

<b>Sɪ sɪ anam</b>	<b>Circumcision</b>
Isi i anam i yi asi-i a fɪtɪtɪ nɪ wʊl nà kûm Abɪlâhâm.	One of the first acts of circumcision in the human race involved Abraham.
<p><b>Nzɪtɪ 17: 6-11</b></p> <p>Ma nɪ nɪ vâ a wâ na faytɪ bɪzɪ ɪ ngɔɔ a mà fvɪsɪ tɪlâ' a vâ, a tɪfɔyn tɪ fvɪ kɪ nô antɛynɪ nɪ vâ.</p> <p>A mà yɪ mɪkâyn ɪ mɛm sɪ mà nɪ vâ fɪ yɪ sɪ ngɔɔ zyâ zɪ a yi n-gvɪ ibâm nɪ vâ a ɪjwâɲ nɪ àɲena a na ghi mɪkâyn ma mɪ faɲ meyn kɪ samo' na mà na ghi Fɪyɪnɪ sɪ zɪ, fɪ ghi sɪ ngɔɔ zyâ zɪ a yi n-gvɪ ibâm nɪ vâ.</p> <p>Ma nɪ fu sɪ vâ nɪ ngɔɔ zɪ a yi nɪn gvɪ ibâm nɪ vâ, kɪ nô nse yèyn a wâ nɪn ghi nchwò dzɪ ateyn tɛyn, kɪ nô ɪlâ' I Kenàn ɪ jɪm, na wâ kelɪ kɪ samo', a mà na ghi Fɪyɪnɪ fɪ àɲena.</p> <p>ɪ Fɪyɪnɪ fɪ ɪ bè sɪ Abɪlâhâm, wâ nà lɛm mɪkâyn ɪ mɛm, vâ, nɪ ngɔɔ zɪ a yi n-gvɪ ibâm nɪ vâ kɪ ɪjwâɲ ɪ jwâɲ nɪ àɲena.</p> <p>À n-ghi mɪkâyn mɪzɪ a ka yi na lɛm ɪ tɛyn, antɛynɪ nɪ mà nɪ vâ nɪ ngɔɔ zɪ a yi nɪn gvɪ ibâm nɪ vâ, no mɪ wâyn ɪlûmnɪ ɪ kfâ, ghi nɪn kelɪ sɪ sɪ anam a ɲweyn.</p> <p>Zɪ n-ghi sɪ nà selɪ jɪsɪ nɲwò ànam nɪ zɪ a ghi sɪ nà ghi nchwæ mɪkâyn antɛynɪ nɪ mà nɪ vâ.</p>	<p><b>Genesis 17:6-11</b></p> <p>And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee.</p> <p>And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.</p> <p>And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.</p> <p>And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.</p> <p>This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.</p> <p>And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.</p>
Nzɪtɪ iwo I sɪ anam nâ yèynɪ na ghi itom awu ibɪmɪ nɪ Abɪlâhâ antɛynɪ tɪchfɪnɪ nɪ Fɪyɪnɪ fɪ na wʊl nɪ nà kelɪ nse. À nà ghi iwo sɪ dyèyn na Abɪlâhâm nɪn bɪmɪ iwo I Fɪyɪnɪ. Abɪlâhâm nɪn læ lɪ ngeɲ ɪ ɲweyn ɪ ndù nɪ nyeyn àbàs nɪ Bôbo nɪ tɪchfɪnɪ tɪ Bôbo.	This initial act of circumcision was the seal of Abraham's faith in God's promise of possessing the land. It was the indication that Abraham believed God's word. Abraham separated himself unto the Lord and to the Lord's promise.
Isi anam I nɪn ghi, nchwæ sɪ dyèyn na ghelɪ Jùsɪ nɪn kelɪ meyn ibzɪ ɪ fɪ-i. Yɪ nà ghi sɪ wul ɪ Jù vɪzɪ a wʊl kelɪ meyn ibzɪ I fɪ-I kɪmɪ ta mû ɪ fsɪnɪ nɪn ghi wul ɪ bɪmɪnɪ ɪtu' chôs, ɪ nchwæ.	Circumcision is, therefore, a sign of regeneration for the Jews. It was to the born again Jew what water baptism is to the born-again believer in the Church Age, a sign.
Isi i anam I nɪn ghi kɪmɪ ma Fɪyɪnɪ fɪ nɪn li meyn sɪ a dzi ɪyè'i, afo sɪ aliɲsɪ sɪ dyèyn dzi zɪ a wʊl kelɪ ibzɪ I fɪ-I ateyn toynɪ ibɪmɪ. Sɪ anam a woyn ghɪlûmnɪ a mɪnchi 8 nà ghi dzi ta ka bæ nɪ nɪ fu wayn.. A dzi nâ ghàyn, àɲena nà bê na àɲena nɪ ye'ɪ iwo kûm ɪbœ toynɪ ibɪmɪ sɪ woyn àɲena. Àɲena na kɪ kô'sɪ na woyn àɲena læ nà ghi ghelɪ ghɪbɪmɪnɪ.	Circumcision is also used by God as a teaching mechanism, a visual aid to provide a picture of regeneration by faith. The circumcision of male children on the 8th day was an act of dedication by the parents. By this means they declared that they would teach salvation by faith to their children. They anticipated that their children would become believers.
<b>Kòlosè 2: 11-13</b> Ghi boɲ meyn sɪ anam à kya ta yɪ sɪ ghi sɪ afo à	<b>Colossians 2:11-13</b> In whom also ye are circumcised with the circumcision made without hands, in putting off

<p>mò' zɪ ɲweyn. Isɪ anma nâ yèynì nɪn ghɪ wɪ ìnkɪ zà a ghelɪ nɪn sɪ. À n-ghɪ I zɪ-ì a Christ nɪn sɪ, sɪ fvisɪ àtem abɪ-a sɪ a yì ìwùyn. À nà ghɪ ta zɪ fsɪ mu, ghɪ gvɪmì zɪ zɪ Christ, zɪ ì ɲweyn kasɪ lallɪ sɪ ìkfɪ kɪ a mò'. À n-læ nì ìbɪmɪ zɪ a yì nà kelɪ kùm àdya' a Fɪyìnì na yì kasɪ lallɪ. À n-ghɪ kɪmɪ àdya' a Fɪyìnì nâ kɪ a kɪ làe làysɪ Christ sɪ ìkfɪ. A nà n-ghɪ sɪ asɪ yì ghɪ ma yì kfɪtɪ meyn a yì a mbɪsɪ fɪ ghɪ bula ghɪ fvisɪ atem a bɪ-a kɪ a yì nà kelɪ, Fɪyìnì fɪ ì nì zɪ ghɪ Christ ì kasɪ lallɪ nà chɪ à. Fɪ n-lesɪ meyn fù awo a bɪ-a nì ghesɪnà kɪ à jɪm.</p>	<p>the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.</p>
<p>Isɪ anam ì nɪn kɪmɪ àlɪŋsɪ kùm samo' kùm alenɪ ìtɪ antèynì, nò ta wùl lɪ abàs ɲèyn Jisos Christ a ìkfɪ nì ɲweyn nì ìgvɪmì, nì ìtɪmɪ sɪ ìkfɪ.</p>	<p>Circumcision is also a picture of positional truth, especially the identification with Jesus Christ in His death, burial, and resurrection.</p>
<p>Ìtɪm I yì-I lɪ yì bû nà ghɪ a nchɪnì nì wùl ì bɪmɪnɪ bula wù kelɪ ìtɪm I yì a nchɪnì ì mu nì ɲweyn, atu fɪnì fɪ mbɪ fɪ mu fɪ. À n-ghɪ dzɪ zɪ a ghɪ nɪ ghɪ lɪ samo' kùm ìtɪ nà chɪ ateyn.</p>	<p>There can be no victory in the Christian way of life without victory over the old life, over the sin nature. This is the application of positional truth to experience.</p>
<p>Bobo nɪn læ meyn lɪ isɪ I anam sɪ alɪŋsɪ ta ghɪ làe kasi làysɪ Isɪlàe na yì na yɪnɪ aka' à mò' fɪ felɪ à.</p>	<p>The Lord also used circumcision as a picture of Israel's restoration to fellowship and service.</p>
<p><b>Jàŋ Joshwà 5: 1-9</b></p>	<p><b>READ Joshua 5:1-9</b></p>
<p>Ikasi ìlàyɪ nâ yèynì, toynɪ ìbɪmɪ, nà ghɪ kelɪ sɪ nà ghɪ ìtɪm iyɪ a fɪ a ghelɪ Isɪlàe nà ghɪ sɪ toynɪ ateyn (Jèlikû) fɪ ghɪ kùm àlenɪ ìlvi I yvɪtɪ kɪ a àŋena nà ghɪ sɪ zɪ ateyn. Yì nà boynɪ wɪ ta ka ghɪ tɪm yì Kenàn a bu kɪ na ghɪ n-tɪm meyn yì ichi I nɲwòsɪ ìwùyn (Ìjɪb). Isɪ anam nɪn dyèyn na wùl gwosɪ ɲèyn mbzɪ nì àcha' ìwùyn a, sɪ nà sa' ngen, ma ghɪ ma' meyn fù ngen, faytɪ ghàl iwo, nà dɪm wi dɪm.</p>	<p>This restoration, by faith, was necessary for the victory the Israelites were about to experience (Jericho) and for the time of rest they were about to enter. There can be no victory over Canaan until there is victory over carnality (Egypt). Circumcision denotes separation from the world and the flesh, self-judgment, yieldedness, dedication, commitment.</p>
<p><b>Rome 9: 4-13</b> Njùŋ nâ yèyn a Devɪt ì nà bè nɪn ghɪ wɪ kɪ sɪ ghelɪ ì Jùsɪ, yì n-ghɪ kɪmɪ sɪ ghelɪ ìtɪm. Yì nɪn ghɪ kɪ ìghel ta ghɪ nyà' a Nwà'lɪ Fɪyìnì na, "Abɪlàhâm nɪn bɪmɪ meyn Fɪyìnì fɪ lɪ ɲweyn sɪ a wùl àtɪ-ati". Ghɪ ti n-læ lɪ ì ɲweyn sɪ a wùl àtɪ-ati ìtu' gha? Ghɪ ti læ sesɪ lɪ ì ɲweyn tɪ ma ghɪ sɪ meyn ànam a ɲweyn ma, ghɪ nà bu du' tɪ sɪ a? Fɪyìnì fɪ nɪn lɪ ɲweyn sɪ a wùl àtɪ-ati, ghɪ bu du' tɪ sɪ anam a ɲweyn. Ghɪ n-læ sɪ anam a ɲweyn kɪ sɪ a nchwæ sɪ dyèyn na Fɪyìnì fɪ nɪn lɪ meyn ɲweyn sɪ a wùl àtɪ-ati. Fɪ n-lɪ ɲweyn sɪ a wùl àtɪ-ati bòm ìbɪmɪ zɪ a wù nà kelɪ. Yì n-gàyn tɛyn ta ka wù na ghɪ bæ sɪ ghelɪ ghɪ a ghɪ bɪmɪ, a Fɪyìn'I fɪ boŋ lɪ àŋena sɪ a ghelɪ àtɪ-ati bòm ìbɪmɪ ì</p>	<p><b>Romans 4:9-13</b> Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. And the father of circumcision to them who are not of the circumcision only, but who also walk in the</p>

<p>àɲena bula ghi sɪ ɪnwam ɪ àɲena. Wù n-ghi kɪmɪ bæ sɪ gheli ghi a ghi n-sɪ meyn ɪnwam ɪ àɲena, à n-ghi wi kɪ bòm ta ghi sɪ ɪnwam ɪ àɲena, mɪtɪ bòm ta àɲena n-bɪmɪ meyn ɪwo zɪ a Fɪyɪnɪ fɪ nɪn chɪfɪnɪ, kɪ ighel ta bò ghesɪnà Abɪlâhâm nɪn læ bɪmɪ jæ na ghi sɪ a kɪ ɲweyn a. Fɪyɪnɪ fɪ nɪn læ chɪfɪnɪ sɪ Abɪlâhâm nɪ isas I ndo nɪ ɲweynɪ na yi læ fu mbzi sɪ àɲena, a ghi wi bòm ta àɲena nɪn yvɪnɪ isa'. À na n-ghi bòm ta wù bɪmɪ Fɪyɪnɪ, fɪ lɪ ɲweyn sɪ a wul àtɪ-ati.</p>	<p>steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.</p>
<p>Isɪ anam nɪn ghi nchwæ nchɪnɪ àtɪ-ati zɪ a ghi lèm ɪ lem a wul atu, à nɪn ghi nchwæ na wul ɪ bɪmɪ meyn nà sɪ ma mɪlɪŋ mɪ Christ su meyn làynsɪ ɲweyn ghi fɪ lɪ ɪlayn I Fɪyɪnɪ ɪ fu na à nɪn keli ɲweyn.</p>	<p>Circumcision is a sign of imputed righteousness; it is the sign that one has believed and is cleansed by the blood of Christ and has God's Righteousness credited to his account.</p>
<p><b>Nzɪtɪ 15: 6</b> Wu bɪmɪ sɪ Bôbo, wu taɲ na wù n-layna.</p>	<p><b>Genesis 15:6</b> And he believed in the Lord, and He accounted it to him for righteousness.</p>
<p><b>2 Kolin 5: 21</b> No Christ sɪ a ɲweyn a ngeɲ nɪn bu læ nɪ mbi mɪtɪ Fɪyɪnɪ fɪ ɪ lɪ ɲweyn sɪ a wul ɪ bɪ ta ka ghesɪnà toynɪ a ɲweyn nɪ a ghi àtɪ-ati asi nɪ Fɪyɪnɪ fɪ.</p>	<p><b>2 Corinthians 5:21</b> For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.</p>
<p>Kɪ nô iwo zɪ a isɪ i anam I nà dyêyn nà ghi wi iwo zɪ a ghi nà nɪ a ɲwòsɪ ɪwùyn mɪtɪ n-ghi iwo a fɪ a ghi n-læ zɪtɪ iwo nà yèynɪ sɪ asi. Isɪ I anam I nà ghi nchwæ na iwo sɪ ghi ma yi n-li meyn àlê', alê' nà ghayn, ɪbœ Abɪlâhâm.</p>	<p>The true significance of circumcision was not in the physical act being perpetuated but in the reasons the ritual was begun in the first place. Circumcision was a sign that something had already taken place, namely, Abraham's salvation.</p>
<p>Isɪ anam I nà ghi kɪmɪ akus a chɪfɪnɪ-a. Akùs nɪn dyêyn na afo kɪ a ghi ɲàɲtɪ ateyn ghi lɪ ghi bû fɪ nè'sɪ. Kɪ bu keli wi iwo abu kɪ afo a fɪ a kɪ n-chiytɪ. Isɪ I anm I nà ghi àkus ma ghi chɪfɪn afo kɪ to, a ghi ɪbœ.</p>	<p>Circumcision was also a seal. A seal indicates the validity of the thing to which it is attached. It has no significance apart from that which it covers. Circumcision was a seal attached to something valuable, salvation.</p>
<p>À n-ghi ɪtu' ɪ chôs, mu ɪ fsɪnɪ nɪn ghi nchwæ a be dyêyn ɪbɪmɪ antêynɪ. Isɪ anam nà ghi nchwæ à bè sɪ gheli jùsɪ jæ ta ka ɪtu' ɪ chôs.</p>	<p>During the Church Age, water baptism is the outward sign of an inward faith. Circumcision was the outward sign for the Jews before the Church Age.</p>
<p>Gheli jùsɪ ghi a ghi nà chɪ isa' na kɪɲ sɪ nɪ nà ànkul nà kèynà nɪn ghi àfo a to a sɪ ànkeyna ngeɲ. Àɲena nɪn læ meyn lɪ iwo abàs ayvɪs ɪ ghaɲtɪ iwo nà ghàyn a ghi nɪn lɪ sɪ anam tèyn, kwo bàs kɪ nô iwo I to i ateyn.. Àɲena nà gumnɪ bê na isɪ anam I nɪn keli sɪ nà ghi jæ ta ka wul ɪ bœ, ghi gvɪ nɪ iwo I Fɪyɪnɪ I lɪ ma yi faɲ kɪ ɪnaɲsɪ I awo.</p>	<p>Religious Jews tried to make the seal valuable in itself. They attached spiritual value to the act of circumcision, ignoring the substance. They contended that circumcision was needed for salvation, which led to the formation of a ritualistic religion.</p>

<p>Abɪlâhâm nɪn læ bæ ma wù bɪmɪ kɪ bɪmɪ, no dyèyn jæ ta ka ghi læ sɪ anam a ɲweyn. Wù n-ghi tèyn, “bæ sɪ no mɪ ndà ta wù bɪmɪ”, bòm ta wù nɪn ghi àchfɪtɪ sɪ ghelɪ ghɪ a ghi n-læ bœsɪ àɲena bula ghi sɪ ànam a àɲena, kèsà Jùsɪ à, kèsà ɪtum a.</p>	<p>Abraham was saved by faith, long before he was circumcised. He is, therefore, the "father of all who believe" because he is the pattern of those who were saved in status quo uncircumcision, whether Jew or Gentile.</p>
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