

jesus for nazareth
di lamb for god



jesus for nazareth

“a man who don com from god”

randolph dunn

prophecies and eye witnesses

lesson 1

dem get ova sixty (60) old testament prophecies wey concern jesus all wey de fulfilled. Dis prophecies covered di entire shikena for di old testament beginning for genesis and ending for malachi. Di chances for twenty-five for dis occurring exceed 1 for one thousand trillion.

dem get many prophecies concerning jesus for di old testament but wetin de di possibilities for making juss 25 predictions wey concern pesin wey dey be born many years later and having dis predictions com true?

dr. Hawley o. Taylor don provided dis ansa: "regarding dis n cases for events foretold for israel's messiah wey dey to com, if di chances for success de even for di case for each one, dat na p (probability) equals n for everi case, then di overall probability say all n events would find dia fulfillment for one pesin would be p^n equals $(1/2)^n$. Na im make, dia would be but one chance for 2^n (33 million, wia n equals 25) for all dis foretold events come true if dem de mere guesses. Now a glance for dis prophecies concerning christ reveals wey dem no all don an even chance for success, for for some instances it na highly improbable say di event fit happun for all (as for a pikin be born without a human papa). A very conservative compromise would be p equals 1/5; and di overall probability for di n prophecies come true would be p^n equals $(1/5)^n$ or one chance komot for a thousand trillion if n equals 25. (modern science and christian faith, p. 178) even if di prophecy regarding di virgin birth be excluded, di number remains astronomically large. Too large to assume dat dis accidentally happun! twenty-five prophecies concerning christ and dia fulfillment, from modern science and christian faith, pp.

179-183. Obviously, fulfilled prophecies validate di prophecy.

jesus com to fulfill di law and di prophets. Di old testament recorded di prophecy and di writers for di para testament clearly show dia fulfillment. Dis na only one for di proofs dat jesus na who im claimed be, god for di form for jesus for nazareth.

jesus

“the papa who send me don imself testified concerning me. You get lai lai heard im voice abi seen im form, abi does im word dwell for you, for you no believe di one im send. You diligently study di scriptures bicos you tink dat by dem you possess eternal life. Dis are di scriptures [old testament] dat testify wey concern me” (john 5:37-39).

di apostle peter

christians wear di name for christ bicos christ na dia lord, teacher, guide, savior, redeemer, model, high priest, shey, sacrifice for sin and boku, boku plenti. Di rock-solid foundation for awa faith na di true for peter's confession - "you are di christ, di pikin for di living god" (matthew 16:16). Jesus na real and di bible na true. All dat needs be sabi wey concern jesus de for for di bible. All for human history revolves dey am. Jesus na di central character for di human drama. It na no bi surprising say di history for di world na divided into two spans for taim: before christ (b. C.) and afta christ (a. D.).

di apostle john

"in di beginning na di word, and di word na wit god, and di word na god. Im na wit god for di beginning. Through am all tins de make; without am nothing na make wey get been make. For am na life, and dat life na di lait for men. Di lait shines for di darkness, but di darkness don no bi understood it. Dia com a man wey dey send from god; im name na john. Im com as per witness to testify concerning dat lait, make through am all men might believe. Im imsef no bi di lait; im com only as per witness go di lait. Di true lait dat gives lait to everi man na come into di world. Im na for di world, and though di world na make through am, di world do no bi recognize am. Im com go dat which na im own, but im own do no bi receive am. Yet to all who received am, to dos who believed for im name, im find di right cloth pikin for god - pikin born no bi for natural descent, abi for human decision or a husband's go, but born for god" (john 1:1-13).

"the word became flesh and make im dwelling among we. We get seen im glory, di glory for di one and only, who com from di papa, full for grace and truth" (john 1:14).

john di baptizer

"he [john] cries komot, say, 'this na im for whom i say, im who comes afta me don surpassed me bicos im na before me. ' from di fullness for im grace we get all received one blessing afta anoda. For di law na give through moses; grace and true com through jesus christ. No bodi don ever seen god, but god di one and only, who de for di papa's area, don make am known" (john 1:15-18).

"jesus looked toward heaven and prayed papa, di taim don com. Glorify ya pikin, dat ya pikin fit glorify you. For you granted am authority ova all pipo wey he might find eternal life to all dos you get give am. Now dis na eternal life: wey dem fit sabi you, di only true god, and jesus christ, whom you get send. I get brought you glory on top earth by completing di work you find me to do. And now, papa, glorify me for ya presence wit di glory i had wit you before di world began" (john 17:1-5).

pilate, di roman govnor

"pilate then went back for inside di palace, summoned jesus and ask am, 'are you di king for di jews?' 'is dat ya own idea," jesus ask, 'or do odas yan to you wey concern me?" "am i a jew?" pilate reply. 'it na ya pipo and ya chief priests who handed you ova to me. Wetin be it you get do?' jesus say, 'my kingdom na no bi for dis world. If it de, mai servants would fight to stop mai arrest by di jews. But now mai kingdom na from anoda

place. 'you are a king, then!' say pilate. Jesus answered, 'you are right for say i am a king. For fact, for dis reason i na born, and for dis i com into di world, to testify go di true. Everyone for di area for true listens to me. 'what na true?'" "pilate asked" (john 18:33-38).

jews

"we get law, and according go dat law im must kpai, bicos im claimed be di pikin for god. Wen pilate heard dis, im na even plenti fear, and im go back for inside di palace. 'where do you com from?' im ask jesus, but jesus find am no ansa. 'do you refuse to speak to me?' pilate say. 'don't you realize i get power either to awoof you or to crucify you?' jesus answered, 'you for get no power ova me if it de no bi give to you from above. Na im be say, di one who handed me ova to you na guilty for a greater sin'" (john 19:7-11).

di eunuch from ethiopia

"and im answered and say, 'i believe say jesus christ na di pikin for god'" (acts 8:37).

kpatakpata

dis and many oda passages clearly show dat jesus: a) na god through whom evritin na created

b) humbled imself to come earth for di form for a man

c) became di perfect sacrifice for sin.

"all dis na do dat pesin who received am, dos who believed for im name, im find di right cloth pikin for god - pikin born no bi for natural descent, abi for human decision or a husband's go, but born for god" (john 1:12-13).

kweshion

1. Prophecies being fulfilled for inside a very few years for one pesin by many different prophets ova hundreds for years earlier na:

a. _____inconceivable

b. _____unreliable

c. _____validates di prophecy

2. New testament eyewitnesses had little to tok wey concern jesus tin wey dey gud pikin for god.

t. _____ f. _____

3. Only peter publicly acknowledged dat jesus na di pikin for god.

t. _____ f. _____

4. Why na all authority give to jesus by god?

- a. _____ to fulfill all righteousness
 - b. _____ find eternal life to dos who obey im commands
 - c. _____ gree am to live a sinless life
5. Which for di following are statements wey concern jesus are correct?
- a. ___ evritin na make by jesus, god, di pikin
 - b. ___jesus humbled imself to come earth as human
 - c. ___ jesus became di perfect sacrifice for sin
 - d. ___ all di above
 - e. ___ a and c

lesson 2

wetin secular writers tok wey concern jesus

even though di bible statements are proof dat jesus na a real pesin, e get also considerable evidence outside di bible confirming dat jesus na a historical pesin, juss as di bible presents am. Di following external writings by some ancient nonchristian historians collaborate on top bible statements wey concern jesus:

matthew states "they had crucified am ... and sidon down, dem kept watch ova am dia ... from di sixth hour until di ninthhour darkness com ova all di land" (matthew 27:35-36; 45-46). Mark put it dis way "at di sixth-hour darkness com ova di whole land until di ninth hour" (mark 15:33).

thallus

thallus, a samaritan-born historian who lived and bin work for rome wey concern a. D. 52, quoted by julius africanus, a christian chronographer for di late second century. 1 "thallus, for di third book for im histories, de explain away dis darkness become eclipse for di sun. " africanus stated im objection go di hala drag dat an eclipse for di sun no fit happun for di full moon, as na di case wen jesus kpai for passover taim. Di force for di reference to thallus na say di circumstances for jesus' death de sabi and discussed for di imperial city as early as di middle for di first century. Di fact for jesus' crucifixion must don been fairly wella sabi by dat taim, go di extent dat unbelievers laik thallus think it necessary to explain di mata for di darkness as per natural phenomenon . Ironically, thallus' efforts don been turn into di mainstream for historical proof for jesus and for di reliability for mark's account for di darkness for im death. "2

mara bar-serapion

"a manuscript for di british museum preserves di text for a letter send to im pikin by a syrian named mara bar-serapion. Di papa illustrated di folly for persecuting wise men laik socrates, pythagoras, and di wise king for di

jews, wey di things wey e contain obviously show be jesus. "what advantage do di athenians gain from putting socrates to death? famine and plague com upon dem as per judgment for dia crime. Wetin advantage do di men for samos gain from burning pythagoras? for a moment dia land na covered wit sand. Wetin advantage do di jews gain from executing dia king? na im juss afta dat dat dia kingdom na abolished. God justly avenged dis three wise men: di athenians kpai for hunger; di samians de overwhelmed by di seas; di jews, ruined and driven from dia land, live for complete dispersion. ... abi do di wise king kpai for gud; im lived on top for di teaching which im had give". 3

cornelius tacitus

a roman historian living from wey concern a. D. 50 go. D. 100 wrote regarding nero's faya. "consequently, to get rid for di hala, nero fastened di guilt and inflicted pass shine shine tortures on top a class hated for dia abominations, dem dey call christians by di populace. Christus, from whom di name had na we you from, suffered di extreme penalty for di reign for tiberius for di hands for one for awa procurators, pontius pilatus". 4

plinius secundus

a roman govnor for a. D. 112 wrote emperor trajan "they de for di habit for meeting on top a some kain fixed day before na im lait, wen dem bin sing an anthem to christ as god and bound themselves by a solemn oath no bi to commit any wicked deed. afta which na im dia custom to separate, and then meet again to partake for food, but food for an ordinary kind". 5

seutonius

an annalist and court official for di imperial haus for di reign for hadrian wrote wey concern a. D. 120 for di life for claudius. "as di jews de making constant disturbances for di instigation for chrestus, im (claudius) expelled dem from rome. "6 edward c. Wharton then states "the reason for di fame for dis quotation na due go di fact dat luke, some sixty years earlier, had recorded dis same incident as di reason for di apostle paul yoking up wit a christian jewish couple named aquila and priscilla (acts 18:1-2). Again, di mention for christ for di historical things wey e contain na observed for extra-biblical literature. "7

flavius josephus

josephus don an interesting observation. "there arose wey concern dis taim jesus, a wise man, if las las we suppose call am a man; for im na a doer for marvelous deeds, a teacher for men who receive di true wit pleasure. Im win ova many jews and also many greeks. Dis man na di messiah. And wen pilate had condemned am go di cross for di instigation for awa own leaders, dos who had loved am from di first do no bi cease. For im appeared give dem for di third day alive again, as di prophets had predicted and say many oda wonderful tins wey concern am. And even now di race for christians, so named afta am, don no bi yet kpai komot. "8

early jewish and gentile writers

di following quote from f. F. Bruce summarizes dis very clearly. "whatever else fit be think for di evidence from early jewish and gentile writers. it does at least establish, for dos who refuse di witness for christian writings, di

historical character for Jesus himself. Some writers fit toy wit di fancy for a 'christ-myth,' but dem no do so for di ground for historical evidence. Di historicity for Christ na as axiomatic [self-evident rd] for an unbiased historian as di historicity for Julius Caesar. It na no bi historians who propagate di 'christ-myth' theories." 9

kweshion

1. Matthews account for Jesus's crucifixion na confam by Thallus quoting Julius Africanus.

t. _____ f. _____

2. A Roman historian Cornelius Tacitus wrote dat Christ

"suffered di extreme penalty."

t. _____ f. _____

3. Non-Christian writers provide evidence external for di Bible confirming di Bible account dat a man wit unusual powers lived for Galilee/Judea.

t. _____ f. _____

4. No Roman only Jewish historian supports di biblical account dat Jesus na crucified by Pontius Pilate. T. _____ f. _____

5. Josephus observed for im writings dat Pilate condemned Jesus be crucified and dat Jesus appeared to im disciples three days later, t. _____ f. _____

1. F. F. Bruce, di para para testament documents, eedmens, p. 113.

2. Edward C. Wharton, Christianity: a clear case for history Howard p. 7.

3. British Museum Syriac mss., f. F. Bruce, Jesus and Christian origins outside di para para testament, p. 31.

4. The Annals and di Histories, 15:44. From Britannica Great Books, vol. 15, p. 168.

5. Epistles, 10:96.

6. Life for Claudius, 25:4

7. Edward C. Wharton, Christianity: a clear case for history, Howard p. 11.

8. Antiquities, 18,3. 3.

9. F. F. Bruce, di para para testament documents. P. 119. All di above de cited by Edward C. Wharton for im book Christianity: a clear case for history

lesson 3

Jesus' early life

god through di prophet isaiah stated, "the lord imself go find you a sign: di virgin go de wit pikin and go find birth go pikin, and go call am immanuel" (isaiah 7:14).

then god send di angel gabriel to nazareth, a town for galilee, go virgin pledged be marry go man named joseph, a descendant for david. Di virgin's name na mary. Di angel went to am and say, "greetings, you wey be highly favored! di lord na wit you (luke 1:26-28).

im mama mary na pledged be marry to joseph, but before dem com together, im na found be wit pikin through di holy spirit. Bicos joseph am husband na a righteous man and do no bi wan torchlight am to public disgrace, im had for mind to divorce am jeje. But afta im had considered dis, an angel for di lord appeared to am for a dream and say, "joseph pikin for david, no be fear to take mary haus as ya wife, bicos wetin be conceived for am na from di holy spirit. Im go find birth go pikin, and you de to find am di name jesus, bicos im go save im pipo from dia sins (matthew 1:18-21).

all dis took place to fulfill wetin di lord had say through di prophet: "the virgin go de wit pikin and go find birth go pikin, and dem go call am immanuel" - which way, god wit we (matthew 1:23).

birth

for dos days caesar augustus issued a decree dat a census suppose be taken for di entire roman world. (this na di first census dat took place while quirinius na govnor for syria.) and everyone went to im own town to register. So, joseph also went up from di town for nazareth for galilee to judea, to bethlehem di town for david, bicos im belonged go di haus and line for david. Im go dia to register wit mary, wey dey pledged be marry to am and na expecting a pikin. While dem de dia, di taim com for di baby be born, and im find birth to am firstborn, a pikin. Im wrapped am for cloths and placed am for a manger, bicos dia na no room for dem for di inn (luke 2:1-7).

dodge to egypt

afta jesus na born for bethlehem for judea, for di taim for king herod, magi [wise men nkjv] from di east com to jerusalem and ask, 'where na di one who don been born king for di jews? we see im star for di east and don come worship am. ' wen king herod heard dis, im na disturbed, and all jerusalem wit am (matthew 2:1-3).

and having been warned for a dream no bi to go back to herod, dem returned to dia kontri by anoda route. Wen dem had gone, an angel for di lord appeared to joseph for a dream. "get up," im say, "take di pikin and im mama and dodge to egypt. Dey dia until i tell you, for herod na going to search for di pikin to kill am" (matthew 2:12-13).

returning haus to nazareth

afta herod kpai, an angel for di lord appeared for a dream to joseph for egypt and say, "get up, take di pikin and im mama and go di land for israel, for dos wey be trying to take di pikin's life are dead. " so im get up, took di pikin and im mama and went go di land for israel. But wen im heard dat archelaus na reigning for judea for place for im papa herod, im na fear to go dia. Having been warned for a dream, im withdrew go di district for galilee, and im go and lived for a town dem dey call nazareth. So na fulfilled wetin be say through di prophets: "he go de dem dey call a nazarene" (matthew 2:19-23).

youth

everi year im papa and mama went to jerusalem for di feast for di passover. Wen im na twelve years old, dem go up go di feast, according go di custom. Afta di feast na ova, while im papa and mama de returning haus, di boi jesus stayed behind for jerusalem, but dem de unaware for it. Thinking im na for dia compin, dem traveled on top for a day. Then dem begin find am among dia relatives and friends. Wen dem do no bi find am, dem go back to jerusalem to look for am. Afta three days dem found am for di temple courts, sidon among di teachers, listening give dem and dey ask dem kweshion. Everyone who heard am na amazed for im understanding and im answers. Wen im papa and mama see am, dem de astonished. Im mama say to am, "son, why you don treated we laik dis? ya papa and i get been anxiously searching for you". "why de you searching for me?" im ask. "didn't you sabi i had be for mai papa's haus [business nkjv]" (luke 2:41-49)?

then im go down to nazareth wit dem and na obedient give dem. But im mama treasured all dis tins for am heart. And jesus grew for wisdom and stature, and for favor wit god and men (luke 2:51-52).

kweshion

1. Mary na pledged be marry to joseph, but before dem com together, im na found be wit pikin.

t. ____ f. ____

2. Jesus na born for jerusalem as im na king for di jews.

t. ____ f. ____

3. Jesus na for priestly lineage, a levite.

t. ____ f. ____

4. Because for herod, joseph took jesus and im mama to egypt, and following herod's death dem returned to israel.

t. ____ f. ____

5. At di age for 12 jesus ask kweshion for di temple teachers. T. ____ f. ____

lesson 4

jesus beginning im mission

baptism by john di baptizer

"i baptize wit water," john reply, "but among you stands one you no sabi. Im na di one who comes afta me, di thongs for whose sandals i am no bi worthy to untie dis all happun for bethany for di oda area for di jordan, wia john na baptizing. Di next day john see jesus come toward am and say, "'look, di lamb for god, who takes away di sin for di world! dis na di one i meant wen i say, 'a man who comes afta me don surpassed me bicos im na before me. I masef do no bi sabi am, but di reason i com baptizing wit water na wey he might be revealed to israel'" (john 1:26-28).

then john find dis testimony: "i see di spirit com down from heaven as per dove and remain on top am. I would no bi don sabi am, except say di one who send me to baptize wit water told me, 'the man on top whom you sight di spirit com down and remain na im who go baptize wit di holy spirit'." i get seen and i testify dat dis na di pikin for god (john 1:26-34).

tempted by satan

then jesus na led by di spirit into di desert be tempted by di devil. Afta fasting forty days and forty nights, im na hungry. Di tempter com to am and say, "if you de di pikin for god, tell dis stones cloth buredi." jesus answered, "it na written: man does no bi live on top buredi alone, but on top everi word dat comes from di mouth for god." then di devil took am go di holy city and had am tanda for di highest point for di temple. "if you de di pikin for god,' im say, 'throw yourself down. For it na written: im go command im angels concerning you, and dem go lift you up for dia hands, make you no go strike ya foot against a stone." jesus answered am 'it na also written: no put di lord ya god go di test.' again, di devil took am go very high mountain and show am all di kingdoms for di world and dia splendor. "all dis i go find you" im say, 'if you go bow down and worship me." jesus say to am, "away from me, satan! for it na written: worship di lord ya god, and serve am only." then di devil comot am, and angels com and attend am (matthew 4:1-11).

im mission

wen di devil had finish all dis tempting, im comot am until an opportune taim. Jesus returned to galilee for di power for di spirit, and bin dey wey concern am spread through di whole countryside. Im taught for dia synagogues, and everyone praised am. Im go to nazareth, wia im had been brought up, and for di sabbath day im go into di synagogue, as na im custom. And im stood up to read. Di scroll for di prophet isaiah na handed to am. Unrolling it, im found di place wia it na written: 'the spirit for di lord na on top me, bicos im get anointed me to preach gud bin dey go di poor. Im get send me to proclaim freedom for di prisoners and recovery for sight for di blind, to release di oppressed, to proclaim di year for di lord's favor.' then im rolled up di scroll, find it back go di attendant and sat down. Di eyes for everyone for di synagogue de fastened on top am, and im begin by say give dem, "today dis scripture na fulfilled for ya hearing" (luke 4:13-21 from isiah 61:1-2).

im parables

pesin don tok say a parable na earthly tori wit a heavenly meaning. It appears dat many for di teachings for jesus de do for parables. It fit be say di jews wey be trying to abeg god fit many for dis parables, while di religious leaders whose hearts de plenti concern wit position, power, prestige, and kudi fit no bi comprehend dia meaning.

im miracles

wetin be di purpose for di miracles? na jesus trying to draw attention to imself, wanting im countrymen to mek am dia king or fulfilling god's promise to send di anointed one?

often great crowds followed jesus, perhaps komot for curiosity, trying to sight "what's for it for me?" or wit a desire for political power if im na be king. Some fit don believed im fit be di messiah. Di witnesses to im miracles fit be divided into three groups:

di recipient for di miracle

surely all de filled wit joy and gladness and most glorified god. Di one notable exception na di cleansing for di ten lepers nine wey do no bi return to find god glory.

dos witnessing di miracle

di witnesses no bi only observed di miracle; dem recognized man's limitations noting dat only through god's power fit such miracles be perform. Dem praised god and glorified am.

di religious leaders

di religious leaders de commonly referred to as di scribes and pharisees. Dem had wealth, power, prestige, and praise for men. Dem believed jesus na going to destroy dia kontri, dia position, and dia power. Consequently, dem refused to acknowledge im na from above or dat any for di miracles im perform de from god. Dem attributed dem go di power for di devil. Dem promise to kill am but feared di pipo wey believed im na from god. Finally, dem violated many for dia own traditions and law, (trial for di sabbath, seeking lie-lie witnesses, paying kudi for im capture but refusing it wen returned acknowledging na im "blood kudi"). Ultimately, dem say, "let am com down from di cross and we go believe for am". Instead for come down from di cross, im com back to life afta dying and dem still refused to believe for am.

im enemies

di scriptures identify dos opposed to christ for im earthly ministry and opposed to im church following im resurrection and ascension.

herod (the great)

“where na di one who don been born king for di jews? we see im star for di east and don come worship him” . Wen king herod heard dis im na disturbed. Im send dem to bethlehem and say, “go and mek a sofri search for di pikin. As soon as you find am, hala to me, so wey i too fit go and worship him” . Wen herod realized wey he had been outwitted by di magi, im na furious, and im find orders to kill all di boys for bethlehem and na vicinity wey be two years old and under, for accordance wit di taim im had learned from di magi (matthew 2:2-3; 8, 16 niv).

di devil (satan)

then jesus na led by di spirit into di desert be tempted by di devil. Afta fasting for forty days and forty nights, im na hungry. Di tempter com to am and say, “if you de di pikin for god,”. Again, di devil took am go very high mountain and show am all di kingdoms for di world and dia splendor. “all dis i go find you,” im say, “if you go bow down and worship me”. Jesus say to am, “away from me, satan! for it na written: 'worship di lord ya god, and serve am only'. " then di devil comot am, and angels com and attend am (matthew 4:1-3; 8-11).

kontri pipo for nazareth (hometown folks)

now it com to pass, wen jesus had finish dis parables, wey he departed from dia. Wen im had come im own kontri, im taught dem for dia synagogue, so wey dem de astonished and say, 'where do dis man get dis wisdom and dis mighty work? na dis no bi di carpenter's pikin? na no bi im mama dem dey call mary? and im brothers james, joses, simon, and judas? and im sisters, are dem no bi all wit we? wia then do dis man get all dis tins?' so, dem de offended for am (matthew 13:53-57 nkjv).

judas iscariot (one for di apostles)

then one for di twelve, dem dey call judas iscariot, went go di chief priests and say, "what u dey willing to gi me if i deliver am to you?" and dem counted komot to am thirty pieces for silver. So, from dat taim im sought opportunity to betray am (matthew 26:14-16 26:3-4 nkjv).

pharisees, chief priests, elders, scribes and council

as dem go komot, behold, dem brought to am a man, mute and demon-possessed. And wen di demon na cast komot, di mute spoke. And di multitudes marveled, say, “it na lai lai seen laik dis for israel!”. But di pharisees say, “he casts komot demons by di ruler for di demons” . behold, dia na a man who had a withered hand. And dem ask am, say, “is it lawful to heal for di sabbath?” — wey dem might accuse am. Then im say give dem, "what man na dia among you who don one sheep, and if it falls into a pit for di sabbath, no go lay hold for it and lift it komot? for how boku plenti value then, na man than a sheep? na im be say, it na lawful to do gud for di sabbath. " then im say go di man, "stretch komot ya hand. " and im stretched it komot, and na im restored as whole as di oda. Then di pharisees went komot and plotted against am, how dem might destroy am . Now wen di chief priests and pharisees heard im parables, dem perceived wey he na speaking for dem. But wen dem sought to lay hands on top am, dem feared di multitudes, bicos dem took am for a prophet (matthew 9:32-34; 12:10-14; 21:45-46 nkjv).

then jesus spoke go di multitudes and to im disciples, say: "the scribes and di pharisees sidon for moses' seat. Na im be say, whatever dem tell you to observe, dat observe and do, but no do according to dia work; for dem tok, and no do". "but woe to you, scribes and pharisees, hypocrites! for you shut up di kingdom for heaven against men; for you neither go for yourselves, abi do you gree dos wey be entering to go for. ". Then di chief priests, di scribes, and di elders for di pipo assembled for di palace for di high priest, wey dey dem dey call caiaphas, and plotted to take jesus by trickery and kill am (matthew 23:1-3; 13-14 nkjv).

and dos who had laid hold for jesus led am away to caiaphas di high priest, wia di scribes and di elders de assembled. But peter followed am for a distance go di high priest's courtyard. And im go for and sat wit di servants to sight di end. Now di chief priests, di elders, and all di council sought lie-lie testimony against jesus to put am to death, but found none. Even though many lie-lie witnesses com forward, dem found none (matthew 26:57-60 nkjv).

kweshion

1. The miracles jesus perform for secret. T. _____ f. _____
2. Who de di enemies for jesus?
 - a. _____ di normal man
 - b. _____ di religious leaders
3. The jews religious leaders refused to believe bicos
 - a. ___ they do no bi sight any for di miracles im perform
 - b. ___ dem de plenti interested for position and prestige
 - c. ___ jesus lai lai told dem wey concern dia sinful kondishon
4. Isiah prophesied dat jesus na
 - a. ___ preach di gospel go di poor
 - b. ___ proclaim freedom for di prisoners
 - c. ___ recover sight for di blind
 - d. ___ release di oppressed e ___ proclaim di year for di lord f. ___ all di above g ___ a, b and c
5. Satan tempted jesus but jesus do no bi yield to im temptations.
 - t. _____ f. _____

lesson 5

di sin-offering – jesus's atoning sacrifice

arrest

jesus say go di chief priests, di temple guard, and di elders, who had com for am, 'am i leading a rebellion, dat you get cari come swords and clubs? everi day i na wit you for di temple courts, and you do no bi lay a hand on top me. But dis na ya hour-when darkness reigns. ' then seizing am, dem led am away and took am into di haus for di high priest (luke 22:52-54).

jews yab trial

di men wey be guarding jesus begin mocking and beating am. Dem blindfolded am and demanded, "prophesy! who hit you?" and dem say many oda insulting tins to am. For daybreak di council for di elders for di pipo, both di chief priests and teachers for di law, met together, and jesus na led before dem. "if you de di christ," dem say, "tell we. " jesus answered, "if i tell you, you no go believe me, and if i ask you, you would no bi ansa. But from now on top, di pikin for man go de seated for di right hand for di mighty god. " dem all ask, "are you then di pikin for god?" im reply, "you are right for say i am. " then dem say, 'why do we need any plenti testimony? we get heard it from im own lips" (luke 22:63-71).

roman trial

pilate then went back for inside di palace, summoned jesus and ask am, "are you di king for di jews?" "is dat ya own idea," jesus ask, "or do odas yan to you wey concern me?" "am i a jew?" pilate reply. "it na ya pipo and ya chief priests who handed you ova to me. Wetin be it you get do?" jesus say, "my kingdom na no bi for dis world. If it de, mai servants would fight to stop mai arrest by di jews. But now mai kingdom na from anoda place. " "you are a king, then!" say pilate. Jesus answered, "you are right for say i am a king. For fact, for dis reason i na born, and for dis i com into di world, to testify go di true. Everyone for di area for true listens to me" (john 18:33-37)

pilate dem dey call together di chief priests, di rulers and di pipo, and say give dem, "you brought me dis man as one wey dey inciting di pipo to rebellion. I get examined am for ya presence and don found no basis for ya charges against am. Neither don herod, for im send am back to we; as you fit sight, im get do nothing to deserve death. Na im be say, i go punish am and then release am. " wit one voice dem cried komot, "away wit dis man! release barabbas to we!" (barabbas had been thrown into bin expect for an insurrection for di city, and for murder.) wanting to release jesus, pilate appealed give dem again. But dem kept shouting, "crucify am! crucify am!" for di third taim im spoke give dem: "why? wetin crime don dis man committed? i get found for am no grounds for di death penalty. Na im be say, i go don am punished and then release am. " but wit loud shouts dem insistenty demanded wey he be crucified, and dia shouts prevailed. So, pilate decide to grant dia demand (luke 23:13-24).

while pilate na sidon for di judge's seat, im wife send am dis message: "don't don anything to do wit dat innocent man, for i get suffered a great deal today for a dream sake of him" (matthew 27:19).

wanting to satisfy di crowd, pilate released barabbas give dem. Im had jesus flogged, and handed am ova be crucified (mark 15:15).

crucifixion

di soldiers led jesus away into di palace (that na, di praetorium) and dem dey call together di whole compin for soldiers. Dem put a purple robe on top am, then twisted together a crown for thorns and set it on top am. And dem begin to call komot to am, "hail, king for di jews!" again and again dem struck am for di head wit a staff and spit on top am. Falling on top dia knees, dem paid homage to am. And wen dem had mocked am, dem took off di purple robe and put im own clothes on top am. Then dem led am komot to crucify am (mark 15:15-20).

dem com go place dem dey call golgotha (which way di place for di skull). Dia dem offered jesus wine to drink, mixed wit gall; but afta tasting it, im refused to drink it. Wen dem had crucified am, dem divided up im clothes by casting lots. And sidon down, dem kept watch ova am dia. Above im head dem placed di written charge against am: dis na jesus, di king for di jews (matthew 27:33-37).

na im di third hour [9:00 am] wen dem crucified am. Di written notice for di charge against am read: di king for di jews (mark 15:25-27).

for di sixth hour [noon] darkness com ova di whole land until di ninth hour. And for di ninth hour jesus cried komot for a loud voice, "eloi, eloi, lama sabachthani?" - which way, mai god, mai god, why you don forsaken me (mark 15:33-34)?

wen some for dos standing near heard dis, dem say, "listen, im's dey call elijah." one man tear race, filled a sponge wit wine vinegar, put it on top a stick, and offered it to jesus to drink. "now leave am alone. Make's sight if elijah comes to take am down," im say. Wit a loud cry, jesus breathed im last. Di curtain for di temple na tear for two from top to nyash. And wen di centurion, who stood dia for front for jesus, heard im cry and see how im kpai, im say, "surely dis man na di pikin for god (mark 15:35-39)!"

na im preparation day (that na, di day before di sabbath). So as evening approached, joseph for arimathea, a prominent member for di council, wey dey imself waiting for di kingdom for god, went boldly to pilate and ask for jesus' bodi. Pilate na surprised to hear wey he na already dead. Summoning di centurion, im ask am if jesus had already kpai. Wen im learned from di centurion dat na im so, im find di bodi to joseph. So joseph go buy some linen cloth, took down di bodi, wrapped it for di linen, and placed it for a tomb cut komot for rock. Then im rolled a stone against di entrance for di tomb (mark 15:42-46).

resurrection

afta di sabbath, for dawn for di first day for di week, mary magdalene and di oda mary went to look for di tomb. Dia na a violent earthquake, for an angel for di lord com down from heaven and, going go di tomb, rolled back di stone and sat on top it. Im appearance na laik lightning, and im clothes de white as snow. Di guards de so

fear for am wey dem shook and became laik dead men. Di angel say go di women, "do no bi be fear, for i know say you de find jesus, wey dey crucified. Im na no bi here; im get risen, juss as im said" (matthew 28:1-6).

for di evening for dat first day for di week, wen di disciples de together, wit di doors locked for fear for di jews, jesus com and stood among dem and say, "peace be wit you!" afta im say dis, im show dem im hands and area. Di disciples de overjoyed wen dem see di lord. Again jesus say, "peace be wit you! as di papa don send me, i am sending you." and wit wey he breathed on top dem and say, "receive di holy spirit" (john 20:19-22).

a week later im disciples de for di haus again, and thomas na wit dem. Though di doors de locked, jesus com and stood among dem and say, "peace be wit you!" then im say to thomas, "put ya finger here; sight mai hands. Reach komot ya hand and put it into mai area. Stop doubting and believe." thomas say to am, "my lord and mai god" (john 20:26-28)!

ascension

for mai former book, theophilus, i wrote wey concern all dat jesus begin to do and to teach until di day im na taken up to heaven, afta dey give instructions through di holy spirit go di apostles im had chosen. Afta im suffering, im show imself to dis men and find many convincing proofs wey he na alive. Im appeared give dem ova a shikena for forty days and spoke wey concern di kingdom for god. On top one occasion, while im na eating wit dem, im find dem dis command: "do no bi leave jerusalem, but wait for di dash mai papa sanco, which you get heard me speak wey concern. For john baptized wit water, but for a few days you go de baptized wit di holy spirit." so, wen dem met together, dem ask am, "lord, u dey for dis taim going to restore di kingdom to israel?" im say give dem: "it na no bi for you to sabi di times or dates di papa don set by im own authority. But you go receive power wen di holy spirit comes on top you; and you go de mai witnesses for jerusalem, and for all judea and samaria, and go di ends for di earth." afta im say dis, im na taken up before dia very eyes, and a cloud hid am from dia sight. Dem de looking intently up into di sky as im na going, wen suddenly two men dressed for white stood beside dem. "men for galilee," dem say, "why do you tanda here looking into di sky? dis same jesus, who don been taken from you into heaven, go com back for di same way you get seen am go into heaven" (acts1:1-11).

kweshion

1. The roman soldiers charged wit di responsibility for crucifying jesus say.
 - a. ____ wen go dos jews sabi dem no fit defeat we?
 - b. ____ this man must don do sontin terrible for im religious leaders wan am be crucified.
 - c. ____ surely dis man na di pikin for god
 - d. ____ another insurrectionist learned di hard way
2. There na no record dat jesus na buried. T. ____ f. ____
3. The morning afta di sabbath following jesus' death and burial for a guarded tomb, dia na
 - a. ____ an earthquake wen di stone na rolled away

- b. _____ an angel for di lord com to earth
- c. _____ those guarding di tomb became as dead men
- d. _____ jesus had been raised back to life, resurrected
- e. _____ all di above

4. Following im resurrection jesus na seen by

- a. _____ im apostles
- b. _____ a few and unreliable pipo
- c. _____ hundreds for pipo
- d. _____ a and c

5. No one witnessed jesus going to heaven following im resurrection. It na juss a clever tori make up by im disciples for dia own personal gain.

- t. _____ f. _____

lesson 6

woes and warnings

go di antichrists (those who deny christ na god)

dis na how you fit recognize di spirit for god: everi spirit dat acknowledges dat jesus christ don com for di flesh na from god, but everi spirit wey do no bi acknowledge jesus na no bi from god. Dis na di spirit for di antichrist, which you get heard de come and even now na already for di world (1 john 4:2-3 niv).

many deceivers, who no acknowledge jesus christ as come for di flesh, don gone komot into di world. Any such pesin na di deceiver and di antichrist (2 john 7 niv).

enta through di narrow gate. For wide na di gate and plenti na di road dat leads to destruction, and many enta through it. But small na di gate and narrow di road dat leads to life, and only a few find it (matthew 7:13-14).

so, for evritin, do to odas wetin you for get dem do to you, for dis sums up di law and di prophets (matthew 7:12).

to christians

i appeal to you, brothers, for di name for awa lord jesus christ, say all for you gree wit one anoda make dia fit be no divisions among you and dat you fit be perfectly united for mind and think. (1 corinthians 1:10)

watch komot for lie-lie prophets. Dem come you for sheep's cloth, but inwardly dem be ferocious wolves. By dia fruit you go recognize dem (matthew 7:15-16).

i urge you, brothers, to watch komot for dos who cause divisions and put obstacles for ya way wey de contrary go di teaching you get learned. Keep away from dem. For such pipo are no bi serving awa lord christ, but dia own appetites. By smooth yan and flattery, dem deceive di minds for naive pipo (romans 16:17-18).

keep watch ova yourselves and all di flock wey di holy spirit don make you overseers. Be shepherds for di church for god, which im go buy wit im own blood. I know say afta i leave, savage wolves go com for among you and no go spare di flock. Even from ya own number men go arise and distort di true for order to draw away disciples afta dem. So be on top ya guard! remember dat for three years i lai lai stop warning each for you night and day wit tears (acts 20:28-31).

i warn everyone who hears di words for di prophecy for dis book: if pesin adds anything give dem, god go add to am di plagues describe for dis book. And if pesin takes words away from dis book for prophecy, god go take away from am im share for di tree for life and for di holy city, which are describe for dis book (revelation 22:18-19).

di ax na already for di root for di trees, and everi tree wey do no bi produce gud fruit go de cut down and thrown into di faya (matthew 3:10).

for di sinful nature desires wetin be contrary go di spirit, and di spirit wetin be contrary go di sinful nature. Dem be for conflict wit each oda, make you no do wetin you wan. But if you de led by di spirit, you de no bi under law (galatians 5:17-18).

di acts for di sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits for rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and di laik. I warn you, as i do before, dat dos who live laik dis no go inherit di kingdom for god (galatians 5:19-21).

nothing impure go ever enta it, abi go pesin who does wetin be shameful or deceitful, but only dos whose names are written for di lamb's book for life (revelation 21:26-27).

to dos relying on top riches

"but woe to you wey be hol, for you get already received ya comfort. Woe to you wey be wella fed now, for you go go hungry. Woe to you who laff now, for you go mourn and weep. Woe to you wen all men speak wella for you, for dat na how dia fathers treated di lie-lie prophets (luke 6:24-26).

to religious leaders

woe to you, blind guides! you tok, 'if pesin swears by di temple, it way nothing; but if pesin swears by di gold for di temple, im na bound by im oath. ' you blind fools! wey be greater: di gold, or di temple wey dey help di gold sacred? you also tok, 'if pesin swears by di altar, it way nothing; but if pesin swears by di dash on top it, im na bound by im oath. ' you blind men! wey be greater: di dash, or di altar wey dey help di dash sacred? na im be say, im who swears by di altar swears by it and by evritin on top it. And im who swears by di temple swears by it and by di one who dwells for it. And im who swears by heaven swears by god's throne and by di one who sits on top it (matthew 23:16-22).

woe to you, teachers for di law and pharisees, you hypocrites! you travel ova land and sea to won a single convert, and wen im becomes one, you mek am twice as boku a pikin for hell as you de (matthew 23:15).

"woe to you, teachers for di law and pharisees, you hypocrites! you clean di outside for di cup and dish, but for inside dem be full for greed and self-indulgence (matthew 23:25).

woe to you, teachers for di law and pharisees, you hypocrites! you shut di kingdom for heaven for men's faces. You yourselves no enta, abi go you make dos enta wey be trying to (matthew 23:13).

woe to you, teachers for di law and pharisees, you hypocrites! you find a tenth for ya spices - mint, dill and cumin. But you get neglected di plenti important matters for di law - justice, mercy and faithfulness. You suppose don practiced di latter, without neglecting di former. You blind guides! you strain komot a gnat but swallow a camel (matthew 23:23-24).

woe to you, teachers for di law and pharisees, you hypocrites! you de laik whitewashed tombs, which look fine for di outside but for di for inside are full for dead men's bones and evritin unclean. For di same way, for di outside you appear to pipo as righteous but for di for inside, you de full for hypocrisy and wickedness (matthew 23:27-28).

kweshion

1. Who are di antichrists?

- a. ___ the devil and im angels
- b. ___ christians who returned go di world
- c. ___ dos who deny dat christ na di pikin for god

d. ____ spirits

2. It na acceptable for christians to treat non-christians wit less respect,

t. ____ f. ____

3. Some pipo, even dos who profess to e christians, go intentionally teach contrary go di gospel and di apostles' teachings.

t. ____ f. ____

4. Which for di following are sinful?

a. ____ sexual immorality

b. ____ impurity and debauchery

c. ____ idolatry and witchcraft

d. ____ hatred

e. ____ discord

f. ____ jealousy

g. ____ fits for rage

h. ____ selfish ambition

i. ____ dissensions

j. ____ actions and envy

l. ____ drunkenness

m. ____ orgies

n. ____ all di above

5. Those who keep all god's commands but doe no bi show mercy or justice are righteous.

t. ____ f. ____

im message

lesson 7

for di beginning and for five days god spoke evritin into existence concluding dat na im gud. For di sixth day "god say,

"let we mek man for awa image, for awa likeness" (genesis 1:26). So, dem, god, created man, male and female, from di ground previously spoken into existence. Man na even able to yan to god. Man na give instructions to take send for di place god had placed am for di earth. Man na told no bi to chop for di tree for di knowledge for gud and evil.

but man separated imself from god wen im rebelled by disobeying di only tin god told am no bi to do. Dis sin brought physical death and unless man fit e get as e be be reconciled to god also a spiritual death. Dis reconciliation would require a blood sacrifice. No bi juss any sacrifice for "it na no fit for di blood for bulls and goats to take away sins." (hebrews 10:4)

it would require pesin who had no sin be dat perfect sacrifice. "you sight, for juss di right taim, wen we bin de still powerless, christ kpai for di ungodly." (romans 5:7)

three apostles, paul, peter and john, wrote wey concern christ's sinlessness and sacrifice to take away sins for di world. "we implore you on top christ's behalf: be reconciled to god. God make am who had no sin be sin for we, make for am we might become di righteousness for god." (2 corinthians 5:20-21) "christ suffered for you, no bodi you an example, dat you suppose follow for im steps. Im committed no sin, and no deceit na found for im mouth" (1 peter 2:21-22). "but you know say im appeared make im might take away awa sins. And for am na no sin." (1 john 3:5)

john di baptist na "a voice for one dey call for di desert, 'prepare di way for di lord, mek straight paths for am'" (matthew 3:3). Im say "i baptize you wit water for repentance. But afta me go com one who na plenti powerful than i, whose sandals i am no bi fit to de cari. Im go baptize you wit di holy spirit and wit faya. Im winnowing fork na for im hand, and im go clear im threshing floor, gathering im wheat into di barn and burning up di chaff wit unquenchable faya." (matthew 3:11-12)

following im baptism by john to fulfill all righteousness and overcoming di temptations put before am by satan, jesus returned to galilee and then went to nazareth. For dia synagogue im took a scroll and "unrolling it, im found di place wia it na written: 'the spirit for di lord na on top me, bicos im get anointed me to preach gud bin dey go di poor. Im get send me to proclaim freedom for di prisoners and recovery for sight for di blind, to release di oppressed, to proclaim di year for di lord's favor.' then im rolled up di scroll, find it back go di attendant and sat down. Di eyes for everyone for di synagogue de fastened on top am, and im begin by say give dem, 'today dis scripture na fulfilled for ya hearing.'" (luke 4:17-21)

so, wetin be dis "good bin dey go di poor" im preached? na im and still na – god became flesh and blood laik all oda human beings. Im na born for woman but conceived by an act for di holy spirit no bi by man. "he grew for wisdom and stature, and for favor wit god and men" and stated "i must be wey concern mai papa's business" (luke 2:49 nkjv and luke 2:52 niv) di business for di papa na to bring all men back into a righteous relationship wit dem before sin enta di world. To do dis a perfect sacrifice must be make and man must change from a life for self-seeking and rebellion to one for trust, obedience and reverence for di one who fit forgive dia sins and find eternal life. Jesus say "i am di way and di true and di life. No bodi comes go di papa except through me" (john 14:6-7). Jesus com give dem and say, "all authority for heaven and on top earth don been give to me. Na im be say, go and mek disciples for all nations, baptizing dem for di name for di papa and for di pikin and for di holy spirit, and teaching dem to obey evritin i get commanded you. And surely i am wit you always, go di very end for di age" (matthew 28:18-20). Proof for all dis na for prophecies fulfilled, miracles witnessed and acknowledged by enemies, and ultimately for im public death and burial and im resurrection witnessed by hundreds for im disciples.

tey tey im na di way, di true, and di life, and tey tey im get all authority for heaven and on top earth, and tey tey no bodi fit com go di papa except through am, then wetin be required for we to don awa sins forgiven, being reconciled, and saved? or as di jews say on top pentecost day "when di pipo heard dis, dem de cut go di heart and say to peter and di oda apostles, "brothers, wetin shall we do?" (acts 2:37)

hear

- study diligently and read wetin christ preached for dem be di words for life.

- all men are sinful having disobeyed god's commands
- i don sinned and am no bi living according to god's commands
- my sin go result for mai eternal death
- i must be forgiven to don eternal life wit god
- christ na di only way for me be forgiven for all mai sins

believe jesus

- was and na god
- came to earth for flesh as jesus for nazareth
- lived among men
- willingly find im physical life as di perfect sacrifice for mai sins, being crucified
- was buried
- rose from di grave for di third day
- appeared to hundreds for im disciples following im resurrection
- ascended back to heaven be wit di papa

repent

- change mai life from sin and disobedience to trust and obedience

confess

- acknowledge publicly mai belief dat jesus na di pikin for god.

kpai

- put to death mai old, sinful, worldly life

seek

- call upon god to forgive me for mai sins

bury

- bury mai sinful life i put to death for di grave for baptism for water (immersion) into di death, burial and resurrection for christ allowing god to raise me from di grave as per para para creation.

receive

- the holy spirit as per deposit guaranteeing wetin be to com become
- a para para christian as god go add me as im adopted pikin go di

oda pikin into di church christ established

live

- kontinu to live steadfastly and obediently to christ and di apostles' teachings "i urge you to live a life worthy for di dey call you get received. Be pata pata humble and small small; be patient, bearing wit one anoda for love. Mek everi effort to keep di unity for di spirit through di bond for peace" (ephesians 4:1-3.)

kweshion

1. Reconciliation to god requires di blood sacrifice for pesin who had no sin.

t. _____ f. _____

2. There are many ways to get to heaven tey tey one religion na as gud as anoda.

t. _____ f. _____

3. One for di last tins jesus say na "all authority for heaven and on top earth don been give to me. Na im be say, go and mek disciples for all nations, baptizing dem for di name for di papa and for di pikin and for di holy spirit, and teaching dem to obey evritin i get commanded you"

t. _____ f. _____

4. What na di message for christ?

a. ____ im comot heaven to come earth as per man.

b. ____ for di judgment im go forgive everyone's sins

c. ____ im find im life as di sacrifice for man's sins

d. ____ im na di god for love desiring everyone to come

am

e. ____ god raised am from di grave

f. ____ dos who obey im commands and put dia trust for am go de saved

g. ____ a, b, d and e.

h. ___ b and d.

i. ___ a, c, e and f.

j. ___ a, c, d, e and f.

5. What must one do be saved?

a. ___ understand di message for christ

b. ___ believe and confess jesus na god who find im life as di sacrifice required for sins be forgiven

c. ___ change one's way for life

d. ___ die to life for sin, be buried for water, and be raised a para para, spiritual, creation receiving di holy spirit.

e. ___ live steadfastly for prayer and apostles' teachings

f. ___ all di above

g. ___ a, b and e

h. ___ b and e.

i. ___ a, b. and d

kpatakpata

di holy spirit, by preserving di bible, don make we take style witnesses or observers for dis miracles. Go we refuse to acknowledge am laik di scribes and pharisees or go we praise god for di opportunity be forgiven for awa sins by trusting for am and obeying im commands? di decision na ours as to wia we go spend eternity