



# Messages from the Gospels

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# message from di gospels

introduction

adam and eve

god created man for im likeness for love, faithfulness, mercy, peace, and an eternal soul. Im put di man for a selected place on top earth im previously created dem dey call for awa bible eden, garden for eden or paradise. Man na then give only a few instructions, and commands.

- god told dem, be fruitful, and multiply, fill di earth, and subdue it: and don dominion ova di fish for di sea, and ova di fawul for di air, and ova everi living tin dat moved upon di earth. (genesis 1:28).
- the lord god took man and put am for di garden for eden to work it and take send for it. (genesis 2:15)
- you are awoof to chop from any tree for di garden; but you must no bi chop from di tree for di knowledge for gud and evil, for wen you chop from it you go certainly kpai. " (genesis 2:16-17).

wen tempted to chop for di tree for knowledge for gud and evil, dem yielded to dia gara-gara and chose themselves ova god. Satan now don control ova man by death. Dia disobedience resulted for di need for forgiveness be restored to god. "and i go put enmity between you and di woman, and between ya offspring and hers; im go crush ya head, and you go strike im heel. " (genesis 3:15).

kpai relates to physical death as di tree for life na removed. It also relates to spiritual death. Then god begin di process for restoring man unto imself through di "he" mentioned above.

im go crush implies satan na no longer able to control man through death.

di power for di serpent na for na head. Di power for satan na and na spiritual death. Na im be say, by crushing im head im power ova spiritual death go de crushed.

kpatakpata for adam and eve:

adam and eve de di first humans created by god for im likeness for love, faithfulness, mercy, peace, and wit an eternal soul. Dem de placed for di garden for eden wit di task for taking send for it and give only a few instructions to follow. However, dem de tempted by satan to chop from di tree for knowledge for gud and evil and chose sef ova god. As per result, dem fell into sin and death, leading go di need for forgiveness and restoration to god. God sanco to send pesin who would crush di head for satan and restore man unto imself. Dis event marks di beginning for di process for restoring man unto god.

abraham.

afta abraham offered isaac as per sacrifice god stated "because you get do dis and don no bi withheld ya pikin, ya only pikin, i go surely bless you, and i go surely multiply ya offspring as di stars for heaven and as di sand dat na for di seashore. And ya offspring shall possess di gate for im enemies, and for ya offspring shall all di nations for di earth be blessed, bicos you get obeyed mai voice. " (genesis 22:16-18).

- abraham demonstrated im complete trust for god, by dey offer im pikin for promise as per sacrifice. And isaac na willing to find im life by doing im father's go.

- abraham's offspring go bless all pipo no bi juss di jews. Later christ blesses all nations by im sacrifice dat brought forgiveness and redemption to all who commit to am.

moses

"the lord ya god go raise up for you a prophet laik me from among you, from ya brothers—it na to am you shall listen ... and i go put mai words for im mouth, and im shall speak give dem all wey i command am." (deuteronomy 18:15-16 ... 18).

- moses na a deliverer from physical bondage, a great leader, and a lawgiver.

david

wen ya (david) days are fulfilled to waaka wit ya fathers, i go raise up ya offspring afta you, one for ya own sons, and i go establish im kingdom. Im shall build a haus for me, and i go establish im throne forever. I go de to am a papa, and im shall be to me a pikin. I no go take mai steadfast love from am, as i took it from am wey dey before you, but i go confam am for mai haus and for mai kingdom forever, and im throne shall be established forever. ""(1 chronicles. 17:11-14).

ya offspring na singular.

god go de im papa and im go de god's pikin

god go establish a kingdom for im pikin

di pikin go set up a haus, a dwelling place, for god and im pipo for di para para kingdom. im throne forever. I go de to am a papa, and im shall be to me a pikin.

kpatakpata for abraham, moses, and david:

abraham, moses, and david de significant figures for di bible wit unique roles for god's plan for humanity. Abraham show im complete trust for god by dey offer im pikin as per sacrifice and na sanco dat im offspring would bless all nations. Moses na a great leader, lawgiver, and deliverer from physical bondage. Im prophesied dat a prophet laik am would com from among di pipo and speak god's words. David na sanco by god dat im offspring would establish an eternal kingdom and set up a haus for god and im pipo for di para para kingdom. Dis figures play a crucial role for di history for god's pipo and dia prophecies kontinu to inspire shey and faith for pipo to dis day.

joseph and mary.

from di promise to david, wetin de di jews find? dia messiah, an earthly liberator.

but god's promise to david na dat one for im offspring would establish im kingdom and a haus for god's family for di kingdom david's offspring would establish. Dis offspring would build a dwelling place for god. Di promise do no bi tok to restore david's kingdom.

di taim had com for di fulfillment for god's promise to adam and eve, abraham, moses, and david.

gabriel stated "you go conceive for ya womb and bear a pikin, and you shall call im name jesus. Im go de great and go de dem dey call di pikin for pass high. And di lord god go find to am di throne for im papa david, and im go reign ova di haus for jacob forever, and for im kingdom dia go de no end." (luke 1:31-33).

wen di fullness for taim had com, god send forth im pikin, born for woman, born under di law, to redeem dos wey be under di law. (galatians 4:4-5).

im pikin - god's pikin for di human bodi for jesus for nazareth - david's offspring.

to redeem – buy, deliver, set awoof, liberate.

“now di birth for jesus christ took place for dis way. Wen im mama mary had been betrothed to joseph, before dem com together (as husband and wife), im na found be wit pikin from di holy spirit. And am husband joseph, being a juss man and unwilling to put am to shame, resolved to divorce am jeje. But as im considered dis tins, behold, an angel for di lord appeared to am for a dream, say, "joseph, pikin for david, no fear to take mary as ya wife, for dat wey be conceived for am na from di holy spirit. Im go bear a pikin, and you shall call im name jesus, for im go save im pipo from dia sins. " (matthew 1:18-21).

“joseph also went up from galilee, from di city for nazareth, to judea, go di city for david, wey be dem dey call bethlehem, bicos im na for di haus and lineage for david, be registered wit mary, im betrothed, wey dey wit pikin. And while dem de dia, di taim com for am to find birth. ” (luke 2:4-7).

“an angel for di lord appeared give dem (shepherds nearby), and di glory for di lord shone dey dem, and dem de filled wit fear. And di angel say give dem, "fear no bi, for behold, i bring you gud bin dey for a great joy wey go be for all di pipo. For unto you na born dis day for di city for david a savior, who na christ di lord. ” (luke 2:9-11).

“when di taim com for dia purification according go di law for moises, dem brought am up to jerusalem to present am go di lord (as it na written for di law for di lord, ‘every male who first opens di womb shall be dem dey call holy go di lord”) and to offer a sacrifice according to wetin be say for di law for di lord, "a pair for turtledoves, or two young pigeons. ’ now dia na a man for jerusalem, whose name na simeon, and dis man na righteous and devout, waiting for di consolation for israel and di holy spirit na upon am. And it had been revealed to am by di holy

spirit wey he would no bi sight death before im had seen di lord's christ. And im com for di spirit into di temple, and wen di papa and mama brought for di pikin jesus, to do for am according go di custom for di law, im took am up for im arms and blessed god and say, "lord, now you de letting ya servant depart for peace, according to ya word; for mai eyes don seen ya salvation (redemption, regeneration) dat you get prepared for di presence for all peoples, a lait for revelation go di gentiles, and for glory to ya pipo israel. " (luke 2:22-32).

consolation for israel na wetin di rabbis call di messiah di consoler, di comforter according to thayer's greek lexicon.

“there na a prophetess, anna, di pikin for phanuel, for di tribe for asher. Im na advanced for years, having lived wit am husband for seven years from wen im na a virgin, and then as per widow until im na eighty-four. Im do no bi depart from di temple, worshiping wit fasting and prayer night and day. And come up for dat very hour im begin to find thanks to god and to speak for am to all wey be waiting for di redemption for jerusalem. ” (luke 2:36-38)

“now im papa and mama went to jerusalem everi year for di feast for di passover. And wen im na twelve years old, dem go up according to custom. And wen di feast na ended, as dem de returning, di boi jesus stayed behind for jerusalem. Afta three days dem found am for di temple, sidon among di teachers, listening give dem and dey ask dem kweshion. And all who heard am de amazed for im understanding and im answers. im mama say to am, "son, why you don treated we so? behold, ya papa and i get been searching for you for great distress. " and im say give dem, ‘why de you find me? do you no bi sabi wey i must be for mai papa's haus. ’” (luke 2:41-49)

kpatakpata for joseph and mary:

joseph and mary de chosen by god be di earthly papa and mama for jesus christ. Di jews de find dia messiah, an earthly liberator, but god sanco david dat one for im offspring would establish im kingdom and a haus for god's family for di kingdom dat david's offspring would establish. Dis offspring would build a dwelling place for god. Wen di taim com, gabriel bin announce to mary wey she would conceive and bear a pikin named jesus, who would be di pikin for pass high, and di lord god would find am di throne for im papa david. Mary na found be wit pikin from di holy spirit before im and joseph com together. An angel appeared to joseph for a dream, assuring am dat mary's pikin na from di holy spirit and wey he suppose name di pikin jesus, for im would save im pipo from dia sins. Joseph and mary traveled to bethlehem for di census, and jesus na born dia. Shepherds nearby de visited by an angel who bin announce di birth for a savior, christ di lord. Joseph and mary brought jesus go di temple, wia simeon and anna, wey be waiting for di consolation for israel, see and recognized am as di christ. Wen jesus na twelve years old, joseph and mary found am for di temple, sidon among di teachers, listening and dey ask kweshion.

miracles proved jesus na god for a human bodi.

"john di baptist appeared for di desert for judea. Im message na, "turn to god and change di way you tink and act, (repent) bicos di kingdom for heaven na near. " isaiah di prophet spoke wey concern john wen im say, 'a voice cries komot for di desert: prepare di way for di lord! mek im paths straight!'" (matthew. 3:1-3).

"but wen im see many pharisees and sadducees come be baptized, im say give dem, "you poisonous snakes! who show you how to di comot from god's come anger? do dos tins dat prove you get turn to god and don changed di way you tink and act. No tink you fit tok, 'abraham na awa ancestor. ' i fit guarantee dat god fit raise up descendants for abraham from dis stones. Di ax na now ready to cut di roots for di trees (judaism). Any tree wen no deh produce gud fruit go de cut down and thrown into a faya. I baptize you wit water make you go change di way you tink and act. But di one who comes afta me na plenti powerful than i. I am no bi worthy to comot im sandals. Im (jesus) go baptize (immerse) you wit di holy spirit and faya. Im winnowing shovel na for im hand, and im go clean up im threshing floor. Im go gather im wheat into a barn, but im go burn di husks for a faya wey fit lai lai be put komot. " (matthew 3:7-12).

jesus go comot dos who no change di way dem tink and act.

john baptized to call go di jews attention dem needed to change dia way for thinking and acting (repent) no bi for di forgiveness for sins but to return to god's command and forsake dia rabbis' teachings, and traditions. Im na preparing dem for di messiah who would be di perfect atoning sacrifice to comot sin for dos who turn go di messiah. Messiah way deliverer, liberator.

"why u dey baptizing, if you de neither di christ, abi elijah, abi di prophet?" john answered dem, "i baptize wit water, but among you stands one you no sabi, even im who comes afta me, di strap for whose sandal i am no bi worthy to untie. " (john 1:25-27).

"the next day im see jesus come toward am, and say, "behold, di lamb for god, who takes away di sin for di world!" (john 1:29-30). Di world includes non-jews.

"when jesus na baptized, immediately im go up from di water, and behold, di heavens de opened to am, and im see di spirit for god descending laik a dove and come to rest on top am; and behold, a voice from heaven say, 'this na mai beloved pikin, wit whom i am wella pleased. 'then jesus na led up by di spirit into di wilderness be

tempted by di devil. " ... "then di devil comot am, and behold, angels com and de ministering to am. " (matthew 3:16- 4:1; 11).

"when jesus heard dat john had been put for bin expect, im returned to galilee. No bodi nazareth, im go and lived for capernaum for di shores for di sea for galilee. " (matthew 4:12-13).

"from then on top, jesus begin to tell pipo, "turn to god and change di way you tink and act, bicos di kingdom for heaven na near!" (matthew 4:17).

"jesus went all ova galilee. Im taught for di synagogues and spread di gud bin dey for di kingdom. Im also cured everi disease and sickness among di pipo. " (matthew 4:17 also mark 1:35-39; luke 4:42-44).

"when di lord see am (the widow for nain), im had compassion on top am and say to am, "do no bi weep. " then im com up and touched di bier, and di bearers stood still. And im say, "young man, i tok to you, arise. " and di dead man sat up and begin to speak, and jesus find am to im mama. " (luke 7:13-15).

"but im say give dem, "you find dem sontin to chop. " dem say, "we don no bi than five loaves and two fish— unless we are to go and buy food for all dis pipo. " for dia de wey concern five thousand men. And im say to im disciples, "have dem sidon for groups for wey concern fifty each. " and dem do so, and had dem all sit-down. And taking di five loaves and di two fish, im looked up to heaven and say a blessing ova dem. Then im break di loaves and find dem go di disciples to set before di crowd. And dem all chop and de satisfied. And wetin be comot ova na picked up, twelve baskets for broken pieces. " (luke 9:13-17).

"one man na dia who had been an invalid for thirty-eight years. Wen jesus see am lying dia and knew wey he had already been dia a tey, im say to am, 'do you wan be healed?' di sick man answered am, "sir, i get no bodi to put me into di pool wen di water na stirred up, and while i am going anoda steps down before me. " 8 jesus say to am, 'get up, take up ya bed, and waaka. "' (john 5:5-9).

"they com go di oda area for di sea, go di kontri for di gerasene. And wen jesus had stepped komot for di boat, immediately dia met am komot for di tombs a man wit an unclean spirit. Im lived among di tombs. And no bodi fit bind am anymore, no bi even wit a chain, for im had often been bound wit shackles and chains, but im wrenched di chains apart, and im break di shackles for pieces. No bodi had di strength to subdue am. Night and day among di tombs and for di mountains im na always crying komot and bruising imself wit stones. And wen im see jesus from afar, im tear race and fell down before am. And crying komot wit a loud voice, im say, "what you don to do wit me, jesus, pikin for pass high god? i adjure you by god, no torment me. " for im na say to am, "come komot for di man, you unclean spirit!" and jesus ask am, "what na ya name?" im reply, "my name na legion, for we are many. " and im beg am earnestly no bi to send dem komot for di kontri. Now a great herd for pigs na feeding dia for di hillside, and dem beg am, say, "send we go di pigs; make we enta dem. " so, im find dem permission. And di unclean spirits com komot, and enta di pigs, and di herd, numbering wey concern two thousand, rushed down di steep bank into di sea and de drowned for di sea. " (mark 5:1-13).

a canaanite woman from dat region com komot and na crying, "have mercy on top me, o lord, pikin for david; mai pikin na severely oppressed by a demon. " but im do no bi ansa am a word. And im disciples com and beg am, say, "send am away, for im na crying komot afta we. " im answered, "i na send only go di lost sheep for di haus for israel. " but im com and knelt before am, say, "lord, help me. " and im answered, "it na no bi right to take di pikin's buredi and tro it go di dogs. " im say, "yes, lord, yet even di dogs chop di crumbs dat fall from dia masters' table. " then jesus answered am, "o woman, great na ya faith! be it do for you as you desire. " and am pikin na healed instantly. " (matthew 15:22-28).

“a centurion com to am, dey ask for help. ‘lord,’ im say, ‘my servant lies for haus paralyzed and for terrible suffering. ’ jesus say to am, ‘i go go and heal am. ’ di centurion reply, ‘lord, i no deserve to you don com under mai roof. But juss tok di word, and mai servant go de healed. For i masef am a man under authority, wit soldiers under me. I tell dis one, ‘go,’ and im go; and dat one, ‘come,’ and im comes. I tok to mai servant, ‘do dis,’ and im does it. ’ wen jesus heard dis, im na astonished and say to dos following am, “i tell you di true, i get no bi found pesin for israel wit such great faith. ” (matthew 8:5-11).

“now wen mary com to wia jesus na and see am, im fell for im feet, say to am, ‘lord, if you had been here, mai broda would no bi don kpai. ’ wen jesus see am weeping, and di jews who had cari come am also weeping, im na deeply moved for im spirit and greatly troubled. And im say, “where you don laid am?” dem say to am, “lord, com and sight. ” jesus wept. So, di jews say, “see how im loved am!” but some for dem say, “could no bi im who opened di eyes for di blind man also don kept dis man from dying?” then jesus, deeply moved again, com go di tomb. Na im a cave, and a stone lay against it. Jesus say, “take away di stone. ” martha, di sista for di dead man, say to am, “lord, by dis taim dia go de an odor, for im get been dead four days. ” jesus say to am, “did i no bi tell you dat if you believed you would sight di glory for god?” so, dem took away di stone. And jesus lifted up im eyes and say, “father, i thank you dat you get heard me. I knew dat you always hear me, but i say dis on top account for di pipo standing dey, wey dem fit believe say you send me. ” wen im had say dis tins, im cried komot wit a loud voice, “lazarus, com komot. ” di man who had kpai com komot, im hands and feet bound wit linen strips, and im face wrapped wit a cloth. Jesus say give dem, “unbind am, and make am go. ” (john 11:32-44).

demons recognized im na god:

“in di synagogue, dia na a man who had di spirit for an unclean demon, and im cried komot wit a loud voice, “ha! wetin you don to do wit we, jesus for nazareth? you don come destroy we? i sabi who you are— di holy one for god. ” (luke 4:33-34).

di masses shouted:

“as jesus approached jerusalem shortly before im crucifixion “they brought di donkey and di colt and put on top dem dia cloaks, and im sat on top dem. Most for di crowd spread dia cloaks for di road, and odas cut branches from di trees and spread dem for di road. And di crowds dat went before am and dat followed am de shouting, “hosanna go di pikin for david! blessed na im who comes for di name for di lord! hosanna for di highest!” and wen im enta jerusalem, di whole city na stirred up, say, “who na dis?” and di crowds say, “this na di prophet jesus, from nazareth for galilee. ” (matthew 21:7-11).

leaders for di jews refused to admit

“many jews who had visited mary and had seen wetin jesus had do believed for am. But some for dem went go di pharisees and told dem wetin jesus had do. So, di chief priests and di pharisees dem dey call a meeting for di council. Dem ask, “what are we doing? dis man na performing a lot for miracles. If we make am kontinu wetin im's doing, everyone go believe for am. Then di romans go take away awa position and awa kontri. One for dem, caiaphas, wey dey chief priest dat year, told dem, ‘you pipo no sabi anything. You haven't even considered dis: it de better for one man to kpai for di pipo than for di whole kontri be destroyed. ’ caiaphas no tok dis on top im own. As chief priest dat year, im prophesied dat jesus would kpai for di jewish kontri. Im prophesied dat jesus wouldn't kpai merely for dis kontri, but dat jesus would kpai to bring god's scatter pikin together and mek dem one. From dat day on top, di jewish council planned to kill jesus. ” (john 11:45-53).

everywhere jesus went im perform acts (miracles) mortal man na no fit to do proving im na “son for god. ”

kpatakpata for evidence for jesus' divinity.

di miracles perform by jesus are evidence wey he na god for human form. John di baptist prepared di way for jesus by dey call on top pipo to repent and turn back to god's commandments. John baptized pipo wit water as per thing for dia desire to change dia ways, but im also spoke for a come messiah who would be plenti powerful than im and would baptize pipo wit di holy spirit and faya.

di scriptures tell di event for jesus' baptism, wia di heavens opened, di spirit for god descended upon jesus laik a dove, and a voice from heaven declared dat jesus na god's beloved pikin. Dis event signaled di beginning for jesus' public ministry, for which im traveled throughout galilee, teaching for synagogues, and performing miracles, de include healing di sick, feeding thousands for pipo wit a few loaves and fish, and raising di dead.

di gospels for matthew mark, luke, and john use dis accounts for jesus' miracles to drag wey dem provide evidence for im divine nature. Di authors hala dat jesus' miracles de no bi only acts for kindness but also displays for im power ova nature and di supernatural realm, which only god fit possess. Di authors suggest say di impact for jesus' miracles go beyond mere human ability and points go divine source for power.

overall, di gospels present a case for di divinity for jesus based for di miracles im perform for im ministry, which dem drag provide evidence dat jesus no bi merely a prophet or a teacher but rather god for human form.

jesus proclaims di gud bin dey

afta being tempted by di devil jesus returned to galilee. Wetin im say and do de recorded by matthew, mark, luke and john.

matthew

"and im go throughout all galilee, teaching for dia synagogues and proclaiming di gospel for di kingdom. " (4:23; mark 1:14-15).

- "blessed are di poor for spirit, for theirs na di kingdom for heaven.
- "blessed are dos who mourn, for dem shall be comforted.
- "blessed are di meek, for dem shall inherit di earth.
- "blessed are dos who hunger and thirst for righteousness, for dem shall be satisfied.
- "blessed are di merciful, for dem shall receive mercy.
- "blessed are di pure for heart, for dem shall sight god.
- "blessed are di peacemakers, for dem shall be dem dey call sons for god.
- "blessed are dos wey be persecuted for righteousness sake, for theirs na di kingdom for heaven.
- "blessed u dey wen odas revile you and persecute you and utter all kinds for evil against you falsely on top mai account.
- rejoice and be glad, for ya reward na great for heaven, for so dem persecuted di prophets wey be before you. (matthew 5:3-12).

"enter by di narrow gate. For di gate na wide and di way na small small dat leads to destruction, and dos who enta by it are many. For di gate na narrow and di way na hard dat leads to life, and dos who find it are few. " (matthew 7:13-14).

"not everyone who says to me, 'lord, lord,' go enta di kingdom for heaven, but di one who does di go for mai papa who na for heaven. " (matthew 7:21).

one must sabi di father's go to fit to do it. Jesus na di word and proclaimed it while on top earth, na im be say one must search jesus' teaching to sabi di father's word.

"so everyone who acknowledges me before men, i also go acknowledge before mai papa who na for heaven, 33 but whoever denies (refuses to acclaim jesus na god) or me before men, i also go deny before mai papa who na for heaven. " (matthew 10:32-33).

"the one who sows di gud seed na di pikin for man. Di field na di world, and di gud seed na di pikin for di kingdom. Di weeds are di sons for di evil one, and di enemy who sowed dem na di devil. Di harvest na di close for di age, and di reapers are angels. Juss as di weeds are gathered and burned wit faya, so go it be for di close for di age. Di pikin for man go send im angels, and dem go gather komot for im kingdom all causes for sin and all law-breakers, and tro dem into di fiery furnace. For dat place dia go de weeping and gnashing for teeth. Then di righteous go shine laik di sun for di kingdom for dia papa. Im who don ears, make am hear. " (matthew 13:37-43).

"he answered dem, 'and why do you break di commandment for god for di sake for ya tradition?'" (matthew 15:3-4).

"jesus answered am, "blessed u dey, simon bar-jonah! for flesh and blood don no bi revealed dis to you, but mai papa who na for heaven. 18 and i tell you, you de peter, and on top dis rock i go build mai church, and di gates for hell (not hell, but greek haides di place (state) for departed souls-(biblesoft's para para exhaustive kakaraka's numbers and concordance) shall no bi prevail against it. " (matthew 16:17-18).

peter (from di greek word petros meaning a name) declared from divine inspiration dat jesus na god. Di foundation for di kingdom and haus for god.

dis rock (from di greek word petra meaning a plenti plenti rock) na foundation rock. (from thayer's greek lexicon).

"if pesin would com afta me, make am deny imsef (does no bi put sef first) and take up im cross and follow me. For whoever would save im life go lose it, but whoever loses im life for mai sake go find it. For wetin go it profit a man if im gains di whole world and forfeits im life? or wetin shall a man find for return for im life? for di pikin for man na going to cari come im angels for di glory for im papa, and then im go repay each pesin according to wetin im get do. True true, i tok to you, dem get some standing here who no go taste death until dem sight di pikin for man come for im kingdom. " (matthew 16:24-28). Im, jesus', kingdom, no bi david's kingdom. Tey tey dos hearing are dead jesus' kingdom na now present.

"teacher, wetin gud deed must i do to don eternal life?" and im say to am, "why do you ask me wey concern wetin be gud? e get only one who na gud. If you would enta life, keep di commandments. " im say to am, "which ones?" and jesus say, "you shall no bi murder, you shall no bi commit adultery, you shall no bi fap, you shall no bi bear lie-lie witness, honor ya papa and mama, and, you shall love ya neighbor as yourself. " di young man say to am, "all dis i get kept. Wetin do i still lack?" jesus say to am, "if you would be perfect, go, sell wetin

you possess and find go di poor, and you go don treasure for heaven; and com, follow me. " wen di young man heard dis im go away sorrowful, for im had great possessions. " (matthew 19:16-22).

dis young man believed im fit earn eternal life (since im stated wetin must i do) "what gud deed must i do to don eternal life?" im comot dissatisfied as im apparently depended on top im wealth.

"what do you tink? a man had two sons. And im go go di first and say, 'son, go and work for di vineyard today. ' and im answered, 'i no go,' but afterward im changed im mind and went. And im go go di oda pikin and say di same. And im answered, 'i go, sir,' but do no bi go. Which for di two do di go for im papa?" dem say, "the first. " jesus say give dem, "truly, i tok to you, di tax collectors and di prostitutes go into di kingdom for god before you. For john com to you for di way for righteousness, and you do no bi believe am, but di tax collectors and di prostitutes believed am. And even wen you see it, you do no bi afterward change ya minds and believe am. " (matthew 21:28-32).

yan na no bi obedience. Repentance followed by performance na obedience.

"the kingdom for heaven fit be compared go king who find a wedding feast for im pikin, and send im servants to call dos wey be invite go di wedding feast, but dem would no bi com. Again im send oda servants, say, 'tell dos wey be invite, sight, i get prepared mai dinner, mai oxen and mai orobo calves don been slaughtered, and evritin na ready. Com go di wedding feast. ' but dem paid no attention and went off, one to im farm, anoda to im business, hile di rest seized im servants, treated dem shamefully, and bin kill dem. Di king na vex, and im send im troops and destroyed dos murderers and burned dia city. Then im say to im servants, 'the wedding feast na ready, but dos invite de no bi worthy. Go na im be say go di main roads and invite go di wedding feast as many as you find. ' and dos servants went komot into di roads and gathered all whom dem found, both bad and gud. So di wedding hall na filled wit guests. "but wen di king com for to look for di guests, im see dia a man who had no wedding garment. And im say to am, 'friend, how do you get for here without a wedding garment?' and im na speechless. Then di king say go di attendants, 'bind am hand and foot and cast am into di outer darkness. For dat place dia go de weeping and gnashing for teeth. ' for many are dem dey call, but few are chosen. " (matthew 22:2-14).

know: di king na god, di pikin na christ, and christians are di bride for christ.

jesus proclaimed di gud bin dey and perform miracles de include raising dead pipo back to life. Proof im na deity for a human bodi.

many jews especially di leaders rejected am and im message.

jesus' di lamb for god, offered im earthly bodi to god as di only sin dey offer which opened di door for forgiveness and redemption to all men.

kpatakpata for di gospel for matthew:

di text focuses on top jesus proclaiming di gud bin dey for di kingdom for god for galilee, as recorded for di gospels for matthew, mark, luke, and john. Im taught for synagogues and delivered a message for shey and salvation. Jesus also taught wey concern di blessings dat await dos who follow god's commandments and di consequences for dos who no. Im spoke wey concern di importance for acknowledging am before odas and following am, even if it requires sacrificing worldly possessions. Jesus emphasized di need to follow god's go and warned against following human traditions dat contradict it. Im declared dat peter's confession for im

divinity na di foundation for im church, and im predicted im second come to judge everyone according to dia deeds.

mark

“and rising very early for di morning, while na im still dark, im departed and went komot go desolate place, and dia im prayed. And simon and dos wey be wit am searched for am, and dem found am and say to am, “everyone na find you. ” and im say give dem, “let we go on top go di next towns, wey i fit preach dia also, for dat na why i com komot. ” and im go throughout all galilee, preaching for dia synagogues and casting komot demons. ” (mark 1:35-39).

jesus promise many be blessed by hearing di gud bin dey say di kingdom for heaven na near.

“and wen dem fit no bi get near am sake of di crowd, dem removed di roof above am, and wen dem had make an opening, dem make down di bed on top wey di paralytic lay. And wen jesus see dia faith, im say go di paralytic, “my pikin, ya sins are forgiven. ” (mark 2:4-5).

dia actions demonstrated dia belief and faith.

“why does im chop wit tax collectors and sinners?” and wen

jesus heard it, im say give dem, “those wey be wella don no need for a physician, but dos wey be sick. I com no bi to call di righteous, but sinners. ” (mark 2:16-17).

dos who tink dem be righteous and without sin believe dem no need forgiveness.

“and di scribes who com down from jerusalem dey talk, “he na possessed by beelzebub,” and “by di prince for demons im casts komot di demons. ” (mark 3:22).

“and wen jesus had stepped komot for di boat, immediately dia met am komot for di tombs a man wit an unclean spirit. Im lived among di tombs. And no bodi fit bind am anymore, no bi even wit a chain, for im had often been bound wit shackles and chains, but im wrenched di chains apart, and im break di shackles for pieces. No bodi had di strength to subdue am. Night and day among di tombs and for di mountains, im na always crying komot and bruising imself wit stones. And wen im see jesus from afar, im tear race and fell down before am. And crying komot wit a loud voice, im say, “what you don to do wit me, jesus, pikin for pass high god?” (mark 5:2-7).

“and im dem dey call di twelve and begin to send dem komot two by two, and find dem authority ova di unclean spirits. Im charged dem to take nothing for dia journey except a staff—no buredi, no bag, no kudi for dia belts— but to wear sandals and no bi put on top two tunics. And im say give dem, “whenever you enta a haus, dey dia until you depart from dia. And if any place no go receive you and dem no go hear you, wen you leave, shake off di dust dat na on top ya feet as per testimony against dem. ” (mark 6:7-11).

“and di pharisees and di scribes ask am, ‘why do ya disciples no bi waaka according go di tradition for di elders, but chop wit defiled hands?’ and im say give dem, “well do isaiah prophesy for you hypocrites, as e be so written.

‘this pipo honors me wit dia lips, but dia heart na far from me; for vain do dem worship me, teaching as doctrines di commandments for men. ’ you leave di commandment for god and hold go di tradition for men. ’” (mark 7:5-8).

"and dem com to capernaum. And wen im na for di haus im ask dem, "what de you discussing for di way?" but dem kept silent, for for di way dem had argued wit one anoda wey concern wey dey di greatest. And im sat down and dem dey call di twelve. And im say give dem, "if pesin would be first, im must be last for all and servant for all. " and im took a pikin and put am for di midst for dem, and taking am for im arms, im say give dem, "whoever receives one such pikin for mai name receives me, and whoever receives me, receives no bi me but am who send me. " (mark 9:33-37).

gara-gara for sef, defeats go defeat di work for a "servant. "

"how dey hard it go de for dos who don wealth to enta di kingdom for god!" and di disciples de amazed for im words. But jesus say give dem again, "children, how dey hard it na to enta di kingdom for god! it na easier for a camel to go through di eye for a needle than for a hol pesin to enta di kingdom for god. " and dem de exceedingly astonished, and say to am, "then who fit be saved?" jesus looked for dem and say, "with man it na no fit, but no bi wit god. For all tins are possible wit god. " (mark 10:23-28).

one's wealth does no bi provide forgiveness.

"jesus say, 'truly, i tok to you, e get no bodi who don comot haus or brothers or sisters or mama or papa or pikin or lands, for mai sake and for di gospel, who no go receive a hundredfold now for dis taim, houses and brothers and sisters and mothers and pikin and lands, wit persecutions, and for di age to com eternal life. But many wey be first go de last, and di last first. '" (mark 10:29-31).

one must decide if family plenti important than christ and forgiveness

"and jesus answered dem, "have faith for god. True true, i tok to you, whoever says to dis mountain, 'be taken up and thrown into di sea,' and does no bi doubt for im heart, but believe dat wetin im says go come pass, it go de do for am. Na im be say i tell you, whatever you ask for prayer, believe say you get received it, and it go de yours. And whenever you tanda praying, forgive, if you get anything against pesin, make ya papa also who na for heaven fit forgive you ya trespasses. " (mark 11:22-25).

are we praying for a mountain for awa life be removed?

" which commandment na pass important for all?" jesus answered, "the most important na, 'hear, o israel: di lord awa god, di lord na one. And you shall love di lord ya god wit all ya heart and wit all ya soul and wit all ya mind and wit all ya strength. ' di second na dis: 'you shall love ya neighbor as yourself. ' e get no oda commandment greater than dis. " and di scribe say to am, "you are right, teacher. You get true true tok say im na one, and e get no oda besides am. And to love am wit all di heart and wit all di understanding and wit all di strength, and to love one's neighbor as oneself, na boku pass all whole burnt offerings and sacrifices. " and wen jesus see wey he answered wisely, im say to am, "you are no bi far from di kingdom for god. " and afta dat, no bodi dared to ask am any plenti kweshion. " (mark 12:28-34).

no bi far from di kingdom na no bi di same as for di kingdom.

"but be on top ya guard. For dem go deliver you ova to councils, and you go de beaten for synagogues, and you go tanda before governors and kings for mai sake, to bear witness before dem. And di gospel must first be proclaimed to all nations. And wen dem bring you to trial and deliver you ova, no be ginger beforehand wetin you de to tok, but tok whatever na give you for dat hour, for it na no bi you who speak, but di holy spirit. And broda go deliver broda ova to death, and di papa im pikin, and pikin go rise against papa and mama and don dem put to death. And you go de hated by all for mai name's sake. But di one who endures go di end go de saved. " (mark 13:9-13).

kpatakpata for gospel for mark:

dis text highlights di actions and teachings for jesus christ as recorded by mark for di bible. Jesus proclaimed di gud bin dey say di kingdom for heaven na near and promise many pipo to hear it. Im forgave di sins for a paralytic man sake of im faith and belief for am. Jesus associated wit sinners and tax collectors, stating wey he com for di sinners, no bi di righteous. Im also criticized di pharisees for no bodi god's commandments to follow human traditions. Jesus send komot im disciples to preach and find dem authority ova unclean spirits. Im reminded dem dat gara-gara for oneself defeats di work for a servant. Jesus also stated dat wealth does no bi provide forgiveness, and it na dey hard for dos wit wealth to enta di kingdom for god. However, all tins are possible wit god.

luke

"he (jesus) went go di synagogue for di sabbath day, and im stood up to read. And di scroll for di prophet isaiah na give to am. Im unrolled di scroll and found di place wia na im written, "the spirit for di lord na upon me, bicos im get anointed me to proclaim gud bin dey go di poor. Im get send me to proclaim liberty go di captives and recovering for sight go di blind, to set for liberty dos wey be oppressed, to proclaim di year for di lord's favor. ' and im rolled up di scroll and find it back go di attendant and sat down. And di eyes for all for di synagogue de fixed on top am. And im begin to tok give dem, "today dis scripture don been fulfilled for ya hearing. " luke 4:16-21.

god's word go di nations don "the spirit for di lord na wit me. Im get anointed me to tell di gud bin dey go di poor. Im get send me to announce forgiveness go di prisoners for sin and di restoring for sight go di blind, to forgive dos who don been seize by sin, to announce di year for di lord's favor. "

dis translation show jesus's purpose na to forgive sins by im sacrifice. For doing so im perform miracles for healing. Na im be say, di gud bin dey na forgiveness for sin allowing redemption.

"the pipo sought am and com to am, and for get kept am from no bodi dem, but im say give dem, "i must preach di gud bin dey for di kingdom for god go di oda towns kukuma; for i na send for dis purpose. " (luke 4:42-43).

"blessed u dey wen pipo hate you and wen dem comot you and revile you and spurn ya name as evil, on top account for di pikin for man! rejoice for dat day, and leap for joy, for behold, ya reward na great for heaven; for so dia fathers do go di prophets. " (luke 6:22-23).

approval for man na earthly and worthless and nothing compared go di approval for god.

"go and tell john wetin you get seen and heard: di blind receive dia sight, di lame waaka, lepers are cleansed, and di deaf hear, di dead are raised up, di poor don gud bin dey preached give dem. And blessed na di one who na no bi offended by me. " (luke 7:22-23).

"soon afterward im go on top through cities and villages, proclaiming and bringing di gud bin dey for di kingdom for god. " (luke 8:1).

"a sower went komot to sow im seed. " ... "now di parable na dis: di seed na di word for god. Di ones along di path are dos who don heard. Then di devil comes and takes away di word from dia hearts, so wey dem fit no bi

believe and be saved. And di ones for di rock are dos who, wen dem hear di word, receive it wit joy. But dis don no root; dem believe for a while, and for taim for testing fall away. And as for wetin fell among di thorns, dem be dos who hear, but as dem go on top dia way dem be choked by di cares and riches and pleasures for life, and dia fruit does no bi mature. As for dat for di gud soil, dem be dos who, hearing di word, hold it fast for an honest and gud heart, and bear fruit wit patience." (luke 8:8:5 and 11-15). Gospel seed sowers are no bi to comot pesin, especially seekers.

"i go follow you wherever you go." and jesus say to am, "foxes don holes, and birds for di air don nests, but di pikin for man don nowhere to lay im head." to anoda, im say, "follow me." but im say, "lord, make me first go and bury mai papa (wait until im dies)." and jesus say to am, "leave di dead to bury dia own dead. But as for you, go and proclaim di kingdom for god." yet anoda say, "i go follow you, lord, but make me first tok farewell to dos for mai haus." jesus say to am, "no one who puts im hand.

"and im say give dem, "take send, and be on top ya guard against all covetousness, for one's life does no bi consist for di abundance for im possessions." (luke 12:15-16).

"and no seek wetin you de to chop and wetin you de to drink, abi be worried. For all di nations for di world seek afta dis tins, and ya papa knows dat you need dem. Instead, seek im kingdom, and dis tins go de add to you. "fear no bi, little flock, for it na ya papa's gud pleasure to find you di kingdom. Sell ya possessions, and find go di needy. Provide yourselves wit moneybags wey do no bi grew old, wit a treasure for di heavens wey do no bi fail, wia no barawo approaches and no moth destroys. For wia ya treasure na, dia go ya heart be also." (luke 12:29-34).

earthly possessions no fit provide eternal pleasures.

"lord, go dos wey be saved be few?" and im say give dem, "strive to enta through di narrow door. For many, i tell you, go seek to enta and no go fit to. Wen once di oga for di haus don risen and shut di door, and you begin to tanda outside and to knock for di door, say, 'lord, open to we,' then im go ansa you, 'i no sabi wia you com from.'" (luke 13:23-25).

many who seek are no bi willing to commit.

"when one for dos who reclined for table wit am heard dis tins, im say to am, 'blessed na everyone who go chop buredi for di kingdom for god!' but im say to am, 'a man once find a great banquet and invite many. And for di taim for di banquet, im send im servant to tok to dos who had been invite, 'come, for evritin na now ready.' but dem all alike begin to mek excuses. Di first say to am, 'i don go buy a field, and i must go komot and sight it. Abeg don me excused.' and anoda say, 'i don go buy five yokes for oxen, and i go examine dem. Abeg don me excused.' and anoda say, 'i don marry a wife, and na im be say i no fit com.' so di servant com and report dis tins to im oga. Then di oga for di haus became vex and say to im servant, 'go komot quick quick go di streets and lanes for di city, and bring for di poor and crippled and blind and lame.' and di servant say, 'sir, wetin you commanded don been do, and still e get room. And di oga say go di servant, 'go komot go di highways and hedges and compel pipo to com for, dat mai haus fit be filled. For i tell you, none for dos men wey be invite shall taste mai banquet.'" (luke 14:15-24).

a young pikin demanded im inheritance now and im papa find it to am. But im foolishly spent it. "but wen im com to imsef, im say, 'how many for mai papa's hired servants don pass e don do buredi, but i perish here wit hunger! i go arise and go mai papa, and i go tok to am, "father, i get sinned against heaven and before you. I am no longer worthy be dem dey call ya pikin. Treat me as one for ya hired servants.'" and im arose and com to im papa. But while im na still a long way off, im papa see am and felt compassion, and tear race and embraced am and kissed am. And di pikin say to am, 'father, i get sinned against heaven and before you. I am

no longer worthy be dem dey call ya pikin. ' but di papa say to im servants, 'bring quick quick wey dey create robe, and put it on top am, and put a ring on top im hand, and shoe on top im feet. And bring di fattened calf and kill it, and make we chop and celebrate. For dis mai pikin na dead, and na alive again; im na lost, and de for. " (luke 15:17-24).

all god's pikin (people) don foolishly sinned. If we change awa way for thinking and acting and return to god, im go forgive.

"and im say to im disciples, "temptations to sin are sure to com, but woe go di one through whom dem com! it would be betta for am if a millstone de hung dey im neck and im de cast into di sea than wey he suppose cause one for dis little ones to sin.

causing one to sin fit bring eternal destruction.

abi to yourselves! if ya broda sins, rebuke am, and if im repents, forgive am, and if im sins against you seven times for di day, and turns to you seven times, say, 'i repent,' you must forgive am. " (luke 17:1-4).

"they de bringing even infants to am wey he might touch dem. And wen di disciples see it, dem rebuked dem. But jesus dem dey call dem to am, say, "let di pikin come me, and no hinder dem, for to such belongs di kingdom for god. True true, i tok to you, whoever does no bi receive di kingdom for god laik a pikin shall no bi enta it. " (luke 18:15-17).

a young pikin gives trust without reservation.

"and while some de speaking for di temple, how na im adorned wit noble stones and offerings, im say, "as for dis tins dat you sight, di days go com wen dia no go be comot here one stone upon anoda dat no go be thrown down. " and dem ask am, "teacher, wen go dis tins be, and wetin go de di sign wen dis tins are wey concern to take place?" and im say, "see dat you de no bi led astray. For many go com for mai name, say, 'i am im!' and, 'the taim de for hand!' no go afta dem. And wen you hear for wars and tumults, no be terrified, for dis tins must first take place, but di end no go be sharp sharp. " (luke 21:5-9).

di temple na di center for judaism. All records for genealogy for di levites de kept here for order to sabi who suppose be di high priest. For inside a few years di offspring for david, jesus for nazareth-christ di pikin for god, go establish im kingdom (his church), a few decades later (76 a. D. ) di temple and jerusalem go de pata pata destroyed.

"he told dem a parable: "look for di fig tree, and all di trees. As soon as dem com komot for leaf, you sight for yourselves and sabi say di summer na already near. So also, wen you sight dis tins taking place, you sabi say di kingdom for god na near. True true, i tok to you, dis generation no go pass away until all don taken place. Heaven and earth go pass away, but mai words no go pass away. " (luke 21:29-33).

kpatakpata for di gospel for luke:

dis passages from di gospel for luke highlight some for di teachings for jesus and im actions for im ministry. Jesus preached di gud bin dey for di kingdom for god and perform miracles to help dos wey be sick or oppressed. Im believed say di approval for god na plenti important than di approval for pipo, and im urged im followers to seek god's kingdom rather than earthly possessions.

however, jesus also faced opposition from some religious leaders who accuse am for use demonic powers take perform miracles. Im warned im followers be vigilant against greed and to strive to enta di narrow door to salvation.

di passages also illustrate di importance for commitment and perseverance for following jesus, kukuma as di need to share di gud bin dey wit odas. Jesus believed dat pesin fit receive salvation, regardless for dia background or level, and im welcomed all seekers to com and follow am.

john

“in di beginning na di word, and di word na wit god, and di word na god. Im na for di beginning wit god. All tins de make through am, and without am no bi anything make dat na make. For am na life, and di life na di lait for men. Di lait shines for di darkness, and di darkness don no bi overcome it. ” (john 1:1-5)

jesus na di word. Im message for forgiveness na near.

“he na for di world, and di world na make through am, yet di world do no bi sabi am. Im com to im own, and im own pipo do no bi receive am. But to all who do receive am, who believed for im name, im find di right cloth pikin for god, wey be born, no bi for blood abi for di go for di flesh abi for di go for man, but for god. ” (john 1:10-13)

- it na most important to know jesus do no bi forgive everyone for dia sins. Im only gives di right to don sins forgiven, no bi forgive everyone.

“the next day im see jesus come toward am, and say,

"behold, di lamb for god, who takes away di sin for di world!"

(john 1:29-30)

- the lamb for god, jesus, na di source one must seek be cleansed for sin.

"truly, true true, i tok to you, unless one na born again, im no fit sight di kingdom for god. " nicodemus say to am, "how fit a man be born wen im na old? fit im enta a second taim into im mama's womb and be born?" jesus answered, "truly, true true, i tok to you, unless one na born for water and di spirit, im no fit enta di kingdom for god. ” (john 3:3-5)

- birth requires a union. Be born for water and spirit requires union for man and god. Dis na do through baptism into christ's blood.

“as mooses lifted up di serpent for di wilderness, so must di pikin for man be lifted up, dat whoever believe for am fit don eternal life. ” (john 3:14-15)

“truly, true true, i tok to you, whoever hears mai word and believe (greek word pistero meaning to commit to or trust for) am who send me don eternal life. Im does no bi com into judgment, but don passed from death to life. ” (john 5:24)

“you no don im word abiding for you, for you no believe di one whom im get send. You search di scriptures bicos you tink dat for dem you get eternal life; and it na dem dat bear witness wey concern me, yet you refuse to come me dat you fit don life.” (john 5:38-40)

- the scriptures no find life. It na christ who na life find life and im must reside for ya inner being.

“whoever feeds on top (some versions don eats) mai flesh and drinks mai blood abides for me, and i for am. As di living papa send me, and i live sake of di papa, so whoever feeds on top me, im also go live sake of me. Dis na di buredi dat com down from heaven, no bi as di fathers chop and kpai. Whoever feeds on top dis buredi go live forever.” (john 6:56-58)

- feeds on top or eats (greek troógoon to gnaw, to chew) stresses di slow process; it na bin use metaphorically for di habit for spiritually feeding. (vine's expository dictionary)

"when you get lifted up di pikin for man, then you go know say

i am im, and wey i do nothing on top mai own authority, but speak juss as di papa taught me. And im who send me na wit me. Im get no bi comot me alone, for i always do di tins wey de pleasing to am.” (john 8:28-29)

“jesus answered dem, "truly, true true, i tok to you, everyone who commits sin na slave to sin. Di slave does no bi remain for di haus forever; di pikin remains forever. So, if di pikin sets you awoof, you go de awoof las las.” (john 8:34-36)

- man get one choice be a slave to sin or to appeal to god be im servant. “baptism, which corresponds to dis, now saves you, no bi as per removal for dirt from di bodi but become appeal to god for a gud conscience, through di resurrection for jesus christ.” (1 peter 3:21)

“i am di gud shepherd. I sabi mai own and mai own sabi me, juss as di papa knows me and i sabi di papa; and i lay down mai life for di sheep. And i get oda sheep wey de no bi for dis fold. I must bring dem also, and dem go hear mai voice. So dia go de one flock, one shepherd. For dis reason di papa loves me, bicos i lay down mai life wey i fit take it up again. No bodi takes it from me, but i lay it down for mai own accord. I get authority to lay it down, and i get authority to take it up again. Dis charge i get received from mai papa.” (john 10:14-18)

“jesus say to am, "i am di way, and di true, and di life. No bodi comes go di papa except through me. If you had sabi me, you for get sabi mai papa also. From now on top you do sabi am and don seen am.” (john 14:6-7)

- eternal life wit “the father” na accessible only through obedience to christ.

"if you love me, you go keep mai commandments. And i go ask di papa, and im go find you anoda helper, be wit you forever, even di spirit for true, whom di world no fit receive, bicos it neither sees am abi knows am. You sabi am, for im dwells wit you and go de for you.” (john 14:15-17)

kpatakpata for di gospel for john:

dis text from di gospel for john emphasizes di importance for jesus christ and im message for forgiveness. It de explain dat jesus na di word, and through am, all tins de make. It also notes dat jesus gives everyone di opportunity to don dia sins forgiven. Be born again requires union wit god, and dis na do through baptism into christ's blood. Christ na di source one must seek be cleansed for sin. Di scriptures no find life; it na christ who na life and im must reside for ya inner being. Through belief, and commitment, for christ, one fit don eternal life and freedom from sin. Jesus also identifies imself as di gud shepherd who lays down im life for im sheep and as di way, true, and life, and no bodi comes go di papa except through am.

di lamb for god

"i com from di papa and don com into di world, and now i am no bodi di world and going go di papa. " "when jesus had spoken dis words. Im lifted up im eyes to heaven, and say, "father, di hour don com; glorify ya pikin say di pikin fit glorify you, tey tey you get give am authority ova all flesh, to find eternal life to all whom you get give am. And dis na eternal life, wey dem sabi you di only true god, and jesus christ whom you get send. I glorified you on top earth, having accomplished di work dat you find me to do. And now, papa, glorify me for ya own presence wit di glory wey i had wit you before di world existed. " (john 16:28 - 17:1-5)

- jesus' work na to proclaim a spiritual kingdom na near and dat new residing place for god, di heart for man, no bi a physical building.

"but now i am come to you, and dis tins i speak for di world, wey dem fit don mai joy fulfilled for themselves. I get give dem ya word, and di world don hated dem bicos dem be no bi for di world, juss as i am no bi for di world. I no ask dat you take dem komot for di world, but dat you keep dem from di evil one. Dem be no bi for di world, juss as i am no bi for di world. Sanctify dem for di true; ya word na true. As you send me into di world, so i get send dem into di world. And for dia sake i consecrate masef, wey dem also fit be sanctified for true. "i no ask for dis only, but also for dos who go believe for me through dia word, wey dem fit all be one, juss as you, papa, are for me, and i for you, wey dem also fit be for we, so say di world fit believe say you get send me. " (john 17:13-21)

"the band for soldiers and dia captain and di officers for di jews arrested jesus and bound am. First, dem led am to annas, for im na di father-in-law for caiaphas, wey dey high priest dat year. Na im caiaphas who had advised di jews dat it would be expedient dat one man suppose kpai for di pipo. " (john 18:12-

14)

- the process had begun for di sin sacrifice be offered up to god.

"then dem led jesus from di haus for caiaphas go di govnor's headquarters. Na im early momo. " (john 18:28)

"so, pilate enta im headquarters again and dem dey call jesus and say to am, "are you di king for di jews?" jesus answered, "do you tok dis for ya own accord, or do odas tok it to you wey concern me?" pilate answered, "am i a jew? ya own kontri and di chief priests don delivered you ova to me. Wetin you don do?" jesus answered, "my kingdom na no bi for dis world. If mai kingdom de for dis world, mai servants for get been fighting, wey i might no bi be delivered ova go di jews. But mai kingdom na no bi from di world. " then pilate say to am, "so you de a king?" jesus answered, "you tok wey i am a king. For dis purpose, i na born and for dis purpose i get com into di world— to bear witness go di true. Everyone who na for di true listens to mai voice. " (john 18:33-37)

"so, dem took jesus, 17 and im go komot, bearing im own cross, go di place dem dey call di place for a skull, which for aramaic na dem dey call golgotha. 18 dia dem crucified am. " (john 19:16-18)

"pilate also wrote an inscription and put it for di cross. It read,

"jesus for nazareth, di king for di jews. " (john 19:19)

"after dis, jesus, knowing say all na now finish, say (to fulfill di scripture), "i thirst. " a jar full for scope wine stood dia, so dem put a sponge full for di scope wine on top a hyssop branch and held it to im mouth. Wen jesus had received di scope wine, im say, "it na finish," and im bowed im head and find up im spirit. " (john 19:28-30)

- now di lamb for god na sacrificed.

kpatakpata for di lamb for god:

di text tells di tori for jesus christ's life and mission, as recorded for di book for john for di bible. Jesus proclaims a spiritual kingdom and new residing place for god for di hearts for men, rather than a physical building. Im also teaches im followers di true and di word for god and prays for dem be sanctified (to mek "holy" or "set apart" wit a purpose) for di true.

di text also describes jesus' arrest, trial, and crucifixion, wia im na offered as per sin-sacrifice to god. Jesus na brought before pilate, who kweshion am wey concern tin wey dey gud king for di jews. Jesus clarifies dat im kingdom na no bi for dis world and wey he com into di world to bear witness go di true. Im na then crucified, and pilate writes an inscription declaring am di king for di jews. Jesus dies for di cross, fulfilling di scriptures and declaring dat im mission na complete.

di resurrection – victory ova death, satan's hold ova man

now for di first day for di week, mary magdalene com go di tomb early, while na im still dark, and see say di stone had been taken away from di tomb. But mary stood weeping outside di tomb, and as im wept, im stooped to look into di tomb. And im see two angels for white, sidon wia di bodi for jesus had lain, one for di head and one for di feet. Dem say to am, "woman, why u dey weeping?" im say give dem, "they don taken away mai lord, and i no sabi wia deh get laid am. " having say dis, im turn dey and see jesus standing.

(john 20: 1-2, 11-14)

- eternal death had been removed. Satan defeated. Victory belonged to christ.

"jesus say to am, "woman, why u dey weeping? whom u dey seeking?" supposing am be di gardener, im say to am, "sir, if you get carried am away, tell me wia you get laid am, and i go take am away. " jesus say to am, "mary. " im turn and say to am for aramaic, "rabboni!" (which way teacher). Jesus say to am, "do no bi cling to me, for i get no bi yet ascended go di papa; but go mai brothers and tok give dem, 'i am ascending to mai papa and ya papa, to mai god and ya god. '" (john 20:15-17)

"on di evening for dat day, di first day for di week, di doors being locked wia di disciples de for fear for di jews, jesus com and stood among dem and say give dem, "peace be wit you. " wen im had say dis, im show dem im hands and im area. Then di disciples de glad wen dem see di lord. Jesus say give dem again, "peace be wit you. As di papa don send me, even so i am sending you. " and wen im had say dis, im breathed on top dem and say give dem, "receive di holy spirit. "

(john 20:19-22)

christ's resurrection proved im na god for a human bodi – emanuel, god wit we. Earlier jesus told martha "i am di resurrection and di life. Whoever believe for me, though im kpai, yet shall im live, and everyone who live and believe for me shall lai lai kpai. (john 11:25-26)

"although di doors de locked, jesus com and stood among dem and say, "peace be wit you. " then im say to thomas, "put ya finger here, and sight mai hands; and put komot ya hand, and place it for mai area. No disbelieve, but believe. " thomas answered am, "my lord and mai god!" jesus say to am, "have you believed bicos you get seen me? blessed are dos who don no bi seen and yet don believed. " (john 20:26-29)

following satan unsuccessfully tempting jesus, im go go di pipo god through moses find freedom from bondage and law by which dem fit live pleasing to am. Im proclaimed to dos who knew di law to repent (change di way you tink, and act) for di kingdom na near.

kpatakpata "the resurrection:"

di resurrection for jesus christ na di central event for

christianity. According go di text, for di first day for di week, mary magdalene went go di tomb wia jesus had been buried and found say di stone had been removed. Im see two angels who told am dat jesus had risen from di dead. Later, jesus appeared to mary and di oda disciples, proving wey he had conquered death and defeated satan. Im resurrection demonstrated wey he na di pikin for god and dat eternal life na available to dos who believed and de committed live for am for am.

furthermore, di text de explain dat jesus' resurrection na a sign wey he na god for a human bodi, emmanuel, meaning god wit we. For john 11:25-26, jesus told martha, "i am di resurrection and di life. Whoever believe for me, though im dies, yet shall im live, and everyone who live and believe for me shall lai lai kpai. " dis tok emphasizes di importance for faith for jesus as di path to eternal life. Jesus also instructed im followers to repent and change dia ways, di way dem tink and act, as di kingdom for god na near.

di resurrection for jesus na pivotal event for christianity, representing victory ova death and satan. Through im resurrection, jesus demonstrated im divinity and provided di way for eternal life to dos who believe for am. Di resurrection na central tenet for christian theology, emphasizing di importance for faith and repentance for dos seeking a path to salvation.

kpatakpata – for di messages from di gospels

jesus' death and resurrection:

- fulfilled god's promise and crushed satan's power for death.
- blessed all pipo by providing di opportunity be restored to god.
- as di offspring for david, im would for a few days on top pentecost establish a spiritual kingdom, one no bi for dis world wia god put im pipo cleansed

for sin by di blood for di "lamb for god. " o for di day for pentecost day, di papa fulfilled im promise and jesus poured komot di spirit. "therefore, being exalted go di right hand for god, and having received from di papa di promise for di holy spirit, im poured komot dis which you now sight and hear. " (acts 2:33) di baptism wit di holy spirit na wetin jesus do wit di spirit for di day for pentecost for fulfillment for di promise for di papa - jesus poured komot di spirit on top all flesh. Di spirit then became available to all saved pipo, independent for race (jewish or heathen) or role for di goment for god (priest, prophet, etc. ). Know: baptism wit di spirit na always a promise and lai lai a command.

(from "the holy spirit" by joe mckinney)

"let all di haus for israel, na im be say, sabi for some kain dat god don make am both lord and christ, dis jesus whom you crucified. "now wen dem heard dis dem de cut go di heart, and say to peter and di rest for di apostles, "brothers, wetin shall we do?" and peter say give dem, "repent and be baptized everi one for you for di name for jesus christ for di forgiveness for ya sins, and you go receive di dash for di holy spirit. For di

promise na for you and for ya pikin and for all wey be far off, everyone whom di lord awa god calls to imself. " and wit many oda words, im bore witness and kontinu to exhort dem, say, "save yourselves from dis crooked generation. " so dos who received im word de baptized, and dia de add say day wey concern three thousand souls. (acts 2:36-41)

kpatakpata – for di messages from di gospels:

di messages from di gospels center on top jesus' death and resurrection. Di text highlights dat jesus' sacrifice fulfilled god's promise and crushed satan's power for death, providing all pipo wit di opportunity be restored to god. As di offspring for david, jesus established a spiritual kingdom on top pentecost, wia god's pipo are cleansed for sin by di blood for di "lamb for god. "

di scriptures emphasize di make sense for di day for pentecost, wia di papa fulfilled im promise and poured komot di holy spirit na im make fulfilling di promise for di papa. Dis make di spirit available to all saved pipo, regardless for dia race or role for di kingdom for god.

di text concludes wit a quote from acts 2:36-41, wia

peter urges pipo to repent (change di way dem tink and

act) and be baptized for di name for jesus christ for di forgiveness for dia sins. Dis promise na for all pipo, and dos who received im word de baptized, wit wey concern three thousand souls add say day. Overall, di kpatakpata emphasizes jesus' sacrifice and di opportunity it provides for pipo be redeemed and restored to god