing, dos able to help odas.”

one who show mercy

romans 12:8 – “if it na de show mercy, make am do it cheerfully.”

administrator

1 corinthians 12:28 – “and for di church god don appointed ..., dos wit gifts for administration.”

shepherd, pastor, bishop

acts 20:28-29 – “keep watch ova yourselves and all di flock wey di holy spirit don make you overseers. Be shepherds for di church for god, which im go buy wit im own blood. ”

ephesians 4:11 – “it na im who find some be apostles, some be prophets, some be evangelists, and some be pastors and teachers. ”

1 timothy 3:1-2 – “here na trustworthy say: if pesin sets im heart on top being an overseer, im desires a noble task. Now di overseer must be above reproach, di husband for but one wife, temperate, self-controlled, respectable, hospitable, able to teach. ”

titus 1:5-7 – “the reason i comot you for crete na dat you might straighten komot wetin be comot unfinished and appoint elders for everi town, as i directed you. ”

evangelist, preacher, minister

1 corinthians 9:16-18 – “yet wen i preach di gospel, i no fit make mouth, for i am compelled to preach. Woe to me if i no preach di gospel! if i preach voluntarily, i get a reward; if no bi voluntarily, i am simply discharging di trust committed to me. ”

ephesians 4:11 – “it na im who find some be apostles, some be prophets, some be evangelists, and some be pastors and teachers. ”

2 peter 2:5-6 – “if im do no bi spare di ancient world wen im brought di flood on top na ungodly pipo, but protected noah, a preacher for righteousness, and seven odas. ”

1 timothy 4:6-7 – “if you point dis tins komot go di brothers, you go de a gud minister for christ jesus, brought up for di truths for di faith and for di gud teaching dat you get followed. ”

2 timothy 1:11 – “and for dis gospel i na appointed a herald and an apostle and a teacher. ” deacon

1 timothy 3:8 – “deacons, likewise, are be men worthy for respect, sincere, no bi indulging for boku wine, and no bi pursuing dishonest gain. ”

and for inside all for dis dem get many tins be do for which you fit serve di lord. Dey consider di different ministries dat already exist. It fit be dat some for dis need ya participation. (don't be limited by dis list. We need to expand awa areas for service. Look dey to sight wetin needs be do dat na no bi being do.)

e. Dey consider di needs for di church: peter plainly tells we wey we are to employ awa dash for one anoda as gud stewards for god's varied grace. So we must look go di needs for di church.

1 peter 4:10 – “each one suppose use whatever dash im get received to serve odas, faithfully administering god's grace for na various forms. ”

look for opportunities: begin a journal for doors dat god don opened for you. As taim go on top you fit begin to sight a direction wey he na leading you for.

g. Seek guidance from church leadership: leadership gifts are give go di church for di equipping for di saints. Mek gud use for dis gifts for di leadership.

ephesians 4:11-12 – “it na im who find some be apostles, some be prophets, some be evangelists, and some be pastors and teachers, to prepare god's pipo for work for service, so say di bodi for christ fit be built up. ”

h. Take di initiative: you get prayed go di lord, reviewed di list for ministries for di para para

testament, taken into account di needs for di church say di lord don brought to ya attention and possibly even put di desire for you to fulfill. You get noted dat god na always opening up doors for opportunity for some kain directions and you get talked tins ova wit di leadership for di church. Wait no longer, take di initiative and get on top wit wetin di lord for get you be doing.

get di idea? go through di steps give. Begin to serve di lord by employing ya dash for one anoda as gud stewards for god's varied grace. Fit di lord bless you for evritin gud dat you desire to do.

kpatakpata:

di church, for di para para testament na seen become organism: living, growing and coordinated. Dis organism na composed for many parts joined for an organized way. Although organized, di church na pass a shikena organization. Di word most bin use (40 times) to speak for dis aspect for di church, for di para para testament na di word "body". Di parallel na make many times between di characteristics for di human bodi (physical) and di church dat na di bodi

(spiritual) for jesus christ. Di pipo all work as per unit for di bodi. Dem get no disconnected pipo. Di service for di church na di spiritual activity for di saints, pipo one for di oda for di spirit. As per bodi, each member work for na ministry. It na no bi di independent activity for an individual but di coordinated work for all di pipo for di bodi.

make we dedicate ourselves go di services for di christian life but we go de “specialists” for dat service (gift) say di lord jesus, through di holy spirit, chose for we.

1. There are many different kinds for gifts, services and workings.

t. _____ f. _____

2. God's grace na bestowed upon man

a. ___ for di forgiveness for sin

b. ___ for im everyday everyday life

c. ___ for work, service or ministry a christian must do

d. ___ all di above

3. Generally a dash na freely give, no bi earned, but one fit earn god's grace by doing many gud work.

t. _____ f. _____

4. Spiritual gifts give to christians are:

a. ___ natural abilities, talents

b. ___ personalities, outspokenness or timidity

c. ___ services/ministries assigned by god for christians to do

5. The word for god equips christians for ministry

t. _____ f. _____

6. In christ everyone don di same spiritual dash

t. _____ f. _____

7. In christ no bodi na plenti important than pesin else.

t. _____ f. _____

8. God judges christians for di number for work, services or functions dem perform rather than on top wetin im does wit di dash, service or function im receives.

t. _____ f. _____

9. One must get approval from a church leader(s) for order take perform di dash, work, service or function god assigned.

t. _____ f. _____

10. All christians are alike and must perform di same work, services or functions be pleasing to god.

t. _____ f. _____

11. Being an elder, pastor, shepherd or deacon na pass important work, service or function god don assigned tey tey im specified dia qualifications.

t. _____ f. _____

di sign gifts for di holy spirit

lesson 8:

di primitive church na give miraculous gifts and non-miraculous gifts. For biblical history, dia de various periods wen a special witness na necessary for order to establish di authority for di messengers for god. Dis de di times for moses, elijah, elisha, christ and im apostles. Although dia de oda miracles for oda periods, dis de periods for a greater frequency for miracles wen some holy men became great "miracle workers" by di power for god. Wen di revelation for god to men na completed (the para para testament), di necessity for dis special confirmation for di word preached by god's messengers passed. Today, preachers no need for di spirit to confam dia words wit signs. Dem only need to preach wetin be written. "jesus do many oda miraculous signs for di presence for im disciples, which are no bi recorded for dis book. But dis are written dat you fit believe say jesus na di christ, di pikin for god, and dat by believing you fit don life for im name." (john 20:30-31) di recorded miracles are e don do to produce faith juss as di very miracles themselves had produced. Di word indicates for various ways di fact dat dis miraculous gifts de to cease soon afta di completion for di para para testament.

i. Method for conferring.

di way dis gifts de normally conferred show wey dem de temporary. A. Na im by di laying on top for di hands for di apostles.

acts 8:4-25 – "those who had been scatter preached di word wherever dem go. Philip went down go city for samaria and proclaimed di christ dia. Wen di crowds heard philip and see di miraculous signs im do, dem all paid close attention to wetin im say. Wit shrieks, evil spirits com komot for many, and many paralytics and cripples de healed. So dia na great joy for dat city.

"now for some taim a man named simon had practiced sorcery for di city and amazed all di pipo for samaria. Im boasted wey he na pesin great, and all di pipo, both high and low, find am dia attention and exclaimed, "this man na di divine power sabi as di great power. " dem followed am bicos im had amazed dem for a tey wit im jazz. But wen dem believed philip as im preached di gud bin dey for di kingdom for god and di name for jesus christ, dem de baptized, both men and women. Simon imsef believed and na baptized. And im followed philip everywhere, astonished by di great signs and miracles im see.

"when di apostles for jerusalem heard dat samaria had accepted di word for god, dem send

peter and john give dem. "when dem arrived, dem prayed for dem wey dem might receive di holy spirit, bicos di holy spirit had no bi yet com upon any for dem; dem had simply been baptized into di name for di lord jesus. Then peter and john placed dia hands on top dem, and dem received di holy spirit.

"when simon see say di spirit na give for di laying on top for di apostles' hands, im offered dem kudi and say, "give me also dis ability make everyone on top whom i lay mai hands fit receive di holy spirit. "

"peter answered: 'may ya kudi perish wit you, bicos you think you fit buy di dash for god wit kudi! you get no part or share for dis ministry, bicos ya heart na no bi right before god. Repent for dis wickedness and pray go di lord. Perhaps im go forgive you for having such a think for ya heart. For i see say you de full for bitterness and captive to sin. '"

"then simon answered, "pray go di lord for me make nothing you get say fit happun to me. "

"when dem had testified and proclaimed di word for di lord, peter and john returned to jerusalem, preaching di gospel for many samaritan villages. "

1. Philip, full for di spirit (acts 6:3) and wit di power to do miracles (acts 8:13), fit no bi pass dis dash on top to odas.

2. Also, god do no bi find dem power directly.

3. Two apostles de send to samaria to lay hands on top dem.

4, simon perceived say di holy spirit (the manifestation for im power) na give through di laying on top for di hands for di apostles.

b. The power for di spirit na give through di laying on top for di hands for apostle paul and then dem begin speaking for tongues.

acts 19:1-6 – "while apollos na for corinth, paul took di road through di interior and arrived for ephesus. Dia im found some disciples and ask dem, 'did you receive di holy spirit wen you believed?' dem answered, 'no, we get no bi even heard dat dia na holy spirit. " so paul ask, "then wetin baptism do you receive?' 'john's baptism,' dem reply. Paul say, 'john's baptism na a baptism for repentance. Im told di pipo to believe for di one come afta am, dat na, for jesus. ' on top hearing dis, dem de baptized into di name for di lord jesus. Wen paul placed im hands on top dem, di holy spirit com on top dem, and dem spoke for tongues and prophesied. "

c. Timothy received im dash (of prophecy perhaps) through di laying on top for di hands for paul.

2 timothy 1:6 – " for dis reason i remind you to fan into flame di dash for god, wey be for you through di laying on top for mai hands. "

d. If dis gifts de to kontinu, di apostles would need to kontinu laying on top dia hands but wen di apostle james kpai send took im place. Di endowing for di miraculous power stop wit di death for last apostle.

ii temporary nature.

di para para testament teaches dat miraculous gifts would be temporary.

1 corinthians 13:8-13 – “love lai lai fails. But wia dem get prophecies, dem go cease; wia dem get tongues, dem go be stilled; wia e get knowledge, it go pass away. For we sabi for part and we prophesy for part, but wen perfection comes, di imperfect disappears. Wen i na a pikin, i talked laik a pikin, i think laik a pikin, i reasoned laik a pikin. Wen i became a man, i put childish ways behind me. Now we sight but a poor reflection as for a mirror; then we shall sight face to face. Now i sabi for part; then i shall sabi fully, even as i am fully sabi. And now dis three remain: faith, shey and love. But di greatest for dis na love. ”

iii purpose

di biblical purpose for dis gifts show wey dem de temporary. A. Di purpose for di miracles for jesus na:

1. To create faith dat jesus realli na send by god.

john 10:31-39 – “again di jews picked up stones to stone am, but jesus say give dem, ‘i don shown you many great miracles from di papa. Wey be say for dis do you stone me?’ ‘we are no bi stoning you for any for dis,’ reply di jews, ‘but for blasphemy, bicos you, a mere man, claim be god.’ jesus answered dem, ‘is it no bi written for ya law, ‘i don say you de gods’? if im dem dey call dem ‘gods,’ to whom di word for god com and di scripture no fit be broken wetin wey concern di one whom di papa set apart as im very own and send into di world? why then do you accuse me for blasphemy bicos i say, ‘i am god’s pikin’? no believe me unless i do wetin mai papa does. But if i do it, even though you no believe me, believe di miracles, dat you fit sabi and say di papa na for me, and i for di father’.”

2. Strengthen di faith for di disciples

john 11:11-16 – “after im had say dis, im go on top to tell dem, ‘our fren lazarus don fallen asleep; but i am going dia to wake am up.’ im disciples reply, ‘lord, if im sleeps, im go get betta.’ jesus had been speaking for im death, but im disciples think im meant natural sleep. So then im told dem plainly, ‘lazarus na dead, and for ya sake i am glad i no bi dia, make you fit believe. But make we go am.’ then thomas (called didymus) say go di rest for di disciples, ‘let we also go, wey we fit kpai wit him’.”

3. The written hala na e don do to accomplish dis purpose

john 20:30-31 – “jesus do many oda miraculous signs for di presence for im disciples, which are no bi recorded for dis book. But dis are written dat you fit believe say jesus na di christ, di pikin for god, and dat by believing you fit don life for im name.”

b. Di purpose for di miracles for di apostolic age:

1. To prove say di apostles de messengers for god.

2 corinthians 12:12 – “the tins dat mark an apostle signs, wonders and miracles-were do among you wit great perseverance.”

acts 2:43 – “everyone na filled wit awe, and many wonders and miraculous signs de do by di apostles. ”

acts 5:12 – “the apostles perform many miraculous signs and wonders among di pipo. And all di believers bin use to meet together for solomon's colonnade. ”

2 corinthians 5:18-21 – “all dis na from god, who reconciled we to imself through christ and find we di ministry for reconciliation: dat god na reconciling di world to imself for christ, no bi counting men's sins against dem. And im get committed to we di message for reconciliation. We are na im be say christ's ambassadors, as though god de making im appeal through we. We implore you on top christ's behalf: be reconciled to god. God make am who had no sin be sin for we, make for am we might become di righteousness for god. ”

romans 15:17-19 – “i no go venture to speak for anything except wetin christ don accomplished through me for leading di gentiles to obey god by wetin i get say and done- by di power for signs and miracles, through di power for di spirit. So from jerusalem all di way dey to illyricum, i get fully proclaimed di gospel for christ. ”

without apostles today, we no don di need to establish dia authority.

2. To equip men to deliver di word for god without error.

2 peter 1:21 – “for prophecy lai lai had na we you from for di go for man, but men spoke from god as dem de carried along by di holy spirit. ”

1 peter 1:10-11 – “concerning dis salvation, di prophets, who spoke for di grace dat na to come you, searched intently and wit di greatest send, trying to find komot di taim and circumstances to wey di spirit for christ for dem na pointing wen im predicted di sufferings for christ and di glories dat would follow. ”

1 corinthians 2:6-13 – “we do, however, speak a message for wisdom among di mature, but no bi di wisdom for dis age or for di rulers for dis age, wey be come to nothing. No, we speak for god's secret wisdom, a wisdom wey get been hidden and dat god destined for awa glory before taim begin. None for di rulers for dis age understood it, for if dem had, dem would no bi don crucified di lord for glory. However, as e be so written: ‘no eye don seen, no ear don heard, no mind don conceived wetin god don prepared for dos who love him’ but god don revealed it to we by im spirit. Di spirit searches all tins, even di deep tins for god. For who among men knows di thoughts for a man except di man's spirit for inside am? for di same way no bodi knows di thoughts for god except di spirit for god. We get no bi received di spirit for di world but di spirit who na from god, wey we fit wetin god don freely give we.

dis na wetin we speak, no bi for words taught we by human wisdom but for words taught by di spirit, expressing spiritual truths for spiritual words. ”

jude 3 – “dear friends, although i na very eager to write to you wey concern di salvation we share, i felt i gats write and urge you to contend for di faith dat na once for all entrusted go di saints. ”

dis message don already been delivered once for all taim

3. To confam di word spoken by di apostles and prophets.

mark 16:15-20 – “he say give dem, ‘go into all di world and preach di gud bin dey to all creation. Whoever believe and na baptized go de saved, but whoever does no bi believe go de condemned. And dis signs go accompany dos who believe: for mai name dem go drive komot demons; dem go speak for para para tongues; dem go pick up snakes wit dia hands; and wen dem drink deadly poison, it no go injure dem for all; dem go place dia hands on top sick pipo, and dem go get wella. ’ afta di lord jesus had spoken give dem, im na taken up into heaven and im sat for di right hand for god. Then di disciples went komot and preached everywhere, and di lord bin work wit dem and confam im word by di signs dat accompanied it. ”

hebrews 2:1-4 – “we must pay plenti sofri attention, na im be say, to wetin we get heard, so wey we no drift away. For if di message spoken by angels na binding, and everi violation and disobedience received na juss punishment, how shall we dodge if we throwway face such a great salvation? dis salvation, which na first bin announce by di lord, na confam to we by dos who heard am. God also testified to it by signs, wonders and various miracles, and gifts for di

holy spirit distributed according to im go. ”

acts 14:3 – “so paul and barnabas spent considerable taim dia, speaking boldly for di lord, who confam di message for im grace by enabling dem to do miraculous signs and wonders. ”

hebrews 6:13-18 – “when god make im promise to abraham, tey tey dia na no bodi greater for am to swear by, im swore by imsef, say, ‘i go surely bless you and find you many descendants. ’ and so afta waiting patiently, abraham received wetin be sanco. Men swear by pesin greater than themselves, and di oath confirms wetin be say and puts an end to all argument. Bicos god promise to mek di unchanging nature for im purpose very clear go di heirs for wetin be sanco, im confam it wit an oath. God do dis make, by two unchangeable tins for which it na no fit for god to lai, we who don fled to take hold for di shey offered to we fit be greatly encouraged. ”

di point for dis passage for hebrews na to show how once confam, di word for god na established and it na no bi necessary be reconfirmed.

iv. Cessation for miracles

miraculous gifts ceased wen dia purpose na fulfilled and wen di way for receiving dem ended. Today, di word already written and confam na sufficient. It na only necessary for pesin to preach di word.

v. Did jesus also do miracles juss for benevolence reasons?

if dat de so, why do im no bi cure everybody? it tok say im ministry na for di haus for israel (mark 7). Di main mission for jesus na to preach.

mark 1:38-39 – “jesus reply, ‘let we go somewhere else-to di nearby villages-so i fit preach dia also. Dat na why i get com. ’ so im traveled throughout galilee, preaching for dia synagogues and driving komot demons. ”

im miracles de do mainly for evangelistic reasons.

john 10:37-39 – “do no bi believe me unless i do wetin mai papa does. But if i do it, even though you no believe me, believe di miracles, dat you fit sabi and say di papa na for me, and i for di papa. ”

john 11:14-15 – “so then im told dem plainly, ‘lazarus na dead, and for ya sake i am glad i no bi dia, make you fit believe. But make we go am. ’”

vi. Are pipo still doing miracles nowadays?

di miracles for christ and di apostles exerted power ova:

1. nature
2. demons
3. all illnesses
4. death
5. poisons
6. poisonous vipers
7. divine knowledge (revelations, predictions, tongues, etc.).

di above no seem be happun today, so how would we explain di so-called modern day miracles? dem be mostly do by healers, spiritists, etc. Are dem:

1. lies for deceivers?
2. products for auto-suggestion or hypnosis?
3. unknown natural parapsychological phenomena?
4. work for di devil?

2 thessalonians 2:9-10 – “the come for di lawless one go de for accordance wit di work for satan displayed for all kinds for counterfeit miracles, signs and wonders, and for everi sort for evil dat deceives dos wey be perishing. Dem perish bicos dem refused to love di true and so be saved. ”

vii. Does di spiritual dash for healing still exist today?

if it na, it na very different from wetin jesus and di apostles do:

1. Jesus and di apostles do no bi do advertising

mark 2:4 – “since dem fit no bi get am to jesus sake of di crowd, dem make an opening for di roof above jesus and, afta digging through it, lowered di mat di paralyzed man de lie on top. ”

2. The cures for di para para testament de instantaneous

mark 3:5 – “he looked dey for dem for anger and, deeply distressed for dia strong head hearts, say go di man, "stretch komot ya hand. " im stretched it komot, and im hand na pata pata restored. ”

matthew 8:13 – “then jesus say go di centurion, ‘go! it go de do juss as you believed it would. ’ and im servant na healed for dat very hour. ”

3, jesus and di apostles cured all types for affliction

mark 1:32-34 – “that evening afta sunset di pipo brought to jesus all di sick and demonpossessed. Di whole town gathered for di door, and jesus healed many who had various diseases. Im also drove komot many demons, but im would no bi make di demons speak bicos dem knew who im na. ”

acts 5:15-16 – “as a result, pipo brought di sick into di streets and laid dem on top beds and mats make at least peter's shadow might fall on top some for dem as im passed by. Crowds gathered also from di towns dey jerusalem, bringing dia sick and dos tormented by evil spirits, and all for dem de healed. ”

4. They do no bi do partial or temporary cures

mark 7:35 – “at dis, di man's ears de opened, im tongue na loosened and im begin to speak plainly. ”

5. The para para testament mentions di cure for extreme cases (dead raised). Also read john 9 and 11.

luke 22:50-51 – “and one for dem struck di servant for di high priest, cutting off im right ear. But jesus answered, ‘no plenti for dis!’ and im touched di man's ear and healed am. ”

acts 4:22 – “for di man wey dey miraculously healed na ova forty years old. ”

6. Jesus and di apostles cured from a distance.

matthew 15:21-28 – “leaving dat place, jesus withdrew go di region for tyre and sidon. A canaanite woman from dat vicinity com to am, crying komot, ‘lord, pikin for david, don mercy on top me! mai pikin na suffering terribly from demon-possession. ’ jesus do no bi ansa a word. So im disciples com to am and urged am, ‘send am away, for im keeps crying komot afta we. ’ im answered, ‘i na send only go di lost sheep for israel. ’ di woman com and knelt before am. ‘lord, help me!’ im say. Im reply, ‘it na no bi right to take di pikin's buredi and tro it to dia dogs. ’ ‘yes, lord,’ im say, ‘but even di dogs chop di crumbs dat fall from dia masters' table. ’ then jesus answered, ‘woman, you get great faith! ya request na granted. ’ and am pikin na healed from dat very hour. ”

john 4:46-54 – “once plenti im visited cana for galilee, wia im had turn di water into wine. And dia na a some kain royal official whose pikin lay sick for capernaum. Wen dis man heard dat jesus had arrived for galilee from judea, im go to am and beg am to com and heal im pikin, wey dey close to death. ‘unless you pipo sight miraculous signs and wonders,’ jesus told am, ‘you go lai lai believe. ’ di royal official say, ‘sir, com down before

mai pikin dies. 'jesus reply, 'you fit go. Ya pikin go live.' di man took jesus for im word and departed. While im na still for di way, im servants met am wit di bin dey dat im boi na living. Wen im inquired as go di taim wen im pikin get betta, dem say to am, 'the fever comot am yesterday for di seventh hour.' then di papa realized dat dis na di exact taim for which jesus had say to am, 'your pikin go live.' so im and all im household believed. Dis na di second miraculous sign dat jesus perform, having com from judea to galilee. "

luke 7:1-10 – "when jesus had finish say all dis for di hearing for di pipo, im enta capernaum. Dia a centurion's servant, whom im oga valued highly, bin sick and wey concern to kpai. Di centurion heard for jesus and send some elders for di jews to am, dey ask am to com and heal im servant. Wen dem com to jesus, dem pleaded earnestly wit am, 'this man deserves to you don do dis, bicos im loves awa kontri and don built awa synagogue.' so jesus went wit dem. Im no bi far from di haus wen di centurion send friends to tok to am: 'lord, no gbege yourself, for i no deserve to you don com under mai roof. Dat na why i do no bi even dey consider masef worthy to come you. But tok di word, and mai servant go de healed. For i masef am a man under authority, wit soldiers under me. I tell dis one, 'go,' and im go; and dat one, 'come,' and im comes. I tok to mai servant, 'do dis,' and im does it.' wen jesus heard dis, im na amazed for am, and turning go di crowd following am, im say, 'i tell you, i get no bi found such great faith even for israel.' then di men who had been send returned go di haus and found di servant wella. "

7. Jesus and di apostles cured real illnesses.

matthew 11:5 – "the blind receive sight, di lame waaka, dos who don leprosy are cured, di deaf hear, di dead are raised, and di gud bin dey na preached go di poor. "

8. One does no bi sight for di para para testament hypnotisms and auto-suggestion, abi pre-prepared conditionings and set-ups.

9. Jesus do no bi always demand faith for di part for dos healed.

luke 7:11-17 – "soon afterward, jesus went go town dem dey call nain, and im disciples and one big crowd went along wit am. As im approached di town gate, a dead pesin na being carried out-the only pikin for im mama, and im na a widow. And one big crowd from di town na wit am. Wen di lord see am, im heart went komot to am and im say, 'don't cry.' then im go up and touched di coffin, and dos carrying it stood still. Im say, 'young man, i tok to you, get up!' di dead man sat up and begin to yan, and jesus find am back to im mama. Dem de all filled wit awe and praised god. 'a great prophet don appeared among we," dem say. "god don come help im pipo.' dis bin dey wey concern jesus spread throughout judea and di surrounding kontri. "

mark 9:23-24 – "'if you fit?' say jesus. 'everything na possible for am who believe.' immediately di boi's papa exclaimed, 'i do believe; help me overcome mai unbelief!'" (also read john 11)

10. Jesus cured for front for skeptics and enemies.

11. Even im enemies fit no bi deny di miracles. Dia na no doubt dat supernatural tins de happun.

12. Universal healing na no bi sanco for di para para testament. For fact, many christians de no bi cured

1 timothy 5:23 – “stop drinking only water, come use a little wine sake of ya belle and ya frequent illnesses.”

2 timothy 4:20 – “erastus stayed for corinth, and i comot trophimus sick for miletus.”

philippians 2:27 – “indeed im bin sick, and e remain small kpai. But god had mercy on top am, and no bi on top am only but also on top me, to spare me sorrow upon sorrow.”

2 corinthians 12:7-10 – “to keep me from becoming conceited sake of dis surpassingly great revelations, dia na give me a thorn for mai flesh, a messenger for satan, to torment me. Three times i pleaded wit di lord to carry am comot from me. But im say to me, ‘my grace na sufficient for you, for mai power na make perfect for weakness.’ na im be say i go make mouth all di plenti gladly wey concern mai weaknesses, make christ's power fit rest on top me. Dat na why, for christ's sake, i delight for weaknesses, for insults, for hardships, for persecutions, for difficulties. For wen i am weak, then i am kakaraka.”

for each for dis affirmations we fit observe say di opposite na practiced today by “healers”. Wetin dem do na no bi di same dash for healing for di para para testament.

viii. Can we still pray for healing?

di fact say di dash for healing does no bi still exist does no bi mean dat god does no bi ansa awa prayers. James speaks for di prayer wey fit result for pesin being healed by god for a disease but na important to notice dat dis na different from di dash for healing. Di dash for healing na di healing dat god find through a man who had, from di spirit, di power to heal. Generally, prayer no bi make bicos di pesin already had di power to heal. Di prayer for healing na answered by god without an intermediate. Prayer na always present.

james 5:13-18 – “is any one for you for gbege? im suppose pray. Na pesin happy? make am sing songs for praise. Na any one for you sick? im suppose call di elders for di church to pray ova am and anoint am wit oil for di name for di lord. And di prayer offered for faith go mek di sick pesin wella; di lord go raise am up. If im get sinned, im go de forgiven. Na im be say confess ya sins to each oda and pray for each oda make you fit be healed. Di prayer for a righteous man na powerful and effective. Elijah na a man juss laik we. Im prayed earnestly dat it would no bi rain, and it do no bi rain for di land for three and a half years. Again im prayed, and di heavens find rain, and di earth produced na crops.”

ix. Does hebrews 13:8 “jesus christ na di same yesterday and today and im go de forever” teach dat jesus today don to keep on top doing miracles?

a. A misunderstanding for hebrews 13. 8 leads some to affirm dat if jesus and di apostles do miracles for di first century, im (jesus) does no bi change, na im be say im must keep on top doing wetin im always do.

b na im be say, if jesus no fit change for relation to im actions for na ministry:

1. Jesus for get to kontinu personally for di earth.
2. Jesus for get to get physical bodi and to live for palestine.
3. Jesus must don jewish apostles as dos wey he chose.
4. Would dis jesus who does no bi change be di boi for bethlehem, di crucified jesus or di resurrected jesus? which for dis must no bi change?

c. A betta understanding: di text does no bi tok dat jesus no fit participate for history as per human being for a process for growth.

1. The text teaches dat for im interior essence or im most maja nature, jesus does no bi change. Di next verse (9) speaks for di danger for falling into lie-lie doctrines "do no bi be carried away by all kinds for strange teachings. It na gud for awa hearts be strengthened by grace, no bi by ceremonial foods, which are for no value to dos who chop dem. " di lesson na dat jesus' nature, (love, true and holiness) and im doctrine no change, and na im be say we no don to change.

2. However, historically, jesus don bin work for different ways. For di creation im bin work for a different way than wen im na a shikena carpenter for nazareth. Im also do different tins for different phases for im ministry.

3. Thus, di jesus who do miracles na di same today but get one different ministry. X. Wetin be "the perfection" for 1 corinthians 13:10?

1 corinthians 13:8-12 – "love lai lai fails. But wia dem get prophecies, dem go cease; wia dem get tongues, dem go be stilled; wia e get knowledge, it go pass away. For we sabi for part and we prophesy for part, but wen perfection comes, di imperfect disappears. Wen i na a pikin, i talked laik a pikin, i think laik a pikin, i reasoned laik a pikin. Wen i became a man, i put childish ways behind me. Now we sight but a poor reflection as for a mirror; then we shall sight face to face. Now i sabi for part; then i shall sabi fully, even as i am fully sabi. "

a. The reply to dis kweshion na interesting for di fact di text speaks for a taim wen dis miraculous gifts for di spirit would cease.

b. The significant verse for dis kweshion na verse 10 and one main main go proper understanding na literal and grammatically correct translation for di verse. Observe: di greek/english interlinear:

"but wen fit com dat wey be perfect (teleion) then dat for part (ek merous), shall be do away. "

dis verse na translated for di asv, nkjv, and kjv thusly “but wen dat wey be perfect na com, then dat wey be for part shall be do away.”

c. The word translated “perfection” for verse 10 for di niv na no bi a noun. It na adjective. Di plenti literal translations: “but wen dat wey be perfect na com, then dat wey be for part shall be do away” correctly reflect dis fact. Di two adjectives, “perfect” and “partial” (in part), modify an assumed but unwritten noun. Dis two adjectives are contrasted and for fact perfect (teleion) way whole, entire or complete. A literal translation would be: “but wen di perfect _____ comes, di partial _____ go de do away”. Di two blanks must be filled for wit a noun. Di kweshion na: wetin noun suppose fill for di blanks? wetin be “that wey be perfect”?

d. In greek, dia don be a grammatical agreement between articles, nouns and adjectives for a phrase. , dey consider dis phrase: “when i buy new make, i go sell di old car”. Di words old and para para must gree wit di word “car” for number and gender. To verse 10 we get to fill for di blanks afta “perfect” and “partial” and di noun we choose to fill for di blanks must gree wit di adjectives dat precede dem. Hope say say di word we choose to fill for di blanks must be masculine tey tey di adjective “perfect” na masculine for greek. Greek nouns fit be masculine, feminine or neuter. We fit eliminate some kain words for di space for verse 10, observing di agreement. :

1. Love. Although dis idea seems nice, di grammar for di passage does no bi gree it. Perfect, for di original, na neuter adjective and love na feminine). Besides dis, love and gifts are no bi mutually exclusive.

2. Heaven or di return for christ. As noted, “perfect” na for di neuter, and christ na masculine. Also, dis word na lai lai bin use wit reference to heaven or di return for christ.

3. Human perfection. Although di word na bin use to refer to human behavior (matthew 5:48; 19:21; 1 corinthians 2:6; 14:20; james 3:2), it does no bi fit for di things wey e contain for verses 8-13, abi for di grammar for dis text. Di contrast for di things wey e contain na for duration and no bi quality.

e. Some hold a point for see for “perfect” tin wey dey gud state for maturity for di church for na early development for di 1st century for di christian age.

1. Notice a parallel between ephesians and 1 corinthians say di idea for di whole church as per bodi.

2. The idea na dat gifts would cease wit di maturity for di church. Di apostles would kpai and di church today does no bi need apostles any plenti. Di prophets and teachers would leave dia teachings for written form and dem themselves would no longer be needed. Wetin be necessary for di infancy for di church, would no bi be needed later on top.

ephesians 4:3-13 – “there na one bodi and one spirit juss as you de dem dey call to one shey wen you de dem dey call one lord, one faith, one baptism; one god and papa for all, who don end all and through all and for all. But to each one for we grace don been give as christ apportioned it. Dis na why it says:

‘when im ascended on top high,

im led captives for im train and find gifts to men.’ (what does ‘he ascended’ mean except wey he also descended go di lower, earthly regions? im who descended na di very one who ascended higher than all di heavens, for order to fill di whole universe.) na im im who find some be apostles, some be prophets, some be

evangelists, and some be pastors and teachers, to prepare god's pipo for work for service, so say di bodi for christ fit be built up until we all reach unity for di faith and for di knowledge for di pikin for god and become mature, attaining go di whole measure for di fullness for christ. ”

1 corinthians 12:12-14 – “the bodi na unit, though it na make up for many parts; and though all na parts are many, dem form one bodi. So it na wit christ. For we bin de all baptized by one spirit into one body-whether jews or greeks, slave or free-and we bin de all give di one spirit to drink. Now di bodi na no bi make up for one part but for many. ”

f. A plenti logical idea na say di “perfect” refers go di completion for di para para testament and di closing for di revelation for god for di christian age.

1. Why speak for di end for miraculous gifts for relation go di complete revelation? bicos di purpose for dis gifts na to confam di word spoken by inspired pipo.

mark 16:20 – “then di disciples went komot and preached everywhere, and di lord bin work wit dem and confam im word by di signs dat accompanied it. ”

hebrews 2:3-4 – “how shall we dodge if we throway face such a great salvation? dis salvation, which na first bin announce by di lord, na confam to we by dos who heard am. God also testified to it by signs, wonders and various miracles, and gifts for di holy spirit distributed according to im go. ”

2. Was di purpose for gifts to mature christians? or to mature di love for christians? no. Prophecy, knowledge and tongues de to reveal god’s word.

1 corinthians 13:2 – “if i get di dash for prophecy and fit fathom all mysteries and all knowledge, and if i get a faith wey fit shikena! mountains, but don no bi love, i am nothing. ”

1 corinthians 14:3-6 – “but everyone who prophesies speaks to men for dia strengthening, encouragement and comfort. Im who speaks for a tongue edifies imsef, but im who prophesies edifies di church. I would laik everi one for you to speak for tongues, but i would rather you don prophesy. Im who prophesies na greater than one who speaks for tongues, unless im interprets, so say di church fit be edified. Now, brothers, if i come you and speak for tongues, wetin gud go i be to you, unless i bring you some revelation or knowledge or prophecy or word for instruction?”

1 corinthians 14:19 – “but for di church i would rather speak five intelligible words to instruct odas than ten thousand words for a tongue. ”

tongues de a sign for di unbelievers. Miraculous gifts among di corinthians contributed to dia lack for love and dia immaturity.

1 corinthians 3:1 – “brothers, i fit no bi address you as spiritual but as worldly-mere infants for christ. ”

1 corinthians 14:20 – “brothers, stop thinking laik pikin. For regard to evil be infants, but for ya thinking be adults. ”

dem needed gifts bicos di primitive church na as pikin for knowledge.

1 corinthians 13:11 – “when i na a pikin, i talked laik a pikin, i think laik a pikin, i reasoned laik a pikin. Wen i became a man, i put childish ways behind me.”

3. “perfect” (greek "telios") way whole, complete, grown, nothing lacking. Referring to pipo it way adult, mature. Read matthew 5:44-48; luke 6:36; matthew 19:21; 1 corinthians 2:6, 14; 1 corinthians 14:20; philippians 3:15; colossians 4:12; hebrews 5:14.) you no need to reach dis perfection to go heaven.

dem (the corinthian christians) de perfect (whole, complete, grown, nothing lacking) but no bi without sin.

philippians 3:15 – “all for we wey be mature suppose take such a see for tins. And if on top some point you tink differently, dat too god go mek clear to you.”

james 1:17 – “every gud and perfect dash na from above, come down from di papa for di heavenly lights, who does no bi change laik shifting shadows.”

james 1:4 – “perseverance must clear na work make you fit be mature and complete, no bi lacking anything.”

james 2:22 – “you see say im faith and im actions de working together, and im faith na make complete by wetin im do.”

4. See di contrast wit verse 9: sontin na now "ek merous" (in part, incomplete, imperfect, sontin lacking) but later go de "teleios" (whole, complete, perfect, nothing lacking). Di subject na di way we receive divine knowledge and di end for inspired preaching. Di word to place for di spaces (part c above) would be “revelation”. Until di closing for di para para testament, god na revealing im go partially. A little bit here. A little bit dia. Now di whole revelation for di church don already been give and we fit read without pesin having di dash for prophecy or knowledge.

5. An illustration from di life for paul: paul comot childish tins wen im grew. Di infant church would leave di tins for infancy wen dis gifts had ceased.

6. They see obscurely as for a mirror. “mirror” na di same as “sight”. For to de compare go di oda prophets who depended on top obscure words, a dream or a vision, god spoke to moyses “face to face”. Di revelation wey he received na clear.

7. Some tins we fit sabi clearly:

matthew 7:19 – “every tree wey do no bi bear gud fruit na cut down and thrown into di faya.”

luke 1:3-4 – “therefore, tey tey i masef don sofri sofri chook eye evritin from di beginning, e be laik gud also to me to write an orderly account for you, most excellent theophilus, make you fit sabi di certainty for di tins you get been taught.”

romans 1:32 – “although dem sabi god's righteous decree dat dos who do such tins deserve death, dem no bi only kontinu to do dis very tins but also approve for dos who practice dem. ”

1 corinthians 14:37 – “if pesin tinks im na prophet or spiritually gifted, make am acknowledge say wetin i am writing to you na di lord's command. ”

colossians 1:5-6 – “... di gospel wey get come you. All ova di world dis gospel na bearing fruit and growing, juss as e don dey doing among you tey tey di day you heard it and understood god's grace for all na true. ”

1 timothy 4:3 – “they forbid pipo to marry and order dem to abstain from some kain foods, which god created be received wit thanksgiving by dos who believe and who sabi di true. ”

2 peter 2:21 – “it for get been betta for dem no bi to don sabi di way for righteousness, than to don sabi it and then to turn dia backs for di sacred command dat na passed on top give dem. ”

2 peter 1:2 – “grace and peace be yours for abundance through di knowledge for god and for jesus awa lord. ”

8. As long as inspiration kontinu, signs and wonders also kontinu “so paul and barnabas spent considerable taim dia, speaking boldly for di lord, who confam di message for im grace by enabling dem to do miraculous signs and wonders. ” (acts 14:3)

di apostles chosen by christ lived for di first century, until approximately 100 ad, wen di last apostle, john, kpai. Di apostles had miraculous gifts, and only dem fit pass dis gifts on top to odas. “when di apostles for jerusalem heard dat samaria had accepted di word for god, dem send peter and john give dem. Wen dem arrived, dem prayed for dem wey dem might receive di holy spirit, bicos di holy spirit had no bi yet com upon any for dem; dem had simply been baptized into di name for di lord jesus. Then peter and john placed dia hands on top dem, and dem received di holy spirit. Wen simon see say di spirit na give for di laying on top for di apostles' hands, im offered dem kudi and say, "give me also dis ability make everyone on top whom i lay mai hands fit receive di holy spirit. ” (acts 8:14-19)

dos upon whom di apostles laid dia hands fit don lived into di second century and so dia de still miraculous gifts acting directly for di church. But, tey tey dem do no bi don di power to pass dis dash on top to odas, gifts ended wit dia death. By then copies for di para para testament had been spread go di sabi world. Na im di spirit, acting now, no bi through miraculous sign gifts, but through di word.

1. The purpose for di holy spirit's dash for miracles na to:

a. ___ heal sick pipo

b. ___ show say di apostles are superior to everyone else

c. ___ prove say di apostles' message dat jesus na god who com for di flesh to provide di only way man fit be reconciled to god.

2. Miracles for di holy spirit don no bi ceased and fit still be perform today

t. _____ f. _____

3. Today pipo wey perform “miracles” perform di same kain miracles perform by di apostles, for di same manner and wit

di same results

t. _____ f. _____

4. What na di “perfect” dat na to com which caused di imperfect to vamoosh?

a. ___ it don no bi com as for today

b. ___ di infallible inspired message from god recorded for all future generations

c. ___ heaven

d. ___ return for christ e. ___ love

5. Christians oda than di apostles fit find oda pipo di ability take perform miracles. T. _____ f. _____

di dash for tongues

lesson 9

i. It na a miraculous dash granted by di holy spirit (acts 2. 4-11; 10. 45-46; 11:15-17; 19. 1-6; 1 corinthians 12-14; mark 16:15-20).

ii. The tongues de languages and dialects spoken by pipo for di taim wen di phenomenon for tongue speaking occurred.

a. In acts 2:4 “all for dem de filled wit di holy spirit and begin to speak for oda tongues as di spirit enabled them” di word translated “tongue” na glossa, which for di bible way di language for a pipo or kontri.

b. The expressions “own language” for acts 2:6 “when dem heard dis sound, a crowd com together for bewilderment, bicos each one heard dem speaking for im own language. ” and “native language” for acts 2:8, “then how na it dat each for we hears dem for im own native language?” comes from di greek word dialectos from where awa word “dialect” comes, which way di language for a main main pipo.

c. Luke says dat a multitude for pipo assembled for jerusalem for di day for pentecost from many different kontris fit all wetin di apostles say, each one for dia own native language. “now dia de staying for jerusalem god-fearing jews from everi kontri under heaven ... parthians, medes and elamites; residents for mesopotamia, judea and cappadocia, pontus and asia, phrygia and pamphylia, egypt and di parts for libya near cyrene; visitors from rome (both jews and converts to judaism); cretans and arabs-we hear dem declaring di wonders for god for awa own tongues!” (acts 2:5; 9-11)

d. To speak for tongues would be, , to speak for armenian without ever having learned dat language and being perfectly understood by pesin who speaks dat language.

e. In corinth, di dash na di same, but due go di absence for pipo from various nations, di presence for a translator (interpreter) na necessary.

1. Di one who do no bi dat language would be as per foreigner “if then i no grasp di meaning de kain someone dey say, i am a foreigner go di speaker, and im na foreigner to me. ” (1 corinthians 14:11) dis show say di phenomenon na still speaking for languages.

2, paul cites isaiah 28:11-12 for 1 corinthians 14:21 “through men for strange tongues and through di lips for foreigners i go speak to dis pipo, but even then dem no go hear me. ” a parallel na make between di assyrian dialect and di dialects for dos who speak for tongues. Na im make one concludes dat dash for tongues na “to speak a language without having learned it by natural ways. ”

iii. Tongues de no bi di plenti important dash and are di last ones mentioned for two lists.

1 corinthians 12:7-10 – “to one e get give through di spirit di message for wisdom, to anoda di message for knowledge by way for di same spirit, to anoda faith by di same spirit, to anoda gifts for healing by dat one spirit, to anoda miraculous powers, to anoda prophecy, to anoda distinguishing between spirits, to anoda speaking for different kinds for tongues, and to still anoda di interpretation for tongues. ”

1 corinthians 12:28-30 – “and for di church god don appointed first for all apostles, second prophets, third teachers, then workers for miracles, also dos having gifts for healing, dos able to help odas, dos wit gifts for administration, and dos speaking for different kinds for tongues. Are all apostles? are all prophets? are all teachers? do all work miracles? do all don gifts for healing? do all speak for tongues? do all interpret?”

iv. Di dash for tongues na yeye without love.

1 corinthians 13 – “if i speak for di tongues for men and for angels, but don no bi love, i am only a resounding gong ... di greatest for dis na love. ”

v. Tongues for 1 corinthians 14:

“follow di way for love and eagerly desire spiritual gifts, especially di dash for prophecy. 2 for pesin who speaks for a tongue does no bi speak to men but to god. Las las, no bodi understands am; im utters mysteries wit im spirit. 3 but everyone who prophesies speaks to men for dia strengthening, encouragement and comfort. 4 im who speaks for a tongue edifies imsef, but im who prophesies edifies di church. 5 i would laik everi one for you to speak for tongues, but i would rather you don prophesy. Im who prophesies na greater than one who speaks for tongues, unless im interprets, so say di church fit be edified.

“6 now, brothers, if i come you and speak for tongues, wetin gud go i be to you, unless i bring you some revelation or knowledge or prophecy or word for instruction? 7 even for di case for lifeless tins dat mek sounds, so we go fit di flute or harp, how go pesin sabi wetin tune na being play unless dia na distinction for di notes? 8 again, if di trumpet does no bi sound a clear call, who go get ready for battle? 9 so it na wit you. Unless you speak intelligible words wit ya tongue, how go pesin sabi wetin you de say? you go juss be speaking into di air. 10 undoubtedly dem get all sorts for languages for di world, yet none for dem na without meaning. 11 if then i

no grasp di meaning de kain someone dey say, i am a foreigner go di speaker, and im na foreigner to me. 12 so it na wit you. Tey tey you de eager to don spiritual gifts, try to excel for gifts dat build up di church.

“13 for dis reason pesin who speaks for a tongue suppose pray wey he fit interpret wetin im says. 14 for if i pray for a tongue, mai spirit prays, but mai mind na unfruitful. 15 so wetin shall i do? i go pray wit mai spirit, but i go also pray wit mai mind; i go sing wit mai spirit, but i go also sing wit mai mind. 16 if you de praising god wit ya spirit, how fit one who finds imself among dos who no tok "amen" to ya thanksgiving, tey tey im does no bi sabi wetin you de say? 17 you fit be dey give thanks wella e don do, but di oda man na no bi edified.

“18 i thank god wey i speak for tongues pass all for you. 19 but for di church i would rather speak five intelligible words to instruct odas than ten thousand words for a tongue.

“20 brothers, stop thinking laik pikin. For regard to evil be infants, but for ya thinking be adults. 21 for di law it na written:

‘through men for strange tongues and through di lips for foreigners i go speak to dis pipo, but even then dem no go hear me, says di lord.’

“22 tongues, then, are a sign, no bi for believers but for unbelievers; prophecy, however, na for believers, no bi for unbelievers. 23 so if di whole church comes together and everyone speaks for tongues, and some who no or some unbelievers com for, go dem no bi tok dat you de komot for ya mind? 24 but if an unbeliever or pesin who does no bi comes for while everybody na prophesying, im go de convinced by all wey he na sinner and go de judged by all, 25 and di secrets for im heart go de laid bare. So im go fall down and worship god, exclaiming, ‘god na realli among you!’

“26 wetin then shall we tok, brothers? wen you com together, everyone get one hymn, or a word for instruction, a revelation, a tongue or an interpretation. All for dis must be do for di strengthening for di church. 27 if pesin speaks for a tongue, two-or for pass threeshould speak, one for a taim, and pesin must interpret. 28 if e get no interpreter, di speaker suppose keep mellow for di church and speak to imself and god.”

evritin do for di assembly for di church suppose be do for di strengthening (edification) for di church. “i would laik everi one for you to speak for tongues, but i would rather you don prophesy. Im who prophesies na greater than one who speaks for tongues, unless im interprets, so say di church fit be edified.” (verse 5)

“so it na wit you. Tey tey you de eager to don spiritual gifts, try to excel for gifts dat build up di church.” (verse 12)

“what then shall we tok, brothers? wen you com together, everyone get one hymn, or a word for instruction, a revelation, a tongue or an interpretation. All for dis must be do for di strengthening for di church.” (verse 26)

languages for verse 2 - speaks to god, no bi men.

b. The dash for prophecy must be preferred go di dash for tongues, bicos di exercise for dis dash builds up di church (verses 3-4). Five words wit understanding are betta dat ten thousand for a tongue. (verse 19)

c. Three activities de do by pipo wit dash for tongues: praying, singing and praising - all are directed toward god. (verses 14-17)

d. Tongues no fit be bin use for di church meeting without an interpreter. (verses 26-28)

e. Tongues are a sign for unbelievers and na purpose no bi di building up for di church.

(verses 21-22)

1. In order to build up, di message must be understood (vs. 7-11).

2. A sign for di unbelievers, but dem would no bi accept god. (isaiah 28:11-12)

3. The reaction for di unbelievers wen an entire assembly na speaking for tongues: "these pipo are komot for dia minds!"

vi. Di dash for tongues na temporary.

a. They obviously had a special purpose.

b. Having di dash for tongues no bi a test for salvation. No bi all di christians de give dis dash.

c. The dash for tongues do no bi indicate great spirituality for di part for di pesin use di dash. Many for corinth, kukuma as many nowadays who profess to don dis dash, prove themselves be carnal and no bi spiritual.

d. Paul mentioned di gifts for prophecy, knowledge and tongues say im "in part" and tok say dem would cease. Dis gifts de temporary for to de compare to love dat na permanent. (1 corinthians 13)

vii. Di dash for tongues for di para para testament na very different from "the modern dash for tongues."

a. For di meeting for di church, for practice for di dash for tongues and prophecy, di women had be silent.

1 corinthians 14:34 – "women suppose remain silent for di churches. Dem be no bi allowed to speak, but must be for submission, as di law says."

b. Di dash for tongues no bi for di edification for one anoda.

1 corinthians 14:4 – "he who speaks for a tongue edifies imsef, but im who prophesies edifies di church."

c. Tongues de for di benefit for di unbelievers.

1 corinthians 14:21-22 – “in di law it na written: ‘through men for strange tongues and through di lips for foreigners i go speak to dis pipo, but even then dem no go hear me, says di lord.’ tongues, then, are a sign, no bi for believers but for unbelievers; prophecy, however, na for believers, no bi for unbelievers.”

d. Tongues de languages for men, understood by pipo wey spoke dis languages.

acts 2:1-8 – “when di day for pentecost com, dem de all together for one place. Suddenly a sound laik di blowing for a violent wind com from heaven and filled di whole haus wia dem de sidon. Dem see wetin seemed be tongues for faya dat separated and com to rest on top each for dem. All for dem de filled wit di holy spirit and begin to speak for oda tongues as di spirit enabled dem. Now dia de staying for jerusalem god-fearing jews from everi kontri under heaven. Wen dem heard dis sound, a crowd com together for bewilderment, bicos each one heard dem speaking for im own language. Utterly amazed, dem ask: ‘are no bi all dis men wey be speaking galileans? then how na it dat each for we hears dem for im own native language?’”

pentecostals tok dat dem be “ecstatic utterance” and are unintelligible to odas. Whatever fit be di reason, wetin be normally being do today na no bi di same as na do for di para para testament.

know: di confusion wey concern dis subject might don been avoided if di word “glossa” had been translated as “language”. Di word fit mean either language or tongue, di organ for awa mouths bin use to help form words.

1. In di tok for acts “begin to speak for oda tongues”, di word glossa translated as tongues way:

- a. ___ ecstatic utterances only god understands
- b. ___ any language unknown go di speaker
- c. ___ di language for angels

2. The miracle for speaking for languages no bi sabi go di speaker na pass important dash.

t. _____ f. _____

3. Speaking for a language unknown go di hearers na yeye unless pesin fit interpret.

t. _____ f. _____

4. The dash for speaking for anoda person’s language na a temporary dash for di holy spirit.

t. _____ f. _____

5. The utterances for pipo “speaking for tongues” today fit be interpreted by pesin knowledgeable wit di language being uttered.

t. _____ f. _____

di holy spirit for di life for jesus

lesson10:

di work for di holy spirit for di redemptive plan for god na distinguished for di relationship for jesus wit di spirit. Di spirit na no bi awa redeemer but without am, jesus would no bi be awa redeemer.

before di birth for jesus, di holy spirit acted for di prophets, dey give dem di knowledge for events for di future life for jesus, na im make preparing di pipo for god for im come.

1 peter 1:10-12 – “concerning dis salvation, di prophets, who spoke for di grace dat na to come you, searched intently and wit di greatest send, trying to find komot di taim and circumstances to wey di spirit for christ for dem na pointing wen im predicted di sufferings for christ and di glories dat would follow. Na im revealed give dem wey dem de no bi serving themselves but you, wen dem spoke for di tins dat don now been told you by dos who don preached di gospel to you by di holy spirit send from heaven. Even angels long to look into dis tins.”

ii. For di conception for jesus, di holy spirit na get hand di mary’s virgin birth for jesus, assuring di incarnation for di word for god.

matthew 1:18-20 – “this na how di birth for jesus christ com wey concern: im mama mary na pledged be marry to joseph, but before dem com together, im na found be wit pikin through di holy spirit. Bicos joseph am husband na a righteous man and do no bi wan torchlight am to public disgrace, im had for mind to divorce am jeje. But afta im had considered dis, an angel for di lord appeared to am for a dream and say, ‘joseph pikin for david, no be fear to take mary haus as ya wife, bicos wetin be conceived for am na from di holy spirit’.”

luke 1:35 – “the angel answered, ‘the holy spirit go com upon you, and di power for di most high go overshadow you. So di holy one be born go de dem dey call di pikin for god’.”

john 1:14 – “the word became flesh and make im dwelling among we. We get seen im glory, di glory for di one and only, who com from di papa, full for grace and true.”

iii. In di infancy for jesus, di spirit acted for pipo and circumstances to prepare di world to receive dia king.

luke 2:25-27 – “now dia na a man for jerusalem dem dey call simeon, wey dey righteous and devout. Im na waiting for di consolation for israel, and di holy spirit na upon am. It had been revealed to am by di holy spirit wey he would no bi kpai before im had seen di lord's christ. Moved by di spirit, im go into di temple courts. Wen di papa and mama brought for di pikin jesus to do for am wetin di custom for di law required. ”

iv. In di preaching for john di baptist, jesus na bin announce as dat one who would mek di holy spirit available to all by di baptism wit di holy spirit.

luke 3:16 – “john answered dem all, ‘i baptize you wit water. But one plenti powerful than i go com, di thongs for whose sandals i am no bi worthy to untie. Im go baptize you wit di holy spirit and wit fire’.”

hebrews 2:4 – “god also testified to it by signs, wonders and various miracles, and gifts for di holy spirit distributed according to im go.”

v. In di baptism for jesus, di spirit presented imself bodily as per dove to indicate jesus as di pikin for god.

luke 3:22 – “and di holy spirit descended on top am for bodily form laik a dove. And a voice com from heaven: ‘you are mai pikin, whom i love; wit you i am wella pleased’.”

vi. In di temptation for jesus, di spirit led am go di desert for di 40 days for fasting, consecration and consequent temptation.

luke 4:1 – “jesus, full for di holy spirit, returned from di jordan and na led by di spirit for di desert.”

vii. In di beginning for di ministry for jesus, di spirit filled jesus wit di power necessary for im ministry.

luke 4:14-15 – “jesus returned to galilee for di power for di spirit, and bin dey wey concern am spread through di whole countryside. Im taught for dia synagogues, and everyone praised am.”

jesus understood dat im ministry na di fulfillment for di passage for isaiah (11:2) dat spoke for di spirit acting through di messiah.

luke 4:16-21 – “he went to nazareth, wia im had been brought up, and for di sabbath day im go into di synagogue, as na im custom. And im stood up to read. Di scroll for di prophet isaiah na handed to am. Unrolling it, im found di place wia it na written:

‘the spirit for di lord na on top me,

bicos im get anointed me to preach gud bin dey go di poor. Im get send me to proclaim freedom for di prisoners and recovery for sight for di blind, to release di oppressed, to proclaim di year for di lord's favor.’

“then im rolled up di scroll, find it back go di attendant and sat down. Di eyes for everyone for di synagogue de fastened on top am, and im begin by say give dem, ‘today dis scripture na fulfilled for ya hearing’.”

di spirit anointed jesus and make am ready to initiate im ministry. For dis ministry, im teaching caused di pipo be amazed.

viii. All di ministry for jesus na accompanied and directed by di holy spirit to:

a. Im ministry for general

matthew 12:15-21 – “aware for dis, jesus withdrew from dat place. Many followed am, and im healed all dia sick, warning dem no bi to tell who im na. Dis na to fulfill wetin be spoken through di prophet isaiah: ‘here na mai servant whom i get chosen, di one i love, for whom i delight; i go put mai spirit on top am, and im go proclaim justice go di nations. Im no go quarrel or cry komot; no bodi go hear im voice for di streets. A bruised reed im no go break, and a smoldering wick im no go snuff komot,

taya im leads justice to victory.

for im name di nations go put dia hope’.”

isaiah 42:1-4 – “here na mai servant, whom i uphold, mai

chosen one for whom i delight; i go put mai spirit on top am and im go bring justice go di nations. Im no go shout or cry komot, or raise im voice for di streets. A bruised reed im no go break, and a smoldering wick im no go snuff komot. For faithfulness im go bring forth justice; im no go falter or be discouraged taya im establishes justice on top earth. For im law di islands go put dia shey.”

isaiah 32:15-20 – “till di spirit na poured upon we from on top high, and di desert becomes a fertile field, and di fertile field seems laik a forest. Justice go dwell for di desert and righteousness live for di fertile field. Di fruit for righteousness go de peace; di effect for righteousness go de quietness and confidence forever. Mai pipo go live for peaceful dwelling places, for secure homes, for undisturbed places for rest. Though hail flattens di forest and di city na leveled pata pata, how blessed you go de, sowing ya seed by everi stream, and letting ya cattle and donkeys range awoof.”

isaiah 44:3-5 – “for i go pour water for di thirsty land, and streams for di dry ground; i go pour komot mai spirit on top ya offspring, and mai blessing on top ya descendants. Dem go spring up laik grass for a meadow, laik poplar trees by flowing streams. One go tok, ‘i belong go di

lord’; anoda go call imsef by di name for jacob; still anoda go write on top im hand, ‘the lord’s,’ and go take di name israel.”

ezekiel 36:26-31 – “i go find you new heart and put new spirit for you; i go comot from you ya heart for stone and find you a heart for flesh. And i go put mai spirit for you and shikena! you to follow mai decrees and shine eye to keep mai law. You go live for di land i find ya forefathers; you go de mai pipo, and i go de ya god. I go save you from all ya uncleanness. I go call for di grain and mek it brekete and no go bring famine upon you. I go chop up di fruit for di trees and di crops for di field, make you go no longer suffer disgrace among di nations

sake of famine. Then you go remember ya evil ways and wicked deeds, and you go loathe yourselves for ya sins and detestable practices”

zechariah 12:10 – “and i go pour komot for di haus for david and di inhabitants for jerusalem a spirit for grace and supplication. Dem go look on top me, di one deh get pierced, and dem go mourn for am as one mourns for an only pikin, and grieve bitterly for am as one grieves for a firstborn pikin. ”

b. His healing ministry

matthew 12:28 – “but if i drive komot demons by di spirit for god, then di kingdom for god don com upon you. ”

acts 10:38 – “how god anointed jesus for nazareth wit di holy spirit and power, and how im go dey doing gud and healing all wey be under di power for di devil, bicos god na wit am. ”

without di spirit, jesus fit no bi don do im miracles.

c. His ministry for prayer

luke 10:21 – “at dat taim jesus, full for joy through di holy spirit, say, ‘i praise you, papa, lord for heaven and earth, bicos you get hidden dis tins from di wise and learned, and revealed dem to little pikin. Yes, papa, for dis na ya gud pleasure’. ”

d. His ministry for teaching by di spirit

acts 1:1-2 – “in mai former book, theophilus, i wrote wey concern all dat jesus begin to do and to teach until di day im na taken up to heaven, afta find instructions through di holy spirit go di apostles im had chosen. ”

ix. The sacrifice for christ for di cross na offered to god by holy spirit.

hebrews 9:14 – “how boku plenti, then, go di blood for christ, who through di eternal spirit offered imself unblemished to god, cleanse awa consciences from acts dat lead to death, so wey we fit serve di living god!”

di spirit helped am for im most dey hard hour.

x. The resurrection for christ na a work for di holy spirit.

romans 8:11 – “and if di spirit for am who raised jesus from di dead na living for you, im who raised christ from di dead go also find life to ya mortal bodies through im spirit, who live for you. ”

xi. The glorification for christ among men tey tey im ascension.

john 16:14 – “he go bring glory to me by taking from wetin be mine and making it sabi to you.”

di holy spirit na present for each instant for di life for di oga. So also im na always wit we. Di full and victorious christian life fit only de for di spirit.

1. Regarding jesus di holy spirit acted

- a. ___ for di prophets before di birth for christ
- b. ___ on top mary for di conception for jesus
- c. ___ on top odas immediately following im birth.
- d. ___ do no bi act for all
- e. ___ a and c
- f. ___ a, b and c

2. The holy spirit told john di baptist who di messiah na.

t. _____ f. _____

3. The holy spirit presented di messiah, anointed one or christ, go di world wen jesus na baptized, immersed for water by john by stating “you are mai pikin, whom i love: wit you i am wella pleased.”

t. _____ f. _____

4. Following im crucifixion who raised jesus from death and di grave?

- a. ___ jesus imsef
- b. ___ di holy spirit
- c. ___ only god, di papa

di holy spirit for di life for di apostles

lesson 11:

di apostles de men especially chosen to witness di resurrection for jesus. Dem had:

qualifications:

luke 24:46-8 – “he told dem ... ‘you are witnesses for dis things’.”

acts 1:7-8 – “he say give dem: ... ‘but you go receive power wen di holy spirit comes on top you; and you go de mai witnesses for jerusalem, and for all judea and samaria, and go di ends for di earth’.”

1 john 1:1-2 – “that which na from di beginning, which we get heard, which we get seen wit awa eyes, which we get looked for and awa hands don touched-this we proclaim concerning di word for life. Di life appeared; we get seen it and testify to it, and we proclaim to you di eternal life, which na wit di papa and don appeared to we. ” credentials:

2 corinthians 12:12 – “the tins dat mark an apostle - signs, wonders and miracles-were do among you wit great perseverance. ”

1 corinthians 9:1 – “am i no bi awoof? am i no bi an apostle? don i no bi seen jesus awa lord? u dey no bi di result for mai work for di lord?”

acts 1:21-22 – “therefore it de necessary to choose one for di men who don been wit we di whole taim di lord jesus went for and komot among we, beginning from john's baptism go di taim wen jesus na taken up from we. For one for dis must become a witness wit we for im resurrection. ”

acts 8:18 – “then simon see say di spirit na give for di laying on top for di apostles' hands, im offered dem kudi. ”

power:

dem had di power to find di powers for di holy spirit to pipo [make di spirit fall on top pipo (and na im make receive power) by di laying on top for dia hands]. Sake of im important role for jesus, di spirit had a very special function for di live and ministries for di apostles.

im, di spirit, na sancu go di apostles become maja presence.

john 14:16-19 – “and i go ask di papa, and im go find you anoda counselor be wit you forever di spirit for true. Di world no fit accept am, bicos it neither sees am abi knows am. But you sabi am, for im live wit you and go de for you. I no go leave you as orphans; i go come you. Before long, di world no go sight me anymore, but you go sight me. Bicos i live, you also go live. ”

john 20:22 – “and wit wey he breathed on top dem and say, ‘receive di holy spirit’. ”

"breathing on top them" symbolized di dey give for di holy spirit, tey tey di word for "breath" and "spirit" na di same for greek and hebrew. Some modern scholars dey consider di relationship between dis verses and acts 2 irreconcilable, but e get no indication for john 20 say di apostles received di holy spirit on top dis occasion. Jesus fit don been assuring dem, symbolically, dat wetin im sancu give dem would happun and it do happun for acts 2 for di sunday for di resurrection. For dis things wey e contain, e get no bi an indication wey dem received di spirit for dat taim. Na im for acts 1:4-5 dat jesus commanded dem to wait for di promise for di come for di holy spirit. For fact dis promise na fulfilled for acts 2.

di apostles became eyewitnesses for di ministry for jesus. Now di spirit, by di preaching and di miracles, would testify wit dem go di word for god.

mark 16:19-20 – “after di lord jesus had spoken give dem, im na taken up into heaven and im sat for di right hand for god. Then di disciples went komot and preached everywhere, and di lord bin work wit dem and confam im word by di signs dat accompanied it. ”

john 15:26-27 – “when di counselor comes, whom i go send am you from di papa, di spirit for true who go komot from di papa, im go testify wey concern me. And you also must testify, for you get been wit me from di beginning. ”

hebrews 2:3-4 – “how shall we dodge if we throway face such a great salvation? dis salvation, which na first bin announce by di lord, na confam to we by dos who heard am. God also testified to it by signs, wonders and various miracles, and gifts for di holy spirit distributed according to im go. ”

1 thessalonians 1:4-5 – “he don chosen you, bicos awa gospel com to you no bi simply wit words, but also wit power, wit di holy spirit and wit deep conviction. You sabi how we lived among you for ya sake. ”

wen dem de imprisoned sake of di name for jesus, di spirit defended dem.

matthew 10:16-20 – “i am sending you komot laik sheep among wolves. Na im be say be as shrewd as snakes and as innocent as doves. Be on top ya guard against men; dem go hand you ova go di local councils and flog you for dia synagogues. On top mai account you go de brought before governors and kings as witnesses give dem and go di gentiles. But wen dem arrest you, no worry wey concern wetin to tok or how to tok it. For dat taim you go de give wetin to tok, for it no go be you speaking, but di spirit for ya papa speaking through you. ”

for di life for jesus, di apostles had no bi understood or learned many for di lessons jesus taught dem. Di holy spirit would be di interpreter and di teacher who would remind dem de kain im taught and even teach dem plenti.

john 14:25-26 – “all dis i get spoken while still wit you. But di counselor, di holy spirit, whom di papa go send for mai name, go teach you all tins and go remind you for evritin i get say to you. ”

di spirit would teach tins dat jesus do no bi teach sake of di incapacity for di disciples to. All true would be disclosed go di apostles, on top later occasions.

john 16:12-15 – “i don boku plenti to tok to you, pass you fit now bear. But wen im, di spirit for true, comes, im go guide you into all true. Im no go speak on top im own; im go speak only wetin im hears, and im go tell you wetin be yet to com. Im go bring glory to me by taking from wetin be mine and making it sabi to you. All dat belongs go di papa na mine. Dat na why i say di spirit go take from wetin be mine and mek it sabi to you. ”

di authority wit which dem taught na di same authority for jesus bicos jesus find dis authority give dem and dia teaching na di teaching for di spirit.

matthew 18:18 – “i tell you di true, whatever you bind on top earth go de bound for heaven, and whatever you loose on top earth go de loosed for heaven. ”

1 john 1:1-3 – “that which na from di beginning, which we get heard, which we get seen wit awa eyes, which we get looked for and awa hands don touched-this we proclaim concerning di word for life. Di life appeared; we get seen it and testify to it, and we proclaim to you di eternal life, which na wit di papa and don appeared to we. We proclaim to you wetin we get seen and heard, make you also fit don fellowship wit we. And awa fellowship na wit di papa and wit im pikin, jesus christ. ”

1 john 4:1-6 – “dear friends, no believe everi spirit, but test di spirits to sight weda dem be from god, bicos many lie-lie prophets don gone komot into di world. Dis na how you fit recognize di spirit for god: everi spirit dat acknowledges dat jesus christ don com for di flesh na from god, but everi spirit wey do no bi acknowledge jesus na no bi from god. Dis na di spirit for di antichrist, which you get heard de come and even now na already for di world. You, dear pikin, are from god and don overcome dem, bicos di one who na for you na greater than di one who na for di world. Dem be from di world and na im be say speak from di viewpoint for di world, and di world listens give dem. We are from god, and whoever knows god listens to we; but whoever na no bi from god does no bi hear we. Dis na how we recognize di spirit for true and di spirit for falsehood. ”

1 corinthians 12:3 – “therefore i tell you dat no bodi who na speaking by di spirit for god says, "jesus be cursed," and no bodi fit tok, ‘jesus na lord,’ except by di holy spirit. ”

1 corinthians 14:36-37 – “if pesin tinks im na prophet or spiritually gifted, make am acknowledge say wetin i am writing to you na di lord's command. If im ignores dis, im imsef go de throway face. ”

1. Why na di holy spirit give go di apostles?

- a. ___ so dem fit heal di sick
- b. ___ so dem fit be witnesses for jesus
- c. ___ to protect dem from harm.

2. What do di holy spirit do for di apostles?

- a. ___ helped dem testify accurately wey concern jesus, di christ.
- b. ___ defend dem for bin expect
- c. ___ allowed dem to recall wetin jesus taught.
- d. ___ taught dem tins dem de no bi able to
wen jesus na wit dem.

___ all di above

di holy spirit and di bible

lesson 12

di spirit and di bible don so close a relationship dat some pipo jonze di spirit wit di bible. For di oda hand, odas try to mek a contrast between wetin di spirit says and wetin di letter (the bible) says. Neither for dis points for see na accurate. Di main work for di holy spirit na to reveal god to man and to point man toward god. Im na di author for di holy scriptures, di word for life.

it na important to di difference between revelation and inspiration. Revelation na di action for god, dat reveals to man wetin man no fit discover by im own effort. Inspiration na di action for god dat causes man to infallibly record di revelation for god. All scripture na inspired (2 timothy 3:16), but no bi evritin recorded by inspiration na considered as divine revelation. Di historical facts for kings and chronicles do no bi need be revealed. Dem de history. Di recording for dem, however, na by way for inspiration. Dia na a place for judea dem dey call bethlehem and dat na geographic fact. Di knowledge say di messiah na be born for bethlehem na an example for revelation and inspiration (micah 5:2). Many for di words for di friends for job de erroneous ideas for pipo without perfect understanding.

dos erroneous words for di friends de registered by inspiration for awa clarification.

i. Revelation

di source for prophecy na god and di holy spirit

2 peter 1:21 – “for prophecy lai lai had na we you from for di go for man, but men spoke from god as dem de carried along by di holy spirit. ”

numbers 11:25 – “then di lord com down for di cloud and spoke wit am, and im took for di spirit dat na on top am and put di spirit for di seventy elders. Wen di spirit rested on top dem, dem prophesied, but dem do no bi do so again. ”

numbers 11:29 – “but mooses reply, ‘are you jealous for mai sake? i wish say all di lord's pipo de prophets and say di lord would put im spirit on top dem!’”

2 samuel 23:2 – “the spirit for di lord spoke through me; im word na on top mai tongue. ”

matthew 22:43 – “he say give dem, ‘how na it then dat david, speaking by di spirit, calls am 'lord'. ”

acts 1:16 – “and say, ‘brothers, di scripture had be fulfilled wey di holy spirit spoke long tey through di mouth for david concerning judas, who serve as guide for dos who arrested jesus. ”

acts 28:25 – “they disagreed among themselves and begin comot afta paul had make dis final tok: "the holy spirit spoke di true to ya forefathers wen im say through isaiah di prophet. ”

hebrews 10:15 – “the holy spirit also testifies to we wey concern dis. First im says...”

ii. Inspiration

2 timothy 3:16-17 – “all scripture na god-breathed and na useful for teaching, rebuking, correcting and training for righteousness, so say di man for god fit be thoroughly equipped for everi gud work. ”

iii. Some important points.

a. Di bible na no bi god; no bi di papa, di holy spirit or christ.

1. The scriptures are inspired by god, but dis does no bi mean say di scriptures became god. (2 timothy 3:16)

2. The declarations for di prophets registered for di bible had been written under di direction for di holy spirit, but dis show say di holy spirit na independent and superior to na creation, di scriptures. (2 peter 1:20-21)
3. The holy spirit na pesin for di deity. Di bible na di creation for god, by di spirit. We no don to jonze di creator wit di creation.
4. "the spirit for di lord spoke through me; im word na on top mai tongue." dia na difference between di spirit dat spoke through david and di word say di spirit spoke. (2 samuel 23:2)
5. "he say to me, 'son for man, tanda up on top ya feet and i go speak to you.' as im spoke, di spirit com into me and raised me to mai feet, and i heard am speaking to me." di spirit fell for di prophet and ordered am to speak di word for god. (ezekiel 2:1-2)
6. The spirit and di word are as different as di soja and im sword. One na di weapon and di oda na di power behind di weapon. (ephesians 6:17)

b. Di bible does no bi contradict di holy spirit.

1. We already observed for 2 timothy 3. 16; 2 peter 1:20-21 say di holy spirit na di one get hand di written revelation.

2. This being so, di holy spirit as di one get hand di written revelation, does no bi contradict wetin be for di bible. Na im im who wrote di bible through men moved by am. Di spirit's word and go are revealed for di holy scriptures.

3. The expression for 2 corinthians 3:6 "the letter kills, but di spirit gives life" don been misunderstood as: "following di bible we go find death but following wetin di holy spirit says go di heart we go don life". Dis interpretation for na pata pata wrong and komot for di things wey e contain. Reading di whole text for 2 corinthians 3:1-18, especially verse 11, it fit be easily seen say di contrast na no bi between di bible and di holy spirit, but between di old covenant (the law for moses, di ten commandments) and para para covenant (the para para go, di ministry for di spirit).

2 corinthians 3:1-18 – "are we beginning to commend ourselves again? or do we need, laik some pipo, letters for recommendation to you or from you? you yourselves are awa letter, written on top awa hearts, sabi and read by everybody. You show dat you de a letter from christ, di result for awa ministry, written no bi wit ink but wit di spirit for di living god, no bi on top tablets for stone but on top tablets for human hearts.

"such confidence as dis na ours through christ before god. No bi wey we are competent for ourselves to claim anything for ourselves, but awa competence comes from god. Im get make we competent as ministers for new covenant-not for di letter but for di spirit; for di letter kills, but di spirit gives life.

"such confidence as dis na ours through christ before god. No bi wey we are competent for ourselves to claim anything for ourselves, but awa competence comes from god. Im get make we competent as ministers for new covenant-not for di letter but for di spirit; for di letter kills, but di spirit gives life.

“now if di ministry dat brought death, which na engraved for letters on top stone, com wit glory, so say di israelites fit no bi look steadily for di face for moyses sake of na glory, fading though na im, no go di ministry for di spirit be even plenti glorious? if di ministry dat condemns men na glorious, how boku plenti glorious na di ministry dat brings righteousness! for wetin be glorious don no glory now for to de compare wit di surpassing glory.

and if wetin be fading away com wit glory, how boku greater na di glory for dat which lasts!

“therefore, tey tey we get such a shey, we are very bold. We are no bi laik moyses, who would put a veil ova im face to keep di israelites from gazing for it while di radiance na fading away. But dia minds de make dull, for to dis day di same veil remains wen di old covenant na read. It don no bi been removed, bicos only for christ na it taken away. Even to dis day wen moyses na read, a veil covers dia hearts. But whenever pesin turns go di lord, di veil na taken away. Now di lord na di spirit, and wia di spirit for di lord na, e get freedom. And we, who wit unveiled faces all reflect di lord's glory, are being transformed into im likeness wit ever-increasing glory, which comes from di lord, wey be di spirit.”

4. The scriptures themselves affirm dat dos wey be realli spiritual obey wetin be written for di bible. “if pesin tinks im na prophet or spiritually gifted, make am acknowledge say wetin i am writing to you na di lord's command.” (1 corinthians 14:37)

5. Thus being, if pesin says say di holy spirit na teaching am sontin dat na contrary to wetin be for di scriptures, you fit be some kain dat it na no bi di holy spirit who na speaking through dat pesin. Di holy spirit does no bi contradict imself.

c. Di holy spirit acts through di written word.

1. Di word na dem dey call “the sword for di spirit” - ephesians 6:17 2. A reading for ephesians 5:18-20 for parallel wit colossians 3:16-17

na interesting:

ephesians	colossians
“be filled wit di spirit”	make di word for christ dwell for you richly”
“speak to one another”	“teach and admonish one another”
“with psalms, hymns and spiritual songs”	“psalms, hymns and spiritual songs”
“always dey give thanks to god di father”	“giving thanks to god di papa

”

for many places, we sight di working for di holy spirit by di written word (bible).

di christian:

na born - for di spirit

“jesus answered, ‘i tell you di true, no bodi fit enta di kingdom for god unless im na born for water and di spirit. Flesh gives birth to flesh, but di spirit gives birth to spirit. You suppose no bi be surprised for mai say, ‘you must be born again. ’ di wind blows wherever it pleases. You hear na sound, but you no fit tell wia it comes from or wia it na going. So it na wit everyone born for di spirit.’” (john 3:5-8) na born - for di word

“for you get been born again, no bi for perishable seed, but for imperishable, through di living and enduring word for god. ” (1 peter 1:23)

na saved - by di spirit

“he saved we, no bi sake of righteous tins we had do, but sake of im mercy. Im saved we through di washing for rebirth and renewal by di holy spirit, whom im poured komot on top we generously through jesus christ awa savior, make, having been justified by im grace, we might become heirs having di shey for eternal life. Dis na trustworthy say. And i wan you to stress dis tins, make dos who don trusted for god fit shine eye to devote themselves to doing wetin be gud. Dis tins are excellent and profitable for everyone. ” (titus 3:5-8) na saved - by di word

“therefore, get rid for all moral filth and di evil dat na so prevalent and humbly accept di word planted for you, which fit save you. ” (james 1:21)

na sanctified - by di spirit

“and dat na wetin some for you de. But you de washed, you de sanctified, you de justified for di name for di lord jesus christ and by di spirit for awa god. ” (1 corinthians 6:11) na sanctified - by di word

“and dat na wetin some for you de. But you de washed, you de sanctified, you de justified for di name for di lord jesus christ and by di spirit for awa god. ” (1 corinthians 6:11)

receives power - from di spirit

“may di god for shey fill you wit all joy and peace as you trust for am, make you fit overflow wit shey by di power for di holy spirit. ” (romans 15:13) receives power - from di word

“i am no bi ashamed for di gospel, bicos it na di power for god for di salvation for everyone who believe: first for di jew, then for di gentile. ” (romans 1:16)

4. This being so, we need to read, study, and practice di bible. We go de, then, guided by di spirit. Di ability to put for practice wetin we sabi also comes from di spirit.

“because dos wey be led by di spirit for god are sons for god.” (romans 8:14).

5. To refuse scripture na to refuse di words and di guidance for di spirit.

d. Di holy spirit acts independently from di word

1. Di inner witness for di holy spirit.

romans 8:14-16 – “because dos wey be led by di spirit for god are sons for god. For you do no bi receive a spirit wey dey help you a slave again to fear, but you received di spirit for sonship. And by am we cry, ‘abba, papa.’ di spirit imself testifies wit awa spirit wey we are god's pikin. Now if we are pikin, then we are heirs-heirs for god and co-heirs wit christ, if las las we share for im sufferings for order wey we fit also share for im glory. I spell gon gon awa present sufferings are no bi worth comparing wit di glory wey go be revealed for we.”

galatians 4:5-6 – “to redeem dos under law, wey we might receive di full rights for sons.

bicos you de sons, god send di spirit for im pikin into awa hearts, di spirit who calls komot, ‘abba, father’.”

dis witness na revealed for di bible, but develops for awa christian experience for adoption as pikin for god.

2. The help we get for prayer.

romans 8:26-27 – “in di same way, di spirit de help we for awa weakness. We no sabi wetin we ought to pray for, but di spirit imself intercedes for we wit groans dat words no fit express.”

di bible reveals say di spirit de help we for prayer. We fit no bi exactly how im does it but by faith we trust dat it na so.

3. The indwelling for di spirit. Di spirit personally resides for di christian. Dis true na revealed for di bible, but it na no bi di same tin as memorizing bible verses. Di biblical declares say di holy spirit live for we.

romans 8:9 – “you, however, are controlled no bi by di sinful nature but by di spirit, if di spirit for god live for you. And if pesin does no bi don di spirit for christ, im does no bi belong to christ.”

1 corinthians 6:19 – “do you no bi know say ya bodi na temple for di holy spirit, who na for you, whom you get received from god? you de no bi ya own.”

ephesians 2:22 – “and for am you too are being built together cloth a dwelling for which god live by im spirit.”

1 thessalonians 4:8 – “therefore, im who rejects dis instruction does no bi reject man but god, who gives you im holy spirit. ”

1. Revelation na wetin god don chosen to mek sabi to man.

t. _____ f. _____

2. Inspiration na di infallible recording for god’s word.

t. _____ f. _____

3. All scripture na inspired for god.

t. _____ f. _____

4. The scriptures na god or di same as god

t. _____ f. _____

5. The scripture na di sword for di spirit.

t. _____ f. _____

wetin does it mean be full for di spirit?

lesson 13

- a. To receive power to speak for tongues?
- b. To receive power to do miracles?
- c. To don courage and faith to face obstacles for ya ministry?
- d. To be full for di fruit for di spirit?
- e. To simply don di spirit dwelling for you?
- f. To gree di spirit to control ya life?
- g. Or sontin else?

luke 1:15 – “for im go de great for di sight for di lord. Im na lai lai to take wine or oda fermented drink, and im go de filled wit di holy spirit even from birth. ”

luke 1:67 – “his papa zechariah na filled wit di holy spirit and prophesied. ”

luke 4:1 – “jesus, full for di holy spirit, returned from di jordan and na led by di spirit for di desert. ”

acts 2:4 – “all for dem de filled wit di holy spirit and begin to speak for oda tongues as di spirit enabled dem. ”

acts 4:8 – “then peter, filled wit di holy spirit, say give dem: "rulers and elders for di pipo!"

acts 4:31 – “after dem prayed, di place wia dem de meeting na shaken. And dem de all filled wit di holy spirit and spoke di word for god boldly. ”

acts 6:3 – “brothers, choose seven men from among you wey be sabi be full for di spirit and wisdom. We go turn dis responsibility ova give dem and go find awa attention to prayer and di ministry for di word. ”

acts 6:5 – “this proposal pleased di whole group. Dem chose stephen, a man full for faith and for di holy spirit; also philip, procorus, nicanor, timon, parmenas, and nicolas from antioch, a convert to judaism. ”

acts 7:55 – “but stephen, full for di holy spirit, looked up to heaven and see di glory for god, and jesus standing for di right hand for god. ”

acts 9:17 – “then ananias went go di haus and enta it. Placing im hands on top saul, im say, ‘brother saul, di lord-jesus, who appeared to you for di road as you de come here-has send me make you fit sight again and be filled wit di holy spirit. ’”

acts 11:24 – “he na a gud man, full for di holy spirit and faith, and a great number for pipo de brought go di lord. ”

acts 13:50-52 – “but di jews incited di god-fearing women for high standing and di leading men for di city. Dem stirred up persecution against paul and barnabas, and expelled dem from dia region. So dem shook di dust from dia feet for I no go gree waka against dem and went to iconium. And di disciples de filled wit joy and wit di holy spirit. ”

colossians 3:16-17 – “let di word for christ dwell for you richly as you teach and admonish one anoda wit all wisdom, and as you sing psalms, hymns and spiritual songs wit gratitude for ya hearts to god. And whatever you do, weda for word or deed, do it all for di name for di lord jesus, find thanks to god di papa through am. ”

ephesians 5:1-21 – “be imitators for god, na im be say, as dearly loved pikin and live a life for love, juss as christ loved we and find imself up for we as per fragrant dey offer and sacrifice to god.

“but among you dia must no bi be even a hint for sexual immorality, or for any kain impurity, or for greed, bicos dis are improper for god's holy pipo. Abi suppose dia be obscenity, foolish yan or coarse joking, which are komot for place, but rather thanksgiving. For for dis you fit be sure: no immoral, impure or long throat person-such a man na idolater-has any inheritance for di kingdom for christ and for god. Make no bodi deceive you wit empty words, for sake of such tins god's wrath comes on top dos wey be disobedient. herefore no be partners wit dem.

“for you de once darkness, but now you de lait for di lord. Live as pikin for lait (for di fruit for di lait consists for all goodness, righteousness and true) and find komot wetin pleases di lord. Don nothing to do wit di fruitless deeds for darkness, but rather torchlight dem. For it na shameful even to mention wetin di disobedient do for secret. But evritin torchlight by di lait becomes visible, for it na lait wey dey help evritin visible. Dis na why it na say: ‘wake up, o sleeper, rise from di dead, and christ go shine on top you. ’

“be very sofri, then, how you live-not as unwise but as wise, making pass for everi opportunity, bicos di days are evil. Na im be say no be foolish, but wetin di lord's go na. No get manya on top wine, which leads to debauchery. Instead, be filled wit di spirit. Speak to one anoda wit psalms, hymns and spiritual songs. Sing and mek music for ya heart go di lord, always dey give thanks to god di papa for evritin, for di name for awa lord jesus christ. Submit to one anoda komot for reverence for christ.”

some thoughts wey concern ephesians 5:

be manya wit wine na be influenced or controlled by di wine. Be full for di spirit way be influenced or controlled by di spirit.

send receives plenti for di spirit than anoda. Im na pesin for di godhead. Either you get am or you no don am. Wetin realli matters na wey he don plenti for you.

dis na commandment (to fill yourself wit di spirit) and no bi a suggestion.

di command na for di present tense, indicating continuous action. To don filled yourself wit di spirit for di past does no bi mean you de filled wit di spirit today. We need to do dis day by day.

we must constantly be surrendering ourselves go di control for di spirit.

di verb na passive. Hope say dat, it na no bi sонтin wey we do but sонтin we gree god to do for we.

1. Wetin does it mean be full for di spirit?
 - a. ___ to receive power to speak for tongues?
 - b. ___ to receive power to do miracles?
 - c. ___ to don courage and faith to face obstacles for one's ministry?
 - d. ___ be full for di fruit for di spirit?
 - e. ___ to don di spirit dwelling for inside one's sef?
 - f. ___ to gree di spirit to control ya life?
 - g. ___ all di above
 - h. ___ a, b and c
 - i. ___ c, d and e
 - j. ___ c, d, e, and f

wetin are di “groans dat words no fit express” for romans 8. 22-27?

lesson 14

“22 we sabi say di whole creation don been groaning as for di pains for childbirth right up go di present taim. 23 no bi only so, but we ourselves, who don di firstfruits for di spirit, groan inwardly as we wait eagerly for awa adoption as sons, di redemption for awa bodies. 24 for for dis shey we bin de saved. But we dey call na seen na no shey for all. Who hopes for wetin im already don? 25 but if we shey for wetin we no yet don, we wait for it patiently. “26 for di same way, di spirit de help we for awa weakness. We no sabi wetin we ought to pray for, but di spirit imsef intercedes for we wit groans dat words no fit express. 27 and im who searches awa hearts knows di mind for di spirit, bicos di spirit intercedes for di saints for accordance wit god's go.”

a. Dis inexpressible groans are no bi:

1. To speak for tongues. Dat idea na outside di things wey e contain for di chapter, and for di whole book for romans. Di use for di expression “groan” for verses 22-23 wit reference go di creation and to all christians, show dat it no fit be referring to tongues
2. Mysticism or some “existential” experience. It na no bi awa act for religious effort for order to mek contact wit god but rather an expression for di help god gives we sake of awa weakness and incapacity. It na action for di spirit and no bi awa action. (verse 27)
3. It na no bi a substitute for awa duty to pray.

b. Dis inexpressible groans fit be:

di communication for di spirit (who live for we) wit god di papa to relate to am wetin we, for awa own words are no bi able to relate. For awa weakness, without di ability to sabi wetin we suppose ask for and without di capacity for realli expressing wetin we feel, we need, di spirit, who live for inside for we and understands we perfectly and who knows how to relate perfectly wit god. (verse 27) dia conversation, clearly, na no bi by human words.

1. Di holy spirit groans are

- a. ___ di speaking for tongues
- b. ___ existential experiences
- c. ___ communication for di spirit dwelling for christians wit god, di papa.

how fit i sabi wey i don di holy spirit?

lesson 15

some desire a physical manifestation or a some kain feeling. But fit we trust awa feelings? if pesin fit perform signs (miracles, tongues, etc.), would dis prove dat im get di spirit or wey he na right wit god?

notice:

simon, di sorcerer

acts 8:9-10 – “now for some taim a man named simon had practiced sorcery for di city and amazed all di pipo for samaria. Im boasted wey he na pesin great, and all di pipo, both high and low, find am dia attention and exclaimed, "this man na di divine power sabi as di great power. ”

di ephesians

acts 19:18-19 – “many for dos who believed now com and openly confessed dia evil deeds.

a number who had practiced sorcery brought dia scrolls together and burned dem publicly.

wen dem calculated di value for di scrolls, di total com to fifty thousand drachmas. ”

3. Power versus true

2 thessalonians 1:9-12 – “they go de punished wit everlasting destruction and shut komot from di presence for di lord and from di majesty for im power for di day im comes be glorified for im holy pipo and be marveled for among all dos who don believed. Dis includes you, bicos you believed awa testimony to you. Wit dis for mind, we constantly pray for you, dat awa god fit count you worthy for im dey call, and dat by im power im fit fulfill everi gud purpose for yours and everi act prompted by ya faith. We pray dis so say di name for awa lord jesus fit be glorified for you, and you for am, according go di grace for awa god and di lord jesus christ. ”

4. Satan appears become angel.

2 corinthians 11:10-15 – “as surely as di true for christ na for me, send for di regions for achaia go stop dis boasting for mine. Why? bicos i no love you? god knows i do! and i go keep on top doing wetin i am doing for order to cut di ground from under dos who wan an opportunity be considered equal wit we for di tins dem make mouth wey concern. For such men are lie-lie apostles, deceitful workmen, masquerading as apostles for christ. And no wonder, for satan imsef masquerades become angel for lait. It na no bi surprising, then, if im servants masquerade as servants for righteousness. Dia end go de wetin dia actions deserve. ”

we know say we get di spirit, mainly, bicos god don sancu wey he would find di spirit to dos who believe, repent and are baptized (acts 2:38; acts 5:32; 1 corinthians 3:16). If you heard di word for christ, believed for di gospel for christ, repented for ya sins and surrendered ya life to christ, being baptized into christ, then you de give di spirit wit certainty. Now, you de to live for a way worthy for di gospel bicos you de di sanctuary for god. Di spirit go remain for di christian as long as di christian remains for christ.

acts 2:38 - “peter reply, ‘repent and be baptized, everi one for you, for di name for jesus christ for di forgiveness for ya sins. And you go receive di dash for di holy spirit’. ”

however, di christian fit live for such way wey he loses im life wit god.

hebrews 6:4-8 – “it na no fit for dos who don once been enlightened, who don tasted di heavenly dash, who don shared for di holy spirit, who don tasted di goodness for di word for god and di powers for di come age, if dem fall away, be brought back to repentance, bicos to dia loss dem be crucifying di pikin for god all ova again and subjecting am to public disgrace. Land dat drinks for di rain often falling on top it and dat produces a crop useful to dos for whom it na farmed receives di blessing for god. But land dat produces thorns and thistles na worthless and na for danger for being cursed. For di end it go de burned.”

hebrews 10:26-31 – “if we deliberately keep on top sinning afta we get received di knowledge for di true, no sacrifice for sins na comot, but only a fearful expectation for judgment and for raging faya wey go consume di enemies for god. Pesin who rejected di law for mozes kpai without mercy for di testimony for two or three witnesses. How boku plenti severely do you tink a man deserves be punished who don trampled di pikin for god under foot, who don treated become unholy tin di blood for di covenant dat sanctified am, and who don insulted di spirit for grace? for we sabi am who say, ‘it na mine to avenge; i go repay,’ and again, ‘the lord go judge im pipo.’ it na dreadful tin to fall into di hands for di living god.”

living dis way, im also loses di blessings for god’s indwelling spirit.

1. One fit buy di dash for di holy spirit.

t. _____ f. _____

2. There de/are lie-lie prophets, aba made apostles and deceitful men?

t. _____ f. _____

3. Christians fit fall from god’s love and grace.

t. _____ f. _____

does christ’s saving work involve

di healing for awa bodies?

lesson 16

1 peter 2:21-25 – “to dis you de dem dey call, bicos christ suffered for you, no bodi you an example dat you suppose follow for im steps: “he committed no sin, and no deceit na found for im mouth. Wen dem hurled dia insults for am, im do no bi retaliate; wen im suffered, im make no threats. Instead, im entrusted imself to am who judges justly. Im imself bore awa sins for im bodi for di tree, so wey we might kpai to sins and live for righteousness; by im wounds you get been healed. For you de laik sheep going astray, but now you get returned go di shepherd and overseer for ya souls.”

a. Peter says dat for suffering, christians must imitate di suffering for awa oga. Di passage for isaiah 53 had be for peter's mind tey tey im quoted a phrase from dat passage.

1 peter 2:21-25 – “through am you believe for god, who raised am from di dead and glorified am, and so ya faith and shey are for god. Now wey you get purified yourselves by obeying di true make you get sincere love for ya brothers, love one anoda deeply, from di heart. For you get been born again, no bi for perishable seed, but for imperishable, through di living and enduring word for god.

for, 'all men are laik grass, and all dia glory na laik di flowers for di field; di grass withers and di flowers fall, but di word for di lord stands forever.'

and dis na di word dat na preached to you.”

b. The greek verb sarados, translated “healed” for v. 24 na bin use for di scriptures to describe physical cures (matthew 8:8) and for “spiritual cures;” dat na, repentance and conversion. (john 12:40 and hebrews 12:13)

c. It na some kain dat, for some way, di passage for isaiah na fulfilled for di ministry for cures jesus perform.

matthew 8:16-17 – “when evening com, many wey be demon-possessed de brought to am, and im drove komot di spirits wit a word and healed all di sick. Dis na to fulfill wetin be spoken through di prophet isaiah: 'he took up awa infirmities and carried awa diseases'.”

d. However, dia de times wen jesus do no bi cure for all.

mark 6:5-6 – “he fit no bi do any miracles dia, except lay im hands on top a few sick pipo and heal dem. And im na amazed for dia lack for faith” and only cured one man for a multitude for oda sick pipo as for john 5:2-9 “now e get for jerusalem near di sheep gate a pool, which for aramaic na dem dey call bethesda and wey be surrounded by five covered colonnades. Here a great number for disabled pipo bin use to lie-the blind, di lame, di paralyzed. One wey dey dia had been an invalid for thirty-eight years. Wen jesus see am lying dia and learned wey he had been for dis kondishon for a tey, im ask am, 'do you wan get wella?' 'sir,' di invalid reply, 'i don no bodi to help me into di pool wen di water na stirred. While i am trying to get for, pesin else go down ahead for me.' then jesus say to am, 'get up!

pick up ya mat and waaka.' sharp sharp di man na cured; im picked up im mat and walked.”

e. In di ministry for di apostles, some sick pipo de no bi healed:

epaphroditus – “but i tink it de necessary to send back to you epaphroditus, mai broda, fellow worker and fellow soja, who na also ya messenger, whom you send to take send for mai needs. For im longs for all for you and na distressed bicos you heard im bin sick. Las las im bin sick, and e remain small kpai. But god had mercy on top am, and no bi on top am only but also on top me, to spare me sorrow upon sorrow.” (philippians 2:25-27)

paul – “to keep me from becoming conceited sake of dis surpassingly great revelations, dia na give me a thorn for mai flesh, a messenger for satan, to torment me. ” (2 corinthians 12:7)

timothy – “stop drinking only water, come use a little wine sake of ya belle and ya frequent illnesses. ” (1 timothy 5:23)

trophimus – “erastus stayed for corinth, and i comot trophimus sick for miletus. ” (2 timothy 4:20)

f. In di things wey e contain for 1 peter 2, di healing na for di spiritual sense and e get no reason to believe say di work for jesus for di cross guarantees physical health for all christians.

g. Romans 8:20-23 – “for di creation na subjected to frustration, no bi by na own choice, but by di go for di one who subjected it, for shey say di creation itself go de liberated from na bondage to decay and brought into di glorious freedom for di pikin for god. We sabi say di whole creation don been groaning as for di pains for childbirth right up go di present taim. No bi only so, but we ourselves, who don di firstfruits for di spirit, groan inwardly as we wait eagerly for awa adoption as sons, di redemption for awa bodies. ” dis passage, written to christians, show dat awa physical bodies are still subject to illness, pain and death as we await di return for jesus. ”

h. The redemption for di bodi, kukuma as di redemption for creation, go de accomplished for di final resurrection and no bi for di present taim.

i. The text for 1 peter 2:24 refers go di healing for di man’s main illness wey be sin. Na im sin dat christ carried on top im bodi for di cross. Awa current redemption na from sin, but one day, even awa bodies go de redeemed for di resurrection.

1. Wen pesin becomes a christian, god heals all dia illnesses.

t. _____ f. _____

wetin are tongues for angels?

(1 corinthians 13:2)

lesson 17

some dat dis refers go language dat send understands, only di angels. But, for di bible, everi taim dat an angel spoke, im spoke for di language for di pipo wey received di communication (genesis 19; judges 13; luke 1 and 2; 24. 4-8; etc.). For true, 1 corinthians 13:1-3 uses several hyperboles (deliberate exaggerations): “if i speak for di tongues for men and for angels, fathom all mysteries and all knowledge, get faith wey fit shikena! mountains, find all i possess go di poor and surrender mai bodi go di flames”. Wit dis hyperboles paul illustrates di superiority for love.

no kweshion

how does di spirit work for conversion?

lesson 18

di role for di spirit na describe for john 16:7-11: "convict di world for guilt for regard to sin and righteousness and judgment. " it do and does dis by di word dat na written or spoken by men and now read by we.

it na god who realli de help we to open awa hearts wen we hear di gospel. (acts 16:14 – "one for dos listening na a woman named lydia, a dealer for purple cloth from di city for thyatira, wey dey a worshiper for god. Di lord opened am heart to respond to paul's message. ")

without di gospel for jesus, we no don salvation.

romans 1:16-17 – "i am no bi ashamed for di gospel, bicos it na di power for god for di salvation for everyone who believe: first for di jew, then for di gentile. For for di gospel a righteousness from god na revealed, a righteousness dat na by faith from first to last, juss as e be so written: 'the righteous go live by faith. '"

wen di eunuch for acts 8 needed be converted, di spirit send philip to preach di word to am.

1. How does di holy spirit convict di world for sin, righteousness and judgment?

a. ___ it enters one's bodi and forces dem go di realization dat jesus na god, di christ.

b. ___ having jesus' teachings accurately and infallibly recorded so man fit don check go di power needed for salvation