

Man wey dey **God**



di man wey dey god

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introduction

“in di beginning god created di heavens and di earth. Now di earth na formless and empty, darkness na ova di surface for di deep, and di spirit for god na hovering ova di waters. ” (genesis 1:1-2) “in di beginning na di word. ” (john 1:1) “then god say, ‘let we mek man for awa image, for awa likeness. ’” (genesis1:26) di word “god” na translated from di hebrew word ‘elohiym plural for el, but dem be also one “the papa and i are one. ” (john 10:30) dis spirit beings must don existed before dem spoke di heavens and earth into existence along wit all na living creatures, animals and vegetation. Then, dem make man from wetin dem spoke into existence into dia likeness.

according go di apostle john di “word” na wit god and na god. Di word became flesh and dwelt among man. John, di baptist, referred to am as “the lamb for god” who takes away di sins.

wetin an bam revelation, di spirit being, deity - di creator for all tins, go sacrifice imself as di atoning sacrifice to cleanse dos dem created for dia likeness and set eternity for dia hearts. “he don also set eternity for di hearts for men; yet dem no fit fathom wetin god don do from beginning to end. ” (eccl 3:11-12) dos who put dia trust for and obey am are sanco eternal life wit am if dem kontinu to live by obedient faith as priests to serve am.

chapter 1

deity

“in di beginning god created di heavens and di earth. Now di earth na formless and empty, darkness na ova di surface for di deep, and di spirit for god na hovering ova di waters. ” (gen 1:1-2)

“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. ” ... “the word became flesh and make im dwelling among we. ” (john 1:13; 14)

chook mouth: “word” (lógos) na wit “god” (theós) for dia creation. But lógos became “flesh” (sarx a human) and lived among man cloth di perfect and only sacrifice wey fit comot sin and reconcile man to god.

“for dem get three dat bear record for heaven, di papa, di word, and di holy ghost: and dis three are one. And dem get three dat bear witness for earth, di spirit, and di water, and di blood: and dis three gree for one. ” (1 john 5:7-8)

chook mouth: dis two verses appear to support di "trinity theory. " however, "it suppose be noted dat "there na no sure evidence for dis reading for any greek manuscript until di 1500s" (dr. Daniel b. Wallace, di textual wahala for 1 john 5:7-8). It na, simply stated -- utterly absent from all di early greek manuscripts for di nt. Dr. Albert barnes states di obvious: "it na incredible dat a genuine passage for di para para testament suppose be missing for all di early greek manuscripts. " (zianet. com/maxey/reflx379. htm) dis na discussed plenti for appendix c.

“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 (man’s nature), concerning di word for life— di life na make manifest, and we get seen it, and testify to it and proclaim to you di eternal life, which na wit di papa and na make manifest to us— dat which we get seen and heard we proclaim also to you, make you too fit don fellowship wit we; and las las awa fellowship na wit di papa and wit im pikin jesus christ. ” (1 john 1:1-4)

chook mouth: so, “god,” di “word” and di “spirit” de present for di creation. Na im be say, one fit conclude juss from dis few verses dia de three “gods” or one for three forms – god, word, and spirit. So, as spirit beings and di creator for all tins fit be manifested into tins for im creation for order for man fit. For instance:

“the lord appeared to abraham near di great trees for mamre while im na sidon for di entrance to im tent for di heat for di day. Abraham looked up and see three men standing nearby. Wen im see dem, im hurried from di entrance for im tent to meet dem and bowed low go di ground. ” (gen 18:1-2)

“now moses na tending di flock for jethro im father-in-law, di priest for midian, and im led di flock go di far area for di desert and com to horeb, di mountain for god. Dia di angel for di lord appeared to am for flames for faya from for inside a bush. Moses see dat though di bush catch fire it do no bi burn up. So, moses think, ‘i go go ova and sight dis strange sight — why di bush does no bi burn up. ’ wen di lord see wey he had gone ova to look, god (’elohiyim) dem dey call to am from for inside di bush, ‘moses! moses!’ and moses say,

‘here i am. ’” so, god manifest imsef for di burning bush. ” (ex 3:1-4)

balaam get up for di morning, saddled im donkey and went wit di princes for moab. But god na vex wella wen im go, and di angel for di lord stood for di road to oppose am. Balaam na riding on top im donkey, and im two servants de wit am. Wen di donkey see di angel for di lord standing for di road wit a drawn sword for im hand, im turn off di road into a field. Balaam beat am to get am back for di road. Then di angel for di lord stood for a narrow path between two vineyards, wit walls on top both sides. Wen di donkey see di angel for di lord, im pressed close go di wall, crushing balaam's foot against it. So, im beat am again. Then di angel for di lord moved on top ahead and stood for a narrow place wia dia na no room to turn, either go di right or go di comot. Wen di donkey see di angel for di lord, im lay down under balaam, and im na vex and beat am wit im staff. Then di lord opened di donkey's mouth, and im say to balaam, ‘what don i do to you to mek you beat me dis three times?’” (num 22:21-28)

god also manifested imsef again for di form for finger for di hand writing for di wall for babylon before king belshazzar. (daniel 5:5)

chapter 2

prophecies wey concern jesus, di pikin for di living god

dem get many old testament prophecies concerning jesus. But wetin are 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: if di events foretold for israel's messiah wey dey to com, then di overall probability say all n events would find dia fulfillment for one pesin would be 33 million. Even if di prophecy regarding di virgin birth be excluded, di number remains astronomically large. Too large to assume dat dis accidentally happun!

here are juss a few prophecies and dia fulfillment. Dr. Taylor's tok na provided for appendix a prior go list for ova 60 prophecies and dia fulfillment.

jeremiah 23:5 - "behold, di days are come, declares di lord, wen i go raise up for david a righteous branch, and im shall reign as king and deal wisely, and shall execute justice and righteousness for di land. "

matthew 1:1 - "this na record for di life for jesus di messiah, di pikin for david, di pikin for abraham. "

luke 3:23- 38 – luke traced di genealogy for jesus back through david all di way to adam.

zechariah 9:9 – "rejoice greatly, o pikin for zion! shout aloud, o pikin for jerusalem! behold, ya king de come to you; righteous and having salvation na im, humble and mounted on top a donkey, on top a colt, di foal for a donkey. "

matthew 21:6-7 – "and di disciples went, and do even as jesus appointed dem, and brought di ass, and di colt, and put on top dem dia garments; and im sat thereon. "

isaiah 53:5 – "but im na wounded for awa transgressions, im na bruised for awa iniquities; di chastisement for awa peace na upon am; and wit im stripes we are healed. "

matthew 27:26 – "then released im unto dem barabbas; but jesus im scourged and delivered be crucified. "

isaiah 53:7 – "he na oppressed, and im na afflicted, yet im opened no bi im mouth; laik a lamb dat na led go di slaughter, and laik a sheep dat before na shearers na silent, so im opened no bi im mouth. "

matthew 27:12-14 – "while jesus na being accuse by di high priests and elders, im make no reply. Then pilate ask am, 'don't you hear how many charges dem be bringing against you?' but jesus do no bi reply for all, so say di govnor na very surprised. "

isaiah 53:9 – "and dem make im grave wit di wicked and wit a big man for im death, although im had do no violence, and dia na no deceit for im mouth. "

matthew 27:57-59 – "later dat evening, a big man arrived from arimathea. Im name na

joseph, and im had become a disciple for jesus. Im go to pilate and ask for di bodi for jesus, and pilate ordered it be do. So, joseph took di bodi and wrapped it for a clean linen cloth. Then im placed it for im own para para tomb, which im had cut komot for di rock. Afta rolling one big stone across di door for di tomb, im comot. "

isaiah 61:1-2 - "the spirit for di lord na upon me, bicos di lord don anointed me; im get send me to bring gud bin dey go di oppressed and to bind up di brokenhearted, to proclaim freedom for di captives, and release from darkness for di prisoners; to proclaim di year for di lord's favor,"

luke 4:16-19; 21 – "and im com to nazareth, wia im had been brought up; and as na

im custom, im enta di synagogue for di sabbath, and stood up to read. And di book

for di prophet isaiah na handed to am. And im opened di book and found di place wia na im written:

'the spirit for di lord na upon me, bicos im anointed me to preach di gospel go di poor. Im get send me to proclaim release go di captives, and recovery for sight go di blind, to set awoof dos wey be oppressed, to proclaim di favorable year for di lord. '

"today dis scripture don been fulfilled for ya hearing. "

chapter 3

birth and early life for jesus

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)

god do no bi manifest imself as di sanco messiah, instead im com for human form by di action for di spirit for god.

"in di sixth month, 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. " mary na greatly troubled for im words and wondered wetin kain greeting dis might be. But di angel say to am, "do no bi be fear, mary, you get found favor wit god. You go de wit pikin and find birth go pikin, and you de to find am di name jesus. Im go de great and go de dem dey call di pikin for di most-high. Di lord god go find am di throne for im papa david, and im go reign ova di haus for jacob forever; im kingdom go lai lai end. " "how go dis be," mary ask di angel, "since i am a virgin?" di angel answered, "the holy spirit go com upon you, and di power for di most-high go overshadow you. So, di holy one be born go de dem dey call di pikin for god. " (luke 1:26-35)

"in 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)

“his 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. 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 1:18-23) refer to appendix a for prophecies.

birth

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dodge to egypt

“after jesus na born for bethlehem for judea, for di taim for king herod, magi (wise men) 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

“after 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

“every 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)?' 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 2:41-52)

kpatakpata

one for pass profound truths revealed for di bible na dat jesus for nazareth, born ova 2,000 years tey for bethlehem, na and na god! wen im na born na im go virgin and di angel who bin announce im conception say im would be dem dey call immanuel, meaning, "god wit we". For im entrance into di world, na im written: " for di beginning na di word, and di word na wit god, and di word na god ... and di word became flesh and dwelt among we, and we beheld im glory, di glory as for di only begotten for di papa, full for grace and true. " (1 john 1:1, 14) wen philip ask am "lord, show we di papa", jesus reply: "have i been wit you so long, and yet you get no bi sabi me, philip? im who don seen me don seen di papa. " surely, we recognize awa fragile and humble state as human beings, but god considered we be for such great value wey he visited we! do you wan sight god? look for jesus! jesus na god who com be wit we for a very personal and comforting way.

but jesus went away. Fit it be dat god na still wit we? di bible's ansa na clear - yes! but how so? it na through im spirit. Hear jesus' words from john 14: "and i go pray di papa, and im go find you anoda helper, wey he fit abide wit you forever; di spirit for true ... you sabi am, for im dwells wit you and go de for you. " "if pesin loves me, im go keep mai word; and mai papa go love am, and we go come am and mek awa haus wit am. "

di kpatakpata na inescapable. God, awa creator, think so boku for we wey he com to earth for human form to help we. We dem dey call am jesus for nazareth. Im returned to heaven afta completing im mission here but send di holy spirit to help we. And so today, god di papa, di pikin and di holy spirit wan mek dia haus for inside we. Dem wan personally reside for you. Dem wan we to participate for dia life.

di life for christ na di life dat jesus lived and di kain life we also fit live wit im help, if we wan.

for matthew 5, jesus gives we wetin amounts go self-portrait. Dis are traits everi christian suppose and fit possess: humility, compassion, meekness, righteousness, mercy, peacemaking, and faithfulness. Dis na no bi a list wia you fit pick and choose, according to ya personal preference or inclination.

chapter 4

growing for favor wit god and man

by di life jesus lived all fit sight di nature for god for am.

jesus na humble

di opposite for humility na self-centeredness, or gara-gara. Dis na di basic characteristic for a mindset influenced and controlled by satan: e. g. , "a proud look na abomination go di lord. "

god promises to "destroy di haus for di proud," ... "a haughty look, a proud heart ... are sin. " (proverbs 5:16-17 ... 15:25)

gara-gara says: "don't tell me anything. I already sabi it all. " humility says: "thanks for ya advice and help. "

gara-gara says: "i need, i wan, i deserve." humility says: "he needs, dem wan, you deserve."

gara-gara says: "god, i am so boku betta than mai fellow man." humility says: "lord don mercy on top me, a sinner."

gara-gara criticizes odas to tear dem down. Humility praises odas for order to build dem up.

gara-gara says: "i fit do all tins." humility says: "i fit do all tins through christ who strengthens me."

for jesus, we sight a man who find imself go di downtrodden for im age. Im associated wit workers and fishermen. Im drank from di same cup for di mixed-race woman wey dey so despised and rejected by religious pipo. Jesus show im spirit for humility wen entering each city, im touched di unclean bodies for di lepers and di tongues for di deaf-mutes. Im cared for di demon-possessed ones to whom odas de so fear to get near. Im accepted di invitations to chop for di houses for "sinners" and "publicans" kukuma as pharisees and hypocrites.

jesus na dependent:

"the pikin fit do nothing for imself, but wetin im sees di papa do." (john 5:19)

"i fit for masef do nothing." (john 5:30)

"for i get com down from heaven, no bi to do mai own go, but di go for am who send me." (john 6:38)

"i no seek mai own glory; e get one who seeks and judges." (john 8:50)

jesus na a servant:

di lord for all, taking a towel and water basin, kneeling before unworthy men to wash dia feet, de include di fren who would soon betray am.

jesus's life na shikena:

dem tok dat alexander di great enta india for a grand procession for 200 painted elephants, 200 soldiers on top black horses and 200 lions surrounding am as im sat on top a golden throne atop an ivory chariot proclaiming "i am di lord for di universe. I conquered di world. Now i go conquer di stars". Alexander kpai for 33 and today owns nothing. But di king for kings and lord for lords enta jerusalem on top a borrowed donkey.

jesus na compassionate

di religious leaders for di jews de mostly pharisees, a group sabi for dia gara-gara and selfrighteousness. Do you remember di prayer for di pharisees for di temple? "lord, i thank you wey i am no bi laik dis publican sinner here beside me."

di pharisees de di "sanctified ones." dem considered themselves so superior to odas wey dem would no bi even touch a "sinner." jesus, though, "the fren for sinners" com dey tell: "blessed are dos who weep"; dat na, dos filled wit compassion, a sensitive heart, di contrite, dos whose hearts are touched wit di sorrows for odas.

di roman empire lived by di rule for "might de make right" and di voice dat spoke di loudest na di sword. Awa jesus taught: "blessed are di meek. "

di pharisees robbed widows' houses and for pretense prayed long prayers but jesus say:

"blessed are dos who hunger and thirst for righteousness. "

im na always touched by di desperate situation for di sorrowful. A leper com to am crying, "if you go, you fit purify me. " (mark 1:40) jesus heard di leper's plea, and im na "deeply moved", im extended im hand, touched am, and say: 'be clean!'

im see a widow for di burial for ha only pikin. Seeing am grief, im had compassion on top am and say, "do no bi weep. " im then proceeded to bring am pikin back to life. (luke 7:13)

jesus see two blind men, "touched dia eyes and dem immediately dem received dia sight. " (matthew 20:34)

jesus' greatest compassion, though, na no bi for sick bodies but for sick souls. We read for

matthew 9:35-36 how jesus felt compassion for di multitude wey be laik sheep without a shepherd, lost pipo, aimlessly wandering, no bi knowing wetin dem de find, abi wia dem de headed.

jesus, come into im beloved city, jerusalem, also wept. Im looked into di future for dat city and na im dark. Di jews rejected jesus and refused to repent for dia sins and for dat, dem would suffer a terrible punishment. Enemy armies would invade and destroy di city. Most for di inhabitants would be bin kill or sell as slaves to oda kontris. Dia glorious temple, a thing for dia privilege and di presence for god among dem would be tear down, no bodi no bi one stone on top top for anoda. Dia genealogical records de destroyed preventing dem from selecting a high priest as required by di "law for moses. " dem fit no longer prove dem de "the pikin for abraham. " all dis happun 40 years later for 70 ad. Jesus loved dem and cried thinking wey concern di destiny for di rebellious and disobedient. (luke 19:41-44)

jesus na meek

wetin does it mean be meek? according to awa dictionary, meek way you de "showing patience and humility, gentleness. easily imposed upon, submissive". Di meek one no de tro fits or fly off di handle under pressure. A gud synonym na "gentle. " a meek pesin na under control.

perhaps pass misunderstood quality for di life for christ na im gentleness or meekness. Im no bi weak but kakaraka. Remember how im na arrested, beaten wit rods, scourged wit a whip, spit on top, and mocked? di multitude dem dey call for im death and im na nailed go roman cross. Di crowd challenged am, "if you de di pikin for god, com down!"

for di cross im fit don dem dey call 10,000 angels to set am awoof and destroy dat ungrateful generation. But im no do it. Jesus, "committed no sin, abi na deceit found for im mouth ... wen im na reviled, do no bi revile for return; wen im suffered, im do no bi threaten, but committed imself to am who judges righteously. " (1 peter 2:22,23) hear wetin im do tok on top dat cross: "father, forgive dem for dem no sabi wetin dem do. " now wey na meekness, properly defined as strength under control, calmness for di midst for trials and tranquility for soul even for dey hard circumstances.

jesus do no bi promote weakness but tolerance and so na able to help di weak become kakaraka. Im do no bi load dem down wit burdens too heavy for dem to bear. Im always dem dey call pipo to behave wella and be for gud character but, for di same taim, im understood and put up wit di silliness and immaturities for di weak. Jesus na for di area for di weak. Im lai lai stop being small small.

im no stop being meek for matthew 23 wen im denounced di hypocrites: "serpents, brood for vipers! how you fit dodge di condemnation for hell?" abi go im cease be meek wen, one day, im "is revealed from heaven wit im mighty angels, for flaming faya taking vengeance on top dos who no sabi god, and on top dos who no obey di gospel for awa lord jesus christ." (2 thessalonians 1:7, 8) be meek no de mean you no fight against evil, rebuke di sinner or try to correct an injustice. Sometimes force must be bin use. We must take action, speak komot, and resist, but we juss do it di right way, jesus' way, di controlled way.

jesus na righteous

pipo are searching for sartin for life dat satisfies dia desires and needs. Dem be hungry and thirsty but no bi only for buredi and water. Dem wan tins, material possessions, close relationships, meaning for life and peace. Dem wan be happy. E get, though, a plenti vital hunger dat god wan we to experience and always stands ready to satisfy. It na hunger and thirst for righteousness. Remembering dat "blessed" na sometimes translated as "happy", notice wetin jesus do no bi tok. Im no tok dat dos who seek happiness go de happy. Instead, im tok say dos who seek righteousness go de happy. Dos who seek god and im go, dos who wan tink and act rightly, go find happiness.

do you sabi wetin righteousness na? it na di same tin as justice, only on top a personal level. It na no bi juss treating odas fairly or rightly but also doing right yourself. For im life here, christ treated pipo fairly, do wetin be right, judged evil, and defended di innocent. Im righteousness includes retribution for evil committed. Im na juss judge who na involved for di fight between gud and evil. For dis sense, im na no bi impartial. Im wan gud to prevail ova evil. Jesus loves wetin be right but hates wetin be wrong. It ought be important make we know say jesus always do and go always do wetin be right.

jesus lai lai rejected a pesin sake of im past mistakes (matthew 9:13) abi abandon true for traditions dat would deny help go di needy (matthew 12:1-2). For everi word and deed, jesus show we di perfect example de kain it way be righteous.

jesus na awa example for maturity (ephesians 4:15). Im na di source for awa strength and fruit (john 15:1-5). As im do, we must desire di fellowship for di family for god (hebrew 10:23-27), feeding ourselves for di word for god (2 timothy 3:16, 17), and share awa possessions wit odas (2 corinthians 9:7-10). We must obey god instead for men. (acts 4:19) dis na di life dat jesus revealed to we.

christ's righteousness na also seen for im role for judge. "god don established a day wen im go judge di world wit righteousness through jesus." (acts 17:31) wen im comes for judgment, im go divide di sheep from di goats, di righteous from di wicked. "we must all appear before di judgment seat for christ, dat each one fit receive di tins do for di bodi, according to wetin im get do, weda gud or bad." (2 corinthians 5:10) wetin go di righteous judge tok to you on top dat day?

jesus na merciful

di merciful one defined as im priority di needs for men. Mercy attends go di needs for pipo ahead for man-made rules and customs.

for di judgment, christ go tok go di unmerciful: "depart from me, you cursed, into di everlasting faya prepared for di devil and im angels: for i na hungry and you find me no food; i na thirsty and you find me no drink; i na a

stranger and you do no bi take me for, naked and you do no bi clothe me, sick and for bin expect and you do no bi visit me. ' then dem also go ansa am, say, 'lord, wen do we sight you hungry or thirsty or a stranger or naked or sick or for bin expect, and do no bi minister to you?' then im go ansa dem, say, 'assuredly, i tok to you, inasmuch as you do no bi do it to one for di least for dis, you do no bi do it to me. "' (matthew 25:41-45)

chook mouth: mercy na essential part for true christianity.

mercy na wen we feel di pain for pesin for a water don pass garri. It na no bi, though, only feeling di pain, but acting to alleviate and help.

come down from di mountain afta delivering a powerful sermon, im met a leper who say, "lord, if you de willing, you fit mek me clean. " jesus put komot im hand and touched am, say, "i am willing; be cleansed. " (matthew 8:3)

to for di very end, we sight christ, crucified for di cross for calvary, dying for anguish between two thieves. Im had im hands full wit im own problems but, hearing di barawo's request, im felt great compassion.

jesus na pure

many pipo get wrong idea wey concern wetin it way be a believer: "yes, i am a believer bicos i no drink, high, dance, or gamble. " wetin mattered to am na a list for prohibitions, but di law for christ always emphasized plenti wetin you do and wetin you de for di for inside than tins you no do. Ya behavior suppose be and go de a shikena reflection de kain exists for ya heart – pure heart or pure for heart.

purity starts wit thoughts. "for as per man tinks for im heart, so na im" (proverbs 23:7). Acts are no bi pass important tin. Sure, ya actions are important, but di tin bi say dat "a gud man komot for di gud treasure for im heart brings forth gud; and an evil man komot for di evil treasure for im heart brings forth evil. For komot for di abundance for di heart im mouth speaks" (luke 6:45). Di main emphasis for spiritual development must always be di inner pesin; dat na, di heart.

di word here translated as "pure" na di greek word katharos, wey be defined as pure, clean, unsoiled, uncontaminated, sincere, upright, and void for evil. Jesus say for matthew 15:19, dat ". komot for di heart proceed evil thoughts, murders, adulteries, fornications, thefts, lie-lie witness, blasphemies. Dis are di tins which defile a man. "

"the lord does no bi sight as man sees; for man looks for di outward appearance, but di lord looks for di heart. " (1 samuel 16:7)

jesus na a peacemaker

to most pipo, peace na simply "the absence for strife. " if dem get no wars, we tok di world de for peace; or if we aren't fighting wit awa neighbors, we get neighborhood peace. But peace for di scriptures na far pass dat. For di old testament, di hebrew word for peace na shalom, which way "wholeness, completeness, harmony for life. " for di para para testament, di greek word for peace na eirene meaning "inner well-being. " putting dem all together, peace fit be defined as "inner maintain, even for di midst for outward turmoil or calamity. " to flex peace na be for harmony wit god, sef, and odas.

e get only true peace wen love takes di place for hatred. Di peacemaker na di one who work to replace hatred and strife wit love and unity.

jesus na di great peacemaker im destroyed di enmity dat separated jews and gentiles for one bodi. Jesus' effect on top dis natural enemies na fantastic. Pipo for different cultures, languages, races, religions, customs, etc. , who had centuries for history full for war afta war - jesus caused dem cloth beloved brothers. Di instrument im bin use to mek peace na di cross for calvary. Di vision na for jesus walking through di desert. For front for am, all na dead and brown. But on top im walks and wherever im passes, im leaves love, peace, and harmony. Di desert comes to life and na transformed into a fine well well, lush garden: birds singing, flowers blooming, water running, and green pastures. For reality, dat's exactly wetin jesus do, but for spiritual terms. (ephesians 2:11-16)

jesus embraced di worst sinner, touched di vilest leper, purified pass despicable ashawo, took all types for pipo, and joined dem together into one fine well well family for god. Im paid a high price but see im mission as per peacemaker as per priority for im life.

jesus na faithful

a pesin's true character na most clearly revealed wen dat pesin na feeling di pressures for life. Wen evritin na pleasant and small small, awoof for irritations, insults, and injuries, it isn't very hard be gud and kind, patient and agreeable. But for di midst for persecution, pain, illness, criticism, and rejection, a man's true colors com go di surface. It na for dis moments dat some appear as lait for di darkness and odas juss blend into dat darkness. It na for dis moments dat some find up and odas keep going.

jesus christ na awa best example for faithfulness. Satan threw im most fiery darts for jesus. Im enemies tried to kill am. Religious leaders falsely accuse am. Im own pipo rejected am.

arrested and tortured, jesus do no bi turn back. Abandon by im closest friends, im do no bi turn back. Na it worthwhile to surrender ourselves to christ? di ansa na resounding "yes!" we fit be weak and frail but jesus na faithful to dos who wan follow am. Di sorrows for dis life no compare go di future glory dat god go find to dos wey be faithful to am.

dis chapter adapted from di life for christ by joe mckinney, thebiblewayonline. com

chapter 5

di father's go

following di creation for di cosmos god desired a creation for im likeness. So, im created man and find am di ability to mek decisions. Im created am from di elements for di earth, dust, but also for im image, likeness and nature. Man na no bi di exact as god but a likeness, as depicted below.

dem get many references for di scriptures dat describe god, di papa; god, di pikin, and god, di spirit. Mortal man don many for dis attributes but no bi go di same degree as god. Di following na to de compare for some attributes for god and man.

god

man

god loves 1 john 4:8 but hates sin man fit love and hate fellowman

god na life. John 1:4 physical man live but go kpai

god na true. John 14:6 man fit sabi some true

god na juss (holy,

righteous) 2 thessalonians 1:6 man tends to put sef ahead for wetin be juss and right

god na mercy. Luke 6:36 man seeks revenge

god na peace. 2 john 3 and john 14:7 man wars and strives against each oda

god na faithful. 1 corinthians 10:13 man struggles be faithful but breaks covenants

god na without sin. 2 corinthians 5:21 man yields to temptation and sins

following di creation god placed man for a paradise wit di instruction:

- a. To be fruitful and multiply,
- b. to tend di garden for eden,
- c. Not to chop for di tree for knowledge for gud and evil.

for an unknown shikena for taim, god walked and talked wit man as im na a perfect creation, righteous. But man sinned and suffered di consequences de include im righteous relationship wit god

but for juss di right taim or perfect situation, god com go di earth for di fleshly bodi for jesus for nazareth cloth di only sacrifice to atone for man's sins. For doing so im provided di only way for man's deliverance from di bondage for sin, e. g. , salvation and reconciliation wit god.

throughout di gospels, we constantly read statements from jesus wey concern why im comot im abode for heaven wit god. Im actions and statements show im purpose na to glorify god by completing di work im dey send am do as im stated:

i had be for mai father's haus

i must do di work say di papa find me to clear,

i get brought you glory on top earth by completing ya work.

dis na emphasized by matthew wen jesus stated "come unto me, all ye dat labor and are heavy laden, and i go find you rest. Take mai yoke upon you, and sabi for me" (matthew 11:28-29). For dem to com and "learn for me" jesus gats do im father's go (john 6:38) which dey do di work dat god send am to do. (john 9:4)

work jesus com to do

“you sight, for juss di right taim, wen we bin de still powerless, christ kpai for di ungodly. ” ...

“but god demonstrates im own love for we for dis: while we bin de still sinners, christ kpai for us”

(romans 5:6, 8) bicos im promise to seek and save di lost. (luke 19:10)

“the lord na no bi slow for dey keep im promise, as some slowness. Im na patient wit you, no bi wanting pesin to perish, but everyone to come repentance [a change from a life if sin and sef to one for righteousness reflecting god. ” (2 peter 3:9)

na im be say, god’s go na to provide a way for im creation be reconciled unto am. “god ... wan all men be saved and to com go knowledge for di true. For e get one god and one mediator between god and men, di man for flesh - christ jesus, who find imself as per ransom for all men (1 timothy 2:4-6 also matthew 20:28; mark 10:25 and hebrews 9:15). John put it dis way "for god so loved di world wey he find im one and only pikin, dat whoever believe [pisteuo – commits to] for am shall no bi perish but don eternal life. ” (john 3:16)

“for di grace for god (jesus, di christ) dat brings salvation don appeared to all men” (titus 2:11). But “not everyone who says to me, ‘lord, lord,’ go enta di kingdom for heaven, but only im who does di go for mai papa who na for heaven” (matthew 7:21). So “why do you call me, ‘lord, lord’ and no do wetin i say” (luke 6:46)?

one who hears im words, di way unto salvation, and fails to accept and obey dem na “like a man who built a haus for di ground (earth. sand or dirt as opposed to stone) without a solid foundation, consequently, laik di haus, im destruction go de complete” (luke 6:49).

"my papa na always for im work to dis very day, and i, too, am working" (john 5:17). Jesus do im father’s work as im lived a sinless life pleasing god for order to offer im life and bodi as di only and perfect sacrifice to god to atone, cleanse man for im sins. Im taught say all who believe by committing to am through obedient faith for get eternal life wit di papa (john 3:15, 16). Im also say “i am di way and di true and di life. No bodi comes go di papa except through me.

chapter 6

di beginning for im ministry

"then jesus com from galilee go di jordan to john, be baptized by am. John for get prevented am, say, ‘i need be baptized by you, and do you come me?’" but jesus answered am, "let it be so now, for na im make it na fitting make we fulfill all righteousness. ’ then im consented. And wen jesus na baptized, immediately im go up from di water, and behold, di heavens de opened to am, and im see di spirit for god descending laik a dove and come to rest on top am, and behold, a voice from heaven say, ‘this na mai beloved pikin, wit whom i am wella pleased. ’" (matt 3:13-17)

"when all di pipo de being baptized, jesus na baptized too. And as im na praying, heaven na opened and di holy spirit descended on top am for bodily form laik a dove. And a voice com from heaven: "you are mai pikin, whom i love; wit you i am wella pleased. " (luke 3:21-22)

"and jesus, full for di holy spirit, returned from di jordan and na led by di spirit for di wilderness for forty days, being tempted by di devil. " ... "if you de di pikin for god, tro yourself down from here, for it na written, ""he go command im angels concerning you, to guard you," and ""on dia hands dem go bear you up, lest you strike ya foot against a stone. "" and jesus answered am, "it na say, 'you shall no bi put di lord ya god go di test. "" (luke 4:1-2, 9-12)

chook mouth: god na no bi be tested. But im go test man's faith by allowing man be presented wit choices. Man fit choose im desires laik adam and eve and di pharisees or choose to do wetin god desires.

"let no bodi tok wen im na tempted, 'i am being tempted by god,' for god no fit be tempted wit evil, and im imself tempts no bodi. But each pesin na tempted wen im na lured and enticed by im own desire. " (james 1:13-14)

im mission

"when 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'" (from isaiah 61:1-2). 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)

chook mouth: god's pipo are to proclaim christ, di "good news" as na im di message for forgiveness for sins. Di jews looked forward go di forgiveness for dia sins as dia sacrifices fit no bi comot dem.

dia "sin dey offer, a special kind, na first mentioned for di mosaic legislation. It na essentially expiatory, intended to restore covenant relations wit di deity. Di special features de: (1) di blood must be sprinkled before di sanctuary, put upon di horns for di altar for incense, and poured komot for di base for di altar for burnt dey offer; (2) di flesh na holy, no bi be touched by di worshipper, but chop by di priest only. Di special ritual for di day for atonement centers dey di sin dey offer. (international standard bible encyclopaedia) dis foreshadowed jesus' sin dey offer.

"i tell you di true, im who believe don everlasting life. I am di buredi for life. Ya forefathers chop di manna for di desert, yet dem kpai. But here na di buredi dat comes down from heaven, which a man fit chop and no bi kpai. I am di living buredi dat com down from heaven. If pesin eats for dis buredi, im go live forever. Dis buredi na mai flesh, which i go find for di life for di world. " (john 6:47-51)

chook mouth: christ na di living buredi to eternal life, di "words for life" which one must consume to live forever.

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, and ultimately for im public death, burial, and im resurrection witnessed by hundreds for im disciples.

im parables

pesin don tok say a parable na earthly tori wit a heavenly meaning. It appears dat a lot for di teachings for jesus de do for parables. For course, na im to do di go for "the father". 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 or refused to accept im message for parables. It na dey hard for a closed mind to recognize di obvious.

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? as wit di parables, na im to "do di go for di papa. "

often great crowds followed jesus, perhaps trying to sight "what's for it for me?" or juss curious or wit a desire for political power if jesus na be dia earthly king. Some fit don believed im fit be di messiah. Dis witnesses 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. Most praised god and glorified

am – but no bi di pharisees. A list for jesus' miracles na provided for appendix b

di religious leaders

di religious leaders de di scribes and pharisees having wealth, power, prestige, and praise for men. Dem believed jesus na going to destroy dia kontri, dia position, and dia power if di normal man kontinu to believe im na di messiah. Consequently, dem refused to acknowledge say 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; e. g. , 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 im church following im resurrection and ascension.

herod (roman king)

“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. “he 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’” . “when 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)

di devil (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,’. 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)

“when jesus had finish dis parables, im moved on top from dia. Come to im hometown, im begin teaching di pipo for dia synagogue, and dem de amazed. ‘where do dis man get dis wisdom and dis miraculous powers?’ dem ask. ‘isn't dis di carpenter's pikin? isn't im mama's name mary, and aren't im brothers james, joseph, simon and judas? aren't all im sisters wit we? wia then do dis man get all dis tins?’ and dem took offense for am. ” (matthew 13:53-57)

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)

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)

“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)

“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)

di antichrists (those who deny christ na god)

“this 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)

“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)

im arrest

di physical passion for christ begin for gethsemane. For di many aspects for dis initial suffering, di one for greatest physiological interest na di bloody sweat. It na interesting dat st.

luke, di physician, na di only one to mention dis. Im says, "and being for agony, im prayed di longer. And im sweat became as drops for blood, trickling down upon di ground. " (luke 22:44)

trial by religious leaders

“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)

afta di arrest for di middle for di night, jesus na brought before di sanhedrin and

caiaphas, di high priest. It na here say di first physical trauma na inflicted. A soja struck jesus across di face for remaining silent wen questioned by caiaphas. Di palace guards blindfolded am and mockingly taunted am to identify dem as dem each passed by, spat upon am, and struck am for di face.

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)

for di early momo, battered and bruised, dehydrated, and throwaway face from a sleepless night,

jesus na taken across di praetorium for di fortress antonia, di seat for goment for di procurator for judea, pontius pilate. You de, for course, familiar wit pilate's action for attempting to pass responsibility to herod antipas, di tetrarch for judea. Jesus apparently suffered no physical mistreatment for di hands for herod and na returned to pilate. Adapted from - "a physician testifies wey concern di crucifixion, dr. C. Truman davis, konnections.com/kcundick/crucifix.html"

na im for response go di cries for di mob dat pilate ordered bar-abbas released and condemned jesus to scourging and crucifixion.

chapter 7

di atoning sacrifice

"the 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." (mark 15:16-20)

scourging

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

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

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

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

di half-fainting jesus na then untied and allowed to slump go di stone pavement, wet wit im own blood. Di roman soldiers sight a great joke for dis provincial jew claiming be king. Dem tro a robe across im shoulders and place a stick for im hand for a scepter. Dem still need a crown to mek dia travesty complete. Flexible

branches covered wit long thorns (commonly bin use for bundles for firewood) are plaited into di shape for a crown and dis na pressed into im scalp. Again, e get copious bleeding, di scalp being one for pass vascular areas for di bodi.

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

crucifixion

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

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

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

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

"they 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)

"it na 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)

"at 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)

for dis point, as di arms fatigue, great waves for cramps sweep ova di muscles, knotting dem for deep, relentless, throbbing pain. Wit dis cramps comes di inability to push imself upward. Hanging by im arms, di

pectoral muscles are paralyzed and di intercostal muscles are no fit to act. Air fit be drawn into di lungs, but no fit be exhaled. Jesus fights to raise imself for order to get even one short breath. Finally, carbon dioxide builds up for di lungs and for di bloodstream and di cramps partially subside. Spasmodically, im na able to push imself upward to exhale and bring for di life-giving oxygen. Na im undoubtedly for dis periods wey he uttered di seven short sentences recorded.

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

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

di third, looking down for di terrified, grief-stricken adolescent john -- di beloved apostle --

im say, "behold thy mama. " then, looking to im mama mary, "woman behold thy pikin. "

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

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

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

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

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

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

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

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

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

by suffocation, but for heart failure (a broken heart) due to shock and constriction for di heart by fluid for di pericardium.

na im make, we get had awa glimpse -- de include di medical evidence -- for dat epitome for evil which man don exhibited toward man and toward god. E don dey a terrible sight, and pass e don do comot we despondent and depressed. How grateful we fit be dat we get di great sequel for di infinite mercy for god toward man.

end - scourging and crucifixion adapted from – “a physician testifies wey concern di crucifixion,
dr. C. Truman davis, konnections.com/kcundick/crucifix.html”

David foretold it dis way “my god, mai god, why you don forsaken me? why u dey so far from saving me, so far from di words for mai groaning? ... but i am a worm and no bi a man, scorned by men and despised by di pipo. All who sight me yab me; dem hurl insults, shaking dia heads: im trusts for di lord; make di lord rescue am. Make am deliver am, tey tey im delights for am. ... i am poured komot laik water, and all mai bones are komot for joint. Mai heart don turn to wax; it don melted away for inside me. Mai strength na dried up laik a potsherd, and mai tongue sticks go di roof for mai mouth; you lay me for di dust for death. Dogs don surrounded me; a band for evil men don encircled me, deh get pierced mai hands and mai feet. I fit count all mai bones; pipo stare and gloat ova me. Dem divide mai garments among dem and cast lots for mai cloth. ... all di ends for di earth go remember and turn go di lord, and all di families for di nations go bow down before am, for dominion belongs go di lord and im rules ova di nations. All di hol for di earth go feast and worship; all who go down go di dust go kneel before am — dos who no fit keep themselves alive. Posterity go serve am; future generations go de told wey concern di lord. Dem go proclaim im righteousness go pipo yet unborn — for im get do it.” (psalm 22:1-8; 14-18; 27-31)

burial

“it na 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

Jesus for Nazareth, di Messiah, do im father's go (John 6:38) by dey offer im bodi for flesh as di only sacrifice wey fit atone for man's sins, forgiveness. Im sin dey offer na accepted by god as evidenced for im resurrection from death. Without im resurrection Jesus' death for get been meaningless, no different than all mankind.

“after 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 say.” (Matt 28:1-6)

“on 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)

wit di sacrificial sin dey offer and resurrection, jesus established new covenant wit man by im death. (heb. 9:15)

god puts dos for dis para para covenant who believe christ na god for a human bodi, change from a sinful life go righteous one, and plead to god to forgive by being immersed for christ's blood. Dem be now for christ's bodi, di "my church" im established by im sacrifice and resurrection.

chapter 8

instructions to im disciples

"my food," say jesus "is to do di go for am who send me and to clear im work. Do you no bi tok, 'four months plenti and then di harvest'? i tell you, open ya eyes and look for di fields! dem be ripe for harvest. Even now di reaper draws im wages, even now im harvests di crop for eternal life, so say di sower and di reaper fit be glad together. Na im make, di say 'one sows and anoda reaps' na true. I send you to reap wetin you get no bi bin work for. Odas don do di hard work, and you get reaped di benefits for dia labor." (john 4:34-38)

wetin be dis sowing and reaping dat dos for christ are to do?

mek disciples

"jesus told im disciples shortly before im returned go di papa dat '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 (authority) for di papa and for di pikin and for di holy spirit.'" (matthew 28:18-19)

"go into all di world and preach (proclaim) di gud bin dey (salvation na through christ's life, death [the atoning sacrifice], death, burial and resurrection) to all creation. Whoever believe and na baptized go de saved, but whoever does no bi believe go de condemned." (mark 16:15-16)

dos who accept christ's message for forgiveness and salvation are be taught to "observe all tins wey i don commanded you" (matthew 28:20). For acts 2:42 we find "they devoted themselves go di apostles' teaching and fellowship, go di breaking for buredi and di prayers."

chook mouth: "breaking bread" probably refers to eating dia normal meal together.

however, it fit don been di "lord's supper" or both. Di apostles' teachings de no bi for man's tradition or di apostles' opinion but di words christ spoke as di holy spirit enabled dem to recall.

de di apostles and disciples di only ones who had di task for preaching/teaching di gospel? no.

"on dat day (stoning for stephen) a great persecution break komot against dos belonging go di way (those for christ) for jerusalem, and all except di apostles de scatter throughout judea and samaria. Godly men buried stephen and mourned deeply for am. ... dos who had been scatter preached (euaggelizo - na im be say, evangelized as keérux na di greek word for preach) di word wherever dem go." (acts 8:1-5)

di apostle paul stated "i am no bi ashamed for di gospel, bicos it na di power for god for di salvation for everyone who believe, (those who act upon dia faith)." (romans 1:16)

chapter 9

ascension and second come

"in 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 find 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)

"do no bi make ya hearts be troubled. Trust for god; trust also for me. For mai papa's haus are many rooms; if it de no bi so, i for get told you. I am going dia to prepare a place for you. And if i go and prepare a place for you, i go com back and take you be wit me dat you also fit be wia i am. You sabi di way go di place wia i am going." (john 14:1-4)

"i declare to you, brothers, dat flesh and blood no fit inherit di kingdom for god, abi does di perishable inherit di imperishable. Listen, i tell you a mystery: we no go all sleep, but we go all be changed— for a flash, for di twinkling for an eye, for di last trumpet. For di trumpet go sound, di dead go de raised imperishable, and we go de changed. For di perishable must clothe itself wit di imperishable, and di mortal wit immortality. Wen di

perishable don been clothed wit di imperishable, and di mortal wit immortality, then di tok say na written go com true: 'death don been swallowed up for victory.' ” (1 cor 15:50-54)

“brothers, we no wan you be ignorant wey concern dos who fall asleep, or to grieve laik di rest for men, who don no shey. We believe say jesus kpai and rose again and so we believe say god go bring wit jesus dos who don fallen asleep for am. According go di lord's own word, we tell you wey we wey be still alive, wey be comot taya di come for di lord, go certainly no bi precede dos who don fallen asleep. For di lord imsef go com down from heaven, wit a loud command, wit di voice for di archangel and wit di trumpet call for god, and di dead for christ go rise first. Afta dat, we wey be still alive and are comot go de catch up together wit dem for di clouds to meet di lord for di air. And so, we go de wit di lord forever. Na im be say encourage each oda wit dis words. ” (1 thess 4:13-18)

now, brothers, wey concern times and dates we no need to write to you, for you sabi well well say di day for di lord go com laik a barawo for di night. (1 thess. 5:1-2)

“but di day for di lord go com laik a barawo. Di heavens go vamoosh wit a roar; di elements go de destroyed by faya, and di earth and evritin for it go de laid bare. Tey tey evritin go de destroyed for dis way, wetin kain pipo ought you be? you ought to live holy and godly live as you look forward go di day for god and speed na come. Dat day go bring wey concern di destruction for di heavens by faya, and di elements go melt for di heat. But for dey keep wit im promise, we de find forward go para para heaven and new earth, di haus for righteousness. ” (2 peter 3:10-13)

u dey prepared through obedient faith for christ for im second come?

chapter 10

christ's plea

“come to me, all you wey be weary and burdened, and i go find you rest. Take mai yoke upon you and sabi from me, for i am small small and humble for heart, and you go find rest for ya souls. For mai yoke na small small and mai burden na lait. ” (matt 11:28-30)

“but no fashi dis one tin, dear friends: wit di lord a day na laik a thousand years, and a thousand years are laik a day. Di lord na no bi slow for dey keep im promise, as some slowness. Im na patient wit you, no bi wanting pesin to perish, but everyone to come repentance. ” (2 peter 3:8-9)

“later jesus appeared go di eleven as dem de eating; im rebuked dem for dia lack for faith and dia strong head refusal to believe dos who had seen am afta im had risen. Im say give dem, "go into all di world and preach di gud bin dey to all creation. Whoever believe and na baptized go de saved, but whoever does no bi believe go de condemned. ” (mark 16:14-16)

“so, dem passed by mysia and went down to troas. For di night paul had a vision for a man for macedonia standing and begging am, "come ova to macedonia and help we. " afta paul had seen di vision, we get ready sharp sharp comot for macedonia, concluding dat god had dem dey call we to preach di gospel give dem. ” (acts 16:8-10)

“the pikin for man com to seek and to save wetin be lost.” (luke 19:10)

“remain for me, and i go remain for you. No branch fit bear fruit by itself; it must remain for di vine. Neither you fit bear fruit unless you remain for me. "i am di vine; you de di branches. If a man remains for me and i for am, im go bear boku fruit; apart from me you fit do nothing. If pesin does no bi remain for me, im na laik a branch dat na thrown away and withers; such branches are picked up, thrown into di faya and burned. If you remain for me and mai words remain for you.” (john 15:4-7)

“then peter, filled wit di holy spirit, say give dem: ‘rulers and elders for di pipo! if we are being dem dey call to account today for an act for kindness shown go cripple and are ask how im na healed, then sabi dis, you and all di pipo for israel: it na by di name for jesus christ for nazareth, whom you crucified but whom god raised from di dead, dat dis man stands before you healed. Im na ""the stone you builders rejected, which don become di capstone.’ salvation de for for no bodi else, for e get no oda name under heaven give to men by which we must be saved.” (acts 4:8-12)

“for it na wit ya heart dat you believe and are justified, and it na wit ya mouth dat you confess and are saved. As di scripture says, ‘anyone who trusts for am go lai lai be put to shame.’ for e get no difference between jew and gentile — di same lord na lord for all and richly blesses all who call on top am, for, "everyone who calls for di name for di lord go de saved.” (rom 10:10-13)

“i am no bi ashamed for di gospel, bicos it na di power for god for di salvation for everyone who believe: first for di jew, then for di gentile. For for di gospel a righteousness from god na revealed.” (rom 1:16-17)

“a para para command i find you: love one anoda. As i get loved you, so you must love one anoda. By dis all men go know say you de mai disciples, if you love one anoda.” (john 13:34-35)

“once you de alienated from god and de enemies for ya minds sake of ya evil behavior. But now im get reconciled you by christ's physical bodi through death to present you holy for im sight, without blemish and awoof from accusation— if you kontinu for ya faith, established and kakaraka, no bi moved from di they held komot for di gospel.” (col 1:21-23)

“so, if you tink you de standing kakaraka, shine eye dat you no fall! no temptation don seized you except wetin be normal to man. And god na faithful; im no go make you be tempted beyond wetin you fit bear. But wen you de tempted, im go also provide a way komot make you fit tanda up under it.” (1 cor 10:12-13)

“i sabi ya afflictions and ya poverty — yet you de hol! i sabi di slander for dos who tok dem be jews and are no bi, but are a synagogue for satan. No be fear de kain you de wey concern to suffer. I tell you, di devil go put

some for you for bin expect to test you, and you go suffer persecution for ten days. Be faithful, even go di point for death, and i go find you di crown for life. ” (rev 2:9-10)

chapter 11

statements wey concern di man wey dey god

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. 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.). Even though di bible reveals jesus, e get considerable evidence outside di bible confirming dat jesus na historical pesin, juss as di bible presents am. Dis external writings collaborate wit wetin di bible tells wey concern am jesus

“the papa who send me don imsef 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 dat testify wey concern me. ” (john 5:37-39)

di apostle peter

“you are di christ, di pikin for di living god. ” (matthew 16:16)

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 true. ” (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 sabi. ” (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 begin.” (john 17:1-5)

jesus before di roman govnor, pilate

“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 ask.” (john 18:33-38)

jews insisted

“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 say to phillip

di eunuch say, "i believe say jesus christ na di pikin for god." (acts 8:38)

“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)

thallus

matthew states “they had crucified am ... and sidon down, dem kept watch ova am dia ... from di sixth hour until di ninth hour 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, a samaritan-born historian who lived and bin work for rome wey concern a. D. 52, na 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 ad 50 to ad 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 ad 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 ad

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 imsef. 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) for an unbiased historian as di historicity for julius caesar. It na no bi historians who propagate di 'christ-myth' theories." 9

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 and only sacrifice for sin.

d) was raised from physical death witnessed by many

e) ascended back to im haus, heaven wit di papa

f) will com again to receive dos who don obedient faith

g) acknowledged as human by secular writers, non-believers

footnotes:

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 appendix a

prophecy and dia fulfillment

dem get ova a hundred 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.

prophecy prophesied fulfilled

1. Of di tribe for judah. Gen. 49:10 luke 3:23-

33

2. Of di royal line for

david jer. 23:5 matt. 1:1

3. Born for a virgin isa. 7:14 matt. 1:18

4. Born for bethlehem micah 5:2 matt. 2:1,2

5. A forerunner shall prepare di way mal. 3:1 mark 1:6,7

6. He shall enta jerusalem riding upon an ass zech. 9:9 matt.

21:6. 7

7. A disciple shall be betrayed am zech. 13:6 matt.

26:49,50

zech. Matt.

8. Betrayal price stated

11:1,2 26:14,15

9. Betrayal kudi be returned zech. 11:13 matt.

27:5,7

im disciples shall matt.

10. Zech. 13:7 forsake am 26:56

11. False witnesses accuse am psa. 35:11 matt.

26:59,60

12. He shall suffer, abuse isa. 50:6 matt.

26:67

13. He shall suffer for shun isa. 53:7 matt.

27:12-14

matt.

14. Im shall be whipped isa. 53:5

27:26,29

15. Hands and feet pierced psa. 22:16 luke 23:33

16. Numbered wit criminals isa. 53:12 mark 15:27

17. To divide garments psa. 22:18 john

19:23,24

18. Gall and vinegar be offered psa. 69:21 john

19:28,29

19. No bones be broken psa. 34:20 john 19:33

20. He shall be pierced zech. 12:10 john 19:

21. The crowds shall rebuke am psa. 109:29 matt.

27:39

darkness for daytime matt.

22. Amos 8:9

to signal crucifixion 27:45

23. To be buried wit di hol isa. 53:9 matt.

27:57-60

24. To arise from di dead psa. 16:10 matt. 28:6

25. To ascend psa. 68:18a luke 24:51

appendix b

di following na list for prophecies concerning christ from "hermeneutics" by d. R. Duncan. Cincinnati, n. d. pp. 395-99.

di compiler for dis facts na unknown to bibleway publishing.

miracles for jesus

man wit leprosy matthew 8:2-4, mark 1:40-45, luke 5:12-16

apostle peter's mother-in-law matthew 8:14-17, mark

1:29-31

luke 4:38-39

withered hand matthew 8:28-34, mark 5:120, luke 8:26-39

bedridden paralytic matthew 9:1-8, mark 2:3-12, luke 5:17-26
ruler's pikin, jairus, raised from dead matthew 9:18-26, mark
5:22-33
luke8:41-56

sight restored to two blind men matthew 9:27-31
mute man speaks matthew 9:32-35
demon possessed man matthew 12:9-13, mark 3:15
luke 6;6-10

blind and mugu man matthew 12:22-23, mark
3:19-30
luke 11:14-23

five loaves and tow fish matthew 14:13-21
peter walking on top water matthew 14:22-23
canaanite woman matthew 15:21-28, mark 7:24-30
feeding for four thousand matthew 15:29-39 ,mark 7:24-30
demon possessed youth matthew 17:14-21, mark
9:14-39

luke 9:37-43
tax kudi for fish's mouth matthew 17:24-27
sight restored matthew 20:29-34, mark
10:46-52

luke 18:35-43
man wit an unclean spirit mark 1:23-26 luke 4:33-37
a deaf man wit a tok impediment mark 7:32-37
a blind man from bethsaida mark 8:22-26
im resurrection mark 16:9-11, luke 24:1-7, john 19:42- 20:14
youth robbed for tok mark 9:14-26
di only pikin for a widow luke 7:11-16
crippled woman luke 13:11-17

man suffering from dropsy luke 14:1-6

ten lepers luke 17:11-19

capernaum official's pikin john 4:46-54

thirty-eight year invalid john 5:1-16

man blind from birth john 9:1-41

lazarus raised from dead john 11:32-44

oda miracles

matthew 14:15-21, mark

6:35-44

luke 9:12-17, john 6:5-14

matthew 15:32-39 mark 8:1-10

matthew 17:27

matthew 8:30-32

matthew 21:18-21

mark 11:12-14...20-24

matthew 8:23-27, mark 4:37-41

luke 8:22-25

matthew 14:28-31

mark 5:51-52 john 6:21

luke 5:1-11

luke 4:30

john 2:1-11

john 21:6-14

john 18:4-6

appendix c

god/logos/word discussion

for di beginning, na di word (lógos), and di word (lógos) na wit god (theón), and di word (lógos) na god (theós). Im na wit god (theón), for di beginning. Through am all tins de make; without am nothing na make wey get been make. " ... "the word (lógos) became flesh (sárx) and make im dwelling among we. " (john 1:1-3; 14)

chook mouth: so, di "word" na also present for di creation. God (theón, theós, a deity, especially di supreme divinity kakaraka's nt#:2316 thayer's greek lexicon). Di "word" (lógos - di essential word for god; i. e. , di

personal wisdom and power for union wit god (strong's nt#:3056 thayer's greek lexicon). "flesh" (sárx opposite for spirit and denotes mere human. (strong's nt#:4561 thayer's greek lexicon) so, jesus for nazareth na lógos - before im became flesh (sárx). Na im be say, one fit conclude juss from dis few verses dia de three "gods. " "for dem get three dat bear record for heaven, di papa, di word, and di holy ghost: and dis three are one. And dem get three dat bear witness for earth, di spirit, and di water, and di blood: and dis three gree for one. " (1 john 5:7-8)

chook mouth: verses 7 & 8 would appear to support di "trinity theory. " however, "it suppose be noted dat "there na no sure evidence for dis reading for any greek manuscript until di 1500s" (dr. Daniel b. Wallace, di textual wahala for 1 john 5:7-8). It na, simply stated -- utterly absent from all di early greek manuscripts for di nt. Dr. Albert barnes states di obvious: "it na incredible dat a genuine passage for di para para testament suppose be missing for all di early greek manuscripts. "

(<http://www.zianet.com/maxey/reflx379.htm>)

chook mouth: early "church fathers" do no bi mention dis verse, even wen eagerly scraping together verses to support di doctrine for di trinity. Dis verse first appears, no bi for new testament manuscript, but for a fifth-century confession for faith, and afta dat, na im assimilated into mss (manuscripts) for di latin vulgate, but na im (because for di lack for greek documentary support) omitted from di first two "textus receptus" printed editions for di para para testament (namely dos edited by erasmus, 1516 and 1519), kukuma as some oda very early

textus receptus editions, so we go fit aldus 1518, gerbelius 1521, cephalius 1524 and 1526, and colinaeus 1534. Stephanus (robert estienne), for im influential editio regia for 1550 (which na di model edition for di textus receptus for england {bibleway publisher's know: di textus receptus na bin use for di translation for di king james bible}), na di first to provide an apparatus de show variant readings and show dis verse na lacking for seven greek manuscripts. Martin luther rejected dis verse as per forgery and excluded it from im german translation for di bible while im lived - na im inserted into di text by oda hands afta im death. Di first appearance for di comma for a greek para para testament manuscript na no earlier than di 15th century.

doubts wey concern na genuineness de indicated for printed greek para para testaments as early as dat for di first two editions (1515 & 1519) for erasmus for rotterdam, who simply comot di verse komot bicos im fit no bi find a greek ms (manuscript) containing it - and provided a chook mouth dat "this na all i find for di greek manuscripts.

"https://en.wikipedia.org/wiki/list_of_new_testament_verses_not_included_in_modern_english_translations#3_john_15