

Sî Yuyn sî Teyn	Redemption
Sî yuyn sî Teyn ghî ìwo lì àwo kî sî ìdvì antêynì Njwa'lì Fìyìnì bè ta Fìyìnì fì châ' zì sî bòësì i wul mìsòŋ. Ghî lì tèyn kûm ifél i Jisos Kélitùs a ànwâmnì ta wù n-læ là' sî "yuyn" gheli sô'sì àjenà sî àkôs a mbì. Bòm ta Kélitùs lì àlè' sî chîyti mbì, ghî n-jâñ ñweyn na ìvì a wù yuyn meyn teyn.	Redemption is a comprehensive term used in the Bible to refer to the special intervention of God for the salvation of mankind. This use of the word deals with the work of Jesus Christ on the Cross in which He paid the price to "purchase" human beings and set them free from their slavery to sin. On account of Christ's substitutionary atonement, He is called the Redeemer.
Mìwôlì in lì n-faytâ bâ'sî kî nô ba'sî iyuyn i teyn nâ ghàyn dyéyn na sî yuyn sî teyn nà ghî ìwo i to-i nì mìdzitâ mì àteyn kî mì nì ifél i zì a atem à jùñà nì Fìyìnì fì nî a chînì nì njùmtâ Kélitùs ibìminì.	There are other ideas closely related to the primary concept of redemption which relate to the necessity for redemption and its various aspects and to the effects of the ministry of God's grace in the life of the Christian believer.
Ta yi nà ghî a Mîkàyn ìn Mû nì ìwo Zì a yi nà fê'nì.	Old Testament Background and Typology
Ta ghî nà yuyn teyn woyn ghî asì ghî lûmnì, nyamsìsì a sî fvì ìlvì-a sî asì, nì mîtam mì asì	Redemption of Firstborn Sons, Firstlings of the Flock, First Fruits
Iwo i yèynì na "iyuyn i teyn" a Mîkaÿn in Mû a n-ghî ibèysì iwo i yèynì itañî Hibìlù na padah, yi n-dyéyn na sî "sfî awu" kesa "sî sôysì". Ghî nà lum kûmtâ kî kumtâ sî woyn Isìlè na àjenà n-ghî gheli Jèhovà bòm ta wù yuyn meyn teyn àjenà (sôysì àjenà sî akôs) fì fu nsê Kanà sî àjenà na àjenà na kelî sî ifu sî Fìyìnì kî sî iko'sî nì Njweyn. Bòm tèyn, gheli Isìlè nô ghî jìm kel sî fu nchînì sî àjenà nì ifél i àjenà sî Fìyìnì fì, iyéyn nâ iyèynì nî ìla' i jìm ghî ifôyn ngàñsi ndô Fìyìnì, kî no mì ayvis.	The word "redemption" in the Old Testament is the translation of the Hebrew word pädâh, meaning "to deliver" or "to sever". It was continuously stressed to the Israelites that they belonged to Jehovah because He had redeemed them (severed them from bondage) and had provided them with the land of Canaan for them to use as a gift from God and for His glory. For this reason, all Israel owed their lives and their service to God, in effect making the whole nation a kingdom of priests, at least in spirit.
No mì sî a kàyn, à nà gô' kî Levì nì gheli isæ ndo nì ñweyn ni- ta ghî n-læ zòëì i nà kî-a àjenà ta isæ i ndo i ngàñsi, ma ghî lütâ tom kî nô àjenà sî a nyiñ na ghî na fêl ìtwò i ñwa'nì. Nô mì ndà a asas a ndo à fèyn njvà i mò' ghî n-læ meyn nà kel sî yuyn sî teyn ñweyn, kësa sî yuyn sî fvìsì, sî ifél toynì sî yuyn sî teyn wâyn àsì wùl kësa wû nyàmsì.	However, only Levi and the descendants of his tribe, who became known as the priestly tribe, were actually set apart for the service of the tabernacle. Everyone else from the eleven other tribes was to be redeemed, or purchased, from service by redeeming the firstborn of both men and animals.
Ghî nà lì na wâyn ì lûmnì n-ghî wâyn àsì ìlvì ta wù nà ghî wayn vzì a nà ñweyn n-bzì sî asì.. Wùl kësa nà kel chwò wul-i-wi ì mò' a nô mì wùl-iwi i kfâ na kel i wâyn àsì ì lûmnì. Ghî nà lì nô mì wâyn àsì ì lûmnì i kfâ ndû fù sî Fìyìnì ibàm i mîchi mìvím in kà ta ghî n-bzì ñweyn ghî fì kasi yuyn teyn ma ghî là' shikìl sî tâyn sî ngâñsi.	A son was considered "firstborn" if he was the first son born to his mother. If a man had more than one wife, each wife could have a firstborn son. Each firstborn son was presented to the Lord on the 40th day after his birth and redeemed by a payment of five shekels to the priests.

Nombà 18: 16	Numbers 18:16
Ghi a ghi n-ghi sî yuyn sî teyn sî ifwo àfî a ghi sî ghi ma ghi cho' meyn tôm sî a nyiñ, ghi yuyn teyn ma ghi lema meyn nà sî ghi njøj ì mò', ki ikîtì nì zì, ifyê' ikwo shiklì alè' a ñwa'ni-a, ghi tanj itu mìvîm ìn mbò.	And those redeemed of the devoted things you shall redeem when one month old, according to your valuation, for five shekels of silver, according to the shekel of the sanctuary, which is twenty gerahs.
Eksidòs 13: 15	Exodus 13:15
Yi gvì sî chwò, ta Felò nà to nî atu-a bè na ghesïna n-lù wì, Fìyìnì fì i zue woyn asî a Igìb, kà nô wayn asî nì wùl bâ'sî kì mì nì nyàm. Bòm tèyn ma fu sî ifu woyn ghîlùmnì ghi a ghi n-fvì ìlwâ sî asî, mìti woyn asî nì woyn ghem nô ghi jîm ma yuyn teyn.	And it came to pass, when Pharaoh was stubborn about letting us go, that the Lord killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore I sacrifice to the Lord all males that open the womb, but all the firstborn of my sons I redeem.'
Lûk 2: 27	Luke 2:27
À nà sî ta bò Jisos n"eyn nà ñweyn lì meyn gvì nì ñweyn a ndô Fìyìnì ta ghi ni sî ñweyn ta isa' i nâ n-bè.	So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law,
Woyn asî nì mbòjsì, njìsì kìmì nì bzisi, ghi nà lì gvì àlè' a ñwa'ni-a ibàm i bëj nì mìnchi i fama sî ibzi, ghi sî.	The firstlings of oxen, sheep, and goats were to be brought to the sanctuary within a year and eight days after their birth, and sacrificed.
Nomba 18: 17	Numbers 18:17
Mìti wayn asî nì nyâm mbòlo', wayn asî nì njì, kesa wâyn asî nì mbzì, ka yì læ yuyn teyn, a n-ghi ifwo i ñwa'nì. Yì lì mìluñ mì ateyn mìsì atu ichì ifu, nyò' iso ateyn ta àyòññì ma ghi nyò' i nyo' kî lîmtì fom sî Bôbo.	But the firstborn of a cow, the firstborn of a sheep, or the firstborn of a goat you shall not redeem; they are holy. You shall sprinkle their blood on the altar, and burn their fat as an offering made by fire for a sweet aroma to the Lord.
Wâyn àsî nì fînjàki, ma à nà ghi nyam yi layn wi, ghi nà yuyn teyn a ma ghi lì njì sî ale' nì nyeyn, kìmì na, ghi kæsi fanj tì yuyn tì teyn a dzì nâ ghàyn, a ghi lì zue.	The firstborn of an ass, which was an unclean animal, was redeemed by sacrificing a sheep in its place; or, if not redeemed in this manner, was put to death itself.
Eksidòs 13: 12	Exodus 13:12
Zì lî lèm sî a nyiñ sî Fìyìnì no mì ghà ta kî fvì ìlvì-a sî asî, yi n-ghi na, no wâyn nyâm i kfà ta wù fvì ìlvì-a sî asî, a ghi i lûmnì a na kel Fìyìnì.	that you shall set apart to the Lord all that open the womb, that is, every firstborn that comes from an animal which you have; the males shall be the Lord's.
Eksidòs 34: 20	Exodus 34:20
À kæ sî nà ghi wayn àsî nì fînjàki yi yuyn tèyn nì wâyn i njì. Zì kæsi fanj a yuyn tì teyn, yi kòl ìtoñ i ñweyn. Woyn asî ghîlùmnì nì zì, yì n-kel sî yuyn sî teyn. Ka wùl lâ nà ti a mì asî nì ìwu i yum.	But the firstborn of a donkey you shall redeem with a lamb. And if you will not redeem him, then you shall break his neck. All the firstborn of your sons you shall redeem. And none shall appear before Me empty-handed.

Isayà 51: 11	Isaiah 51:11
Kì nô tèyn i ghì a Bôbo yûyn meyn teyn lè kasâ kfa, gvì a Zayon yem gvì nì njànsì. Nì ısaŋlı-i ajenâ atu yi ghì wi sî lè sî ndù àlê'. Àjenâ lè kelî ısaŋlı nì idyali, ikoyni-i nì ànsoma lè sami-a.	So the ransomed of the Lord shall return, And come to Zion with singing, With everlasting joy on their heads. They shall obtain joy and gladness; Sorrow and sighing shall flee away.
Isayà 62: 12	Isaiah 62:12
Ghi lè nà toŋtâ àjenâ na Ghelî i Nwa'nî, Ghelî ma à yuyn teyn Fiyinì, a ghì lè nà toŋtâ kîmî và na Ghelî ma ghi byem fîsî-fîsî, i Nte' bula ghi visi ƒwu sî ƒwùyn.	And they shall call them The Holy People, The Redeemed of the Lord; And you shall be called Sought Out, A City Not Forsaken.
Yuyn Teyn ta Wùl ì Ndo	The Kinsman-Redeemer
À nà ghì a tîsa' a fî a tî nà bè iwo kûm lboynsî nì ısîsî-i ɭvî-a wùl mòm iwo i to-I, ɭvî ta ghì nyâblî nì wùl, chòŋ ɳweyn kesâ zùe- zue-a, à nà ghì 'alê' a wùl ì ndo vzì a wù n-ba'sî sî gvì nì ısa'i sî fî sî kîŋtâ nchînìsî nì ɻfwo ì ghelî isæ ndo. Iwo nâ iyèynì a wù nà kelî sî nì ghì nà toŋtâ na "iyuyn i teyn", wùl vzì a wù nà kelî sî nì iyèyn nâ iyèynì, ghì nà toŋtâ ɳweyn na "fvzì à wù yuyn teyn" (Hibîlù a n-ghì go-el). ɭfèl i wùl vzì a wù n-ghì sî yuyn sî teyn nà fê sî woyn ghînì i ɭvî-a ì mò' sî asî, ghi ndù sî llumsînì àbâs nì bâ, lù a fu yì ndù sî kâyntâ sî woyn lûmsînì, a nà ghì a ngo'sî yi ndù sî no mi sî wùl isæ ndo ì kfâ a mîlùn (Lèvitikòs 25: 48). Wùl vzì a wù nà yuyn teyn ta wùl ì ndo nà ghì inki Bobo Jisos Kîlitùs ili ta wùl a wù yuyn têyn. Awo nà ghì à kâ, ta ghì nà fê'nì ì fe'nì fî ghì kîmî a Kîlitùs:	According to the laws regarding punishment and retribution for crime, when a person was assaulted, robbed or murdered, it fell to the nearest kinsman to bring the criminal to justice and to protect the lives and property of relatives. This obligation was called "redeeming", and the man who was responsible for fulfilling this duty was known as a "redeemer" (Hebrews go-el). The job of redeemer would fall to full brothers first, then to uncles who were the father's brothers, then to full cousins, and finally to the other blood relatives of the family (Lev. 25:48). The kinsman-redeemer of the Old Testament was a type of the Lord Jesus Christ as Redeemer. There were four requirements for the redeemer, both in the type and in Christ:
1. Wul ì Yuyn-nî kelî sî nà ghì wul ì ndo wu ba'sî-a. Ta ka Kîlitùs luynsî iyêyn nâ iyèynì wù gvì ta wul.	1. The redeemer must be a near kinsman. To fulfill this Christ took on human form.
2. Wul ì yuyn-nî kelî sî nà ghì ma wù li a wù yuyn. Afo kì a ghì læ là' sî yuyn wùl nà ghì mîluŋ mì Kîlitùs (ɭfèl I Ghelî Ntum 20: 28, I Bita 1: 18-19)	2. The redeemer must be able to redeem. The price of man's redemption was the blood of Christ (Acts 20:28; 1 Peter 1:18-19).
3. Wùl ì yuyn-nî kelî sî nà kòŋ sî yuyn sî teyn (Hibîlù 10: 4-10). Kîlitùs ì nà koŋ a sî na ghì wùl vzì a ka wù yuyn teyn ghesìnâ.	3. The redeemer must be willing to redeem (Hebrews 10:4-10). Christ was willing to be our Redeemer.
4. Wul ì yuyn-nî kelî wi sî nà ghof a iwo a fî a yi nì na ghì na yuyn teyn ghelî, ghì tî bë na wul ì yuyn nî lì wù bù nà kasâ yuyn ngej ì ɳweyn. Yi nà ghì têyn samo' kûm Kîlitùs bòm ta wù nà ghì wì na ghì yûyn têyn ɳweyn.	4. The redeemer must be free from that which caused the need for redemption; that is, the redeemer cannot redeem himself. This was true of Christ, because He needed no redemption.

Jàñ Lût 3: 9-13, 4: 1-11.	READ Ruth 3:9-13; 4:1-11.
Illa' i ìsìlæ kî nô ì jîm nà kîn wùl na wù yuyn teyn ìlwé' vzà a tila' tî atum tî ghal fsî, àjenà nà ki ko'sî sî Jéhovà na wù ghî go-el àjenà. Itu' vzà a àjenà nà chi atum a teyn n-læ meyn fî wetî àdyâ' nî itof fî-i iwo àfeyñ na "sî yuyn sî teyn" chwô ta yi nà keli sî asî, kî ñwâ'lî Isayà nñnyiñ keli awo njvâsì bula àmò' a antêynì awo mìvîm ìn tal njvâsì tal a fi a Mîkâyn ìn Mû ta kî n-so'sî Fiyìnì wul vzà a wù yì mîkâyn sî yuyn sî teyn Isìlæ.	The nation of Israel as a whole required a Redeemer to redeem the lands which had been taken over by foreign powers, so they looked to Jehovah to become their go-el. The period of exile gave an even greater force and meaning to the term "redeemer" than it had before; and the book of Isaiah contains nineteen of the thirty-three Old Testament references to God as Israel's covenant redeemer.
Iyuyn i tyen a Mîkâyn ìn Fi	Redemption in the New Testament
Àkôs sî mbî	Slavery to Sin
À n-ghi a Mîkâyn ìn Fi, ghesìnà i yeyn na gheli nô ì jîm n-ghi kî ikôs bòm nô mî ndà n-ghi ma ghî bey'lî meyn kî isæ i mbî fî nà ghî ma ghî zì meyn ncha' abâs ayvis.	In the New Testament we see that all people are slaves because all are sold under sin and in spiritual bondage.
Rome 7: 14	Romans 7:14
Ghesìnà nîn kya na isa'i nîn ghî ma à fu Fiyìnì, mitî ma bîm ghî kî wul ta ghî bëy'lî sî àkôs sî mbî.	For we know that the law is spiritual; but I am carnal, sold under sin."
Ìfél i Ghelî Ntum 8: 23 bê àntìmlî iwo kèyn na "ncha' àkôs a mbî"	Acts 8:23 uses the phrase "the bond of iniquity".
Jàñ Jòyn 8: 31-36	READ John 8:31-36
Jàñ Rome 6: 12- 18	READ Romans 6:12-18
Yeyn kîmî	See also
Rome 7: 23	Romans 7:23
Mitî Yeyn na à n-kwo fèl kî isa'i yilû-ì a ma ìwùyn, félî tî, nû is' zì a yi n-ghi a mî item. Yi n-nî ma, ma ghî tèyn ta mî n-ghi a ndô nche sî mbî. À n-ghi isa' i mbî nâ yèynì a yi n-félî a ma wùyn.	But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
2 Timotî 2: 26	2 Timothy 2:26
Àjenà sî ghî ma ghî fe meyn atam nî deblî ì nà sî nî ifél i ñweyn, mitî ma Fiyìnì fî kâ' a fi ni a itof i àjenà-i kasi gvì, a àjenà le' fvì sî atam nâ ghàyn.	and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.
2 Bita 2: 19	2 Peter 2:19
Àjenà nîn chfînì ghelî nâ ghèyn bê na ghî ni-à, a ghel a teyn na bu fî ghî wi ikôs, mitî ghî ikôs sî mbî nò sî àjenà ngeñsi. Yi n-ghi tèyn bòm ta no mî gha nîn se sî tisi wul, wù nà sî fèl kî àkôs sî ànkeyna.	While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

Sî ndùtì, ghelî nô ghî jîm siâlen sî kfî iwo bu ghî wi na àjenâ ni.	Furthermore, all people are helplessly condemned to die.
Izikîl 18: 4	Ezekiel 18:4
"Yeyn kî a, iyvis ì jîm nîn ghî a kelî mà, à bê Bôbo. Ta mî n-kelî ayvis a Bæ mî n-boj kelî kîmî ayvis a wayn. No mî ndà vzâ a wù nî mbi n-kelî sî kfî."	Behold, all souls are mine, saith the Lord. As the soul of the father, so also the soul of the son is mine. The soul that sins, it shall die."
1 Kolin 15: 22	1 Corinthians 15:22
A nà ghî a Àdâm ghelî ì jîm ì kfî..."	As in Adam all die..."
Yeyn kîmî	See also
Joyn 3: 18	John 3:18
À bîmi mî ndà sî Wâyn Fiyinì, Fiyinì fî kâ' fî bû bêbsî ȝweyn, à fâj mî ndà sî bîmi, a à na sî ghî ma Fiyinì fî bebsî meyn ȝweyn, bòm ta wù teym meyn na yì bîmî wì iziyen nî Wâyn ì mò' vzâ a Fiyinì fî nîn kelî.	He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.
Joyn 3: 36	John 3:36
À bîmi mî ndà sî Wâyn Fiyinì, a wù keli ichi zì a yi lâe mæ wi, ma à faj mî ndà tî bîmi, a wù lâe kfî bòm ta njva Fiyinì faj meyn kî faj a ȝweyn atu.	He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.
Rome 3: 19	Romans 3:19
Ghesinà nîn kya na nô mî ghà vzâ a ghî nyâ' isa' nî Fiyinì fî nîn ghî sî ghelî ghî a ghî n-chi isas ateyn. Yi n-ghî a dzî nâ ghâyn ta ka nô wul ì mò' na bu fî keli wi iwo i li sî bê. Fiyinì fî chimsî meyn kî àchfî a ghelî ghî jîm. Fî lâe sa' kî ghelî ghî jîm a mbzi.	Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.
Gâlesiyà 3: 10	Galatians 3:10.
Ghelî ghî a ghî n-ye'tî isa' nîn keli ndî Fiyinì bòm ta ghî nyâ' meyn a Nwâ'lî Fiyinì na, "Fiyinì fî nîn te nô mî ndà vzâ a wù se sî lêm tîsa' tîtâ a tî n-ghî a ȝwâ'lî isa' ì ya'i i li."	For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."
Dzî zì a iyuyn i teyn-i nîn ghî ateyn	The Principle of Redemption
Dzî zî a iyuyn i teyn n-ghî ateyn, à n-ghî iwo kûm ifèl àkôs sî mbi nî lsôysî-i lsae ateyn (Joyn 8: 31-36). Ta ka ghî yuyn teyn và ghî na "ghî yuyn fvîsî và sî àkôs."	The principle of redemption, then, is the concept of bondage to the slavery of sin and freedom from its domination (John 8:31-36). To be redeemed means to be "purchased from slavery".
Iwo iyèynì itañi Gîlk na (lutroo), n-ghî na, "sî sôysî ma ghî là' àfo, sî bçesî, sî yuyn sî teyn.". Yi lù iwo aféyn na (luo), yi ghî na, " sî yâs, sî yâytî, sî fvîsî sî àsûm." Iwo ateyn i nîn ghî a	The Greek word (lutroo), means "to release for ransom; to liberate; to redeem". It comes from the word ɿo (luo) meaning "to loosen; to unbind; to set at liberty". It is used in -

I Bita 1: 18, 19	1 Peter 1:18,19
Yi n-kya na Fìyìnì fì nín yuyn meyn fvìsì zì sì a nchînì ì mu ghè a ghìbo ghi nín læ nà chi-a. Fìyìnì fì nín bu læ yuyn nì àfo têyn tì ikwo m,a wu kà' a wu bef. Fì n-læ yuyn zì kì nô nì mìluñ mì Christ, a ghi mìluñ kelì àdy'a'. Christ nín ghi tèyn ta wâyn njì, wu kelì wi alas nô sakos."	Forasmuch as you know that you were not redeemed (lutroo) with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."
Titus 2: 14	Titus 2:14
Wù n-læ meyn fu ngeñ ñweyn sì bòesì ghesìnà sì a mbisi jìm, sì fì sì nì na ghesìnà layn kfèynì sì nà ghi ghelì ñweyn, gvîtì sì nà nî awo a junjà."	Who gave himself for us, that he might redeem (lutroo) us from all iniquity, and purify unto himself a peculiar people, zealous of good works."
Iwo afò iyèynì na (lutron) n-ghi "afò kì a ghi là', afò kì a ghi nín yuyn ateyn."	The noun (lutron) means "the price paid; the ransom", as in -
Matiyò 20: 28	Matthew 20:28
Yi tì ghi kímì ighel ta Wâyn Wùl bû tì gvì na ghi na fél sì ñweyn, wù tì gvì sì nà fél sì gheli, sì fì sì fu ngeñ ñweyn sì kfì sì yuyn atu a ndvì wùl."	Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (lutron) for many."
Jisos Kìlitùs n-læ meyn yuyn sì sôysì ghesìnà, mìluñ mì ñweyn ghi ilâ' sì yuyn sì teyn.	Jesus Christ purchased our freedom; and His blood is the payment for the redemption.
Njàngsì 34: 22	Psalm 34:22
Bòbo nín yuyn teyn àyvis a gheli ifèl nì ñweyn, wùl ghi wì nô ì mó' ta wù n-samsì sì ñweyn læ ndû ibebsi.	The Lord redeems the soul of His servants, And none of those who trust in Him shall be condemned.
1 Bita 1: 18,19	1 Peter 1:18,19
18 Yi n-kya na Fìyìnì fì nín yuyn meyn fvìsì zì sì a nchînì ì mu ghè a ghìbo ghi nín læ nà chi-a. Fìyìnì fì nín bu læ yuyn nì àfo têyn tì ikwo m,a wu kà' a wu bef.	18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers
19 Fì n-læ yuyn zì kì nô nì mìluñ mì Christ, a ghi mìluñ kelì àdy'a'. Christ nín ghi tèyn ta wâyn njì, wu kelì wi alas nô sakos."	19 but with the precious blood of Christ, as of a lamb without blemish and without spot.
Gàlesiyà 3: 13	Galatians 3:13
Christ nín læ meyn yuyn teyn atu a ghesìnà sì a ndi ghè a isa'i nín gvì nì nyeyn a dzì na wù fsì meyn ndi àteyn a ghesìnà alé' bòm ta ghi nya' meyn na, "ndi Fìyìnì n-ghi nô mi sì ndà vzì a ghi bàyntì ñweyn a Fìkà."	Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),
Efesus 1: 7	Ephesians 1:7
Christ nân læ meyn yuyn atu a ghesìnà nì mìluñ mì ñweyn mzì a wu læ fsìs ta wù kfì, Fìyìnì fì kæ lèsì sì fu mbisi ghesìnà. Iyeyn nà yèynì nín dyéyn àtem a juñ kì a fì n-kel sì gghesìnà.	In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace.

1 Joyn 1: 7	1 John 1:7
Mìtì, ghesìnà nîn kfsi nà jêl antéynì ìbayn kìmì ighel ta Fìyìnì fì n-ghì antéynì ìbayn, a ghesìnà nà na chiyntì ghi kì sì afo à mò', a mìlùnj mì Jisos, i Wâyn Fìyìnì na sû laynsf ghesìnà sì a ghesìnà a mbisì kì sì jìm.	But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.
Tèyn. Jisos Kilitùs n-ghì vzì a wù yuyn fvìsì wul, bòm tèyn, wù ghi ma a cho' kì nô Fìyìnì. Iyuyn i teyn zì a yi lì alé' dyèyn ikònì i ñweyn kìmì nì ikònì i Bè sì mbzì i jìm.	Therefore, Jesus Christ is man's Redeemer, and as such He is divinely appointed. The redemption that He brought represents both His own love and that of the Father for the whole world.
Iwo i yèynì na (agoradzo) n-ghì na "sì yuyn, sì kasi sì yuyn sì fvìsì, sì keli afo ma wà la' meyn afo atu". Ghi fvìsì a agora, a ghi "àlè' ìwe".	The word (agoradzo) means "to buy; to redeem; to acquire by paying ransom". Derived from agora, "marketplace".
1 Kolin 6: 20	1 Corinthians 6:20,
Fìyìnì fì sì ghi ma fì yuyn meyn zì à là'. Yì lì lâè ìwûyn vzì nà nî awo ateyn, kì fu ìko'sì sì Fìyìnì fì, kìmì nì àyvis à kya a kel Fìyìnì.". Iyeyn nà yèynì fìsì iwo i yèynì a Mìkàyn i Mù ta gheli Isìlæ nà ghi ichi àjenà lutf ghi kì awu nì Fìyìnì fì.	For you are bought with a price: therefore glorify God in your body, and in you spirit, which are God's." This is analogous to the OT idea in which the Israelites owed their very existence to God.
Awo a Go'sina 5: 9	Revelation 5:9
Àjenà fi meyn yem njànì ifi yi bë na, Wà n-féynì sì fsì ñwà'lì sì bëytì ale kì a kì n-ghì ateyn, bòm ta ghi n-læ meyn zue và, wà yuyn atu a ghel ma ghi fvì gyì kì asas a ndosi à jìm, tanjì tìtañi kì tì jìm, a ghi gheli tìflà' tì jìm a mbzi, wù n-læ yuyn atu àjenà nì mìluñ myâ, i kasi fu àjenà sì Fìyìnì fì.	And they sang a new song, saying, You are worthy to take the book, and to open the seals thereof: for you were slain, and have redeemed us to God by your blood out of every kindred, and tongue, and people, and nation."
Yeyn kìmì 2 Bita 2: 1; Àwo a Go'sinà 14: 3	See also 2 Peter 2:1; Revelation 14:3.
Iwo i yèynì na (exagoradzo) n-ghì na sì yuyn sì fvìsì sì awu nì wùl, sì yuyn sì teyn, sì sòysì."	The word (exagoradzo) means "to buy out of the hands of a person; to redeem; to set free".
Gàlesiyà 3 13	Galatians 3:13
Christ nîn læ meyn yuyn teyn atu a ghesìnà sì a ndi ghè a isa'i nîn gvì nì nyeyn a dzì na wù fsì meyn ndi àteyn a ghesìnà alé' bòm ta ghi nya' meyn na, "ndi Fìyìnì n-ghì nô mì sì ndà vzì a ghi bàyntì ñweyn a Fìkà."	Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree."
Iwo i yèynì na (apolutrosis) dyèyn na "sì vísì na kì lu bòm tà ghi là' meyn afo, sì kasi sì yuyn sì teyn."	The word (apolutrosis) means "to dismiss for ransom paid; redemption".
1 Kolin 1: 30	1 Corinthians 1:30
Mìtì, à nì Fìyìnì na yì na chi-a bòm Christ Jisos. Fì ti meyn nì na wù na ghi itof i ghesìnà, nì na ghesìnà na ghi àti-ati toynì a ñweyn, i fì nì na ghesìnà na layna, i yuyn atu a ghesìnà."	But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Rome 3: 23-24	Romans 3:23,24
Ghelî ghî jîm sî ghî ma ghî nî meyn mbî ìnjwâ' i Fîyìnì na bu fî ghî wi sî àjenà. Mítì Fîyìnì fî keli àtem a juñà nà lî gheli sî a gheli àtì-ati toynî ifel nî Christ Jisos ta wù nî sî bœsì àjenà".	For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."
Efesus 1: 7	Ephesians 1:7
Christ nîn læ meyn yuyn atu a ghesinà nî mîluñ mì ñweyn mzì a wu læ fsîs ta wù kfî, Fîyìnì fî kæ lèsì si fu mbisi ghesinà. Iyeyn nà yèynî nin dyéyn àtem a juñ kî a fî n-kel sî ghesinà	In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."
Hibìlù 9: 15	Hebrews 9:15
À ti iwo zì a Christ nî ghî wul vzì a wù bâ'tî mîkâyn in fî sî nî na gheli ghî a Fîyìnì fî jàn keli iboysì zì a fî chfinì ma yi fañ meyn kî samo'. Yi n-ghî tèyn bòm ta Christ nîn kfî meyn sî bœsì gheli sî a mbisi a fî a àjenà nà n-nî itû' Mînkâyn in mu."	And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."
Rome 8: 22,23	Romans 8:22,23
Ghesinà nin kya na sî chem. Lvîyn nò ifwo i jîm ta Fîyìnì fî nîn faytî, tî meyn nà dzì antêynî iyaf ta wul i wi ìlvî ta wâyn nin lum. À n-ghî wi kî ifwo nà wèyn ta wu n-dzì. No mi ghesinà ghî a ghî n-kel Ayvis a Nwa'ni-a, a ghî ifu i yi asî-i zì a Fîyìnì fî fu sî ghesinà nin boñ dzì kî dzì antêynî mîtem nî ghesinà gvîtî na Fîyìnì fî lî ghesinà sî a nkayntîsì woy, i yuyn mèsì atu a ghesinà.	For we know that the whole creation groans and travails in pain together until not. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body."
Efesus 1: 13,14	Ephesians 1:13,14
Fîyìnì fsi meyn kîmî zì gheli Efesus ibœsì zì toynî a Christ ta yi yvî ntum ìjûñ zì a yi n-ghî samo' i bîmi. À nà ghî ta yi bîmî fî chwâe zì nî Ayvis a Nwa'ni-a ki a fî n-læ chfinì, a ghî nchwâe sî dyéyn na achi a læ ko' kfeyna, a ghesinà keli afo kî a Fîyìnì fî chfinì meyn, a dzì nà ghayn, a gheli na ko'sî Fîyìnì bòm àdyâ' a ñweyn.	In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom after you believed, you were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."
Mîwôlî in lî ta iye'i kûm iyuyn i teyn n-dyéyn	Some Implications of the Doctrine of Redemption
Iyuyn i teyni nin ghî àlê' kî a ifwo vzì a ghesinà n-yî wu fañ fañ n-ye'tî ateyn, Yeyn Efesus 1: 13,14 kîmî nî Hibìlù 9: 15 àbâs ikùe.	Redemption is the basis of our eternal inheritance. See Ephesians 1:13,14 and Hebrews 9:15 above.
Iyuyn i teyni nin ghî àlê' kî a ilayni nsa' nî ghesinà nin ye'tî ateyn. Rome 3: 23, 24 (Ki ikùe).	Redemption is the basis of justification. Romans 3:23, 24 (above).
Iyuyn i teyni nin bâ'sî kîmî nî lléysì ifu i mbî i jîm Efesus 1: 7, Kôlosà 1: 14.	Redemption includes the total forgiveness of sins; Ephesians 1:7; Colossians 1:14.
Iyuyn i teyni go'sî nî izisi-i llwà ta Wayn.	Redemption results in adoption.

Gàlesiyà 4: 4- 6	Galatians 4:4–6
Hví læ ko' kfeyn Fìyìnì tum Wàyn nfeynfì na wul ì wi bzì, wu lema ko' isas isa' nì gheli Jùsì, ta ka yuyn atu a gheli nà ghì a ghì nà n-ghì isas isa' nà ghè sì nì na ghesìnà na ghì woyn sì Fìyìnì fì. Ta yì sì ghì woyn sì Fìyìnì fì fì fu meyn Àyvis a Wàyn ọwéyn a ghesìnà mitèm, kì na nì-à ghesìnà jàŋ Fìyìnì bë na, "Bàba, Bàba wom."	But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father."
Iye'i kùm iyuyn i tèyn ghì n-lì kfìmtì gheli ịbìmini ñívì adìli.	The doctrine of redemption is used to orient believers in time of stress.
Job 19: 25	Job 19:25
Mì kya na vzì a wù yùyn fvìsì ma n-chi-à..."	I know that my Redeemer liveth..."
Bòm ta ghì yuyn meyn tèyn ghesìnà, ghesìnà lì a ghì na kel mbôynì item, ne' à wì, ikwa'tì kel wi adìli kya ìyeæi nà yèynì na Fìyìnì fì là' meyn fì nànsi nô mì ghà.	At the point of redemption we can have peace of mind, stability, a relaxed mental attitude by knowing the doctrine and that God has paid for and provided for everything.