

greatest kweshion ever ask

god's greatest kweshion

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introduction

dem get countless kweshion ask for di bible. Some de:

- a. Rhetorical—god ask adam “where u dey?”
- b. Condemning— god ask adam “have you chop from di tree wey i commanded you no bi to chop from?”
- c. Informational—“how fit a man be born wen im na old?” nicodemus ask. “surely im no fit enta a second taim into im mama's womb be born!”
- d. Eternal—“what must we do be saved?”

di kweshion selected for di greatest kweshion ever ask series don an eternal make sense.

1. Is anything too dey hard for me?
2. If a man dies go im live again?

3. Who na mai neighbor?
4. What shall i do wit christ?
5. Where do di ax head fall?
6. Where na di lamb?
7. What must i do be saved?

chapter 1

na anything too dey hard for me?

god ask jeremiah, di prophet, "is anything too dey hard for me?" (jeremiah 32:26) wetin a kweshion! na anything too dey hard for me? make me tell you di things wey e contain for dat kweshion. Babylon na wey concern to conquer judah, di southern kingdom. Jeremiah, di weeping prophet, don been prophesying wey concern dat for a tey. Babylon na right for di door. Jeremiah say, "they built di siege ramps and dem be putting dem up against di wall for jerusalem. " god requested a most unusual tin for jeremiah. Im say, "jeremiah, wetin i wan you to do na go buy a field. " now folks, wen an invading force na wey concern to conquer ya land, real estate investment na no bi a real gud idea. Jeremiah say, "lord, di siege ramps are right dia, you no. " im say, "you no , dis na thing. I wan witnesses to sight di transaction so wey dem go know say dis land na still yours. Though i am going to use babylon to conquer judah, i'm going to bring you back haus. Then god ask di kweshion: "is dia anything too dey hard for me?"

scripture na filled wit instances for "is anything too hard for di lord?" god com to abraham and sarah afta dem waited a quarter for a century for a pikin. (genesis 18:14) job say, "i know say you fit do all tins. " (job 42:2) di prophet isaiah say "the lord na di everlasting lord, di creator for di ends for di earth. Im no go grew tear rubber or weary. " (isaiah 40:28) awa lord jesus say "what na no fit wit men na possible wit god. " (luke 18:27) dat's awa god. Im's all-powerful, im's almighty and im get unlimited power. Im lai lai gets tear rubber or frustrated.

evritin im does, im does effortlessly, weda it's creating a universe or answering a prayer.

examine im power reason say dos promises.

1. Im power for creation.

"the heavens declare di glory for god; di skies declare di work for im hands. Day afta day dem pour forth tok; night afta night dem display knowledge. " (psalm 19:1-2) everi one for we don stood and gazed ova a mountain range or looked komot ova di ocean. Perhaps you've flown on top an airplane and stared for di horizon and marveled for god's bam power and design. Everi moment for creation na witness go di reality dat awa god na all-powerful.

i read no too tey tey dat each second, awa sun emits plenti energy and raw power than don been bin use for di face for di earth throughout history—each second. Scientists tok dat if nothing de to happun to interrupt it awa sun go burn for thirty billion plenti years. Awa sun na one for one hundred billion stars for di milky way galaxy wey be one for one trillion galaxies. Awa god spoke dos tins into existence. Im juss say, "let dia be lait and dia na lait. Im say, "stars," and stars de everywhere. Dat's wetin i call power. Surely, david knew exactly wetin im na talking wey concern wen im say, "only a mugu says for im heart e get no god. " (psalms 14:1)

2. His power found for di miracles

but it's no bi juss creation dat proclaims it. Di tremendous power found for di miracles for scripture proclaims im mighty power. Di parting for di red sea, di fall for di wall for jericho, di day di sun stood still, di dead raised to life and then di miracles culminated for di life for jesus. Jesus na di supreme example for god's great power. Send ever do and send ever claimed to do all dat awa lord do. Im demonstrated power ova nature. Im walked on top water, im calmed di storms and im spoke go tree and it withered. Im had power ova illness, healing di blind, di lame, di deaf and di lepers. Jesus raised di dead on top three occasions. Im break di shackles for di grave imsef. Jesus even demonstrated power ova satan and all for im evil forces. On top one occasion, im commanded a whole legion for demons to com komot for a man and go into a bunch for pigs. That's juss di hem for di garment. But we've touched e don do for jaws to drop, knees to shake and voices to tremble. God's power na bam.

3. God wan share im power wit you.

di true true amazing tin na dat god wan share im power wit you. "and im incomparably great power for we who believe. Dat power na laik di working for im mighty strength, which im exerted for christ wen im raised am from di dead and seated am for im right hand for di heavenly realms." (ephesians 1:19-20) now i shey you understood wetin be being say. Dat's incredible. God wan share im limitless power wit you, di same power dat fuels di sun, di same power dat spoke di ocean into existence, di same mighty power dat raised christ from di dead. Im wan channel dat power through you and through me.

dem get pipo everywhere who go through life, powerless. Dem juss waaka along as victims. Dem sight themselves as victims for dia circumstances, victims for society, victims for oda pipo and victims for unfair treatment. Dem go through life weak, miserable and getting by. God says, "i wan find you power. I wan find you power to do some incredible tins." wetin incredible tins?

a. The power to conquer sin for ya life "therefore, e get now no condemnation for dos wey be for christ jesus, bicos through christ jesus di law for di spirit for life set me awoof from di law for sin and death." (romans 8:1-2) "those who waaka by di sinful nature dem do di tins for di sinful nature, but dos who waaka by di spirit, dem no do di tins for di sinful nature, dem find themselves walking by di spirit's life." (v. 5)

na pesin here a slave to sin? do you keep falling go di same temptation ova and ova and ova again? everi taim you tok "i'm tap electrons, i'm lai lai going to do dat again," and lo and behold, you do it again, and again, and again. If di true be told, dat sin na ya oga. But do you know say god no design it to work dat way and wey he go find you di power to break dat cycle? im go.

b. Power for peace for ya life. "the mind for sinful man na death, but di mind controlled by di spirit na life and peace." (romans 8:6) maybe you no fit readily tink for one sin dat na controlling you, you're juss sidon dia say, "i'm juss kain blah, i no sabi wetin life na all wey concern. I no get a peace for mai existence. I no." god na find you di power to don dat peace.

c. Empower ya prayer life through im spirit living for you. "in di same way, di spirit de help we for awa weakness. We no sabi wetin we ought to pray for, but di spirit imsef intercedes for we wit groans dat words no fit express." (romans 8:26)

d. Power to overcome circumstances. "and we know say for all tins god work for di gud for dos who love am, who don been dem dey call according to im purpose. " (romans 8:28) god wan empower you to live above ya circumstances.

you don ever ask pesin, "how u dey doing?" dem tok, "i guess i'm doing all right under di circumstances. " i always wan ask dem, "well, wetin u dey doing under ya circumstances? you've get no business being under dem. Get on top top for dem. God no de wan you under di circumstances. Im no de wan you going through life as per victim. Im go find you di power to climb komot from under dos tins dat would devastate you and show you sontin positive you fit lai lai don seen or sabi otherwise. " dat's di promise for romans 8:28.

e. Empower you be plenti christ-like. "for dos god foreknew im also predestined be conformed go di likeness for im pikin. " (romans 8:29) dat na wetin god wan for you pass anything else. Im wan you be awoof from sin, to sabi peace and to get great prayer life. Im wan you on top top for ya circumstances, but pass anything else, awa god wan you be laik jesus christ.

make me summarize di way god would channel power through ya life. Im wan enable you to live di richest, fullest, happiest and most productive life possible. No doubt some for you de thinking, "that work for you but it no de work for me. O, i'm a christian, i've obeyed di gospel and i'm going to go heaven, i guess. But i've lai lai felt god's power for mai life. I hear dos tins preached, but i no sabi if it realli work. " dat thinking leads go di fourth and most important.

4. Does it realli don application for ya life?

you betta believe it does. Make's look for di process for applying im power. Most christians no tink god's power na for dia live to any significant degree. I base dat upon observation. I no tink most christians sense god's power to any significant degree. It's no bi automatic. Dem get some tins you must do to main main into it. Unless you follow god's counsel for receiving im power, you'll live ya life juss as powerless and juss as defeated become unbeliever.

so how do i apply im power on top a consistent basis?

a. I admit go lack for power for mai life. Most for we tink we're omnipotent. We tink we're god. We no tok it komot loud, but deep for awa hearts we tink: na dia anything too dey hard for me? i fit do anything and evritin. If you no believe say, look for ya schedule, you de trying to do absolutely anything and evritin. You tink it's all up to you. Pesin says, "if you burn di candle for both ends, you're no bi as bright as you tink you de. " a lot for we need to sabi dat. Sooner or later stress, tension and frustration mounts. Then, boom!

dia's a lot for yan today wey concern a mid-life crisis. A mid-life crisis realli na simply waking up to ya limitations. It's realizing dat you're no bi god. It's realizing dat you no fit control evritin, you're no bi going to reach everi goal, you de a human being, you're weak and you're getting older. Ya bodi na settling, and ya hairline na receding.

wetin do you do wen you realize dat you're weak? hear god! paul say, "but im say to me, 'my grace na sufficient for you, for mai power na make perfect for weakness. ' na im be say, i go make mouth all di plenti gladly wey concern mai weaknesses, make christ's power fit rest on top me. " (2 corinthians 12:9) if you no go admit ya weakness, fashi di power for god. As long as you pretend be self-sufficient you short-circuit god's

power for ya life. As long as you feel i've get life by di tail, then god go step back and tok, "okay, take it. Make's sight wetin it does to you. "

b. Believe for faith. Dis na di key—write it down and inscribe it on top ya heart. Di main main to god channeling power for awa live na faith. Jesus taught, "everything na possible to am who believe" (mark 9:23) and "according to ya faith it go de do to you." (matthew 9:29)

if dat's true, and it na, then two critical kweshion naturally follow: 1) wetin u dey expecting god to do for ya life? and 2) wetin u dey expecting god to do through ya life? bicos im work according to faith, god don unlimited power. Make's no limit am by awa expectation for am. Many times, we've talked wey concern dis, but remember god na di ultimate power source and faith na awa connector. Faith na awa conduit, and di how much for power dat god channels into awa live directly correlates go di how much for faith wey we are use to connect.

di oda day mai battery kpai, or sontin kpai, di make wouldn't begin. I fellow pull ova and say, "i've get some jumper cables. " dem de dis little old bitty tins juss make komot for tinfoil. Im hooked dem up to im battery and mine and it still wouldn't crank. I think we no fit solve it for all. Then dis oda fellow com up. Im had a pick-up truck. Im had evritin for dia. Im took komot jumper cables dat took two for we to de cari. Dem de big cables, im say, "let me hook dem up for you, pikin. " i say, "okay. " sure e don do, im hooked dem up and varoooom! wetin be di difference? di difference na neither for di recipient and di power source, na im for di connection. Na im for di strength for dat connection.

a lot for we don faith dat na laik a little electrical cord for a 110-outlet and god wan we to don cable so wey we fit realli sabi di power. Vince hefner once say, "god don give we an atomic bomb power and yet we live firecracker live. " e get no bi a wahala too big for god. E get no request im no fit handle. Then di wahala na mai faith. Wetin am i willing to believe? if you wan sight god's power for ya life, you must first believe for faith.

c. Speak for faith. I find most preachers leave dis komot. Paul says, "it na written: (and im quotes psalm 116) 'i believed; na im be say i get spoken. ' wit dat same spirit for faith we also believe and na im be say speak. " (2 corinthians 4:13) paul says, "after you believe, you also need to speak. " you must verbalize ya faith. Dia must be an announcement de kain you're intending to sight god do. You no juss tink it; you announce it and speak it. Folks, dat's wetin a goal na. A goal na tok for faith. Now if you no believe for god or if you're no bi following di prescription, then ya goal na only a tok for faith for ya own power. But a well-crafted goal fit and suppose be a tok for faith for god's power. I believe god fit and go bless mai life dis way.

well-constructed goals are statements for faith. Di size for ya goals na determined by di size for ya god. You show me di goals for ya life and i'll show you wetin you realli tink for di power for god. How many for you get a goal "i believe god go use me to bless hundreds for pipo. " im fit. Di kweshion na: do you believe say and go you state dat? if you've get a family dat's fractured as e stand so, do you believe say god fit use you be di spark for lait and blessing for ya family? im fit. Do you believe say? would you tok it?

folks, it's very important dat you announce ya faith. James says, "the tongue na di

rudder for ya life. It sets di direction, it charts di course. " it don di power for life and it don di power for death.

wetin u dey say wey concern ya marriage? wetin u dey say wey concern ya job? wetin u dey say wey concern ya finances? wetin u dey say wey concern ya pikin? wetin u dey say wey concern ya church? many for you de sidon dey waiting for god to do sontin for ya live, but you're short-circuiting it all by di way you yan. You tok you believe it but then deny it by ya complaints. How many times don i heard pesin tok, "well, i'm praying god go save mai marriage, but it's di pits?" dem tok, "i'm praying mai kids go mek di right choices, oh, but

sometimes i tink dem be hopeless. " or, "i believe say god don di power to gree me to break dos bad habits, but dat's juss di way i am. " no short-circuit god's power by ya thoughts and utterances. God's power na no bi automatic. You must first admit you need im power, believe for faith wey he fit supply ya need, and speak and act for faith.

d. Act for faith. Dis point na vital and most pipo miss it. If you wan god's power for ya life, you step komot for advance before di power na released. Sight, god wan you to take an action for am before you ever feel anything. Do you catch dat? pesin says, "are you say wey i've get to act as if i get di power, even though i no yet don di power, for order to get di power?" yes. Dat's acting for faith. You go ahead and act for faith before you feel it and god rewards it. You no wait for a feeling.

some for you as e stand so are waiting for a feeling. You're waiting for god to shikena! you. "i'm waiting for a feeling for order to get involved for a ministry. " "i'm waiting for dat one sermon to suddenly juss shikena! me and i'll plug right for. " some are say "i'm waiting for god to shikena! me to find generously. " "i'm waiting for god to shikena! me to share mai faith for work. " "i'm waiting for god to gi me di feeling to get mai marriage for order. " if di only taim dat you do tins na wen you feel laik it, rest assured, di devil go mek sure you lai lai feel laik it. Im get tremendous influence ova awa emotions. You've get to act for faith. Take di step before you feel laik it, weda you ever feel laik it or no bi. Immaturity na living by ya feelings, and maturity na living by faith, ya commitments. So act now.

many pipo miss god's blessing bicos dem've lai lai tried. If you no try, you no receive di power.

do you remember wen peter had fished all night without catching anything? jesus say, "peter, i wan you to go komot, launch komot into di deep, (and remember dos great words) and cast ya nets. " (luke 5:6) peter say "lord, we've fished all night. Dem be no bi biting. " im say, "i no ask if dem de biting, i no ask if you felt laik going, i say launch komot into di deep. " wetin do peter do? im launched komot into di deep and di nets begin to break and di boats begin to sink. You act for faith.

di pikin for israel de finally going to cross di jordan river into di sanco land under joshua. Dem put di ark for di covenant for di shoulders for di priests carrying it by di poles and joshua say, "walk, waaka right into di water and as you waaka into di water no worry, it's going to subside. " i've often wondered wetin dem think as dem get close go di edge and dem felt di water hit dia toes, then dia ankles and maybe midcalf. De dem wondering, "what are we doing here?" but all for a sudden di water juss backed up and dem walked across on top dry ground.

peter for matthew 14 see di lord walking for di water. Im stepped komot and im acted for faith receiving di power to waaka on top dat water. Many for you de waiting thinking you de waiting on top god. But, god na waiting on top you. Di power na dia to heal whatever na realli injurious for ya life. Im juss wan you to admit you need it, believe for faith, speak for faith, then step komot and act for faith. "is anything too dey hard for me?" no, nothing na too dey hard for god. Amazing grace #1272 steve flatt july 14, 1996

chapter 2

if a man dies, go im live again?

"if a man dies, go im live again?" (job 14:14) na kweshion wey get haunted di mind for everi man and woman who don ever lived. From di dawn for creation e don dey an enigma go di mind for man. Solomon wrote ecclesiastes sontan laik im journal. Im na perplexed; im had plenti kweshion than answers. "all go di same place, all com from dust and to dust all return. Who knows if di spirit for man rises upward?" (ecclesiastes

3:20) though job offered no ansa to im kweshion and though solomon went through a shikena wia im had plenti kweshion than answers, di scripture gives an emphatically clear ansa go di kweshion if a man dies, go im live again? yes! yes! a hundred times yes!

"for god so loved di world wey he find im only begotten pikin dat whosoever believeth on top am would no bi perish, but have" (what?) "everlasting life." (john 3:16) jesus told martha, di sista for lazarus who had juss kpai, "i am di resurrection and di life. Im who believe for me go live, even though im dies; and whoever live and believe for me go lai lai kpai." (john 11:25) im say to im disciples, i am wey concern comot you but "in 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." (john 14:2-3)

1 corinthians 15 and 1 thessalonians 4 are great chapters wey concern di return for jesus. Finally, di aged apostle john na give di opportunity for a vision to sight heaven itself. Im gives it a magnificent description; i guess wey dey create you fit do for human language. Mai favorite part na im description for jesus' church as per bride beautifully dressed for am husband. (revelation 20:1-7) if a man dies, go im live again? oh, yes im go.

but we sabi boku for awa world no de believe say, no bi even boku for di religious world believe it. A gallup poll dat looked for awa religious beliefs as per kontri indicated dat 94 percent for all americans believe for god. Dat's encouraging, abi i na surprised dat 84 percent for amerika believe dat jesus na di pikin for god, no bi juss a great man. But less than 70 percent for amerika believe say dia go de a heaven and significantly less than half believe say dia na literal hell.

awa religious culture don no room today for eternity. We get stripped faith for na eternal dimensions. Heaven don become juss learning how to live di gud life. Hell don juss become di self-induced trauma dat we get wen we no. We, who don't believe say sometimes, maybe even oft-times, act laik we believe it. We become so absorbed wit di propaganda for awa culture, so absorbed for di quest for tins and level, and so catch up wit wetin i call di "gospel for now," we tend to lose sight for eternity, no we?

don any for you ever seen dat movie heaven fit wait? di plot for di movie na a professional football quarterback wey dey dem dey call haus to heaven early for an accident. Wen im gets dia for heaven, di angel talks to am and says, "oh no, we've make a mistake." di whole plot for di movie na how fit we get am back down on top earth so im fit play for di super bowl. I mean afta all, who would wan go heaven wen you fit play for di super bowl?

do you sight how insidious it na? we christians watching di movie de sidon dia going, "yes, yes, get am back, get am back, get am back."

i tink if di true be told, we're a lot laik little tommy for di sunday school class. Di teacher ask "how many for you wan go heaven?" everybody raised dia hand except little tommy. Di teacher looked for tommy and say, "tommy, no you wan go heaven one day?" im say, "oh, one day. I think you meant as e stand so."

oh yes, i wan go heaven one day, laik dat one day i'm go on dat african safari, one day i'll try sky diving, one day i'll realli climb up and clean komot di attic and dat one day dat down for awa hearts we tink go lai lai realli com.

we've lost sight for eternity. We've lost di depth for di meaning for hebrews 9:27, "it na appointed unto man once to kpai and afta say di judgment." we've lost di meaning for acts 17:31, "because im get fixed di day upon which im go judge di world wit righteousness by a man whom im get appointed and for dis im get give assurance by raising am from di dead." di resurrection for di dead way a lot for tins, but here's one tin it way:

di god who na able to raise jesus up from di dead na able to judge di entire world reason say wetin dem do wit jesus, di christ.

wen i na a boi growing up, i heard a lot for sermons wey concern eternity, heaven and hell. E be laik laik i heard plenti on top hell. Maybe i juss remembered dos longer. I think, if i ever get a chance to preach, i no tink i'm going to preach laik dat, i tink i'm going to preach laik jesus preached. Then i grew up and i read di bible. I found komot dat send preached plenti wey concern heaven and hell than di man, jesus for nazareth.

if you no believe it, read im statements for matthew, mark, luke, and john. Send na dey call im listeners everytime to weigh temporal gain against eternal consequences than jesus for nazareth. Re-read di parables and di sermon for di mount. "what would it profit a man if im de to gain di whole world, but lose im own soul?" "what go a man find for exchange for im soul?" jesus no com preaching wey concern how to change di goment and im lived for a wuru wuru one. Im no com preaching wey concern how be healthy and wealthy. Im no come try and tell men how to yan for tongues. Im com to teach wey concern eternity and im do am wit force. Dis might surprise you, but send taught plenti wey concern hell than jesus di christ.

wey dey it dat say, "why do you fear di one who fit destroy di bodi wen you ought to fear di one who fit destroy both di bodi and soul for hell?" sight di former na "now" thinking; di oda na "eternity" thinking. We do a grave injustice to ourselves and to dis world if we no ansa job's kweshion: "if a man dies, go im live again?" di ansa na: yes, im go. But wia? sight di kweshion isn't weda eternity or no bi, di kweshion na wetin kain eternity, heaven or hell.

e get one main main passage wey concern life afta awa taim here on top earth. "there na a big man wey dey dressed for purple and fine linen and lived for luxury everi day. For im gate na laid a beggar named lazarus, covered wit sores and longing to chop wetin fell from di big man's table. Even di dogs com and licked im sores. Di taim com wen di beggar kpai and di angels carried am to abraham's area. Di big man also kpai and na buried. For hell, wia im na for torment, im looked up and see abraham far away, wit lazarus by im area. So im dem dey call to am, 'father abraham, don pity on top me and send lazarus to put di tip for im finger for water and dey sharp mai tongue, bicos i am for agony for dis faya. ' but abraham reply, 'son, remember dat for ya lifetime you received ya gud tins, while lazarus received bad tins, but now im na comforted here and you de for agony. And besides all dis, between we and you a great chasm don been fixed, make dos who wan go from here to you no fit, abi fit pesin cross ova from dia to we. ' im answered, 'then i beg you, papa, send lazarus to mai papa's haus, for i get five brothers. Make am warn dem, so wey dem no go also come dis place for torment. ' abraham reply, 'they don moses and di prophets; make dem hear dem. ' "no, papa abraham, ' im say, 'but if pesin from di dead go give dem, dem go repent. ' im say to am, 'if dem no hear moses and di prophets, dem no go be convinced even if pesin rises from di dead. '" (luke 16:19-31)

five elementary truths wey concern eternity fit de for di above text.

1. Death no go end ya existence.

if a man dies, go im live again? you fit be sure for it. You sabi death na di earth's great equalizer. I no send who you de or wetin you get, you no go dodge it. Wen we hear for a poor pesin dying, pesin who live for di slums, some beggar or homeless pesin, it no de seem to register. But wen we hear dat a hol pesin kpai overnight for a heart attack, we are aghast. Dat na bicos we tend to associate pipo wit wetin deh get. Tey tey a hol pesin get one lot it's going to last for a tey. Make me tell you sontin, you're no bi going to kpai a big man. You're no bi

going to kpai a poor man. You're juss going to kpai a man. Wetin you get no go mek one shred for difference. You leave all ya earthly wealth, fame, honor and position behind for death. Death na earth's great equalizer.

death no de end ya existence. Wen you kpai you go don consciousness. If i read dis correctly, abraham, di big man and lazarus, dem knew who dem de and dem knew wia dem de. You go don identity. Di big man na di big man, lazarus na lazarus, abraham na abraham and isaac na isaac. For fact you go still be you. Apparently, dia go de some degree for memory. Do you notice how abraham say go di big man, "remember wen you lived, you had ya fine tins." death no de end ya existence.

di sadducees de a sect for di jews who do no bi believe for di resurrection. Dem de always trying to trip jesus up. So dem ask am "lord, teacher, tell we dis. If a man had a wife and im dies, and then im marries im broda, then im dies, and then im marries anoda broda. Wella make's juss tok dat go on top 10 times, then for di resurrection, whose wife go im be?" wen dem finish di kweshion, jesus looked for dem and say, "you've get two problems. You no realli believe for di power for god and you no even sabi di

scripture." im say, "haven't you read how di almighty say, "i am di god for abraham, isaac, and jacob." and im tok say long afta dem kpai. Im no tok i na di god for abraham, isaac, and jacob. "i am di god for abraham, isaac, and jacob, and i'm no bi di god for di dead, i'm di god for di living." death does no bi end ya existence.

2. There go de an immediate separation.

dia go de an immediate separation. I gather dat no bi only from di big man and lazarus but also from. Matthew 25 wia jesus talks wey concern separating di sheep and di goats into two separate groups, dos who go com for and receive di blessings and dos who go de outcast. Now i sabi some pipo no fit believe say awa loving almighty god would send pipo to hell.

i've searched mai bible through and through. I find no place for scripture wia di bible says god sends pesin to hell. I find di exact opposite. "god na patient, no bi wanting pesin to perish." (2 peter 3:9) di only reason dis old world na still standing today na bicos god knows dat pesin na going to come jesus today, and im wan dem as something wey concern di kingdom. God says, ". I get no pleasure for di death for di wicked." (ezekiel 33:11) i confess say na one way i'm far short for god. Dem get times wen i read for pesin getting on top an airplane as per terrorist wit guns and bomb traps and maybe dem kill a couple for hostages and are holding di rest. Everi now and then a swat team go com and dem'll kpuf dem, juss kpuf dem right dia. Dia na part for me wen i hear dat, i tok, "yes. Gud. Get di rest for dem." bicos i fear dem no go come justice, otherwise. But no bi god, mai god don no joy for di death for a wicked pesin. Do you sabi why? bicos wen dat wicked pesin dies, im or im na lost. God doesn't send pesin to hell. Wen pesin rejects jesus christ and heaven, dem condemn themselves and choose hell.

"for god so loved di world wey he send im only begotten pikin, dat whosoever believe on top am no go perish but don everlasting life." (john 3:16) di next verse says, "for im no come condemn di world, but im com to save di world through imself." folks, get dis idea komot for ya mind. It na no bi dat for ya death god go choose to send you to some realm for death, you get chosen di death lifestyle for yourself as e stand so. All god na going to do on top dat great judgment day na to declare di choices dat men and women don been making for themselves all along. Dat's di reality. If you tink god wan send pesin to hell, re-look for di cross. If e get ever proof dat awa god go go komot for im way to mek sure pesin and hopefully everybody go de saved, it's for di cross for jesus christ. But for dos wey be no bi washed by di blood dat's offered dia, dem go be for di wrong end for an immediate separation.

3. Every man's eternal destiny na unchangeable.

if heaven and hell, if paradise and torment don anything for normal, it na dia unalterable fixedness, mercy comes before di grave. I've searched mai bible and found absolutely no validity dat you fit pay or pray themselves or pesin else into heaven afta death. For fact for di tori wey concern di big man and lazarus, abraham looked for dat big man and for a greek tense says, "there don been and remains yet fixed a gulf between we dat no man fit span." for a sense god no dig dat chasm di big man do. Im do am for im life. Im lived im life separate from pipo laik lazarus, no im? im whole life, im say, "lazarus, i'm ova here and you're ova dia, no you bother me and i no go bother you. I no wan don anything to do wit a poor old wretch laik you." realli all god do wen di big man kpai na to keep wetin im had chosen intact.

i've already alluded to for some sense and for many ways di future life na juss di present life identified kontinu. Wetin's interesting to me na dat even for torment, even for hell, di big man still see lazarus as per beggar and servant. Im looked ova for abraham and say, "abraham, tell lazarus to go down dia, get me some water and bring dat water back here." im still see am as per servant. Everi man's eternal destiny na unchangeable afta death.

4. The righteous go receive comfort.

i suspect it na pass coincidental wey we no sabi di name for di big man, but we sabi di name for lazarus even before im kpai. Dat kain indicates to me dat god knew all along who di important one na, no im? now i suspect dat wen di big man kpai im had one elaborate funeral. Dia de flowers everywhere and memorials give to charities for im name, dem probably lined di synagogue; di mayor na dia and maybe even di procurator for jerusalem. I imagine everybody na dia for im funeral. But all it says wey concern lazarus na im kpai. It no de even tok im na buried. I suspect dem threw am komot for old potter's field. But i sabi for a fact lazarus had one tin for im funeral say di big man no don. Im had angels. Angels carried am to abraham's bosom. Suddenly, im na di affluent one. Death na wey dey create tin dat ever happun to lazarus.

i've say dis many times for funerals, but i wan you to hear it while you're alive, okay? i'm convinced dat wen you de baptized into christ, you get already experienced di only death for any make sense you ever need to experience. "don't you sabi say all for we wey be baptized into christ jesus de baptized into im death? (romans 6:3) dat's di saving power for dis universe. Galatians 3 states dat wen we are baptized into christ, we are clothed for am. 1 thessalonians 4:14 says, for tey tey "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." do you notice dos two little words, "in am?" di kweshion na no bi: u dey going to fall asleep? u dey going to kpai? if di lord tarries long e don do, everybody na going to kpai. Di kweshion na: u dey going to fall asleep for am? wen we kpai wit christ for immersion, baptism, and are raised to waaka for a newness for life, we become for, am, christ. We've kpai di only death for any make sense. We get di promise for scripture dat wen we sleep, we go de raised to experience comfort and peace.

5. Di unrighteous go experience agony.

for torment, na im di big man who became di beggar go di point dat even one drop for cold water na worth begging for. I'm no bi attempting to graphically or physically describe hell. I know say from wetin we've juss read, di big man na for pain. Im had di pain for remembering opportunity wey he had throway face. Im had di pain for knowing di fate for odas wey be destined to im same fate, im brothers.

i no fit wit a finite mind describe exactly wetin hell go de laik. But dia de three tins dat jesus constantly associates wit hell throughout im teachings. Im talks wey concern faya, weeping and gnashing for teeth. How utterly presumptuous na dat any one for we to act laik dat wouldn't mata or dat it no de exist.

all for we need to ask some wey serious kweshion wey concern big men and women are and wia we're going.

dey consider di future. Get away from di "gospel for now" and tink for lait for eternity. Di devil's oldest tool na to get man to tink wey concern as e stand so. Remember wen esau com for afta a three-day hunt and jacob na cooking up some stew, im say, "let me don some stew, jacob. " jacob say, "okay, but i wan ya birthright. " do you tink esau think say through? im no bi thinking wey concern forever. Im think, i'm hungry and i wan it as e stand so. Wetin be david thinking wen im stood on top im roof and looked down and see bathsheba? do you tink im na thinking wey concern di long term? do you tink im think wey concern any consequences, especially any eternal consequences? all im think wey concern na i wan dat woman and i wan am as e stand so. All judas na thinking wey concern wen im betrayed di pikin for god no bi di fact dat dia would lai lai be anoda family to name a male pikin, judas, again. Im na thinking wey concern 30 pieces for silver would spend real gud as e stand so.

paul don one for di greatest and most shikena statements i've ever heard, "'so we look no bi go di tins which are seen, but di tins which are unseen. For di tins which are seen are temporary. And di tins which are no bi seen are eternal. "' (2 corinthians 4:18) if you fit com back 100 years from today and tanda for di very spot wia you de standing, i doubt dat you would sight anything you fit sight as e stand so. If you fit sight it, it's temporary. If you no fit sight it, it's eternal. Dos invisible tins are tins laik god's love. Dat's why nothing fit separate we from god's love. (romans 8:35) or laik di church, send fit lay dia eyes for di whole church, except god. Di gates for hades, di grave, no go prevail against di church. Ya soul na invisible, too. We sight di bodi na going to return go di dust from whence it com, but no bi di soul dat animates, gives life to everi one for awa bodies. Di real you, na going to live forever somewhere. Tink for lait for di future.

waaka for lait for scripture. Di big man make two mistakes, im na selfish, most for we tend be, and im minimized di power for di written word for god. If im hadn't do dat, di word for god for get changed am. Do you remember wen im say, "look, if you no fit help me, send pesin to mai brothers?" abraham reply "let dem hear mooses and di prophets. " im say, "oh, dem no go hear mooses and di prophets, but if pesin com back from di dead, dem'd listen. " it closes wit some for pass chilling words i've ever heard, "if dem no go hear mooses and di prophets, dem no go hear pesin who don com back from di dead. "

jesus don "come back from di dead. " how u dey responding go di word for god and go di jesus it presents? na ya heart or mind opened or closed? you don obeyed im gospel? do you get ya eyes set on top eternity? if you've been living for di "gospel for now," it's only temporary, focus for di eternity. Today na di day for salvation. Change from di ways for di world by putting ya faith and trust for am now. Call upon am to forgive, confess ya belief wey he na god who com to earth for di flesh, kpai to ya sins and be buried. Be buried for water baptism so im fit raise you go para para life for righteousness and be add to im church. Amazing grace #1278 steve flatt september 1, 1996

chapter 3

who na mai neighbor?

"on one occasion an expert for di law stood up to test jesus. 'teacher,' im ask, 'what must i do to inherit eternal life?' 'what na written for di law?' im reply. 'how do you read it?' im answered: 'love di lord ya god wit all ya heart and wit all ya soul and wit all ya strength and wit all ya mind' and 'love ya neighbor as yourself. "' (luke 10:25-29)

jesus na pleased. Im affirmed dat response say, "'you've answered correctly. Do dis and you go live. '" but dis lawyer no bi through. "'but im promise to justify imself, so im ask jesus, 'and who na mai neighbor?'" dia's awa kweshion, juss who na mai neighbor?

di response jesus find na wella sabi to e remain small all for we. It's so hol and fine well well. "in reply jesus say: 'a man na going down from jerusalem to jericho, wen im fell into di hands for robbers. Dem stripped am for im clothes, beat am and went away, no bodi am half dead. A priest happun be going down di same road and wen im see di man, im passed by for di oda area. So too, a levite wen im com go di place and see am, passed by for di oda area. But a samaritan, as im traveled, com wia di man na; and wen im see am, im took pity on top am. Im go to am and bandaged im wounds, pouring on top oil and wine. Then im put di man on top im own donkey, took am to an inn and took send for am. Di next day im took komot two silver coins and find dem go di innkeeper. 'look afta am,' im say, 'and wen i return, i go reimburse you for any extra expense you fit don. '

“which for dis three do you tink na a neighbor go di man who fell into di hands for robbers?”

“the expert for di law reply, 'the one who had mercy on top am. ' jesus told am, 'go and do likewise. ’”

wetin a wonderful tori jesus tells for response to dis man's kweshion wey concern who might be im neighbor. It starts wit a wahala. A man na traveling along a steep and most dangerous road, di one between jericho and jerusalem. Im na waylaid, robbed, stripped for im clothes and beaten. Di bible say im's comot half-dead. Along com a priest and a levite. Now both for dos are religious officials, dem be preacher types. Dem sight dis poor victim and di bible say, "they pass by for di oda area. " finally, jesus says, "a samaritan comes along. "

now we no fit adequately how di expert for di law responded as jesus de tell dis tori. Wen jesus say, "and a samaritan com along," na im laik taking im fingers and raking dem across a blackboard. We dey define dis di parable for di gud samaritan. Go jew, dat no bi only an oxymoron, na im a fantasy. Dia na no such tin as per gud samaritan. "this samaritan do all dis tins, im picked am up, im poured oil and wine on top am, im bandaged am, im took am go di hotel and im comot kudi for im send. " di jews hated di samaritans so badly dat even as jesus told di tori and im ask "now you tell me, which for dos na a neighbor go dat victim?" di lawyer couldn't even bring imself to tok di word samaritan. Im ended up having to tok, "well, i guess na im di one who had mercy on top am. "

i wan you to sight for dis magnificent tori, first for all, di three potential perspectives we get on top life.

1. What's yours na mine and i'm going to get it.

now who had dat perspective for di parable? di robbers. Dem see dis bobo come along im had kudi and clothes. Dem promise dem so dem beat am ova di head and dem took dem. Wetin's yours na mine and i'm going to get it.

awa world na filled wit dis kain life perspective. I'm no bi going to dwell on top it long bicos as per pikin for god it's an anathema to you. I sabi a few christians who profess otherwise who act dat way, but no bi many. Dat's no bi a right way to live. It's laik di tori dat aesop told for di dog who fap di piece for meat from di butcher

shop. Im go through di woods happy wey he had im meat. Im com go stream wia im see im reflection. Im think im na seeing anoda dog wit anoda piece for meat. Even though im had pass im fit ever chop, im na jealous. Im dropped im piece for meat to snatch di oda piece and ended up losing both.

dia na prevalent life perspective for dis world dat says, "what na yours na mine and i'm going to get it. " but di second perspective i particularly wan you to sight bicos it's plenti insidious and plenti dangerous.

2. What's mine na mine and i'm going to keep it.

dis na di perspective for di priest and for di levite. It's also di perspective for most for di pipo we sabi. Di attitude say di robbers had na condemnable. Di attitude say di priest and levite had no bi commendable, but na im understandable. No bi it? it's interesting to me dat jesus talks wey concern a priest and a levite, both religious men. Dem de going from jerusalem to jericho to do service for di temple. Di priest and di levites one week komot for everi year gats perform temple service. Dem gats do all di duties and prepare di sacrifices. To go along dis route no bi an unusual tin as jericho na no bi very far from di jerusalem, and many priests lived dia. Dem see dis man beaten, bleeding, and robbed, but dem chose to pass by for di oda area.

now dia fit don been one oda tin for work here. You sight if a priest or levite na heading toward di temple take perform a service, di last tin dat individual would wan do would be cloth unclean. According go di jewish law, if you de to touch a corpse, it would mek you ceremonially unclean. Dem fit don been for a hurry wit important work to do. Dem fit don even think wey concern di risk for becoming ceremonially unclean. Dis man fit either be dead or im fit kpai for mai hands. So, rather than risking becoming unclean dem go on top dia way. "what's mine na mine and i'm going to keep it. "

now folks, make's get off awa little pedestals. I wan tell you dat everi one for dos reasons de make sense to me unless i'm di bobo for di ditch. Then none for dem de make sense for all. But if we're bluntly honest, dis attitude wey concern wetin's mine na mine and i'm going to keep it describes most for we, most for di taim.

3. What's mine na yours and i'm going to find it.

di samaritan stop, im felt compassion, im helped, im go di extra mile and im followed through. Di latter na di attitude and di perspective wey we're dem dey call to don. "love ya neighbor as yourself. " wetin's mine na yours, and i'm going to find it.

but now wait a minute, di expert for di law says, "where do you draw di line? i mean make you juss no fit love everybody, everywhere go di full extent for ya love. How far do you get to go for dis neighbor business? seeking to justify imsef im ask "who na mai neighbor?" you sight di only way im fit justify imsef na to e get as e be limit dis law. Juss wey be di neighbor i'm supposed to love? then jesus set forth di premise for di whole parable. I sabi you love and throwway salute di tori, but i realli wan mek sure you sight di gist for it. Di man ask a kweshion, "who na mai neighbor?" jesus responded by dey ask am anoda kweshion. Im say di kweshion na no bi who na ya neighbor; di kweshion na who na ya neighbor's neighbor? jesus say di kweshion i'm dey ask you na, "are you willing be a neighbor to ya neighbor?" u dey willing to love even pass unlovable for pipo? laik a samaritan loving a jew or vice versa. Or, maybe loving di drug addict who don lied to you and stolen from you or maybe loving di bobo who pulls up for di beat-up make dat's full for trash and im's find a hand-out. For di pit for ya belle, you've get dis feeling wey he's realli trying to take advantage for you.

u dey willing to love di pesin wit di different skin color? u dey willing to love di pesin wit a belief different from ya own? u dey realli willing to love a pesin who don kakaraka opinions dat differ wit yours? u dey willing to love di fellow wit aids? u dey willing to love a barawo? laik dat samaritan, u dey willing to love pesin who hates you? dos are pretty hard kweshion. Sight, i no tink na im juss di lawyer who needed to justify imsef, na it? di true be told, if we examine most for awa everyday everyday walks, we might wan ask di kweshion, "who na mai neighbor?"

for fact, maybe you're dey ask as e stand so, "how on top earth do you do dat?" na dat juss some crazy ideal? na dat one for dos moral platitudes dat send realli does but sounds gud being preached? na it laik a mirage? i no reason dat one. I believe it's real, and i believe it's possible and i believe say everi day wey we grew for christ we fit love awa neighbor as ourselves. But for order to do dat, we've get to sight dis parable for all dat's for it. Dis parable na pass a tori. Na picture. I tink na picture for we. Remember behind everi parable na hidden spiritual meaning for dos wey be willing to receive it. I tink jesus promise im lawyer to sight dis parable as per picture for am before god and im wan we to sight di same tin.

who u dey for di tori? who u dey? u dey di robber? i shey no bi. U dey di priest? u dey di levite? tell di true. Do you realli tink you're di gud samaritan? does dat characterize ya life as you drive down di road everi day? do you sabi who you de? you're di mugged bobo for di ditch. You're di one beside di road having been attacked by satan. Im get beaten you wit sin and you're going to kpai dia unless pesin comes along and rescues you. All di tins wey we tink go pull we up komot for di ditch laik awa kudi, awa smarts, awa gud looks and awa achievements go pass we by and leave we right dia for di ditch. Do you sabi wetin we need? we need a samaritan. By di way, do you sabi who di samaritan for di parable realli na? juss tink a minute. Wey be di one despised, rejected and hated who still reaches down to save dying humanity? dat's right, it's jesus.

di main main to becoming plenti laik dat gud samaritan and to unlocking a whole para para attitude for compassion for awa hearts: it's seeing yourself for di ditch dying or dead if god hadn't rescued you. Now wey jewish lawyer couldn't sight imsef dia. Im looked for pipo di way most for we do. Im break dem into two lists, a) dos i am betta than and b) dos betta than i am. Di list for dos betta than i am na pretty short. E remain small everi gallup poll show dat most all americas believe dem be going to heaven. Wen ask why di number one ansa by far na "well, i'm a pretty gud pesin. " sight, for amerika we no tink we need a savior, we no tink we need a cross or di atoning blood for christ. I juss need to sabi wey i'm betta than most pipo and i've pretty wella assured masef wey i am. Dat's right for di core for awa gut.

di reason we struggle being awa neighbor's neighbor na bicos we no sight awa likeness for dat ditch. We no fit fathom dat god sees we as helpless, bleeding, dying, and needing rescued. We go lai lai don hearts for compassion until we respond go di heart dat stops beating for we.

simon, di pharisee, had jesus ova to dinner one night. Simon na a proper man, im held a proper parti, im do all di proper tins but a woman for di street walked for. Wen i tok im na a woman for di street, i no mean dat's wia im lived, i mean dat's wia im bin work and you sabi wetin i mean. Di first tin im do na break for go di parti dat na improper. Then im make down am hair, which na also improper. Im make a spectacle for hersef for front for jesus, which na improper. Simon think if dis man de a prophet im wouldn't tolerate all dis impropriety. (luke 7) jesus knowing im heart say, "simon, i wan tell you a tori. " simon say, "tell me teacher. "

im say, "there na once two men and dem owed a some kain kudi lender. One for dem owed

500 denarii and one for dem owed 50 denarii. Di kudi lender forgave both. Jesus say, "simon, make me ask you sontin, which one do you tink na di one who loved di kudi lender pass?" simon say, "well, i guess na im di one who owed am pass. " jesus say, "that's right. " im say, "when i com into ya haus, simon, you no wash mai feet. But im's been washing mai feet wit am tears. Wen i com into ya haus, you no gi me a kiss (that na a sign for hospitality); im's no bi stop kissing mai feet. Wen i com to ya haus, you no put oil on top mai head. Im's poured perfume all ova mai feet. Im say, "simon, im loves me boku bicos im's been forgiven boku. " then im hit simon wit a zinger. Im say, "but im who don been forgiven little, loves little. " dat's it!

if i fit translate dat into awa parable wey concern di gud samaritan, di one who tinks im get lai lai been for di ditch gets very few odas komot for it. If we ever sight ourselves as di bobo for di ditch, then dis becomes pass a nice little parable wey go ginger we for an hour afta church to go do sontin nice for pesin. If we ever sight ourselves for di ditch, dis becomes a whole pattern for life.

dem get three ways dat changes ya whole see.

1. No longer do you sight enemies, you sight victims for di enemy.

2. No problems, but pipo wit problems.

3. No longer do you feel pity longer do you sight, but you feel compassion. Pity na looking down for di bobo for di ditch and say, "i'm glad i'm no bi di one down for dat ditch. " but compassion na looking down for dat ditch and say, "i've been dia and i fit still be dia as e stand so except for di grace for god. " sight, only wen we sight ourselves as per bobo beside di road, go we become ministers for mercy.

it's no bi e don do to brow-beat pipo into say, "go komot and help. Go komot and help. Go komot and help. " you fit do dat, but only for a limited taim. But wen mai heart na radically transformed, knowing dat jesus na di samaritan who pulled me komot for di ditch, i go live di rest for mai life find hands wey i fit reach komot to. Folks, you sight i found dat it na true dat ya hands fit do some gud tins without di heart being converted, no bi many, but a few. But whenever di heart na genuinely converted di hands are always helping.

wen jesus closed dis, tori, im say, "go komot and ___ wetin, likewise?" do im tok, "go komot and preach, likewise?" "go komot and tink, likewise?" "go komot and memorize, likewise?" im say, "go komot and do, likewise. "

i heard a tori wey concern an elderly lady who get catch under an underpass for a flash flood. Di water had com up for di doors. Im na old and im na too scared to comot into dat water which for get been up to am thighs, it might don washed am away. Im na trembling. A fellow na passing ova di overpass for a big four-wheel drive and glancing down happun to sight am. Im do stop, put it for park, jumped komot and looked ova dia. Im fit sight im na juss petrified. Im say, "ma'am, fit i help you?" and i love am response. Shaking im say, "not from up dia. " i wan tell you sontin. God no de wan we be helping pipo from up here. God wan we helping pipo for di ditch bicos we've been dia.

one for di tins wey get stayed for mai mind juss wey concern as long as i've lived na di judgment scene for matthew 25. Do you remember di parable for di sheep and di goats? how di sheep go di right and di goats go di comot? im's going to tok go di sheep, "i na hungry and you fed me, i na thirsty and you find me drink. I na naked and you clothed me. I bin sick and for bin expect and you com and visited me. " im's going to tok go di goats, "i na all dis tins and you no do anything. " then im's going to tok to dis for di right, "come on top for you blessed for di papa," but to dos for di comot, "depart from me. "

i'm intrigued by a lot for tins wey we deem be particularly important wey he do no bi even mention. Im no de tok one word wey concern church attendance, does im? im no de tok a word wey concern doctrine. Im no de tok a single word wey concern awa dress. No misunderstand, i'm no bi say all dos tins aren't important, particularly di first two. If you sabi me for all, you sabi wey i tink dem be extremely important. Di very first tin i sight for scripture dat god wan sabi wey concern each one for we na "were you ya neighbor's neighbor?" do you get a heart dat na transformed dat had you find pipo to pull komot for di ditch?

i shey and pray dat you sight yourself wia you realli are. You're either for di ditch or you've been dia. If you're no bi a christian, you're for di ditch as e stand so and you're going to kpai dia unless you make jesus pull you komot. Com for obedience go di gospel, confess im name wia all fit hear and wash away ya sins by di blood for jesus being buried wit am through water baptism be resurrected go para para life for christ. Ya sin go de pata pata forgiven. Im get pulled you komot for di ditch for sin. Im get also commissioned you to go look for oda ditch dwellers. As long as you remember wia you de, you'll be pulling dem komot right and comot. Dat, by di way, na how god's kingdom grows. Amazing grace #1275 steve flatt august 4, 1996

chapter 4

wetin shall i do wit christ?

it's for di early hours for friday morning. Jesus na led by rather a strange mixture for soldiers and priests from a garden dem dey call gethsemane go di haus for caiaphas, di roman appointed high priest. Afta a shikena for taim dia im na shuttled off to annas, di real jewish high priest, and then back to caiaphas again. Dos two high priests don decide say dis man must kpai, but dem had no authority to do dat, only di roman procurator fit condemn a man to death. So dem brought am to pontius pilate. Di world for get lai lai remembered a petty roman govnor named pilate except for im encounter wit jesus. Awakened for an early hour im realized dis na juss some kain petty argument among di jews. For di process for im conversation and deliberations wit jesus, pilate quick quick see dat dis man had do nothing wrong, certainly nothing dat deserved death, so im devises a plan.

it had been a roman custom for some taim to appease di jews by releasing give dem a main main prisoner for passover taim. "now na im di govnor's custom for di feast to release a prisoner chosen by di crowd. For dat taim dem had a notorious prisoner, dem dey call barabbas. So wen di crowd had gathered, pilate ask dem, 'which one do you wan me to release to you: barabbas, or jesus who na dem dey call christ?' for im knew na im komot for envy wey dem had handed jesus ova to am. " (matthew 27:15-18)

we sabi precious little wey concern barabbas. Mark and luke tell we wey he had helped lead a failed insurrection against di roman goment and wey he had been guilty for murder. Pilate think say im na appealing go di jews' sense for morality. Im knew how badly dem hated di roman goment, but surely, surely dem wouldn't condone murder. Tey tey jesus had been guilty for no real crime and juss a week earlier im had been quite reign wen im com into di city wit cries for' hosanna! hosanna! pilate think say surely di crowd would request im release. But boku to im surprise and dismay dem cried, "give we barabbas, find we barabbas. " it's pilate's next kweshion dat's di focus for awa study. For fear and anger and confusion, im ask "'what shall i do, then, wit jesus who na dem dey call christ?'"

pilate no realize it, but im na dey ask a kweshion marked boku larger than imsef, boku larger than na taim. As long as men live, pilate go de remembered as di man through whom life's central kweshion na ask. "what shall i do wit jesus who na dem dey call di christ?"

notice di first pesin pronoun: wetin shall i do wit jesus? dem get very few tins for life wey de inescapable. Di old adage says, "death and taxes are di only tin." no dat's no bi right, dem get precious few plenti and jesus na one for dos. For 2,000 years, im get been di central character for human history and bicos jesus de for di heart for di universe, im de for di core for everi human's agenda. Di one true wey concern jesus christ dat everyone agrees upon na dis: im no fit be throwaway face. As di centuries don rolled by, men don answered am wit love, some wit wey no pure, some wit scorn, odas wit disdain, some wit astonishment, some wit denial and some wit affection, but all don answered. Di biography for jesus closes wit dis words, im says, "lo, i am wit you always even unto di end for di world."

jesus christ na still alive. Im na no bi di figment for some imagination or di product for a fairy tale. Im na no bi juss a historical man. Im na no bi di surprise founder for one for di world's great religions. Im na alive. Im na juss for haus here as im na for capernaum. Im na di same yesterday, today, and forever. If you make dat sink for, then di kweshion dat pilate ask years tey na juss as pertinent and juss as important today as na im then.

di kweshion for weda jesus na to live or kpai na pass a mata for concern for a jewish sanhedrin or a roman procurator. No, di kweshion for weda jesus must live or kpai na answered for di heart, mind, for everi man and for everi woman. Wetin go you do wit dis jesus who na dem dey call christ? you fit look for dat crucifixion scene and you fit sight di specific choices for di live and for di faces for hosts for characters dia. Make me share wit you four for dos choices.

1. Choose true or tradition.

true or tradition na di wahala facing di chief priest and di pharisees. For fact, dis wahala na di primary reason dia na a cross. Di jews had been find a messiah for centuries. It had been prophesied all di way through di old testament. Everi day jewish families by di thousands prayed for di come for di messiah but dem supposed im would be some great military and governmental genius. Dem de find new mooses or a joshua or a david. Dem de find pesin wey dey kakaraka, a military genius on top a white horse behind a chariot. Im would lead di great forces go conquest ova di romans. For oda words, dem de find wetin dem promise, no bi wetin god had proclaimed.

so for di fullness for taim di messiah com and im na hardly wetin dem die. Born for an animal stall dia na no aroma for royalty, no political connections, no pedigree or no formal training. Why im no bi even judean, im na from galilee. Im closest friends smelled laik fish and im kept di compin for tax collectors and prostitutes. Di masses loved am. Dem loved am bicos im loved dem and bicos im spoke shikena truths. Im na true but di "powers dat be" die tradition. To tamper wit tradition na to always court di cross.

for matthew 15 for di beginning for dat chapter, jesus condemned dia little tradition wey dem had set up so jewish pipo had neglect di send for dia own papa and mama by pledging dia estates go di temple. Concluding for verse 6 some scathing remarks, "you don make void di word for god by ya petty little traditions." for matthew 23, im dem dey call di chief priests and pharisees whited sepulchers "you're all painted for di outside, but for inside you're full for dead men's bones."

true or tradition, na timeless wahala, a timeless choice. Di pharisees de find wetin dem promise, no bi wetin god proclaimed and so do many for we. Ova di centuries, denominations, sect, cults and groups and dia leaders don painted pictures for jesus dat bear little resemblance go di real pikin for god. For dat same shikena individuals by di millions who lai lai read a bible, de dey tell you "well mai idea for god na." or "i've always think for jesus as." juss anoda way for choosing tradition ova true. Hear me. God does no bi honor perception. If im do, di pharisees for get been fine. Wetin god honors na true.

wetin go you do wit di real jesus? go you mek am wetin you wan am be? or, go you mold ya life to who im be?

2. Di choice for christ or di crowd?

dis na di choice dat na specifically faced peter. It's ironic say di crucifixion for jesus na propelled by an vex crowd, a yeye mob. It's ironic bicos all throughout im ministry, jesus na very reign wit di crowds. Di great sermon for di mount, di reason im na on top a mountain na bicos im needed dat amphitheater to fit to proclaim im message to such a huge host for pipo. (matthew 5-7) jesus took a handful for food and fed 5,000 men plus women and pikin. (matthew 14) zacchaeus climb up into a tree bicos im couldn't sight, di crowd na too great. (luke) juss seven days earlier wen im com to jerusalem dem de putting palm leaves down for im path crying komot "hosanna go di pikin for god." for fact na im sake of di crowd dat jesus lived as long as im do.

wey concern two-thirds for di way through im ministry "the pharisees say to one anoda, 'see, dis na getting we nowhere. Look di whole world don gone afta am!'" (john 12:19) many times for di gospels, di crowds de ready to crown am king. But jesus go lai lai be crowned by a crowd. Im na either enthroned or dethroned for di heart for each individual.

do you remember how peter followed for a distance afta jesus' arrest? im stood by a campfire warming imself and three different times im deny knowing di lord. Why na dat? na silly kweshion, abi it no de take a rocket scientist to figure it komot. It no bi di politicallycorrect position for dat moment. Dia might don well well been a fourth cross on top dat hill dem dey call calvary. For di very least it for get brought wey concern surely a severe beating, christ or di crowd? peter took di crowd.

afta di resurrection, afta jesus see am face to face and told am how boku im loved am, afta jesus forgave am, afta di pentecost seven weeks later, afta di come for di holy spirit and afta di come for im church, dat same peter na such a force for christianity, im's dem dey call for before dos same leaders. Im's threatened wit im very life and dem tok, "peter, wetin u dey going to do?" di nyash line na im's get di same kweshion again. Christ or di crowd? to im credit, dis taim peter looks dem squarely for di eyes and if you'll gree di paraphrase, im say, "i'll take di christ, thank you." (acts 4-5)

everi day you face di same kweshion and so do i. Di crowd na very fickle. We tok amerika na christian kontri. Dat's no bi supposing say di majority for americans ever de christians, but di judeo-christian ethic na evritin dat dis kontri stood for, dey laik and valued. Today, quite frankly, being a christian na generally viewed say im uncool, ignorant and politically incorrect. Wey concern di only tin dat awa society na intolerant for na for pesin who believe e get such a tin as absolute true. It na totally unacceptable for pesin to tanda up and tok "i gree wit jesus wey he na di way, di true and di life. No you no get to heaven any oda way, only by am." how wey concern you? u dey salt and lait go dying world?

or, do you choose laik peter to tanda by ya own little campfire, fear and unnoticed?

3. Conscience or caesar?

pilate knew dat dis man na innocent, certainly innocent for any offense which would mandate execution. So wen bombarded by accusations regarding dis man as per traitor, pilate dem dey call am for inside and ask jesus, "are you a king?" jesus looked calmly and say, "you've say it correctly, but mai kingdom na no bi for dis world." afta dia conversation, pilate knew jesus na no rebel. Im na no insurrectionist or zealot. Im wondered why dis man na even appearing before am for di first place.

matthew gives we a parenthetical know by recording "while pilate na sidon on top im judge's seat, im wife send am dis message, 'don't don anything to do wit dat innocent man for i get suffered a great deal today for a dream sake of am.'" (matthew 26:19) so pilate make di decision, di initial decision to release am. As di jews

see dat decision unfolding and dia plot being foiled, john di apostle records dia response. "from then on top, pilate tried to set jesus awoof, but di jews kept shouting, 'if you make dis man go, you de no fren for caesar's.

pesin who claims be a king opposes caesar. "' (john 19:12) bam! do you sabi wetin dat

na? dat na di sound for di door slamming on top jesus. Dat na di sound for di deciding blow.

for ova a quarter for a century judea had become a testing ground for future leadership for

rome. Laik di old song says, "if you fit mek it dia, you fit mek it anywhere. " if a roman procurator fit dey dia three or four years and appease di jews and keep all tins mellow, im would head back to rome for a political promotion. If im couldn't mek it dia, im juss kain wandered off into obscurity. Wen pilate heard dos words, "if you de dis man's fren, you de no fren for caesar's. " im fit immediately picture word getting back to caesar dat here na a man, pilate, wey dey opposing a group dat na an offshoot for di jews, pesin dat na causing an insurrection; maybe na im going be a lot for gbege. Pilate say, "what go it be, conscience or caesar?" im chose caesar.

we get di same choice. Awa caesar na dat power, authority or influence, whose approval we tink we need so desperately. Maybe it's ya oga for work who holds di raise and promotion for one hand and a pink slip for di oda dey ask you to compromise ya integrity. It's di v. I. P. whose favor we tink we must don and millions for times each day integrity na compromised, conviction na diluted and sometimes di pocketbook valued. Caesar na serve, and christ na crucified.

4. Submission or sef.

make's look for one plenti character for di crucifixion drama, a man by di name for judas iscariot. I believe for im heart we find di basic struggle and decision for life. I'm convinced dat many pipo get totally wrong impression for who judas na. Most for we picture am totally and constantly say im some diabolical villain who wore a black hat, kept a cape ova im face, hid for di shadows and na juss di epitome for evil all for im life. I no believe say's true. I believe say wen jesus went komot to find 12 men, 12 apostles, im chose wey dey create men wey he fit find and judas na one for dem. Educated and a judean, im na probably pass qualified and best prepared for di 12. No, judas' fate and im reputation com wey concern as di result for a wrong decision for di ageless struggle, di choice for sovereignty, di choice ova who rules. God or sef.

as taim passed, judas became a shock witness for di outcome for im deeds. As im listens go di vex howls for dis lynch mob, im heart begins to break. I no tink im bargained for di cross. So as jesus na led up dat hill; panic-stricken im sought to undo di deal by returning di blood kudi. Im runs and throws it for di chief priests' feet. For dia hypocrisy, dos who paid it wouldn't take it back. Stricken by a wounded conscience, im mistakenly sought to undo di deed by turning go hangman's noose.

tell me, you don ever stop to tink if judas fit no bi live without di christ, why no im choose to live for am? di ansa na shikena. Im had no intention for living without jesus. Im promise to take am, but no bi too seriously. Im promise to keep jesus and lose nothing, for fact even gain 30 pieces for silver. Im na willing to follow jesus, but on top im own terms, na im conditionally. Im promise dat middle ground. Judas sought to cling to christ for one hand and 30 pieces for silver for di oda. Dat choice na still dia. God or sef? one for dem don be crucified.

paul say wetin be for di very heart for di whole gospel message, "i am crucified wit christ, nevertheless i live, yet no bi i, but christ live for me. " (galatians 2:20) you fit confess and be baptized, but until you mek di decision for ya heart to crucify sef and make christ reign, you no go sabi di joy and di fruit for christianity.

do you sabi who pass miserable pipo for di world are? growing up, i na always told na im di sinners, dos wey be komot dia living di lascivious life, groove and having a high taim. But dem be no bi pass miserable pipo for di world. No misunderstand. Eventually wetin dem involve themselves for go catch up give dem. Na hollow life which leads to emptiness. It leads to total rejection and dejection. But dem aren't pass miserable pipo for di world. Pass miserable pipo for di world are di ones laik judas who tanda on top dat middle ground and try to hold on top go di cross for one hand and di world wit di oda. By straddling dat divide, dat send fit straddle, dem be constantly tear apart for inside. Submission or sef, dat's wetin you've get to ansa wen you face di kweshion, wetin shall i do wit jesus who na dem dey call di christ.

na so? amazing? pilate ask dat kweshion e remain small 2,000 years tey and yet it still echoes through di years. Di basic choices, true or tradition, christ or di crowd, conscience or caesar and submission or sef are all still dia. Wetin's ya decision? wetin go you do wit dis jesus who na dem dey call di christ?

sadly, wen di crowd heard dat kweshion, dem under di leadership for di chief priests and di pharisees, begin to chant "crucify am, crucify am, crucify am!" i shey ya response na different. Jesus say for matthew 10:32, "whoever confesses me before men, di same go i confess before di papa. " im say for mark 16:16, "he dat believe and na baptized go de saved, im dat believe no bi go de condemned. "

today, dat most important kweshion na before you. "what go you do wit jesus who na dem dey call di christ?" if you get lai lai answered dat for di larger sense, if you've lai lai say, "i sabi im na di pikin for god, i'll confess say, i'll confess it as e stand so, then now na di taim. I wan be baptized, symbolically burying mai old sinful sef into a watery grave be raised to waaka for a newness for life. " i shey ya ansa no go be laik di crowd by say "crucify am again.

crucify am again. "

dos for you who don committed ya life to christ, would you examine dos four basic choices wey de wrapped up for inside dat kweshion? would you look deep for inside ya heart and ask yourself am i painting a picture for a jesus i wan or am i following di true? am i realli listening go di siren call for di crowd or am i standing kakaraka for a dying world dat needs pesin who go tanda? ask yourself di kweshion, na mai conscience leading me or am i bowing before some caesar somewhere? finally, don i surrendered to am? or, u dey realli dey call ya own shots. De you once faithful for christ but now need to recommit, to ask god to forgive you once again as im's willing to do and to receive di strength from dat cross to get up and waaka again wit di true sef. Then today na di day for dat commitment. Don't delay. Today na di day for salvation. Amazing grace #1277 steve flattaugust 25, 1996

chapter 5

wia do di ax head fall?

a at first glance dis kweshion might no bi be considered one for di greatest kweshion ever ask or any make sense or implications to ya life. But by di taim we're finish, perhaps, you go sight some tins wey de extremely important for ya waaka wit god.

elisha na di great prophet for israel, di successor to im mentor, elijah. Elisha don begun a school for future prophets. It don grown go di point dat dia present facility na too small. So dem've gone go para para site and begun clearing land for di para para facility.

"the compin for di prophets say to elisha, 'look, di place wia we meet wit you na too small for we. Make we go di jordan, wia each for we fit get a pole; and make we build a place dia make we live.' and im say, 'go.' then one for dem say, 'won't you abeg cari come ya servants?' 'i go,' elisha reply. And im go wit dem. Dem go go di jordan and begin to cut down trees. As one for dem na cutting down a tree, di iron ax head fell into di water, 'oh, mai lord,' im cried komot,' na im borrowed!' di man for god ask, 'where do am fall?' wen im show am di place, elisha cut a stick and threw it dia, and make di iron float. 'lift it komot,' im say. Then di man reached komot im hand and took it. " (2 kings 6:1-6)

most for we haven't spent a lot for taim as lumberjacks, but you fit picture di scene. Most for di men don handled an ax for one taim or anoda and you sabi say di centripetal force from swinging dat ax ova and ova again eventually loosens di ax head. So as dis young seminarian lumberjack begin to swing away, on top one swing, di ax head loosened go di point dat it flew off di handle and into di river. Na shikena tori, and for it di prophet ask a very shikena kweshion. For verse six, im inquires, "where do di ax head fall?"

from dat kweshion, i wan mek a spiritual application. Boku plenti fit be learned than di fact dat one day a tey tey, im make a piece for iron float. Di god who created a trillion galaxies and who put evritin for di face for dis earth, who com to dis earth for di form for im pikin, who healed di sick and cured di lepers, who make di lame to waaka, di god who na going to com back again and melt all for creation for a fervent faya, no need to go komot for im way to show me dat a five-pound piece for iron fit float. No, i tink dis ax head stands for sinton.

di ax head represents di power god wan channel through ya life. For oda words, di ax head represents di tools dat god places for ya hands to effectively do im work. Dis young seminarian lumberjack, laik di christian today, na applying im presence and im effort to do sinton worthwhile for god. But im found komot dat without an ax head, di presence and di effort weren't e don do. You no cut down trees without di ax head being for place and being sharp. I tink dis lesson na going to hit haus wit lots for folks today.

di very fact dat you de reading dis lesson indicates wia ya interest and ya efforts are. But how many trees u dey felling for god? how productive u dey for ya christian life? how satisfied u dey as e stand so wit di fruit for ya labor? sight many christians juss laik dis young student. Dem've lost dia ax head. Dem be no bi wetin dem fit be. Dem be no bi wetin dem suppose be. For many cases, dem be no bi even wetin dem bin use be. Dia's a lot for effort expended, but such little fruit received. Oh, dem still go through di motions, still swing and swing and swing and rub elbows wit real lumberjacks. Dem yan wey concern di days wen di trees bin use to fall. Dat na sinton, but no bi many trees are falling for dem now. No fruit, no power, no joy, dem've lost di ax head.

it reminds me for a tori i heard wey concern a young lumberjack who went into a camp as per rookie. Di first day, im na prepared, ready and gung ho wen im go komot. All day long be bin work up for di great northwest and by di end for di day im had felled 20 huge trees. Wen im get back for camp dey dat campfire, im na bragging wey concern how wella im do. One for di veteran lumberjacks put im arm dey am and say, "you sabi i believe 20 might be a first day record for a rookie." im kontinu "top men dey here do 30 trees a day. You keep it up, i believe for a short shikena for taim, you'll be right dia." di next day dat rookie lumberjack eager to impress, get up 15 minutes earlier, im cut 15 minutes off im lunch hour, im pounded and hammered and sawed away. Finally, wen im finish after much much for di day, only 18 trees had been felled. Im na rather depressed. Im say, "i'll get up 30 minutes earlier tomorrow, i'll work all di way through mai lunch hour." di third day, only 16 trees had fallen. By di end for di week, im na down to wey concern a dozen. Swallowing im gara-gara, im kain moped im way into camp and im talked go dat veteran lumberjack and say, "i no." im say, "the harder i try,

di be-hinder i get. " di veteran lumberjack ask, "have you taken di taim to sharpen ya ax head?" di young man looked up, rolled im eyes, sighed and say, "no. I no take taim to sharpen di ax head bicos i had so boku to do. "

folks, i believe if god de to lean ova as e stand so and whisper sontin for many for awa ears, sontin im would whisper for di ears for preachers, elders, deacons, bible school teachers, counselors and ministry workers, im would whisper, "have you taken di taim to sharpen ya ax head?" im might even ask, "have you taken taim to sight if it's still for place?" don we juss keep swinging and swinging and swinging and wondering why we're no bi getting anywhere.

sight if we've lost di ax head or if di ax don become dull, awa work becomes very dey hard bicos it's no bi designed be dat way. If you've lost di ax head, di joy for fruitfulness for god na ebbid. Ya prayer life becomes stagnant. Di zealousness, di earnestness na gone. Di joy for being for christ, wey be supposed be laik a fountain welling up for inside for we, juss dries up. We no sight any fruit.

i think wey concern anoda tori i read wey concern some taim tey for a university for di northwest. It involved lumberjacks kukuma, na im a study on top motivation. Di psychology department took two groups for lumberjacks. Dem paid one group for men di same price wey dem had been making, di same wage, to juss go wetin dem had always done—just chop down trees. Di second group na told "we wan you to use di flat edge, di blunt edge for di axe but we'll pay you twice ya regular wage. We juss wan you to pound it against di tree, juss keep going. Do it as long as you wan; we'll pay you double wages. " di test group use di blunt edge for di axe had all quit for inside half a day. As di last lumberjack from dat test group na walking away, im na shaking im head. For im exit interview im say, "money, or no kudi, dis na no fun. Wen i swing di ax, i get to sight di chips fly. " a lot for we become wear and tear rubber and weary and even bored bicos we're swinging di ax, but we're no bi seeing di chips fly. No fruit, no results, no joy.

some shikena observations from di tori for di ax head

1. The ax head na borrowed.

it no bi di property for di one wey dey use it. "as one for dem na cutting down a tree, di iron ax head fell into di water 'oh, mai lord,' im cried komot, 'it na borrowed!'" (2 kings 6:5) wetin need to dat awa spiritual ax head, dat cutting edge dat god wan we to don, na di power we get to minister joyfully to odas, di power wey we are going to don to teach odas to share awa faith wit christ, di power dat god na going to find we to overcome temptation and di power wey we are going to don to lead awa families for a righteous way. It's no bi a personal power. It na god-given power. It na borrowed for a sense. You no work up dis power through psychology or build it up through ya own willpower. Na divine power dat comes from jesus christ and im spirit living for you. Na dash from god. It's no bi ya power or mai power, it's god's power.

some jews had returned haus to israel from babylonian captivity eager to rebuild dia temple. Juss laik a lot for we, dem get begin, laid di foundation and then dem get tear rubber. Dem lose dia ax head. For 16 years, no bi one stone na turn as dem comot di foundation for place. Zechariah na a prophet send back wen di jews had been released from babylonian captivity. Im say, "we no fit juss stop wit di foundation, make's begin building di temple. " di pipo de all discouraged say, "it na hard work juss to do di foundation. We no tink we fit ever build di whole temple. " god told zechariah "so god say to me. 'not by might abi by power, but by mai spirit,' says di lord almighty. " (zechariah 4:6) god told zechariah, ya arms aren't kakaraka e don do, ya minds aren't smart e don do, ya hearts aren't courageous e don do and ya plans aren't gud e don do. If di temple na ever rebuilt, it go de bicos mai spirit causes it to happun.

di spirit for god na di keen, sharp edge for di ax head. Dat's di difference. Di power dat you get to resist temptation, to share ya faith or to influence ya family for christ, it's no bi a power created by ya own energy, it

na di dash you receive wen you com to christ. Na borrowed power. Don't dare lose sight for it, throwaway face it or lose it. If we lose it trying to take on top dis world without god's power through im holy spirit, it's laik trying to fell a great redwood by beating it wit di ax handle. You get nowhere fast. Na borrowed power.

2. The ax head na lost.

while im de work di ax head slipped off di handle and fell into di water. Na im lost. Wia do we lose awa spiritual ax heads for awa waaka wit god? don pesin ever lost it for di waters for worldliness? don pesin swung it for di rivers for ritual? don pesin lost ya ax head for di creek for criticism? do am fly off into di pond for prayerlessness, or di stream for secularism? na ya ax head for di swamp for self-satisfaction? it fit go any number for places. But if we get lost it, wetin are we going to do wey concern it? dia's nothing sadder than losing di power dat god wan im servant to don. Di ax head na lost.

3. There na a concern ova na lost.

as soon as im realizes na im gone, elisha's helper cried komot, "'oh, mai lord. "' im na distressed. I venture to tok dat dia's no bi a one for we whose waaka wit god hasn't had for one taim or anoda to go look for dia ax head. Dem get times wey we've get to stop and re-check awa priorities. Wen we realize sontin na missing we've get to repent and we've get to begin again. If you've lai lai do dat, i suggest dat you begin find ya ax head bicos you've lost it and no sabi it. You sight dia's concern wen it's lost. It thrills me dat dis fellow na greatly disturbed ova losing it.

too many times we go through religious rituals, go through di activities and tok di right tins, act di right way, we've get it so down pat and we don't even realize we've lost di ax head. We no expect anything great from god and we no ask anything great from am. If di biggest tin we ask from god na to bless awa meals, then it's possible make we go through life and to lose dat power and no bi even sabi it.

it's no bi wetin be do for god dat matters e remain small as boku as wetin be do by god through we. I tink we miss dat point a lot for times. We all wan do sontin for god, but dat's no bi e remain small as important as wetin's do by god. Plenti times we substitute activity for productivity. We tok, "well, i've do dis for god, i've do dat for god or i've gone ova dia for god. " we need to stop and ask: "have i do it for and wit di power for god?"

activity isn't always productivity. We dey busy doing tins, tins for di church and tins for oda pipo. But, we also need to stop and ask: "am i doing tins for god, or na god doing tins through me?" di former na gud, but di latter na boku betta. Di former, doing tins for god, creates activity. But di latter, lets god creates productivity.

Productivity occurs wen di ax head na for place and sharp. I no wan pray, "god, bless wetin i am doing. " i wan pray, "god, show me wetin you're doing, and mek sure i'm for dat blessing. "

4. Di ax head na found wia na im lost.

wen di helper say, "'my lord, i've lost di ax head and it's borrowed,' di man for god (that's elisha) ask, 'where do am fall?' wen im show am di place, elisha cut a stick and threw it dia and make di iron float. " now folks, i sabi it's shikena, but look for dis. Di ax head na found right wia na im lost. Spiritually, dat's di same way it na wit awa waaka wit god. If you've lost ya spiritual ax head dis morning, you're going to find it for di same place you lost it.

remember di parable for di prodigal pikin? wia do di boi go find di ax head? im go right back wia im comot it. Im comot it for haus wen im walked komot and went go far kontri. Wen im com to imsef, im go haus and dia na im. Do you sabi wia some for you need to go find ya ax head? some for you need to go get ya dusty bible off di

shelf and read it. Some for you need to go dat mellow place you had one taim. You need to get on top ya knees and pray again bicos it's been a tey. That's wia you comot ya ax head. Some for you need to return to ya spouse.

matthew 18 says, "sometimes, we comot awa ax head wit anoda broda. " it no get be for ya immediate family. Reconcile wit a broda before you worship. Why? bicos until you do, you've lost ya ax head. You've lost ya source for spiritual power. Some for we juss need to humble ourselves before god, di papa, bicos awa strong head gara-gara don sapped away awa spiritual power. "where do you lose it?" dat's wia it's going be found.

i no sabi wia you've comot ya ax head, but you sabi wia na im. Go dia, dat's wia you go find it.

5. Di one who lost it had be di one who retrieved it.

afta na im floating, elisha looked for di man and say, "'lift it komot. ' then di man reached komot im hand and took it. " you tok, "what's di make sense for dat?" you de get hand you ax head. No bodi fit relieve you for dat.

you sight di prophet say, "you go for di water and pick it up for yourself. " di gud bin dey na, if you mek dat determination, dat's exactly wetin you fit do. To me one for pass amazing concepts for all scripture na dat god gives we di power to choose. God don chosen only to use human beings to accomplish im go for pass part. Incredibly, im gives we di power for choice to determine how boku power from am na going be channeled through we. Yet, by one think, word or choice, we determine weda any power go go through we. As long as you choose to make di ax head dey for di water, dat's wia it go dey. If you choose to pick it up. God fit bless ya life for a mighty way. Amazing grace #1274 steve flatt, july 28, 1996

chapter 6

wia na di lamb?

we're going to travel to one for pass remarkable and emotional scenes for all for human history. God gives abraham an incredibly bizarre command. "some taim later god tested abraham. Im say to am, 'abraham!' 'here i am,' im reply. Then god say, 'take ya pikin, ya only pikin, isaac, whom you love, and go di region for moriah. Sacrifice am dia as per burnt dey offer on top one for di mountains i go tell you wey concern. "' (genesis 22:1-2)

now folks, dat seems bizarre to we, but e get no fit wey we fit begin to adequately throway salute how it impacted abraham. We're going to study plenti wey concern dis for a moment, but remember abraham and sarah had been childless. Im waited pass a quarter for a century for dis pikin. Na im a sanco pikin. Anoda tin you fit no bi throway salute na dat wen god dem dey call abraham to go into dis land for canaan, all for di canaanite pipo de child-sacrificing pipo. I've stood for megiddo and see di round altar wia di canaanites who lived for megiddo sacrificed dia little pikin. Dia's anoda altar outside di gates for jericho, di same tin. Jehovah god na di only god for antiquity who say, "no! human life na precious to me. No you dare shed man's blood. " now, god wan di wonder boi sacrificed!

but despite a lack for understanding, abraham responded wit obedient faith. Early di next morning abraham get up and saddled im donkey. Im gathered di servants, took isaac and comot. Wen dem com go di foot for mount moriah, abraham told di servants to dey while im and isaac ascended di mountain to worship. Di kweshion wey we're going to dey consider com as di two for dem begin up dat mountainside.

"abraham took di wood for di burnt dey offer and placed it on top im pikin isaac and im imsef carried di faya and di knife. As di two for dem went on top together, isaac spoke up and say to im papa abraham, 'father?'

'yes, mai pikin?' abraham reply. 'the faya and wood are here,' isaac say, 'but wia na di lamb for di burnt dey offer?' (genesis 22:6-7)

you fit imagine? if ever a kweshion cut into a man's heart, dis na it. Dat boi who had worshipped plenti times wit im papa automatically knew wetin be missing. Di boi who so loved and so trusted im pallee say di last possibility to cross im mind na dat im would be di throat dat would be slit and im would be di blood to flow ova di woods. Dat boi wit innocent eyes looked into im papa's and say, "where na di iamb?" obviously, isaac na dey ask pass im knew. God na dey call im papa, abraham, to sacrifice pass im ever had before.

i tink genesis 22:1 na one for di great understatement for di bible. Do you sight how it begin? sometime later god tested abraham. Test? test? dis na final exam. Dis na di sounding komot for di depths for a man's soul. Isaac na pass precious tin for abraham's life. I've already told you dat abraham and sarah had been childless through all dia marriage and wen god dem dey call am to mek a covenant wit am, abraham na 75 years old and sarah na 65. God says, "don't worry, i'm going to mek ya descendants plenti numerous than di stars for di sky." di wahala na, dem no even get pikin. So, wetin does god do? i'm sure sarah, had dem been available, would be taking a haus pregnancy test everi morning. God make dem wait 25 plenti years! wen dem de old e don do be great, great, great grandparents, abraham na 100 and sarah na 90, god fulfilled di promise and isaac na born. Di boi grew, im mama doted ova am, and im papa cherished everi movement im make. Dem loved dat sanco pikin pass dem loved life itself. Then komot for di clear blue comes dat vassalling, unbelievable, unthinkable command, to slay di wonder boi. Why? why do god do dat?

most for we don lai lai realli come grips wit di bewilderment and di atrocity for dis incomprehensible situation. Surely, god na dey ask boku for dis man, abraham. Dis na di main main to unlocking di meaning for genesis 22. It na di main main to answering di kweshion, "where na di lamb?" it na di main main go di kweshion being put to you, wia na ya lamb? and here's dat main main: before god go use any one for we for a great purpose, im and we must be sure say we love am pass anything else.

dat's di lesson. Before god go use any one for we for a great purpose, im and we must be sure say we love am pass we love anything else. Sight, it no bi for god's vanity wey he put abraham go di test. Na im so abraham, imself, fit know say nothing, nothing na plenti important to am than jehovah god. Pipo, while abraham and isaac's tori na unique for all history, di principle isn't. God still de ask for lambs. Im de ask for awa lambs, tins precious to we and tins wey we love dearly, be put for di altar for sacrifice make im might do sontin great through awa live. Im might ask you for ya iamb be ya haus and ya immediate family, papa and mama, brothers and sisters, as you feel a burning for ya heart be a missionary on top a foreign soil.

ya lamb might be ya kudi if god don blessed you wit a great deal for affluence. Ya dey call to put dat lamb for di altar might be a major dash to fund some great ministry or some great project for di lord's work. Ya lamb might be ya taim if you sense god dey call you go ministry dat you bin use to occupy wit a hobby.

wia na di lamb? i believe wit all mai heart god wan do sontin great through everi one for we, but only if we're willing to put awa lamb for di altar. I wan share wit you then seven quick principles for sacrifice. Obviously, we're going to cover dis briefly.

principles for sacrifice

1. Im prepares we for times for sacrifice.

it's obvious to me dat god na preparing abraham for dis test. Look for verse 1 again, it begins dis way, "sometime later god tested abraham;" some taim later than wetin? di ansa go dat na some taim later than di experiences dat abraham had experienced. Up to dis point, god na preparing abraham. Im had told am to

shikena! komot for im homeland to ur. Im make am wait 25 years for a pikin. For di oda hand, god had been dey give am some blessings. Abraham had become prosperous financially; im na wealthy. Wen isaac na finally born, di boi grew up healthy and kakaraka. Abraham even signed a peace treaty wit abimelech. (genesis 21)

so mai point na god had been find abraham di right combine for challenges and blessings preparing am for di moment for sacrifice. Im does di same tin for we. Look ova ya life; you sabi it's true. Im fills awa live wit challenges and blessings for juss di right combine. As im does, im prepares we for dos great moments wen awa faith go de put for di line.

here's a great axiom worth writing down, it's worth remembering. I've seen it true for scripture, i've seen it true for mai life and you sabi it's true: "after di blessing comes di testing. " here for di tori for abraham, afta pass peaceful moment for im life and afta im make peace wit abimelech, god comes to am and calls am for a sacrifice.

i tink wey concern how afta moises led di pikin for israel through di parted red sea. Afta dem be safe for di oda area, god make dem go without water for three days. Im's testing dem. Wen jesus na baptized god say, "this na mai pikin for whom i'm wella pleased," and di spirit descended as per dove, im go go di wilderness be tested by satan. Afta di blessing comes di testing. Pipo, we go only bask for blessing so long until we're tested. Dat's true for di congregation and it's also true for awa individual live.

2. Awa love for god needs be proven.

we fit no bi laik dat, but it's true. Awa love for god needs be proven. Wen di tests com,

god na dey ask, "where na ya lamb?" im expects pass words. We sing a song too dey, "take mai life and make it be, consecrated lord to thee. " aren't dos gud words? heavy words, full for sacrifice, consecration and commitment, but do you sabi wetin god says wey concern dos words? im say, "i no wan you to juss be hearers for di word, i wan you be speakers for di word. I wan you be doers for di word. " di reason im tok say na bicos god knows words are wey cheap. You fit tok a lot through words, but god says back it up wit action, quit dey tell me how boku you love me, show me ya love and prove it.

god say, "take ya pikin, ya only pikin, isaac, whom you love. " (vs. 2) "whoa, whoa! dia's an error for di bible, dia's a contradiction. Abraham had pass one pikin. We sabi im had anoda pikin by hagar di handmaiden. Dat boi's name na ishmael and ishmael became di papa for all di arab nations. So, isaac wasn't im only pikin. Di greek word "monogeneé" translated "only" com to we through di septuagint. It's realli hard to translate into oyinbo, it way, "most prized and cherished and wonderful possession. " make me find you anoda instance for na use. For di king james version, john 3:16 states "for god so loved di world wey he find im only begotten pikin. " di para para international version says, "god so loved di world im find im one and only pikin. " di revised standard version states "for god so loved di world wey he find im only pikin. " di same word na for 1 john 4:9, "god send im only, (monogeneses), pikin into di world. Wetin's being say here na dat god na dey ask abraham for di one dat realli na im one and only, pass prized possession for all im life. For oda words, god says, "abraham, no tell me you love me. I'm going to realli make you show me. "

di same principle we sight for john 21 wen jesus com to peter, afta di resurrection, afta peter's denial. Jesus ask "peter, do you love me?" peter humbly say, "lord, you sabi i love you. " jesus say, "then feed mai sheep. Show me. " it's interesting to me say di book for acts na no bi dem dey call di "words" for di apostles. It's dem dey call di "acts" for di apostles. Dat's wetin god wan from you and from me. God says, "i don blessed you, i love you, i throway salute ya attendance, i throway salute ya praise and ya songs, but put ya sacrifice wia ya mouth na. " awa lord wan we to prove awa love to am.

3. Sacrifice na dey give up sartin precious for order to find to sartin dat na plenti precious. Dat's exactly wetin im be. Back to awa tori, how precious do you suppose isaac na to abraham? you sabi, no you? but how boku plenti precious and protected would ya pikin be, fathers, if you waited and prayed for am everi day for 25 years. Tell me, how precious would im be to you?

"early di next morning abraham get up and saddled im donkey. " (vs. 3) i tink dia's plenti say dia than juss dat abraham na early riser. We're no bi told, but here's mai supposition; i believe abraham get up early di next morning bicos im no sleep a wink di whole night. I tink im laid flat on top im back gazing into di stars, thinking and praying, thinking and praying.

dem get go di foot for mount moriah. How would you feel stacking wood for di shoulders for dat unsuspecting boi, knowing dat for a little while it would be di fuel for di blaze dat would engulf im bodi? then dat kweshion, "father, wia na di iamb for di burnt dey offer?" (vs. 6)

"when dem reached di place god had told am wey concern, abraham built an altar dia and arranged di wood on top it. Im bound im pikin isaac and laid am for di altar, on top top for di wood. Then im reached komot im hand and took di knife to slay im pikin. " (vs. 9-10) wetin on top earth fit mek a man do such a tin? wetin on top earth? di ansa na only sartin or pesin even plenti precious than dat boi. God almighty.

do you love god dat boku? huh? i'll be honest, i no sabi either, bicos i've lai lai been dem dey call to sacrifice dat boku. But wetin you don been dem dey call to sacrifice? go you, you don give up sartin precious to you for sartin, pesin, even plenti precious? some for you de doing it for a ministry dat's found ya passion; you've helped no bi juss one pesin, but pesin afta pesin. But sacrifice na find up sartin precious to you to find to sartin dat's even plenti precious.

4. Di sacrifice isn't always understood.

dem get times wen you waaka wit god and you get kweshion instead for answers and god juss says to you, "it's all right. You no , but hold mai hand and obey me. " dat's wetin god na say to abraham. Dia's no fit abraham understood dis request. Di promise had come am earlier dat it would be through isaac dat im offspring would be blessed. Now god says, "go kill isaac. " wen no deh mek any sense. But sacrifice no de always mek sense and dat's wia faith na magnified. Faith na being sure de kain you shey for and some kain de kain you no fit sight. It takes faith to mek any sacrifice. Anytime you find up sartin precious to you to find to sartin plenti precious takes faith. But it takes greater faith wen you no fit it.

"he say to im servants wen dem get go di foot for mount moriah, 'stay here wit di donkey while i and di boi go ova dia. "' (v. 5) do you sabi why i'm convinced wey he make di servants dey? i'm convinced it's bicos im knows dat wen im took up dat knife and begin to kill im pikin, di servants for get tried to stop am. Abraham by faith no bi going to make anything interfere wit god's command.

but then im told dos servants, "'we go worship and then we go com back to you. "' (v. 5) wetin? "'we go worship and then we go com back to you. "' pipo, dat's no bi an accident, it's no bi a slip for di tongue. It's no bi a misprint for ya bible. I tink i sabi wetin abraham na thinking wey concern all di night before, before dem comot dat morning. Hebrews 11:19 gives we a little insight. Im say as im na thinking wey concern wetin would happun to isaac, im reckoned dat god would raise am from di dead. Then di hebrew writer say, figuratively speaking, dat's exactly wetin happun, im get am back from di dead.

i wan tell you wey concern faith and no bi understanding. We get read plenti tori for di bible wey concern men and women being raised from di dead by prophets, by jesus or by apostles. We juss tink it's no big deal. Make

me tell you sontin, abraham believed dat god would raise isaac back from di dead before god raised pesin up from di dead. Sacrifice na no bi always understood.

5. Sacrifice must be voluntary.

god told abraham to mek di sacrifice, but im no force am to do it. Dis na major misunderstanding even among gud religious folks. Dia's no such tin become involuntary sacrifice. We sometimes mistakenly refer go loss as per sacrifice. To lose a job, an investment, ya health, a mate or a pikin, na no bi a sacrifice. Now it fit be painful, horrible, tragic or pass awful tin you've ever gone through, but biblically it's no bi a sacrifice. Di reason na: a sacrifice must be give, it's by choice, it na no bi juss sontin dat happens. Jesus' cross na a sacrifice. Why? bicos, im chose it. It no don to happun. Wen im calls you to take up di cross, im's dey call you to choose di sacrifice.

6. The greater di sacrifice, di greater di sweetness and di greater di blessing.

i love dis point. Make's yan wey concern di sweetness, first. God stop abraham from di sacrifice; im provided a ram for di thicket. (v. 13) "the angel for di lord dem dey call to abraham from heaven a second taim and say, 'i swear by masef, declares di lord, dat bicos you get do dis and don no bi withheld ya pikin, ya only pikin, i go surely bless you and mek ya descendants as numerous as di stars for di sky and as di sand for di seashore. Ya descendants go take possession for di cities for dia enemies, and through ya offspring all nations on top earth go de blessed, bicos you get obeyed me. '" (genesis 22:15-18)

"then abraham returned to im servants, and dem set off together for beersheba. " (v. 19) you don ever think wey concern how abraham felt come down dat mountain? how do you tink im felt all di way to beersheba? you don ever felt so gud wey concern sontin you do, sontin you say, sontin dat na right dat wen you de walking along make you juss couldn't keep di smile off ya face. Sometimes make you juss walked on top and say, "yes!" i fit sight abraham doing dat and smiling as im recalled di tok from di angel for di lord. Now i sabi how boku you fear me. Do you sabi wetin im na experiencing? im na experiencing di sweetness for di sacrifice.

most for we don been so thrilled wen we com komot for di waters for baptism ogbonge wahala be di sweetest moment for all ya memory. Do you sabi why? bicos for dat moment you dey talk, "god, i sacrifice mai life to you. I buried mai old sinful sef and i turn mai para para sef ova to you. "

a. The greater di sacrifice di greater di blessing. Abraham received di blessing for god's timing. Juss as di hand na raised, juss as di knife na wey concern to com down, "then god stop am as di angel for di lord dem dey call komot and say, 'do no bi lay a hand for di boi, no do anything to am. '" (v. 10-11) then im received di blessing for god's approval wey we read wey concern for verse 12.

b. He received di blessing for god's provision. "abraham looked up and dia for di thicket im see a ram catch by na horns. Im go ova and took di ram and sacrificed it as per burnt dey offer instead for im pikin. " (v. 13) do di ram juss happun to get na horns catch? or do god provide it?

7. God na di real provider for di lamb.

"so, abraham dem dey call dat place di lord go provide (jehovah-jireh). And to dis day it na say, 'on di mountain for di lord it go de provided. '" (v. 14) wen abraham finish im no call di mountain, "the agony for di lord," "the near miss," or "the e remain small catastrophe. " im dem dey call it, jehovah-jireh. Di lord go provide.

any sacrifice god de ask we to mek, anything for ya life, im provides di lamb. Im na di one who had give abraham all im lambs. Im na di one who had give isaac to abraham. Im na di one who initiated and empowered di covenant, no bi abraham. Whatever sacrifice god fit request for you, remember im get provided di lamb for ya life. Weda it's ya taim, kudi, heart, haus or a relationship, god gives you dat lamb. Wen you're willing to offer it for di altar, im go mek provisions for you a hundred times ova.

i wan close wit one little point here dat's realli an extension for principle number seven; god don for course provided di ultimate lamb, di lamb for god. Here na fine well well illustration for a type or foreshadowing for di old testament for di christ. We've already looked for a couple for dem. , isaac na dem dey call di "monogeneses," di one and only, wey dey create loved pikin. Jesus, john 3:16. Im na di monogeneses for di papa. Dem waited for years for isaac to get dia, di prophets waited for years and centuries for jesus to com. Isaac na dem dey call upon be di sacrifice. How wey concern jesus? wen john di baptizer first see am for john 1:29, im looked for am and say, "behold di lamb. "

even di place, mount moriah, wia isaac na taken be sacrificed, na right for di heart for di city for jerusalem. It na juss a stones-throw away from di place for di skull, wia di lamb for god hung for di cross make you and i fit be freed from awa sins.

peter says, "for you know say it no bi wit perishable tins so we go fit silver or gold dat you de redeemed from di empty way for life handed down to you from ya forefathers, but wit di precious blood for christ, a lamb without blemish and without spot. " dem get all kinds for parallels, but one big difference. God no mek abraham sacrifice im pikin isaac, and god wouldn't halt di sacrifice for im pikin jesus.

if you get no bi accepted di sacrifice, di lamb for god, by obeying di gospel, by confessing di name for jesus, by turning from sins, and laying ya life upon di altar by dying to sin and being buried wit christ, now na di taim. Amazing grace # 1276, steve flatt, august 18, 1996

chapter 7

wetin must i do be saved?

pass important kweshion wey i sabi na di one recorded for acts 16:30. It com from di lips for a philippian jailer wey dey contemplating suicide. But for inside a mata for moments im na wanting a life, no bi juss a life, im promise eternal life. Im ask, "what must i do be saved?"

di ansa go dat most critical for all human kweshion na di focus for dis lesson. Obviously, i wan address dis kweshion and na ansa to dos who aren't christians. Dem get many who i no de lie no sabi di ansa go di jailer's kweshion: wetin must i do be saved? pass anything else for di world, you need no bi only to sabi di ansa, but to respond to it. Secondly, i wan address dis kweshion and ansa to christians who do di reasoning and di ramifications for ya commitment. I shey dis lesson go betta equip you to share di ansa go di kweshion wit dos who desperately need it. I'm very concern wey concern how we effectively relate. I'm concern wey we often no do a very gud job for expressing juss how gud di gud bin dey for jesus na and di finewell well associated wit di way dat god wan we to accept it.

often, we assume wetin we tink pipo sabi. We assume wetin we tink dem. Many get pat ansa, but it doesn't ansa di kweshion. We juss don't relate. I love di tori for di couple who had been marry for 70 years and im na pretty hard for hearing. On top dia 70th anniversary di little old lady leaned ova to am and say, "i'm so proud for you!" im looked dey for am and say, "i'm tear rubber for you, too!"

i no sabi wey concern you, but i tink for times i've been guilty for spiritually speaking while being hard for hearing—not hearing wetin be being ask or sensing wia dem de. So helping dos for we wey be christians to relate di ansa go dat kweshion fit be pass important use for dis lesson. Bicos folks, e get no kweshion wey concern di power for di gospel. It na di power for god to convict and to convert for any culture for any generation. If it's no bi doing dat for abundance, it's no bi sake of a lack for clarity for di signal; it would plenti be di way it's being transmitted.

wetin must i do be saved? di entire para para testament, for one way or anoda, na focused for di ansa go dat kweshion. Ephesians 2, di first ten verses find we a concise and powerful description wey concern wetin one must do be saved. Ephesians 2:1-10

1. Recognize di need.

"as for you, you de dead for ya transgressions and sins, for which you bin use to live wen you followed di ways for dis world and for di ruler for di kingdom for di air, di spirit who na now for work for dos wey be disobedient. All for we also lived among dem for one taim, gratifying di cravings for awa sinful nature and following na desires and thoughts. Laik di rest, we bin de by nature objects for wrath. " folks, if pesin na going to come christ, dem must first sight a need for dat conversion. Dis na wia, as ambassadors for christ, christians often fail. We leapfrog to an ansa wen we no get a kweshion.

dem get two plenti categories for pipo wey no come christ. Di first category na dos who tink dem be so bad dat e get no chance for di world dat god fit ever reach dem or save dem. "you mean god fit save me?" for mai experience as per preacher and become ambassador for christ, i find dat dos pipo are usually easier to reach. Bicos once you break through dia guilt and shame and pour di love and mercy for christ for dat opening, dem begin to loosen up.

but dia's a second group dat seldom comes to christ and dis na di vast majority. Dos who tink i'm a gud pesin and i no realli need be saved. I'm always intrigued by di gallup polls dat indicate 90% for americans tok, "i'm a christian. " yet, dat percentage na nowhere close go di percentage for awa population who assemble together, don dia name on top any church roll, who read di bible for all, who pray or who find kudi to any congregation.

as you look e remain small for di kweshion dem ansa, you begin to why dem tink as dem do. Most for amerika defines being a christian as basically being a gud pesin. Dem've make di two tins synonymous. Believe it or no bi, dem get tons for folks komot dia who tink dem be already christians juss bicos dem perceive themselves as gud.

i've learned one for pass insightful kweshion you fit ask a pesin and obviously you do dis tactfully as conversation go along. Ask dem if dem be going to heaven. Usually wey go startle dem and dem'll tok, "well, i guess i am. " then i laik to ponder, "well tell me, why do you tink you go?" ova 90 percent for di taim, di ansa na "i do a pretty gud job for work, i love mai kids, i'm basically honest, i find go di united way and i no break any law. " for oda words, wetin dem be say na: di gud for mai life outweighs di bad. I deserve be saved. " dem no di need. Dem no di scope for sin. Dem be laik simon, di pharisee who answered jesus by say "the one who don forgiven boku, na di one who's going to love boku. " (luke 7)

if i'm going to respond go di gospel for jesus christ or if i am going to effectively relate di gospel for jesus christ, di first tin i've get to do na sight di need. I've get to discover di reality for lostness. I've get to dat life na no bi some great humanity test dat's going be graded for di curve wey concern how gud i am for relation to everybody else. If i'm going to respond to who jesus na and wetin im get do, it go de bicos i've first realized di true, say all don sinned and fallen short for god's glory (romans 3:23) and say di wages for sin na death. (romans 6:23)

paul says, "you de dead for ya transgressions and sins" (ephesians 2:1) and "all for we also lived among dem for one taim." (ephesians 2:1) until pesin sees and feels di need, im or im no go become a christian. So step one na to recognize di need.

2. Realize di solution.

"but sake of im great love for we, god, who na hol for mercy make we alive wit christ, even wen we bin de dead for transgressions—it na by grace you get been saved. And god raised we up wit christ and seated we wit am for di heavenly realms for christ jesus, for order dat for di come ages im might show di incomparable riches for im grace, expressed for im kindness to we for christ jesus." (ephesians 2:4) dia's di solution. Once di need na communicated, then and only then, fit we yan wey concern a solution.

di modern american mind na: "i fit pull masef up by mai bootstraps. I'm a self-made man. I no need pesin else and i fit take send for dis wahala. I'm independent." but di gospel message says. No, you no fit take send for dis wahala. It's bigger than you. You no get wetin it takes to solve it. Di great bin dey na god, who na hol for love and mercy, don already solved di wahala. "but sake of im great love for we. God, who na hol for mercy, make we alive wit christ even wen we bin de dead for awa transgressions."

di non-christian who realli get one curious mind go ask, "now, i've heard wey concern jesus dey christmas and easter but juss how does christ save me? how does jesus christ mek me alive? paul answered dat kweshion: "for god make am who had no sin (that's jesus) be sin for awa sakes, make for am we might become di righteousness for god." (2 corinthians 5:21) do you sabi wetin dat's dem dey call?

theologians and scholars call it "substitutionary atonement." dat sounds awfully scholarly but it's no bi hard to. Break it down. Wetin does substitute mean? it way, "one who takes di place for anoda." atonement way "one who pays a debt for anoda." jesus took ya place, im na di substitute and im atoned; im paid ya sin debt to god dat you fit no bi pay. Na im be say, you share for im righteousness. Dat na di gospel for jesus christ, di message for christianity.

but often we discuss how without first discussing why and who make di how possible. Di why and di who need be understood first. Pipo need to sabi di christ. Dem need to fall for awe before di one who com from heaven's throne room, god com for di flesh, di one who lai lai sinned, who hung on top a dorti cross and wey dey treated laik im na di world's only sinner. We need to fall on top awa knees wen we who jesus na. We no need to waaka away smugly wit some formula for salvation. Awa message, awa shey and awa ticket na di pesin for jesus christ.

peter do dis di first taim di gospel na preached. Im talked wey concern di need. Im helped dem realize dia na a need. Im show dem dia sin. Im told dem "this jesus, whom you crucified," now wey's dey show dem dia sin, abi i mean im fit don shown dem a million plenti, but im say, make's juss take pass dominate one, "you crucified di pikin for god." di second tin im do na to show dem di solution "god don make am both lord and christ." then for di next verse, peter's listeners ask for essence di same as say all important kweshion ask by di

philippian jailer. "brothers, wetin shall we do? we recognize awa sin. We realize di solution na for jesus, now. Wetin do we do?" dat leads to step three.

3. Respond for faith.

"for it na by grace you get been saved, through faith—and dis no bi from yourselves, it na di dash for god—not by work, make no bodi fit make mouth. " (ephesians 2:8-9) folks, dia it na. Scripture dey make am clear dat dia don be a response to dis grace. Grace juss way di dash offered by jesus and for a word dat response na tin dem dey call "faith. "

again, dia na communication wahala. Boku for di world don defined di word "faith," for dia own terms, "just believe. " juss believe say jesus na di pikin for god wit all ya heart, dat's faith. Di bible says faith na being sure de kain you no fit sight and wetin you fit no bi. (hebrews 11:1) di bible says dat faith na going wia god says. (2 corinthians 4:5)

folks, juss to ask jesus to com into ya heart as per personal savior na no bi wetin ephesians 2:8-9 na say. Read it again. Di passage says we are saved by grace through faith; no bi awa work and no bi awa own merits. Di ephesians tok na confam throughout di bible, particularly di para para testament.

to properly ephesians 2:8-9, make's gree god to define im desired faith response. E get no kweshion dat belief de for di core for faith. Im get always dictated di faith response wey he promise. , wen di israelites de being bitten by poisonous snakes, wetin do god wan as per faith response? do you remember? im had mooses fashion a bronze serpent on top top for a pole and im lifted dat up. God say, "if you wan be healed from dat, here's wetin you do. You look for dat serpent. You'll be healed. " (numbers 21) dat na di faith response. Who decide wetin dat faith response would be? di pipo? no, god do.

dey consider wen di pikin for israel de come into di sanco land and dem de wey concern to take on top jericho, dat great walled and most fortified city. God promise belief for im power but im also promise a faith response. I wan you to march dey dat city once a day for six days and for di seventh day i wan you to march dey it seven times, and then i wan you to call komot for a great shout.

wetin faith response do god ask for naaman, di syrian leper, for 2 kings 5 wen im com down to sight di prophet elisha? elisha no even go down to sight am. Im juss send word down through a messenger. Im say, you tell am to go put seven times for di jordan river. Na im god's idea.

wetin faith response do god ask for peter afta im had fished all night and im com go di shore? jesus say, peter, i wan you to go launch komot into di deep one plenti taim and make down ya nets.

dem get countless oda examples. But di kweshion na: do any for dos responses merit or supply di power for di miraculous event dat followed? no. No. No. Do you dat? di faith response no supply di power. Di pikin for israel fit don marched dey di wall for jericho a thousand times and dat wall wouldn't don budged an inch if it weren't for di power for god. Naaman fit don put for di jordan river from sun up to sun down and im for get still comot dia a leper, except for di power for god. But wen dem responded for faith as god had prescribed then im power na channeled give dem. God always determines di faith response. Im always don. So, wetin faith response does god demand for accepting christ? let's gree di bible ansa rather than someone's opinion. Di book for acts na di only inspired book for di bible dat gives we di pure history for di birth and di growth for di early church. For it and it alone are di only specific details for individual conversions for dos first christians. It's wia to go sabi how dem became a christian. We suppose do no bi or no less.

i wan show you concisely all for di accounts for conversions to christianity found for di book for acts. Now, we're no bi going to fit to take dem for dia entirety so i would encourage you for ya private study to go back

and look for dem for dia entire and di whole things wey e contain. Look for di moments how dem com to christ and assimilate all dat data we find.

1. The day di church begin wen dos first 3,000 ask di kweshion to peter and di apostles. "when di pipo heard dis, dem de cut go di heart and say to peter and di oda apostles, 'brothers, wetin shall we do?' peter reply, 'repent and be baptized, everi one for you, for di name for jesus christ for di forgiveness for ya sins. And you go receive di dash for di holy spirit. '" (acts 2:37-38), "those who accepted im message de baptized, and wey concern three thousand de add to dia number dat day. " (acts 2:41)

2. "but many who heard di message believed and di number for men grew to wey concern five thousand. " (acts 4:4)

3. The next reference na for di conversion for simon, di sorcerer. "but wen dem believed philip as im preached di gud bin dey for di kingdom for god and di name for jesus christ, dem de baptized. And im followed philip everywhere, astonished by di great signs and miracles im see. " (acts 8:12-13)

4. The ethiopian eunuch. "then philip begin wit dat very passage for scripture and told am di gud bin dey wey concern jesus. As dem traveled along di road, dem com to some water and di eunuch say, 'look, here na water. Why no i be baptized?' and im find orders to stop di chariot. Then both philip and di eunuch went down into di water and philip baptized am. Wen dem com up komot for di water, di spirit for di lord suddenly took philip away, and di eunuch do no bi sight am again, but went on top im way rejoicing. '" (acts 8:35-39)

5. Saul, who would become di great apostle paul, gives im own testimony de kain happun as im na on top im way to damascus. "as im neared damascus on top im journey, suddenly a lait from heaven flashed dey am. Im fell go di ground and heard a voice tok to am, 'saul, saul, why do you persecute me?' 'who u dey lord?' saul ask. 'i am jesus, whom you de persecuting,' im reply. " (acts 9:3-5) afta saul gets to damascus and talks wit ananias, "immediately, sontin laik scales fell from saul's eyes and im fit sight again. Im get up and na baptized. " (acts 9:18)

6. The conversion for di first gentile, cornelius. "then peter say, 'can pesin keep dis pipo from being baptized wit water? deh get received di holy spirit juss as we get. ' so im ordered wey dem be baptized for di name for jesus christ. '" (acts 10:46)

7. "some for di men from cypress and cyrene went to antioch and begin to speak to greeks also, dey tell dem di gud bin dey for jesus. Di lord's hand na wit dem, and a great number for pipo believed and turn go di lord. " (acts 11:20-21)

8. "there dem spoke so effectively dat a great number for jews and gentiles believed. " (acts 14:1)

9. Lydia com to christ through di preaching and teaching for paul, "one for dos listening na a woman named lydia, a dealer for purple cloth from di city for thyatira, wey dey a worshiper for god. Di lord opened am heart to respond to paul's message. Wen im and di pipo oda household de baptized, im invite we to am haus. " (acts 16:14)

10. The philippian jailer say, "he (the jailer) then brought dem komot and ask, 'sirs, wetin must i do be saved?' dem reply, 'believe for di lord jesus, and you go de saved—you and your haus. ' then dem spoke di word for di lord to am and to all di odas for im haus. For dat hour for di night di jailer took dem and washed dia wounds; then immediately im and all im family de baptized. " (acts 16:30)

11. "many for di jews believed, as do also a number for prominent greek women and many greek men. " (acts 17:12)

12. "a few men became followers for paul and believed. " (acts 17:34)

13. "crispus, di synagogue ruler, and im entire household believed for di lord; and many for di corinthians who heard am believed and de baptized. " (acts 18:8)

14. Paul comes to ephesus and stays dia for two-and-a-half years. "and im ask dem, 'did you receive di holy spirit wen you believed?' dem answered, 'no, we get no bi even heard dat dia na holy spirit. ' so paul ask, 'then wetin baptism do you receive?' 'john's baptism,' dem reply. Paul say, 'john's baptism na a baptism for repentance. Im told di pipo to believe for di one come afta am, dat na, for jesus. ' on top hearing dis, dem de baptized into di name for di lord jesus. '" (acts 19:2-5)

15. "'i don declared to both jews and greeks wey dem must turn to god for repentance and don faith for awa lord jesus. '" (acts 20:21)

16. And then finally di last one. Paul once again recounts im conversion experience and say,

"i fell go di ground and heard a voice tok to me, 'saul! saul! why do you persecute me?' 'who u dey, lord?' i ask. 'i am jesus for nazareth, whom you de persecuting,' im reply. Mai companions see di lait, but dem do no bi di voice for am wey dey speaking to me. 'what shall i do, lord?' i ask. 'get up,' di lord say, 'and go into damascus. Dia you go de told all dat you get been assigned to do. '" ananias ask saul, "'and now wetin u dey waiting for? get up, be baptized and wash ya sins away, dey call on top im name. '" (acts 22:16)

dat fit don been a little lengthy, but i promise you to sight it for yourself. Nine different times for dos conversion accounts, all wey we find for di book for acts, we're told say di pipo believed and obviously dem do. Three different times we're told wey dem repented and di word, "repent," way "to turn," to turn away from di world and turn toward jesus christ. Ten different times, we're told dem de baptized. Di word, "baptized," way be immersed, be dunked or put, meaning di total bodi going beneath di water. Wen one na raised from di water, resurrected, im com komot walking into a newness for life. By di way, each taim dem de baptized, it no bi a week later and it no bi a month later, na im immediately. Now, wetin faith response does god set forth for come to christ?

i realize dat boku for di world ask "do you realli believe god requires baptism as per part for faith response for accepting christ?" dem fit also ask "do you realli believe say moyses and di israelites de required a look for di bronze snake as dia faith response?" "do you realli believe say god required di israelites to march dey dat city laik idiots once a day for six days and seven times for di seventh day?" "do you realli believe god die naaman to put seven times for di jordan?" "do you realli believe im promise peter to go komot afta fishing all night and cast dos nets one plenti taim?" do you realli believe god wan di response im requested from all dos pipo for dia physical healing or di response im demands for we for awa spiritual healing, di forgiveness for awa sins. For course di ansa na god expects man to obey am reason say knowledgeable faith.

a few oda verses suppose put evritin for perspective wey concern di way god desires we to respond to am for faith. "'whoever believe and na baptized go de saved, but whoever does no bi believe go de condemned. '" (mark 16:16) but, wetin be di purpose for baptism? "or no you sabi say all for we wey be baptized into christ jesus de baptized into im death? we bin de na im be say buried wit am through baptism into death for order dat, juss as christ na raised from di dead through di glory for di papa, we too fit live new life. If we get been united wit am laik dis for im death, we go certainly also be united wit am for im resurrection. " (romans 6:3-5:1)

paul says, di reason god chose to incorporate it as something wey concern di faith response, contingent upon belief, contingent upon repentance and a turning to god, na to re-enact di very death, burial and resurrection

for jesus christ. Peter find di same reason wen im na talking wey concern noah and how im na saved sake of im faith response, wen god send dat great flood upon di earth. "and dat water symbolizes baptism dat now saves you also—not di removal for dirt from di bodi but di pledge for a gud conscience toward god. " (1 peter 3:21) dia's nothing magical wey concern di water. It's no bi holy. It's no bi wetin it does physically by taking away anything dorti or unclean. Na whole purpose na "the pledge for a gud conscience toward god" why? bicos it's fulfilling, di faith response dat god don ask for.

dem get a lot for friends who very respectfully and i no de lie no gree wit wetin i've shared wit you, despite all wey i've shared and di reasoning behind it. Going back to awa passage for ephesians 2:8-9, wia it says, "for by grace u dey saved through faith—and dis no bi for yourselves, it na di dash for god—not for work, lest pesin suppose make mouth. " dem tok, "but baptism na work, na work. "

make me show you one last verse as we summarize evritin up "he saved we, no bi sake of righteous tins we had do, but sake of im mercy. " (titus 3:5) sight it's no bi by wetin we do. It's no bi awa power. It's im mercy. Im na di power. "he saved we through di washing for rebirth and di renewal for di holy spirit. " (titus 3:6) baptism don nothing to do wit working; it don evritin to do wit submission. It don evritin to do wit faith. It way nothing apart from belief. It way nothing apart from jesus christ. Baptism na simply di faith response connecting we go di great power dat saves we from awa sins. Amazing grace #1273, steve flatt july 21, 1996

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