

ishwafi (iboynsi iye'i nì Fiyini fi)	Chastisement (Divine Discipline)
Si ziti	Introduction
Vzì a Fiyini fi nìn kòṅ, wù n-shwafi à, kèsa a wùl ì mò' a, kèsa ntè'a, kèsa anòyn a gheli a, kèsa ila'a. Bòm ta, Fiyini fi nìn kòṅ mbzi ì jìm, ishwaḡ nìn faytì lí ì lì àlè'. Fìtìtì fi gheli jùsì ta ilà', aleṅ a lì a, nìn ghi fìtìtì kùm nkalsi iboynsi nì àwo ta kì nì kì kasi nà ghi a jũṅ ta àṅena yeyn toynì ìjwàṅ nì àṅena. Miwolì nìn fìsì kì tèyn ta ka wul ì bìmìni ì mò' ì mò' ye'i kùm dzi zì a Fiyini fi nìn ghal wul ì mò' ì mò' ateyn nì ila' i toynì atem a juṅ à nì nfeynfi ìlvi ta no mì ndà nì sò.	Whom the Lord loves, He chastens, whether it is an individual, a city or community, or a nation. Because God loves the whole world, there has always been a lot of chastening going on. The history of the Jews as a nation is, in part, a story of the cycles of discipline and recovery they experienced throughout all their generations. There are many parallel lessons to be learned by individual believers regarding the way the Lord handles the individual and nation in Grace when either is disobedient.
Ishwafi (iboynsi iye'i nì Fiyini fi) sî kàlitèyn ì bìmìni	Chastisement (Divine Discipline) of the Christian Believer
ishwaḡ ì wul ì mò' ì mò' nìn ghi kì sî wul ì bìmìni.	Chastisement of individuals is for believers only.
Hibìlù 12: 5 Ka yí lèsì ìtanjì zì a Fiyini fi nìn tanjì sî lùmsì ì zì. Fì n-tonṡtì zì na woyn ṅweyn bè na, "wàyn wom, Bôbo se sî fu nge' sî vâ, tìsì tìsì vâ, wâ nâ tô' yviti-à, wù se sî leṅ vâ ta Bô vâ ka wâ bòli.	HEBREWS 12:5 And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the Lord, Nor be discouraged when you are rebuked by Him;
Iboynsi-i Fiyini nìn ye'tî a ikòṅ, ìlvi ta wùl ì bìmìni fvì meyn sî iyini, iboynsi-i ateyn i nî ike' kì iwo ìmò', sî nì na wul ì bìmìni yeyn kèli mbì ì ṅweyn, fè'tì, nâ kasì yini à.	God's discipline is based on love, and when a believer is out of fellowship, discipline is aimed at only one thing, to get the believer to acknowledge his sin to God, to confess in order to be restored to fellowship.
Hibìlù 12: 6 Wâ kya na Bôbo nìn kòṅ wul wu nâ tìsì ṅweyn, lí no mì ndà sî a ṅweyn a wayn, wu nâ ye'î ṅweyn nì ṅgvàlì."	HEBREWS 12:6 For whom the Lord loves He chastens, And scourges every son whom He receives."
Iye'î sî tìsì n-ghi wi na wùl ì lê ìbòè	Discipline never means a loss of salvation.
Gàlesiyà 3: 26 Zì ì jìm nìn ghi woyn sî Fiyini fi bòm ta yì bimi meyn sî Christ Jisòs.	GALATIANS 3:26 For you are all sons of God through faith in Christ Jesus.
Hibìlù 12: 6 Wâ kya na Bôbo nìn kòṅ wul wu nâ tìsì ṅweyn, lí no mì ndà sî a ṅweyn a wayn, wu nâ ye'î ṅweyn nì ṅgvàlì."	HEBREWS 12:6 For whom the Lord loves He chastens, And scourges every son whom He receives."

Iboynsi si tisi I Fiyini na ghi ishwafi kum mbisi wul i bimini ka l ki a mbi a fi a wu ni meyn. Ghi nin cho' fisi iboynsi-i tisi na yeyni ilvi ta ghi fe'ti fisi mbi ateyn.	Divine discipline is chastisement for sins of the believer in the immediate context of the sin that was committed. And discipline is removed by Biblical confession of sin.
1 Joyn 1: 9 Ghesina nin ka si dzè ikumi iwuyin kum mbisi ghesina, a Fiyini fi lesi fu mbisi ghesina i su laynsi ghesina no mi si a vzi a ki n-ghi wi ati-ati a ghesina nchinisi bom ta Fiyini fi nin be no mi gha ni ki ti, ni no mi gha ki ati-ati.	1 JOHN 1:9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
1 Kolin 11: 31 Miti ma ghesina ka si sag ngeni ghesina samo' Fiyini fi bu lae fi sa' ghesina.	1 CORINTHIANS 11:31 For if we would judge ourselves, we would not be judged.
Anjina li a ki na ghi ki mi abas ishwafi, ife'ti i mbi cho' fisi wi anjin na akayna, No mi ti, anjina ka si fan ki fan ilvi ta wul i bimini kasi na yini a, a ghi li ndi ateyn beynsi si iboyi, yi n-ghi na anjin ateyn a si ghi si iwo i junl.	Suffering may well be part of the chastisement, and confession does not remove the suffering. However, when suffering continues after the believer has been restored to fellowship, the cursing is turned to blessing; that is, the suffering is for a positive purpose.
Wul i bimini kasi laja ki a mbi teyn na wu beynsi wi item si fe'ti mbi i nweyn, ishwafi ateyn i fi nganti ndu ki asi. Mbisi lisi nin gvi ni iboynsi-i yom ti a, no i sisi a wul i bimini nin ghi ta ale' ki a ghi li nin dyamti ateyn.	If a believer continues in sin and refuses to repent and confess, the chastisement will become more and more severe. Certain sins bring compounded discipline, particularly those in which the believer is acting as a stumbling block to others.
Jaḡ Matiyò 7: 1-12	READ MATTHEW 7:1-12
Awo a fvitini-a a li a, wul i bimini li a wu yeyn ngeḡ a mbi a fi a yi n-gvi ni ikfi-i. No mi ti, no tishwafi tijim ti nin ghi a nse afeyn. Ghi lae bu fi boynsi wi wul i bimini iyvi.	In extreme cases, the believer could suffer the Sin Unto Death. However, all chastisement is confined to time; there will be no discipline for believers in eternity.
Awo a Go'sini-a 21: 4 Fi lae yeḡ misi no in jim si asi ni anena, a ikfi-i na bu fi ghi wi. Wul lae na bu fi koynsi wi isuyin, dzè wi, afo bu yaf wi wul, bom ta awo a mu a chow meyn".	REVELATION 21:4 And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."
Wul i bimini li a wu bas iboynsi iye'i ni Fiyini fi toyni si na chi milvi in jim midziti mi kiliteynsi mzi a ghi beyi kalli iwo i Fiyini, ta ghi be aleḡ afeyn a	The believer can avoid divine discipline through a consistent exercise of the principles of Christian living outlined in the Word of God, as illustrated by the passage in
Jaḡ Hiblù 12: 1-6	READ HEBREWS 12:1-6
ife'ti i mbi nin ghi ki ighel ta "na ghi cho' lem afo a dilini-a" a Hiblù 12: 1 . Ngò'si ateyn na ghi si na felè iwo fi kolà mitam mi Ayvìs.	Confession is equivalent to "laying aside the weight" of HEBREWS 12:1 . The result is production and the fruit of the Spirit. The phrase

Filə'nì fèyn na,, ghesìnà nyiṅ nì ìweynsi-i" n-bê iwo sɪ nà chi à ye'tì ibimi. Ibimi-iweynsi yèynì nìn ghi ma ghi boṅ meyn bè iwo kum à a Jēm 1 .	"...let us run with patience" refers to the Faith-Rest life. This is Faith-Patience, also spoken of in JAMES 1 .
Dzì ì lɪ sɪ kasi sɪ nà ghi a jũṅ ateyn nìn ghi sɪ nà ki kɪ Kilitùs, iwo yèynì na "ki ndusì kɪ sɪ Jisòs..." a	The next recovery principle is Occupation with Christ, the "looking unto Jesus..." of
Hibìlù 12: 2 Ghesìnà na ki ndùsì kɪ sɪ Jisòs. A n-ghi ṅweyn vzi a wù bù' dzi ì bimi nì ghesìnà, a fɪ ghi kɪ ṅweyn a wù tisi I bimi ateyn ndù chem a ngò'sì. Wù n-læ meyn bimi sɪ kfi a ànwàmni, i faṅ tì lɪ iwumi zì a yì nà ghi a ìnkì ikfì nà ghàyn sɪ iwo bòm ta wu nà kya na, à na ghi ìbàm ateyn, a wù na saṅlì à. Wù n-ghi lvîyn du' ikœ ìtwo a ngùṅ àchì a tífòyn ghè a Fiyini fɪ nìn du' ateyn.	HEBREWS 12:2 looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.
Tèyn, ka wà na keli mbisi ikfà'tì, tuynsi sɪ nà ghi "nkèyn ku a", iwo kùm ikfà'tì ta yì nìn fu nge' ma yì lù sɪ mbi a	Then, avoid sins of the mind; avoid becoming "wearied", a reference to mental depression resulting from sin in
Hibìlù 12: 3 Yì na kfà'tì dzi zì a Jisòs nìn læ yeyn nge' ateyn awu nì gheli awo a bi a, mɪtì nà weynsɪ kɪ weynsi. Yì na kfa'tì-à ta ka iwo nɪ faṅ tì kobsì zì na yì boli.	HEBREWS 12:3 For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.
Ìnkì awo yèynì kœ ghàmti faṅ mɪlvì ìnjàm, iko'i ikfà'tì-ì lɪ alé': sɪ nà du'a wulì à, keli ànlùe kèsa ibâyn sɪ gheli ghi li, ànghè' nì ìsemti-i, ifâyn kùm lvîyn kèsa a libis, wulì à item i fɪ fu nge' kùm mɪwolì in mbôl, kôṅ sɪ sisì, ko'sì àghom, sa' ghi li keas bebsɪ ṅweyn sɪ gheli ghi li.	If any of the following are harbored continually, mental illness can result: A guilt complex; bitterness or hatred toward others; jealousy or envy; fear about the present or future; anxiety or worry about little things; desire for revenge; arrogance; judging another or running him down to others.
Hibìlù 23: 4 n-bê iwo kùm sɪ nà keli adya' atu fɪnì fɪ mbi. Fe'tì, wa ndù kɪ asɪ, gwòsɪ zɪ mbi àteyn, lema ko' antèyn nì Kilitùs, timi kɪ a mɪdzɪtɪ mɪ atem a juṅ à, wà chi à ye'tì ibimi, wa ye'tì a samo' kùm iti ì yì-a.	HEBREWS 12:4 refers to having victory over the Sin Nature. Confess, keep moving, separate from the sin, grow up in Christ, stand on Grace principles, exercise Faith-Rest, rely on positional truth.
Hibìlù 12: 4 Yì n-ghi samo' na yì nù mbi a yì a nchìnìsɪ mɪtì wul bu du' tì kfi a yì antèyn bòm nge' nà yèyn.	Hebrews 12:4 You have not yet resisted to bloodshed, striving against sin.
	Live in the Word,
Hibìlù 12: 5 Ka yì lèsì ìtanjì zì a Fiyini fɪ nìn tanjì sɪ lùmsɪ	HEBREWS 12:5 And you have forgotten the exhortation which speaks

zi, fi tònṭi zì na woyn ṛweyn bè na: wāyn wom, Bôbo nîn se sî fu nge' sî và tîsî tîsî và, wa nà tô' yviti-à. Wù se sî leṛ và ta Bò và ka wâ bôli.	to you as to sons: "My son, do not despise the chastening of the Lord, Nor be discouraged when you are rebuked by Him;
Ghi fàytì ìboynsì iye'i nà Fiyini fi sî nà na ghesinà kasi sî ibàm i mbi sî fi sî ye'i awo sî ghesinà na ghi lema ateyn.	Divine discipline is designed to restrain us from sin and to teach us lessons which will result in growth.
Hibìlù 12: 11 Ghi se sî tisi wul nà ṛgvàli wu nà yvi ìyaf, saṛlì wì, mîti ghi tisi se sî mèsì wu ye'i ìwo, yi nî na wù na chí nchîn àtì-ati, fi keli àtem a yvitini-a.	HEBREWS 12:11 Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.
Iboynsì i Fiyini sî ila' i	Divine Discipline for a Nation
Nwà'lì Fiyini nîn keli ìchfiti kà sî i dvi ta wu n-bê iwo kúm ta Fiyini fi gvi nà ìboynsì i a inòyn ghèl nà tîla' tì. Iwo i mboynsì a dzi ìbemni ta ghi boynsì ila' nà ghi Sodòm nà Gòmolà ta Fiyini fi n-læ bebsì ntè' nà sèynsì nà gheli ateyn kè ichi ì mò'. Nô gheli sî a nyiṛ ta ghi nà bê sî a mò' bu faṛ a tîla' nà ghàyn sî gàmṭi na ka ghi sa' mèsì. No mî Lôṭ nà ìsas i ndo nà ṛweyn i nà to sî lù.	The Bible has many examples of divine discipline being brought against communities or nations. The most dramatic discipline of a city occurred at Sodom and Gomorrah when God destroyed the cities and their inhabitants at one stroke. There had not been even a remnant of faithful people there in order to preserve the cities from final judgment. Even Lot and his family protested against having to leave.
Achfiti a li a nà ghi ìbesi i Jèlekù a gô' begèynsì ta ghi læ zueti mèsì gheli ilà' nà yèyni a bu kî La-àb nà ìsas i ndo nà ṛweyn i. La-àb kî nò a ndayn n-dyèyn na wù nà kôṇ ìwo i ntum ì jùṇ, ìsas i ndo nà ṛweyn i yvi ifom i boysi bôm ta ghi nà ba'si sî ṛweyn i lyàtì i sòlì fvì.	Another example is the destruction of heathen Jericho in which all inhabitants were killed except for Rahab and her family. Rahab obviously had positive volition toward the Gospel, and her family enjoyed blessing by association in their narrow escape.
Wul ì mò' ì mò' nîn ndù mî ti a, ila' i n-ndû kî tì. Ta ka ila' i faṛ tì zi iboynsi nà Fiyini fi, gheli ghi lî keli sî nà ghi ila' nà ghàyn nèyn Fiyini fi yinî aka' à mò'. Gheli nà bif nà à n-ghi gheli ghi a ghi n-kôṇ iwo i Fiyini ì sè'a sî bà'lì ì ghî a ghi nîn ghal ilà' a, "sî luynsì ìfyê". Ibèynsì ateyn i nîn ghi kî na gheli ghi lî ila' nà ghàyn nà ghi a ghi n-ghal mîchì keli sî nà ghi gheli ghìbimini ghi a ghi n-bè samo' fi keli àdyà' ta ghi kà' a ghi ghal ifwo vzì a fi Fiyini fi nîn læ meyn ziti na wu na ghalì ila'. Gheli nà ghèyn a ghi nîn ghalì tèyn yi n-boynî na ghi na læ kî tèyn ilvi ta à n-ghi gheli ilwè' idwa' nà gheli ìto ta tifòyn, ghi bo ila', kesa ghli mînàṇ ghi to nà gheli ìto ghi a ghi n-nî mbeylì. À nîn ghi a Gofinà a fi a à n-cho'ti gheli gheli isa'nî, gheli	As the individual goes, so goes the nation. In order for a nation to avoid divine discipline, there must be at least some of its citizens who live in fellowship with the Lord. A question arises as to how many positive believers constitute a remnant, a "quorum". The answer is that at least some of the citizenry and some of the political leadership of a nation must be faithful believers and have enough influence to maintain the Divine Institutions in that nation. It's possible that the remnant could be very small if it is composed of the most influential and powerful citizens, such as kings, presidents, or other top political and business leaders. In a democracy, the remnant would probably have to be fairly large in order to have divine viewpoint

ghì a ghi ghal ila' keli si nà ngeyn dvâtî à si nà keli ikfâ'tî i Fiyini si tzàyn ìnkì gheli ghi a ghi kà' a ghi cho'ti.	influence in elections.
Àncho' ateyna n-ghi na: Ta ka ila' i soli yi n=keli si nà visî à gheli keli ngenji àjena, gehli ateyn fi chi wî nchînî si nyelinisi. Iyeyni nîn to ta ka ila' i na keli nchînî yi ko'ni à fi gêmî awo kî a Fiyini fi lêm ta icho'ni i ngenj, malâ, isas i ndo ni ila' i.	The key is this: in order for a nation to survive there must be freedom and morality. These are vital for the preservation of national integrity and for the maintaining of the Divine Institutions of volition, marriage, family, and nationalism.
Gheli nîn keli si nà keli ngenji àjena jæ ta ka ghi na ghi ma ghi li a ghi ye'i iwo i Fiyini andayn no mi wul ila' i kfâ na keli si cho'ni kûm ibôe nî nchînî kilitèynsi. Gheli nîn keli si nà keli ngenji àjena si, ta ka, ighî a ghi nîn koj icho'ni i ngenj i àti-ati iwo Fiyini ghi li a ghi ghal malâ si àjena ni àsas a ndo a jûnj. Mbâ'tî Satây n-ghi na ghi na nyêysi chi i chi, asas a ndosi a kôytî à, ghi ku'tî mbzi si afo à mò'. Awo kî a Fiyini fi nîn læ zîtî i lêm nà ghi si tò'ni nî wul mîsònj ibàm ife si fi si tò'ni nî tîla' ti na ka mba'tî Satây na zi i gvi à.	There must be freedom so that the Word of God can be taught clearly and every citizen be given a chance to decide on issues of salvation and Christian living. People need freedom so that, under positive volition to the Word of God, they can keep their marriages and their families together. Families and nations are a part of God's plan for the human race. Satan's program is immorality, family breakup, and internationalism. The Divine Institutions were given to preserve the human race after the Fall and to protect the nations from the inroads of Satan's program.
Gheli nîn keli si nà chi nchînî yi lyani à ta ka ghi to'ni nî gheli si a nchînî ito, tiko'i ti nî àwo a li a ta kî nîn gvi ta gheli nîn bîm nî ndû nî mbi. Si fê'nî nî iyeyni, ilem i malâ nî isas i ndo keli si nà ye'tî a nchînî yi faytî layn i à antèynî àndòyn a ghel ta ka ghi bæ nî ghi ni na ghal njuj si a lej ilvi kî dyêf à ta ghi nîn ye'i lemsi ko' nî woyn. À nâ ghi ta nchînîsi gheli si bef a nà ghi iwo i yi asi i si dyèyn na wul nî ila' i nîn ghi a nge'.	There must be morality in order to protect people from criminality, disease, and the other consequences of unchecked sinfulness. In particular, the institutions of marriage and the family are very much dependent on a high level of morality in the community so that parents can maintain positive momentum for long periowods of time while they are training and nurturing their children. It is the breakdown of morality which is the first and most obvious indication that both the individual and the nation are in trouble.
Nkalsi iboynsi si tâyn- Lèvitikòs 26	The Five Cycles of Discipline - Leviticus 26
"nkalsi" iboynsi si tâyn sô' ndû nî ilwenj i twây, kèsa ikfweynsi ishwafi ta Fiyini fi nîn gvi si ila' zî a yi teyn na yi bêynsi wî item si a nchînî ichâ'nîni si nà chi ta mba'tî Fiyini n-ghi. Ilà' kæ zîtî si asi nà len lu si Bôbo, a dyèyn ta àjena n-boli a nchînî i layni antèynî nî gheli kî si i dvî ila' fi tò' zîtî wî iwo i Fiyini, Bôbo zîtî iboynsi kî nî mîwolî kî si i jya si jya ta mboynî na bu fi ghi wi, awo bu fi tò' ndû wî, nî àwo a li a. Abàs ifyè' a li a, Fiyini fi nîn nî wu visi ghi bebsi mèsî kî nô ila' i li ta yi lûtî tùynsi no mi àlej iboynsi à kà. Ibebsi nâ yèyni nîn ghi ma ghi li a ghi na fè'nî nî ikfi-i bôm mbi ta yi nî yi koli wul i mò' ta wù wù	The five "cycles" of discipline refer to the five levels, or increments, of chastisement which God brings on a nation which steadfastly refuses to repent of its immorality and live according to God's plan. When a nation at first very subtly begins to drift away from the Lord, indicated by a laxness in morality in many of its citizens and an indifference to the Word of God, the Lord begins the discipline with relatively gentle reminders in the form of a loss of peace, a reduction in prosperity, and so forth. At the other end of the scale, God allows the complete destruction of a nation which has defiantly ignored all levels of discipline. This destruction is analogous to the Sin Unto Death suffered by an

fayti to ni atu a si Fiyini fi (Nadab ni Abihu, Sôl, Ananiyès ni Sàfilà).	individual who is intractable in his defiance of God (Nadab and Abihu, Saul, Ananias and Sapphira).
Si a lviyn wà n-keli si jàŋ Lèvitikòs 26: 14-29. Nchwæ nà yèyn fu kalì a dzi i bòynini fàsifàsì kùm ìlweŋ tìbòynsi ta wù nìn gvìsì sî ìlâ' i Isilæ ilvi ta àŋena faŋ ti bèynlì sî atu a to ni-a a mbi. Iboynsi ila' i nâ zìtì nì mìnge'tì mî lælì kî tèyn, ba'sî kîmî ta ghelì nì nî ghì lè mboyni àntèyni nà fî kelì àdìlì a ikfà'tì. Ifâyin ibemni i na ghì nì àlimalima antèyni nì ghelì, ba'sî nì ife a mbeylì, a gvèyn, ànfif, iko'i, nì ife ighòŋ.	At this point you should read LEVITICUS 26:14-29 . That chapter provides a concise outline of God's warnings about the levels of punishment He will bring on the nation of Israel if they will not turn from their sinful rebellion. Discipline of the nation begins with relatively mild problems, including people's loss of inner peace and mental depression. There will be great fear and paranoia among the people, accompanied by lack of success in business and agriculture, poverty, sickness, and defeat in battle.
Itimlì 18 si chem a 20 n-dyèyn ànkùmtì aleŋ iboynsi yi ghì bòm ta iyini i aka' à mò' nìn ghì wi nì Bôbo, a ila' i na bu fî kelì wi àdèŋ nì ìkfîm, a Fiyini fi na bu fî tó'nì wì nì ìlâ' i aтем a juŋà nì nfeynfi, a yi na fî to ta ka ghì na bzi-i ila'.	Verses 18 to 20 show the second stage of discipline which is characterized by a continued lack of fellowship with the Lord, loss of national prestige and honor, a cessation of God's grace provision for the nation, and a great barrenness in the land.
Aleŋ iboynsi na tal, itimlì 21 si chem a 22, ba'sî nì nge'si bemni si, dzi ghì wì ta ka ghì lè' mbàynisi ila', bu fî kya wi no mî si tisi nse, woyŋ ghì bolì kfi a, a iwo na bu fî ghì wi ichfi nì ghelì a dzi ibemni.	The third cycle, verses 21 and 22, includes great plagues, no control over natural enemies, a general inability to subdue the earth, the death of children, and the beginnings of great desolation among the people.
À n-ghì a itimlì 23-26 a iboynsi ateyni na si ghì aleŋ a bemni a, a mbayni si kfeynsi ifu i nge', idwa' na lù abe zì nù ìlâ'. Àwo na to si kelì ifwo ghì fî fèlì ifwo yeyn wi na ghì fèlì gha, no mî ifwo vzi a ghelì nìn chi ateyn, tèyn, a jèŋ ku. No mî ta ila' i nâ bu kelì ngeŋ ìnyeyni a dzi ì lî, mîti ghelì ghì a ghì n-zì gvì nì ìnu-ì na kelì àdya' kî atu àwo kî si i dvì. Ngè'si bemni si nì tìko'i tì dvì ndu kî asi.	In verses 23-26 chastisement becomes severe, with increased attacks by enemies, invasions by foreign powers. There is extreme economic adversity and poor productivity, even in the production of necessities, resulting in famine. Some national sovereignty remains, but invaders have ever-widening influence in all areas of life. There are increases in plagues and disease.
Nkal ibòynsi na tàyn ni na wùl kesa ila' na bu fî kelì wi ngeŋ, ma isas i ndo nì ìlâ' i si ma ghì bebsi meyn. Tifu sî Fiyini fi fî nà bu fî fsi wi. Tîle' tì a tì chwò isas ìnki boynsi nâ ghàyn zi meyn akòs, ghelì na kasì kfìl ghì lî, ghelì ìlâ' fî zì fyes ì mæ ndu a tîla' tì lî tì.	The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.
Ngòè Sìsì a si nì na Ilâ' i Bef. Nwà'lì Nziti 11	Seeds of National Destruction, Genesis 11
Ghelì Bàbèl, ta ghì kè'nì Fiyini, nà kfà' na ghì lî a ghì ba'lì il' yi so, ma afo lî kî bù kùm, awo ghì ighel, ghì lî kî ìnyeyni fè'nì nùŋ ateyn. Ichò'ni si a ngeŋ nì àŋena si nà to nì atu a sî Fiyini fi nìn læ ziti kî nô a nse, "Àŋena nâ bê	The people of Babel, in defiance of God, thought they could construct a better society, a more secure, more compatible, more idealistic community. Their volitional defiance of God began at the grass roots level, "They said to one another..."; then they united

sî wul ì mò' ì mò'...", àṅena chàyntì sî afo à mò' sî bà'lì ntè' atu àwo a fi a àṅena bîmi. Àṅena nà lí wì nò sakos na Fiyini fi nín ghì àfo, ibeysì nà ghì wi nò sakos sî wul nḡeyn Fiyini fi. Àṅena nín læ tùynsi sî nà ki awo a dzî Fiyini nì iwo zì a ghì chwòsì na àṅena sasa ndù atu mbzi dvìsì.	in an effort to organize their society under agreed-upon principles. They had a complete disregard for God; there was no communication between God and man. They refused divine viewpoint and the commandment to go throughout the world and multiply.
À nà ghì itu' nì gheli Jusì ichfìtì kûm ta ghì bòynsi ila' nà dvì ki tèyn. Osìyà 4: 1-7 n-fu achfìtì ta ila' tùynsì iye'i i Nwà'lì Fiyini nà ba'lì ta ka ghì shwafi. Àṅena nà ghì ma ghì zì meyn a mbéylì ì bi (4: 2): Ghì nà lí wì atem a junà sî nà chí ateyn "samo' ghì wi...nì ikoynsi isuyn i" (4: 1), àṅena na ghì a dzi yi kòynsi à "mæ tì ndu à" (4: 3), Àwo a nà ndù a jûṅ a dzi à nkan "àṅena nà kfèynsì kfèynsi" (4: 7). Àṅena n-læ jùmti gheli ghì a ghì tisi àṅena àbàs iko'si i kalì ki a bo.	During the Age of the Jews there were many examples of national discipline. HOSEA 4:1-7 gives an example of the nation rejecting Bible teaching and building for chastisement. They were engaged in false business practices (4:2); there was no application of grace, "no truth...nor mercy" (4:1); they were in a miserable state "languish" (4:3); there was false prosperity "they are increased" (4:7); they followed their religious leaders to destruction.
Nwà'lì Isaya nò ì jìm, tô' bê nò chwæsi 28, nà ghì ma ghì fù sî ila' i ma yì tuynsi meyn itisi i Fiyini.	The whole book of Isaiah, notably chapter 28, was directed at the nation which had rejected the authority of God.
Sì bebsi ila' nín gvî no mî sî ila' i kà ta yi tuynsi iwo i Fiyini, a ghì wi ki ila' i Isilæ. Gheli Jûsì nín læ bebsi Kenàn a tisì Joshwà. Iboynsi i Fiyini nín læ meyn nà ghì atu nì Igìp ta àṅena nà le' na ghì visì wì gheli Jû na ghì lu. Ghì n-læ meyn bebsi À siliyà (2 Tîfôyn 19: 35, 2 Kàlunikìl 32: 21). Nò Babylon n-læ sami ta ila' (Dayniyèl 5)	National destruction came on every nation that rejected the Word of God, not just the nation of Israel. Canaan was destroyed by the Jews under Joshua. There was divine discipline on Egypt for refusing to let the Jews leave. Assyria was destroyed (2 KINGS 19:35; 2 CHRONICLES 32:21). Babylon, in turn, faded quickly as a nation (DANIEL 5).
Iboynsi i nín ndù kìmì sî mîntè'tî kìmì ta yi n-ndù sî tìl'a'ti, ta ichfìtì wèyn nín dyèyn:	And discipline is related to cities as well as to nations, as the following examples indicate:
Sodòm nì Gò mòlà, Nwà'lì Nzìti 18: 20	Sodom and Gomorrah, Genesis 18:20
Jèlikù, Joshwà 6	Jericho, Joshua 6
Jèlusalèm, Lûk 21: 24, Jèlimiyà 5: 1	Jerusalem, Luke 21:24; Jeremiah 5:1
Dàmasikùs, Isayà 17: 1	Damascus, Isaiah 17:1
Ninivì, Na-om 3: 5-8	Nineveh, Nahum 3:5-8
Babìlon, Isayà 13: 19-21	Babylon, Isaiah 13:19-21
Tayî, Izikìl 26, 27, isayà 23: 1	Tyre, Ezekiel 26,27; Isaiah 23:1
Rome, Awo a Go'sini-a 17: 11, sî nà ndu à, 18: 1	Rome, Revelation 17:11; 18:1ff
Kòlàzîn nì Bètsayidà, Matìyo 11: 21	Chorazin and Bethsaida, Matthew 11:21
Sidôn, Izikìl 28: 20, 22	Sidon, Ezekiel 28:20,22

