

first principles for christ

wetin are di first principles?

joe mckinney

1. Repentance from dead work

(works dat lead to eternal death)

di very first tin on top dis list for first principles na repentance.

- the first recorded sermon for john di baptist na "matthew 3:2 "repent, for di kingdom for heaven de for hand."
- the first recorded preaching for jesus na matthew 4:17 "repent, for di kingdom for heaven de for hand."
- after john na arrested, jesus com into galilee, preaching di gospel for god, and say, "the taim na fulfilled, and di kingdom for god de for hand; repent and believe for di gospel" (mark 1:14, 15).
- when jesus send komot di 12 apostles, 2 by 2 to preach for di cities, dem go komot and preached dat {men} suppose repent (mark 6:12).
- when di pharisees and dia scribes {began} grumbling for im disciples eating and drinking wit di tax collectors and sinners, jesus answered dem, "{it is} no bi dos wey be wella who need a physician, but dos wey be sick. "i don no bi come call di righteous but sinners to repentance" (luke 5:30-32).
- after jesus rose from di dead and find im final instructions go di apostles, im told dem, "thus it na written, say di christ would suffer and rise again from di dead di third day, and dat repentance for forgiveness for sins would be proclaimed for im name to all di nations, beginning from jerusalem" (luke 24:46-47).
- on di day for pentecost, 50 days afta christ's death for di cross, peter preached wetin some pipo call di first gospel sermon and wen di multitude na cut go di heart dem cried komot "what are we going to do?", 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."
- in athens, paul preached, "god na now declaring to men say all everywhere suppose repent" (acts 17:30).
- paul told king agrippa wey he "kept declaring" to all dos wit whom im com into contact "that dem suppose repent and turn to god, performing deeds appropriate to repentance" (acts 26:20).

one suppose no bi tink it strange dat repentance from acts dat lead to death na first for di list for di first principles for christ.

repentance, wetin be it, wetin does it mean?

repentance involves changing one's affections from earthly tins to heavenly tins. It involves turning go di living god from a god for sef. It's looking unto christ instead for looking unto anoda. Repentance na di right attitude toward god. It's a return to god. Repentance na di act for changing one's mind, go, and direction.

a some kain man had two sons, jesus told we, and im say to one, "go work today for mai vineyard." im answered, "i no go." but afterward, im repented and went (matthew 21:28-29). Whatever dis young man do jesus say im repented. Jesus dem dey call im actions repentance. Di young man reflected for di mata, arrived for di kpatakpata wey he na wrong, and realized wey he had sinned against im papa. Di young man do an

about-face, make a decision, and then acted according to im decision to do im father's go instead for im own go.

repentance na far pass a feeling for regret or remorse, although such emotions would certainly be present. It na also far pass di mere confession for specific past sins, although, again, such would most likely be involved become expression for genuine repentance. From a biblical perspective, repentance na nothing less than a complete transformation for life; a reversing for direction away from sinful, selfish living toward sacrificial service to one's god and papa.

here are some parallel words for repent:

be converted "truly i tok to you, unless you de converted and become laik pikin, you no go enta di kingdom for heaven (matthew 18:3).

mek jesus ya lord "if you confess wit ya mouth jesus {as} lord, and believe for ya heart dat god raised am from di dead, you go de saved. (romans 10:9).

become a disciple "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" (matthew 28:19).

kpai to sin "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" (romans 6:1-2)?

repentance na required for salvation. If you no repent for ya sins you go de lost! "unless you repent, you too go all perish" (luke 13:3).

you don ever sabi pesin wey dey baptized but then do no bi live for jesus? do no bi get involved for di church? do no bi read and study di bible? do no bi follow jesus? do no bi seek first di kingdom for god? maybe na im bicos dem lai lai repented. We no fit baptize pesin who don no bi repented for dia actions dat lead to death. Being baptized without repenting would be laik a man who tells im fiancé "i wan marry you but i no go promise to love honor, cherish or be faithful. Repentance don to com before baptism.

i ask a fren "are you a christian?" and get a strange ansa "i na baptized. I'm no bi going to church, i quit reading di bible. I pray everi once for a while. I've lai lai been arrested. Am i a

christian?" wey make me wonder how na it dat some pipo fit tink wey concern being a

christian. I'm concern dat some fit get real superficial idea wey concern wetin it way be a christian.

i know say juss bicos pesin na christian, dat doesn't mean dem be perfect or immune to temptation. But surely we get to betta than dis. We expect boku if we expect dogs to fly and birds to bark, fish to purr and cats to live under water. Why? bicos birds fly, dogs bark, fish swim and cats purr. That's wetin dem do. That's wetin comes naturally.

that's dia nature. We expect boku if we expect unconverted persons to behave laik christians. But wait a minute. Aren't we all christians? i na baptized, i come church regularly. I sing di hymns and pray to god everi day. I even read di bible. Mai name na for di church directory. Don't tell me i'm no bi a christian. Here's di wahala wit mai friend's ansa – na im a list for tins im does or does no bi do. Dat na im ansa – i do some kain tins and i don't do some kain tins.

wetin na christian, ah-ahn?

it's one who don make jesus im lord!

we sabi acts 2:38 but wetin wey concern acts 3:19? "repent na im be say and be converted, dat ya sins fit be blotted komot," we must be converted be saved. We need to change di way we sometimes tink wey concern baptism. We need to emphasize it plenti. Lai lai mek it komot be a mechanical act, ceremony or ritual wia we go through some kain motions and having perform some kain motions we tink we are now christians. We must be converted. It na death to life experience. Be a christian way be converted, be a disciple or follower for jesus, pesin who don decide to mek christ im life and reason for living, im lord, pesin who don kpai to sin for order to live for god. It na no bi juss pesin who for fear for dying and going to hell don taken komot an insurance policy and tried to cover all bases make im go de safe. It na pesin who don give imself ova go di lord to obey am, love am, imitate am, and follow am.

acts 2:38 wen dos 3000 men and women wey be "cut to dia hearts" by di teaching for di apostle peter for di day for pentecost ask wetin be die for dem for response go di message dem had heard and believed, peter answered. "repent, and be baptized, everi one for you, for di name for jesus christ for di forgiveness for sins, and you go receive di dash for di holy spirit."

we get be sofri to no bi tink dat if we fit juss get dem baptized, then no bi only dia sins, but also dia sinfulness, go all be taken send for for some mystical manner for di moment dem arise from di "watery grave." afta all, wen we hear di phrase "obey di gospel," do we no bi normally dat to mean "be baptized"? some seemingly believe say di water go transform dis sinners so wey dem might suddenly begin living for christ thereafter.

it's as if we assume changed hearts and live are a post-immersion phenomenon.

if baptism na no bi preceded by a deep faith and genuine repentance, we do dos whom we immerse a great disservice. Before we ever lead a seeking soul go di baptistry, we suppose first mek absolutely some kain we get true true led dem to accept jesus christ as lord. True repentance isn't juss a change for thinking or feelings. It na sincere change for di go dat results for a change for life. It na di definitive decision to follow and obey jesus for evritin.

to repent na laik signing a blank check make komot to jesus christ di lord. Im go fill for whatever value whenever im wan. Go you do whatever jesus tells you to do? di attitude for di repentant na di same as dat for di disciple:

- "not mai go but ya go de do."
- "speak lord, ya servant listens."
- "here am i send me."
- "i am crucified wit christ. It na no longer i who live but jesus live for me."

kweshion

1. Repentance na

- ___ feeling tap electrons, regret and remorse
- ___ a change for one's affections
- ___ the act for changing one's mind, go and direction

2. True repentance na di definitive decision to obey and follow jesus for everything- a total commitment.

t. ___ f. ___

3. Repentance na required action for one's salvation

t. ___ f. ___

4. To be a christian which for di following statements are true?

a. ___ no bi mai go but god's

b. ___ speak lord i am listening

c. ___ here am i send me

d. ___ i am crucified wit christ and im live for me

e. ___ all di above

f. ___ a, b and c

5. When peter say "repent and be baptized for di remissions for sins" im clarified it by also stating "because you de already saved by ya faith. "

t. ___ f. ___

2. Faith toward god

di great fundamental fact for christianity na di death for christ for awa sins. That's how paul summed up di gospel:

"now i mek sabi to you, brethren, di gospel which i preached to you, which also you received, for which also you tanda, by which also you de saved, if you hold fast di word which i preached to you, unless you believed for vain. For i delivered to you as for first importance wetin i also received, dat christ kpai for awa sins according go di scriptures, and wey he na buried, and wey he na raised for di third day according go di scriptures" (1 corinthians 15:1-4).

dis na di gospel, di gud bin dey. Dis don be accepted as true, first for all, and then all oda doctrines must be interpreted for di lait for dis fundamental fact if it na be understood.

christ kpai for awa sins. That's wetin di scriptures tok. Wia do di scriptures tok dis? isaiah 53:5-6. "he na pierced through for awa transgressions, im na crushed for awa iniquities; di chastening for awa well-being {fell} upon am, and by im scourging we are healed."

jesus offered imself as per sacrifice for awa sins. Im kpai for awa place. Di punishment wey we deserve sake of awa sins, im received. That's di gospel and di central true for di bible. It na dem dey call atonement (some translations use propitiation). Awa salvation depends on top it. Wen we begin thinking wey concern how be saved, we might read and sabi from memory everi passage for di bible dat speaks for di sinner's duty for becoming a christian or steps to salvation and still misunderstand christianity. We fit even preach a doctrine wey dey help void di grace for god.

for di very center for salvation na sacrifice and it don be so. Read romans 6:23 which says “the wages for sin na death.” and tink wey concern salvation wia no sacrifice for any kind don been make for di sins for man. We sabi that’s no fit, but suppose a pesin tries be saved sha. How would im try? if e get no sacrifice for am, im na forced to rely upon imself. Im must abeg god for evritin or else mek atonement for im own sins. Weda it na humanly no fit be perfect or no bi, di true na dat “all don sinned and fallen short for di glory for god. We get all failed to mek it on top awa own. Di wages for sin na death. It juss na no fit for man to pay for im own sins. Apart from a sacrifice for sins, man na hopelessly lost. If you try be saved without a sacrifice for ya sins, it don be upon di principle for self-righteousness or work. You get to deserve salvation. Salvation for dis case would be give as per debt paid juss become employer owes di employee im salary wen di work na do.

“now go di one who work, im wage na no bi credited as per favor, but as wetin be due” (romans 4:4). Wen man seeks salvation apart from a sacrifice for sins, im must seek it upon di principle for im own work and dat na hopeless cause.

animal sacrifices for sin de commanded and offered under di law for moses. God commanded dem and sancu forgiveness but all dat no bi di reality. Na im juss a temporary shadow, an object lesson or an illustration to teach di pipo di principle dat salvation from di sins for di guilty demands di sacrifice for pesin innocent. Di innocent animal na bin kill so say di guilty pipo fit live. Di writer for di hebrews letter wrote: “for it na no fit say di blood for bulls and goats suppose take away sins” (10:4). Di writer meant, for course, dat no animal sacrifice fit take away sins.

christ na di only effective sacrifice for sins. Di blood for christ na deserving. It fit take away sin and it alone fit take away sins. Di blood for christ na di only tin dat god recognizes as able to atone, to pay for, to comot man’s sins. Nothing else na even considered as per buy price for man’s redemption. “... knowing dat you de no bi redeemed wit perishable tins laik silver or gold from ya futile way for life inherited from ya forefathers, but wit precious blood, as for a lamb unblemished and spotless, {the blood} for christ” (1 peter 1:18- 19).

no bi gold, no bi silver, no bi di blood for animals, abi anything else conceivable dat man might offer fit wash away awa sins - nothing but di blood for jesus.”

wetin fit wash away mai sin? nothing but di blood for jesus; wetin fit mek me whole again? nothing but di blood for jesus.

for mai pardon, dis i sight, nothing but di blood for jesus; for mai cleansing dis mai plea, nothing but di blood for jesus.

nothing fit for sin atone, nothing but di blood for jesus; naught for gud wey i don do, nothing but di blood for jesus.

dis na all mai shey and peace, nothing but di blood for jesus; dis na all mai righteousness, nothing but di blood for jesus. Oh! precious na di flow wey dey help me white as snow; no oda fount i sabi, nothing but di blood for jesus.

we need to sabi, memorize, , believe and constantly remember di words to dis song, especially wen we tink wey concern di first principles for di doctrine for christ.

if we bin de able to save ourselves, why would jesus don to kpai? if i com before god wit only mai own goodness and gud work, would dat no bi mek christ’s sacrifice unneeded and yeye? we are saved by faith for wetin jesus do instead de kain we get do.

“for by grace you get been saved through faith; and dat no bi for yourselves, {it is} di dash for god; no bi as per result for work, make no bodi fit boast” (ephesians 2:8, 9).

“when di kindness for god awa savior and {his} love for mankind appeared, im saved we, no bi for di basis for deeds which we get do for righteousness but according to im mercy, by di washing for regeneration and renewing by di holy spirit, whom im poured komot upon we richly through jesus christ awa savior” (titus 3:4-6).

we only trust for di blood for christ and dat only. We must rely on top nothing but di blood for jesus. We fit expect mercy from god only as we put di blood for di lamb between ourselves and god. So wetin do we dey define dis reliance upon di blood for christ? work? “god forbid” di bible calls it faith. It don be faith. Any oda principle na incompatible wit a deserving sacrifice so we go fit di blood for jesus. It na by grace through faith. Relying on top, and trusting for di blood for christ don be classified as faith. A dash na no bi a dash if it must be paid for.

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

wetin be saving faith and wetin does it include?

- faith dat saves na no bi merely intellectual; it’s no bi juss mentally accepting dat god exists or dat jesus kpai for di cross. James wrote dat even di devils believe and tremble.
- faith dat saves na faith dat loves god. We must no bi only believe say god na, but we must love am. Faith dat avails na “faith working through love” (galatians. 5:6). Dat na, intellectual assent apart from love na no bi genuine faith.
- faith dat saves na faith dat diligently seeks god “and without faith it na no fit to abeg {him,} for im who comes to god must believe say im na and {that} im na rewarder for dos who earnestly seek him” (hebrews 11:6).
- genuine faith fit be expressed or no bi expressed, it na still faith. If god does no bi require an expression for faith im go bless man upon faith alone. But if an expression na required, no blessing follows until di required expressions are give. As proof sight di following examples.

john 9: jesus healed a man born blind. Im spit for di ground, and make clay for di spittle, and applied di clay to im eyes and say to am, "go, wash for di pool for siloam". So im go away and washed, and com {back} seeing. ”

for matthew 9, two blind men followed jesus, crying komot, "have mercy on top we, pikin for david!" wen im enta di haus, di blind men com up to am, and jesus say give dem, "do you believe wey i am able to do dis?" dem say to am, "yes, lord. " then im touched dia eyes, say, "it shall be do to you according to ya faith. " and dia eyes de opened.

jesus required no act so we go fit na required for di blind man for john 9. No washing, no expression for faith na required, juss faith for christ as possessing di power to heal.

for both cases, di blind received sight upon di principle for faith for christ. For one case faith na expressed by an overt act, for di oda case it no bi. Afta all it na faith say di lord wan. Im get di right to require an expression for faith by overt acts but faith na still faith.

for mark 2 we read wey concern di healing for di paralytic for capernaum. “and dem com, bringing to

am a paralytic, carried by four men. Being no fit to get to am sake of di crowd, dem removed di roof above am; and wen dem had dug an opening, dem make down di pallet on top wey di paralytic de lie. And jesus seeing dia faith say go di paralytic, "son, ya sins are forgiven."

again jesus blessed for di kondishon for faith. Im see dia faith and immediately perform di cure. But how fit jesus sight dia faith wen faith na mental act and as such no fit be seen? im see dia efforts to reach am and dis efforts manifested dia faith. Dem de acts for faith. No bi wey dem had been commanded, but di doing for dem proved dia faith.

two tins need be learned from dis cure. First, faith na di kondishon for di cure, and second, dia efforts do no bi invalidate dia faith. Dia efforts to reach jesus do no bi convert dia faith into work so dem claimed di glory for di cure. Faith expressed still remains faith.

but one plenti example: "by faith di walls for jericho fell down afta dem had been encircled for seven days" (hebrews 11:30). Marching, as such, no fit harm walls for stone. But god commanded dem to waaka dey di walls and dis marching manifested di faith for di israelites for god. So god, for di kondishon for dia faith expressed by marching, felled di walls.

again two lessons are learned.

first, faith expressed na still dem dey call faith. It na no bi converted into work. "by faith di walls fell."

second, expressions for faith no invalidate faith. A refusal for israel to march dey jericho for get proved dia lack for faith, juss as dia marching manifested dia faith.

we are now ready to ask - wetin does saving faith include? na it unexpressed or expressed? if expressed, does it still remain faith? or go it then become work?

without repentance, di sinner no fit be saved but salvation na by faith. Repentance, then, must for some way relate to faith. Repentance might be defined as faith turning away from evil and deciding to follow jesus. Faith and repentance are no bi be separated. For course, one fit don cold, intellectual faith and refuse to repent. Faith na no bi juss belief for facts, but di turning for di soul away from sef and sin unto god and righteousness. Na im make it includes repentance naturally.

but wetin wey concern baptism? if baptism na kondishon for salvation dat na give for di kondishon for faith for christ, it too must be faith, and so related dat na meaning no go oppose di meaning for faith. Baptism na faith expressed by a deed. Faith for di death, burial and resurrection for jesus for awa sins na di faith dat saves. Wetin does baptism don to do wit dis faith? it pictures it, and embodies it. One believe dat jesus na buried. Di immersion for baptism pictures dis faith. One must also believe say jesus na raised from di dead. Di immersion pictures dis faith. So baptism na selected by di lord be an expression for faith for order to picture it. And apart from faith, baptism don no meaning. Dis na wia any idea for baptizing babies, breaks down.

di scriptures show dat baptism na be think for become expression for faith. Take, , galatians 3:26, 27. "for you de all sons for god through faith for christ jesus. For all for you wey be baptized into christ don clothed yourselves wit christ." we are sons by faith, a faith accompanied by and pictured by baptism. Wen we sight one being baptized, we sabi, if im na sincere, im believe jesus christ kpai, na buried and na raised for im salvation. We no fit be na im make some kain for one's faith for christ juss by seeing dem doing benevolent work,. Benevolent work na christian act, but it does no bi picture a burial and a resurrection. Wen we yan wey concern salvation we can't separate faith, repentance, and baptism.

acts 11:18 "well then, god don granted go di gentiles also di repentance {that leads} to life."

acts 2:38 "repent, and each for you be baptized for di name for jesus christ for di forgiveness for ya sins."

acts 15:9 "god make no distinction between jews and gentiles, cleansing dia hearts by faith."

- is dia such a tin become unrepentant sinner wit a cleansed heart?
- is dia such a tin as per saved sinner without im sins being forgiven?"
- faith changes di heart, repentance changes di life, and baptism changes di state. Salvation na by faith for christ and dat faith na still faith though expressed by repentance and baptism.

how na pesin saved?

no bi by work

no bi by faith and work

but by faith wey de work

by faith dat repents

by faith dat na baptized

by faith dat obeys

dia na lot plenti dat needs be say and understood wey concern faith for god but dis tins are part for di first principles for di teaching for christ.

kweshion

1. The gud bin dey, gospel, na - christ kpai for awa sins, im na buried and im na raised for di third day. T. ___ f. ___

2. The wages for sin na death, sontin we earn by tins we do.

t. ___ f. ___

3. Christ atoning sacrifice, im death by crucifixion na dash be accepted by obedience.

t. ___ f. ___

4. A dash na sontin earned by deeds for obedience.

t. ___ f. ___

5. Faith dat saves na

a. ___ na mental acceptance

b. ___ requires no action on top man's part

c. ___ na obtained by obedience komot for love

3. Di teaching for baptisms

wetin a fine and spiritually significant subject!

wetin a great tin god invented!

how we go great lengths and suffer great inconveniences to baptize a pesin! sometimes we go komot for a dark sugar cane field for night, are awakened for 1:00 for di morning to go di beach, and waaka through di middle for sunbathers on top a crowded beach for noon juss to baptize a pesin.

wetin we believe wey concern baptism fit mek it very inconvenient.

does god place as boku importance and urgency on top baptism as we do?

de tin be say, di betta kweshion would be - do we place as boku importance and urgency on top baptism as god does?

what's di rush? acts 22:16

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

dis occurred di “same hour for di night”. 3000 de baptized di same day dem believed and repented and di holy spirit think say na important e don do to don it recorded for we.

why do god choose dis expression for faith be a requirement for salvation?

a. To remind we for di depth for awa conversion, wey we kpai to sin.

b. We need a fresh begin, new birth and baptism reminds we dat we get been born again.

wetin blessings does a pesin receive wen im na baptized as di scriptures teach?

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

1. Salvation — mark 16:15-16

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

2. Forgiveness for sins — acts 2:38

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

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

4. Sins washed away — acts 22:16

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

5. Cleansing – ephesians 5:25-27

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

6. Sanctification — ephesians 5:26 above

7. A gud conscience — 1 peter 3:21

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

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

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

9. Raised wit christ — colossians 2:12 above

10. Born again — john 3:3-5

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

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

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

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

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

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

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

know 1 - di phrase “in christ” na very significant! wen we enta di christ, we then are found “in christ” and “in christ” all spiritual blessings are give to we.

ephesians 1:3 — “blessed be di god and papa for awa lord jesus christ, who don blessed we wit everi spiritual blessing for di heavenly places for christ. ”

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

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

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

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

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

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

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

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

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

ephesians 1:11 — “in whom also we get obtained an inheritance”

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

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

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

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

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

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

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

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

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

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

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

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

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

romans 6:3-6 — “or do you no bi sabi say all for we who don been baptized into christ jesus don been baptized into im death? na im be say we get been buried wit am through baptism into death, for order dat as christ na raised from di dead through di glory for di papa, so we too might waaka for newness for life.

di phrase “in christ” na very significant! wen we enta di christ, we then are found “in

christ” and “in christ” all spiritual blessings are give to we (ephesians 1:3, “blessed be di god and papa for awa lord jesus christ, who don blessed we wit everi spiritual blessing for di heavenly places for christ.”)

galatians 3:26, 27 — “for you de all sons for god through faith for christ jesus. For all for you wey be baptized into christ don clothed yourselves wit christ.”

but why baptisms (plural)? how many baptisms are dia? e get only one.

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

di kweshion na ask: “if e get only one baptism, why does di writer for hebrews refer to “baptisms?”

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

1. Baptism for john

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

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

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

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

2. Baptism for faya

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

go thoroughly clear im threshing floor; and im go gather im wheat into di barn, but im go burn up di chaff wit unquenchable faya. ”

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

3. Baptism into moses

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

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

4. Baptism for suffering

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

matthew 26:39 — jesus prays "my papa, if it na possible, make dis cup pass from me; yet no bi as i go, but as you go. " for john 18:11 “the cup wey di papa don give me, shall i no bi drink it?”

mark 10:38-39 but jesus say give dem, "you no sabi wetin you de dey ask. U dey able to drink di cup wey i drink, or be baptized wit di baptism wit which i am baptized?" dem say to am, "we are able. " and jesus say give dem, "the cup wey i drink you shall drink; and you shall be baptized wit di baptism wit which i am baptized.

luke 12:50 "but i get a baptism to undergo, and how distressed i am until it na accomplished!

di “cup” and “baptism” jesus spoke for for di above passages de a symbolic ways for talking wey concern di terrible tins im would soon suffer as im offered imself as awa sin sacrifice. It na symbolic language.

5. Baptism wit (in-asv) di holy spirit

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

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

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

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

acts 2:17 for di day for pentecost, jesus poured di spirit komot on top "all flesh. " "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 and ya old men go dream dreams. "' di baptism for di holy spirit na a once for all taim historical event. Di effects kontinu on top but di spirit don already been poured komot on top all humanity.

6. Baptism into christ

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

galatians 3:27 — "for all for you wey be baptized into christ don clothed yourselves wit christ. "

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

kpatakpata:

for ephesians, paul discusses many benefits for being "in christ", but particularly di benefit for redemption through im blood. Then for chapter four, im states "there na one lord, one faith and one baptism. " so for di six baptisms mentioned above, which one na im dey call di "one baptism"? it na di one actual baptism practiced even today, often dem dey call christian baptism, wey be immersion for water for di name for jesus for di forgiveness for sins. It na di one dat puts believing, trusting and obedient believers into im one bodi, weda dem be jews or gentiles. It na baptism into christ.

as for di odas:

di baptism for john na historical, and temporary and ended wit di death, burial and resurrection for jesus.

di baptism for faya na a figurative expression bin use to describe god's punishment.

di baptism for mooses na a symbolic passing for israel through water and a prophetic kain experience for di church for god.

di baptism for suffering na a figurative expression bin use to describe di suffering and persecution for jesus and im apostles.

di baptism wit di holy spirit na a historical one-time-for-all out-pouring for di spirit on top all humanity for di day for pentecost.

dem get plenti for lie-lie doctrines wey concern baptism for di religious world. :

1. "baptism fit mean sprinkle instead for immersion".
2. "people who no believe for jesus fit be baptized" (babies,.)
3. "you don't don be baptized for order be saved. "

di following practices or language fit reflect some normal misunderstandings wey concern baptism.

some dey consider baptism as some arbitrary command god chose to test awa obedience. Would god tell pipo to believe di gospel and then skip 3 rocks for a pond be saved? no! skipping rocks don nothing to do wit di cross for christ.

some pipo schedule baptisms. But why no bi ask dem instead "when do you laik to schedule ya salvation?"

some pipo baptize dos who don no bi repented, been converted, taken jesus as lord as if di physical act for immersion or baptism does di saving.

some yan laik dem de baptized "in di _____ church". Di one baptism na "into christ," no bi into some church or organization. True, wen we bin de baptized (biblically) god add we go di bodi for christ wey be im church but for baptism, we are "buried wit christ by baptism into im death" (see romans 6).

some teach di doctrine for exceptions to biblical baptism. Dem deduce (correctly, i tink) dat pikin, i. e. babies, are an exception to mark 16:16 "he who believe and na baptized shall be saved" di kweshion, though, na "will god mek an exception for pipo wey don't sabi any betta or wey be physically no fit be baptized?" i get mai opinion wey concern dis but di scriptures are silent wey concern exceptions and we might be wiser to teach wetin di scriptures do tok and leave di exceptions to awa juss and merciful god. Im go surely do wetin be right wit everi soul.

kweshion

1. Which for di following statements regarding baptism (immersion) reason say trust and obedience are true?

- a. ___ baptism saves but no bi alone
- b. ___ baptism na for di forgiveness for sins
- c. ___ baptism washes away sin
- d. ___ baptism na appeal to god for a cleansing
- e. ___ baptism puts di saved into di christ church
- f. ___ for baptism one na clothed wit christ
- g. ___ one na buried into christ's death for baptism
- h. ___ one receives di holy spirit as per result for baptism
- i. ___ all di above

2. John's baptism na

a. ___ for di forgiveness for sins

b. ___ for repentance for di forgiveness for sins

3. To be a christian one must be baptized wit faya. T. ____ f. ____

4. The baptism for moyses na for di forgiveness for di pikin for israel's sins.

t. ____ f. ____

5. Baptism for/ wit/ for di holy spirit occurred

a. ___ wen jesus na baptized by john

b. ___ on top pentecost wen jesus poured komot im spirit on top all men

6. One na already a christian before baptism na im be say baptism na no bi to comot sin or to put on top into christ bodi but to puts am into a church organization.

t. ____ f. ____

4. Laying on top for hands

for scripture, we read dat pipo laid on top hands:

a. To bless pikin

matthew 19:15 "and im laid [his] hands on top dem and departed from dia."

mark 10:16 "and im took dem up for im arms, laid [his] hands on top dem, and blessed dem."

b. To heal

mark 5:23 "and beg am earnestly, say, 'my little pikin lies for di point for death. Com and lay ya hands on top am, wey she fit be healed, and im go live.'"

mark 6:5 "now im fit do no mighty work dia, except wey he laid im hands on top a few sick pipo and healed [them]."

mark 16:18 "they go take up serpents; and if dem drink anything deadly, it go by no way injure dem; dem go lay hands for di sick, and dem go recover."

luke 4:40 wen di sun na setting, all dos who had any dat de sick wit various diseases brought dem to am; and im laid im hands on top everi one for dem and healed dem."

luke 13:13 "and im laid [his] hands on top am, and immediately im na make straight, and glorified god."

acts 28:8 "and e happun say di papa for publius lay sick for a fever and dysentery. Paul went into am and prayed, and im laid im hands on top am and healed am."

di dash for healing na temporary. Dis does no bi mean dat god does no bi ansa prayers or dat god does no bi heal. Juss dat some kain pipo no don dis dash laik jesus, im apostles and some kain oda pipo do.

di apostles and odas had dis dash. Dia na difference between praying for a sick pesin and dey ask god to heal dem and receiving di miraculous power to touch pesin and be instantly, miraculously healed for dia disease, de include blindness, paralysis, deafness or death. I sabi some pipo claim to don dis dash but if i had dat dash i would go di vanderbilt children's hospital and send everi one for dos little bald-headed cancer patients haus healthy. Di ones who claim to don di dash haven't do it. Why no bi? bicos dem can't! why don't dem try to do it? bicos dem know say can't do it. If i had di dash for healing, mike bratcher would no bi go haus today for a wheelchair. Im would go hop, skip and jump haus!

c. To bestow or impart miraculous gifts for di holy spirit

act 19:6 "and wen paul had laid hands on top dem, di holy spirit com upon dem, and dem spoke wit tongues and prophesied."

romans 1:11 "for i long to sight you, wey i fit impart to you some spiritual dash, make you fit be established."

acts 8:5-19 then philip went down go di city for samaria and preached christ give dem. And di multitudes wit one accord heeded di tins spoken by philip, hearing and seeing di miracles which im do. For unclean spirits, crying wit a loud voice, com komot for many wey be possessed; and many wey be paralyzed and lame de healed. And dia na great joy for dat city. But dia na a some kain man dem dey call simon, who previously practiced sorcery for di city and astonished di pipo for samaria, claiming wey he na pesin great, to whom dem all find heed, from di least go di greatest, say, "this man na di great power for god." and dem heeded am bicos im had astonished dem wit im sorceries for a tey. But wen dem believed philip as im preached di tins concerning di kingdom for god and di name for jesus christ, both men and women de baptized. Then simon imself also believed; and wen im na baptized im kontinu wit philip, and na amazed, seeing di miracles and signs which de do. Now wen di apostles wey be for jerusalem heard dat samaria had received di word for god, dem send peter and john give dem, who, wen dem had com down, prayed for dem wey dem might receive di holy spirit. For as yet im had fallen upon none for dem. Dem had only been baptized for di name for di lord jesus. Then dem laid hands on top dem, and dem received di holy spirit. And wen simon see dat through di laying on top for di apostles' hands di holy spirit na give, im offered dem kudi, say, "give me dis power also, dat pesin on top whom i lay hands fit receive di holy spirit."

obviously, di miraculous gifts for di spirit dat phillip had and no bi di indwelling dat na imparted. Simon see di miracles and signs. Simon see dat through di laying on top for di apostles' hands di holy spirit na give.

acts 19:6 "and wen paul had laid hands on top dem, di holy spirit com upon dem, and dem spoke wit tongues and prophesied."

d. To ordain (designate or set apart) for a ministry.

dis don to do wit di organization for di church.

acts 6:3 "therefore, brethren, seek komot from among you seven men for gud reputation, full for di holy spirit and wisdom, whom we fit appoint ova dis business."

acts 6:6 "whom dem set before di apostles; and wen dem had prayed, dem laid hands on top dem."

act 13:2 "separate to me barnabas and saul for di work to which i get dem dey call dem. Then, having fasted and prayed and laid hands on top dem, dem send dem away."

1 timothy 4:14 "neglect no bi di dash dat na for thee, which na give thee by prophecy, wit di laying on top for di hands for di presbytery."

1 timothy 5:22 "do no bi lay hands on top pesin hastily, abi share for oda pipo's sins."

2 timothy 1:6 "remember to put fire di dash for god, wey be for you by di laying on top for mai hands."

some observations:

1. Jesus, di head for di bodi, organizes im pipo, christian men and women, di church, so wey we fit function properly. Im organizes di bodi by dey give a dash(s) (assigning ministries or functions) to each and everi member.

2. A church organized by christ through di spirit according to spiritual gifts na boku pass elders, deacons and preachers. Each and everi member na be a functioning part for a living organism.

3. The whole church, through christ, causes itself to grew for faith and love by di involvement for everi one for na pipo.

4. We don't all do di same tin for di work for di living bodi for christ leave as na but we all don sontin to do.

5. In di church we are part for one anoda. We are all to do awa god-given part to build up di bodi for christ. Dat way 100% for we. No bodi na exempted. No mata ya age, gender, maturity level, knowledge, education, talent - god wan we all be actively involved for di work for di church - everi single one for we.

6. Matthew 25:14-30 (the parable for di kudi). Dis parable 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, must use wetin im get received for di gud for di bodi.

7. 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 expect eyes to chop. if di nose does no bi smell but expect di eyes to smell. Dis would be a monster!

8. 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.

9. In di church, sometimes, dos who don five "talents" 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 sontin 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.

10. Ephesians 4:16 states dat "all di bodi, adjusted and joined for di aid for all, grows and builds itself for love, for di measure wia each part does through na function. " 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.

11. Christians are right to call di brethren to serve christ according to dia gifts and 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 sontin dat no bi give dem to do by di lord.

12. 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 and no bi only wen di bodi na for a meeting. Di responsibilities for di church are di total for all di responsibilities for each member individually. : wen husbands are taking send for dia wives. Wen wives are taking send for di haus. Wen papa and mama are raising dia pikin for di way for di lord. Wen servants are stopping to help a pesin for need. Wen elders are shepherding di flock. Wen leaders are organizing a retreat. Wen pipo for faith are praying for di lost and di sick. Wen evangelists are evangelizing. Wen pipo are visiting for di hospitals. Wen counselors are helping a marriage. Wen authors are writing books dat edify. di bodi na working! 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.

juss tink for all wey fit be do by dis church if everybody do sontin! dis na exactly god's plan. "... di whole bodi, joined and knit together by wetin everi joint supplies, according go di effective working by which everi part does na share, causes growth for di bodi for di edifying for itself for love (ephesians 4:16).

if everybody does sontin ... then send go de overworked and plenti go de do. Dat na god's plan.

kweshion

1. The laying on top for hands na available to all christians today to gree dem to heal cancer and all kinds for sickness.

t. ____ f. ____

2. Christians are individually responsible na im be say independent for actions for odas t. ____ f. ____

3. Some christians are plenti capable than odas for performing some kain task t. ____ f. ____

4. The church bodi, christians, don

a. ____ only one function and everi member must perform

b. ____ many different functions resemble go di human bodi all wey must function together be a healthy bodi.

c. ___ multiple functions some wey are plenti important than odas, so christians are to strive to do di important ones.

5. Every christian don tasks or functions dat god expects dem to do. T. ____ f. ____

5. Di resurrection for di dead

wetin be ya favorite season for di year?

“springtime na fine taim for di year. For many pipo tink spring na pass anticipated, exciting, and blessed season for di year. Di cold weather, low temperatures, bracing wind, and even occasional snow and ice all pass away. Di deadness for di trees, di barrenness for di gardens, and di colorless grass pass away, be replaced wit refreshing showers, delightful temperatures, and bright sunshine for march, april, and fit. Di summer’s burning rays and burdensome heat don no bi yet arrived. Spring na delightful taim. Spring seems to bring a rebirth to all for nature. Di blossoms land, di yellow daffodils and tulips show dia colors, and di trees begin to display di lait green shades for para para leaves. Awa gardens begin to show signs for para para life as di vegetables rise from di soil. Spring way rebirth. Spring seems to bring a rebirth to all for nature.”

springtime de make we tink for spiritual tins: di great come day for resurrection.

some tins i sabi and some tins i wonder wey concern concerning di resurrection:

a. The who na small small? everybody who don kpai

john 5:28-29

acts 24:15

1 corinthians 15:21-22

b. What?

di come to life de kain dies – awa bodies

wetin go de raised go de wetin kpai – awa bodies

romans 8:23 “we also who don di first-fruits for di spirit, even we ourselves groan for inside ourselves, eagerly waiting for di adoption, di redemption for awa bodi.”

c. When?

dis na di easiest kweshion for all. For di last day john 6:39-40, 44, 54

how many days go dia be afta di last day? no bi a single one, at least referring to life on top earth as we sabi it.

dis na contradictory to “dispensational pre-millennialism” (which traces na roots back go di 1830s and john nelson darby).

d. How?

wetin go awa resurrected bodies be laik?

dem go be awa physical bodies, but gloriously changed and different! - 1 corinthians 15:35-55

awa physical bodies.

1 sown for wuru wuru, go de raised for incorruption! – v42

2 sown for dishonor, go de raised for glory! – v43a

3 sown for weakness, go de raised for power! – v43b

4 sown as natural bodies, go de raised as spiritual bodies! vs 44-49

even dos wey be alive for christ's come go undergo dis "change", for which dat wey be corruptible and mortal go "put on top" incorruption and immortality – 1 corinthians 15:50-55.

e. Why?

to survive biological death - for a disembodied state - na no bi awa final state. Awa final state na immortality (deathlessness) which occurs wen jesus returns.

even if we knew dat following death a christian sat literally for jesus' feet im would still be a disembodied being and as long as im na disembodied. Death na still a fact for am. It's only wen jesus returns and obliterates death pata pata dat dat pesin na fully redeemed. Di christian faith offers boku pass "life afta death" (lots for religions speak for dat); it offers di full redemption for di human and dat includes a restoration to bodi, soul and spirit (1 thessalonians 5:23). "may ya whole spirit, soul, and bodi be preserved blameless for di come for awa lord jesus christ. "

we mustn't tink dat life afta death na di "final" state - it isn't! humans are embodied beings, dem undergo di death experience and for di resurrection dem return to an embodied existence.

god lai lai intended im pikin to ceaselessly exist as disembodied beings! dat would mean dat death reigns! di destruction for death na glorious resurrection. 1 corinthians 6:13-14 "the bodi na for di lord, and di lord for di bodi. "god raised up di lord and go also raise we up by im power. " god don no intention for jettisoning di bodi; di whole pesin na be pata pata redeemed from di swear. Dos wey be embraced for christ's redeeming work are destined for a glorious resurrection. Awa proper response go di doctrine for di resurrection:

a. We earnestly desire be clothed for awa heavenly bodies.

2 corinthians 5:1-5 "for we know say if awa earthly haus, dis tent, na destroyed, we get a building [a body] from god, a haus no bi make wit hands, eternal for di heavens. For for dis we groan, earnestly desiring be clothed wit awa habitation wey be from heaven. "

b. Therefore, we suppose mek it awa goal to abeg god.

2 corinthians 5:6-11 "so we are always confident, knowing dat while we are for haus for di bodi we are absent from di lord. For we waaka by faith, no bi by sight. We are confident, yes, wella pleased rather be absent from di bodi and be present wit di

lord. Na im be say we mek it awa aim, weda present or absent, be wella pleasing to am. For we must all appear before di judgment seat for christ, dat each one fit receive di tins do for di bodi, according to wetin im get do, weda gud or bad. ”

c. We eagerly wait wit perseverance for di redemption for awa bodies, even though we no fit sight dem now.

romans 8:23-25 “. even we ourselves groan for inside ourselves, eagerly waiting for di adoption, di redemption for awa bodi. For we bin de saved for dis shey, but we dey call na seen na no bi shey; for why does one still shey for wetin im sees? but if we shey for wetin we no sight, we eagerly wait for it wit perseverance. ”

d. We go purify ourselves

1 john 3:2-3 “beloved, now we are pikin for god; and it don no bi yet been revealed wetin we shall be, but we know say wen im na revealed, we shall be laik am, for we shall sight

am as im na. And everyone who don dis shey for am purifies imsef, juss as im na pure. ”

do you get dis shey?

u dey filled wit di desire to purify yourself?

kweshion

1. Who are dos god go resurrect?

a. ___ di righteous for all ages

b. ___ christians

c. ___ all mankind from di beginning for taim go di end for taim

2. What go god resurrect?

a. ___ di soul for man

b. ___ man’s earthly bodies

c. ___ all animals dat don di breath for life

3. The bible identifies di date wen di resurrection and 2nd come for christ go happun. T. ____ f. ____

4. The earthly bodi weda alive or dead go de transformed, changed, into an immortal or indestructible bodi depending on top weda dem de make righteous by christ blood or rebellious and evil.

t. ____ f. ____

5. When a man dies it na all ova juss laik all oda living creatures tey tey e get no resurrection from di dead or life afta death

t. ____ f. ____

6. Eternal judgment

wetin i usually don't laik wey concern di song "there's a great day coming" na di last verse.

it needs be sung mournfully. Di words are true but are terribly sad.

wen we preach di gospel we preach "good news" and eternal judgment na no bi gud bin dey. It na bad bin dey. But it na true.

i don't laik dey tell pipo wey concern eternal judgment.

doctors don't laik dey tell pipo deh get terminal, inoperable cancer.

gud teachers don't laik dey tell dia students wey dem failed di test.

employers don't laik dey tell dia employees say di factory na closing and dem go be komot for a job.

i didn't flex dey call kevin harris' papa and mama from brazil to tell dem dia pikin kpai for a drowning accident.

sometimes i wish dia na no eternal judgment. Di very think for it na depressing and scary. Feelings i get had seeing a pesin condemned to life w/o parole. All di years knowing dem go experience none for di joys for life – freedom, family, recreation. An example na di muslim for bin expect for joão pessoa, brazil - a vegetarian, going stir crazy, gats comot, no mata wetin, family for paraguay, bin laden's doctor.

i wish dia go de no judgment but jesus say dia go de, make settles dat. Whose idea na it sha to invent a universal law dat says you go reap wetin you sow? na im di lord! do i tink i'm smarter than di lord? do you tink im ask mai advice wen im decide on top eternal judgment? am i a betta pesin than god bicos i can't tanda to tink wey concern pesin being condemned to hell and im sanco dat it go happun?

god takes no pleasure for punishing wicked pipo but im does it (ezekiel 33:7-11).

there's a sad day come and we'll sing it wit sadness, juss as god does.

kpatakpata

a. Eternal judgment na de tin be say gud bin dey, part for di gospel.

wetin i say (when we preach di gospel we preach "good news" and eternal judgment na no bi gud bin dey. It na bad bin dey but it na true) needs be clarified.

romans 2:14-16 "for wen gentiles who no don di law do instinctively di tins for di law, dis, no bi having di law, are a law to themselves for wey dem show di work for di law written for dia hearts, dia conscience bearing witness and dia thoughts alternately accusing or else defending dem for di day wen, according to mai gospel, god go judge di secrets for men through christ jesus. "

wetin paul na say by di term "according to mai gospel" na dat dis judicial outpouring for god's wrath na part for di gospel, and any preaching for di gospel dat denies or omits dis judgment aspect na deficient. It na lie-lie, synthetic gospel dat downsizes god. Such a gospel separates god's love from god's holiness and promotes di evil for lawlessness. Dat na no bi a reign message pipo wan hear nowadays.

di eternal judgment dat na part for di first principles for di doctrine for christ na gud bin dey bicos jesus, for contrast to all human authorities, go "judge di world for righteousness. "

act 17:30 - "therefore having overlooked di times for ignorance, god na now declaring to men say all {people} everywhere suppose repent, bicos im get fixed a day for which im go judge di world for righteousness through a man whom im get appointed, having furnished proof to all men by raising am from di dead. "

christ's judgment go de righteous.

di eternal destiny for god's pipo na gud bin dey, order and no bi chaos, righteousness and no bi iniquity, true, justice, goodness, peace and love. That's gud bin dey. Di eternal triumph na for gud ova evil and true ova error.

b. We must preach di word

2 timothy 4:1-4 "i solemnly charge {you} for di presence for god and for christ jesus, who na to judge di living and di dead, and by im appearing and im kingdom: preach di word; be ready for season {and} komot for season; reprove, rebuke, exhort, wit great patience and instruction. "

matthew 12:41-42 "the men for nineveh go tanda up wit dis generation for di judgment, and go condemn it bicos dem repented for di preaching for jonah; and behold, sontin greater than jonah na here. {the} queen for {the} south go rise up wit dis generation for di judgment and go condemn it, bicos im com from di ends for di earth to hear di wisdom for solomon; and behold, sontin greater than solomon na here. "

c. God's eternal judgment na eternal - hebrews 9:27

d. We go find dat which we seek - romans 2:6-10

e. Will di great day for di judgment for god be a glad day or a sad day?

it depends on top you. Jesus already do im part. How go we respond?

no man fit dodge di judge or di judgment. No di comot from am or try to hide from am, but hide for am. Seek glory, honor, and immortality. Seek peace wit god through repentance and faith. Dem get only two ways, di plenti and di narrow; and only two destinies, eternal life and eternal death. Now na di opportune taim. We only don one shot for life (hebrews 9:27).

wetin go god tok to you on top judgment day?

kweshion

1. God desires dat no man perish as im takes no pleasure for punishing di wicked but im go di wicked after much much for taim on top earth.

t. ___ f. ___

2. At di 2nd come for christ and di judgment dia go de:

a. ___ gud bin dey – everlasting life

b. ___ bad bin dey – eternal death

c. ___ both gud bin dey and bad bin dey

3. God's judgment go de righteous as im na true, merciful, holy, justice and love

t. ___ f. ___

4. The most critical action for dos living pleasing to christ na to see say im gud bin dey for forgiveness for sins, gospel, na proclaimed.

t. ___ f. ___

5. What go god tok to you wen you tanda before am for di day for judgment?

a. ___ welcome and enta di di joys for everlasting life wit christ and all di righteous

b. ___ depart from me and enta di di eternal death wit satan and all di rebellious wicked