

Iboysi	Blessing
Efesùs 1: 3 "Ghesìnà na ko'sâ Fìyìnì à Bò Bôbo ghesìnà Jisos Christ. Fì boysi meyn ghesìnà ayvis nô nì ffwo à jûn à jìm vzì a wu n-fvâ iyvi toyñ a Christ.	Ephesians 1:3 "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings:"
Iyèynì nîn ghî iye'i kûm iwo i yèynì a ñwà'lî mìkàyn ìn fì na "iboysi". Ghesìnà na kelî sì bëysì tibvíf tèyntì têyñ:	This is a study of the New Testament word "blessing". We expect to answer the following questions:
<ul style="list-style-type: none"> • Iwo i yèynì na "iboysi" nîn ghî na gha? • Fìyìnì fì nîn boysi ti a ghesìnà? Wù n-boysi ghesìnà nî ghà? • À n-ghî nô tibysi tìkà a Fìyìnì fì nîn fû sâ ghesinà? • Ghesìnà nîn kelî ti a tibysi nâ tèyntì a, fî nî nô ghà nî ìn tèyñ tì a? • Ghesìnà lì a ghî na ghî ti tibysi sâ gheli ghî li a? 	<ul style="list-style-type: none"> • What does the word "blessing" mean? • How does God bless us? What does He bless us with? • What are the blessings that God gives? • How do we get these blessings, and how do we make use of them? • How can we be a blessing to others?
NÔ IWO Ì YÈYNÌ NA IBOYSI	THE CONCEPT OF BLESSING
Awo nîn ghî à tal Gìlìk Mìnkàyn ìn fì faytì ba'sâ sâ iwo i yeynì itaŋi kfaŋ na "blessing".	There are three New Testament Greek words related directly to the English word "blessing".
(eulogeitos) nîn ghî fè'tì ta iwo nîn ghî yi ghî na, "sì nà taŋi a jûn kum à, beŋtì à"	(eulogeitos) is an adjective meaning "well spoken of; praised"
(eulogew) n-ghî iwo i ni i ni-i: "sì taŋi a jûn kum à, sì tîm ikfim, sì jaŋ sì su'sì adya' atem a juŋà nì Fìyìnì fì"	(eulogew) is a verb: "to speak well of; to praise; to call down God's gracious power"
(eulogia) n-ghî iziyin afo, ghî na "ikfim, itaŋi i juŋi"	(eulogia) is the noun form, meaning "praise; fine speaking"
Awo nâ kèynà nà tô' fvâ ko' wi ta gheli Gìlîs nà taŋi sì a mu. Awo tèyñ a n-tô' fvâ itaŋi nî gheli Hibìlù, iwo kûm iboysi nîn ghî ma yi nyâl à nyâl a Mìkàyn ìn Mû. Awo nà àkèynà a Mìkàyn ìn Fî nîn ghî ma ghî bëysì a itaŋi Hibìlù. Kìmì àwo nâ àkèynà itaŋi Gìlîs n-ghî ma ghî toŋti meyn chwò ngali 400 a ibëysì i Septuagint (Ibeysì Mìkàyn Mû a Gìlîk) na kì na ghî ta awo kì a kì n-ghî itaŋi Hibìlù kûm iboysi.	These words show up very seldom in Greek classical writing. The concepts are Hebrew in origin, and the idea of blessing permeates the Old Testament. The New Testament Greek words are direct translations from Hebrew. These same Greek words are used more than 400 times in the Septuagint (the Greek translation of the Old Testament) to represent the Hebrew concepts of blessing
Iwo nâ yèynì anteyñ nî gheli Jûsì a Mìkàyn ìn Mû nà ghî na à n-keli Fìyìnì tibysi a gwôtì fvîsì nfeynfì. Adàm, Nu-à, ghî Bâba ghî mu, Mosis- nà ghî ma à bòysi kì Fìyìnì.	The concept among the Old Testament Jews was that God possesses and dispenses all blessing. Adam, Noah, the patriarchs, Moses - are all blessed by God.
Mòsìs nîn lè bë sù'sì iboysi ta wu nà lû atu nì	Moses, in turn pronounces a parting blessing on

asas a ndo kèyn njvàsì bò (Dítèlonomì 33: 1 sì nà ndu à).	the Twelve Tribes (Deut. 33:1 ff).
Iwo kùm "iboysi" nà bà'sâ kìmì nì iwo sì yì i yi afo, dyânsì iboysi sâ bâe atu nì wàyn. Jekòb n-læ boysi Josèf a Njwà'lì Nzìti 48: 15, nì woyn Josèf ì bò, Efìlèm nì Mànásè'. Jekòn n-læ lì ikœ iwo nì ñweyn lèm atu nì Efìlèm, no mi ta wù nà ghî wayn ìtwelâ.	The idea of "blessing" was also closely related to the question of inheritance, passing blessing from father to son. Jacob blessed Joseph in Gen. 48:15, and Joseph's two sons, Ephraim and Manasseh. Jacob put his right hand on Ephraim's head, although he was the younger.
À n-ghî a njwà'lì Fìyìnì ghî bè na iboysi nì ndi nin ghî ghî mâ' su'sì à ijwàñ ìbwò sì chem a tal. Sì a chifiti, iwo i lì nin ghî kùm ndi ma yì jelì meyn ijwâñ ì kfè, iboynsi sì ye'i ma yi lu sâ Fìyìnì fì sâ ìsas i ndo zì a yi nin yìni wi aka' à mò' nì nfeynfì.	In the Bible both blessing and cursing are said to be passed down through two or more generations. For example, there is the concept of the four generation curse, divine discipline for a family that is out of fellowship.
À nìn ghî a chînì kilitèynsì, afo kì a ghesìnà nin chwòsì kâysì sâ woyn ghesìnà na ghî yì, kì n-ghî abàs a yvis, abàs iye'i.	In the Christian life, the inheritance that we pass down to our children is spiritual, doctrinal.
Ta yi n-ghî	Definition
Ngè' sì bè ta iwo yèynì na "iboysi" nin ghi, ghi bòm ta ghî bû bèynsì gvì kì àtì-ati a itanji Gàlìk. Iwo yèyni na "iboysi" ghî ma ghî lòyn ì loyn yi gvì nà ké' tèyn layn bòm ta ghî bèysì mèy় chwòsì atu, a ghî ta yi nin lutì ghî kì ta iwo zì a yi nin læ fím fvì ateyn.	The problem of definition of the word "blessing" is that it is not a direct translation from the Greek. The word "blessing" is a borrowed word which has attained its present day meaning by reason of long usage, rather than by etymological accuracy.
Ta yi nin ghî a njwà'lì ghè a yì n-fayti fè'tì aow, World Book.	From the World Book Dictionary:
1a."Sì lèm sì a nyinj (afó) abàs iwo i ko'sì, dzì zì a ghî nî, kesa ijém" sì achfiti., "Bishop ti meyn boysi chôs ì fì"	1a. "to consecrate (a thing) by religious rite, formula, or prayer" e.g., "the bishop blessed the new church"
1b. "sì nì na kì nà njwa' à kesa ghî sì a nyinj." Sì achfiti., "Fìyìnì fì boysi mìchì 7 ì tom sì a nyinj", Njwà'lì Nzìti 2: 3.	1b. "to make holy or sacred." e.g., "And God blessed the 7th day and sanctified it", Genesis 2:3
2. "sì bvif atem a juñà nì Fìyìnì fì, sì lèm kì isas atem a juñà nì Fìyìnì fì kèsà ikìñtì", sì achfiti., Fìyìnì fì boysi nàna...bàba"	2. "to ask God's favor for; to commend to God's favor or protection", e.g., "God bless mommy...daddy"
3. "sì nà mè'nì njùn kum à, sì nà ghî nì ìsanli-i kum à"	3. "to wish good for; to feel grateful to"
4. "sì nì na ìsanli-i na ghî kesa atu a juñà"	4. "to make happy or fortunate"
5. "sì bëñ, sì fu ikfím, sì nà bê na kì njwa' à"	5. "to praise, to glorify, to call holy"
6. "sì kinjì kesa sì tàmtì na kà iwo i bzi-i gayn", sì achfiti "Fìyìnì fì boysi ndo yèyn"	6. "to guard or protect from evil", e.g. "God bless this house"
7. "sì nì nchwæ ànwâmnì atu, sì bâ' iwo i bzi-i	7. "to make the sign of the Cross over; to ward off evil"

Ibvif: À n-ghì bòm gha ta ghì n-læ lì iwo i yèynì itanjì kfañ na "blessing" na yi li alé' a (eulogeitos) a?	Question: Why was the English word "blessing" chosen to represent (eulogeitos).
Ibeysì attend nì ghì a ñwà'lì Oxford English Dictionary (OED)- a ghì ñwà'lì ibemnì ì mò' zì a mbzì a yì n-faytì ka'sì awo.	The answer is found in Oxford English Dictionary (OED) -> one of the world's greatest detective books.
OED: SÌ BOYSÌ	OED: to bless
1. "Sì nì na kì na ghì sì a nyinj, sì ñwà'sì (afo)".	1. "to make sacred; to hallow (something)".
"iwo yèynì na "sì boysì" nìn ghì ma yi lu a Teutonic (Jañmâyn) imu a ghì na bletsian, ma yi lù a mflùnì mi nyam ifu nì begèysì. À n-ghì a Jañmâyn: das Blut. Itanji kfañ: blood.	"The word "bless" is from the Old Teutonic (German) bletsian, from heathen blood sacrifices. German: das Blut. English: blood.
"yi na dyéyn na, 'sì chwàè (sì ku afo a dzì lì) nì mflùnì (kesa nyam ta ghì sì sì àyòjnì).	"The meaning, then, was 'to mark (or affect in some way) with blood (or a sacrificial animal)'.
"itof iwo nà yèynì na "sì boysì" ta ghì n-bà'lì ko'sì nà ghì bòm ta ghì n-læ meyn zìtì nà nyansì beysì (a iko'sì a chôsì Ingìlàn si mu sì) ta ghì bëysì iwo i yèynì itanji Latìn (benedicere) nì yèynì itanji Gìlìk na (eulogeitos)."	"The sense development of the word 'bless' was greatly influenced by its having been chosen (in the early English church ceremonies) to translate the Latin (benedicere) and the Greek (eulogeitos)."
(Ngò'sì iwo zì a OED bè kum à)	(End of OED comment)
I yèyn nà yèynì nì kóynì nì dzì zì a iwo yèynì na "iboysi" bonj lèma ateyn a Ñwà'lì Fìyìnì. A n-ghì a Mìkàyn ìn Mu. Iwo yèynì itanji Hibìlù na (bawrahk), yi ghì na "sì ngu", na ghì ghì lì a dzisì a dzisi ngali ìvì sì dyéyn ikfim i fu ni kesa iko'sì. Wùl nà nì wu laj ilvì asì nì fòyn sì fu ikfim, kësa sì fu àyòjnì kùm iwo. Kìmì ighel ta wà lì a wà laj ìlvì sì Fìyìnì fì sì ko'sì, sì fu ikfim, sì fu àyòjnì, sì mā' iwu.	This concurs very well with the origin of the concept of "blessing" in the Bible In the OT, the Hebrew word (baw-rahk'), meaning "to kneel", was used one way or another hundreds of times to convey the meaning of respect or adoration. You would kneel before a king in respect, or to offer thanks for something. Of course, you would kneel to God in adoration, praise, thanksgiving, supplication.
Ghelì ghì a ghì nà bëysì Septuagint (LXX) n-læ cho' iwo yèynì itanji Gìlìk na (eulogeitos) na yi li alé' a (baw-rahk) (chwò ngalì 400). Tèyn, antèynì nì ghelì Jùsì ghì a ghì nà tanji itanji Gìlìk, a na ghì iwo zì a ghì nà nyansì lì fu iko'sì ateyn, nì àyòjnì à fu ni à, nì ikfim, kìmì nì a li a.	The Septuagint (LXX) translators chose the Greek (eulogeitos) to represent (baw-rahk') (more than 400 times). So, among Greek speaking Jews, this was a common word for praise, thanks-giving, respect, etc.
Ghelì ghì a ghì nà nyà' a Latìn, na li a dzì ghì nì iwo i (benedicere) sì bëysì a Gìlìk, cho'nì sì lì iwo teyn kì ta yi n-bê.	Latin writers used the verb form (benedicere) to translate the Greek, preferring to offer the literal sense of the Greek.
Mì n-kfâ' na àjenà na lutì kij kì iwo itanji kfañ ta ka àjenà soli fvì a dzì a fì a ghelì Katilì na bëysì awo kì itanji Latìn ateyn.	I think they wanted a strictly English word so they could get away from the Catholic Latin expressions.
Iwo yèynì na "sì boysì" nà ghì bula ghì bëysì kì ta yi nà ghì, miòtì yi nà keli iwo abàs iko'sì, àjenà	The word "bless" was not a literal translation, but it had religious overtones, and they used it

nà lî kì li no mì ta à læ nà ghi iwo i Begèysì.	even though it had come from a heathen source.
Tèyn, kì ılwê' sì ıdvì wu dyef à, Jûsì, begèysì, Kilitèyn, ghi lì awo ateyn kì sì fìnì nì iwo yèynì na "sì boyisi".	So, there was a long and varied series of associations - Jewish, heathen, Christian - to blend in the English use of the word "bless".
Bòm tèyn-"blessing" nìn ghi iwo àntéynì ibèysì nì kilitèysì bòm ta ghi bëysì meyn chwòsì atu. Mìtì bula yi bëysì fvìsì àtì-atì iwo yèynì na (eulogeitos)!	Therefore - "blessing" is a word which has a position in Christian vocabulary by reason of long-standing usage. But it does not directly translate (eulogeitos)!
MÌTÌ- ibeysì i fì i li nìn ghi ta ghi bëysì kì àtì-atì, a ghi ibéysì nà yèynì a mì n-fu ikfim. À n-ghi ibéysì itaŋi Banya, iwo i yèynì na (bandito) n-ghi iwo ma yi kù'tì chwò à chwo iwo aféyì na (bendecir).	BUT - there is a modern version which *does* have a direct translation, and it is to this version that I pay honor. The version is the Spanish. In Ephesians 1:3 in the Spanish, the word (bendito) is the part participle of the verb (bendecir).
Yi n-lutì ghi na "sì nà bê awo a juŋà kèsà taŋì itaŋi i junì.	It means, literally, "to say good things or good words".
Ghelì ghi a ghi nìn taŋi itaŋi Banya n-kfà' wì iwo zì a iwo nà yèynì nìn ghi inyeyni. Decir nìn ghi iwo ghi nyasì toŋtì itaŋi Banya. Ghelì ghi a ghi nà bëysì nà tò' keli wi bò awo sì nà fvìsì à ta ghelì itaŋi i kfaj, tèyn àŋena bëysì kì àtì-atì itaŋi Gìlìk (toynì a Latì).	There is no doubt to Spanish speaking people what this word means. Decir is one of the most common Spanish words. The translators had no extra baggage from the English, so they translated directly from the Greek (via the Latin).
Iwo zì a ghi nìn ghi ta bendicion itaŋi kfaj nì ghi "benediction", ma ghi lì kìmì a Gìlìk toynì a Latì.	The English equivalent to bendición is "benediction", also from the Greek by way of Latin.
Tèyn, (eulogeitos)= benedicere=bendicion=benediction="ikfim"	So, (eulogeitos) => benedicere => bendición => benediction => "praise"
IBOYSÌ A NYÀ'LÌ FÌYÌNÌ	BLESSING IN THE BIBLE
Iwo yèynì na "sì boyisi" nìn yeyn kèle na Fìyìnì fì nìn ghi fì ghi Fìyìnì. Yi n-bê sì ghesìnà na ghi lì a ghi na kya na Fìyìnì fì nìn ghi nà fì keli isanjlì antèynì bòm wul vzì nì afò kì a wù n-ghi àkeyna.	The word "blessing" recognizes the existence and deity of God. It tells us that we can be aware of His existence and have inner happiness because of who and what He is.
Yi n-boŋ bê kìmì sì ghesìnà na, itaŋi Gìlìk, na Fìyìnì fì nìn kfà'tì ghesìnà nì atem a juŋà, ma wù n-ku ikfà'tì nì ikonjì, atem a juŋà, ikoynsì isuyn sì ghesìnà jæ ta ka mbzì zìtì.	It also tell us, from the Greek, that God was thinking about us in favorable terms, that He had a mental attitude of love, grace, and mercy toward us from before the beginning of time.
Ikfim, kèsà iboysi, no mì sì ndà nìn gvì ılvì ta ikfà'tì nìn kelì ikônì nì ibemsì-i sì wùl nà vzì. Fìyìnì fì nìn nì wu tom afvì a kì asì a sì gvì sì ghesìnà bòm ta ikfà'tì i ɿweyni nìn kelì ikônì. Wù n-fù atem a juŋà nì ɿweyn sì ghesìnà, fu ıbœ, tìfu tì Ayvis a Nyà'nì-a, ifwo nà wèyn dyéyìn mèsì kì nô ikônì I ɿweyn sì ghesìnà a ndayn. Wù n-læ nà kfà'tì kì "awo a juŋà" kùm ghesìnà.	Praise, or blessing, for anyone comes from a mental attitude of love and appreciation for that person. God makes an initial move toward us because of His mental attitude of love. He provides us His graciousness, His gift of salvation, His spiritual gifts, all of which are manifestations of His love toward us. He thought "good words" toward us.

Wù fù nô tìboysi tì jìm sâ ghesìnà a ghî dzî zì a wù dyèyn ikôj I ñweyn ateyn. Ibèysì I ghesìnà kûm iboysi kësa ikfim sâ Fìyìnì fì, nì ghelî ghî li, n-fvâ ikfâ'tì i àyòjnì.	He has provided all blessings for us as an expression of His love. Our response of blessing or praise toward God, and toward others, is a response from a mental attitude of appreciation.
Efesùs 1: 3 n-bè iwo kûm ta Fìyìnì fì zìtì ghesìnà bêysì.	Ephesians 1:3 deals with God's initiation and our response.
Iboysi-I nîn zìtì atem nì Fìyìnì fì (ikôj, atem a junjà, "tañî àwo a junjà", inki ikfâ'tì a tzìyn ikfâ'tì I ñweyni.	Blessing begins in the mind of God (Love, Grace, "Good Words", a Frame of Reference influenced by His thinking)
...bòm tèyn, à n-fu ñweyn "tìboysi tì jìm" sâ ghesìnà.	...therefore, He gives us "all blessings"
...Kilitèyn na kelî iwo kûm tìboysi nâ tèyntì toynâ a Nwà'lì Fìyìnì wu fi bâ'lì iku i kfâ'tì sì nà fu ikfim nì àyòjnì à, "tañî awo a junjà" ta ka wù na dyêyn ibemsì ateyn.	...the Christian learns of these blessings through Bible study and develops a mental attitude of praise and thanks-giving, "good words" with which to express appreciation
...nì "itañi awo a junjà nâ kèynà ghesìnà nà "boysì" Fìyìnì.	...with these "good words" we "bless" God.
Akèynà nîn ghî awo ta ghî li tañi, sì nà kelî ikfa'tì a dzî nì Fìyìnì fì. Iboysi-I nîn ghî wi kî iku, mítì ikfa'tì kî ta iwo nîn ghî, inki ikfâ'tì ma ghî bâ'lì itof iwo i Fìyìnì.	These are words of vocabulary, of thinking divine viewpoint. Blessing is not a feeling, but objective thinking based on divine viewpoint, a Frame of Reference built by knowledge of doctrine.
Nì ìyisi-i sì nà lemâ, ghesìnà bâ'lì sì nà kya sì kfâ'tì kûm Fìyìnì, yi nî na ghesìnà na ghî ma ghî kà' a ghî fsì iboysi, yvâ ifom iboysi, fì nà ghî iboysi sâ ghelî ghî li.	With edification we build the ability to think about God, which enables us to receive and enjoy blessing and to be a blessing to others.
Hibìlù 6: 7 "Yi n-kya na gvèyn zì a ivi i nîn su'i ateyn ifwo n-lemâ ateyn ma wu kâ' a wu gamti wul vzì a wù n-felî nîn ghî ma Fìyìnì fì n-boysi meyn.	Hebrews 6:7 "For the earth which drinks in the rain that often comes upon it, and brings forth herbs for them by whom it is dressed, receives blessing from God"
Fìtonjà fì ifè'tì iwo i Fìyìnì i lî nîn ghî sì nà tañî kûm iboysi i Fìyìnì ta yi n-ghî sâ ghelî tì jìm, kesa ghî bòe meyn ma nganj a.	The most basic form of evangelism is to talk about God's blessing which are available to everyone, saved or not
IFÈL SÌ NÌ ICHFI NDO: Si zìtì a Ifèl i Ghelî Ntum 14: 8-18, ki dzî zì a Bôl ñéyn Bànabàs n-læ lì iwo kûm iboysi sì fè'tì ntum i jùn sâ ghelî bula ghî timî nà kya Fìyìnì.	HOMEWORK: from Acts 14:8-18, determine how Paul and Barnabas used the concept of blessing to evangelize people who were completely ignorant of God.
Iwo i yèynì a njàn aféyn Tiyalà tì Iboysi nîn ghî ma ghî læ bè kî nô nì ikfâ'tì i junjà, ma ghî fîsì a Ìzikìl 34: 24 sì nà ndu à. (Jàñ Ìzikìl 34: 24 sì chem a 31)	The idea for the hymn Showers of Blessing was taken, with good intentions, from Eze. 34:24 ff. [READ Eze. 34:24 to 31]
ìwéyn nîn ghî intìmlì i kaynì ta wu n-bè iwo kûm ichfînì nì iboysi-i ta yi nîn lû awu nì Fìyìnì	These are tremendous verses of promise and blessing from the hand of the Lord. There is no

<p>fì. Ibo'ti-i nîn ghi wi afeyn, ibim ikfà'tì ghi wi, ghi sì ghi ma ghi fu meyn tìboysì tì ateyn tì sì ghesìnà, kësa lvÿyn, kësa michi ìn gvinâ ta ghi lè luynsì awo kì a ghi bë na kì lè gayn à.</p>	<p>pleading here no wishful thinking, the blessings are already given to us, either now or in the future when prophecies are fulfilled.</p>
<p>Ghesìnà chwòti ta ka ghi ni a tìboysì tì na yalà a ghesìnà ìwùyn, kesa, a yalà (eulogeitos), iyalà i benedicere, iyalà i bendición, iyalà i "benediction", iyalà i "sì nà tanjì awo a junjà".</p>	<p>We should plead to be made into showers of blessing, or rather, showers of (eulogeitos), showers of benedicere, showers of bendición, showers of "benediction", showers of "good speaking".</p>
<p>Ki Efesùs 4: 29 sì nà ndu à sì yeyn iwo kùm itanji yì fu awo atem a junà.</p>	<p>Study Ephesians 4:29 ff on the concept of speech that ministers grace.</p>
<p>Yeyn kìmì, Efesùs 5</p>	<p>See also, Ephesians 5, "neither foolishness ... but rather giving of thanks"</p>
<p>1 Bita 3: 9 Wùl ì nî mbi sâ và. Ka wâ nì bèynsì, ghi te và, ka wâ te bèynsì, wà keli ki sì nà kwo jêm na Fìyìnì fì boysì ìnki wûl nâ yèynì bòm ta à n-ghi ìboysì nâ yèynì a fì n-nchfinâ sì fu sâ và itu' ta fì chò' và.</p>	<p>1 Peter 3:9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.</p>
<p>Ghesìnà nin nî ghi nà fu wi nô bòm ghà? Ghesìnà nin keli ìfwo wu bema ta ghesìnà yì sâ bò ghesìnà, wu dvâ chem ta ka ghesìnà na gwôtì fu ghi li.</p>	<p>Why should we not be generous? We have an enormous inheritance from our heavenly Father, enough to share with others.</p>
<p>Jêm 3: 10 Yì ko'sì Fìyìnì nì chffì fì telâ kìmì gheli nì ñweyn. Yi n-kelì wi sì nà ghi tî a woyn-nà ghem.</p>	<p>James 3:10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.</p>
<p>Joyn 7: 38 À bìmi mì ndà sâ mà, a jvâ na fvâ a ñweyn ìwùyn kì ighel ta Nwà'lì Fìyìnì nin bê.</p>	<p>John 7:38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."</p>
<p>Ghesìnà nin keli sì nà ghi isi i lìmàlìmà iboysi.</p>	<p>We are to be fountains of blessing.</p>
<p>Matìyò 25: 34 A fòyn kae bë sâ gheli àtì-atì a ghi tî a ñweyn ikœ ìtwo na, "Zì ghéyn a Bò wom bòysi meyn tèyn, yì zì gvì isas isa' nì ñweyn nà yì njùnì zì a wù n-læ fayti sâ zì kì ta mbzi nìn læ zìti.</p>	<p>Matthew 25:34 Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:</p>
<p>Daniyél 4: 33, 34 33Kì ilvì nâ ghè iwo zì gvì sì kfeyn kûm Nìbòkànezà, ghi sànj ñweyn sì antéynì nì gheli wu ndù nà kfili ì nfû ta mbòjsì, ìwuyn ñweyn sayn nì àmya' à ta kì yàlà iyvì kì nô ta ka nyuñsi atu nì ñweynsì lema nà ghi kì tèyn ta tiwô tì awumawum ì ngèsì ñweyn sì ghi ta ngesì ngvi. 34A nà sì ghi ta ilvì ateyn kò' sì gò'sì, mà,</p>	<p>Daniel 4:33, 34 33 That very hour the word was fulfilled concerning Nebuchadnezzar; he was driven from men and ate grass like oxen; his body was wet with the dew of heaven till his hair had grown like eagles' feathers and his nails like birds' claws. 34 And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and</p>

Nìbòkànezà, làysì asì àkema iyvi, itof lyemi kasâ gvi sì mà, ma bemsì i Vzâ a wù n-ngañti chwô nô ghì Jìm i bëy ñweyn fi tím tïkfim nà ko'sî vzì a wù n-chî kî samo'.	praised and honored Him who lives forever:
Jàn Matìyò 6: 25-34	READ Matthew 6:25-34
Joshwà 1: 7, 8 Yi n-ghì kî na wà na to kî to fî kelî àtem a to, ta ka wà li îlvî sì nà yvinâ Isa' zì a Mosis i wul i felinî nì mà nîn chwòsî sî zì, ka wâ ngol ndù nì ikce itwo kësa ikce nînkòe, ta ka no mi wo ta wà n-ndû awo na ndû a jûn. 8.Nwà'lì isa' yèyn nin kelî wi sì lù sì a wa ìchfî, mîtì wà nîn kelî sì na mè'nì kî ateyn nînchùe nîntu'i, ta ka wà li îlvî sì nà nî no mi ghà ta ghi nyà' ateyn. Tèyn a dzî shyasi na ghi a jûn, wa fî kelî itim iyî I juŋ ì.	Joshua 1:7,8 Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. 8 This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.
Efesùs 1: 3 (ma ghi gha'ti meyn nì ibêynsi-i) "Ghesìnà na ko'sî Fiyinì Bò Bôbo ghesìnà Jisos Christ. Fi n-boysi meyn ghesìnà ayvis nô nì ìfwo i jûn i jìm vzì a wu n-fvî iyvi toynâ a Christ."	Ephesians 1:3 (expanded translation) "Worthy of praise and glorification is the God and Father of our Lord Jesus Christ, the one who has provided us benefits and every spiritual blessing in the heavenlies in Christ:"