

DOCTRINE 110

TABLE OF CONTENTS

Ilèysì ifu [Forgiveness]..... 1
 Nchîni yè'tî a Fîyini [Godliness] 3
 Isanlî (Iyali) [Happiness (Joy)]..... 9
 Ilêm ikfà'tî asi [Hope] 15
 Sî nà chî isa' [Legalism] 20

ITANJIKOM	ENGLISH
Ilèysì ifu [Forgiveness]	
Efesùs 4: 32 Yi na to'n-à fî koynsî isuyñ sî gheli ghi li, ghi lèsì fu gehlî ghi li kî ta Fiyini fî nin læ lèsì fu zì toynî a Christ.	Ephesians 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.
Matiyò 6: 12 Lèsì fu awo a bi a nê ghès kîmi ighel ta ghès nin lèsì fû no mî ndà vzi a wù nî mbi sî ghès.	Matthew 6:12 And forgive us our debts, As we forgive our debtors.
Matiyò 18: 21, 22 Bità ì fvi ì gvi ì bif sî Jisòs na, "Bôbo, wâyn-nà wom ti kæ sî nà nî kî ni mbi sî mà, mà lèsì fu ñweyn aghayn à sè' a? A mà ti kà' a mà lèsì fû ñweyn aghayn nsòmbo a?" 22 Jisòs ì kæ bè sî ñweyn na, "ngan, à n-ghi wi kî aghayn nsòmbo. Wà n-keli sî lèsì sî fu ñweyn aghayn mivim nsòmbo njvàsì nsòmbo.	Matthew 18:21,22 21 Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" 22 Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven.
1 Joyn 1: 9 Ghesinà kæ sî dzi ikumi ìwuyñ kûm mbisi ghesinà, a Fiyini fî lesì fû mbisi ghesinà, ì sù làynsì ghesinà no mî sî a gha vzi kî n-ghi wi àti-ati a nchînsì bòm ta Fiyini fî bê no mî ghà nî kî tî, nî no mî ghà kî àti-ati.	1 John 1:9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
Iwo yèyni na "lèsì fu" nin ghi ìwo ifu i salû, a itanji I kfan kîmi nî itanji Gîlik ì. À nà ghi sî asi itanji I kfan yi n-ghi na "sî fu kèsa sî we". Tèyn, ilèsì ifu-i gvi nà sî ghi na, "sî chyesi ikwo, sî visi sî ndù nî nkèyn î kuni-ì, kèsa sî bè na ghi visî ndù, sî lèsì sî ndù nî ìwo i ta wùl ì bèbsì."	The word "forgive" is a Grace word, in the English as well as in the Greek. An early meaning in English was "to give or to grant". Then, forgive came to mean "to remit a debt; to give up resentment or claim for requital; to pardon an offense."
Ghesinà nô ghi jîm nin keli àfo sî là' sî gheli ghi li ta ghi n-ghi a mbzi. Ghesinà nà boj ku na gheli ghi li	All of us are debtors to others, to society as a whole. And we often feel that people owe us many things in our

<p>nin keli kimi àwo si là' sì ghesinà si idvì ta ghesinà ànena n-ghi ko'. Ghesinà nà kù na gheli ni meyn nà ghi fsisi ghesinà nì ikfim si fi si li ghesinà si afo. À nà ghi ilvi fi li ghesinà nà kfâ' na gheli ni meyn nà ghi si fu ima'ti kèsa ikfim nì iko'ti-I iwo i li ta ghi nì, kèsa ifél. Ghi keli kì nô si fayti si ku a jûŋ sì ghesinà, si nì àti-ati, si kasi si là' nì àwo kì si idvì.</p>	<p>human relationships. We feel we are owed courtesy and consideration. Sometimes we think that we are owed reward or status or promotion in some enterprise, or on the job. We are certainly owed fair treatment, justice, restitution and many other things.</p>
<p>Mìti, gheli ghi dvini a Amelikà n-ghi àbàs ayvis, àbàs iku nì àbàs a nchinì faytì fif a. Ànena kà' ghi bù là' ila' ikwo zì a ànena nin keli. À n-ghi gheli kfâ'ti wì, kfâ'ti kì ngen, mî a. Wul ibimini li a wù ni nô ghà kùm tikwo ti ti a ghi n-keli si là' sì nweyn a?. Ibènsì ateyn: Lèsì fu ànena , kì ta Kilitùs n-læ lèsì fu ghesinà!</p>	<p>But, many people in America are spiritually, ethically, and morally bankrupt. They simply cannot pay society what they owe! They are thoughtless, selfish, ungracious. What should a Christian do about all of the debts owed to him. Answer: forgive them, as Christ forgave us!</p>
<p>Kilitèyn vzì a wù n-keli ikfâ'ti ifu i atem a jun à (ikfâ'ti i Fiyini) faŋ a nà ghi wul lèsì fu a. Si lèsì si fu n-ghi na "ka na to ndù iwo, si nà fi keli wi akfìyn".</p>	<p>A Christian who practices Grace thinking (divine viewpoint) will become a forgiving person. To forgive means "to give up a claim; to cease bearing resentment".</p>
<p>Wùl ì gha'ni vzì a Lùk 7 n-læ lèsì fu gheli ghi a ghi nà keli ikwo i nweyn ghibò bòm ta wù na keli ifwo si idvì. Wùl kà' a wù fu sî ghi li ma wù fvìsì kì ifwo idvini a fi a Fiyini fi si ghi ma wù fu meyn sî nweyn. À nin ghi àbàs ikwo, ghi bè na "À na ghi ma à tì nà choŋ mî ndà, ka wù n-fi choŋ. Wù n-kwo keli si nà fèlè afo nì iwo nweyn, si nà gâmtì gheli ghi li ghi a ghi n-keli wi."</p>	<p>The rich man in Luke 7 was able to forgive the two debtors because he was prosperous. He gave to them out of his prosperity. A person can only give to others out of what God has already provided in the way of prosperity. In terms of money, the principle is "Let him that stole, steal no more; rather, let him labor, doing with his hands the thing that is good, that he may have to give to him that needeth."</p>
<p>Ta kilitèyn vzì a wù n-lemma, wà n-keli àwo ta kì n-ndù a jûŋ kì a dzisi si idvì, mà kì lù ifu atem a junà nì Fiyini fi. Awo a nin ndù a jûŋ sì và abàs itof(kfâ'ti ta Fiyini) Awo a nin ndù a jûŋ sì và abàs ayvis (keli mbôynè zî Fìni fi) Awo a nin ndù a jûŋ sì và abàs iku (ikfâ'ti-i keli wi adili) Awo a nin ndù a jûŋ sì và abàs ikwo (kya si chí no mî ilvi gha) Awo a nin ndù a jûŋ sì và abàs kùm ta wà n-ghi zî gheli (Malâ nè'à wì, isas i ndo i ne'à wì, nì àwo a li a).</p>	<p>As a growing Christian, you have many other kinds of prosperity, by the Grace of God. You have intellectual prosperity (divine viewpoint). You have spiritual prosperity (peace with God). You have emotional prosperity (relaxed mental attitude). You have financial prosperity (mastery of details of life). You have social prosperity (stable marriage, stable family life, etc.).</p>
<p>No mî alè' à kà a wa nchinì ta wà yeyn na wùl nin keli àfo si là' sì và, wà n-keli si lèsì si fu nweyn! Fiyini n-lèsì fù ghesinà nô i læ ni-i ghi wi a ghesinà ichfi. Wù nà kiŋ wi kèsa bè wì na ghesinà kasí là' nô a dzi ì li kùm tifu kì salù nì nweyn. Ghesinà boŋ ghi si vîsi na ifu salù nì nweyn na toynî a ghesinà ndù a</p>	<p>Wherever in your life you find that someone else owes you something, you have the wherewithal to forgive him! God has forgiven all of us who are absolutely without resources of our own. And He is not expecting or demanding some kind of payment in return for His Grace gifts. And we are to be channels of Grace to the</p>

mzi. “Kɛ̃ nò antêynɛ̃ nɛ̃ vâ a jvâsi na vɛ̃ kalì ateyn fu mu mɛ̃ ìbɛ̃”.	world. “Out of your innermost being shall flow rivers of living water.”
Nchîni yè'tî a Fîyini [Godliness]	
À n-ghi si e'i iwo yèyni itanî Gîlik (eusebeia), ghi n-lî iwo ateyn Gîlik Mikâyn in Fî si ifu i ngej sî Fîyini fî dzi ateyni, ighe'ni ibimi, kèsa iye'ti a Fîni. À ngi a Taytùs 1: 1, Àbòstîl Bòl be na yi n-ghi àbostîl a Jisòs Kilitùs a ìnkì ibimi nì gheli ghi cho' nì nì Fîyini fî àṅena keli itof i samo' fî li à ma yi luyn meyn a ghi dzi si nà chî nchîni Fîyini ateyn.	This is a study of the Greek word (eusebeia), used in the New Testament to express the idea of inner piety, spiritual maturity, or godliness. In TITUS 1:1, the Apostle Paul states that he is an apostle of Jesus Christ according to the criterion of the faith of the chosen people of God who have a full and applied knowledge of the truth which is the standard for godliness.
Iwo yèyni na (eusebeia) nin keli fititî fî foma. Wùl wùl asi vzi a wùl bè iwo kum à na ghi wul ngàynsi Gîlik, Homer, a lej a bèṅ 1000 Jæ na Kilitùs. Si ziti a Homer ghi nà si lí iwo ateyn a Gîlik itu' mu zi a ghi nà tanj a Atin (Gîlik Atik) yi bê iwo kum ta wùl ì fù ngej dzi atèyni kè nò si luynsi igi i nweyn i nweyn gheli ghi li. Ghi nà lum be à kum kimi gheli samo' ta ghi nà dim wi dim si luynsi ifèl i àṅena si no mi fîyini fî kà ta iwo ateyn i nà to a ntè' a fî a wùl nà chi ateyn. Iwo nà yèyni a Gîlik Attic nà lum bê kum kè idyèyn ifu i ngej antèyni dzi abe, tèyn ta si nà fu tifu sî mîyini, ghi alè' ifu nì iko'si-i, kèsa si nà dyèyn na wùl nì kya iwo i Fîyini dzi abe.	The word (eusebeia) has an interesting history. It was first used by the Greek poet, Homer, in about 1000 BC. From Homer the word came into use in the classical Greek of Athens (Attic Greek) where it referred to personal piety in the fulfillment of human relationships. It was also used to describe a person who was faithful in fulfilling his duties to whatever Greek gods dominated the city in which he lived. The Attic Greek word always referred to the outward expression of piety, such as the giving of gifts to the god, participation in sacrifices and worship, or making a show of religion in public.
À nà si ta iwo nà yèyni (eusebeia), ko' ì gvì a Gîlik Koine, yi nà si ghi “ifu i ngej dzi ateyni”, kèsa ito a nchîni àyvîs, ifèl ta wùl nin keli si là' sî Fîni a wul àtèyni. Fîdzitî fî ateyn a lej ghàyn a Taytùs n-ghi ta ka Ayvîs a Nwa'ni-a na tisî à fî luynsi à si bà'li nchîni na ghi na ghi ta Kilitùs.	As the word (eusebeia) began to be used in the koine Greek, it came to mean “inner piety”, or spirituality, a duty which the believer owes to God in the inner man. The principle in the Titus context is that of the control or filling of the Holy Spirit which produces qualities of conformity to Christ.
Ìlwé' wèyn a Nwà'li Fîyini nin keli iwo èyni na (eusebeia), ma ghi bèynsi na “nchîni iye'tî a Fîyini, (ibèynsi i KJV). Jàn ìtîmlî nà wèyn ba'si kè nì ìlwé' vzi a wu vzi ateyn jæ ta ka wà fî kàli ndù àlè' a li a.	The following scripture passages contain the word (eusebeia), invariably translated “godliness” (in the KJV). Read these verses along with their contexts before continuing in the next section.
Ifèl i Gheli Ntum 3: 12 Bità ì yeyn gheli nà ghèyn ì bif sî àṅena na, “gheli ìshlàè, bòm gha ta yi n-ghi nì ikayni kum wul wèyn a? Yi n-dùṅ ki kè ghès tèyn si a gha? Yi n-kfà'ti na ghès ì nì na wùl wèyn lali nà jelà bòm àdya' a ngej nì ghès ma nò bòm ta ghès nin jòf asi nì Fîyini fî a?	Acts 3:12 So when Peter saw it, he responded to the people: “Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?”
1 Timoti 2: 2 Yi na jèm sî tîfòynti kè nò nì gheli ghi a ghi n-tisi gheli ta ka ghesinà na chî nì mbòyni fî jeli kè a dzisi jùṅsi sî jìm ghè a Fîyini fî nin kîṅ na ghi na jèlì ateyn,	1 Timothy 2:2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

<p>chî nchînî ì jùṅ asì nì ghelì.</p>	
<p>1 Timotì 3: 16 I n-ghì kì nò samo' na ibimi-l ghesinà I nìn keli iwo i leytini-i ta Fiyini dyèyn bansi yi gha' kì tèyn. Christ nìn læ men gvì lè iwuyw wûl, Ayvís a Njwa'ni-a n-dyèyn na wù n-ghì a jùṅ asì nì Fiyini fì, nchìsì Fiyini ì yeyn ṅweyn, ghì ye'ì àwo kùm ì ṅweyn a tǎla' tì jìṃ, Ghelì bimi s̄ ṅweyn a mbzi, Fiyini fì lè ko' nì ṅwen iyvì.</p>	<p>1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.</p>
<p>1 Timotì 4: 7,8 7kasi s̄ ibàm i mitit̄ ì yum mz̄ a m̄ n-ghì wi a jùṅ asì nì Fiyini fì. Ye'ì nḡṅ z̄yà nà kya iwo i Fiyini. 8Wà k̄æ s̄ nà mòm̄s̄ s̄ nà nyāṅs̄ iwun ì va, a iyeyn n̄a yèyni na keli k̄im̄i s̄æ, miti wà k̄æ mòm̄s̄ nà kya iwo I Fiyini a wà keli s̄æ k̄ ì byās ì jìṃ. Yi n-ghì t̄eyn bòm̄ ta wà n-keli ichi z̄-ì lv̄yn a Fiyini fì s̄ ghì ma fì n-læ meyn ch̄fin̄, ì læ fì keli ichi n̄a yèyni s̄ a m̄lv̄ ìn jìṃ.</p>	<p>1 Timothy 4:7,8 7 But reject profane and old wives' fables, and exercise yourself toward godliness. 8 For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come.</p>
<p>1 Timotì 6: 3,5,6,11 3À k̄æ s̄ nà fì ye'ì no m̄i ndà awo, a ghì wi awo k̄i a mà fù s̄ và fì dyèyn na awo k̄i a ghì n-ye'ì kùm Bôbo Jisòs Christ nìn ghì àkaṅ, f̄ituyns̄̄ dzi s̄is̄ a ghì n-ye' na ghelì gh̄ibimini na ch̄i ateyn 5F̄i gv̄i n̄ àngùm̄n̄ à s̄ ghelì gh̄i a t̄itof t̄i àṅena lè' meyn, àṅena na bu fì kya wi iwo z̄ a yi n-ghì samo'. Àṅena nìn kf̄à't̄i na iwo I Fiyini nìn ghì dzi ìkwo s̄ àṅena. 6Yi n-ghì samo' na iwo I Fiyini kà' a yi ni a wùl na ghì wul ì gha'ni keli àwo a jùṅ a ṅweyn item k̄i ìlv̄i ta wù n-keli wi asì achf̄ilini-a. 11Wà n-ghì wul Fiyini keli s̄i le' s̄i kasi s̄i ìbàm awo n̄a gh̄ayn. Wa kwo mòm̄s̄ s̄i nà ghì àti-ati, fayt̄i ghal iwo I Fiyini, keli ìbimi s̄i Christ, kōṅ ghelì, mòm̄s̄ s̄i nà kul atem f̄i ch̄i n̄ mbōyn̄ z̄i ghelì.</p>	<p>1 Timothy 6:3,5,6,11 3 If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, 5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself. 6 Now godliness with contentment is great gain. 11 But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.</p>
<p>2 Timotì 3: 5 Àṅena læ nà f̄is̄ f̄is̄ ghelì gh̄i a ghì n-ko's̄i Fiyini miti yvin̄i w̄i s̄i n̄feynf̄i n̄o sakos. Ka wà na keli iwo I li s̄i ni z̄i ìnki ghelì n̄a gh̄èyn!</p>	<p>2 Timothy 3:5 having a form of godliness but denying its power. And from such people turn away!</p>
<p>2 Bità 1: 3, 6,7 3Fiyini f̄i nìn fu meyn no m̄i ghà ta ghesinà nìn k̄iṅ ta ka ghesinà na ch̄i nchînî ì layni z̄i a yi n-kfeyni. F̄i f̄u ìfwo n̄a wèyn toyn̄ adya' n̄ n̄feynf̄i a dzi na f̄i ni meyn na ghesinà na ka n̄feynf̄i. F̄i n-jarj meyn</p>	<p>2 Peter 1:3,6,7 3 as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, 6 to knowledge self-control, to self-control perseverance,</p>

<p>ghesinà antêynî ibayn igha'ni-l nî nfeynfi, jelà a dzisi jûnsî nî nfeynfi.</p> <p>6Yi se si chi ta gheli ghi tofini, yi nà bonj kya si ghali ngêh sisi, kya kimi si weynsi, weynsî wî kî weynsi miti fi chí nchînî zî a yi n-nî Fiyini fi sanji-à.</p> <p>7. Yi se si chí nchînî nâ zî, yi nà bonj kôh kimi woyn-ghîni, kôh wî kî won-ghîni miti fi bonj keli ikôh kî sî gheli ghi jîm.</p>	<p>to perseverance godliness, 7 to godliness brotherly kindness, and to brotherly kindness love.</p>
<p>2 Bitá 3: 11</p> <p>Ta ghi nin keli si nyò' ifwo nâ wèyn nô ghi jîm a dzi nâ ghàyn tèyn, yi n-keli si nâ chi ti a? Yi n-keli si nâ layn a fi nî à Fiyini fi sanji kî awo nî zî à jîm.</p>	<p>2 Peter3:11</p> <p>Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.</p>
<p>MÌDZÌTÌ MÌ EUSEBEIA</p>	<p>PRINCIPLES OF EUSEBEIA</p>
<p>Nkàynti wùl ì Fiyini nî keli mîwolì ìn jùh a ñweyn antêynî abàs ifu i ngeñ- mî ghi kî nô na wù n-ghè' nî meyn a ibimi.. À n- ghi wi iwo ta wùl kem mà' abe nâ ke' à sî nâ lisi gheli. Ifu i ngeñ nâ yèynî sî Fiyini fi n-ghi ma yi fvî iwo i Fiyini. Wùl ì vzî a wù kya iwo ì Fiyini n-ghi bula wù ye' i kî ta wùl n-nî wu ye' i ñwà' lî, miti wù n-li meyn iwo ateyn i ì chí kò' ateyn a ñweyn a nchînî ta bènsî chwò ko'.</p>	<p>A true man of God has qualities of inner piety - the characteristics of a spiritually mature person. This is not a phony façade put on to please or impress people. The source of this godliness is the Word of God. The godly person has not only learned doctrine academically, but he has also seen that word applied to his life in edification over a period of years.</p>
<p>Sî nâ ghi ayvîs n-ghi iwo kî ifiiblî, ye' tî ijèl l wùl bîmini ñèyn Bòbo, mà wù fi men ghàl iyini ñèyn Bòbo toynî ta wù nfè' tî mbisi ñweynsi. Nô iwo ì mò n-ghi a yi n-kè' a ndayan.</p>	<p>Spirituality is an absolute quality, depending on a believer's walk with the Lord, and particularly on his maintaining his fellowship with the Lord through confession. But none of this is visible.</p>
<p>Tèyn- wà li a wà fè' tî ti a na wùl nî kâynti ghi ayvîs fi ghi ma wù ghe' nî meyn a ibimi a?, Kèsa, wà li a wà na kya ti a sî a nyiñ sî wùl vzî a wù n-ghi a tisî àyvîs nî ì vzî a wù n-ghi ma wù ye' i kî ñwà' lî a nâ fi tisî ngeñ ñweyn a? Wùl ì bîmini vzî a n-tisî ñjwòsi wùyn, ì vzî a wù kù' tî bîmi bîmi, kà' a wù na chí a jûh, itañi l juñi vzî ìchfi, kà' wù mà' kùt bè' i ñwà' lî Fiyini. Wù kà' a wù lisi gheli ghi li kîmi ilvi fi li.</p>	<p>So - how can you tell when true spirituality and maturity are present? Or, how do you know the difference between a godly man and one who is merely well educated and in control of himself? A carnal believer, the novice Christian, can be moral, can use the right vocabulary, can wear a suit and carry a Bible. He can fool some of the people some of the time.</p>
<p>Miti wùl ì bîmini vzî a wù n-kya iwo l Fiyini n-ghi ghi lum keli ñweyn a "mîtam a fi a wù n-kola"- fitam fi Ayvîs a Ñwa' nî-a, awo ma wùl vzî a wù bù bîmi, kèsa ivzî a wù bîmi à na tisî ñjwòsi ñwùyn, kà' wù bù nî. Ichî ye' tî a Fiyini nî fvî ñwùyn nî kilitèyn vzî a wù n-ye' i iwo l Fiyini yi fi bà' lî na wù na lèma.</p>	<p>But the godly believer is known by "his fruits" - the fruit of the Holy Spirit - things that an unbeliever, or the carnal believer, cannot produce. Godliness is produced in the life of a Christian who is both learning doctrine and growing thereby through edification.</p>
<p>Gàlesiyà 5: 19-21</p> <p>19Awo kî a ñjwòsi ñwùyn sî nin kôh sî nâ nî à nin kè'</p>	<p>Galatians 5:19-21</p> <p>19 Now the works of the flesh are evident, which are:</p>

<p>ki a ndayn. Si -n-kôṅ na gheli na chi ni ghiki kèsa ṅeyn ghilum ghèl, chi nchin si ilin, chi ta bisì.</p>	<p>adultery, fornication, uncleanness, lewdness,</p>
<p>20ngvimli ifyè'si, fyen minya', bāyn gheli, nu-à, keli ànghè', nyānsi nyō'si iton, kfà'ti kum ki ngenji, gvī ni nusi ni àngwòsi-à.</p>	<p>20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,</p>
<p>21keli asi a fvini-a, nyvi chwōsi milu', kōṅ si na yvīṅti ilwè' i yini i bi, awo ateyn a nin dvī ki tēyn. Mi n-fu nfasi-nfasi si zi lvīyn kimi ta mi n-læ fu si asi na, "Gheli ghi a ghi n-ni awo na kēynà n-læ keli wi achì alè' i Fōyn Fiyini'".</p>	<p>21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.</p>
<p>Ifèl I njwosi iwūyn nin fayti kē' ki nō a ndayn. Ki vzī ichi antēyni a tisi fini fi mbi, a tisi ifwo vzī ni dzi zi a wul antēyni ngè' ndū ateyn. Ta kilitēyn ni wu na lemā a kilitus, wu to chwō ilwè' vzī a wu n-boli ateyn. Nchin kilitēyn nin ghi na wu bu'si awo ki a ki nin ghi wi a jūṅ, i mbi zi a wul nin mūtī ki tēyn yi ghōf i ṅweyn, wu n-ni tēyn wu mē' wul i fi a ṅweyn iwūyn.</p>	<p>The works of the flesh are obvious enough. They are the product of an inner life controlled by the sin nature, by the trends and lusts of the soul. And as a Christian grows in Christ, he gains victory over areas of weakness. The Christian Way of Life is characterized by the putting away of negatives, the sin that so easily besets, and by putting on the new man.</p>
<p>Gàlesiyà 5: 22-26 22Mitì Ayvis a Nwa'ni a nin kolā mi tam in jūṅ, ni na gheli na kōṅ ghi li, sanli-à, keli mbōyni, weynsi-à, toni-à fi ni i jūṅ si gheli, keli ibimi, 23keli ingvimli, kya si ghal ngenji. Isa' i li nin tuynsi wi nō iwo i mò' antēyni àwo nā ghāyn. Gheli Christ Jisòs nin ghi ma ghi baynti meyn njwòsi iwūyn ni àjena bā'si ni àwo ki a ki n-fom na ghi na ni-à a ànwāmnì. 25Lvīyn ta ghesinà si chi bōm Ayvis a Nwa'ni-a, ghesinà nin keli si na jeli ki a dzi a fi a ki n-tisi ghesinà ateyn. 26Ka ghesinà na ghanji iwuy, ka ghesinà na nē' mitem mi woyn-ghini, ka ghesinà fi ghè' ngenji ghesinà.</p>	<p>Galatians 5:22-26 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law. 24 And those who are Christ's have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not become conceited, provoking one another, envying one another.</p>
<p>Efèsùs 4: 17-25 17Mi n-bé si zi iziyn ni Bōbo fi kumti-à na ka yi fi chi ta gheli itum. Àjena nin keli ki tikfà'ti ti àyūṅayūṅ. 18Àjena nin yvi keli wi iwo, kya wi iwo kum nchin Fiyini bōm àngu àjena bōm atu a toni-a ki a àjena nin keli. 19Àjena nin ma'i meyn ngenji àjena, nā si bim chi ki ta bisì, bu fi wumì wi, kolì mi inki iwo I bzi-i kà ni ndū ki ndu, nchin àteyn i fom ndū ki asi. 20Mitì akeyn nā kēynà nin wi awo ki a ghi n-ye'i si zi</p>	<p>Ephesians 4:17-25 17 This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, 18 having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; 19 who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness. 20 But you have not so learned Christ, 21 if indeed you have heard Him and have been taught by</p>

<p>kûm Christ.</p> <p>21 Yi n-ghî kî nô samo' na yi n-læ meyn yvi iwo kûm ṅweyn, ghi fi ye'î zî nî àwo kî a kî n-ghî sî a mo' kûm Jisòs.</p> <p>22Ghî n-læ ye'i na yi ma'i nà yi ma'i nchîni ì mu nî zî bòm ta tikfâ'tî tîbitî nî zî nî n bêsî zî.</p> <p>23Ghî n-læ ye'i na yi ma'i nchîni nâ zî ì nà kwo kfâ'tî a dzi ì fi.</p> <p>24.Ghî n-læ ye'i na yi li iwuyn ì fi ì vzî a ghi n-læ faytî na wu na fisî Fiyini ì chî nkàyntî àti-ati nî ṅweyn fi layna.</p> <p>25Yi ti n-dyêyn yi n-keli sî mà'î ànkaṅ na nô mi ndà na taṅî kî samo' sî wyan-nà ṅweyn bòm ta ghesinà ì jîm nî chiyntî ghi kî ìbyâs iwùyn ì mò'.</p>	<p>Him, as the truth is in Jesus: 22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, 23 and be renewed in the spirit of your mind, 24 and that you put on the new man which was created according to God, in true righteousness and holiness. 25 Therefore, putting away lying, "Let each one of you speak truth with his neighbor," for we are members of one another.</p>
<p>Wùl ì fi nâ chî wî kî ayvis (ghi yeyn wi), mîti wù nâ jèlî kîmî ayvis (ghi yeyn a). Atu iwo i to i ì mòṅ a Taytùs nî ghi ijel dzi abe, a ghi sî dyêyn sî mbzi a ndayn na ichi zî antèynî a wùl nî be yi n-ghî samo'. Ghî n-fe'ni meyn dzisî tal a Taytùs 2.</p>	<p>The new man not only lives in the Spirit (not visible), but he also walks in the Spirit (visible). One of the great themes of the Epistle to Titus is that of the outward walk, which is a demonstration to the world that the inner life which is claimed is genuine. Three illustrations are given in Titus 2.</p>
<p>1.À n-ghî a Taytùs 2: 4,5, ghîkî ghi a ghi n-bu lema lema ghi n-keli sî nà ye'î àṅena na ghi na chî nchîni sî Fiyini, "ta ka ghi na kaṅ wi iwo I Fiyini). Ghesinà nî keli sî nî na ghi na taṅî a jûṅ kûm iwo I Fiyini abe.</p>	<p>1. In Titus 2:4,5, young women are to be taught how to lead godly lives so that "the Word of God be not blasphemed." We have a responsibility for public opinion about the Word of God.</p>
<p>2.À n-ghî a Taytùs 2 7,8, ghi bè na Taytùs kî nô sî a ṅweyn a ngerṅ wù "dyêyn nchwæ ìfèl i jun'î" ì nà fi keli "itaṅî i jûṅî ma wùl li wù bù bè ìwo i bzi-I kûm à" ta ka àṅena faṅ tî fù ifwo ìghòṅ sî gheli ghi a ghi n-châsî ta ka ghi na kaṅ ateyn.</p>	<p>2. In Titus 2:7,8, Titus himself is told to show himself a "pattern of good works" and to have "sound speech that cannot be condemned" in order not to supply detractors with ammunition for their criticisms.</p>
<p>3.À n-ghî a Taytùs 2: 9,10 woyn ghi felini nî n-keli sî ghal nchîni ì jûṅ sî ghi bo ìfèl nî àṅena ta ka "àṅena labsi iye'î i Fiyini ì mbôsî kî awo à jîm". Ghesinà nî keli sî nà chî tēyn ifwo a ghi li sî labsi iwo i Fiyini ateyn.</p>	<p>3. And in Titus 2:9,10, servants are to maintain godly lives in their relations to their masters in order that they might "adorn the doctrine of God our Savior in all things." We are to live as "decorations" to the doctrine of God.</p>
<p>Nwà'li Taytùs nô ijim nî ghi àfo ma à tisi Àyvis a Fiyini ghi nyâ', yi ghi antèynî àwo kî sî I dvi, faytî fè'sî kî a dzisî a dzisî (a nchwæ 1 nî 2) dzi zî a ghi li a ghi na chî nchîni Fiyini ateyn (eusebeia) kî nô a nchîni àbè nî gheli ghibimini kî ilwenṅ ì jîm: Nfè'tisi nî nchye'sî, nchye'sî lûmnîsî, nchye'sî kisi, woyn-nda ngòynsî, woyn ghîlûmnî, gheli ghi felini nî Taytùs sî a ṅweyn a ngerṅ.</p>	<p>The whole letter to Titus is an inspired document which, among other things, provides many illustrations (in chapters 1 and 2) of how godliness (eusebeia) is supposed to be observed in the outward characteristics of believers of all ranks: overseers and elders, older men, older women, younger women, younger men, servants, and Titus himself.</p>

Ichi yè'tì a Fiyini n̄n ghi iwo dzi antèynì fì dyèyn fv̄i abe a fitàm fì Ayvis.	Godliness is the concept of the inward life and the outward appearance of the fruit of the Spirit.
Sì achfiti, A fitàm fì ayvis a fèyn a à n-ghi ikôn tèyn ghesinà n̄n yeyn ito'n̄i samo' bà'si si nà ki na gheli ghi li n̄n ghi àfo, ikôn a ghi bòm iwo s̄i gheli ghi a ghi n-kfà'tì si a nyiṅ, no mi ilvi ta à n-ghi mbàyns̄is̄i. Yi kōṅ nā yèyni n̄n ndū gò'si iwo a fèyn a Taytùs 1: 8, a ghi Philozenos .	For example, in the spiritual fruit of love we see genuine care and regard for people, an impersonal love for people who are different, even though they are enemies. This love results in the philozenos of TITUS 1:8.
Ikōṅ ì n̄n ghi ta mbisi ikfà'tì s̄i n̄n ghi wi bà'sf̄ k̄imi n̄i mbisi ilemi s̄i. Awo k̄i a k̄i n-ghi wi a jūṅ s̄i ghi ma ghi cho' meyn fv̄is̄i a nch̄in̄i n̄i wul ì b̄imini ta ka	Love is the absence of mental attitude sins and sins of the tongue. The negatives have been eliminated from the believer's life so that
(1)Wù na bu fi b̄ayn w̄i, ch̄æs̄i w̄i, nyas̄i w̄i, k̄esa ghè' w̄i gheli ghi li.	(1) He no longer hates, despises, disdains, or envies other people,
(2)Wù bù fi te wi k̄esa fì lú'si à, bòm t̄eyn	(2) He no longer maligns or ridicules them, and therefore
(3)Wu n-kfeyn̄i lv̄ayn s̄i nà keli ifèl n̄eyn gheli ghi li ichef k̄esa ànlùe a bu fi tamt̄i w̄i.	(3) He is free to have a ministry with others that is not hindered by offensiveness or bitterness.
Isanl̄i-i n̄n ghi fitam fì ayvis fifi a fì n̄n n̄i na k̄ilitèyns̄i na keli isanl̄i yi ye'tf̄ w̄i a m̄wol̄i a fì a m̄n-ḡayn ko' a nch̄in̄i. Ikfà'tì i ṅweyn n̄n fel̄i a jūṅ bòm ta wù n-ki ko'si k̄i s̄i S̄isòs fì sams̄i k̄i B̄e awo à j̄im. Wu n̄i wu nà koys̄f̄ k̄è' w̄i ilvi ta awo n̄n ndū a jūṅ k̄esa ilvi ta wul n̄i kan̄ ṅweyn k̄es b̄e àwo a b̄i a. Wù n̄i wù bù bil̄a a ṅweyn iku. Wù n̄a ye'tf̄ w̄i a gheli ghi li si nà yu'f̄ isanl̄i i ṅweyn. 1 Timotì 6 6, b̄e na "S̄i nà kya iwo i Fiyini kfeyn̄i-à (eusebeia) n̄i ghi s̄e yi be k̄i t̄eyn..."	Joy is the spiritual fruit which enables a Christian to have happiness that does not depend on the details of life. He has a stable mental attitude from looking to Jesus and trusting the Father for everything. He does not fall into moody depression when things go wrong or he is criticized of maligned. He does not fall into wide emotional swings. He does not depend on others to prop up his happiness. I TIM. 6:6, "Godliness (eusebeia) with contentment is great gain..."
Wul ì b̄imini vz̄i a wù n-keli mbòyn̄i n̄n fayt̄i chi à ye'tf̄ k̄i n̄o ib̄imi. Wù n-tò' ì nè' à w̄i bòm wù s̄i ghi ma wù li meyn no mi nge' ì k̄a, no mi iwo i bzi-i ì k̄a, we k̄i iwu n̄i Fiyini f̄i. À n-ghi wul iwo lum t̄o' fu wi nge' s̄f̄ ṅweyn alè' ghè a wù n-chi ateyn. Wù keli wi ikayn i mbzi z̄i a yì n-lam k̄um na libis làe nà ghi ti a. Wù n-kya na B̄obo n̄n tis̄i no mi ghà. Wù b̄im kuli w̄i gheli. Wul k̄e s̄i k̄aynt̄i fv̄i k̄i n̄o s̄i keli ṅweyn, wù bù tò' ì z̄i iwo, a wù na kwo j̄em ì jem, fì j̄em no mi s̄i mbàyn̄i vz̄i a wù n-b̄a'li mbi k̄um ṅweyn. Wu lem meyn isams̄i yi em k̄i t̄eyn antèyn̄i n̄i B̄o, k̄i n̄o k̄um ikf̄i, kya fì ye'tf̄ a samo' "na s̄i bula s̄i iw̄uȳn a fèyn" n̄n ghi s̄i nà ghi ikè' n̄i ìke' i z̄i B̄obo". T̄eyn, wù n̄n ghi wi wul ì mò' a gheli a fì "a wù n-ghi bòm if̄ayn ikf̄i n-ghi m̄inchi m̄i mbzi ìn j̄im n-ghi k̄i ta ghi n-fèl̄i àk̄os". (Hib̄ilù 2: 15)	A believer who has peace is a master of the Faith-Rest technique. He is nearly unflappable, because he has a lot of practice in placing every distress, every disaster, in the hands of the Lord. He is the most relaxed person in the neighborhood. He does not have chronic worry about the present or future. He knows that the Lord can handle everything. So he is not paranoid. Even if someone is really out to get him, he is relaxed and praying, even for the enemy who is plotting against him. He places great confidence in the Lord, especially regarding death, knowing and resting in the fact that "absent from the body" means "present with the Lord." So he is not one of those who "through fear of death are all their lifetime subject to bondage" (HEB. 2:15).

<p>Tèyn, iwo ta ka wà nî fèlì atu a ndo, wà kà' a wà bôn bèysì ta yi n-ghì kùm fítam fì Ayvìs mèyn: Weynsì a, to'n-à, nî njùṅ, kelì ibìmi, kelì ìngvìmlì, kya sì ghal ngeṅsì. Wà kya na mbâ'tì Fiyìni sì và nìn ghì na wà faṅ nà ghì kì kilitèyn zì a yi n-chi nchìni Fiyìni.</p>	<p>Well, for homework, you can make up your own descriptions for the remaining parts of the fruit of the Spirit: Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance. Just remember that God's plan for you is that you continue to be a godly Christian.</p>
<p>Isaṅlì (Iyalì) [Happiness (Joy)]</p>	
<p>Filemùn 7 "ikôṅ zì a wà n-kelì sì ghelì Fiyìni nì dzì zì a wà n-nî na ghelì na saṅlì ateyn, nî meyn ma na saṅlì kì tèyn, bòm ta wà ni meyn nò ghelì Fiyìni ghì jìṁ na ku kì nò a jùṅ".</p>	<p>Philemon 7 "Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the saints."</p>
<p>Ibèysì nà yèyni n-dyèyn na ghesinà faytì kì, bòm ta Bôl nà ghì a ndo ì ncha', ma ghì we meyn ṅweyn a ncha'si, ma wù kà' wù bù fi lù ndù àlè' a li a, awo a fominì-a kì a kà wù na nì à n-lâe kì tèyn, ma ghì tuynsì meyn na ka wù na yvì ifom awo, antèyn àwo nà ghàyn, Bôl nìn làe jèlì ti a sì nà bê na sì nà bê iwo yèyni, a ghì wi kì na wù n-saṅlì à, mìtì na "wù n-faytì saṅlì saṅlì-a?"</p>	<p>This phrase demands some of our attention, for Paul is in prison, he is chained, his physical movements are confined, his recreation is very limited, his pleasures are denied; in these circumstances, how can Paul make the statement that he is not just happy, but that 'he has much happiness?'</p>
<p>Isaṅlì-i nìn ghì ìlvi ta ghelì nìn ghì a jùṅ awo fi ndù a jùṅ sì wul mìsòṅ. Yi jìṅ kàli àwo kì a kì n-gâyn a nchìni nè ghelì ghì a zì àṅena nìn kòynì. Isaṅlì-i kà' a yi na nyìṅ ndù a dzì a fèyn tèyn, sì nà kelì aтем a yvitini-a sì ko' sì na dyal fvìtì à, iwo zì a ghì nìn nyâṅsì lî a Nwà'lì Fiyìni kùm isaṅlì nìn ghì "sì nà kelì iboysì". Ikel i boysì nìn lî isaṅ</p>	<p>Happiness is the situation of well-being or general prosperity of mankind. It encompasses the circumstances of life and relationships. And happiness can run the gamut from tranquillity to intense ecstasies, and the term often used in Scripture to describe happiness is "blessedness." Blessedness relates happiness to God and His Plan of grace.</p>
<p>Isaṅlì-i nìn kelì mìwolì mì fìsì à kì sì ì dvì:</p>	<p>Happiness has many different relative facets:</p>
<p>1. Isaṅlì kùm ti awo nìn ndù a jùṅ nìn ghì ma ghì faytì mèyn fè'tì a Njàṅsì 128: 1-4, "Iboysì-i nìn ghì sì ghelì ghì jìṁ ghì a ghì n-fâyn Bôbo, jèlì a ṅweyn a dzisi. Wa nìn kfil kì nò mìtam mì ìfèl nì và, iboysì-i nì awo ta kì nìn ndù a jùṅ nì nà kelì và. Wí vâ nì nà ni na ghì ta fítam ta fì nìn faytì kola a wa ndo, a woyn gha na ghì tèyn ta bùsì-bùsì fìkà' fì fítam a ṅgùṅ àbarj nì và. À n-ghì dzi zì a wùl vzì a wù n-fâyn Fiyìni nìn kelì iboysì ateyn."</p>	<p>1. Happiness related to prosperity is described in Psalm 128: 1-4, "Blessed are all who fear the Lord, who walk in his ways. You will eat the fruit of your labor; blessings and prosperity will be yours. Your wife will be like a fruitful vine within your house; your sons will be like olive shoots around your table. Thus is the man blessed who fears the Lord."</p>
<p>2.1Bita 3: 14 bè na ghelì ghibimini li a ghì na saṅlì-à no mì antèyn àṅjìṅ. "Mìtì yi kæ sì nà yeyn nge' kùm àwo a juṅà kì a zì n-nî a Fiyìni fì boysì zì. Ghì nyà' a Nwà'lì Fiyìni na "ka yi na fâyn ghelì ghì a ghì n-cho' avi à ki-a, ka</p>	<p>2. 1 Peter 3:14 declares that believers may be happy even in suffering, "But even if you should suffer for what is right, you are blessed. 'Do not fear what they fear; do not be frightened.'"</p>

alimaliṃa nī bāytì zì."	
<p>3.Ngàyṃsì 3: 13 bè nkàytntì ìsàṅlì n-gvì ìlvì ta wùl nì kya iwo i Fiyìni.</p> <p>"Iboysi-i nīn ghì sì wùl vzi a wù kīṅ yèyṃ itof, sī ì vzi a wù n-sæ meyn àtu a baynī-a."</p>	<p>3. Proverbs 3:13 says that true happiness is found through knowing God's Word, "Blessed is the man who finds wisdom, the man who gains understanding."</p>
<p>4 Ngàyṃsì 14: 21 bê na isanlì-i n-ghì ma ghì lī a ghì keli ìlvì ta ghesinà nīn ku sī ghelì ghì lī a jūṅ fī keli àtem a jūṅà sī àṅena.</p> <p>"Wùl ì vzi a wù n-chas ì wayn-nà ṅweyṃ nīn nī mbi, mīti iboyisī n-ghì sī vzi a wù nī a jūṅ sī wul ì jīṅnī.</p>	<p>4. Proverbs 14:21 states that happiness may be gained from treating others with kindness and grace, "He who despises his neighbor sins, but blessed is he who is kind to the needy."</p>
<p>6Rome 14: 22 bê na ikfâ'tì zì a ilīṅ i nīn ghì wī ateyṃ nīn gvì nī isanlì-i.</p> <p>"Yi na keli no mī ìbimi ì kà kûm àwo nà kèynà, yi visi, à na kya kī zì Fiyìni fī. Njūṅ nīn ghì sī wùl ì vzi a wù nī iwo kfâ' wī kfa'".</p>	<p>5. Romans 14:22 says that a clear conscience produces a type of happiness, "So whatever you believe about these things keep between yourself and God. Blessed is the man who does not condemn himself by what he approves."</p>
<p>6Ngàyṃsì 29: 18 bè na isanlì-i nīn gvì à ìlvì ta wùl nīn yvini tisa' tī ila' fī bè na sī nà yvini wī ma ghì fī meyn fe àbàs ayvīs nīn jeli aka' à mò',</p> <p>"Alè' kī ghì bù dyeṅ dzì ì chīnī ateyṃ sī ghelì, ghì nà bīm chī mī ti a, mīti isanlì-i nīn ghì sī vzi a wù n-lēm isa'."</p>	<p>6. Proverbs 29:18 states that happiness comes from obeying the laws of the land and that lawlessness and spiritual apostasy accompany each other, "Where there is no revelation, the people cast off restraint; but blessed is he who keeps the law."</p>
<p>7Njàṅsì 144: 13-15 n-bê na isanlì-i nīn gvì à ìlvì ta wùl nī chi ila' ghelì keli ṅeṅsì àṅena ateyṃ, awo fī ndū a jūṅ.</p> <p>13 Ta ka tī kīṅ teytì luyn, no mī ìnki ifwo ì kfīnī ì kfà ghì ateyṃ, ta ka nṅi seysi na bzì woyn nkamsì, kī nō nkam sī ìvīm a ghès itwa',</p> <p>14ta ka mbòn seysi na faytì ghì, ghì koytì zī wī fī fvì à, ta ka ghì na bu fī fu wī nke' idzì a ghès itwa'.</p> <p>15Isanlì-i nīn ghì sī ghelì ghì a ghì n-ghì a ntu nà ghàyn, isanlì nīn ghì sī ghelì ghì a Fiyìni fī àṅena nīn ghì Bòbo.</p>	<p>7. Psalms 144:13-15 states that happiness comes from living in a free and prosperous nation.</p> <p>13 That our barns may be full, Supplying all kinds of produce; That our sheep may bring forth thousands And ten thousands in our fields;</p> <p>14 That our oxen may be well laden; That there be no breaking in or going out; That there be no outcry in our streets.</p> <p>15 Happy are the people who are in such a state; happy are the people whose God is the Lord.</p>
<p>Sī faytì sī keli iwo kûm ìsanlì, ghesinà nīn keli sī nà kya iwo kûm kī nō isanlì-i Fiyìni. Isanlì-i Fiyìni nīn faytì ghì sī a' nyiṅ bòm ta yi n-ghì kī ifīblì, keli wī fīnsè'i, keli wī ngo'si. A dzì ì lī, bòm ta Fiyìni fī nīn keli wī fīnsè'i, isanlì i ṅweyṃ n-keli wī fīnsè'i. Ta Fiyìni fī nīn lum ghì kī ghì, isanlì i ṅweyṃ i n-oṅ ghì kīmī tī, isanlì i Fiyìni nīn lum gò'si wī bula yi timī làtì kī nō sī ilæ ma yi kà' yi bù kfīnī.</p>	<p>To fully understand the concept of happiness, we must understand the happiness of God. For God's happiness is unique in the sense that God's happiness is absolute, perfect and unlimited. In other words, because God is perfect He has perfect happiness. And as God is eternal, so is His happiness; God's happiness never ends and has never been diminished in the least and cannot be changed.</p>
<p>om ta Fiyìni fī nīn keli wī fīnsè'i yi n-dyèyṃ na ilayṃ i ṅweyṃ i n-keli wī fīnsè'i, tèyṃ ilayṃ i Fiyìni zì a yi n-keli wī fīnsè'i nīn kò'nī kī iwo a fèyṃ tèyṃ ì mò':</p>	<p>And since God is perfect this means that He is perfect Righteousness; thus God's perfect happiness is directly connected to one simple fact: God is never wrong, has</p>

<p>Fiyini fi n-bu timi ni jas, bula wu timi na jas a, ghi wi si lae si jas. Iyeyn na yeyni n-ni Fiyini fi sanli-a. Si kfyensi, bom ta Fiyini fi nin keli wi finsi'i wu n-ghi kimi nsa' ati-ati zi a yi n-keli wi finsi'i, iyeyn na yeyni dyeyn na Fiyini fi n-bu timi sèni, ku bebsi kesa fan ti ni ati-ati.</p>	<p>never been wrong, and never will be wrong. This makes God happy. Additionally, since God is perfect He is also perfect Justice; this means God is never inequitable, unfair or unjust.</p>
<p>Iyeyn na yeyni nin ni Fiyini fi sanli a. Ki no ta Fiyini fi nin keli wi finsi'i, yi n-dyeyn na Fiyini fi nin kong gheli ghi li gheyen a ntu Fiyini ni ikon yi keli wi finsi'i fi kong ngey i nweyn ni ikon yi keli wi finsi'i, fi kong ifwo vzi a wu fayti ni ikon yi keli wi finsi'i. Adya' na akèyana si na kong ki ifbli, ighami ghi wi kesa afo si na fabt-a, ni na Fiyini fi na sanli-a. Bom ta Fiyini fi nin keli ki adya' a jim, yi ni na wu na keli isanli ma yi ka' yi bu maè. A adya' ni nweyn a jim ikya na yeyni ni atu a bayni -a n-gamti si ni na Fiyini fi na sanli-a, a dzi li, Fiyini fi nin kya na wu sanli-a.</p>	<p>This makes God happy. Inasmuch as God is perfect, His love is perfect; this means that God loves the other members of the God-head with a perfect love and that He loves Himself with a perfect love and that He loves His creatures with a perfect love; this ability to love perfectly, with-out bounds or mitigation, makes God happy. And be-cause God is Omnipotent, this gives Him an unlimited capacity to be happy. In His Omniscience God's very genius adds comprehension and sharpness to His happiness; in other words, God knows that He is happy.</p>
<p>Si go'si, a nsa' a nchil ni nweyn, ta wu n-sa' i, ta wu n-ghi ma wu chiyti chiyti, Fiyini fi nin cho'ni meyn si gwoti si fu isanli i nweyn yi keli wi finsi'i si wul misonj, bom</p>	<p>Finally, in His Sovereignty, in His Reign, in His Supremacy, God has determined that He will share His perfect happiness with mankind, for</p>
<p>Njansì 43: 4 n-bè na, Lwain mi ndu atu aban ifu ni Fiyini fi, si Fiyini fi, isanli iyemi ni ivzi a mi nin yali kum a, ma na beyn va ni ilun I, O Fiyini, Fiyini femfi."</p>	<p>Psalm 43:4 says, Then I will go to the altar of God, to God, my joy and my delight. I will praise you with the harp, O God, my God."</p>
<p>Njansì 97: 12 n-fe'ti ta Fiyini fi nin gwoti fu isanli I nweyn I si gheli, "Yi na sanli anteyni Fiyini, zi ta yi n-layn (ilayn I kfeynini-i ta ghi nin fu si i biminii ilvi ibe), iziyn Inwa'ni-i ni nweyn i nin ghi si na tim tikfim ateyn."</p>	<p>Psalm 97:12 tells how God shares his happiness with mankind, "Rejoice in the Lord, you who are righteous [perfect Righteousness given to mankind at the point of salvation], and praise his holy name."</p>
<p>Hbakuk 3: 18 Miti ma na sanli anteyni ni Bobo, ma na dyala anteyni ni Fiyini fifi a fi besa ma.</p>	<p>Habakkuk 3:18 Yet I will rejoice in the Lord, I will joy in the God of my salvation.</p>
<p>Iwo yeyni samo' na Fiyini fi nin cho'ni meyn si fu isanli I nweyn si wul misonj, fi yeyn dzi zi a wu ka' a wu ni ateyn n-ghi tonji na ifu-i ki salu. Ifu na yeyni salu toyni Bobo Jisòs Kilitus, teyn, nkaynti isanli nin fvi ki ilvi a fi a wul i bimi si Kilitus ateyn. A n-ghi ale' ki a isanli-i nin ziti ateyn. Si ziti ale' na ghayn, si a naja ta wul i biminii nin kya Fiyini ni Kilitus, a isanli-i nweyn i na lemà ndu kimi ti. A na ghi ta wul i lema ayvis isanli i nweyn i li a yi na ghi kimi ta isanli-i Fiyini, keli wi go'si, ye'ti wi awo ta ki gayn, beynti-a, kesa gheli, kesa iwo i li dzi abe.</p>	<p>The fact that God has determined to give His happiness to mankind and found a way to do it is called grace. And God's instrument of grace is the Lord Jesus Christ; thus true happiness begins at the point of belief in Christ. This is where happiness begins. From there, the more the believer knows about God and Christ, the greater the believer's capacity for happiness becomes. Thus through spiritual growth the believer's happiness may become as the happiness of God: without limit, without dependence on circumstances, or events, or people, or any exterior influence.</p>

<p>Joyn 13: 17 bè na, no mi ìlvi gha ta wul ì keli ighe'ni ibimi, wu na si lí àbàs a isanlì ikfeynini-i nì Fiyini fi. "Lvîyn ta yì sî kya awo nâ kèynà (iwo i Fîyini), a yì keli iboyisì (isanlì yì lum gî kî ghì) ilvi ta yì nin nî ànkeyna."</p>	<p>John 13:17 declares that once spiritual maturity is attained, the believer shares God's perfect happiness, "Now that you know these things (God's Word), you will be blessed (intense happiness) if you do them."</p>
<p>Kìmi itanjì i li, iwo i Fîyini nin ghi àlè' kì a isanlì i wul ì biminì nin fvî ateyn, ta Joyn 17: 13 nin bè, "mìti lvîyn ma gvî sî vâ, nâ bè àwo nâ kèynà bu ghi kî a mbzi sî nì na àṅena na keli isanlì àṅena mîtem, yì kfèyni-à kìmì ighel ta mî n-keli."</p>	<p>In other words, God's Word is the source of the believer's happiness, according to John 17:13, "I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them."</p>
<p>Sì nâ lí abàs a isanlì nì Fiyini fi nin keli sì nâ ghi afo a wul ì biminì no mi ì kfà, ta ìlwé' wèyn nin bè</p>	<p>And sharing God's perfect happiness should be the estate of every believer, according to</p>
<p>Filibây 4: 4 "Yì na sanlì-à na zî Bôbo nin gî a mo', mî n-be-a fi kùmtì kî kumtì, yì na sanlì-à!"</p>	<p>Philippians 4:4 "Rejoice in the Lord always. I will say it again: Rejoice!"</p>
<p>1 Bita 1: 8 "Yì n-kôṅ ṅweyn no mi ta yì bù timî yèyn ṅweyn, ma yì fi meyn bimi sî ṅweyn, yeyn wi mî ṅweyn lvîyn. Yì n-sanlì nò sî a ṅaṅ, a dzi ìkayni-i ì lî ma wul kà' wù bù fè'tì."</p>	<p>1 Peter 1:8 "Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy."</p>
<p>No mi ì lvi gha ta wul ì biminì nin lí àbàs a isanlì nì Fiyini fi, isanlì l wul ì biminì lî yì bù lætì nò sakos ma à nî awo kî kî n-gâyn, ifwo, kèsa ghelì, ta ìlwé' wèyn nin be</p>	<p>And once the believer shares the perfect happiness of God, the believer's happiness cannot be diminished by: circumstances, things, or people, according to</p>
<p>Filibây 4: 11, 12 11Mî-n-bè wì iwo yèynì lvîyn tèyn ta mî n-wo afo, ma ye'i meyn sî nâ chi à ki wi afo sî wul 12Ma ye'i meyn sî nâ chi à no mi ìlvi ta m-wo afo, ì fi yè'i nâ kya sî chi no mi ìlvi ta mî n-keli ifwo wu dvî gha'ni-à. Mà yè'i àwo nâ kèynà ta ka à na ghi no mi ìlvi gha ma ku kî à jûṅ. Kèsa mî n-keli àfo sî yì a, kèsa mî n-keli wi a, kèsa mî n-keli a kî dvî ì dvî a, kèsa mî n-keli a kî læ ì læ a.</p>	<p>Philippians 4:11,12 11 Not that I speak in regard to need, for I have learned in whatever state I am, to be content: 12 I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need.</p>
<p>Hibîlù 13: 5, 6 5Ka yì na lêm chwôsì àtu iwo ikwo, yì na kwo sanlì kî sanlì no mi nì ghà vzì a yì n-keli, bòm ta Fiyini fi nin chfîni meyn bè na,"mà læ visì wì zì nò sakos, 6bòm tèyn, ghesinà kà'a ghi na dèṅsì à bè kî nò tèyn: "Bôbo nin gî ngàmṭì yem, mà lî ma bù fàyn iwo, wul mîsòṅ lî wù bù nì iwo i li sî mà."</p>	<p>Hebrews 13:5,6 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." 6 So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?"</p>
<p>Hibîlù 12: 2-3 2Ghesinà nin kî ndûsì kî sî Jisòs, a n-ghi ṅweyn vzì a</p>	<p>Hebrews 12:2,3 2 looking unto Jesus, the author and finisher of our faith,</p>

<p>wù n-bù' dzi ìbìmi , a fí ghì ñweyn vzi a wù n-tisi ìbìmi ateyn ndû chem a ngò'si. Wu n-læ meyn kfí a fíkà' fí ànwâmnî ì fañ tî ì iwumi zì a yi nà ghì ìnki ikfí nâ ghàyn sí iwo bòm ta wù nà kya na à na gí ìbàm ateyn a wù na sanlî-à. Wù n-ghì lvây du' ikœ itwo a ngùñ àchì a tífòyn ghè a Fiyini fí nín du' ateyn.</p> <p>3Yi na kfà'tì dzi zì a Jisòs n-læ yeyn nge' ateyn awu nì ghelì awo a bì a mìtì nà weynsî kî weynsî. Yi na kfàtì à ta ka iwo i ní fañ tî kòbsì zì na yì boli.</p>	<p>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>3 For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.</p>
<p>Tèyn, no mì ta wul mìsòñ nín chí a mbzi yi ti wi, wù ì a wù na kelì isanlî i kfeyninî nî Fiyini fí. Ta ìlwé' wèyn a Ñwà'lì Fiyini nín be. Sí nà lí abàs a isanlî nî Fiyini fí kfèynsî na wul ì bîminî na kelì ìkòñ sî ghelì ghì ì nî Fiyini fí.</p>	<p>Thus, even though mankind inhabits an imperfect world, mankind can have the perfect happiness of God. And according to these scriptures, the sharing of God's happiness increases the believer's ability to love others and God.</p>
<p>1 Kolin 11: 24-25</p> <p>24À nà sí ghì ta wù n-fu àyòñnî sî Fiyini fí, wu be'li ì bè nà, "ì wèyn nín ghì ìwuyñ ì wom ta mì n-fu bòm zì. Yi na ní iyeyn nâ yèynì sí nà kfà'tì ma."</p> <p>25À nà sí ghì ta ghì yì meyn mèsì wu nì kìmì tì nî bòm ì bè nà,"bòm yèyn nín ghì bom mìkâyñ ìn Fí ta ghì chíl nî mìlun ì mêm. Yi lí sí nyví no mì ìlvì gha, yi nà nyví a sí nà kfà'tì ma."</p>	<p>1 Corinthians 11:24,25</p> <p>24 and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me."</p> <p>25 In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."</p>
<p>Filibây 1: 3</p> <p>Mì n-fu àyòñnî sî Fiyini fí no mì ìlvì gha ta mà bèytì zì.</p>	<p>Philippians 1:3</p> <p>I thank my God upon every remembrance of you,</p>
<p>Jût 24 n-bè na isanlî zì a ghelì ghìbiminî n-kelì iyvi nín chwô l zì-ì a yi n-ghì a nse, ikfeynsî tèyn bòm àlè' kì a ghì n-sì ghì ateyn, iyvi, a ghì wi ta ìlì àbàs isanlî nî Fiyini fí a nse nín wuti.</p>	<p>Jude 24 asserts that the happiness experienced by the believer in heaven is more intense than that on earth; this degree of intensity is related to the locale, heaven, and not to any limitations on the sharing of God's perfect happiness.</p>
<p>Jût 24</p> <p>Ghesinà nín ko'sî Fiyini. Fí n-kelì àdya' sí ghal zì na ka yì fe, kelì àdya' sí nì zì na yì layn kfeyni ì nà kelì wi ìlìñ nô sakos, fí kelì àdya' sí lèm zì antèynì ìbayn l gha'ni-i nî nfeynfí, na isanlî l gha'ni-l na ghì sî zì.</p>	<p>Jude 24</p> <p>Now to Him who is able to keep you from stumbling, And to present you faultless before the presence of His glory with exceeding joy,</p>
<p>Ìsayà 35: 1, 2 bè na à lèè nà ghì a bèñ kam ta yì n-ko' gvî isa' nî Kilitùs a isanlî-i na ghì kî ìlwé' ì jìm.</p>	<p>Isaiah 35:1,2 declares that in the future Millennial Reign of Christ happiness will be ubiquitous.</p>
<p>Nsè yùm nî nse zì afo nín fvî wì ateyn lèè nà sanlî nî àñena, a nse iyum na dyala bùs ta bùsì-bùsì ì ì.</p> <p>2Yi lèè faytî bus à ì nà sanlî à, kì nô nî idyali nî njàn. Ghì lèè lí àdèñ kì a kì nín gí a Lebanòn fù ateyn. Ijof l Kàmèl nî Shelòn lèè nà ghì ateyn. Àñena lèè yeyn ìfòyn ì Fiyini, kì nô dzi zì a Fiyini fí ghesinà fí n-so</p>	<p>The wilderness and the wasteland shall be glad for them, And the desert shall rejoice and blossom as the rose;</p> <p>2 It shall blossom abundantly and rejoice, Even with joy and singing. The glory of Lebanon shall be given to it, The excellence of Carmel and Sharon. They shall see the</p>

ateyn.	glory of the Lord, The excellency of our God.
<p>Ta ìlwé' i ÑWÀgLÌ Fìyìnì wèyn nìn be, isanlì zì a yi fvì a "mbzi", mbi, awo a bi a, nì "ifom i" nì ghi kì sì alen ìlvi, kfeynf wì. Bòm ta, "mbzi zì a yi n-kòṅ sì nà yeyn i yeyn iwo nâ kòṅ sì nà yvi ifom iwo ma ghi kùmlì kumli, ijôf ìwùyn, ifomsi ìwùyn, toynf sì tìm sì yi a mîdzitf a fi a yi n-kè' ateyn." A fi ghi nkàyntì isanlì zì a yi n-fvì antèynì nìn ghi ma ghi kà' ghi bù kèlì kùmlì kumli kèsa ta ghi nìn beyn wul.</p>	<p>And according to the following verses, the happiness derived from the 'world,' sin, evil, and 'pleasure' is temporary and inadequate. For "the aesthetic age seeks satisfaction through the senses, physical beauty, erotic excitement, through success in any of its guises." And true inner happiness cannot be found through the senses or celebrity.</p>
<p>2 Samwèl 1: 19, 20 "Ghi meyn mà' ijôf i Isilæ a ngaṅsi nì zì! Ghìtwàm fe ti a nse tèyn a! 20Ka yì là' i iwo nâ yèynì a Gât, kà yì na jaṅ be a ifyàf i Askèlôn-butì a woynnda ngòynsì a ila' i Filistiyà na sanlì à, bù tì a woyn ghèl bula ghi sì ìnuwam àṅena na cheṅà.</p>	<p>2 Samuel 1:19,20 "The beauty of Israel is slain on your high places! How the mighty have fallen! 20 Tell it not in Gath, Proclaim it not in the streets of Ashkelon—Lest the daughters of the Philistines rejoice, Lest the daughters of the uncircumcised triumph.</p>
<p>Ìkìlisiasitìs 9: 9 Wà chí nì isanlì-I zì wùl ì wi vzì a wà n-kòṅ kì mìnchi mî mbzi mî àyùṅ ayuṅ ìn jìm mzi a wù fù sî vâ isas i chue izue, a mìnchi mî àyùṅ ayuṅ ìn jìm, bòm ta à n-ghi àlè' kì a wù n-teyn ì fù sî vâ a nse, fì fu ifèl a fì a wà n-nì isas ichue izue.</p>	<p>Ecclesiastes 9:9 Live joyfully with the wife whom you love all the days of your vain life which He has given you under the sun, all your days of vanity; for that is your portion in life, and in the labor which you perform under the sun.</p>
<p>Ìkìlisiasitìs 11: 8,9 Mìtì wùl ì kæ sì chi bèṅsì nò sì I dvi nà sanlì kì ateyn sì jìm, wu na boṅ kfaætì kìmì mìnchi mî abe a fimnì-a, bòm ta mî làè nà dvi à. No mî ghà ta kì n-ko' gvì a n-ghi kì àyùṅ ayuṅ. 9 Wa sanlì-à, O waynda-kùṅ, ìtu' ngwa' ì wùl nì vâ, wa jelì ta atem à kya nìn be, kì nò ta asì à kya nìn yeyn,</p>	<p>Ecclesiastes 11:8,9 But if a man lives many years And rejoices in them all, Yet let him remember the days of darkness, For they will be many. All that is coming is vanity. 9 Rejoice, O young man, in your youth, And let your heart cheer you in the days of your youth; Walk in the ways of your heart, And in the sight of your eyes;</p>
<p>Mìtì wa kya iyeynì na awo nâ ghàyn nò à jìm Fìyìnì fì nìn tom vâ asì a nsa'.</p>	<p>But know that for all these God will bring you into judgment.</p>
<p>Ngàynsì 23: 24,25 24Bò wàyn vzì a wù n-ghi àtì-atì làè nà sanlì-à, no mî ndà ta wù bzì wayn wu tof a làè dèṅsì a ṅweyn. 25Ni làè bò vâ nì nà vâ na sanlì à, nì na ìvzì a wù bzì vâ na dyala.</p>	<p>Proverbs 23:24,25 24 The father of the righteous will greatly rejoice, And he who begets a wise child will delight in him. 25 Let your father and your mother be glad, And let her who bore you rejoice.</p>
<p>A na ghi a ngò'sì, wùl vzì a wu n-kàyntì sanlì, a wù n-lí àbàs isanlì nì Fìyìnì fì, nìn fu isanlì sî, "a fì ghi 'ifèl kùm isanlì sè..." ghelì ghìbìmini ghi li no mî nì ghì a ghi bù bìmì. Iyeyn nâ yèyn ì nìn ghi a Filibâyṅ 2: 28-29, Rome 16: 32, 11 Kolìn 7: 13, nì àtìmlì a ghesinà kèyn, Filemùn 7, t a yì n-bê na "wàyn nà</p>	<p>Ultimately, the truly happy person, the believer who shares the perfect happiness of God, provides happiness for, and is a 'ministry of refreshment to ,' other believers and unbelievers. This concept is found in Philippians 2:28,29, Romans 16:32, II Corinthians 7:13, and our verse, Philemon 7, which says, "For I have come</p>

wom, ikôn zì a wà n-kelì sî Fiyìnì (sî Kilitùs), nì dzì zì a wà n-ní na ànena na sanlì ateyn n-ni meyn ma na sanlì kì tèyn, bòm ta wà ni meyn nô ghelì Fiyìnì ghì jìm na ku kì nô a jùṅ.	to have much happiness and encouragement by your love (for Christ) because the tender affections of the saints have been refreshed through you, brother."
Bôl nìn læ̀ li wio yè̀yni tḕyn na "wā̀yn-nì", ADELPHOS, Nìn dyè̀yn na Filemùn nìn ghì wi kì wul ì̀ bimi nḕyn ṅweyn, ì̀ wul ì̀ mò' antḕynì ngà̀nsì ndô Fiyìnì sî nto' / isas i ndô Fiyìnì nḕyn Bôl, m̀ti yì n-ghì na Bôl nìn kìṅ kì nô ì̀ lvā̀yn sî bè̀ysì kì nô ì̀wo isas i ndo.	Paul's use of the term "brother," ADELPHOS, indicates that Philemon is not only a fellow-believer, a member of the royal priest/family of God along with Paul, but that Paul is about to discuss a 'family' matter.
Iwo itanji Gĩlĩk na "sì kasi sî li adya" n-ghì ANPAUO, ma ghì ni meyn faytĩ̀ bè̀ysì kà̀li atu abàs ikùe iwo a fì a ghì nà tanjì kùm isanlì. No m̀i sî ànkā̀yn, iwo nā̀ yè̀yni n-dyè̀yn na ghì tò' li ì̀lvi ateyn fì faytĩ̀ bè̀ysì, bòm ta "sì kasi sî li adya" nìn ghì àbās a nchĩ̀nì nì ghelì ghìbìminì ghì a ghì ghè' nì meyn ibìmi. Ghesinà̀ li a ghì be na `ifè̀l kùm sî kasi sî li adya` nìn ghì a yeyn kelì fì chì ì̀ ghì a ghì ghè' nì meyn abàs ayvis.	The Greek term for "refreshed" is ANAPAUO; and this concept was briefly discussed in the above dissertation on Happiness. However, the idea commands more attention and more detail, as 'refreshment' is an attribute of those believers that have attained spiritual maturity. Thus we might say that the 'ministry of refreshment' is the realization and function of the spiritually mature.
Bôl n-jā̀ṅ Filemùn na ivzì a wù nìn "kasi fu adya". I yeyn nā̀ yè̀yni dyè̀yn na Filemùn nìn ghì kasì lum̀sì à̀ fì yvĩ̀sì à̀ no m̀i sî ndà̀ vzì a wù n-kṑynì nḕyn ṅweyn. Abàs ayvis nì dzì zì a wùl nìn ku antḕynì, Filemùn nìn kasì fù̀ à̀dya' sî ghì li, ghelì ghì li nà̀ kṑṅ sî nà̀ ghì nḕyn ì̀ ṅweyn ta ka ghì fì kà̀sì li à̀dya' bòm ta wù nà̀ faytĩ̀ tzi ibìmi sî Fiyìnì fì, bòm ikṑṅ I chĩ̀nì ì̀ jùṅ zì a wù nà̀ kelì sî ghì li, bòm ta wù nà̀ dyè̀yn isuy n I kolani-ì̀ sî ghì li, a fì ghì bòm ta wù nà̀ kì no m̀i ghà̀ ta kì nìn gā̀yn ko' kì nì asì iwo i Fiyìnì.	Paul calls Philemon a 'refreshment.' This means that Philemon is a vivifying and soothing personality to all that interrelate with him. Spiritually and soulishly, Philemon provides refreshment to others. He is a pleasure to be with and around; others seek out his company so that they might be restored by his calm faith in God, by his virtue-love toward others, by his real compassion, and by his doctrinal perspective toward life.
Ilēm ikfà'tì asì [Hope]	
Ilēm I kfà'tì asì nìn ghì ì̀ku dzì ikfà'tì ta yì n-nì na wùl na bu kfà' wì iwo ma yì lù ta wùl ì̀ yè' i fì lì samo' Ñ̀wà' lè̀ Fiyìnì kùm libis.	Hope is the mental attitude of confidence that results from learning and applying Bible truth regarding the future.
A dzì a fì a ghì n-lì ateyn a Nwà' lè̀ Fiyìnì, "ilēm ikfà'tì asì" nìn ghì kìmì sî "nà bu kfà' wì" ma yì lù ta wùl nìn lema antḕynì nì Kilitùs. Iwo i Fiyìnì zì a ghì yè' i lì kùm lvā̀yn nì nô ta ghì læ̀ ghì nì na wùl na faytĩ̀ kelì ì̀samsì iwo I Fiyìnì.	In Bible usage, "hope" is synonymous with "confidence". Growth in confidence comes along with growth in Christ. Applied knowledge of Bible principles of time and eternity leads to supreme confidence in God's Word.
Kilitè̀yn nìn kelì ì̀samsì a	The Christian has confidence in
Afo ta wù yì kì bu fì ghì wi sî læ̀ sî ndù alè'	an eternal inheritance
1 Bità 1: 4-5 ì̀ fì kè̀li ì̀gha' iyvì ma yì kà' yì bù fòe ta Fiyìnì fì lèm, ma yì kà' yì bù bef, ma yì kà' yì bù kfìnì. Igha' nā̀	1 Peter 1:4,5 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,

<p>ghesinà nì ñweyn farj kî a mo' sî a mîlvî ñn jîm. 18Yi na fê'tî awo nâ kèyna a ghèsi nyà' teyn sî nì na mîtem mî woyn-nà ghi na sanli-à.</p>	<p>18 Therefore comfort one another with these words.</p>
<p>Filibây 3: 21 Wu n-gvi-à kfinî ñwuyn l ghesinà yèyni a yi n-ghi sî kfi tèyn, a yi kasî nâ ghi kimi ta ñwuyn ñ ñwa'nî nì ñweyn. Wu n-gvi-à nì awo nâ kèynà nì adya' kî a wù n-keli ma kî kà' a kî ni a ifwo ñ jîm na ghi kî a ñweyn isas isa'.</p>	<p>Philippians 3:21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.</p>
<p>1 Joyn 3: 1,2 1Ba yi yeyn meyn ta Fiyini fi dyèyn ikôn sî ghesinà yi gha' kî tèyn. Fi ni meyn ghi na tonfi ghesinà na woyn Fiyini. Yi n-ghi kî nô samo'. Ghesinà n-ghi woyn Fiyini. Gheli mbzi bù timi nâ kya Fiyini, à ti iwo zî a àjena nin kya wi ghesinà. 2Ghesinà nin ghi lvîyn ghi woyn Fiyini a sùyn semsi bu du' tî nâ kya nâ ghesinà læ nâ gi nô ti a. Iwo zî a ghesinà nin kya samo' nin ghi na wù læ gvîti fvi-à a ghesinà yeyn ñweyn kî nô ta wù n-ghi, nâ sî bonj ghi kî nô ta ñweyn.</p>	<p>1 John 3:1,2 Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. 2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.</p>
<p>Ilêm ikfâ'tî nì Isilæ asi nin ghi a Messiah a fi a ghi nin læ chfinî sî àjena (ankumti l gvi nì Kilitùs, ifôyn ñ ñweyn a nse, ghi nse ñ fi itu a fi a wù læ nâ lum ghi kî ghi.</p>	<p>The hope of Israel is in their coming Messiah (the Second Coming of Christ, His kingdom on earth, and the new earth of eternity.</p>
<p>Jàng Lûk 1: 67-69</p>	<p>READ Luke 1:67-79</p>
<p>Lûk 2: 28-32 28î fsi wayn ghal a ñweyn awu nâ sî ko'sî Fiyini bê na:</p>	<p>Luke 2:28-32 28 he took Him up in his arms and blessed God and said:</p>
<p>29nî læ a Bô wùl ñ felini nì và lu kî nô nì mbôyni ta wà n-læ chfini a</p>	<p>29 "Lord, now You are letting Your servant depart in peace,According to Your word;</p>
<p>30 bôm asi àkema yeyn meyn ta wà læ bôesi gheli ghya.</p>	<p>30 For my eyes have seen Your salvation</p>
<p>31 a gheli ghi jîm yeyn</p>	<p>31 Which You have prepared before the face of all peoples,</p>
<p>32Ibôe nâ yèyni læ nâ ghi ibayn zî a yi n-dyèyn dzi ñ zya sî gheli itum, fu iko'sî sî gheli Isilæ, ñ gheli gha.</p>	<p>32 A light to bring revelation to the Gentiles, And the glory of Your people Israel.</p>
<p>Ifêl l Geli Ntum 26: 6,7 6Ma na ti a fèyn lvîyn ghi sa' mà bôm ta mî n-kya samo' na Fiyini fi læ luynsi ichfinî zî a fi n-læ chfinî sî ghîbo ghesinà ñ ghi asi. 7a fi ghi kimi ichfinî zî asas a ndo nì gheli ghesi kèyn njvâsi bô nin ngvimli Fiyini ninchûe nintu'i, kya na</p>	<p>Acts 26:6,7 6 And now I stand and am judged for the hope of the promise made by God to our fathers. 7 To this promise our twelve tribes, earnestly serving God night and day, hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews.</p>

<p>ghi læ keli-a. Mbæ, à ti n-ghi kî bôm ìkfâ'tî nâ yèyni a yi ni, gheli Jûsî na ko'sî àwo lem a ma atu.</p>	
<p>Ifêl I Gheli Ntum 28: 20 À ti iwo zî a yi nî na mà yeyn zî ghesinà beysi awo. Mî n-ghi a ncha'si tēyn bôm ta mî n-bîmi sî wùl ì vzî a gheli Isilæ lè m ìkfâ'tî sî ñweyn."</p>	<p>Acts 28:20 For this reason therefore I have called for you, to see you and speak with you, because for the hope of Israel I am bound with this chain."</p>
<p>Efesùs 2: 12 Ka yî lesî na, à n-læ nâ ghi tî, yi keli wi iwo sî nî nè Christ, ghi wi anòyn nî gheli Isilæ, keli wi iwo a tîchfinî ghe a Fiyini fî nin læ fu sî àñena. Yi n-nâ bîm chí kî chi a mbzi, kfâ'tî wi njùn ì lî alè', kya wi mî Fiyini.</p>	<p>Ephesians 2:12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.</p>
<p>Mîkàyn mzî a ghi yî nî Abîlâhâm (ma ghi gha'si meyn mî Balèsitâyn, mî Devit, nî Mîkàyn ìn Fî) n-læ chfinî sî Isilæ nse Kenàn, ngè mîtu' ìn jîm (Messaiah), nî iboysi-i (ibzi I fî-i). Isilæ nâ lè m ìkfâ'tî a tîchfinî nî Fiyini fî nâ ghàyn.</p>	<p>The Abrahamic Covenant (amplified by the Palestinian, Davidic, and New Covenants) promised to Israel the land of Canaan, the eternal seed (the Messiah), and blessing (new birth). Israel's hope lies in these promises of God.</p>
<p>Ilè m ìkfâ'tî nî Abîlâhâm nâ ye'tî a ichfinî I ntè' I fî, ì Jèlusalèm ì fî.</p>	<p>Abraham's hope was directed to the promise of a new city, the New Jerusalem.</p>
<p>Hibîli 11: 9,10 À nin læ nî ibîmi na wù ndu nâ chí kî wul a wù n-chwô dzi ila' nâ ghàyn a Fiyini fî nin læ chfinî sî fu sî ñweyn. Wù nâ chí a mîtwò kîmi ighel ta Yisak nî Jâkôb ta Fiyini fî n-boj fu kîmi ichfinî nâ yèyni sî àñena. 10 Abîlâhâm nâ kî ndû kî nî ntè' zî a Fiyini fî nin læ ì ìlvî bà'li ko'sî, yi ghi ma yî kà' yî bù fe.</p>	<p>Hebrews 11:9,10 9 By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; 10 for he waited for the city which has foundations, whose builder and maker is God.</p>
<p>Iwo zî a chôs nin lém atu ateyn nin ghi "ilè m ìkfâ'tî zî a yi n-keli iboysi' a ghi ta ghi læ ku kosî.</p>	<p>The hope for the Church is the "blessed hope" of the Rapture.</p>
<p>Taytùs 2: 13-15 À n-ghi a dzi nâ ghàyn a ghesinà nin keli sî nâ chí ateyn ta gesinà nin chitî achi akayni-a kî a Fiyini fî, ì Bò ìdwa' ì jîm, ma ti mbèsî ghesinà Jisos Christ læ kasi gvî ateyn nî àdya'a. 14Wù n-læ meyn fu ngej ì ñweyn sî bèsî gesinà sî a mbi sî jîm, sî fi sî nî na ghesinà layn ì kfeyni sî nâ ghi gheli ñweyn, gvîti sî nâ nî awo a junà.</p>	<p>Titus 2:13-15 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. 15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.</p>
<p>1 Joyn 3: 2,3 2 Ghesinà nin ghi lviyn ghi woyn Fiyini a sūyn semsi bu du' tî nâ kya nâ ghesinà læ nâ gi nô ti a. Iwo zî a ghesinà nin kya samo' nin ghi na wù læ gvîti fvi-à a ghesinà yeyn ñweyn kî nô ta wù n-ghi, nâ sî boj ghi</p>	<p>1 John 3:2,3 2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.</p>

<p>kɪ nɔ ta ŋweyn. 3No mi ndà vzɪ a wù n-du'ɪ chɪtɪ ŋweyn nɪn lɛm ngeŋ ɪ ŋweyn nɪ ìlayn i kɪmɪ ighel ta wù n-ghɪ nɪ ìlayn i.</p>	<p>3 And everyone who has this hope in Him purifies himself, just as He is pure.</p>
<p>1 Tèsàloniyà 4: 13-18 13Woyn –ghɪni, ghesɪ nɪn kɪŋ na yɪ na kya ìwo zɪ a yɪ nɪn ghɪ samo' kùm ghelɪ ghɪ a ghɪ kfitɪ meyn. Ghès nɪn kɪŋ na yɪ na kya ìwo nà yèynɪ ta ka yɪ na dzɪ wɪ ta ghelɪ ghɪ a n-ghɪ n-kelɪ wi ikfa'tɪ na ghelɪ lè lalɪ sɪ ikfɪ. 14Ghesɪnà nɪn bɪmɪ na Jisòs nɪn lè meyn kfɪ ɪ kasɪ lalɪ sɪ ikfɪ, fɪ bɪmɪ na Fiyɪnɪ fɪ lè ni-a a Jisòs li ghelɪ ghɪ a ghɪ tɪ se sɪ kfɪ bɪmɪ sɪ ŋweyn iyvɪ, a ŋèyn àŋena na nchɪyɪntɪ ghɪ a mo'. 15Iwo zɪ a ghès nɪn ye'ɪ sɪ zɪ nɪn ghɪ kɪ ìwo zɪ a Bôbo n-læ ye'ɪ. Ghesɪnà ghɪ a ghɪ bu ghɪ lè ndù wɪ sɪ asɪ nɪ gelɪ ghɪ a ghɪ kfitɪ meyn sɪ kòynɪ nɪ Bôbo achi ghè a wù n-kasi gvɪ. 16À lè nà ghɪ achi nà ghè, a Bôbo nɔ nɪ ngeŋ ŋweyn su'ɪ gvɪ iyvɪ ɪ fù isa', a nchɪ Fiyɪnɪ ìgha'ni tanjɪ, a ghelɪ fɪ yvɪ ta ghɪ n-tonɪ isonɪ i Fiyɪnɪ, a ghelɪ ghɪ a ghɪ n-læ se sɪ kfɪ samsɪ Christ ɪ kasɪ lalɪ sɪ ikfɪ sɪ asɪ. 17Fiyɪnɪ fɪ lè lɪ àŋena, nɔ nɪ ghesɪnà ghɪ jɪm ghɪ a ghɪ n-bu chɪ, a ghɪ ndù kòynɪ nɪ Bôbo a mbà'sɪ iyvɪ, a ghesɪnà nɪ ŋweyn faŋ kɪ a mo' sɪ a mɪlvɪ ìn jɪm. 18Yɪ na fè'tɪ awo nà kèyna a ghèsɪ nyà' teyn sɪ nɪ na mɪtem mɪ woyn-nà ghɪ na sanlɪ-à.</p>	<p>1 Thessalonians 4:13-18 13 But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. 18 Therefore comfort one another with these words.</p>
<p>Ilɛm ikfà'tɪ asɪ nɪn ghɪ ma ghɪ fvɪsɪ ìlwè' ta ìwèyn a Awo a Go'sɪnɪ-a 2: 14 ma ghɪ bè a fu na ikfɪ i lè nà bu fɪ ghɪ wi, mɪsɪ, nɪ iyaf l, kɪmɪ nɪ a li a.</p>	<p>Hope is derived from such passages as Revelation 2:14 in which it is stated that there will be no more death, tears, pain, etc.</p>
<p>Ilɛm ikafà'tɪ asɪ (isamsɪ) zɪ a ghesɪnà nɪn kelɪ sɪ Kìlitùs n-ni meyn na ikfɪ l na bu fɪ kelɪ wi ìchya' ise i bu fɪ kelɪ wi adya'.</p>	<p>The hope (confidence) we have in Christ has caused death to lose its sting and the grave to lose its victory.</p>
<p>1 Kolin 15: 54-58 54À lè nà ghɪ ta iwuyn ghesɪnà kfɪnɪ nà bu fɪ ghɪ wi sɪ lè sɪ fɪ sɪ fòè, a iwo zɪ a ghɪ nyà' a Nwà'lɪ Fiyɪnɪ gayn, ghɪ nyà' na, "ghɪ sɪ ghɪ ma ghɪ tɪm meyn yɪ ikfɪ," 55"ikfɪ-i, adya' à kya kɪ à ba? Ìnchya' i zɪ à zɪ ba?" 56ìnchya l kfɪ nɪn ghɪ fvɪ a mbɪ, adya' a mbɪ a fvɪ isa'. 57Mɪtɪ àyòŋnɪ-à nɪn ndù sɪ Fiyɪnɪ fɪfɪ a fɪ ni na ghesɪnà tɪm yɪ ikfɪ toynɪ a Bôbo ghesɪnà Jisos Christ. 58Ma kæ sɪ nà bê sɪ zɪ a woyn-na-ghem ghɪ jùŋ na,</p>	<p>1 Corinthians 15:54-58 54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." 55 "O Death, where is your sting? O Hades, where is your victory?" 56 The sting of death is sin, and the strength of sin is the law. 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.</p>

yì faytî ghà l ibìmi ì zì-i, ka yì na ne' à. Yì na ghablì-à, fàlè sî Bobo mîlvì ìn jìm bòm ta yì n-kya na ifèl ì zì-i sî ñweyn kà' yì bù làè lè salû.	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.
Iwo yèyni na sî lè ikfà'tì nîn kelì wi sî nà ghì itanji nî wul ìbìmini.	The word hopeless should never be in the Christian's vocabulary.
Sì nà chí isa' [Legalism]	
Sì zìtì	INTRODUCTION
Ifèlì i Fyìni nîn ghì ìfu kè salû. A n-nî Fyìni ì Bèè ifèl ateyn, wul ì fsi sà ateyn. Fyìni fì fsi ifòyn, wul ì fsi wi nò ifòyn sakos.	God's plan is a Grace plan. God the Father does the work, man receives the benefit. God receives the glory for His own works; man receives no glory.
Iwo zì a yì n-faytì bebsì inì Fyìni salû nîn ghì ta wul timî sî chí nchìni Fyìni yè'tî iyvini isa' sî a ngej!	The greatest distortion to Grace is religious legalism!
Iko'si-i Fyìni sî a ngej nî iyvini isa' i sî a ngej nîn ghì àfo ighòn a to a awu nî Satàyn fì ghì nò fòyn ateyn, a ghì dzi yì àsi zì a wù nîn "fèbsì asi a ghelì ghì a ghì n-kìj Kilitùs", awo antèyna ghì kìmì a Efesùs 4: 14 a ghì àbàs a "...no mî ìnkì ye'i ì kà gvi-à, yì lì chwò kì chwò nî ghesinà, wul ba'tì mî ànkañ à ka, wu gvi lisi kì ghesinà nî ànkeyna." Nî dzi nà yèyn, Satàyn nà mòmssì sî tènli nî mbà'tì Fyìni fì fèbsì ghelì na ka ghì na ki yeyn i zì-i a ghì n-nî kì salû.	Religion and Legalism are Satan's Ace and King of trump, the primary means by which he "blinds the minds of those who seek Christ" and which are included in Eph. 4:14 as part of "...every wind of doctrine, sleight of men, cunning craftiness, by which they lie in wait to deceive." By these means, Satan tries to disrupt the plan of God and blind people to Grace principles.
Ma tònṭi iwo yèyn l na "ibìmi i Fyìni sî a ngeñ" kè nò a dzi ì to, a ghì wi a dzi a fèyn a ghì n-bê kùm "sì nà felà fì ko'sì Fyìni. A dzi a fì a ghì nîn nyànṣì lî ateyn, iwo kilitèynsì, ghì kà' a ghì lì nà a nîn ghì ìko'si-i Fyìni. Mìtì awo a dvini a kì a ghel nîn nî ìko'si l Fyìni nîn ghì ghì mòmssì sî a ngej ma na kìj sî dyèyn sî a nyíj a dzi ì nchìni nî kilitèynsì nî dzisi ìko'si i Fyìni sî lì sî.	I use the word "religion" in a strict sense here, not in the general sense of "the service or worship of God." In the general sense, of course, Christianity could be viewed as a religion. But most religion is legalistic, and I want to distinguish the Christian way of life from other religious practice. So the definition I use is:
Iko'si i Fyìni sî a ngej nîn ghì no mî dzi ì kà ta wul toynî imòmssì nî ñweyn nîn kìj sî nî na Fyìni fì fsi iwo ta wù ni sî a ngej.	Religion is any system in which man by his own efforts tries to earn the approval of God.
Sì na fì ndu -a, ifaytì fè'tì kùm sî na chí isa' sî a ngej a ñwà'là a fèyn nîn ghì kì àbàs ìko'si i Fyìni, tèyn:	Furthermore, the definition for legalism in this paper has to do only with religious legalism, so:
Ichi yè'tî isa' sî a ngej nîn ghì dzi ìko'si ta yì n-ye'i na wul kà' a wù ni iwo sî a ngej sî nà ghì na Fyìni fì là' fì nyò'tì ñweyn nî ìbè kèsà iboyi.	Legalism is a religious system that teaches that a person can do something to earn or merit salvation or blessing from God.
Ghì nyà' àlè' kèyn sî gàmṭi vâ na wà yeyn kelì ìnkì iwo Fyìni nà yèyni a yì n-ye'tì a inì iwo ngej tèyn no	The purpose of this article is to help you identify religious legalism in all of its forms. The article will

<p>mî a dzi ì kà. Inyâ'tî nâ yèynî faytî fè'tî à fî fè'nî iwo kûm ìnî iwo sî a ngenj, fî dyèyn wà kà'a wà yèyn ikfinî iwo sî nî sî a ngenj sî ikfà'tî a fî a iwo n-ghî ma ghî nî kî salû. Ilwé' nî n dvî kî tèyn ta Nwà'lî Fiyîni nî n bē iwo kûm ta ghelî nî n kîj sî nà chi à ye'tî a ngenj, kî nô Gàlesiyà, ta ghelî Jûsî nà ki a yi to gha' a sî yeyn ikfinî-i iwo ma ghî nî salu nî isa'i.</p>	<p>define and illustrate the concept of legalism, and show you how to distinguish legalism from Grace thinking and activities. There are also numerous references to Bible teaching on legalism, particularly from the Epistle to the Galatians, where the Jews had a very difficult time reconciling Law and Grace.</p>
<p>À n-ghî iwo jofî à na wà faytî kèli iye'i kûm ifû salû. Ifu i salû nî n ghî iwo atu mîwolî mî dvî tî à a Nwà'lî Fiyîni. Tîboysi tî dvîni tî nî àwo ta wùl li a wù sœ ateyn a nchîni kilitèynsî nî n ye'tî kî sî nà kya fî li mîdzîtî mzî a ghî n-nî iwo kî salû. À n-ghî iwo i to i ta ka wà ni nà faytî kya àtu iwo nâ kèynà.</p>	<p>It is very important that you understand the doctrine of Grace also. Grace is an extensive Bible category. The majority of the blessings and privileges of the Christian life depend on knowing and using Grace principles. So it's vital that you master the subject.</p>
<p>Sî faytî sî keli dzi sisî a awo nâ kèynà nî n ghî ateyn, wà nî n keli sî ye'i kî mî mîtulî mî mî awo mzî a mî n-bê ta wùl nî n kîj sî chi sî a ngenj, kî nô ifu i Salû.</p>	<p>To understand these concepts clearly, you should also study some of the other topics which are related to legalism, especially Grace.</p>
<p>Ifayti ibèysî atu atu kum à nî n ghî ma wà kà' a wà bif a ghî fu a Grace Notes, a ghî: Mbàyn ankiñtî, sî sî anam, ifè'tî i mbi, ifu-i salû, nsa', nsa' àti-ati, sî sa', Satàyn, ichi ayvîs.</p>	<p>Some categorial studies which you can request from Grace Notes are: The Barrier; Circumcision; Confession of Sin; Grace; Judgment, Justice, and Judging; Satan; Spirituality.</p>
<p>Sî faytî sî fè'tî ichî isa' sî a ngenj</p>	<p>DEFINING LEGALISM</p>
<p>Standard (Webster's New Collegiate) zî a ghî n-faytî fè'tî awo ateyn bē na ichi nâ yèynî sî ngenj nî n ghî: sî nà dîm wi, lî kî ta yi n-ghî, ma wà fi meyn nî dyàñtî sî lè m isa' kesa à n-ghî abàs iwo i Fiyîni ma ichi i junî a.</p>	<p>The standard (Webster's New Collegiate) definition for legalism is: strict, literal, or excessive conformity to the law or to a religious or moral Code.</p>
<p>Dzî zî a ghî bē ateyn n-tô' bayn wi. "Sî nî sî dyàñtî" nî n ghî ghà sî lè m isa' a? Mî n-kya na à nî n ghî iwo sî nî sî dyàñtî ìlvi ta n-gufî mitù jell a mîgàñgàñà 55 a chûe ì mò' ghelî ghî ma ghî ba'i meyn ibàm nî va kîj sî nà nyîj mîgàñgàñà 70. Sî nà lutî nî kî ta isa' i nî n be a dzî kfanj ì to kà' a yi gvi nî nge'.</p>	<p>This definition does not seem very clear. What is, after all, "excessive" conformity to the law? I suppose it would be excessive to insist on driving 55 mph on the Interstate when people are stacked up behind you wanting to go 70. Legalism on the highway is sometimes dangerous.</p>
<p>, Mîti, sî nà yvîni isa' I Fiyîni kî ta yi n-ghî n-ghî wi iwo a sœ. Samò', wà fanj tî yvîni a na gî mbi. Kî mî na wà kà' a wà lem dzi ingañtîni ì li sî nà chí ateyn kî a dzi a fî a wà n-kelî awo kî a kilitèynsî nî n keli sî nà ni –a a àñena nchînsî. I yeyn nâ yèynî nî n bef wi, a ghî wi sî nà chí a ye'tî isa' sî a ngenj (a dzi a fî a ghesîna nî n kàsî ta sî na chí à ye'tî isa' a dzi ikò'sî nî n ghî), no mî ta à li a à na ghî ma ghî bē'i iwo anteyni dzi atu. (A n-ghî sî nà chi à ye'tî isa' sî a ngenj ìlvi ta wà nî n kfâ' na sî nà chí ichi yi ngañtî à, a wà na nî iwo sî keli ibcè kesà sî keli tîboysi kèsà ìmya'tî sî Fiyîni fî.)</p>	<p>But, strict obedience to God's laws is not wrong. In fact, failure to obey is sin. Also, you can certainly decide to set a high standard for yourself in some area, based on your understanding of the obligations of the Christian life. This is not wrong, and it is not legalism (by our previous definition of religious legalism), even though it might be strict conformance. (It is legalism, however, to think that by maintaining high standards you are somehow doing something to merit salvation or to earn blessings or rewards.)</p>

<p>Sì a chfítì, dzì zì a wà nìn ki mbanji sì isa' kùm nchínì a Rome 14: 21 li a yi ni và na wà na bu fi kùm wi mìlu' ìn to na à na ghi dzì ì zya, bòm ta wà nìn kònj wi na yi fu nge' sì wâyn-nì vzf a ibimi i ñweyn i nìn boli ma wù li a wù dyamtì ateyn. I yeyn nâ yèynì li a na ghi kì nô iwo ta wà bè'ì atu a dzì ì jùnj mìtì a ghi wi ichi sì nà ye'tf isa', bòm ta wà kịj wi na Fiyìni nyo'ti va sì awo a fi a wà n-ni. Wul ì li lè a wù na ki na wà ni meyn dyàntì mìtì a n-ghi wi iwo ì àjena. Yi n-bef fi wi ta ka wà lem mìwolì ìn to li nà chí ateyn, a ghi wi sì nà chí a ye'tf isa' abàs iko'si. Kì nô samo', a fo kì a wùl ì biminì vzf a wù n-kya iwo kum ifu atem ajujà salù a wù nâ bê na wùl n-chí ye'tf isa' nâ ghi wi ti mìtì a ghi kì ta wùl lem mìwolì ìn to ìn li sì nà chí ateyn sì a ñweyn a ngej.</p>	<p>For example, your view of the moral code of Rom. 14:21 may lead you to adopt abstinence from alcohol as a standard, out of your regard for weaker brethren who might be caused to stumble. This would certainly be a strict and legal conformity; but it's not legalism, because you are not trying to earn points with God by your actions. Someone else may consider this excessive, but it's none of their business. It is not wrong for you to set high standards for yourself, and neither is it religious legalism. In fact, quite often what a grace believer calls legalistic is really someone else's setting high standards for himself.</p>
<p>Dzì zì a ghi tò' fè'tì ichi ye'tf isa' ta yì n-lutì ghi ateyn nìn ghi a ñwà'lì ghè a ghi nìn faytì fè'tf ateyn Oxford Itanji kfanj: Mìdzitf mì ì gí a àjena ghi n-ti abàs iye'ì iwo I Fiyìni na ghi na ní kì ta isa'ì nìn be ma ghi ke'ni meyn ntum ì jùnj, a ghi iye'ì kum sì layn nsa' toynf ifèl, kesa no mì iye'ì ì kà ta yi n-ke' a dzì nâ ghàyn.</p>	<p>A stricter general definition of legalism is found in the Oxford English Dictionary: The principles of those who hold a theological position of adhering to the Law as opposed to the Gospel; the doctrine of Justification by Works, or teaching which savors of that doctrine.</p>
<p>Rome 4: 4,5 bè iwo ateyn yi na bayn a, "Wùl nìn nì ifèl ghi là' ñweyn nì àfo a, yi bù nà dyèyn na ì fù ì fu afo ateyn sif ñweyn. À nì a nà ghi iwo ta wù f'elì ghi nà keli sì là' ñweyn. 5, À n-nì Fiyìni na ghelì ghìbì na ghi àti-ati. Fiyìni fì nìn ndù sif wùl ì vzf a wù fanj tì nì ifèl mìtì ma wù bimi meyn iwo zì a fì nì sif ñweyn, fì li ñweyn sì a wul àti-ati bòm ibimi I ñweyn."</p>	<p>Romans 4:4,5 states the case succinctly, "Now to him that works is the reward not reckoned of grace, but of debt; but to him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness."</p>
<p>Ì Rome 11: 6 n-ghi kìmì a ndayn, "Fiyìni fì ti kæ na ghi ma fì cho' meyn ghelì a dzì nâ ghàyn, fì bù nà ghi na fì cho' bòm ifèl I li ta àjena nì bu tì ghi bù nà fì bê na à nì atem a jujà nì Fiyìni fì."</p>	<p>And Romans 11:6 is clear, "And if by grace, then is it no more of works: otherwise grace is no longer grace. But if it be of works, then is it no more grace: otherwise work is no more work."</p>
<p>Dzì sì a ghesinà ta wùl nìn felì fì kelì ìmya'tf ateyn nìn ghi tèyn: Mì felì sif và a wà la' ma. Kì nô a ndayn, iwo nìn bef wi ateyn, a n-ghi kì nô dzì zì a mbeylì nìn fèlì ateyn kì nô isas awo fì a Fiyìni fì nìn læ meyn tom nìn dzì zì a ka ghi na nì mbeylì wul ì gal wi.</p>	<p>Our human system of work and reward is like this: I work for you and you pay me. This is obviously legitimate, it's the way commerce works under divine institutions and free enterprise.</p>
<p>Mìtì wùl vzf a wù nìn chí ye'tf kì isa' abàs iko'si n-faytì kya na Fiyìni fì nìn fèlì kìmì tèyn- kesa a chí a li a, kfà'tf tèyn. Wù n-bè na: Mì n-fèlì sif Fiyìni fì, Fiyìni fì là' ma nì ìbœ fì boysf mà a dzì ì li.</p>	<p>But the religious legalist is convinced that God works by the same system - or at least he hopes so. He says: I work for God and God rewards me by saving me and blessing me in some way.</p>
<p>À n-ghi wi dzì zì a Fiyìni fì nìn fèlì ateyn. Wù n-kịj wi ifèl ì ghesinà, nsem kfì wi ñweyn kum a, kì nô samo'</p>	<p>That's not how God operates. He has no need or desire for our works; in fact, our works are offensive to Him.</p>

<p>ifèl I ghesinà n̄n k̄é' w̄i a j̄ũŋ as̄i n̄n ñweyn. Isaya 64: 6, "ilayn I ghesinà n̄o ì j̄m̄ n̄n gh̄i k̄i t̄eyn ta isa' I ndzisi i nyelin̄i-i..." . Mà k̄esi nyù't̄i s̄i foms̄i F̄iyini n̄n ifèl I j̄ũŋ n̄n mà, a w̄u na k̄i k̄i na à n̄n gh̄i isa' i ndzisi i nyelin̄i-i.</p>	<p>Isaiah 64:6, "All our righteousnesses are as filthy rags..." If I try to impress God with my works, He discards them as filthy rags.</p>
<p>À n-gh̄i iwo z̄i a ghesinà bè na ichi ye't̄f̄ isa' àbàs iko's̄i, ta yi n-m̄ms̄i s̄i na gh̄i na w̄ul na ba's̄i s̄f̄ F̄iyini toyn̄f̄ ifèl n̄n ñweyn, n-gh̄i "gheli ta gh̄i n-ye'i na na w̄ul k̄à' a w̄u ni iwo s̄i keli ibc̄e k̄esa ila' s̄f̄ F̄iyini f̄i."</p>	<p>That's why we say that religious legalism, which tries to promote a works approach to God, is a "system that teaches that a person can do something to earn or merit salvation or blessing from God."</p>
<p>Iwo yèyni n̄a "s̄i na yè't̄f̄ isa'" b̄on̄ s̄ò' nd̄u no m̄i n̄n ìnk̄i iwo ì ka ta w̄ul n-n̄i na gh̄i la' ì la' ñweyn, ta w̄ul n̄n k̄iŋ s̄i ni iwo na yi fom s̄f̄ F̄iyini f̄i, k̄esa s̄i ḡam̄t̄i F̄iyini, k̄esa s̄i fu iko's̄i s̄f̄ F̄iyini f̄i toyn̄f̄ adya' n̄n w̄ul.</p>	<p>The word "legalism" also refers to any merit system which operates by works, by which a person tries to please God, or to assist God, or to glorify God by human power.</p>
<p>Ich̄i iye't̄f̄ isa' àbàs iko's̄i n-boŋ bê kimi dz̄i ikò's̄i ì k̄a ta yi n-gh̄i ta ad̄ili a t̄ziyn wul atu n̄n ìlv̄i, k̄esa a t̄ziyn àn̄oyn a li a, ta k̄i n̄n k̄iŋ s̄i ni wul n̄a v̄zi na w̄u na ch̄i à yè't̄f̄ isa'. Gh̄i n̄i gh̄i n̄a n̄yans̄i kf̄aynt̄i su's̄f̄ ì su's̄i "a bu k̄i n̄a w̄a fs̄isi meyn dz̄i z̄i a gh̄ès n̄n ki ateyn, a w̄a na gh̄i wi wul a gh̄ès ant̄eyn̄f̄". S̄i bè na gh̄i saŋ fv̄is̄i và n̄n gh̄i iwo z̄i a gh̄i n̄n n̄yans̄i l̄i s̄i boŋ k̄ilit̄eyn s̄i a gh̄i k̄u't̄i b̄imi b̄imi ateyn.</p>	<p>Religious legalism also refers to any system of religious bondage imposed on someone by another individual, or by an organization, that attempts to make that person a practitioner of legalism. Bullying tactics are often used: "Unless you accept our point of view, you are not one of us!" Ostracism is a very powerful persuader of novice Christians.</p>
<p>T̄eyn, a n-gh̄i wi ichi ye't̄f̄ isa' s̄i a n̄geŋ w̄a l̄em m̄iwol̄i ìn li s̄i n̄a ti atu, a n-gh̄i ichi ye't̄f̄ isa' ìlv̄i ta w̄a li m̄iwol̄i n̄a meyn n̄a ye't̄f̄ s̄u's̄i à atu n̄n w̄ul ìlv̄i na a n̄n gh̄i dz̄i ibc̄e k̄esa s̄i n̄a ch̄i n̄ch̄in̄i àyv̄is̄.</p>	<p>So, while it is not legalism to have high standards, it is legalism to try to impose those standards on others as a system of salvation or spirituality.</p>
<p>Iwo yèyni na "ifu aтем ажуа салу" n̄n gh̄i l̄i a ñw̄a'l̄i F̄iyini k̄um no m̄i gh̄a ta afo n̄n ghal wi F̄iyini s̄i ni s̄f̄ wul m̄is̄on̄ b̄om̄ ifèl z̄i a gh̄i s̄i gh̄i ma gh̄i ni meyn s̄i ghesinà ma à ni B̄obo Jis̄os̄ K̄ilit̄us̄ a ànw̄amn̄. Ifu n̄a yeyni sal̄u n-dyèyn na w̄ul fs̄i meyn s̄f̄ F̄iyini f̄i afo bula gh̄i là' ì la' k̄esa kf̄eyn̄f̄ s̄f̄ ànkeyna. Afo n̄n ḡi wi n̄o à mò' a ghesinà n̄n gh̄i ànkeyna, n̄o iwo gh̄i wi n̄o ì mò' a ghesinà k̄à' a gh̄i ni, a yi n-kfeyni n̄o s̄i afo ta F̄iyini f̄i n-gh̄i wi s̄i fu s̄f̄ ghesinà. K̄i n̄o samo', ifèl I ghesinà n-kwo n̄i na ghesinà na ghaŋs̄i ìwuy n̄n as̄i n̄n F̄iyini f̄i, iwo F̄iyini f̄i lum b̄im̄i w̄i.</p>	<p>The word "grace" is used in the Bible to refer to all that God is free to do for mankind because of the Work that has already been performed for us by the Lord Jesus Christ on the Cross. Grace means that man has received from God that which he has not earned or deserved. Nothing that we are, and nothing that we can do, is enough to qualify us for anything that the Lord has to give us. In fact, our works cause us to be arrogant in the presence of God, something He will not tolerate.</p>
<p>J̄aŋ Rome 2: 17-23, ifyè' ì wul v̄zi a w̄ul n-kf̄iyn f̄idyò'</p>	<p>Read Romans 2:17-23, A Portrait of a Boaster</p>
<p>J̄aŋ Rome 4: 1-6, "M̄iti a gh̄i wi as̄i n̄n F̄iyini..."</p>	<p>Read Romans 4:1-6, "But Not Before God..."</p>
<p>Dz̄i z̄i a ichi ye't̄f̄ isa' n̄n f̄eli ateyn</p>	<p>SYSTEMS OF LEGALISM</p>
<p>M̄idz̄it̄i m̄i ìn̄i awo n̄n gh̄i ìn̄ k̄a ta F̄iyini n̄n lum</p>	<p>There are four principal spiritual transactions in which</p>

bimî wî iwo ma wùl nî ifêl: ibcê, ichi ayvîs, ighe'ni, nî ìmya'ti.	Works are not accepted by God: Salvation, Spirituality, Maturity, and Reward.
IYÈ'TI ISA' A IBCÈ	LEGALISM IN SALVATION
Mîdzitî mî ikò'si nî n dvî ki tèyn ta mî n-mômsî sî nà yè'i ibcê toynî ifêl, kèsa sî nà fyes ifêl nî ìbîmi, tèyn ta:	There are many religious systems which teach salvation by works, or which try to mix works with faith, such as:
Bîmi + lèm isa' I Mosis	Believe + keep the Law of Moses
Bîmi + ghi sî anam à kya	Believe + be circumcised
Bîmi + i fsi mu mî jvâ	Believe + water baptism
Bîmi + i fè'ti mbi shyasi	Believe + confess your sins
Bîmi + mà'i awo a nyelîni-a kî a wà tî nà ni i fi fu ngeṅ ì zya	Believe + give up your bad habits and fully surrender
Bîmi + fi dyèyn kî nô iwo anteyn a ndayn kèsa nà kelî ìkumi ìwuyn yi ngeyn ghi fî ches fisi.	Believe + make a public display or have great sorrow of a show of tears
Bîmi + zî a chôs	Believe + church membership
Mîti ntum ì jùṅ ghi na bîmi ka wâ bà'sî àfo a li a!	But the Gospel is Believe plus Nothing!
IYE'TI ISA' A DZI A FÎ A KILITÈYNSI NIN CHI ATEYN	LEGALISM IN CHRISTIAN LIVING
A kèynà nî n ghi àwo isa' a li a ta ghi nî n ye'ti atu nî kilitèynsi:	Here are some types of religious legalism imposed on Christians:
Ka môm: ikfâ'ti na wùl nî n faytî kya Fiyîni bôm ta wù bam ifwo i li kèsa jùmtî mbanji sî awo nà ni ka ni.	Taboos: thinking one is spiritual because he abstains from certain things or follows a certain system of do's and don'ts.
Sinî nchîni sî gheli ghi li: iwo yèyni na sî na chi nchîni kilitèynsi n-dyèyn na wà nî n kelî sî nà laf a dzi ì li, ku a dzi ì li, tanjî a dzi ì li, kîmî nî a li a, nî ìghî a ghi n-ghi nà ghi kya iwo i Fiyîni.	Imitating Personalities: the idea that living the Christian life is conformity in dress, mannerisms, speech, etc., with those who seem spiritual.
Ilayn ghi fè'nî nî i li: "Mbi shyasi nî n bem chwô semsi, bôm tèyn mî n-kya iwo i Fiyîni chwô vâ", kèsa mî chî ayvîs wa chî a njwosi ìwùyn."	Relative Righteousness: "your sins are worse than mine, therefore I am more spiritual" or "I am spiritual and you are carnal."
Ilûmlî: Iwo i Fiyîni toynî a itanjî tîlèmi, dîm à, ke' ta wù n-fvî meyn sî ìwùyn, fê chîmi à.	Ecstatics: spirituality by speaking in tongues, groaning, getting in a trance, fainting.
Nyablî nî ngeṅ: iwo Fiyîni toynî sî nà chu'li nî n ngeṅ kèsa sî faytî sî mî kî nô ngeṅ nî àwo a juṅ à a li a, fvî kî nô sî awo a juṅà a li a kèsa awo ta wùl nà kelî kî nô sî nî bôm wul nî n kfâ'ti sèè na Fiyîni fî nî n sanjî-a kum à.	Asceticism: spirituality by self-sacrifice or extreme self denial; giving up normal activities or even necessities in the mistaken notion that God is impressed.

<p>Àwo a naṅsi nì-a: Iwo yèni na wùl nìn faytí kya iwo I Fiyini bòm ta wù n-tó' lí abàs ilvi iko'si kèsa si naṅsi. À nà ghi itu' nì Àbostilà, gheli Jùsì li lèm isi i anam na ghi iwo to ijèl nì kilitèynsì. À n-ghi a mñchi a fèyn, I fvi i mu kèsa iwo ì mo' àbàs a naṅsini-a ghi lí lem à na yi n-keli si nà ghi jæ ta ka wùl ì bæ.</p>	<p>Ritual: idea that one is spiritual because he goes through various forms of ceremony or ritual. In the Apostle's day, the Jews promoted circumcision as necessary to the Christian walk. These days, baptism or one of the other sacraments is promoted as being necessary to salvation.</p>
<p>Ifimsi kùm dzì zì a ghi nìn nì iwo ateyn nì iwo zì a ka yi fvi ibàm ateyn: Iwo I yèni tēyn na wà nìn kya iwo I Fiyini bòm ta wà nìn faytí jèm, fu a, fè'ti iwo i Fiyini, ndù a chòs, nì a lia. Miti awo nà kèyna a ki n-keli wi nge' tēyn nìn ma ki gvi ta wùl kilitèyn n-lèma ibimi ma wù fi meyn luyn nì Àyvis a Nwa'nì-a. À n-ghi wi iwo zì a yi n-nì na wùl na kya Fiyini fi lema a Kilitùs. Yi n-jòf na ghi dyeyn si a nyiṅ ateyn.</p>	<p>Confusing Means with Results: the idea that you are spiritual if you are faithful in praying, giving, witnessing, attending church, and so forth. But - these legitimate activities are a result of Christian growth and the filling of the Holy Spirit. They are not the means for spirituality or growth in Christ. It is important to distinguish this difference.</p>
<p>Dzì kùm àtem ifu salú nìn ghi tēyn: À nà ghi ta wà n-yini aka' à mò', ki ko'si kì sif Kilitùs, a tisf Àyvis a Nwa'nì-a, no mi gà ta wà n-nì kì gvi nì imya'ti wu bu fi ghi wi si læ si ndù alè' (aso ikwo, akas ikwo, nì ngò'si tosi). W nìn felì fvísì njùṅ Fiyini, adya' abàs ayvis a iwo a fi wà n-nì gvì sif Fiyini fi, a ghi ifu kì salu.</p>	<p>The Grace principle is this: when you are in fellowship, occupied with Christ, and controlled by the Holy Spirit, all of your activities bring eternal reward (gold, silver, precious stones). You are producing divine good, and the spiritual power for your efforts comes from God as a grace provision.</p>
<p>À nà ghi ta wà nìn yini wi aka' à mò' (bòm ta wà bù fè'ti mbi), wa nà ki ko'si kì si ngen ì zya, wa na tisf ngen ì zya, no mi ghà nà sasà ghi kì tēyn. No mi nì ifelì i junì nì wà nà felì fvísì kì njùṅ wùl (inka', iwi, nì iyvâfà). Nò adya' ayvis a nìn ghi wi ta ki nìn tó'ti ifel ì zya, imya'ti ghi wi si læ si nà ghi sìn ineyni iyvi.</p>	<p>When you are out of fellowship (sin not confessed), you are occupied with yourself, you control yourself, everything is chaos. Even with your good works you are only producing human good (wood, hay, and stubble). There is no spiritual power supporting your efforts, and there is no reward for them in heaven.</p>
<p>Sì nà yvínf iwo I Fiyini nìn ghi wi ichi yè'tf isa'. Bèytì dzì zì a ghi nìn bè na yi n-ghi ateyn. No mi ghà ta wà n-nì nìn ghi ma ghi kà' a ghi læ bòysi iyvi, ilvi ta we n-nì awo ghi àti-ati.</p>	<p>Obedience to God's Word is not legalism. Remember the definition. Everything you do has the potential for reward in heaven, under the right circumstances.</p>
<p>Miti wùl vzì a wù n-chi ye'tf isa' nìn bimí wì kì nà ifèl i junì zì a wù n-nì sif Fiyini fi nìn lèm wì kì nweyn na wù na yvínf aka' a mò' fi jelì nēyn Bôbo miti na yi nìn nì nweyn a wù na faytí kya iwo I Fiyini fi ghi kilitèyn ì bemni.</p>	<p>But the legalist thinks that the good works he does for God will not only keep him in fellowship and walking with the Lord but will also make him more spiritual and a great Christian.</p>
<p>DZÌ ZÌ A WĀYN-NÌ VZÌ A WÙ N-BOLĪ IBIMI N-GHĪ ATEYN- ROME 14</p>	<p>CHARACTERISTICS OF THE WEAKER BROTHER - ROMANS 14</p>
<p>9yi n-jòfi na wà jaṅ Rome nchwæsì 14 jæ ta ka wà toyni ibèysì alè' ghàyn.)</p>	<p>[Please read Romans chapter 14 before going through the discussion in this section.]</p>
<p>Rome 14 n-faytì meyn fè'ti ìghi zì a wùl vzì a wu n-chi ye'tf isa' nìn ghi ateyn, ghi tonṅi kimi nweyn na</p>	<p>Romans 14 has a splendid description of the characteristics of a legalistic person who is called the</p>

<p>“wâyn-nî vzi a wù n-boli”. Alê’ nâ kèyna nîn ghi àlê’ a to a dyèyn ta ka ghi na keli ikfa’ti atem a jùn à sí wùl vzi a wù n-ni iwo yi bef a kesa, “ghi wi ayvis”. Wa kya na, ghesinà nô gè jìm nîn keli ìlwè’ vzi a ghi nîn boli ateyn. Wà li a wà na ghi wul ì biminì ì to a ìlwè’ ghè a wà nîn to ateyn, ghi wayni vzi a wù n-boli ìlwè’ ghè a wà nîn boli ateyn. I yeyn nà yèyni kè ìbyàs ì jìm n-ghi sí gàm-ti vâ na ka wà na ye’ti isa’ fi sa’ gheli.</p>	<p>“weaker brother.” This is a great passage about how to think grace toward someone who does something obnoxious or “unspiritual”. Remember - we all have areas of weakness. You may be the stronger believer in some of your areas of strength, and a weaker brother in areas of weakness. The idea in both cases is to avoid legalism and judgmentalism.</p>
<p>Wùl ì biminì vzi a wù nîn toni a Rome 14 n-ghi ma wù ghe’ni meyn, kya ifu atem a jun à nì mbâ’ti Fiyini, ki ko’si kè nì Kilitus, lum ghi mlvi kè si idvi felà a tisì Ayvis a Nwa’ni-a.</p>	<p>The strong believer in Romans 14 is mature, oriented to grace and the plan of God, occupied with Christ, and operates in fellowship most of the time under the power of the Holy Spirit.</p>
<p>Wâyn-nî vzi a wù nîn boli nîn kya wi ifu i atem a junà, kè nô àbas a nchîni àyvis, tèyn wù na chi yè’ti isa’ a dzi ì mò’ kèsa si i divi. Wù nà du’ ghi wi a jûn a bu kè na wù n-sâ’ti wul ì biminì vzi a wù n-toni ibimi àlè’ a li a ta kè nîn bìlâ kè’ ì ke’i a nweyn a nchîni. Wâyn-nî vzi a wù nîn boli ibimi nîn keli dzi ì mò’ kèsa si li si a fèyn:</p>	<p>The weaker brother is disoriented to grace, especially in the area of spirituality, and practices one or more forms of legalism. He is not comfortable unless he is judging the stronger believer in some gray area of behavior. The weaker brother has one or more of the following characteristics:</p>
<p>Wâyn=nî vzi a wù nîn boli nîn to a mîwoli ì mbôl miti fayti kya wi iwo i Fiyini kèsa si nâ kfâ’ti a dzi nî Fiyini fi.</p>	<p>The weaker brother is strong on scruples but not well informed about doctrine or divine viewpoint.</p>
<p>Wâyn=nî vzi a wù n-boli n-feli kè ta wù n-ku, ta iwuy nîn lum, ta ghi ti nâ si chi ko’, awo kè a wù toyni ateyn, alè’ kè a wù fvî ateyn, a ghi wi a samo’ Nwâ’lî Fiyini.</p>	<p>The weaker brother operations on criteria of feelings, emotions, traditions, experiences, background, instead of Bible truth.</p>
<p>Wâyn-nî vzi a wù n-boli ibimi nîn felà a tisì njwòsi iwùyn, fvisì njùn wùl (inkâ’, ìwi, nî iyvafà) a ghi ti wu kfâ’ na à nîn ghi njùn Fiyini (asœ ikwo, akas ikwo nî ngò’si tosi).</p>	<p>The weaker brother operates in the energy of the flesh, producing human good (wood, hay, stubble) which he thinks is divine good (gold, silver, precious stones).</p>
<p>Wâyn-nî vzi a wù n-boli n-ghanst iwuy fi lum kulí ki kuli ìghí a ghi n-toni ibimi, lum sa’ti kè sa’ti ànena.</p>	<p>The weaker brother is proud and critical of the strong believer, always judging him.</p>
<p>Wâyn-nî vzi a wù n-boli ibimi nîn lí àzue a nweyn wu tun awo nî gheli ghi li, lèm kùghòn, bê awo a bi à, sa’ a.</p>	<p>The weaker brother sticks his nose into the affairs of others by gossiping, maligning, and judging.</p>
<p>Wâyn-nî vzi a wù n-boli nî wù mòmsi sí bom afo ì nâ lí no mi ndà kam zisi kè ateyn</p>	<p>The weaker brother likes to set up a mold and try to squeeze everyone into it, so he is a bully.</p>
<p>Wâyn-nî vzi a wù n-boli n-lum du’a wulí kè wulí, bòm tà wù nè’ a a nweyn iku, wù n-lum dù’a lí no mi fi ghà si iwo kîj na ghi na keli ìlvi nweyn, wù fayti koynsi isuy nî sî mgen ì nweyn fi ghi chfilí nâ ghi na bènti nweyn ma yi lù a fîni fi mbi nî nweyn.</p>	<p>The weaker brother has a guilt complex, so he is emotionally unstable; he is sensitive and demands attention; he is full of self-pity and lusts for approbation in his sin nature.</p>

Wàyn-nì vzf a wù n-boli wù n-kì gheli ghi li ghe' à momsi si kaŋ àŋena, wu n-bàs iwuyun wù nà kaŋ awo kì a gheli ghi li nin ni fi fèlì à.	The weaker brother is jealous of others and tries to discredit them; he nit-picks and condemns the activities and projects of others.
Kì: Wàyn-nì ta wù n-boli n-ghi bòm ta wù lè' si fsisi iye' kùm tifu ti atem a juŋà. Wù kà' a wù fi nyanŋi nà ghi a jùŋ ìlvi ta wù fè'tì mbisi nweynsi, à na tisf Ayyis a Nwa'ni-a, wù na fi jùmti iwo si nà fayti fsisi iwo i Fiyini ta yi nin nì nweyn a wù na to ibimi.	Note: the weaker brother is weak because he resists Grace doctrines. He can recover quickly by confessing sin, being controlled by the Holy Spirit, and pursuing a program of intake of Bible truth which will make him spiritually strong.
TÌFÈ'NÌ MA TÌ LÙ A GÀLESÌYÀ	ILLUSTRATION FROM GALATIANS
Yi n-jòfi na wà jaŋ kì nò nwa'li nà yèyn ì jìm si gheli Galesiyà jà ta ka wà ki kàli ta ghi fu kàli nì dzi zì a ichi ye'ti isa' nin ghi ateyn a chòs Galesiyà. Awo anteyna nà kalì a dzi a fèyn tèyn:	It is important that you read the entire Epistle to the Galatians prior to reading this outline review of legalism in the Galatian church. The sequence of events was:
1.Gheli ghìbimini a Galesiyà nin læ gvi isas nì gheli Jùdiyà ta ghi nà chí isas isa' anòyn be iwo na ghi keli si anam a wùl.	1. The Galatian believers came under the influence of Judaistic legalism from the Circumcision crowd.
2.Àŋena læ meyn fvìsi ngenŋi àŋena si nà jeli a dzi ifu atem a juŋà ì zisi ngenŋi àŋena isas isa'.	2. They took themselves out from under the Grace principle and put themselves under the Law.
3.Àŋena n-læ meyn ziti nà si bam mìnchi, njonŋi, mìlvi, nì bènŋi.	3. They soon adopted a practice of observing the days, months, times, and years.
4.Yi n-læ meyn nì àŋena sesi bènŋi ndyèynsi àŋena ì fayti Bòl na à nin ghi 'mbàyni'.	4. This influenced their appreciation of their teacher and turned the Apostle Paul into an "enemy."
5.Àŋena nà bu fi lemâ wì ì Kilitùs wu bu fi "bà'li wì antèyni nì àŋena", bòm tèyn àŋena nà bu fi lemâ wì si ghe'ni.	5. Their growth process was stopped and Christ was not "formed in them", so they were not growing into maturity.
6.Bòm ta ghi nà si lema kì si ilæ bula ghi ghi ghe'ni ibimi, nkàynti ifèl (a felì fvìsi Ayyis a Nwa'ni-a) ghi teyn fvìsi, ifelì ì àŋena nà si ghi kì ifelì ì ànkaŋ a ghi ta njwòsi iwuyun si nà chfili.	6. As a result of slowed growth and the absence of maturity, bonafide production (by means of the filling of the Holy Spirit) was curtailed, and their only production was a false production expressed as lusts of the flesh.
7.Si ndu nì ifelì ì fvìsi ì ànkaŋ nà ì yèyni awo a li a nà boŋ ndù kì si ì dvi:	7. Along with this pseudo-production went many other factors:
-ghi li na kiy ìkfi a 5: 26	- The glory-seeking concept of 5:26
-mbà'ti si nà sanŋi fvìsi no mi ndà a 6: 1	- The practice of straightening everyone else out, 6:1
-iwo kùm si nà si "boli à" kì nò si nà felì fvìsi à a dzi iwo i Fiyini a 6: 2-6	- The concept of "weariness" with actual doctrinal spiritual production, 6:2-6
-mba'ti si nà nì na "gheli ghi li na ku a jùŋ", ngwà', ìghì a wa isas, kèsa ìghì a ghi n-ngaŋti, 6: 11-13	- The program of "impressing others", peers, subordinates, or superiors, 6:11-13
Iwo yèyni na à nin kelì wùl ìkfi, nin lêm Fiyini abe,	- The idea that man gets the glory, God is left out,

yi kè'nì ifu i aтем a junà a 6: 14, 15	the antithesis of Grace, 6:14,15
Mìdzitì mzi a ghi kà' a ghi fvisi a chòs Gàlesiya nin ghi ma ghi nya'ti meyn àbàs itziyn:	The principles to be derived from the example of the Galatian church are listed below:
1. Si na ye'ti isa' nin ghi bòm ta wùl n-le' meyn fvì antèynì samo'. À n-ghi iwo ma wùl ì chò'ni cho'ni (icho'ni). Gheli nà chò'ni kì nò cho'ni si nà chi à ye'ti isa'.	2. Legalism is a result of a process of turning away from the truth. It is therefore deliberate (volitional). People deliberately choose legalism.
2. Ìnki iye'ti isa' zì a wùl nâ jumpti n-ghi kùm ìnki àlè' zì a wùl n-fvì ateyn, iwo zì a wùl nin yèyn a nweyn ikè', iwo ini i ni-i, kèsa fidzitì. Nchìni ìla' nì wùl nì dzì zì a ghi lèmsi ko' nì wùl ateyn ni fè'ti ìnki iwo I Fiyini zì a ka wùl jumpti. Gàlesiyà nin bè iwo kùm ichi ye'ti isa' ma yi làli a isa' nì gheli Jùsì nì nchìni ànena.	3. The type of legalism which a person follows is often be related to some kind of background exposure, practice, or principle. A person's culture and upbringing will determine what type of religion he follows. Galatians deals with religious legalism which came out of Jewish law and practice.
3. Ichi ye'ti isa' nin lum ghi mà' àbà'li kì iwo I ànkanj, "ìnki iwo I Fiyini I li yi kè' ì si a nyinj". Gàlesiyà 1: 6	4. Legalism always has a pseudo-content, "another gospel of a different kind". Galatians 1:6.
4. À nà ghi tèyn ta ichi ye'ti isa' nì yi zètì si nà felì a nchìni nì wul ì bimini, wù nà si kulf iwo zì a yi n-chem wul ìlvì, dzisi nweyn, nì ntum. Gàlesiyà 1: 10-12	5. Once legalism begins to operate in a believer's life, he becomes suspicious of another person's motives, methods, message. Galatians 1:10-12.
5. Kìlitèyn vzì a wùl ghe'ni ibimi ma wùl fvì ikosi-a fì a gheli tì nà chi-à ye'ti isa' li a wùl yèyn kèli ichi ye'ti isa' nò si a nje. Bòl nà mya' ì mya' atu iwo i Fiyini nì gheli Jùsì jlf ta ka ghi beynsi nweyn. Gàlesiyà 1: 13, 14	6. A mature Christian who has been in a legalistic religion can spot legalism a mile off. Paul was at the top of Judaism before his conversion. Galatians 1:13,14.
6. Ichi ye'ti isa' nin gvì ìlvì fì li yi jèlì a mîdzitì si zì si fyes, si sònj si ki, si yvìntì mîwolì, kem kè' na ghi nin ghe'nì chì ì chi. Wùl vzì a wùl n-chi ye'ti isa' nin faytì ì lî ìlvì nweyn kìj na ìlvì ì jùnj gvì a wùl lali. Gàlesiyà 2: 1-4.	7. Legalism sometimes uses techniques of infiltration, or spying, to gather information, while operating under a cloak of respectability. The legalist will bide his time until it suits his purpose to act. Galatians 2:1-4.
7. À nà si ghi ta gheli ghi a ghi n-chi ye'ti isa' ta ghi kòynì nì samo', kì nò ta yi n-ghi ghi fì lî ateyn, yi fe ì na bu fì kya wi si luynsi awo kì a yi n-kìj. Ifaytì iye'i nì gheli gè a ghi nin chi ye'ti isa' na ghi na wo si fèl. Gàlesiyà 2: 5-9.	8. When legalists are met with truth, in terms of content and procedure, it crumbles and is unable to fulfill its objectives. Strong teaching keeps legalists from getting their campaigns launched. Galatians 2:5-9.
8. Gheli ghi a ghi nin chì ye'ti isas isa' kæ fe ighònj abàs a li a, a ànena kasì yvìntì fì kè' àbàs a li a. Gheli ghi a ghi nin chi ye'ti isa' wo si ku wul ì bimini bòm ta wùl n-ghi antèynì nì gheli ghi to ibimi, a ànena nì kasì gvì gvì a nweyn atu ìlvì ta wùl n-ti kì nì i nyinj.	9. When legalists lose a battle on one front, they will regroup and form another base of operations on another front. When legalists cannot get a grasp on a person when he is in the company of strong believers, they will concentrate on him when he is standing alone.
9 Ichi ye'ti a isa' nì yi nà ghi antèynì nì gheli ghi asì	10. Legalism is often seen in leadership before it is seen

<p>làli lerj mà' ηweyn. Kìlitèyn nìn kæ sɪ lèm ɪ ngerj ɪ ηweyn isas awo ta ghelɪ ghɪ li n-bàmsɪ, a wù læ faŋ tɪ kfèynɪ iwo. Kì nô iwo zɪ a wu n-fvɪsɪ ni dyèyn na wù nìn ghɪ kɪ a yumsɪ bòm ta yì nì ηweyn a wù na lum cho' wi afvɪ. Ifu atem a junà nìn ghɪ kɪ dzɪ zɪ a yì bù timi nì na ɪlwé' vzɪ a wul ɪ bɪminɪ nìn wutɪ ateyn na gha' ndû asɪ.</p>	<p>puts himself under the taboos of others, he can't measure up. So he puts himself under a church organization, and he still can't measure up. The very system that he embraces proves him to be deficient by always presenting a moving target. Grace is the only system which does not magnify the believer's deficiencies.</p>
<p>Ifu atem a junà sɪ và nì mbòynɪ...</p>	<p>Grace to you, and peace...</p>