

SERVANTS



IN THE KINGDOM

by Randolph Dunn

servants for di kingdom

chapter 1

christ's bodi - a functioning organism

di bible does no bi appear to provide instructions for di frequency for or place for meeting together. For fact, jesus stated go di samaritan woman say di place no bi important. (john 4:3) it na di inner-being, soul or heart dat worships.

"let we no bi find up meeting together, as some are for di habit for doing, but make we encourage one anoda."
" (heb 10:25)

"you are a chosen race, a royal priesthood, a holy kontri, a pipo for im own possession, dat you fit proclaim di excellences for am who dem dey call you komot for darkness into im marvelous lait. " (1 peter 2:9)

boku na recorded wey concern di actions for dis 1st century christians - christ's "called komot pipo. "

a. Devoted themselves to apostles' teachings. Acts 2:42

b. Had evritin for normal. Acts 2:44

c. Met together everyday everyday, chop, shared wetin dem had, gathered for solomon's colonnade. Acts 5:12

d. Elite hebrew jews throway face di greek speaking widows, jews from different parts for di roman empire. Acts 6

e. The church bodi chose servants to provide for di needs for di greek christian widows.

acts 6

f. Buried stephen and mourned deeply for am. Acts 7

g. Remained faithful while being persecuted. Acts 8

h. Fleeing persecution, abandon dia haus and non-christian family. Acts 8

i. Upon arrival for dia para para land, dem taught di gospel. Acts 8:4

j. So, di disciples determined, everyone according to im ability, to send relief go di brothers living for judea. Acts 11:29-30

k. Many de gathered together praying. Acts 12:12

l. Gathered di church together for a hala. Acts 14:27

m. Then e be laik gud go di apostles and di elders, wit di whole church, to choose men from among dem and send dem to antioch wit paul and barnabas. Acts 15:22

n. Gathered di multitude together - deliver di letter acts 15: 31

o. The disciples com together to break buredi. Acts 20:7

p. When you de assembled for di name for di lord jesus ... deliver dis man to satan for di destruction for di flesh, make im spirit (soul) fit be saved for di day for di lord. 1

cor 5:4-5

q. In di presence for all rebuke sinning elders. 1 timothy 5:20

chook mouth: wen di whole church com together for one place, dia meetings de for a functioning bodi, freedom, vibrancy, open participation to all, but no bi necessarily always for unity.

“let di word for christ dwell for you richly, teaching and admonishing one anoda for all wisdom, singing, psalms and hymns and spiritual songs, wit thankfulness for ya hearts to god. And whatever you do, for word (say) or deed (do), do evritin for di name for di lord jesus, find thanks to god di papa through am.” (col. 3:16-17)

chook mouth: “you” includes both men and women who fit get psalm, teaching, prophesying, revelation, or interpretation. But no bi everyone would be performing all dis functions. Di teaching na do by “you” no bi any professional preacher or speaker.

chook mouth: don’t take glory from god unto yourself.

“but for a great haus dem get no bi only vessels for gold and silver, but also for wood and clay, some for honor and some for dishonor. Na im be say, if pesin cleanses imsef from di latter, im go de a vessel for honor, sanctified and useful for di oga, prepared for everi gud work.” (2 timothy 2:20-21)

“through jesus, na im be say, make we continually offer to god a sacrifice for praise—the fruit for lips dat confess im name. And no fashi to do gud and to share wit odas, for wit such sacrifices (offerings) god na pleased.” (hebrews 13:15-16)

chook mouth: “fruit for lips” na no bi limited to singing.

di church christ built na organized organism, no bi an organization wit positions for authority or rank. It na bodi for faithful, obedient and believing pipo wit differing functions (gifts) for a way say di christian bodi fit fulfill na mission for seeking di lost, send for one anoda and de cari komot all di services dat jesus christ, di head for di bodi, find dem to do. No bodi na inferior or superior - all are necessary for di bodi to function properly. Di bodi na one for christ and united for am and im purpose rather than for agreement for opinion and interpretation for some teaching.

“for i tok, through di grace give to me, to everyone who na among you, no bi to tink for imsef plenti highly than im ought to tink but to tink soberly, as god don dealt to each one a measure for faith. For as we get many pipo for one bodi, but all di pipo no don di same function, so we, being many, are one bodi for christ, and individually pipo for one anoda. Having then gifts (functions) differing according go di grace dat na give to we, make we use dem.” (romans 12:3-8)

chook mouth: “more-highly” - one na no bi important bicos deh get a special dash, so we go fit speaking for a language unfamiliar give dem, a tongue. Di function for man’s physical heart na no bi important than di function for im intestines. So, one christian’s function na no bi important than another’s.

chook mouth: "functions" needs for di church bodi vary so functions vary according go di need. Performance for a function suppose no bi be based on top ability, education or on top secular occupation but on top needs for di christian family.

dos for christ, im bodi, are dem dey call komot for sin unto righteousness, a changed forgiven pipo and part for di one bodi - a living organism, wit many parts. It na compared go di human bodi wit na many parts all functioning for harmony, wit each part performing na unique function.

na im be say, di church christ built na bodi for faithful, obedient and involved pipo organized for a way say di bodi fit grew and fulfill na mission by caring for one anoda and performing services dat christ, di head for di bodi, find dem to do.

however, for di church for corinth dia appears to don been chaos – all talking for di same taim, no bi one following anoda, and little respect for one anoda.

dey consider 1 corinthians 14.

"brothers, no be pikin for ya thinking. Be infants for evil, but for ya thinking be mature. For di law it na written, "by pipo for strange tongues and by di lips for foreigners go i speak to dis pipo, and even then dem no go hear me, says di lord. " na im make, tongues are a sign no bi for believers but for unbelievers, while prophecy na sign no bi for unbelievers but for believers. (vs. 20-22)

"if, na im be say, di whole church comes together and all speak for tongues, and outsiders or unbelievers enta, go dem no bi tok dat you de komot for ya minds? but if all prophesy, and an unbeliever or outsider enters, im na convicted by all, im na dem dey call to account by all, di secrets for im heart are disclosed, and so, falling on top im face, im go worship god and declare dat god na realli among you. (vs. 23-25)

wetin then, brothers? wen you com together, each one get one hymn, a lesson, a revelation, a tongue, or an interpretation. Make all tins be do for building up. If any speak for a tongue, make dia be only two or for most three, and each for turn, and make pesin interpret. But if e get no bodi to interpret, make each for dem keep silent for church and speak to imself and to god. Make two or three prophets speak, and make di odas weigh wetin be say. If a revelation na make to anoda sidon dia, make di first be silent. For you fit all prophesy one by one, so say all fit sabi and all be encouraged, and di spirits for prophets are subject to prophets. For god na no bi a god for confusion but for peace. (vs. 26-33)

"as for all di churches for di saints, di women suppose keep silent for di churches. For dem be no bi permitted to speak, but suppose be for submission, as di law also says. If e get anything dem desire to sabi, make dem ask dia husbands for haus. For it na shameful for a woman to speak for church. (vs. 33-35)

"or na it from you say di word for god com? or u dey di only ones it don reached? if pesin tinks wey he na prophet, or spiritual, im suppose acknowledge say di tins i am writing to you de a command for di lord. If pesin does no bi recognize dis, im na no bi recognized. So, mai brothers, earnestly desire to prophesy, and no forbid speaking for tongues. But all tins suppose be do decently and for order. " (vs. 36-40)

recap

1. Under dis conditions di corinthian christians fit sabi little and few, if any, de edified. Perhaps many felt "my function na plenti important than yours i fit _____."
2. Teaching na plenti important than being heard.
3. Orderliness and understanding are important.

4. Participation by all christians important.
 5. Edification de necessary for faithfulness and growth so, no abandon come together.
 6. Respect for odas enhances unity.
 7. Respect for law and customs no fit be throwaway face.
 8. A wife's conduct dishonored am husband or pesin else by dia kweshion dat appeared be a challenge.
 9. Disrespect for odas by trying to yan louder than dem.
 10. Their actions needed to display dia love for each oda so any observing outsider would glorify god
- end recap

"if pesin serves, im suppose do it wit di strength god provides, make for all tins god fit be praised through jesus christ. To am be di glory and di power forever and ever." (1 peter 4:11b)

"let brotherly love kontinu. No neglect to show hospitality to strangers, for thereby some don entertained angels unawares. Remember dos [christians] wey be for bin expect, as though for bin expect wit dem, and dos wey be mistreated, tey tey you also are for di bodi." (heb 13:1-3)

chook mouth: "show hospitality" na to take send for di needs for odas, de include travelers but no bi dos who taught a message contrary to christ's gospel.

chook mouth: dos "in prison" – probably christians persecuted by imprisonment for dia belief for christ.

"whatever you do, work heartily, as for di lord and no bi for men, knowing dat from di lord you go receive di inheritance as ya reward. You de serving di lord christ." (colossians 3:23-24)

"keep ya conduct among di gentiles honorable, make wen dem speak against you as evildoers, dem fit sight ya gud deeds and glorify god for di day for visitation." (1 peter 2:12)

"above all, keep loving one anoda earnestly, tey tey love covers a multitude for sins. Show hospitality to one anoda without grumbling. As each don received a dash use it to serve one anoda, as gud stewards for god's varied grace whoever speaks, as one who speaks oracles for god; whoever serves as one who serves by di strength dat god supplies—in order dat for evritin god fit be glorified through jesus christ. To am belong glory and dominion forever and ever." (1 peter 4:8-11)

chook mouth: "grumbling" – "why do i get to do dis?" or, "i don't wan but, i go do it komot for duty." "gift to serve" – you receive sontin dat na be bin use to benefit odas.

"if pesin does no bi take send for (provide for) im own relatives, especially im immediate family, im get deny di faith and na worse than an unbeliever." (1 timothy 5:8)

"a religion dat na pure and stainless according to god di papa na dis: to take send for orphans and widows wey be suffering and to keep oneself unstained by di world." (james 1:27)

"for god na no bi unjust so as to overlook ya work and di love dat you get shown for im name for serving di saints, as you still do. And we desire each one for you to show di same earnestness to don di full assurance for shey until di end." (hebrews 6:10-11)

“let we no bi become weary for doing gud, for for di proper taim we go reap a harvest if we no find up. Na im be say, as we get opportunity, make we do gud to all pipo, especially to dos who belong go di family for believers.” (galatians 6:9-10)

kweshion

1. The bible specifies wia and wen to assemble together.

true ___ lie-lie ___

2. The dash for teaching na plenti important than admonishing.

true ___ lie-lie ___

3. Hospitality na having pipo ova for fellowship and a meal.

true ___ lie-lie ___

4. All christians receive a dash to serve

true ___ lie-lie ___

5. Pure religion na seeing to needs for di destitute no fit to send for themselves. True ___ lie-lie ___

chapter 2

god's sowers for di gospel

christ desires for di gospel message be proclaimed to all mankind. On top pentecost im eyewitnesses, di apostles, de di first proclaimers for di gospel.

“but for fact, god don arranged di parts for di bodi, everi one for dem, juss as im promise dem be. If dem de all one part, wia would di bodi be? as e be so, dem get many parts, but one bodi. Di eye no fit tok go di hand, "i no need you!" and di head no fit tok go di feet, "i no need you!" for di contrary, dos parts for di bodi dat seem be weaker are indispensable, and di parts wey we tink are less honorable we treat wit special honor. And di parts wey de unrepresentable are treated wit special modesty, while awa presentable parts need no special treatment. But god don combined di pipo for di bodi and don give greater honor go di parts dat lacked it, make dia suppose be no division for di bodi, but dat na parts suppose don equal concern for each oda. If one part suffers, everi part suffers wit it; if one part na honored, everi part rejoices wit it.” (1 cor 12:18-26)

“for by di grace give me i tok to everi one for you: no tink for yourself plenti highly than you ought, but rather tink for yourself wit sober judgment, for accordance wit di measure for faith god don give you. Juss as each for

we don one bodi wit many pipo, and dis pipo no all don di same function, so for christ we wey be many form one bodi, and each member belongs to all di odas. We get different gifts, according go di grace give we. If a man's dash na prophesying, make am use it for proportion to im faith. If it na serving, make am serve; if it na teaching, make am teach; if it na encouraging, make am encourage; if it na contribute go di needs for odas, make am find generously; if it na leadership, make am govern diligently; if it na dey show mercy, make am do it cheerfully. " (rom 12:3-8)

"having gone up on top high im led captive captivity, and find gifts to men,' im go up, wetin be it except wey he also went down first go di lower parts for di earth? im who went down na di same also who went up far above all di heavens, wey he fit fill all tins — and im find some [as] apostles, and some [as] prophets, and some [as] proclaimers for gud bin dey, and some [as] shepherds and teachers, unto di perfecting for di saints, for a work for ministration, for a building up for di bodi for di christ. " ylt (eph 4:10-13)

"he who descended na di very one who ascended higher than all di heavens, for order to fill di whole universe. Na im im who find some be apostles, some be prophets, some be evangelists, and some be pastors and teachers, to prepare god's pipo for work for service, so say di bodi for christ fit be built up until we all reach unity for di faith and for di knowledge for di pikin for god and become mature, attaining go di whole measure for di fullness for christ. " niv (eph 4:10-13)

chook mouth:

- the word "some" na from di greek word *toús* meaning separated from.
- to be apostles "and" prophets "and" proclaimers (evangelists for some translations) wit di word "and" being translated from di greek word *dé* meaning to distinguish difference between (apostles, prophets and evangelists)
- to be pastors and teachers wit di word "and" being translated form di greek word *kaí* meaning to combine. Here kai connects pastors wit teachers. – dat na pastors who teach or teaching pastors.

tey dey de separates, while kai connects, then pastors are connected wit teachers but separated from di work for di apostles, prophets and evangelists. Di betta translation for get been pastors who taught or teaching pastors. Na im be say, di work for apostles na different from di work for di prophets, which na different from di work for evangelists, which na different from di work for pastors and teachers. However, all fit proclaim christ for dia work.

apostles

christ find "some be apostles. " apostles comes from di greek word *apostólous* - one send forth wit orders, a messenger, one set apart, to send komot. According to acts 1:21- 22 an apostle for jesus na "one for di men who don accompanied we for all weda say di lord jesus went for and komot among we, beginning from di baptism for john until di day wen im na taken up from we - one for dis men must become wit we a witness to im resurrection. "

"that which na from di beginning, which we get heard, which we get seen wit awa eyes, which we looked upon and don touched wit awa hands, concerning di word for life. " (1 john 1)

di word *apóstolos* na bin use for di lord jesus to describe im relation to god, hebrews 3:1 "therefore, holy brethren, partakers for di heavenly dey call, dey consider di apostle and high priest for awa confession, christ jesus. "

“now many signs and wonders de regularly do among di pipo by di hands for di apostles. And dem de all together for solomon's portico. None for di rest dared join dem, but di pipo held dem for high esteem. And pass ever believers de add go di lord, multitudes for both men and women, so wey dem even carried komot di sick into di streets and laid dem on top cots and mats, dat as peter com by at least im shadow might fall on top some for dem. Di pipo also gathered from di towns dey jerusalem, bringing di sick and dos afflicted wit unclean spirits, and dem de all healed. But di high priest rose up, and all wey be wit am (that na, di parti for di sadducees), and filled wit jealousy dem arrested di apostles and put dem for di public bin expect. ” (acts 5:12-19)

“it na wey concern dis taim dat king herod arrested some who belonged go di church, intending to persecute dem. Im had james, di broda for john, put to death wit di sword. Wen im see dat dis pleased di jews, im proceeded to seize peter also. Dis happun for di feast for unleavened buredi. Afta arresting am, im put am for bin expect, handing am ova be guarded by four squads for four soldiers each. Herod intended to bring am komot for public trial afta di passover. So, peter na kept for bin expect. ” (acts 12:1-5)

di appointing for apostles appears to don ceased following di selection for mathias except for paul wey dey appointed by christ become apostle komot for season.

paul di apostle go di gentiles

paul na first encountered as saul who “approved for im (stephen) execution. ” (acts 8:1)

“but saul, still breathing threats and murder against di disciples for di lord, went go di high priest and ask am for letters go di synagogues for damascus, make if im found any belonging go di way, men or women, im might bring dem bound to jerusalem. Now as im go on top im way, im approached damascus, and suddenly a lait from heaven flashed dey am. And falling go di ground im heard a voice say to am, ‘saul, saul, why u dey persecuting me?’ and im say, ‘who u dey, lord?’ and im say, ‘i am jesus, whom you de persecuting. But rise and enta di city, and you go de told wetin you de to do.’ di men wey be traveling wit am stood speechless, hearing di voice but seeing no bodi. Saul rose from di ground, and although im eyes de opened, im see nothing. So, dem led am by di hand and brought am into damascus. And for three days im na without sight, and neither chop abi drank. ” (acts 9:19)

“now dia na a disciple for damascus named ananias. Di lord say to am for a vision, ‘ananias.’ and im say, ‘here i am, lord.’ and di lord say to am, ‘rise and go di street dem dey call straight, and for di haus for judas look for a man for tarsus named saul, for behold, im na praying, and im get seen for a vision a man named ananias com for and lay im hands on top am make im might regain im sight.’ but ananias answered, ‘lord, i get heard from many wey concern dis man, how boku evil im get do to ya saints for jerusalem. And here im get authority from di chief priests to bind all who call on top ya name.’ but di lord say to am, ‘go, for im na chosen instrument for mine to de cari mai name before di gentiles and kings and di pikin for israel. For i go show am how boku im must suffer for di sake for mai name.’ so, ananias departed and enta di haus. And laying im hands on top am im say, ‘brother saul, di lord jesus who appeared to you for di road by which you com don send me make you fit regain ya sight and be filled wit di holy spirit.’ and immediately sontin laik scales fell from im eyes, and im regained im sight. Then im rose and na baptized; and taking food, im na strengthened. ” (acts 9:10-19)

“i sabi a man (apparently paul) for christ who fourteen years tey na catch up go di third heaven—whether for di bodi or komot for di bodi i no sabi, god knows. And i know say dis man na catch up into paradise—whether for di bodi or komot for di bodi i no sabi, god knows— and im heard tins dat no fit be told, which man fit no bi utter. ” (2 cor 12:2-4)

“am i no bi awoof? am i no bi an apostle? don i no bi seen jesus awa lord? are no bi you mai workmanship for di lord? if to odas i am no bi an apostle, at least i am to you, for you de di seal for mai apostleship for di lord.” (1 corinthians 9:1-2)

“now i am speaking to you gentiles. Inasmuch then as i i be apostle go di gentiles.” (romans 11:13)

paul’s work and results

“for i for get you sabi, brothers, say di gospel dat na preached by me na no bi man's gospel. For i do no bi receive it from any man, abi na i taught it, but i received it through a revelation for jesus christ. For you get heard for mai former life for judaism, how i persecuted di church for god violently and tried to destroy it. And i na advancing for judaism beyond many for mai own age among mai pipo, so extremely zealous na i for di traditions for mai fathers. But wen im who had set me apart before i na born, and who dem dey call me by im grace, na pleased to reveal im pikin to me, for order wey i might preach am among di gentiles, i do no bi immediately consult wit pesin; abi do i go up to jerusalem to dos wey be apostles before me, but i went away into arabia, and returned again to damascus.” (galatians 1:11-17)

“now dos wey be scatter sake of di persecution dat arose ova stephen traveled as far as phoenicia and cyprus and antioch, speaking di word to no bodi except jews.” (acts 11:19)

di church for jerusalem send barnabas to antioch, for syria. “when im com and see di grace for god, im na glad, and im exhorted dem all to remain faithful go di lord wit steadfast purpose, for im na a gud man, full for di holy spirit and for faith. And a great many pipo de add go di lord. So, barnabas went to tarsus to look for saul, and wen im had found am, im brought am to antioch. For a whole year dem met wit di church and taught a great many pipo. And for antioch di disciples de first dem dey call christians.” (acts 11:22-26)

for antioch, “while dem de worshiping di lord and fasting, di holy spirit say, “set apart for me barnabas and saul for di work to which i get dem dey call dem.” then afta fasting and praying dem laid dia hands on top dem and send dem off.” (acts 13:2-3)

“then some jews com from antioch (of pisidia) and iconium and win di crowd ova. Dem stoned paul and dragged am outside di city, thinking im na dead.” (acts 14:19)

“they seized paul and silas and dragged dem into di marketplace before di rulers. And wen dem had brought dem go di magistrates, dem say, “these men are jews, and dem be disturbing awa city. Dem dey support customs wey de no bi lawful for we as romans to accept or practice.” di crowd joined for attacking dem, and di magistrates tore di garments off dem and find orders to beat dem wit rods. And wen dem had inflicted many blows upon dem, dem threw dem into bin expect, ordering di jailer to keep dem safely. Having received dis order, im put dem into di inner bin expect and fastened dia feet for di stocks.” (acts 16:19-24)

for philippi “they seized paul and silas and dragged dem into di marketplace before di rulers. And wen dem had brought dem go di magistrates, dem say, “these men are jews, and dem be disturbing awa city. Dem dey support customs wey de no bi lawful for we as romans to accept or practice.” di crowd joined for attacking dem, and di magistrates tore di garments off dem and find orders to beat dem wit rods. And wen dem had inflicted many blows upon dem, dem threw dem into bin expect, ordering di jailer to keep dem safely. Having received dis order, im put dem into di inner bin expect and fastened dia feet for di stocks.” (acts 16:19-24)

as per devout jew, saul (paul) believing christians de blaspheming god, persecuted dem. But, now, as christ’s apostle go di gentiles, di jews begin persecuting am. Thinking paul had defiled dia temple, “the whole city na aroused, and di pipo com running from all directions. Seizing paul, dem dragged am from di temple, and immediately di gates de shut. While dem de trying to kill am, bin dey reached di commander for di roman

troops say di whole city for jerusalem na for an uproar. Im sharp sharp took some officers and soldiers and tear race down go di crowd. Wen di rioters see di commander and im soldiers, dem stop beating paul. ” (acts 21:30-32)

afta di routing crowd dem dey call down paul spoke give dem stating “i am a jew, born for tarsus for cilicia, but brought up for dis city. Under gamaliel i na thoroughly trained for di law for awa fathers and na juss as zealous for god as any for you de today. I persecuted di followers for dis way (christians) to dia death, arresting both men and women and throwing dem into bin expect, as also di high priest and all di council fit testify. I even obtained letters from dem to dia brothers for damascus, and went dia to bring dis pipo as prisoners to jerusalem be punished. ” (acts 22:3-5)

“about noon as i com near damascus, suddenly a bright lait from heaven flashed dey me. I fell go di ground and heard a voice tok to me, 'saul! saul! why do you persecute me?' 'who u dey, lord? i ask. 'i am jesus for nazareth, whom you de persecuting,' im reply. Mai companions see di lait, but dem do no bi di voice for am wey dey speaking to me. 'what shall i do, lord?' i ask. 'get up,' di lord say, 'and go into damascus. Dia you go de told all dat you get been assigned to do. ' mai companions led me by di hand into damascus, bicos di brilliance for di lait had blinded me. ” (acts 22:6-11)

“and one ananias, a devout man according go di law, well-spoken for by all di jews who lived dia, com to me, and standing by me say to me, 'brother saul, receive ya sight. ' and for dat very hour i received mai sight and see am. And im say, 'the god for awa fathers appointed you to sabi im go, to sight di righteous one and to hear a voice from im mouth; for you go de a witness for am to everyone de kain you get seen and heard. ” (acts 22:12-16)

“when i returned to jerusalem and na praying for di temple, i fell into a trance and see di lord speaking. 'quick!' im say to me. 'leave jerusalem immediately, bicos dem no go accept ya testimony wey concern me. ' 'lord,' i reply, 'these men sabi wey i went from one synagogue to anoda to imprison and beat dos who believe for you. And wen di blood for ya martyr stephen na shed, i stood dia dey give mai approval and guarding di clothes for dos wey be killing am. ' then di lord say to me, 'go; i go send you far away go di gentiles. ’” (acts 22:17-20)

“the crowd listened to paul until im say dis. Then dem raised dia voices and shouted, ‘rid di earth for am! im's no bi fit to live!’ as dem de shouting and throwing off dia cloaks and flinging dust into di air, di commander ordered paul be taken into di barracks. Im directed wey he be flogged and questioned for order to find komot why di pipo de shouting for am laik dis. As dem stretched am komot to flog am, paul say go di centurion standing dia, "is it legal for you to flog a roman citizen who hasn't even been found guilty?" (acts 22:22-25)

di centurium for jerusalem send am to caesarea to tanda trial. Paul answered di charges against am before felix, festus, king agrippa and finally di emperor.

prophets

“some be prophets” from greek word profeétas – one through whom god speaks, a foreteller, an inspired speaker. Di "prophet" proclaimed di message give to am, as di "seer" beheld di vision for god. (see numbers 12:6, 8) na im make, a prophet na a tok tok pesin for god; im spoke for god's name and by im authority. (exodus 7:1) im na di mouth by which god spoke to men. (jeremiah 1:9; isaiah 51:16) 1 corinthians 13:8 states say di need for prophecies, na im make prophets, would cease: “love lai lai fails. But wia dem get prophecies, dem would cease. ”

chook mouth: "cease" na from di greek word katargeo meaning to render entirely idle, yeye. (p c bible study, biblesoft)

evangelists

"some be evangelists" from di greek word euangelistás - one who proclaims gud tidings, gud bin dey, di gospel. Only philip and timothy de specifically dem dey call evangelists. Philip taught di gospel and timothy assisted paul for teaching di gospel. One who go forth to proclaim fit go far or near and im fit dey for a longer shikena for taim for one place than anoda, as for di case for paul. No doubt di receptivity for hearers na a criterion to determine weda to dey or go. One fit also feel compelled to remain for one area, perhaps even longer than originally intended, until deh get completed di task(s) dem set komot to accomplish.

on top pentecost day dos who accepted god's message delivered by peter and di oda apostles de immersed and "devoted themselves go di apostles' teaching and go di fellowship, go di breaking for buredi and to prayer." (acts 2:42-43)

paul evangelized, taught di gospel: "i planted di seed, apollo's watered it, but god make it grew." (1 corinthians 3:6-7) di seed na di word which paul taught to dos who do no bi sabi christ - di non-christian. Apollos taught christians di way for di lord, perhaps laik priscilla and aquila who explained to am di way for god plenti adequately. (acts 18:26) "then philip, di evangelist, opened im mouth, and beginning wit dis scripture im told, am, di ethiopian eunuch, di gud bin dey, jesus - di christ." (acts 8:35)

chook mouth: "watered," na from di greek word epótisen, – di source for growth.

chook mouth: "told" na from di greek word eueangelísato meaning to proclaim, evangelize.

evangelists and preachers generally proclaim di gud bin dey. Mature christians and elders/watchmen/sentinels/shepherds/overseers skilled for instructing, taught dem how to live sacrificial live pleasing to god helping dem to mature into di nature for god.

kweshion

1. A biblical apostle must don had an maja knowledge pf jesus and im actions true ___ false___
2. A prophet na one to whom god find im message until gospel fully revealed. True ___ false___
3. Evangelists are proclaimers for god's message for forgiveness and salvation to dos no bi for christ. Na im make, no bi today's pulpit preachers who deliver a message for dia choosing go bodi for assembled christians. True ___ false___

chapter 3

pastors and teachers serving di congregation

for 1 timothy and titus paul tells we wey concern di character traits for dis teaching pastors wey be go perform specific function for inside di bodi. Dem be also sabi as:

elders (presbuteros) – an adjective to denote seniority, older man.

shepherds (poimen) – a provider for nourishment and protector against dangers (a feeder).

overseer/watchman/guardian/sentinel (episkopeés) - one who alerts odas for pending danger, watches ova, guards, inspects, visits (with visit meaning to take send for dia needs) and teaches. (thayer)

na di elder/shepherd/overseer/watchman/guardian function pass important function for di bodi? no – everi function na fifty-fifty important; e. g. , di human bodi go cease to function if di colon and intestines cease to function. So, christ’s bodi go cease wia di gospel for christ na no bi proclaimed or work abandon or obedience becomes unnecessary.

perhaps an understanding for shepherding sheep and goats go provide di main main to understanding di function for shepherding spiritual sheep (godly men who observe di spiritual weaknesses for christians and warn dem for di dangers confronting dem).

a gud shepherd cares for im sheep and wan take for di responsibility for dia wellbeing. Im go constantly be wit dem dey call dem by name for dem must recognize im voice [trust] for order to follow. It na di shepherd’s responsibility to find pastures near still or slow-moving water but away from danger. Im must don knowledge for and comot toxic plants for pastures so dem won’t fit to chop dem and become sick and kpai. Im must be physically kakaraka to protect dem from thieves and predators. It na no bi a job for pesin who juss needs a job or kudi. Recall david’s 23 psalm “the lord na mai shepherd; i shall no bi wan. Im de make me lai down for green pastures. Im leads me beside still waters. ... you prepare a table before me for di presence for mine enemies.”

for di oda hand, goats are independent, inquisitive and dey hard to herd whereas sheep are followers and require continual send and protection.

as per young jewish boi ya papa don decide it na taim for you to assume di responsibilities for a shepherd. You get been wit am or ya older sibling while dem de shepherding. U dey prepared?

- a. Do you sabi di sheep by name so dem go follow you?
- b. Do you sabi how to lead or u dey a driver; e. g. , a cowboy?
- c. Do you sabi wia to find green pastures and still water?
- d. Can you identify and comot food dem must no bi chop?
- e. Can you recognize predators wey de intent on top killing or rustling?
- f. Are you physically kakaraka e don do to fend off di enemy?
- g. Do you get di tools necessary for tending di sheep and taking send for ya safety such as per sling, pouch, stones, rod, staff and tunic? u dey proficient for dia use?

dey consider biblical shepherds

a biblical elder/shepherd/overseer/watchman/guardian needs to don:

- a. A close relationship wit god and christians for im congregation.

b. A gud knowledge and understanding for di teachings for christ and di teachings for im apostles to prepare christians for ministry (serving) and to bring dem to maturity into god's nature.

c. Ability to recognize lie-lie teachings and provide opportunity for dos under dia send to sabi, recognize and acquire ability to refute such teachings. , for dia taim a prevalent teaching na all flesh na evil. Jesus fit no bi don been for an evil human flesh; na im be say, im na juss a phantom – gnosticism.

d. Knowledge for difference between an understanding/opinion and a lie-lie teaching.

e. Ability to lead without forcing opinions on top odas.

f. A clear understanding for di spiritual tools needed for performing di shepherding functions and proficient for dia use to defend dos under im send, to lead fellow christians to spiritual food, to mature dem into di likeness for christ and to defend dem from spiritual predators.

if "qualifications" de viewed as "character traits" or tools to accomplish di shepherding work, then dem take on top a different meaning; e. g. , no bi combative, no bi a loose cannon, no bi contentious; but small small wen expressing concerns.

functions shepherds are take perform:

a. Teach, feed, equip and bring to maturity.

b. Exhort, admonish, edify and strengthen.

c. Convict lie-lie teachers and dia lie-lie teachings; so we go fit: 1) one who denies christ as god for human bodi.

2) one na saved without being cleansed by christ's blood. 3) salvation na earned by wetin a pesin accomplishes.

d. Promote unity and harmony.

e. Comfort di physically but primarily spiritually weak and sick.

f. Seek and restore dos who don drifted or are drifting away.

g. Pray for sef, brethren under ya send and di lost.

h. Warn for dangers lurking for di pathway for life.

i. Prepare god's saints for work for service (show & tell).

(1 timothy 3:2-7; titus 1:6-11; 1 peter 5:2-4; acts: 20:28-30; ephesians 4:11-15; ezekiel 34:2-5; 1 thessalonians 5:12-14; james 5:14 and luke 15:3)

"here na trustworthy say: if pesin sets im heart on top being an overseer, im desires a noble task. Now di overseer must be above reproach, di husband for but one wife, temperate, selfcontrolled, respectable, hospitable, able to teach, no bi give to drunkenness, no bi violent but small small, no bi quarrelsome, no bi a lover for kudi. Im must manage im own family wella and see say im pikin obey am wit proper respect. (if pesin does no bi sabi how to manage im own family, how fit im take send for god's church?) im must no bi be a recent convert, or im fit become conceited and fall under di same judgment as di devil. Im must also get gud reputation wit outsiders, make im no go fall into disgrace and into di devil's trap." (1 tim 3:1-7) some early translations don "office for a bishop" rather than being an overseer.

begin "overseer" "office for bishop" comments:

a. Faithful and "trustworthy" – (thayer - one who na convinced dat jesu na di messiah and di atoning sacrifice; kakaraka - sure, true and faithful).

b. "overseer" or office for bishop na translated from di greek word episkopeés meaning watchman, sentinel, guardian or one who watches ova na im make an overseer. Sentinels are to watch; guardians are to protect and anoda term na shepherds wey be to feed. Bishop na a title for various goment officials, later bin use for positions for di catholic and angelicin organizations (etymonline. com). Di word "office" na no bi for di greek text.

c. A "noble task," a gud work, na function no bi an office. It na work or task from di greek word érgou - an act, deed or a tin do.

d. "overseer" na from di greek word episkopeés, for biblical greek it na di act by which god looks into and searches komot di ways, deeds, character, for men, for order to adjudge dem dia lot accordingly, weda joyous or sad; inspection, investigation, visitation

wen im shall search di souls for men; i. e. , for di taim for divine judgment. (thayer's)
end "office for overseer" chook mouth

god find di character, qualifications, for men im desired to fulfill di functions for instructing, training and guarding im pipo. Paul addressed dis for 1 timothy and titus as shown below. A personal understanding na provided for di column next go di bible text.

1 timothy 3 and titus 1. Personal understanding

hold firmly to the message st - toknow christ and im

apostles' teachings

above reproach not open to censure

gud reputation,

blameless good reputation with

outsiders

di husband for on e wife not a polygamist, and no bi still marry go "sent away" wife no bi give a certificate for divorce

temperate, minded sober uses gud judgment

self-controlled disciplined, not a loose cannon

respectable orderly, gud behavior

hospitable takes send for di needs for odas

able to teach powerful for communicating

no bi given

drunkenness to not drink excessively, no brawler

no bi a striker (violent) not combative or quick tempered

small small kind and considerate of

odas

no bi quarrelsome not contentious – drag; e. g. , “my understanding na from di bible”

no bi long throat does no bi put material tins first

manage

family his own family live for inside income no bi a spendthrift

no bi be convert a recent needs to face trials as

christian

paul wrote for di persecution for christians by di jews and romans. Na im be say, dos desiring di work for shepherding de willing to put dia live for di line to protect im fellow brethren. Di spiritual wellbeing for di brethren na plenti important than im physical bodi. It no bi a position for honor, power or prestige but a dangerous work which requires:

1. The desire to protect ya brethren even if it cost ya life.
2. Able to teach way relate effectively (from di greek word didaktikos meaning skillful for teaching -thayer).
3. Patience - no bi to fly off di handle or quick to judge.
4. Compassion.
5. Men sabi for an maja relationship as righteous men, no bi pretenders.

warning to teaching pastors

di words spoken by ezeziel long tey to god's shepherds for israel under di old covenant are also e follow to im spiritual shepherds under di para para covenant wey be no bi performing di tasks give give dem by god.

"the word for di lord com to me: "son for man, prophesy against di shepherds for israel (their leaders); prophesy and tok give dem: 'this na wetin di sovereign lord says: woe go di shepherds for israel who only take send for themselves! suppose no bi shepherds take send for di flock? you chop di curds, clothe yourselves wit di wool and slaughter di choice animals, but you no take send for di flock. You get no bi

- a. strengthened di weak
- b. healed di sick
- c. bound up di injured.
- d. brought back di strays
- e. searched for di lost. ”
- f.

isn't dis di work or function dat para para testaments shepherds suppose be performing?

christ make dis decisions for all congregations – im church.

- be faithful to christ and di apostles teaching.
- do gud work dat glorify christ.
- make disciples by teaching christ crucified.

decision makers

if di above are di shepherds' functions, then decision making na no bi included. Di congregation as per whole don di decision function.

dem suppose decide-

- what teaching na scriptural or lie-lie opinions?
- who approves or authorizes wia one fit teach?
 - a. In a bible class for di "church building"
 - b. Home bible study
 - c. Using correspondence courses
 - d. Individual or one-on-one studies
- where na di bodi to assemble?
- is assembling together for di purpose for edifying one anoda, fellowship, or na di purpose to conduct acts for worship as per "worship service?"
- are acts for worship identified and commanded?
- are examples for acts for worship required, if so, na dia a specific order?
- who na to take send for widows and orphans?
- who decides how and wia contributions are be spent?
- can one find go specific work; e. g. , a mission work rather than go di "church treasury?"
- who exercises "oversite" (whatever dat na) for a mission work?
- what suppose be do wen one na catch up for a sin?
 - a. Excessive drinking
 - b. Divorcing
 - c. Forsaking assembling together
 - d. Fornication
 - e. Greedy, liar, drunkard, gossiper, no bi providing for family.

paul warned di ephesian elders "be shepherds for di church for god, which im go buy wit im own blood. I know say afta i leave, savage wolves go com for among you and no go spare di flock. Even from ya own number (among elder/shepherds) men go arise and distort di true for order to draw away disciples afta dem. So be on top ya guard!" (acts 20:28-31)

chook mouth: "wolves," pipo pretending be christians for di purpose for betrayal and destroying faith. "watch komot for lie-lie prophets. Dem come you for sheep's cloth, but inwardly dem be ferocious wolves." (matt 7:15)

how fit elders for sheep's cloth "from ya number" com for?

- a. Di process for selecting dem.
- b. Di bodi for christians na no bi being involved wit each oda such dat dia beliefs and opinions are unknown.
- c. Di training and equipping method na faulty, insufficient or turn ova to odas.
- d. No bi hearing di concerns for di spiritual meek and small small while paying attention to voices for di vocal or are large contributors.
- e. Some men fit campaign for di work dem believe be a position for power and honor.

spiritual wolves are pipo for inside di assembly professing be christians but get nonbiblical agenda. How fit dem be prevented from drawing christians away afta dia teachings? it na to equip and train di bodi wit knowledge by open discussion for prevalent teachings comparing dem to biblical truths. Christians need to fit to recognize dia teaching as lie-lie. Christians must cease being hearers, "pew warmers" only and become wey serious students for god's word while receiving and participating for boku instruction, discussion and edification by dia, watchmen/shepherds and odas knowledgeable for di word.

"you don ruled dem harshly and brutally. So, dem de scatter bicos dia na no shepherd, and wen dem de scatter, dem became food for all di wild animals. Mai sheep wandered ova all di mountains and on top everi high hill. Dem de scatter ova di whole earth, and no bodi searched or looked for dem." (ezekiel 34:1-6)

""therefore, you shepherds, hear di word for di lord: as surely as i live, declares di sovereign lord, bicos mai flock lacks a shepherd and so don been plundered and don become food for all di wild animals, and bicos mai shepherds do no bi search for mai flock but cared for themselves rather than for mai flock, na im be say, o shepherds, hear di word for di lord: dis na wetin di sovereign lord says: i am against di shepherds and go hold dem accountable for mai flock. I go comot dem from tending di flock so say di shepherds fit no longer feed themselves. I go rescue mai flock from dia mouths, and it go no longer be food for dem." (ezekiel 34:7-10)

"son for man, i get make you a watchman for di haus for israel; so, hear di word i speak and find dem warning from me. Wen i tok go wicked man, 'you go surely kpai,' and you no warn am or speak komot to dissuade am from im evil ways for order to save im life, dat wicked man go kpai for im sin, and i go hold you accountable for im blood. But if you do warn di wicked man and im does no bi turn from im wickedness or from im evil ways, im go kpai for im sin; but you go don saved yourself." (ezekiel 3:17-19)

"my pipo com ... to hear ya words, but dem no put dem into practice. Wit dia mouths dem express devotion, but dia hearts are long throat for unjust gain. Las las, give dem you de nothing pass one who sings love songs

wit a fine well well voice and plays an instrument wella, for dem hear ya words but no put dem into practice.”
(ezekiel (33:31-32)

kweshion

1. An elder/shepherd na decision maker for a congregation rather than one to teach and admonish.

true ___ lie-lie ___

2. Elders are church position no bi sontin dem be to do, a work.

true ___ lie-lie ___

3. Spiritual wolves are pipo professing be “christians” who get non-biblical agenda.

true ___ lie-lie ___

4. Only elders/shepherds are be aware for satan’s wolves.

true ___ lie-lie ___

chapter 4

men servants (diakonos) deacons

“deacons, likewise, are be men worthy for respect, sincere, no bi indulging for boku wine, and no bi pursuing dishonest gain. Dem must keep hold for di deep truths for di faith wit a clear conscience. Dem must first be tested; and then if e get nothing against dem, make dem serve as deacons. For di same way, dia wives are be women worthy for respect, no bi malicious talkers but temperate and trustworthy for evritin. A deacon must be di husband for but one wife and must manage im pikin and im household wella. Dos who don serve wella gain an excellent standing and great assurance for dia faith for christ jesus. ” (1 tim 3:8-13)

chook mouth:

a. “deacons” (greek diakónous - gender neutral) - vs. 8

b. “women” (greek gunaikas) – (universally, a woman for any age, weda a virgin, or marry, or a widow or wife depending on top things wey e contain from strong’s). vs. 11

c. “their” na no bi for di greek text. Young’s literal translation reads “women — for laik manner grave, no bi lie-lie accusers, vigilant, faithful for all tins. ” by adding “their” go di oyinbo translation di meaning na changed from women servants, diakónous, to wives for men servants. vs. 11

d. “a deacon must be di husband for but one wife” excludes polygamist and men who put away a wife without a certificate for divorcement consequently dem be still marry go di put away wife. Here deacon na from di greek word diakonos, (nominative singular masculine per vines). vs. 12

chook mouth: unfortunately, di word deacon represented a position or office for di church for england. If di greek word had been translated as servant dia would be less confusion.

chook mouth: all christians are priests to serve god. Na im make, all are diakonos, servants, man and woman, performing di same type functions god commanded adam and eve to do but spiritual rather than physical. So we go fit:

obey – if you love me, you go keep mai command -- no chop for di fruit for di tree for di knowledge for gud and evil.

work – as you sight opportunity do gud – tend di garden.

reproduce – plant di gospel seed as e be so di power for salvation – be fruitful and multiply and fill di earth.

tey tey dis diakonos having resemble character traits and qualifications as shepherds, dia work must be e remain small related.

christ's church na compared to awa physical bodi, it also don many working parts performing different functions. If dis "church" bodi parts no function, di "church" bodi for a weakened kondishon. It go wither and kpai.

di work for men having di character traits resemble to shepherds na no bi specified so any understanding na interpretation or opinion.

di following na quoted from a lesson by joe mckinney:

"in some kain things wey e contain di term 'diakonos' takes on top additional specific meaning and make sense wen it refers go group for servants wit unique spiritual qualifications as for 1 timothy 3 wia na im transliterated deacon. For a sense, dis na a helpful practice, tey tey it calls attention dat some kain christians are chosen to do a special service probably assisting di overseeing watchmen for dia spiritual function.

"while we do get some kain conviction wey concern di work for christians having dis special qualifications, we suppose lai lai be so dogmatic to tink dat dis na di last word for di subject. We must keep for mind some kain biblical truths wey concern di bodi for christ make any interpretation go de consistent wit dis truths. Tey tey dia qualifications for character and experience are already proven, it na reasonable to assume dem assist di elders for dia spiritual work for taking send for di spiritual needs for di church, especially dos needs wey de urgent. Deacons are no bi "junior elders" although dia work would be resemble to some work di shepherds perform and di experience fit be gud training for dis men to one day fit desire or aspire go di function for guardian, watchman, sentinel.

"the bodi for christ a living, growing and battling kingdom - a living organism - don many dynamic needs wey de constantly changing.

"problems arise, needs appear, emergencies happun: pesin gets sick, anoda loses im job, families don squabbles, papa and mama don problems wit pikin, pipo kpai and families must be consoled, important ministries need be developed. No bi all di needs for a church are dynamic but many are and, for times, dem be unforeseeable or even emergencies. Wen dis needs appear, dem must be met, and met as e stand so! who na going to meet dis needs for di church? who go serve? wey be di servants for di church?

"consider dat for di first century whenever a christian failed to assemble all de concern. Do di roman authorities arrest am for im faith? do a sect for di jews do physical harm to am? if so, it for get been

appropriate for di christian family, or dia watchmen to ask a broda living for close proximity to go by and check on top im well-being and supply any missing need.

“all christians are servants. All are dem dey call to serve. Di church fit call on top pesin to meet a need (to serve). It depends for di situation. , for di area for finances, di church ought to choose pesin wit a gud knowledge for accounting, who na trustworthy and don di integrity and honesty necessary to do dat job. But na it realli necessary for dat pesin be marry wit pikin for order be di treasurer for di church? does dat pesin don dis spiritual qualifications? any christian fit serve and suppose serve for some area, independently for di special qualifications. Im juss needs be qualified to do dat main main job. But all christians, man or woman, suppose and fit serve for some area.

“now wen dynamic needs arise; dat na, wen emergencies happun, normally, e get neither taim abi opportunity to research di talents and chook eye di character for di brethren for order to discover who fit serve dat main main need for dat moment. Di church needs a group for servants, already spiritually qualified; proven and identified wey be available be dem dey call upon to assist di shepherds/ elders/ watchmen for unforeseen situations wia di need na for an emergency nature and must be handled immediately.” (end quote from joe mckinney.)

di diakonosus qualifications give above include being husband for one wife and managing im pikin and household wella no fit apply to all diakonosus as all christian men and women are diakonos servants. Na im be say, di function for men wit dis qualifications must be different from oda men or women diakonosus.

some pipo infer say di seven selected by di jerusalem church for acts to take send for di grecian widows’ needs de deacons. But dem be no bi referred to as diakonos abi are dia qualifications give neither na it sabi if all di seven met di character traits for 1 timothy.

many today dey consider di work for elders as men ova spiritual matters while deacons are men ova physical matters. Dis appears be an incorrect understanding, for by doing so, di work for all oda pipo for di bodi, man or woman, na grossly restricted. For fact, if elders do di spiritual and deacons perform di physical, e get no work comot for non-deacon servants. But dis no fit be di case for peter writing go di exiles for di dispersion states for 1 peter 4:10 “as each don received a dash, use it to serve one anoda, as gud stewards for god’s varied grace.” di word “each” includes men or women wit and without di special qualifications. If “each” does no bi include women then paul na for error by stating for romans 16:1 dat phebe na a diakonon, a servant.

di contemporary concept dat deacons take send for di physical needs for di congregation, so we go fit upkeep for di building and grounds, na no bi comot from para para testament practice tey tey e get no record for di para para testament for any assembly for christians owning or maintaining physical facilities. Di church’s needs for di shikena for persecution de pipo needs no bi property or tins. Dis na true today as di church na pipo no bi property.

men mentioned by name

“barnabas (which way pikin for encouragement), a levite, a native for cyprus, sell a field dat belonged to am and brought di kudi and laid it for di apostles’ feet.” (acts 4:36-37)

“so, barnabas went to tarsus to look for saul, and wen im had found am, im brought am to antioch. For a whole year dem met wit di church and taught a great many pipo.” (acts 11:25-26)

“now dia de for di church for antioch prophets and teachers, barnabas, simeon wey dey dem dey call niger, lucius for cyrene, manaen a member for di court for herod di tetrarch, and saul. While dem de worshipping di

lord and fasting, di holy spirit say, 'set apart for me barnabas and saul for di work to which i get dem dey call dem.' then afta fasting and praying dem laid dia hands on top dem and send dem off. " (acts 13:1-3)

"sometime later paul (saul) say to barnabas, 'let we go back and visit di brothers for all di towns wia we preached di word for di lord and sight how dem be doing.' barnabas promise to take john, also dem dey call mark, wit dem, but paul do no bi tink it wise to take am, bicos im had deserted dem for pamphylia and had no bi kontinu wit dem for di work. Dem had such a sharp disagreement wey dem parted compin. Barnabas took mark and sailed for cyprus. " (acts 15:36-40)

"my fellow prisoner aristarchus sends you im greetings, as does mark, di cousin for barnabas. " (col 4:10)

"epaphras, mai fellow prisoner for christ jesus, sends you greetings. And so do mark, aristarchus, demas and luke, mai fellow workers. " (philemon 23-24)

"do ya best to come me quick quick, for demas, bicos im loved dis world, don deserted me and don gone to thessalonica. Crescens don gone to galatia, and titus to dalmatia. Only luke na wit me. Get mark and bring am wit you, bicos im na helpful to me for mai ministry. " (2 tim 4:9-12)

"we com to derbe and then to lystra, wia a disciple named timothy lived, whose mama na a jewess and a believer, but whose papa na a greek. Di brothers for lystra and iconium spoke wella for am. " (acts 16:1-3)

"when silas and timothy com from macedonia, paul devoted imself exclusively to preaching, testifying go di jews dat jesus na di christ. " (acts 18:5)

"he send two for im helpers, timothy and erastus, to macedonia, while im stayed for di province for asia a little longer. " (acts 19:22)

"therefore, i urge you to imitate me. For dis reason, i am sending to you timothy, mai pikin whom i love, who na faithful for di lord. Im go remind you for mai way for life for christ jesus, which agrees wit wetin i teach everywhere for everi church" (1 cor 4:16-17)

"i shey for di lord jesus to send timothy to you soon, wey i also fit be cheered wen i receive bin dey wey concern you. I get no bodi else laik am, who takes a genuine interest for ya welfare. For everyone looks komot for im own interests, no bi dos for jesus christ. But you know say timothy don proved imself, bicos as per pikin wit im papa im get serve wit me for di work for di gospel. " (phil 2:19-22)

"but god, who comforts di downcast, comforted we by di come for titus, and no bi only by im come but also by di comfort you had give am. Im told we wey concern ya longing for me, ya deep sorrow, ya ardent concern for me, make mai joy na greater than ever. " (2 cor 7:6-7)

"as for titus, im na mai partner and fellow worker among you; as for awa brothers, dem be representatives for di churches and an honor to christ. " (2 cor 8:23)

"in dos days wen di number for disciples na increasing, di grecian jews among dem complained against di hebraic jews bicos dia widows de being overlooked for di everyday everyday distribution for food. So, di twelve gathered all di disciples together and say, 'it would no bi be right make we neglect di ministry for di word for god for order to wait on top tables. Brothers, choose seven men from among you wey be sabi be full for di spirit and wisdom. We go turn dis responsibility ova give dem and go find awa attention to prayer and di ministry for di word.' dis proposal pleased di whole group. Dem chose stephen, a man full for faith and for di holy spirit; also, philip, procorus, nicanor, timon, parmenas, and nicolas from antioch, a convert to judaism. " (acts 6:1-6)

“now stephen, a man full for god's grace and power, do great wonders and miraculous signs among di pipo. Opposition arose, however, from pipo for di synagogue for di freedmen (as na im dem dey call)-jews for cyrene and alexandria kukuma as di provinces for cilicia and asia. Dis men begin to drag wit stephen, but dem fit no bi tanda up against im wisdom or di spirit by whom im spoke. ” (acts 6:8-10)

“but saul begin to destroy di church. Going from haus to haus, im dragged off men and women and put dem for bin expect. Dos who had been scatter preached di word wherever dem go. Philip went down go city for samaria and proclaimed di christ dia. ” (acts 8:3-6)

“in damascus dia na a disciple named ananias. ” ... “ananias went go di haus and enta it. Placing im hands on top saul, im say, ‘brother saul, di lord-jesus, who appeared to you for di road as you de come here — don send me make you fit sight again and be filled wit di holy spirit. ’ immediately, sontin laik scales fell from saul's eyes, and im fit sight again. Im get up and na baptized, and afta taking some food, im regained im strength. ” (acts 9:10...1719)

“during dis taim some prophets com down from jerusalem to antioch. One for dem, named agabus, stood up and through di spirit predicted dat a severe famine would spread ova di entire roman world. ” (acts 11:27-28)

“philip di evangelist, one for di seven. Im had four unmarried daughters who prophesied. Afta we had been dia a number for days, a prophet named agabus com down from judea. Come ova to we, im took paul's belt, tied im own hands and feet wit it and say, ‘the holy spirit says, 'in dis way di jews for jerusalem go bind di owner for dis belt and go hand am ova go di gentiles. ’” (acts 21:8-11)

“they (paul and barnabas) had such a sharp disagreement wey dem parted compin. Barnabas took mark and sailed for cyprus, but paul chose silas and comot, commended by di brothers go di grace for di lord. Im go through syria and cilicia, strengthening di churches. ” (acts 15:39-41)

“to philemon awa dear fren and fellow worker, to apphia awa sista, to archippus awa fellow soja and go di church dat meets for ya haus: grace to you and peace from god awa papa and di lord jesus christ. ... i hear wey concern ya faith for di lord jesus and ya love for all di saints. ” (philemon 1-3, 5)

“i appeal to you (philemon) for mai pikin onesimus, who became mai pikin while i na for chains. Formerly im na yeve to you, but now im get become useful both to you and to me. ” (philemon 10-11)

“my fellow prisoner aristarchus sends you im greetings, as does mark, di cousin for barnabas. ” (col 4:10)

“epaphras, who na one for you and a servant for christ jesus, sends greetings. Im na always wrestling for prayer for you, dat you fit tanda kakaraka for all di go for god, mature and fully assured. ” (col 4:12-14)

kweshion

1. Since all christians are priests dia function na to serve god.

true ___ lie-lie ___

2. Christians who receive gifts to serve

a. ___ preachers

b. ___ missionaries

c. ___ elders/shepherds

d. ___ men

e. ___ women

f. ___ all di above

3. Servants having identified character traits appear to assist shepherds for performing dia function for encouraging and admonishing.

true ___ lie-lie ___

chapter 5

women servants (diakonos)

“for as many for you as de baptized into christ don put on top christ. E get neither jew abi greek, e get neither slave abi awoof, e get neither male abi female; for you de all one for christ

jesus” (galatians 3:26-28). God na no bi partial. (acts 10:34) all are priests to serve god. (revelation 5:10)

di greek word diakonos na gender-neutral, either male or female. Di latin word for diakonos na minister, while di oyinbo word na servant. Diakonos or na variants happun 28 times for di para para testament, one wey refers to phebe, a female servant (diákonon) and twice as deacon for philippians 1:1, 1 timothy 3:8-13 and rom 16:1.

“now you de di bodi for christ and individually pipo for it. And god don appointed for di church first apostles, second prophets, third teachers, then miracles, then gifts for healing, helping, administrating, and various kinds for tongues. ” (1 cor 12:27-29)

god through paul set forth character traits for di shepherding function. Following di character or qualifications for dis men paul discusses character traits, qualifications for servants who apparently help for di important work for di overseers, watchmen, guardians, sentinels. Functions by oda pipo for di bodi are juss as important, necessary, essential and indispensable weda perform by man or woman.

women identified by name

for di para para testament several women are identified by name while inclusive words so we go fit, all, each, everyone, include men and women. By examining activities for god’s diakonos one suppose fit to determine if dem get any functions christian women are required to do or are prohibited from doing.

“but a man named ananias, wit im wife sapphira, sell a piece for property, and wit im wife's knowledge im kept back for imself some for di proceeds ... wey concern three hours im wife com for, no bi knowing wetin had happun. And peter say to am, ‘tell me weda you sell di land for so boku.’ and im say, ‘yes, for so boku.’ but peter say to am, "how na it dat you get agreed together to test di spirit for di lord?” (acts 5:1-2; 7-9)

chook mouth: sapphira and ananias lied go di holy spirit, an intentional sin.

“now dia na for joppa a disciple named tabitha, which, translated, way dorcias. Im na full for gud work and acts for charity. ” (acts 9:36)

chook mouth: tabitha, dorcas, helped di poor by doing gud and charitable work. An activity do outside di assembly.

“he (peter) went go di haus for mary, di mama for john whose oda name na mark, wia many de gathered together and de praying.” (acts 12:12)

chook mouth: mary bin use am haus for saints to com together. For dis case di gathering na for di purpose for praying for safety for all christians but especially for peter, as per short taim earlier herod beheaded james.

“and afta im (lydia) na baptized im urged we say ‘if you get judged me be faithful go di lord, come mai haus and dey.’ and im prevailed upon we.” (acts 16:15)

chook mouth: lydia bin use am possessions to take send for di needs for paul and dos accompanying am.

“and some for dem de persuaded and joined paul and silas, as do a great many for di devout greeks and no bi a few for di leading women.” ... “now dis jews (men and women) de plenti noble than dos for thessalonica; dem received di word wit all eagerness, examining di scriptures everyday everyday to sight if dis tins de so. Many for dem na im be say believed, wit no bi a few greek women for high standing kukuma as men.” ... “but some men joined am and believed, among whom also de dionysius di areopagite and a woman named damaris and odas wit dem.” (acts 17:4, 11-12, 34)

chook mouth: damaris believed. Im na perhaps a prominent athenian woman as im na for attendance for di areopagus wen paul spoke.

“after dis paul comot athens and went to corinth. And im found a jew named aquila, a native for pontus, recently com from italy wit im wife priscilla. ... now a jew named apollo, a native for alexandria, com to ephesus. Im na an eloquent man, competent for di scriptures. Im had been instructed for di way for di lord. And being fervent for spirit, im spoke and taught accurately di tins concerning jesus (as recorded for di old testament), though im knew only di baptism for john. Im begin to speak boldly for di synagogue, but wen priscilla and

aquila heard am, dem took am and explained to am di way for god plenti accurately.” (acts 18:1-2; 24-26)

chook mouth: “they,” aquila and im wife priscilla, taught apollo no bi juss aquila.

“on di next day we departed and com to caesarea, and we enta di haus for philip di evangelist, wey dey one for di seven, and stayed wit am. Im had four unmarried daughters, who prophesied.” (acts 21:8-9)

chook mouth: philip’s daughters prophesied. From 1 corinthians 14:21 we sabi dat prophesies are for believers. E get no indication wey dem prophesied only to women or only wen no bi assembled.

“i commend to you awa sista phebe, a servant for di church for cenchreae.” (romans 16:1) chook mouth: some bibles transliterate diákonon as deaconess. But everi pesin, male or female, for christ na servant, diakono, for di bodi for christ kukuma as priests to serve god. Di bible na silent wey concern di kain service phebe rendered. All we sabi na im serve. We also sabi im do no bi meet di unique qualifications for di work for servants having a wife translated as deacons for 1 timothy 3:12.

“greet priscilla and aquila, mai fellow workers for christ jesus, who risked dia necks for mai life, to whom no bi only i find thanks but all di churches for di gentiles find thanks kukuma. Hail also di church for dia haus. Hail mai beloved epaenetus, wey dey di first convert to christ for asia. Hail mary, who don bin work hard for you. Hail andronicus and junia, mai kinsmen and mai fellow prisoners.” (romans 16:3-7)

chook mouth: we no sabi wetin work mary perform. However, we sabi im no bi lazy as im bin work hard.

“the churches for asia send you greetings. Aquila and prisca (priscilla), together wit di church for dia haus, send you hearty greetings for di lord.” (1 corinthians 16:19)

chook mouth: priscilla and aquila’s haus na open for christians to assemble.

“i entreat euodia and i entreat syntyche to gree for di lord. Yes, i ask you also, true companion, help dis women, who don labored area by area wit me for di gospel together wit clement.” (philippians 4:2-3)

chook mouth: dis women de apparently from philippi. Dem helped paul for teaching di gospel. Dem do pass juss being present to comot any appearance for impropriety. Dem taugt di gospel as dem labored wit paul and clement.

“i am reminded for ya sincere faith, a faith dat dwelt first for ya grandmother lois and ya mama eunice and now, i am sure, dwells for you kukuma.” (2 timothy 1:5)

chook mouth: dem passed dia faith on top to dia family.

“to philemon awa beloved fellow worker and apphia awa sista and archippus awa fellow soja, and di church for ya haus.” (philemon 1-2)

chook mouth: “apphia” a christian woman sabi to paul and philemon.

women by inclusive words - all, each and everyone

“so dos who received im word de baptized, and dia de add say day wey concern three thousand souls.” (acts 2:41)

chook mouth: “those who received im word” include men and women.

“the disciples determined, everyone according to im ability, to send relief go di brothers living for judea.” (acts 11:29)

chook mouth: “everyone” includes women, so women helped for determining.

“then e be laik gud go di apostles and di elders, wit di whole church, to choose men from among dem and send dem to antioch wit paul and barnabas.” (acts 15:22)

chook mouth: di “whole church” includes women. Na im be say, women participated for choosing.

“so, wen dem de send off, dem go down to antioch, and having gathered di congregation together, dem delivered di letter. And wen dem had read it, dem rejoiced sake of na encouragement.” (acts 15:30-31)

chook mouth: di “congregation” included women who heard and rejoiced.

“then im find orders go di centurion wey he suppose de for custody but don some liberty, and dat none for im friends suppose be prevented from attending to im needs.” (acts 24:23)

chook mouth: “friends” included men and women who attend to paul’s needs.

“there go de tribulation and distress for everi human being who does evil, di jew first and also di greek, but glory and honor and peace for everyone who does gud, di jew first and also di greek. For god show no parsha.” (romans 2:9-11)

chook mouth: “every human” de make no distinction between men and women who do gud or evil.

“for for christ jesus you de all sons a for god, through faith. For as many for you as de baptized into christ don put on top christ. E get neither jew abi greek, e get neither slave abi awoof, e get no male and female, for you de all one for christ jesus.” (galatians 3:26-29)

chook mouth: a pikin had a legal right for a father’s inheritance. But “as many for you” wey be baptized included women. Then women for christ acquired di right for inheritance paul then mentions dat dos for christ are one. No bodi for christ na second-class christian for all are servants and priest to serve for god. (1 peter 2:16 and revelation 1:6)

“she who de for babylon, who na likewise chosen, sends you greetings.” (1 peter 5:13)

chook mouth: “she” fit either be a christian woman or an assembly for christians – don’t sabi.

“the elder go di elect lady and am pikin, whom i love for true, and no bi only i, but also all who sabi di true.” (2 john 1:1)

chook mouth: “the elect lady” fit either be a christian woman or an assembly for christians – don’t sabi.

di terms all, each and everi includes women. Na im be say, women are to participate for di bodi for christ to function as per united bodi otherwise part for di bodi na considered a drag for di bodi or dead.

women’s activity and attitude

“so, weda you (male or female) chop or drink, or whatever you do, do all go di glory for god. Find no offense to jews or to greeks or go di church for god, juss as i try to abeg everyone for evritin i do, no bi seeking mai own advantage, but dat for many, wey dem fit be saved. Be imitators for me, as i am for christ. Now i commend you bicos you remember me for evritin and maintain di traditions even as i delivered dem to you. But i for get you sabi, say di head for everi man na christ; and di head for di woman na di man and di head for christ na god. Everi man praying or prophesying, having im head covered, dishonoreth im head (christ). But everi woman praying or prophesying (neither prohibited) wit am head unveiled dishonoreth am head; for it na one and di same tin as if im de shaven. For if a woman na no bi veiled make am also be shorn: but if it na shame go woman be shorn or shaven, make am be veiled.” (1 corinthians 10:31– 11:6)

chook mouth:

- always seek di oda person’s well-being – 10:24
- whatever you do, glorify god – 10:31
- men and women, no dishonor ya head – 11:4 • do no bi treat di financial poor christian as inferior – 11:21
- don’t dey consider ya spiritual dash plenti important – 12:
- love na most important – it last forever. – 12:31-13:13
- encourage, respect, honor one anoda and especially dos having responsibility for ya well-being, avoid confusion – 14.

chook mouth: “give no offense to jews or to greeks” way no be di cause for a christian broda or sista to lose faith by ignoring dia customs and traditions.

chook mouth: “tradition” from di greek word paradóseis meaning substance for di teaching. (thayer’s)

chook mouth: “prophesying” from di greek word *propheteuoo* meaning foretelling future events pertaining go di kingdom for god or to utter forth, declare, a tin which fit only be sabi by divine revelation. (thayer's)

chook mouth: “every man” from di greek word *andrós* meaning either man or husband depending on top contacts.

chook mouth: “every woman” from di greek word *gunaikós* meaning either woman or wife.

chook mouth: “shorn or shaven” - women who had dia hair shorn indicated punishment for whoredom, or adultery. (adam clarke)

chook mouth: paul na reminding di corinthians dat respect and honor na for utmost importance probably pass custom wen praying or prophesying. Di custom for di taim na for men to comot dia head covering for di presence for a superior and for women no bi be seen for public without a head covering. So, na di head covering an act for righteousness or a custom for respect and honor? a husband fit divorce im wife for such disrespect, no bi having am head covered. Paul’s condemnation appears be di dishonoring for god by a man who does no bi comot im head covering and by a woman dishonoring di man get hand am wellbeing (husband, papa or eldest broda) by no bi having am head covered by a veil. Both violate tradition and custom for respect for dia society, or legal rights possibly imply acceptance for pagan practices. Dis does no bi prohibit either men or women from praying or prophesying. But one’s freedom and liberty for christ must lai lai result for or lead to disrespect for odas.

“a wife ought (under obligation) to get thing for authority (power) on top am head, sake of di angels. Nevertheless, for di lord woman na no bi independent for man abi man for woman; for as woman na make from man, so man na now born for woman. And all tins are from god. Judge for yourselves: na it proper for a wife to pray to god wit am head uncovered? does no bi nature itself teach you dat if a man wears long hair it na disgrace for am, but if a woman don long hair, it na am glory? for am hair na give to am for a covering. If pesin na inclined be contentious, we get no such practice, abi do di churches” for god.” (1 corinthians 11:10-16)

chook mouth: actions for a woman who disrespects am husband, am head, na no bi proper.

chook mouth: for di times before and afta christ wen rome ruled di world, most women de considered under di authority or power for men. For marry women di veil covering dia hair, 1) signified am marital level, 2) am submission go di husband’s level as head, 3) an indication for modesty and purity and 4) protected am from men’s solicitations. Women without a veil de considered rebellious often prostitutes wit hair cut short, shorn or shaven heads. Customs for one culture are no bi binding as law for oda cultures. Today for some areas for di world; e. g. , india, women wear symbols for dia marital level. Afta a hindu marriage na consummated, di wife na lai lai supposed comot am arms bare. Im must always wear bangles to signify wey she na marry.

chook mouth: di veil (greek *palla*) na di thing for a marry woman, and for dia culture a mark for husband’s authority.

chook mouth: dos for christ ‘not independent of’ suggest no bi superior or inferior but equal for value to god and needed for im kingdom. Equal for christ does no bi alter god’s directive say di man don di responsibility for di family unit and say di woman by creation na im helper and companion, no bi im servant. Any action im does dat na against di teachings for christ and im apostles or against local customs such say di community dey consider am actions komot for place, im dishonors am husband and does no bi promote di cause for christ.

chook mouth: everyday everyday activities must display respect and honor which promotes unity for all relationships weda for di family, community, work place, goment or church weda assembled or no bi. Everyone for christ, man or woman, don equal spiritual level before god. “what then, brothers wen you com together,

each one get one hymn, 1 a lesson, a revelation, a tongue, 2 or an interpretation. Make all tins be do for building up (encouragement). If any (man or woman) speak for a tongue, make dia be only two or for most three, and each for turn (in sequence), and make pesin (man or woman) interpret. But if e get no bodi to interpret, make each for dem (man or woman) keep silent for church (the assembled bodi for christ) and speak to imself (not gender specific) and to god. Make two or three prophets (not gender specific) speak, and make di odas (not gender specific) weigh 3 wetin be say. If a revelation na make to anoda sidon dia, make di first be silent. For you fit all prophesy one by one, so say all fit sabi and all be encouraged, and di spirits for prophets are subject to prophets. For god na no bi a god for confusion but for peace. As for all di churches (congregations or assemblies) for di saints, di women (your women, wife – kjv, nkjv, ylt) suppose keep silent for di churches (ekkleesíais – assemblies). For dem be no bi permitted to speak,⁴ but suppose be for submission, as di law also says. If e get anything dem desire to sabi, make dem ask dia husbands (ándras - any male pesin, a man – p c bible study biblesoft) for haus. For it na shameful for a woman to speak for church.” (1 corinthians 14:26-36)

chook mouth: di christians for corinth de assembled together as christ’s bodi wia dem bin sing, taught (didacheén),⁵ find revelations and spoke for oda languages through interpreters. Di purpose for assembling together na to encourage christians to remain faithful and do gud work. Speakers, men or women, wey be no bi able be understood bicos an interpreter no bi present, de to keep mellow. Chaos and confusion caused by all for di same taim praying, speaking or singing would cause visitors to tink “you are komot for ya mind” and preventing god’s message from being heard. Allowing everyone speak or sing for succession, one following anoda, na respectful to god and one’s fellow man.

chook mouth: “two or three prophets speak” – a prophet na male or female through whom god speaks. (from thayer's greek lexicon)

chook mouth: while still for di subject for maintaining orderliness, paul instructs di corinthian women to keep silent and no bi interrupt dia (idíous – one’s own) husband but wait and ask am wen you get haus. Paul’s instructions would no bi apply to christian women whose husbands de pagans, dead or had abandon dem. Di main main na to respect dia husband wey dey teaching and to respect odas – men, women or visitors. So, “the law” probably refers to synagogue rules or traditions.

chook mouth: wen assembled together all christians are to participate for an orderly manner while respecting odas, no bi all speak for di same taim creating confusion and chaos. Women are no bi to kweshion or challenge comments for di man get hand dia wellbeing, weda dia husbands, papa or broda or display a disrespectful attitude especially toward any man.

“put on top then, as god's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, ... make di word for christ dwell for you richly, teaching and admonishing one anoda for all wisdom, singing psalms and hymns and spiritual songs, wit thankfulness for ya hearts to god.” (colossians 3:12, 16)

chook mouth: di “chosen ones” include women and men. Both are to teach and admonish for wisdom, knowledge. Di instruction na silent as to weda dis na be do for private or assembly. Di text states di teaching and admonishing na do for song for di heart unto god. But teaching and admonishing one anoda requires one to speak from dia heart weda written word or spoken.

1 psalmón strong’s nt#:1568; vine's expository dictionary - primarily denoted "a chook eye or twitching wit di fingers (on musical strings)"; then, "a sacred song, sung to musical accompaniment, a psalm. Kakaraka's

numbers and concordance - a set piece for music; i. e. , a sacred ode (accompanied wit di voice, harp or oda instrument; a "psalm"); collectively, di book for di psalms. Thayer's lexicon - a chook eye, twanging.

2 gloossa, gloóssee, kakaraka's nt#:1100 - 1. di tongue, a member for di bodi, di organ for tok: mark 7:33,35.
2. a tongue; i. e. , di language bin use by a main main pipo for distinction from dat for oda nations (thayer's lexicon); i. e. , "cretes and arabians, we do hear dem speak for awa tongues di wonderful work for god acts" (2:11 kjv).

3 diakrinétoosan kakaraka's nt#:1252 – thayer's greek lexicon - mek a distinction, discriminate, distinguish.

4 laleoo nt#:2980 - thayer's greek lexicon - to use words for order to declare one's mind and disclose one's thoughts;

5 didaskalos (didacheén) - kakaraka's nt#:1321, - appears 97 times - 83 relating go di teachings for jesus, holy spirit or di apostles, 5 times go di pharisees, 1 taim each to john di baptizer, women [1 timothy 2], jezebel and balaam and 3 other times. Didáskein strong's nt#: 1320, occurs 59 times – 46 as oga for di gospels, once as doctor for luke, 1 taim for di epistles as teacher and once as oga for james.

opinions for a few commentaries:

albert barnes notes

“they de no bi to teach di pipo, abi de dem to interrupt dos wey be speaking’ rosenmuller. It na probable dat, on top pretense for being inspired, di women had assumed di office for public teachers. ”

chook mouth: dem held go di didactic teaching method for lecturing / sermonizing.

adam clarke commentary

“there na ‘a jewish ordinance (note di tok “as di law also says”); women de no bi permitted to teach for di assemblies, or even to ask kweshion. Di rabbis taught dat ‘a woman suppose sabi nothing but di use for ha distaff (a tool bin use for spinning). ’ and di sayings for rabbi eliezer, as delivered, bammidbar rabba, sec. 9, fol. 204, are both worthy for remark and for execration; dem be dis: ‘let di words for di law be burned, rather than wey dem suppose be delivered to women. ’”

roy c deaver

“the meeting for 1 corinthians 14:26-40 na for di purpose for exercising and receiving di benefits for spiritual gifts. Prophets de exercising dia dash for prophecy. ‘the prophets’ wives de instructed to ‘keep silent for di churches. ’ dem de no bi permitted to speak [break dia silence]. Dem de be for subjection. If dem would sabi anything (with regard go di message come through di husband/prophet) dem de no bi to interrupt di prophecy, but de to wait and ask dia husbands for haus. Na im ‘shameful’ for di woman (wife) to speak for dat meeting. ” from contending for di faith october/1995, p. 2; bobo n. Woods, kweshion and answers open forum freed hardeman college henderson, tn: 1976), pp. 106-109.

bobo n. Woods

“who de di women required to keep silent for di passage under study (1 corinthians 14:34, 35)? dem de di wives for di prophets considered for di foregoing paragraph (his comments on top previous verses). Forbidden to interrupt, or to mek inquiry, for di process for revelation, di apostle laid down di very get head rule wey dem suppose wait a plenti opportune occasion to propound di kweshion; i. e. , until dem de able to ask dia

husbands for haus. Dis women de marry, dem had husbands; dia husbands de capable for answering dia inquiries for haus. ” from contending for di faith, october /1995, p. 10; from roy c deaver, di role for women (wellington, texas: copyright, no date), pp. 13-15.

odas

“in world for di early days for di (roman) republic women de no bi even allowed to mek suggestions, but by di beginning for di empire many men de seeking and even following di advice for dia wives. Na im all right make dem do so, provided di advice na give for private. Di athenians men considered women no bi boku betta than property. ” power rest wit di strongest.

kweshion

1. Phebe na a diaconos, a servant. True ___ lie-lie ___
2. According to 1 corinthians 14, christians assemble together for di purpose for
 - a. ___ conducting a worship service
 - b. ___ encouraging and admonishing one anoda

chapter 6

servants (in general)

teachers

“for though by dis taim you (man or woman) ought be teachers, you need pesin to teach you again di basic principles for di oracles for god. You need milk, no bi solid food, for everyone who live on top milk na unskilled for di word for righteousness, tey tey im na pikin. But solid food na for di mature, for dos who don dia powers for discernment trained by constant practice to distinguish gud from evil. ” (hebrews 5:12-14)

di normal theme throughout di para para testament na to proclaim di gospel go di lost. First century evangelists perform di function for teaching di gospel go di lost according to acts 8:4. Di christians, man and woman, wey be scatter from jerusalem proclaimed di word wherever dem go.

dis (those mentioned for verse 4) went on top ahead and de waiting for we for troas, but we sailed away from philippi afta di days for unleavened buredi, and for five days we com give dem for troas, wia we stayed for seven days. For di first day for di week, wen we bin de gathered together to break buredi, paul talked wit dem, intending to depart for di next day, and im prolonged im tok until midnight. (acts 20:5-8)

chook mouth: di greek word dialegomai translated “talked” (mistranslated as preached for di kjv) way, to converse, discourse, drag or discuss. So, paul do no bi preach a “pulpit” sermon but discussed di results god find from im proclaiming christ.

today preachers primarily present dia interpretation for some biblical subject for dia choosing to dos for christ without any opportunity for questioning or discussing. However, some preachers teach directly from di bible by directing dia thoughts go di passage under consideration. E get no mention for proclaiming di gospel (christ and im death, burial and resurrection) again to dos already for christ, di saved.

god relies on top christians for inside im kingdom to teach and proclaim di gospel make none perish and all remain faithful as per living sacrifice. Di mission for di living bodi for christ, men and women na to:

(a) go into all di world and proclaim di gospel (mark 16:15).

- (b) do gud to all pipo, especially to believers (gal. 6:9-10).
- (c) encourage, edify, pipo for di bodi (1 corinthians 14).
- (d) speak to one anoda for psalms and hymns (ephesians 5:19).
- (e) offer ya bodies to god as living sacrifices (romans 12:1).

pass effective method for evangelizing na on top an individual basis. It would be dey hard if conversions occurred from mass communications, a method bin use to create awareness and to provide a source for obtaining additional informate.

if di gospel na be preached go di entire world, then congregations for christians must place plenti emphasis on top evangelism regardless for di oyinbo name associated wit di activity; e. g. , teacher, minister, missionary, evangelist, preacher, servant, pastor, elder, watchman or disciple - but use bible names go stop confusion.

wetin be be taught?

o gospel – mark 15:16

o power for god unto salvation – romans 1:16 o death, burial, resurrection and ascension for christ

o word - acts 13:1-5 o apostles' doctrine – acts o everything i commanded – matt 28:19 who na to teach?

o evangelists – 2 timothy 4:5 o disciples – mark 15:16

o christians scatter yankee – acts 8:4 how na di teaching be do?

o no main main method na be excluded, abi na any specific method required.

to whom na god's message be taught?

o all creation – mark 15:16 wen are im servants to teach?

o teach as opportunity becomes available.

wia are dos for christ to take di gospel?

o wherever dem go. Acts 8:4

o where and wen a pesin na interested. Acts 13:7 o when assembled together. Acts 20:7 o in foreign countries- acts 13:2-3 o all di world – mark 16:15

“in di church for antioch dia de prophets and teachers (greek didáskaloi): barnabas, simeon dem dey call niger, lucius for cyrene, manaen (who had been brought up wit herod di tetrarch) and saul. While dem de worshipping di lord and fasting, di holy spirit say, ‘set apart for me barnabas and saul for di work to which i get dem dey call dem. ’” (acts 13:1-2)

“but if you call yourself a jew and rely for di law and make mouth for god 18 and sabi im go and approve wetin be excellent, bicos you de instructed from di law; 19 and if you de sure say you yourself are a guide go di blind, a lait to dos wey be for darkness, 20 an instructor for di foolish, a teacher for pikin, having for di law di embodiment for knowledge and truth— 21 you then who teach odas, do you no bi teach yourself?”(romans 2:17-22)

chook mouth: "instructor" from di greek word paidouteén meaning one who instructs anoda.

chook mouth: "teacher" from di greek word didáskalous, didáskoon or didáskeis meaning one who instructs
"not many for you suppose presume be teachers, mai brothers, bicos you sabi wey we who teach go de judged plenti strictly." (james 3:1-2)

"but dia de also lie-lie prophets among di pipo, juss as dia go de lie-lie teachers among you. Dem go secretly introduce destructive heresies, even denying di sovereign lord who go buy dem — bringing swift destruction on top themselves. Many go follow dia shameful ways and go bring di way for true into disrepute. For dia greed (greek pleonexia) dis teachers go exploit you wit tori deh get make up." (2 peter 2:1-3)

chook mouth: "false teacher" from greek pseudo-didáskaloi wit pseudo meaning lie-lie and didáskaloi meaning or teacher.

chook mouth: greed generally refers to an unsatisfied desire for plenti kudi but fit also include an inordinate desire for power or prestige.

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

"the man christ jesus, who find imsef as per ransom for all men — di testimony give for na proper taim. And for dis purpose, i na appointed a herald and an apostle — i am tok truth, i am no bi lying — and a teacher for di true faith go di gentiles." (1 timothy 2:5-7)

"but it don now been revealed through di appearing for awa savior, christ jesus, who don destroyed death and don brought life and immortality to lait through di gospel. And for dis gospel i na appointed a herald and an apostle and a teacher. Dat na why i am suffering as i am. Yet i am no bi ashamed, bicos i sabi whom i get believed, and am convinced wey he na able to guard wetin i get entrusted to am for dat day." (2 timothy 1:10-12)

chook mouth: "herald," or "preach" na from di greek word keerux.

"and di lord's servant must no bi quarrel; instead, im must be kind to everyone, able to teach, no bi resentful. Dos who oppose am im must gently instruct, for di we dey call god go grant dem repentance leading dem go knowledge for di true, and wey dem go come dia senses and dodge from di trap for di devil, who don taken dem captive to do im go." (2 timothy 2:24-26)

christians suppose be involved for teaching for some manner, hebrews 5:11. One for di requirements for shepherds, guardians, sentinels, from di greek word episkopeés na be skillful for communicating, so dem fit exhort and rebuke dos god don assigned to dia send. Shepherds who pass dia teaching function go paid professional does no bi appear be a biblical concept. According to ephesians 4:12, shepherds are to "equip di saints for di work for ministry (diakonia), for building up di bodi for christ."

examples for some servant's actions

so, everi christian na servant performing a work necessary to keep di bodi for christ vibrant. Na im be say, di following scriptures provide a few examples for dia actions.

"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. "37 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?" 38 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. 39 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. " 40 and wit many oda words im bore witness and kontinu to exhort dem, say, "save yourselves from dis crooked generation. " 41 so dos who received im word de baptized, and dia de add say day wey concern three thousand souls. Di fellowship for di believers. 42 and dem devoted themselves go di apostles' teaching and fellowship, go di breaking for buredi and di prayers. 43 and awe com upon everi soul, and many wonders and signs de being do through di apostles. 44 and all who believed de together and had all tins for normal. " (acts 2:36-45)

"and dia arose on top dat day a great persecution against di church for jerusalem, and dem de all scatter throughout di regions for judea and samaria, except di apostles. 2 devout men buried stephen and make great lamentation ova am. 3 but saul na ravaging di church, and entering haus afta haus, im dragged off men and women and committed dem to bin expect. 4 now dos wey be scatter went wey concern preaching di word. " (acts 8:1-5)

"now dos who had been scatter by di persecution for connection wit stephen traveled as far as phoenicia, cyprus and antioch, dey tell di message only to jews. 20 some for dem, however, men from cyprus and cyrene, went to antioch and begin to speak to greeks also, dey tell dem di gud bin dey wey concern di lord jesus. 21 di lord's hand na wit dem, and a great number for pipo believed and turn go di lord. " (acts 11:19-21)

"now for dis days prophets com down from jerusalem to antioch. 28 and one for dem named agabus stood up and foretold by di spirit dat dia would be a great famine ova all di world (this took place for di days for claudius). 29 so di disciples determined, everyone according to im ability, to send relief go di brothers living for judea. 30 and dem do so, sending it go di elders by di hand for barnabas and saul. " (acts 11:27-30)

"on di sabbath we go outside di city gate go di river, wia we die to find a place for prayer. We sat down and begin to speak go di women who had gathered dia. 14 one for dos listening na a woman named lydia, a dealer for purple cloth from di city for thyatira, wey dey a worshiper for god. Di lord opened am heart to respond to paul's message. 15 wen im and di pipo for ha household de baptized, im invite we to am haus. 'if you dey consider me a believer for di lord,' im say, 'come and dey for mai haus. ' and im persuaded we. " (acts 12:12-13)

"he (herod) proceeded to arrest peter also. Dis na for di days for unleavened buredi. 4 and wen im had seized am, im put am for bin expect, delivering am ova to four squads for soldiers to guard am, intending afta di passover to bring am komot go di pipo. 5 so peter na kept for bin expect, but earnest prayer for am na make to god by di church. ... im (peter) went go di haus for mary, di mama for john whose oda name na mark, wia many de gathered together and de praying. " (acts 12:3-6 ... 13-15)

"he (paul) na accompanied by sopater pikin for pyrrhus from berea, aristarchus and secundus from thessalonica, gaius from derbe, timothy also, and tychicus and trophimus from di province for asia. 5 dis men went on top ahead and waited for we for troas. 6 but we sailed from philippi afta di feast for unleavened buredi, and five days later joined di odas for troas, wia we stayed seven days. 7 for di first day for di week, we com together to break buredi. Paul spoke go di pipo and, bicos im intended comot di next day, kept on top talking until midnight. " (acts 20:4-8)

"after three months we set sail for a ship dat had wintered for di island, a ship for alexandria, wit di twin gods as per figurehead. Putting for for syracuse, we stayed dia for three days. And from dia we make a circuit and arrived for rhegium. And afta one day a south wind sprang up, and for di second day we com to puteoli. Dia we found brothers and de invite to dey wit dem for seven days. And so, we com to rome. And di brothers dia,

wen dem heard wey concern we, com as far as di forum for appius and three taverns to meet we. On top seeing dem, paul thanked god and took courage. " (acts 28:11-16)

warning to all christians

peter issued a warning to all christians, "there de also lie-lie prophets among di pipo, juss as dia go de lie-lie teachers among you. Dem go secretly introduce destructive heresies even denying di sovereign lord who go buy dem - bringing swift destruction on top themselves. Many go follow dia shameful ways and go bring di way for true into disrepute. For dia greed (for kudi, power, control or prestige) dis teachers go exploit you wit tori deh get make up. " (2 peter 2:1-3)

chook mouth: di prevention for lie-lie teaching fit be obtained by a betta knowledge and understanding for di teachings for christ and di apostles. Anoda possibility for a lie-lie teaching fit com from preacher whose personal opinions and interpretations are unknown by no bi having been fully disclosed before hiring, (a hireling) – a wolf for sheep's cloth - sight 2 timothy 4:3-5.

di holy spirit through di apostle john for revelation 2 and 3 warned di christians for six for di churches for asia to repent (change dia ways) as dem had fallen away or de gradually falling away from christ.

kweshion

1. Who are be teachers?

- a. ___ men
- b. ___ women
- c. ___ both – all christians

2. What na di function for para para testament pulpit preacher?

- a. ___ deliver a sermon to christians for im choosing wen di church com together
- b. ___ visit pipo especially widows and orphans
- c. ___ proclaim gospel
- d. ___ debate
- e. ___ no bi mentioned abi any examples

3. Peter warned for lie-lie teachers

- a. ___ outside di bodi for christ
- b. ___ for inside or among dos for di bodi for christ

4. What do paul do wen im returned to troas

- a. ___ preach a sermon
- b. ___ conduct a discussion

5. Who are di servants wey be no bi to quarrel?

- a. ___ preachers
- b. ___ elders
- c. ___ women
- d. ___ men
- e. ___ all di above