

lessons from di cross

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a roman crucifixion

juss wetin do di bodi for jesus for nazareth de tin be say endure for dos hours for torture?

di practice for crucifixion itself na torture and execution by fixation go cross. I am indebted to many who don studied dis subject for di past, and especially go contemporary colleague, dr. Pierre barbet, a french surgeon who don do exhaustive historical and experimental research and don written extensively for di subject.

apparently, di first sabi practice for crucifixion na by di persians. Alexander and im generals brought it back go di mediterranean world -- to egypt and to carthage. Di romans apparently learned di practice from di carthaginians and (as wit e remain small evritin di romans do) rapidly developed a very high degree for efficiency and skill for it. A number for roman authors (livy, cicer, and tacitus) chook mouth inside crucifixion, and several innovations, modifications, and variations are describe for di ancient literature.

for instance, di upright portion for di cross (or stipes) fit don di cross-arm (or patibulum) attached two or three feet below na top for wetin we commonly tink for as di latin cross. Pass wey dey bin use for awa lord's day, however, na di tau cross, shaped laik awa t. For dis cross di patibulum na placed for a notch for di top for di stipes. E get archeological evidence dat na im on top dis kain cross dat jesus na crucified.

without any historical or biblical proof, medieval and renaissance painters don give we awa picture for christ carrying di entire cross. But di upright post, or stipes, na generally fixed permanently for di ground for di site for execution and di condemned man na forced to de cari di patibulum, weighing wey concern 110 pounds, from di bin expect go di place for execution.

many for di painters and most for di sculptors for crucifixion also show di nails through di palms. Historical roman accounts and experimental work don established say di nails de driven between di small bones for di wrists (radial and ulna) and no bi through di palms. Nails driven through di palms go strip komot between di fingers wen make to support di weight for di human bodi. Di misconception fit don com wey concern through a misunderstanding for jesus' words to thomas, "observe mai hands." anatomists, both modern and ancient, don always considered di wrist as something wey concern di hand.

a titulus, or small sign, stating di victim's crime na usually placed on top a staff, carried for di front for di procession from di bin expect, and later nailed go di cross make it extended above di head. Dis sign wit na staff nailed go di top for di cross for get give it somewhat di characteristic form for di latin cross.

but, for course, di physical passion for di christ begin for gethsemane. For di many aspects for dis initial suffering, di one for greatest physiological interest na di bloody sweat. It na interesting dat st. Luke, di physician, na di only one to mention dis. Im says, "and being for agony, im prayed di longer. And im sweat became as drops for blood, trickling down upon di ground. "

everi ruse (trick) imaginable don been bin use by modern scholars to explain away dis description, apparently under di mistaken impression dat dis juss no de happun. A great deal for effort fit don been saved had di doubters consulted di medical literature. Though very dey hard, di phenomenon for hematidrosis, or bloody sweat, na wella documented. Under great emotional stress for di kind awa lord suffered, tiny capillaries for di sweat glands fit break, na im make mixing blood wit sweat. Dis process might wella don produced marked weakness and possible shock.

afta di arrest for di middle for di night, jesus na next brought before di sanhedrin and caiphus, di high priest. It na here say di first physical trauma na inflicted. A soja struck jesus across di face for remaining silent wen questioned by caiphus. Di palace guards then blind-folded am and mockingly taunted am to identify dem as dem each passed by, spat upon am, and struck am for di face.

for di early momo, battered and bruised, dehydrated, and throwaway face from a sleepless night, jesus na taken across di praetorium for di fortress antonia, di seat for goment for di procurator for judea, pontius pilate. You de, for course, familiar wit pilate's action for attempting to pass responsibility to herod antipas, di tetrarch for judea. Jesus apparently suffered no physical mistreatment for di hands for herod and na returned to pilate. Na im for response go di cries for di mob dat pilate ordered bar-abbas released and condemned jesus to scourging and crucifixion.

e get boku disagreement among authorities wey concern di unusual scourging as per prelude to crucifixion. Most roman writers from dis shikena no associate di two. Many scholars believe say pilate originally ordered jesus scourged as im full punishment and say di death sentence by crucifixion com only for response go di taunt by di mob say di procurator no bi properly defending caesar against dis pretender who allegedly claimed be di king for di jews.

preparations for di scourging de carried komot wen di prisoner na stripped for im cloth and im hands tied go post above im head. It na doubtful di romans for get make any attempt to follow di jewish law for dis mata, but di jews had an ancient law prohibiting pass forty lashes.

di roman legionnaire steps forward wit di flagrum (or flagellum) for im hand. Dis na short whip consisting for several heavy, leather thongs wit two small balls for lead attached near di ends for each. Di heavy whip na brought down wit full force again and again across jesus' shoulders, back, and legs. At first di thongs cut through di skin only. Then, as di blows kontinu, dem cut deeper into di subcutaneous tissues, producing first an

oozing for blood from di capillaries and veins for di skin, and finally spurting arterial bleeding from vessels for di underlying muscles.

di small balls for lead first produce large, deep bruises which are broken open by subsequent blows. Finally di skin for di back na hanging for long ribbons and di entire area na unrecognizable plenti plenti tear, bleeding tissue. Wen it na determined by di centurion for charge say di prisoner na near death, di beating na finally stop.

di half-fainting jesus na then untied and allowed to slump go di stone pavement, wet wit im own blood. Di roman soldiers sight a great joke for dis provincial jew claiming be king. Dem tro a robe across im shoulders and place a stick for im hand for a scepter. Dem still need a crown to mek dia travesty complete. Flexible branches covered wit long thorns (commonly bin use for bundles for firewood) are plaited into di shape for a crown and dis na pressed into im scalp. Again e get copious bleeding, di scalp being one for pass vascular areas for di bodi.

afta mocking am and chook eye am across di face, di soldiers take di stick from im hand and strike am across di head, driving di thorns deeper into im scalp. Finally, dem tire for dia sadistic sport and di robe na tear from im back. Already having adhered go di clots for blood and serum for di wounds, na removal causes excruciating pain juss as for di careless removal for a surgical bandage, and e remain small as though im de again being whipped, di wounds once plenti begin to bleed.

for deference to jewish custom, di romans return im garments. Di heavy patibulum for di cross na tied across im shoulders, and di procession for di condemned christ, two thieves, and di execution detail for roman soldiers headed by a centurion begins na slow journey along di via dolorosa. For spite for im efforts to waaka erect, di weight for di heavy wooden beam, together wit di shock produced by copious blood loss, na boku. Im stumbles and falls. Di rough wood for di beam gouges into di lacerated skin and muscles for di shoulders. Im tries to rise, but human muscles don been pushed beyond dia endurance.

di centurion, ginger to get on top wit di crucifixion, selects a stalwart north african onlooker, simon for cyrene, to de cari di cross. Jesus follows, still bleeding and sweating di cold, clammy sweat for shock, until di 650-yard journey from di fortress antonia to golgotha na finally completed.

jesus na offered wine mixed wit myrrh, a mild analgesic mixture. Im refuses to drink. Simon na ordered to place di patibulum for di ground and jesus na quick quick thrown backward wit im shoulders against di wood. Di legionnaire feels for di depression for di front for di wrist. Im drives a heavy, square, wrought-iron nail through di wrist and deep into di wood. Quick quick, im moves go di oda area and repeats di action being sofri no bi to pull di arms too tightly, but to gree some flexion and movement. Di patibulum na then lifted for place for di top for di stipes and di titulus reading "jesus for nazareth, king for di jews" na nailed for place.

di komot foot na now pressed backward against di right foot, and wit both feet extended, toes down, a nail na driven through di arch for each, no bodi di knees moderately flexed. Di victim na now crucified. As im slowly sags down wit plenti weight for di nails for di wrists excruciating pain shoots along di fingers and up di arms to explode for di brain -- di nails for di wrists are putting pressure for di median nerves. As im pushes imself upward to avoid dis stretching torment, im places im full weight for di nail through im feet. Again e get di searing agony for di nail tearing through di nerves between di metatarsal bones for di feet.

for dis point, as di arms fatigue, great waves for cramps sweep ova di muscles, knotting dem for deep, relentless, throbbing pain. Wit dis cramps comes di inability to push imself upward. Hanging by im arms, di pectoral muscles are paralyzed and di intercostal muscles are no fit to act. Air fit be drawn into di lungs, but no fit be exhaled. Jesus fights to raise imself for order to get even one short breath. Finally, carbon dioxide builds up for di lungs and for di blood stream and di cramps partially subside. Spasmodically, im na able to push imself upward to exhale and bring for di life-giving oxygen. Na im undoubtedly for dis periods wey he uttered di seven short sentences recorded:

di first, "father, forgive dem for dem sabi no bi wetin dem do. "

di second, go di penitent barawo, "today thou shalt be wit me for paradise. "

di third, looking down for di terrified, grief-stricken adolescent john -- di beloved apostle -- im say, "behold thy mama. " then, looking to im mama mary, "woman behold thy pikin. "

di fourth cry na from di beginning for di 22nd psalm, "my god, mai god, why hast thou forsaken me?"

hours for limitless pain, cycles for twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain wia tissue na tear from im lacerated back. Im moves upandan against di rough timber enduring hours for limitless pain, cycles for twisting, joint-rending cramps, intermittent partial asp. Then anoda agony begins: a terrible crushing pain deep for di chest as di pericardium slowly fills wit serum and begins to compress di heart.

one remembers again di 22nd psalm, di 14th verse: "i am poured komot laik water, and all mai bones are komot for joint; mai heart na laik wax; it na melted for di midst for mai bowels. "

it na now e remain small ova. Di loss for tissue fluids don reached a critical level; di compressed heart na struggling to pump heavy, thick, sluggish blood into di tissue; di tortured lungs are making a frantic effort to gasp for small gulps for air. Di markedly dehydrated tissues send dia flood for stimuli go di brain.

jesus gasps im fifth cry, "i thirst. "

one remembers anoda verse from di prophetic 22nd psalm: "my strength na dried up laik a potsherd; and mai tongue cleaveth to mai jaws; and thou hast brought me into di dust for death. "

a sponge soaked for posca, di wey cheap, scope wine wey be di staple drink for di roman legionaries, na lifted to im lips. Im apparently no de take any for di liquid. Di bodi for jesus na now for extremes, and im fit feel di chill for death creeping through im tissues. Dis realization brings komot im sixth words "it na finish. "

im mission for atonement na now complete. Finally im chooses to kpai. Wit one last surge for strength, im once again presses im tear feet against di nail, straightens im legs, takes a deeper breath, and utters im seventh and last cry, "father! into thy hands i commit mai spirit. "

di rest you sabi. For order say di sabbath no bi be profaned, di jews ask say di condemned men be dispatched and removed from di crosses. Di normal method for ending a crucifixion na by crurifraction, di breaking for di bones for di legs. Dis prevented di victim from pushing imself upward; na im make di tension fit no bi be relieved from di muscles for di chest and rapid suffocation occurred. Di legs for di two thieves de broken, but wen di soldiers com to jesus dem see dat dis na unnecessary.

apparently to mek doubly sure for death, di legionnaire drove im lance through di fifth interspace between di ribs, upward through di pericardium and into di heart. Di 34th verse for di 19th chapter for di gospel according to st. John reports: "and immediately dia com komot blood and water. " dat na, dia na an dodge for water fluid from di sac surrounding di heart, find postmortem evidence dat awa lord kpai no bi di usual crucifixion death by suffocation, but for heart failure (a broken heart) due to shock and constriction for di heart by fluid for di pericardium.

na im make we get had awa glimpse -- de include di medical evidence -- for dat epitome for evil which man don exhibited toward man and toward god. E don dey a terrible sight, and pass e don do comot we despondent and depressed. How grateful we fit be dat we get di great sequel for di infinite mercy for god toward man. Adapted from – "a physician testifies wey concern di crucifixion, dr. C. Truman davis, konnections. com/kcundick/crucifix. html"

david foretold it dis way "my god, mai god, why you don forsaken me? why u dey so far from saving me, so far from di words for mai groaning? ... but i am a worm and no bi a man, scorned by men and despised by di pipo. All who sight me yab me; dem hurl insults, shaking dia heads: im trusts for di lord; make di lord rescue am. Make am deliver am, tey tey im delights for am. ... i am poured komot laik water, and all mai bones are komot for joint. Mai heart don turn to wax; it don melted away for inside me. Mai strength na dried up laik a potsherd, and mai tongue sticks go di roof for mai mouth; you lay me for di dust for death. Dogs don surrounded me; a band for evil men don encircled me, deh get pierced mai hands and mai feet. I fit count all mai bones; pipo stare and gloat ova me. Dem divide mai garments among dem and cast lots for mai cloth. ... all di ends for di earth go remember and turn go di lord, and all di families for di nations go bow down before am, for dominion belongs go di lord and im rules ova di nations. All di hol for di earth go feast and worship; all who go down go di dust go kneel before am — dos who no fit keep themselves alive. Posterity go serve am;

future generations go de told wey concern di lord. Dem go proclaim im righteousness go pipo yet unborn — for im get do it." (psalm 22:1-8; 14-18; 27-31)

di cross na di center

na im a friday morning wey concern 9:00 dat it begin. It would be ova by 3:00 dat afternoon. Wetin you fit do for six hours? for awa modern, high-tech world, you fit send e-mail all ova di world and you fit get an automobile and travel 300 miles or plenti. You fit hop on top an airplane and go from one end for di kontri go di oda. Dia's a lot you fit do for six hours. But dat day na ova 2,000 years tey.

wetin do di pipo do for dos six hours? probably laik any oda day, a farmer get up and begin to plow im field bicos na im spring and na im wey concern taim to plant. A housewife i'm sure get up and begin be busy wit am everyday everyday haus chores. A merchant opened up im shop, and im do a brisk day's business for six hours, getting ready for di sabbath and for di passover weekend. You fit do a lot for six hours. But all dat na do for jerusalem for dat six hour, and for dat mata all dat na do all ova di world for all di days combined, paled for to de compare to wetin be being do on top a hill dem dey call, "calvary." a man na being crucified, a very special man nailed go roman cross. Im na on top one for three crosses erected dat day, di middle one.

a visitor who happun to come jerusalem dat day might don seen di crosses, shook im head and think, "oh, one for dos sad but necessary executions for order to keep di peace and to keep justice." di roman soldiers assigned go di task knew little for dis mysterious young carpenter who refused to beg or whine or complain. Dem had no idea dat dis one dat practically laid imself down on top dat cross fit be anything oda than juss a nazarene.

oh, but some strange tins begin to happun. First, dia na di darkness, a blackness darker than an eclipse. Di sky had an eerie, hellish gloom. It's as if god, di papa, had turn im back for di earth, maybe even to shed a tear. Then dia na di earthquake dat matthew tells we wey concern. A mysterious rumble from di very womb for di earth caused di rocks to split. Prisoners for di grave de released from death's cold grip. Reports spread all di way dey jerusalem for di bodies dat had been entombed de tin be say walking down di streets; no doubt loved ones see and talked wit dem.

di curtain, dat massive veil for di temple dat separated di holy place from "the holy for holies," would be tear apart. Di place wia only once a year as di high priest would take for di blood from an unblemished lamb to sprinkle upon di mercy seat to mek atonement, a sacrifice for all di pipo. Dat curtain na 40 feet high and it weighed several tons. But for dos six hours, pesin, sontin, e get as e be tore dat massive curtain from top to nyash as if two great hands ripped it apart. As if di great god for di universe na say, di high priest don enta di holy for holies for di last taim, di final day for atonement. Im'll lai lai don to go for dia again.

wella, dis na no ordinary friday. Jerusalem na captured for di throes for di mystery wey she couldn't. Pipo de beginning to wonder as dem see some tins and as dem heard oda tins. Fit it be? fit it be? no! it couldn't be. Dat nazarene man might be sontin oda than juss a man, sontin pass juss a carpenter who lived for nazareth, maybe even sontin pass a prophet. You fit e remain small hear di entire think process for an entire community. For fact, dem buzzed wey concern it for days and days and days.

do you remember pentecost? do you remember how 3,000 pipo de baptized on top one day? you don ever wondered how 3,000 pipo de baptized on top one day? it no bi juss di power for one sermon. You sight wetin had happun for jerusalem dat day na all dat everybody talked wey concern for seven weeks. Wetin do all dos mysterious tins mean? then peter on top dat pentecost day, inspired by di spirit, unsealed it. Im say, "that na di pikin for god on top dat cross. " dat's why e happun.

you don ever stop to dey consider how central it na to human history? all for taim na measured by it. All for dis book, di bible, na na tori. All di old testament history points to it, a kain tins to com. Now type na pesin, place, or tin for di hebrew religion dat foreshadows or anticipates a pesin, place or tin for di para para covenant. For oda words, na im a thing back dia dat foreshadows or anticipates sontin here. Frankly, di old testament na filled wit fine well well types. Wen you take di taim to sight and dem, it de help you to piece together god's magnificent providence and you fit see say di tori na di same all di way through history, pointing go di very same kpatakpata.

pass fine types for di old testament are dos dat foreshadow di cross. Do you remember di first passover? as di blackness for di plague for di death for di firstborn crept across egypt, it surely foreshadowed di blackness for midday on top dat friday juss as per lamb na slain for each for dos hebrew homes dat night so di death angel would pass ova, no bodi dat family unharmed. It set di stage for di taim say di real lamb, di lamb for god, would be slain allowing death to pass ova humanity again.

or how wey concern dat ark for di covenant, di mysterious ark for di covenant introduced to we for exodus 25 on top mount sinai? do you remember di name for di covering for di ark for di covenant? na im dem dey call, "the mercy seat. " on top dat "mercy seat" once a year, di high priest would com into di holy for holies wit di blood from an unblemished lamb and sprinkle drops for blood for di mercy seat make sin would be taken away. But na im for di cross wia di real mercy seat na established and wia di blood for di perfect sacrifice no bi juss sprinkled, but flowed dat would take away all sin for all taim.

or how wey concern wen di israelites had been grumbling and complaining and sinning again and god threw dem for di midst for venomous snakes and dem de being bitten and being bin kill. Then mooses, afta praying fashioned a bronze serpent, put it on top a pole and lifted it up. Dia cure from some kain death na awoof and available to all. But dem gats take some action on top dia on top.

dem gats look upon it to live. But for doing so dem do no bi earn di cure for na im awoof to all. By looking upon di bronze serpent dem do no bi work but dem do take action for order to live. (numbers 21) jesus say for

john 3, juss laik dat bronze serpent, "if i be lifted up, i'll draw all men to masef. " i fit find you two dozen odas, but di old testament na laik a huge sign wit an arrow say, "this way go di cross. Dis way go di cross. "

then wen jesus com, im lived for it. Im lived for di cross.

from im earliest days, di cross cast na shadow ahead for am. From di very day wey he com into dis world for bethlehem wia dia na no room for di inn. Na im say right then, "there's no room for you for dis world. You'll no bi find a place to dey here. You'll be rejected and even crucified. "

di gospels record for we no less than a dozen different accounts for jesus foretelling im own death. I tink wey concern matthew 16 wen im and di disciples de having a little r & r (rest and relaxation) for caesarea, philippi. Jesus ask, "who do you tink i am?" afta dem had give speculation, street yan de kain odas dey talk, peter looked for am and say, "you're di christ, you're di pikin for di living god. " jesus say, "blessed u dey simon, pikin for jonah, for flesh and blood hasn't revealed dis to you, but mai papa for heaven. " jesus knowing now say di men, who would de cari on top wetin im na going to kpai for de beginning to. Verse 21 says dat, immediately, from dat taim on top, jesus begin to explain to im disciples, how im must go jerusalem and suffer many tins for di hands for di elders, chief priests, and teachers for di law; wey he must be bin kill and for di third day, raised to life.

im say di same tin for matthew 17, 20, 21. For matthew 26 for dat last supper, im told dem again, "i'm wey concern be bin kill. " for dos few hours afta dat for di garden for gethsemane, im bowed on top im face and ask if dia de any oda way, im knew dat na im for dis destiny wey he na born. Di cross na wetin jesus com here for, and im always knew it.

di entire para para testament reflects it. Paul say, "jews demand miraculous signs and greeks look for wisdom, but we preach christ crucified: a stumbling block to jews and foolishness to gentiles. " (1 corinthians 1:22, 23) "for i resolved to sabi nothing while i na wit you except jesus christ and am crucified. " (1 corinthians 2:2) "may i lai lai make mouth except for di cross for awa lord jesus christ. " (galatians 6:14) do you sight dos three statements? paul say, "all i sabi na christ crucified. " then im say "all i preach na christ crucified. " (1 corinthians 1:23) "all i make mouth wey concern na di cross for christ, jesus crucified. " (galatians 6:14) "for me to live na christ, and to kpai would be gain" bicos im na crucified. (philippians 1:21)

folks, you go through di bible, di para para testament, everi sermon preached by paul or peter you go sight, everi one for dem focused for di crucifixion and resurrection for jesus. So weda di old testament, di para para testament or di whole bible, di cross na central.

years tey for di british royal navy for dia great sailing vessels would weave a blue thread right through di center for di rope dat would be bin use to hoist di main sail bicos dem promise dat rope be distinguishable. If dem needed to raise am for an emergency, to di comot an enemy or to avoid a storm, dem looked for di rope wit di blue thread right through di middle for it. Di cross suppose be laik dat. It's always visible and always

accessible. It's di main tin, no bi juss for dis book, but for life itself. It suppose be for di very center for evritin wey we do; di center for awa lifestyle, di center for awa haus life, di center for awa work life and awa school life. If we ever take jesus and im cross komot for di center, we lose evritin.

you don ever seen signs on top posts dat stated, "power cable buried here?" dat's wetin di sayings for di cross are. You come one for dos sayings, you dig down and e get power there—a whole source for power for awa live if we go juss take taim to it. Jesus' final words de "it na finish." (john 19:30) wetin's finish? di divine plan for redeeming all for humankind na finish. Man's fear for death na finish. Di power for guilt na finish. Di uncertainty for tomorrow na finish.

di following lessons for dis series go focus on top seven incredible statements say di pikin for god make while for human form. I no sabi wey concern you, but to me, nothing na plenti amazing for di whole spectrum for dat divine drama wey we call di cross than dos seven sayings jesus make. Wetin would you tok if you de on top ya way be executed? if it de going be a slow torturous punishment laik jesus received, wetin would you dare tok while you de hanging for di cross?

jesus sofri sofri chose di words wey he would utter on top dat cross. Dem de no bi random phrases juss uttered by some pained martyr. Dem de intentional statements from god imself to make we don some clues wey concern di unfathomable depth for meaning for dat cross on top which im hung.

1. Father, forgive dem for dem sabi no bi wetin dem do. (luke 23:34)

dos are di words for forgiveness. Go dat immediate audience, but extended far beyond dem.

2. Today you shall be wit me for paradise. (luke 23:42, 43)

jesus turn go di barawo and say words for acceptance go normal criminal, di last pesin for di world you would tink ought be for paradise dat day. A pesin, who unlike jesus, na dia for crimes im had do.

3. Dear woman, here na ya pikin, and go di disciple (john), here na ya mama. (john 19:25)

words for comfort, even amidst im agony, di fine words for comfort.

4. My god, mai god, why hast thou forsaken me?

(matthew 27:46)

wetin do dos words mean? words for separation, a horrible separation but a separation dat gats happun if we are going to live forever.

5. I thirst (john 19:28)

di words for humanity de show we dat jesus no bi some kain freak, im na juss laik you and me. Im injure, im thirsted, im hungered and im understood awa pain.

6. It na finish. (john 19:30)

di words for victory. Di greatest words ever uttered.

7. Into thy hands i commit mai spirit (luke 42:36) di great words for ultimate surrender.

di cross de for di heart for awa faith. It na di central part de kain we tanda for. It na di only reason wey we fit gather as per community for faith.

i tear race across a modern parable dis week wey i'm fear reveals di level for too many individuals, and for dat mata, too many churches. Di parable talks wey concern a church dat erected a brandnew building. Dem make it awfully nice and behind di pulpit area dem erected a sign dat say, "we preach christ crucified." then down for di lower corner dem put a small potted plant, one for dis creeping vines dat would kain go up di wall for decoration. As taim passed, di vine begin to grew and as it grew di congregation begin to mellow. Afta a while it covered dat last word "crucified." di readable part for di sign displayed only, "we preach christ" sure e don do no bi so boku di cross juss di nice socially-oriented jesus who show compassion on top all needs. But di vine kept growing and di congregation kept mellowing and afta a while, only di words, "we preach," show. Eventually dem had juss forgotten wey concern christ. Di whole idea na a human gospel, a human religion responding to human needs, searching for any ansa, but no bi a cross. Finally di vine kontinu to grew until all dat na comot na di word, "we." i pray to god dat for awa life, we still proclaim christ crucified.

if you're wondering how boku di cross de for di center for ya very being, ansa dis three kweshion for ya heart today.

1. Does di cross bring you to ya knees for thankfulness? do you fall prostrate before dat and thank god for di very fact say di gates for heaven are open sake of it?

2. Does di cross awoof you from guilt? or u dey carrying dey a sack load for it; no bi laying dat guilt for di cross to do di work dat na im designed to do?

3. Does di cross cause you to surrender everyday everyday to god? — u dey dying on top ya own cross and letting christ live for you?

if you no fit ansa dos three kweshion today kukuma as you would laik to, i shey and pray dat by di taim we clear dis series, ya life don change. Amazing grace lesson #1250 steve flatt - february 18, 1996

papa, forgive dem

di cross had been erected, di flesh had been tear, hanging by spikes for im hands, and jesus labored for everi breath. Dia no bi a muscle for im bodi dat no bi burning. Im eyes stung from di mixture for blood and sweat. All dos who im had been teaching for three years de gone; only a handful for friends stood dia for di foot for di cross. Oh, but di taunters and di revilers, dem de dia; dem de shouting komot "come on top down, king for di jews. Ha! some savior! im saved odas, why no fit im save imsef?" through blurred eyes, jesus looked down upon dat murmuring rabble; and make im eyes drift heavenward and im uttered di short prayer; "father, abeg forgive dem, for dem no sabi wetin dem be doing. "

tell me, from wia does dat kain love com from? you fit explain to me di we you from for dat source for forgiveness? contrast dat to we. We lose awa dey sharp wen pesin cuts we off for go slow or bumps into awa grocery cart or wen di kids aren't ready on top taim. Look for jesus. "father, forgive dem, for dem sabi no bi wetin dem do. "

who for get criticized jesus if im had one little word for concern for imsef? maybe say, "i'm innocent, wetin wey concern mai rights?" or even a word for criticism, "surely, you'll be sorry" for get been appropriate. No, wen im pain na most severe and wen im stood for di brink for being separated for di first taim for all eternity from im papa, wey concern whom na im thinking? im na thinking for di sins for di pipo wey had put di six-inch spikes through im hands and who had spit on top im face.

tell me, wetin kain love na dat? wia does it com from? wetin kain marriage would you get if you had dat kain love dat na totally consumed by di needs and di desires for pesin else ahead for ya own? wetin kain christians would we be if we had dat kain love for one anoda? we get so vex by di trivial, but by contrast, jesus, for pass painful, unfair and unjust death imaginable prayed, "father, forgive dem, for dem no sabi wetin dem be doing. " dat short, but poignant prayer na recorded for we for luke 23:34. It na di first for seven statements recorded from di lips for jesus while im hung on top dat cross.

dis seven statements are pass juss seven statements. Dem be laik di tab or di index pages on top a huge notebook, juss a word or two, but behind it dia na volume for informate waiting be understood. Dis sayings for di cross are laik di sign dat states, "power cable buried here. " if you fit dig down juss a little bit, you would find dis unimaginable source for power waiting for ya life. Dis statements from di cross summarize who jesus na. If you fit dem fully, you'll di capsulated kpatakpata for evritin im say and evritin im do.

pass basic tok di cross de make na forgiveness, "father, forgive dem, for dem no sabi wetin dem be doing. " yes, im na praying for dos who put di spikes for im hand and who led di mago mago trial, but im na praying juss as boku for dos di hebrew letter say would crucify am afresh.

i heard a tori for two fellows wey be on top a boat komot for di ocean and di boat went down, but dem managed to work dia way onto a life raft and dem floated for a few hours before being picked up by di coast guard. One for di two fellows on top dat life raft na tremendously grateful. Im na juss showering di captain for di boat wit praise, and im shook hands wit everi crew member. Im say, "thank you, thank you, thank you. " di oda fellow na kain mellow. Im say, "well, you sabi tom, no mek such a big deal komot for it. " wen dem get go di shore, di bin dey reporter na dia and im interviewed dat first fellow and im na crying wit tears for gratitude. Di oda fellow no wan be interviewed. Di newsman looked for di first fellow and say, "what's wit ya buddy?" and im say, "well, to tell you di true, im tinks im fit don get komot on top im own. "

it's interesting na so?, wen you tink you fit comot on top ya own and you're no bi realli rescued? i tink di very first mark for a genuine christian, a true convert to christ, na one who knows im na a "goner," one who talks and behaves for a manner dat says, "i na on top mai way down, i na holding up di third finger, and i na wey concern to drown for mai sin. Jesus christ saved me. "

wetin's sad na, across dis land and across di world dem get hundreds for thousands for folks sidon for pews, smug and proud. Dem wouldn't tok it komot loud, but down deep dem be thinking, "i'm doing pretty gud on top mai own. I'm paddling dat boat right wella. " dem look dey for all di oda folks who aren't sidon for dos pews thinking, "i'm a pretty gud bobo, lai lai bin kill pesin, lai lai fit hit pesin, i no swear, i no high, i no chew, i no run wit dos who do. " dem be kain juss proud for how wella dem be paddling dia boat on top dia own.

i fit ask two kweshion to pesin and sabi a whole lot wey concern dia theology, sabi a whole lot wey concern wetin dem tink wey concern jesus and wey concern all spiritual tins.

1. "are you going to heaven?" dem'll either tok, "yes, no, or somewhere for di middle—not sure, shey so, no sabi," dat type tin. You fit find komot a lot.

2. To dos who ansa yes, "how u dey going to get dia?" wetin i've found ova 50 percent for di taim wen i've ask dat kweshion, di number one response na: "well, i've been wey concern as gud as most pipo i sabi. " you sabi wetin dem be say: "i'm paddling dat boat hard. " contrast dat go di apostle paul who say i am di chief for sinners. O wretched man wey i am, who go deliver me from dis bodi for death. "

paul tok say bicos im understood forgiveness. It's been say wey concern paul wey he only understood two tins: im knew wey he na lost, and im knew wey he na saved. Wen you read im epistles, im understanding comes through everi single line. Dat's wetin everi genuine christian knows, im or im knows dem de lost, dem de desperate and all for a sudden pesin threw dem a lifeline.

dey consider dis shikena prayer dat jesus uttered, "father, forgive dem, for dem sabi wetin dem do. " wetin does dat forgiveness entail? how does it apply to you and me? wetin are na characteristics?

1. Forgiveness dat jesus offered and prayed for for di cross na give.

"for di wages for sin na death, but di dash for god na eternal life for christ jesus awa lord. " (romans 6:23) do you hear di contrast dia? "for di wages," dat's di salary, "is death," that's di payment for sin "but di dash for god na eternal life for christ jesus awa lord. " di first tin we need to remember wey concern di forgiveness dat jesus offered for di cross and still offers from heaven's throne room na dat it's sontin wey we no earn. Im grace, im forgiveness na dash.

make me illustrate dat and show you why dat's important. Tink as e stand so and comot salvation, di cross or tins we dey consider spiritual, vertically give, wetin's pass precious earthly dash dat you get as e stand so? wetin be dat? some for you might tok na newborn pikin, dat's pass precious dash. Some for you would tok healthy family, dat's pass precious dash. Excluding salvation, di love for mai wife na di greatest dash i get. But if i de to tok, "you sabi honey, you've loved me now for 17 years and i realli throway salute dat. I wan pay you for dat love. I wish i had plenti kudi on top hand, but i get wey concern \$1,700. I fit find you wey concern \$100 a year for all di love you've give me up unto dis point. Make me find you \$1,700. We're going to work it into awa budget as e stand so. I'm going to pay you anoda \$25 a month from here on top komot for di love dat you're dey give me. Now wetin do you tink im would do?

wella, first for all, im would tink na joke. I mean im'd laff, "what u dey doing—come on top?" then if i pressed di wahala and say, "no, no, dis na wetin i realli wan do. I wan pay you for dat dash. " im would look for me laik i'm absolutely absurd. Folks, dat na absurd bicos a dash na no bi sontin you fit buy. It's no bi sontin you fit earn. If you fit, it's no bi a dash; it becomes a salary, a wage.

read romans 6:23 again, "for di wages. " di salary na attached to sin, it na death, "but di dash for god na eternal life through jesus christ. " i'm amazed for how many millions for pipo reverse dos two. Dem tink say di lostness deh get, di spiritual death dem be going to kpai, na juss a bad break or juss di fickle, capriciousness for a funny god and say di salvation dem be going to don, dem be earning day by day sake of how gud dem be. Dem've get it exactly reversed. Di tin we're earning na hell through everi sin we commit. Di dash na forgiveness.

wetin do you do wen you receive a dash? you tok, "thank you" and you act for gratitude. Di bigger di dash, di longer and di plenti you act for gratitude. By attempting to pay for a dash:

a. You insult di giver. God na insulted if we try to pay for di dash for forgiveness bicos we're reducing am go hireling. We reduce am go sales clerk. We ashawo am by trying to barter love, and god no go be reduced go dat. Im reacts strongly go dat and im always don. For fact, dat's wetin angered jesus so boku wey concern di pharisees. Dem think dem de paying for dia salvation. Dem de earning it. Some pipo tink dat today.

dia na world for difference between attainment and atonement. Attainment na sontin you work to achieve. Atonement na sontin dat na give to you. Di word atonement way to pay a debt dat one na no fit to pay for

imself. Jesus offered the atonement. God, the piker, knows we no fit comot for awa own mess. So, im offered himself as per sacrifice and on top dat cross im pleads: "father, forgive dem, for dem sabi no bi wetin dem do. "

oh, but the human spirit, it juss wan be saved by attainment. Do you sabi why? bicos we live for a sin-stained world wen no deh operate by atonement, it operates by attainment. We sabi the answers to dis old slogans though, "there ain't no such tin as per awoof wetin? lunch?" and "look komot for number one!" sure, we all sabi dos, dat's the way the world operates, so we wan save ourselves by awa own gud work. Di kweshion i ask pesin who don dat philosophy na how many gud work does it take then be saved? wetin's the quota? wetin's the standard? you insult the giver wen you try to pay for the dash.

b. You create a business relationship. If you tok, "here, you gi me dis, i'll find you dat. " dat's an exchange, a swap, a trade, a business transaction. Wen you try to pay back god's dash, you reduce a papa/child relationship to an employer/employee relationship, and dat na so short de kain god wan.

make me illustrate dat. Each month i mek a mortgage payment to pesin for chicago wey i've lai lai seen. Im or im get lai lai seen me. Now do we get a relationship? yes. Does im send if i've get appendicitis? or if mai marriage starts to get for gbege? no! all dem send wey concern na getting dia's. Na relationship, but it's shallow. It's juss on top paper. If i com go contractual agreement you get with god, "now i'll do dis, you provide me wit heaven," then i'm making a business relationship wit god. Im wan be mai papa, no bi mai employer. Im wan love me and bathe me and forgive me laik a perfect pallee. Dat's wetin im wan.

c. When you try to pay for a dash, it reveals ya own misunderstanding. Make you juss no get the concept. Forgiveness na give.

2. Forgiveness dat jesus pleaded for and offered na radical.

it na radical, extreme and extraordinary. Di dash na radical substitution. "for god make am who had no sin be sin for awa sakes, make for am we might become the righteousness for god. " (2 corinthians 5:21) dat's mai favorite verse for the bible bicos dat tells wetin the cross na all wey concern. Wey be the am for 2 corinthians 5:21? you sabi who it na. It's jesus, shikena. make's tok it again putting jesus for for am. "for god make jesus who had no sin be sin for awa sakes, make for jesus we might become the righteousness for god. "

become illustration make's tok you de standing for judgment one day. God says "how many sins do you commit?" you reply wit bowed head, "oh no bi many. Lord. " im says, "well, tink real hard. " "well, dia na dat one taim i no help the lady across the street. Then dia na anoda taim, i no honor mai papa and mama laik i suppose. And i ..." im say "let's juss look for the books. " the book for ya life na opened, it na stained wit sin. Evritin you do or say na recorded dia, ya gud deeds kukuma as ya sins. You realli no wan pesin looking for it. Suddenly jesus walks up and stands beside you clean and white as snow. Remember, god make am who had no sin be sin make for am, we might become the righteousness for god. Do you wan sabi christian how you're going to look before the papa for the judgment day? unless jesus don cleansed you by im blood and don substituted im life for yours, it go de wor wor and no bi welcomed. If im blood don cleansed you and you remain for am, jesus go tanda dia holding all ya sins. It na radical substitution.

3. The forgiveness na arranged.

it no bi accidental or happenstance; it na part for an eternal plan. Wen i na growing up, i heard dis illustration bin use a lot for di cross. Maybe you've heard it. Di tori na for a fellow who operated a mechanical bridge dat allowed trains to go across di bridge, but would turn for some kain times so ships fit pass by for di river below. One taim di bridge na turn, but all for a sudden word com and im fit hear a train come. And im na going to need to shikena! dat bridge back for line make passenger fit mek it across and no bi be destroyed. But di wahala na dat day im had brought im little three-year-old pikin to work. Di pikin had get away from am and im looked for junior and im na down for di mechanism for di bridge, for di gears itself, di little boi na playing for di gears and now wit juss minutes, im didn't don taim to go down and get di boi and still close di bridge. Im had di choice for saving di train and hundreds for passengers or throwing di switch and crushing im pikin. Anguished by dat decision, im threw di switch. Awa god find im pikin for di cross so all who would come am fit be forgiven and saved.

now that's a powerful illustration, but there's one main part for it that's no bi right for all. It's inaccurate. Sight if you fit figure komot wia di inaccuracy na. "men for israel, hear dis, jesus for nazareth na a man accredited by god to you by miracles, wonders and signs, which god do among you through am, as you yourselves sabi. Dis man na handed ova to you by god's set purpose and foreknowledge; and you, wit di help for wicked men, put am to death by nailing am go di cross." (acts 2:22-23)

what's di fallacy for di illustration dat i've heard all mai life? here it na. Di cross, unlike di engineer sidon up for di plant, di cross no bi a knee-jerk reaction by some ecclesiastical engineer who see di world spinning komot for control. Di cross na part for di original blueprint.

di plan na for di work di minute dat eve's teeth sank into di fruit. Na im dia before wen jesus com to dis earth, na born or crucified. Di shadow for di cross com nearer wit everi step im took.

you don ever stop to tink dat jesus na di one who put life into di seed dat became di tree from where im cross would be hewed? jesus na di one who put di iron ore for di earth from where di spikes would be smelted? jesus na di one who breathed life into di embryo dat would be named judas for im mama's womb, who would com komot and betray am? (colossians 1:15-16)

wetin be it laik to plan ya own execution? i no sabi, i no get any idea, but it no bi an accident. I know say im knew from di beginning say di only way im bride fit be dressed for white and live forever for heaven na if im imsef would kpai for am sins. Folks, knowing wey i betta why im fit look down from dat cross having always sabi im na going to hang dia and tok: "father, forgive dem, for dem no sabi wetin dem be doing. " you sight di love dat offered dat prayer com from di throne room for heaven wia love don na very we you from. Di cross and di forgiveness de no accident. Dem de arranged.

4. Forgiveness na continuous.

i'll tell you sontin interesting wey concern dis one sentence prayer from jesus: "father, forgive dem, for dem no sabi wetin dem be doing. " di imperfect tense for di verb na bin use, indicating a repeated action for di past tense. Wella for oda words, plenti literally, di translation na jesus kept say, "father, forgive dem, for dem sabi no bi wetin dem do. " you fit see say? i fit sight am muttering it all di way through di six hours between each for di statements: "father, forgive dem, for dem no sabi wetin dem be doing. "

how appropriate bicos though im sacrifice na once and for all, di forgiveness stemming from dat cross na perpetual. Hebrews 9:26 says, "if we waaka christians for di lait as im na for di lait, we get fellowship one wit anoda, and di blood for jesus cleanses we from all sin. " (1 john 1:7) i love dat word "all", no you? a little bitty word, but it way so much—cleanses we from all sin—all awa sin before we com to christ for baptism, all awa sins afta if we waaka for di lait.

two verses later "if we confess awa sins, im na faithful and juss and to forgive we awa sins and to cleanse we from all unrighteousness. " (1 john 1:9) then two verses john says, "my little pikin,

i write dis tins to you make you no go sin. But if pesin does sin. we get jesus christ, di righteous, become dey support for awa sins. " (1 john 2:1) i wan you to sight as per christian, if we are willing to waaka for di love and di go for jesus, no bi for rebellion to im go, if nurturing sin, trying to hide it for some closet away from god, but instead openly confessing awa shortcomings and mistakes, then we are forgiven continuously. We are being washed everyday everyday so wey we are clean and dey white. Then god lets me for.

5. Forgiveness na exemplary, a pattern be imitated. Jesus empowers we to forgive odas dey we. "be kind and compassionate to one anoda, forgiving each oda, juss as for christ god forgave you. " (ephesians 4:32) di main main to living a forgiving life toward oda pipo na di realization for ya own forgiveness stemming from dat cross. Forgiving pipo are forgiven pipo. Dem get no exceptions.

di following acrostic fit help you remember god's dash for im grace.

g-iven

r-adical

a-rranged

c-ontinuous

e-xemplary

we accept dat dash wen we com go dat cross. Scripture tells we how. God no de mek we climb mountains or run a marathon. Wetin im says to we na simply, i wan you to put ya trust for christ, com go dat cross for faith, believe say jesus, god for di flesh, kpai on top dat cross for you, confess dis belief before men, kpai to ya sins and be buried wit am for water baptism for which taim i, god, go find you new life awoof from sin having been washed clean by di blood for christ. Amazing grace lesson #1251 steve flatt february 25, 1996

di power to pardon

"two oda men, both criminals, de also led komot wit am be executed. Wen dem com go di place dem dey call di skull, dia dem crucified am, along wit di criminals—one on top im right, di oda on top im comot. Jesus say, 'father, forgive dem, for dem no sabi wetin dem be doing. ' and dem divided up im clothes by casting lots. Di pipo stood watching and di rulers even sneered for am. Dem say, 'he saved odas; make am save imself if im na di christ for god, di chosen one. ' di soldiers also com up and mocked am. Dem offered am wine vinegar and say, 'if you de di king for di jews, save yourself. ' dia na a written notice above am, which read: dis na di king for di jews. One for di criminals who hung dia, hurled insults for am: 'aren't you di christ? save yourself and we!' but di oda criminal rebuked am. 'don't you fear god,' im say, 'since you de under di same sentence? we are punished justly, for we are getting wetin awa deeds deserve. But dis man don do nothing wrong. ' then im say, 'jesus, remember me wen you com into ya kingdom. ' jesus answered am, 'i tell you di true, today you go de wit me for paradise. '" (luke 23:32)

as you look dey di scene for di crucifixion, wit which for di characters do you most readily identify? as you look into dia faces na dia anything dat reminds you for yourself? for some for you, dat ansa might be peter. You mek statements and promises for loyalty, only to don dem fall short. You fit be wrestling wit guilt and frustration dey ask yourself di kweshion: fit god ever forgive me for falling short again? perhaps, you identify wit pilate. Tink wey concern pilate, di main main word e get, "almost," abi im "almost" released di pikin for god. Im "almost" do di right tin. Maybe ya life na wrapped up for di word, "almost. " you "almost" became a christian. You "almost" lived a faithful life. You "almost" lived a disciplined existence.

maybe you identify wit mary. I tink dem get a lot for marys, both male and female, faithful, loyal, true, sometimes sad or sometimes confused. Or, perhaps pesin identifies wit john. You're dia too, but you're timid, you're mellow, you're fear. Outside for dis place, dia's realli send who knows dat you're jesus' disciple.

as you look ova di whole cast for characters dey di crucifixion, wit whom do you identify.

amid all dos characters, i suggest to you dat e get one wit whom each for we wey be for

christ fit identify. Im's di focus for awa study. You're no bi going to laik dis, but all for we christians identify wit di crucified crook. Laik am, you hang for di cross beside jesus. Laik am, you've looked for faith and make pass unimaginable request possible. And laik am, you get received wetin paul dem dey call di "incredible dash" for salvation.

wetin does di scene wey concern di crucified barawo tell we? wetin does it show we? juss two basic tins, but dem be di two most important lessons a human being fit ever sabi. Di immeasurable value for a pesin and di immeasurable depth for god's love. Na fine well well tori, for many ways na mysterious tori. For generations, di tori for di crucified crook don been a controversy for some wey concern how one accepts god's grace today, wey concern how one becomes a christian. Folks, it's no bi recorded for dat purpose. Dis whole tin occurred before dia de any christians, before god ever established im church. Di reason di tori don make na way down

through history na to show we as graphically as any oda page for bible, dos two powerful lessons: di immeasurable value for a pesin and di immeasurable depth for god's love.

seven statements jesus make for di cross summarized im whole life and mission laik tabs or an index page for one big notebook. You turn and find a volume for material behind each little tab.

1. Di immeasurable value for a pesin.

we sight jesus treating dat crucified crook di way im's been treating pipo through im ministry all along. Dos pipo are helpless and look to am for faith. , im displayed di same send and grace boku earlier wen im com down from dey give di sermon for di mount. Matthew tells we for im gospel, chapter 8, wey he na huddled dey a group for pipo talking wen all for a sudden dat group scatter laik roaches dat had juss seen a ray for lait. Pesin yells komot for di top for dia lungs, "leper. " sure e don do dia im na a huddled plenti plenti humanity, a walking wunjure, a festering sore, maybe no arm, maybe no nose. I'll tell you for a fact, im had nothing, except for one final, desperate prayer. Di leper looked up and say, "master, if you would, you fit mek me clean. "

sight, dat leper had exactly wetin di crucified barawo had nothing except a desperate prayer. Do you remember wetin jesus do go dat leper? jesus reached komot and touched am. Im put im hands on top one for dos open, bleeding sores. Now you've get to sight peter and john ova for di bushes looking komot say, "oh no, oga, oga, no, no touch am!" why do im? fit jesus no bi don healed di leper without touching am? sure im fit. Why do im do it? im na teaching we di immeasurable value for a pesin.

folks, a human being don value bicos im or im na human. Now di world no de buy dat. Di world teaches we dat we get value reason say how we look, wetin we fit do or wetin we've get for awa bank account. Now you take dos tins and mesh dem together and you get di world's value system. God says, "no, you're valuable juss bicos you de make for mai very image, unique for all creation. "

jesus taught di same tin go di adulterous woman for john 8. Do you remember am tori? im had no grounds on top which to tanda. Im had been catch for di act for adultery. Im had no defense. We'd tok im na guilty as sin. But wen am eyes met di eyes for jesus, im no sight di hatred and di bitterness wey she had seen for dos oda eyes. Im looked for am wit a plea for am eyes, and im spared am life.

on top and for di tori go for di gospel, di samaritan woman, zacchaeus up for dat tree and di blind bartimaeus. So, it no surprise we wen we sight wetin happun to dis man who kpai beside di christ. It's interesting wey we no sabi boku wey concern dis barawo, do we? we no sabi im name, im haus town, wetin im do for a living or wetin im knew wey concern jesus. Some don speculated wey he na a patriot, one for dos jewish zealots who bin de try to drive di roman army komot for di land. To tell you di true, i doubt dat. I doubt dat bicos if dat de true, surely luke for get told we. And if no bi luke, some oda historian somewhere for get mentioned dat.

no, i tink we've get to face di fact dat dis man hanging beside jesus na juss a crook. Im na juss a barawo. For fact, judging from di severity for im sentence, im na di worst for di worst. Im na a habitual criminal and to kpai on top a roman cross for thievery, dat realli na pretty severe. E get no dey tell how many oda atrocities im fit don committed. Pesin says, "well, if im de dat bad, wetin be it dat jesus na trying to teach we?"

2. Di immeasurable depth for god's love

make's make awa minds wander back go dat cross on top dat hill dem dem dey call "golgotha," or di place for di skull. Na im barren, it looked laik a skull. Na im a place wia many skulls had fallen. Now imagine dat you de for di crowd for di nyash for di hill looking up for dos three silhouetted crosses. You go a little closer to sight di face for di one wey dem call di criminal, di one who would eventually ask for forgiveness.

as we look up for am, im face na gray, ashen, and weary from no dey tell how boku taim im had been for kri-kri and bin expect. Im eyes are sunken and desperation don destroyed any sense for joy for all for im life. Im get all but give up. "let's get it ova wit," im's thinking, "let's juss get it ova wit. " so im's hanging on top dat cross, and dem get only a few grains for sand for im hourglass comot.

but then im looks ova for dis man who na crucified next to am. Di man for di middle, di man ova whose head na nailed a placard dat says: di king for di jews. We no sabi if dis crook had ever seen jesus before, maybe im had. Maybe im had seen a miracle, maybe im had seen jesus love di unlovable, maybe im had seen awa lord treat di scum for di earth laik di salt for di earth, maybe im had heard one for im teachings, or, maybe all im knew wey concern jesus na wetin im na looking for as e stand so, a crucified carpenter whose lungs de gasping for air and whose skin na tear and bleeding. But as im gazed for di man beside am, dia na sontin wey concern dis man dat na riveting to dis barawo. Why na dis fellow so serene? why na im so amazingly mellow while everybody else na ridiculing? why doesn't im scream komot for pain laik everybody else does who na for di cross? then sontin amazing begin to happun.

dis crook, dis barawo begin to fashi wey concern imsef. Di intensity for im pain na momentarily dulled, di sting for di nails na momentarily forgotten and im finds imsef no fit to take im eyes off dis man. Im senses an emotion wey he hasn't felt for "who knows wen. " im finds imsef concern wey concern di messiah. Im catches imsef caring wey concern dis man. A calloused crook, it's been so long tey tey im cared wey concern anything. It feels strange, but di feeling na dia.

dia's an interruption. Dia's a foghorn-like voice dat breaks im train for think. It comes from di oda crook, di fellow who's crucified for di oda area. Di voice na bitter and it's wor wor. You sight, pesin else don also been looking for jesus. Dis criminal don no bi been looking for awa lord through di eyes for compassion and concern. Im's been looking through di cracked lens for cynicism.

na so? an amazing tin how two pipo fit be so close to jesus, don virtually di same circumstances, and yet don two totally different perspectives? you don ever been amazed by how one for dem fit com komot absolutely

committed to following di lord and di oda juss totally reject am and yet dia circumstances virtually di same? i've lai lai fully understood dat, but here's a ogbonge example for it. One felt compelled to request di no fit by faith, and di oda juss promise to join for wit di jeers for di crowd. "if you're di christ, save yourself, oh, while you're for it, save we, too!" na im juss anoda verbal spear. Then dia's shun again.

i wonder if dat critical barawo no realli expect di oda fellow to join for. Misery does love compin. But instead, pass remarkable tin happens. Dat oda crook does juss di opposite. I no sabi how many pipo heard wetin im say to jesus. I'm talking wey concern dos for di ground, di soldiers, mary and di odas. But i go guarantee you pesin who heard na im for awe. "don't you fear god?" di barawo says? "since you de under di same sentence, we are punished justly. We are getting wetin awa deeds deserve, but dis man don do nothing wrong. Then im says, "jesus, remember me wen you com into ya kingdom. " no fit you sight di soja glancing up, mary wiping away a tear and staring into di face for dat barawo? why i fit sight di angels for heaven gasping. "when na di last taim dis fellow ever spoke up for pesin?"

but here im na, performing perhaps pass noble act recorded for scripture wen send else would come god's defense, wen e remain small everyone else turn dia back, wen even di angels de weeping and di demons from hell de dancing for di lait bicos dem think dem had bin kill di pikin for god. It took a crook, it took a rejected low-life crook to tanda on top behalf for god and for so doing, for di very sunset for im existence, im salvaged evritin wey concern im life.

peter, di one who would lai lai forsake am, na nowhere be found. Pilate, di authoritative one, had washed im hands a tey tey. Di crowd had turn fickle, di disciples had run, but a crook without even knowing it shares wit we di three tins dat you must sabi and believe deep for ya heart for hearts if you de ready to come christ. Wetin do i need to sabi cloth a christian? wetin do i need to ? folks, you lai lai quit understanding, it's hard. Wia do you draw dat line?

di book for acts show multiple examples for dos who com to christ and wetin bare necessities dem understood. But, it na capsulated right here as clearly as any place i've ever seen.

1. He com go di kpatakpata wey he na filthy. Im looked ova and say, "you sabi i deserve wetin i am getting. " im no juss tok im na a sinner. Im's say, "i'm a mega-sinner. I deserve to hang on top dis cross. I deserve to kpai," gasping for breath.

2. He com go kpatakpata dat jesus na absolutely pure. Im say, "but dis man don do nothing wrong. " di crook say, "i am guilty. God's innocent. I'm wrong, im's right. I'm lost, but im's di savior. " di crook say wey concern im and im fren dia, im buddy for di oda area, "we're here bicos we deserve it, but im does no bi. "

3. Jesus don di power to incorporate we into a kingdom dat transcends dis life. Dat barawo knew dat dia de juss a few grains comot for im hour glass and knowing im na dying, im looked ova and say, "master, go you remember me wen you com into ya kingdom?"

by now jesus had turn im head toward dis barawo and i no fit help but wonder if even for im pain, jesus had managed a slight smile as im seized dis lost, lone sheep, broken, bruised and bleeding limping into di fold. Dat sheep looked up for di shepherd and say, "can i com for? i no deserve to, but fit i com for? oga, would you remember me wen you com into ya kingdom?" di gud shepherd looked for di sheep and say, "come on top for. Today, you're going be wit me for paradise. " di immeasurable value for a human, di immeasurable depth for god's love.

di words for di song beneath di cross for jesus summarize dis lesson "upon dat cross for jesus, mine eye for times fit sight di very dying form for one who suffered dia for me; and from mai smitten heart, wit tears two wonders i confess: di wonders for im glorious love and mai own worthlessness" except we are no bi worthless for di eyes for di saving god. Amazing grace lesson #1252 steve flatt march 3, 1996

words for comfort and loyalty

writers for di four gospel accounts, matthew, mark, luke, and john, find we a record for di words dat jesus spoke wen im na hanging for di cross—seven statements for all. Di third one na perhaps pass touching scene and pass tender for all for di scenes dat we get from calvary. It's di scene wen jesus looks for im mama and say "woman behold thy pikin," and then to john di beloved disciple, "behold thy mama. " dis na fine well well and touching scene for comfort and for loyalty.

"when di soldiers crucified jesus, dem took im clothes, dividing dem into four shares, one for each for dem, wit di undergarment remaining. Dis garment na seamless, woven for one piece from top to nyash. 'let's no bi tear it,' dem say to one anoda. 'let's decide by lot who go get it. ' dis happun say di scripture might be fulfilled which say, 'they divided mai garments among dem and cast lots for mai cloth. ' so dis na wetin di soldiers do. Near di cross for jesus stood im mama, im mama's sista, mary di wife for clopas, and mary magdalene. Wen jesus see im mama dia, and di disciple whom im loved standing nearby, im say to im mama, 'dear woman, here na ya pikin,' and go di disciple, 'here na ya mama. ' from dat taim on top, di disciple took am into im haus. " (john 19:23-27)

dia de four soldiers who crucified jesus who divided im cloth into four different parts. But to help we di pattern de kain's happun let's step back a little bit for history and look for some for di jewish customs for dress kukuma as some for di roman customs dat surrounded crucifixion.

a jewish man typically wore five pieces for cloth. Im had first for all a headpiece, maybe a turban or some kain cloth. You've seen pictures on top ya television before for di kain headgear pipo for di far east and middle east wear to keep dia hair komot for dia face and for place. Na im a traditional headpiece wey get been wear for centuries.

but di jewish male for get on top some kain shoe, usually a leather sandal. A third piece for garment would be a long robe, generally wit a slit for di top, sometimes pata pata open or slit down di sides. It hung down close go di ankles and na a loose fitting garment.

di fourth cloth na im girdle or im belt as we would call it. Na im either anoda piece for cloth, or sometimes a piece for leather bin use to tie dey im waist. Dis kept di long, flowing outer garment from juss blowing away, and yet allowed it be loose. Las las a jewish man wore an undergarment. For di case for jesus, na im seamless make komot for one piece for cloth woven from top to nyash.

customarily, dat undergarment na make by a mama and give to am pikin wen im reached maturity, wen im com into im own adulthood. Pass likely, dat's exactly wetin mary had do for jesus. Now remember bicos it go com into play for juss a moment.

di romans also had some customs regarding di crucifixion. Dia de five roman soldiers always assigned go di crucifixion duty. Four de give di responsibility to de tin be say drive di nails and pull di cross into position. But afta di cross na for na standing and upright position, dem formed kain a four-cornered guard post. If dia na any kain threat, then dem de di ones dia to protect di victim as im na for di cross to kpai a painful death.

di soja wey dey get hand di oda four na di centurion. Im na supervising di crucifixion. One for di benefits dat com go di four soldiers na wey dem fit divide up whatever cloth di victim might be wear dat day. That's wetin dem de doing wit jesus' cloth as im hung dia naked and humiliated. Dem de gambling for im clothes.

di wahala na jesus probably had five pieces for cloth but only four soldiers. Di centurion apparently no get involved for dis activity. Na im be say, one took di headpiece, one took im sandals, one took im outer garment and one took im belt. But who would get di fifth garment, di undergarment? how do dem decide? john tells we for order to decide which one for di four would get dat undergarment by casting lots or gamble for it. We might tok dem de throwing dice to sight which one for dem na de tin be say going to get di undergarment. No doubt dem do no bi sabi but john tells we, dem de de tin be say fulfilling a prophecy for david recorded for psalm 22:18.

so, wit dat kain background for place, knowing di customs for how jewish men dressed and knowing sontin for di customs for di romans soldiers as dem crucified dia victims, make's com back now go di scene and sight if it de make a little plenti sense.

dia de odas present for di crucifixion besides di soldiers who crucified am and di jeering mob wey be yelling insults for am. At least one for im disciples who had deserted am returned. John na wit mary and at least three oda women. Dia must don been small for a dangerous tin for dos four women be dia dey di cross wit jesus. Afta all, for a man be considered such a criminal say di roman goment would deem am worthy for being crucified, de make am di kain pesin dat you probably no wan be dey for fear sontin might happun to you. Afta all, isn't dat why all di oda disciples fled? even afta jesus had been resurrected and ascended into heaven, di

apostles all gathered for di upper room for jerusalem fear to even go komot for fear dat probably di same tin might happun give dem?

yet here dis women de dia komot for dia love and devotion for jesus christ, realli no bi caring very boku wey concern di potential danger. Wey be dos three oda women? one for dem na mary, di wife for clopas. Now we get no idea who im na oda than im na di wife for clopas. We no get any oda informate wey concern am, but im na one who loved jesus.

anoda woman na according to matthew di mama for di sons for zebedee, james and john; according to mark salome and according to john di sista for jesus' mama. Na im make, james and john de jesus' first cousins. Do you remember sontin wey concern salome, sontin wey she had do earlier for di ministry for jesus? im na di one who com to jesus and say to am, "lord, wen you establish ya kingdom, i wan you to find thrones, one on top ya right-hand and one on top ya left-hand to mai sons, james and john. " jesus' response na a loving rebuke as dat kain self-centered ambition no bi di way di kingdom na be. As per mata for fact, salome had no idea di kain problems dat de going to com and di price dat would be paid by im disciples for a later date.

di third woman na identified as mary for magdala, di woman komot for whom jesus had cast evil spirits. Im na so grateful for wetin jesus had do wey she fit lai lai fashi it. Im no realli send dat dia na danger for di cross. Im loved am lord and im fit lai lai lose am gratitude for wetin jesus had do for am. So, im na right dia for di foot for di cross.

but then e get one oda woman named, de tin be say im's named first even though we are discussing am last. Na im im mama, mary. Though mary had been dia all along, im na introduced to we for conjunction wit di undergarment wey we read juss a moment tey. Look again for di text and you'll sight afta di undergarment na mentioned; it's for dat point wen im undergarment na being gambled for dat jesus then speaks to im mama. Apparently wen di soldiers touched dat undergarment, dem touched sontin dat na very near and dear to im heart kukuma as to im mama's heart bicos pass likely im had make dat undergarment for jesus. Little wonder then as dem de gambling for dat undergarment, im would turn and address im beloved mama.

maybe mary no bi able to all dat na go on for dat taim. I doubt im na. But im na able to love am; afta all, dat na am son—that na am firstborn pikin. Na dia anything laik a mama's love for all di world? i no tink e get. You fit imagine wetin mary must don been experiencing as im stood dia for di foot for di cross, seeing am pikin, am firstborn hanging, dying, bleeding, suffering, struggling for everi breath? im na di one conceived by di holy spirit say di angel say would be dem dey call di pikin for god. You'd tink dat no bodi would wan tanda and watch dat, but dat na im mama and dat na am boi. Im had be dia, it's pass natural tin for di world for am be dia as painful as na im. Jesus might be a criminal for di eyes for di law, jesus na still am pikin.

tink for all di tins dat mary had seen, all di tins wey she had heard, and all di tins wey she had experienced up to dis point. Wen jesus na only eight days old, do you remember im and joseph took baby jesus go di temple? dem de going to dedicate am, and na im taim for im circumcision. Dem took am go di temple wia simeon, a

wise old godly man to whom di holy spirit had make a promise stating "simeon, you no go kpai until you sight di messiah. " upon seeing jesus simeon realized say di promise had been fulfilled. Na im di pikin for god. "then simeon blessed dem and say to mary, im mama: 'this pikin na destined to cause di falling and rising for many for israel, and be a sign wey go be spoken against, so say di thoughts for many hearts go de revealed. And a sword go pierce ya own soul too. '" (luke 2:3435)

do you tink mary had any idea wetin simeon na talking wey concern wen jesus na eight days old, wen im say to am, "and a sword go pierce ya soul too?" i doubt it very seriously. But im lived to sight am worst fears com true. Im lived to sight am pikin, who com to find im life for all, get sword pierce im area. Mary lived to sight di day wen dem drove nails for im hands. Im lived to sight di day wen dem shoved dat crown for thorns down upon im brow. Im lived to sight di day wen im breathed im last. It cost mary greatly to submit to god's go, no it? tink for all di various incidences dat must don been running through am mind as im stood dia for di foot for di cross and watched jesus kpai. Now had com di taim wen di ultimate plan for god na come to pass for am firstborn pikin. Jesus would be a martyr and im would kpai for di sins for di whole world.

notice sontin else wey concern mary. It would be small small to miss it. It says mary na standing dia. Im stood. Im no faint, im no fall. Outwardly im na still dat same maintain woman who had met di salutation for di angel some three decades earlier. Im say go dat angel, "behold di handmaid for di lord, be it unto me according to thy word," mary still show dat same kain strength. So for dis day im enta into am pikin's great suffering and im drank di cup right down go di bitter dredges.

it must don been a shock to all dos pipo wey heard jesus shout, "my god, mai god, why you don forsaken me?" wetin a painful shock dat must don been; but it no crush pesin's heart anymore than it crushed mary's. Im stood dia and listened go dat. Lai lai don sorrow presented itself for a form plenti touching than we sight for di life for mary. But even for all for im bitter anguish, who na im concern wey concern? im's concern wey concern im mama, isn't im? seeing am standing wit john by am area, im say to im mama, "dear woman," as di king james don it, "behold thy pikin, here na ya pikin. " now surely dat na jesus' way for say to am and to john, dat john na now going to take responsibility for mary. Jesus' earthly life na wey concern ova and pesin needed to take send for ha. Though im na kakaraka, im na going to need support. John na di one jesus trusted to provide dat support.

perhaps e be laik a little bit strange, but dia na send dia from am immediate family to help. Why do jesus don to find dat responsibility to john? apparently, joseph, am husband, had kpai. We no know say for sure, but we no get any mention for di name for joseph afta jesus na 12 years old. So mary na probably a widow. Jesus couldn't call on top any for im brothers to com and take send for im mama bicos although im believed for am, john tells we dat none for im brothers yet believed wey he na di christ. Apparently, none for dem de dey, dem de long gone. Dem fit lai lai don even been dia for all. So, im looks to john, im beloved fren, and says, "john, take send for dis woman, im's ya mama. "

di bible tells we say all di disciples deserted jesus. But john na for di cross, standing for di very foot for di cross. Who knows wia di oda 11 or di oda 10 de? judas had bin kill imsef, di oda 10 de for hiding somewhere, but john

na right dia loyal to jesus. Jesus knew im fit trust john. So as john stands beside mary, di mama for jesus, jesus says to john, "john, i sabi i fit trust you. You de loyal to me, and you go de as loyal to mai mama as you've been to me. I wan you to take send for ha." wetin a compliment dat na to john. It meant pass juss providing a roof ova am head; it meant taking responsibility for am. Di last taim mary na mentioned for di para para testament na for di book for acts wen im na for di presence for oda disciples wey be waiting for di dash for di holy spirit, but di bible tells we wey she's dia wit john. So, john na living up go di trust dat jesus put for am.

na powerful tori; it's only part for di tori, dat's only one for di seven statements. Dia's so boku richness for dis scene for di death for jesus christ. But make's try to mek three brief applications from dis:

1. Grace na extended to dos who fail. If e get one tin for john's life wey he would laik to don gone back and been able to undo and erase, it for get been di taim wen im too, laik all di odas, deserted jesus, but im couldn't erase dat.

aren't you glad dat wen john make dat mistake, di lord no tok "okay john, you had ya shot for it, but you messed up, juss sidon. You're komot." im grace na pass sufficient for john and im accepted john back and even find am dis blessed responsibility for caring for im mama. Folks, wen you fail—not if you fail, but wen you fail and we all go and we all do — turn back to jesus laik john do bicos awa lord na lord who na gracious and who go accept we back and restore we.

2. Water na thicker than blood. Now we've all heard dat old expression: "blood na thicker than water," for jesus "water na thicker than blood." di reference i'm trying to mek na through di waters for baptism one comes for contact wit di blood for jesus christ. Wen we confess awa sins, express awa belief for jesus christ and are buried for water baptism for di forgiveness for awa sins, we are brought up, resurrected, komot for dat water new life, creation. We become christians. We become brothers and sisters for each oda and for di lord jesus christ. New relationship na formed as we are born for water into a far plenti precious and far plenti powerful relationship than even than awa own blood relationships. We who don been washed for di blood for jesus christ for di waters for baptism know say oftentimes, water na thicker than blood.

3. Never get beyond di call to honor awa papa and mama. Paul wrote "children, obey ya papa and mama for di name for di lord, for dis na right—honor ya papa and mama wey be di first commandment wit a promise—that it fit go wella wit you and dat you fit flex long life for di earth." (ephesians 6:1-3) jesus, even for im dying moments, paid honor and tribute to im dear sweet mama. No mata wetin di circumstances might be for we, or wetin dem might be for awa papa and mama, we lai lai get too old, lai lai get too sophisticated and lai lai get beyond di call to honor awa papa and mama. Jesus, even for im dying moments, displays dat very true. Amazing grace lesson #1253 steve flatt march 10, 1996

di darkest hour

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

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

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

so i'll cherish di old rugged cross

taya mai trophies for last i lay down;

i go cling go di old rugged cross,

and exchange it some day for a crown

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

afta a sham for a trial, before di jewish high priest, jesus na railroaded before a cowardly roman govnor by di name for pontius pilate. For fear and trembling im abdicated im responsibility and handed di man ova be crucified while ceremonially washing im hands for di whole mata. Beaten and scourged, jesus trudged up dat hill wear a mocking purple robe and a crown for thorns. Na im for 9:00 a. m. on top a friday wey dem nailed am go dat cross. For three hours im heard di taunts and di jeers from di crowd below. "king for di jews, ha! im saved odas, im no fit save imself. If you're di pikin for god then com down off dat cross. "

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

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

for di seven statements jesus make for di cross, dis na pass crucial. Evritin else im say you'd e remain small expect am to tok, wouldn't you? but if you knew di life for jesus, you'd e remain small expect am to tok,

"father, forgive dem, for dem sabi no bi wetin dem do. " it no de shock you wey he would look ova go crucified crook and tok, "today, sake of ya faith, you'll be wit me for paradise. " and it certainly no de surprise we im would look down for im mama and motion to john and tok, "behold ya pikin, and pikin, behold ya mama. " all dos tins would naturally com from di lips for jesus.

but dis na different. Hanging dia, looking down for im executors. Sure, na im magnanimous, sure na im compassionate. Dis na a cry, a desperate cry. "my god, mai god, why you don forsaken me?" for di foot for di cross dem no it, and a lot for pipo still no today. Wetin be im say?

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

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

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

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

why you don comot me here? for di first taim for all eternity, pass unimaginable tin dat you fit possibly comprehend don occurred. Di papa, di pikin, and di holy spirit, di eternal one godhead, na divided. Di godhead na disjointed for dat jesus na separated from di papa. It lai lai had happun before and lai lai go happun again.

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

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

remember di parable for di prodigal pikin? wen dat prodigal pikin na for di depth for im sin, wia na im? im na separated from di papa, no bi im? im na away for a foreign land, dwelling for im sin. Wen di boi com back haus, di papa turn go di oda pikin and say, "this ya broda na dead, but im's alive again. " wetin does im mean im na dead? im no bi dead. Yes, im na. Im na separated from di love for di papa, and dat papa must don wondered for times if im would ever com haus. Di pikin for god wey we call jesus na separated from im papa no bi by im own sin, for im had none, but bicos im bore all ours.

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

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

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

3. A cry for substitution. "he imsef bore awa sins for im bodi for di tree, so wey we might kpai to sins and live for righteousness; by im wounds you get been healed. " (1 peter 2:24). "by im wounds you get been healed. "

"god make am who had no sin be sin for awa sakes make for am we might become di righteousness for god. " (2 corinthians 5:21) sight di substitution?

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

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

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

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

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

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

di words for humanity

"later, knowing say all na now completed, and so say di scripture would be fulfilled, jesus say, 'i am thirsty. ' a jar for wine vinegar na dia, so dem soaked a sponge for it, put di sponge on top a stalk for di hyssop plant, and lifted it to jesus' lips. " (john 19:28)

for di surface, dat tok no de mean anything to we. It's exactly wetin you'd expect from a dying man who's parched and dehydrated afta six hours on top a cross. "i'm thirsty. " sure, dat's wetin im's going to tok. But i tink im says boku plenti. I would suggest to you dat dis na a claim for completion.

perhaps you remember dat dia de two drinks dat de mentioned for di cross. It's helpful to sabi wey be which. For matthew 27:34 as jesus na being put for di cross, di bible tells we wey he na offered a drink dat's dem dey call, "wine mixed wit gall. " di gall na a narcotic agent, a numbing agent. Even di cruel romans had a touch for mercy for dem. Before dem would put a man up for di cross, dem find am sontin to juss blur im mind and to gree am to withstand di pain. Wen jesus na offered dat, im refused. Im say, "no. "

"why would im refuse it?" one reason na surely jesus would choose no escapes or shortcuts. Im na determined to endure di full brunt and di full wrath for di cross. Jesus promise im full mental faculties while im hung dia make im fit summarize im whole life and ministry for dis seven statements make from di cross.

but six hours later anoda drink na offered. It's identified to we as wine mixed wit vinegar. Na im different. Na im a wey cheap wine, hardly fermented, if fermented for all; na im wine mixed wit vinegar. Di scholars usually tok, "one part wine, two parts vinegar. " it had no gall, it had no numbing effect. If anything, it would stimulate im senses. And jesus say, "i am thirsty," and dem find dat to am.

so why do im drink di second drink?" look for verse 28. "later, knowing say all na now completed and make scripture would be fulfilled, jesus say, 'i am thirsty. "' folks, e get anoda evidence dat na god hanging for di cross. You sight i'm convinced dat only god fit sabi wetin jesus knew for dat moment. Afta six hours for excruciating, mind-blurring pain, and juss moments before im na going to kpai, dat man hanging for di cross

reflected for di 700plus prophecies wey concern im life to sight if dem de all fulfilled. Di following are prophecies juss wey concern jesus' death.

di betrayal by a familiar fren. (psalm 41:9)

di forsaking for di disciples. (psalm 31:11)

di lie-lie accusations. (psalm 35:11)

di shun before im judges (isaiah 53:7)

being found guiltless (isaiah 53:9)

di numbering for am wit di transgressors. (isaiah 53:12)

being crucified. (psalm 22:16)

di mocking for di spectators. (psalm 109:25)

di taunt for non-deliverance. (psalm 22:7,8)

di gambling for im very garments. (psalm 22:18)

di prayer for im enemies. (isaiah 53:12)

being forsaken for god. (psalm 22:1)

di yielding for im spirit into di hands for di papa. (psalm 31:5)

di bones no bi being broken. (psalm 34:20)

di burial for a big man's tomb. (isaiah 53:9)

dem find me vinegar for mai thirst (psalm 69:21)

do you sabi dia de dat many prophecies juss wey concern di death? na dis man juss a man? as im na thinking through all for dos, one com to im mind no bi yet fulfilled, one last prophecy. Psalm 69:20 prophesied dat vinegar would be offered and it would be consumed, and jesus, knowing wey he would and wey he must fulfill all prophecy, say sontin to cause dat fulfillment. Im say, "i am thirsty. " dem find am di vinegar. Na im a claim for completion. But even plenti important than dat, na im a claim for incarnation.

dia fit don been two reasons jesus make dis tok from di cross. One, na im to complete prophecy; and second, bicos di man na thirsty. Di first reason show we wey he na god while di second reason show wey he na man. Together, dem validate again di greatest claim for all history, di claim for incarnation. Incarnation juss way dat dis man, jesus, na god com packaged for di flesh. Dem get claims to say all di way through di bible. John begin im gospel wit "in di beginning na di word" (that na a metaphor for jesus). "in di beginning na di word, and di word na wit god, and di word na god. " (john 1:1) and then 14 verses later, im say, "and di word became flesh and dwelled right here among we. "

colossians 2:9 says, "for for christ all di fullness for di deity live for bodily form," or, 1 timothy 3:16, paul says to timothy, "he appeared for a bodi and na vindicated by di spirit," and di list go on top and on top. I no fit stress dis e don do. Di claim for incarnation na di continental divide for faith, it flows one way or di oda. You sight di world loves jesus. Ninety percent for amerika even claims be christian, everybody likes jesus bicos im na loving and nice and warm and fuzzy and di world na ginger to yan wey concern am being a gud teacher, a great philosopher and a kind man. But unless you accept am as god com for di flesh, then di bible de make no rhyme or reason. It na di crucial claim for all humanity. If you believe im na god com for di flesh, evritin else fits. Im walked on top water? sure, di one who make di water fit waaka on top it, no fit im? wey he com komot for di grave? di one who altered life, na it any surprise dat death couldn't hold am? di fact wey he fit tok, "your sins are forgiven," hanging for di cross. If im's god on top dat cross, it's no surprise dat im death for get a saving make sense.

di critical decision for awa live na: na dis man realli god? or, na god realli dis man? dat's it. And di claim, "i am thirsty," says, "yes. " yes, im na. Im na god com for di flesh.

i wan suggest to you dat's dia's a very practical day-to-day way say di incarnation for jesus, god com for di flesh, way evritin to we. Di god who put di stars for di sky, who spoke di world into existence and who find you life for ya mama's womb, dat god com, lived and kpai on top a cross make im fit feel wetin you feel, sweat laik you sweat, injure laik you injure and cry laik you cry. Di sad reality na dat most pipo acknowledge jesus and i'm even talking wey concern christian folks now, but deh get precious little understanding for how im realli wan impact dia day-to-day living.

most pipo sight jesus as per man who com to set up a religion, christianity, an institution, di church, a code for conduct, di bible and dem tink dat's it. No! jesus no come dis earth and hang on top dat cross to establish religion. Im com to re-establish relationships.

you fit don heard dat before but still no bi. You believe jesus com for di flesh, im's been here, do dat, gone back to heaven and wetin im do na important, case closed. How do you get relationship wit pesin who's no bi here? you no fit sight am, touch am, feel am or hear am. We're laik di little six-year-old geh who had a bad dream. Am mama went for to am bedroom while im na crying and trying to find am courage and get am independence growing, im stroked am and say, "now honey, go back to bed, jesus na here wit you. " di little geh looked back and say, "well gud, you dey here wit jesus, i'm going for dia wit daddy. "

now we laff for dat, but dat's di way most pipo i sabi realli operate wey concern jesus. A lot for folks believe say jesus na dey somewhere, but we need sontin flesh and blood to snuggle up wit. We need pesin we fit get a hold for, pesin who fit touch we, pesin who fit realli we. If e get ever a passage dat answers di kweshion: does jesus send? fit im touch we? fit we touch am? fit im realli meet mai needs today? it's di scripture we're studying now. Jesus say, "i am thirsty. "

one for pass fascinating tins for all di bible na wen jesus na wey concern to begin im ministry, im go into di desert without food for 40 days and di bible don one for di greatest understatement for all scripture, it says "and im na hungry. " forty days without food and im na hungry. Then now for di last few minutes for im life as im's hanging for di cross, we find am thirsty.

it's intriguing to me dat for di bookends for im ministry, we sight jesus struggling wit pass basic human needs: hunger and thirst. You don ever wondered why we're told dat? why ova here for matthew 4 for di desert wen jesus na going one on top one wit satan wen dem be trying to figure komot who's going to rule di world. We're talking wey concern di spiritual battle for all eternity. Then we're told "and im na very hungry. " why ova here for di blackest day dat's ever been wia jesus na experiencing di same blackness as all for awa sin na being heaped on top am, and im's find di papa and no fit find am, crying, "my god, mai god, why you don forsaken me?" we're also told: and im na thirsty.

you don ever wondered why we're told dos tins? it's so say di words for hebrews 4:15-16 would ring absolutely true for awa ears: "for we no get high priest who na no fit to sympathize wit awa weaknesses, but we get one who don been tempted for everi way, juss as we are—yet na without sin. Make we then approach di throne for grace wit confidence, so wey we fit receive mercy and find grace. " look for dis, "to help we for awa taim for need. "

di fine well well song says, "does jesus send wen mai heart na pained too deeply for mirth or song?

as di burdens press and di cares distress and di way grows weary and long? oh yes, im cares, i sabi im cares. " but betta than di song, peter say "cast all ya anxiety on top am for im cares for you. " (1 peter 5:7)

jesus na no bi here today for di flesh to put im arms dey me, to hold on top to mai hand physically for di dark nights and di frightening times. I'm glad im's no bi here for di flesh now. Bicos im's do wetin im needed to do and awa sin na taken away. If im de still here, it would be for di purpose for needing to abstain and absolve awa sin. I'm also glad im's no bi here for di flesh bicos im's back for heaven's throne room interceding for we before di papa. I'm glad, bicos now he's no longer packaged for flesh confined by taim, place and space. Im fit sabi and deal wit all for awa pain, suffering and needs for di same taim. We no get be laik a leper or blind bartimaeus or di blind man, we no get to try and find komot: na jesus for nazareth? na jesus for capernaum? na jesus for jerusalem? i wan sight am. Im's right dia, right dia wia we fit touch am any taim.

i'm glad im's no bi here physically bicos im comot behind a "comforter," di holy spirit for god, no bi juss be wit we, but to live for we wen we're raised new creation from being baptized into christ. Di holy spirit living for we na making intercession for awa prayers. Romans 8:26 says, im's dey offer groanings for we wey we no even sabi how to offer. Im's talking go di papa wey concern awa needs wey we no even sabi how to ask for. Na im be say, wen any for we come god for prayer, jesus for heaven fit identify wit and meet any need we get. If wen no deh mek any sense to you it's bicos you've either lai lai met di "man" jesus, or bicos you've lai lai seen prayer as di opportunity to yan wit am face to face. No juss pray, live for prayer. Dat's a claim for send. One author tok say di cradle for bethlehem proves dat god com. Di cross on top calvary proves dat god cares.

dem lifted di hyssop stalk wit di vinegar and wine to im lips and "when im received di drink, jesus say, 'it na finish. ' wit wey he bowed and find up im spirit. " (john 19:30) jesus gats don di needs for humanity met before im fit mek di claim for divinity. Im couldn't call komot di words, "it na finish," until im human thirst na met, and abated. Wetin a fren we get for jesus, all awa sins and griefs to bear. Amazing grace lesson # 1255, steve flatt march 24, 1996

di words for victory

william henry harrison, di ninth presido for di united states, delivered di longest inaugural tok on top record. Na im ova 9,000 words. Harrison must don been awfully proud for dat tok bicos na im a cold, rainy, january morning. Im refused to wear an overcoat or to abbreviate im address. Afta standing for dos miserable conditions for two hours im contracted pneumonia and kpai less than one month later. Pesin quipped dat, "no presido don ever say plenti and do less. "

now contrast dat wit wetin jesus do wen im hung on top dat cross on top a hill dem dey call "calvary. " im statements de few. We only don seven recorded. Dem de brief. No bi one na pass ten words long for oyinbo. But as few and as brief as dem de, all eternity na altered by wetin im say. I suppose one fit tok "no man don ever say less and do plenti. "

wey dey create for all im statements de di words for victory: "it na finish. " "later, knowing say all na now completed, and so say di scripture would be fulfilled, jesus say, 'i am thirsty. ' a jar for wine vinegar na dia, so dem soaked a sponge for it, put di sponge on top a stalk for di hyssop plant, and lifted it to jesus' lips. Wen im had received di drink, jesus say, 'it na finish. ' wit dat, im bowed im head and find up im spirit. " (john 19:28)

dat phrase comes to we for di oyinbo for three different words: it—is—finished. But for di original language, di greek, na im juss one word: tetelestai. Tetelestai na a powerful word. Na im a very terminating phrase dat indicated sontin had been totally consummated. It na absolutely finish. Some had think say dis na a cry for desperation. Jesus yelling, "oh it's finish!" it no bi. Odas think it might be a sigh for relief, "ohhh, it's finish. " it no bi dat either. I'm convinced dat dis na a word for triumph, no bi tragedy. Dis na a word for jubilation, no bi lamentation. Dis na a cry for victory, no bi a cry for despair. For fact, im fit don shouted "tetelestai!" it na finish!

but, wetin be finish?

1. Jesus' earthly work na finish. Na lot easier to begin sontin than it na to clear it, abi weda you're talking wey concern a project, a college degree, a marriage, a commitment, a life, whatever: it's juss a lot easier to begin than it na to clear. Dat's why we only find rewards to dos who clear. You no sight t-shirts dat tok, "i begin di boston marathon," do you? send gets a diploma di first day for school. You no get di gold watch for di

beginning for di second month on top ya para para job. You're rewarded wen you clear. Frankly, most for we get dey hard taim finishing wetin we begin, but no bi jesus. Im na a finisher.

dis word, "tetelestai," na bin use three oda times for john's gospel and all three times it comes from di lips for jesus. "'my food,' say jesus 'is to do di go for am who send me and to clear im work. '" (john 4:34) "'i don testimony weightier than dat for john. For di very work say di papa don give me to clear, dat which i am doing, testifies say di papa don send me. '" (john 5:36) dis man na say early on top i am set to clear wetin i begin.

juss hours before im would go di cross, im's for prayer wit im papa and say, "'i don brought you glory on top earth by completing'" (there's dat word, tetelestai) "'by completing di work dat you find me to do. '" (john 17:4) hours later, im cries komot while hanging from im hands, "'it na finish. '" (john 19:30) wen jesus com to dis earth, im no cari come a random "fly by di seat for ya pants" approach. Im had a specific plan. Im knew exactly wetin needed be do. Im knew di prophecies wey need be fulfilled, di men wey need be trained, di miracles wey need be perform and di message wey need be communicated. Im say, mai job na to do di go for im who send me and i'm going to clear dat work.

di reason plenti pipo feel so unfulfilled for life, so frustrated, so no get joy, na wey dem simply no follow jesus' example. Deh get no life plan. Dem chase everi rainbow, everi source for instant gratification and drink komot for everi pleasure pool. But dem dey perpetually thirsty. Jesus, by contrast, say i wan sabi wetin mai papa wan me to do and i'm going to do it until i clear it. Pipo, dat's di same secret for fulfillment for ya life. We dey on dis earth for di very same purpose dat jesus na here. We're here to bring glory go di papa. Dis might surprise you, but we're going to accomplish dat exactly di same way. We're going to accomplish it by simply being obedient, by going to awa own cross symbolically and by letting ourselves be crucified make god fit live and reign for we. We're going be fulfilled by staying di course and by finishing di race.

dat last tin na di hardest tin to do. Some for you de dey ask "how do you do dat? how do you dey motivated? how do you get di courage to run di entire race for life right go di clear line and do it wella?" let's examine wetin di bible shares wit we wey concern jesus' secret.

"let we fix awa eyes on top jesus, di 'author and,'" (look for di word) "finisher for awa faith, who for di joy set before am endured di cross, scorning na shame and sat down for di right hand for di throne for god. " (hebrews 12:2) it tells we how to clear! here's how we clear, we look for jesus. Wia na jesus looking? "the joy set before am im endured di cross," im hated di shame, but im go through it. Why? bicos im knew juss for di oda area, im na going be seated for di right hand for di throne for god having provided di way for man be reconciled give dem. We keep awa focus on top wia we're going. For an age for immediate gratification wia we wan instant satisfaction, we must remember dat awa reward na for eternity.

now no misunderstand. I wouldn't trade di christian life for anything bicos as we seek to fulfill awa purpose and clear di race god bears fruit for awa life. We've studied dos: love, joy, peace, patience, all nine fruits for di spirit from galatians 5. Send fit experience dos for di same measure as per christian fit.

but dia's anoda area go dat coin. Being a follower for christ go mek demands on top awa life. It go require sacrifices if awa waaka wit god na genuine and tells we how we cope wit dat sacrifice, wit di demand and wit di annoyances for life. "for di joy dat na set before am, im endured di cross despising di shame and now im's sidon for di right hand for di throne for god." (hebrews 12:2)

some for you de for di verge for quitting. Some for you studying dis lesson fit be for di verge for quitting a ministry, you're beginning to feel frustrated and maybe e be laik fruitless. U dey a bible school teacher who's wondering, you suppose juss quit bicos you tink "i'm no bi getting through to any student?" u dey a personal worker who's di same way? are some for you thinking wey concern quitting ya marriage? are some for you thinking, i no sabi if i'm going to keep dis church-stuff up?"

fit i find you one little bit for wey dey create counsel? look wia jesus looked. Re-focus on top eternity. "this world na no bi mai haus; i'm juss a passing through. Mai treasure na laid up somewhere beyond di blue." if you no believe say, you're going to get hard taim ever finishing life, paul say ". for di proper taim we go reap a harvest if we no find up." (galatians 6:9) no quit. Tetelestai. Jesus finish im work.

di plan for redemption na completed. Im knew di plan for redemption na finish. Dat word, "tetelestai" na interesting word. Na im often bin use for di first century for a commercial sense. , if pesin had a loan dat required installment payment, dat man might waaka for for di last day and slap down dat little bit for kudi and tok, "tetelestai," it's finish, it's paid off, it's do. And di lender would look for am and tok, "congratulations!" wen jesus cried komot, "tetelestai," all for dos dey di cross for get make dat association. It's paid, it's finish. Wetin's paid, wetin's paid for full? di ansa na di payment for sin, di buy for redemption.

juss how do jesus buy awa redemption? how does dat work?

di requirement for di law na dat pesin who sinned would kpai. Dat na di swear for di law. Now remember di word "die" way separation. If you sin, you would be separated from god eternally. Dat na di way it would work. Pesin for get to com for and cancel dat debt, wipe it komot, pay for it. From di beginning for taim, god decreed dia had be a blood sacrifice. I no sabi why, we'll ask god wen we get to heaven. We've get some clues. We're told dat life na for di blood. Sin na death; life cancels komot death, which na going be di payment. It had be a blood payment to take away awa sins.

now for centuries god had allowed di blood for animals, rams, bulls, goats and heifers, as per symbolic payment for dat sin. But "it na no fit for di blood for bulls and goats to realli take away sins." (hebrews 10:4) no, if awa sin na ever going be taken away, di sacrifice dat would adequately pay for it and cancel di debt for get to meet three criteria: 1) it for get be human; 2) it for get be sinless and 3) it for get gats live under di law, di old law for moses fulfilling everi jot and tittle perfectly. "but wen di taim had fully com, god send im pikin, born for a woman, born under di law, to redeem dos under di law, wey we might receive di full rights as sons." (galatians 4:4) na im be say di sacrifice had be a human and born under di law. Jesus met all three for dis criteria. Consequently, im fit and would mek di payment for we.

"therefore, e get now no condemnation for dos wey be for christ jesus, bicos through christ jesus di law for di spirit for life set me awoof from di law for sin and death. For wetin di law na powerless to do for dat na im weakened by di sinful nature," (look for dis) "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, for order say di righteous requirements for di law might be fully met for we. " (romans 8:1-4)

we've been set awoof from sin and death bicos god send im own pikin for di likeness for sinful man be awa sin dey offer so say di righteous requirements for di law might be met for we.

notice it reads "met for us" no bi "met by we. " we no fit meet di requirements for di law. Send fit except jesus.

di greatest part for di whole tin to me na for verse three, dat last line for di verse, "he condemned sin for sinful man. " do you sabi wetin dat says? dat wen god looks for me, a sinner, but a sinner who's for christ, a christian, im no de look for me and tok "i condemn you, you sinner. " instead, "he condemns sin for sinful man. " im says i condemn ya sin, i put ya sin for di cross and i make you get di righteousness for jesus. " tetelestai. As di song says, "jesus paid it all, all to am i owe. Sin had comot a crimson stain; im washed it white as snow. "

di power for mortality na finish. Di natural enemy for humanity na death, abi pesin say, "man wan be happy, but man no fit be happy bicos im does di very tin im no de wan do, im dies. " dat describes most for humanity.

how many times do we try to postpone death? how many times do we try to avoid dat monster? how many times do we dance dey it and pretend it's no bi dia? we try to duck na grasp, but we all eventually end up for na stranglehold. I've get great bin dey! jesus don broken di stranglehold. Jesus lai lai preached a funeral service. For fact, jesus messed up everi funeral im ever attend. Dem de mourning for jairus' pikin, and im had juss brought am from di grave. Dem de leading di widow's pikin komot from nain. Im juss make am rise up. Dem had been weeping for lazarus for four days. Jesus say "roll di stone back. Lazarus com forth. " jesus destroyed everi funeral im ever attend.

for di three days dat encompassed im death and resurrection, im stripped death for all na power. "but christ don las las been raised from di dead, di first-fruits for dos who don fallen asleep. For tey tey death com through a man, di resurrection for di dead comes also through a man. For as for adam all kpai, so for christ all go de make alive. But each for im own turn: christ, di firstfruits; then wen im comes, dos who belong to am. " (1 corinthians 15:20)

wen dem took di lifeless bodi for jesus off di cross dat friday afternoon, dem placed it for a borrowed tomb. Knowing im claims wey concern come back to life and fearing im followers, di soldiers rolled a stone across dat tomb, sealed it and placed a guard dey it. But, dem fit no bi contain di seed for life. On top dat sunday morning mary and di oda women de dia wen im, life, had burst forth. Im na di first-fruit. Di first be raised from di dead, lai lai to kpai again. Wen im comes again all who've kpai for am, go com komot for di grave give new, imperishable and incorruptible bodi. "when di perishable don been clothed wit di imperishable, and di mortal

wit immortality, then di tok say na written go com true: "death don been swallowed up for victory. Wia, o death, na ya victory? wia, o death, na ya sting?" (1 corinthians 15:54-55)

folks, wen jesus say, "tetelestai! it na finish!" im turn death from a bottomless pit into an exit ramp, taking we off one road and putting we on top a betta one. Di way we face death na di acid test, di ultimate measure for awa faith. Do you get dat kain faith, dat kain trust, dat god go raise you up from dis dust? im fit – you fit count on top it bicos im break di stranglehold for death, and im com back lai lai to kpai again. It's finish. It's now up to you! lesson #1257 steve flatt, april 7, 1996

di words for surrender

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

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

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

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

yet di amazing tin wey concern dis three hours na how briefly each one for di writers for di gospel tells di tori for wetin be happun for di last hours for jesus' life. Di narrated bible which f. Lagard smith edited several years tey get one marvelous way for putting di various accounts for di gospel altogether so wey dem read as one

narrative. "from di sixth hour until di ninth hour, darkness com ova di land. Wey concern di ninth hour, jesus cried komot for a loud voice, 'eloi, eloi, lama sabachthani?' which way, 'my god, mai god, why you don forsaken me?' wen some for dos standing dia heard dis, dem say, im's dey call for elijah. Later, knowing say all na now completed and so say di scriptures would be fulfilled, jesus say, 'i am thirsty. ' immediately one for dem tear race and get a sponge. Im filled it wit wine vinegar and put it on top a stick and offered it to jesus to drink. And di rest say, 'now, leave am alone and make's sight if elijah go com and save am. ' wen im had received di drink, jesus say, 'it na finish. ' jesus dem dey call komot wit a loud voice, 'father, into ya hands i commit mai spirit. ' wit wey he bowed im head and find up im spirit.

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

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

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

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

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

unlike jesus it no de take boku for a distraction to get we off track for a day or a week or longer, to distract we and awa attention away from papa, from di way god blesses we. We tend to fashi to pray "god, thank you for

taking send for me" or "god, thank you for doing dis for mai life. " we're so easily distracted, but no bi jesus. Regardless for di circumstances, jesus na always for communion and communication wit im papa.

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

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

it fit realli be outlined dis way:

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

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

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

we must commit. We must endure. We must commit awa live to am. "or no you sabi say all for we wey be baptized into christ jesus de baptized into im death? we bin de na im be say buried wit am through baptism into death for order dat, juss as christ na raised from di dead through di glory for di papa, we too fit live new life. If we get been united wit am laik dis for im death, we go certainly also be united wit am for im resurrection. For we know say awa old sef na crucified wit am so say di bodi for sin might be do away wit, wey we suppose no longer be slaves to sin bicos pesin who don kpai don been freed from sin. Now if we kpai wit christ, we believe say we go also live wit am. " (romans 6:3-8) we must also dey focused and faithful. "therefore, tey tey we are surrounded by such a great cloud for witnesses, make we tro off evritin dat hinders and di sin dat so easily entangles, and make we run wit perseverance di race marked komot for we. Make we fix awa eyes on top jesus, di author and perfecter for awa faith, who for di joy set before am endured di cross, scorning na shame, and sat down for di right hand for di throne for god. Dey consider am who endured such opposition from sinful men, make you no go grew weary and lose heart. " (hebrews 12:1-3) amazing grace #1256 steve flatt, march 31, 1996