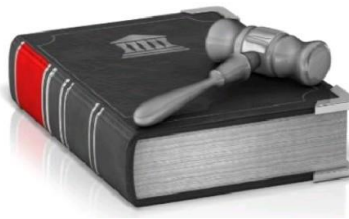


(Lɔv nɔto)"...rud. I nɔ de aks fɔ in yon we. I nɔ de irita, en i nɔ de kip eni rɛkɔd fɔ se dɛn dɔn du am bad." (Fɔs Kɔr 13: 5, NIV)



Gɔd nɔ de rayt wi sin dɛn fɔ mek i shɔ se dɛn pɔnish eni wan pan dɛn. I nɔ de du dat. Di pɔnishment de bil insay evri sin as in natura l kɔnsikuns. We dɛn se Gɔd de pɔnish ɔ jɔj, wetin wi go si as jɔstis we de pe bak na fɔ rili alaw di tin dɛn we pɔsin kin du we i dɔn pik. Dɛn tɔk bɔt dis insay vas dɛn lek:

- "Ivel go kil di wiked wan..." (Sam 34: 21)"
- "...sin de pe in pe—day..." (Rom6: 23, GNT)
- "...enitin we pɔsin plant, na dat in sef go avest." (Gal 6: 7)"
- Dɔn we di want we pɔsin want kin get bele, i kin mek pɔsin get bele."sin, en sin, we i dɔn, i de briɣ day." (Jems 1: 15)

Di trut na dat, no vas nɔ de we yuz di wɔd "jɔstis" (KJV) we de sɔpɔt se jɔstis min fɔ pɔnish sin.

Aw di Baybul de yuz" Jɔstis"
 "Jɔstis en jɔjment na di say we yu de sidɔm na yu tron: sɔri-at en trut go go bifo yu fes." (Sam 89: 14)

Insay dis egzampul, we wi yuz Ibru sinonim parallelism we get di sem minin, di vas ikwal "jɔstis" wit "sɔri-at" en "jɔjment" wit "trut." Na Di- vayn jɔstis fɔ sho sɔri-at en fɔgiv. Gɔd de du di rayt tin ɔ di rayt tin ɔtem. In gol na fɔ mɛn en sev ɔtem. So, **"Di Baybul Hilin Mɔdel" fɔ di gospel.**

Insay di midia na di sosayti tide, bɔku pipul dɛn de tɔk bɔt ivin rili ol kɔt kes dɛn wit empeshiment pan di nid fɔ jɔstis insay di fɔm fɔ ritributiv akshɔn. Dis de mek pipul dɛn tink se evri sin fɔ pɔnish lek se na dat na di sɔlv fɔ prɔblem.

Di rial sɔlv na fɔ mɛn di bad tin we apin ivin di wan dɛn we de du kraym. Bɔku tɛm, if pɔsin fɔgiv wi, dat go ɛp wi fɔ du dat.

"Imajin wan mama ɔ papa we rili lek in pikin we tel in pikin se i nɔ fɔ eva tɔch di peshent dɛn we de na garaj, en ivin wɔn se, 'in di de we yu du am, yu go mɔs day. Wan de, di pikin nɔ obe di klia instrɔkshɔn dɛn we di mama ɔ papa gi am, dat mama ɔ papa in 'lɔ,' en i kin miks wit di peshent dɛn ivin we i aksidentli drink sɔm. Naw, di pikin, frɔm we i get dis pɔyzin, i kin get lukimiya, wetin jɔstis nid fɔ du?"

Yu tink se jɔstis go mek di mama ɔ papa lef di pikin fɔ day, ileksef di mama ɔ papa get bon mero we go sev di pikin? Yu tink se jɔstis go mek di mama ɔ papa bit di pikin, ɔ di wɔs tin fɔ kil di pikin fɔ mek i go du wetin rayt, fɔ satisfay di 'ligal' tin dɛn we dɛn 'lɔ' we dɛn brok bin de aks fɔ? Wetin jɔstis go nid fɔ du? Aw jɔstis kin tan lek we i kɔmɔt frɔm di lɔ we de sho lɔv? Wetin lɔv de fos di mama ɔ papa fɔ du di rayt we, if i ebul fɔ du am? Na tru se, sev di pikin! Semweso, Gɔd in jɔstis na fɔ sev." (Dɛn tek am frɔm T. Jennings, www.comeandreason.com)

Fɔ get ɔda trakt dɛn, fim dɛn, fri buk dɛn en bɔku ɔda tin dɛn bɔt di tru abit we wi Gɔd we lek wi get, go na:

<https://characterofgod.org/resources/>

TU WE Fɔ ɔNDASTAND DI GɔSPɛL



No. 3 – GɔD IN JɔSTIS

Insay trakt 2, wi lan se na pɔsin we lek Gɔd en we de tink bɔt ɔda pipul dɛn mek ɔl di lɔ dɛn fɔ wi gud, nɔto fɔ in yon. We wi tink bɔt lɔ dɛn, wi kin tink bɔt di pɔnishment we de wit dɛn. Insay wi sistem fɔ jɔstis, dɛn na pɔnishment dɛn we dɛn de put fɔ go wit lɔ dɛn we dɛn dɔn put. Bikɔs Gɔd in lɔ dɛn na lɔ dɛn we dɛn mek, natin nɔ kin apin we pɔsin brok dɛn lɔ dɛn. I de tel wi se wi nɔ fɔ du sɔm tin dɛn bikɔs if wi du dɛn, i go ambɔg wisef ɔ ɔda pipul dɛn. Nɔ nid nɔ de fɔ mek i pɔnish wi. En i nɔ go mek sens fɔ mek Gɔd du dat bikɔs di "penalty," di bad bad tin we go apin to wi, na di rayt tin we l de tray fɔ protɛkt wi frɔm.

Gɔd in jɔstis nɔto fɔ mek i put pɔnishment dɛn we if i du dat, i go fit insay di Tradishɔnal Ligal Mɔdel fɔ di Gɔspɛl. Bifo dat, na lɔ de du di jɔs ɔ rayt tin fɔ wɔn en protɛkt wi frɔm bad tin, fɔ mɛn en briɣ bak we fit insay **di Baybul Hilin Mɔdel** fɔ

di Gōspel. Na dis na difinishōn fō jōstis frōm eni mōdel:

Tradishōnal Ligal Mōdal – jōstis de aks fō di pōnishment/ pe fō day en fō separet frōm Gōd sote go. I kin jōs satisfay if di pōsin we gilti pe da penalty de ɔ if ɔda pōsin pe in pikin fō in bihaf. Jōstis na fō pe bak.

Di Baybul Hilin Mōdel" – jōstis na fō du di rayt tin we na fō briŋ bak to rayt stet, fō mēn en fō sev. I rayt fō trit ɔda pipul dēn lēk aw wi want fō mek dēn trit wi, nō fō gēt bad at en nō fō kōnt fō sin dēn. Jōstis na tin we de mek pōsin kam bak.

I mek sēns fō se Gōd jōs de du wetin rayt en i de du wetin rayt ɔltēm bikōs i lēk pōsin. I nō lēk bikōs i de du wetin rayt bōt i de du wetin rayt bikōs i lēk pōsin. Wi de du wetin wi de du en akt di we aw wi de du bikōs ɔf wi nature; udat en wetin wi bi. Gōd go du di rayt tin ɔltēm bikōs ɔf in kayn lōv. So, wi kin biliv tranga wan se eni jōstis we kōmōt frōm Gōd, wi go du am wit lōv. Jōstis de bays pan lōv nōto di ɔda we. Gōd in jōstis go sho in lōv ɔltēm en dat mek i nō go ēva veks ɔ nō kōntrol am ɔ du am wit spirit fō blem. En dēn go du am fō wi gud ɔltēm, nōto fō In yon.

We wi bays wi ɔndastandin bōt Gōd in abit pan in kayn lōv (trakt nōmba 1) en si se in lō dēn na ɔl fō wi benifit (trakt nōmba 2) i izi fō ɔndastand di kayn we aw In jōstis de.



If wi difayn Baybul jōstis kōrēkt wan, dat go ēp wi fō ɔn- dastand sōm tin dēn we de apin insay kōnsistēns lēk wetin mek dēn nō bin ston Kij Devid fō we i du mami en dadi biznēs wit ɔda pōsin en fō kil Yuraya we na di Itayt.



Jōstis insay di Baybul

Na sōm vas dēn we de tōk bōt jōstis:

"Una was unasef klin. Stōp ɔl dis bad tin we a de si una de du." "Yes, lēf fō du bad en lan fō du wetin rayt. Si se dēn de du wetin rayt---ēp di wan dēn we dēn de mek sōfa, gi pikin dēn we nō gēt mama en papa dēn rayt, en difend uman dēn we dēn man dōn day." (Ayz 1: 16-17, GNT)

"Dis na wetin PAPA GōD se to Devid in kīŋdōm: 'Gi jōstis ēvri mōnin to di pipul dēn we de jōj! ēp di wan dēn we dēn dōn tif; sev dēn frōm di wan dēn we de mek dēn sōfa ...' (Jer 21: 12 – NLT)

Jōstis nōto fō pōnish pipul dēn mō bōt fō trit pipul dēn fayn en fō protekt dēn rayt.

We dēn de tōk bōt Gōd in abit, pipul dēn we nō biliv di Baybul go tōk bōku tēm se "Gōd na lōv bōt i jōs de du wetin rayt bak" we min se i go mōs gi pōsin pōnishment. Bōt, dat nō de ēnisay na di Baybul. Skripchō tōk se Gōd na lōv (Jōn In Fōs Lēta 4: 8) en i se Gōd de du wetin rayt (Dit 32: 4). Bōt, we yu jōyn dēn wit di "bōt" de put di tu pan ɔpōzishōn. I de sho di aidia se Gōd na lōv bōt if yu krōs Am, wach!- I go chenj in abit to yu en sho in jōs sayd. Infakt, eni we aw dēn yuz "jōs" ɔ "jōstis" na di Baybul, de sho se pōsin dōn du sōntin we get lōv. I go se fō sho jōstis to di po wan dēn, to uman dēn we dēn man dōn day ɔ di wan dēn we dōn ol. I nō de ēva sho di aidia fō pe bak lēk aw bōku pipul dēn biliv.

Aw Gōd in Jōstis De Wok

"Dēn no PAPA GōD fō in jōstis. Dēn wiked pipul dēn de trap bay wetin dēn de du ..." (Sam 9: 16, NLT)

Di klia minin fō "jōstis" na "wetin rayt" ɔ "wetin nōmal" — di we aw tin fō bi akōdin to Gōd in dizayn lō dēn. So, jōstis jōs min fō put tin dēn rayt bak — fō mek, en fō mek enitin we dōn brok bak, mō di rilayshōnship.

Sōm go want fō aks kwestyōn bōt aw jōstis fit wit di aidia fō "an yay fō wan yay"-dat de sawnd lēk jōstis. Di kwestyōn na: Mozis bin de tōk klia wan bōt us akshōn fō tek ɔ i bin de sēt limit fō revang? Fō ɔndastand se di we aw Gōd de sho di spiritual layt de go bifo (as wi ēbul fō bia am) en Jizōs na di bēst we fō sho di kwaliti dēn we Gōd get, lē wi si wetin Jizōs tōk bōt wan yay fō wan yay. We Jizōs kam, I bin tōk bōt wan standad we ay pas am. Na di tōpik bōt fō pe bak, I tōk am lēk dis:

"Una dōn yeri se dēn se, Yay fō yay, en tut fō tut. Bōt a de tēl una se, una nō fō tinap tranga wan nōto bad, bōt enibōdi we nak yu na yu rayt chest, tōn bak to am." (Mat 5: 38-39)

En wetin Jizōs bin du we wi go jōj se i rili gēt rizin (as dēn bin de arēst am) fō pe bak? I nō bin de agens am pan ɔl we I bin ēbul fō:

"Yu tink se a nō go ēbul fō pre to mi Papa naw, en i go gi mi pas twelv legiōn enjel dēn naw?" (Mat 26: 53)

I sōprayz fō no se, we i kam to jōstis, fō gi pōnishment fō sin, nōto jōs Gōd nō de du jōstis fō pe bak, i nō de ivin kip trak fō sin fō mek i go pōnish dēn.