

ADYA' - Authority	
Si ziti	Introduction
<p>Adya: Si nà keli adya' si tisi gheli kèsa si bè si su'si ikfà'ti, iwo ta ghi nin kin, kèsa iku. Gheli ghi a ghi n-tisi.</p>	<p>Authority: <i>The power to influence or command thought, opinion, or behavior. Persons in command.</i></p>
<p>No iwo ta ka wul na keli iwo si ni nì wul i lvi a dzi i to n-ghi lghi i wul zi a wu n-ghi nêyn i bô nweyn ni nà nweyn. Wàyn vzi a ghi nì ghi kù'ti i bzi i bzi nin ye'ti ki iwùyn ni nà nweyn, lutì sù ghi ki isa' nì bô nweyn ni nà nweyn. Wu se si lema wu nà kfini a fi kunì a kè isas adya' nì bàè nì nì nà ghàyn, kèsa awo nin jofi à, kèsa ki nin befì a ye'ti itu a fi a wu fsi. Wu nì wu nà fi kelì i gvi kimi na ilwè' i li ninnm kin na wu na ghi isas adya' ateyn a ntè', a ndô i nwà'lì, lwen i lwen gheli ghi sa'ni ila' nin ghi a ghi nì na gheli yvini isa', si gheli ghi a wu ninn felì nêyn ànena, a chôs nì nweyn, no mî nì adya' Fiyini si a nfeynfi a ngeñ.</p>	<p>The most important earthly influence in a person's life is that which comes from his relationship with his parents. The newborn child enters life completely dependent upon, and completely subservient to, an all-powerful authority, his mother and father. As a child grows, he adjusts continuously in his responses to that parental authority, for better or for worse depending on the training he receives. He also gradually becomes aware of other influences of authority in society; those of his schools, of the various levels of government and law enforcement, of the people for whom he works, of his church, and of the authority of God Himself.</p>
<p>Ta wul ilwema, wul ni wu na dim àwo dzi si bô kè ilvi i mò'. Wu ni wu nà ghi wi ki isas adya' a tinki a tinki ta wu n-chi ko', mîti si a nweyn a ngeñ, wu kà' a wu nà ghi kimi aleñ adya' fi keli iwo a nchîni nì gheli ghi li, kèsa ànena nin ghi tèyn ghi bàè, ghi fim àfòl, wul i two alè' ifèl, kesa bô nsa'si. Ta ka wul na kya si ngvimi adya' a dzi i jùn, fi ghi kimi aleñ ta wu kà' a wu fu sù'si adya' n-ye'ti ki ta wu bú tenà a midziti mî adya' a fi a Fiyini fi fu a Nwà'lì Fiyini. Awo nin ghi si chem à tal si ni na wu na kya si ngvimi adya'. À n-ghi:</p>	<p>As an adult, a person often has two roles simultaneously. He is not only subject to authority of various kinds all of his lifetime, but he may also himself be in a position of power and influence over others, perhaps as parent, military officer, executive, or judge. A person's ability to respond properly to authority, and his ability to exercise authority, depend on his orientation to divine principles of authority categorized in the Bible. As least three things are necessary to the proper response to authority. They are:</p>
<ul style="list-style-type: none"> • Ifayti iye'i ma yi lù si bàè nì nà a dzi ta ka ghi na fayti ngvimi adya' 	<ul style="list-style-type: none"> • Careful training by parents in correct standards of submission to authority
<ul style="list-style-type: none"> • Si nà lum jèlì kimi minchi in jèm si Fiyini fi 	<ul style="list-style-type: none"> • A consistent daily walk with the Lord
<ul style="list-style-type: none"> • Si nà kya iye'i i Nwà'lì Fiyini isa' isa' a midziti kûm adya' bà'si kimi na wà fsisi meyn iye'i nà yèyni i nà fi chî ateyn. 	<ul style="list-style-type: none"> • An ever-growing categorical knowledge of Biblical principles of authority accompanied by personal acceptance of the teaching leading to personal application in the life.
<p>Iwo i mò' i nin kàè si nà bulà awo nà ghàyn, a wul i fsi iye'i bula yi fvè a Nwà'lì Fiyini a ghi midziti mî wul kûm si nà ghi wul i wu àsi, kèsa kûm dzi si nà ku ateyn si gheli ghi asi-i, nì awo</p>	<p>When any of these factors is missing, a person will accept non-Biblical, humanistic principles of leadership, or the response to leadership, with the usually bad results that derive from a</p>

kì a ghi nìn lum nî kî nî kî befî a ma yi fvî ta ghi bû faytî ì yvî ì kèlî mǝdzîti mî Fîyîni.	poor understanding of Scriptural standards.
A leŋ I nyà' kèyn nìn faytî kà'sî ìwo kùm adaya' kî a dzisi sî ìdvî. Ghesinà nìn keli sî keli ale' kî a adya' a nìn lû ateyn, abàs ayvîs nî a kî a kî nìn ghi sî aleŋ ì lvi, a sî Fîyîni fî ì Mbom. Nwà'lî Fîyîni nìn ghi Nwà'lî zî a ghesinà nìn ye'i ateyn. Fîyîni fî nìn fu meyn àdya' sî Wáyn ì nweyn Jisòs Christ. Wù bôn ì fù adya' a li a sî tisi sî gheli a nse, ì abosîtîlîsî. Ghi abosîtîlîsî læ ghal ì lem awaf adya' nà kèynà ta Fîyîni fî nìn læ gàmîti ta ka àŋena nya' iwo I Fîyîni sî gheli ghibîmini na ghi na jân ì keli à.	This paper explores the subject of authority in several ways. First we examine the source of all spiritual and temporal authority, God the Creator. The Bible is the textbook for the study. God has delegated authority to His Son, Jesus Christ, Who, in turn, has passed certain leadership responsibilities to human beings, the apostles. The apostles retained this mantle of authority as they were given the divine enabling to write the Word of God for believers to read and understand.
Ankumtî ikiytî alè' nà ghayn nìn ghi dzî zî Nwà'gîlî Fîyîni ì faytî ì fè'tî tînkî tî adya' ateyn, bà'sî nî àdya' a bò wáyn nî nà wáyn, adya isa', nî adya' a ndô Fîyîni. Sî gò'sî aleŋ a nya'tîni-a nà kèynà ì faytî fè'tî dzisi lisi ta ghi kà' a ghi ye'i woyn-nda nî ngwa' ì wùl a mǝdzîti mî adya' ta Nwà'lî Fîyîni nìn be fî ye'i kî mîta ghi na ngvîmlî itisi a dzî ì jùn fî kya sî tisi a dzî ì jùn. À nî nà sî ghi aleŋ a go'sîni-a a ìlweŋ ì li na ghi kûm chfîŋ tisa' tî ghi sî dyèyn sî gheli ghibîmini dzî zî a ghi kà' a ghi yvîni adya' a Fîyîni nî àdya' a wùl ateyn.	The next consideration in this discussion is the Biblical teaching on a variety of types of authority, including parental, governmental, and ecclesiastical authority. Finally, the paper will describe some ways in which children and young people can be trained in Biblical principles of authority and in the proper responses to and uses of leadership. There will be a few paragraphs in the final section about Chain of Command which is intended to show believers the mechanics of a proper relationship to both divine and human authority.
Alè' kî a adya' a nìn fvî ateyn iwo Fîyîni nî kîlîtèynsî.	The Source of Authority in Christianity
No mî iwo ì kà ta kîlîtèynsî nìn nî, ghi nî ghi lî ìnki adya' I li sî nî, kèsa adya' a wul ì mò' atu nî ghi li ma, kèsa adya' anòyn atu nî wùl ì mò'. Sî fèlî sî fîsî itisi n-lî dzîsî kî sî ìdvî kî nô na gheli ghibîmini nî ghi nà keli ìfîmsî nà a nìn ghi ì kà alè' a à nìn ghi àdya' kî a ka a kî nìn ghi a dzî ì Nwà'lî Fîyîni a. Kîlîtèynsî lisi ta àŋena nìn ghi ìlwè' itisîni nî ghi lî mǝdzîti mzi a ghi n-felî nî àdya' a ateyn, gheli ghi li nà lî mǝdzîti mî wùl ì fyes nî mǝdzîti mî Fîyîni. No mî wul wu asî ì kîlîtèynsî ì kfâ ta wù n-faytî kya wi tîye'i tî Nwà'lî Fîyîni ì kûm sî lî adya' nìn ghi ma wù kà' a wù na fyes ìlî adya' ì jùn ì nî-ì nî I bzî-i.	In all Christian activity some form of authority is exercised, either the authority of one individual over others, or the authority of an organization over individuals. The administration of leadership takes on so many varied forms that believers often become confused as to what constitutes legitimate Biblical authority. Some Christians in positions of leadership exercise Biblical principles of authority, others use human standards mixed with divine principles. Any Christian leader who is not well versed in the Biblical doctrines relating to authority is likely to use a combination of proper and improper authority.
Sî lî adya' a dzî ì jùn awo a fî a kîlîtèynsî nìn nî nô ì jîm n-keli sî fvî a dzî a fî a kîlîtèynsî nìn nî awo ateyn, yi ghi nà wul wu àsî ì kîlîtèynsî nìn keli sî nà tisi-à ì ye'tî iwo a fî a Nwà'lî Fîyîni.	All correct authority in Christian activity must derive from the Christian system itself: that is, a Christian leader must find his credentials of leadership in the Word of God. Authority is of

Adya' a n̄n ghi dzi s̄i b̄o, a k̄i a k̄i n-ghi k̄i n̄o s̄i a fu n̄i a k̄i a ghi f̄u ì fu s̄i w̄ul.	two kinds, primary and delegated authority.
Adya' k̄i a k̄i n̄n l̄al̄i k̄i s̄i a fu n̄n n-fv̄i ì ko' a igh̄i n̄n gh̄i a ghi n̄n keli adya' s̄i b̄e s̄i su's̄i iwo n̄i igh̄i a ghi n̄i keli k̄i s̄i yv̄ini. Nz̄iti adya' k̄i a k̄i s̄i ghi k̄i s̄i a fu a iwo n̄i k̄l̄it̄eys̄i n̄n ghi F̄ȳini ta w̄ul. Ghes̄in̄a n̄n keli ηweyn, à fayti ηweyn ì fayti ghes̄in̄a. Ghes̄in̄a n̄n ghi ìfwo ma à b̄om ηweyn f̄i ghi ìfwo ma w̄u fv̄i k̄i n̄o ta w̄u n̄n fayti tof̄i. W̄u n̄n ghi ì vz̄i a w̄u fayti ghes̄in̄a, a ghal ì ηweyn ghes̄in̄a, a fu ηweyn ìfwo s̄i ghes̄in̄a. B̄om t̄eyn, wu lut̄i s̄u keli àdya' à j̄im s̄i b̄e s̄i su's̄i iwo s̄i ghes̄in̄a, a ghi k̄i n̄o ìwo ta ghes̄in̄a n̄n keli s̄i n̄i, na ghi na yv̄in̄i ì ηweyn. F̄ȳini f̄i ì yeyn na yi n̄n kfeyn̄i-a na w̄u na tis̄i ì w̄ul k̄i n̄o n̄i àdya' a ηweyn a ta k̄i n̄n ghi afu k̄i a m̄ileŋ ì lv̄i ìn li. Wu n̄a nyan̄si fu àdya' s̄i ghi li. W̄u n-sa' t̄oyn̄i a gheli ta ghi n̄n l̄i àl̄e' a ηweyn.	Primary authority grows out of the relationship of those who have the right to command and those whose duty it is to obey. The basis of all primary authority in Christianity is the Person of God. We are His; He made us. We are the creatures of His hand and the product of His intelligence. He is our Maker, Preserver, and Benefactor. He, therefore, has the absolute right to command; and it is our absolute duty to obey Him. God has seen fit only occasionally to govern man by His personal and primary authority. He usually delegates authority to others. He rules by His representatives.
Adya' k̄i a ghi f̄u ì fu n-ghi s̄i n̄a ghi ma w̄a k̄a' a w̄a b̄e su's̄i ìwo ì k̄ayn na ghi yv̄ini ma ghi k̄a' a ghi fu s̄i wul ì lv̄i ma à fu gheli ghi a ghi n-lum s̄i keli adya' k̄i s̄i afu.	Delegated authority is a right to command and enforce obedience which can be given to another by the party holding primary authority.
Adya' a F̄ȳini k̄i a k̄i n-ghi k̄i s̄i a fu n-ghi ma w̄u n-l̄e meyn fu s̄i B̄obo Jis̄os Christ.	God's Primary Authority Was Delegated to the Lord Jesus Christ
Ifu i adya' I yi as̄i-I iwo n̄i k̄l̄it̄eys̄i n̄n ghi ma à n̄n l̄e fu F̄ȳini ì B̄e s̄i F̄ȳini ì Wayn.	The first delegation of authority in Christianity was from God the Father to God the Son.
Hib̄il̄u 1:1 1 A n-l̄e n-l̄e n̄a ghi itu' ì mu, f̄iȳini f̄i tan̄j̄ s̄i gh̄ibo ghes̄ina toyn̄i a f̄e't̄i s̄i gha,n̄isi. F̄i na n-tan̄j̄ k̄i a dzisia dzisi,k̄i ìngal ingal.	Hebrews 1:1 "God, who gave to our forefathers many different glimpses of the truth in the words of the prophets, has now, at the end of the present age, given us the truth in the Son."
Jis̄os ì b̄e na, "iwo z̄i a z̄i n̄n yv̄i n̄n ghi wi iyemi, m̄iti ma yi l̄u s̄i B̄e vz̄i a w̄u t̄um ma.". "W̄ul n̄n ghi wi a w̄u n-kya w̄ul vz̄i a B̄e n̄n ghi ì ηweyn, a bu Wayn, a f̄i ghi k̄i ì vz̄i a Wayn n̄n dȳeyn ì ηweyn." Jis̄os n̄n l̄e ḡo's̄i if̄el̄i I ηweyn a nse, ì fu if̄el̄i ibemni-I n̄i ηweyn s̄i àbos̄it̄il̄is̄i ì b̄e na, "n̄o àdya' à j̄im̄a n̄n s̄i ghi ma ghi fu meyn s̄i ma iyv̄i n̄i nse."	And Jesus said, "The word which you hear is not mine, but the Father's Who sent me." "No man knows who the Father is, but the Son, and he to whom the Son will reveal Him." Jesus closes His ministry on earth, and leads off His great commission to the apostles with the statement, "All power is given unto me in heaven and on earth."
W̄ayn n̄n ti ba's̄i s̄i B̄e adaya' a funi-a. W̄u n-ghi "bayn ηwa's̄i ìf̄oyn ì B̄e, f̄i dȳeyn andayn w̄u n-k̄e'." Yi n̄n l̄e fomti s̄i B̄e na n̄o ìfwo ì j̄im̄a na ch̄i ant̄eyn̄i n̄i ηweyn." À na ghi B̄e ì yeyn ì k̄eli Christ ta wu f̄si ì mu wu b̄e na, "ghi w̄eyn	The Son stands nearest the Father in delegated authority. He is the "brightness of the Father's glory and the express image of His Person." "It has pleased the Father than in Him should all fullness dwell." When the Father

nin ghi wayn ikonj ni ma, i vzi a mi n-fayti sanli si i nweyn". Christ i na ghi wi ki wul i vzi a wu nin li ale' a Fiyini a nse, wu nin kimi, "alinji dyeyn ta Fiyini fifi a ghi nin ki yeyn wi nin ghi", wu fi be si njumti si ibam ni nweyn ta si na kfa' i kfa' awo na, "no mi nda ta wu n-si ghi ma wu yeyn meyn ma nin yeyn meyn Ba".	acknowledged Christ after His baptism, He said, "This is my beloved Son, in whom I am well pleased." Christ was not only the delegate of God on earth, he is also the "image of the invisible God," and He said to His doubting disciples, "He that hath seen me hath seen the Father."
Awo nin dvi ki teyn ta ka ghesina guf i fisi adya' ni Jisod Christ. I iyi asi-I, Jisod nin ghi ki no idyeyn I fisi I adya' ni Fiyini fi. Kesa ghi n-yeyn no adya' a nweyn a mbzi a feyn a ghi nin ki yeyn ma, kesa abas ayvis a, ichfi i yum ghesina, no iwo zi a yi na fomti yi na si bem ke' i ke'. Adya' a Fiyini a nin ghi ki no abas ichi. A n-ghi afo ki a item I Fiyini nin tisi ifwo vzi a ghi n-ki yeyn. A n-ghi awu ki a awo ki a Fiyini fi nin kin na ki na ghi a mbzi a ghi n-ba'li ateyn.	There are several important inferences to be drawn from the concept of the authority of Jesus Christ. First, Jesus Christ is a manifestation of the power of God. Whether His power is seen in the material world or in the spiritual, our attention is arrested and our interest is challenged. God's power is part of life itself. It is the agency through which God's mind controls matter. It is the hand by which God's purpose takes form in the world.
Si a nyin nin ghi si adya' ni afo ki a ki nin tziyn tziyn. Afo ki a ki nin tziyn i tziyn ifwo nin ni yi na bme i bme si ghesina fi faynsi ghesina. Adya' a ka si na ghi a tisi itof ni ikonj i, nin lum fom ki fom si ghesina. Ivi-i nin nwanji-a, adya' a tziynin-a i na ghi ateyn. Yi ni yi ba'ti mbas'si, ma yi ka' a yi zue ifwo i chini, bas fika' i zi ateyn, i fi nyod' ndo i lem a nse. Mitu adya'a ni ki na ghi ilvi ta wul i atem itof a li kimi ibayn na yeyni si na guf mitu in to kesa i gvi ni ibayn I I la'. Jisod Christ a ghi ki no Fiyini si a nweyn a ngej nin ghi adya' a Fiyini ta wu dyeyn i fisi, a ghi wi adya ki as ki bim tziyn ifwo ni Fiyini fi.	There is a difference between power and force. Force startles and frightens us. Power, when directed by intelligent love, is always pleasing to us. There is force in a lightning bolt. It shatters the sky, can kill living beings, cleaves a tree in half, or burns a building to the ground. But there is power when an intelligent mind uses electricity to drive a train or light a city. Jesus Christ, who is God himself, is a manifestation of the power of God, not of the force of God.
Ghi Chwosi adya' Si ABOSITILISI	Authority Passes to the Apostles
Ta ghi nin lae dyanji adya' si abositilisi	The Transfer of Authority to the Apostles
Ta Jisod i na bu ghi a mbzi, wu na tanji si gheli iké' ni ike' i. Gheli na lutu ghi ki no isas adya' ni nweyn ki ati-ati. Mitu wu si ma wu dyanji meyn chow si a mbzi i na bu fi sa' wi ni adya' a nweyn ki ati-ati. Ki ta Ba nin lae fu adya' a nweyn si Wayn, teyn Jisod i fu adya' a nweyn si abositilisi.	As long as Jesus was on earth, He talked with men face to face. Men were directly under His command, and could claim His promises directly. But He has passed away from earth and does not rule anymore by His own direct authority. Just as the Father delegated His authority to the Son, so Jesus delegated His authority to the apostles.
A N-GHI A Joyn 17 ma ghi tanji meyn awo keyna teyn:	In John 17 are the following statements:
<ul style="list-style-type: none"> Fiyini fi nin lae fu si Wayn adya' atu gheli ghi jim. 	<ul style="list-style-type: none"> God gave the Son power over all flesh.

<ul style="list-style-type: none"> Ghi nîn læ fu adya' nà kèynà na wù fu ichi zì a yi læ mæ wi sî gheli ghè jîm. 	<ul style="list-style-type: none"> This power was given that He might bestow eternal life on all men.
<ul style="list-style-type: none"> Ghi nîn fu ichi zì a yi læ mæ wi toynî sî nà kya Fîyîni fîfî a fî n-bê samo' a ghi kî ì nfeynfî fî mò' fî kya Jisos Christ ì vzi a wù tum. 	<ul style="list-style-type: none"> Eternal life is bestowed through the knowledge of the only true God and Jesus Christ whom He has sent.
<ul style="list-style-type: none"> Fîyîni fî nîn læ meyn fu sî Wàyn gheli ghi li a mbzi, ta ka wù ye'ì ànena no mî nî ghà ta Fîyîni ì fù meyn sî nweyn. 	<ul style="list-style-type: none"> God gave the Son certain men out of the world, that He might teach them all that God had given him.
<ul style="list-style-type: none"> Gheli ghè jîm nîn keli sî bîmi sî Christ toynî iwo nî njùmtî sî ìbàm nî nweyn. 	<ul style="list-style-type: none"> All men should believe on Christ through the word of the disciples.
<p>Ta ghi nà dyaṅsì adya' sî Fîyîni ì Bæ sî Wàyn ngè' nà ghi wi, ghi faṅ tî sòe iwo kèsa sî nî iwo yi ghi wi àti-ati. Wàyn, ta wù nà ghi Fîyîni, nà lí a wù fsì bula wù ki mò iwo awo a fî a Bæ bè gvisì. Mîti àbositiṣì nà ghi gehli ì boli à fî keli mînjaytî ta gheli. Nge' nà ghi, bòm na, ànena nà kà' a ghi faṅ tî yvi tî keli a jûṅ iwo zì a Christ nîn bè ì gvî sî ànena.</p>	<p>In the transfer of authority from God the Father to the Son there was no danger of error or mistake. The Son, being divine, could receive without misunderstanding all that the Father communicated. But the apostles were human with all the weaknesses and imperfections of their humanity. There was danger, therefore, that they might not correctly understand or apprehend the communication which Christ made to them.</p>
<p>A nà sî ghi iwo keli sî nà ghi, tèyn, na ghi lì adya' a li a kî na felì a ànena mîtem ta ka ànena faṅ tî sòe kesa ghi fsìsì fsìsì-a, kèsa ghi nîn fu fìsì fìsì a iye'ì zì a ànena ì fsì meyn a. Bòm tèyn ì Christ wu chfîni. ÀYVÎS A ṅwa'ni-a sî ànena, wu ghi sî tisi ànena a samo' sî jîm ta ànena lì ntum ì jûṅ ì nà fu a mbzi.</p>	<p>It became necessary, therefore, for some power or influence to be exerted on their minds to preserve them from error either in taking in or in giving out the lessons which they received. Therefore, Christ promised them the Holy Spirit, who was to guide them into all truth in the conveying of the Gospel to the world.</p>
<p>1kolin 2:9- 13</p> <p>Ghès nîn ye'î kî ta ghi nya' a Nwà'li Fîyîni na: "Wùl ì bù timî yeyn, bùla wùl ì timî ì yvi, wùl ì bù timî kfà'tî mî kfa'ti iwo zì a Fîyîni fî bà'ti sî gheli ghè a ghi n-kôn nfeynfî, mî tî ma Fîyîni fî nî meyn Àyvis a ì nfeynfî dyèyn bàynsì àwo a leytini-a nî nweyn sî ghesinà. Ayvis a Fîyîni nîn yeyn kî àwo à jîm, yeyn no mî ghà, yeyn no mî a kî a Fîyîni fî nîn lêytî leytî. À n-ghi kî àyvis kî a kî n-ghi ìwùyn nî wùl a kî n-kya mèsì wul àteyn. Yi ti n-ghi kîmî ighel ta wùl kà' wù bù na kya iwo zì a yi nîn ghi ikfà'tî nî Fîyîni fî a bu kî Ayvis a nfeynfî. Ghesinà nîn bù fsì ayvis ma kî lù a mbzi, ghesinà kwo fsì Ayvis kî a kî lù sî Fîyîni fî ta ka ghesinà na kya ìfwo vzi a fî fu sî ghesinà. Yi ti n-ghi na, ghesinà nîn se sî ye'ì ghi bù nà ye'î awo nî itofi ma yi lù sî gheli. Ghes nîn ye'î àwo a dyèyn Àyvis a Fîyîni. Ghès nîn ye'î</p>	<p>1 Corinthians 2:9-13</p> <p>"Eye has not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God has revealed them unto us by his Spirit; for the Spirit searches all things, yes, the deep things of God. Now, we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak not in the words which man's wisdom teaches, but in words which the Holy Spirit teaches."</p>

baynsî àwo ayvis sî gheli ghi a ghi nin keli Ayvis nâ kèynà.	
Dzì a àbosìtìlìsì ì nà lî adya' kè a ghi fù ì fu sî àḡena	The Apostles' Use of Delegated Authority
Àbosìtìlìsì a tisî Àyvis nà ghi ghi lî àlè' a Fìyìnì a nse sî nî na gheli a nse na kya ìwo zì a Wù n-kiḡ. Iye'ì I àḡena nîn ghi iye'ì Christ. Adya' a àḡena nîn ghi àdya' a Bôbo. "Ta Bæ sî ghi ma wù tum meyn mà, ma na tum zì", Tèyn, a nà sî ghi ta àbosìtìlìsì mèsi meyn ìwo zì a Fìyìnì fî nà kiḡ sî dyèyn sî baynsi antèyni nî Jisòs Christ, idyèyn ibaynsi nà yèyni na sî ghi ìsa' zì a yi nîn yâytì gheli sî a nkfisi ma wùl kà' wù bù fî kfeynsi àfo ateyn, kèsa ì fàbtì nà ghi àti-ati.	The Spirit-guided apostles are the representatives of God on earth for the purpose of making known His will to the sons of men. Their teaching is Christ's teaching. Their authority is the authority of the Lord. "As the Father has sent me, so send I you." So, when the apostles completed the revelation of the will of God in Jesus Christ, that revelation became the perfect law of liberty to which nothing could rightfully be added or taken away.
No mi ndà ta wù nîn ye'ì gheli na ghi na yvinì wì tisa' tì àbosìtìlìsì tèyn tì a tì n-ghi andyan n-ghi ma à lî à bù nà tisî kimi Àyvis ki ta kî nîn læ fu itof ta ka àḡena taḡi fìsì tisa' nà tèyn tì. Ayvis kî a kî n-læ nî na àbosìtìlì be fìsì samo' lî kî bù nî nô na wùl ì mò' bu'lì kèsa ì to nî atu a sî samo' nà zì.	Anyone who teaches men to disobey the plain commandments of the apostles cannot be guided by the same Spirit that inspired them to proclaim these commandments. The same Spirit which led an apostle to proclaim truth will not lead anyone else to ignore or to disobey that truth.
No mi ìmomsì ì kà sî kfeynsi afo, kèsa sî fàbtì, itaḡi àbosìtìlìsì, kesa sî we ìnki iye'ì I lî àlè' iye'ì nî àḡena n-ghi bu la yi lù sî Fìyìnì fî. Satàyn nîn bu læ keli abû' a dzì sî bebsi samo' ta yi n-læ lù sî Bæ sî gvi sî Wàyn, kèsa sî Wàyn sî ndu sî àbosìtìlìsì. Mìtì abû' a dzì nà kèynalæ gàyn ta àbosìtìlìsì nîn læ zìtì sî nà jeli fe'tì chwô nî ntum ì jùḡ sî wul mèsòḡ ta àḡena nà ye'ì. "Asi kî a kî chem a mbæ ì dzì nîn ghi ì ghî a ghi yvi, tèyn, deblì gvi ì sà' ì lù nî ìwo ateyn I sî àḡena mîtem, bu tí ma àḡena nîn bimi meyn ì bòe.	Any attempt to add to, or subtract from, the words of the apostles, or to substitute other teaching in the place of their teaching, is not of God. Satan had no opportunity to corrupt the truth as it proceeded from the Father to the Son, or from the Son to the apostles. But his opportunity arrived when the apostles began proclaiming the Gospel to mankind as they preached. "Those by the wayside are they that hear; then cometh the devil and takes away the word out of their hearts, lest they should believe and be saved."
Dzì zì a àbosìtìlìsì nà sa'ti awo ateyn	The Apostles' Exercise of Judgment
Àbosìtìlìsì n-bu n-keli kî àdya' a Fìyìnì layn, toyni iwo I Fìyìnì a fî a ghi nîn sî ghi ma ghi nîn nya' meyn mà àḡena nîn læ nyà' a tisî Fìyìnì. Àḡena nîn læ zìtì sî fèlì nî àdya' nà kèynà achi a Byantikòs. Isa' I àḡena sî asi ì nà ghi, "Gheli ghèyn nîn ghi bula à ku mì lù' ta zì nîn be, mìtì iyeynì nîn ghi ìwo zì a Nfè'tì ì gha'ni ì Juyèl ì bè...". Dzì zì a mbzì ì sal ì bè ateyn, na, "gheli ghèyn ghi tèyn ma ghi fayti meyn nyvì mîlu' ìn to ìn fî", nà ghi a sôe, dzì zì a àbosìtìlìsì sà'	The apostles are administering the authority of God even today, through the written Word of God which they wrote under divine inspiration. They began administering that authority on the Day of Pentecost. Their first judgment was, "These men are not drunk as you suppose, but this is that spoken of by the prophet Joel..." The world's judgment, that "these men are full of new wine", was wrong; the apostles' judgment was correct.

ateyn nà ghi àtì-ati.	
Ànkumtì isa'ti nìn àbosìtìlìsì à nà ghi, "kì nò ì Jisòs ì wèyn a zì ì lli nì ìwu ì bì ì zue, Fiyini fì nìn laysì meyn kò'si ñweyn ì nì wù na ghi Bòbo fì ghi Christ. Isa'ti-i I àñena I li na tal nà ghi kùm gheli ghìbì ta iwo I Fiyini ì kùm, "Yì beynsi mitem ì mzì, ì fsì ì mu no mì ndà izìyn nì Jisos Christ ta ka ghi chye'sì mbi ì sisi.	The apostles' second judgment was, "This same Jesus whom ye have taken with wicked hand and slain, God has raised up and made both Lord and Christ." Their third judgment was concerning convicted sinners, "Repent, and be baptized every one of you in the name of Jesus Christ unto remission of sins."
Tèyn, no mì a ifè'ti nì àñena ì kà nì awo kì a àñena nà nyà', àñena nà sa' teyn àwo sù ìsìlè zì a yì nà ghi ayvis awo a teyn ta bu keli kì àdya, g layn kì tèyn ta ghi nìn lè fu kì ghi. Iwo nìn ghi wi nò ì mò' ta yì nìn to ta ka gheli ghìbìmini kàlitynsi na ghi a jùñ ta àbosìtìlìsì nìn bu lè sa' tèyn. Àñena nìn lí àlê' a Christ. Fiyini fì ì nà felì toynî à àñena, ì àñena lí àlê' a Christ. "Fiyini fì nìn tanî toynî a ghes. Ghès nìn chwotì zì sù izìyn nì Christ na yì bà'ti nchîni sisi zì Fiyini fì"	Thus, in all their sermons and writings they delivered judgments for spiritual Israel which stand as authoritative today as when first delivered. There is nothing that is essential to the well-being of Christian believers that has not been a subject for the apostles' judgment. They are ambassadors of Christ. God acted through them and they represent Christ. "As though God did beseech you by us, we pray in Christ's place, be ye reconciled to God."
Awo sù kiti a dzì sù nà ni a kùm àdya' a àbosìtìlìsì	Practical Considerations Related to Apostolic Authority
À n-ghi a Nwà'lì nì Dr. G.A Jacob, ghi toñtì na Ecclesiastical Polity ì New Testament, awo a li a nìn ghi ateyn ghi sù nà mutì kì tèyn toñtì à. Nwà'lì nà yèyn n-ghi jofì sù nà jàn a yì dyèyn ta kàlitynsi lisi ta sù nìn fayti kfà'ti awo nìn kìn sù kasi sù ndù as mîdzitì mî àbosìtìlìsì. À Nwà'lì nà ghàyn:	In Dr. G. A. Jacob's book, Ecclesiastical Polity of the New Testament, there are quotations worth repeating. This book is worth thoughtful reading, and it shows the trend among some modern Christian thinkers to get back to the principles of the apostles. From the book:
Chòs ìtu' nì àbosìtìlìsì nìn ghi kì chòs ì zì ìnkì I adya' I nìn ghi ateyn inòyn I gheli ghìbìmini yeyn kjelî no mì sù ìtu' gha. Inki adya' nà zì n-ghi a chòs nà ghàyn, a ghi wi ta yì n-keli awo ateyn kì kùm ìlwe' ì jìm, kèsa awo kì a kì n-ghali keli wi fìnsè'i, kèsa à n-ghi ta a n-ghi afo a mu a chwo ta ka ghi na kì mètù' ma mì gvì sù ìbam a, bòm ta kì ta afo nì ghi afo a mu a, keli wi fìnsè' a dzì a fì a kì n-ghi ateyn, kèsa keli àwo kì kùm kì ìlwè' ì jìm a, I kà' yì bù lè fù adya' na wùl ì sa' kèsa ì bè ì sù'si iwo; mîti bòm ta yì nà ghi kì nò isas isa' nì ìtisi-I àbosìtìlìsì a. À nà ghi kì dzì zì a àñena nà sa' teyn awo ateyn yì keli wi fìnsè'i, ta yì n-lè kè' a ndayn a chòs ì nà ghàyn, ta yì nì na ghesinà yvinî mesì ìtu' nà wèyn. Ghi kà' ghi bu lè bè ìnkì iwo nà yèyni nò sù chòs ì mò' ìtu' fì lli, bòm ta àbosìtìlìsì à bu lè nà keli yisi ndo. Àñena nìn ti kì ninyin ta ndyèynsi sisi a nà tisi Fiyini ikfà'ti, chwòsì tisa',	"The church of the apostolic period is the only church in which there is found an authority justly claiming the acknowledgement of Christian bodies in other times. And such authority is found in this church -- not because it possessed a truer catholicity, or a purer constitution, or a more primitive antiquity than belong to succeeding ages, for neither antiquity, purity of form, or catholicity confers any right to govern or command; but because it was under the immediate rule and guidance of the apostles. And it is their infallible judgment alone, as exhibited in this church, which has a legitimate claim to our submission. Of the church of no other period can the same be said, because the apostles had no successors to their office. They stand alone as the divinely inspired teachers, legislators, and rulers in Christ's church and kingdom. They stand alone

ghi gheli ghi sa'ni a chso ni Christ ni ifoyn i nweyn.	as men appointed and commissioned by Christ Himself, and not by man.
<p>"Mì n-chwotì , tèyn, si ziti ghìbàe ta ghi nà ghi a Nicea si chem. A àbosìtìlìsì Christ, si ziti awo a nya'ni-a ni ghìbàe si chem a Mìkàyn in Fì, si ziti adaya' a ndò Fìyini si chem awo a fi a ghi nà nì ta itu' àbosìtìlìsì à chow si kasi si ndù a ndò i Fìyini itu' àbosìtìlìsì. Si kasi si ndù itu nà ghàyn, si fi si mòmsì, no mi a dzì i kà ta yi n-boyni, si kasi si fìsì si kò'si chòs i zì a yi nà ghi itù' ta ghi nà nya' Mìkàyn in Fì, n-ghi iwo I to I sì ghesinà lvìyn, lvi ta ghesinà nin ghi si ghali si lèm iwo yi ghi samo' nì si nà kya samo,g iwo I Fìyini a dzì lbayni antèyni nì gheli ghesinà. Ghesinà i kà yeyn na ghesinà si keli inki I chòs i nà yèyni alè' ghè a ghesinà nin ghi ateyn, a ghesinà mòmsi si nà na yi na ti si a ngen bula afo yo', i fi na kya si koyni nì nge' si bemnisi itu' afèyn a ghesinà nin chi ateyn, a yi fi bà'ti ghesinà i kùm libis.</p>	<p>"I appeal, therefore, from the Nicene Fathers to the apostles of Christ; from patristic literature to the New Testament; from ecclesiastical authority and practice of post-apostolic centuries to the primitive church of the apostolic age. To go back to that time, and to endeavor, as far as possible, to reproduce the church of the New Testament, is most needful for us now, if we would preserve a faithful and distinct knowledge of Christian truth among our people. By realizing, as far as we may, the ideal of that church in our own community, we shall best maintain its liberty and purity, and we shall best meet the peculiar dangers of the present time and prepare for the future."</p>
Si ziti itu' nì àbosìtìlìsì a si chem a ghesinà iyu'-mbarji si adya'	From the Apostles to Us - Lines of Authority
Àlè' ghè a ghesinà i chwo meyn, si dyàngsì adya' a Fìyini si gheli n-ghi ma ghi lèm kàlì a ilwenj i twal.	In the previous section, the transmission of divine authority to human beings is marked out in three phases:
(1)Fìyini fi nin læ fu nò adya' à jìm a mbzi si Wayn i Nweyn, Jisos Christ;	(1) God delegated all authority on earth to the Son, Jesus Christ;
(2)Wàyn i fu adya' iye'i sè àbosìtìlìsì, i	(2) the Son delegated teaching authority to the apostles; and
(3)Àbosìtìlìsì i nà nyà' nì adya' a kùm i dzì zè a ka ghi na lí adya' ateyn fi yvini adya' àbàs nì gheli ghìbìmini itu' i chòs.	(3) the apostles wrote authoritatively concerning the uses of and submission to authority on the part of believers of the Church Age.
Tèyn, no mi ifyè' ikfà ta ghi nin fè' ta ghi n-lì adya' ateyn atu nì gheli a lí gheli ghi li i fvi kè iye'i nì àbosìtìlìsì à ta yi n-ghi Nwà'lì Fìyini. Bòm ta Àbosìtìlìsì i nà nyà' nìn adya' kì a Fìyini fi fu, ma a fi fu Fìyini itof, a fi tisì Ayvis a Nwà'ni-a nì Fìyini fi, ghesinà nin kelì si kì iyvini i jìm sè itebti zè a yi nin fvi a Nwà'lì Fìyini.	Thus, every standard for the administration of authority over human beings by other people is derived from the teachings of the apostles as recorded in the Bible. Because the apostles wrote with the delegated power of God and were divinely inspired and controlled by the Holy Spirit of God, we are obliged to give absolute obedience to instructions from the Bible.
Tìnkì ti adya' a funi-a nin ghi ma ghi nin fayti meyn bèysì kàlì alej afèyn.	Three types of delegated authority are described in this section:

(1)Adya' antêynî nî gheli	(1) Authority in Human Society;
(2)A chôs (ndo Fîyîni alè'), nî	(2) Ecclesiastical (Local Church) Authority; and
(3)Nî adya' bò wayn nî nà wayn	(3) Parental Authority.
Ghi kae si yè'i ilwe' a Nwà'lî Fîyîni a jûŋ kûm itu awo nà wèyn, a wul ì bîmini na faytî kya si kà'si awo a nge'si a fî si kûm na gheli na yvinî àdya' a jûŋ.	By careful study of the scripture passages related to these topics, a believer should be able to gain a great deal of discernment into the problems of proper response to authority.
Adya' antêynî ànòyn nî gheli	Authority in Human Society
Iyè'i I Nwà'lî Fîyîni nîn ghi na adya' anòyn nîn gheli kî a kî n-ghi ghi keli si yvinî a bu kî alè' ta yî n-faytî kè' a ndayn na kî kîŋ si lî ì wul ì bîmini si fvî nî nweyn si iye'i I Nwà'lî Fîyîni. Yi n-ghi si bè na, Fîyîni fî nîn fu wi adya' a li a ta ka kî ni a wul ì ye'ti isa' I Fîyîni kèsa si su'tî nî ì dzî ì lî ta wul lè m na ghi na jeli ateyn. Iwo i yèynî a Christ nîn læ bè tēyn na, "fu si Sisà a kî à n-keli Sisà, ì fu sî Fîoyîni fî a kî alè' a à n-keli Fîyîni", n-keli dzî nà yèyn.	The teachings of the Bible indicate that established civil authority is to be obeyed explicitly except where such obedience would cause the believer to deviate from direct Bible teaching. That is to say, God does not delegate any authority that would allow someone to overrule His expressed commands or to compromise a divine principle. The statement of Christ, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" bears out this principle.
İLWÈ' A NWAĞLÎ FÎYÎNÎ TA WU NÎN SO' ì dyêyn tînkî tî adya'	Bible References to Specific Types of Authority
<ul style="list-style-type: none"> Idwa' ì Gheli Ghi a ghi n-sa' anòyn a tîlâ', nî ila'i nî ntè'si: Rome 12, 1 Timotî 2 	<ul style="list-style-type: none"> The authority of the rulers of federal, state, and local government: Romans 12:1 Timothy 2.
<ul style="list-style-type: none"> Adya' a wul ì vzî a wul n-teyn nsa' ta wul n-du' achi a nsa' 1 Kolin 6:1-8 	<ul style="list-style-type: none"> The authority of a judge on the bench: 1 Corinthians 6:1-8.
<ul style="list-style-type: none"> Adya' a wul ì vzî wul nîn nî mbeylî kèsa wul itwo àlèg I fèl, Kolosè 3, Efesùs 5, 1 Timotî 6 	<ul style="list-style-type: none"> The authority of a business owner or executive: Colossians 3: Ephesians 5:1 Timothy 6.
<ul style="list-style-type: none"> Adya' a wul vzî a wul n-tisi gheli ghi a ghi n-dim tî dim, 1 Kolin 9:24-27 	<ul style="list-style-type: none"> The authority of an athletic coach: 1 Corinthians 9:24-27.
<ul style="list-style-type: none"> Adya' a Ghîbo nod ìghòŋ a mbanj i a mbanj, Matiyò 8:8-10 	<ul style="list-style-type: none"> The authority of the military chain of command: Matthew 8:8-10.
Ki kîmî ilwè' ì wèyn si tò' si kî si ndüsî nî dzî àdya' a mîlè' nî kî si idvî antêynî ànòyn nî gheli.	See the following passages also for references to the concept of authority in many areas of human society:
Matiyò 22:19-21 19 Yi dyeyn gvî nî ìkwo akas vsî a ghi n-mâ' tâks ateyn tî sî mà." Nô mî ilvî gha, ghi gvî nî ìkwo akas nâ vzî sî nweyn.	Matthew 22:19-21 19 Show Me the tax money." So they brought Him a denarius. 20 And He said to them, "Whose image and

<p>20 Wu bîf sî àɲena na, “A n-ghi àlɲsɪ ikè' nì ndà kèyn ateyn tɛyn tɛyn nì lɛɪyn i a?”</p> <p>21 Àɲena bè na, “À n-ghi ìkè' I fòyn i gha'ni a Rome nì lɛɪyn I ɲweyn.”</p>	<p>inscription is this?”</p> <p>21 They said to Him, “Caesar’s.” And He said to them, “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.”</p>
<p>Matìyo 17:25-27</p> <p>25 Bità ì bimi ì bè na wù n-ma'à. À nà sɪ ghi ta wù kasi meyn ì zì a ndo, a taɲɪ Jisòs sɪ asɪ ì kɛ bè na, “wà n-kfà'tì na gha a Saymùn, n a tɪfòyn tì mbzi nɪn fsi ìkwo taksɪ sɪ ghelì àɲena ma sɪ ghelì ghi gvini a?”</p> <p>26 Bità ì bè na, “àɲena nɪn fsi sɪ ghelì ghi gvini. Jisòs ì kɛ bè na, “Yi ti n-ghi na ghelì tɪla' nâ ghèyn nɪn kelì wi sɪ nà là' tâks sɪ tɪfòyn ti àɲenatì.</p> <p>27 Yi n-ghi kɪ nô tɛyn mɪtì yi nɪn jòfɪ wì na ghesivà ni àɲena nyo'si ìtoɲ sɪ ghesivà. Ndù ichfɪ ìlùe ì mà' nsa', à n-lì no mɪ sfi ì kà ateyn sɪ asɪ, wa yàs ichfɪ ateyn a ka wà yeyn ikwo akas. Wà yeyn, wa fvisi I ndu là' ikwo ì tâks nì ghesivà ateyn sɪ àɲena.”</p>	<p>Matthew 17:25-27</p> <p>25 He said, “Yes.” And when he had come into the house, Jesus anticipated him, saying, “What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?”</p> <p>26 Peter said to Him, “From strangers.” Jesus said to him, “Then the sons are free.</p> <p>27 Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you.”</p>
<p>1 Bità 2:18</p> <p>1 Sɪ zì a ghelì ghi felini, yì na yvinɪ ghìbo ifèl nì zì, ngvɪmlɪ àɲena kɪ nô samo'. Ka yì na ngvɪmlɪ kɪ ighi a ghi n-tò'ni nì zì fɪ boyni-à, yì na ngvɪmlɪ nô mɪ ighi a ghi n-mbem.</p>	<p>1 Peter 2:18</p> <p>Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh.</p>
<p>1 kolìn 7:21-24</p> <p>21 Wùl na ghi ma wù n-læ nà ghi àkòs itu' ta Fɪyini fɪ jàɲ ɲweyn, ka wù bè ìwo, mɪtì wù kɛ nà kelì dzi sɪ nà ghi sɪ a ngeɲ, wu nà ghi.</p> <p>22 Fɪyini fɪ nɪn jàɲ wul na wù na jumtì Bobo wu ghi àkòs, wu nà sɪ ghi wul sɪ ngeɲ sɪ Bôbo kɪmɪ ighel ta fɪ nɪn jàɲ wul ghi sɪ a ngeɲ wù nà sɪ ghi àkòs sɪ Christ.</p> <p>23 Fɪyini fɪ sɪ ghi ma fɪ yuyn meyn zì ì là'. Ka yì fɪ kàsi nà ghi ìkòs sɪ ghelì.</p> <p>24 Ma na bè a woyn-nà ghem na Fɪyini fɪ na ghi ma fɪ n-læ jàɲ wul, wu ghi no mɪ ti, wu faɲ kɪ tɪ ì nà ghi ɲèyn nfeynfɪ.</p>	<p>1 Corinthians 7:21-24</p> <p>21 Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it.</p> <p>22 For he who is called in the Lord while a slave is the Lord’s freedman. Likewise he who is called while free is Christ’s slave.</p> <p>23 You were bought at a price; do not become slaves of men.</p> <p>24 Brethren, let each one remain with God in that state in which he was called.</p>
<p>Efesùs 6:5-9</p> <p>5 Ghelì ghi felini, yì na yvinɪ ghìbo ifèl nì zì, faytɪ ngvɪmlɪ àɲena kɪ nì mitem mzɪ ìn jɪm. Yì na fèl kɪ ta yì nɪn fèl sɪ Christ.</p> <p>6 Yì na yvinɪ àɲena ta ghelì ghi felini nì Christ kɪ nô samo', kɪ ighel ta Fɪyini fɪ nɪn kɪɲ. Ka yì na</p>	<p>Ephesians 6:5-9</p> <p>5 Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ;</p> <p>6 not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God</p>

<p>yvinî àɲena kî ilvî ta ghi lêm isi a yi ìwùyn bòm ta yì nîn kin na ghi na kya na yì nîn felî a jûŋ.</p> <p>7. Yì na felî sî àɲena nî isanlî-I kî ta yì nîn felî sî Bôbo, a ghi wi sî ghelî.</p> <p>8. Yì n-kya na wùl n-kæ nî no mî njûŋ ì kà, kesa wù n-ghi àkôs, kèsa wù n-ghi wi, a Fìyìnî fî nîn lâ fù ìmwa'ti ateyn sî ɲweyn.</p> <p>9. Ghîbo ìfèl yì na boŋ faytî ghal ghelî ghi felinî nî zî. Ka yì na kfayntî ì kfaynti awo sî àɲena. Yì na kya na wùl vzî a wù n-ghi bò ìfèl sî zî ghî jîm nîn ghi iyvî, lî nô mî ndà kî ighel.</p>	<p>from the heart,</p> <p>7 with goodwill doing service, as to the Lord, and not to men,</p> <p>8 knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free.</p> <p>9 And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with Him.</p>
<p>1 Timoti 6:1,2</p> <p>1 Ghelî ghi a ghi n-felî ta ikôs nîn keli sî nà ngvîmlî ghîbo ìfèl nî àɲena ta ka ghelî na tanî wî awo a bi-a kûm ìziyî n Fìyìnî kèsa kûm àwo kî a ghesîna nîn ye'i.</p> <p>2 Ikôs vzî a wu n-felî sî ghelî, a ghi ghelî ghi bimîni nîn keli wi sî nà kesî àɲena bòm ta ghî bò ìfèl nâ ghî nîn ghi kîmî ghelî ghi bimîni ta àɲena. Àɲena nîn keli sî nà kwo felî nî àɲya' a bòm ta sæ àteyn nîn ndû sî wùl, a ghi wul ì bimîni, àɲena kôŋ ɲweyn. Wà n-keli sî ye'I awo nâ kèynà sî àɲena.</p>	<p>1 Timothy 6:1,2</p> <p>Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and His doctrine may not be blasphemed.</p> <p>2 And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved. Teach and exhort these things.</p>
<p>1 Bità 2:13</p> <p>13 Yi fu ngeŋ ì sisi ì nà yvinî no mî ndà vzî a ghelî lêm na wù na sa' ì zî. Yì na nî ì tèyn kî nô ta yì n-fàyn Fìyìnî. Yì na yvinî ì fòyn ì gha' nî vzî a wù n-sa' ghelî ghî jîm.</p> <p>14 Yvinî no mî ghîbo ntè' ghî a wù cho'ti lêm, ghi na sa'a ì fu nge' sî ghelî ghî a ghi n-nî awo a bi-a, bmesî ìghî a ghi nîn chi nchînsî àtî-ati.</p> <p>15 Yi na chî a dzi nà ghàyn ta ka ìngù ì ghelî ghî a ghi nîn bim tanî kî tanî na bu keli wi iwo sî bè kûm ì zî. Iyeyn nà yèynî nîn ghi ìwo zî a Fìyìnî fî nîn kin.</p> <p>16. Yì na chî kî nò ta ghelî ghî a ghi n-keli ngeŋsî àɲena, ghi wi akôs sî wùl. Mîti, ka yì n-lì iyeyn nà yèynî sî nà leytî mbisi a yì a nchînsî. Yì na kwo chî ta ghelî ghî a ghi n-felî sî Fìyìnî fî.</p>	<p>1 Peter 2:13-17</p> <p>13 Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme,</p> <p>14 or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.</p> <p>15 For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—</p> <p>16 as free, yet not using liberty as a cloak for vice, but as bondservants of God.</p> <p>17 Honor all people. Love the brotherhood. Fear God. Honor the king.</p>
<p>Ditèlonomî 17:12, 13</p> <p>12 Lvâyî wùl ì vzî a wù to nî àtu a ì nà yvinî wî ngàŋ ndô Fìyìnî ta wù timi sî nà felî a afu asî nî Bô Fìyìnî fifî, kèsa ì wul ì vzî a wù n-sa', a wùl àteyn na keli sî kfi. À zî lî ì mà'î iwo I bzî sî antèynî nî Ìsilè.</p> <p>13. A ghelî ghî jîm ì yvî ì nà faynà, na bu fî to wi</p>	<p>Deuteronomy 17:12,13</p> <p>12 Now the man who acts presumptuously and will not heed the priest who stands to minister there before the Lord your God, or the judge, that man shall die. So you shall put away the evil from Israel.</p> <p>13 And all the people shall hear and fear, and no</p>

nè atu a.	longer act presumptuously.
<p>Rome 13 1-7</p> <ol style="list-style-type: none"> 1. Zà ghè jìm nìn keli sì nà yvínf gheli ghi sa'ni ghi a ghi n-ti a yì atu bòm ta wul ì sa'no nìn ghi wi a wù fañ tì fsi adya' sî Fiyini fì si nà sa'a. Nò gheli ghi sañi ghi jìm nìn ghi ma à lèm Fiyini. 2. Yi n-dyèyn na à n-tùynsi mi ndà gheli ghi sa'ni, a na ghi na wù nùl ì kè nà kin wi n-tuynsi meyn ìwo zì a Fiyini lèm, a Fiyini fì lè sà' nweyn. 3. Gheli ghi a ghi n-chi nchîn ì jùn nìn keli wi sì nà fâyn gheli ghi sa'ni. À n-keli sì nà fâyn ighi a ghi nìn chi nchîn ì bi. Wul ì kè nà kin wi na wul ì sa'ni na bem sî nweyn, wu nà nî kî àwo a junà, ka wù na kwo bemsî kî bemsî nweyn.. 4. Yi n-ghi tèyn bòm ta wul ì sa'ni nìn ghi wul ì felini nî Fiyini fì, gâmti zì na yì na nî àwo a jun à. Wul na nî mbi wu nà fâyn gheli ghi sa'ni bòm ta gheli ghi sa'ni nìn keli àdya' sì nî mbi sî gheli ghi a ghi n-nî awo abi-a. Àjena nìn ghi gheli ghi felini nî Fiyini fu nge' sî gheli ghi a ghi n-nî awo a bi-a, a ghi dzi zì a Fiyini fì nìn dyèyn ateyn na Fì n-nyò'si ìtoñ sî gheli ghi bi. 5. Yi ti n-dyèyn na no mi ndà nìn keli sì nà yvínf gheli ghi sa'ni, a ghi wi kî ta wù n-fâyn na Fiyini fì kà' a fì na nyò'si ìtoñ sî zì mîlì bòm ta wù n-kya a nweyn item na yì n-jôf sì nà nî tî. 6. À ti iwo zì a yì n-keli kimi sì nà mà' tâks bòm ta gheli ghi sa'ni nìn ghi ma ghi fu meyn ngenji àjena sì nà nî ifèl nà yèyni ì nà felì kî nô sî Fiyini fì. 7. Wul na keli sì là' afo nô mi sì ndà antèyni nî gheli nà ghèyn, wu là'. À na ghi tâks ì mbey'li, wu là', à na ghi no mi iyî ngenj nî nweyn, wu là', à na ghi mi ìngvimli, wu nà faytî ngvimli àjena, à na ghi iko'si sì fu sì àjena, wu nà fu a. 	<p>Romans 13:1-7</p> <p>Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.</p> <p>2 Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.</p> <p>3 For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.</p> <p>4 For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil.</p> <p>5 Therefore you must be subject, not only because of wrath but also for conscience' sake.</p> <p>6 For because of this you also pay taxes, for they are God's ministers attending continually to this very thing.</p> <p>7 Render therefore to all their due:taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.</p>
Mìdzitì mè kilitèynsì kùm àdya'	Christian Life Principles Related to Authority
<p>Sì yvini adya' nìn dyèyn na wà kà' a wà na nî kimi low ifomni-I kîmi ta wà lî a wà na nî ìwo yì fom wi. Bòm tèyn, wà keli sì nà kasî ì tisi ì ngenj. Gàlesiyà 5:23 nî 2 Tèsalònika 3:8-15 n-so' ndusì na sì nà kya sì tisi ngenj à nìn ghi ta wul nìn lema ibimi. Nwà'li Ngàynsì nô ì jìm nìn tò' ì bè ìwo kùm kî dzi nà yèyn. Wul ì bimini lî a wù na kya na tèyn ta wù nìn lema a Christ a ikôn I nweyn I sì nà ngvimli Bòbo bonj ì lèma, a wù na fì ghi kimi wul ì felini vzi a wù n-bila wi.</p>	<p>Submission to authority means doing the unpleasant thing as well as the pleasant. Therefore, there is a need for self-discipline. Gal. 5:23 and 2 Thess. 3:8-15 point out that self-control is a result of Christian growth. The entire book of Proverbs deals extensively with this issue. The believer can expect that as he grows in Christ his desire to be submissive to the Lord will grow, as will his ability to be a faithful servant.</p>
<p>Sì fayti sì keli iwo I yèyn ì a Nwà'li Fiyini kùm àdya' ni wul ì bimini a wù na zì ì wì a nchìnisi</p>	<p>A correct understanding of the concept of authority will cause a believer to gain respect</p>

nì gheli ghi li. A wu na kya na ìlwenj ì li nìn ghi a nchìnìsì nì gheli wu ghi wi "sì nà chwô "ateyn. A wù na tò' zì wì awo nì gheli, sì nà sa'a, tanjì a bì, lèm kùghòn, kìmì nì a li a`	for the privacy of others. He will learn that certain aspects of other people's lives do not fall under his "jurisdiction". So he will be much less inclined to invade privacy, judge, malign, gossip, etc .
Dzi ì jùnj sì jèlì a mîdzitî mî Nwà'lì Fiyìnì kûm àdya' ni yi nì ì wul ìbìmin'I nà bòn ngvìmlì ìfwo vzi alè' a à nìn keli gheli ghi li. ìlwê' nìn dvì kî tèn a Nwà'lì Fiyìnì ta wu nìn bè iwo kùm ìchoj, asì a fvìnì-à, sì fì sì kànjì ìfwo gheli ghi li. llema àbàs ayvìs n-ghì sì fsìsì mîdzitî nà mèyn ta wùl ì bìmìni nìn faytì kya iwo kûm àdya'.	The correct use of Biblical principles of authority also develops in the believer a respect for other people's personal property. There are many passages in the Bible about stealing, covetousness, and the protection of property. Spiritual growth involves an acceptance of these principles as the believer better understands authority.
Sì ngvìmlì adya' a gheli ghi li ta ka àjena na chí ta ghi nìn kìn àlè' nì àjena isas I mbà'tì nì Fiyìnì fì nì ghi fîdzitî fì adya' fì to fì. Gheli ghi li nìn keli àdya' sì lè tìcho'nì bula wùlì zì ateyn. Gheli ghìbìminì ghi ghe'nìn nì ghi nà sa'tì wì gheli ghi li, kàyn wì na gheli ghi li na chí a dzi ì lì, lum nyu'tì wì sì nà keli adya' bula ghi fu ì fu sì ì nweyn. "a n-ghì kî sì bô ìfèlì nì nì nweyn wu n-ti kèsa wù n-fe ì fe a..."	Respect for the rights of others to function in their own place under God's plan is a basic principle of authority. Other people have the right to make decisions without interference. Mature believers do not judge others, to not bully others into conforming, do not attempt to exercise authority which has not been delegated to them. "...to his own master he stands or falls..."
Adya' a dzi ì Ndò Fiyìnì	Ecclesiastical Authority
Ilwè' vzi a NwàgLi Fiyìnì ta wu n-bè iwo kûm àdya' sì nà keli a chòs ta yì n-ghì alè' n-ghì a Taytùs 1:4-16, 2:15-3:2, 1 Timotì 3:1-7, Matiyò 16:16-19, 18:18, 19	Scripture references to local church authority are found in Titus 1:4-16; 2:15 - 3:2; 1 Timothy 3:1-7; Matthew 16:16-19; 18:18,19.
Gheli ghi tisìni àbàs ayvìs nìn ghi ghi ghi làysì wì fìbanj fì awu, kèsa ì lì ì lì, kèsa cho' lèm ì lem. Ghi n-fvì ko' ì ko'. Ta wayn Fiyìnì ì yeyn ta tìfu tì Ayvìs nìn nweyn tì nìn lema, gheli gh'I li bonj yeyn kelì a ìwùyn nì Christ. A ghi fu alè' ta ka wù na fèlì nì tìfu nà tèn tì ateyn.	Spiritual leaders are not elected, hired, or appointed. They emerge. As the child of God experiences the development of his spiritual gifts, these gifts are recognized by others in the Body of Christ. He will be given a place in which to exercise his gifts.
A n-ghì Ifèlì I Gheli Ntum 6:1-7, sì achflitì, ghi kà' a ghi yeyn a fu ta ghi n-læ yeyn keli dikìynsì sì asì sì, ta gheli ta ghi nà keli ikfà'tì ayvìs, a tisì Àyvis Nwa'ni-a. Ifwo weyn kûm ta nchìn wùl nì ghi, a ghi iwo ma yi gàyn bòm ta wù n-li meyn bəjnsì ì nà lemà ta wul ì bìmìni, nà kè' andayn a nchìnìsì nì gheli nà ghèyn. Àjena nìn læ fvì ì ko' ta gheli ghi tisìni. No mî ta ghi nìn læ làysì fìbanj fì awu yi nà ghi kî sì dyèyn na dvì gheli a chòs n-yeyn meyn ìghe'ni-I gheli nà ghèyn. Dikìyn nà sèynsì a ghi n-læ cho'tì tèn, ghi n-cho' àjena na ghi na fèlì sì gheli, a ghi wì na gheli na fèlì sì àjena. No mî tì, àjena ì se sì	In Acts 6:1-7, for example, it can be seen that the first deacons were recognized as spiritually-minded - filled with the Holy Spirit. These attributes of personal character, the results of years of growth as believers, were evident in these men's lives. They emerged as leaders. The vote taken was merely an agreement that the majority of the local body recognized the mature lives of these men. There may have been others who coveted places of leadership. But such others were not recognized. The chosen deacons were selected to serve, not to be served. Nevertheless, in

fèl ì fèl ìfèl yi bem a.	serving they did great works.
Sì nà ghi baàs a ndô Fiyini alè', kàlitàyn nî wu bîmi na yî n-kônj ì dzi zî a it isi-I nîn ndû ateyn alè' nà ghè. Wù kæ si na ghi si faŋ a ndô Fiyini nà ghè. A wù na dyèyn si a chwæ na yi bîmi meyn àdya' nfe'ti nà fvì si ye'i nî itisi-I gheli ghi lî ìlwe' ìdwa'. Nwà'lì Fiyini ì be meyn na ghi na yvini gheli gh'I a ghi nîn tisi chôs àlè'.	In becoming part of a local church, a Christian tacitly approves of the leadership structure of that church. By remaining with that congregation, he signifies that he accepts the pastoral teaching authority and the leadership of others in authority. The Bible commands submission to local church authority.
1 Bità 5:5 "Ngva' ì wùl, yî na boŋ yvini nchye'si ndô Fiyini. Nô zî ì jîm ma' ingvîmli a zî ìwùyn si a ndzisi ì nà ngvîl ngenj ì sîsi. Yî n-kya na Fiyini fî nîn bâyn gheli ghi a ghi n-ghanjî ìwuyn, miti tò'nî nî ghî a ghi n-ngvîmli ngenjî àŋena."	1 Peter 5:5 "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resists the proud, and gives grace to the humble."
Si yvini n-ghi si yeyn si keli mbanjî si adya' si nà keysi wî adya' a li a. Iyeyn nà yèyni nîn ghi iwo ta ghi bè sù'si kî sî gheli ghîbîmini ghî jîm, a fî ghi nge' si bemni n-fvî kò' chôs alè' kî ta gheli faŋ tî yvini isa' nâ ìyèyni. Gheli ghi a ghi nîn fu nge' a chôs nî ghi gheli ghi a àŋena nîn yeyn wi na adya' a li a nîn ghi toynî ikaŋ, kul mînàn, kèsa feli a dzi si lisi. À nîn ghi àlèŋ a Nfè'ti ì Ndyèynsî si nù iyeyn nà yèyni si fî si seli si jîsi kî a fîchôynchôyn. Kàlitàynsî si asi sîsi nîn làe cho'ni kî nô nî ikonjî si lèm ngenjî àŋena isas adya' nî nfè'ti nêyn dikâynsî bôm ta ghi nà kya àŋena nîn ghi ma à cho' lèm Fiyini fî yeyn na wùl kâ' a wù sæ itebti nî itisi-I àŋena.	To submit means to recognize the chain of command and to refrain from undermining that authority. This is a command to all believers; and nearly all trouble in local churches comes from the violation of this principle. The troublemakers in a church are those who undermine authority by criticism, by conspiracies, or by other methods. It is the duty of the pastor-teacher to guard against this and to nip it in the bud. The early Christians willingly placed themselves under the leadership of the pastor and deacons because they were known to be ordained of God and that one could profit from their guidance and leadership.
adya' bò wàyn nî nà wàyn-mbanjî si tanjî su'si à	Parental Authority - Chain of Command
Achfiti Iye'i #1	Case Study #1
Wayn=nda ngòyn wu ghi bèŋ mîvîm ìn bò njv'a ì mò' ì læ kasi ì kfa a ndo nî fîncha' fî mal' ma à fû wayn ìlûmnî nî nweyn a ntè' I to. À nà si ghi bò wàyn nî nà wàyn ì k[oynî ì tanjî nêyn wayn-nda ì kùŋ nà wèyn, àŋena nya' bè sî wayn ì àŋena na ghi n-tò'ti wi na wù mala wàyn ìlûmnî nà wèyn alèŋ ìlvi nà ghàyn, na wù fî mùtî si a bèŋ ì mò' kèsa sî bò. Àŋena bè iwo zî a àŋena nîn bîmi na 'malà nâ yèyn nîn feli wî, fî ghi na "ba nà wèyn nîn jofî wî sî vâ". Wayn àŋena nà gumni-a ì bè na wù kya na à nîn ghi Fiyiniò a wù lî gvî nî àŋena à ka' à mò', a fî ghi bôm ta àŋena ghi jîm nîn ghi kàlitàynsî a, yi n-	A twenty-one year-old girl returned home with an engagement ring and her boy friend in tow. After meeting and conversing with the young man, the parents told their daughter in private that they did not approve of her marrying this person at this time and that she should wait for a year or two. They stated their belief that "the marriage will not work" and that "this fellow is not for you." The daughter argued that she felt that the Lord had brought they two of them together and that since they were both Christians it would be all right to marry right away.

jofî na àŋena malà ndù kî ìlvi nâ ghè.	
Ibeynsî i àti-ati tî lî a à na ghi nô ghà ìlvi ta wà nîn fu itebtî sî waynd-ngòyn nà wèyn a? Wù ...	What would be the correct answer in counseling with this young woman? Should she:
(1)lî a wù ndû kî asî nî mba'tî malâ bôm ta wù n-kya na Ghi ìkôn I Fîyîni na wù mala ma, kèsa	(1) Go ahead with her marriage plans if she thinks it is the Lord's will for her, or
(2)wù jùmtî ikfà'tî I bô ñweyn nî nà ñweyn ì chîy'tî sî chem ta ka àŋena lâe bìmi ma^	(2) Follow her parents' wishes and wait until they give approval?
Achfitî Iye'i #2	Case Study #2
Waynda-ìkùŋ wu ghi bèŋsî njvâsî nfama nîn læ fè'tî sî bô ñweyn bula wù bìmi na Bòbo nîn jàn ì ñweyn na wù na ghi nfè'tî wù na sî kfà'tî sî ndù a ndô ì ñwà'lî zî a ghi nîn tu nfè'tîsî ateyn sî ba'tî sî nà ghi nfè'tî. Bo ñweyn ì nà kôn ì wî iwo ateyn nô sakos, ì bè Sî ñweyn wù kwo zî a University, ì ba'tî ta ka wù na n^ I ìfèl I li. Wu bè sî wayn ñweyn wù na kwo keli ifel sî læ sî kasi sî gvi ateyn ìlvi ta wù kæ ndù ì fe ifèl I nfè'tî. Wu na kiŋ na wàyn keli iywo ì ndo ì ñwà'lî I to sî asî, ì kæ nà bu kôn kî nà ghi nfè'tî, a wù na ndû asî.	An eighteen-year-old Christian young man announced to his unsaved father that the Lord had called him into the ministry and that he was thinking of going to Bible school to prepare for the pastorate. The father was strictly against such a move, and he advised his son to enter university instead, to prepare for a vocation. He told his son that he should have a profession to fall back on in case he should fail in the ministry. He wanted his son to get his college degree first; then, if he still wanted to be a pastor, he could pursue that career.
À n-ghi ìnki itebtî ì kà a ghi kà' a ghi fu sî wàyn nâ wèyn iwo nà ghàyn a?	What advice should be given to the son in this case? Should he:
(1)Wù jùmtî iwo zî a bô ì ñweyn nîn kôn ì zî a ndô ì ñwà'lî ì to, kèsa	(1) Follow his father's wishes and enter the university, or
(2)jùmtî iwo zî a wù nîn kôn ì zî a ndô ì ñwà'lî zî a ghi nîn tu nfè'tîsî ateyn	(2) Follow his own desires and go to BibleSchool?
Achfitî iye'i #3	Case Study #3
Waynda ngòyn ìtwelâ ì lvi ì nà kiŋ sî nà ndû a ndô Fîyîni ì lî a yi nà fayti ye'i Nwà'lî Fîyîni, mîti ì nà ñweyn ì tuynsî. Tèyn, wayn nà wèyn wu zîti ì nà nya' ndu à no mî ti a ta wù kèli dzi. Na ñweyn ì ku kolî ì nyo'sî ìtoŋ nô sî a ñaŋ. Wu bè Sî wayn ì ñweyn na wù nà kwo ghi sî nà ghi a ndo felî mîwolî a ndo chwô ta ka wù li ìlvi wu dvî kî tèyn nà lam ñèyn "mîfoynda mzî"	A teenage girl wanted to attend a certain Bible-teaching church, but her mother refused to allow this. So the girl began to attend secretly as often as she could. Her mother found out and was very angry. She told her daughter that she should be at home attending to her chores around the house instead of spending so much time with "those kids."
Waynda-ngòyn ì twelâ nà wèyn ì:	Should the teenage girl:
(1)na bu nya' ndû kî ndu iye'i sî nà keli iye'i I juŋî ma, kèsa	(1) Continue to attend Bible sessions secretly in order to get good teaching, or
(2) wù yvîni iwo zî a nà ñweyn nîn kiŋ a?	(2) obey her mother's wishes?
Ibeynsî a tîbvîf nà ghàyn tî tal nîn ghi na YVÎNÎ AWO KÎ A BÂE NÎ NÎ NÎN BE! Ilwè' ì wèyn nîn	The answer in all three cases above is:RESPECT THE PARENT'S WISHES! The following section describes the reasons for this

fè'ti ìwo zì a ghi bèynsì tēyn bōm ìnyeynì.	answer.
IWO ZÌ A NŴÀ'LÌ FÌYÌNÌ NĪN KHŊ NA WÀYN NA YVINÌ A YE'TĪ ATEYN	THE BIBLICAL BASIS FOR A CHILD'S ABSOLUTE SUBMISSION
Tisa' tēyntì a tì lù a NŴà'lì Fìyìnì tēyn n-dyēyn aļeŋ kì a Fìyìnì fì fù ngeŋ ì ŋweyn ateyn sì nà felì sì woyn-nda toynì ghìbò àŋena. Wa kya na ghi bû se sì bè ì bè dzì zì a bō ì wayn nīn keli sī na ghi ateyn àbàs a yvis kesa a chīnì jæ ta ka wàyn ì yvinì.	The following commands from Scripture indicate the extent to which God has committed Himself to working with children through their parents. Notice that the spiritual condition and personality of the parent are not listed as conditions to obedience of these commands.
Efesùs 6:1-3 "Woynnda, yì na yvinì ghìbò ghi nì ghìnà ghi bōm ta à n-ghi ìwo zì a yì n-ghi àtì-atì. Isa'ì yì asì l antēynì tìsa' ghè a Fìyìnì fì nīn læ se sì fu chfīnì ìwo antēynì àteyn nīn bê na, "ngvimlì bō vā nì nā vā, ta ka awo à jīm à na jeli kì a jūŋ sī vā, a wā fī chitì a nse afēyn."	Ephesians 6:1-3 "The right thing for you to do is to obey your parents as those whom the Lord has set over you. Honor your father and mother ... that it may be well with you, and that you may live long on the earth."
Kòlosè 3:20 "Woynnda, yì na yvinì ghìbò ghi nì ghìnà ghi kì awo à jīm, bōm ta iyeyn nā yēynì nīn nī na Bōbo na saŋlì à."	Colossians 3:20 "Obey your parents in all things, for this is well pleasing unto the Lord."
Iwo i to i n-ghi nī kè' Fìyìnì, a ghi wi bō wàyn	The Focus of Response is the Lord, <i>not</i> the Parent
Àbàs iwo ì m` O' ta Fìyìnì fì lēm ghìbo woyn nag hì na keli àdya' nīn ghi ta ka gheli ye'ì sì nā yvinì Fìyìnì. Fìyìnì fì nīn gvi'tì à sì luynsì awo a ŋweyn a ghesìnà a nchīnìsì toynì a gheli a fì a wù lēm nag hì na keli àdya' a ghesìnà atu, kōŋ àŋena nag hì wi no mī gheli ghi tìsìni ghi Jūŋ.	Part of God's purpose for placing parents in authority is to teach obedience to Himself. God is able to accomplish His purposes in our lives through those He places in authority over us, <i>regardless of whether they are good leaders.</i>
Fìyìnì fì nīn keli mbà'tìsì sì jofì à fì ngeyn ghi sì ghì a ghi nīn Kōŋ fì yvinì ì ŋweyn (Malākāy 3:16, 17). Ghesìnà nag hì ìfwo ì sonì nì ŋweyn, ghi na lì ì ghesìnà tēyn ta woyn Fìyìnì. Ngwà'lì ì wùl ì kæ lālì ì kè'nì ìfwo vzi a Fìyìnì fì lēm na wu na keli àdya' a ŋweyn atu, a wù na lutì ì sù kè'nì Fìyìnì. Ghi n-fu meyn n'asì-nfàsì sì a NŴà'lì Fìyìnì sì bem kì tēyn.	The Lord has beautiful and significant plans for those who love and respect Him (Mal. 3:16,17). We will be His jewels; we will be treated as the sons of God. When a young person reacts against the tools of authority that God has place in his life, he is reacting against God Himself. Severe warnings are given in the Bible about this.
Ngàynsì 30:17` "No mī lsi ì kà yì n-lu'sì bō ŋweyn fì keysì nā ŋweyn, ìŋò'angumi ì fyàyn nì ŋo' fìsì -a, a woyn mbu' ànwùmawum kfìl".	Proverbs 30:17 "The eye that mocketh at his father and despises to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

<p>Hibìlù 12:5</p> <p>"Ka yì n-lesi itaṇi zì a Fàyìnì fì nìn taṇi sị lùmsì zì. Fì n-tonṭfì zì na woyn ṇweyn bē na, "Bôbo nìn se sị fu nge' sî vâ, tisi' tisi' vâ wâ nâ tò' yviti-â. Wù n-se sị leṇ vâ ta Bô vâ ka wâ n-bòli."</p>	<p>Hebrews 12:5</p> <p>"My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him:for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth."</p>
<p>AWO SÌ YE'I TA GHÌ YEYN KELI FÀYÌNÌ TA WUL ALÈ'A ADYA' A NÌN LŪ SÌ NWEYN</p>	<p>ESSENTIAL INSIGHTS IN IDENTIFYING GOD AS THE SOURCE OF AUTHORITY</p>
<p>Sì fayti sị yeyn sị keli awu a Fàyìnì adya' a fì a kì nìn ghì a ghesinà atu, m̀wolì nìn dvì kì t̀eyn ta ka ghesinà keli.</p>	<p>In order to properly identify the hand of God in the authority which is exercised over us, several insights are necessary.</p>
<p>Ghesinà nìn kel'I sị ye'i sị nà kya ikfìni i ale' ghè a wùl nì ti ateyn nì àlè' kì a wùl n-ti ateyn. Iwo I li ta wùl nì wu nà bē na yi yvìnf wì adya' nì yi nà ghì na, "mà kà' ma bù ngv̀mli ì v̀zà a ghì nìn bē na mà yvini'. M̀tì à n-ghì iwo I to i sị yvini' àlè' kì a wùl nìn ti ateyn k̀mì ì lvi' nà ghè ì kya ta wùl ateyn nìn wuti a nchìnì ghì kel'I sị tisi.</p>	<p>We must learn to differentiate between position and personality. One of the first objections to obeying authority is, "I can't respect the one I'm supposed to obey." But it is possible to respect a person's <i>position</i> of authority while at the same time being aware of character deficiencies which need correction.</p>
<p>Wayndà ta wù bu lema lema, "mì n-keli nò sị yvini sị bò wom nì nà wom b̀m ghà? Àṇena nìn bē na ka ma nì awo a li a, m̀tì à =ṇena ì fvì ì ndù ì nì k̀mì àwo ateyn sị àṇena nḡṇ!" M̀tì wayndà nà wèyn nì wu fe sị yeyn ikfìni-I aleṇ kì a bò ì ṇweyn nì nà ṇweyn nìn ti ateyn jæ ta ka ch̀nì àṇena. Waynda ìkùṇ ì lì a wu yeyn iwo I sē I nì-I a dzì ikfà'tì nì ṇweyn ìlvi' ta wul ì jèlì nì ṇweyn ì bē sị ṇweyn na, "à na ghì achi a li a ghì tisi' ma ta mà nyiṇ chwòsì m̀tù, ì nḡm à fol àteyn nà faytì ghì nchìnì befia, mà bàytì fḡwà'lì fì ateyn."</p>	<p>A teenager might say, "Why should I listen to my parents? They tell me not to do certain things, but they go out and do the same things themselves!" But this young person fails to distinguish between his parents' position and their character. The young man would be quick to see the error of his line of reasoning if his friend stated, "They other day I got stopped for speeding, but the policeman has such a bad personality that I tore up the ticket."</p>
<p>Ghì lì nì ghì nà bē na, "mà lum bē iwo bò wom nì nà wom k̀ṇ wì sị yviti, à nìn ghì iwo zì a m̀ n-k̀ṇ wìsì nà fì yviti sị àṇena?" K̀mì afèyn. Àṇena nìn fe meyn sị yeyn ikfìni-I alè' ghè a wùl nì ti ateyn nì nchìnì zì a wùl nìn keli. Yi n-jofì na waynda ìkùṇ nà wèyn ìkwo yeyn ì keli iwo zì a Fàyìnì fì nìn k̀ṇ sị keli iwo nà ghàyn chwò sị nà k̀ṇ na bò ṇweyn nì nà ṇweyn na yviti sị ṇweyn. Fàyìnì fì nìn kya ìghì a wùl lèṇ ìlwe' it isì nìn sēlì a àṇena nchìnìsì, m̀tì wu gv̀tì sị fèl no m̀ ta iwuytì a nchìnì nà yèynì n-ghì.</p>	<p>Some say, "My parents don't even try to understand me, so why should I listen to them?" Here again, there is a failure to distinguish between position and personality. It is more important that the young person understand what God is trying to accomplish than that his parents understand him. God knows that those He places in authority will have character deficiencies? But He is able to work in spite of these deficiencies.</p>
<p>Njàṇsì 76 10, "kì nò t̀eyn, no m̀ ìton ì baṇni nì wùl làe b̀ṇ Và".</p>	<p>Psalms 76:10, "Surely the wrath of man shall praise thee."</p>
<p>Ngàynsì 16:7, "À nà ghì ta dzisi' wùl ì sị f̀m sị fì, wu nì no m̀ mbàynsì ṇweyn sị nà ch̀ ṇèyn ì</p>	<p>Proverbs 16:7, "When a man's ways please the Lord, He maketh even his enemies to be at peace</p>

ηweyn nì mbôynè.	with him."
Ki kàmi 1 Bità 2:18-20	See also 1 Peter 2:18-20.
Fìyìnì fì kà' a wù ba'li iku a dzì lbeni felì toyni adya'. Wu li a wù li gheli nchînisi i tosi tziyn ghesinà ta ka ghi ghe'ni iku. No mi aleŋ à kà a ichfiti iye'i a fi a ghesinà nèn li, adya' a bò wayn nin meyn ki i yeyn iku I waynda abàs nì ngwa' i wùl.	God can develop mature attitudes through His use of authority. He can use those who are the hardest to get along with to motivate us to develop mature attitudes. In each of the three case studies which are described above, the parent in authority detected an immature attitude on the part of the young person.
À na ghi a ichfiti iye'i I yi asi I bòm ta bæ nì nì nìn meyn iku yi kè' wì a jũŋ kì nò a wayn nì wùl i vzi a wù nìn kiŋ si mala ηweyn yi ghisi nì na àŋena faŋ tì luyn tì mèsi a malà. No mi ndà nà keli iku I ke'nini-I ta wù nkì kì ngeŋ. No mi ndà i kiŋ na à na ghi kì zì a àntèyni àntèyni. Wùl nìn ghi wi nò nì mò' alè' a wù yè'i si nà ngvimli adya'. Àŋena nìn kya wì na wùl nìn keli si yviti iwo I wul i lvi i kèsa i lli iwo I wul i lvi. Dzi si ku a jũŋ nìn ghi ma ngwa' i wùl i lli a ghi ye'i, lvi ta àŋena i yvì itebti si chiyti.	In Case Study #1, the marriage was disapproved because the parents detected underlying attitudes in both their daughter and her fiancé which would have made them incompatible in marriage. Each has a negative attitude of self-will. Each expected to be the center of the stage. Neither had learned submission to authority. They had no concept of deference to one another or regard for the wishes of the other. Proper attitudes could be learned by the young people, if they would follow the advice to wait.
À nà ghi a ichfiti iye'i #2, bæ i yeyn a wàyn nì ηweyn ta wù nìn kya wi si nà kasì i fu àyòŋnì, to nì àtu a, kya wi na gheli ghi li nìn ku ti a. No mi ta bò i ηweyn na ghi wi wul i bîmini, wù n-læ meyn yeyn na ìnkì iku nà yèyni lli a yi ni ηweyn a wù fe ifèl. Kì nò na bò i ηweyn nìn læ meyn zì si lîmti ife I wàyn i ηweyn a ifèl I Fìyìnì i nà ghi kì nò i nfasi-nfasi i bemni si wàyn i ηweyn na wù lli a wù na ghi a sê.	In Case Study #2, the father detected in his son attitudes of ungratefulness, stubbornness, and insensitivity to the feelings of others. Even though he was not a believer, the father realized that these attitudes would cause his son to fail in the ministry. The fact that his father had some apprehension of his son's failure in the ministry should have been a significant warning to the son that he might be wrong.
Achfiti #3, waynda ngòyn itwelà i wèyn n-ghi ma wù nà bèynsi a jũŋ si nà ηweyn a nà ηweyn yeyn na nchîni i mu nì ηweyn zì i kfini meyn ta wù n-ndû a chôs nà ghàyn, a wù na bè iwo ito Si nà ηweyn na wù visi ηweyn wù na bu ndû kì a chso nà ghàyn.	In Case Study #3, the teenaged girl, by responding properly to her mother would allow her mother to see that her old attitudes had changed as a result of attending the church, and she would be advancing the most powerful argument for her mother to allow her to continue attending the church.
Iwo zì a Fìyìnì fì nìn kiŋ si ghesinà nìn ghi na nchînisi ghesinà i na lutì ghi kì ta nchîni wayn i ηweyn Jisòs Christ. Jisòs i nà yvini i bò ηweyn nì nà ηweyn ta wù nà lema ko' i. Bòm ta wù nà ku a dzì nà ghàyn wu lema itof, kì nò iwùyn, Fìyìnì fì nà fì kòŋ i ηweyn gheli koŋ à. Wù "n-læ su'si ngeŋ i ηweyn a nse i nà yvini à..."	God's concern is that our attitudes become consistent with those of His Son, Jesus Christ. Jesus was subject to the authority of His parents as He was growing up. Because of this response, He grew in wisdom, stature, and in favor with God and man. He "humbled himself and became obedient..."

Si nà faytî kà'sî mîwolî mî asi mzî a wùl n-kiŋ	Discerning Basic Intentions
<p>Mîwolî mî asi mzî a gheli ghi a ghi nin keli adya.g nin kiŋ nin si kà'sî si keli. Daniyè nin læ lèm a ñweyn item na wù kà' wu bù bèbsî ngeŋ ì ñweyn nin njwo ì fòyn". Mîti ì dwa' vzî a wu nà ghi bu læ nà kiŋ na wù chî bèbsî awo afi a wù nà ti ateyn. Àŋena na ghi kiŋ na ghi læ tòmm ì ñweyn asi nî fòyn wù kè' a jûŋ. Tèyn ì Daniyèl nin læ meyn nà kfà'tî ki nò a njûŋ si gàmîti wul ì felini vzî a wù na ghi atu na ghi felî fvîsî I li.</p>	<p>The basic intentions of those in authority must be discerned. Daniel "purposed that he would not defile himself with the king's meat." Yet the authorities were not trying to make him violate his convictions; they were genuinely concerned about his appearance before the king. So Daniel was in the right frame of mind to help the officer in charge work out a compromise.</p>
<p>À nîŋ ghi ichfîti iye'i #1 iwo zî a bò ì ñweyn nî nà ñweyn ì nî bu nà ghi si nî na ka wàyn na saŋli-à mîti si kwo si kiŋ dzî na wù keli isaŋli I faŋni-i. Àŋena nà kiŋ si fu si chowsî si wàyn awo ki àŋena yè'i ì kò', ìlvi fi li a dzî ì to. Ghi nà kiŋ na wù bas mîwolî mîfu ngə' ta mî kà' a mî ko' gvi asi ìlvi ta wù chò'nî sòe si mala.Àŋena nà kiŋ wayn àŋena se si mala àŋena na saŋli à kûm iwo I ateyn.</p>	<p>In Case Study #1, the basic intentions of the parents who disapproved their daughter's marriage were not to restrict her happiness but rather to help her achieve a lasting happiness. They intended to pass on to her the insights and lessons which they had learned, sometimes the hard way. They intended for her to avoid a lot of future complications which they knew would occur if she made the wrong choice in marriage. They intended to derive pleasure and joy from their daughter's happy marriage.</p>
<p>À n-ghi a ichfîti iye'i #2, iwo I yi asi I si bæ kûm ì wayn bù nà ghi si taŋi na ka wù fi ì zî ifèl I Fîyini mîti si fu ifwo ifèl ta wù kà' a wù li ì na ghi a jûŋ a nchîni. Wù nà kiŋ si li iye'i I ndô ì ñwà'li I igha'ni nî wàyn yeyni si bà'li nchîni ìghe'nîni a wayn. Wù na kiŋ si nà kfîyn fîdyò' kûm ta wàyn nî awo a bemni-a yi. Wu na kiŋ si nà du'a kya na wàyn n-fayti meyn gemtî ì kalî nî àfyà' a ñweyn a. Wù na kwo kiŋ na wàyn læ nà saŋli-a ì fi fu àyòŋnî kûm ì z-ì a wù n-ni meyn sî ñweyn.</p>	<p>In Case Study #2, the basic intention of the father for the son was not to talk him out of the ministry but to provide him with the tools for being successful in life. He intended to use the boy's college education to build mature attitudes in his son. He wanted to be proud of his son's achievements. He intended to rest in the fact that his son was building security in his vocation. He intended that his son be grateful and appreciative for what he had done for him. And he intended to keep a channel of communication open so that his son would be responsive in the future.</p>
<p>À n-ghi a achfîti iye'i #3, iwo zî a nà wayn ì wi wèyn ì nà keli, yi bu læ nà ghi si tàmm ì ñweyn na ka wù na ndû a chòs, mîti si nî ì 'ñweyn na wù na yvini bò ñweyn ñeyn nà ñweyn. Iyvinî nà iyeyni ghi na wù na fèytî mîwolî mzî a mî n-ghi a ndo chwô "sî nà mutî ki tēyn wu mæ". Na weyn nin læ meyn yeyn na suynsi wàyn ì ñweyn si lisi ì nà yvini wî ghîbò àŋena ì lum kaŋ ki ghîbò àŋena nî ghîna àŋena na ghi nin "kya wi iwo I Fîyini". Wù nà kiŋ wi wàyn ì</p>	<p>In Case Study #3, the basic intentions of the teenage girl's mother were not to stop the girl from going to church, but to develop obedience toward her parents. This obedience involved assuming responsibilities around the house rather than "running off all the time." The mother observed that some of her daughter's friends were not obeying their parents and often condemned their parents for not being "spiritual". She did not want her daughter to</p>

ηweyn na wù ba'li ìnki iku yeyni nì nchînì.	develop these attitudes and practices.
<u>Awo a li a ta wàyn ì wi vzi a wù nà kin si mala ì nà kà' a wù ni:</u>	<u>Alternatives for the girl who wanted to get married:</u>
<ul style="list-style-type: none"> Bèysì nêyn bò ηweyn nì nà ηweyn awo a jûη a kî a wù kà' a wù na kin a wul ìlûmnî 	<ul style="list-style-type: none"> Discuss with her parents the qualities she should look for in a husband.
<ul style="list-style-type: none"> Fù sî Bò ηweyn nì nà ηweyn kî nò ìlvi wu be a ta ka àņean na faytî kya suyn ηweyn ìlûmnî jæ ta ka ghi na si bè iwo kûm malâ. 	<ul style="list-style-type: none"> Give her parents ample opportunity to become acquainted with the boyfriend before there was any discussion of marriage.
<ul style="list-style-type: none"> Bè sî bò ηweyn nì nà ηweyn na àņena sò' gvissî mîlè'nî a àņena nchînîsî ta ghi n-kya na ηweyn nì wùl vzi a wù nîn kin si mala ηweyn li aghi kfini ateyn. 	<ul style="list-style-type: none"> Ask her parents to point out areas where both she and her boyfriend could improve.
<ul style="list-style-type: none"> Chwôti bò ηweyn nì nà ηweyn ghi lêm kalî nî mîwolî ta ka mî gamtî a wù yeyn na yi yeyn meyn wul ì ìlûmnî àti-ati a. 	<ul style="list-style-type: none"> Request that her parents set up guidelines to help her discern whether she has met the right life partner.
<ul style="list-style-type: none"> Kôη kî nò si yviti iwo zî a bò ηweyn nì nà ηweyn nîn be kûm ìlvi ì malâ. 	<ul style="list-style-type: none"> Be willing to show deference to her parents on the timing of the marriage.
<u>IWO I LI TA WAYNDA ÌKÛN VZÌ A WÛ NÀ KÌN SÌ NA GHÌ NFÈgTÌ TÌ A WÛ NÀ KÂg A WÛ NÌ.</u>	<u>Alternatives for the young man who wanted to go into the ministry:</u>
<ul style="list-style-type: none"> Ì bîmi iwo iyeyni sî tò' sî bèysî awo abàs ayvis nêyn ì bò ì ηweyn. Iyeyn Na yèyni na ghi nô iba'ti ibemni-I ta wù na kà' a wù na keli a ifèl bôm ta à nîn ghi iwo I to ì mò' zî a ghi n-keli sî nà nî à ifèl. 	<ul style="list-style-type: none"> Accept the challenge of motivating new spiritual interest in his father. This is the best preparation he could have for the ministry since this is one of the most important functions of the ministry.
<ul style="list-style-type: none"> A wù felî fîsî nêyn bò ηweyn nì nfè'tî àņena ìlweğ vzi a wù kà' a wu fî ì nî kîmi ifèl ateyn ndô ì ηwà'li ì to. 	<ul style="list-style-type: none"> Work out with his father and his minister areas of training at the university which would be useful in both the ministry and in another vocation.