

ifwo ighòn nì Fìyìnì fì	The Armor of God
Sì faytì sì sà'tì Efesùs 6: 10-17	An Exposition of Ephesians 6:10-17
Àbòstìl Bòl nà ghi ma wù làm meyn ta wù n-yeyn sugè' sî Rome. Wù nà ghi ma ghi zîsî meyn ñweyn ta wul ila' i Rome wù fî dyèyn ìkôn sî ila' ateyn, dzî zî a sugè' sî Rome nà nù ateyn nà fom sî ñweyn.	The apostle Paul had a lifelong contact with the Roman army. He was a Roman citizen and very patriotic; and his admiration of the fighting forces of Rome was great.
Sugè' sî Rome nà ghi alen a fî a yî n-faytì to ateyn itu' iwo kàlitàynsî n-zîti. Yî nà fèlî ta bûlîsî nì gheli ghi a ghi n-chî tighami tî ila' kî a Yulùb ì jîm, ighami nì Esîyà, nì Afilikà abàs ikùe. Bòl nà nî awo kî sî idvî ñeyn ghi bo ndo ighòn Rome.	The Roman army was at its peak of efficiency during the early Christian era. It served as police and frontier guard over all of Europe, the borders with Asia, and North Africa. Paul had many dealings with Roman legionnaires.
<ul style="list-style-type: none"> Sugè' Rome n-læ fsi Bòl awu nì gheli ta ghi n-shîñ a Efesùs. 	<ul style="list-style-type: none"> A Roman soldier delivered Paul from the mob in Ephesus.
<ul style="list-style-type: none"> Sugè' sî Rome sî n-læ bôesi nchîni Bòl ta gheli n-shîñ a Jèlusalèm nà kîñ sî zue ñweyn a ngûñ ndô Fìyìnì. 	<ul style="list-style-type: none"> Roman soldiers saved his life when the mob in Jerusalem wanted to kill him in the temple area.
<ul style="list-style-type: none"> Sugè' sî Rome sî n-læ meyn gùf ìvî nì Bòl a Jèlusalèm sî iwu nì gheli ghi tisinî ndô Fìyìnì ta ghi nà kîñ sî zue ñweyn, lî gvî nì ñweyn a Sèseliyà. 	<ul style="list-style-type: none"> The Roman soldiers were able to deliver Paul out of Jerusalem from the hands of the religious leaders who wanted him dead, and they brought him safely to Caesarea.
<ul style="list-style-type: none"> À nà ghi sugè' sî Rome àñena lî Bòl gvî chîynsî a dzi ta wu n-lù a Sèseliyà nà ndû a Rome, ijêl ì zî a ngù' n-læ bèynlî nì Bûl ateyn. 	<ul style="list-style-type: none"> It was Roman soldiers who escorted Paul on the trip from Caesarea to Rome, the voyage on which Paul suffered shipwreck.
<ul style="list-style-type: none"> Sugè'sî Rome sî nîñ læ meyn fu Bòl sî bò ndo ighòn Rôme vzî a wù n-nà chí nto' na ghi fo. 	<ul style="list-style-type: none"> Roman soldiers delivered Paul to the Roman garrison of the Praetorian Guard for his imprisonment.
Anôyn a sugè'sî kî a kî n-nà chí nto' lî àlè' a no mî ghà ta ghi nà faytî kya a fîtîti nì gheli Rome. ñnôyn ateyn na ghi a ghi gheli ma ghi siytî siytî fî kya afo a nuni-a antèynî sugè' sî ìvî, ma ghi kâ' a ghi na fê'nî kî nì ghi ba ighòn ghêyn a ghi n-faytî tu a West Point, Sandhurst, nì St Cyr. Ghi nà kâ' a ghi fe'nî àñena nì ñnôyn vzî a wu n-faytî nù lviyn, tèyn ñnôyn wu ghi sî a nyîñ, ìbo jvâ asî, Sugè' sî Patton alen a 3, Gheli ghi chini Coldstream, ìvzî a wù n-gha' mbân mban, kimi nî ghi lî. À n-ghi a fîtîti nì Rome, wùl vzî a wù n-kîñ sî nà ghi fòyn gha'nî, wù nà keli sî nî na gheli nchî Praetor na tô' ì ñweyn.	The Praetorian Guard represents everything that is famous in Roman history. Their ranks were made up of the best and most experienced combat tested centurions, comparable to the finest from West Point, Sandhurst, St. Cyr. They were comparable to the best combat units of modern times, such as Special Forces, 1st Marines, Patton's 3rd Army, the Coldstream Guard, Big Red One, etc. In Roman history, the man who wanted to be Emperor had first to win the favor of the Praetorian Guard.

<p>No mi ndà anòyn nà ghàyn nà ghi wù ma wù nù meyn kfa ghi nà ngvìmlf ñweyn, wùl ta wù timi nà ghi ma ghi fayti meyn yè'i ñweyn ighòn. Bò ndo ìghòn gheli nchì nà ghèyn nà ghi wul wu sa' gheli nkam kôñ wì na wùl na òmì òmì fì ye'ì kì nò na ghi na leñ àfo, no mi ta ìnòyn ì jìm nà ghi ma wu làe meyn nà kya sì leñ afo.</p>	<p>Every man in the ranks was a respected veteran, one of the most highly trained warriors in history. The commander of the Guard was a chiliarch who maintained the strictest discipline and combat training, even though all ranks were seasoned combat veterans.</p>
<p>Fòyn gha'ni a Rome vzi a wu nà ghi ta ghi fò Bòl sì asi nà ghi Nelò (Luciyòs Domitiyòs Àyenòbabùs), a ghi wul ma wù fvì isas i ndo nì gheli ghinuni nì gheli mfinàn ghi fayti kya àjena, isas i ndo yi tofa, miti Nelò sì a ñweyn a ngeñ nà ghi wul àtu a kufini-a. Ta Nelò na fsisi itebti sî Senekà, wù nà ghi wul ma ghi li àjena bê na wù n-ghi fòyn ma atu a ñweyn a dzisi meyn, wu mòmsi sì sa' Bòl a dzi àti-ati ta ghi n-fò ñweyn sì asi.</p>	<p>The emperor of Rome at the time of Paul's first imprisonment was Nero (Lucius Domitius Ahenobarbus), a member of one of the most distinguished families of military men and politicians; a family of genius, but Nero himself was insane. As long as Nero listened to the counsel of Seneca, he was more or less an enlightened monarch; and he managed to judge Paul fairly during the first imprisonment.</p>
<p>Bòl nìn làe nyà' ñwà'li sî gheli Efesùs itu' a fì a ghi n-làe fò ñweyn na wù na du' kì a ndo bu fì ndù wì alé' a Rome, a ghi tì bò ndo ìghòn vzi a wù na tisi sugè'si nto' nkam chí ñweyn. Bòl n-làe meyn fè'ti iwo I Fìyìnì sî nchì nà sèynsì ta wù nà ghi bènsi bò ta ghi ghal lèmm ñweyn a ndo, a nà sì ghi ta ghi li gheli nà ghèyn lèmm na ghi ndu nà fèl ìlwè' ìlvì, àjena bè'ì ntum ijùñ ndù nì nyeyn. Bòl làe meyn yeyn na dzi ì li sì fè'ti iwo i Fìyìnì ateyn nìn ghi toynf a sugè'si fì yeyn keli mba'ti Fìyìnì na wù na ghi a Rome isas mîwolli nà ghàyn.</p>	<p>Paul wrote the epistle to the Ephesians during the period of his house arrest in Rome while he was guarded by a centurion of the Praetorian Guard. Paul witnessed to many guards during his two years under house arrest; and as these men were posted to other countries, they carried the gospel with them. Paul recognized the mission field of the military and understood very well God's plan in having him in Rome under these conditions.</p>
<p>Alé' nà kèynà a ñwà'li Efesùs n-ghi ma ghi li nà tìmlf tanj awo dzi abàs ighòn. Awo kùm ighon n-ghi ìlwè' idvini inyà' nì Bòl; sì achfiti:</p>	<p>This passage of Ephesians has as its background a large number of Roman military metaphors, as you might suppose. Military terminology is seen in a great deal of Paul writings; for example:</p>
<ul style="list-style-type: none"> • À n-ghi a Gàlesiyà 6: 17, Bòl tanj kùm ta wù jeli chwò a ñweyn ìwùyn nì "ìwablì" Bòbo Jisòs. À n-ghi a fìtiti, awablì nà kèynà nà ghi nchwæ ta ghi lèmm a jìm àwu nì sugè' Rome teyn ta wù mèsì meyn iye'ì yi asi-i. À nà ghi ìkfm ì ngañtini a fì ghi nchwæ "na wùl sì ghi afo a lùmn-à." 	<ul style="list-style-type: none"> • In Galatians 6:17, Paul talks about bearing in his body the "mark" of the Lord Jesus. In history, this mark was a brand placed on the back of the left hand of a Roman soldier who had finished basic training. It was a high honor and the sign of a "man's man."
<ul style="list-style-type: none"> • Fayti kì awo kì a ghi n-tanj kùm abàs ighòn a 2 Timotì 2: 3,4. Bòln-nyà' 2 Timotì ta ghi n-kùmti fò ñweyn a ndò ncha'. 	<ul style="list-style-type: none"> • Note the military terms in 2 Timothy 2:3,4. Paul wrote 2 Timothy during his second imprisonment.
<ul style="list-style-type: none"> • Dzi zì a gheli Rome nà chà'ti mba'ti ighon ateyn n-ghi dzi zì a ghi li nà tanj ateyn a 	<ul style="list-style-type: none"> • Roman military drill is the background of the terminology in Galatians 5:25; 1 Thessalonians

Gàlesiyà 5: 25, 1 Tèsàlonikà 5: 14, Kòlosè 2: 5.	5:14; Col. 2:5.
<ul style="list-style-type: none"> 1 Kolin 15: 20-23 n-faytî fè'tî iye'i kûm itimi sî ikfî nî gheli ghîbîminî kî a dzi ìchà'tî nî sugè'sî. "Anôyn a nuni-a" gheli ghîbîminî n-ghî à bò "ta kî n-chwò ghi ki a", sî asî i ghî a ghi n-læ meyn kfitî, nî ighî a ghi "bu chi fî ghi". 	<ul style="list-style-type: none"> 1 Corinthians 15:20-23 describes the doctrine of the resurrection of believers in terms of a military parade. There are two "battalions" of believers "passing in review", first those who were dead, then those who are "alive and remain".
<ul style="list-style-type: none"> À n-ghî a 1 Kolin 14: 8, Bôl wu nà fe'tî ta ghi n-chwôsî awo ighòn toj ìsonj. Iwo zî a wù n-kinj sî bè alè' ghàyn yi n-ghî na gheli ghi a ghi n-tanj a tîlèmi nin gvî nî ìfîmsî-i itwalg ighòn. 	<ul style="list-style-type: none"> In 1 Corinthians 14:8, Paul described the military commands given by a trumpet. The idea here is that those who speak in tongues cause confusion in the ranks.
<ul style="list-style-type: none"> À n-ghî a Gàlèsiyà 1: 6, Bôl tanjî a kûm gheli ghi a ghi n-chi isa' nà ànena lè' meyn fsi sî a ntum ìjùnj bula ghi bvif iwo sî wùl. 	In Galatians 1:6, Paul speaks of legalists as having gone AWOL from the Gospel.
<ul style="list-style-type: none"> À n-ghî a Filibay 4: 6-7, Bôl bè iwo kûm sî bà'lî ànkinjî inu. 	<ul style="list-style-type: none"> In Philippians 4:6,7, Paul refers to the mounting of the guard.
Efesùs 6: 10-12 n-fu, a dzi ighòn, "alej kî a iwo ateyn i n-ghî ateyn." Ifè'nî alej nâ i yèynî nin ye'tî a samo' ma à yvîntî gheli ghi keli ìtof. Tîbvif sî bèynsî n-ghî:	Ephesians 6:10-12 provides, in military terms, an "estimate of the situation". Such an estimate is based on facts gathered and analyzed by reconnaissance and intelligence personnel. Questions to be answered are:
<ul style="list-style-type: none"> Mbàynî n-ghî ndà? 	<ul style="list-style-type: none"> Who is the enemy?
<ul style="list-style-type: none"> Mbàynî n-ghî wo? 	<ul style="list-style-type: none"> Where is the enemy?
<ul style="list-style-type: none"> Adya' a ñweyn a n-ghî ti a, nî dzi zî a wù n-ghî ateyn, nî ifwo vzî a wu n-tô'tî ñweyn a? 	<ul style="list-style-type: none"> What are his strength and disposition and his supporting units?
<ul style="list-style-type: none"> À n-ghî ifwo ìkfà a wu n-tô'tî ichi i ñweyn a, wu fî lû wo dzi a? 	<ul style="list-style-type: none"> What is his logistical support and where are his supply lines?
<ul style="list-style-type: none"> A n-ghî awo à kà wù n-boli ateyn a? 	<ul style="list-style-type: none"> What are his weaknesses?
<ul style="list-style-type: none"> Nô àlè' kî a ghi nu ighonj ateyn kî n-kê' ti a? 	<ul style="list-style-type: none"> What is the terrain like where the battle will be fought?
Efesùs 6: 10	Ephesians 6:10
"Sî gò'sî ma na bê na yi ye'tî kî iwuyin nî Fàyìnì fì, Fî fu àdya' sî zî bôm ta fî n-keli àdya' akayni-a	"As to the remaining teaching, receive great inner strength from the Lord and in the inner power of His endowed power."
sî gò'sî ...yi lutî ghi na, "sî izi-ì a yi fàn a", mitî alej, "lvâyin sî kàlî sî ndù a mbâ'tî ìgo'sinî sî tim ighonj." Bôl nà kinj gheli njùm'tî sî Kîlitùs nà ànena lali sî asî sî nu idwa' ghi ki yeyn wi, idwà' Satàyn.	finally ...literally, "as to the remaining", but in this context, "now to get down to the final planning for attack". Paul wants the Christian to go on the offensive against unseen forces, the forces of Satan.

<p>Wa to...ma yi lù iwo lvìyn ta ghi chwòsì a àchîmoŋ iwo afèyn na indunamawo, yi dyèyn àdya’ dzi antèynnì kesa atem ato a nchinì ì jùŋ.</p>	<p>be strong...from the present passive imperative of endunamao, a reference to inner strength or moral courage.</p>
<p>Si tim si yi ighòŋ lum yè’tì kì atem a to a nchinì ì jùŋ. Iwo zì a ghi n-nî lvìyn alê’ nâ ghàyn n-dyèyn na atem a to a nchinì ì jùŋ nin keli si nâ ghi kì mîlvì in jìm. Gya àchîmoŋ n-dyèyn na atem a to a nâ kèynà nin ghi a fsi wul ì bîmini antèynnì nì Bôbo ma ghi fu kì salu. Iwo i chwòsini-i nin ghi a dzi si chwòsì isa’, “ghi chwòsì si isa’ na wà na keli atem a to a nchinì ì jùŋ!”</p>	<p>Success in battle is always based on moral courage. The present tense used here indicates that moral courage must be used continuously. The passive voice shows that this courage is received by the believer from the Lord as a product of Grace. The imperative is the mood of command; "You are ordered to receive great moral courage!"</p>
<p>Atem a tô nâ kèynà fvî gvî à ta njùmtì Kìlitùs nin lema si ghe’ni ibîmi, a dzi a ibîmi/ifu salu ta ka ghi na sfisì iye’i i Nwà’lì Fìyìnì fî li à.</p>	<p>This courage comes through Christian growth in maturity, the faith/grace process for Biblical perception and application.</p>
<p>Jàŋ 2 Kolin 10: 3-6</p>	<p>Read 2 Corinthians 10:3-6</p>
<p>ifwo ighòŋ nì ghesìnà nin ghi ifwo ighòŋ dzì a wul àntèynnì, a ghi dzi zì a wul ì bîmini nin fsi àdya’ ateyn. Iwo i to-i a nchinì nì njùmtì si Kìlitùs n-ghi wi “si nì iwo” mîti “si kfà’tì iwo.” ifwo vzì a wà n-fèl ì fvîsì abàs a Fìyìnì n-fvî dzi a ikfà’tì abàs a Fìyìnì. Wul àntèynnì nâ ghi ma wù “ba’ti meyn ìghon” ìlvì ta wul ì bîmini nin bà’lì ngeŋ ì ñweyn.</p>	<p>Our weapons are the weapons of the soul; this is how the believer receives strength. The basic emphasis in Christianity is not "doing something" but "thinking something". Divine production follows divine thinking. The soul is "armed" when the believer is edified.</p>
<p>Samo’ a Nwà’lì Fìyìnì ta wul li si nâ chî ateyn n-ghi na wù na kya ifu atem ajuŋà, keli ikfà’tì i yaŋsini-i, keli àdya’ ta wul li a wù koŋ bôm iwo fì kòŋ a ghi wi bôm iwo, keli mbòynnì ìgha’ni antèynnì nì ìsaŋlì-i, fì kì àwo a dzi a fì a Fìyìnì fì nin ki ateyn. Mìwòlì nâ mèyn nì ghi ifwo vzì a wu n-fayti atem a to a nchinì ì jùŋ.</p>	<p>Bible truth applied to the life will include orientation to Grace, a relaxed mental attitude, a capacity for personal and impersonal love, great inner peace and happiness, and a divine frame of reference. These are all ingredients of moral courage.</p>
<p>Antèynnì nì Bôbo...Bôbo nin ghi àlê’ kì a adya’ a ghesìnà nì ìtu-i n-fvî ateyn.</p>	<p>in the Lord... the Lord is the source of our strength and training.</p>
<p>Antèynnì àdya’...iwo zì a ghi n-lî kratos fèl ateyn, dyèyn na “ adya’ dzi antèynnì” kesa itisi i ngeŋ.</p>	<p>in the power... the instrumental case of kratos, meaning "inner power" or self-discipline.</p>
<p>Igha’ nì ñweyn...ischus, “adya’ a funi-a”. No mî ghà lù kè sî Bôbo. Kì Ifèl i Ghelì Ntum 1: 8. I yeyn nâ yèyni nin kasì lì ghesìnà ndû nì ghesìnà a Efesùs 5: 18 fì bèytì na ghi keli si nâ ghi a tisì Áyvis.</p>	<p>of his might... ischus, "endowed power". The source for everything is the Lord Himself. See Acts 1:8. This takes us back to Ephesians 5:18 and reminds us of the necessity of the Holy Spirit's control.</p>
<p>Efesùs 6: 11</p>	<p>Ephesians 6:11</p>
<p>“Yì lì ifwo ighòŋ vzì a Fìyìnì nin fù sî zì nô ì</p>	<p>"Put on all of your spiritual military equipment so</p>

jìm ta ka yì keli sì nù mìnànj mẓà a dèblì nìn ba'tì".	that you may have the ability to stand in the ranks, face to face with the strategies of Satan."
Lìma' ...so' ta sugè' lì ifwo ì nuni nì ndzisi ighòn. I yèynì nì ghi a gyà ànTeynì dyèyn na wul ì bìmìni nìn keli ìboysi kì ìlvi ta wù lì ndzisi ighòn mà'.	Put on... refers to the soldier picking up his equipment and weapons. This a verb in the middle voice, indicating that the believer receives benefit from putting on the armor.
ifwo ighòn nò ì jìm ...nkyàsi ighòn, "ifwo ighòn ì jìm nìn ì nuni." (A n-ghi itanì I kfan iwo ateyn i ghi na "panoply".)	the whole armor... panoplia, "all armor and weapons"; so, "all military equipment". [The English cognate is "panoply".]
À nà ghi tìnkì tì sugè'sì tì tal a ndo ighòn nì gheli Rome ta àjena nà mà' nkyà ighòn fì bè' ìnki ifwo ighòn nà wèyn.	There were three types of soldiers in the Roman army that wore armor and carried these types of weapons.
Hastati (ma ghi lì a hasta, "àntìmlì ighon") na ghi sugè'sì sì bu ye'ì ye'ì ighon. Àjena nà ghi bula ghi tó' yè'ì àjena nì ifwo ighòn ì bemni ta ighon, Fìnyùn fì machaira, kèsa fìnchya. Anòyn a nuni-a nà kèynà nà tó' nù wì a kàyntì ighòn, mìtì ghi lì kì sì se' ighon ta àjena nì ghi tìmlì zisi nì m̀ntìmlì m̀ ighòn antèynì nì mbàynì. Wul ì bìmìni ì fì n-ghi hastate a nchìnì ìbìmi nì Kìlìtèynsì. Ghi bu du' tì fàytì tì yè'ì ñweyn a dzi ifwo ighon bòm ta wù bu du' tì nà kya iwo i Fìyìnì.	The hastati (from hasta, "javelin") were less experienced soldiers under training. They were usually not well trained with the more sophisticated weapons such as the spear, machaira sword, or bow. These troops were usually not used in the main battle, but only in the opening skirmish when javelins were thrown at the advancing enemy. The new believer is the hastati in the Christian life. He is not trained with much in the way of weapons because he is still ignorant of a lot of God's Word.
Ghi princep sì na ghi ma àjena nduti meyn asi ighòn. À nà ghi sugè' a bu ghi ìkuñ, keli ñan, to àdya', ifè'nì nà ghàyn a ghi wul ìbìminì vzì a wù n-lema nà fèl ikfà'tì nì Fìyìnì fì.	The princeps were somewhat more advanced. This was a young, vigorous, strong soldier, equivalent in this analogy to the vigorous advancing Christian who is beginning to operate on a divine frame of reference.
Mbanì ighòn na tal nà ghi a ghi ghi triarii , gheli ma ghi nu meyn kfa, sugè'sì ma sì kà' a sì ndu no mì alen à kà ighon fì kya sì nù kì nì ifwo ighòn ì jìm.	The third line of battle was composed of the triarii , the veterans, soldiers who could move into any area of combat and were well-trained with all weapons.
Ta ka yì na ghi ma yì kà'a ... dunamai, yì lutì ghi itanì Gìlìk na "sì nà kya". Ikya nà iyèynì gvi à ta wùl nìn lema, a ghi nò fìtonjì fì adya' a inù nì anjèlsì.	that ye may be able ... dunamai, the ordinary Greek word for "ability". This is the ability which is the result of edification; and it is the main source of strength in the angelic conflict.
Sì timi ...histomi, iyèynì nìn ghi ta ka sugè' ì nuni na du'a gvîtì à, kìlìtèyn "atu a sugè'sì ìvì", ma wù kul meyn ifwo ighon, aghesi a ghi, wu bu'tì wì ìwu, keli ìghansì ìwùyn fì ghi ìwuyn foma.	to stand ... histomi; this is the readiness of the combat soldier, the Christian "centurion", armed, tough, unyielding, with pride and motivation.
"ìtimi" nìn ghi ìwo i yì asi-i ighòn a fì a ghi nù bula ifwo ighòn fì nù nì wu. Iwo i yì asi-i ta ghi nìn ye'ì a judo, ghi kì nò na, wà lì a wà tisi ti-a ìvì mbàynì a. Gheli Gòl, n-læ meyn nù	"Standing" is the first thing taught in unarmed combat or martial arts. One of the first things taught in Judo, for instance, is how to "break the stance" of the opponent. The Gauls, against whom

ngalì ngalì n̄yìn ghelì Rome, a tisî Jùliyòs Sisà n̄ ghelì ghì lî, ma ghì kà' a ghì na bê kî nô na àṅena ghì "ìnfim-nunî" a ghì ghelì itof na àṅena na timî ighòn yî bú nà boynî à ta ka afo tim yî ta wùl n̄n nu ì mò' ì mò'.	the Romans fought many campaigns, under Julius Caesar and others, were human "tanks" in the sense that their ability to take a very strong combat stance made them difficult to defeat in individual combat.
No mì wul ì b̄m̄inì ì kfà n̄n ghì wùl ì mò' anòyn inù nà ghàyn, ghì k̄n̄ na wù lî àbàs a ṅweyn, nà ti sî a ṅweyn a ngen. Ghì fu meyn t̄ifu t̄i Ayvis a ṅwa'n̄i-a n̄ ifwo s̄i ghesinà, ma à fū k̄i atem a juṅà salu, na ghesinà nu ìdwa' ì Satàyn.	Every believer is a member of the combat team and is required to take his own part, to stand on his own. We are armed with spiritual gifts and equipment, provided by Grace, to fight against the forces of Satan.
Kè'n̄ m̄inàṅ m̄i debli... methodeia, "ike' n̄ ike'ì n̄ m̄idz̄it̄i" m̄i Satàyn.	against the wiles of the devil... methodeia, "face to face with the strategies" of Satan.
Efesùs 6: 12	Ephesians 6:12
"Yî n̄ t̄eyn bòm ta ghesinà n̄n nū wì ghelì. Ghesinà n̄n kwo nū ìyvis ì b̄i v̄z̄i a wu n-t̄ayn̄ chwò ìyvi n̄ ìdwa' v̄z̄i a wu n-sa' mbzi ȳeyn n̄ ì j̄em, n̄ m̄iyinì m̄i mbzi."	"Because our combat is not face to face with human beings but, by contrast, is in confrontation with demon rulers, military commanders of Satan, world-rulers of the darkness, and spirits of evil in the heavenlies."
Bòm ta ghesinà n̄n nū... n̄n bè ìwo k̄um ichu'n̄i inù dȳans̄i n̄ wùl. À n-ghì abàs ighòn yî n-dȳeyn ìwo k̄um ta sugè' kòyn̄ n̄ m̄b̄ayn̄ ighòn.	for we wrestle ... refers to any sort of personal combat. In the military sense, it refers to military contact with the enemy.
Wì acha' n̄ m̄il̄un̄... yî n-ghì na, "a ghì ikè' n̄ ike'ì n̄ wul m̄isòṅ".	not against flesh and blood ... that is, "not face to face with human beings".
Mit̄i... "s̄i dȳeyn s̄i a nȳiṅ n̄n izi-ì a yî nà s̄i ghì"	but ... "in contrast to the foregoing"
Kè'n̄... "ike' n̄ ike'ì" a ghì dzi z̄i a Satàyn bà'l̄i ìf̄el ì ṅweyn ateyn.	against... "face to face with" the following roster of the Satanic organization.
ìdwa' v̄z̄i a wu n-sa' mbzi... archon, a ghì ìwo a itaṅî Ḡil̄ik s̄i wùl v̄z̄i a wù nà ghì nsa' ànch̄il.	principalities... archon, a word in Greek for one of the highest rulers.
Iwo n a ȳeyn̄ dȳeyn atu s̄i as̄i a Ḡil̄ik Atik (Atin) ghì tu' ta ghelì Atin nà sa' b̄if s̄i ghelì. Archon nà ghì atu k̄esa wul ìtwo v̄z̄i a wu nà l̄i icho'n̄i a Atin. Àkumt̄i a wùl ìtwo ghì nà toṅt̄i na bassileus archon, kesa 'f̄oȳn ì sa'n̄i". Tal nà ghì polymark, wul wu sa' a a ghì wul ighòn. Ghelì nà ghì ntufa a Atin a ghì thesmoteitai kesa, "igh̄i a ghì n-fayt̄i t̄isa'." No mì ta ghì nà sa' a b̄if s̄i ghelì, Atin nà k̄e' wì t̄eyn ta isa' ghì wi bòm ta ghelì ghì t̄isi nà gh̄eyn læ meyn ghal awo k̄i nà j̄el à j̄un̄.	This word first shows up in the Attic Greek (Athens) in the days of the Athenian democracy. The archon was the president or preeminent decision maker in Athens. The number two man was called bassileus archon, or "king-ruler". The third man was called polymark, a military ruler. The following six leaders in Athens were the thesmoteitai or "legislators". Even though there was democracy, there was no anarchy in Athens because these leaders kept things under control.
Anòyn k̄i a Satàyn bà'l̄i k̄i n̄n kelì isa' ànch̄il	The Satanic organization has a number of supreme

ghi ngeyn ghi; kèsa ghi n-ghi mi ìsè'a wùl nìn kya wi.	rulers; how many is not known.
idwa' ... ma yi fvi a eksousias, "gheli àfvà' ma ghi cho' tùm iwo", tèyn, anôyn ankûmti a gheli ghi tisini débliṣi	powers ... from eksousias, "commissioned officers"; therefore, a secondary group of demon rulers.
Gheli ghi tisini abe a fimni-a a mbzi afèyn ...iwo i yeyni na "wul ì tisini a mbzi afèyn" n-ghi a ghi ki iwo ìmò' a itaṅi Gîlîk: kosmokrator ("mbzi' + "wul ì tisini"). Iwo yèyni ma skotos nìn jûmti à, yi n-keli si nà ghi na "ghei ghi a ghi n-tisi mbzi dzi abe a fimni-a."	rulers of the darkness of this world .. the phrase "ruler of this world" is all one word in Greek: kosmokrator ["world" + "ruler"]. The word skotos follows; therefore the phrase should read "world rulers of darkness".
Dèbli si tisini nâ sèynsi nìn ghi ànôyn ta Satàyn n-bàlì na ki na tôtô ṅweyn, ghi fè'nè nì mîfòlì mzi a ghi nìn kîṅ, nì itofi, nì ifwo ighòn ìlì si a nyiṅ, ki mî nì ìlì.	These demonic rulers are Satan's supporting organization; analogous to logistics, intelligence, special weapons units, etc.
Satàyn nìn keli ànôyn a gheli ghi nûni a li-a a ghi ki débli si tosi ta wù n-lí wu nà nû gheli ghi a ghi n-fèlì ìlwè' i ngantini nì ìtu tîla'.	Satan has a special force of high ranking demons to make attacks against prominent officials and heads of nations.
À n-ghi a Daynìyèl 10: 13 si nà ko' ndu à, atu iwo kèynà na, "wù sa'ni a Besiyà" nìn bē anjêl ta yì lā fe, ghi débli, ta wù n-lā lì ìlvi nà nû wul vzì a wù n-sa' Besiyà. Gebìliyèl n-lā layti si gvi nì ntum sî Danìyèl bôm ta wù nà shîṅ ṅèyn débli kosmokrator nâ yèyn. Atu a anjêlsì Maykìyèl n-lā gvi si gāmti i sòysi Gebìliyèl na wù gvi sî Danìyèl.	In Daniel 10:13f, the term "prince of Persia" refers to a fallen angel, a demon, who was busy attacking the ruler of Persia. Gabriel was delayed in bringing a message to Daniel because he was in conflict with this kosmokrator demon. The archangel Michael came to help and released Gabriel to come to Daniel.
À n-ghi a Daynìyèl 10: 20, ghi toṅti meyn "wul ì sa'ni a Gîlesiyà", a ghi débli zì a yì nà ghi atu si nà bà'lì ighon si kè'nè fòyn Gîlîs a ghi Àlèksandîlā igha'ni ìtu' nâ ghàyn.	In Daniel 10:20, the "prince of Grecia" is mentioned, referring to the demon in charge of mounting attacks against the ruler of Greece who was Alexander the Great at that time.
Yi n-fèl a dzi afèyn tèyn na Satàyn na lum nû nà àdya' a no mî ìla' ikà ta yì n-kîṅtì ifwo vzì a Fàyìnì zì lem, visì na gheli ìla' na keli ngeṅsi àṅena, fî kîṅtì ìla' na ka ghi na nyèysi chî ì chi. À n-ghi ìnki tîla' nâ yèyni ifè'ti iwo nyum ìjùṅ nì ìjèlì si fè'ti iwo i Fàyìnì nâ lì àlè', a ifèl i débli i ngantì a tîla' nâ ghàyn.	The principle is that Satan will vigorously attack any nation which protects the divine institutions, allows personal freedom to its citizens, and protects the nation against immorality. In nations like that there is evangelism and missionary activity, so demon activity will be stepped up with respect to those countries.
Si kfeynsi, Kìlitèysni nò si jìm n-ghi isas I shîṅsi a dzi a fî awo a mbzi n-jêl ateyn, ghi fî tó' nû si a ṅaṅ i ghî a ghi n-lema a chîni Kìlitèynsi.	In addition, all Christian believers are placed under direct attack in the world system, with particularly heavy attacks against those who are advancing in the Christian way of life.
iyvis i bi a ìlwè' i ngantini...a lutî ghi, "iyvis awo a bi a ìlwè' i ngantini." iyeyn nâ yèyni nìn dyèyn mbanisi nì àlèṅ a débliṣi ta àṅena	spiritual wickedness in high places ... literally, "spirits of evil in the heavenlies". This refers to the rank and file of demons which perform numerous

nin fèl awo kè a dzisi.	functions.
Efesùs 6: 13	Ephesians 6:13
"Yì li làè ifwo ighòn nì Fiyini fì nò ì jìm ta ka mìnchi in mbi sesi ko' sì gvì a yì tìm yì deblì, a à na ghi a ngò'si yi bu to kè to."	"Because of this, continually take up the whole armor of God, that you may be able to take your position in combat, and when all is finished that you may remain standing."
Ibif i nà lalì à nà Fiyini fì nin visì ighon àbàs ayvis (ànùsì a anjèlìsì) na yi na ndu à bòm gha. Iwo ì mò' nin ghi nà à n-ghi no mi àjàn à kà, Fiyini fì fu dzi na Satàyn li itof I nweyn sì nù i mba'tì Fiyini nì dzi zì a ghi n-fèl ateyn bòm ifu salù a mbà'tì àteyn. Ghi nì ghi nì awo nà tolì sì ghelì ghibimini ta ka tifu tìtì a Fiyini fì nin fu salù ke' a ndayn.	The question arises as to why God allows the spiritual warfare (the angelic conflict) to continue. One reason is that in every generation, God permits Satan to use his genius to attack the Plan of God and the principle of Grace in the plan. Pressures are brought to bear on believers so that the divine provisions of Grace may be made manifest.
Tèyn... "bòm tèyn ta". Yi n-sò' ndù nì iwo zè a ghi sì ghi ma ghi bè meyn kùm inù àbàs ayvis kè'nì dèblìsì. Tèyn, "bòm iba'tì I Satàyn nì awo a ni nì-a nì nweyn, li ifwo ighòn nì Fiyini fì nò ì jìm mà'..."	wherefore... "because of". Refers to the previous statements regarding spiritual warfare against demons. Hence, "Because of Satan's organization and activities, take the whole armor of God..."
Lì... iwo ichwosini-i sì isa' a analambano, "sì li, sì jif, nì fìwòlì ta ghi bà'si ateyn a ghi ta ghi fì kùmtì bè iwo ini i ni. Ghesinà nin keli sì jif sì nà fì lè à fì lè à" ifwo ighon nì Fiyini fì. Sì achfìtì, afo ighòn a li a nin ghi "samo" (itìmlì 14). Afo ighòn nà kèynà ghi keli sì nà "lì mà" kè michi in jìm.	take... imperative of analambano, "to take; to seize" with a prefix which adds the idea of repetition to the verb. We must "seize or take again and again" the armor of God. As an example, one piece of the armor is "truth" (verse 14). This piece of armor must be "put on" every day.
À n-ghi no mi ànòyn à nchìynti Kìlitèynsì akà tìnkì tì ghi tìbò, ighì a ghi sì ghi ma ghi "ba'tì" meyn nì ighì a ghi "bu du' tì bà'tì". Ghi keli sì lè ndzì sìsì a ghi nà mà' ighòn sì mà' no mi ìlvì gha ta inu ì nin ghi sì lè alé'. Sì kìlitèyn, inu ì ghi sì nà ghi kè mìlvì in jìm. Iwo ateyn i nin tò' ghi na, "ka ghi nì kù và wa keli wi ifwo ighòn iwùyn!"	In any group of Christians there are two types, those who are "ready" and those who are "not ready". A uniform of armor must be taken up and put on whenever combat is anticipated. For the Christian, combat is continuous. The emphasis of this verb is "Don't get caught without your armor on!"
ifwo ighòn nì Fiyini fì nò ì jìm... Panoplia. Hastati, ghi Princep, nì triarii nà mà' kè ìnkì ifwo ighòn ighel. À n-ghi a mîntìmlì afèyn sì nà kalì ndu à, ghi fè'tì afo ighon à mo' à mò'.	the whole armor of God... panoplia. The hastati, the princeps, and the triarii all wore the same basic armor. In the following verses, the individual parts of the armor are described.
Ta ka yì na ghi ma yì lè a yì timi...	that ye may be able to stand...
Mìlè'nì mèyn a nḡwà'lì Fiyini nin faytì fe'tì dzi zè a wul ì bîmini lè a wù "timi ateyn"	The following passages of scripture provide excellent illustration of the concept of the Christian's "stand".
1 Kolin 15: 57, 58 57 Mìtì àyònnì-à nin ndù sì Fiyini fìfì a fì n-nì	1 Corinthians 15:57,58 57 But thanks be to God, who gives us the victory

<p>na ghesìnà tìm yi ikfì toynî a Bobo ghesìnà Jisos Christ.</p> <p>58 Ma kæ sî nà bê sî zì a woyn-na ghem ghi jùṇ na, yì faytì ghàl ibìmi i zì-i, ka yì na ne'à. Yì na ghàbì-à felì sî Bôbo kî mîlvî ìn jìm bòm ta yì n-kya na ifêl ì zì sî ṇweyn kà' yì bú læ lê salû.</p>	<p>through our Lord Jesus Christ</p> <p>58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.</p>
<p>Njàṅsì 16: 8</p> <p>Ma tom meyn Bôbo wù na lum ghi kî asi nì mà, bòm ta wù lum ghi kî ikœ itwo nì ma, afo læ lum nè'sì wì ma.</p>	<p>Psalm 16:8</p> <p>I have set the Lord always before me; Because He is at my right hand I shall not be moved.</p>
<p>Njàṅsì 21: 7</p> <p>Bòm ta fòyn nìn samsi sî Bôbo, a na ghi toynî ikoynsi isuy nì vzi a Wù ngaṇti chwò ì jìm afo læ faṇ tì nè'sì ṇweyn.</p>	<p>Psalm 21:7</p> <p>For the king trusts in the Lord, And through the mercy of the Most High he shall not be moved.</p>
<p>Njàṅsì 55: 22</p> <p>Mà' adìli à kya a sî nì Bôbo, ta ka wù to'ti vâ, wù læ lum fvìsì wì na afo ne'sì wul àtì-atì.</p>	<p>Psalm 55:22</p> <p>Cast your burden on the Lord, And He shall sustain you; He shall never permit the righteous to be moved.</p>
<p>Njàṅsì 125: 1</p> <p>Gheli ghi a ghi nìn samsi sî Bôbo, àṇena ghi ta kfìyn Zayon, ma afo lî kî bú nè'sì, ma yì faṇ meyn kî samo'.</p>	<p>Psalm 125:1</p> <p>Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever.</p>
<p>Gàlesiyà 5: 1</p> <p>Christ fvìsì meyn ghesìnà sî ifêl akòs ta ka ghesìnà keli ngenṣi ghesìnà, yì faytì læ ghàl ngenṣi sîsì ka wùl nì fì kàsi zìsì zì ifêl akòs.</p>	<p>Galatians 5:1</p> <p>Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage</p>
<p>Filìbây 1: 27</p> <p>Iwo ito-i nìn ghi kî na, yì na chí ta ntum ì jùṇ nì Christ nìn kīṇ ta ka mà kæ gvì mî gvì sî yeyn zì kèsa mà fàṇ mî tì gvì, a mà na kya na yì bú kfìni sî na keli ikfa'ti ì mò', chí kî sî afo à mò' felì nô nà àdya' a sî nà lem ibìmi zì a ntum ì jùṇ nì ye'i.</p>	<p>Philippians 1:27</p> <p>Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,</p>
<p>1 Bità 5: 5-11</p> <p>5Ngwa' wùl, yì na boṇ yvìnî nchìsì ndô Fìyìnì. Nô zì ì jìm ma' ingvìmlì a yì iwùyn sî a ndzìsì ì nà ngvìmlì ngenṣi sîsì. Yì n-kya na Fìyìnì fì nìn bayn gheli ghi a ghi nìn ghaṇsì iwuy nì mîti tò'nì nìn ghì a ghi nìn ngvìmlì ngenṣi àṇena.</p> <p>6Yì na ngìmlì læ ngenṣi sîsì isas adya' nì Fìyìnì fì ta ka ilvì læ kfeyn a wù laysi zì.</p> <p>7 Yì lî gvì nì àfìm à kya nô à jìm ì fù sî ṇweyn bòm ta wù n-kya iwo ì zì-i.</p>	<p>1 Peter 5:5-11</p> <p>5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "God resists the proud, But gives grace to the humble."</p> <p>6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,</p> <p>7 casting all your care upon Him, for He cares for you.</p> <p>8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom</p>

<p>8 Yì na du'a gvitì-à fì ghalì ngêṅ sisi bòm ta mbàynì vzi, ma a ti dêblì nì châtì kal kî ta nyam àbo buf a, kîṅ wul sî mzî.</p> <p>9 Yì timi nà to-a ibimi ta ka yì tô chwò ṅweyn. Ba yì n-kya na wù na woyn-nà ghi nîn yeyn kîmî nge' tēyn mbzi ì jîm.</p> <p>10 Yì yeyn nge' kî sî a fîlè'nî fî ilvî tēyn a Fiyini fî tîsî zî fù adya' sî zî a kî nî a yì na to nô sî a ṅaṅ. Wù n-ghi Fiyini koynsî ìsuyn nô sî a ṅaṅ. À n-læ jàṅ ṅweyn jàṅ zî na yì gvî zî a ṅweyn antēynì ìbayn igha'nî-i toynî a Christ, a ghi ìbayn, ghi wî sî læ sî mæ.</p> <p>11 Adya' a ṅweyn a nîn faṅ kî faṅ sî a mîlvi ìn jîm. Àmēyn.</p>	<p>he may devour.</p> <p>9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.</p> <p>10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.</p> <p>11 To Him be the glory and the dominion forever and ever. Amen.</p>
<p>Njàṅsì 46: 5</p> <p>Fiyini fî nîn ghi antēynì nî ṅweyn, afo læ nè'sî wî ṅweyn, Fiyini fî læ gâmtî ṅweyn, kî ta itu' nîn lâyn gvî.</p>	<p>Psalm 46:5</p> <p>God is in the midst of her, she shall not be moved; God shall help her, just at the break of dawn.</p>
<p>Njàṅsì 66: 9</p> <p>Wù n-ghal àyvis a ghesinà kî nà bû chî antēynì nî ghelì ghi a ghi n-bu chî, lum vîsî wui na afo a nè'sî avî a ghesinà.</p>	<p>Psalm 66:9</p> <p>Who keeps our soul among the living, And does not allow our feet to be moved.</p>
<p>Njàṅsì 112: 6</p> <p>Kî nô samo' afo læ nè'sî wî ṅweyn, ghi læ nà lum bêytî kî beytî ghelì àtî-ati.</p>	<p>Psalm 112:6</p> <p>Surely he will never be shaken;The righteous will be in everlasting remembrance.</p>
<p>Njàṅsì 121: 3</p> <p>Wù læ vîsî wî na afo nè'sî avî à kya, wùl vzi a wù n-chî và læ bitî wî isî.</p>	<p>Psalm 121:3</p> <p>He will not allow your foot to be moved; He who keeps you will not slumber.</p>
<p>Ngàynsì 10: 30</p> <p>Afo læ nè'sî wî ghelì àtî-ati, mîti ghelì ghi bì læ faṅ tî yî alê' a mbzi afēyn.</p>	<p>Proverbs 10:30</p> <p>The righteous will never be removed, But the wicked will not inhabit the earth.</p>
<p>1 Kolin 10: 12</p> <p>Yi ti n-dyēyn na no mî ndà vzi a wù n-kfâ'tî na yi n-ti-a nîn keli sî nà tô'nî-à ka wù nî boṅ fe`</p>	<p>1 Corinthians 10:12</p> <p>Therefore let him who thinks he stands take heed lest he fall.</p>
<p>Jûb 11: 14, 15</p> <p>14À nà ghi na mbi na ghi a wa iwu, wà lî lèṃ sî a nje, faṅ tî vîsî na nchînî ì bì na chî a wa ndo</p> <p>15Kî nô tēyn a wà na lâysî àtu à kya fînsè'ifî ghi wî ateyn.</p>	<p>Job 11:14,15</p> <p>14 If iniquity were in your hand, and you put it far away, And would not let wickedness dwell in your tents;</p> <p>15 Then surely you could lift up your face without spot;</p>
<p>Ifèl I Ghelì Ntum 11: 23</p> <p>Wu ndù a fu yeyn ta Fiyini fî nîn dyēyn atem a jùṅà sî àṅena, wu nà saṅlî-à nô sî a ṅaṅ</p>	<p>Acts 11:23</p> <p>When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose</p>

chwoti ì àṣena na ka àṣena nín là fi faṣ tì nà jùmtì kì Fìyìnì nì atem aṣena à jìm à.	of heart they should continue with the Lord.
Filìbây 4: 1 Mà kæ sî nà sî bê sî zî a woyn-nà ghem ì jûṅ na mi n-kôn zî nô a jûṅ fî kôn sî yeyn zî. Yi ni-à mà na saṅlî kî tēyn. Yi n-ghî sî mà tēyn ta ìmwa'ti ifèl nì ma. Mi n-dyali sî gheli bôm zî. ì nà bê a woyn-nà ghem na, yì faṣ nà to kî to antēynì ìbìmi nì zî, chî nchîni zî a Bôbo nín kîṅ.	Philippians 4:1 Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.
1 Tèsàlonikà 5: 21 Yi na kwo kâ'sî nô awo à jìm sî yeyn na nô a kî tì tì lû kî nô sî Fìyìnì fî a. Yi yeyn kî ghi samo' yi bimi.	1 Thessalonians 5:21 Test all things; hold fast what is good.
2 Tèsàlònìkà 2: 15 Ghès na sî bè sî zî a woyn-ghîni na yì ghal kî ghal ibìmi ì zî, ka yì bîmi na wùl ì ni yì visi iye'i samo' zî a ghès nín là ye'i sî zî tî, fî nyà' sî zî a ṅwà'lî.	2 Thessalonians 2:15 Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.
Hibìlù 3: 6 Mitì sî Christ, wù n-fèlì kî nô a jûṅ ta wāyn Fìyìnì, nô mi ghà a ndo nì Bò ṅweyn n-ghî kî a ṅweyn awu. Ghesina kæ ghal kî ibìmi ì ghesinà ì na saṅlî kûm àfo kî a ghesinà nín kî ndûsì nì ànkeyna, a ghesinà na ghi gheli ṅweyn ma ti ndô ṅweyn nâ zî.	Hebrews 3:6 but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.
Hibìlù 4: 14 Ghesinà fayti là ghàl ibìmi ì ghesinà yi to bôm ta ghesinà nín keli ṅàṅ ndô Fìyìnì ìṅàṅtini ta yì n-læ ko' iyvi. ṅàṅ ndô Fìyìnì ìṅàṅtini nâ yēyn ta yì n-ṅaṅtì chwô sî lisi tēyn nín ghi kî nô Jisòs ì wāyn Fìyìnì.	Hebrews 4:14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.
Hibìlù 10: 23 Ghesinà ghal iwo zî a ghesinà nín kya na yi n-ghî samo' yi to ì nà bu ne'à wì, bôm ta Fìyìnì fî nín chfîni no mi ghà nî kî tì.	Hebrews 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.
Kè'nì mighì mì dèblì...	against the wiles of the devil...
A na ghi ta wà nì nô à jìm, a wà timi	and having done all, to stand.
Ma ghi bàs ìwuyn sî bèysì Efesus 4: 14	a side trip to discuss Ephesians 4:14
Yi kæ nà ghi tēyn, ghesinà bù nà fî ghi ta woynnda sî nà bim leṅ kî leṅ atû mù, no mi ìkî ì ye'i ì kà gvi à yi lî chwo kî chwo nì ghesinà, wùl ì ba'tî mi ànkaṅ à kà wù gvi ì lisi kî	That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, and cunning craftiness, by which they lie in wait to deceive:

ghesìnà nì ànkyena.	
Satàyn nì ghi wùl vzi a wù n-jêl itof itof, ma wù nyinji meyn nà ki sî nà lisi à. Wù faytî keli mba'ti iyè'i ànkan ta wù n-lî sî jînsî ighî a ghi bû ghè'ni, i vzi a wù tô' kya wi, nì i vzi a itof i n-tîmsi.	Satan is the crafty one, lying in wait to deceive. He has a whole program of false doctrine that he uses to fool the immature person, the novice, the gullible one.
Chester McCalley n-læ bè na, "kàlitàyn n-kæsi nà kya wi iwo zî a Fìyìnì fì n-ni itu' chwòni fì keli wi ibimi iwo fî a fî làè nî a mîchi ghè a mî n-ko' gvî, a awo kî a kî n-fu nge' lvîyn lî chwò nî ñweyn."	Chester McCalley has said: "If a Christian does not know what God has done in the past and does not have faith in what God will do in the future, he will be overwhelmed by today's crisis."
Satàyn bû tîmi njènsi iwu ilvi ta wùl i fsi Kàlitàyn sî a mbòsî. Samo', wù nî wu kwo ndutî nì ifèli asi. Wù n-keli midzîtî kûm gheli ghîbîmini mî lyàtî ghi fî ngeyn ghi.	Satan doesn't give up when a person accepts Christ as Savior. In fact, he intensifies his activity. He has a strategy regarding believers which is very subtle and far-reaching.
Satàyn nîn ghâm gheli ghîbîmini asi nì Fìyìnì fî. Anjèlî sîsî a sî làè meyn fe n-lêm isî iwùyn nì kàlitàynsî i fèytî sî Fìyìnì fî. Bòm tèyn, ñwà'lî nîn ghi ta ghi lêm kûm no mî wul ìbîmini ìkfà. Satàyn nâ nî tèyn sî tàmtî ifèl i Fìyìnì a nse. No mî sî ankàyn, 1 Joyn 2: 1 sî ndù asi n-sô' fvîsî na Jisòs Kàlitàyn nîn nsa' fu nsa' ghesìnà asi nì Bæ, Bôbo bèytî iwo zî a yi n-læ gàyn a ànwâmni fî bè iwo kûm ìbîmini i wùl ìbîmini nì iti i ñweyn a Kàlitàyn.	Satan accuses believers before God. The sins of the Christian are observed by the fallen angels and reported. In effect, a dossier is being kept on each believer. Satan does this to try to hinder the work of God on earth. However, 1 John 2:1ff points out that Jesus Christ is our Advocate with the Father; and the Lord reminds the Father of what happened at the Cross and makes note of the believer's faith and position in Christ.
Awo a Go'sini-a 12: 9,10 9 Ghi mà' su'si nì nyàm ateyn a nse, a ghi tî a ghi mbàm i mu zî a ghi n-tonji na dêblî a fî ghi kimi Satàyn. A nà n-ghi ñnyeyn zî a yi n-lisi gheli mbzi i jîm. Ghi mà' su'si nì nyeyn a nse nì nchîsî nyeyn sî kî sî jîm. 10 Sî ìbàm ateyn, ma yvi gya yi fvî gvî iyvi bê na, "Fìyìnì fî ghesìnà fî nîn bôesî gheli nfeynfî lvîyn i dyèyn àdya' a nfeynfî ta fòyn. Lvîyn nîn ghi, Christ ma à ti wul vzi a Fìyìnì fî chò' meyn tum i ghi sî dyèyn a kî ñweyn adya' a bòm ta ghi ma' meyn sù'si vzi a wù tî nà ti asi nì Fìyìnì fî ghesìnàfî ghâm woyn-ghîni nînchûe, ghâm nîntu' i tî.	Revelation 12:9,10 9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. 10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.
Sàkàliya 3: 1,2 Tèyn wu dyèyn Joshwà i ngàn Fìyìnì i gha'ni wu ti asi nì anjèl Bôbo, Satàyn wu ti ìkèè itwo nì ñweyn sî kè'ni ñweyn. 2Bôbo bè sî Satàyn, "Bô n-te meyn và a Satàyn! Bô vzi a wù cho' meyn Jèlusalèm n-te meyn và! Ba a n-ghi kî nô ngè fîkà' tèyn ma	Zechariah 3:1,2 Then he showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to oppose him. 2 And the Lord said to Satan, "The Lord rebuke you, Satan! The Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"

<p>ghi chuf fvàsi ìvìs a?"</p>	
<p>Jûb 1: 6-11 6Lvây, a nà ghi achi a li-a ta wôyn Fyìnì gvi si dyêyn ngeni àjena asi nì Bôbo, Satây wu bon gvi antèyn nì àjena. 7Bôbo bè si Satây, "wà lù wo?" Tèyn Satây bèynsi Bôbo ghi bè na, "mì n-jêlì kal kî kal antèyn mbzi, ko' kî tèyn kàlì à." 8Tèyn, Bôbo bè sî ñweyn na, "a wà kitî meyn wul ìfêl nì mà Jûb, na wul nîn ghi wi ta ñweyn a nse, i wul wu keli wi ighâm fî ghi àtî-ati, i wul wu fâyn Fyìnì bân mbi a?" 9 Tÿn Satây bèynsi Bôbo bè na, a à bè na Jûb nì fâyn Fyìnì salu a? 10Ba wà tim meyn mbây jîng kàlì ñweyn, jîng kali isas i ndo nì ñweyn, no mi nì ghà ta wù n-keli kî ìbyas i jîm a? Wà boysi meyn ìfêl i iwu nì ñweyn, ifwo i ñweyn dvî nà gha' ìlwê' ila'. 11Mîti lvây, làysì læ àwu à kya kûm ifwo i ñweyn yeyn nâ wu te wi và kî nô wa ìkè' al!"</p>	<p>Job 1:6-11 6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. 7 And the Lord said to Satan, "From where do you come?" So Satan answered the Lord and said, "From going to and fro on the earth, and from walking back and forth on it." 8 Then the Lord said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?" 9 So Satan answered the Lord and said, "Does Job fear God for nothing?" 10 Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. 11 But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"</p>
<p>2 Kolin 2: 11 Mî n=nî tèyn bôm ta mî n-kîng wi na Satây nîn zì iwo nâ ghây. Ghesinà si mînañ mî ñweyn.</p>	<p>2 Corinthians 2:11 lest Satan should take advantage of us; for we are not ignorant of his devices.</p>
<p>Satây nâ mòmisi si tàysi wul ìbimini si iwo i Fyìnì. Wu n-kûesi gheli ghibimini na ka ghi na ghi aka' à mò' fî tutî kàlitàynsi na ghi na bu'lf iwo i Fyìnì kwo fsisî iye'i i ànkañ ta ka àjena kasi bèynlì nâ chí kî ta ghi nâ chí si asi.</p>	<p>Satan tries to keep the believer from the Word of God. He discourages unity among believers and he encourages Christians to ignore the Word and accept false teaching so that they will revert to their former manner of life.</p>
<p>1 Timoti 4: 1 Ayvis a Nwa'ni-a nîn dyêyn baynsî na à læ nâ ghi a mînchi ì ngò'sinî, a gheli ghi li tuynsi na bu fî bimî wî iye'i zì a yi n-ghi samo' kûm Christ Jisòs, nâ kwo bimî iye'i ankañ zì a iyvis i bi nîn fu.</p>	<p>1 Timothy 4:1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,</p>
<p>1 Kolin 10: 19-21 19 A yi ti yvi kelî no mi ìwo zì a mî n-bè a? Mî n-bè si fvî na ifwo i yini vzi a ghi mà' ise sî fyè'si nîn ghi nô àfo a li-a ma, nô ìnfye'si ateyn nîn ghi afo a? 20 Ngan. Mî n-bè na, begèynsi nîn mâ' isê sî ìyvis i bi, àjena nîn mâ' wî sî Fyìnì fî. Mî n-kôn wî na zì ìyvis i bi na yi kôyni-à. 21 Yî kâ' yi bù nâ nyvi a bom nì Bôbo fî nyi</p>	<p>1 Corinthians 10:19-21 19 What am I saying then? That an idol is anything, or what is offered to idols is anything? 20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. 2 1 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.</p>

<p>kìmi a bom nì ìyvis i bì. Yì kà' yì bú yì atu àbaṇ nì Bôbo fì ndù yì kìmì atu àbaṇ nì ìyvis i bì`</p>	
<p>2 Kolin 11: 3, 13-15 3Mì n-bê tẹ̀yìn fà̀yìn na gheli kà'a ghi gvi lisi zì a yì na bu lẹ̀m wì atu sì nà yvìn Christ kì nà atẹm à jìm à kìmì ighel ta Saṭyàn nìn lẹ̀ gvi nì mìnàṇ mì ṇweyìn lisi if. 13Gheli nà ghẹ̀yìn nìn wam wam na àṇena nìn ghi gheli ntum. Àṇena nìn ghi gheli ghi felini ghi lisini kem dyẹ̀yìn dyeyìn na àṇena nìn ghi gheli ntum nì Christ. 14. No mì sị ankà̀yìn, ka yì na ghi nì ikayni i na no mì Saṭayn nì ngeṇ ì ṇweyìn nì wu nà kem dyẹ̀yìn kìmì na yì ghi nchì ì bayni nì Fìyìnì fì. 15 Yì ti n-dyẹ̀yìn na yì n-keli wi sị nà ghi nì ikayni na gheli ghi felini nì Saṭayn nì boṇ kem dyẹ̀yìn kìmì na àṇena nìn ghi kì nò gheli ifelini ghi jùṇ nì Fìyìnì fì.</p>	<p>2 Corinthians 11:3, 13-15 3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.</p>
<p>Saṭayn nìn taysi à nì na ka gheli ghibimini na yvinṭi àlè' sị ko'si.</p>	<p>Satan distracts by trying to keep believers from public assembly worship.</p>
<p>Hibìlù 10: 25 Ka yì zì iwo ghè a woyn ghìnì ghi li nìn nì ì lèsì ìchìynṭi zì a ghesinà nìn keli sị nà chiynṭi aka' à mò'. Ghesinà na kwo ṭo'ṭi ngeṇsị ghesinà bòm ta ghesinà nìn yeyìn na achi kì a Bôbo nìn kasi gvi ateyìn sị ba'si-à.</p>	<p>Hebrews 10:25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.</p>
<p>Wù nà mòmsi wul ibimini na wù li atu a ṇweyìn lẹ̀m a ṃfwoḷi mzi a ṃi n-ghali nchìni ṃi tò' ghi wi no ṃi iwo i li, awo ṭeyìn ta ikwo, itim iyì, sị nà yvì ifom i ghel ghi li, ifom, ighi a wul n-ḳoṇ, iwuyìn itwo, iwo ichi, ifwo i mbzi, kesa awo kì a ḳi n-ni wul wu nà ko'ni-à. Wul vẓi a wul ghè'ni ibimi nìn kya isanli i ṇweyìn i nìn ye'ṭi wì ifwo nà ghayn, wu ghi wi aḳos ṣi ṇweyìn. Ḳaliṭeyìn vẓi a wù bú ghè'ni, no ṃi sị ankà̀yìn, li a wù na ḳiṇ sị keli isanli i ṇweyìn ifwo nà ghayn, a yì taysi ṇweyìn sị a iwo i Fìyìnì.</p>	<p>He tempts the believer with an improper emphasis on details of life such as money, success, social life, pleasure, loved ones, health, sex, materialistic things, or status symbols. The mature believer knows that his happiness is not derived from these things, so he is not a slave to them. The novice Christian, however, may try to gain happiness from such things, and this will distract him from the Word of God.</p>
<p>Iyè'i i ànkaṇ i nìn ghi kìmì f̣idẓiṭi f̣i li f̣i ta Saṭayn nìn f̣eli ateyìn. Ghi ṃeyìn nìn ghi ṃidẓiṭi ìn li ta nf̣è'ṭi sị ànkaṇ nìn ḳe' ateyìn:</p>	<p>False teaching is also a part of Satan's strategy. The following are some of the characteristics of false teachers:</p>
<p>Àṇena nà ghi wi afo kì a ghi n-kè' ànkeyna.</p>	<p>They have a false facade.</p>
<p>Maṭiyò 7: 15 "yì na to'nì à ḳùm nf̣è'ṭi sị ànkaṇ. Sị n-se sị gvi</p>	<p>Matthew 7:15 "Beware of false prophets, who come to you in</p>

sî zî sî nà kè' tẹ̀yn ta n̄sì m̀tì a ghi kì nò nyamsì abo.	sheep's clothing, but inwardly they are ravenous wolves.
Rome 16: 18 Ìnki i ghelì nà yè̀nì n̄n feli wì sî Bôbo ghesì nà Jisos Christ, àṇena n̄n k̄n kì sî nà n̄i awo kì a kì n̄n fòm sî àṇena. Àṇena n̄n bē àwo a fomnì-a kì sî lisì gheli ghì a ghi n̄n faytì kya wi iwo.	Romans 16:18 For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.
Àṇena nà lyatì gheli ghibimini.	They court believers.
Gàlesiyà 4: 17, 18 17Gheli nà ghi n̄n lùm kì tẹ̀yn a yì iwo m̀tì keli kì ìkfa'tì ibzi-i. Àṇena n̄n k̄n na yì v̄sì ma nà lùm kì iwo n̄i àṇena. 18Yi n-jôf kì nò sî nà lùm awo a juṇà no m̄i ìlvi gha, a ghi wi kì ìlvi ta ghesì nà n̄n ghi amo'.	Galatians 4:17,18 17 They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them. 18 But it is good to be zealous in a good thing always, and not only when I am present with you.
2 Timotì 3: 5-7 5Àṇena làè nà f̄sì f̄sì gheli ghì a ghi n-ko'si Fìyìnì, m̀tì yvin̄ wì s̄i nfeynf̄i nò sakos, ka wà na keli iwo i li s̄i n̄i z̄i ìnki ghèlì nà ghèyn. 6Gheli ghì li n̄n ghi antèyn̄ n̄i àṇena, jelì z̄i a ndosi n̄i gheli, lis̄i ghìkì ghì a ghi ni meyn chwòs̄i awo a bi-a ì nà s̄i keli m̄tem ìm b̄l. Àṇena ni meyn, ghìkì nà ghèyn na s̄i ch̄i k̄i a àṇena isas isa'. 7Ghìkì nà ghèyn lum moms̄i kì s̄i nà kya iwo i f̄i-i, m̀tì bula àṇena timi yv̄i iwo kùm iye'i z̄i a yi n-ghi samo'.	2 Timothy 3:5-7 5 having a form of godliness but denying its power. And from such people turn away! 6 For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, 7 always learning and never able to come to the knowledge of the truth.
Iwo àṇena n̄n dyāṇ a ighaṇsi i ìwùyn	They appeal to human pride.
2 Kolin 10: 12 Ghès n̄n bē wì na ghès n̄n ghi ànôyn n̄i gheli ghì a ghi n-taṇi kùm ngen̄sì àṇena, ghes̄ n̄n bē na àṇena lèm ìfyē' k̄i s̄i àṇena ngen̄sì ì nà fē' ngen̄sì àṇena ateyn. Àṇena n̄n n̄i iwo yi keli wi itof.	2 Corinthians 10:12 For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.
Àṇena nà tut̄i ìko'si i ìfyè'sì bòm ta a n-ghi dzi ì nyan̄sì z̄i a ka dêblis̄i na tis̄i wul ateyn.	They promote idolatry because it is a quick way to demon influence.
Hàbakuk 2: 18 "sæ n̄n ghi nò ghà a ànfè'sì a, ta ka wul vz̄i a wu n-faytì na chuf a? Ànfè'sì ma ghi bòm ì bom, k̄i yè'ì ànkan̄, ta ka wul vz̄i a wù mòmti	Habakkuk 2:18 "What profit is the image, that its maker should carve it, The molded image, a teacher of lies, That the maker of its mold should trust in it, To make mute

na samsî ateyn, kî nô ànfè'sî kî tanî wî a?"	idols?
Àḡena tutî na wùl na chí a tisa'	They promote legalism.
1 Timotì 1: 7,8 7Àḡena nîn koḡ sî nà ḡhi ndyèynsî isa' nî Fìyìnì fì mîti kya wî no mî àwo kî a àḡena nîn bê nî a kî a àḡena nîn ye'i, dyèyn na ḡhi kya. 8Ghesìnà nîn kya na isa' i Fìyìnì nîn jofa ìlvi ta ḡheli nîn lêm kî nô ta ḡhi n-keli sî nà lema.	1 Timothy 1:7,8 7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm. 8 But we know that the law is good if one uses it lawfully,
Nfè'tî sî ànkaḡ na lum fèlì kî feli toynî aleḡ ìlvi a fì a Satàyn nîn sa' ateyn a nse.	The false teachers will continue to operate throughout Satan's rule on earth.
1 Joyn 4: 1 À ḡvî mî ndà a sùyn semsî bè na yî n-keli Àyvis a Fìyìnì, ka yî bìmi kî bìmi. Yî n-keli sî fayti sî kî wul ìlvi ta wù n-bê na yî n-keli Àyvis a Fìyìnì, sî yeyn na wù n-bê samo' a. Yi n-keli sî nî tēyn bôm ta nfè'tî sî ànkaḡsî nîn jèl a mbzi, dvî kî tēyn.	1 John 4:1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.
Satàyn nîn mômssî sî bìlà nî iwo zî a Fìyìnì fì nîn kîḡ sî wùl ìbimini. flweḡ iwo ḡhè a Fìyìnì fì nîn kîḡ n-ḡhi ìtwal ta Satàyn nîn kîḡ sî chîmsî.	Satan seeks to frustrate the will of God for the believer. There are three categories of the will of God which Satan tries to interdict.
Dzi zî a Fìyìnì fì nîn kîḡ na ḡhi na fèl ateyn (iwo zî a Fìyìnì fì nîn kîḡ na ḡhesìnà nî).	1. The operational will of God (what God wants us to do).
Jêm 4: 7, 8 7Yî fu lâe ngeḡ sisi sî Fìyìnì fì. Yî tuynsî debli ta ka yî le' kâsi sî a yî ìbâm. 8Yî ḡvî bà'sî sî Fìyìnì fì a ka fî ḡvî bà'sî sî zî. ḡheli awo a bi-a ḡheyn! Yî n-keli mîtem ìm bò. Yî su ìwuyn ì vzi sî awo a bi-a fî sù làynsî mîtem ì mzi.	James 4:7,8 7 Therefore submit to God. Resist the devil and he will flee from you. 8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.
Gàlesiyà 5: 7 Yi ti meyn nà jeli kî nô a dzi ì jùḡ. Mî n-kya wî nâ à tí fî tàysî ḡhà zî na ka yî ḡhal iwo zî a yî n-ḡhi samo' a?	Galatians 5:7 You ran well. Who hindered you from obeying the truth?
2. Iwo zî a Fìyìnì fì nîn kîḡ sî wùl ikfa'tî, kesa itof (dzi zî a Fìyìnì fì nîn kîḡ na ḡhesìnà na kfâ'tî ateyn)	2. The mental, or intellectual, will of God (what God wants us to think).
1 Timotì 4: 1 Ayvis a Nwa'ni-a nîn dyèyn baynsî na, à lâe nà ḡhi a mîchi ìn go'sinî, a ḡheli ḡhi li tuynsî nà bu fî bimî wî iye'i zî a yî n-ḡhi samo' kûm Christ Jisòs ì nà kwo bimî ìye'i i ànkaḡ zî a ìyvis ì bi nîn fu.	1 Timothy 4:1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

3. Alé' kì a Fìyìnì fì nín kíj na wùl na ghi ateyn (alé' kì a Fìyìnì n-kíj na ghesìnà na ghi ateyn).	3. The geographical will of God (where God wants us to be).
1 Tèsàlonìkà 2: 18 Ghès ti meyn nà keli kì nò sì kasi sì gvi sì yeyn zì, nò ma ma momsì sì chem. Aghayn à bò mìtì, Satàyn bù vèsi na ghès ì gvi.	1 Thessalonians 2:18 Therefore we wanted to come to you—even I, Paul, time and again—but Satan hindered us.
Satàyn nà tutù na gheli ghìbìminì na du'a mitem m̀ ànena fu nge'. Atem a wùl ìbìminì sesì nà fu nge' wu nà bu fì kfá'tì wì a jũj. Wù nà faynsì kì m̀ wul ìbìminì na wù kà' a wù kfi ikfi i acha' ìwùyn.	Satan encourages believers to worry. Worry neutralizes the soul of the believer. He tries to frighten Christians with regard to physical death
1 Bità 5: 7-9 7Yì lí gvi nì àfìm à kya nò à jìm fù sì ñweyn bòm ta wù n-kya ìwo ì zì-i. 8Yì na du'a, gvítì-à fì ghal ngên sisi bòm ta mbàynì zì, ma à ti dèblì nìn cha'tì kal a kì ta nyamàbo, bufa, kíj wul sì mzì. 9Yì timi nà to=a a yi ibìmi ta ka yì to chwò ñweyn. Ba yi n-kya na woyn-nà ghi nìn yeyn kìmì nge' tēyn kì mbzi ì jìm.	1 Peter 5:7-9 7 casting all your care upon Him, for He cares for you. 8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.
Hibìlù 2: 14, 15 14W oyn nà ghèyn a wù nà n-bè nìn ghi kì nò gheli, keli njwòsì ìwùyn. À tì iwo zì a yi n-læ ni, Jisòs wu kasi nà sì boj ghi kìmì wul ta ànena ta ka wù kfi bèbsì ñweyn vzì a wu nà nì na gheli na kfi-a, ma à ti dèblì. 15Wu n-kfi tēyn ta ka gheli na bu fāyn wì ikfi bòm ta gheli nà n-du' m̀lvì ìn jìm, ghi kì tēyn ìkòs, fāyn kì ikfi.	Hebrews 2:14,15 14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage.
Satàyn nìn m̀omsì sì kfinì iwo zì a wul ìbìminì nà ghi sì nà ti ateyn. Ta ka wù na kì kì Kìlitùs, Satàyn nìn kíj na wul ìbìminì na kì	Satan attempts to change the focus of the believer. Instead of Occupation with Christ, Satan wants the Christian to be occupied with
Kì ngen	Occupation with Self
Kòlosè 3: 1 Ta yì sì ghi ma Fìyìnì fì nìn laysì meyn zì Christ sì ikfi amo', yì na lēm mitem mzì awo ghè a kì n-ghi iyvì, alé' ghè a Christ nìn du' ateyn àbàs ikœ itwo nì Fìyìnì fì.	Colossians 3:1 If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.
1 Kolin 1: 10, 11 10 Mì n-chwotì zì a woyn-nà ghem sì iziyn nì Bòbo ghesìnà Jisos Christ na yì na ti kì ìchfì ì mò' awo ghè a yì n-bè ta ka àngwòsì-à na ghi wì antēynì nì zì. Yi n-keli sì nà kwo ghi kì sì	1 Corinthians 1:10,11 10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same

<p>afo à mò', keli kì ìkfâ'tì ì mò', fí kì kì àwo kè a dzi ì mò'.</p> <p>11 Mì n-bê tẹ̀yn a woyn-nà ghem bòm ta gheli ndo nì Kìlowè nìn fè'ti meyn sî ma na iyoli nìn ghi antẹ̀ynì nì zì.</p>	<p>mind and in the same judgment.</p> <p>11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.</p>
<p>Nwà'lì Nzàti 3: 4,5</p> <p>Tẹ̀yn, mbam bè sî wul ì wi na, "kì nô samo' wa kfi wi.</p> <p>5 Bòm ta Fàyìnì fì nìn kya na à làe nà ghi no mi achi à kà ta wà kfi a asi à kya yasi, a wà na ghi kì ta Fàyìnì, kya ijuṇì nì ibzi-i."</p>	<p>Genesis 3:4,5</p> <p>4 Then the serpent said to the woman, "You will not surely die.</p> <p>5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."</p>
<p>Matiyò 26: 31-35</p> <p>Jisòs ì kàe bè na, "à nì nà ghi nìntu'ì nô làyn a zì ì jìm le' vîsi mà, kì ighel ta ghi sî ghi ma ghi nya' meyn a Nwà'lì Fàyìnì na, 'mì nìn zue nchi mbzisi a sî gwosì.</p> <p>32 Mìtì a à na ghi ta ghi làysì ma sî ikfi a mà ndu a Galilì sî a yì asi.</p> <p>33 Bità ì bè na, 'ghi n-ghi sî le' sî vîsì mi va ghi jìm ma bù làe mòm sî ateyn'.</p> <p>34 Jisòs ì bè sî ḡweyn na, 'Mì n-bè sî và samo' na lùm ḡvì nìn nì se sî toṇ nìntu'ì layn ma wà mo meyn mà ḡgalì ì tal'.</p> <p>35 Bità fì bè na, 'mì ghi mî sî kfi ghesivà ma bù mò và. Njùmṭì sî ìbàm nì ḡweynsi ì boṇ bè ndù kì tì ì jìm.</p>	<p>Matthew 26:31-35</p> <p>Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep of the flock will be scattered.'</p> <p>32 But after I have been raised, I will go before you to Galilee."</p> <p>33 Peter answered and said to Him, "Even if all are made to stumble because of You, I will never be made to stumble."</p> <p>34 Jesus said to him, "Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times."</p> <p>35 Peter said to Him, "Even if I have to die with You, I will not deny You!"</p>
<p>ki ifwo</p>	<p>Occupation with Things</p>
<p>Hibìlù 13: 5,6</p> <p>5 Ka yì na lêm chwòsì atu iwo ìkwo. Yì na kwo sarlì kì sarlì no mi nì ḡhà vzi a yì nìn keli bòm ta Fàyìnì fì nìn chfinì meyn na, 'Mà làe visì wì zì nô sakos'.</p> <p>6 Bòm tẹ̀yn, ghesinà kà'a ghi na dẹ̀ṇsì abè kì nô tẹ̀yn na: "Bôbo nìn ghi ḡḡamṭì yem, mà lì ma bù fàyn iwo. Wùl mèsòṇ lì wu bù nì iwo ì lì sî mà."</p>	<p>Hebrews 13:5,6</p> <p>5 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you."</p> <p>6 So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?"</p>
<p>1 Kolìn 1: 10-11</p> <p>10 Mì n-chwotì zì a woyn-nà ghem sî iziyn nì Bôbo ghesinà Jisos Christ na yì na ti kì ìchfì ì mò' awo ḡhè a yì n-bê ta kà àḡgwòsì-à na ghi wi antẹ̀ynì nì zì. Yì n-keli sî nà kwo ghi kì sî afo à mò', keli kì ìkfâ'tì ì mò', fí kì kì àwo kè a</p>	<p>1 Corinthians 1:10,11</p> <p>10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.</p>

<p>dzi ì mò’.</p> <p>11Mì n-bê tẹ̀n a woyn-nà ghem bòm ta gheli ndo nì Kìlowè nìn fè’ti meyn sî ma na iyolì nìn ghi antẹ̀ynnì nì zì.</p>	<p>11 For it has been declared to me concerning you, my brethren, by those of Chloe’s household, that there are contentions among you.</p>
Ki gheli	Occupation with People
<p>Jèlìmiyà 17: 5</p> <p>Iyèynì nìn ghi ma à bè Bôbo: “Nsa’ no mi ndà vẏà a wù n-samsi sî wùl, nî wul mìsòṅ na à na ghi àdya’ a ṛweyn, atem a ṛweyn a le’ fvî sî Bôbo.</p>	<p>Jeremiah 17:5</p> <p>Thus says the Lord: “Cursed is the man who trusts in man And makes flesh his strength, Whose heart departs from the Lord.</p>
<p>1 Tìfòin 19: 10</p> <p>Wu kà bè na, “Ma ti meyn nà faytî ghe’nì à kûm Bô Fìyìnì ì Bô ìdwa’ ì jîm, bòm ta woyn Isìlæ nìn visi meyn mìkâyn ì mya, kò’ti sù’si ìbyañ ifu, zue nfè’ti shyasi nì Fìnyue fì, à lutî faṅ kì ma, ghi na fì byem mà sî zue.”</p>	<p>1 Kings 19:10</p> <p>So he said, “I have been very zealous for the Lord God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life.”</p>
Jèlìmiyà 17: 4	Jeremiah 17:4
<p>Wà, kì nô sî a wa ngeṅ læ fvî sî ale’ ghè a mà tí fu sî zì, a mà nì a wà ndu nà felì àkòs sî mbàynì shyasi ila’ bula yì timî nà kya, bòm yi kwotì meyn ìvis itonṅ yafîni nì ma wu na ghi sî fì sî faṅ.”</p>	<p>And you, even yourself, Shall let go of your heritage which I gave you; And I will cause you to serve your enemies In the land which you do not know; For you have kindled a fire in My anger which shall burn forever.”</p>
<p>Dzi ì lî sî nà chi à ye’tî ibîmi ateyn n-ghi sî gàmṭi wul ì bîminì na wù na chí lêm ikfa’ti ì ṛweyn awo àtì-ati.</p>	<p>One of the functions of the Faith-Rest principle is to protect the Christian in the area of having a proper focus on life.</p>
<p>Satàyn nà tutî kîmì sî a ṅaṅ mbi sisì a wùl n-nî ikfà’ti tẹ̀n ta ifâyṅ, nge’ item, àlùe, kôṅ sî sisì, ighaṅsì iwuyṅ, ku wulì-à, keli wi ikôṅ, yi to sî lèsì sî fu, keli ìbâyn, akfàlà ikfa’ti, sî nà fîn ndú asì. Mbì nî ghi bìlâ nì wul ìbîminì, mbisi ikfa’ti n-ghi ìbàm ì mbisi kî sî jîm. A ghi nô aleṅ a mbisi a bi-a bòm ta sî faytî bèbsî àwo. Nô tẹ̀n ta ka mbisi ikfà’ti na lî alé’, ghi na bu’sî kî bu’si iwo ì Fìyìnì.</p>	<p>Satan also promotes heavily in the area of mental attitude sins such as fear, worry, bitterness, desires for revenge, pride, guilt feelings, lack of love, failure to forgive, hatred, mental adultery, and so forth. A believer is neutralized by sin; and mental attitude sins are behind all sin. And they are the worst category because they are so devastating. As long as mental attitude sin is taking place, the Word of God is being ignored.</p>
<p>ìnfyè’sì ìnfisì iwo ì Fìyìnì nìn dvî kî tẹ̀n ta ghi n-tonṭi a Nwà’lì Fìyìnì.</p>	<p>There are several religious counterfeits mentioned in the Bible.</p>
Ntum ì jùṅ ànkaṅ	A counterfeit gospel.
<p>2 Kolin 11: 3,4</p> <p>3Mì n-bê tẹ̀n fâyn na gheli kà’a ghi gvi lîsì zì a yì na bu fì lêm wì atu sî nà yvini Christ kî nì àtem à jîm à kîmì ighel ta Satàyn nìn læ gvi nì m̀naṅ m̀ ṛweyn lîsì ìf.</p> <p>4Mì n-fâyn bòm ta ma yeyn meyn na</p>	<p>2 Corinthians 11:3,4</p> <p>3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.</p> <p>4 For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different</p>

<p>ndyêynsì sî ànkaṅsì nîn se sî ye'i zî kûm Jisòs ì wûlù, a ghi wi vzî a ghesì yè'i zî kum ṅweyn, yi visi kî visi. Wûl nîn gvi-à, yì fsi kî fsi ayvis sî ṅweyn, a ghi wi Ayvis a ṅwa'ni-a kî a ghes nîn læ fu sî zî, fi bìmi kî bìmi ntum zî a wù n-fè'tì sî zî, a ghi wi ntum ì jùṅ zî a ghès nîn læ fè'tì sî zî.</p>	<p>gospel which you have not accepted—you may well put up with it!</p>
<p>Nfè'tì sî ànkaṅ (bùla ghi bòe, ghi kî a wûl, ma ghi lisì meyn, kìmì nîn a li a.)</p>	<p>Counterfeit ministers (unsaved, humanists, misled, etc.)</p>
<p>2 Kolin 11: 13-15 13Gheli nâ ghèyn nîn wam ì wam na àṅena nîn ghi gheli ntum, àṅena nîn ghi gheli ì felini ghi lisini, kem dyèyn ì dyeyn na àṅena nîn ghi gheli ntum nì Christ. 14No mi sî ankàyn, ka yi na ghi nì ikayn i na no mi Satàyn nì ngeṅ ṅweyn nì wu nà kem dyèyn kìmì na yi nîn ghi chí ìbayni nì Fìyìnì fì. 15Yi ti n-dyèyn yi nîn keli wi sî nà ghi nì ikayn i na gheli ghi felini nì Satàyn nîn boṅ kem dyèyn kìmì na àṅena nîn ghi gheli ghi felini ì jùṅ nì Fìyìnì fì. Nge' zî a Fìyìnì fì læ fu sî àṅena a ngò'sì nîn kfeynî sî ifèl nì àṅena nâ ghàyn.</p>	<p>2 Corinthians 11:13-15 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.</p>
<p>Iyè'i ànkaṅ</p>	<p>Counterfeit doctrine</p>
<p>2 Timotì 4: 1 Christ Jisòs læ gvì ta fòyn ì sa' gheli ghi a ghi bu chi nì ighì a ghi kfiti meyn. Bòm tèyn, ma na bē sî và nō nì àdya'a, ti asì nì Fìyìnì fì nì Jisòs na:</p>	<p>2 Timothy 4:1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:</p>
<p>Abaṅ a ntal à nkaṅ</p>	<p>Counterfeit communion table</p>
<p>1 Kolìn 10: 19-21 19Ayì ti n-yvi kelì no mi ìwo zî a mi n-bē a? Mì n-bē sî fvì na ifwo yini vzî a ghi n-ma' ise sî ìnfyè'sì nîn ghi nō àfo a li a ma, na nō ìnfyè'sì ateyn nîn ghi àfo a?</p>	<p>1 Corinthians 10:19-21 19 What am I saying then? That an idol is anything, or what is offered to idols is anything?</p>
<p>20 Ngaṅ. Mì n-bē na, begèynsì nîn mà' isè sî ìyvis ì bì. Àṅena nîn mà' wì sî Fìyìnì fì. Mì n-kôṅ wì na zî ìyvis ì bì na yi kôyn-à.</p>	<p>20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.</p>
<p>21 Yì kà' yi bu nà nyvi a bom nì Bôbo fì nyvi a bom nì ìyvis ì bì. Yì kà' yi bù yi atu àbaṅ nì Bôbo fì ndu yi atu àbaṅ nì ìyvis ì bì.</p>	<p>21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.</p>
<p>Ilayn i ànkaṅ</p>	<p>Counterfeit righteousness</p>

<p>Matìyò 19: 16-18</p> <p>16Wul ìlvi nín lè meyn gvi bif sî Jisòs na, “ndyèynsì, mà tì kà’ a mà ni nò ghà ì jùṇ sî lè sî keli ichi zì a yì lè mæ wi a?”</p> <p>17Jisòs ì bif sî ṇweyn na, “bòm ghà ta wà bif iwo ì juṇl zì a wà kà’ a wà ni sî ma? À n-jòf ì kfeynî kî Fỳìni. Wà na kòṇ sî keli ichi nâ zì-ì, wà nà yvi iwo zì a tisa’ti Fỳìni tì nín bè.</p> <p>18Wul àteyn ì bif sî Jisòs na, wà n-bê nò tisa’ tì kà?</p>	<p>Matthew 19:16-18</p> <p>16 Now behold, one came and said to Him, “Good Teacher, what good thing shall I do that I may have eternal life?”</p> <p>17 So He said to him, “Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments.”</p> <p>18 He said to Him, “Which ones?”</p>
<p>Dzì sî chi ànkan (“sî chi nchîn zì a yì n-so”)</p>	<p>Counterfeit manner of life (“living the beautiful life”)</p>
<p>Jàṇ Matìyò 23</p>	<p>Read Matthew 23</p>
<p>Adya’ ankan</p>	<p>Counterfeit power</p>
<p>2 Tèsàlonikà 2: 8-10</p> <p>8Ghi lisì wul nâ wèyn sî a dzì a wul àtem a bi a nâ wèyn fvi. Bôbo Jisòs lè gvi no mi itu’ gha, zùe ṇweyn nì azûe ma kî fvi a ṇweyn ichfî, kîmî nì ìbayn igha’ni-i nì ṇweyn.</p> <p>9Wul awo a bi a nâ wèyn lè gvi nì àdya’a ma à fu Satàyn ì nâ kem nì awo a kayni-a a lia, dyèyn nchwæsi ànkan sî lisì gheli.</p> <p>10Wul lè nâ keli àtem a bi a, jîṇsî gheli ghi a ghi nkelì sî kfiti, kî a dzisi a dzisi. Àṇena lè kfiti-à bòm ta àṇena bu tî kòṇ sî yvi ntum zì a yì n-ghi samo’ kûm Bobo ghesîna ta ka Fỳìni fì bœsi àṇena.</p>	<p>2 Thessalonians 2:8-10</p> <p>8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.</p> <p>9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders,</p> <p>10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.</p>
<p>Mỳìni mì ànkan</p>	<p>Counterfeit gods</p>
<p>2 Tèsàlonikà 2: 3-4</p> <p>3Ka yî n-visi wul lisì zì nò sakos bòm ta achi nâ kî lè gvi wì sî ya’i ta ka gheli ìdvini lâlì kè’ Fỳìni, a wul àtem a bi a fvi tîmî. Fỳìni fì lè mesì wul àtem a bi a nâ weyn alè’ ivìs.</p> <p>Wul àtem a bi a nâ wèyn lè fvi à kè’ mỳìni ìn lvi bà’si no mi nì ghà ta gheli nín ngvimli, ì dyèyn na yì n-to chwò mỳìni mì àteyn. Wul lè ndû zî du’i a ndo Fỳìni ì igha’ni nâ bê na a n-ghi kî nò zì Fỳìni fì ateyn fì.</p>	<p>2 Thessalonians 2:3,4</p> <p>3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,</p> <p>4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.</p>
<p>Ṇwà’lì Fỳìni nì bê iwo kûm ifwo ighòṇ nì Fỳìni fì ta wu n-nî na wul ì bîmini “tîmî kè’ mìnàṇ mì Satàyn”. ifwo ighòṇ nâ wèyn nín ghi àkèṇtì sî ghesîna ta ghi nín chí a kosmos diabolikos, ifwo ighòṇ vzi a ghesîna nín nû ateyn n=keli àdya’ chwò Satàyn ta ghesîna</p>	<p>The Bible talks about the Armor of God as enabling the believer to "stand against the wiles of the devil". This armor is protection for us while we live in kosmos diabolikos, and the weapons of our warfare are stronger than Satan as we take our stand in the Lord Jesus Christ.</p>

nìn lí alé' a ghesìnà sị timi antêynì nì Bôbo Jisos Christ.	
Efesùs 6: 14	Ephesians 6:14
"Yì kul læ iwo zì a yì n-ghì samo' a yì isas ta akue fì kẹ̀tì angàntì à ki-a nì nchìnì àtì-atì ì timi nà gvì tì-à.	"Stand, therefore, having about your waist the equipment belt of truth, and having put on the breastplate of divine righteousness;"
Nì àntìmlì nà àkèynà, ghì zì sị nà fê'tì ta ifwo ighòn nì Kìlitèynsì nìn ghì, ghì lí fê'nì nì ifwo ighon nì sugè' Rome.	With this verse begins the categorization of the Christian's armor, using by way of illustration the armor of the Roman soldier.
Timi læ... iwo yì ghì kị ghì feli à ma ghì chwòsì chwòsì a histomi, a ghì kị nò iwo i nì i nì-i kùm sị timi, mìtì a ghì alé' nà ghàyn "sị timi a mbanjì sugè'sì ighòn".	stand therefore... aorist active imperative of histomi, the ordinary verb for standing, but in this context "to stand in military rank".
Sị kị iwo a ifaytì itanjì itanjì: À n-ghì a ìntìmlì 14 sị chem a 17, nò ì jìm ghì iwo zì a yì gàyn nà ghì kị ghì a gya ìtanjì àntèynì. A n-ghì awo a nì nì a ta "lì a" kesa "mà' a" kị ndù kị na ghì ma' ifwo ighòn. À n-ghì itanjì i Gllìk, iwo zì a ghì nì meyn yì na ghì kị ghì nìn ghì kìmì ta ìzì-ì a ghì n-ghì itanjì kfan na iwo ini nì-i nà yèynì nìn jùmtì iwo i nì i nì-i i to i a mbanjì iwo fì a ghì tanjì. Iwo I teyni n-ghì na,jæ ta ka sugè' li alé' a ñweyn a mbanjì ìnù, wù keli sị nà ghì ma wù lafì meyn ghì fì faytì yè'i ñweyn.	Grammar Note: In verses 14 to 17 there is a string of verbs, all of which are aorist participles in the middle voice. These are the verbs such as "take" or "put on" associated with putting on the pieces of armor. The Greek aorist participles have the same standing in a context as the English past participle in that the action of the participles precedes the action of the main verb in the sentence. The idea is that before a soldier can take his place in the ranks, he must be outfitted and trained.
Keli a yì aku'ti ma yì kulì meyn... iwo dzì antèynì zì a yì n-gàyn sị a lum ghì iwo afèyn na perizunumi, "sị chfìj sị chwòsì".	having your loins girt about ... aorist middle participle of perizunumi, "to put around".
Sugè' Rome nà nì wu chfìj chwòsì aku'ti nì ñweyn akue kị gha' kị tèyn a ghì afo sị ghalì ifwo ighòn wu be'ì ghì. Atonlì a nà ghì, sị achfìtì, ta ka ghì we ikfì i Fìnyùe fì macharia. Itonlì i lí nà ghalì nkfisi nì bò ifwo yini. Anòyn a sugè'sì à kæ tìm yì ntè', a sugè'sì sus ì mà'ì ifwo vzì a wu n-ghì a bò ifwo yini sị keli dzi sị we aso ikwo nì ifwo njeyntini, kìmì nì no mì ghà ta àghena nù fsi.	The Roman soldier put around his waist a very wide belt which was the holder for a lot of equipment. There was a loop, for example, for the scabbard for the machaira sword. Other loops held ropes and a rations sack. When the legions conquered a city, the soldiers would empty out the ration sack to make room for gold, jewelry, and other loot they picked up.
ìtonlì ìlì nà ghì akue nà ghàyn a ghanlì mìchya ateyn. Ghì nà kul àkue nà àkèynà kị ìlweñ ìlweñ na kị na faytì ghì, sugè' jèlì mì ti-a, fe a nse, ko' kfiynsi, no mì nì ghà, akue ateyn a nà nê'lì wì ifwo ighòn ghì ateyn ma wu kè' kị ìnù. Ghì nà ghì ma ghì timi meyn nyotì kị ìlweñ ìlweñ akue nà ghàyn ìlwê' vzì a wul ìnuni nà wèyn timi nù ateyn. Ta ka ghì na fu m̀dæ̀ mì ìnù kesa ìchfìj, a sugè' nà wèyn	There were loops on the belt for darts. The belt was tied in several places to stay in place, so that no matter how the soldier moved about, fell down, climbed hills, etc., the belt was always in place with weapons at the ready. There were designs stitched into the belt which designated various campaigns in which the veteran had fought. Instead of campaign medals or ribbons, the soldier would weave into the belt something he had taken during

kwo lì afo ta wu fsi ighon timi alè' akue nà ghàyn.	the battle.
Nì samo' ...aleitheia, n-dyèyn samo' ta ghi n-fayti ye'i. Akèyn nà àkèynà ghi akue sugè' ta kàlitèyn.	with truth... aleitheia, refers to truth taught accurately. This is the belt of the Christian soldier.
A ghi kìmì a wa iwùyn... "ma wà ma' meyn kàmi'" ànkànti àngànti a ghi ilayn.	and having on.. "having put on" the breastplate of righteousness.
Ànkànti àngànti... thoraka, (kìmi iwo yèyni itaṇi i kfaṇ na "thorax"). Ghi nà kalì ghòf akue kì gàmṭi sì ghal ifwo vzì a wu nà ghi àbàs ikue, asì nì ibami.	the breastplate... thoraka, [Engl. cognate "thorax"]. This was attached to the belt and provided protection for the upper torso, front and back.
À nà ghi a mbzi i mu, inkànti ingànti nà ghi ndzisi ta ghi lom, ilvi li ma ghi li meyn ikfas itonini dùnti ateyn. Gheli Gèlik n-læ gvi nì inki ànkànti àngànti a li -a ma ghi tzi i tzi kì nkànti ilwé' boli kesa tigha'li, ma ghi kul nì gvi kesa nì ibyàs i ndzisi. Gheli Sàmaliya ghi li yeyn na ivzi i nyàm kfaṇ, nì ndonṣi nyàm mbòlo', nì ifwo i li, na ghi ma ghi fayti nì ifwo wu to a, àṇena ziti sì nà sì li ndonṣi ma ghi timi a ndzisi nsi nà kànti ikfynli ilvi inù.	In the ancient world, breastplates were of layers of cloth, sometimes with metal greaves attached. The Greeks introduced a bronze breastplate, with bronze plates covering vital areas or the torso, held together with leather or cloth connections. Some Samaritans noticed that horses' hooves, cattle horns, etc., were made of very hard material, so they began to use horn sewed to cloth to protect from blows.
Gheli Rome nà keli itof kùm dzi zì a ghi nìn bà'li ifwo ighòn ateyn, wu nyanṣi-à fì boyni ijèl fì kànti ikfynli. Nò inki i junì nà ghi ghi tonṭi na achi àngànti, kesa "ànkànti àngànti kì ti kì sì ànkèyna ngeṇ". Ghi nà lí ànkànti àngànti nà àkèynà ghi ghòf akue nì nkfisi gvi nyàm ma ghi tòysi ibù' abàs itzìyn sì nì na wu fayti ghal. Ghi nà chfiṇ akue, kì ghi dzi atu àkùe. Fayti kì: Ghi nà keli sì kul akue sì asì jàe ta ka ànkànti àngànti.	The Romans had the ideas for armor design which provided light weight combined with ease of movement and protection from blows. The best type was called the thorax stadias, or "breastplate which stands by itself". This breastplate was attached to the belt by leather thongs passed through rings on the bottom to keep it solidly attached. It was anchored to the belt, and it was above the belt. Note: the belt had to be put on first, then the breastplate.
A ilayn... Ilayn i Fìyìnì nìn ghi àkànti a kì asì a sî wul ibimini. Akue a samo' bà'si nì ànkànti àngànti ilayn nìn ghi azì a kàlitàyn sì lema.	of righteousness... The righteousness of God is basic protection for the believer. The belt of truth combined with the breastplate of righteousness is the basis for the edification of the Christian.
Efesùs 4: 12, 16, 29 12Wu n-læ nì tēyn sì ba'ti gheli ghi bimini na àṇena na kya sì nì ifèl I Fìyìnì ta ka iwuyin Christ, ma ti ndô Fìyìnì na lèma. 16Wu n-ni-à a ibyàs iwuyin i jìm i i kì sì afo à mò' no mì àyûṇ à kà iwùyn n-gamṭi sì ghal iwuyin i jìm, no mì àbàs à kà sesì fèl ta kì n-keli sì nà fèl à iwuyin i jìm nà sì lemâ fì fayti to bòm ta ibyàs ateyn nìn kòṇ ngeṇsi. 29Ka iwo i bzi-i làe fvì a wul ichfi. Yi na kwo	Ephesians 4:12,16,29 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. 29 Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.

bê kî ìwo zè a yì kà' a yì gamtì ghelì ghì a ghì n-kelì afim ta ka à na yvì mî ndà itanjì ì zì-i wu sàe ìwo.	
Efesùs 6: 15	Ephesians 6:15
Yì lî ntum ìjùnj zè a yì n-fu mbôynì tùnj a yì ìvì ta gvìsì ìvì ì nà gvîti-à.	"Having shod your feet by means of full preparedness in the good news of God's peace."
ìvì ì va ma wà tunj meyn... "sì kul nì sàyndâlì". Sàyndâl nà ghì G1 boondocker sugè'sì Rome. Ghì n-bê tèyn kûm sugè' sîsì a sì nîn nû nì vzi ta sì jelì vzî. Ghelì ghì a ghì n-nû nì vzi nù àdènj a tô' ghì wi ateyn, a dvîti kî ìlemti.	And your feet shod ... "to bind with sandals". The sandal was the GI boondocker for the Roman army. This is a reference to the foot soldier slogging it out. The infantryman fights with the least glamor and the highest casualties.
Ta sugè' Gîlîs na tunjì ifwo sì nà kînjì mîkolakol, sugè' Rome na tunj sàyndâlìsì asas a dilì kî tèyn sì kelì mîndonj mî akas asas ateyn ta ka wùl na faytì tom àvì ìlwè' ta wu n-ngo'li kèsa lena. À nà ghì itanjì i Latìn ghì tonjtì gvì nà sèynsì na Caligula, tèyn wùl vzì a wu nà nû nì ìvì, ghì nà tonjtì njweyn na caligatus. Sugè' sîsì a sì nà tîsì awo, nà tunj ifwo ì wulú ìvzì.	While the Greek soldier wore greaves to protect his ankles, the Roman soldier wore a heavy soled sandal which had metal studs on the bottom for good footing on uneven or slippery ground. This shoe was known in Latin as the caligula, so the foot soldier was called caligatus. Officers wore different footgear.
Nì ìba'ti-i sì nà- etoimasia, n-bè ìwo kûm ìba'ti ifiblì-i, sì nà ghì ma wà kà' a wà jelì ndyèyn kî a mbanjì a mbanjì, zì ghelì ghì lî, alenj ìlvì kî dyèftì-à, fî fèlì nì ifwo ighòn kî nô a jûnj.	with the preparation of - etoimasia, refers to full preparedness, being able to march great distances in order, with others, and over a long period of time, to use weapons effectively.
Ntum ì jùnj zè a yì n-fu mboynì... Ghesnà n-kelì sì nà ghì no mî ìlvì gha gvîti sì fè'tì ntum ì jùnj. Wa kya na ghelì ghìbimìni nô ghì jìm nîn ghì kî isas iwo nà ghàyn ta ghì chwòsì. No mî kàlitàyn ì kfà nîn ghì ìfèl ì kàlitàynsì ifiblì kî mîlvì ìn jìm, lum ghì kî asì.	the gospel of peace... we are to be ready at any time to minister the gospel. Note that all believers are included in this command. Every Christian is in full time Christian service, always on the front line.
No mî kàlitàyn vzì a wù n-konj wi sì nù nîn ghì kî ighòn nà ghàyn. Sugè' lî a wù na ghì bula ghì ye'ì njweyn kesa iwo lî na fu nge' sî njweyn a wù kasi itèm ì dzi jàe ta ka ghì koynì nì mbàynì. Ma ghì kà' a ghì zue kî njweyn a ìnù ì yì asì ì.	Even a Christian who doesn't want to fight is in the conflict. A soldier may be untrained or in poor condition and drop beside the road before the enemy is reached. Or he may be killed in the first skirmish.
Nô ìwo zè a ghì n-tô' bê kûm sì nà fè'tì ì ntum ì jùnj nân ndû sì wul ì mò' ì mò'. Ghelì ghì a ghì n-kelì ifu ì Ayvis a Nwa'ni-a kî sì nà jèlì fè'tì iwo ì Fiyìnì n-kelì kìmì àlè' ànjena, mîti ma ànjena kà' a ghì chem kî sî nsenj ànôyn a ghèl à lî a. Ghelì ghìbimì nîn kalì antèynì nì ghelì kî a dzisì a dzisì. Ànjena nîn ghì a ìlwè' tífèl,	The primary thrust of evangelism is through the individual. There is a place for those with the spiritual gift of evangelism; but these men can reach only a specialized segment of the population. Individual believers circulate throughout the community in various functions. They have jobs; they belong to clubs; they have certain friends. The

àṣena nín ghì a inòyn inòyn, àṣena nín keli suynsi lisi. Iwo si nà fè'tì Kìlitùs n-ghì na wà na fè'tì alè' ghè a wà nín ghì ateyn.	principle or witnessing for Christ is that you do it in your own environment.
Iba'ti-i nín ghì na wà na kya si nù. Iba'ti-i nín ghì na wà na ti wi kì a dzi l mò' fì kya si l iwo i Fiyìnì si fè'ti. Si nà kya mitorà mì iye'i kùm ibôe nín ghì iwo ito-i si nà fè'tì ntum (a ghì wi awo kì a gheli ghì beylini nì ghì nà ni à). Wà n-keli si nà kya kùm si kasi si ba'ti ichi, si yvìsì iton i yafini, iyuyn i teyn, iko'si atu, ibzi i fi-i, nì kùm mbàyn ànkintì, ta wul i zìtini. Wà n-keli wi gvi shyasi a vzi ivi ilvi ta wà bù bà'ti a dzi nà ghayn.	Preparation implies the ability to fight. Preparation means flexibility and the ability to use God's Word in witnessing. Knowledge of the basic doctrines of salvation is necessary for witnessing (not salesmanship techniques). You need to know about Reconciliation, Propitiation, Redemption, Imputation, Regeneration, and The Barrier, as a starter. You don't have your shoes on your feet without this preparation.
Awo a li a kùm si nà fè'tì ntum ta wul	Notes on personal witnessing
Si nà fè'tì Kìlitùs a n-ghì ifèl I no mì wul i biminì i kfa.	Witnessing for Christ is the responsibility of every believer.
Ifèl i Gheli Ntum 1: 8 Miti yi na kya ki na yi nín kèlì àdya' ilvi ta Ayvis a Nwa'ni-a gvi meyn sî zì, nà ghì nchwò nsa' sî mà a Jèlusalèm nì Jùdiyà i jìm nì Sàmaliyà nì tìghanjì mbzi tì jìm tì.	Acts 1:8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."
1 Bità 3: 15 Yi na kwo ngvimlì Christ ta Bôbo a yi a mîtem. Yi na du'a gvîti si bèynsi no mî ndà vzì ta wù bîf iwo kùm ibimi zì a yi n-keli sî Christ. Yi sesi nì tēyn yi nà boynî à fì ngimlì à.	1 Peter 3:15 But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;
Màk 5: 18,19 18 Wu se si zì a ngù' sî lù wùl i vzì a wù nì nà keli iyvis i bi tì wu nà chwofì si ndu nēyn nweyn.	Mark 5:18,19 18 And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him.
19 Miti wu tuynsi i bè sî nweyn na, kasi kfa ndu yeyn gheli gha fè'tì àwo kì a Bôbo nì sî vā. i fè'tì ta wù nì koynsi isuyn sî vā."	19 However, Jesus did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you."
Si nà faytì fè'ti à yi bayn a ta wul i biminì n-ye'ti, nò si a njan, na wù kya ghà kùm Nsa' Igo'sini-a. Mbisi nín bu fì ghì wi iwo zì a yi n-to! Iwo i mò' zì a wùl lāe fì timi asi a Nsa' Igo'sini nín ghì kì na wù n-lāe meyn tuynsi Kìlitùs ta wu nà chi.	The effectiveness and clarity of the believer's witnessing depends, in large measure, on his understanding of the Last Judgment. Sins will not be the issue! The only reason that a person will stand at the Last Judgment is that he rejected Christ during his lifetime.
Joyn 3: 18 "À bimi mî ndà sî Wāyn Fiyìnì, Fiyìnì fì kà' fì bù bèbsi nweyn. À fañ mî nda sî bimi, a na si ghì ma Fiyìnì fì nín bebsi meyn nweyn bòm ta	John 3:18 "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten

wù teyn meyn na yi bìmí wì iziyn nì wayn ì mò' vzi a Fìyìnì fì n-keli.	Son of God.
Joyn 3: 36 À bìmí mī ndà sī Wáyn Fìyìnì a wù keli ichi zì a yi làe mæ wi, ma à fàn mī ndà sī bìmí, a wù làe kfi bóm ta njva Fìyìnì fañ meyn kì fañ a ñweyn atu."	John 3:36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."
Ghi sī ghi ma ghi sa' meyn nò mbi sī jìm a ànwàmni, bu fì ghi wi sī sa' sī yomti.	All sins have been judged at the Cross, and there is no double jeopardy.
Ghi làe nà ghal wul vzi a wù bu du' tì bìmí kì a nùñ ngen. Kìlitèyn vzi a wù n-jeli nfè'tì ntum keli sī bē sī baynsi iyeyn nà yèynì.	The basis for the indictment of unbelievers is human good, not sins. The witnessing Christian must make the issue clear.
Sì fè'tì ntum, yi nìn boyní wì a bu kì na wùl ì luyñ meyn nì Ayvis a Ñwa'ni-a.	Witnessing is impossible apart from the filling of the Holy Spirit.
Joyn 16: 8-11 8Wu n-gvi-à, ì dyèyn àwo kì a kì n-befi kùm mbisi gheli mbzi ì dyèyn dzisi àtì-ati, fì dyèyn dzi zì a Fìyìnì fì làe sa' gheli ateyn sī zì. 9Wu n-dyèyn iwo zì a yi n-befi kùm mbi bóm ta gheli nìn bìmí wì sī mà, 10ì dyèyn dzisi àtì-ati bóm ta mà sī ndù angùñ nì Bò wom yi bu fì ghi wi sī yeyn ma. 11Wu n-dyèyn dzi zì a Fìyìnì fì làe sa' mbzi ateyn bóm ta fòyn vzi a wu n-sa' mbzi yèyn sī ghi ma wù fe meyn nsa'.	John 16:8-11 8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9 of sin, because they do not believe in Me; 10 of righteousness, because I go to My Father and you see Me no more; 11 of judgment, because the ruler of this world is judged.
Ayvis a Ñwa'ni-a keli sī tanj sī wùl vzi a wù bù bìmí na wù lì iye'i kùm ibèè.	And the Holy Spirit must minister to the unbeliever to apply the doctrine of salvation.
Alej sī fè'tì nìn ghi àbàs iwo i Fìyìnì zì a ghi n-tonjti na ntum ì jùñ.	The context for witnessing is that part of the Word of God called the Gospel.
1 Kolìn 1: 18 Ghesinà nìn kya na, ntum ìkfi nì Christ a ànwàmni nìn ghi kì iwo àngù sī gheli ghi a ghi n-lê ndù, miti sī ghesinà ghi a Christ nìn bōesi yi n-dyèyn àdya' a Fìyìnì.	1 Corinthians 1:18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
Efesùs 6: 17 Yì lì kìmí ibèè zì a Fìyìnì fì n-bōesi zì sī afol ighòn, lì Ayvis kì a Fìyìnì fì n-fu ma à ti iwo i Fìyìnì sī a Fìnyùe.	Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;
Hibìlù 4: 12 Iwo i Fìyìnì nìn ghi tèyn chi à, keli àdya', fì tof ì chwò no mī ifo i ngvèlèñ ì kà. Yi sù wul I zì chem. A ñweyn item ndu kùm àyvis a ñweyn	Hebrews 4:12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and

fi toyni kimi a ñweyn ìyùñ nì ìvìfì. Iwo i Fìyìnì nìn dyèyn baynsì ìkfà'tì i wùl.	marrow, and is a discerner of the thoughts and intents of the heart.
Adya' a ifè'tì i ntum nìn ye'tì na wul ì bìmìni nìn ku ti a ìkfà'tì a. Wùl lì wù bù fè'tì iwo i Fìyìnì a jùñ wumì nì ntum ì jùñ, keli adya' sì nà kì kì Kìlitùs, fì ghi ìkfa'tì i ñweyni ndú wì iwo fì a Fìyìnì fì nìn nì kì salù.	The dynamics of witnessing depends on the believer's mental attitude. One cannot be an effective witness if he is ashamed of the Gospel, if he does not have the capacity to be occupied with Christ, or if he is not oriented to Grace.
À n-ghi a Rome 1: 14-16 , apostle Bòl bē na "mì n-keli ìkwo sì là", "mì n-gvâ-tì-à, nì "mì wumì wì". Nku ì fsìsì nà keli ìfom sì ku fsìsì. Wùl lì wù bù nà ghi "nku fsìsì a ghi gheli" keli wi ìkòñ sì nà yì ìyvis.	In Romans 1:14-16 , the apostle Paul says "I am debtor", "I am ready", and "I am not ashamed". A fisherman has a desire to fish. One is not a "fisher of men" without a desire to win souls.
ìlwé' nìn ghi ìbwò ta ifè'tì iwo Fìyìnì nì Kìlitèyn nìn fvì ateyn.	There are two sources for a Christian's witness:
(1) Fìtìtì fì nchìnì nì ñweyn.	(1) the testimony of his life
2 Kolin 3: 3 Yi n-ghi ñwà'lì ta Christ nyà' kì nò sì a ñweyn a ngen yì chwò a ghès ìwu, wù bù nyà' ñwà'lì nà yèyn nì ìchì i ñwà'lì-i. Wu kwo nyà' nì Àyvis a Fìyìnì fìfì a fì nìn chi. Wù bù nyà' atu ngò', wù nyà' a mìtèm nì gheli.	2 Corinthians 3:3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.
(2) Izi-ì a wù n-bē nì ìchfì i ñweyn	(2) the testimony of his lips
2 Kolin 5: 14-21 14 Ghès nìn nì ìfèl yèynì ma ghès kà' ghi bù fañ bòm ta Christ nìn kòñ ghès nò sì a ñaṅ. Ghès nìn kya na wù lè kfi kì sì gheli ghì jìm, yì n-dyèyn na gheli ì jìm nìn lè meyn kfi ba'sì sì ñweyn. 15 Christ nìn lè kfi kì sì gheli ghì jìm ta ka gheli ghì a ghi n-chi na bu chí wì a dzi a fì a àṅena nìn kòul nìn se sì nàṅ ateyn mìtì chí kì bòm Christ. Yi n-ghi tèyn bòm ta Christ nìn lè kfi bòm àṅena kasi ì lallì. 16 Sì zìtì lvîyn, ghès na bu fì lî wì wul a dzi a fì a gheli mbzi nìn lî ateyn. Yi n-ghi kì nò sì a mo' na ghès nìn lè meyn nà lî Christ a dzi nà ghàyn mìtì nà bu fì lî wì ti. 17 Wùl nìn se sì nà ghi ñèyn Christ wu nà sì ghi wul ì fì, ma chìnì ñweyn ì mu chwò meyn ì fì gvì. 18 Awo nà àkèynà à jìm nìn ghi ma à nì Fìyìnì sì ghesìnà, kàsì bà'tì nchìnì ghesìnà nì nfeynfì. Fì n-nì tèyn toynì a Christ. Fì fu meyn kìmì ìfèl nà yèynì sì nà bà'tì nchìnì sì ghès. 19 Iwo zì a ghès nìn be nìn ghi na, Fìyìnì fì lè	2 Corinthians 5:14-21 14 For the love of Christ compels us, because we judge thus: that if One died for all, then all died; 15 and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. 16 Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. 17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. 18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. 20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. 21 For He made Him who knew no sin to be sin for us,

<p>ba'ti ichi I ṛweyn ṛḡyn gheli mbzi bòm ìwo zì a Christ nìn lè ni, fì leysi meyn fù mbisi ghèl fì fù ntum sî ghès, gheli ntum nâ ghî na fè'ti na fì n-kinṛ na gheli ghî jìm ba'ti ichi i àṇena ṛḡyn nfeynfi.</p> <p>20À ti dzi zì, a ghès nìn lí àlè' a Christ, Fìyìnì fì taṇî toynî a ghes. Ghès nìn chwòtî zì sî iziṛn nì Christ, na yì ba'ti nchîni sîsî zî Fìyìnì fì.</p> <p>21 Nô Christ sî a ṛweyn a ngeṇ nìn bu lè nì mbi miti Fìyìnì fì lî ṛweyn sî a wul ì bî ta ka ghesinà toynî a ṛweyn nâ ghî àtî-ati asî nì Fìyìnì fì.</p>	<p>that we might become the righteousness of God in Him.</p>
	<p>There is a reward for witnessing.</p>
<p>1 Kolin 3: 11-16</p> <p>11 Fìyìnì fì sî ghî ma fì lem meyn Jisos Christ na à n-ghî àchi a ndo kî akî n-ghî, wùl ghî wi a wùl kà' a wùl fì we àchi a lî a.</p> <p>12Gheli nìn bà'lî atu àchi a ndo nâ ghàyn, gheli ghî lî nìn bà'lî nì gûl, ghî lî ba'lî nì silvâ, ghî lî bà'lî nì ngò'sî jûṇ sî, ghî lî bà'lî nì nkà', ghî lî bà'lî nì ìwi.</p> <p>13Ghî ti lè dyèyn baynsî no mî nì ìfèl I nda a ndayn. A lè na ghî achi ghè a Christ kasi gvi ateyn a ghî mom no mî ìfèl i nda nì ìvis i a wu dyeyn no mî ìnki ìfèl i kà zî a wùl tî nâ fel à.</p> <p>14Fìyìnì fì lè fu ìmya'ti no mî sî ndà vzî ghî mòṃ ìfèl I ṛweyn nì ìvis i yì faṇ tî fì.</p> <p>15Ghî kæ mòṃ no mî ìfèl I nda yì fì a wùl le ìmya'ti i ṛweyn ì bòè, miti bòè kî ta wùl a wùl nyiṇ toynî ìvis.</p> <p>16 Ba yì n-kya na yì n-ghî ndô Fìyìnì, Ayvis a Fìyìnì a chí antèynì nì zì a?</p>	<p>1 Corinthians 3:11-16</p> <p>11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ.</p> <p>12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,</p> <p>13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.</p> <p>14 If anyone's work which he has built on it endures, he will receive a reward.</p> <p>15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.</p> <p>16 Do you not know that you are the temple of God and that the Spirit of God dwells in you?</p>
<p>2 Kolin 5: 10</p> <p>Yì n-ghî tèyn bòm ta nô ghesinà ghî jìm lè timî asî nì Christ a wùl sa' ghesinà. Wu lè lã' no mî ndà kî awo a fì a wùl tî nâ nî a nse, kèsa à tî nâ ghî àwo a bî a, kèsa à tî nâ ghî àwo a juṇ a.</p>	<p>2 Corinthians 5:10</p> <p>For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.</p>
<p>ìmya'ti iyvî n-ghî ma ghî dyòtî ta wùl tî nâ lema, no mî ghà ta ghî nìn mã'tî iyvî n-fvî kî atu ifu salû. Tèyn, no mî ìmya'ti ìkfâ iyvî nì ghî afo na ghî na lum bêṇ kî beṇ ifu salû nì Fìyìnì fì. Ifu salû nìn dyèyn na nì myà' tî nìn ghî wì bòm ìwo zì a wùl nì ghî na keli sî là' ṛweyn. A n-ghî Bôbo ta wùl n-fu adya' sî ghesinà na ghî na fèlî sî ṛweyn, a fu ṛweyn</p>	<p>Rewards in heaven are an extension of edification; the only things that are rewarded in heaven is what is done on the basis of Grace. Thus, every reward in heaven is an eternal memorial to the grace of God. Grace means that rewards do not reflect any personal glory or merit. It is the Lord who enables us to labor for Him and who provides the divine production in the life (gold, silver, and precious</p>

ifwo vɛ̀l a ka ghi na fêl ateyn (gûl, silvâ, nì ngò'si to si).	stones).
Efesùs 6: 16	Ephesians 6:16
"Yì li kfèynsi ibimi lè zì-i ghàl ta nkyàsì ighòṇ ì nà tâmtì àghoṇ kì a dèblì nìn tìmlì zì nì ànkeyna kì balì ta ivis.	"In addition to all this, having taken up the shield of the believer's faith, wherewith ye shall be able to extinguish or cut off the fire arrows of the wicked one."
Sì kfèynsi awo nâ ghàyn a jìm...kèsa, "sì kfèynsi a à jìm". Ibê nâ yèynì nìn dyèyn wì na afo ighòṇ nâ kèynà nìn ngaṇtì-à, mìtì kì na ghi kfèynsi atu àteyn.	in addition to all this ...or, "in addition to all". This phrase does not mean that the following item of equipment is greater, but that it is simply to be added to the above.
A na sì ghi ta ghi lè meyn... iwo ghi lum ghi kì ghi iwo ighablìni-i a analambano "sì lè sì làysì afo, ta ghi lí a nse, lí ndù kì lí". Iwo i ni i nì-i i to-i afèyn nìn ghi "sì timi" a àtìmlì 14, tèyn iwo i ni i nì-i na yèynì nìn gvì nì iwo zè a iwo i ni i nì i	having taken up ... aorist active participle of analambano, "to pick up something, as from the ground, repeatedly". The main verb is "stand" in v. 14, so this action precedes the action of the main verb.
Nkya ighòṇ ì bimi...thureos	the shield of faith ...thureos.
Gheli Rome nà keli nkya ighòṇ, isonṣì ghi, lù ilvì ko' chem a idyêl yi kîntì mîchya nì tîghoṇtì ma ghi kà' a ghi yel tîmi ibàm sì kîntì mîchya. Kì nâ bè'tì dîlì-à fî ngo'lî chwò ànkîntì nì gheli Gîlîs a tèlâ kì a kì nâ jîṇ kalì kalì, mìtì mîwôlì in lî nâ ghi ta ghi nâ nî, ì dzi zè a ka ghi na faytì ghal ifwo ighòṇ nì iwu ta ka sugè' na kya sì jîk fî kya sì ghal ànkîntì. Anôyn a sugè'sì a kæ sì nâ nû ntè', àṇena nâ ka' a ghi du'ì tala ghal ìnkîntì kì àṇena ìtu sì bà'lì azì, kesa afo ta "ndô tòlàkì", ta ka ghi na tîm mî ghà kì gvì bzi-à kì bzi-a.	The Romans had a long, rectangular, knees-to-chin shield which protected from arrows and spears and could be knelt behind during an arrow barrage. It was quite a bit heavier and clumsier than the smaller Greek circular shield; but there was a series of exercises, a manual of arms, designed to give the soldier flexibility and strength in the use of the shield. Groups of soldier who were besieging a town could form close together and hold their shields over their heads to make a huge testudo, or "turtle", to protect the group from missiles.
Mbàynì sì gheli Rome ghi lî na kya àṇena ta gheli ghi a ghi nìn se sì se' ighòṇ àṇena bè'ì "àbâ' a ndo" (thureos) ì se' nì ànkeyna ighòṇ. Gheli Franks ghi a ghi n-fvì a Cisalpine nì Transalpine Gaul nâ chye' gheli ghi a ghi nìn keli iwuy nì twelâ bòm ta àṇena nâ bè'ì ìnkîntì wu nâ wulì-à. Ichfî nâ yum Barbarian sì, ta gheli Rome, lælì kì tèyn, ma ghi fayti meyn yè'i, fî kay sì nù aka' à mò', lum keli kì ìkfâ'tì sì yì ì yì, nâ yès kì yesi ìlwê' ta ghi kè'nè nì gheli Gaul bùla ghi faytì bà'tì, fî bìlâ kì bìla ighòṇ.	The Romans were known by some of their enemies as the soldiers who carried a "door" (thureos) into battle. The Franks of Cisalpine and Transalpine Gaul ridiculed these smaller men because of the great cumbersome shields they carried. But the barbarians were surprised in battle when the little Romans, with their great discipline, their consummate fighting skills, and their mental attitude of victory, wiped up the ground with the disorganized, vacillating Gauls.
À n-ghi a àntìmlì nâ ghàyn, ankîntì ighòṇ nì gheli Rome nâ kèynà nâ tì sì a ibimi nì wul ì bîmîni a tîchfîni nì Fìyìnì fì. Iko'ni ibimi nìn	In this verse, the Roman shield stands for the faith of the believer in the promises of God. The value of faith lies not in the person exercising it, but in the

ye'tî wî a wul vî a wù n-keli, mîti afo fî a wù nîn samsî ateyn. Ibimi nîn ghi afo no mî nda kela fî nî kî michi in jîm. Â n-ghi dzi ikfâ'tî nî icho'ni-i ghi lî wî adya'. Awo a dvîni nîn ghi ma ghesîna yè'i toynî kî ibîmî.	object. Faith is something that all people possess and use every day. It is a non-meritorious system of thinking and decision making. Most of what we learn, we learn by faith.
A na ghi ateyn... "a à na ghi toynî ateyn"	wherewith ... "by means of which"
A yî na kya sî... Ghi bè iwo yi ghi sî jæ sî gâyn so' iwo ifelîni-i a dunamai, iwo i ni I nî-i kûm sî nà kya sî nî àdya'a. Ghi bè iwo yi ghi sî jæ sî gâyn n-dyèyn na ìlvi na ghi sî yè'i ngen jæ ta ka ighon i gvi. Â n-ghi a nchîni nî Kîlitèyn, ìlvi iye'i i ngen nîn ghi ìlvi vî a ghi nî ghi nà ye'î tîchfîni nî iwo i Fîyîni fî li à.	ye shall be able ... future active indicative of dunamai, a verb of ability or power. Implied in the future tense is that there will be a training period in the use of the shield before battle comes. In the Christian life, the training period is the time during which promises and doctrines are learned and practiced.
Sî chemsî... iwo ma yi gâyn sî nà ghi kî ghi ngò'sî ghi wi iwo afèyn na sbeinumi, "sî lîmsî, sî kòl sî fvisî, sî teyn sî fvisî".	to quench ... aorist active infinitive of sbeinumi, "to extinguish, to break off, to chop off".
Mîchya mî lûm ì chung... mîchya ma ghi ni meyn nyò' ìvîs, ghi n-be à kûm mîchya mî ìvîs.	the fiery darts ... "missiles which have been set on fire", a reference to fire arrows.
Gheli Beyshîyà na nû nî mîchya mî ìvîs ta ghi kè'nî gheli Gîlîs itu nî Xerxes. Herodotus n-be meyn iwo kûm tèyn ta wu nà faytî fè'tî ta ghi kè'nî nî nté' Atîn bê iwo kûm mîchya ta ghi nà chfî a ànle ghi nyò' ichi jæ ta ka ghi na tim a.	Persians used fire arrows against the Greeks in the days of Xerxes. Herodotus makes reference to these in his description of the attack against the citadel at Athens, referring to arrows dipped in tar and set afire before shooting them.
Thucydides, a ñwà'lî nî ñweyn kûm tighon tî Pelònesiyà nà faytî fè'tî ta gheli Spatà ta ghi nîn læ jîñ kali Platea, "Gheli Platea n-læ bà'lî afo nîn inkà' ghi lî tom azi a mbàyn nî àñena kè'nî atuñ kî (a gheli Spatà bà'lî.) (Kè nà mòmsî sî bà'lî sî chwò kè sî nà faytî keli àlè' a dyefîni-a ìvîs mîchya nî àñena.) Àñena n-læ meyn boñ bà'lî kîmî ifwo ìdyotîni nî gvi sî nyamsî nî ifwo ìtanîni sî nà kîntî asî afo kî a ghi bà'lî nî nkà'. Ghi nà faytî tÿen sî gàmîti na afo kî a ghi fèlî nî nkà' nî gheli ghi felîni na ka ìvîs na bzi-ati-à ku a."	Thucydides, in his book on the Peloponessian wars describes the Spartans in the siege of Platea, "The Plateans constructed a wooden frame which they set upon the top of their own wall opposite the mound (built by Spartans). [They were trying to outbuild each other to get the high angle of fire for their arrows.] They also constructed curtains of skins and hides to protect the front of the wooden platform. These were designed to protect the woodwork and the workers against the blazing arrows of the Spartans."
Wùl Rome wèyn a wu nà nya' mîtitî tèyn ghi toñtî na Livy, a "ñwà'lî mîtitî" nî ñweyn, faytî fè'tî ta ghi n-læ jîñ kali Sagumtum sî nû, a ghi tî ma gheli Saguntum ni meyn faytî mîchya mî ìvîs fî be-a sî nî sî tim nî lobà. "Gheli Sangutum nà nû nî fînchya fîli fî ghi toñtî na follerica, fî keli akoñ a fîkà' fî kfîsi, kî jîñ kal kî ìbyas ì jîm, a bu kî àlè' ghè a ifò i ñweyni fvi ateyn. Alè' nà kèynà kî ghi ìbyàs kî ighel nà	The Roman historian Livy, in his "History", described the siege of Saguntum in which the Saguntians had designed giant darts to be fired by a catapult. "There was used by the Saguntines a missile called follerica, with the shaft of a fir tree, and round in all its parts, except at the point from which the iron projected. This part, which was square, they bound with tow and smeared with pitch.

ghi ma ghi lom nì àlè-a fì yò' nì afo a fimni a.	
"Mìti afo kì a kì nìn læ nì na ghi na fâyn afo ighòn nâ kèynà, no mì ta ghi chu' a kì gvi fân kì a ànkìntì ighòn fân tì zì ìwùyn, nâ ghi bôm ta, ghi nâ se sî tîm, abâs a àntèyn nâ nâ ghi ìvîs, ndû nâ àdya'a, byæsi ìvîs, nî sugè' a yì ma' ànkìntì a ñweyn na ghi ma afo kà'a kì ku ìwuyñ ñweyn."	"But what caused the greatest fear with this weapon, even though it should stick in the shield and did not penetrate into the body, was that when it was discharged with the middle part on fire, it bore along a much greater flame produced by the mere motion, and obliged the soldier to drop his shield and expose himself."
Gheli i bi... yi lutî ghi na, "sî wul ì bi vzî", alê' kì a mîchya lûm chuñ fvî ateyn.	of the wicked ... literally, "of the wicked one", the source of the fiery darts.
Efesùs 6: 17	Ephesians 6:17
Yì li kìmî ìbê zì a Fìyìnì fì n-bêsi zì sî afol ighòn, lî Àyvis kì a Fìyìnì fì n-fu ma à ti iwo i Fìyìnì sî a Fìnyùe.	"And receive the helmet of salvation, and the sword provided by the Holy Spirit, which is the Word of God."
Fî li... "fsîsi, (iwo i chowsîni-i), ta àbâs afo ighòn".	and take ... "receive, (imperative), as an item of equipment"
Afol ibê ...perikephalaia, yi lutî ghi na "afo ghi lêm dzi a atu", tèyn, abâs ighòn a ghi, "àfol".	the helmet of salvation ... the perikephalaia, literally "something placed around the head", so, in the military, "helmet".
À n-ghi wul àtèyn nâ ghi n-bê na wù nî wu bôe, wùl àntèyn nâ wèyn ghi atu (nî ikfa'ti i ñweyni, nî ìcho'ni-l, nî sî nâ kya sî a ngen na wù n-ghi, nî ikue, nî fîni fî mbî). Yì nìn ghi kî nô a jûñ na ghi li afol nâ fè'nî ìbê ateyn.	It is the soul which is said to be saved; and the soul is in the head (with its mentality, volition, self-consciousness, emotion, sin nature). So it appropriate that the helmet is used to represent salvation.
Gheli Rome nâ keli nô ìfyol ì jûñ a mbzi ì mu. Tîla' tî li tî nâ keli ìfyol ma ghi lîm nî ndzisi, gvisî nyâmsî nî ìvîfî, nî mînkò', kîmî nî ghi li. Afol a gheli Rome nâ keli afo ghi kalî ghôf idyèl, kîntî àsî, kalî gvî a jîm nî ìbyâl iton. ìfyol ì sugè'sî nâ keli afo kî ta abuyn atu ateyn ma ghi dunî meyn tîvîl ateyn, kesa ifwo ì njenlîni, kî alen ghè a wùl nìn ghi ateyn.	The Romans had the best helmet of the ancient world. Many other nations used helmets of cloth wrappings, animal hides or bones, or hooves, etc. The Roman helmet had chinstrap, visor, and came down to cover the back and sides of the neck. Officers' helmets had a ridge on top on which was mounted plumage or some sort of brush, depending on the rank.
Ìbyâs afol a Rome nâ ghi: nkî gvî nyàm, ma ghi ni meyn yì bol taka wùl na su à kî nâ ghi a jûñ fî ku ñweyn, afol ateyn nâ ghi afo ma ghi tzi ì tzi sî sugè'sî, kesa afo ma ghi lòm nî akas sî sugè' sîsî a sî nìn tisi tisi, akas a ghi ta ghi su ivîl ateyn, nî nkî zì a yì n-chwô idyèl. Sugè' ìfelîni zì a yì na ngantî na keli àfol a gûl nî silvâ sî ìlvî a fî a ghi nìn ku ìvî ateyn.	The parts of the Roman helmet were: a lining of leather, softened for comfort and good fit; the helmet itself which was a bronze casque for the soldier, or iron alloy for officers; a metal crest for the plume; and a chinstrap. The highest ranking officers had gold and silver alloy helmets for parade dress.
Afol nâ àkèynà nìn lî àlé' a mîwolî sî lî kûm ìye'î yì kûm ìbê.	The helmet represents many principles of doctrine associated with salvation.

<p>Nì fīnyue fī Ayvis fī...machaira ta ghi si ghi ma ghi nī meyn tōṅtī. Iwo iyèyìnì na machaira n-ghì izi-ì a ghi cho' meyn afēyn, fī ghi a Hibìlù 4: 12, ma à cho' Ayvis a Njwa'ni-a ta wù nà tisi ta ghi nīn nyā' ṅwà'lì Fìyìnì.</p>	<p>and the sword of the Spirit ... the machaira mentioned before. The word machaira was chosen here, and in Hebrews 4:12, by the Holy Spirit during inspiration.</p>
<p>Tīnki tī mīnyùe nà dvī kī tēyn ta ghi nà keli a mbzi ì mu:</p>	<p>There were many types of swords used in the ancient world:</p>
<p>Romphaia nà sātṭī ghi a tō' keli gheli Gaul itu' nì Julius Caesar. Ghi nà ghalì nì ìwu ì bwo, ghi ntāmsì ntufa sī chem a nfama idyèf, ìlvi fī li keli kī ìchfī ì mò', ìlvi fī li, a bò, ghi li à teyntfī àfyeyn a ghel atyen nì itu. Sugè'si "Barbarian sī" nà faytī kef ì kef nì àsātṭī a Fīnyùe nà àkèyà, vīsī ngeṅ ṅweyn ma ghi lī a ghi su ṅweyn nì machaira.</p>	<p>The romphaia was a broadsword used mostly by the Gauls of Julius Caesar's time. It was used with both hands, was six to eight feet long, sometimes with one edge, sometimes two, and used to hack off limbs and heads. The "barbarian" soldiers made great slicing sweeps with the broadsword, leaving himself open for thrusts of the machaira.</p>
<p>Gheli Persia nà nū nì zephos, afo ighòn ghi chu' ì chu' kī keli àlè' a chobṭīni-a, kal ta ichi I ṅwà'lì miti keli wi àlè' a sī nī-a.</p>	<p>The Persians used the zephos, a thrusting weapon with a point, rounded like a pencil, but with no cutting edge.</p>
<p>À na ghi a Fīnyue fī akinakes, iwo i to-I kwo ghi dzi àlè' ghè a ghi nīn ghal ateyn nì dzi zì a ghi lom fī na so ateyn. À na ghi kī nō fīnyùe ghi laf ì laf ateyn fī tō' to wi a ìnù. Dolon nà ghi fīnyùe lēytī ghi a mbàṅ kesa a nkuna a tō' keli gheli ghi a àṅena nīn ndū sī zue wul.</p>	<p>In the akinakes sword, the emphasis was on the handle and the ornate decoration. It was actually a dress sword and was not considered a serious combat weapon. The dolon was a sword hidden in a cane or riding crop and used mostly by assassins.</p>
<p>Vegetius n-faytī meyn fē'tī ta machaira na ghi ta wù n-fu itebti sī sugè'si Rome. "Ghi ye'f àṅena na ka ghi na sī ì sī, miti chu' ì chu' ì, nì fīnyùe fī. Gheli Rome nà nī ghi nà chye' wi kī chye' gheli ghi a ghi n-nū nì ìchfī fīnyùe, miti yeyn gheli nà ghèyn ghi boynfī sī tīm sī yī. Sī chu' nì ìchfī, no mī ìlvi ta wà chu' nì àdya'a, n-nyāṅsī zue wi, bōm ta ìlwé' itwo ìwùyn nīn ghi ma ghi kīṅtī meyn nì ìvīfī nì ifwo ighòn. Sī a nyīṅ, isū, no mī ta yī nà kú' zī kī sī ilæ, lum nyanṅsī zue kī zue. Kīmī tēyn, a nā ghi ta ghi n-gvèlì (nì fīnyùe fī saṅṭīnīfī), a yī na to ta ka wùl faṅ tī làysī ìkœ itwo nì ìchī ìbī na wu ke' andayn. Sī a nyīṅ, iwuy nā ghi ma afo lī kī bû kùm ìlvi ta ghi sū ì su, a mbàynì sfi ìchfī fīnyùe jæ ta ka wù yeyn fīnyùe fī ateyn."</p>	<p>The machaira is described by Vegetius in his Military Instructions to the Romans. "They likewise taught not to cut, but to thrust, with the sword. For the Romans not only made jest of those who fought with the edge of a weapon, but always found them an easy conquest. A stroke with the edge, though made with ever so much force, seldom kills, as the vital parts of the body are defended both by bones and armor. On the contrary, a stab, although it penetrates only a few inches, is usually fatal. Besides, in the attitude of striking [with the broadsword], it is impossible to avoid exposing the right arm and side. On the other hand, the body is covered when a thrust is given, and the enemy receives the point before he sees the sword."</p>
<p>Wul vzì a wù n-nū nì machaira na ghi keli ànkāṅtī, lum ghi faytī ti, lum ghi gvâtī kī sī kīṅtī kesa sī kè'nì.</p>	<p>The user of the machaira is always covered, always protected, always on balance, and always ready for defense or attack.</p>
<p>Fī ayvis, iwo i fīyìnì...fīnyùe ma fī lù ayvis a ṅwa'ni-a. a ghi, iwo I Fìyìnì.</p>	<p>of the Spirit, the Word of God..."the sword from the source of the Holy Spirit, namely, the Word of God.</p>

Ighe'ni nì sù nà kya sù nì ifèl I Fàyìnì n-fvì kù ta wùl lù bènsì fayti yè'ì iwo I Fàyìnì nà nì awo nì itof i zà a yì fvì a iye'ì iwo i Fàyìnì. Afèyn nìn ghi ikà'si awo kùm iye'ì iwo Fàyìnì:	Maturity and the ability to do God's work comes through years of study of God's Word and practice in using doctrinal principles. Following is a review of the doctrinal ideas found in:
2 Timoti 2: 15	2 Timothy 2:15
Mòmsi nô nì àdya' a sù nì na Fàyìnì fì yeyn na wà n-ghi wul ì felini vzi a wù n-wumì wì sù nà nì ifèl I ñweyn, fì ye'ì kù samo' zà a yì n-ghi a ntum ì jùñ nì nfeynfì.	Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.
Mòmsi... ma yi lù iwo i Gùlìs a ghi spoudzo yi ghi na "sù nà ghabli à, sù nà kòñ sù, sù fvìtì nì ngeñ ì yì-à". Yi keli iwo zì yi n-bè chow na "ye'ì". À n-lutì ghi kù nô dzi ìchi yi ba'si kùmi sù nà kfa'ti a jùñ iwo fì tziyn và na wà nà ye'ì iwo i Fàyìnì minchi ìn jìm. Ghi kà' a ghi bèynsi kùmi iwo nà yèyni na "mòmsi kù dzi sù jìm". A ghi iwo ma ghi chwòsì chwòsì.	Be diligent ... from the Greek word spoudzo meaning "to be industrious, eager, to be diligent, to exert oneself". It has a stronger meaning than "study". It is actually a way of life which includes the proper mental attitude and motivation to learn Bible doctrine daily. This word could be translated "make every effort". And it is a command.
Sì fu ngeñ ì yì-à, kèsa, "mòmsi nô dzi sù jìm sù timi nì ngeñ ì yì-à...". Yi n-dyèyn na wà momsi dzi sù jìm sù lèm atu, sù nà fsisi iwo i Fàyìnì kù ta yi n-ghi, sù lù iwo i Fàyìnì sù iwo I yi asi-i. Iwo zà a wà nìn zà a ifèl nì Bôbo nìn ghi na wà na chí nchìni Kilitùs.	to present yourself or, "to make every effort to represent yourself...". It means to make every effort to concentrate, to be objective to doctrine. to give priority to the Word of God. The reason that you are entering the Lord's work is to live the life of Christ.
Ghi bimì và... "sù chwò imòmsi". Iwo ito-I n-ghi àlàyn kùm na wà chwò, a ghi wi ife. Ta ka wà na faytì fèlì ta wùl ì bimini, wà keli sù ye'ì (imôm #1), wa fì keli sù nà chí iwo zà a wà yè'ì (imôm #2).	approved ... "to pass an exam". The emphasis is on success, not failure. To be a successful Christian worker, you must study (Test #1), and you must use what you study (Test #2).
Wà kà' a wà na ye'ì kùm ibayn Iqwa' nì Fàyìnì fì a? Imôm atyen nìn ghi na iwo zà a wà nìn ye'ì yi n-ghi samo' a? A wà kà' a wà na felà na Fàyìnì fì keli ikfìm a? Imôm ateyn nìn gvì kù ìlvi ta wà n-chi iwo ateyn, na wà chí iwo zà a Fàyìnì fì nì salu ,a wà chí izi-ì a wà nì sù a ngeñ a, wà n-ye'ti wùl ma a Fàyìnì a? Wà kà' a wà fayti mitù a, nàytì ndzisi a, nyà' ñwà'lì kù sù fu ikfìm sù Fàyìnì fì a? Imôm ateyn I nìn ghi kù na, wà n-kya sù nì awo nà àkèyna.	Can you teach to the glory of God? The test is on the accuracy of what you teach. Can you work to the Glory of God? The test comes when you apply, whether you use Grace or legalism, whether you depend upon man or God. Can you fix a car, iron a shirt, type a letter to the glory of God? The test is on whether you know how to do this.
Wul ì felini... ergateis, wul ì gvèynsi, ngàn àfyà', ì wul wu fèlì mîlvi ìn jìm. Iwo nà yèyni nìn bê wul ta wù n-ghi iwo a fì a ghi ghi ndù kù ndu, ìlvi nì ìlvi, ghi wi ì fì, fom wi, awo kù a kù n-kèynsi ghi ichi. À nà ghi a mbzi ì mu yi nà bê iwo tèyn ta sù nà yisi nyamsi, fèlì a gvèyn, yès ìkan, kùmi nì a li a.	workman ... ergateis, an agricultural worker, a laborer, a routine worker. This word indicates one who is involved in the mundane, routine, ordinary, distasteful, or dull things in life. In the ancient world it meant feeding the cattle, working in the fields, cleaning out the barn, etc.

<p>No mi iwo ì kà n-ghì ma ghi kà' a ghi ni sî Bôbo, nchîni kàlitàynsî nîn so àfo. Iwo I to-I alè' nâ ghàyn nîn ghi sî nà nî miwolì ì ntelâ, miwolì mzà a ghi n-nî mîlvi ìn jìm kî sî Fàyìnì fî.</p>	<p>Any task can be done as unto the Lord; the Christian life is fantastic. The emphasis here is on doing small, routine things as unto the Lord. Stay in fellowship and wait for God's promotion.</p>
<p>Keli wi sî nà wumi à...Yi lutî ghi na, ba'sî nî iwo zî a ngùṇ àteyn,"wul ì felini wu wumî wî". Wà nîn keli wi sî nà wumî aleṇ ghè a ghi tom và ateyn a nchîni ìlvi ta wà keli ifèl yi layn a. No mi wul ì bimini ì kfà nîn ghi ifèl i fìblì i. Wul ì felini ta kàlitàyn nîn keli sî nà keli ikfâ'ti dzi a iwo fî a ghi nî salû kesî wî awo kî n-ghì kî ghi, kèsa gheli ghi a ghi n-chi wi ichi ito-i. Wu keli sî nà keli awo a juṇà nâ àkèynà a ṇweyn a nchûnì jlf ta ka wù jeli fvì.</p>	<p>needeth not to be ashamed ... literally, with the previous word, "a not-ashamed workman". You don't have to be ashamed of your station in life if you have an honest vocation. Every believer is in full time service. A Christian worker must keep grace oriented and not despise the ordinary things, or those who live an "ordinary" life. And he must have these qualities before moving out.</p>
<p>Faytî gwôtî iwo i Fàyìnì..."sî sî sî teyn a mbanjî, sî luti sî fè' àtî-ati". Lî lye'i iwo I Fàyìnì sî gàmṭî na ka ghi bilà ndû zî a ndosî ànkanj, a ghi inòyn, sî fanj kî nî ifaytî ibèysî iwo i Fàyìnì fî chí ateyn. Yi n-gàmṭî na wùl na chí nchîni gvî ku'à wî, sè'tî wî, mifòṇlî ìn lî ghi wi ta wù n-bim jêlî ateyn. Tèyn ànkùmtî a Timotî 2: 15 bè na, " Mòmsî nô nî àdya' a sî nî na Fàyìnì fî yeyn na wà n-ghì wul ì felini vzà a wù n-wumî wî sî nà nî ifèl I ṇweyn, fî ye'î kî samo' zî a yî n-ghì a ntum ì jùṇ nî nfeynfî."</p>	<p>rightly dividing with the word of truth ... "to cut straight, to line out a straight path." Use Bible doctrine to keep from straying into the cults, into the movements, to stay with accurate interpretation and application of the Word of God. This enables a life with no detours, no hangups, no blind alleys. Therefore, the 2 Timothy 2:15 says, "Making every effort to represent yourself approved to God, an irreproachable worker cutting a straight path with the Word of Truth."</p>