

DOCTRINE 108

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ITANJIKOM	English
ifwo ighòṅ nì Fìyìnì fì	The Armor of God
Si fayti si sà'tì Efesùs 6: 10-17	An Exposition of Ephesians 6:10-17
Àbòstìl Bòl nà ghì ma wù lām meyn ta wù n-yeyn sugè' sî Rome. Wù nà ghì ma ghì zìsì meyn ḡweyn ta wul ila' i Rome wù fì dyèyn ìkòṅ sî ila' ateyn, dzì zì a sugè' sî Rome nà nù ateyn nà fom sî ḡweyn.	The apostle Paul had a lifelong contact with the Roman army. He was a Roman citizen and very patriotic; and his admiration of the fighting forces of Rome was great.
Sugè' sî Rome nà ghì alerj a fì a yì n-fayti to ateyn itu' iwo kilitèynsi n-zfti. Yì nà fèlì ta bùlìsì nì gheli ghì a ghì n-chì tìghami tì ila' kì a Yulùb ì jìm, ighami nì Esiyà, nì Afilikà abàs ikùe. Bòl nà nì awo kì sî idvì ḡèyn ghì bo ndo ighòṅ Rome.	The Roman army was at its peak of efficiency during the early Christian era. It served as police and frontier guard over all of Europe, the borders with Asia, and North Africa. Paul had many dealings with Roman legionnaires.
<ul style="list-style-type: none"> • Sugè' Rome n-læ fsi Bòl awu nì gheli ta ghì n-shiṅ a Efesùs. 	<ul style="list-style-type: none"> • A Roman soldier delivered Paul from the mob in Ephesus.
<ul style="list-style-type: none"> • Sugè' sî Rome sî n-læ bèsì nchîni Bòl ta gheli n-shiṅ a Jèlusalèm nà kṅ sî zue ḡweyn a ḡṅṅ ndò Fìyìnì. 	<ul style="list-style-type: none"> • Roman soldiers saved his life when the mob in Jerusalem wanted to kill him in the temple area.
<ul style="list-style-type: none"> • Sugè' sî Rome sî n-læ meyn ḡuf ivì nì Bòl a Jèlusalèm sî iwu nì gheli ghì tisinì ndò Fìyìnì ta ghì nà kṅ sî zue ḡweyn, li ḡvì nì ḡweyn a Sèseliyà. 	<ul style="list-style-type: none"> • The Roman soldiers were able to deliver Paul out of Jerusalem from the hands of the religious leaders who wanted him dead, and they brought him safely to Caesarea.
<ul style="list-style-type: none"> • À nà ghì sugè' sî Rome àḡena li Bòl ḡvì chìynsi a dzi ta wu n-lù a Sèseliyà nà ndù a Rome, ijèl ì zì a ḡṅṅ n-læ bèynlì nì Bùl ateyn. 	<ul style="list-style-type: none"> • It was Roman soldiers who escorted Paul on the trip from Caesarea to Rome, the voyage on which Paul suffered shipwreck.
<ul style="list-style-type: none"> • Sugè' sî Rome sî nin læ meyn fu Bòl sî bò ndo ighòṅ Ròme vzì a wù n-nà chî nto' na ghì fo. 	<ul style="list-style-type: none"> • Roman soldiers delivered Paul to the Roman garrison of the Praetorian Guard for his imprisonment.
Anòyn a sugè' sî kî a kî n-nà chî nto' li àlè' a no mi ḡhà ta ghì nà fayti kya a ffitì nì gheli Rome. ìnòyn	The Praetorian Guard represents everything that is famous in Roman history. Their ranks were made up of the best

<p>ateyn na ghi a ghi gheli ma ghi siyti siyti fi kya afo a nuni-a anteyni sugè' si ivi, ma ghi kà' a ghi na fè'nì kì nì ghi ba ighòn ghèyn a ghi n-fayti tu a West Point, Sandhurst, nì St Cyr. Ghi nà kà' a ghi fe'ni àgena nì inòyn vzi a wu n-fayti nù lviyn, tèyn inòyn wu ghi si a nyin, ibo jvè asi, Sugè' si Patton alerj a 3, Gheli ghi chini Coldstream, ivzi a wu n-gha' mbân mbanj, kimi nì ghi li. À n-ghi a fititf nì Rome, wul vzi a wu n-kiñ si nà ghi fòyn gha'ni, wu nà keli si nì na gheli nchì Praetor na tó' ì nweyn.</p>	<p>and most experienced combat tested centurions, comparable to the finest from West Point, Sandhurst, St. Cyr. They were comparable to the best combat units of modern times, such as Special Forces, 1st Marines, Patton's 3rd Army, the Coldstream Guard, Big Red One, etc. In Roman history, the man who wanted to be Emperor had first to win the favor of the Praetorian Guard.</p>
<p>No mi ndà anòyn nà ghàyn nà ghi wù ma wù nù meyn kfa ghi nà ngvimlf nweyn, wul ta wù timi nà ghi ma ghi fayti meyn yè'i nweyn ighòn. Bò ndo ighòn gheli nchì nà ghèyn nà ghi wul wu sa' gheli nkam kòñ wì na wul na òmim òmim fi ye'ì kì nò na ghi na lej afo, no mi ta inòyn ì jim nà ghi ma wu læ meyn nà kya si lej afo.</p>	<p>Every man in the ranks was a respected veteran, one of the most highly trained warriors in history. The commander of the Guard was a chiliarch who maintained the strictest discipline and combat training, even though all ranks were seasoned combat veterans.</p>
<p>Fòyn gha'ni a Rome vzi a wu nà ghi ta ghi fò Bòl si asi nà ghi Nelò (Luciyòs Domitiyòs Àyenòbabùs), a ghi wul ma wù fvì isas i ndo nì gheli ghinuni nì gheli mfinàngh ghi fayti kya àgena, isas i ndo yi tofa, miti Nelò si a nweyn a ngerj nà ghi wul àtu a kufini-a. Ta Nelò na fsisi itebti s' Senekà, wu nà ghi wul ma ghi li àgena bê na wù n-ghi fòyn ma atu a nweyn a dzisi meyn, wu mòmsi si sa' Bòl a dzi àti-ati ta ghi n-fò nweyn si asi.</p>	<p>The emperor of Rome at the time of Paul's first imprisonment was Nero (Lucius Domitius Ahenobarbus), a member of one of the most distinguished families of military men and politicians; a family of genius, but Nero himself was insane. As long as Nero listened to the counsel of Seneca, he was more or less an enlightened monarch; and he managed to judge Paul fairly during the first imprisonment.</p>
<p>Bòl nin læ nyà' njwà'li s' gheli Efesùs itu` a fi a ghi n-læ fò nweyn na wù na du' kì a ndo bu fi ndù wì alé' a Rome, a ghi tì bò ndo ighòn vzi a wù na tisi sugè'si nto' nkam chí nweyn. Bòl n-læ meyn fè'ti iwo l Fiyini s' nchì nà sèynsi ta wù nà ghi bèñsi bò ta ghi ghal lèmm nweyn a ndo, a nà si ghi ta ghi li gheli nà ghèyn lèmm na ghi ndu nà fèl ìlwè' ìlvi, àgena bè'ì ntum ijùñ ndù nì nyeyn. Bòl læ meyn yeyn na dzi ì li si fè'ti iwo i Fiyini ateyn nin ghi toynf a sugè'si fi yeyn keli mba'ti Fiyini na wù na ghi a Rome isas mfwolì nà ghàyn.</p>	<p>Paul wrote the epistle to the Ephesians during the period of his house arrest in Rome while he was guarded by a centurion of the Praetorian Guard. Paul witnessed to many guards during his two years under house arrest; and as these men were posted to other countries, they carried the gospel with them. Paul recognized the mission field of the military and understood very well God's plan in having him in Rome under these conditions.</p>
<p>Alé' nà kèynà a njwà'li Efesùs n-ghi ma ghi li nà timlf tanj awo dzi abàs ighòn. Awo kùm ighon n-ghi ìlwè' ìdvini inyà' nì Bòl; si achfiti:</p>	<p>This passage of Ephesians has as its background a large number of Roman military metaphors, as you might suppose. Military terminology is seen in a great deal of Paul writings; for example:</p>
<ul style="list-style-type: none"> • À n-ghi a Gàlesiyà 6: 17, Bòl tanj kùm ta wù jeli chwò a nweyn iwùyn nì "ìwablì" Bòbo Jisòs. À 	<ul style="list-style-type: none"> • In Galatians 6:17, Paul talks about bearing in his body the "mark" of the Lord Jesus. In history, this mark was

<p>n-ghì a ffititî, awabli nâ kèynà nà ghì nchwæ ta ghì lèm a jim àwu nî sugè' Rome teyn ta wù mèsi meyn iye'i yi asi-i. À nà ghì ìkfim ì ngantini a fî ghì nchwæ "na wùl sî ghì afo a lûmnî-à."</p>	<p>a brand placed on the back of the left hand of a Roman soldier who had finished basic training. It was a high honor and the sign of a "man's man."</p>
<ul style="list-style-type: none"> Fayti kî awo kî a ghì n-tanjî kûm àbâs ighòn a 2 Timotî 2: 3,4. Bôln-nyà' 2 Timotî ta ghì n-kùmtî fò ñweyn a ndô ncha'. 	<ul style="list-style-type: none"> Note the military terms in 2 Timothy 2:3,4. Paul wrote 2 Timothy during his second imprisonment.
<ul style="list-style-type: none"> Dzî zî a gheli Rome nà chà'tî mba'tî ighon ateyn n-ghì dzî zî a ghì lî nà tanjî ateyn a Gàlesiyà 5: 25, 1 Tèsàlonikà 5: 14, Kòlosè 2: 5. 	<ul style="list-style-type: none"> Roman military drill is the background of the terminology in Galatians 5:25; 1 Thessalonians 5:14; Col. 2:5.
<ul style="list-style-type: none"> 1 Kolin 15: 20-23 n-faytî fè'tî iye'i kûm itimi sî ikfî nî gheli ghîbimini kî a dzî ichà'tî nî sugè'sî. "Anôyn a nuni-a" gheli ghîbimini n-ghì à bò "ta kî n-chwò ghî ki a", sî asi ì ghî a ghì n-læ meyn kfitî, nî ìghî a ghì "bu chi fî ghî". 	<ul style="list-style-type: none"> 1 Corinthians 15:20-23 describes the doctrine of the resurrection of believers in terms of a military parade. There are two "battalions" of believers "passing in review", first those who were dead, then those who are "alive and remain".
<ul style="list-style-type: none"> À n-ghì a 1 Kolin 14: 8, Bôl wu nà fe'tî ta ghì n-chwôsî awo ighòn tonj isonj. Iwo zî a wù n-kîj sî bè alè' ghàyn yi n-ghì na gheli ghî a ghì n-tanjî a tîlèmi nin gvî nî ifimsî-i itwalg ighòn. 	<ul style="list-style-type: none"> In 1 Corinthians 14:8, Paul described the military commands given by a trumpet. The idea here is that those who speak in tongues cause confusion in the ranks.
<ul style="list-style-type: none"> À n-ghì a Gàlèsiyà 1: 6, Bôl tanjî a kûm gheli ghì a ghì n-chi isa' nà àñena lè' meyn fsî sî a ntum ijùnj bula ghì bvif iwo sî wùl. 	<p>In Galatians 1:6, Paul speaks of legalists as having gone AWOL from the Gospel.</p>
<ul style="list-style-type: none"> À n-ghì a Filibay 4: 6-7, Bôl bè iwo kûm sî bà'lî ànkîjtî inu. 	<ul style="list-style-type: none"> In Philippians 4:6,7, Paul refers to the mounting of the guard.
<p>Efesùs 6: 10-12 n-fu, a dzî ighòn, "alenj kî a iwo ateyn i n-ghì ateyn." Ifè'nî alenj nâ i yèynî nin ye'tî a samo' ma à yvîjtî gheli ghî keli itof. Tîbvif sî bèynsî n-ghì:</p>	<p>Ephesians 6:10-12 provides, in military terms, an "estimate of the situation". Such an estimate is based on facts gathered and analyzed by reconnaissance and intelligence personnel. Questions to be answered are:</p>
<ul style="list-style-type: none"> Mbàynî n-ghì ndà? 	<ul style="list-style-type: none"> Who is the enemy?
<ul style="list-style-type: none"> Mbàynî n-ghì wo? 	<ul style="list-style-type: none"> Where is the enemy?
<ul style="list-style-type: none"> Adya' a ñweyn a n-ghì ti a, nî dzî zî a wù n-ghì ateyn, nî ñfwo vzî a wu n-tô'tî ñweyn a? 	<ul style="list-style-type: none"> What are his strength and disposition and his supporting units?
<ul style="list-style-type: none"> À n-ghì ñfwo ìkfà a wu n-tô'tî ichi i ñweyn a, wu fî lû wo dzî a? 	<ul style="list-style-type: none"> What is his logistical support and where are his supply lines?
<ul style="list-style-type: none"> A n-ghì awo à kà wù n-boli ateyn a? 	<ul style="list-style-type: none"> What are his weaknesses?
<ul style="list-style-type: none"> Nô àlè' kî a ghì nu ighon ateyn kî n-ké' ti a? 	<ul style="list-style-type: none"> What is the terrain like where the battle will be fought?
<p>Efesùs 6: 10</p>	<p>Ephesians 6:10</p>
<p>"Sî gò'sî ma na bê na yî ye'tî kî iwuyn nî Fiyîni fî, Fî</p>	<p>"As to the remaining teaching, receive great inner</p>

fu àdya' sî zî bôm ta fi n-keli àdya' akayni-a	strength from the Lord and in the inner power of His endowed power."
sî gò'sî ...yi lutî ghi na, "sî izi-ì a yi fàṅ a", mîti alen, "lvîyn sî kàli sî ndù a mbâ'tî ìgo'sini sî tim ighonj." Bôl nà kinj gheli njùmtî sî Kilitùs nà àṅena lali sî asî sî nu idwa' ghi ki yeyn wi, idwa' Satàyn.	finally ...literally, "as to the remaining", but in this context, "now to get down to the final planning for attack". Paul wants the Christian to go on the offensive against unseen forces, the forces of Satan.
Wa to ...ma yi lù iwo lvîyn ta ghi chwòsî a àchîmonj iwo afèyn na indunamawo, yi dyèyn àdya' dzi antèynî kesa atem ato a nchinî ì jùṅ.	be strong ...from the present passive imperative of endunamao, a reference to inner strength or moral courage.
Sî tim sî yi ighòṅ lum yè'tî ki atem a to a nchinî ì jùṅ. Iwo zî a ghi n-nî lvîyn alé' nà ghàyn n-dyèyn na atem a to a nchinî ì jùṅ nin keli sî nà ghi ki mîlvi ìn jîm. Gya àchîmonj n-dyèyn na atem a to a nà kèynà nin ghi a fsî wul ì bîminî antèynî nî Bôbo ma ghi fu kî salu. Iwo i chwòsîni-i nin ghi a dzi sî chwòsî isa', "ghi chwòsî sî isa' na wà na keli atem a to a nchinî ì jùṅ!"	Success in battle is always based on moral courage. The present tense used here indicates that moral courage must be used continuously. The passive voice shows that this courage is received by the believer from the Lord as a product of Grace. The imperative is the mood of command; "You are ordered to receive great moral courage!"
Atem a tô nà kèynà fvî gvi à ta njùmtî Kilitùs nin lema sî ghe'ni ibîmi, a dzi a ibîmi/ifu salu ta ka ghi na sfisî iye'i i Nwà'lî Fiyini fî li à.	This courage comes through Christian growth in maturity, the faith/grace process for Biblical perception and application.
Jàṅ 2 Kolin 10: 3-6	Read 2 Corinthians 10:3-6
ifwo ighòṅ nî ghesinà nin ghi ifwo ighòṅ dzi a wul àntèynî, a ghi dzi zî a wul ì bîminî nin fsî àdya' ateyn. Iwo i to-i a nchinî nî njùmtî sî Kilitùs n-ghi wi "sî nî iwo" mîti "sî kfà'tî iwo." ifwo vzî a wà n-fèl ì fvîsî abàs a Fiyini n-fvî dzi a ikfà'tî abàs a Fiyini. Wul àntèynî nà ghi ma wù "ba'tî meyn ighonj" ìlvi ta wul ì bîminî nin bà'lî ngenj ì ṅweyn.	Our weapons are the weapons of the soul; this is how the believer receives strength. The basic emphasis in Christianity is not "doing something" but "thinking something". Divine production follows divine thinking. The soul is "armed" when the believer is edified.
Samo' a Nwà'lî Fiyini ta wul li sî nà chí ateyn n-ghi na wù na kya ifu atem ajuṅà, keli ikfà'tî i yaṅsini-i, keli àdya' ta wù li a wù koṅ bôm iwo fi kòṅ a ghi wi bôm iwo, keli mbôynî igha'ni antèynî nî isanjî-i, fî kî àwo a dzi a fî a Fiyini fî nin ki ateyn. Mîwôlî nà mèyn nî ghi ifwo vzî a wu n-fayti atem a to a nchinî ì jùṅ.	Bible truth applied to the life will include orientation to Grace, a relaxed mental attitude, a capacity for personal and impersonal love, great inner peace and happiness, and a divine frame of reference. These are all ingredients of moral courage.
Antèynî nî Bôbo ...Bôbo nin ghi àlè' kî a adya' a ghesinà nî itu-i n-fvî ateyn.	in the Lord ... the Lord is the source of our strength and training.
Antèynî àdya' ...iwo zî a ghi n-lî kratos fèl ateyn, dyèyn na " adya' dzi antèynî" kesa itisî i ngenj.	in the power ... the instrumental case of kratos, meaning "inner power" or self-discipline.
Igha' nî ṅweyn ...ischus, "adya' a funi-a". No mî ghà lù kî sî Bôbo. Ki Ifèl i Gheli Ntum 1: 8. I yeyn nà yèynî nin kasî li ghesinà ndù nî ghesinà a Efesus 5: 18 fî bèytî na ghi keli sî nà ghi a tisî Àyvis.	of his might ... ischus, "endowed power". The source for everything is the Lord Himself. See Acts 1:8. This takes us back to Ephesians 5:18 and reminds us of the necessity of the Holy Spirit's control.

Efesùs 6: 11	Ephesians 6:11
"Yi li ifwo ighòn vzi a Fiyini nin fù sî zî nô ì jîm ta ka yi keli sî nù mìnàṅ mzî a dèblî nin ba'tî".	"Put on all of your spiritual military equipment so that you may have the ability to stand in the ranks, face to face with the strategies of Satan."
Limà' ...so' ta sugè' li ifwo ì nuni nì ndzisi ighòn. I yèyni nì ghi a gyà ànTeyni dyèyn na wul ì bîmini nin keli ìboysi kî ìlvi ta wù li ndzisi ighòn mà'.	Put on... refers to the soldier picking up his equipment and weapons. This a verb in the middle voice, indicating that the believer receives benefit from putting on the armor.
ifwo ighòn nô ì jîm ...nkyàsi ighòn, "ifwo ighòn ì jîm nin ì nuni." (A n-ghi itanji l kfaṅ iwo ateyn i ghi na "panoply".)	the whole armor... panoplia, "all armor and weapons"; so, "all military equipment". [The English cognate is "panoply".]
À nà ghi tînkî tî sugè'sî tî tal a ndo ighòn nê gheli Rome ta àṅena nà mâ' nkyà ighòn fî bè' inki ifwo ighòn nà wèyn.	There were three types of soldiers in the Roman army that wore armor and carried these types of weapons.
Hastati (ma ghi li a hasta, "àntîmlî ighon") na ghi sugè'sî sî bu ye'î ye'î ighon. Àṅena nà ghi bula ghi tô' ye'î àṅena nî ifwo ighòn ì bemni ta ighon, Fînyûyn fî machaira, kèsa fînchya. Anôyn a nuni-a nâ kèynà nà tô' nû wî a kàyntî ighòn, mîti ghi li kî sî se' ighon ta àṅena nî ghi timlî zisi nî mîntîmlî mî ighòn antèyni nî mbàyni. Wul ì bîmini ì fî n-ghi hastate a nchîni ìbîmi nî Kilitèynsi. Ghi bu du' tî fàyti tî ye'î nweyn a dzi ifwo ighon bôm ta wù bu du' tî nà kya iwo i Fiyini.	The hastati (from hasta, "javelin") were less experienced soldiers under training. They were usually not well trained with the more sophisticated weapons such as the spear, machaira sword, or bow. These troops were usually not used in the main battle, but only in the opening skirmish when javelins were thrown at the advancing enemy. The new believer is the hastati in the Christian life. He is not trained with much in the way of weapons because he is still ignorant of a lot of God's Word.
Ghi princep sî na ghi ma àṅena nduti meyn asi ighòn. À nà ghi sugè' a bu ghi ìkuṅ, keli ṅaṅ, to àdya', ifè'nî nâ ghàyn a ghi wul ìbîmini vzi a wù n- lema nà fêl ikfâ'tî nî Fiyini fî.	The princeps were somewhat more advanced. This was a young, vigorous, strong soldier, equivalent in this analogy to the vigorous advancing Christian who is beginning to operate on a divine frame of reference.
Mbanji ighòn na tal nà ghi a ghi ghi triarrii , gheli ma ghi nu meyn kfa, sugè'sî ma sî kà' a sî ndu no mî alen à kà ighon fî kya sî nù kî nî ifwo ighòn ì jîm.	The third line of battle was composed of the triarrii , the veterans, soldiers who could move into any area of combat and were well-trained with all weapons.
Ta ka yi na ghi ma yi kà'a ... dunamai, yi lutî ghi itanji Gîlik na "sî nà kya". Ikya nâ iyèyni gvi à ta wul nin lema, a ghi nô fîtonji fî adya' a inù nî àṅèlîsî.	that ye may be able ... dunamai, the ordinary Greek word for "ability". This is the ability which is the result of edification; and it is the main source of strength in the angelic conflict.
Sî timi ...histomi, iyèyni nin ghi ta ka sugè' ì nuni na du'a gvîti à, kilitèyn "atu a sugè'sî ivi", ma wù kul meyn ifwo ighon, aghesi a ghi, wu bu'tî wî iwu, keli ighaṅsi iwùyn fî ghi iwuyyn foma.	to stand ... histomi; this is the readiness of the combat soldier, the Christian "centurion", armed, tough, unyielding, with pride and motivation.
"itimi" nin ghi iwo i yi asi-i ighòn a fî a ghi nû bula ifwo ighòn fî nû nî wu. Iwo i yi asi-i ta ghi nin ye'î a judo, ghi kî nô na, wà li a wà tisi ti-a ivi mbàyni a.	"Standing" is the first thing taught in unarmed combat or martial arts. One of the first things taught in Judo, for instance, is how to "break the stance" of the opponent.

<p>Gheli Gòl, n-læ meyn nù ngali ngali nêyn gheli Rome, a tisf Jùliyòs Sisà nì gheli ghi li, ma ghi kà' a ghi na bê kî nô na àṅena ghi "infirm-nuni" a ghi gheli itof na àṅena na timi ighòn yi bù nà boynà à ta ka afo tim yi ta wul nin nu ì mò' ì mò'.</p>	<p>The Gauls, against whom the Romans fought many campaigns, under Julius Caesar and others, were human "tanks" in the sense that their ability to take a very strong combat stance made them difficult to defeat in individual combat.</p>
<p>No mi wul ì bimini ì kfa nin ghi wul ì mo' anòyn inù nâ ghàyn, ghi kiy na wu li àbâs a nweyn, nâ ti sî a nweyn a ngenj. Ghi fu meyn tifu ti Ayvis a Nwa'ni-a nì ifwo sî ghesinà, ma à fû kî atem a junà salu, na ghesinà nu idwa' ì Satàyn.</p>	<p>Every believer is a member of the combat team and is required to take his own part, to stand on his own. We are armed with spiritual gifts and equipment, provided by Grace, to fight against the forces of Satan.</p>
<p>Kè'nì mìnàṅ mî deblì...methodeia, "ike' nì ike'ì nì mîdzit' mî Satàyn.</p>	<p>against the wiles of the devil... methodeia, "face to face with the strategies" of Satan.</p>
<p>Efesùs 6: 12</p>	<p>Ephesians 6:12</p>
<p>"Yi nî tèyn bòm ta ghesinà nin nù wì gheli. Ghesinà nin kwo nù iyvis ì bî vzì a wu n-tâynì chwò iyvi nì idwà' vzì a wu n-sa' mbzi yèyn nô ì jîm, nì miyinì mî mbzi."</p>	<p>"Because our combat is not face to face with human beings but, by contrast, is in confrontation with demon rulers, military commanders of Satan, world-rulers of the darkness, and spirits of evil in the heavenlies."</p>
<p>Bòm ta ghesinà nin nù...nin bè iwo kûm ichu'ni inù dyânsi nì wul. À n-ghi abàs ighòn yi n-dyèyn iwo kûm ta sugè' kòynì nì mbàynì ighòn.</p>	<p>for we wrestle ... refers to any sort of personal combat. In the military sense, it refers to military contact with the enemy.</p>
<p>Wi acha' nì mîlûj...yi n-ghi na, "a ghi ikè' nì ike'ì nì wul mîsòṅ".</p>	<p>not against flesh and blood ...that is, "not face to face with human beings".</p>
<p>Miti... "sî dyèyn sî a nyij nin izi-i a yi nâ sî ghi"</p>	<p>but ... "in contrast to the foregoing"</p>
<p>Kè'nì... "ike' nì ike'ì" a ghi dzi zî a Satàyn bà'li ifèl i nweyn ateyn.</p>	<p>against... "face to face with" the following roster of the Satanic organization.</p>
<p>idwa' vzì a wu n-sa' mbzi...archon, a ghi iwo a itaṅ Gîlik sî wul vzì a wu nâ ghi nsa' ànchil.</p>	<p>principalities... archon, a word in Greek for one of the highest rulers.</p>
<p>Iwo n a yèynì dyèyn atu sî asi a Gîlik Atik (Atin) ghi tu' ta gheli Atin nâ sa' bif sî gheli. Archon nâ ghi atu kèsa wul itwo vzì a wu nâ li icho'ni a Atin. Àkùmti a wul itwo ghi nâ tonṭi na bassileus archon, kesa 'fòyn ì sa'ni.'. Tal nâ ghi polymark, wul wu sa' a a ghi wul ighòn. Gheli nâ ghi ntufa a Atin a ghi thesmoteitai kesa, "ighi a ghi n-fayti tisa'." No mi ta ghi nâ sa' a bif sî gheli, Atin nâ kê' wì tèyn ta isa' ghi wi bòm ta gheli ghi tisi nâ ghèyn læ meyn ghal awo kî nâ jêl à jûṅ.</p>	<p>This word first shows up in the Attic Greek (Athens) in the days of the Athenian democracy. The archon was the president or preeminent decision maker in Athens. The number two man was called bassileus archon, or "king-ruler". The third man was called polymark, a military ruler. The following six leaders in Athens were the thesmoteitai or "legislators". Even though there was democracy, there was no anarchy in Athens because these leaders kept things under control.</p>
<p>Anòyn kî a Satàyn bà'li kî nin keli isa' ànchil ghi ngeyn ghi; kèsa ghi n-ghi mî isè'a wul nin kya wi.</p>	<p>The Satanic organization has a number of supreme rulers; how many is not known.</p>
<p>idwa'... ma yi fvi a eksousias, "gheli àfvà' ma ghi</p>	<p>powers ... from eksousias, "commissioned officers";</p>

cho' tùm iwo", tèyn, anôyn ankûmti a gheli ghi tisini dêblisi	therefore, a secondary group of demon rulers.
Gheli ghi tisini abe a fimni-a a mbzi afèyn... iwo i yeyni na "wul ì tisini a mbzi afèyn" n-ghi a ghi ki iwo ì mò' a itaṅi Gîlik: kosmokrator ("mbzi' + "wul ì tisini"). Iwo yeyni ma skotos nin jûmti à, yi n-keli si nà ghi na "ghei ghi a ghi n-tisi mbzi dzi abe a fimni-a."	rulers of the darkness of this world .. the phrase "ruler of this world" is all one word in Greek: kosmokrator ["world" + "ruler"]. The word skotos follows; therefore the phrase should read "world rulers of darkness".
Dêbli si tisini nâ sèynsi nin ghi ànôyn ta Satàyn n-bàli na ki na tôte nweyn, ghi fè'nì nì mifòli mzi a ghi nin kir, nì itofi, nì ifwo ighòn ìli si a nyiṅ, ki mi nì ìli.	These demonic rulers are Satan's supporting organization; analogous to logistics, intelligence, special weapons units, etc.
Satàyn nin keli ànôyn a gheli ghi nûni a li-a a ghi ki dêbli si tosi ta wù n-lí wu nà nû gheli ghi a ghi n-fèli ìlwè' i ngantini nì itu tîla'.	Satan has a special force of high ranking demons to make attacks against prominent officials and heads of nations.
À n-ghi a Dayniyèl 10: 13 si nà ko' ndu à, atu iwo kèynà na, "wù sa'ni a Besiyà" nin bê anjêl ta yi læ fe, ghi dêbli, ta wù n-læ li ìlvi nà nû wul vzì a wù n-sa' Besiyà. Gebliyèl n-læ layti si gvi nì ntum sî Daniyèl bòm ta wù nà shîṅ nêyn dêbli kosmokrator nâ yèyn. Atu a anjêl sî Maykiyèl n-læ gvi si gâmti i sòysi Gebliyèl na wù gvi sî Daniyèl.	In Daniel 10:13f, the term "prince of Persia" refers to a fallen angel, a demon, who was busy attacking the ruler of Persia. Gabriel was delayed in bringing a message to Daniel because he was in conflict with this kosmokrator demon. The archangel Michael came to help and released Gabriel to come to Daniel.
À n-ghi a Dayniyèl 10: 20, ghi tonṅi meyn "wul ì sa'ni a Gîlesiyà", a ghi dêbli zì a yi nà ghi atu si nà bà'li ighon si kè'nì fòyn Gîlis a ghi Àlèksandîlâ igha'ni itu' nâ ghàyn.	In Daniel 10:20, the "prince of Grecia" is mentioned, referring to the demon in charge of mounting attacks against the ruler of Greece who was Alexander the Great at that time.
Yi n-fèl a dzi afèyn tèyn na Satàyn na lum nû nà àdya' a no mi ìla' ikà ta yi n-kîṅti ifwo vzì a Fiyini zì lem, visì na gheli ìla' na keli ngenṅi àṅena, fi kîṅti ìla' na ka ghi na nyèysi chi ì chi. À n-ghi ìnki tîla' nâ yèyni ifè'ti iwo nyum jùṅ nì jèli si fè'ti iwo i Fiyini nâ li àlé', a ifèl i dêbli i ngantini a tîla' nâ ghàyn.	The principle is that Satan will vigorously attack any nation which protects the divine institutions, allows personal freedom to its citizens, and protects the nation against immorality. In nations like that there is evangelism and missionary activity, so demon activity will be stepped up with respect to those countries.
Si kfeynsi, Kilitèynsi nò si jîm n-ghi isas I shîṅsi a dzi a fi awo a mbzi n-jêl ateyn, ghi fi tô' nû si a ṅaṅ i ghi a ghi n-lema a chîni Kilitèynsi.	In addition, all Christian believers are placed under direct attack in the world system, with particularly heavy attacks against those who are advancing in the Christian way of life.
iyvis i bi a ìlwè' i ngantini...a lutì ghi, "iyvis awo a bi a ìlwè' i ngantini." iyeyn nâ yèyni nin dyèyn mbanṅisi nì àlèṅ a dêblisi ta àṅena nin fèl awo ki a dzisi.	spiritual wickedness in high places ... literally, "spirits of evil in the heavenlies". This refers to the rank and file of demons which perform numerous functions.
Efesùs 6: 13	Ephesians 6:13
"Yi li læ ifwo ighòn nì Fiyini fi nò ì jîm ta ka mìnchi ìn mbi sesì ko' si gvi a yi tim yè deblì, a à na ghi a	"Because of this, continually take up the whole armor of God, that you may be able to take your position in

ngò'si yi bu to ki to."	combat, and when all is finished that you may remain standing."
Ibif i nâ lali à nâ Fiyini fi nin visî ighonj àbàs ayvis (ànùsì a anjèlìsì) na yi na ndu à bòm gha. Iwo ì mò' nin ghi nà à n-ghi no mi àjàn à kà, Fiyini fi fu dzi na Satàyn li itof I ṅweyn si nù ì mba'tî Fiyini nì dzi zì a ghi n-fêl ateyn bòm ifu salû a mbà'tî àteyn. Ghi nî ghi nì awo nà tolfì sî ghelì ghìbìmini ta ka tifu tìtì a Fiyini fi nin fu salû ke' a ndayn.	The question arises as to why God allows the spiritual warfare (the angelic conflict) to continue. One reason is that in every generation, God permits Satan to use his genius to attack the Plan of God and the principle of Grace in the plan. Pressures are brought to bear on believers so that the divine provisions of Grace may be made manifest.
Tèyn... "bòm tèyn ta". Yi n-sô' ndú nì iwo zì a ghi sî ghi ma ghi bè meyn kûm inû àbàs ayvis kè'nì débìsì. Tèyn, "bòm iba'ti I Satàyn nì awo a ni nì-a nì ṅweyn, li ifwo ighòṅ nì Fiyini fi nò ṅjìm mà'..."	wherefore... "because of". Refers to the previous statements regarding spiritual warfare against demons. Hence, "Because of Satan's organization and activities, take the whole armor of God..."
Li...iwo ichwosini-i si isa' a analambano, "si li, si jif, ni fiwòlì ta ghi bà'si ateyn a ghi ta ghi fi kùmtì bè iwo ini i ni. Ghesinà nin keli si jif si nà fi li à fi li à" ifwo ighonj nì Fiyini fi. Si achfiti, afo ighonj a li a nin ghi "samo" (itimi 14). Afo ighonj nà kèynà ghi keli si nà "li mà" ki michi in jìm.	take... imperative of analambano, "to take; to seize" with a prefix which adds the idea of repetition to the verb. We must "seize or take again and again" the armor of God. As an example, one piece of the armor is "truth" (verse 14). This piece of armor must be "put on" every day.
À n-ghi no mi ànòyn à nchìynti Kìlitèynsì akà tìnkì tì ghi tìbò, ighi a ghi si ghi ma ghi "ba'ti" meyn nì ighi a ghi "bu du' tì bà'ti". Ghi keli si li ndzi sissì a ghi nâ mà' ighonj si mà' no mi ilvi gha ta inu ì nin ghi si li alé'. Sî kilitèyn, inu ì ghi si nà ghi kì mîlvi in jìm. Iwo ateyn i nin tò' ghi na, "ka ghi nì kù và wa keli wi ifwo ighonj iwùyn!"	In any group of Christians there are two types, those who are "ready" and those who are "not ready". A uniform of armor must be taken up and put on whenever combat is anticipated. For the Christian, combat is continuous. The emphasis of this verb is "Don't get caught without your armor on!"
ifwo ighonj nì Fiyini fi nò ì jìm... Panoplia. Hastati, ghi Princep, nì triarii nà mà' kì ìnkì ifwo ighonj ighel. À n-ghi a mîntimlì afèyn si nà kalì ndu à, ghi fè'ti afo ighonj à mo' à mò'.	the whole armor of God... panoplia. The hastati, the princeps, and the triarii all wore the same basic armor. In the following verses, the individual parts of the armor are described.
Ta ka yi na ghi ma yi li a yi timi...	that ye may be able to stand...
Mhè'nì mèyn a ṅwà'li Fiyini nin faytî fe'ti dzi zì a wul ì bîmini li a wù "timi ateyn"	The following passages of scripture provide excellent illustration of the concept of the Christian's "stand".
1 Kolin 15: 57, 58 57 Miti àyòṅnì-à nin ndú sî Fiyini fifi a fi n-ni na ghesinà tim yi ikfi toynî a Bobo ghesinà Jisos Christ. 58 Ma kae si nà bê sî zì a woyn-na ghem ghi jùṅ na, yi faytî ghàl ibimi i zi-i, ka yi na ne'â. Yi na ghàbì-à felè sî Bôbo kì mîlvi in jìm bòm ta yi n-kya na ifèl ì zì sî ṅweyn kà' yi bù læ lê salû.	1 Corinthians 15:57,58 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ 58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
Njànsi 16: 8 Ma tom meyn Bôbo wù na lum ghi kì asì nì mà, bòm ta wù lum ghi kì ikœ itwo nì ma, afo læ lum	Psalms 16:8 I have set the Lord always before me; Because He is at my right hand I shall not be moved.

nè'sì wì ma.	
Njànsì 21: 7 Bòm ta fòyn nìn samsì sî Bôbo, a na ghi toynî ikoynsì isuyñ nî vzi a Wù nganṭi chwò ì jìm afo lăe faṅ tì nè'sì ṅweyn.	Psalms 21:7 For the king trusts in the Lord, And through the mercy of the Most High he shall not be moved.
Njànsì 55: 22 Mà' adili à kya a si nî Bôbo, ta ka wù to'ti vâ, wù lăe lum fvísì wì na afo ne'sì wul àti-ati.	Psalms 55:22 Cast your burden on the Lord, And He shall sustain you; He shall never permit the righteous to be moved.
Njànsì 125: 1 Gheli ghi a ghi nìn samsì sî Bôbo, àṅena ghi ta kfìyn Zayon, ma afo li kî bù nè'sì, ma yì faṅ meyn kî samo'.	Psalms 125:1 Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever.
Gàlesiyà 5: 1 Christ fvísì meyn ghesinà si ifêl akòs ta ka ghesinà keli ngenṣì ghesinà, yì faytì lăe ghàl ngenṣì ka wùl nî fî kàsi zìsì zì ifêl akòs.	Galatians 5:1 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage
Filibây 1: 27 Iwo ito-i nìn ghi kî na, yì na chí ta ntum ì jùṅ nî Christ nìn kiṅ ta ka mà kăe gvì mî gvì si yeyñ zì kèsa mà fàṅ mî tì gvì, a mà na kya na yì bù kfìni sî na keli ikfa'ti ì mò', chí kî si afo à mò' felì nô nà àdya' a si nà lem ibimi zì a ntum ì jùṅ nî ye'i.	Philippians 1:27 Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,
1 Bità 5: 5-11	1 Peter 5:5-11
5 Ngwa' wùl, yì na bonṅ yvínî nchisì ndò Fiyini. Nô zì ì jìm ma' ingvímli a yì iwùyn si a ndzisi ì nà ngvímli ngenṣì. Yì n-kya na Fiyini fî nìn bayn gheli ghi a ghi nìn ghanṣi iwuyñ miti tô'nî nìn ghi a ghi nìn ngvímli ngenṣì àṅena. 6 Yì na ngvímli lăe ngenṣì isas adya' nî Fiyini fî ta ka ilvi lăe kfeyn a wù laysi zì. 7 Yì lí gvì nî àfîm à kya nô à jìm ì fù sî ṅweyn bòm ta wù n-kya iwo ì zì-i. 8 Yì na du'a gviti-à fî ghalì ngêṅ sîsì bòm ta mbàynî vzi, ma a ti dêbli nî chá'ti kal kî ta nyam àbo buf a, kiṅ wul si mzì. 9 Yì timi nà to-a ibimi ta ka yì tô chwò ṅweyn. Ba yì n-kya na wù na woyn-nà ghi nìn yeyñ kîmî nge' tèyn mbzi ì jìm. 10 Yì yeyñ nge' kî si a fîlè'nî fî ilvi tèyn a Fiyini fî tisi zì fù adya' sî zì a kî ni a yì na to nô si a ṅaṅ. Wù n-ghi Fiyini koynsì isuyñ nô si a ṅaṅ. À n-lăe jàṅ ṅweyn jàṅ zì na yì gvì zì a ṅweyn antèynî ìbayn igha'ni-i	5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "God resists the proud, But gives grace to the humble." 6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, 7 casting all your care upon Him, for He cares for you. 8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. 10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. 11 To Him be the glory and the dominion forever and ever. Amen.

toynî a Christ, a ghi ìbayn, ghi wi si làe si màe. 11 Adya' a nweyn a nin faŋ ki faŋ si a mîlvi in jîm. Àmèyn.	
Njàŋsî 46: 5 Fiyini fi nin ghi antèynî nî nweyn, afo làe nè'sî wi nweyn, Fiyini fi làe gâmtî nweyn, kî ta itu' nin lâyn gvî.	Psalm 46:5 God is in the midst of her, she shall not be moved; God shall help her, just at the break of dawn.
Njàŋsî 66: 9 Wù n-ghal àyvis a ghesinà kî nà bù chî antèynî nî gheli ghi a ghi n-bu chi, lum visî wui na afo a nè'sî avi a ghesinà.	Psalm 66:9 Who keeps our soul among the living, And does not allow our feet to be moved.
Njàŋsî 112: 6 Kî nô samo' afo làe nè'sî wi nweyn, ghi làe nà lum bêytî kî beytî gheli àti-ati.	Psalm 112:6 Surely he will never be shaken;The righteous will be in everlasting remembrance.
Njàŋsî 121: 3 Wù làe visî wi na afo nè'sî avi à kya, wùl vzî a wù n-chî và làe bitî wi isi.	Psalm 121:3 He will not allow your foot to be moved; He who keeps you will not slumber.
Ngàynsî 10: 30 Afo làe nè'sî wi gheli àti-ati, mitî gheli ghi bi làe faŋ tî yî alé' a mbzî afèyn.	Proverbs 10:30 The righteous will never be removed, But the wicked will not inhabit the earth.
1 Kolin 10: 12 Yi ti n-dyèyn na no mi ndà vzî a wù n-kfâ'tî na yi n-ti-a nin keli si nà tô'nî-à ka wù nî boj fe`	1 Corinthians 10:12 Therefore let him who thinks he stands take heed lest he fall.
Jûb 11: 14, 15 14À nà ghi na mbi na ghi a wa iwu, wà lí lè m si a nje, faŋ tî visî na nchîni ì bi na chî a wa ndo 15Kî nô tèyn a wà na lâysi àtu à kya fînsè'ifi ghi wi ateyn.	Job 11:14,15 14 If iniquity were in your hand, and you put it far away, And would not let wickedness dwell in your tents; 15 Then surely you could lift up your face without spot;
Ifêl I Gheli Ntum 11: 23 Wu ndù a fu yeyn ta Fiyini fi nin dyèyn atem a jùŋà si àŋena, wu nà saŋlî-à nô si a ŋaŋ chwotî ì àŋena na ka àŋena nin làe fi faŋ tî nà jùmtî kî Fiyini nî atem aŋena à jîm à.	Acts 11:23 When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord.
Filibây 4: 1 Mà kæ si nà si bê sî zî a woyn-nà ghem ì jûŋ na mî n-kôŋ zî nô a jûŋ fî kôŋ si yeyn zî. Yi ni-à mà na saŋlî kî tèyn. Yi n-ghi sî mà tèyn ta imwa'ti ifêl nî ma. Mî n-dyalî sî gheli bôm zî. ì nà bê a woyn-nà ghem na, yî faŋ nà to kî to antèynî ìbimi nî zî, chî nchîni zî a Bôbo nin kiŋ.	Philippians 4:1 Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.
1 Tèsalonikà 5: 21	1 Thessalonians 5:21

Yi na kwo kâ'sî nô awo à jîm si yeyn na nô a kí tî tî lû kí nô sí Fiyini fî a. Yi yeyn kí ghî samo' yi bîmi.	Test all things; hold fast what is good.
2 Tèsalònìkà 2: 15 Ghès na sí bè sí zì a woyn-ghîni na yì ghal kí ghal ibîmi ì zì, ka yì bîmi na wùl ì ni yì vîsi iye'î samo' zì a ghès nin læ ye'î sí zì tí, fî nyà' sí zì a ñwà'lî.	2 Thessalonians 2:15 Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.
Hibîlù 3: 6 Mîti sí Christ, wù n-fêlî kí nô a jûŋ ta wâyn Fiyini, nô mî ghà a ndo nî Bò ñweyn n-ghî kí a ñweyn awu. Ghesinà kâe ghal kí ibîmi i ghesinà ì na sanlî kûm àfo kí a ghesinà nin kí ndûsî nî ànkeyna, a ghesinà na ghî ghelî ñweyn ma ti ndô ñweyn nâ zì.	Hebrews 3:6 but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.
Hibîlù 4: 14 Ghesinà faytî læe ghàl ibîmi i ghesinà yì to bòm ta ghesinà nin kelî ngàŋ ndô Fiyini ingàŋtîni ta yì n-læe ko' iyyî. Ngàŋ ndô Fiyini ingàŋtîni nâ yèyn ta yì n-ngàŋtî chwô sí lîsi tèyn nin ghî kí nô Jisòs ì wâyn Fiyini.	Hebrews 4:14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.
Hibîlù 10: 23 Ghesinà ghal iwo zì a ghesinà nin kya na yì n-ghî samo' yì to ì nâ bu ne'â wî, bòm ta Fiyini fî nin chfîni no mî ghà nî kí tî.	Hebrews 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.
Kè'nî mîghî mî dêblî...	against the wiles of the devil...
A na ghî ta wà nî nô à jîm, a wà timi	and having done all, to stand.
Ma ghî bàs ìwuyn sí bèysî Efesus 4: 14	a side trip to discuss Ephesians 4:14
Yi kâe nâ ghî tèyn, ghesinà bú nâ fî ghî ta woynnda sí nâ bîm leŋ kí leŋ atû mù, no mî ikî i ye'î i kâe gvi à yì lî chwo kí chwo nî ghesinà, wùl ì ba'tî mî ànkaŋ à kâe wù gvi ì lîsi kí ghesinà nî ànkyena.	That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, and cunning craftiness, by which they lie in wait to deceive:
Satàyn nî ghî wùl vzi a wù n-jêl itof itof, ma wù nyiŋ meyn nâ kí sí nâ lîsi à. Wù faytî kelî mba'tî iyè'î ànkaŋ ta wù n-lî sí jîŋsî ìghî a ghî bú ghè'ni, ì vzi a wù tô' kya wî, nî ì vzi a itof i n-tîmsî.	Satan is the crafty one, lying in wait to deceive. He has a whole program of false doctrine that he uses to fool the immature person, the novice, the gullible one.
Chester McCalley n-læe bè na, "kilitèyn n-kæsi nâ kya wî iwo zì a Fiyini fî n-ni itu' chwòni fî kelî wî ibîmi iwo fî a fî læe nî a mîchi ghè a mî n-ko' gvi, a awo kí a kí n-fu nge' lviyn lî chwò nî ñweyn."	Chester McCalley has said: "If a Christian does not know what God has done in the past and does not have faith in what God will do in the future, he will be overwhelmed by today's crisis."
Satàyn bú timi njènsî ìwu ìlvi ta wùl ì fsî Kilitùs sí a mbòesi. Samo', wù nî wu kwo ndùtî nî ìfêli asi. Wù n-kelî mîdzitî kûm ghelî ghîbîminî mî lyàtî ghî fî ngeyn ghî.	Satan doesn't give up when a person accepts Christ as Savior. In fact, he intensifies his activity. He has a strategy regarding believers which is very subtle and far-reaching.

<p>Satàyn n̄n ghâm gheli ghìbìminì asi n̄ Fiyìni fì. Anjèl̄sì s̄s̄i a s̄i læ meyn fe n-lēm is̄i iwùyn n̄ k̄l̄itèyns̄i ì f̄yèti s̄i Fiyìni fì. Bòm t̄eyn, ñwà'li n̄n ghi ta ghi lēm kùm no m̄i wul ìb̄imìni ìk̄fà. Satàyn n̄a n̄ t̄eyn s̄i tàmt̄i ìf̄èl̄ i Fiyìni a nse. No m̄i s̄i ankàyn, 1 Joyn 2: 1 s̄i ndù asi n-sô' f̄v̄is̄i na Jisòs K̄l̄itùs n̄n nsa' fu nsa' ghesinà asi n̄ B̄æ, B̄obo bèȳti iwo z̄i a yì n-læ ḡayn a ànwâm̄n̄i fì bè iwo kùm ìb̄imìni i wul ìb̄imìni n̄ iti i ñweyn a K̄l̄itùs.</p>	<p>Satan accuses believers before God. The sins of the Christian are observed by the fallen angels and reported. In effect, a dossier is being kept on each believer. Satan does this to try to hinder the work of God on earth. However, 1 John 2:1ff points out that Jesus Christ is our Advocate with the Father; and the Lord reminds the Father of what happened at the Cross and makes note of the believer's faith and position in Christ.</p>
<p>Awo a Go'sini-a 12: 9,10 9 Ghi mà' su'si n̄ nyàm ateyn a nse, a ghi t̄i a ghi mbàm ì mu z̄i a ghi n-ton̄t̄i na d̄èbl̄i a f̄i ghi kimi Satàyn. A n̄a n-ghi ñweyn z̄i a yì n-lis̄i gheli mbzi ì j̄im. Ghi mà' su'si n̄ nyeyn a nse n̄ nch̄is̄i nyeyn s̄i k̄i s̄i j̄im. 10 S̄i ìb̄àm ateyn, ma yv̄i gya yì f̄v̄i gvi iyv̄i bê na, "Fiyìni f̄i ghesinà f̄i n̄n b̄œs̄i gheli nfeynf̄i lv̄iyn ì dyèyn àdya' a nfeynf̄i ta fòyn. Lv̄iyn n̄n ghi, Christ ma à ti wul vz̄i a Fiyìni f̄i chò' meyn tum ì ghi s̄i dyèyn a k̄i ñweyn adya' a bòm ta ghi ma' meyn sù'si vz̄i a wù t̄i n̄a ti asi n̄ Fiyìni f̄i ghesinàf̄i ghâm woyn-gh̄in̄i n̄inch̄uè, ghâm n̄ntu' ì t̄i.</p>	<p>Revelation 12:9,10 9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. 10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.</p>
<p>Sàkàliyà 3: 1,2 T̄eyn wu dyèyn Joshwà ì ngàñ Fiyìni ì gha'n̄i wu ti asi n̄ anjèl̄ B̄obo, Satàyn wu ti ik̄œ itwo n̄ ñweyn s̄i k̄è'n̄i ñweyn. 2B̄obo bè s̄i Satàyn, "B̄o n-te meyn và a Satàyn! B̄o vz̄i a wù cho' meyn J̄èlusalèm n-te meyn và! Ba a n-ghi k̄i nô ngè f̄ik̄à' t̄eyn ma ghi chuf f̄v̄is̄i ìv̄is̄i a?"</p>	<p>Zechariah 3:1,2 Then he showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to oppose him. 2 And the Lord said to Satan, "The Lord rebuke you, Satan! The Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"</p>
<p>Jûb 1: 6-11 6Lv̄iyn, a n̄a ghi achi a li-a ta wòyn Fiyìni gvi s̄i dyèyn ngen̄s̄i àñena asi n̄ B̄obo, Satàyn wu bon̄ gvi ant̄eyn̄i n̄ àñena. 7B̄obo bè s̄i Satàyn, "wà lù wo?" T̄eyn Satàyn bèyns̄i B̄obo ghi bè na, "m̄i n-jèl̄i kal k̄i kal ant̄eyn̄i mbzi, ko' k̄i t̄eyn k̄ali à." 8T̄eyn, B̄obo bè s̄i ñweyn na, "a wà kit̄i meyn wul ìf̄èl̄ n̄ mà Jûb, na wul n̄n ghi wi ta ñweyn a nse, ì wul wu kel̄i wi ighâm f̄i ghi àti-ati, ì wul wu f̄ayn Fiyìni b̄ayn m̄bi a?" 9 T̄eyn Satàyn bèyns̄i B̄obo bè na, a à bè na Jûb n̄ f̄ayn Fiyìni salu a? 10Ba wà t̄im meyn mb̄ayn j̄iñ k̄ali ñweyn, j̄iñ k̄ali is̄as i ndo n̄ ñweyn, no m̄i n̄ ghà ta wù n-kel̄i k̄i</p>	<p>Job 1:6-11 6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. 7 And the Lord said to Satan, "From where do you come?" So Satan answered the Lord and said, "From going to and fro on the earth, and from walking back and forth on it." 8 Then the Lord said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?" 9 So Satan answered the Lord and said, "Does Job fear God for nothing?" 10 Have You not made a hedge around him, around his household, and around all that he has on every side? You</p>

<p>ibyas ì jìm a? Wà boysì meyn ifêl i iwu nì ñweyn, ifwo ñ weyn dvî nà gha' ìlwé' ila'.</p> <p>11Mìti lviyn, làysì læ àwu à kya kûm ifwo ñ weyn yeyn nâ wu te wi và kî nô wa ikè' a!"</p>	<p>have blessed the work of his hands, and his possessions have increased in the land.</p> <p>11 But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"</p>
<p>2 Kolin 2: 11</p> <p>Mî n=nî tèyn bòm ta mî n-kîñ wi na Satàyn nîñ zì iwo nâ ghàyn. Ghesinà sî mînanj mî ñweyn.</p>	<p>2 Corinthians 2:11</p> <p>lest Satan should take advantage of us; for we are not ignorant of his devices.</p>
<p>Satàyn nâ mòmsì sî tàysì wul ìbimîni sî iwo i Fiyini. Wu n-kûesì gheli ghîbimîni na ka ghi na ghi aka' à mò' fî tutî kilîtèynsì na ghi na bu'lî iwo i Fiyini kwo fsisî iye'î i ànkanj ta ka àñena kasi bèynlî nâ chí kî ta ghi nâ chí sî asi.</p>	<p>Satan tries to keep the believer from the Word of God. He discourages unity among believers and he encourages Christians to ignore the Word and accept false teaching so that they will revert to their former manner of life.</p>
<p>1 Timoti 4: 1</p> <p>Ayvis a Njwa'ni-a nîñ dyèyn baynsî na à læ nâ ghi a mîñchi ñ ngò'sinî, a gheli ghi li tuynsî na bu fi bimî wî iye'î zì a yi n-ghi samo' kûm Christ Jisòs, nâ kwo bimî iye'î ankanj zì a iyvis ñ bî nîñ fu.</p>	<p>1 Timothy 4:1</p> <p>Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,</p>
<p>1 Kolin 10: 19-21</p> <p>19 A yi ti yvi kelî no mî iwo zì a mî n-bè a? Mî n-bè sî fvî na ifwo ñ yini vzi a ghi mà' ise sî fyè'sî nîñ ghi nô àfo a li-a ma, nô ñfyè'sî ateyn nîñ ghi afo a?</p> <p>20 Nganj. Mî n-bè na, begèyngî nîñ mâ' isè sî iyvis ñ bî, àñena nîñ mâ' wî sî Fiyini fî. Mî n-kôñ wî na zì iyvis ñ bî na yi kôyni-à.</p> <p>21 Yi kà' yi bù nâ nyvi a bom nî Bôbo fî nyî kîmî a bom nî iyvis ñ bî. Yi kà' yi bù yi atu àbanj nî Bôbo fî ndù yi kîmî atu àbanj nî iyvis ñ bî`</p>	<p>1 Corinthians 10:19-21</p> <p>19 What am I saying then? That an idol is anything, or what is offered to idols is anything?</p> <p>20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. 2</p> <p>1 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.</p>
<p>2 Kolin 11: 3, 13-15</p> <p>3Mî n-bè tèyn fâyn na gheli kà'a ghi gvi lîsî zì a yi na bu lêm wî atu sî nâ yvîñf Christ kî nâ atem à jîm à kîmî ighel ta Satàyn nîñ læ gvi nî mînanj mî ñweyn lîsî if.</p> <p>13Gheli nâ ghèyn nîñ wam wam na àñena nîñ ghi gheli ntum. Àñena nîñ ghi gheli ghi felîni ghi lîsîni kem dyèyn dyeyn na àñena nîñ ghi gheli ntum nî Christ.</p> <p>14. No mî sî ankàyn, ka yi na ghi nî ikayni i na no mî Satàyn nî ngeñ ñ weyn nî wu nâ kem dyèyn kîmî na yi ghi nchî ñ bayni nî Fiyini fî.</p> <p>15 Yi ti n-dyèyn na yi n-keli wi sî nâ ghi nî ikayni na gheli ghi felîni nî Satàyn nî boñ kem dyèyn kîmî na àñena nîñ ghi kî nô gheli ifelîni ghi jûñ nî Fiyini fî.</p>	<p>2 Corinthians 11:3, 13-15</p> <p>3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.</p> <p>13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ.</p> <p>14 And no wonder! For Satan himself transforms himself into an angel of light.</p> <p>15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.</p>
<p>Satàyn nîñ taysì à nî na ka gheli ghîbimîni na yvîñtî</p>	<p>Satan distracts by trying to keep believers from public</p>

àlè' sɪ kò'si.	assembly worship.
Hibhù 10: 25 Ka yí zì iwo ghè a woyn ghîni ghî li nîn nî ì lèsì ìchîyntì zì a ghesìnà nîn kelì sɪ nà chîyntì aka' à mò'. Ghesìnà na kwo tó'tì ngerjsì ghesìnà bòm ta ghesìnà nîn yeyn na achi kì a Bôbo nîn kasi gvî ateyn sɪ ba'si-à.	Hebrews 10:25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.
Wù nâ mòmsì wul ìbìminì na wù li atu a ñweyn lèm a mîwolì mzì a mî n-ghalì nchîni mî tò' ghî wi no mî ìwo i li, awo tèyn ta ikwo, itim iyì, sɪ nà yvi ifom i ghel ghî li, ifom, ìghì a wùl n-kôñ, ìwuyn ìtwo, iwo ìchi, ìfwo ì mbzi, kesa awo kì a kì n-nî wul wu nà kò'ni-à. Wùl vzì a wù ghè'ni ìbìmi nîn kya isanjì i ñweyn i nîn ye'tî wì ìfwo nâ ghàyn, wu ghî wi akôs sɪ ñweyn. Kilitèyn vzì a wù bù ghè'ni, no mî sɪ ankàyn, li a wù na kiy sɪ kelì isanjì i ñweyn ìfwo nâ ghàyn, a yi taysì ñweyn sɪ a iwo i Fiyìni.	He tempts the believer with an improper emphasis on details of life such as money, success, social life, pleasure, loved ones, health, sex, materialistic things, or status symbols. The mature believer knows that his happiness is not derived from these things, so he is not a slave to them. The novice Christian, however, may try to gain happiness from such things, and this will distract him from the Word of God.
lyè' i ì ànkañ i nîn ghì kìmì fìdzitì fì li fì ta Satàyn nîn fèlì ateyn. Ghì mèyn nîn ghì mîdzitì ìn li ta nfè'tì sɪ ànkañ nîn kè' ateyn:	False teaching is also a part of Satan's strategy. The following are some of the characteristics of false teachers:
Àñena nâ ghì wi afo kì a ghì n-kè' ànkeyna.	They have a false facade.
Matìyò 7: 15 "yì na to'nì à kùm nfè'tì sɪ ànkañ. Sɪ n-se sɪ gvì sɪ zì sɪ nà kè' tèyn ta njsì mètì a ghì kì nô nyamsì abo.	Matthew 7:15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.
Rome 16: 18 Ìnki i ghelì nâ yèynì nîn felì wì sɪ Bôbo ghesìnà Jisos Christ, àñena nîn kiy kì sɪ nà nî awo kì a kì nîn fòm sɪ àñena. Àñena nîn bê àwo a fomni-a kì sɪ lisì ghelì ghì a ghì nîn faytì kya wi iwo.	Romans 16:18 For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.
Àñena nâ lyatì ghelì ghìbìminì.	They court believers.
Gàlesiyà 4: 17, 18 17Ghelì nâ ghì nîn lùm kì tèyn a yì iwo mètì kelì kì ìkfa'tì ìbzi-i. Àñena nîn kiy na yi visì ma nà lùm kì iwo nì àñena. 18Yi n-jôf kì nô sɪ nà lùm awo a junà no mî ìlvi gha, a ghì wi kì ìlvi ta ghesìnà nîn ghì amo'.	Galatians 4:17,18 17 They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them. 18 But it is good to be zealous in a good thing always, and not only when I am present with you.
2 Timotì 3: 5-7 5Àñena làè nà fìsì fìsì ghelì ghì a ghì n-kò'si Fiyìni, mètì yvìnfì wì sɪ nfeynfì nô sakos, ka wà na kelì ìwo i li sɪ nì zì ìnki ghèlì nâ ghèyn. 6Ghelì ghì li nîn ghì antèynì nì àñena, jelì zì a ndosi nì ghelì, lisì ghìkì ghì a ghì ni meyn chwòsì awo a bi-	2 Timothy 3:5-7 5 having a form of godliness but denying its power. And from such people turn away! 6 For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts,

<p>a ì nà sî keli mitem ìm bôl. Àḡena ni meyn, ghìkì nâ ghèyn na sî chí kî a àḡena isas isa'.</p> <p>7Ghìkì nâ ghèyn lum momsî kî sî nâ kya iwo i fi-i, mîti bula àḡena timi yvî iwo kûm iye'i zî a yi n-ghî samo'.</p>	<p>7 always learning and never able to come to the knowledge of the truth.</p>
<p>Iwo àḡena nin dyân a ighan̄sî i ìwùyn</p>	<p>They appeal to human pride.</p>
<p>2 Kolin 10: 12</p> <p>Ghès nin bè wî na ghès nin ghî ànôyn nî gheli ghî a ghî n-tan̄jî kûm ngeḡsî àḡena, ghes̄ nin bê na àḡena lêm ifyê' kî sî àḡena ngeḡsî ì nâ fê' ngeḡsî àḡena ateyn. Àḡena nin nî ìwo yi keli wi itof.</p>	<p>2 Corinthians 10:12</p> <p>For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.</p>
<p>Àḡena nâ tutî iko'sî i ifyê'sî bôm ta a n-ghî dzi ì nyan̄sî zî a ka dêblîsî na tisî wul ateyn.</p>	<p>They promote idolatry because it is a quick way to demon influence.</p>
<p>Hàbakùk 2: 18</p> <p>“sæ nin ghî nô ghà a ànfê'sî a, ta ka wùl vzî a wu n-fayti na chuf a? Ànfê'sî ma ghî bôm ì bom, kî yê'î ànkan̄, ta ka wùl vzî a wù mòmtî na samsî ateyn, kî nô ànfê'sî kî tan̄jî wî a?”</p>	<p>Habakkuk 2:18</p> <p>“What profit is the image, that its maker should carve it, The molded image, a teacher of lies, That the maker of its mold should trust in it, To make mute idols?”</p>
<p>Àḡena tutî na wùl na chí a tisa'</p>	<p>They promote legalism.</p>
<p>1 Timoti 1: 7,8</p> <p>7Àḡena nin koḡ sî nâ ghî ndyèynsî isa' nî Fîyini fî mîti kya wi no mî àwo kî a àḡena nin bê nî a kî a àḡena nin ye'i, dyèyn na ghî kya.</p> <p>8Ghesinà nin kya na isa' i Fîyini nin jofa ìlvî ta gheli nin lêm kî nô ta ghî n-keli sî nâ lema.</p>	<p>1 Timothy 1:7,8</p> <p>7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.</p> <p>8 But we know that the law is good if one uses it lawfully,</p>
<p>Nfê'tî sî ànkan̄ na lum fèlî kî feli toynî aley ìlvî a fî a Satàyn nin sa' ateyn a nse.</p>	<p>The false teachers will continue to operate throughout Satan's rule on earth.</p>
<p>1 Joyn 4: 1</p> <p>À gvî mî ndà a sûyn semsî bè na yî n-keli Àyvis a Fîyini, ka yî bîmî kî bîmî. Yî n-keli sî fayti sî kî wul ìlvî ta wù n-bê na yî n-keli Àyvis a Fîyini, sî yeyn na wù n-bê samo' a. Yî n-keli sî nî tēyn bôm ta nfê'tî sî ànkan̄sî nin jèl a mbzî, dvî kî tēyn.</p>	<p>1 John 4:1</p> <p>Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.</p>
<p>Satàyn nin mômsî sî bìlà nî iwo zî a Fîyini fî nin kîḡ sî wùl ìbîmîni. Hwen̄j iwo ghè a Fîyini fî nin kîḡ n-ghî ìtwal ta Satàyn nin kîḡ sî chímsî.</p>	<p>Satan seeks to frustrate the will of God for the believer. There are three categories of the will of God which Satan tries to interdict.</p>
<p>Dzî zî a Fîyini fî nin kîḡ na ghî na fèl ateyn (iwo zî a Fîyini fî nin kîḡ na ghesinà ni).</p>	<p>1. The operational will of God (what God wants us to do).</p>
<p>Jêm 4: 7, 8</p> <p>7Yî fu lǣ ngeḡ sisi sî Fîyini fî. Yî tuynsî debli ta ka yî</p>	<p>James 4:7,8</p> <p>7 Therefore submit to God. Resist the devil and he will flee</p>

<p>le' kàsi sî a yî ìbàm. 8Yî gvi bà'sî sî Fiyìnì fî a ka fî gvi bà'sî sî zî. Ghelî awo a bì-a gheyn! Yî n-kelî mîtem ìm bò. Yî su ìwuyî ì vzi sî awo a bì-a fî sù làynsî mîtem ì mzî.</p>	<p>from you. 8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.</p>
<p>Gàlesiyà 5: 7 Yî ti meyn nà jeli kî nô a dzi ì jùŋ. Mî n-kya wi nâ à tî fî tàysî ghà zî na ka yî ghal iwo zî a yî n-ghî samo' a?</p>	<p>Galatians 5:7 You ran well. Who hindered you from obeying the truth?</p>
<p>2. Iwo zî a Fiyìnì fî nîŋ kîŋ sî wùl ikfa'tî, kesa itof (dzi zî a Fiyìnì fî nîŋ kîŋ na ghesinà na kfâ'tî ateyn)</p>	<p>2. The mental, or intellectual, will of God (what God wants us to think).</p>
<p>1 Timotì 4: 1 Ayyis a Njwa'ni-a nîŋ dyèyn baynsî na, à læ nà ghî a mîchi ìn go'sinî, a ghelî ghî li tuynsî nà bu fî bimî wî iye'î zî a yî n-ghî samo' kûm Christ Jisòs ì nà kwo bimî iye'î ì ànkaŋ zî a ìyvis ì bì nîŋ fu.</p>	<p>1 Timothy 4:1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,</p>
<p>3. Alè' kî a Fiyìnì fî nîŋ kîŋ na wùl na ghî ateyn (alè' kî a Fiyìnì n-kîŋ na ghesinà na ghî ateyn).</p>	<p>3. The geographical will of God (where God wants us to be).</p>
<p>1 Tèsàlonikà 2: 18 Ghès ti meyn nà kelî kî nô sî kasi sî gvi sî yeyn zî, nô ma ma momsî sî chem. Aghayn à bò mîti, Satàyn bù vîsi na ghès ì gvi.</p>	<p>1 Thessalonians 2:18 Therefore we wanted to come to you—even I, Paul, time and again—but Satan hindered us.</p>
<p>Satàyn nâ tutî na ghelî ghibimini na du'a mîtem mî àŋena fu nge'. Atem a wùl ìbimini sesî nà fu nge' wu nà bu fî kfâ'tî wî a jùŋ. Wù nâ faynsî kî mî wul ìbimini na wù kâ' a wù kfî ikfî ì acha' ìwùyn.</p>	<p>Satan encourages believers to worry. Worry neutralizes the soul of the believer. He tries to frighten Christians with regard to physical death</p>
<p>1 Bita 5: 7-9 7Yî lí gvi nî àfîm à kya nô à jîm fû sî ñweyn bòm ta wù n-kya ìwo ì zi-i. 8Yî na du'a, gvîti-à fî ghal ngêŋ sisî bòm ta mbâyni zî, ma à ti débli nîŋ cha'tî kal a kî ta nyamàbo, bufa, kîŋ wul sî mzî. 9Yî timi nà to=a a yî ìbimi ta ka yî to chwò ñweyn. Ba yî n-kya na woyn-nà ghî nîŋ yeyn kîmî nge' tèyn kî mbzi ì jîm.</p>	<p>1 Peter 5:7-9 7 casting all your care upon Him, for He cares for you. 8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.</p>
<p>Hibîlù 2: 14, 15 14W oyn nâ ghèyn a wù nà n-bè nîŋ ghî kî nô ghelî, kelî njwòsî ìwùyn. À tî iwo zî a yî n-læ ni, Jisòs wu kasi nà sî boŋ ghî kîmî wul ta àŋena ta ka wù kfî bèbsî ñweyn vzi a wu nà ní na ghelî na kfî-a, ma à ti débli. 15Wu n-kfî tèyn ta ka ghelî na bu fâyn wî ikfî bòm ta ghelî nà n-du' mîlvî ìn jîm, ghî kî tèyn ìkòs, fâyn kî ikfî.</p>	<p>Hebrews 2:14,15 14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage.</p>

<p>Satàyn n̄n m̄m̄s̄i s̄i k̄f̄i n̄i iwo z̄i a wul ìb̄im̄in̄i n̄à gh̄i s̄i n̄à ti ateyn. Ta ka wù na ki k̄i K̄ilitùs, Satàyn n̄n k̄i n̄ na wul ìb̄im̄in̄i na k̄i</p>	<p>Satan attempts to change the focus of the believer. Instead of Occupation with Christ, Satan wants the Christian to be occupied with</p>
<p>Ki ngej</p>	<p>Occupation with Self</p>
<p>Kòlosè 3: 1 Ta yì s̄i gh̄i ma F̄iȳin̄i f̄i n̄n lays̄i meyn z̄i Christ s̄i ikf̄i amo', yì na l̄em m̄item mz̄i awo gh̄e a k̄i n-gh̄i iyvi, alè' gh̄e a Christ n̄n du' ateyn àb̄às ikœ itwo n̄ F̄iȳin̄i f̄i.</p>	<p>Colossians 3:1 If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.</p>
<p>1 Kolin 1: 10, 11 10 M̄i n-chwot̄i z̄i a woyn-n̄à ghem s̄i iziyn n̄ B̄obo ghes̄in̄a Jisos Christ na yì na ti k̄i ìchf̄i ì mò' awo gh̄e a yì n-b̄e ta ka àngwòs̄i-à na gh̄i wi ant̄eyn̄i n̄ z̄i. Yì n-keli s̄i n̄à kwo gh̄i k̄i s̄i afo à mò', keli k̄i ìkf̄a'ti ì mò', f̄i k̄i k̄i àwo k̄i a dzi ì mò'. 11 M̄i n-b̄e t̄eyn a woyn-n̄à ghem b̄om ta gheli ndo n̄ K̄ilowè n̄n f̄e'ti meyn s̄f̄ ma na iyolì n̄n gh̄i ant̄eyn̄i n̄ z̄i.</p>	<p>1 Corinthians 1:10,11 10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. 11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.</p>
<p>Nwà'lì Nz̄iti 3: 4,5 T̄eyn, mbam bè s̄i wul ì wi na, "k̄i n̄o samo' wa k̄f̄i wi. 5 B̄om ta F̄iȳin̄i f̄i n̄n kya na à làè n̄à gh̄i no m̄i achi à k̄a ta wà k̄f̄il a as̄i à kya yasi, a wà na gh̄i k̄i ta F̄iȳin̄i, kya ijun̄i n̄ ibzi-i."</p>	<p>Genesis 3:4,5 4 Then the serpent said to the woman, "You will not surely die. 5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."</p>
<p>Matiyò 26: 31-35 Jisòs ì k̄æ bè na, "à n̄i n̄à gh̄i n̄ntu' ì n̄o làyn a z̄i ì j̄im le' v̄isi mà, k̄i ighel ta gh̄i s̄i gh̄i ma gh̄i nya' meyn a Nwà'lì F̄iȳin̄i na, 'm̄i n̄n zue nch̄i mbzisi a s̄i gwos̄i. 32 M̄iti a à na gh̄i ta gh̄i làys̄i ma s̄i ikf̄i a mà ndu a Galil̄i s̄i a yì as̄i. 33 B̄ita ì bè na, 'gh̄i n-gh̄i s̄i le' s̄i v̄isi m̄i va gh̄i j̄im ma bù làè mòm s̄i ateyn'. 34 Jisòs ì bè s̄i n̄weyn na, 'M̄i n-b̄e s̄i v̄a samo' na l̄um ngvi n̄n n̄i se s̄i toj n̄ntu' ì layn ma wà mo meyn mà ngali ì ta. 35 B̄ita fi bè na, 'm̄i gh̄i m̄i s̄i k̄f̄i ghesiv̄a ma bù mò v̄a. Nj̄umt̄i s̄i ib̄am n̄ n̄weynsi ì boj bè ndù k̄i t̄i ì j̄im.</p>	<p>Matthew 26:31-35 Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep of the flock will be scattered.' 32 But after I have been raised, I will go before you to Galilee." 33 Peter answered and said to Him, "Even if all are made to stumble because of You, I will never be made to stumble." 34 Jesus said to him, "Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times." 35 Peter said to Him, "Even if I have to die with You, I will not deny You!"</p>
<p>ki ifwo</p>	<p>Occupation with Things</p>
<p>Hib̄lù 13: 5,6</p>	<p>Hebrews 13:5,6</p>

<p>5Ka yì na lêm chwòsì atu iwo ikwo. Yì na kwo sanjì kì sanjì no mî nî ghà vzi a yì nîn keli bòm ta Fiyini fî nîn chfîni meyn na, 'Mà læ visí wì zì nô sakos'.</p> <p>6Bòm tèyn, ghesinà kà'a ghi na dèṅsì abê kî nô tèyn na: "Bôbo nîn ghi ngàmṭi yem, mà li ma bù fàyn iwo. Wùl mîsòṅ li wu bù nî iwo i li sî mà."</p>	<p>5 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you."</p> <p>6 So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?"</p>
<p>1 Kolin 1: 10-11</p> <p>10 Mî n-chwotî zì a woyn-nà ghem sî iziyn nî Bôbo ghesinà Jisos Christ na yì na ti kî ìchfî ì mò' awo ghè a yì n-bê ta ka àngwòs-à na ghi wi antèynî nî zì. Yì n-keli sî nà kwo ghi kî sî afo à mò', keli kî ìkfâ'ti ì mò', fî kî kî àwo kî a dzi ì mò'.</p> <p>11Mî n-bê tèyn a woyn-nà ghem bòm ta gheli ndo nî Kìlowè nîn fè'ti meyn sî ma na iyolì nîn ghi antèynî nî zì.</p>	<p>1 Corinthians 1:10,11</p> <p>10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.</p> <p>11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.</p>
<p>Ki gheli</p>	<p>Occupation with People</p>
<p>Jèlìmiyà 17: 5</p> <p>Iyèynî nîn ghi ma à bè Bôbo: "Nsa' no mî ndà vzi a wù n-samsi sî wùl, nî wul mîsòṅ na à na ghi àdya' a ṅweyn, aтем a ṅweyn a le' fvî sî Bôbo.</p>	<p>Jeremiah 17:5</p> <p>Thus says the Lord: "Cursed is the man who trusts in man And makes flesh his strength, Whose heart departs from the Lord.</p>
<p>1 Tifòin 19: 10</p> <p>Wu kæ bè na, "Ma ti meyn nà faytî ghe'nî à kûm Bô Fiyini ì Bô ìdwa' ì jîm, bòm ta woyn Isilæ nîn visi meyn mîkâyn ì mya, kò'ti sù'si ìbyañ ifu, zue nfè'ti shyasi nî Finyue fi, à lutif faṅ kî ma, ghi na fî byem mà sî zue."</p>	<p>1 Kings 19:10</p> <p>So he said, "I have been very zealous for the Lord God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."</p>
<p>Jèlìmiyà 17: 4</p>	<p>Jeremiah 17:4</p>
<p>Wà, kî nô sî a wa ngeṅ læ fvî sî ale' ghè a mà tî fu sî zì, a mà ni a wà ndu nà felì àkòs sî mbàynî shyasi ila' bula yì timì nà kya, bòm yi kwotì meyn ìvis iton yafîni nî ma wu na ghi sî fî sî faṅ."</p>	<p>And you, even yourself, Shall let go of your heritage which I gave you; And I will cause you to serve your enemies In the land which you do not know; For you have kindled a fire in My anger which shall burn forever."</p>
<p>Dzi ì li sî nà chi à ye'tî ibimi ateyn n-ghi sî gàmṭi wul ì biminî na wù na chí lêm ikfa'ti ì ṅweyn awo àti-ati.</p>	<p>One of the functions of the Faith-Rest principle is to protect the Christian in the area of having a proper focus on life.</p>
<p>Satàyn nà tutî kîmî sî a ṅañ mbi sisì a wùl n-nî ikfâ'ti tèyn ta ifâyn, nge' item, àlue, kòṅ sî sisì, ighañsì iwuyun, ku wul-à, keli wi ikòṅ, yi to sî lèsì sî fu, keli ìbâyn, akfàlà ikfa'ti, sî nà fîn ndû asi. Mbi nî ghi bìlâ nî wul ìbiminî, mbisi ikfa'ti n-ghi ìbàm ì mbisi kî sî jîm. A ghi nô aleṅ a mbisi a bi-a bòm ta sî faytî bèbsî àwo. Nô tèyn ta ka mbisi ikfâ'ti na li alé', ghi na bu'sf kî bu'si iwo ì Fiyini.</p>	<p>Satan also promotes heavily in the area of mental attitude sins such as fear, worry, bitterness, desires for revenge, pride, guilt feelings, lack of love, failure to forgive, hatred, mental adultery, and so forth. A believer is neutralized by sin; and mental attitude sins are behind all sin. And they are the worst category because they are so devastating. As long as mental attitude sin is taking place, the Word of God is being ignored.</p>

<p>ṛnfye'si ṛnfisi iwo i Fiṛini nin dvi ki t̄yn ta ghi n-tonṛi a Nwa'li Fiṛini.</p>	<p>There are several religious counterfeits mentioned in the Bible.</p>
<p>Ntum i j̄n ṛnkaṅ</p>	<p>A counterfeit gospel.</p>
<p>2 Kolin 11: 3,4 3Mi n-b̄ t̄yn f̄yn na gheli k̄'a ghi gvi lisi z̄i a yi na bu fi l̄m wi atu si n̄a yvini Christ ki n̄i àtem à j̄m à k̄imi ighel ta Sat̄yn nin l̄e gvi n̄i m̄inaṅ m̄i ṛweyn lisi if̄. 4Mi n-f̄yn b̄m ta ma yeyn meyn na ndȳynsi s̄i ṛnkaṅsi nin se si ye'i z̄i k̄um Jis̄s i w̄l̄u, a ghi wi vz̄i a ghesi ye'i z̄i kum ṛweyn, yi visi k̄i visi. W̄l̄ nin gvi-à, yi fsi k̄i fsi ayvis s̄i ṛweyn, a ghi wi Ayvis a ṛwa'ni-a k̄i a ghes nin l̄e fu s̄i z̄i, fi b̄imi k̄i b̄imi ntum z̄i a w̄l̄ n-f̄e'ti s̄i z̄i, a ghi wi ntum i j̄n z̄i a gh̄s nin l̄e f̄e'ti s̄i z̄i.</p>	<p>2 Corinthians 11:3,4 3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. 4 For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it!</p>
<p>Nf̄e'ti s̄i ṛnkaṅ (b̄ula ghi b̄e, ghi ki a w̄l̄, ma ghi lisi meyn, k̄imi nin a li a.)</p>	<p>Counterfeit ministers (unsaved, humanists, misled, etc.)</p>
<p>2 Kolin 11: 13-15 13Gheli n̄a gh̄yn nin wam i wam na ṛjena nin ghi gheli ntum, ṛjena nin ghi gheli i felini ghi lisi ni, kem dȳyn i dyeyn na ṛjena nin ghi gheli ntum n̄i Christ. 14No mi si ank̄ayn, ka yi na ghi n̄i ikayn i na no mi Sat̄yn n̄i ngeṅ ṛweyn n̄i wu n̄a kem dȳyn k̄imi na yi nin ghi ch̄i ibayni n̄i Fiṛini fi. 15Yi ti n-dȳyn yi nin kel̄i wi si n̄a ghi n̄i ikayn i na gheli ghi felini n̄i Sat̄yn nin boṅ kem dȳyn k̄imi na ṛjena nin ghi gheli ghi felini i j̄n n̄i Fiṛini fi. Nge' z̄i a Fiṛini fi l̄e fu s̄i ṛjena a nḡo'si nin kfeyn̄s̄i if̄el̄ n̄i ṛjena n̄a gh̄ayn.</p>	<p>2 Corinthians 11:13-15 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.</p>
<p>Iȳe'i ṛnkaṅ</p>	<p>Counterfeit doctrine</p>
<p>2 Timoti 4: 1 Christ Jis̄s l̄e gvi ta f̄oȳn i sa' gheli ghi a ghi bu chi n̄i ighi a ghi k̄f̄iti meyn. B̄m t̄yn, ma na b̄e s̄i va n̄o n̄i ṛdya'a, ti asi n̄i Fiṛini fi n̄i Jis̄s na:</p>	<p>2 Timothy 4:1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:</p>
<p>Aban̄ a n̄tal à nkaṅ</p>	<p>Counterfeit communion table</p>
<p>1 Kolin 10: 19-21 19Aȳi ti n-yvi kel̄i no mi iwo z̄i a mi n-b̄e a? M̄i n-b̄e si fv̄i na ifwo yini vz̄i a ghi n-ma' ise s̄i ṛnfye'si nin ghi n̄o àfo a li a ma, na n̄o ṛnfye'si ateyn nin ghi àfo a?</p>	<p>1 Corinthians 10:19-21 19 What am I saying then? That an idol is anything, or what is offered to idols is anything?</p>
<p>20 Ngaṅ. Mi n-b̄e na, beḡeyns̄i nin mà' is̄e s̄i iȳvis i</p>	<p>20 Rather, that the things which the Gentiles sacrifice they</p>

bi. Àṅena n̄n m̄a' wì s̄f Fiyìni f̄i. Mì n-kòṅ wì na z̄i ìyvis ì b̄i na yì kòyn̄-à.	sacrifice to demons and not to God, and I do not want you to have fellowship with demons.
21 Yì kà' yì bu nà nyvi a bom n̄ Bôbo f̄i nyvi a bom n̄ ìyvis ì b̄i. Yì kà' yì b̄u yì atu àban̄ n̄ Bôbo f̄i ndu yì atu àban̄ n̄ ìyvis ì b̄i.	21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.
Ilayn i ànkan̄	Counterfeit righteousness
Matiyò 19: 16-18 16Wul ìlvi n̄n læ meyn gvi bif s̄f Jisòs na, "ndyèynsì, mà ti kà' a mà ni nò ghà ì jùn̄ s̄i læ s̄i keli ichi z̄i a yì læ mæ wi a? 17Jisòs ì bif s̄f ṅweyn na, "bòm ghà ta wà bif iwo i jun̄i z̄i a wà kà' a wà ni s̄f ma? À n-jòf ì kfeyn̄f k̄i Fiyìni. Wà na kòṅ s̄i keli ichi n̄ z̄i-ì, wa nà yvi iwo z̄i a t̄isa'ti Fiyìni t̄i n̄n bè. 18Wul àteyn ì bif s̄f Jisòs na, wà n-bè nò t̄isa' t̄i kà'?	Matthew 19:16-18 16 Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?" 17 So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments." 18 He said to Him, "Which ones?"
Dzi si chi ànkan̄ ("s̄i chi nch̄in̄ z̄i a yì n-so")	Counterfeit manner of life ("living the beautiful life")
Jàn Matiyò 23	Read Matthew 23
Adya' ankan̄	Counterfeit power
2 Tèsalonikà 2: 8-10 8Ghì lisì wul n̄ wèyn s̄i a dzi a wul àtem a b̄i a n̄ wèyn fvi. Bôbo Jisòs læ gv̄i no mi ìtu' gha, zùe ṅweyn n̄ azùe ma k̄i fvi a ṅweyn ichf̄i, k̄im̄i n̄ ìbayn ìgha'n̄-i n̄ ṅweyn. 9Wul awo a b̄i a n̄ wèyn læ gv̄i n̄ àdya'a ma à fu Sat̄ayn ì n̄ kem n̄ awo a kayn̄-a a lia, dyèyn nchwæsi ànkan̄ s̄i lisì ghel̄i. 10Wul læ nà keli àtem a b̄i a, j̄ṅs̄f ghel̄i ghì a ghì nk̄eli s̄i kf̄iti, k̄i a dzis̄i a dzis̄i. Àṅena læ kf̄iti-à bòm ta àṅena bu t̄i kòṅ s̄i yvi ntum z̄i a yì n-ghì samo' k̄um Bobo ghes̄ina ta ka Fiyìni f̄i bæsi àṅena.	2 Thessalonians 2:8-10 8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. 9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, 10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.
Miȳin̄i m̄i ànkan̄	Counterfeit gods
2 Tèsalonikà 2: 3-4 3Ka yì n-v̄isi wul lisì z̄i nò sakos bòm ta achi n̄a k̄i læ gv̄i wì s̄i ya'i ta ka ghel̄i ìdv̄ini làl̄i kè' Fiyìni, a wul àtem a b̄i a fvi timi. Fiyìni f̄i læ mesì wul àtem a b̄i a n̄a weyn alè' iv̄is. Wul àtem a b̄i a n̄a wèyn læ fvi à kè' miȳin̄i ìn lvi bà'si no mi n̄ ghà ta ghel̄i n̄n ṅv̄iml̄i, ì dyèyn na yì n-to chwò miȳin̄i m̄i àteyn. Wul læ ndú z̄i du'ì a ndo Fiyìni ì ìgha'n̄i n̄a bè na a n-ghì k̄i nò z̄i Fiyìni f̄i ateyn f̄i.	2 Thessalonians 2:3,4 3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.
Nwà'lì Fiyìni n̄i bè iwo k̄um ìfwo ìghòṅ n̄i Fiyìni f̄i ta	The Bible talks about the Armor of God as enabling the

<p>wu n-nî na wul ì bîminî “timi kè’ mìnàṅ mî Satàyn”. ifwo ìghôn nâ wèyn nîṅ ghî àkîṅtî sî ghesîna ta ghî nîṅ chí a kosmos diabolikos, ifwo ìghon vzi a ghesîna nîṅ nû ateyn n=keli àdya’ chwò Satàyn ta ghesîna nîṅ lí alè’ a ghesîna sî timi antèynî nî Bôbo Jisos Christ.</p>	<p>believer to "stand against the wiles of the devil". This armor is protection for us while we live in kosmos diabolikos, and the weapons of our warfare are stronger than Satan as we take our stand in the Lord Jesus Christ.</p>
<p>Efesùs 6: 14</p>	<p>Ephesians 6:14</p>
<p>“Yi kul læ iwo zî a yi n-ghî samo’ a yi isas ta akue fi kîṅtî angàṅtî à ki-a nî nchîni àti-ati ì timi nâ gvî tî-à.</p>	<p>"Stand, therefore, having about your waist the equipment belt of truth, and having put on the breastplate of divine righteousness;"</p>
<p>Nî àntîmlî nâ àkèynà, ghî zî sî nâ fê’tî ta ifwo ìghòṅ nî Kìlitèynsî nîṅ ghî, ghî lí fê’nî nî ifwo ìghon nî sugè’ Rome.</p>	<p>With this verse begins the categorization of the Christian's armor, using by way of illustration the armor of the Roman soldier.</p>
<p>Timi læ...iwo yi ghî kî ghî felî à ma ghî chwòsî chwòsî a histomi, a ghî kî nô iwo i ni i nî-i kûm sî timi, mîti a ghî alè’ nâ ghàyn “sî timi a mbanji sugè’sî ìghòṅ”.</p>	<p>stand therefore... aorist active imperative of histomi, the ordinary verb for standing, but in this context "to stand in military rank".</p>
<p>Sî kî iwo a ifaytî itanji itanji: À n-ghî a ìntîmlî 14 sî chem a 17, nô ì jîm ghî iwo zî a yi gàyn nâ ghî kî ghî a gya ìtanji àntèynî. A n-ghî awo a ni nî a ta “lî a” kesa “mà’ a” kî ndû kî na ghî ma’ ifwo ìghòṅ. À n-ghî itanji i Gîlîk, iwo zî a ghî nî meyn yi na ghî kî ghî nîṅ ghî kîmî ta izî-ì a ghî n-ghî itanji kfan na iwo ini nî-i nâ yèynî nîṅ jûmtî iwo i ni i nî-i i to i a mbanji iwo fi a ghî tàṅji. Iwo l teyni n-ghî na,jæ ta ka sugè’ lí alè’ a ṅweyn a mbanji ìnû, wù keli sî nâ ghî ma wù lafi meyn ghî fi faytî yè’i ṅweyn.</p>	<p>Grammar Note: In verses 14 to 17 there is a string of verbs, all of which are aorist participles in the middle voice. These are the verbs such as "take" or "put on" associated with putting on the pieces of armor. The Greek aorist participles have the same standing in a context as the English past participle in that the action of the participles precedes the action of the main verb in the sentence. The idea is that before a soldier can take his place in the ranks, he must be outfitted and trained.</p>
<p>Keli a yi aku’tî ma yi kulî meyn...iwo dzî antèynî zî a yi n-gàyn sî a lum ghî iwo afèyn na perizunumi, “sî chfîṅ sî chwòsî”.</p>	<p>having your loins girt about ...aorist middle participle of perizunumi, "to put around".</p>
<p>Sugè’ Rome nâ nî wu chfîṅ chwòsî aku’tî nî ṅweyn akue kî gha’ kî tèyn a ghî afo sî ghalî ifwo ìghòṅ wu be’i ghî. Atonlî a nâ ghî, sî achfîti, ta ka ghî we ikfî ì Fînyùe fi macharia. ttonlî ì lí nâ ghalî nkfîsî nî bò ifwo yîni. Anôyn a sugè’sî à kæ tim yi ntè’, a sugè’sî sus ì mà’i ifwo vzi a wu n-ghî a bò ifwo yîni sî keli dzî sî we aso ikwo nî ifwo njeyntîni, kîmî nî no mî ghà ta àṅena nù fsi.</p>	<p>The Roman soldier put around his waist a very wide belt which was the holder for a lot of equipment. There was a loop, for example, for the scabbard for the machaira sword. Other loops held ropes and a rations sack. When the legions conquered a city, the soldiers would empty out the ration sack to make room for gold, jewelry, and other loot they picked up.</p>
<p>itonlî ìli nâ ghî akue nâ ghàyn a ghanlî mîchya ateyn. Ghî nâ kul àkue nâ àkèynà kî ìlweṅ ìlweṅ na kî na faytî ghî, sugè’ jèlî mî ti-a, fe a nse, ko’ kfîynsî, no mî nî ghà, akue ateyn a nâ nê’lî wî ifwo ìghòṅ ghî ateyn ma wu kè’ kî inû. Ghî nâ ghî ma ghî timi meyn</p>	<p>There were loops on the belt for darts. The belt was tied in several places to stay in place, so that no matter how the soldier moved about, fell down, climbed hills, etc., the belt was always in place with weapons at the ready. There were designs stitched into the belt which designated</p>

<p>nyotî kî ìlweŋ ìlweŋ akue nâ ghàyn ìlwê' vzi a wul ìnunî nâ wèyn timi nù ateyn. Ta ka ghi na fu mîdâe mî ìnù kesa ìchfiŋ, a sugè' nâ wèyn kwo li afo ta wu fsi ìghoŋ timi alè' akue nâ ghàyn.</p>	<p>various campaigns in which the veteran had fought. Instead of campaign medals or ribbons, the soldier would weave into the belt something he had taken during the battle.</p>
<p>Nî samo'...aleitheia, n-dyêyn samo' ta ghi n-fayti ye'i. Akêyn nâ àkèynà ghi akue sugè' ta kilitèyn.</p>	<p>with truth... aleitheia, refers to truth taught accurately. This is the belt of the Christian soldier.</p>
<p>A ghi kîmi a wa ìwùyn..."ma wà ma' meyn kîmi" ànkîntî àngàntî a ghi ìlayn.</p>	<p>and having on.. "having put on" the breastplate of righteousness.</p>
<p>Ànkîntî angàntî...thoraka, (kîmi ìwo yèyni itanji i kfaŋ na "thorax"). Ghi nâ kali ghôf akue kî gâmtî sî ghal ìfwo vzi a wu nâ ghi àbâs ìkue, asî nî ìbami.</p>	<p>the breastplate... thoraka, [Engl. cognate "thorax"]. This was attached to the belt and provided protection for the upper torso, front and back.</p>
<p>À nâ ghi a mbzi ì mu, ìnkîntî ìngàntî nâ ghi ndzisi ta ghi lom, ìlvi li ma ghi li meyn ìkfas ìtonini dùntî ateyn. Gheli Ghîk n-læ gvî nî ìnki ànkîntî àngàntî a li –a ma ghi tzi ì tzi kî nkîntî ìlwê' boli kesa tîgha'li, ma ghi kul nî gvî kesa nî ìbyâs ì ndzisi. Gheli Sàmaliya ghi li yeyn na ìvzi ì nyâm kfaŋ, nî ndoŋsi nyâm mbòlo', nî ìfwo ì li, na ghi ma ghi fayti nî ìfwo wu to a, àŋena zitî sî nâ sî li ndoŋsi ma ghi timi a ndzisi nsi nâ kîntî ìkfiŋlî ìlvi ìnù.</p>	<p>In the ancient world, breastplates were of layers of cloth, sometimes with metal greaves attached. The Greeks introduced a bronze breastplate, with bronze plates covering vital areas or the torso, held together with leather or cloth connections. Some Samaritans noticed that horses' hooves, cattle horns, etc., were made of very hard material, so they began to use horn sewed to cloth to protect from blows.</p>
<p>Gheli Rome nâ keli ìtof kûm dzi zî a ghi nîn bâ'li ìfwo ìghoŋ ateyn, wu nyanŋsî-à fî boynî ìjèl fî kîntî ìkfiŋlî. Nô ìnki i junî nâ ghi ghi toŋtî na achi àngàntî, kesa "ànkîntî angàntî kî ti kî sî ànkèyna ngeŋ". Ghi nâ ìf' ànkîntî angàntî nâ àkèynà ghi ghôf akue nî nkfiŋsî gvî nyâm ma ghi tòysi ìbù' abàs ìtziŋ sî nî na wu fayti ghal. Ghi nâ chfiŋ akue, kî ghi dzi atu àkùe. Fayti kî: Ghi nâ keli sî kul akue sî asî jæ ta ka ànkîntî àngàntî.</p>	<p>The Romans had the ideas for armor design which provided light weight combined with ease of movement and protection from blows. The best type was called the thorax stadias, or "breastplate which stands by itself". This breastplate was attached to the belt by leather thongs passed through rings on the bottom to keep it solidly attached. It was anchored to the belt, and it was above the belt. Note: the belt had to be put on first, then the breastplate.</p>
<p>A ìlayn...ìlayn i Fiyini nîn ghi ànkîntî a kî asî a sî wul ìbîmini. Akue a samo' bà'sî nî ànkîntî àngàntî ìlayn nîn ghi azî a kilitàyn sî lema.</p>	<p>of righteousness... The righteousness of God is basic protection for the believer. The belt of truth combined with the breastplate of righteousness is the basis for the edification of the Christian.</p>
<p>Efesùs 4: 12, 16, 29 12Wu n-læ nî tēyn sî ba'ti gheli ghi bîmini na àŋena na kya sî nî ìfêl i Fiyini ta ka ìwuyn Christ, ma ti ndô Fiyini na lèma. 16Wu n-ni-à a ìbyâs ìwuyn ì jîm ì kî sî afo à mò' no mî àyûŋ à kà ìwùyn n-gamti sî ghal ìwuyn ì jîm, no mî àbâs à kà sesi fêl ta kî n-keli sî nâ fêl à ìwuyn ì jîm nâ sî lema fî fayti to bôm ta ìbyâs ateyn nîn kôŋ ngeŋsî. 29Ka iwo i bzi-i læ fvî a wul ìchfi. Yi na kwo bê kî</p>	<p>Ephesians 4:12,16,29 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. 29 Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.</p>

<p>Ìwo zà a yi kà' a yi gamtì gheli ghì a ghì n-keli afim ta ka à na yvi mi ndà itanji ì zi-i wu sæ ìwo.</p>	
<p>Efesùs 6: 15</p>	<p>Ephesians 6:15</p>
<p>Yi li ntum ijùn zà a yi n-fu mbôynì tùn a yi ìvì ta gvìsì ìvì ì nà gvìtì-à.</p>	<p>"Having shod your feet by means of full preparedness in the good news of God's peace."</p>
<p>ìvì ì va ma wà tun meyn..."sì kul nì sàyndâlìsì". Sàyndâl nà ghì G1 boondocker sugè'sì Rome. Ghì n-bê tèn kùm sugè' sisì a sì nìn nù nì vzi ta sì jeli vzi. Gheli ghì a ghì n-nù nì vzi nù àdèn a tó' ghì wi ateyn, a dvìtì kì ilemtì.</p>	<p>And your feet shod ..."to bind with sandals". The sandal was the GI boondocker for the Roman army. This is a reference to the foot soldier slogging it out. The infantryman fights with the least glamor and the highest casualties.</p>
<p>Ta sugè' Gílís na tuntì ifwo sì nà kîntì mikolakol, sugè' Rome na tun sàyndâlìsì asas a dilì kì tèn sì keli mîndorj mî akas asas ateyn ta ka wul na faytî tom àvì ìlwè' ta wu n-ngo'li kèsa lena. À nà ghì itanji i Latìn ghì tonjtì gvì nà sèynsì na Caligula, tèn wul vzi a wu nà nù nì ìvì, ghì nà tonjtì njweyn na caligatus. Sugè' sisì a sì nà tisi awo, nà tun ifwo ì wulù ìvzi.</p>	<p>While the Greek soldier wore greaves to protect his ankles, the Roman soldier wore a heavy soled sandal which had metal studs on the bottom for good footing on uneven or slippery ground. This shoe was known in Latin as the caligula, so the foot soldier was called caligatus. Officers wore different footwear.</p>
<p>Nì ìba'ti-i sì nà- etoimasia, n-bè ìwo kùm ìba'ti ifìblì-ì, sì nà ghì ma wà kà' a wà jeli ndyèyn kì a mbanji a mbanji, zì gheli ghì li, alen ìlvi kì dyèftì-à, fì fèlì nì ifwo ighònj kì nò a jùnj.</p>	<p>with the preparation of - etoimasia, refers to full preparedness, being able to march great distances in order, with others, and over a long period of time, to use weapons effectively.</p>
<p>Ntum ì jùn zà a yi n-fu mboynì...Ghesìnà n-keli sì nà ghì no mî ìlvi gha gvìtì sì fè'tì ntum ì jùn. Wa kya na gheli ghìbìminì nò ghì jìm nìn ghì kì isas iwo nà ghàyn ta ghì chwòsì. No mî kilitèyn ì kfà nìn ghì ifèlì i kilitèynsì ifìblì kì mîlvi ìn jìm, lum ghì kì asì.</p>	<p>the gospel of peace...we are to be ready at any time to minister the gospel. Note that all believers are included in this command. Every Christian is in full time Christian service, always on the front line.</p>
<p>No mî kilitèyn vzi a wù n-koj wi sì nù nìn ghì kì ighònj nà ghàyn. Sugè' li a wù na ghì bula ghì ye'i njweyn kesa iwo li na fu nge' sî njweyn a wù kasi itèm ì dzi jæ ta ka ghì koynì nì mbàynì. Ma ghì kà' a ghì zue kì njweyn a ìnù i yi asì i.</p>	<p>Even a Christian who doesn't want to fight is in the conflict. A soldier may be untrained or in poor condition and drop beside the road before the enemy is reached. Or he may be killed in the first skirmish.</p>
<p>Nò ìwo zà a ghì n-tó' bê kùm sì nà fè'tì ì ntum ì jùn nìn ndù sì wul ì mò' ì mò'. Gheli ghì a ghì n-keli ifu i Ayvìs a Nwa'ni-a kì sì nà jèlì fè'tì iwo ì Ffìyìnì n-keli kìmì àlè' àjena, mîti ma àjena kà' a ghì chem kì sî nserj ànòyn a ghèlì a li a. Gheli ghìbìmi nìn kalì antèynì nì gheli kì a dzisi a dzisi. Àjena nìn ghì a ìlwè' tífèl, àjena nìn ghì a ìnòyn ìnòyn, àjena nìn keli suynsì lisì. Iwo sì nà fè'tì Kilitùs n-ghì na wà na fè'tì alè' ghè a wà nìn ghì ateyn.</p>	<p>The primary thrust of evangelism is through the individual. There is a place for those with the spiritual gift of evangelism; but these men can reach only a specialized segment of the population. Individual believers circulate throughout the community in various functions. They have jobs; they belong to clubs; they have certain friends. The principle or witnessing for Christ is that you do it in your own environment.</p>
<p>Iba'ti-i nìn ghì na wà na kya sì nù. Iba'ti-i nìn ghì na</p>	<p>Preparation implies the ability to fight. Preparation means</p>

<p>wà na ti wi kî a dzi ì mò' fî kya sî lì iwo i Fîyìnì sî fè'tî. Sî nà kya mitorjà mi ìye'í kûm ìbôe nin ghi ìwo ito-i sî nà fè'tî ntum (a ghi wi awo kî a gheli ghi beylini nî ghi nà ni à). Wà n-keli sî nà kya kûm sî kasi sî ba'ti ichi, sî yvisi iton i yafini, iyuyi i teyn, ìko'si atu, ibzi i fi-i, nî kûm mbàyn ànkîntî, ta wul i zitiñi. Wà n-keli wi gvi shyasi a vzi ivi ilvi ta wà bû bà'ti a dzi nà ghàyn.</p>	<p>flexibility and the ability to use God's Word in witnessing. Knowledge of the basic doctrines of salvation is necessary for witnessing (not salesmanship techniques). You need to know about Reconciliation, Propitiation, Redemption, Imputation, Regeneration, and The Barrier, as a starter. You don't have your shoes on your feet without this preparation.</p>
<p>Awo a li a kûm sî nà fè'tî ntum ta wul</p>	<p>Notes on personal witnessing</p>
<p>Sî nà fè'tî Kilitùs a n-ghi ìfêl l no mi wul i biminì i kfà.</p>	<p>Witnessing for Christ is the responsibility of every believer.</p>
<p>Ìfêl i Gheli Ntum 1: 8 Miti yi na kya kî na yi nin kèlî àdya' ìlvi ta Ayvis a Nwa'nî-a gvi meyn sî zî, nà ghi nchwò nsa' sî mà a Jèlusalèm nî Jùdiyà ì jìm nî Sàmaliyà nî tìghanṅi mbzi tì jìm tì.</p>	<p>Acts 1:8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."</p>
<p>1 Bita 3: 15 Yi na kwo ngvimlî Christ ta Bôbo a yi a mîtem. Yi na du'a gvîti sî bèynsî no mi ndà vzi ta wù bîf iwo kûm ìbimi zî a yi n-keli sî Christ. Yi sesî nî tēyn yi nà boynî à fî ngimlî à.</p>	<p>1 Peter 3:15 But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;</p>
<p>Mâk 5: 18,19 18 Wu se si zî a ngù' sî lù wul i vzi a wù nî nà keli iyvis i bi tî wu nà chwotî sî ndu nḡeyn nḡeyn.</p>	<p>Mark 5:18,19 18 And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him.</p>
<p>19 Miti wu tuynsi i bè sî nḡeyn na, kasi kfa ndu yeyn gheli gha fè'tî àwo kî a Bôbo nî sî vâ. i fè'tî ta wù nî koynsi isuyi sî vâ."</p>	<p>19 However, Jesus did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you."</p>
<p>Sî nà faytî fe'tî à yi bayn a ta wul i biminì n-ye'tî, nô sî a nḡa, na wù kya ghà kûm Nsa' ìgo'sini-a. Mbisi nin bu fî ghi wi iwo zî a yi n-to! Iwo ì mò' zî a wù lè fî timi asî a Nsa' Igo'sini nin ghi kî na wù n-læ meyn tuynsi Kilitùs ta wu nà chi.</p>	<p>The effectiveness and clarity of the believer's witnessing depends, in large measure, on his understanding of the Last Judgment. Sins will not be the issue! The only reason that a person will stand at the Last Judgment is that he rejected Christ during his lifetime.</p>
<p>Joyn 3: 18 "À bimi mi ndà sî Wâyn Fiyini, Fiyini fî kà' fî bû bèbsi nḡeyn. À fañ mi nda sî bimi, a na sî ghi ma Fiyini fî nin bebsi meyn nḡeyn bòm ta wù teyn meyn na yi bimî wî iziyn nî wayn i mò' vzi a Fiyini fî n-keli.</p>	<p>John 3:18 "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.</p>
<p>Joyn 3: 36 À bimi mi ndà sî Wâyn Fiyini a wù keli ichi zî a yi lè mæ wi, ma à fañ mi nda sî bimi, a wù lè kfi bòm ta</p>	<p>John 3:36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of</p>

njva Fiyini faŋ meyn ki faŋ a nweyn atu.”	God abides on him.”
Ghi si ghi ma ghi sa’ meyn no mbi si jim a anwamni, bu fi ghi wi si sa’ si yomti.	All sins have been judged at the Cross, and there is no double jeopardy.
Ghi lae na ghal wul vzi a wu bu du’ ti bimi ki a njun ngerj. Kiliten vzi a wu n-jeli nfe’ti ntum keli si be si baynsi iyeyn na yeni.	The basis for the indictment of unbelievers is human good, not sins. The witnessing Christian must make the issue clear.
Si fe’ti ntum, yi nin boyni wi a bu ki na wul i luy meyn ni Ayvis a Nwa’ni-a.	Witnessing is impossible apart from the filling of the Holy Spirit.
Joyn 16: 8-11 8Wu n-gvi-a, i dyen awo ki a ki n-befi kum mbi si gheli mbi i dyen dzisi ati-ati, fi dyen dzi zi a Fiyini fi lae sa’ gheli ateyn si zi. 9Wu n-dyen iwo zi a yi n-befi kum mbi bom ta gheli nin bim wi si ma, 10i dyen dzisi ati-ati bom ta ma si ndu angun ni Bo wom yi bu fi ghi wi si yeyn ma. 11Wu n-dyen dzi zi a Fiyini fi lae sa’ mbi ateyn bom ta foyen vzi a wu n-sa’ mbi yeyn si ghi ma wu fe meyn nsa’.	John 16:8-11 8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9 of sin, because they do not believe in Me; 10 of righteousness, because I go to My Father and you see Me no more; 11 of judgment, because the ruler of this world is judged.
Ayvis a Nwa’ni-a keli si taji si wul vzi a wu bu bimi na wu li iye’i kum iboe.	And the Holy Spirit must minister to the unbeliever to apply the doctrine of salvation.
Alej si fe’ti nin ghi abas iwo i Fiyini zi a ghi n-tonji na ntum i jun.	The context for witnessing is that part of the Word of God called the Gospel.
1 Kolin 1: 18 Ghesina nin kya na, ntum ikfi ni Christ a anwamni nin ghi ki iwo angu si gheli ghi a ghi n-le ndu, miti si ghesina ghi a Christ nin besa yi n-dyen adya’ a Fiyini.	1 Corinthians 1:18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
Efesus 6: 17 Yi li kimi iboe zi a Fiyini fi n-besa zi si afol ighon, li Ayvis ki a Fiyini fi n-fu ma a ti iwo i Fiyini si a Finyue.	Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;
Hibilu 4: 12 Iwo i Fiyini nin ghi ten chi a, keli adya’, fi tof i chwò no mi ifo i ngvelen i ka. Yi su wul i zi chem. A nweyn item ndu kum ayvis a nweyn fi toyni kimi a nweyn yun ni ivifi. Iwo i Fiyini nin dyen baynsi ikfa’ti i wul.	Hebrews 4:12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.
Adya’ a ife’ti i ntum nin ye’ti na wul i bimi nin ku ti a ikfa’ti a. Wul li wu bu fe’ti iwo i Fiyini a jun wumi ni ntum i jun, keli adya’ si na ki ki Kilitus, fi ghi	The dynamics of witnessing depends on the believer's mental attitude. One cannot be an effective witness if he is ashamed of the Gospel, if he does not have the capacity to be occupied with Christ, or if he is not oriented to

ikfa'ti i njweyni ndu wi iwo fi a Fiyini fi nin ni ki salu.	Grace.
À n-ghi a Rome 1: 14-16 , apostle Bôl bê na "mi n-keli ikwo si là", "mi n-gviti-à, ni "mi wumi wi". Nku i fisisi na keli ifom si ku fisisi. Wul li wu bu na ghi "nku fisisi a ghi gheli" keli wi ikon si na yi iyvis.	In Romans 1:14-16 , the apostle Paul says "I am debtor", "I am ready", and "I am not ashamed". A fisherman has a desire to fish. One is not a "fisher of men" without a desire to win souls.
ilwe' nin ghi ibwo ta ife'ti iwo Fiyini ni Kilitèyn nin fvateyn.	There are two sources for a Christian's witness:
(1) Fiti'ti fi nchini ni njweyn.	(1) the testimony of his life
2 Kolin 3: 3 Yi n-ghi njwa'li ta Christ nya' ki no si a njweyn a ngen yi chwo a ghes iwu, wu bu nya' njwa'li na yeyn ni ichi i njwa'li-i. Wu kwo nya' ni Ayvis a Fiyini fifi a fi nin chi. Wu bu nya' atu ngò', wu nya' a mitem ni gheli.	2 Corinthians 3:3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.
(2)Izi-i a wu n-be ni ichfi i njweyn	(2) the testimony of his lips
2 Kolin 5: 14-21 14Ghes nin ni ifel yeyni ma ghes ka' ghi bu faj bom ta Christ nin kon ghes no si a nan. Ghes nin kya na wu lae kfi ki si gheli ghi jim, yi n-dyeyn na gheli i jim nin lae meyn kfi ba'si si njweyn. 15Christ nin lae kfi ki si gheli ghi jim ta ka gheli ghi a ghi n-chi na bu chi wi a dzi a fi a anena nin kouli nin se si nan ateyn miti chi ki bom Christ. Yi n-ghi teyn bom ta Christ nin lae kfi bom anena kasi i lali. 16Si ziti lvayn, ghes na bu fi li wi wul a dzi a fi a gheli mbzi nin li ateyn. Yi n-ghi ki no si a mo' na ghes nin lae meyn na li Christ a dzi na ghayn miti na bu fi li wi ti. 17Wul nin se si na ghi ngeyn Christ wu na si ghi wul i fi, ma chini njweyn i mu chwo meyn i fi gvi. 18Awo na akèynà à jim nin ghi ma à ni Fiyini si ghesina, kasi ba'ti nchini ghesina ni nfeynfi. Fi n-ni teyn toyni a Christ. Fi fu meyn kimi ifel na yeyni si na ba'ti nchini si ghes. 19Iwo zi a ghes nin be nin ghi na, Fiyini fi lae ba'ti ichi i njweyn ngeyn gheli mbzi bom iwo zi a Christ nin lae ni, fi leysi meyn fu mbisi gheli fi fu ntum si ghes, gheli ntum na ghi na fe'ti na fi n-kin na gheli ghi jim ba'ti ichi i anena ngeyn nfeynfi. 20À ti dzi zi, a ghes nin li ale' a Christ, Fiyini fi tanji toyni a ghes. Ghes nin chwotfi zi si iziyn ni Christ, na yi ba'ti nchini sisi zi Fiyini fi. 21 Nô Christ si a njweyn a ngen nin bu lae ni mbi	2 Corinthians 5:14-21 14 For the love of Christ compels us, because we judge thus: that if One died for all, then all died; 15 and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. 16 Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. 17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. 18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. 20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. 21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

<p>mɪtɪ Fiyini fi li nweyn si a wul ɪ bi ta ka ghesina toyni a nweyn na ghi ati-ati asi ni Fiyini fi.</p>	
	<p>There is a reward for witnessing.</p>
<p>1 Kolin 3: 11-16 11 Fiyini fi si ghi ma fi lem meyn Jisos Christ na à n-ghi àchi a ndo ki aki n-ghi, wul ghi wi a wu ka' a wu fi we àchi a li a. 12 Gheli nin bà'li atu àchi a ndo na ghayn, gheli ghi li nin bà'li ni gùl, ghi li bà'li ni silva, ghi li bà'li ni ngò'si jùŋ si, ghi li bà'li ni nka', ghi li bà'li ni ìwi. 13 Ghi ti læ dyeyn baynsi no mi ni ifel l nda a ndayn. A læ na ghi achi ghe a Christ kasi gvi ateyn a ghi mom no mi ifel i nda ni ivis i a wu dyeyn no mi inki ifel i ka zi a wu ti na fel a. 14 Fiyini fi læ fu imya'ti no mi si nda vzi ghi mom ifel l nweyn ni ivis i yi fan ti fi. 15 Ghi kaè mom no mi ifel l nda yi fi a wu le imya'ti i nweyn i bæ, miti bæ ki ta wul a wu nyin toyni ivis. 16 Ba yi n-kya na yi n-ghi ndo Fiyini, Ayvis a Fiyini a chi anteyni ni zi a?</p>	<p>1 Corinthians 3:11-16 11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ. 12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. 14 If anyone's work which he has built on it endures, he will receive a reward. 15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. 16 Do you not know that you are the temple of God and that the Spirit of God dwells in you?</p>
<p>2 Kolin 5: 10 Yi n-ghi teyn bom ta no ghesina ghi jim læ timi asi ni Christ a wu sa' ghesina. Wu læ la' no mi nda ki awo a fi a wu ti na ni a nse, kesa a ti na ghi awo a bi a, kesa a ti na ghi awo a jun a.</p>	<p>2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.</p>
<p>imya'ti ivi n-ghi ma ghi dyoti ta wul ti na lema, no mi gha ta ghi nin ma'ti ivi n-fv ki atu ifu salu. Teyn, no mi imya'ti ikfa ivi ni ghi afo na ghi na lum beŋ ki beŋ ifu salu ni Fiyini fi. Ifu salu nin dyeyn na ni mya' ti nin ghi wi bom iwo zi a wul ni ghi na keli si la' nweyn. A n-ghi Bôbo ta wu n-fu adya' si ghesina na ghi na fel si nweyn, a fu nweyn ifwo vzi a ka ghi na fel ateyn (gùl, silva, ni ngò'si to si).</p>	<p>Rewards in heaven are an extension of edification; the only things that are rewarded in heaven is what is done on the basis of Grace. Thus, every reward in heaven is an eternal memorial to the grace of God. Grace means that rewards do not reflect any personal glory or merit. It is the Lord who enables us to labor for Him and who provides the divine production in the life (gold, silver, and precious stones).</p>
<p>Efesùs 6: 16</p>	<p>Ephesians 6:16</p>
<p>"Yi li kfeynsi ibimi i zi-i ghàl ta nkyasi ighon ɪ na tamti aghon ki a debli nin timli zi ni ankeyna ki balɪ ta ivis.</p>	<p>"In addition to all this, having taken up the shield of the believer's faith, wherewith ye shall be able to extinguish or cut off the fire arrows of the wicked one."</p>
<p>Si kfyensi awo na ghayn a jim...kesa, "si kfeynsi a à jim". Ibè na yeyni nin dyeyn wi na afo ighon na kèynà nin nganti-à, miti ki na ghi kfeynsi atu àteyn.</p>	<p>in addition to all this ...or, "in addition to all". This phrase does not mean that the following item of equipment is greater, but that it is simply to be added to the above.</p>
<p>A na si ghi ta ghi li meyn...iwo ghi lum ghi ki ghi iwo ighablini-i a analambano "si li si laysi afo, ta ghi</p>	<p>having taken up ... aorist active participle of analambano, "to pick up something, as from the ground, repeatedly".</p>

<p>lí a nse, lí ndú kí lí". Iwo i ni i ní-i i to-i afêyn nín ghí "sí timi" a àtímlí 14, tèyn iwo i ni i ní-i na yèyni nín gví ní iwo zì a iwo i ni i ní i</p>	<p>The main verb is "stand" in v. 14, so this action precedes the action of the main verb.</p>
<p>Nkyà ighòṅ ì bimi...thureos</p>	<p>the shield of faith ...thureos.</p>
<p>Gheli Rome nà keli nkýà ighòṅ, isonjáf ghí, lú ilví ko' chem a idyél yi kíntí míchya nì tìghonṭí ma ghí kà' a ghí yel tìmi ibàm sí kíntí míchya. Kì nà bè'tì dílì-à fí ngo'lí chwò ànkìntí nì gheli Gílís a telá kí a kí nà jñj kalí kalí, mìtì mìwòlì in lí nà ghí ta ghí nà ní, ì dzì zì a ka ghí na faytí ghal ìfwo ighòṅ nì ìwu ta ka sugè' na kya sí jìk fí kya sí ghal ànkìntí. Anòyn a sugè'sì a kæ sí nà nú ntè', àṅena nà ka' a ghí du'í tala ghal ìnkìntí kì àṅena ìtu sí bà'lí azi, kesa afo ta "ndò tòlàkì", ta ka ghí na tím mì ghà kí gví bzi-à kí bzi-a.</p>	<p>The Romans had a long, rectangular, knees-to-chin shield which protected from arrows and spears and could be knelt behind during an arrow barrage. It was quite a bit heavier and clumsier than the smaller Greek circular shield; but there was a series of exercises, a manual of arms, designed to give the soldier flexibility and strength in the use of the shield. Groups of soldier who were besieging a town could form close together and hold their shields over their heads to make a huge testudo, or "turtle", to protect the group from missiles.</p>
<p>Mbàynì sí gheli Rome ghí lí na kya àṅena ta gheli ghí a ghí nín se sí se' ighòṅ àṅena bè'ì "àbâ' a ndò" (thureos) ì se' nì ànkeyna ighòṅ. Gheli Franks ghí a ghí n-fvì a Cisalpine nì Transalpine Gaul nà chye' gheli ghí a ghí nín keli ìwuyn ì twelâ bòm ta àṅena nà be'ì ìnkìntí wu nà wulì-à. tchfí nà yum Barbarian sí, ta gheli Rome, lælí kí tèyn, ma ghí faytí meyn yè'í, fí kay sí nú aka' à mò', lum keli kí ìkfâ'tì sí yi ì yi, nà yès kí yesì ìlwè' ta ghí kè'nì nì gheli Gaul bùla ghí faytí bà'tì, fí bìlà kí bìla ighòṅ.</p>	<p>The Romans were known by some of their enemies as the soldiers who carried a "door" (thureos) into battle. The Franks of Cisalpine and Transalpine Gaul ridiculed these smaller men because of the great cumbersome shields they carried. But the barbarians were surprised in battle when the little Romans, with their great discipline, their consummate fighting skills, and their mental attitude of victory, wiped up the ground with the disorganized, vacillating Gauls.</p>
<p>À n-ghí a àntímlí nà ghàyn, ankìntí ighòṅ nì gheli Rome nà kèynà nà tí sí a íbimi nì wul ì bímínì a tìchfínì nì Fíyínì fí. Iko'nì íbimi nín ye'tí wì a wul vzì a wù n-keli, mìtì afo fí a wù nín samsi ateyn. Íbimi nín ghí afo no mì nda kela fí ní kí míchí in jím. À n-ghí dzì ìkfâ'tì nì ìcho'nì-i ghí lí wì adya'. Awo a dvínì nín ghí ma ghesì nà yè'í toyní kí íbimi.</p>	<p>In this verse, the Roman shield stands for the faith of the believer in the promises of God. The value of faith lies not in the person exercising it, but in the object. Faith is something that all people possess and use every day. It is a non-meritorious system of thinking and decision making. Most of what we learn, we learn by faith.</p>
<p>A na ghí ateyn..."a à na ghí toyní ateyn"</p>	<p>wherewith ..."by means of which"</p>
<p>A yi na kya sí...Ghí bè ìwo yi ghí sí jæ sí gàyn so' ìwo ífelínì-i a dunamai, iwo i ni l ní-i kùm sí nà kya sí nì àdya'a. Ghí bè ìwo yi ghí sí jæ sí gàyn n-dyéyn na ìlvì na ghí sí yè'í ngenj jæ ta ka ighonj i gví. À n-ghí a nchínì nì Kìlitàyn, ìlvì iye'í i ngenj nín ghí ìlvì vzì a ghí ní ghí nà ye'í tìchfínì nì ìwo i Fíyínì fí lí à.</p>	<p>ye shall be able ...future active indicative of dunamai, a verb of ability or power. Implied in the future tense is that there will be a training period in the use of the shield before battle comes. In the Christian life, the training period is the time during which promises and doctrines are learned and practiced.</p>
<p>Sí chemsí...iwo ma yi gàyn sí nà ghí kí ghí ngò'sí ghí wì iwo afêyn na sbeinumi, "sí límsí, sí kòl sí fvìsì, sí teyn sí fvìsì".</p>	<p>to quench ... aorist active infinitive of sbeinumi, "to extinguish, to break off, to chop off".</p>
<p>Míchya mì lùm ì chuj...míchya ma ghí ní meyn nyò' ìvìs", ghí n-be à kùm míchya mì ìvìs.</p>	<p>the fiery darts ... "missiles which have been set on fire", a reference to fire arrows.</p>

<p>Gheli Beyshiyà na nù nì mìchya mi ìvis ta ghi kè'ni gheli Gilis itu nì Xerxes. Herodoutus n-be meyn iwo kùm tèyn ta wu nà fayti fè'ti ta ghi kè'ni nì nte' Atin bê iwo kùm mìchya ta ghi nà chfi a ànle ghi nyò' ichi jæ ta ka ghi na tim a.</p>	<p>Persians used fire arrows against the Greeks in the days of Xerxes. Herodotus makes reference to these in his description of the attack against the citadel at Athens, referring to arrows dipped in tar and set afire before shooting them.</p>
<p>Thucydides, a ñwà'li nì ñweyn kùm tìghon tì Pelònesiyà nà faytí fe'ti ta gheli Spatà ta ghi nin læ jìh kali Platea, "Gheli Platea n-læ bà'li afo nìn ìnkà' ghi li tom azi a mbàyn nì àñena kè'ni atun kì (a gheli Spatà bà'li.) (Kè nà mòmsì sì bà'li sì chwò kè sì nà faytí keli àlè' a dyefini-a ìvis mìchya nì àñena.) Àñena n-læ meyn bonj bà'li kimi ìfwo idyotini nì gvi sì nyamsì nì ìfwo itanini sì nà kintì asi afo kì a ghi bà'li nì nkà'. Ghi nà faytí tìen sì gàm'ti na afo kì a ghi fèli nì nkà' nì gheli ghi felini na ka ìvis na bzi-atì-à ku a."</p>	<p>Thucydides, in his book on the Peloponessian wars describes the Spartans in the siege of Platea, "The Plateans constructed a wooden frame which they set upon the top of their own wall opposite the mound (built by Spartans). [They were trying to outbuild each other to get the high angle of fire for their arrows.] They also constructed curtains of skins and hides to protect the front of the wooden platform. These were designed to protect the woodwork and the workers against the blazing arrows of the Spartans."</p>
<p>Wul Rome wèyn a wu nà nya' mìtìtì tèyn ghi ton'ti na Livy, a "ñwà'li mìtìtì" nì ñweyn, fayti fè'ti ta ghi n-læ jìh kali Saguntum sì nù, a ghi tì ma gheli Saguntum ni meyn fayti mìchya mì ìvis fì be-a sì nì sì tim nì lobà. "Gheli Sangutum nà nù nì finchya fili fì ghi ton'ti na follerica, fì keli akonj a fìkà' fì kfisi, kì jìh kal kì ìbyas ì jìm, a bu kì àlè' ghè a ifò ì ñweyni fvì ateyn. Alè' nà kèynà kì ghi ìbyàs kì ighel nà ghi ma ghi lom nì àlè-a fì yò' nì afo a fimni a.</p>	<p>The Roman historian Livy, in his "History", described the siege of Saguntum in which the Saguntians had designed giant darts to be fired by a catapult. "There was used by the Saguntines a missile called follerica, with the shaft of a fir tree, and round in all its parts, except at the point from which the iron projected. This part, which was square, they bound with tow and smeared with pitch.</p>
<p>"Mìti afo kì a kì nin læ ni na ghi na fàyn afo ighòn nà kèynà, no mi ta ghi chu' a kì gvi fàh kì a ànkìntì ighòn fàn tì zì iwùyn, nà ghi bòm ta, ghi nà se sì tim, abàs a àntèyn nà nà ghi ìvis, ndù nì àdya'a, byæsi ìvis, nì sugè' a yì ma' ànkìntì a ñweyn na ghi ma afo kà'a kì ku iwuyun ñweyn."</p>	<p>"But what caused the greatest fear with this weapon, even though it should stick in the shield and did not penetrate into the body, was that when it was discharged with the middle part on fire, it bore along a much greater flame produced by the mere motion, and obliged the soldier to drop his shield and expose himself."</p>
<p>Gheli ì bi...yi lutí ghi na, "sî wul ì bi vzí", alé' kì a mìchya lúm chuj fvì ateyn.</p>	<p>of the wicked ... literally, "of the wicked one", the source of the fiery darts.</p>
<p>Efesùs 6: 17</p>	<p>Ephesians 6:17</p>
<p>Yì li kìmì ìbòè zì a Fiyìni fì n-bòèsì zì sì afol ighòn, lì Àyvis kì a Fiyìni fì n-fu ma à ti iwo i Fiyìni sì a Finyùe.</p>	<p>"And receive the helmet of salvation, and the sword provided by the Holy Spirit, which is the Word of God."</p>
<p>Fì li..."fsisì, (iwo i chowsini-i), ta àbàs afo ighòn".</p>	<p>and take ... "receive, (imperative), as an item of equipment"</p>
<p>Afol ibòè...perikephalaia, yi lutí ghi na "afo ghi lêm dzi a atu", tèyn, abàs ighòn a ghi, "àfol".</p>	<p>the helmet of salvation ... the perikephalaia, literally "something placed around the head", so, in the military, "helmet".</p>

<p>À n-ghì wul àtèynì ta ghì n-bê na wù ní wu bòè, wùl àntèynì nà wèyn ghì atu (nì ikfa'tì i nweyni, nì ìcho'nì-l, nì sì nà kya sì a ngeṅ na wù n-ghì, nì ìkue, nì fìni fì mbì). Yì nìn ghì kì nò a jûṅ na ghì li afol nà fè'nì ìbôè ateyn.</p>	<p>It is the soul which is said to be saved; and the soul is in the head (with its mentality, volition, self-consciousness, emotion, sin nature). So it appropriate that the helmet is used to represent salvation.</p>
<p>Gheli Rome nà keli nò ìfyoḷ ì jûṅ a mbzi ì mu. Tìla' tì li tì nà keli ìfyoḷ ma ghì lim nì ndzisi, gvisì nyâmsì nì ìvifì, nì mìnkò', kìmì nì ghì li. Afol a gheli Rome nà keli àfo ghì kalì ghôf idyèl, kìnṭì àsì, kalì gvì a jìm nì ìbyâl itonṅ. ìfyoḷ ì sugè'sì nà keli afo kì ta abuyṅ atu ateyn ma ghì duṅṭì meyn tìvîl ateyn, kesa ìfwo ì njeṅlìnì, kì aḷeṅ ghè a wùl nìn ghì ateyn.</p>	<p>The Romans had the best helmet of the ancient world. Many other nations used helmets of cloth wrappings, animal hides or bones, or hooves, etc. The Roman helmet had chinstrap, visor, and came down to cover the back and sides of the neck. Officers' helmets had a ridge on top on which was mounted plumage or some sort of brush, depending on the rank.</p>
<p>tbyâs afol a Rome nà ghì: nkfì gvì nyàm, ma ghì nì meyn yì bol taka wùl na su à kì nà ghì a jûṅ fì ku nweyn, afol ateyn nà ghì afo ma ghì tzi' tzi' sî sugè'sì, kesa afo ma ghì lòm nì akas sî sugè' sîsì a sî nìn tisi' tisi', akas a ghì ta ghì su ìvîl ateyn, nì nkfì zì a yì n-chwô idyèl. Sugè' ìfelìnì zì a yì na nganṭì na keli àfol a gûl nì silvâ sî ìlvi a fì a ghì nìn ku ìvi ateyn.</p>	<p>The parts of the Roman helmet were: a lining of leather, softened for comfort and good fit; the helmet itself which was a bronze casque for the soldier, or iron alloy for officers; a metal crest for the plume; and a chinstrap. The highest ranking officers had gold and silver alloy helmets for parade dress.</p>
<p>Afol nà àkèynà nìn lî àlê' a mîwoli sî lî kûm ìye' i yì kûm ìbôè.</p>	<p>The helmet represents many principles of doctrine associated with salvation.</p>
<p>Nì fînyue fì Ayvis fì... machaira ta ghì sî ghì ma ghì nì meyn tònṭì. Iwo ìyèynì na machaira n-ghì izi-ì a ghì cho' meyn afèyn, fì ghì a Hibîlù 4: 12, ma à cho' Ayvis a Nwa'nì-a ta wù nà tisi' ta ghì nìn nyâ' ṅwà'lì Fiyìnì.</p>	<p>and the sword of the Spirit ... the machaira mentioned before. The word machaira was chosen here, and in Hebrews 4:12, by the Holy Spirit during inspiration.</p>
<p>Tìnkì tì mînyùè nà dvî kì tèyn ta ghì nà keli a mbzi ì mu:</p>	<p>There were many types of swords used in the ancient world:</p>
<p>Romphaia nà sâṅṭì ghì a tô' keli gheli Gaul itu' nì Julius Caesar. Ghì nà ghalì nì ìwu ì bwo, ghì ntâmsì ntufa sî chem a nfama idyèf, ìlvi fì li keli kì ìchfî ì mò', ìlvi fì li, a bò, ghì li à teyntî afyeyṅ a ghêl ateyn nì itu. Sugè'sì "Barbarian sî" nà faytî kef ì kef nì àsanṭì a Fînyùè nà àkèynà, visì ngeṅ nweyn ma ghì lî a ghì su nweyn nì machaira.</p>	<p>The romphaia was a broadsword used mostly by the Gauls of Julius Caesar's time. It was used with both hands, was six to eight feet long, sometimes with one edge, sometimes two, and used to hack off limbs and heads. The "barbarian" soldiers made great slicing sweeps with the broadsword, leaving himself open for thrusts of the machaira.</p>
<p>Gheli Persia nà nù nì zephos, afo ìghònṅ ghì chu' ì chu' kì keli àlê' a chobṭìnì-a, kal ta ichì l ṅwà'lì mitì keli wi àlê' a sî nì-a.</p>	<p>The Persians used the zephos, a thrusting weapon with a point, rounded like a pencil, but with no cutting edge.</p>
<p>À na ghì a Fînyue fì akinakes, iwo i to-l kwo ghì dzi àlê' ghè a ghì nìn ghal ateyn nì dzi zì a ghì lom fì na so ateyn. À na ghì kì nò fînyùè ghì laf ì laf ateyn fì tò' to wi a ìnù. Dolon nà ghì fînyùè lèytì ghì a mbànṅ kesa a nkuna a tò' keli gheli ghì a àṅena nìn ndû sî</p>	<p>In the akinakes sword, the emphasis was on the handle and the ornate decoration. It was actually a dress sword and was not considered a serious combat weapon. The dolon was a sword hidden in a cane or riding crop and used mostly by assassins.</p>

zue wul.	
<p>Vegetius n-fayti meyn fè'ti ta machaira na ghi ta wù n-fu itebti sí sugè'si Rome. "Ghi ye'í ànena na ka ghi na sí ì sí, mìtì chu' ì chu' ì, nì fìnyùe fì. Gheli Rome nà nì ghi nà chye' wi kì chye' gheli ghi a ghi n-nù nì ìchfì fìnyùe, mìtì yeyn gheli nà ghèyn ghi boynfì sí tim sí yì. Sí chu' nì ìchfì, no mì ìlvi ta wà chu' nì àdya'a, n-nyansfì zue wi, bòm ta ìlwê' itwo ìwùyn nìn ghi ma ghi kínti meyn nì ìvifì nì ìfwo ìghòṅ. Sí a nyiṅ, isù, no mì ta yì nà kù' zì kì sí ìlæ, lum nyansfì zue kì zue. Kìmi tèyn, a nà ghi ta ghi n-gvêlì (nì fìnyùe fì santinifì), a yì na to ta ka wùl faṅ tì làysì ìkœ itwo nì ìchì ìbì na wu ke' andayn. Sí a nyiṅ, ìwuy nà ghi ma afo lì kì bù kùm ìlvi ta ghi sù ì su, a mbàynì sfì ìchfì fìnyùe jæ ta ka wù yeyn fìnyùe fì ateyn."</p>	<p>The machaira is described by Vegetius in his Military Instructions to the Romans. "They likewise taught not to cut, but to thrust, with the sword. For the Romans not only made jest of those who fought with the edge of a weapon, but always found them an easy conquest. A stroke with the edge, though made with ever so much force, seldom kills, as the vital parts of the body are defended both by bones and armor. On the contrary, a stab, although it penetrates only a few inches, is usually fatal. Besides, in the attitude of striking [with the broadsword], it is impossible to avoid exposing the right arm and side. On the other hand, the body is covered when a thrust is given, and the enemy receives the point before he sees the sword."</p>
<p>Wul vzì a wù n-nù nì machaira na ghi keli ànkintì, lum ghi faytì ti, lum ghi gvîti kì sí kínti kesa sí kè'nì.</p>	<p>The user of the machaira is always covered, always protected, always on balance, and always ready for defense or attack.</p>
<p>Fì ayvis, iwo i fìyini...fìnyùe ma fì lù ayvis a ṅwa'ni-a. a ghi, iwo I fìyini.</p>	<p>of the Spirit, the Word of God..."the sword from the source of the Holy Spirit, namely, the Word of God.</p>
<p>Ighe'ni nì sí nà kya sí nì ifêl I fìyini n-fvî kì ta wùl lì bèṅsì faytì ye'í iwo I fìyini nà nì awo nì itof ì zì a yì fvì a iye'í iwo i fìyini. Afèyn nìn ghi ikà'sì awo kùm ìye'í iwo fìyini:</p>	<p>Maturity and the ability to do God's work comes through years of study of God's Word and practice in using doctrinal principles. Following is a review of the doctrinal ideas found in:</p>
<p>2 Timotì 2: 15</p>	<p>2 Timothy 2:15</p>
<p>Mòmssì nô nì àdya' a sí nì na fìyini fì yeyn na wà n-ghi wul ì felini vzì a wù n-wumî wì sí nà nì ifêl I ṅweyn, fì ye'í kì samo' zì a yì n-ghi a ntum ì jùṅ nì nfeynfì.</p>	<p>Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.</p>
<p>Mòmssì...ma yì lù iwo i Gîlîs a ghi spoudzo yì ghi na "sí nà ghablè à, sí nà kòṅ sí, sí fvîti nì ngeṅ ì yì-à". Yì keli iwo zì yì n-bê chow na "ye'í". À n-lutfì ghi kì nô dzì ìchì yì ba'sfì kìmì sí nà kfa'tì a jùṅ iwo fì tzìyn vâ na wà nà ye'í iwo i fìyini mìnchi ìn jìm. Ghi kà' a ghi bèyngsì kìmì iwo nà yèynì na "mòmssì kì dzì sí jìm". A ghi iwo ma ghi chwòsì chwòsì.</p>	<p>Be diligent ... from the Greek word spoudzo meaning "to be industrious, eager, to be diligent, to exert oneself". It has a stronger meaning than "study". It is actually a way of life which includes the proper mental attitude and motivation to learn Bible doctrine daily. This word could be translated "make every effort". And it is a command.</p>
<p>Sì fu ngeṅ ì yì-à, kèsa, "mòmssì nô dzì sí jìm sí timi nì ngeṅ ì yì-à...". Yì n-dyèyn na wà mòmssì dzì sí jìm sí lèṃ atu, sí nà fsìsì iwo i fìyini kì ta yì n-ghi, sí lì iwo i fìyini sí iwo I yì asì-i. Iwo zì a wà nìn zì a ifêl nì Bôbo nìn ghi na wà na chî nchîni Kìlitùs.</p>	<p>to present yourself or, "to make every effort to represent yourself...". It means to make every effort to concentrate, to be objective to doctrine. to give priority to the Word of God. The reason that you are entering the Lord's work is to live the life of Christ.</p>

<p>Ghi bimî và...”sî chwò imômsî”. Iwo ito-l n-ghi àlây n kùm na wà chwò, a ghi wi ife. Ta ka wà na faytî fêlî ta wùl ì bimîni, wà kelî sî ye’i (imôm #1), wà fî kelî sî nà chí iwo zî a wà ye’i (imôm #2).</p>	<p>approved ... "to pass an exam". The emphasis is on success, not failure. To be a successful Christian worker, you must study (Test #1), and you must use what you study (Test #2).</p>
<p>Wà kà’ a wà na ye’î kùm ìbayn Iḡwa’ nî Fîyîni fî a? Imôm ateyn nîni ghi na iwo zî a wà nîni ye’i yi n-ghi samo’ a? A wà kà’ a wà na felà na Fîyîni fî kelî ikfîm a? Imôm ateyn nîni gvî kî ìlvi ta wà n-chi iwo ateyn, na wà chí iwo zî a Fîyîni fî nî salu ,a wà chí izi-ì a wà nî sî a ngeḡ a, wà n-ye’tî wùl ma a Fîyîni a? Wà kà’ a wà faytî mitù a, nàytî ndzîsî a, nyà’ ḡwà’lî kî sî fu ikfîm sî Fîyîni fî a? Imôm ateyn l nîni ghi kî na, wà n-kyà sî nî awo nâ àkèyna.</p>	<p>Can you teach to the glory of God? The test is on the accuracy of what you teach. Can you work to the Glory of God? The test comes when you apply, whether you use Grace or legalism, whether you depend upon man or God. Can you fix a car, iron a shirt, type a letter to the glory of God? The test is on whether you know how to do this.</p>
<p>Wul ì fêlîni...ergateis, wul ì gvèynsî, ngàḡ àfyà’, ì wul wu fêlî mîlvi ìn jîm. Iwo nâ yèynî nîni bê wul ta wù n-ghi iwo a fî a ghi ghi ndù kî ndu, ìlvi nî ìlvi, ghi wi ì fî, fom wi, awo kî a kî n-kèynsî ghi ichi. À nâ ghi a mbzî ì mu yi nâ bê iwo tèyn ta sî nâ yîsî nyamsî, fêlî a gvèyn, yès ìkaḡ, kîmî nî a li a.</p>	<p>workman ... ergateis, an agricultural worker, a laborer, a routine worker. This word indicates one who is involved in the mundane, routine, ordinary, distasteful, or dull things in life. In the ancient world it meant feeding the cattle, working in the fields, cleaning out the barn, etc.</p>
<p>No mî iwo ì kà n-ghi ma ghi kà’ a ghi nî sî Bôbo, nchîni kîlîtèynsî nîni so àfo. Iwo l to-l alè’ nâ ghàyn nîni ghi sî nâ nî mîwolî ì ntelâ, mîwolî mzî a ghi n-nî mîlvi ìn jîm kî sî Fîyîni fî.</p>	<p>Any task can be done as unto the Lord; the Christian life is fantastic. The emphasis here is on doing small, routine things as unto the Lord. Stay in fellowship and wait for God's promotion.</p>
<p>Kelî wi sî nâ wumî à...Yi lutî ghi na, ba’sî nî iwo zî a ngùḡ àteyn, ”wul ì fêlîni wu wumî wî”. Wà nîni kelî wi sî nâ wumî alerḡ ghè a ghi tom và ateyn a nchîni ìlvi ta wà kelî ifèl yi layn a. No mî wul ì bimîni ì kfà nîni ghi ifèl ì fîblî i. Wul ì fêlîni ta kîlîtèyn nîni kelî sî nâ kelî ikfâ’ti dzi a iwo fî a ghi nî salû kesî wî awo kî n-ghi kî ghi, kèsa ghelî ghi a ghi n-chi wi ichi ito-i. Wu kelî sî nâ kelî awo a junḡ nâ àkèyna a ḡweyn a nchûnî jlf ta ka wù jelî fvî.</p>	<p>needeth not to be ashamed ... literally, with the previous word, "a not-ashamed workman". You don't have to be ashamed of your station in life if you have an honest vocation. Every believer is in full time service. A Christian worker must keep grace oriented and not despise the ordinary things, or those who live an "ordinary" life. And he must have these qualities before moving out.</p>
<p>Faytî gwôtî iwo ì Fîyîni...”sî sî sî teyn a mbanji, sî lutî sî fè’ àtî-ati”. Lî iye’i iwo l Fîyîni sî gàmîta na ka ghi bilà ndù zî a ndosî ànkaḡ, a ghi ìndòyn, sî faḡ kî nî ìfaytî ìbèysî iwo ì Fîyîni fî chí ateyn. Yi n-gàmîta na wùl na chí nchîni gvî ku’ à wî, sè’tî wî, mîfòḡlî ìn lî ghi wi ta wù n-bîm jêlî ateyn. Tèyn ànkùmtî a Timotî 2: 15 bè na, ” Mòmsî nô nî àdya’ a sî nî na Fîyîni fî yeyn na wà n-ghi wul ì fêlîni vzî a wù n-wumî wî sî nâ nî ifèl l ḡweyn, fî ye’î kî samo’ zî a yi n-ghi a ntum ì jùḡ nî nfeynfi.”</p>	<p>rightly dividing with the word of truth ... “to cut straight, to line out a straight path.” Use Bible doctrine to keep from straying into the cults, into the movements, to stay with accurate interpretation and application of the Word of God. This enables a life with no detours, no hangups, no blind alleys. Therefore, the 2 Timothy 2:15 says, "Making every effort to represent yourself approved to God, an irreproachable worker cutting a straight path with the Word of Truth."</p>

Iboysi	Blessing
Efesùs 1: 3 "Ghesinà na ko'sf Fiyini ì Bò Bôbo ghesinà Jisos Christ. Fì boysi meyn ghesinà ayvis nô nì ìfwo ì jûṅ ì jîm vzi a wu n-fvî iyvi toynf a Christ.	Ephesians 1:3 "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings:"
Iyèyni nin ghi iye'i kûm iwo i yèyni a ṅwà'li mîkàyn in fî na "iboyisi". Ghesinà na kelî si bèynsi tibvif tèynti tèyn:	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 yèyni na "iboyisi" nin ghi na gha? 	<ul style="list-style-type: none"> • What does the word "blessing" mean?
<ul style="list-style-type: none"> • Fiyini fî nin boysi ti a ghesinà? Wù n-boysi ghesinà nì ghà? 	<ul style="list-style-type: none"> • How does God bless us? What does He bless us with?
<ul style="list-style-type: none"> • À n-ghi nô tiboyisi tikà a Fiyini fî nin fû sf ghesina? 	<ul style="list-style-type: none"> • What are the blessings that God gives?
<ul style="list-style-type: none"> • Ghesinà nin kelî ti a tiboyisi nâ tèynti a, fî ní nô ghà nì in tèyn ti a? 	<ul style="list-style-type: none"> • How do we get these blessings, and how do we make use of them?
<ul style="list-style-type: none"> • Ghesinà li a ghi na ghi ti tiboyisi sf gheli ghi li a? 	<ul style="list-style-type: none"> • How can we be a blessing to others?
NÔ IWO Ì YÈYNI NA IBOYSI	THE CONCEPT OF BLESSING
Awo nin ghi à tal Gîlik Mînkàyn in fî faytî bà'sî sf iwo i yeyni itaṅi kfaṅ na "blessing".	There are three New Testament Greek words related directly to the English word "blessing".
(eulogeitos) nin ghi fè'ti ta iwo nin ghi yi ghi na, "si nâ taṅi a jûṅ kum à, beṅti à"	(eulogeitos) is an adjective meaning "well spoken of; praised"
(eulogew) n-ghi iwo i ni i ni-i: "si taṅi a jûṅ kum à, si tîm ikfim, si jàṅ si su'si adya' atem a juṅà nì Fiyini fî"	(eulogew) is a verb: "to speak well of; to praise; to call down God's gracious power"
(eulogia) n-ghi iziyn afo, ghi na "ikfim, itaṅi i juṅi"	(eulogia) is the noun form, meaning "praise; fine speaking"
Awo nâ kèynà nâ tô' fvî ko' wi ta gheli Gîlis nâ taṅi si a mu. Awo tèyn a n-tô' fvî itaṅi nì gheli Hibîlù, iwo kûm iboyisi nin ghi ma yi nyàl ì nyal a Mîkàyn in Mû. Awo nâ àkèynà a Mîkàyn in Fî nin ghi ma ghi bèynsi a itaṅi Hibîlù. Kîmi àwo nâ àkèynà itaṅi Gîlis n-ghi ma ghi toṅti meyn chwò ngali 400 a ibèynsi i Septuagint (Ibeynsi Mîkàyn Mû a Gîlik) na kî na ghi ta awo kî a kî n-ghi itaṅi Hibîlù kûm iboyisi.	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 yèyni antèyni nì gheli Jûsi a Mîkàyn in Mû nâ ghi na à n-keli Fiyini tiboyisi a gwôti fvîsi nfeynfi. Adàm, Nu-à, ghi Bàba ghi mu, Mosis- nâ ghi ma à bôysi kî Fiyini.	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.
Mòsis nin læ bè sù'si iboyisi ta wu nâ lû atu nì asas a	Moses, in turn pronounces a parting blessing on the

ndo kèyn njvàsì bò (Dìtèlonomì 33: 1 sɪ nà ndu à).	Twelve Tribes (Deut. 33:1 ff).
Iwo kûm "iboysi" nà bà'sì kìmì nì iwo sɪ yì ì yì afo, dyàngsì iboysi sɪ bæ atu nì wàyn. Jekòb n-læ boysi Josèf a Nwà'lì Nzìtì 48: 15, nì woyn Josèf ì bò, Efilèm nì Mánasè'. Jekòn n-læ lì ìkœ itwo nì njweyn lèm atu nì Efilèm, no mɪ ta wù nà ghì 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-ghì a njwà'lì Fiyìnì ghì bè na iboysi nì ndi nìn ghì ghì mà' su'si a ijwàn ìbwò sɪ chem a tal. Sɪ a chfítì, iwo i lí nìn ghì kûm ndi ma yì jeli meyn ijwàn ì kfæ, iboynsì sɪ ye'i ma yì lu sɪ Fiyìnì fì sɪ isas i ndo zì a yì nìn yìni wi aka' à mò' nì nfeynfi.	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 ghì a chìnì kilitèynsì, afo kì a ghesìnà nìn chwòsì kâysì sɪ woyn ghesìnà na ghì yì, kì n-ghì 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-ghì	Definition
Ngè' sɪ bè ta iwo yèynì na "iboysi" nìn ghì, ghì bòm ta ghì bù bèynsì gvì kì àtì-ati a itanjì Gĩfík. Iwo yèynì na "iboysi" ghì ma ghì lòyn ì loyn yì gvì nà kè' tèyn layn bòm ta ghì bèysì mèyn chwòsì atu, a ghì ta yì nìn lutì ghì kì ta iwo zì a yì nìn læ fim 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 nìn ghì a njwà'lì ghè a yì n-faytì fè'tì aow, World Book.	From the World Book Dictionary:
1a. "Sì lèm sɪ a nyìj (afo) abàs iwo i ko'sì, dzì zì a ghì nì, kesa ijèm" sɪ achfítì., "Bishop ti meyn boysi chòs 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 njwà'à kesa ghì sɪ a nyìj." Sɪ achfítì., "Fiyìnì fì boysi mìchì 7 ì tom sɪ a nyìj", Nwà'lì Nzìtì 2: 3.	1b. "to make holy or sacred." e.g., "And God blessed the 7th day and sanctified it", Genesis 2:3
2. "sì bvìf atem a junà nì Fiyìnì fì, sɪ lèm kì isas atem a junà nì Fiyìnì fì kèsà ikìjtì", sɪ achfítì., Fiyìnì 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 njùj kum à, sɪ nà ghì nì isanjì-i kum à"	3. "to wish good for; to feel grateful to"
4. "sì nì na isanjì-i na ghì kesa atu a junà"	4. "to make happy or fortunate"
5. "sì bèj, sɪ fu ìkfim, sɪ nà bê na kì njwà'à"	5. "to praise, to glorify, to call holy"
6. "sì kìjtì kesa sɪ tàmtì na kà iwo i bzi-i gayn", sɪ achfítì "Fiyìnì fì boysi ndo yèyn"	6. "to guard or protect from evil", e.g. "God bless this house"
7. "sì nì nchwæ ànwàmni atu, sɪ bà' iwo i bzi-i	7. "to make the sign of the Cross over; to ward off evil"
Ibvìf: À n-ghì bòm gha ta ghì n-læ lì iwo i yèynì itanjì kfañ na "blessing" na yì li alé' a (eulogeitos) a?	Question: Why was the English word "blessing" chosen to represent (eulogeitos).

Ibeynsì attend ni ghi a ṅwà'li Oxford English Dictionary (OED)- a ghi ṅwà'li ìbemni ì mò' zì a mbzi a yi n-fayti 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 ghi sì a nyiṅ, sì ṅwà'sì (afo)".	1. "to make sacred; to hallow (something)".
"iwo yèyni na "sì boysi" nīn ghi ma yi lu a Teutonic (Jaṅmāyn) imu a ghi na bletsian, ma yi lù a m̄lūṅ mi nyam ifu nì begèysì. À n-ghi a Jaṅmāyn: das Blut. Itaṅi kfaṅ: blood.	"The word "bless" is from the Old Teutonic (German) bletsian, from heathen blood sacrifices. German: das Blut. English: blood.
"yi na dyèyn na, 'sì chwæ (sì ku afo a dzi ì li) n̄ m̄lūṅ (kesa nyam ta ghi s̄ s̄ àyòṅn̄).	"The meaning, then, was 'to mark (or affect in some way) with blood (or a sacrificial animal)'.
"itof iwo nā yèyni na "sì boysi" ta ghi n-bà'li ko'si nà ghi bòm ta ghi n-læ meyn z̄t̄i nà nyan̄s̄i beys̄i (a iko'si a chòs̄i Inḡlàn s̄i mu s̄i) ta ghi bèyns̄i iwo i yèyni itaṅi Lat̄in (benedicere) n̄i yèyni itaṅi Ḡil̄ik 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'si iwo z̄i a OED bè kum à)	(End of OED comment)
I yèyn nā yèyni n̄i kòyn̄ n̄i dz̄i z̄i a iwo yèyni na "iboysi" bon̄ lèma ateyn a ṅwà'li F̄ȳin̄i. A n-ghi a M̄f̄k̄ayn̄ in̄ Mu. Iwo yèyni itaṅi Hib̄il̄u na (bawrahk), yi ghi na "sì ngu", na ghi ghi li a dz̄is̄i a dz̄is̄i ngali ngali ìv̄i s̄i dyèyn ìkf̄im ì fu n̄i kesa iko'si. W̄ul nà n̄i wu laṅ ìlv̄i as̄i n̄i f̄òyn s̄i fu ìkf̄im, k̄esa s̄i fu àyòṅn̄ k̄ùm iwo. K̄im̄i ìghel ta wà li a wà laṅ ìlv̄i s̄i F̄ȳin̄i f̄i s̄i ko'si, s̄i fu ìkf̄im, s̄i fu àyòṅn̄, s̄i mà' 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.
Gheli ghi a ghi nà bêyns̄i Septuagint (LXX) n-læ cho' iwo yèyni itaṅi Ḡil̄ik na (eulogeitos) na yi li àl̄é' a (baw-rahk) (chwò ngali 400). Tèyn, antèyn̄ n̄i gheli J̄us̄i ghi a ghi nà taṅi itaṅi Ḡil̄ik, a na ghi iwo z̄i a ghi nà nyan̄s̄i li fu iko'si ateyn, n̄i àyòṅn̄ à fu n̄i à, n̄i ìkf̄im, k̄im̄i n̄i 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.
Gheli ghi a ghi nà nyâ' a Lat̄in, na li a dzi ghi n̄i iwo ì (benedicere) s̄i bèyns̄i a Ḡil̄ik, cho'n̄i s̄i li iwo teyn k̄i ta yi n-bê.	Latin writers used the verb form (benedicere) to translate the Greek, preferring to offer the literal sense of the Greek.
M̄i n-kfâ' nà àṅena na lut̄i k̄iṅ k̄i iwo itaṅi kfaṅ ta ka àṅena soli fv̄i a dzi a f̄i a gheli Kat̄il̄i na bêys̄i awo k̄i itaṅi Lat̄in ateyn.	I think they wanted a strictly English word so they could get away from the Catholic Latin expressions.
Iwo yèyni na "sì boysi" nà ghi bula ghi bêyns̄i k̄i ta yi nà ghi, m̄iti yi nà keli iwo abàs iko'si, àṅena nà li k̄i li no m̄i ta à læ nà ghi iwo i Begèyns̄i.	The word "bless" was not a literal translation, but it had religious overtones, and they used it even though it had come from a heathen source.
Tèyn, k̄i ìlwê' s̄i ìdv̄i wu dyef à, J̄us̄i, begèyns̄i, K̄il̄itèyn, ghi li awo ateyn k̄i s̄i f̄in̄i n̄i iwo yèyni na "sì	So, there was a long and varied series of associations - Jewish, heathen, Christian - to blend in the English use of

boysi".	the word "bless".
Bòm tèyn-"blessing" n̄n ghì iwo àntèynì ìbèysì n̄ kilitèynsì bòm ta ghì bèysì meyn chwòsì atu. M̄tì bula yi bèynsì fv̄sì àtì-ati 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)!
M̄tì- ibeynsì i fì i li n̄n ghì ta ghì bèynsì k̄ àtì-ati, a ghì ìbèynsì n̄a yèynì a m̄ n-fu ìk̄f̄m̄. À n-ghì ìbèynsì itaṅi Bànya, iwo i yèynì na (bandito) n-ghì iwo ma yi kù'tì chwò ì chwò iwo afèyn na (benedicir).	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 (benedicir).
Yi n-lut̄f̄ ghì na "sì n̄a bê awo a jun̄à kèsa taṅi itaṅi i junì.	It means, literally, "to say good things or good words".
Gheli ghì a ghì n̄n taṅi itaṅi Bànya n-kf̄à' wì iwo z̄i a iwo n̄a yèynì n̄n ghì ìnyeyni. Decir n̄n ghì iwo ghì nyan̄sì ton̄t̄i itaṅi Bànya. Gheli ghì a ghì n̄a bèynsì n̄a tò' keli wì bò awo sì n̄a fv̄sì à ta gheli itaṅi i kfan̄, tèyn àṅena bèynsì k̄ àtì-ati itaṅi Ḡl̄k̄ (toyn̄ a Latìn).	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 z̄i a ghì n̄n ghì ta bendicion itaṅi kfan̄ n̄ ghì "benediction", ma ghì li k̄m̄i a Ḡl̄k̄ toyn̄ a Latìn.	The English equivalent to bendición is "benediction", also from the Greek by way of Latin.
Tèyn, (eulogeitos)= benedicere=bendicion=benediction="ìk̄f̄m̄"	So, (eulogeitos) => benedicere => bendición => benediction => "praise"
IBOYSÌ A N̄WÀ'LÌ F̄YÌNÌ	BLESSING IN THE BIBLE
Iwo yèynì na "sì boysi" n̄n yeyn kèlì na F̄yìnì f̄i n̄n ghì f̄i ghì F̄yìnì. Yi n-bê s̄f̄ ghesin̄a na ghì li a ghì na kya na F̄yìnì f̄i n̄n ghì n̄a f̄i keli ìsan̄li antèynì bòm wul vz̄i n̄ afo k̄i a wù n-ghì 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-boṅ bê k̄m̄i s̄f̄ ghesin̄a na, itaṅi Ḡl̄k̄, na F̄yìnì f̄i n̄n kf̄à'tì ghesin̄a n̄ aтем a jun̄à, ma wù n-ku ìkf̄à'tì n̄ ìkon̄i, aтем a jun̄à, ìkoynsì isuȳn s̄f̄ ghesin̄a j̄æ ta ka mbzi ziti.	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.
ìk̄f̄m̄, kèsa iboyisì, no m̄i s̄i ndà n̄n gv̄i ìlv̄i ta ìkf̄à'tì-ì n̄n keli ìk̄oṅ n̄ ìbemsì-i s̄f̄ wul n̄a vz̄i. F̄yìnì f̄i n̄n n̄i wu tom afv̄i a k̄i asi a sì gv̄i s̄f̄ ghesin̄a bòm ta ìkf̄à'tì ì ṅweyni n̄n keli ìk̄oṅ. Wù n-fù aтем a jun̄à n̄ ṅweyn s̄f̄ ghesin̄a, fu ìb̄c̄e, t̄ifu t̄i Ayv̄is a N̄wa'ni-a, ìfwo n̄a wèyn dyèyn mèsì k̄i n̄o ìk̄oṅ ì ṅweyn s̄f̄ ghesin̄a a ndayn. Wù n-læ n̄a kf̄à'tì k̄i "awo a jun̄à" k̄um ghesin̄a.	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 n̄o t̄iboyisì t̄i j̄im s̄f̄ ghesin̄a a ghì dz̄i z̄i a wù dyèyn ìk̄oṅ ì ṅweyn aтем. ìbèynsì ì ghesin̄a k̄um ìboysi kèsa ìk̄f̄m̄ s̄f̄ F̄yìnì f̄i, n̄ gheli ghì li, n-fv̄ ìkf̄à'tì ì àyòṅn̄i.	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 iwò kúm ta Fiyìni fì zìtì ghesinà bèynsì.	Ephesians 1:3 deals with God's initiation and our response.
Iboysi-I nìn zìtì atem nì Fiyìni fì (ikôṅ, atem a juṅà, "taṅi àwo a juṅà", inki ikfà'tì a tziṅ ikfà'tì I ṅweyni.	Blessing begins in the mind of God (Love, Grace, "Good Words", a Frame of Reference influenced by His thinking)
...bòm tèyn, à n-fu ṅweyn "tìboysi tì jìm" sî ghesinà.	...therefore, He gives us "all blessings"
...Kilitèyn na kelí iwò kúm tìboysi nâ tèyntì toynî a ṅwà'lì Fiyìni wu fi bà'lì iku i kfà'tì sî nâ fu ikfìm nì àyòṅnâ à, "taṅi awo a juṅà" ta ka wù na dyèyn ìbemsì ateyn.	...the Christian learns of these blessings through Bible study and develops a mental attitude of praise and thanksgiving, "good words" with which to express appreciation
...nì "itaṅi awo a juṅà nâ kèynà ghesinà nâ "boysi" Fiyìni.	...with these "good words" we "bless" God.
Akèynà nìn ghì awo ta ghì li taṅi, sî nâ kelí ikfà'tì a dzì nì Fiyìni fì. Iboysi-I nìn ghì wi kì iku, m̀tì ikfà'tì kì ta iwo nìn ghì, inki ikfà'tì ma ghì bà'lì itof iwo i Fiyìni.	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 iyìsì-i sî nâ lemâ, ghesinà bà'lì sî nâ kya sî kfà'tì kúm Fiyìni, yì nì na ghesinà na ghì ma ghì kà' a ghì fsi iboysi, yvè ifom iboysi, fi nâ ghì ìboysi sî gheli ghì 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 "Yì n-kya na gvèyn zì a ivì i nìn su'ì ateyn ifwo n-lemâ ateyn ma wu kà' a wu gamtì wul vzì a wù n-felì nìn ghì ma Fiyìni 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"
Fìtoṅà fì ifè'tì iwo i Fiyìni i lî nìn ghì sî nâ taṅi kúm ìboysi i Fiyìni ta yì n-ghì sî gheli ì jìm, kesa ghì bòè meyn ma ṅaṅ a.	The most basic form of evangelism is to talk about God's blessing which are available to everyone, saved or not
IFÊL SÌ NÌ ÌCHFÌ NDO: Sî zìtì a Ifêl i Gheli Ntum 14: 8-18, kì dzì zì a Bòl ṅèyn Bà nabàs n-læ li iwo kúm ìboysi sî fè'tì ntum ì jùṅ sî gheli bula ghì timî nâ kya Fiyìni.	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 yèyni a ṅjàṅ afèyn Tiyalà tì Iboysi nìn ghì ma ghì læ bè kì nò nì ikfà'tì i juṅi, ma ghì fìsì a Ìzikìl 34: 24 sî nâ ndu à. (Jàṅ Ìzikìl 34: 24 sî 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]
iwèyn nìn ghì ìntimlì ì kaynì ta wu n-bê iwò kúm ichfìni nì ìboysi-i ta yì nìn lù awu nì Fiyìni fì. Ibo'tì-i nìn ghì wi afèyn, ìbim ikfà'tì ghì wi, ghì sî ghì ma ghì fu meyn tìboysi tì ateyn tì sî ghesinà, kesa lvìyn, kesa mìchi ìn gvinî ta ghì læ luynsì awo kì a ghì bè na kì læ gayn à.	These are tremendous verses of promise and blessing from the hand of the Lord. There is no pleading here no wishful thinking, the blessings are already given to us, either now or in the future when prophecies are fulfilled.
Ghesinà chwòtì ta ka ghì ni a tìboysi tì na yalà a ghesinà ìwùyn, kesa, a yalà (eulogeitos), iyalà ì benedicere, iyalà ì bendición, iyalà ì "benediction",	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

iyalà i "sì nà tanjî awo a junà".	of "good speaking".
Ki Efesùs 4: 29 sì nà ndu à sì yeyn iwo kùm itanji yì fu awo atem a junà.	Study Ephesians 4:29 ff on the concept of speech that ministers grace.
Yeyn kimi, Efesùs 5	See also, Ephesians 5, "neither foolishness ... but rather giving of thanks"
1 Bità 3: 9 Wùl ì nî mbi sî vâ. Ka wâ nî bèynsì, ghi te vâ, ka wâ te bèynsì, wâ keli kî sî nà kwo jêm na Fiyini fî boysi ìnki wùl nâ yèyni bôm ta à n-ghi ìboysi nâ yèyni a fi n-nchfinî sî fu sî vâ ìtu' ta fî chò' vâ.	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.
Ghesinà nîn nî ghi nà fu wi nô bôm ghà? Ghesinè nîn keli ìfwo wu bema ta ghesinà yì sî bò ghesinà, wu dvî chem ta ka ghesinà na gwôtì fu ghi li.	Why should we not be generous? We have an enormous inheritance from our heavenly Father, enough to share with others.
Jêm 3: 10 Yì ko'si Fiyini nî chfî fî telî kimi gheli nî nweyn. Yi n-keli wi sî nà ghi tí a woyn-nà ghem.	James 3:10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.
Joyn 7: 38 À bimi mî ndà sî mà, a jvâ na fvâ a nweyn iwùyn kî ighel ta Nwà'li Fiyini nîn bê.	John 7:38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."
Ghesinà nîn keli sî nà ghi isi i limàlimà iboyisi.	We are to be fountains of blessing.
Matiyò 25: 34 A fòyn kæ bè sî gheli àti-ati a ghi tí a nweyn ikœ itwo na, "Zì ghèyn a Bò wom bòysi meyn tèyn, yì zì gvì isas isa' nî nweyn nà yì njùnj zì a wù n-læ fayti sî zì kî ta mbzi nîn læ ziti.	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:
Daniyèl 4: 33, 34 33Kì ìlvi nâ ghè iwo zì gvì sî kfeyn kùm Nibòkànezà, ghi sànj nweyn sî antèyni nî gheli wu ndù nà kfili ì nfù ta mbònsi, iwuy nweyn sayn nî àmya' à ta kî yalà iyvi kî nô ta ka nyunsi atu nî nweynsi lema nà ghi kî tèyn ta tiwô ti awumawum ì ngèsi nweyn sî ghi ta ngesi ngvi. 34A nà sî ghi ta ìlvi ateyn kò' sî gò'si, mà, Nibòkànezà, làysi asi àkema iyvi, itof iyemi kasí gvì sî mà, ma bemsì ì Vzî a wù n-ngantî chwô nô ghi Jìm ì bènj nweyn fi tim tikfim nà ko'sî vzî a wù n-chí kî samo'.	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 praised and honored Him who lives forever:
Jànj Matiyò 6: 25-34	READ Matthew 6:25-34

<p>Joshwà 1: 7, 8 Yi n-ghi ki na wa na to ki to fi keli àtem a to, ta ka wa li ilvi si na yvini isa' zì a Mosis i wul i felini nì mà nin chwòsì sî zì, ka wâ ngol ndù nì ikœ itwo kèsa ikœ nînkœ, ta ka no mi wo ta wà n-ndù awo na ndù a jûŋ. 8. Nwà'li isa' yèyn nin keli wi si lù si a wa ichfi, miti wà nin keli si na mè'ni ki ateyn nîrchùe nîntu'i, ta ka wa li ilvi si na nî no mi ghà ta ghi nyà' ateyn. Tèyn a dzî shyasi na ghi a jûŋ, wa fi keli itim iyì I juŋ ì.</p>	<p>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.</p>
<p>Efesùs 1: 3 (ma ghi gha'ti meyn nì ibèynsi-i) "Ghesinà na ko'si Fiyini Bò Bôbo ghesinà Jisos Christ. Fi n-boysi meyn ghesinà ayvis nô nì ifwo i jûŋ i jîm vzi a wu n-fvì iyvi toynî a Christ."</p>	<p>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."</p>
<p>ishwafi (iboynsi iye'i nì Fiyini fi)</p>	<p>Chastisement (Divine Discipline)</p>
<p>Si ziti</p>	<p>Introduction</p>
<p>Vzì a Fiyini fi nin kôŋ, wù n-shwafi à, kèsa a wul i mò' a, kèsa nté'a, kèsa anôyn a gheli a, kèsa ila'a. Bòm ta, Fiyini fi nin kôŋ mbzi i jîm, ishwafi nin faytî lí i li àlé'. Fîtitî fi gheli Jùsì ta ilà', aleŋ a li a, nin ghi fîtitî kûm nkalsi iboynsi nì àwo ta ki ní ki kasi na ghi a jûŋ ta àŋena yeyn toynî ijwàŋ nì àŋena. Mîwolì nin fisî ki tèyn ta ka wul i bimini i mò' i mò' ye'i kûm dzi zì a Fiyini fi nin ghal wul i mò' i mò' ateyn nì ila' i toynî atem a juŋ à nì nfeynfi ilvi ta no mi ndà nì sò.</p>	<p>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.</p>
<p>Ishwafi (iboynsi iye'i nì Fiyini fi) sî kilitèyn i bimini</p>	<p>Chastisement (Divine Discipline) of the Christian Believer</p>
<p>ishwafi i wul i mò' i mò' nin ghi ki sî wul i bimini.</p>	<p>Chastisement of individuals is for believers only.</p>
<p>Hibìlù 12: 5 Ka yì lesi itanji zì a Fiyini fi nin tanji si lùmsi i zì. Fi n-tonjtî zì na woyn ŋweyn bê na, "wâyŋ wom, Bôbo se si fu nge' sî và, tisî tisi và, wà nà tô' yviti-à, wù se si leŋ và ta Bô và ka wâ bòli.</p>	<p>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;</p>
<p>Iboynsi-i Fiyini nin ye'tî a ikòŋ, ilvi ta wul i bimini fvì meyn si iyini, iboynsi-i ateyn i nî ike' ki iwo ìmò', si nì na wul i bimini yeyn keli mbi i ŋweyn, fè'ti, nà kasî yini à.</p>	<p>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.</p>

<p>Hibìlù 12: 6 Wà kya na Bôbo n̄n kôṅ wul wu nà tis̄ ṅweyn, lí no m̄i ndà s̄i a ṅweyn a wayn, wu nà ye'í ṅweyn n̄ ṅgvàli."</p>	<p>HEBREWS 12:6 For whom the Lord loves He chastens, And scourges every son whom He receives."</p>
<p>Iye'í s̄i t̄is̄i n-gh̄i wi na wùl ì l̄è ìb̄è</p>	<p>Discipline never means a loss of salvation.</p>
<p>Gàlesiyà 3: 26 Z̄i ì j̄im n̄n gh̄i woyn s̄i F̄iyini f̄i b̄òm ta yi b̄imi meyn s̄i Christ Jisòs.</p>	<p>GALATIANS 3:26 For you are all sons of God through faith in Christ Jesus.</p>
<p>Hibìlù 12: 6 Wà kya na Bôbo n̄n kôṅ wul wu nà tis̄ ṅweyn, lí no m̄i ndà s̄i a ṅweyn a wayn, wu nà ye'í ṅweyn n̄ ṅgvàli."</p>	<p>HEBREWS 12:6 For whom the Lord loves He chastens, And scourges every son whom He receives."</p>
<p>Iboyns̄i s̄i t̄is̄i I F̄iyini na gh̄i ishwafi k̄ùm mb̄isi wùl ì b̄imini ka l k̄i a mb̄i a f̄i a wùl n̄i meyn. Gh̄i n̄n cho' f̄is̄i iboyns̄i-i t̄is̄i n̄a ȳeyni ìlv̄i ta gh̄i f̄è't̄i f̄v̄is̄i mb̄i àteyn.</p>	<p>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.</p>
<p>1 Joyn 1: 9 Ghesinà n̄n k̄e s̄i dz̄i ikumi ìwùyn k̄ùm mb̄isi ghesinà, a F̄iyini f̄i les̄i fu mb̄isi ghesinà ì su làynsi ghesinà no m̄i s̄i a vz̄i a k̄i n-gh̄i wi àt̄i-ati a ghesinà nch̄in̄is̄i b̄òm ta F̄iyini f̄i n̄n b̄e no m̄i gh̄a n̄i k̄i t̄i, n̄i no m̄i gh̄a k̄i àt̄i-ati.</p>	<p>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.</p>
<p>1 Kolìn 11: 31 M̄iti ma ghesinà k̄e s̄i saḡ ngen̄s̄i ghesinà samo' F̄iyini f̄i b̄u làè f̄i s̄a' ghesinà.</p>	<p>1 CORINTHIANS 11:31 For if we would judge ourselves, we would not be judged.</p>
<p>Ànj̄j̄à l̄i a k̄i na gh̄i k̄i m̄i àb̄as ishwafi, if̄è't̄i ì mb̄i cho' f̄v̄is̄i w̄i ànj̄j̄à n̄a àk̄eynà, No m̄i t̄i, ànj̄j̄à k̄e s̄i faṅ k̄i faṅ ìlv̄i ta wùl ì b̄imini k̄às̄i n̄a ȳini à, a gh̄i l̄i ndi àteyn b̄eyns̄i s̄i iboyns̄i, yi n-gh̄i na ànj̄j̄à ateyn a s̄i gh̄i s̄i iwo ì juṅl̄i.</p>	<p>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.</p>
<p>Wul ì b̄imini k̄es̄i laṅa k̄i a mb̄i teyn na wùl b̄eyns̄i w̄i item s̄i f̄è't̄i mb̄i ì ṅweyn, ishwafi ateyn ì f̄i nḡaṅt̄i ndù k̄i asi. Mb̄isi lisi n̄n gv̄i n̄i iboyns̄i-i yom t̄i à, n̄o ì s̄is̄i a wùl ì b̄imini n̄n gh̄i ta àl̄é' k̄i a gh̄i l̄i n̄n dyamt̄i ateyn.</p>	<p>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.</p>
<p>Jaṅ Matiyò 7: 1-12</p>	<p>READ MATTHEW 7:1-12</p>
<p>Awo a f̄v̄it̄ini-a a l̄i a, wul ì b̄imini l̄i a wùl yeyn ngeḡ a mb̄i a f̄i a ȳl n-gv̄i n̄i ìk̄f̄i-i. No m̄i t̄i, n̄o t̄ishwafi t̄j̄j̄m t̄i n̄n gh̄i a nse af̄eyn. Gh̄i làè bu f̄i boyns̄i w̄i wul ì b̄imini iyv̄i.</p>	<p>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.</p>

<p>Awo a Go'sini-a 21: 4 Fi læ yês mîsî nô ìn jîm sî asî nî àŋena, a ikfî-i na bu fi ghi wi. Wùl læ nà bu fi koynsî wî isuyn, dzî wî, afo bu yaf wi wul, bòm ta awo a mu a chow meyn”.</p>	<p>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.”</p>
<p>Wul ì bîminî lî a wù bas iboynsî iye’i nî Fîyîni fî toynî sî nà chí mîlvi ìn jîm mîdzîtî mî kîlitèynsî mzî a ghi bèysî kàlî iwo i Fîyîni, ta ghi bè aley afèyn a</p>	<p>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</p>
<p>Jaŋ Hibîlù 12: 1-6</p>	<p>READ HEBREWS 12:1-6</p>
<p>ifè’tî i mbî nîn ghi kî ighel ta "na ghi cho’ lèm afo a dîlîni-a" a Hibîlù 12: 1. Ngò’sî ateyn na ghi sî nà felî iwo fî kòlâ mîtam mî Ayyvîs. Fîlè’nî fèyn na... ghesîna nyîŋ nî ìweynsî-i" n-bê iwo sî nà chí à ye’tî ibîmi. Ibîmi-iweynsî yèynî nîn ghi ma ghi boŋ meyn bè iwo kum à a Jêm 1.</p>	<p>Confession is equivalent to "laying aside the weight" of HEBREWS 12:1. The result is production and the fruit of the Spirit. The phrase "...let us run with patience" refers to the Faith-Rest life. This is Faith-Patience, also spoken of in JAMES 1.</p>
<p>Dzî ì lî sî kasi sî nà ghi a jûŋ ateyn nîn ghi sî nà kî kî Kîlitùs, iwo yèynî na "kî ndusî kî sî Jisòs..." a</p>	<p>The next recovery principle is Occupation with Christ, the "looking unto Jesus..." of</p>
<p>Hibîlù 12: 2 Ghesîna na kî ndûsî kî sî Jisòs. A n-ghi ŋweyn vzi a wù bù’ dzî ì bîmi nî ghesîna, a fî ghi kî ŋweyn a wù tîsî l bîmi ateyn ndû chem a ngò’sî. Wù n-læ meyn bîmi sî kfi a ànwâmnî, ì faŋ tî lî iwumi zî a yi nà ghi a ìnkî ikfî nâ ghàyn sî iwo bòm ta wu nà kya na, à na ghi ibàm ateyn, a wù na saŋlî à. Wù n-ghi lvîyn du’ ikœ ìtwo a ngùŋ àchî a tîfòyn ghè a Fîyîni fî nîn du’ ateyn.</p>	<p>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.</p>
<p>Tèyn, ka wà na kelî mbîsî ikfâ’tî, tuynsî sî nà ghi "nkèyn ku a", iwo kûm ikfâ’tî ta yi nîn fu nge’ ma yi lù sî mbî a</p>	<p>Then, avoid sins of the mind; avoid becoming "wearied", a reference to mental depression resulting from sin in</p>
<p>Hibîlù 12: 3 Yî na kfâ’tî dzî zî a Jisòs nîn læ yeyn nge’ ateyn awu nî ghelî awo a bî a, mîti nà weynsî kî weynsî. Yî na kfa’tî-à ta ka iwo nî faŋ tî kobsî zî na yi boli.</p>	<p>HEBREWS 12:3 For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.</p>
<p>Ìnkî awo yèynî kæ ghàmîti faŋ mîlvi ìnjîm, iko’i ikfa’tî-ì lî alé’: sî nà du’a wulî à, kelî ànlùe kèsa ibây n sî ghelî ghi li, ànghè’ nî ìsemî-i, ifâyn kûm lvîyn kèsa a libîs, wulî à item i fî fu nge’ kûm mîwolî ìn mbòl, kôŋ sî sisî, ko’sî àghom, sa’ ghi li keas bebsî ŋweyn sî ghelî ghi li.</p>	<p>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.</p>
<p>Hibîlù 23: 4 n-bê iwo kûm sî nà kelî adya’ atu fîni fî mbî. Fe’tî, wa ndû kî asî, gwòsî zî mbî àteyn, lema ko’ antèynî nî Kîlitùs, timi kî a mîdzîtî mî aтем a juŋ à, wà chí à ye’tî ibîmi, wa ye’tî a samo’</p>	<p>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.</p>

kûm iti ì yi-a.	
Hibìlù 12: 4 Yi n-ghì samo' na yi nû mbi a yi a nchînisì mîti wùl bu du' tì kfî a yi antêynî bôm nge' nâ yèyn.	Hebrews 12:4 You have not yet resisted to bloodshed, striving against sin.
	Live in the Word,
Hibìli 12: 5 Ka yî lèsì itanji zì a Fîyìnì fî nîn tanji sî lùmsî zì, fî tònjî zì na woyn ṅweyn bè na: wâyn wom, Bôbo nîn se sî fu nge' sî và tîsî tîsî và, wa nâ tô' yviti-à. Wù se sî leṅ và ta Bò và 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;
Ghì fàytì ìboynsì iye' i nê Fîyìnì fî sî nî na ghesìnà kasi sî ibàm i mbi sî fî sî ye' i awo sî ghesìnà na ghì lema ateyn.	Divine discipline is designed to restrain us from sin and to teach us lessons which will result in growth.
Hibìlù 12: 11 Ghì se sî tîsî wul nê ṅvâlì wu nâ yvì iyaf, sanjî wì, mîti ghì tîsî se sî mèsì wu ye' i ìwo, yi nî na wù na chî nchînî àtì-ati, fî kelì àtem a yviti-ni-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 Fîyìnì sî ila' i	Divine Discipline for a Nation
ṅwà' lî Fîyìnì nîn kelì ìchfîti kî sî i dvi ta wu n-bê iwo kûm ta Fîyìnì fî gvì nê ìboynsì i a ìndòyn ghèl nê tîlâ' tî. Iwo i mboynsì a dzi ìbemni ta ghì boynsì ila' nâ ghì Sodòm nê Gòmola ta Fîyìnì fî n-læ bebsi ntè' nâ sèynsì nê ghelì ateyn kî ichi ì mò'. Nô ghelì sî a nyîṅ ta ghì nâ bê sî a mò' bu faṅ a tîlâ' nâ ghàyn sî gàm-tì na ka ghì sa' mèsì. No mî Lô't nê ìsas i ndo nê ṅweyn i nâ 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.
Achfîti a li a nâ ghì ìbesi i Jèlekù a gô' begèynsì ta ghì læ zuetì mèsì ghelì ilà' nâ yèynì a bu kî La-àb nê ìsas i ndo nê ṅweyn i. La-àb kî nô a ndayn n-dyèyn na wù nâ kôṅ ìwo i ntum ì jùṅ, ìsas i ndo nê ṅweyn i yvì ifom i boynsì bôm ta ghì nâ ba'si sî ṅweyn 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 ti. Ta ka ila' i faṅ tî zì ìboynsì nê Fîyìnì fî, ghelì ghì lî kelì sî nâ ghì ila' nâ ghàyn ṅèyn Fîyìnì fî yinî aka' à mò'. Ghelì nâ bîf nâ à n-ghì ghelì ghì a ghì n-kôṅ iwo i Fîyìnì ì sè'a sî bà'lì ì ghì a ghì nîn ghal ilà' a, "sì luynsì ìfyê". Ibèynsì ateyn i nîn ghì kî na ghelì ghì li ila' nâ ghàyn nê ghì a ghì n-ghal michi kelì sî nâ ghì ghelì ghì bîmîni ghì a ghì n-bè samo' fî kelì àdyà' ta ghì kà' a ghì ghal ìfwo vzì a fî Fîyìnì fî nîn læ meyn zîti na wu na ghalì ila'. Ghelì nâ ghèyn a	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

<p>ghi nin ghalì tèyn yi n-boynî na ghi na lâe kî tèyn ìlvî ta à n-ghi gheli ìlwè' idwa' nì gheli ito ta tifôyn, ghi bo ila', kesa ghi mînanj ghi to nì gheli ito ghi a ghi n-nî mbeylî. À nin ghi a Gofînæ a fî a à n-cho'ti gheli gheli isa'ni, gheli ghi a ghi ghal ila' keli si nà ngeyn dvîti à si nà keli ikfâ'ti i Fîyini si tzîyn ìnkî gheli ghi a ghi kà' a ghi cho'ti.</p>	<p>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 influence in elections.</p>
<p>Àncho' ateyna n-ghi na: Ta ka ila' i soli yi n=keli si nà visî à gheli keli ngeysi ànena, gehli ateyn fî chî wî nchîni si nyelinisi. Iyeyni nin to ta ka ila' i na keli nchîni yi ko'ni à fî gèmtî awo kî a Fîyini fî lèm ta icho'ni i ngej, malâ, isas i ndo ni ila' i.</p>	<p>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.</p>
<p>Gheli nin keli si nà keli ngeysi ànena jæ ta ka ghi na ghi ma ghi li a ghi ye'i iwo i Fîyini andayn no mi wul ila' i kfâ na keli si cho'ni kûm ibcè nì nchîni kilitèynsi. Gheli nin keli si nà keli ngeysi ànena si, ta ka, ighî a ghi nin koj icho'ni i ngej i àti-ati iwo Fîyini ghi li a ghi ghal malâ si ànena ni àsas a ndo a jûj. Mbà'ti Satàyn n-ghi na ghi na nyèysi chi i chi, asas a ndosi a kôytî à, ghi ku'tî mbzi si afo à mò'. Awo kî a Fîyini fî nin læ zîtî i lèm nà ghi si tò'nè nì wul mèsòj ibàm ife si si tò'nè nì tîla' ti na ka mba'ti Satàyn na zi i gvi à.</p>	<p>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.</p>
<p>Gheli nin keli si nà chî nchîni yi lyani à ta ka ghi to'ni nì gheli si a nchîni ito, tiko'i ti ni àwo a li a ta kî nin gvî ta gheli nin bîm nî ndû nì mbi. Si fè'nè nì iyeyni, ilem i malâ nì isas i ndo keli si nà ye'tî a nchîni yi faytî layn i à antèyni àndòyn a ghêl ta ka ghi bæ nì ghi ni na ghal njuj si a lej ìlvî kî dyêf à ta ghi nin ye'i lemsî ko' nì woyn. À nâ ghi ta nchîni gheli si bef a nà ghi ìwo i yi asi i si dyèyn na wul nì ila' i nin ghi a nge'.</p>	<p>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 periods 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.</p>
<p>Nkalsi iboynsi si tâyn- Lèvitikòs 26</p>	<p>The Five Cycles of Discipline - Leviticus 26</p>
<p>"nkalsi" iboynsi si tâyn sô' ndû nì ìlwej i twây, kesa ikfweynsi ishwafi ta Fîyini fî nin gvî si ila' zî a yi teyn na yi bêynsi wî item si a nchîni ichà'nini si nà chî ta mba'ti Fîyini n-ghi. Ilà' kæ zîtî si asi nà len lu si Bôbo, a dyèyn ta ànena n-boli a nchîni i layni antèyni nì gheli kî si i dvî ila' fî tô' zîtî wî iwo i Fîyini, Bôbo zîtî iboynsi kî nì mîwolî kî si i jya si jya ta mboyni na bu fî ghi wi, awo bu fî tô' ndû wî, nì àwo a li a. Abàs ifyè' a li a, Fîyini fî nin nî wu visi ghi bebsi mèsî kî nô ila' i li ta yi lûtî tùynsi no mi àlej iboynsi à kà. Ibebsi nâ yèyni</p>	<p>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</p>

<p>nin ghi ma ghi li a ghi na fè'nè nì ìkfi-i bòm mbi ta yì nì yi koli wul ì mò' ta wù wù fayti to nì atu a sî Fỳyini fi (Nadab nì Abihu, Sôl, Ànànyès nì Sàfilà).</p>	<p>has defiantly ignored all levels of discipline. This destruction is analogous to the Sin Unto Death suffered by an individual who is intractable in his defiance of God (Nadab and Abihu, Saul, Ananias and Sapphira).</p>
<p>Si a lvÿyn wà n-keli si jàṅ Lèvitikòs 26: 14-29. Nchwæ nà yèyn fu kalì a dzi i bòynini fàsifàsì kùm ìlweṅ tìbòynsi ta wù nin gvìsì sî ìla' i Isilàè ìlvi ta àṅena faṅ tì bèynlè sî atu a to nì-a a mbi. Iboynsi ìla' i nà zìtì nì mìnge'tì mi lælì ki tèyn, ba'sî kìmì ta gheli nì nì ghi lè mboynè àntèynè nà fi keli àdìli a ikfà'tì. Ifàyn ibemni i na ghi nì àlimalìma antèynè nì gheli, ba'sî nì ìfe a mbeylì, a gvèyn, ànfif, iko'i, nì ìfe ighòṅ.</p>	<p>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.</p>
<p>Ìtìmlì 18 sî chem a 20 n-dyèyn ànkùmtì aleṅ iboynsi yi ghi bòm ta iyini i aka' à mò' nin ghi wi nì Bôbo, a ìla' i na bu fi keli wi àdèṅ nì ìkfi, a Fỳyini fi na bu fi tò'nì wì nì ìla' i aтем a juṅà nì nfeynfi, a yi na fi to ta ka ghi na bzi-i ìla'.</p>	<p>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.</p>
<p>Aleṅ iboynsi na tal, ìtìmlì 21 sî chem a 22, ba'sî nì nge'si bemni si, dzi ghi wì ta ka ghi lè' mbàynisi ìla', bu fi kya wi no mi sî tisi nse, woyn ghi bolì kfi a, a iwo na bu fi ghi wi ichfi nì gheli a dzi ìbemni.</p>	<p>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.</p>
<p>À n-ghi a ìtìmlì 23-26 a iboynsi ateyni na sî ghi aleṅ a bemni a, a mbayni sî kfeynsi ifu i nge', idwa' na lù abe zì nù ìla'. Àwo na to sî keli ifwo ghi fi fèlì ifwo yeyn wi na ghi fèlì gha, no mi ifwo vzi a gheli nin chi ateyn, tèyn, a jèṅ ku. No mi ta ìla' i nà bu keli ngeṅ ìnyeyni a dzi ì lì, mti gheli ghi a ghi n-zì gvì nì ìnu-ì na keli àdya' kè atu àwo kè sî i dvì. Ngè'si bemni nì tìko'i tì dvì ndu kè asì.</p>	<p>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.</p>
<p>Nkal ìbòynsi na tâyn ni na wùl kesa ìla' na bu fi keli wi ngeṅ, ma isas i ndo nì ìlà' i sî ma ghi bebsi meyn. Tifu sî Fỳyini fi fi nà bu fi fsi wi. Tìlè' tì a tì chwò isas ìnki boynsi nà ghàyn zì meyn akòs, gheli na kasì kfil ghi li, gheli ìlà' fi zì fyes ì màè ndù a tfla' tì li tì.</p>	<p>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.</p>
<p>Ngèè Sisì a sî nì na Ìla' i Bef. Nwà'lì Nzitì 11</p>	<p>Seeds of National Destruction, Genesis 11</p>
<p>Gheli Bàbèl, ta ghi kè'nè Fỳyini, nà kfà' na ghi li a ghi ba'li il' yi so, ma afo li ki bù kùm, awo ghi ighel, ghi li kè ìnyeyni fè'nè nùṅ ateyn. Ichò'nì sî a ngeṅ nì àṅena sî nà to nì atu a sî Fỳyini fi nin læ zìtì ki nô a nse, "Àṅena nà bê sî wul ì mò' ì</p>	<p>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 in an effort to</p>

<p>mò'..." , àṅena ch̀yint̀ s̀i afo à mò' s̀i bà'li ntè' atu àwo a fi a àṅena b̀imi. Àṅena nà lí wì nô sakos na F̀iyini fi ǹin ghi àfo, ibeysi nà ghi wi nô sakos s̀i wùl ǹeyn F̀iyini fi. Àṅena ǹin læ t̀ynsi s̀i nà ki awo a dz̀i F̀iyini ǹi iwo z̀i a ghi chwòs̀i na àṅena sasa nd̀u atu mbzi dv̀is̀i.</p>	<p>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.</p>
<p>À nà ghi itu' ǹi gheli Jus̀i ichf̀iti k̀um ta ghi b̀oyinsi ila' nà dv̀i ki t̀eyn. Osìyà 4: 1-7 n-fu achf̀iti ta ila' t̀yns̀i iye' i i Ǹwà'li F̀iyini nà bà'li ta ka ghi shwafi. Àṅena nà ghi ma ghi z̀i meyn a mb̀eyli i bi (4: 2): Ghi nà lí wì atem a junà s̀i nà chí ateyn "samo' ghi wi...ǹi ikoynsi isuyen i" (4: 1), àṅena na ghi a dz̀i yi k̀oyinsi à "mæ t̀i ndu à" (4: 3), Àwo a nà nd̀u a j̀uṅ a dz̀i à nkaṅ "àṅena nà kf̀eyns̀i kf̀eyns̀i" (4: 7). Àṅena n-læ j̀umti gheli ghi a ghi tisi àṅena àbàs iko's̀i i kali ki a bo.</p>	<p>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.</p>
<p>Ǹwà'li Isaya nò i j̀im, t̀ò' b̀e nò chwæsi 28, nà ghi ma ghi f̀u s̀i ila' i ma ỳi tuynsi meyn itisi i F̀iyini.</p>	<p>The whole book of Isaiah, notably chapter 28, was directed at the nation which had rejected the authority of God.</p>
<p>S̀i bebsi ila' ǹin gv̀i no mi s̀i ila' i kà ta yi tuynsi iwo i F̀iyini, a ghi wi ki ila' i Is̀læ. Gheli J̀us̀i ǹin læ bebsi Kenàn a tis̀i Joshwà. Iboynsi i F̀iyini ǹin læ meyn nà ghi atu ǹi Igipt ta àṅena nà le' na ghi vis̀i wì gheli J̀u na ghi lu. Ghi n-læ meyn bebsi À siliyà (2 T̀ifòyn 19: 35, 2 K̀ilunik̀il 32: 21). Nò Babylon n-læ sami ta ila' (Dayniyèl 5)</p>	<p>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).</p>
<p>Iboynsi i ǹin nd̀u k̀imi s̀i m̀antè't̀i k̀imi ta yi n-nd̀u s̀i t̀la't̀i, ta ichf̀iti ẁeyn ǹin dỳeyn:</p>	<p>And discipline is related to cities as well as to nations, as the following examples indicate:</p>
<p>Sodòm ǹi Gòmòlà, Ǹwà'li Nz̀iti 18: 20</p>	<p>Sodom and Gomorrah, Genesis 18:20</p>
<p>J̀èlikù, Joshwà 6</p>	<p>Jericho, Joshua 6</p>
<p>J̀èlusalèm, Lùk 21: 24, J̀èlimiyà 5: 1</p>	<p>Jerusalem, Luke 21:24; Jeremiah 5:1</p>
<p>Dàmasikùs, Isayà 17: 1</p>	<p>Damascus, Isaiah 17:1</p>
<p>Ninivì, Na-om 3: 5-8</p>	<p>Nineveh, Nahum 3:5-8</p>
<p>Babìlon, Isayà 13: 19-21</p>	<p>Babylon, Isaiah 13:19-21</p>
<p>Tayì, Izik̀il 26, 27, isayà 23: 1</p>	<p>Tyre, Ezekiel 26,27; Isaiah 23:1</p>
<p>Rome, Awo a Go'sini-a 17: 11, s̀i nà ndu à, 18: 1</p>	<p>Rome, Revelation 17:11; 18:1ff</p>
<p>Kòlàzìn ǹi Bètsayidà, Matìyo 11: 21</p>	<p>Chorazin and Bethsaida, Matthew 11:21</p>
<p>Sidòn, Izik̀il 28: 20, 22</p>	<p>Sidon, Ezekiel 28:20,22</p>