

TITUS 001

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Sì Ziti Iye'i i Nwà'li Taytùs	Introduction to the Study of Titus
Mà li ma bù tò' ni a jûŋ ilvi ta mà faŋ ti ziti ni iziti i tim i ni Conybeare nêyn Howson a Nwà'li ni Taytùs.	I can't do better than to start off with the brief introduction of Conybeare and Howson to the Epistle to Titus.
Ma yi lù a "The Life and Epistles of St. Paul", ma à nyà' W.J. Conybeare ni J.S. Howson.	From "The Life and Epistles of St. Paul" by W. J. Conybeare and J. S. Howson.
"Wu lù a Efesùs, i nweyn (Bôl) nayti ndu ki a Kìlîf. Ghi kà' ghi bù nâ tô' kya na chôs si Kilitèynsi a Kìlîf nâ ghi ma ghi ziti a imuti ni Bôl yi asi nâ yèyni ma, si kwo si kè'ni mîwôli ni ghi a nwà'li sí Taytùs dyèyn na àŋena nâ si ghi ma ghi bè'i mèyn lamti.	"From Ephesus he [Paul] soon afterward made an expedition to Crete. It can scarcely be supposed that the Christian Churches of Crete were first founded during this visit of St. Paul; on the contrary, many indications in the Epistle to Titus show that they had already lasted for a considerable time.
"Mitì nfè'ti sí ànkaŋ si nâ fu nge' sí àŋena, a fi ghi bula àŋena fayti yvîŋti ngenŋi àŋena, ma àŋena làyli kò' kè ifèl i wul i bimini i mò' i mò', ma àŋena fvi ma à ni ta chosi nâ felì a fi ghi inôyn gheli Jusì ghi kè ilweŋ i lweŋ atuŋ a jvâ nâ ghàyn".	"But they were troubled by false teachers, and probably had never yet been properly organized, having originated, perhaps, in the private efforts of individual Christians, who would have been supplied with a center of operations and nucleus of Churches by the numerous colonies of Jews established in the island.
"Bôl i nwa'ni nâ muti àŋena nêyn Taytùs aka' à mò', i sesi lù i lè m nweyn a Kìlîf na wù li alé' a nweyn. Yi nâ boynfi wì taka wù lamti a fu si ni i zi a yi na ghi si ni, kesa si chimsi iye'i isœ ni-i , kesa si cho'ti gheli ghi a ghi n-kfeyni si a nche'si ibimi a ndosi chôysi a fi a si nâ ghi ma si sasa meyn ndu, a	"St. Paul now visited them in company with Titus, whom he left in Crete as his representative on his departure. He himself was unable to remain long enough to do what was needful, either in silencing error, or in selecting fit persons as presbyters of the numerous scattered Churches, which would manifestly be a work of time.

ghì iwo kì nô sí lì ìlví'".	
"Tèyn, ghì lèm Taytùs a Kìlít kì mì alerj ghè a ghì nìn læ lèm Timoti ateyn a Efesùs ta Bòl ì ñwà'ni nà ghì wi sí alerj ìlví, a fí ghì kìmí na wù na keli àtu a junà sí nà fsisì it isì awo ma Bòl ì ñyà'tì nya'tì kùm sí sa' sí fi sí faytì sí tisi chòs...Tèyn, à nà ghì kí ta Bòl ì vísì Kìlít wu tum ñwà'li sí Taytùs, mbanji sí ateyn sí fisì ì sí ñwà'li zì a wù kù'tì ñyà' (1 Timoti).	"Thus, Titus was left at Crete in the same position which Timothy had occupied at Ephesus during St. Paul's recent absence; and there would, consequently, be the same advantage in his receiving written directions from St. Paul concerning the government and organisation of the Church ... Accordingly, shortly after leaving Crete, St. Paul sent a letter to Titus, the outline of which would equally serve for that of the preceding Epistle [1 Timothy].
"Mìti ñwà'li Bòl ì ñwà'ni sí Tàytus na keli kìmí sí nà ghì, sí kòynì nì ìkè'nì yi bemni yi li a ñjùmtì ìbàm nà wèyn n-keli ta wù nà mòmìsí sí fèl sí fvisì iwo zì a wul ìtwo nì ñweyn n-fu. Ghì kà' a ghì kí fisì ìwo nà yèynì a mîwòlì ì bemni a fi a ghì tìmlì tànjì kùm gheli Kìlít a ñwà'li nà ghàyn, nì iwo zì a ghì zìtì kì zìtì ñwà'li nà yèyn bè, na iwo zì a wùl ì ñyà'ni nà wèyn nìn vísì Taytùs a Kìlít nìn ghì na wù cho'tì gheli ghì tisinì a choysì Kìlít , yi lutì sù dyèyn na wù nìn nyu'tì meyn sí nì ifèl nà yèynì àngùmni-a nà ghì.	"But St. Paul's letter to Titus seems to have been still further called for, to meet some strong opposition which that disciple had encountered while attempting to carry out his master's directions. This may be inferred from the very severe remarks against the Cretans which occur in the Epistle, and from the statement, at its commencement, that the very object which its writer had in view, in leaving Titus in Crete, was that he might appoint Presbyters in the Cretan Churches; an indication that his claim to exercise this authority had been disputed.
"Ghì nìn kè' ta ghì n-læ chiynsi ñwà'li nà yèyn a Efesùs alerj ìlví Bòl kíj zìtì ijèl sí nà ndù dzi abàs ghè a ichue izue nìn sal ateyn, yi ghì sí lì ì ñweyn sí ndu nô sí chem a Nikobolis (a Ipilùs) jæ ta ka bènj tvi."	"This epistle seems to have been dispatched from Ephesus at the moment when St. Paul was on the eve of departure on a westward journey, which was to take him as far as Nicopolis (in Epirus) before the winter."
Ngò'sì ìbèysì ma ghì li sí wùl.	End of quotation
A keynà nìn ghì mîwòlì ìlví a iyè'i i Taytùs yèynì nìn ghì bòm ìnyeyni:	Here are some of the aims of this Titus series:
Sì yè'i dzi zì a Kìlitàynsì nìn keli sí nà chî ateyn a nchîni nì gheli Kìlitàynsì.	To learn how Christians are supposed to operate in the Christian life.
Sì yeyn awo a li a kùm dzi zì a chòs alè' nìn keli sí nà chî ateyn, awo a dzi ghì yèyn keli gheli ghì tisinì a chòs ateyn àjena fí kfèyni-à.	To see some things about the operation of a local church, such as how church leaders are identified and qualified.
Sì kà'sì ì dzi zì a ka ghì na ghal nge'sì tosi lisi a chòs ateyn, fí tó' kùm nô iye'i ànkañ nì mbisi ìlemi.	To observe how certain serious church problems are handled, particularly involving false teaching and sins of the tongue.
Sì faytì sí yèyn ta nchîni àteyn nìn ghì, nì awo kì a kí n-lù ìbàm, nì iwo zì a yi nà chiyn kìlitàynsì Jusì a bènj sí asì sí, ta àjena nà mòmìsí nì àdya' a sí nì na tìye'i nì ani a gheli Jusì nì àjena koynì nì tìyè'i tì fitì nì Kìlitàynsì sísì a ghì nà bè na àjena kitì.	To gain an Insight into the character, background, and motivation of Christian Jews of the 1st Century, who were struggling mightily with how to correlate their ancient Judaic teachings and practices with the new Christian doctrines they were being asked to consider.
Sì kàsì ighì zì a Kìlitàynsì Jusì n-ghì sí nà ghì ñeyn Kìlitàynsì gheli atum nà ghì sí anje sí anje a	To examine the relationships between Jewish and Gentile Christians in an environment of polar extremes in culture.

<p>nchîynîsî ila'. Iye'i nâ yèynî n-gâmtî à ta ka ghi yèyn kèlî iye'i a njwà'lisî lîsî a mînkàyn ìn fî (ta Rome nî Gàlesiyà) ta nchîynîsî ila' i ghelî Jusî nî ghelî atum nîn kôynî.</p>	<p>This study will help in understanding other New Testament books (such as Romans and Galatians) where the Jewish and Gentile cultures collide.</p>
<p>Taytùs, Nchwæ 1</p>	<p>Titus, Chapter 1</p>
<p>TAYTÛS 1: 1</p>	<p>Titus 1:1</p>
<p>À n-nyà' mà Bôl ì nyà' njwà'li yèyn. Mî n-ghi wul ì felîni nî Fiyîni fî, fî ghi wul ì ntum nî Jisos Christ. Ghi tí cho' tum ma na mà gamtî sî nî na ìbîmî ghelî ghi a Fiyîni fî chò'tî na to-a, fî nî na ànjena na kya dzî zî a yî nîn ghi samo' kùm Fiyîni.</p>	<p>Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;</p>
<p>“Bôl”, Àbostîl, ì vzî a wù n-nyà' njwà'li yèyn. ì yèyn nîn ghi njwà'li ì mò' zî a ghi nyà' kùm ìfêl ì nfè'tî ma Bôl nyà' kî nô tèyn ma wù sî ghi ma wù be'i meyn fêl. Wù nà ghi ma wù ku'tî meyn nà ghi atun a jvâ a Kîlîfî nêyn Taytùs, ì lù, ì visî ìwo awu nî Taytùs yi to mîti kelî kî sî nà ghi, ta ka wù zî sî lèm sî fî sî bà'li sî ko'sî nî choysî a Kîlîfî.</p>	<p>“Paul”: the Apostle, author of this letter. This in one of the pastoral epistles written late in Paul's ministry. He had recently been on the island of Crete with Titus and had departed, leaving Titus with a difficult but a very necessary mission, to begin the establishing and building up of local churches on Crete.</p>
<p>“wul ì felîni nî Fiyîni fî”: (doulos theou), “akôs a kelî Fiyîni” (afo a kelîni nî-a ma kî fvî kò' afo). Mîwolî mzî a wu nà ní wu bè jæ ta ka wù zîti njwà'li sî njweyn sî dvinîsî, Bôl nà tonfî ì ngeñ ì njweyn na wul ì felîni nî Christ, à nîn ghi kî àfêyn a wù nyà' na “wul ì felîni nî Fiyîni fî”. À nîn tò' kè' wî no mî na ikfîni nîn ghi ateyn, wù nà kya na sî nà ghi wul ì felîni nî Christ nîn ghi kîmî sî nà ghi wul ì felîni nî Fiyîni fî, no mî tya.</p>	<p>“a servant of God”: (doulos theou) “a slave belonging to God” (genitive of possession). Paul was bent to God's authority and basked in His sovereignty. In the preamble of several of his epistles Paul calls himself the servant of Christ; only here does he write “servant of God.” There doesn't seem to be any particular reason for the difference; he undoubtedly understood that to be a servant of Christ was to be a servant of God, in any case.</p>
<p>“nî àbostîl Jisos Christ”</p>	<p>“and an apostle of Jesus Christ”</p>
<p>Iwo yèyn ì na “àbostîl” (apostolos), yi n-dyèyn “wul ta ghi tum na wù li alé', wul ta ghi tum fù adya', ntum Fòyn, wul ì ntum, ì wul a tisî njweyn sugè' sî nu nîsî a jvâ”. Ghi nà lí ìwo nâ yèynî ghi tu' mu sî ghelî Gîlîsî kùm ghelî to ghi a ghi nà tisî ngù'sî a jvâ.</p>	<p>The word “apostle” (apostolos), means “an ambassador; a delegated authority; envoy; messenger; the commander of a naval force” The word was used for high-ranking naval officers in classical Greek times.</p>
<p>Ma yi lù a stolos, ‘fwo ighon ìnu nî kèsa ì ma'ni, ise' ighon, ijèl kèsa ise' a jvâ.” Iwo nâ yèynî ì fvî a ìkùyn ì nyâm, bòm tèyn nyamsî ní sî bè'i fwo ighon ì nà jumtî sugè'sî ta sî nîn ndû asi. Apostolos nîn ghi sî bè iwo nâ yèynî a dzî yi to.</p>	<p>From stolos, “military equipment or armament; military expedition; journey or voyage.” Comes from the idea of a tail of an animal; so the military equipment caravan or convoy follows the troops as they move forward. So apostolosis a stronger form of this word.</p>
<p>Fiyîni fî nîn læ tum nfè'tî Àbijà sî wî Jelùbuyàm, nî ntum, “ mî n-ghi ma ghi tum ì tum sî vâ</p>	<p>God sent the prophet Abijah to Jeroboam's wife, with a message, “for I am sent to thee (apostolos). This is the</p>

<p>(apostolos). À n̄n ghì a ibèynsì yi Septaugint, iwo nâ yeyni lut̄ ghì k̄i s̄i iwo iziyn alè' nâ ghàyn, mìti abàs iwo ini-ini ghì n-nyâns̄i ton̄t̄ apostello. Iwo nâ yèyni s̄i toyni itan̄i i Ḡil̄is̄ yi n-dyèyn na àbost̄il na ghì wul ì ntum wu kel̄i wi iwo i nger̄ n̄ ñweyn ye't̄ k̄i isas adya' n̄ wul ìtwo, yi n-ghì na wù nâ jeli w̄i n̄ ntum ñweyn f̄i ghì cho'n̄ w̄i s̄i a nger̄ n̄ ñweyn s̄i na tisi sugè' s̄i nunisi. Wù n̄n ghì t̄eyn ta sugè' z̄i a yì n̄n tisi gheli ghì nuni a jv̄a lut̄ nd̄u k̄i ta gheli ghì to n̄ ñweyn n-nyà't̄i fu.</p>	<p>only noun form in the Septuagint, but the verb form apostello is used extensively. The concept throughout the Greek is that the apostle was a passive envoy for a higher power; that is, he did not carry his own message and he was not proactive in directing the military forces. He was like a naval officer who is carrying out the battle plan of a higher headquarters.</p>
<p>1 T̄ifòyn 14: 5,6 5 Lvīyn, Bôbo nâ ghì ma wù n-be meyn s̄i Àhijà, "À n-gv̄i w̄i Jelùbùyam̄ t̄eyn, gv̄i s̄i bv̄if iwo k̄um w̄ayn ì ñweyn, bòm ta wù n̄n ko'f̄i kò'i. À ti t̄eyn ta ka wà be s̄i ñweyn, bòm ta wu z̄i gv̄i-à nâ kem ghì z̄i n̄n wul ì wi w̄ulù." 6 Yi nâ ghì t̄i, ta Ahijà n-yv̄i ìv̄i ñweyn ta wu n-k̄um gv̄i ta wù n-gv̄i ìchf̄i ndo, wu bè na, "z̄i gv̄i a w̄i Jèlùbùyam̄. Wà n̄n kem k̄in̄ s̄i nâ ghì na wà n-ghì wul w̄ul lù bòm ghà? Ghì n-tum meyn mà n̄ ntum ìb̄i s̄i v̄a.</p>	<p>1 Kings 14:5,6 5 Now the Lord had said to Ahijah, "Here is the wife of Jeroboam, coming to ask you something about her son, for he is sick. Thus and thus you shall say to her; for it will be, when she comes in, that she will pretend to be another woman." 6 And so it was, when Ahijah heard the sound of her footsteps as she came through the door, he said, "Come in, wife of Jeroboam. Why do you pretend to be another person? For I have been sent to you with bad news.</p>
<p>Heordotus V.XXXviii, "Coes, à nâ ghì ta gheli Mytilenea f̄s̄is̄i ñweyn, li ì ñweyn f̄v̄i t̄iml̄i n̄ ngò's̄i, mìti gheli Cymaea, k̄im̄i n̄ gheli ghì li s̄i idv̄i, à̄gena v̄isi wul à̄gena wù ndu. A dz̄i nâ ghàyn ghì mès̄i n̄ gheli ghì a ghì nâ môm awo ato-a a ntè's̄i. À nâ s̄i ghì ta ghì mès̄i n̄ gheli ghì a ghì nâ môm awo ato-a a ntè's̄i, Aristagoras ìwul Miletùs chwòs̄i na ghì lem gheli ìbo ntè' no m̄i a ntè' ìkà. T̄eyn wu nd̄u ta wul ì ntum (apostollos) a trireme s̄i nd̄u a Lacedaemon bòm ta à nâ ghì ìwo ito-l s̄i ñweyn s̄i nâ kel̄i suyn ìto.</p>	<p>Herodotus V.XXXviii, "Coes, when the Mytilenaeans received him, was taken out and stoned, but the Cymaeans, as well as most of the others, let their own man go. In this way, then, an end was made of tyrants in the cities. After doing away with the tyrants, Aristagoras of Miletus ordered all the peoples to set up governors in each city. Then he went on an embassy (apostolos) in a trireme to Lacedaemon, for it was necessary for him to find some strong ally."</p>
<p>Abost̄il Jisos Christ nâ ghì nõ wul ìtwo ìbemni ant̄eyni n̄ chòys̄i K̄il̄it̄eyns̄i a bèñ s̄i as̄i s̄i.</p>	<p>An apostle of Jesus Christ was the highest ranking official among the Christian churches of the first century.</p>
<p>1 Kolin 12: 28 "À n-ghì a chòs ma F̄iyini f̄i n̄n gwosi meyn gheli ì lèm ìtu t̄f̄f̄el̄ k̄i a t̄ink̄i a t̄ink̄i. F̄i lèm meyn gheli ghì as̄i, a ghì gheli ntum, ì k̄umt̄i n̄ nf̄è't̄is̄i, s̄i ìbàm ateyn f̄i lèm ndyèyns̄is̄i, f̄i lèm k̄im̄i gheli ghì a ghì n̄n n-n̄i awo a kayn̄i-a ì lèm ghili na ghì na chu' gheli k̄im̄i n̄n ghì a ghì n̄n ḡamt̄i gheli ghì li. F̄i lem meyn gheli na ghì na t̄is̄f̄ gheli ì lèm ghili na ghì na kya t̄itan̄i t̄i lit̄i, b̄ul à ye'i wul s̄i à̄gena.</p>	<p>1 Corinthians 12:28 And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.</p>
<p>À nâ cho' F̄iyini ì B̄æ Abost̄ils̄i Jisos Christ ta ka</p>	<p>Apostles of Jesus Christ were appointed by God the Father</p>

<p>àŋena ba'li chòysì fì ghàmsì iye'ì i fì-i.</p>	<p>for the purpose of establishing churches and spreading new truth.</p>
<p>Efesùs 3: 1-10 À n-ghì kì bòm ìchîyntì yì ghesìnà nâ yèynì a mì n-jêm sî Fiyìnì fì kûm zì. Mì n-ghì wul ì ndô ncha' bòm ifêl zì a Christ Jisos fù sî mà na, mà na fè'tì iwo I Fiyìnì sî gheli tum. 2. Mì kya na yì n-yvi meyn ta Fiyìnì fì nìn dyèyn atem a junà sî mà ì fù ifêl nâ yèynì na ma na ni sî zì. 3 À n-ghì iwo ileytini-I zì a Fiyìnì fì nìn læ ba'tì lèm, à nâ kya kì ìnfeynfì, tì dyèyn bàynsì sî mà, kì ighel ta mà sî ghì ma ma fe'ni meyn nyà'. 4. Yì n-jaŋ àwo nâ kèynà no mì ìlvi gha yì yeyn keli na mì n-kya àwo a leytini-a nâ kì a Fiyìnì fì n-bà'tì kùm Christ. 5 À n-ghì àwo bula Fì n-læ dyèyn sî gheli ì ghì asi ta wù dyèyn meyn lvîyn sî gheli ntum ì layni nì nŋweyn nì nfè'tisì toynî Ayvis a Nŋwà'ni-a nì nŋweyn. 6. Iwo I kayni-I zì a ghì n-læ nâ mo sî asi nìn ghì na, gheli ìtum ghì a ghì bìmi ntum læ nâ chîyntì yì ifòyn ì Fiyìnì nêyn gheli ìsilæ ì nâ fì chîyntì ìbyàs wu n-ghì kì antèynì ìwùyn ì mò' fì ghì sî læ sî chîyntì sî keli iboyisì zì a Fiyìnì fì n-chfînì meyn toynî a Christ Jisos. 7Mà n-læ zìtì ifêl I ntum ì jùŋ nâ yèyn ma a n-fu Fiyìnì adya nŋweyn na mà na ni-à. À n-læ fu nŋweyn adya' na kì fel a mî itèm ì gàm'tì ta ka mà na nì ifêl ateyn. Fiyìnì fì nìn læ ni tèyn bòm atem a junà nì nfeynfì.. 8. Mì n-ghì kì nô wul vzì a wù n-læ gò'sì antèynì nì gheli Fiyìnì, mìtì ma fì to'ni meyn nì mà tèyn nì na mà na taŋî sî gheli tum, ì fè'tì ìgha' ikayni-I zì a gheli ghì a ghì bìmi sî Christ nìn keli. 9 Fì fè'tì baynsì dzi zì a ifêl ikayni nì Fiyìnì nâ yèynì nì jêl ateyn no mì sî nda. À nâ ghì iwo zì a Fiyìnì fìfì a fì n-faytì ìfwo ì jìm nìn læ leytì sî gheli ghì asi ta ka à na ghì lvîyn 10 a fì ni a ìyvisì nì ìdwa' vzì a wu nìn taynì chwò ìyvi na kya itof I Fiyìnì zì a fì n-dyèyn kì a dzisì a dzisì toynî ilema nì chòs.</p>	<p>Ephesians 3:1-10 For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles— 2 if indeed you have heard of the dispensation of the grace of God which was given to me for you, 3 how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: 6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, 7 of which I became a minister according to the gift of the grace of God given to me by the effective working of His power. 8 To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, 9 and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; 10 to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places,</p>
<p>Yì nâ ghì kìmì ifu i Ayvis a Nŋwà'ni-a a fì ghì kìmì achì ifêl sî nâ ghì àbostìl. Ifu Ayvis a Nŋwà'ni-a nâ ghì ìnì i Fiyìnì ta ka wùl na fèlì ta àbostìl.</p>	<p>There were both the spiritual gift and office of apostleship. The spiritual gift was the divine enabling to function as an apostle.</p>

<p>Efesùs 4: 11 À n-ghì n̄weyn v̄zì a wù n-læ cho' gheli ghì li ì lèm s̄i a gheli ntum, ì cho' ghili ì lèm s̄i a nfè'tì s̄i gha'n̄is̄i, ghì cho' ghì li ì lèm na ghì na fè'tì iwo l Fiyini k̄i ìlwè' ì lwè', ì cho' ghili na ghì na ghì nfè'tìs̄i ì cho' ghili na ghì na ghì ndyèns̄is̄i.</p>	<p>Ephesians 4:11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,</p>
<p>1 Kolin 12: 28,29 À n-ghì ch̄os ma Fiyini f̄i n̄in gwo s̄i meyn gheli lèm itu t̄ifèl k̄i a t̄ink̄i a t̄ink̄i. F̄i lem meyn gheli ghì asi, a ghì gheli ntum, ì kùmt̄i n̄i nfè'tìs̄i. S̄i ìbàm ateyn f̄i lèm nfè'tìs̄i f̄i lèm k̄im̄i gheli ghì a ghì n-n̄i awo a kayn̄i-a ì lèm ghili na ghì na chu' gheli n̄i ìgh̄i a ghì n-gâm̄t̄i gheli ghili. F̄i lem meyn gheli na ghì na t̄is̄f gheli f̄i lèm ghili na ghì na kya t̄itan̄i t̄i lit̄i, bula à ye'i wul s̄f àj̄ena. 29. Yi bu yeyn na à n-ghì wi gheli gh̄i j̄im̄ a à n-ghì gheli ntum a? À n-ghì wi gheli gh̄i j̄im̄ a à n-ghì nfè'tìs̄i k̄esa ndyèns̄is̄i. À n-n̄i w̄i gheli gh̄i j̄im̄ awo a kayn̄i-a.</p>	<p>1 Corinthians 12:28,29 28 And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?</p>
<p>Ach̄i Àbost̄il à nà ghì àdya' a fu nà na wul na fèl̄i ta àbost̄il.</p>	<p>The office of apostleship was the authority to function as an apostle.</p>
<p>Rome 1: 5 Fiyini f̄i keli atem a juḡà s̄f mà ì lem ma s̄i a wul ì ntum ta ka mà na jèl̄i fè'tì ntum ijùḡ ko's̄f Christ ta ka gheli yv̄i b̄imi k̄i t̄ila' t̄i j̄im̄. F̄i n̄i t̄eyn t̄oyn̄i a Jisos Christ.</p>	<p>Romans 1:5 Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,</p>
<p>Ifèl i Gheli Ntum 1: 23 Na wù li alè' a Judà nà n̄i ifèl i wul ì ntum n̄i va z̄i a wù t̄i visi ì ndù àlè' a nge' n̄i n̄weyn.</p>	<p>Acts 1:25 to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place."</p>
<p>Gàlesiyà 2: 8 (Fiyini fifi a f̄i n-læ ni na Bit̄a na ghì wul ntum s̄f gheli Jus̄t̄ n̄in ghì k̄im̄i Nfeyn fifi a f̄i n̄i na ma na ghì wul ì ntum s̄f gheli itum).</p>	<p>Galatians 2:8 (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),</p>
<p><i>Iwo z̄i a yi n̄in kfeyni wul si nà ghì àbost̄il</i></p>	<p><i>The Qualification of an Apostle</i></p>
<p>Abost̄il n̄in keli s̄i nà keli ifu i Ayvis̄i s̄i nà ghì àbost̄il. Ifu ateyni nà ghì a fu Jisos Christ ìbàm ta wu kasi ko' iyv̄i.</p>	<p>An apostle had to have the spiritual gift of apostleship. The gift was provided by Jesus Christ after His ascension into Heaven.</p>
<p>Efesùs 4: 8-11 Iwo nà yèyni a mà bè k̄um̄ t̄ifu n̄in ghì k̄im̄i ta izi-ì a ghì nyà' a N̄wà'l̄i Fiyini na: À n-læ nà ghì ta wù s̄i kasi ko' alè' ghè a k̄i ngan̄ti</p>	<p>Ephesians 4:8-11 Therefore He says: "When He ascended on high, He led captivity captive, And gave gifts to men." 9 (Now this, "He ascended"—what does it mean but that He</p>

<p>kfeyn, Wu kfa nì gheli ta wù tím yì ìghòn, Ghì dvî kî tèyn, ì fi gwò ìfwo sî gheli. 9 Ba sî bè na wù n-læ meyn "ko' alè' ghè a kî n- ngangti kfeyn" nìn dyèyn na wù n-læ meyn su'ì mèsì kî nô a nse a fèyn? 10 ìvzì a wù n-læ su'ì a nse tì nìn ghì kìmì vzi a wù n-æ kasi ko' àlè' ghè a kî ngàngti kfeyn iyvi sî na ghì kî atu ifwo ì jìm. 11 À n-ghì nweyn vzi a wù n-læ cho' gheli ghili ì lèm sî a gheli ntum, ì cho' ghili ì lèm sî a nfè'tisì gha'nisì ì cho' ghili ì lèm na ghì na fè'tì iwo I Fiyini kì ìlwè' ìlwè' ì fi cho' ghili na ghì na ghì nfè'tisì ì cho' ghili sî a ndyèynsìsì.</p>	<p>also first descended into the lower parts of the earth? 10 He who descended is also the One who ascended far above all the heavens, that He might fill all things.) 11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,</p>
<p>Ayvis a Njwa'ni-a nìn læ fu ifu nâ yèyni achi a Beyntykòs.</p>	<p>The gift was imparted by the Holy Spirit on the Day of Pentecost.</p>
<p>Ìfèl I Gheli Ntum 2</p>	<p>Read Acts 2</p>
<p>Àbostìl nìn læ fsi ifu ì nweyn bà'si nì àchi a sî na ghì àbostìl a ghì kî ìcho'ni ì Fiyini ì Bæ ta bik.</p>	<p>The apostle received his gift and office by the sovereign decision of God the Father.</p>
<p>1 Kolin 1: 1 À n-nyà' mà Bòl ì nyà' ñwà'lì yèyn. À n-cho' Fiyini ì chò' ma kî nô ta Fì nìn kòj na mà na ghì wul ì ntum nì Christ Jisòs. Ma n-nyà' ñwà'lì nâ yèyn kî nô ghes ì wáyn-na ghesinà Sòstinis</p>	<p>1 Corinthians 1:1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,</p>
<p>1 Kolin 12: 18 tuyw wul ì nìn ghì tèyn ma Fiyini fì nìn læ lèm na no mì àbàs à kà na ghì kî a dzi a fì a fì n-kòj a teyn.</p>	<p>1 Corinthians 12:18 But now God has set the members, each one of them, in the body just as He pleased.</p>
<p>Efesùs 1: 1 À n-nyà' mà nyà' Bòl ì nyà' ñwà'lì yèyn sî zì gheli Fiyini ghì a yì nìn ti a yì ibimi sî Christ Jisòs, chí a Efesùs. Mì ghì wul ì ntum nì Christ Jisòs mà à cho' Fiyini.</p>	<p>Ephesians 1:1 Paul, an apostle of Jesus Christ by the will of God, To the saints who are in Ephesus, and faithful in Christ Jesus:</p>
<p>Àbostìl nà keli sî nà ghì wul ghì nchwò isa' nì isi-i kùm itimi sî ikfì nì Bòbo.</p>	<p>The apostle had to have been an eyewitness of the resurrected Lord,</p>
<p>Ìfèl I Gheli Ntum 1: 22 À nìn keli sî nà ghì wul, ma ghesinà ti meyn na jèlì ko' a mo' ibàm nì Jisòs, kî sî ztì itu' ta Joyw nìn læ nà fu mu sî gheli sî ko' sî chem achi ta Fiyini fì nìn læ lì Jisòs sî a ghesinà antèynì, wu ko' iyvi."</p>	<p>Acts 1:22 beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection."</p>

<p>1 Kolin 9: 1 Mì ghi kî nô wul ì ntum, a keli kî nô mà ngerj yem. Yi ti ghi na ma bu læ yeyn Jisòs Bôbo ghesinà ma? Ba yì n-ghi mìtam mì ifèl nì ma sî Bôbo?</p>	<p>1 Corinthians 9:1 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?</p>
<p>Miwolì kê' a ndayn na wùl nin ghi àbostìl</p>	<p>The Credentials of an Apostle</p>
<p>Àbostìl nà ghi wul ma ghi fu meyn àdya' wù na nì àao a kayni-a.</p>	<p>An apostle was endowed with miraculous powers of miracles.</p>
<p>Hibìlù 2: 4 Hibìlù 2: 4 Fiyini fì nin læ meyn nì kìmì nchwæsi awo a kayni-a, kî a tînkî a tînkî, ì fi fu tîfu sî gheli toynî Ayvîs a Njwa'ni-a sî dyèyn na ntum nâ yèyn nin ghi kî nô samo'.</p>	<p>Hebrews 2:4 Hebrews 2:4 God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?</p>
<p>2 Kolin 12: 12 Ma ti meyn bòynì lî ìlvi sî dyèyn nchwæsi awo sî zì nì tînkî tî awo a kayni a li a nì tîfèl tî kaynitì, tî dyèyn na mì ghi kî nô nkayntì wul ì ntum.</p>	<p>2 Corinthians 12:12 Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds.</p>
<p>Àbostìl nà fê'tì ìwo ì Fiyini gheli bimi à.</p>	<p>An apostle had success in evangelism.</p>
<p>1 Kolin 9: 2 Bòm ta mì n-kya na yì sî gvîti sî gàmtì. Ma ti meyn nà sî yù' ìwo ì zì-l sî gheli Màsidoniya bê na, zì gheli Àkayà ti meyn nà sî gvîti sî fu no mì sî a bènj ìchwoni. Àjena tî yvi ìwuyfomni nì zì na sî bonj kônj nô sî a rjanj sî fu.</p>	<p>1 Corinthians 9:2 If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.</p>
<p>2 Kolin 3: 1-3</p> <ol style="list-style-type: none"> 1. Yì n-kfà' na ghes ì kàsì nà yu' ìwo ì ngerj nì ghès ta gheli ghi li nin nì ma? Ngerj. Ghès nin keli wi no mì sî fu njwà'lisì sî zì ta gheli ghi li, sî dyèyn na ghès nin ghi gheli ntum, kîj wi no mì na yì nya' njwà'lisì, ghès na jeli nì nseynsì. 2. Nô zì nin ghi njwà'li zì a ghès nin keli ma ghi nya' a ghès a mîtem na no mì ndà na janj à, yvi kelì ìwo zì a yì n-be. 3. Yì n-ghi njwà'li ta Christ ì nya' kî nô sî a njweyn a ngerj, yì chwo a ghès awu, wù bù nya' ì njwà'li nâ yèyn nì ichi ì njwà'li ì, wù kwo nya' nì Ayvîs a Fiyini fifi a fì n-chi. Wù bù nya' atu ngò'. Wu nya' a mîtem nì gheli. 	<p>2 Corinthians 3:1-3</p> <ol style="list-style-type: none"> 1 Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you? 2 You are our epistle written in our hearts, known and read by all men; 3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.
<p>Gàlesiyà 2: 7-9</p>	<p>Galatians 2:7-9</p>

<p>7 Àṅena n̄n kwo meyn yeyn na Fiyini fi n̄n fu meyn ifèl s̄ ma na mà fe'ti ntum i jùṅ s̄ gheli ntum, k̄imi ta ighel ta fi n-læ fu s̄ Bità na wù fe'ti s̄ gheli Jus̄.</p> <p>8 Fiyini fifi a fi n-læ ni na Bità na fe'ti ntum i jùṅ s̄ gheli Jus̄ n̄n ghi k̄imi nfeyn fifi a fi n-læ ni na mà na fe'ti iwo I Fiyini s̄ gheli tum.</p> <p>9. À nà si ta gheli ghi tisini ghi to nâ ghèyn ta Jèm ṅèyn Bità n̄ Joyn yeyn na Fiyini fi n̄n dyeyn meyn àtem a juṅà s̄ mà i ni na mà na boṅ fè'ti ntum i jùṅ, àṅena fu awu s̄ ghes̄ B̄anabàs, si dyèyn na ghes̄ i àṅena si ghi ki si afo à mò'. Ghes̄ i àṅena k̄æ lèm na ghès na fe'ti iwo I Fiyini s̄ gheli tum, àṅena fe'ti s̄ gheli Jus̄.</p>	<p>7 But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter</p> <p>8 (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),</p> <p>9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.</p>
<p>Ifèl i Àbositil</p>	<p>The Function of an Apostle</p>
<p>Àbositil nà F̄sisi-à fi chwòs̄i awo a fi a ta ghi dyèyn gv̄is̄i</p>	<p>Apostles received and communicated new revelation.</p>
<p>Efesùs 3: 2-6</p> <p>2 M̄i n-kya na yi yvi meyn ta Fiyini fi n-dyèyn atem a juṅà s̄ mà i fù ifèl nâ yèyni na mà na n̄i s̄ z̄i.</p> <p>3 À n-ghi iwo I leytini-I z̄i a Fiyini fi n̄n læ ba'ti lèm, a nà kya ki i nfeynfi, t̄i dyèyn b̄aynsi s̄ mà, k̄i ighel ta mà si ghi ma ma fe'ni meyn i nyà'.</p> <p>4 Yi n-j̄an̄ àwo nâ àkèynà no m̄i ilvi ghà i yeyn kèli na m̄i kya àwo a leytini-a nâ k̄i a Fiyini fi bà'ti kùm Christ.</p> <p>À n-ghi àwo bula fi n-læ dyèyn s̄ gheli ghi asi ta wù dyèyn meyn lv̄ayn s̄ gheli ntum i layni n̄ ṅweyn n̄ nfè'tis̄i toyn̄i Ayv̄is̄ a N̄wa'ni-a n̄ ṅweyn. Iwo I kayni-I nâ z̄i a ghi n-læ nà mo si asi n̄n ghi na, gheli atum ghi a ghi ch̄iynt̄i b̄imi ntum i jùṅ læ ch̄iynt̄i yi if̄òyn i Fiyini ṅèyn gheli is̄l̄àè i nà fi ch̄iynt̄i ghi i byàs k̄i iwùyn i mò', fi ghi si làè si ch̄iynt̄i si keli iboȳsi z̄i a Fiyini fi ch̄fin̄i meyn toyn̄i a Christ Jisòs.</p>	<p>Ephesians 3:2-6</p> <p>2 if indeed you have heard of the dispensation of the grace of God which was given to me for you,</p> <p>3 how that by revelation He made known to me the mystery (as I have briefly written already,</p> <p>4 by which, when you read, you may understand my knowledge in the mystery of Christ),</p> <p>5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:</p> <p>6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,</p>
<p>Àbositil̄is̄i nà fayt̄i fè'ti iwo I Fiyini a j̄uṅ gheli fi f̄sisi Christ bòm ifè'ti i àṅena.</p>	<p>Apostles communicated the gospel effectively and people accepted Christ in response to their preaching.</p>
<p>1 Kolin 9: 1</p> <p>M̄i n-ghi k̄i nô wul i ntum, a keli k̄i nô mà ngeṅ i yem. Yi ti n-dyèyn na ma bu læ yeyn Jisòs i B̄oḃo ghes̄inà ma? Ba yi n-ghi m̄itam m̄i ifèl n̄i mà s̄ B̄oḃo?</p>	<p>1 Corinthians 9:1</p> <p>Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?</p>
<p>Gàlesiyà 2: 7-9</p>	<p>Galatians 2:7-9</p>

<p>7 Àṅena n̄n kwo meyn yeyn na Fiyini fi n̄n fu meyn ifêl s̄i ma na mà fe'ti ntum i jùṅ s̄i gheli ntum, k̄im̄i ta ighel ta fi n-læ fu s̄i Bit̄a na wù fe'ti s̄i gheli Jus̄i.</p> <p>8 Fiyini fifi a fi n-læ ni na Bit̄a na fe'ti ntum i jùṅ s̄i gheli Jus̄i n̄n ghi k̄im̄i n̄feyn fifi a fi n-læ ni na ma na fe'ti iwo I Fiyini s̄i gheli tum.</p> <p>9. À nà s̄i ta gheli ghi tisini ghi to n̄a ghèyn ta Jem̄ ngèyn Bit̄a n̄i Joyn yeyn na Fiyini fi n̄n dyeyn meyn àtem a jun̄a s̄i mà i ni na mà na boṅ fe'ti ntum ijùṅ, àṅena fu awu s̄i ghes̄i Bà nabàs, s̄i dyèyn na ghes̄i àṅena s̄i ghi ki s̄i afo à mò'. Ghes̄i i àṅena k̄æ lèm na ghès na fe'ti iwo I Fiyini s̄i gheli tum, àṅena fe'ti s̄i gheli Jus̄i.</p>	<p>7 But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter</p> <p>8 (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),</p> <p>9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.</p>
<p>Àbositīl̄s̄i n̄a ḡam̄t̄i s̄i bà'l̄i choys̄i ìlwè' s̄i fi s̄i lèm gheli ghi tisini.</p>	<p>Apostles helped organize local churches and appointed officers.</p>
<p>Ifêl I Gheli Ntum 14: 23</p> <p>À nà ghi no mi ànòyn n̄i gheli gh̄ib̄imini à k̄a, Bôl ngèyn Bà nabàs i cho't̄i n̄chye' s̄i ndô Fiyini, i fu s̄i àṅena. Àṅena n̄a jem̄ à fi bam̄ ichfi, ghi k̄æ fu n̄chye' n̄a s̄eyns̄i awu n̄i Bobo vzi a ghi n̄a n-sams̄i s̄i ṅweyn.</p>	<p>Acts 14:23</p> <p>So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.</p>
<p>Taytùs 1: 5</p> <p>Mà tí v̄isi và a K̄l̄it̄ na wà ni m̄ès̄i ifêl z̄i a yi t̄i f̄aṅ afu, fi chò't̄i n̄chye' s̄i ndô Fiyini no mi a ntè' i k̄a, k̄i a dzi ghè a mà tí bè s̄i và.</p>	<p>Titus 1:5</p> <p>For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you</p>
<p>Àbositīl̄s̄i n̄a ye'í gheli ghi a ghi kù't̄i b̄im̄i b̄imi n̄i iwo I Fiyini.</p>	<p>Apostles trained new believers in doctrine.</p>
<p>Jàṅ 1 Tèsàlonikà 1: 5 s̄i chem a 2: 12.</p>	<p>Read 1 Thessalonians 1:5 to 2:12</p>
<p>Àbositīl̄s̄i à nà keli àdya' s̄i lèm gheli gh̄ib̄imini a iye'i.</p>	<p>Apostles had the authority to administer discipline to believers.</p>
<p>Jàṅ Ifêl i Gheli Ntum 5: 1-10</p>	<p>Read Acts 5:1-10</p>
<p>1 Timoti 1: 20</p> <p>Hèm̄enyùs n̄i Àlèksandà n̄n ghi gheli ghi li antèyn̄i n̄i gheli n̄a ghèyn. Mà s̄i ghi ma ma fu meyn àṅena s̄i Sat̄ayn na wù fu nge' s̄i àṅena ta ka àṅena ye'i itof i faṅ t̄i n̄a fi ye'i awo ànkar̄ k̄um̄ Fiyini.</p>	<p>1 Timothy 1:20</p> <p>of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.</p>
<p>1 Kolin 4: 21</p> <p>Yi n-kôṅ na mà ses̄i gv̄i s̄i z̄i, gv̄i n̄i ghà? Yi n-kôṅ na mà gv̄i n̄i nkuna ma, mà gv̄i n̄i i koṅ i n̄i m̄boyn̄i a?</p>	<p>1 Corinthians 4:21</p> <p>What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?</p>
<p>2 Kolin 13: 2</p>	<p>2 Corinthians 13:2</p>

<p>À tí nà ghì ta mà gvì sɪ gò'sì sɪ yeyn zì nà à na sɪ ghì ngali ì bò, ma fu nfàsì-nfàsì sɪ gheli ghì a ghì tò nà nì awo a bi-a, fi fù no mɪ sɪ ndà ì lvì. Mɪ n-fu nfàsì-nfàsì àteyn lvìyn, ghì wi no mɪ a yi a ngùṅ. Ma be na mà kæ sɪ kasi sɪ gvì a mà fu nge' no mɪ sɪ ndà vzi a wù nì bèbsi iwo.</p>	<p>I have told you before, and foretell as if I were present the second time, and now being absent I write to those who have sinned before, and to all the rest, that if I come again I will not spare</p>
<p>“ta ibimi nin ghì”: (kata) fibe'li fi iwo kùm ifyè' kèsa mbanji, a jùmtì (pistis), “ibimi, isamsi”. Ibimi nin momtì ghì iwo zì a ghesinà nin kfà' wì nò sakos (ki ko'si-à), achfitì kùm àwo kì a ghì n-ki yeyn wi lvìyn.”</p>	<p>“according to the faith”: (kata), a preposition of criterion or standard, followed by (pistis), “belief; faith”. “Faith is the substance of that in which we have complete confidence (hoped for), the evidence of things not seen.”</p>
<p>(Ibimi nì izi-i a ghì n-ki ko'si (kfa' wì) nìn bà'si-a. Ndu ki kìmì alè' ghè a ghì yè'i fitunì fi iwo nà ì yèynì na sɪ nà ki ko'si à.)</p>	<p>[Faith and Hope (confidence) are closely linked. See the topical study on Hope.]</p>
<p>“† ghì a à cho' Fiyini”: ì ghì a ghì chò' ì cho' nìn ghì keliì sæsì sɪ a nyiṅ. (Iwo zì a yi nìn fisì itaṅi kfaṅ nìn ghì “eclectic”, ma yi lù iwo itaṅi Gifis na (eklektos).</p>	<p>“of God's elect”: The elect are those who are chosen as the recipient of special privilege”. [An English cognate is “eclectic”, from Greek (eklektos)].</p>
<p>Faytì kì iwo zì a yi n-ghì a Efesùs 1: 3-11. Ghì chò' ghesinà antèynì nì ṅweyn, fi ghàṅtì ghesinà akà' à mò' nì ṅweyn. Ìntimlì nà wèyn a Efesùs nìn dyèyn sæsì nì àwo kì a ghesinà keli sɪ nà nì à bòm ta ghesinà ghanṅtì meyn aka' à mò' nì Christ.</p>	<p>Note carefully Ephesians 1:3-11. We are chosen in Him and united with Him. These verses in Ephesians show the privileges and responsibilities of our union with the Lord Jesus Christ.</p>
<p>“sɪ fi sɪ kasi sɪ yeyn sɪ keli”: (epignosis), Ghì n-faytì meyn bèynsì a NAS Nì NIV, na “nì itof I”, a ghì wi kì sɪ yèyn sɪ keli ìlvì ì mò', m̀tì a ghì itof ifìblì ì yi fi ch̀ antèynì nì wul ì bimini.</p>	<p>“and the acknowledging”: (epignosis), A better translation, seen in the NAS and NIV, is “and the knowledge”, not just a simple acknowledgement, but full and applied knowledge in the believer's soul.</p>
<p>Ta Kìlitèynsì, ghesinà nì keli wi sɪ nà kya ntum ì jùṅ kì ta wul nì wu ye'i ṅwà'lì, ghesinà nìn keli sɪ lì na yi na ghì àbàs sɪ ghesinà toynì sɪ fsisì Christ ibimi. Ma Àyvis a ṅwà'ni-a nì meyn na ghesinà na yeyn keli àwo àbàs ayvis kùm samo'si ntum ì jùṅ.</p>	<p>As Christians, we just not only understand the gospel academically, we must also make it a part of our lives by accepting Christ by faith. And the Holy Spirit has given us spiritual discernment regarding the facts of the gospel.</p>
<p>(epignosis) nìn gayn à ma yi toynì awo ta wul ì bimini nì wu ye'i a dzi ì ṅwà'lì (gnosis) fìdzitì fi iwo I Fiyini. Tèyn, wù kæ bimini samo' iwo zì a wù n-ye'i meyn ì lì, a wù lema ayvis, kesa keli ibà'lì a ṅweyn antèynì.</p>	<p>(epignosis) is the result of a process which begins when a Christian learns academically (gnosis) a principle of Scripture. Then, when the person accepts the truth of what he has learned and makes application of it, spiritual growth, or edification, takes place.</p>
<p>Sì lì nìn ghì ìlvì ta wà nìn bimini iwo I Fiyini, yvinì tisa', li tìchf̀nì, ì tìtì a Fiyini fi we meyn iwo nì ṅweyn.</p>	<p>Application is a matter of believing Scripture, obeying the commands, and claiming the promises, which God has put in His word.</p>
<p>A dzi nà ghàyn, wul ì bimini nìn ch̀ ko' antèynì iwo I Fiyini wu lema, “kì a mbanji a mbanji, atu iwo atu iwo, sɪ ilæ afèyn, sɪ læ afi.”</p>	<p>In this manner, over a lifetime of learning Bible truth, a Christian is edified, “line upon line, precept upon precept, here a little, there a little.”</p>

<p>Sì kè'nì, ki Rome 1: 28 sì ndù asì kùm ngè' zì a yi nìn ghi ìlvi ta wùl nìn koṅ wi iwo I Fiyini (epignosis).</p>	<p>For a contrast, see Romans 1:28 ff on the results of negative volition to (epignosis).</p>
<p>"kùm samo": (aleitheia), Sì fayti sì bèysì itanji Gìlfs yi nìn dyèyn na itof zì a wùl ì biminì lì na chî ateyn fvi antèynì samo'. Itof ifìbli-ì ghi fì chî ateyn nìn fvi alè' a ghi ìwo I Fiyini. Ghi bè iye'i a Nwà'lì Fiyini ma ghi fayti meyn fsiis kì isà' isà' a yè'i Àyvis a Nwà'nì-a ifèl iye'i nì ṅweyn afo taysi wì fì gàmṭi na wùl na kà'sì awo àbàs ayvis.</p>	<p>"of the truth": (aleitheia), the Greek grammar indicates that the believer's applied knowledge is from the source of truth. Full and applied knowledge comes from the source of the Word of God. This refers to Bible teaching learned accurately and categorically under the unhindered teaching ministry of the Holy Spirit to provide spiritual discernment.</p>
<p>Iwo Fiyini nìn ghi SAMO'!</p>	<p>The Word of God is TRUTH!</p>
<p>Bobo Jisòs n-læ bè na, "Mì n-ghi dzi, ghi Samo', fì ghi nchìni, wùl lì wu bú gvì sî Bæ a bu kì na wù toynì a ma" (John 14: 6). No mì ifom ì kà sî ghamṭi kì a Christ, sì nà ko'sì ṅweyn, kelì sì nà jelì a ka' à mò' nì ìkoṅ i samo', a ghi ìwo I Fiyini. Sì keli samo' n-kelì sì nà ghi nô iwo yi asi-i.</p>	<p>The Lord Jesus said, "I am the Way, the Truth, and the Life, no man comes unto the Father but by me" (John 14:6) Any desire to be occupied with Christ, and to serve Him, must be accompanied by a great desire for the truth, the Word of God. The acquiring of truth must be the highest priority.</p>
<p>ìlwé' nìn dvì kì tèyn a Nwà'lì Fiyini ta wu nìn bê iwo kùm samo' à nìn ghi ìchfìti ì lì tèyn:</p>	<p>There are many Bible passages that deal with the concept of truth; here is a sampling:</p>
<p>Njàṅ 86: 11 Dyeynsì ma nì dzi ì zya, O Bôbo, a mà na jela antèynì nì samo' nì và, kuyti item iyemi na yi na fâyn ìziyn ì zya.</p>	<p>Psalms 86:11 Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name.</p>
<p>Njàṅ 119: 72 Isà' zì a yi nìn fvi wa ìchfì nìn chwo nkamsi aso ìkwo nì akas ì kwo."</p>	<p>Psalms 119:72 The law of thy mouth is better unto me than thousands of gold and silver."</p>
<p>Njàṅ 119: 127, 162 127 Bòm tèyn mà n-kôṅ tisa' tyati chwo aso ìkwo, kì nô a kì a kì n-fayti layni. 162 Mì n-sanjì iwo nì va kì nô ta wul a wù bònṅ afo ato.</p>	<p>Psalms 119:127,162 127 Therefore I love Your commandments More than gold, yes, than fine gold! 162 I rejoice at Your word As one who finds great treasure.</p>
<p>Ngàynsì 23: 23 Wà sôe yuyn samo' ka wà fì mòṃ bè'lì, kìmì nì itof l, nì itibeti l, nì atu a bayni-a."</p>	<p>Proverbs 23:23 "Buy the truth, and sell it not; also wisdom, and instruction, and understanding."</p>
<p>ìchfìti kùm ta wùl nìn koṅ samo':</p>	<p>Examples of eagerness for truth:</p>
<p>Ghelì ghi a ghi nà ko'sì a ndo Fiyini</p>	<p>The temple worshippers:</p>
<p>Lûk 21: 37, 38 "Jisòs nà ye'í a ndô Fiyini a mìnchi nà ghè tì, ìtu' nìn kfa jì, wu ko' chi atu kfìyn Olifsì. A à nà ghi nì bìsì-bìsì a ghelì ghi jìṃ ndù yvìṅtì a ndo Fiyini sì</p>	<p>Luke 21:37,38 "Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. And all the people would get up early in</p>

yviti iye'i i nweyn.	the morning to come to Him in the temple to listen to Him.
Gheli Sàmaliyà	The Samaritans:
<p>Joyn 4: 39-42</p> <p>"Gheli Sàmaliyà nin bimi meyn a ntè' afu, dvî ki tèyn, bòm iwo zì a wul ì wi vzì nin bè sî àngena tî na, "wù n-fe'ti meyn no mi ghà ta mà timî ni. Gheli Sàmaliyà ghi gvi yeyn Jisòs tì, ì chwotì nweyn na, wu fañ ngeyn àngena. Wu chi ngeyn àngena si a mînchi ìm mbo.</p> <p>Gheli fi yvi iye'i sî Jisòs ì bimi dvî ki tèyn. ì bè sî wul ì wi nâ vzì na, "Ghesi bimi meyn lvîyn a ghi wi ki bòm iwo zì a wà fè'ti si ghès. Ghès ì yvi meyn ì yè'i nweyn nô si a ghès a ngenji ì nà kya na à nin ghi ki nô nweyn mbèsì mbzi.</p>	<p>John 4:39-42</p> <p>"And from that city many of the Samaritans believed in Him because of the word of the woman who testified, "He told me all the things that I have done." So when the Samaritans came to Him, they were asking Him to stay with them; and He stayed there two days. And many more believed because of His word; and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."</p>
Kòniliyòs:	Cornelius:
<p>Ifèl I Gheli Ntum 10 :30-33</p> <p>Kòniliyòs ì bè na, "à n-chwò kî mînchi ìn kàè lvîyn ta m-jêm a ma ndo afèyn alen a chue si tal a mbol àbè ì gvitì ì yeyn wul ta wù timi a ma asì ma wù ma' meyn ndzisi si fifa fi njèynti-à. Wu bè sî mà na, "Kòniliyòs, Fiyini fi nin yvi meyn ijêm ì izæ fi yèyn igàmti zì a wà nin fu sî gheli ànfif. Tsiynsi gheli a Jobà ghi ndu jàn wul afu, iziyn ì nweyn ì ghi Saymun Bità. Wù n-chî a ndo nî Saymun, a ghi wul to'nè nî gvisi nyâmsi, chî ba'si a mbæ jvâ ìgha'nî. Ma kæ tsiynsi ntum kî ilvi nâ ghè, wà keli àtem a junà fi gvi kî gvi. Lvîyn na ghi, ghesinà chiynti ghi kî asì nî Fiyini fi, gvitì si yvi awo à jim kî a Bobo bè na wà fe'ti sî ghes.</p>	<p>Acts 10:30-33</p> <p>And Cornelius said, "Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, and he said, 'Cornelius, your prayer has been heard and your alms have been remembered before God. Send therefore to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon the tanner by the sea.' "And so I sent to you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord."</p>
Gheli Belyà:	The Bereans:
<p>Ifèl I Gheli Ntum 17: 10-13</p> <p>"itu' nin ji meyn gheli ghîbimini li Bòl ngeyn Silàs ì tsiynsi na àngena le' ndù a ntè' Bèliyà bòm nge' nâ yèyn. Àngena ndù afu ì ndu zì a ndo ì nchiynti nî gheli Jusì. Gheli ghi a ghi nâ n-ghi afu nâ ghi kî nô gheli, kôñ si yviti iwo chwô gheli Tèsàlonikà. Àngena nâ n-kôñ nô a jûñ si yviti ntum ì jûñ ì fañ na jàn awo a Nwà'li Fiyini kî mîchi ìm jim kin si yeyn na awo kî a Bòl nin fe'ti nin ghi kî nô samo' a. Gheli ghi dvini afu, nî ghiki ghi to nî ìlûmnî, a ghi gheli Gîlîs ghi bimi sî Jisòs. À nâ si ghi ta gheli Jusì a Tèsàlonikà yvi na Bòl n-boñ meyn fè'ti ntum ì jûñ si gheli a Bèliyà, àngena gvi afu ì tfiti gheli na</p>	<p>Acts 17:10-13</p> <p>"And the brethren immediately sent Paul and Silas away by night to Berea; and when they arrived, they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so. Many of them therefore believed, along with a number of prominent Greek women and men. But when the Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, they came there likewise, agitating and stirring up the crowds.</p>

àṅena laysi ìnû.	
ḥlwê' ì lvi sí jàṅ:	Other passages to read:
Kòlosè 1: 9-13	Colossians 1:9-23
Kòlosè 2: 1-8	Colossians 2:1-8
Efesùs 1: 17-23	Ephesians 1:17-23
Efesùs 3: 14-19	Ephesians 3:14-19
Efesùs 4: 11-16	Ephesians 4:11-16
“kùm nchîṅ Fiyìṅì”: kèsà “yi ndû ifyè' nchîṅ Fiyìṅì”, (kata eusebeia), “ifu i ngerj dzi antêyṅì, nchîṅ àyvìs”.	“which is after godliness”: or “according to a standard of godliness”, (kata eusebeia), “inner piety; spirituality”.
Robertson, A. T...: “ma yi kè' nchîṅ Fiyìṅì” ma ATR be na à nṅ ghì iwo ghì nyàṅsì bè à kùm kata. Gill boṅ bè iwo yi fìsì -a. Yi n-ghì na samo' Fiyìṅì “gvi nì” nchîṅ Fiyìṅì, kesa “sì na tsìyṅtì ifu i ngerj sṅ Fiyìṅì fì.”	Robertson, A. T.: “with a view to godliness”, which ATR says is a common idiom in the use of kata . Similarly, Gill. So that the truth of God “produces” godliness, or “promotes piety toward God.”
Kì itim	Summary:
Bôl nà nî ifêl i ṅweyṅ ta àbosìtìl kì a dzi a fì a ibimi kilitèyṅsì nṅ ghì ateyṅ, kì no nì itof ifibli-ì ghì chî ateyṅ ta wù kèlì a iwo i Fiyìṅì. ifyè' samo' nâ ghâyṅ wu nâ felà a nchîṅ kì nò ta wù fù ngerj ṅweyṅ antêyṅ.	Paul carried out his duties as an apostle according to the standard of the faith of Christian believers, according to the full and applied knowledge which he had of the Word of God. And from that standard for truth he ministered according to a character of inner piety.
Ibèyṅsì: Bôl, ì wul ì felìṅ nì Fiyìṅì fì, nì wul ì ntum nì Jisos Christ, kì nò ta ifyè' ibimi nì ghelì ghì a Fiyìṅì fì chò' n-ghì, ma ghì keli meyṅ itof I samo' sṅ nà chî ateyṅ.	Translation: Paul, a servant of God, and a messenger of Jesus Christ, according to the standard of the faith of God's elect, and the applied knowledge of the truth.
TAYTÙS 1: 2	Titus 1:2
Dzì samo' nâ yèyṅ nṅ nî na aṅena na chî-a, kya samo' na Fiyìṅì fì làè ni-à, a àṅena keli ichi zì a yi làè mæ wi. Ichi nâ yèyṅ nṅ ghì ma à nṅ làè chfìṅ Fiyìṅì jæ ta ka mbzì zìtì, ghesìṅà kya na Fiyìṅì fì nṅ lum wam wi.	In hope of eternal life, which God, that cannot lie, promised before the world began;
“ki ko'si-à”: (elpis): -ikfà' i n-ghì wi nò sakos, chitì-à”. Iwo nâ yèyṅ nṅ nâyṅ nì iwo zì a ghì kù' bè antìmlì ibàm. Isamsi-I nṅ ghì kùm ichi zì a yi làè mæ wi- Isamsi-I nṅ a mba'tì Fiyìṅì- Isamsi nâ yèyṅ ì fù kò' a nchîṅ nì wul ìbimìṅ a fì a wù n-faytì keli itof iwo i Fiyìṅì ma wu fi meyṅ lì, a ghì Samo'.	“in hope” : (elpis) - “utmost confidence; expectation” This phrase fits with the preceding verse. There is confidence in eternal life -- there is confidence in the plan of God -- this confidence springs up in the life of the believer who has a full and applied knowledge of the Word of God, the Truth.
“Ibimi nṅ lemâ toyṅ ivyitì, a ghì ta ghì n-yviti iwo i Fiyìṅì.”	“Faith cometh by hearing, and hearing by the Word of God.”

Jàṅ Rome 5: 1-5 (Ilema antêyɛnɛ sɛ nà kfa' wi)	Read Romans 5:1-5 (growth in confidence)
Jàṅ Taytùs 2: 11-15 (sɛ nà kfa' wi nɛn to'tì àdya')	Read Titus 2:11-15 (confidence supports authority)
" kùm ichi zì a yì læ mæ wi ": ichi yi lum ghi kɛ ghi.	" of eternal life ": life everlasting.
" Fiyini fi lum wam wi ": (ho apseudeis theos), "Fiyini fifi a fi n-lum wam wi ti".	" which God that cannot lie ": (ho apseudeis theos), "the non-lying God"
Iwo nà yèyni nɛn bè iwo kùm ibe i Fiyini samo'. Fiyini fi n-lum wam wi. Wù n-lum ku kɛ samo' sɛ gheli. Wù n-lum taṅi kɛ àtì-ati. Ghesinà li a ghi na kòṅ wì iwo i li ta Fiyini fi nɛn taṅi gvìsɛ m̀tì ghesinà li a ghi na faytɛ samsɛ iwo zì a wù bè.	This phrase deals with the Veracity of God. God never lies. God always deals honestly with people, He always speaks straight. We may not like the information we get from God, but we can have confidence in what He says.
Ibê i Bæ samo'	Veracity of the Father
Njàṅ 31: 5 Awu nì v̀a a m̀i n-lêm ayvìs àkema, wà yuyn meyn tèyn ma, O Bôbo Fiyini lum taṅi kɛ samo'.	Psalms 31:5 Into Your hand I commit my spirit; You have redeemed me, O Lord God of truth.
Ìsayà 65: 16 Ta ka no m̀i ndà v̀zì a wù n-jâṅ iboyɛ a ṅweyn wùyn a nse na boysɛ ṅgêṅ ṅweyn a Fiyini fi taṅi samo', wù na nyvì iwo atu ì nse a wù nyvì kɛ a Fiyini fifi a fi nɛn taṅi kɛ samo', bòm ta ghi lesi meyn nge'si musi, ma ghi fi meyn lèytì sɛ a m̀i asi.	Isaiah 65:16 So that he who blesses himself in the earth Shall bless himself in the God of truth; And he who swears in the earth Shall swear by the God of truth; Because the former troubles are forgotten, And because they are hidden from My eyes.
Jèlimiyà 10: 10 M̀tì Fiyini fi nɛn ghi Fiyini samo', wù nɛn ghi Fiyini fifi a fi nɛn chí fi ghi foyn lum ghi sɛ nà ghi kɛ ghi. tòṅ ǹ b̀aṅ ṅweyn a mbzi na chíyntì à, a yi na boyǹ wì s̀ tìl̀a'ti ta ka àṅena soli sɛ toṅ ì baṅni ǹ ṅweyn.	Jeremiah 10:10 But the Lord is the true God; He is the living God and the everlasting King. At His wrath the earth will tremble, And the nations will not be able to endure His indignation.
Joyn 3: 33 À ti b̀imi m̀i ndà iwo zì a wù n-be, a à na ghi ma wù dyeyn meyn na Fiyini fi nɛn taṅi kɛ samo'.	John 3:33 He who has received His testimony has certified that God is true.
Joyn 17: 3 Sɛ nà keli ichi zì a yì læ mæ wi nɛn ghi na àṅena na kya v̀a v̀zì a wà nɛn ghi Fiyini fi mò' fifi a fi n-ghi samo' fi kya Jisos Christ v̀zì a wà tùm meyn.	John 17:3 And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.
Rome 3: 4 Yi kà' yi bù nà ghi tèyn! Fiyini fi na lum taṅi kɛ samo', no m̀i ìlvi ta gheli chíyntì kɛ mbzi yèyn ì j̀m nà wam ànkaṅ, kɛ ighel ta ghi nyà' a Nwà'li Fiyini na, "iwo I Fiyini nɛn lum ghi kɛ samo', Fiyini fi nɛn lum sa' yi kɛ yi nsa' ṅyên gheli".	Romans 3:4 Certainly not! Indeed, let God be true but every man a liar. As it is written: "That You may be justified in Your words, And may overcome when You are judged."

Ibê samo' nì Wàyn	Veracity of the Son
<p>Ntum Fiyini nâ yèyn nin kasi meyn nà sî ghi kîmî wul, ì gvi ì chiti antèynî nî ghesinà. Ghès nin yeyn meyn àdya' a ñweyn ma à ti adya' a Wàyn Fiyini, kî ì mò' vzi a fi nà kelî ta wù lù a ngùñ nî Bæ ì gvi ma wù luyn meyn nî ìkoynsî isuyñ ì ì fi luyn no mî nî ghà vzi a kî n-ghi samo' kùm Fiyini.</p>	<p>John 1:14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.</p>
<p>Joyn 8: 32 Yi nin kelî iwo zî a yi nin ghi samo', a samo' nâ yèyn nin nî zî a yi na bu fi ghi wi ikôs.</p>	<p>John 8:32 And you shall know the truth, and the truth shall make you free."</p>
<p>Joyn 14: 6 Jisòs ì bè sî ñweyn na, "à n-ghi mà dzi , ghi samo', fi ghi ìchi zî a yi làè mæ wi, wùl nin ghi a wù kà' a wù ndu sî Bæ a bu na wù toynî a ma awu."</p>	<p>John 14:6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.</p>
<p>1 Joyn 5: 20 Ghesinà nin kya kî mî na Wàyn Fiyini nin gvi meyn ye'î ghesinà na ghi na kya Fiyini fifî a fi nin samo'. Ghesinà sî chiyntî ghi kî afo à mò' ghesinà nî nfeynfî nî Wàyn ñweyn Jisos Christ. Wù n-ghi Fiyini fifî a fi n-ghi samo', fu ìchi zî a yi làè mæ wi.</p>	<p>1 John 5:20 And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.</p>
<p>Awo a Go'sini-a 16: 7 Ma fi yeyn ta gyà nin fvî gvi dzi abàs abañ ifu bê na, 'Bôbo Fiyini, Bô ìdwa' ì jîm, wà n-sa' kî nô samo' fi sa' kî nô àti-ati."</p>	<p>Revelation 16:7 And I heard another from the altar saying, "Even so, Lord God Almighty, true and righteous are Your judgments."</p>
<p>Awo a Go'sini-a 19: 11 Ma n-yeyn ta iyvi ì dzisî ì nyàm kfan ì fifâ ì li ì timi a ma asî. Izìyn I wùl vzi a wù nà ghi atu àteyn nà ghi na, 'wùl ì jùñ vzi a wù n-ghi samo'. Wù na sa' kî nô àti-ati fi nû mbàynîsî ñweyn.</p>	<p>Revelation 19:11 Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.</p>
Ibê i Samo' nî Àyvis a Nwa'ni-a	Veracity of the Holy Spirit
<p>Joyn 14: 17 Ngàmî nâ yèyn nin ghi Àyvis a Fiyini kî a kî nin bê samo' kùm nfeynfî. Ghelî mbzi kà' ghi bù vzi ngàmî nâ wèyn bòm ta ghi yeyn wi ñweyn, kya wi ñweyn. Sî zî, bòm ta wù n-chî zî àñena , ghi sî nî sî nà ghi a yi antèynî.</p>	<p>John 14:17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.</p>
<p>Joyn 15: 26 'Ngàmî nin gvi-a ta mà tum, nà tanjî samo' kum mà. Wu nî lù a ngùñ nî Bæ, a n-ghi Àyvis a ñweyn kî a kî n-tanjî kî samo'.</p>	<p>John 15:26 "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.</p>

<p>Joyn 16: 13 Mìtì, Ayvìs a Nwa'ni-a kì a kì n-dyèyn samo' nìn gvî tisî zì, a yì na kya no mì iwo ì kà zì a yì nìn ghì samo'. Wu n-gvi-à nà tanjì wì awo a ngerj nì nweyn, ì fè'tì àwo kì bu ghì sî jæ sî gàyn.</p>	<p>John 16:13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.</p>
<p>1 Joyn 5: 6 À n-ghì Jisos Christ nâ wèyn a wù n-lù iyvì gvì a nse, fsì mu ì fì kfi ì fsìs mìluj mì nweyn. Wù bù fsì kì mu, wù kfi meyn kì mì kfi ì fsìs mìluj mì nweyn. À n-ghì Ayvìs a Nwa'ni-a a kì n-timi nchwò nsa' kùm àwo nâ kèynà bòm ta kì n-ghì samo'.</p>	<p>1 John 5:6 This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.</p>
<p>Iwo zì a ibê i samo' nì Fiyini fì nìn gâmtì Kilitèynsì ateyn.</p>	<p>Application of God's Veracity to the Christian</p>
<p>Ngaynsì 6: 16-17 Awo nìn ghì ntufa tèyn ta Fiyini fì nìn bâyn, ànj, kì nô àwo nsombo a ghì nkfi m sî nweyn. 17 Sî nà kè' ghanjì ìwuyun, ilemi yì wama, nì ìwu wu bànjì fìluj bùla wù bebsì iwo.</p>	<p>Proverbs 6:16,17 These six things the Lord hates, Yes, seven are an abomination to Him: 17 A proud look, A lying tongue, Hands that shed innocent blood,</p>
<p>Matìyò 5: 37 Iwo na ghì sî bimi wa bimi kì bimi, ì nà ghì sî tuynsì, wa tuynsì kì tuynsì. À tì fì kfèynsì mì ghà atu àteyn, a à na ghì ma yì lù sî dèblì.</p>	<p>Matthew 5:37 But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one.</p>
<p>2 Timoti 2: 15 Mòmsì nô nì àdya'a sî nì na Fiyini fì yeyn na wà nìn ghì wul ì felini vzì a wyu n-wumi wisì nì ifèl l nweyn, fì ye"l kì samo' zì a yì n-ghì a ntum ì jùnj nì nweyn.</p>	<p>2 Timothy 2:15 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.</p>
<p>1 Joyn 4: 6 Ghesinà nìn gheli Fiyini, ma à n-kya mì ndà Fiyini, a wù na yvitî iwo zì a ghes nìn bè, à na mo mì ndà Fiyini a wù na yvitî wì. À tì dzi zì a ghì n-keli ayvìs kì a kì n-ghì samo' nì kì ànkanj a.</p>	<p>1 John 4:6 We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.</p>
<p>Bòl nà bê sî Taytùs na Fiyini fì nìn wam wì bòm nô ghà? No mì sî ànkàyn ì wèyn nà ghì wul vzì a Bòl n-cho' na wù nu nge'si a Kilit, tèyn, wù nà ghì ma ghì faytì meyn yè'i nweyn wù na fì faytì kyw iwo l Fiyini kì ta gheli ghì a ghì nà jèlì ngeyn Bòl. Ibèynsì ibvif: Gheli Kilit lum wam nô a bi, chí kì nô ta nyamsì twa', yoli-à, yì chwòsì-à..."</p>	<p>Why would Paul tell Titus that God does not lie? After all, this is the man whom Paul appointed troubleshooter in Crete, so he was as well trained and doctrinally informed as any of Paul's colleagues. Answer: "The Cretans are always liars, evil beasts, lazy gluttons..."</p>
<p>Ànkanj a nà faytì ghì kì nô nchìni sî gheli Kilit. Ànena na ghì gheli ghì a ghì nìn faytì kya sî mò fìtìtì a mbzi. À nà sî iwo ì nchìni, kì mìlvi ìn jìm sî</p>	<p>Lying was the way of life of the Cretans. They were the world's best story tellers. They were habitual, congenital liars -- so much so that a Greek word (kreitimadzo), "to</p>

nà wama, no sɪ a ɲaŋ na iwo i li vzi itaŋi Gĩlĩs (kreitimadzo), “sɪ Kĩlĩtɪ”, yi ghɪ na “sɪ wam ta wul ɪ Kĩlĩtɪ”, sɪ bè iwo yi ghɪ wi.	Cretanize”, meant “to lie like a Cretan”, to tell a whopper.
Faytɪ kfaætɪ kɪ nŋ ðlvi ta wà n-kɪŋ sɪ fè'tɪ iwo l Fɪyɪnɪ sɪ wul ɪ Kĩlĩtɪ. Ghelɪ ghɪ a ghɪ lum wam kɪ wam nɪn kelɪ iwo ð mò' a àŋena nchɪnɪsɪ, àŋena nɪn lum bimɪ wɪ iwo ta wul ɪ lɪ nɪn be. A àŋena na kya kɪ na ndyèynsɪ nɪn wam ɪ wam sɪ àŋena. A fɪ ghɪ tɪ ma nfè'tɪ sɪ ànkaŋsɪ nà sɪ ghɪ ma sɪ wam meyn sɪ àŋena sɪ kelɪ ikwo àŋena (ki nchwæ 1).	Imagine trying to teach the Bible to a Cretan. Habitual liars have one thing in common; they don't believe anyone else. They would have thought that a teacher was lying to them. And they were already being lied to by false teachers who were out for their money (see later in chapter 1).
Bòm tɛyn, à nà ghɪ iwo i to-i sɪ tò' sɪ bè iwo ð yèynɪ na Fɪyɪnɪ fɪ nɪn wam wi nŋ sakos.	So it was necessary to emphasize the fact that God is perfect Veracity.
“chfɪnɪ”: (epavggellw), iwo ini i ni-i itaŋi Gĩlĩs kùm ichfɪnɪ ðlvi ta wul nɪn kæ nɪ iwo, a ghɪ, “ichfɪnɪ sɪ nɪ iwo, sɪ zɪ isas iwo”.	“promised”: (epavggellw), a Greek verb for a contractual promise; hence, “to promise to undertake something, to underwrite something”
Jàŋ Rome 4: 20-25	Read Romans 4:20-25
“jæ ta ka mbzɪ zɪtɪ”: I yeynɪ nɪn ghɪ mba'tɪ kùm no mɪ ghà ta yi nɪn ghɪ sɪ gàyn a nchɪnɪ, ma Fɪyɪnɪ fɪ nɪn læ ba'tɪ mèsɪ nŋ itu' ɪ mu.	“before the world began”: This is provision for every detail of life, which God planned completely in eternity past.
Efesùs 1: 3 “...ma ghɪ chò' antèynɪ nɪ ɲweyn jæ ta ka ghɪ zɪtɪ mbzɪ.”	Ephesians 1:3 We are “...chosen in Him before the foundation of the world.”
Teyn, Bŋl nɪn bê na, ifèl l ɲweyn nɪn ghɪ a dzɪ ðbɪmɪ, ye'tɪ a nchɪnɪ Fɪyɪnɪ, a ghɪ iwo dzɪ a ikfà'tɪ na wul nɪn kfà' wɪ kfa' ichi zɪ a yi læ mæ wi, a ghɪ mà à chfɪnɪ Fɪyɪnɪ jæ na ghɪ bom wul lum taŋɪ kɪ samo' .	So, Paul is saying that his ministry is according to faith, characterized by godliness, and from a mental attitude of complete confidence in eternal life, which an absolutely truthful God had promised from before man was even created.
TAYTÙS 1 :3	Titus 1:3
Fɪyɪnɪ, ɪ mbòèsɪ ghesɪnà nɪn læ meyn nɪ ghelɪ kelɪ ntum ɪ ɲweyn nà yèyn kɪ ðlvi a fɪ a fɪ nà kɪŋ ateyn ɪ bè na mà na fè'tɪ sɪ ghelɪ:	But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Savior:
Àtɪmlɪ nà kèynà nɪn dyèyn na dzɪ zɪ a ghɪ n-fe'tɪ samo' àntɪmlɪ à mò' nɪ “ichfɪnɪ” àntɪmlɪ 2 nɪ ghɪ toynɪ “ifè'tɪ”.	This verse shows that the method for communicating the “truth” of verse 1 and the “promise” of verse 2 is by means of “preaching”.
“Mɪtɪ ð dyèyn andayn”: (fanerow) “sɪ dyèyn andayn, sɪ nɪ na ghɪ na kya, sɪ dyèyn, sɪ ye'i, sɪ chwòsɪ taŋɪ nɪ ichfɪ.”	“But hath manifested”: (fanerow) “to reveal; to make known; to show; to teach; to pass on by word of mouth”.
À nà ghɪ a itaŋi Gĩlĩs 100 A.D. ghɪ nà lɪ iwo nà yèynɪ kùm sɪ na taŋɪ iwo inya' kimɪ nɪ ichfɪ.	In the Greek of 100 A.D. this word was used both for written and oral communication.
“ðlvi ta wu ko' kfeyn” (kairois idiois): “ðlvi nɪ ɲweyn”, be ðlvi Fɪyɪnɪ”, iwo sɪ a nyɪŋ sɪ nà dyèyn	“in due times” (kairois idiois): “his own time”, referring to God's own time, a technical phrase used to mark

ikfĩnĩ a dzisi a fi a Fiyini nĩ tisi awo ateyn.	differences in divine administration.
“iwo nĩ nweyn”: (logos), iwo I Fiyini, samo ị Nwà’lĩ Fiyini, atem a Christ.	“his word”: (logos), the Word of God, the Truth the Bible, the Mind of Christ.
“toynĩ ife’ti”: (keirugma), “a dzi si nà jãj là’i la’i, ye’ĩ afãf, we zisi-à”.	“through preaching”: (keirugma), “by means of heralding; public teaching; inculcation”
“ta ghi wè a ma awu”: (pisteuo), iwo ma ghi ni yi faj ị faj , ma yi lù kĩmĩ ighanj iwo yèyni na “ibimi”. Afèyn yi ghi na si “samsi”. Iwo zĩ a yi tanj samo’, ifèl ife’ti, nin ma à li Fiyini we awau nĩ Bòl.	“which is committed unto me”: (pisteuo), aor. ind. pass., from the same root as “faith”. Here it means “entrusted”. The word of truth, the preaching ministry, is entrusted by God to Paul.
Fè’ni nĩ Gàlesiyà 2: 7**, 1 Tèsalonikà 2: 4, 1 Timotì 1: 11	Compare: Galatians 2:7 **; 1 Thessalonians 2:4; 1 Timothy 1:11
“ta ghi tĩ chwòsi” “kat’ epitagei). Ghi nà lí iwo nà yèyni itanj Gĩlĩs I mu si bè iwo kùm isa’ ta Fiyini fi chwòsi. Yi n-dyèyn alè’ nà ghàyn na wùl vzi a wù n-ye’i nin fũ àkòyn ifèl nĩ nweyn sfi Fiyini fi fi lutĩ fèlĩ ki a dzi a fi a wù bè ateyn.	“according to the commandment” (kat’ epitagei) This word is used in ancient Greek to refer to a divine command. Here it is meant that the one who preaches is strictly accountable to God and operates under strict rules in his teaching.
Yi Fiyini ị mbèsì ghesinà”: a ghi ibèytĩ na ta ka ghesinà na ghi ne’ à wĩ nin ghi ma à ni Jisos Christ ta wù n-du’ ikœ ị two nĩ Fiyini fi. Wù n-lĩ àlè’ a ghesinà iyvi, alenj ki a ghesinà nin ti ateyn “antèyn nĩ Christ”.	“of God our Savior”: a reminder that the basis of our stability is Jesus Christ seated at the right hand of the Father. He represents us in heaven; our position is “in Christ”.
Fiyini fi nin læ dyèyn bàynsi iwo I nweyn sfi Bòl ki nõ ilvi ateyn, ị we a nweyn awu ifèl si nà fe’ti samo’, wu ghi si nà fu akòyn si Fiyini fi a ghi mbèsì.	The Lord revealed His word to Paul at the proper time and entrusted to him the task of preaching the truth, holding him accountable to Himself as God and Savior.
TAYTUS 1: 4.	Titus 1:4
Mĩ n-nyâ’ si v à Taytùs. Wa n-ghi ki nõ nkàyntĩ wàyn sfi ma, bòm ta ghesivà nin keli ki ibimi ị mò’. Fiyini fi ngyèyn mbèsì Christ Jisòs nin dyèyn atem a junà sfi va ị ni a wà na chĩ nĩ mbòyni.	To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior.
“Sfi v à Taytùs”: ị wul vzi a wù n-fsi nwà’lĩ nà yèyn.	“to Titus”: the recipient of the epistle.
Awo samo’ kùm Taytùs	Facts concerning Titus
Wu nà ghi wul àtum, Gàlesiyà 2: 3	He was a Gentile, Galatians 2:3.
À nin a Gàlesiyà 2: 3, ghi tonjfi Taytùs na wul ị Gĩlĩs, yi fi dyèyn ki nõ alè’ nà ghàyn na ghi bũ si anam a nweyn. Yi nin ndũ si nà kè’ na si chem ta ka wù beynli wu na lutĩ chĩ ki nõ ta gheli tum ghi li nà chĩ, bula wù beynli si zĩ ibimi nĩ gheli Jusì. Bò nweyn nĩ nà nweyn, a n-ghi wi ikfa’, na ghi gheli Gĩlĩs, tèyn wu nà ghi si a nyij nĩ Timotì, bom ta nà	In Galatians 2:3, Titus is called a Greek, and it is certain from that passage that he had not been circumcised. The probability is, that up to the time of his conversion he had lived as other Gentiles, and had not been converted to the Jewish faith. His father and mother were, doubtless, both Greeks, and thus he was distinguished from Timothy, whose mother was a Jewess, but whose father was a Greek; Acts

<p>ηweyn nà ghì wul ì Ju, mìtì bò ηweyn ghì wul ì Għìs, Ifel I Gheli Ntum 16: 3. À nà ghì Taytùs na sì ghì ma wù fsìsì meyn ìbìmi I gheli Jusì ma wù na sì ghì ma ghì sì meyn ànam a ηweyn.</p>	<p>16:3. If Titus had been a proselyte of the Jewish faith, it is to be presumed that he would have been circumcised.</p>
<p>Bòl n-læ meyn nà tanî iwo kùm iwo I Taytùs nà yèynì a (Gàlesiyà 2: 3) kì nô sì dyèyn na ghì n-keli wi sì sì anam a wùl jæ ta ka wù bòè. À nà ghì iwo fè' iwo. Wù na ghì ma wù lu meyn ko' a Jèlusalèm bòm ìbvif kì atu iwo nà ghàyn. À nà wùl tèyn ma wù li meyn zìsì a chòs nì Kìlitèynsì bula wù sì ànam a ηweyn. Wù nà bè na wù nìn keli àdya' sì ni teyn, fi bè na a tn-to' ghì wi na ghì sì anam a wùl jæ ta ka wù bòè. À na ghì yì na ghì tèyn ma ghì nà keli sì faytì Taytùs meyn. Mìtì Bòl wu bè na iwo nà yèyn ì nìn tò' to wi, ma wùl kæ sì nà kìj a a ghì kæ sì nì, a ghì wi iwo isa' na ghì sì anam a wùl.</p>	<p>Paul introduces this case of Titus (Galatians 2:3) undoubtedly to show that circumcision was not necessary for salvation. It was a case in point. He had gone up to Jerusalem with the express reference to this question. Here was a man whom he had admitted to the Christian church without circumcising him. He claimed that he had a right to do so; and that circumcision was not necessary in order for salvation. If it were necessary, it would have been proper that Titus should have been compelled to submit to it. But Paul that says this was not demanded; or if demanded by anyone, the point was yielded, and he was NOT compelled to be circumcised.</p>
<p>Ghesinà nìn keli sì nà kya na iwo nà yèynì nà gàyn a Jèlusalèm, a ghì nsa' ma ghì soma s' àbositìlìsì, a nà sì ghì ta ghì kà'sì nsa' nà yèyn iwo ateyn i teyn àngùmni nà kèyna na ghì na ko'sì àwo kì a isa' i Mosis ì nìn bè atu nì gheli tum ghì a ghì bèynlì. Yi nìn kì nô andayn itanji nà ghayn nô ìjìm na Bòl na kìj wi na ghì sì anam a Taytùs, bu bè kì na à nìn ghì nô iwo, bè na ghì n-læ nà to wu tuynsì.</p>	<p>It is to be remembered that this was at Jerusalem; that it was a case submitted to the apostles there; and that consequently the determination of this case settled the whole controversy about the obligation of the Mosaic laws on the Gentile converts. It is quite evident from the whole statement here that Paul did not intend that Titus should be circumcised; that he maintained that it was not necessary; and that he resisted it when it was demanded;</p>
<p>Gàlesiyà 2: 4,5 4 Iwo nà yèynì na ghì sì anam a Taytùs nìn læ meyn fsì ma a làysì gheli ghìbìminì ànkañ ghì li afu, ta ghì gvì zì a ghès antèynì nà lyàtì sì yeyn na ghès nìn yì ti a njuj zì a ghès nìn keli antèynì nì Christ Jisòs a. Àjena nà kìj kì dzi sì kasi ghes sì ìkòs isa' nì gheli Jusì. 5 Ghès nìn bu læ bìmi iwo I àjena nà zì nô sakos bòm ta ghès na n-kìj na ntum ì jùj fañ kì samo' s' zì.</p>	<p>Galatians 2:4,5 4 And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), 5 to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.</p>
<p>À na ghì àlè' a li a, nô ì ηweyn sì a ηweyn a ngej wu nì iwo nà yèynì ì sì anam a Timotì, Ifèl I Gheli Ntum 16: 3. À n-ghì wi na ibilà nìn ghì a nchìnì nì Bòl. À nà ghì iwo nì Taytùs, ghì nà li iwo ateyn na à n-ghì iwo zì a ghì nìn keli sì nì s' ηweyn, Bòl wu nù iwo nà yèynì bòm ta (yì nà kè'nì ifu I atem a junà). À n-ghì iwo nì Timotì, à na ghì iwo ma à chò'nì kì nô ηweyn sì nì teyn ta nchìnì ilà' nì Jusì nà ghì, bula ghì kam na à nìn ghì iwo a wù nìn keli sì nì, a fì ghì àlè' gheli kì wi na à n-ghì iwo ghì keli sì nì jæ ta ka wùl ì bòè. Wu nì chìnì ila' nà yèyn a</p>	<p>Yet on another occasion he himself performed the act of circumcision upon Timothy, Acts 16:3. But there is no inconsistency in Paul's conduct. In the case of Titus, it was demanded as a matter of right and as obligatory upon him, and Paul resisted the principle as (being contrary to Grace). In the case of Timothy, it was a voluntary compliance on his part with the usual customs of the Jews, where it was not pressed as a matter of obligation, and where it would not be understood as indispensable to salvation. No danger would follow from compliance with the custom, and it might do much to conciliate the favor of the Jews, and he therefore</p>

<p>nge' faŋ tì gàyn, mìtì a yi kwo gàm̀tì ta ka gheli Jus̀t fayt̀f fsìsì nweyn, bòm t̀eyn wu nì. À nà ghi na awo na ghi k̀imì t̀eyn iwo ǹi Tayt̀ùs bula Bòl nà vil̀f a s̀i anam a nweyn k̀imì ta ẁu ǹi s̀f Timot̀i, mìtì awo ateyn a nà ghi s̀i a nyiŋ, ma ghi k̀æ s̀i nà lí iwo ateyn s̀i isa' a ẁu boŋ to na yi g̀ây n ẁi.</p>	<p>submitted to it. Paul would not have hesitated to have circumcised Titus in the same circumstances in which it was done to Timothy; but the circumstances were different; and when it was insisted upon as a matter of principle and of obligation, it became a matter of principle and of obligation with him to oppose it.</p>
<p>Wu nà ghi nò suyn ì to ǹin ngam̀tì Bòl.</p>	<p>He was a beloved friend and helper of Paul,</p>
<p>2 Kolin 2: 13 M̀itì ma faŋ t̀i yeyn wayn-nà ghesinà Tayt̀ùs a fu, iwo ateyni nà fun nge' s̀i mà, ma k̀æ tonjt̀i gheli afu, ì l̀ù dyàŋ a M̀asidoniya.</p>	<p>2 Corinthians 2:13 I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia.</p>
<p>2 Kolin 7: 6, 13 6M̀itì Fiyini fìfì a fì ǹin k̀fimt̀i gheli ghi a ghi ǹin keli nge' fì k̀fimt̀i ghès ì chiynsi Tayt̀ùs s̀f ghès, 13Awo nà k̀eyna ni meyn ghès na keli ìk̀fimt̀i. Ghès t̀i meyn na fì saŋl̀f nò s̀i a n̄aŋ ta ghès ì ỳeyn Tayt̀ùs, wu saŋl̀f k̀ùm dzi z̀i a nò z̀i ghè j̀im t̀i ghàl ì nweyn ateyn ì k̀fimt̀i nweyn ì ǹi ìlvi à nweyn ỳv̀it̀i.</p>	<p>2 Corinthians 7:6,13 6 Nevertheless God, who comforts the downcast, comforted us by the coming of Titus, 13 Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all.</p>
<p>Bòl nà ghi ma ẁu gvi meyn ǹi Tayt̀ùs s̀f Christ, ki nò ta ẁu k̀à' a ẁu na j̀aŋ nweyn na "ẁayn wom abàs ibimi'". Ghi kya wi nà iyeyn nà ỳeyni ǹin læ g̀ayn ti a ì fì g̀ayn itu' gha.</p>	<p>Paul had led Titus to Christ, so that he could call him "my own son after the faith." It is not know how or when this occurred.</p>
<p>Wu nà ghi wul ì ntum chòs Kolin.</p>	<p>He was a messenger of the church of Corinth,</p>
<p>2 Kolin 8: 16-18 16 Àyong̀i-à ǹin ndù s̀f Fiyini fì ta fì ǹi Tayt̀ùs na kya iwo ì z̀i-i, fì k̀oŋ s̀i gàm̀t̀i z̀i k̀imì ta ghes. 17 Ẁu ti meyn b̀imi s̀i gvi s̀i yeyn z̀i ta ghès ì bè, mìtì se s̀i bè ma ẁu s̀i k̀oŋ s̀i gvi nò s̀i a nweyn a nger. 18 Ghès n-tum meyn k̀imì ẁayn-ni ì lvi n̄eyn nweyn, a ghi wul gheli k̀oŋ nweyn a ndos̀i Fiyini af̀eyn nò s̀i j̀im bòm ta ẁu n-kya s̀i f̀è't̀i ntum ì j̀uŋ.</p>	<p>2 Corinthians 8:16-18 16 But thanks be to God who puts the same earnest care for you into the heart of Titus. 17 For he not only accepted the exhortation, but being more diligent, he went to you of his own accord. 18 And we have sent with him the brother whose praise is in the gospel throughout all the churches,</p>
<p>Ẁu n=læ meyn j̀um̀t̀i Bòl n̄eyn Bà nabàs s̀i ndù ij̀el a J̀elusalem.</p>	<p>He was a companion of Paul and Barnabas on a journey to Jerusalem.</p>
<p>Gàlesiyà 2: 1 À na ghi ibàm l̀ bèŋs̀i k̀æ ma fi kasi ko' a J̀elusalem ghes̀i Bà nabàs. M̀i n-li meyn k̀imì Tayt̀ùs.</p>	<p>Galatians 2:1 Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me.</p>
<p>Tayt̀ùs ǹin læ ko' n̄eyn Bòl a J̀elusalem ma à tum Chòs z̀i a yi nà ghi a Àntiyok n̄eyn Bà nabàs, s̀i gvi ǹi t̀ibvif tili t̀i asi ǹi àbosit̀is̀i à ǹi nchye's̀i t̀i k̀ùm gheli atum ghi a ghi k̀ù' b̀imi, If̀el l̀ Gheli Ntum 15,</p>	<p>Titus went with Paul to Jerusalem when he was deputed by the church at Antioch with Barnabas, to lay certain questions before the apostles and eiders there in reference to the converts from the Gentiles; Acts 15; compare Galatians 2:1.</p>

<p>fè'ni nì Gàlesiyà 2: 1. Ghi nìn kya wi nâ wù n-læ li Taytùs ijèl nâ ghayn bòm gha. Ghi kà' a ghi na ghi ma ghi n-læ li ko' nì nweyn a Jèlusalèm bòm ta wu na ghi àchfìtì kùm kìmì ìbvif I li ta àḡena nà jèlì nì ìnyeyni sî mà' asi nì àbosìtìsì nì nchye'si. Iwo li ta Bòl n-be kùm ìmùtì nâ yènnì nìn ghi na "no mì Taytùs ghi faj tì kam na wù sî anam a nweyn"- na iwo na yènnì n-læ fvi ko' na ghi gumnì atu, na anòyn kì a kì nà to' bè iwo kùm na ghi na chî ta ghelì Jusì (ye'tî isa') (fì kì a Gàlesiyà 2: 4) n-læ meyn na mòmsì nì àdya' na wù sî anam a nweyn. Bòl nì Bà nabàs, ì mòmsì sî ghal iwo ateyn yì jèl ì fvi na à n-ghi wi iwo I to-I na ghelì tum ghi a ghi kù' bimi sî ìnwam àḡena.</p>	<p>It is not known why he took Titus with him on that occasion. Possibly he was taken with him to Jerusalem because his was a case in point in regard to the question which was to come before the apostles and elders there. From an expression which Paul uses in describing his visit there - "neither was Titus compelled to be circumcised" - that the case probably came up for discussion, and that strenuous efforts were made by the Judaizing (legalistic) faction there (cf. Galatians 2:4), to have him circumcised. Paul and Barnabas, however, so managed the affair that the principle was settled that it was not necessary that converts from the heathen should be circumcised;</p>
<p>Ìfèl I Ghelì Ntum 15: 19, 20 19 Jèm nìn fi meyn bè na, "mì n-kfa'tì na ghesinà nìn keli wi sî nà fu nge' sî ghelì tum ghi a àḡena bimi meyn sî Fiyìnì fì. 20 Mitì ghesinà kwo nyà' fè'tì na ka àḡena na yì àfo ma ghi faytì sî isè sî mỳìnì, na ka àḡena na chî nì ghi kì kesa nḡeyn ghìlùmni, a keli wi àḡena, na ka àḡena na kfil ì nyam bula ghi sî, na ka wùl sî ateyn na nyvi mìluḡ.</p>	<p>Acts 15:19,20 19 Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, 20 but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.</p>
<p>À n-læ tum Bòl ì nweyn na wù ndù nà nì ìfèl I nfè'tì a Kìlìt.</p>	<p>He was assigned as missionary pastor to Crete by Paul.</p>
<p>TAYTÙS 1: 5</p>	<p>Titus 1:5</p>
<p>Wu nà ghi a Rome nḡeyn Bòl ta ghi kùm fò nweyn.</p>	<p>He was in Rome with Paul during Paul's second imprisonment.</p>
<p>2 Timotì 4: 10 Bòm ta Demàs ì koḡ meyn ìfwo ì mbzi lvàyn le' ì vùsì mà, ì ndù a Tèsalonikà. Kìlisèns boḡ meyn lù se sî ndù a Gàlesiyà Taytùs ì ndù a Dàmàlitiyà.</p>	<p>2 Timothy 4:10 for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia.</p>
<p>Taytùs nà ghi wul keli nchìni, ì wul ma wù faytì meyn ghè'ni ìbimi. Wù nà ghi keli àghesi a nweyn ikfà'tì, a dyèyn kì nò ìnki àfyà' kì a ghi nà fu a nweyn awu.</p>	<p>Titus was a man of sturdy character, a very mature believer. He was tough in his mental attitude, indicated by the nature of the task he was assigned.</p>
<p>À n-ghi a Kìlìt mìwolì lì nìn ghi bu bèytì Taytùs ateyn. Ngàyn Gìlis ì lì nìn bè na wu nà ghi wàyn jèm'tì bò nte' vzi a ghi lem a Kìlìt, ghi lì bê na wù na ghi ma wù fvi kò' isas I ndo nì nì fòyn Minos. Ndô Fiyìnì ìghà'ni zì a ghi bà'li ghi toḡtì na Megalo Castron abàs ikùe aturḡ antèynḡ jvà nà ghàyn n-ghi</p>	<p>On Crete there are some traditional recollections of Titus. One Greek legend says that he was the nephew of a pro-consul of Crete, another that he was a descendant of King Minos. The cathedral of Megalo-Castron on the north of the island was dedicated to him. Titus's name was the watchword of the Cretans when fighting against the</p>

ma ghi chfi iziyen ni nweyn. Gheli Kilft na nu gheli Venasiya itu' Mbzi i Fimni nyansu tonft iziyen I Taytus.	Venetians during the Dark Ages.
A n-ghi jem I li a Latfn a Greek Orthodox Church a Kilft yi be na, "Sancte Tite, tu nou adjuva", "Taytus i nwa'ni, jem sf ghesn."	In one of the prayers in Latin in the Greek Orthodox church on Crete there is the phrase "Sancte Tite, tu nou adjuva", "St. Titus, pray for us."
"ki no wayn wom"	"my own son":
"Fintu' fi iwo na feynfi n-lae gvi ni angumni-a itu' i mu na a be na Taytus ni lutfi ghi ki no wayn mlun ni Bol a?. Gheli ghi li na to na Bol na ghi ma wu mala meyn Tayts na ghi wayn i nweyn. Ghi li to na Taytus nin ghi wayn ma wu zisi ilv-a. Ghesina ka' ghi chimsi angumni na kenna, ki Galesiya 2: 3, ta yi be na Taytus na ghi wul i Gilis ghi na kan nweyn bom ghi bu si anam a nweyn ni na keli wi nge' ngen gheli ghi a ghi n-kin ghi na chi ta Jusu. A na ghi na wu na ghi wayn Bol ma wu na ghi wi wul i Gilis, a fi ghi ma ghi n-lae meyn si anam a nweyn ki si a wayn nda.	This phrase sparked some debate in times past as to whether Titus was the natural son of Paul. Some have stated that Paul was married and Titus was his son. Others say that Titus was the illegitimate son of Paul. We can lay this to rest by reference to Galatians 2:3, which states that Titus was Greek and was criticized for not being circumcised as an adult in order to avoid offense to Judaizers. If he had been Paul's son, he would not have been Greek; and he would already have been circumcised as an infant.
Fintu' fi iwo na feyn fi nin fe' Taytus ta wayn Bol abas ibimi.	The phrase refers to Titus position as the spiritual son of Paul.
"ki no ta ghi n-chiynti bimi": (kata koinen pisten), "kinô ta ibimi zi a gheli ghibimini ghi jim n-chiynti ti ateyn". Taytus na ghi wayn Bol abas ibimini a dzi afeyn na a na ghi Bol ta wu gvi ni nweyn sf Christ (ke' teyn) i fi lemsf nweyn.	"after the common faith": (kata koinen pistin), "according to the faith common" to all believers. Titus was Paul's spiritual son in the sense that Paul led Titus to Christ (probably) and discipled him.
"atem a jun a ni mbôyni" (charis kai eireinei): a na ghi dzi ghi nyansu tonft ateyn ta ghi na nya' tinki ti nwa'lisi itu' ni gheli Rome.	"grace and peace" (charis kai eireinei): a common greeting in letters of all sorts in Roman times.
inuam i li ta ghi nya' ateyn nin keli, "atem a junà, ikoynsi isuyn, ni mbôyni". inuam nya'ni na weyn a wu gvi si ibam teyn nin ghi ma ghi li i nweyn ta tbeynsi ti nwa'li Fiyini a fi a ghi ku'ti ni teyn ta NAS ni NIV, miti tinya ti dvini ti nin ndu ki si na to'ti KJV.	Some manuscripts have, "grace, mercy, and peace". These later manuscripts are used by more modern versions such as the NAS and NIV, but majority of the texts seem to support the KJV.
Miti atem a jun a ni mboyni n-ghi...	But grace and peace is ...
"ma wu lu sf Fiyini i Baè ni Bôbo Jisos Christ i mbœsi ghesina.	"from God the Father and the Lord Jesus Christ our Savior."
Ma ti visi va a Kilft na wa ni mesi ifeli zi a yi n-ghi afu i fi cho'ti nchye'si ndo Fiyini no mi a nte' i ka, ki a dzi ghe a ma ti be si va.	For this cause I left you in Crete, that you should set in order the things that are wanting, and ordain elders in every city, as I had appointed you.
"bom teyn": (toutou charin), "bom atem a junà	"for this cause": (toutou charin), "because of this grace",

<p>nâ kèynà” a kî a ghi nî tònṭi a ìntimlî ì 4. Iyeyn i nîn ghi sî ku nî àtem a junà sî ghi a ghi nîn ghi bu fi kfeynî wî na ghi dyeyn atem a junà sî àṅena a mbzi a fî a ghi nâ kya. (Inyâ’ I Gîlîs nîn kelî iwo i yèynî na “atem a junà”, mîṭi ibêynsî I KJV ì faṅ tî we, achi a lya bôm wùl ì beynsîni nîn kfâ’ na ghi nîn meyn tònṭi a ìntimlî ì 4 yi bayn. Mî n-kfâ’ na ghi nî meyn na fî ghi sî tò’ sî bè itanji kfaṅ. Wd)</p>	<p>the grace mentioned in verse 4. Titus is to operate on grace principles in dealing with the most ungracious mob of Christians in the known world. (The Greek has the word “grace”, while the KJV leaves it out, probably because the translator thought the reference to v. 4 was obvious. I think it should have been re-emphasized in English. wd]</p>
<p>“mà ì visi vâ”: “Mî visi vâ ibàm”</p>	<p>“left I thee”: “I left you behind”</p>
<p>Bôl nâ ghi wul ì go’sîni vzi a Taytùs nâ bu kelî sî na fi beysî iwo alè’ nâ ghàyn kûm gheli ta ghi bu tanji iwo kûm àtem a junà a dzi ìtof, a nâ sî ghi ma ghi teyn meyn nkfi nâ yèyn. Wu nâ ghi wul vzi a ghi tum na wù na fè’tî iwo I Fîyîni kî nô ta iwo nâ yeyni n-be.</p>	<p>Paul was Titus’s last link to the rational society of grace believers, and now this link was being cut. He was a missionary in the truest sense of the word.</p>
<p>“a Kîlîṭ”:</p>	<p>“in Crete”:</p>
<p>“na wà nî mèsi”: (epidiorthovomai), “sî lèm awo àtî-ati, sî tisi, sî faytî iwo”</p>	<p>“that you should set in order”: (epidiorthovomai), “to set right; to correct; to mend a situation”</p>
<p>À n-ghi àlèṅ dyèyn na wul na kelî àdya’ sî bè sî su’sî iwo. Bôl nâ ghi ma wù fu meyn àdya’ a àbosîṭilîsî (na wù na kelî àdya’ atu chòysî sî chwô ì mò’ alè’) atu nî Taytùs na wù na felî nêyn gheli ghi yvînfî wî. Taytùs nâ ghi sî lî awo sî nàysî a dzi àtî-ati.</p>	<p>This is a situation requiring the exercise of authority. Paul has delegated apostolic authority (authority over more than one local church) to Titus to deal with people who acknowledge no authority. And Titus is to get things started in the right direction.</p>
<p>“awo kî a kî nîn wuti”: (leipw). “awo kî kî nîn bú luyṅ mèsi, wuti-à, ko’ mesî wî”.</p>	<p>“the things that are wanting”: (leipw), “the things that are deficient, lacking, that fall short”.</p>
<p>TÒ’ KI:</p>	<p>NOTE WELL:</p>
<p>Yîbêysî zî a yî n-ghi a ṅwà’lî nâ ghàyn, kûm dzi zî a Taytùs nîn ghi sî lî sî tisi nge’sî antêynî nî gheli ghîbîminî a chòysî ìlwè’ ìlwè’ a Kîlîṭ, nîn ghi iwo yi to kî tèyn a ṅwà’lî mîkayṅ ìn fî a dzi ghè a ka gheli ìbîminî na tisi’ àwo ateyn.</p>	<p>The discussion in this Epistle, of the methods that Titus is to use to correct the problems among the believers in local churches on Crete, is one of the most important in the New Testament with regard to solving problems among believers.</p>
<p>Ngè’sî nâ dvî kî tèyn a Kîlîṭ kelî na ghi na bê su’sî su’sî iwo: Iyè’i ì ànkaṅ, fîchà nî kughòṅ, inu kûm awo nchinî ìlwè’ ìlwè’, nchîṅnî Jusî, kîmî nî a lî a. Nchwæ yi àsî lî itanji yi to sî fè’nî gheli ghi a ghi n-fu nge’ ateyn, nî ghî a ghi nîn “kelî sî chîmsî achfî a àṅena”. Ta ghesîṅà nîn yeyn, sî chîmsî achfî a ghî aghi nîn kè’nî iye’i ì àtî-ati nâ ghi kîmî ta ghi tîṅ nkfi ìchfî nî nyâm ì kfaṅ ì gùf ì gvî nî nyeyn ibàm!</p>	<p>There were many problems on Crete requiring authoritative action: false teaching, maligning and gossip, cultural clashes, Judaism, etc. The first chapter uses some extreme language to describe troublemakers and those whose “mouths must be stopped”. As we will see, stopping the mouths of those who were against sound teaching was equivalent to putting a bit in a horse’s mouth and hauling back!</p>
<p>À nîn “wutî” ghà a Kîlîṭ a? No mî ghà! Taytùs n-ghi sî nâ jeli ti a sî nî na awo kasî na ghi a jun a?</p>	<p>What is “wanting” on Crete? Everything! And how is Titus going to go about putting things in order? By Bible teaching -</p>

Toynf kî iye'î iwo I Fiyini-no mi achi àkà a ntè'si gha'nisi ni si telâsi a Kîfît. Wu fi ghi si kin gheli ghi keli nchinî Fiyini "ghi ghal ì bitî iwo zî a yi n-bê samo' kî ta ghi si ghi ma ghi ye'î meyn àjena".	- every day in the towns and villages of Crete. And he is going to find men of godly character who would "hold fast the faithful word as they have been taught".
Gheli ateyn nà wutî itof fi wutî si nà li awo a dzi Nwà'lî Fiyini. Tèyn, iye'tî antèynî ìbimi nà ghi wi (gvî nî mbôynî), ikfa'tî a dzi àtem a junà ghi wi, itof I ghi wi si nà fèlî nî ifwo ighòng nî Fiyini fi, kîmi nî a li a.	The people lack knowledge and application of Bible principles. Therefore, there is no faith-rest (trust leading to peace), no orientation to grace, no knowledge of how to use armor of God, and so forth.
Kîmi si kfèynsi awo nâ ghàyn, inki nchinî ìla' ì li nà ku kî Kîfît, bà'sî kîmi nî nchinî iwo Fiyini a gvî nî nfè'tî sî ànkanjî nî iye'î Jusî.	Added to this were the cultural problems peculiar to Cretans, along with religious problems associated with both false teachers and Judaism.
"î chò'tî": (kathisteimi), "si cho'ti, si lèm atu iwo, si lèm, si bimî"	"and ordain": (kathisteimi), "to appoint, to put in charge, to set, to approve"
"nchye'sî": (presbuteroi), yi lutî ghi na, "ghilema", no mi ta, afèyn, yi n-bê iwo kûm ìghe'nî abàs ilamti nî itof i. Mîntimlî mî Taytûs si na fi kalî ndû à nî dyèyn tînkî tî ghel tî tî a wù n-be.	"elders": (presbuteroi), literally, "old men"; however, here referring to maturity from the standpoint of both experience and wisdom. The next few verses of Titus make plain what type of person is meant.
(presbuteros) nîni kî nô ta ghi nâ tanjî yi bê "îlwemani antèynî nî gheli ghîbò", kèsa ajâj a lemani-a antèynî ìjwân ì bwò.	(presbuteros) is used in general language to refer to "the older of the two", or the older of two generations.
Ghi li iwo ateyn sò'si-à (presbuteros) na bê iwo kûm "nkfisi nse sî isas i ndo". No mi ta, iwo nâ yèynî nâ dyèyn wî iwo ibzi-l ta ka à na ghi na ghi n-bê na wùl nîni bu fi keli wi adya', kîmi nîni a li-a.	Used with definite article (presbuteros) refers to "the ancestors". However, this group of words did not carry any negative implications such as loss of powers, etc.
Gheli ghi felinî a kaynsûsi ntè'si ghalinisi ni si telâsi ghi nâ tonjtî àjena na (presbuteroi). Àjena nâ keli adya' si sà' fi keli si nâ tisi tisa'. À nâ tô' ghi wi kî gheli ghilema. ìlwè' ì nya' nî ì li nîni tonjtî (presbuteroi) àjena ghi bènjî 45, 35, no mi 30.	Officials at local city or village councils were called (presbuteroi). They had administrative and judicial functions. The members were not necessarily older men. Various texts refer to (presbuteroi) of 45, 35, and even 30 years of age.
Gheli ghi felinî a sinagûksi gheli Jusî jæ ta ka 70 AD ghi nâ tonjtî àjena na (presbuteroi).	Officers of Jewish synagogues before 70 A.D. were known as (presbuteroi).
Gheli ghi li a Sànhedrîni ghi nâ tonjtî àjena na (presbuteroi)	Certain members of the Sanhedrin were called (presbuteroi).
Iwo i yeyn i itanjî kfanj na "presbyter", "presbyterian", nî ngàn ndô Fiyini", nîni ghi ma ghi fisî a (presbuteros).	The English words "presbyter", "Presbyterian", and "priest" derive from (presbuteros).
(À na ghi ta mà kú'tî zî kî zî si nâ ghi bènjî mivim ìn kàè, ma keli ìnkfi asi ì fi. Doktà ì bè na mi n-keli "presbyopia", asi a wul ì lwema! TSK.)	(When I was in my early forties, I had to get new eyeglasses. The doctor said I had "presbyopia", old man's eyes! Tsk.)
Iwo atu: It isi I Kîlitéynsi ì fvî a antèynî nî gheli.	Comment: Christian leadership emerges from the ranks.

Chôsi sî dvinîsi itu' Mînkàyn ìn Fî nîn læ keli nfè'tî sî àŋena sî kîmî a àŋena antêynî, ifu nâ yèyn i ghi a yeyn kelî gheli antêynî ndô Fiyîni. Ghi li a ghi fe'ni iwo nâ yèynî nî dzi zî a ghi nâ cho'tî dikînsî ateyn sî asî. Ghi n-læ cho'tî gheli nsombo a tisî Ayvis a Njwa'nî-a, ghi fi keli àŋena bôm mîtam mzi a àŋena nâ kola.	Most churches in the New Testament times found their pastors within their own ranks; and the gift was recognizable by the people in the congregation. This can be compared with the manner in which deacons were chosen at first. Seven men were chosen who were obviously controlled by the Holy Spirit; by their fruit they were known.
"no mî a ntè' ì kà": (kata polis), "no mî ti a ta ntè' nîn ghi"	"in every city": (kata polis), "according to each city"
Ifèl i Taytùs I nâ ghi sî nâ jêl a ntè' a ntè', chò'tî nfè'tîsî ta ka àŋena na to'nî-à "yîsi-à" no mî a ntè' ì kà. Wù nâ ghi sî ki sî keli ì ghî a ghi nâ kelî ifu sî nâ fè'tî fîsî-à ma ghi fi meyn fàytî yè'i iwo I Fiyîni ì na fî gvîtî sî na ghi nâ ye'î à. Tèyn awu ye'î àŋena ì lèm àŋena ìlwè' ì felîni nî àŋena.	Titus's job was to go from town to town, appointing pastors to take care of the need for "feeding" in each city. He had to identify those who had the communication gifts and enough doctrinal background to be ready for training. Then, he had to train them and assign them to their posts.
Wa kya na ghi bù bè na Taytùs li nfè'tîsî ìlwè' ì li ì gvî àŋena. Wù na ghi sî yeyn wùl ì jùnj no mî a filè' nî fî kà, sî ye'î, sî tum.	Note that Titus is not commanded to import pastors. He must find the best man in each locality, train him, and appoint him.
"Ta ma sî ghi ma ma be meyn sî vâ": (diatasso), "sî tisî, sî dyèynsî, sî tisî, sî chwôsî",	"as I have appointed thee": (diatassw), "to arrange; to prescribe; to direct; to command".
Bôl na ghi ma wù fu meyn sî Taytùs kî a mbanjî a mbanjî ì dzi zî awo chos à nîn keli sî nâ ghi ghi fî ba'li chôs ateyn- kîn no andayn ì mbâ'tî kî nô a mbanjî a mbanjî yi ghi a dzi a fî a nchîni sî gheli sî nîn ghi ateyn. Ghi nîn læ tisî Taytùs na wu li mba'tî sî tisî chôsî sisî a sî nâ ghi Kîlîf.	Paul had given Titus detailed orders concerning church policy and organization - a precise and detailed set of plans which took into account the character of the people. Titus was directed to carry out the plans for organizing the churches on Crete.
TAYTÛS 1: 6	Titus 1:6
Nchye' ndô Fiyîni nîn keli sî na ghi wul ghi ghâm wî ñweyn iwo ta wù nî bebsî, keli kî wul ì wî ì mò'. À n-keli sî nâ ghi wul woyn ñweyn n-gheli ghibîmini, yvîni-à môm wî awo a to-a.	If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.
Taytùs 1: 6-16 n-dyèyn ìtisî Bôl sî Taytùs kûm mbanjî zî a chôs nîn keli sî nâ ghi ateyn ì jêl ateyn. Tò' kî nâ à na ghi ìwo ito-l na ghi ghal nî ìwu ìtwo sî nâ tisî awo a ndô Fiyîni a fî a Kîlîf.	Titus 1:6-16 contain Paul's directions to Titus regarding basic church order and discipline. Note the need for firm and authoritative management of the affairs of the church in Crete.
1: 6-9, nchîni nî ìkfeyni-l sî nchye'sî nî nfè'tîsî	1:6-9, character and qualifications of elders and bishops
1: 10, 11, ifèl sî chîmsî ìchfî ì ghî a ghi nâ ye'î kî sî kwo	1:10,11, the duty of suppressing those who would teach for money
1: 12-14 nchîni sî bisî nî gheli Kîlîf ghi keli sî ghal nî ìwu ìtwo sî fi nâ faytî ye'tî antêynî samo'.	1:12-14, the evil character of the Cretans which demands stern treatment and steadfast adherence to the truth
1: 15, 16, sî bè na ibef ì antêynî n-jof ì wî bà'sî nî	1:15,16, the condemnation of inward defilement and

ìkemkem i nì.	hypocrisy
“wùl n-kasì nà ghì”: À n-ghì a Ghlís, a ghì ìwo gâyn sí asì bòm kè iwo, yi dyèyn na iwo i yèyni ye’tì iwo nìn ghì samo’.	“if any”: In the Greek, a first-class conditional statement, meaning that the conditional statement is assumed to be true.
Bôl nà sí lêm na Taytùs n-kelì sí yeyn ghelì ghì a ghì n-kfeynì sí a nchye’sì. À li achi a li a ma Bôl læ meyn nà kya ghelì ghì li antèyni àteyn wu n-chi ko’ a Kìlìt ì yeyn na ghelì ghì li nìn fvi kò’ sí a ghelì ghì asì.	Paul assumes that Titus will be able to find those who qualify as elders. Paul may already have been somewhat acquainted with the people during his own stay on Crete and noticed that there were some emerging leaders.
Choysì sisì a Kìlìt nà tò’ ghì wi kì choysì fisì. Kìlitàynsì nà ghì a Kìlìt sí zìtì achi a Beyntikòs, ma bèṅsì chwo meyn 35 kesa tèyn.	The churches on Crete were not necessarily new ones. There had been Christians on Crete since the Day of Pentecost, some 35 or so years previous.
“Kelì wi ighâm”: (anegkeitos), a ghì ìwo ma ghì gantì ichfì iwo kè’ nì ke’ nì yi ghì na “sí nà ghamà, ma ghì kà’ a ghì ndu nì và sí sa”. Tèyn, yi ti n-dyèyn na, “sí nà ghì ma ghì li ghì bù nà ghal và sí iwo ta wà nì bèbsì” kesa, kè na, sí nà “kelì wi fìnsè’ì”.	“blameless”: (anegkleitos), the negative prefix with the adjective meaning “chargeable; open to accusation in court”. Hence, this means, “not chargeable with offense”, or, simply, “irreproachable”.
Kòlòsè 1: 21, 22 “nè zì...ni meyn zì kasì bà’tì nchìnìsì zì nfeynfì bòm ìkfi I acha’ ìwùyn zì a Wàyn ì nfeynfì læ kfi ta ka yì se sí timi asì nì nfeynfì ì nà layn a, ghì a jûṅ. Kelì wi njas ì li.	Colossians 1:21,22 “and you...now hath he reconciled in the body of his flesh through death, to present you holy and *blameless* in his sight.”
1 Timoti 3: 10 dikìnsì n-kelì sí nà boṅ kelì wi ighâm.	1 Timothy 3:10 -- deacons are also to be blameless.
“ghì kì lum ì wulì wi ì mò”: (mias gunaikos aneir), “ì wul ì lumnì wu kelì kì wul ì wi ì mò”	“the husband of one wife”: (mias gunaikos aneir), “a one-woman man”
Nfè’tì nìn kelì sí nà kelì kì wul ì wi ì mò’. Nfè’tì, kàesi nà ghì ma wù mala meyn a wù na ghì sí nà kelì wul ì wi a ṅweyn ichì ìbì wu fâyn Fỳyìnì.	The pastor must be monogamous. The pastor, if he is married, needs a godly woman at his side.
“kelì woyn ghì yvìnì à”: kèsa, “ kelì woyn a ghì ghelì ghìbimìni ,” woyn ghì kelì ìbìmi I kilitèynsì, a to’ ghì wi kì woyn ghì a àṅena nìn yvìnì, ghì bè mì na gha, àṅena nì kì tì.	“having faithful children”: or, “having children who are believers”, children of Christian faith, rather than, simply, loyal or respectful children.
Woyn ghì a ghì bù bìmì, na aṅena sí kfeyn gvì sí a ghìlèma, li a ghì na fu chwòsì nge’ fì gvì nì ànjìṅ a dvìnì a a nchìnì nì nfè’tì. Àṅena li a ghì tzìyn fìsì nò ì ṅweyn sí ifè’tì iwo Fỳyìnì, teyn ta afèyn, ì tàysì nò ṅweyn na ka wù zìtì.	Unbelieving children, in their older childhood and teenage years, can be a source of pressure and great suffering in a pastor's life. They can even force him out of the ministry; or, as here, keep him from starting it.
ì ghì a ghì n-faytì chi a jûṅ, woyn fâyn Fỳyìnì nìn ghì àchfìtì a bemnì a kùm àdya’ iwo I Fỳyìnì. À n-ghì àchfìtì na nfè’tì ṅèyn wi ṅweyn bù òm ì òm nì	Well-behaved, godly children are a great example of the power of the Word of God. They are evidence that the pastor and his wife have taught the word in the home

ìye'i iwo i Fiyini a ndô Fiyini fi chi sî Fiyini fi kî nô asi nî woyn àṅena.	consistently and have lived for the Lord before their children.
"mòm wì ao a to-a": (kateigoria), "gham wì", "ghì lem isas iwo", bà'si nî (asoteis), "ijablî ichi, sî chwò alerj, wulf chi à". Tèyn, "ghì ghâm wì sî ijablî ichi, yi wi àsâyn, kelî ivzî ì timinî, bîm chí ì chí".	"not accused of riot": (kateigoria), "accusation" "categorization", plus (asoteis), "dissipation, excess, reckless living". Hence, "not accused of reckless living; not profligate, dissolute, disorderly".
Efesùs 5: 18 "ka yì na nyvî mìlû' visî mî ku zî bòm ta mìlû' nîn gvî kî nî nchîni nyàm".	Ephesians 5:18 "Be not drunk with wine, wherein is *excess* ..."
Jàṅ 1 Bità 4: 3-5	READ 1 Peter 4:3-5
"Kesa nchîni I to": (anupotaktos), "to nî àtu a"	"or unruly": (anupotaktos), "insubordinate".
Nfàsi-nfàsisî n-bè'î ghì kî tèyn sî woyn da na àṅena na "yvinî" ìbo àṅena sî zìtî kî a tîsa' ivim sî gvî sî chem a Efesùs 6. Isà' nâ yèynî a ghì chwòsî sî woyn da nḡi ba'sî nî ichfîni-ì "ta ka awo na ndû ajûṅ sî và ì wà na fi kelî ichi idya-ì atu ì nse.	There are quite a number of warnings to children to "honor" their parents, from the ten commandments to Ephesians 6. The commands to children are accompanied by a promise "that it may be well with you and that you may live long on the earth".
No mî ta yì n-kè' ta yì n-bîm ku ì ku iwo nîn ghì antèynî àteyn to kî tèyn. Wà n-kelî sî na kya na à nâ ghì itu' Mìkàyn ìn Mû antèynî nî ghelî Jusî, woyn ìlemà ghì a ghì "te" ìbo àṅena fi ghì ghì to gha' sî kfîni nâ ghì ghì kelî kî sî zue ma ghì tîmlî nî ngò'sî.	This sound rather benign, but it carries some very serious overtones. You may recall that in Old Testament times among the Jews, older children who "cursed" their parents or were otherwise implacable were liable to death by stoning!
Fi kî kîmi a Rome 1 , antèynî àntèynî a mbisi bemnisî a fi a ghelî nî ta ghì tùynsî Fiyini, a na ti "sî nē yvinî wi bæ nî nî".	And notice in Romans 1, right in the middle of that long list of terrible sins of those who reject God, is "disobedient to parents".
À n-ghì a Nwà'lî Fiyini, ta ka wùl na faytî ku a jûṅ yvinî bò ḡweyn na ghì iwo faytî to kî tèyn. Wa fi kya na ta ka ghì li iwo I Fiyini dyàṅsî sî ghelî ajàṅ a li a nîn faytî ndû kî asas a ndosî a fi a kî n-ti.	In the Bible, proper response to parental authority is extremely important. Keep in mind that the transmission of Bible doctrine and the Christian way of life from one generation to the next is possible only in stable families.
Ghìbo woyn kæsî b'îlâ, a àṅena fe sî fè'tî iwo I Fiyini sî woyn àṅena, a iwo I teyni fu nge' sî woyn ibàm, ì 'm̀bisi ghìbæ ma ghì mutî meyn atu nî woyn kò' chem ijwâṅ ì twal nî ìkwæ."	If parents go astray, they will fail to communicate the Word of God to their offspring, and there will be serious reverberations in their progeny, the "sins of the fathers being visited upon the third and fourth generation."
Kîmi tèyn, woyn da nîn kæsî nâ kôṅ wi, to nî àtu a, kfvîni wì, a yì na boynî wì na àṅena fsisî iye'i i jûṅ ì fi tàysî na ka ghì li samo' ì Nwà'lî Fiyini ì fu sî ijwâṅ ì li.	Likewise, if children are negative, disobedient, implacable, they will fail to receive good teaching and will interrupt the process of the communication of divine truth to future generations.
Ghìbæ nî ì woyn ti kæsî nâ kôṅ wì iwo I Fiyini à àṅena na ghì nô ngò'sî ìdwàm̀tî sî bemnisî. ichfîti nîn bè'î ghì a Nwà'lî Fiyini ta Fiyini fi nîn ìm wì sî nî iwo sî ghì a ghì nîn taysî ntum ì jûṅ kesa ghì nî na ghelî ghì a ghì bû bîmi kèsa ghìbîminî ghì bolî	Both negative parents and negative children are the worst kind of stumbling blocks. And there are plenty of examples in Scripture of the Lord taking swift and severe action against those who hinder the gospel or who cause unbelievers or weaker brethren to be offended.

d Yamti..	
ichfiti ateyn nin ghi Ananiyas ni Safilà ni Helòt, ni ghi li. Ghesinà na kya itebti I Christ ta wu n-læ bè na ka ghi tàysì woyn ghi bolì na ghi gvi sè zì, fi fu nfàsì-nfàsì na “ yi na kwo jòf na ghi li iti abayn chfiŋ a ŋweyn itoŋ...chwò ta ka wu ni a wayn ì mò antèynì ni woyn ghi bolì nâ ghèyn dyamti.	Examples are Ananias and Sapphira and Herod, among others. And remember Christ's admonition not to prevent the little children from coming to him, and warning that “it would be better that a millstone be hanged around his neck ... than that he should cause one of these little ones to stumble.”
I yeyn na yèyn ì nin dyèyn iwo zì a yi n-to isas I ndo ni nfè'ti ta bæ (nfè'ti)ni woyn fu ngenŋi àŋena isas adya' ni Fiyini fi.	All of this emphasizes how important it is in a pastor's family that both the father (the pastor) and the children be yielded to God's authority.
TAYTÙS 1: 7	Titus 1:7
Wul itisini a ndò Fiyini nin ghi wul ì felini ni Fiyini fi, keli si na ghi wul gheli ghâm wi ŋweyn si iwo, wu ni wi iwo si na ye'ti gheli, nyanŋi nyò'si wi itoŋ, ì nyvi chwòsì wi mlù', shiŋ ni wi ì ni awo, asi a ŋweyn a fvì wi ikwo.	For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, not a striker, not given to filthy lucre.
“bòm ta wul ì tisini”: (episkpos), “ivì a wu n-tisi awo”.	“for a bishop”: (episkpos), “overseer”.
Iyèyni nin ghi iwo dyèyn adya', ghi bê kùm wul wu ghi àlè' ni wul itisini, ghi bê kùm gheli àŋena keli kì nò àlè' kì a ghi nin tisi ateyn ghi kì yeyn a antèynì ànòyn. Gheli Gifis na li iwo nâ yèyni si na bê kùm gheli ghi a ghi nâ fèlì a ndosi Fiyini, si a chfiti	This is a word denoting authority; used for someone who is functioning as a leader; used of persons who have a definite office within a group. This word was quite commonly used in Greek to refer to temple officials, for example
Ifèl I Gheli Ntum 20: 28-30 “Yi na to'nè ni ngèŋ sisi ni gheli ghi a Ayvis a Nwa'ni-a ì fù sè zì na yi na to'nè ni àŋena. Yi na to'nè ni ànòyn a gheli ghibimini ni Fiyini fi kì a wâyn ì ŋweyn tì kfì bòm ànkeyna si ni na àŋena na ghi gheli ŋweyn. Mì n-kya na mì n-lu à nò ìlvì gha, a gheli gvì zì antèynì zì ta nyamsi abo ì sasì gheli ghibimini nâ ghèyn. A gheli fvì kìmì antèynì ni zì ì nâ wam ànkaŋ, gufi gheli ghibimini na ghi na jumtì àŋena. Yi na to'nè læ...”	Acts 20:28 “Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you *overseers*, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch...”
Tèyn, a nin a chòs alè', wul itisini na ghi wul ma ghi fù ì fù ifèl zì a ka wu na ni-a yi ba'si ni iye'i ni ìchi-ì, a ghi itanji ni ghesinà a ghi nfè'ti.	Therefore, in the local church, the bishop was a man with official duties including teaching and shepherding; in our own parlance, the pastor.
Jàŋ 1 Timoti 3 1-7	READ 1 Timothy 3:1-7
“n-kelisi”: “ yi n-kelisi na ghi ”. Tèyn, “wul itisini nin keli si na ghi...”. Awo kèynà abàs itziyn tèyn nin ghi dzì zì a wul ì tisini nin keli si na ghi ateyn	“ must be ”: “it is necessary”. Therefore, “It is necessary for a bishop to be...”. All of the characteristics below are necessary qualifications for the overseer.

<p>“keli wi ìghâm”: (anegkeitos), (ki abàs ikùe a ìtìmlì 6”</p>	<p>“blameless”: (anegkleitos), [see above in verse 6]</p>
<p>“wul ì nkîni”: (oikonomos) , ì wul vzì a wù nîni tisi awo keli àdya’, atu àlè”.</p>	<p>“as the steward”: (oikonomos), “an administrator with authority; the manager of an estate”</p>
<p>“ì Fiyini”: afo a keli wul, “wul ìkinini a keli Fiyini”</p>	<p>“of God”: the possessive case, “a steward belonging to God”</p>
<p>“kfa’ti wi ki ngên ì nweyn”: (authadeis), “talà, ki yeyn wi wul”. Ki 2 Bità 2: 10</p>	<p>“not self-willed”: (authadeis), “stubborn, arrogant”. See 2 Pet. 2:10.</p>
<p>Nfè’ti li wu bù vîsi ikfà’ti i ngen, nî ntàl, nî sî nà ki yeyn wi ghehì ghi li tziyn nweyn lèm alè’ wù na bu fi fèlì wî a jûn. Wù n-kelisi nà dyèyn atem a junà, no mî sî ghi a yi ghi na ghi bebsî ànena. Wù n-keli sî nà keli nchîni àtem a junà.</p>	<p>The pastor cannot allow self will, stubbornness, or antagonism toward people to move him to the place where he is unfair. He is to express grace, even to those who deserve condemnation. He must be oriented to grace.</p>
<p>Nfè’ti nîni keli sî nà ki yeyn iwo kî ta yi n-ghi. Wùl vzì a wù n-talì fî ghi ma afo li kî bû kfini nweyn kà’ wù bù nà ghi tèyn. Ghi nî kan nfè’ti, achi a li a kî nô bòm iwo, ìlvi fî li a ghi wi no mî bòm iwo. Miti sî kan n-dyèyn wî na wù lali nà ke’ni ghehì, bòm tèyn, wù n-keli sî nà keli atem a junà. Dzì zì a wùl nîni ku ateyn sî a ngen kesa sî nà na ki wi iwo ta yi n-ghi n-keli wi sî bebsî itanji samo’ nî nweyn no mî ìlvi ta wù ki iwo ì kà.</p>	<p>The pastor must maintain objectivity. A stubborn, implacable man cannot do so. The pastor will be criticized, sometimes justly, sometimes not. The criticism does not necessarily constitute judging or maligning. But criticism cannot be allowed to cause antagonism on his part, so he must have grace orientation. Personal feelings or prejudice must never destroy his fairness in dealing with a situation.</p>
<p>“nyansî nyò’sî wî ìtoŋ”: (orgilos), “ìtoŋ nyansî lalì wî”. Itoŋ ì yafini bòm ta wu n-nyansî lali nîni ghi mbi yi fvi ikfà’ti. Ikfà’ti lî nfè’ti nîni keli sî nà bim ghi kî tèyn wes yi nî na wù na nyansî nî à ìtoŋ ì yafini mæ.</p>	<p>“not soon angry”: (orgilos), “not quick tempered” Anger from a quick temper is mental attitude sin. The pastor must have a relaxed mental attitude which leads to a quick recovery from anger.</p>
<p>Ngàysî 14: 17 “Wùl vzì a ìtoŋ ì nweyn nîni nyânsî yafi nîni lum nî ki iwo ì àngù...”</p>	<p>Proverbs 14:17 “He that is soon angry deals foolishly...”</p>
<p>Ngàysî 15: 18 “Wùl vzì wù nîni nyò’sî chwôsî ìtoŋ nîni sàg ìnû alè’, miti wùl vzì a wù n-yoli sî nyò’sî ìtoŋ nîni chîl ìnû alè’.”</p>	<p>Proverbs 15:18 “A wrathful man stirs up strife; but he that is slow to anger appeases strife.”</p>
<p>Nchye’ ì wùl vzì a ghi nî ghi sî cho’ a chòs a Kifit nîni keli sî nà lí awo à jîm ì má’ awu nî Fiyini, fanj ti na sa’ wul. Ki no mî ghà kî àti-ati.</p>	<p>The elder who is to be appointed to a church on Crete must turn matters over to the Lord and maintain a non-judgmental, objective outlook.</p>
<p>“Keli wi sî fu ngen sî mîlù”: (paroinos), “ghi wi akum a mîlù”. I yèni bê iwo sî nà nyvi mîlù’ ìn to sî nà bu’sî nge’sî. Wùl vzì a wù yi meyn iwo lî Fiyini ì du’lî, wùl vzì a wù ghe’ni meyn a Christ, nîni keli ìsanlî (+H) nî mbôynî kî mînchi ì jîm na wù nî keli wi sî nà bu’sî nge’sî nî àfo kèsa lèysî ìsanlî ateyn.</p>	<p>“not given to wine”: (paroinos), “not addicted to drunkenness”. This refers to using alcohol as a form of sublimation. The edified man, mature in Christ, has such happiness (+H) and peace every day that he doesn't need to sublimate or forget it all.</p>

<p>Awo n̄n dv̄i k̄i t̄èyn a N̄wa'li F̄iyini ta gh̄i fu k̄um na ka gh̄i na nyv̄i m̄ilù' ìn to. Iwo l̄ yi as̄i - i n-gh̄i na ka wà na nyv̄i a ta ka m̄ilù' ku va. Efesùs 5: 18. Atem a wul à n̄n kel̄i s̄i nà gh̄i afo k̄inj̄t̄i wi ma k̄i yasi meyn k̄i m̄ilvi ìn j̄im ta ka Ayvis a N̄wa'ni-a na tisi-à fi dȳèyns̄i-à.</p>	<p>There are several reasons given in the Bible not to drink wine. First, one is not to drink in order to get drunk, Ephesians 5:18. A person's mind must be unclouded and always open to the controlling and teaching ministry of the Holy Spirit.</p>
<p>T̄èyn, wul kel̄i wi s̄i nà nyv̄i a ìlvi ta yi n̄n gh̄i s̄i nà fu nge' s̄i gheli gh̄i li.</p>	<p>Then, a person is not to drink if it would be offensive to others,</p>
<p>1 Kolin 10: 31 Yi ti n-dȳèyn na, yi na yi no m̄i ghà, kesa yi n-nyv̄i ì nyv̄i, kesa yi n-n̄i no m̄i ghà, yi nà n̄i k̄i s̄i nà fu iko's̄i s̄i F̄iyini f̄i.</p>	<p>1 Corinthians 10:31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.</p>
<p>Rome 14 : 21 Yi n-jof̄i na ka wul ì k̄fil ì njwò kesa nyv̄i m̄ilù', kesa n̄i no m̄i ghà na ka yi ni na w̄ayn-n̄i fe.</p>	<p>Romans 14:21 It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak.</p>
<p>lyèyni n̄n gh̄i isa' ikòŋ ì l̄an ì l̄an isa' na wul bu fi gh̄i wi 'sh̄inj̄ wi''isas iwo, ikòŋ a gh̄i wi bòm iwo ta yi s̄i f̄el̄i fv̄i ant̄èyn̄i n̄i àd̄ili ta wul n̄n kel̄i s̄i gh̄i a gh̄i n-l̄e ndù n̄n gh̄i a gh̄i b̄u f̄ayt̄i yè'i.</p>	<p>This is the Law of Love superseding the Law of Liberty; the outworking of impersonal love and burden for the lost and untaught.</p>
<p>Ngàyns̄i 31: 4, 5 À n-gh̄i wi àl̄e' a t̄f̄òyn ta ka àŋena na nyv̄i m̄ilù', kesa s̄i woyn nto' s̄i nà nyv̄i m̄ilù' ìn tò, bu t̄i a àŋena nyv̄i, l̄ès̄i isa', ì fye' nsa' gheli gh̄i a gh̄i n̄n chu'li n̄i àŋena."</p>	<p>Proverbs 31:4,5 “It is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted.”</p>
<p>Yi n̄n gh̄i k̄i n̄o a ndayn na no m̄i nda vz̄i a wul n̄n gh̄i al̄ej̄ s̄i nà f̄el̄i s̄i gheli abàs anòyn kesa dzi ayvis n̄n kel̄i wi s̄i fu nḡej̄ ì ñweyn s̄i m̄ilù' kesa s̄i m̄ilù' ìn to, bà's̄i k̄imi n̄i nchye's̄i, dik̄ns̄i, n̄i gh̄iki gh̄i ghe'n̄ini (Taytùs 2: 3).</p>	<p>It is apparent that any person in a position of social or spiritual responsibility is not to be given to wine or strong drink, including elders, deacons, and mature women (Titus 2:3)</p>
<p>' : (pleikteis), "k̄faynt̄i gheli, wul ì nge's̄i, wul ì nsè' ndim"</p>	<p>"not a striker": (pleikteis), "bully, pugnacious man, brawler"</p>
<p>Gh̄i bè wi iwo yèyn ì k̄um ta wul n̄i n̄i wu nà k̄inj̄t̄i nḡej̄ ì ñweyn ta gh̄i n-n̄u ñweyn. Wul vz̄i a wul n̄n k̄f̄aynt̄i gheli n̄n gh̄i wul wu k̄on ìn̄u n̄i ish̄inj̄. Nchye' li a wul bebs̄i if̄el̄ l̄ ñweyn ta wul n-sè' in̄u.</p>	<p>This is not a reference to self defense. A bully is a man who seeks out fighting and brawling. But an elder can ruin his ministry by starting a fight.</p>
<p>"k̄onj̄ w̄i s' il̄inj̄": (aiscrokerdeis), "as̄i a ch̄fil̄ w̄i a s̄e ma gh̄i k̄eli a dzi ì s̄e, as̄i fv̄i w̄i ifwo."</p>	<p>"not given to filthy lucre": (aiscrokerdeis), "not eager for dishonorable profit; not greedy for material gain."</p>
<p>lyeyn n̄a yèyni n̄n bè iwo k̄um ta wul vz̄i a wul ghè'n̄i ib̄imi n̄n ye'i meyn s̄i nà ch̄i no m̄i ìlvi teyn ta awo n̄n gh̄i no m̄i ti a, bu fi s̄in̄i w̄i inȳinj̄ ta chwokù' ib̄am ifwo ì mbzi. Wul ib̄imini k̄es̄i ye' s̄i</p>	<p>This is a reference to Mastery of the Details of Life by the mature believer who is no longer part of the "Rat Race" for this world's goods. When a Christian is a master of the details of life (rather than a slave to them), he can enjoy the</p>

<p>nà chià no mi ìlvi ta awo n̄n ghi no mi ti a (kwo ghi wi akôs s̄i awo), a wù na kelf̄ ìfwo a ñweyn a nch̄in̄ wu nà yvi ìfom ateyn, ghi k̄æsi li ì lù n̄ ì ñweyn, isan̄li (iku aj̄ũŋ) l ñweyn l b̄u ndù alè', bòm ta isan̄li l ñweyn n̄n ye't̄i ta Fiȳin̄i f̄i n̄n bê samo', a ghi wi bòm ìfwo vz̄i a wùl n̄n keli, n̄ àler̄ k̄i a wùl n̄ ti ateyn ant̄eyn̄i n̄ gheli, kesa no ta wù n̄n ko'ni ghi.</p>	<p>things in his life when he has them, but when they are taken away, his happiness (joy) is not disturbed, because his joy depends on God's faithfulness, not on personal possessions, social life, or status.</p>
<p>If̄el l Nf̄e't̄i n̄ ghi wi if̄el s̄i n̄e yi ateyn. À n-ghi wi aler̄ na ghi na lâ' ì ñweyn ateyn (no mi ta ghi li a ghi na lâ' ì ñweyn a njon̄). À n-ghi wi if̄el s̄i gheli ghi a ghi n-dyàn̄t̄i j̄èl̄i, ì gh̄i a ghi n-lum ghi k̄i iyvi l yvi, ko's̄i iwuȳn, k̄in̄s̄i kfin̄i mbzi. À n̄n wi iwo ta ka wul ni ghi na kya ñweyn ila' k̄esa no mi a mb̄æsi. À n-ghi wi aler̄ ta ka wùl li na k̄in̄ k̄in̄ iwo inger̄ n̄ ñweyn, k̄esa li s̄i àlè' s̄i na ghan̄s̄i awom ateyn dȳeyn̄ àdya'.</p>	<p>The pastorate is not a career. It is not a salaried position (although he might receive a salary). It is not a job for yuppies, those who are upwardly mobile, status conscious, world-changers. It is not a track to national prominence or even local prominence. It is not a position from which a man can satisfy his ambition, or stroke his lust for approbation, or solidify his power base.</p>
<p>Iyè'i M̄ituli M̄i Awo</p>	<p>Topical Studies</p>
<p>K̄IL̄IT [CRETE]</p>	
<p>K̄il̄it n̄n àtuŋ ant̄eyn̄i jv̄a ma k̄i bà'l̄i ìghami abàs itziyn a Jv̄a ìto Aegean, ma yi nȳin̄i abàs itziyn ta ichue zue n̄n sal a Ḡil̄is. K̄il̄it n̄n ghi m̄æsi 156 s̄i idȳef, ghi m̄æsi nsombo n̄ m̄iv̄im̄ n̄tal njv̄as̄i t̄ayn s̄i igha', f̄i ghi m̄æsi 3189 ìlvi ta ghi n̄n k̄i t̄i k̄i ìlwè' ì j̄im̄ (gv̄i k̄i ibàm n̄ Sisili, Sad̄iniyà, Sipl̄iyòs, n̄ Kosikà), lut̄f̄ s̄u ghi k̄i a f̄in̄ko' n̄ k̄fiyn̄ ì li yi ghi isas ì jv̄a ì to ghi kf̄a' na à læ nà ghi itu' f̄i li yi ghi s̄i ìlwò a dzi ì nse s̄i lù a Ḡil̄is Benàbòlesiyà ta yi nson̄s̄i zi a jv̄a s̄i ndù a Teki abàs itziyn. À na ghi itu' ì mu, K̄il̄it nà ghi àlè' k̄i a wùl nà ghi k̄i ta wù tom avi a ngò' chà' dyàn̄ alè' (a dzi jv̄a l to) ant̄eyn̄i Ḡil̄is n̄ Af̄ilikà, f̄i ghi ant̄eyn̄i Esiya Maynò n̄ Af̄ilikà. Gheli Filistiyà n-kè' na ghi læ lù a Ḡil̄is ì dyàn̄ a Balèsit̄ayn, bòm ta ghi n-læ meyn nà yeyn àŋena a K̄il̄is itu' ì mu.</p>	<p>Crete is an island which forms a southern boundary to the Aegean Sea, and lies southeast of Greece. Crete is 156 miles long, seven to thirty-five miles wide, and 3,189 square miles in area. It is the fifth largest island in the Mediterranean Sea (after Sicily, Sardinia, Cyprus, and Corsica), and is on the spine of an undersea mountain range thought to have formed at one time a land bridge between the Greek Peloponnesian peninsula and southern Turkey. In ancient times, Crete was the main stepping stone (by sea) between Greece and Africa, and between Asia Minor and Africa. The Philistines may have migrated to Palestine from Greece, having been located on Crete for a time in the ancient past.</p>
<p>Homer ton̄t̄i k̄i ntè's̄i gha'lin̄is̄i m̄iv̄im̄ bulamo' atuŋ ant̄eyn̄i jv̄a nà gh̄ayn, ennhkonta polhev, m̄iti à na ghi ìlwè' ì li wù na k̄e' na a ghi ejkatompov, ntè's̄i gha'lin̄is̄i iv̄i. Akōyn̄ n̄ k̄eynà li a na ghi ta yi nà keli s̄i asi, m̄iti ka ghesin̄a visi</p>	<p>Homer attributes to this island only ninety cities, ennhkonta polhev, yet In other places he gives it the epithet of eJkatompoliv, hundred cities. And this number it is generally allowed to have had originally; but we must not let the term city deceive us, as in ancient times places were thus named</p>

<p>iwo ìyeyni na ntè' ìghà'nì jìṅsi ghesinà, bòm ta à nà ghi itu' mu ma ghi li a ghi li alè' a ghi ki fìntèyinsi fì ntè' nà tonṭi na ntè' ì gha'nì a ghi ki fìlèhì tèyn itu' nì ghesinà.</p>	<p>which would rate with villages or hamlets only in these modern times. ¹</p>
<p>À n-ghi ki mìle'nì tèyn itu' mu ta iwo teyni nìn to sî gheli tèyn ta Kìlìt: Ghi nà tô' kya wi ki bòm ta ntè'si nà ghi ivi, mìti bòm ta Europa nìn læ zì afu atû nyàm mbolo' ìlûmnì, kèsa bòm ngù' ghi tonṭi na Taurus, ma yi lù a Fùnisiyà, kùm àghànṭi, a ghi ifèli Dædalus, si besi Minotaur, ma à nì Theseus, kùm kfiyn Ida, alé' ki a ghi nìn lem Jupiter ateyn si a mìnchi 254, ma ghi lèytì ṅweyn kùm ànghè' a bò ì ṅweyn Saturn, kùm ise I Jupitar, no si a ṅaṅ kùm fòyn àṅena ì Minòs nì tisa' titi a wù nìn læ fu sî gehli ṅweyn, tì layn chwô mì ghà, luyn mesì à, ghi ki ighel, ma itu' ì mu li a wu na kfiyn fìdyò' atu.</p>	<p>Few places in antiquity have been more celebrated than Crete: it was not only famous for its hundred cities, but for the arrival of Europa on a bull, or in the ship Taurus, from Phoenicia; for the Labyrinth, the work of Daedalus; for the destruction of the Minotaur, by Theseus; for Mount Ida, where Jupiter was preserved 254 from the jealousy of his father Saturn; for Jupiter's sepulchre; and above all, for its king, Minos, and the laws which he gave to his people; the most pure, wholesome, and equal, of which antiquity can boast.</p>
<p>Wùl vzì a wù n-læ fu isa' sî àṅena, Minòs, Homer bè na wù na lum ghali nchìynti ṅèyn Jupiter no mì ìbà, ì bènṣi bulamo' sî kà, a ghi fe'ti sî ṅweyn ì dzi zì a ka wù ni a tisa'ti ṅweyn na tô' ghi a jûṅ ateyn, no mì ta à nìn ghi ki ṅàyn ta ghi n-mo, yi n-be ki nô iwo samo' a dzi ànleyti. Minòs nà ké' ta wù nà kasì ka'si tisa' ti ṅweyn no mì ìbàm ìbènṣi bulamò' sî kà, sî nfì sî nì na gheli na ṅvìmlì ì nteynti, wu bè sî gheli na yi fsì ikfìni nà yèyni sî Jupiter si a ṅweyn a ngenj. À nà ghi iwo gheli itu' ì mu ghi a àṅena nà fu tisa' ghi ṅyànṣi ni-à ta àṅena na ghi ṅèyn gheli ghi tô' kya wi fì bìm ghi ki ghi, ma ghi n-læ nà nì iwo nà yèyni itu' nì Minos si ko' sî chem. itu' nì Mòhamèt.</p>	<p>Their lawgiver, Minos, is said by Homer to have held a conference every ninth year with Jupiter, from whom he is reported to have received directions for the farther improvement of his code of laws; though this be fable, it probably states a fact in disguise. Minos probably revised his laws every ninth year, and, to procure due respect and obedience to them, told the people that he received these improvements from Jupiter himself. This was customary with ancient legislators who had to deal with an ignorant and gross people, and has been practised from the days of Minos to those of Mohammed.</p>
<p>Ta gheli ghi a ghi nà nyá' ì ṅwà'lisì itu' ì mu nà bè, gheli Kìlìt nà lum ghi gheli ma ghi lù a Balistây. Abàs a Balistây ki a ki nà nyiṅ ìwùyn ì jvâ ì to Miditìliniyàn gheli Alàbsi ì jân na Keritha, gheli Siliyà ì jân na Creth, gheli Hibìlù ì jân na gheli ateyn na Kerethi kèsa Kerethim ma ìbèynsi I Septuagint tonṭi na krhta. A n-ghi a Izikìl 25: 16, ghesinà ì yeyn ta ghi bè "Mì nì teyn fìsì gheli Chereth" ma Septuagint ì bèynsi na kai exoloqreusw krhtav, Mì n-bebsì gheli Kìlìt, ì Zefèniyà 2: 5 ì bê na : "nsa' gheli ghi a ghi n-chì a mbàè ì jvâ, ila' ì gheli Chereth, Septuagint bê na,</p>	<p>According to ancient authors, Crete was originally peopled from Palestine. That part of Palestine which lies on the Mediterranean was by the Arabs called <i>Keritha</i>, and by the Syrians, <i>Creth</i>; and the Hebrews called its inhabitants <i>Kerethi</i> or <i>Kerethim</i> which the Septuagint have translated krhta. In Ezekiel 25:16, we find "I will cut off the Cherethims", translated by the Septuagint kai exoloqreusw krhtav, I will destroy the Cretans; and Zephaniah 2:5: "Woe unto the inhabitants of the seacoast, the nation of the Cherethites, Septuagint, "the sojourners of the Cretans." That these prophets do not speak of the island of Crete is plain from their joining the Kerethim with the Pelishtim as one and the</p>

¹ This and several of the following paragraphs are attributable to Clarke, Adam, "New Testament ... Commentary and Critical Notes".

<p>“alê’ kî a ghelî Kîlîit gvî nâ chî ateyn”. Iwo zî a yi nin nî na nfê’tî si gha’linî sèynsî nin bê wî iwo kûm àtuṅ antèynî jvâ Kîlîit nin dyèyn ta ghi nin lî ghelî Chereth ì chîntî kî nî ghelî Pelisth kî ta à n-ghî kî ìnkî I ghêl ì mò’ . “À ti ta Bô Fiyîni ì bè, mî nî nâysî àwu àkema atu nî ghelî Filistây, ì fi tēyn fisî ghelî Kelit, fi bebsî ì ghî a ghi fāṅ a mbæ jvâ.” Ìzikîl 25: 16, ‘Nsa’ ghelî ghi a ghi n-chî a mbæ ì jvâ ì to, ila’ I ghelî Chereth, iwo I Fiyîni nin ke’ni meyn zî: O Kenàn, ila’ i ghelî Filistây, mî bebsî vâ”. Zèfèniyâ 2: 5</p>	<p>same people. “Thus saith the Lord God, Behold I will stretch out my hand upon the Philistines, and will cut off the Cherethims, and destroy the remnant of the seacoast;” Ezekiel 25:16. “Woe unto the inhabitants of the seacoasts, the nation of the Cherethites; the word of the Lord is against you: O Canaan, the land of the Philistines, I will even destroy thee;” Zephaniah 2:5.</p>
<p>Tèyn yi nin kê’ kî nô na ghelî Kereth nâ ghi àbâs a ghelî Filistâynsî. Ghelî Kereth a Balistây ghî nâ faytî kya àṅena itim I fīnchya, ghesinà fi yeyn na Devit nin læ meyn li ghi li ghi nâ chî ṅweyn. 2 Samwèl 8: 18, 15^ 18, 20: 23, 1 Tifòyn 1: 38, 1 Kìlunikìl 18: 17, no mî àlè’ à kâ nâ ghàyn ghi tonṅî ìbèynsî nin ghesinà na ghelî Chereth.</p>	<p>Accordingly it appears that the Kerethim were a part of the Philistines. The Kerethim in Palestine were noted for archery; and we find that some of them were employed by David as his life guards, 2 Samuel 8:18; 15:18; 20:23; 1 Kings 1:38; 1 Chronicles 18:17; in all which places they are called, in our translation, Cherethites.</p>
<p>Idomeneus, ta wù n-læ gâmtî Àgamemnon ighòṅ I Trojan, nâ ghi fòyn vî a wu n-sa’ gò’sî a Kîlîit. Wu se si lù atunṅ antèynî jvâ nâ ghàyn ì visî na à na sa’ wayn ma wù zisî zisî ìlvî-à ghi jân na Leucus, a nâ si ghi kî ta fòyn bùla, ba sa’ achi; ba ta wù fsî achi si I to ghi mùtî kî tēyn ì sàṅ ì fisî ṅweyn, Kîlîit ì faṅ si àlè’ a tisî ànòyn ghi lum yisî bèṅtî kî beṅtî a fītītî fī ìtu’ ì mu. À nâ ghi a ngò’sî, ghelî Rome, isas nî Quintus Metellus, a nâ si ta wù faytî bàṅsî fīlunṅ ì fi lè ì fòyn ìkwo, mòmsî si tīm si yi atunṅ nâ kèynà antèynî jvâ, ì kæ chye’sî tisa’ tî Minòs, ì zītî isa’ mà a læ fu Numa Pompilius.</p>	<p>Idomeneus, who assisted Agamemnon in the Trojan war, was the last king of Crete. He left the regency of the island to his adopted son Leucus, who, in the absence of the king, usurped the empire; the usurper was however soon expelled, and Crete became one of the most celebrated republics in antiquity. The Romans at last, under Quintus Metellus, after an immense expenditure of blood and treasure, succeeded in subduing the island, on which he abolished the laws of Minos, and introduced the code of Numa Pompilius.</p>
<p>Kîlîit, nî fīla’lî fī Siliyèn ì kasi si a ntè’ ì Rome, à nâ ghi si asi a sa’ wul wu ba’sî gvî si a gofìnò ì lù si afu a nâ sa’ wul ti atu ìkwo, nî wul ta wù nî gâmtî ṅweyn, ì gò’sî nî gofìnò. Kònstâtây ì Gha’ni, ta wù nâ kasi gwôti ila’ si a nfi wu gwòsî Kîlîit ṅeyn Siliyèn si a ntè’sî, ì visî yi nâ ghi dzi Afilikà nî ìlilyâ ì fu sî wayn na tal antèynî nî woyn nî ṅweyn Konstânsî.</p>	<p>Crete, with the small kingdom of Cyrene, became a Roman province; this was at first governed by proconsul, next by a quaestor and assistant, and lastly by a consul. Constantine the Great, in the new division he made of the provinces of the empire, separated Crete from Cyrene, and left it, with Africa and Illyria, to his third son Constans.</p>
<p>À na ghi a bèṅ ighî I bulamò’, ta Maykèl II nâ sa’i, ghelî Saracen nù ì fsî alè’ nâ à kèynà. A nâ ghi a bèṅ 965, fòyn gha’ni Nicephorus Phocas, a bèṅsî nâ ghàyn wu nù fvî ì fi sàṅ ghelî Saracen, ì kasi li atunṅ nâ kèynà antèynî jvâ ì chiyntî nî ila’ ibeni-I, ma yi tî nâ ghi awu nî ghelî ghi kya wi Fiyîni si a bèṅ 100. Yi faṅ kî awu nî ila’ ibeni-I si chem ìtu’ nî</p>	<p>In the ninth century, in the reign of Michael II., it was attacked and conquered by the Saracens. About 965, the Emperor Nicephorus Phocas, in the following century, defeated and expelled the Saracens, and reunited the island to the empire, after it had been under the power of the infidels upwards of 100 years. It remained with the empire until the time of Baldwin, earl of Flanders, who, being raised</p>

<p>Baldwin, bôbo Flanders, a nà sî ghi ta ghi lèm ì ṅweyn achi, wu là' ifèl I Boniface, ì kini Montferrat, ì nì na wù na ghi fòyn Tesàlonikà ì fi kfèynsi àtuṅ antèynì jvâ Kîlît ateyn. Baldwin wu nà kwo kôṅ sî keli ntu' ìkwo atu àtùṅ a jvâ nâ ghàyn wu li ì beyli sî gheli Vèneshiyà, a A.D. 1194, isas isa' nì àṅena ghi nà toṅtî nâ Kandiyà, ma yi lù sî Àlabiyà (itaṅi Àlabiyà), alé' ma kî fo meyn ìwuyṅ, a ghi iziṅ ta gheli Saracen nin læ fu sî nte' ì to ta ghi bà'li fi faytî kîṅtî.</p>	<p>to the throne, rewarded the services of Boniface, marquis of Montferrat, by making him king of Thessalonica, and adding to it the island of Crete. Baldwin, preferring a sum of gold to the government of the island, sold it to the Venetians, A. D. 1194, under whose government it was called Candia, from the Arabic (Arabic) Kandak, a fortification, the name which the Saracens gave to the metropolis which they had built and strongly fortified.</p>
<p>À nâ ghi a 1645, alerj ilvi mbôynì ghi, gheli Tèk ì nù àlè' nâ kèynà nì àndòyn angùsì a 400, sugè'sì ghi antèynì 60000, ghi bo ndo ìghòṅ ghi ghi kàè ghi kàè ghi toṅtî na pàshasi, sî kè'nì, mîti ma aturj antèynì jvâ nâ kèynà à jîm li a kî yvîṅtî kî sugè'sì 3500 ta ghi nin jèl a nse nì asì a gheli à atù nyàmsi kfanj; mîti àṅena timi to ntenj ì kè'nì gheli ghi nuni ghi faytî dvî chwô àṅena, mî ghi ghal meyn keli no mî fîlè'nì fî nse fîkà, kî nô na ghi li adya' ila' igha'ni zì a ghi nâ toṅtî na Ottom kî à jîm sî a bènjsì mivim ìn tal jæ ta ka àṅena li kèlì àtuṅ antèynì jvâ nâ kèynà. Ta ghi nu làm gheli ghi bemni nâ ghèyn tēyn gheli Teki ì lè gheli 200 000! (Ngò'si inyà'ti nì Clarke. Wd)</p>	<p>In 1645, in the midst of a peace, it was attacked by the Turks with a fleet of 400 sail, which had on board an army of 60,000 men, under the command of four pashas, to oppose whom the whole island could only muster 3,500 infantry, and a small number of cavalry; yet with these they held out against a numerous and continually recruited army, disputing every inch of ground, so that the whole Ottoman power was employed for nearly thirty years before they got the entire dominion of the island. In this long campaign against this brave people the Turks lost about 200,000 men! [End of Clarke notes. wd]</p>
<p>Kîlît n-ghi a antèynì antèynì àlè', mîti ghi kya kî mîwòlì tēyn kûm fîtitî fî alè' nâ fèyn fî sî ko' sî chem. itu' nì Gîlîsi. Ghi zì kî sî keli ta Sir ArthurEvans nâ jeli tim ìlwé' sî ye'i awo a bènjsì ighi 19 ta ghi ziti sî nâ sî keli awo kûm fîtitî fî mu fî nì àlè' nâ kèynà. Evans nâ sî ghi wul ma wù kfa meyn sî ifèl ila' nì gheli Ingilîsi sàm antèynì kwo, tēyn wu li àlè' sî nâ ghi nchi a àlè' ghè a ghi nin lèm ifwo ì mu ateyn ghi toṅtî na Ashmolea, a University Oxford a Oxford ila' nì Ingilîsi. Wù nâ ghi kôṅ sî nâ jeli tim ìlwé' ye'î àwo, iwo ateyni faytî ghi kî nô a ṅweyn ìwùyn.</p>	<p>Crete is centrally located, but very little was known of its history prior to the Greek period. It was not until the archaeological expeditions of Sir Arthur Evans in the late 19th Century that some of the true facts of ancient Cretan history became known. Evans was an out-of-work millionaire in England, so he took a position as the curator of the Ashmolean Museum of Oxford University in Oxford, England. He was an avid amateur archaeologist, but he was to achieve a reputation which placed him among the most professional.</p>
<p>Evans nâ ghi wul kôṅ ifwo ta ghi faytî nì aso ìkwo, wu yvî na mìncha' mî awu ì bemni ì li nin ghi ta ghi nin læ visi aturj antèynì jvâ Kîlît , ma à visi gheli Igip ghi mu. Wu loyn ilue iyvîti ìdyâ sî alè' ghè a ghi nâ lèm ifwo ì mu ateyn, ì zì kî nô angù' ì to nì ṅweyn sam ndù a Kîlît a 1894. Wu chem alè' ghè a ngù'si nâ gvî ateyn a Knossos kî a bèn nâ ghè, ì ziti sî tim ìlwé' kîṅ ì fwo alè' kî ba'si à ghi toṅtî na Kephala. Kî achi a kî asì a wu tim yemsi</p>	<p>Evans was also a numismatist, and he heard about some very interesting signet rings which had supposedly been left on the island of Crete by some ancient Egyptians. Taking an extended vacation from the museum, he sailed his personal yacht to Crete in 1894. He arrived in the harbor at Knossos in that year, and he began an archaeological dig at a place nearby called the Kephala site. On the very first day of digging, he uncovered the top of a bronze age palace. He knew that he had found something, but the property didn't</p>

<p>àtu anto' ma ghi bà'li itù' ghè a ghi ziti nà tzi ifwo ateyn. Wù nà kya na wù yeyn meyn afo a to a, miti alè' nà kèyn a nà keli wi nweyn. Wù nin læ meyn ziti si bèysi nèyn gheli ghi a ghi nin sa' Għis sī yuyn alê' nà keynà.</p>	<p>belong to him; so he covered up the hole and began negotiations with the Greek government on Crete to purchase the site.</p>
<p>Alè' kà a Evans læ yuyn nà ghi àlè' kà a Knossos nà ghi ateyn si a mu, nto' zì a wu tim yeyn a ghi nto' fòyn Minos, mà na ghi si chem itu' nà ghàyn ghi lum li kà na fititf fi fòyn Minos nin ghi ngàyn ta ghi n-mo. Evans i tonji mbzi ijisini itu' nè Minos ta itu' i jisini nè Minos. itu' i jisini nà wèyn n-læ meyn ghàm itu' i mu si si ko' si chem. A bènj 1400 jæ nà Christ, ikoli i alè' nà ghayn n-gamtì si nà na ghi fayti yè'i iwo kùm fititf fi gheli Għis nè gheli Europe, nô nè tìtanjiti, tò' be alerj a Miditiliniyen ta ichue izue nin salì.</p>	<p>The place that Evans bought was the site of ancient Knossos; and the palace he had found was that of King Minos, who had, up until that time, been thought of only as a legend. Evans called the civilization of King Minos the Minoan civilization. This civilization flourished from early times up until about 1400 B.C., and its discovery has been invaluable to the study of Greek and European history and languages, especially those of the eastern Mediterranean area.</p>
<p>Nchîni itu' Minoa nin ghi si a nyij ma à nà ta ifwo i faytini nè àba'li à nin bula ghi li alè' a kà lu à. Kì nô samo', ghi nin kwo bê na nchîni itu' Minoa nin ghi mà a nà i nyeyn na nchîni itu' Mycenaee gvi itu' Għis i mu.</p>	<p>The Minoan culture is distinguished by the originality and high development of its art and architecture. In fact, the Minoan culture is considered to be a forerunner of the Mycenaean civilization of ancient Greece.</p>
<p>Ichfiti kà si idvi kùm awo ta ghi nyà'ti ma ghi dyòynti ilijis nà ghi alè' nà ghàyn, ghi yèyn keli dzi sibò tèyn ta ànjena nà nà ateyn, ichff iziyn na inyâ' italani-i nè Minoa A nè inyâ' italani-I nè Minoa B. Ghi ziti si kà'si si yèyn na idyòynti nà yèyni nin bê na gha a bènj 1930, miti ghi fi chi ko' chem a 1953 jæ ta ka ghi yeyn keli iwo zì a yi tî nà fu nge' a inyâ' italani-i B. Ghi bu yisi kà'si kà'si inyâ' italani-I A</p>	<p>Many examples of pictographic script were found at the palace site; and two basic forms were identified, labeled Minoan Linear A and Linear B. The work of decipherment began in the 1930's, but it was not until 1953 that the Linear B script puzzle was solved, by two men named Ventris and Chadwick. They determined that Linear B is an archaic form of early Greek. Linear A is still under examination.</p>
<p>Ghi n-læ meyn fayti fu tikfijm sī Sir Arthure Evans: Ghi n-læ meyn cho' na wu na ghi wul itwo anòyn a gheli a fi a ghi nin tim fisi ifwo a nse ateyn ma ghi fvì a nto', ghi lèni i si a Knight a 1911, i fi lèni i nweyn na wù na ghi wul àchi anòyn a ghèl a fi a ghi nin ki awo kùm ifwo i mu a 1914 si chem a 1919. Wù n-læ kfi a Oxford a 1941.</p>	<p>Sir Arthur Evans was recognized with many honors: he was elected a Fellow of the Royal Society of Archaeologists; he was knighted in 1911; he was named president of the Society of Antiquaries from 1914 to 1919. He died at Oxford in 1941..</p>
<p>Ghi nin læ bebsi ijisi i mbzi nè Minoa a 1400 B.C, tèyn ta afo i fvì nà kuja a kfijyn Santorini aturj antèyni jvè a Thera, màsì 70 si ndù a Kilit. Ghi kfà' na afef ato a li a ma ki fvì a jvè nin læ gvi i fe antèyni àtunj a jvè nà ghàyn si asi, i bèbsi ntè' sisì a ghi bà'li a mbæ jvè nè gheli ghi a ghi nin chi ateyn, si ibàm ateyn afo kà bva nà kùnj kali à ta</p>	<p>The Minoan civilization was destroyed in about 1400 B.C. with the eruption of the Santorini volcano at the island of Thera, about 70 miles north of Crete. It is thought that first a huge tidal wave struck the island, destroying coastal cities and populations, and that then volcanic ash came down, burying the whole island. Arthur Evans uncovered the buildings 3300 years later.</p>

<p>abvi, i gvimi àtuŋ antèyni jvâ nâ kèynâ. Arthur Evans nin læ kasi jisi ifwo nâ wèyn ma bèŋsi chwo meyn 3300.</p>	
<p>No mi si a nkàyn, gheli nâ fî kasí dví gví ki dvi atun antèyni jvâ nâ ghàyn bôm ta gheli nin læ meyn lu a nse yi ghi wi a jvâ i gvi na chi ateyn. A ilweŋ 600 B.C., Gîlîs si Doliyàn àŋena gví ki nî àdya' i tim yi i nâ chi alè' nâ ghàyn. Gheli ghi a ghi fvì kîmi isas I ndo nî aŋena nâ ghi Gîlîs si Spatâ ma àŋena lù a Bènebòlosùs nî Gîlîs si Filistây nâ ma si lù a Balèstây. Gîlîs si Spatâ i bà'li àbàs ta ichue izue nin soe a atun a jvâ nâ ghàyn, a ntè'si tèyn ta Lyttus. Gheli Gîlîs nò ghi jîm atûŋ antèyni jvâ nâ ghàyn nâ kôŋ iŋhoŋ, dya'li ki nò si àŋena ngeŋsi ta ghi ye'ti wi afo fî kya iŋhoŋ. Gheli ghi a ghi chi atun antèyni jvâ lum kôŋ si nâ ghi na ghi ye'ti wi afo, iku nâ yèyni na fî tòlg ghi kûm isas I ndo zî a ghi fvì ateyn.</p>	<p>Of course, the island began to be repopulated immediately as people migrated from the mainland. In about 600 B.C., Dorian Greeks came in force and settled the island by conquest. Their cousins were the Spartan Greeks from the Peloponnesus and the Philistine Greeks of Palestine. Spartan Greeks settled on the western side of the island in cities like Lyttus. All of the Greeks on the island were warlike, fierce fighters who prided themselves on their independence and warrior qualities. Island people have a tendency to be independent, and this trait was augmented by their heredity.</p>
<p>Jusi ma si lù a Kîlît nin læ meyn nâ ghi a Jèlusalèm achi a Beyntikòs, Ifèl I Gheli Ntum 2: 11; i Bòl ghi timi achi a lià ngali i mò' ta wù nâ sâm ndû a Rome, Ifèl I Gheli Ntum 27: 7 si nâ ndu à.</p>	<p>There were Cretan Jews at Jerusalem on the Day of Pentecost, Acts 2:11; and Paul stopped at least once at Crete, on his voyage to Rome, Acts 27:7ff.</p>
<p>Nseŋsi awo sèynsi nin ghi ma ghi li a inyà' nî Polybios, i wul ghi faytî kya nweyn ma wù fi meyn tò' i nyà' mîtitî itu' i Rome. Ghi li fvîsi àwo nâ kèynâ a Mîtitî nî nweyn, Aka', II, III, nî VI. Hwè' nâ wèyn a ghi tòŋti tèyn nin dyèyn àka' ateyn nî ifvi i ateyni tèyn ta (II, 319) nî awo a li-a.</p>	<p>The following excerpts are from the works of Polybius, one of the most famous and prolific Greek historians of Roman times. The quotations are taken from his Histories, Volumes II, III, and VI. The citations indicate volume and page numbers as [II, 319], etc.</p>
<p>KÛM i GHELÏ GHÏ NUNÏ A KÎLÎT (II, 319 SÏ NÂ NDU À- GHEKLÏ KÎLÎT KÈSA ANSE A KESA A JVÂ NA GHÏ MA WÂ KA' WÂ BÛ TOF TA GHÏ GVÏ VA A DZÏ, SHÏŊ NYÏŊ, i DÏM MBÂYNÏ, GVÏTÏ KÒLÏ GHELÏ NÏNTU' i NÏ NO MÏ NÏ ÎNKÏ IWO I KÂ TA YÏ KÂ' A YÏ BÏLA NÏ VÂ, MÏTÏ A GVÏ ÎLVÏ TA KA GHÏ CHU'TÏ KÏ NÒ NÏ ÎWU ÀŊENA CHÂ' ÎCHÒ'.</p>	<p>ON THE CRETAN MILITARY [II, 319ff] - "The Cretans both by land and sea are irresistible in ambushes, forays, tricks played on the enemy, night attacks, and all petty operations which require fraud; but they are cowardly and down-hearted in the massed face-to-face charge of an open battle".</p>
<p>KÛM ÎSHÏŊ I GHELÏ SPATÂ ANTÈYNÏ ÎLA' NÏ ÎNÛ I NGEŊSI (II, 429 SÏ NÂ NDU À), NTE' ÎGHA'NÏ LYTTUS KEÏ ÎNGÈ' MA GHÏ LÏ GHÏ BÛ LÈ FÏ FAYTÏ ÎWO ATEYN. GHELÏ KNOSSUS NÏ GHELÏ GORTYNIA NA GHÏ MA ÀŊENA TÏM MEYN YÏ ATUN ANTÈYNÏ JVÂ NÂ KÈYNÂ NO MÏ ÀLÈ' À KÂ A BU KÏ LYTTÛS (ÎLWEŊ 225 B.C.). B` OM TA LYTTUS NÂ KÛŊ WÏ SÏ LÂYSÏ ÎWU IYVÏ SÏ ÀŊENA GHÏ KFÂYN ÎGHON ATU. A NA GHÏ SÏ ASÏ GHELÏ KÎLÎT NÒ GHÏ JÏM i LÏ ÀBÂS ÎNÛ NÂ GHÀYN TA GHÏ NÂ NÛ GHELÏ LYTTUS, MÏTÏ ÀNGHÈ' A FVÏ KÛ' KÏ A MÏWOLÏ MÏLÈLÏ KÏ TÈYN, TA YÏ NÂ</p>	<p>ON CRETE'S INTERNAL STRIFE AND CIVIL WARS [II, 429ff], "The city of Lyttus met with an irremediable disaster. Knossians and Gortynians had subjected the whole island, except for Lyttus (about 225 B.C.). Since Lyttus would not surrender to them, they declared war against it. At first, all the Cretans took part in the war against the Lyttans; but jealousy sprang up from some trifling cause, as is common with the Cretans. Several cities went over to the aid of Lyttus.</p>

<p>NYÂNSI GHÏ SÏ GHELÏ KÏLÏT, NTË'SÏ LISÏ NDÛ SÏ TÒ'TÏ GHELÏ LYTTUS IGHÒN</p>	
<p>"À na ghi ta ntè' Gortyn na nú ighon antèyni ndo, gheli ghi a ghi lèmti, àjena nà tò' gheli Knossos, woynnda tò' gheli Lyttus. Ghilema ghi a ghi n-ghi a Gortyn, nì igàmti-ì gheli Knossos nì gheli Aetolia ta àjena tí nya' zisi a ntè' nì mbàyn, àjena zue ì ngwà' l bol ì li ì nte' Gortyn ì fu sî Knossos.</p>	<p>"Meanwhile, the city of Gortyn was having civil war, in which the elder citizens were taking the side of Knossos and the younger were siding with Lyttus. The elder Gortynians, with the help of Knossians and Aetolians, whom they had secretly let into the city and the citadel, put to death the younger citizens, delivering the city of Gortyn to Knossos.</p>
<p>"kimi ìlvi nâ ghè gheli Lyttus ì lù kî no nì ndô ìghòn nì àjena kî ìjim ì zì alè' nì mbàyni. Gheli Knossos ì yvi nâ àjena lu meyni li àtu a jùgà nâ kèynà sî li Lyttus, ì nyò' ntè' nâ yèyni ì san gheli ndusi na ghi na fèl àkòs. Sugè'si Lyttus ì kasi gvi ila' ma yi sî njon'si ghi kî tèyn iton yaf àjena ghi teyn na ghi bu fi zì wì ateyn, ì le' ndu lèytì a nte' Lappa, ì kasî gàyn achi a mò' gheli ghi jèlì mberj ì mberj bu fi kelì wi ila' l ngenj.</p>	<p>"At about the same time, the Lyttians left with their whole force for an expedition into enemy territory. But the Knossians got word of their departure and used the opportunity to occupy Lyttus, destroying the town and sending the populace into slavery. The Lyttus military returned to a gutted city and were so distraught that they didn't even enter the town, but sought refuge in the city of Lappa, becoming in one day cityless aliens instead of citizens.</p>
<p>"Tèyn Lyttus, alè' a keli Spatà, kòyni nì àjena a mfilun, kî nõ ntè' ì mu a Kìlìt, alè' kî a kî n-bvi gheli ghi bemni nì àjea, ghi fayti bebsi mèsì bula ghi nà chitì-à kî achi à mò'.</p>	<p>"Thus, Lyttus, a colony of the Spartans, and allied to them by blood, the most ancient city in Crete, and the breeding place of her bravest men, was utterly and unexpectedly made away with."</p>
<p>TA GHELÏ KÏLÏT NA FVÏ NÏ ASÏ-A (III, 373 SÏ NA NDU È) (TA GHÏ NÏN FÈ' NÏ NÏ NWA' LÌ ÌSA' SPATÀ NÏ KÏLÏT)- ANTÈYNÏ ÀWO NÀ GHAYN NÒ À JÏM ANI A GHELÏ KÏLÏT NÀ LUM GHÏ KÏ SÏ A NYÏN (NÏ A KÏ SPATÀ). TISA'TÏ ÀJÏENA NÀ GHÏ A DZÏ MA WÛL LÌ A WÛ GHAL NSE A YÏN NA CHWÒ NÒ ÀDYA' A NWEYN SÏ FÈL. GHÏ FÏ KÒ'SÏ ÌWO IKWO ANTÈYNÏ NÏ ÀJÏENA A DZÏ NA YÏ NÀ GHÏ WÏ KÏ NA WÛL NÏN KELÏ SÏ KELÏ MÏTÌ NA WÀ KÆSÏ KELI A À NA GHÏ ÌWO Ì KFM.</p>	<p>ON THE GREED OF CRETANS [III,373ff] (In a comparison of the Spartan and Cretan constitutions) -- "In all these respects the Cretan practice is exactly the opposite (to the Spartan). Their laws go as far as possible in letting them acquire land to the extent of their power; and money is held in such high honor among them that its acquisition is not only regarded as necessary, but as most honorable.</p>
<p>"Kî nõ samo' , ikôn l ikwo a dzî ì bi nâ faytì gh' l kî nõ ghi antèyni nì àjena nì ìvî asi-l sî gha', na gheli Kìlìt na lutì ghi kî gheli ì mò' ghi a mbzi ì jim ta àjena nà wumi wi sî keli sæ no mî a dzî ì kà... bòm ta ikôn l ifwo nâ yèyni na ghi ma yi faytì mèyn bà'lì a àjena antèyni àjena nà lum ghi nú kî nú àfaf kesa ndo, fî zue a fî kelì tìghòn kî antèyni ndo.</p>	<p>"So much, in fact, do sordid love of gain and lust for wealth prevail among them, that the Cretans are the only people in the world in whose eyes no gain is disgraceful...owing to their ingrained lust of wealth are involved in constant broils public and private, and in murders and civil wars."</p>
<p>TA GHELÏ KÏLÏT NÀ BEYLÏ GHELÏ FÏ KUL MÏNÀN (IYEYNI NÏN GHÏ ÌKÈ' NÏ Ì POLYBIUS SÏ IWO TA EPHORUS , NÏ XENOPHON, NÏ PLATO, NÏ CALLISHENES Ì BÈ KÛM NA NWA' LÌ SÏ ÌSA' NÏ SPATA NÏ KÏLÏT NÏN FISÏ-À) (III, 375 SÏ NÀ NDUÀ)-'A N-GHÏ ÀWO KÏ A MÏ KÏ YEYN NA DZÏ MÏNÀN MÏ ÀJÏENA NÀ MEYN ÌN MBÒ NÏN GHÏ SÏ A NYÏN, MA GHÏ SÏ FU ITOF ÌYEMI TA MÀ BÈ NA Ì YÏ KÏLÏT NÏN GHÏ WÏ SÏ LÌ NÏ KFM, IWO N-GHÏ WÏ SÏ BÈNTÏ ATYEN.</p>	<p>ON CRETAN TREACHERY AND CONNIVING (this is Polybius' rebuttal to the statements of Ephorus, Xenophon, Plato and Callisthenes that the constitutions of Sparta and Crete are similar) [III, 375ff] -- "Such are the points in which I consider these two political systems to differ, and I will now give my reasons for not regarding that of Crete as worthy of praise or imitation.</p>

<p>‘ À n-ghì ikfàgtì nì mà, awo a to nìn ghì à bò ta kì nìn kelì sì nà ghì no mì antèynì ila’ sì a ngej ì kà, ghì kelì sì nà fìsì ichi ateyn nì tìsa’ tì ila’ tì ateyn keša yi n-ghì tì. Mì n-bè nchìnì ila’ nì tìsa’ tì. Awo kì a kì n-jôf ateyn nìn nì nchinìsì ghelì sì kì nô a ndosi nì àgena nà ghì àtì-ati fì ghì faytì ghì, kì nô dzi zì a ila’ i n-ghì ateyn ghì shìj wi shìj fì ghì àtì-ati. low zì a ghì nìn kelì sì nà le’ a nìn ghì ìwo zì a yi nìn ke’ nì awo nà kèynà/</p>	<p>"In my opinion, there are two fundamental things in every state, by virtue of which its principles and constitution are either desirable or the reverse. I mean customs and laws. What is desirable in these makes men's private lives righteous and well-ordered and the general character of the state gentle and just. What is to be avoided has the opposite effect.</p>
<p>Tèyn kì ta ghesìnà nì ghì nà kìn na tìsa’ tì nì nchìnìsì ghelìsì na jof à, ghesìnà lì ghì bù làmtì sì bè na nchìnìsì ghèl ila’ nà ghàyn na jof à. Ghèsìnà ì kæ yeyn na ghelì sì fvì nì asi-a a nchìnìsì ndo nì àgena fì yeyn na no iku l àgena be nìn bìlà, ghesìnà bù bè sòe ì sòe na tìsa’ tì àgena, nchìnì sì ila’ sì, kì nô nì ila’ i ì jìm, n-bef a.</p>	<p>"So, just as when we observe the laws and customs of a people to be good, we have no hesitation in pronouncing that the citizens and the state will consequently be good also. Thus, when we notice that men are covetous in their private lives and that their public actions are unjust, we are plainly justified in saying that their laws, their particular customs, and the state as a whole, are bad.</p>
<p>À na ghì lvâyìn yi to gha’ a sì yeyn, a bu kì a mîwolì ìlvì mì lum nt=yang̀sì ghì wi sì yeyn cnchìnì wùl yi beylì-a, kesa iku ila’ yi bef fi chwô nchìnì Kìlìt. Ma na bè na isas ila’ nì Kìlìt nìn fìsì wì l yi Spàtà nô sakos fi ghì wi nô a dzi ì lì na ghì na bèntì-à kèsa ì sìnì. Mà ni nà kìn sì yeyn na à nìn ghì àfo à mo’ a yi faj tì fèl.”</p>	<p>Now it would be impossible to find, except in some rare instances, personal conduct more treacherous, or a public policy more unjust, than in Crete. Holding then the Cretan constitution to be neither similar to that of Sparta nor in any way deserving of praise and imitation, I dismiss it from the comparison which I have proposed to make."</p>
<p>KÛM TA GHELÌ GHÌ LI A NTÈ’SÌ CYDONIA NÌ APOLLONIA Ì KASÌ LALÌ NÀ BEYLÌ NGENSÌ (VI, 31)- "GHELÌ CYDONIA ALEN ÌLVÌ NÀ GHÀYN Ì KASÌ BEYLÌ GHELÌ GHÌ LI A DZÌ Ì BÌ GHÌ LEN ÌKFFÌ KÌ MBZÌ Ì JÌM. NÒ MÌ TA TÌNKÌ T’Ì AWO NÀ KÈYNÀ NÀ GHÌ MA KÌ TIMÌ MÈYN GÀYN A KÌLÌT IWO BÙ TÌMÌ GÀYN CHEM I YEYN NÀ YÈYNÌ.</p>	<p>ON THE TREACHERY OF SOME CITIZENS OF THE CITIES OF CYDONIA AND APOLLONIA [VI, 31] -- "The people of Cydonia at this time committed a shocking act of treachery universally condemned. For although many such things have happened in Crete, what was done then was thought to surpass all other instances of their habitual ferocity.</p>
<p>“Ta àgena nà ghì wi kì ghelì ì jèl nêyɛj ghelì Appolonia, àgena nà nchìyntì kìmì nêyɛn àgena kì nô a dzî a fì a wùl nì wù nà yìn nêyɛn wùl ateyn, ma ghì fi meyn yì minkâyn ì nyà’ ì nya’ ndù lèm a ndo nì Zeus, àgena a dzî ì mbeylì ì jif ì fsi ila’ nà yèynì, ì zue ìlùmni, no mì ghà àgena lî kì sì l to, gwotì sì ngeǹsì àgena, lî ghìkì nì woynnda, nì ntè’ bà’ sì nì mìlè’ nì mì ateyn.</p>	<p>"For while they were not only friends with the Appolonians, but united with them in general in all the rights observed by men, there being a sworn treaty to this effect deposited in the temple of Zeus, they treacherously seized on the city, killing the men, laying violent hands on all property, and dividing among themselves and keeping the women and children, and the city with its territory."</p>
<p>KÛM KÌLÌT TA ÀGENA KÈ’ NÌ NÌ RHODES (V1, 285)- ANTIPHATAS... KÌ NÒ SAMO’ , WAYND À ÌKÛN NÀ WÈYN NÀ GHÌ WI TA WUL Ì KÌLÌT A NWEYN A NCHÌNÌ MA WÙ SOLI MEYN FVÌ NA KA GHELÌ KÌLÌT Ì LEMŠÌ BÈBSÌ.”</p>	<p>FROM CRETE VS. RHODES [VI, 285] -- "Antiphatas ... for, as a fact, this young man was not at all Cretan in character but had escaped the contagion of Cretan ill-breeding."</p>
<p>NCHÌNÌ FÌYÌNÌ [GODLINESS]</p>	
<p>Iyeynì nìn ghì iye’ i iwo yèynì tanjì Gìfìs (esusebeia),</p>	<p>This is a study of the Greek word (eusebeia), used in the</p>

<p>ghì lí a Mfíkàyn ìn Fì sị bè iwo kùm ìfu l ngej dzi a àntèyìnì, ighé'ni ayvís, kèsa nchinì Fìyìnì. À n-ghì a Taytùs 1: 1, àbòsìtli Bòl bè na yì n-ghì àbòsìtli a Jisos Christ a dzì ìbìmi a fì a yì n-ghì sị ghelì ghì a Fìyìnì fì n-cho' fìsì eṅena kelì ìtof ma yì luyn meyn mèsì, fì chí ateyn a ghì dzi zì a ghì nìn chi nchìni Fìyìnì ateyn.</p>	<p>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.</p>
<p>Iwo ì yèyìnì na eusebeia nìn kelì fititfì fì foma. À n-læ tonṭi wul ì ngàynsì wèyìn, Homer sị asì, a bèṅ 1000 BC, Sị zṭtì ìtu' nì Homer, iwo ateyni gvì nà sị ghì a Gílís ì mu a Atìns (Gílís Atìns) yì dyèyìn ìfu l ngej a wùl a wùl kì nò ta wùl nìn ghì nḡyènwul ìlvì. Ghì nà lí kìmì ìwo nà yèyìnì ì so'sì wùl ta wù faytṭ fù ngej ì ṅweyìn no mì sị Fìyìnì fì Gílís fì kà ta iwo ateyni nà to a ntè' a fì a wù n-chi ateyn. Iwo nà yèyìn a Gílís Atìn nà lum bè kì iwo kùm ta wùl ì fù ngej ì ṅweyìn yì na j=kè' ì fvì abe, awo tèyìn sị nà fu tífù sị m̀yìnì, nanṣfì àwo, ghì alè' iko'sì, kèsa sị nà dyèyìn na wà nìn kya fìyìnì ghelì yeyn a.</p>	<p>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.</p>
<p>Ta ghì nìn læ lì iwo ì yèyìnì na eusebeia yì nà sị ghì a Gílís koine, yì gvì nà sị nà "ìfu l ngej dzi antèyìnì", or ighì a yvís, iwo wùl ìbìmi kelì sị là' sị Fìyìnì fì dzi a wùl àntèyìnì. Iwo ateyni nìn ghì alenḡ a Taytùs ì dyèyìn it isì kèsa iluynsì-I Ayvís a Nḡwa'nì-a kì fù ìfwo vzì a wu n-ni wul wu nà ghì kì ta Christ.</p>	<p>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.</p>
<p>ìlwé' ì wèyìn a Nḡwà'lì Fìyìnì nìn kelì ìwo yèyìnì na eusebeia ghì dvì ì bèyìnì kì na "nchìni-fìyìnì" (a KJV). Jànḡ ìlwé' nà wèyìn fì kì nò ìlwé' vzì a wu ì fvì ateyn jæ ta ka wà na fì kalì ndu à.</p>	<p>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.</p>
<p>Ìfèl l Ghelì Ntum 3: 12 Bità ì yèyìn ghelì nà ghèyìn ì bvìf sị àṅena na, "ghelì lsiàè, bòm ghà ta yì n-ghì nì ikayn l kùm wul wèyìn a? Yì n-dùṅ kì kì ghès tèyìn sị a gha? Yì n-kfâ'tì na ghès ì nì na wùl ì wèyìn ì lali nà jelà bòm àdya' a ngej nì ghès ma nò bòm ta ghès nìn jòf nò a jùṅ asì nì Fìyìnì fì ma?</p>	<p>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?"</p>
<p>1 Timotì 2: 2 Yì na jèm sị tífòyìn tì nì ghelì ghì a ghì n-tisì ghelì ta ka ghesìnà na chí kì nò nì mbòyìnì fì jèlì kì a dzisì jùṅ sị jìm sị sị a Fìyìnì fì nìn kṅṅ na ghì na jèlì ateyn, ì chí ì nchìni ì jùṅ asì nì ghelì.</p>	<p>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>
<p>1 Timotì 3: 16 Yì nìn ghì kì nò samo' na ibìmi l ghesìnà-l nìn kelì</p>	<p>1 Timothy 3:16 And without controversy great is the mystery of godliness:</p>

<p>Ìwo I leytini-I ta Fiyini fi ì dyèyn bàynsi yi gha' ki tèn.</p> <p>Christ nin læ meyn gvi ì li ìwuyn wùl, Ayvís a Nwa'ni-a dyèyn na wù n-ghi a jûŋ asi nì Fiyini fi, Nchisì Fiyini ì yeyn ñweyn, Ghi ye'i àwo kùm ì ñweyn a tìla' tì jìm, Gheli bìmi sì ñweyna mbzi, Fiyini fi ì li ì ko' nì ñweyn iyvi. Awo a kayna nà kèynà a Christ nin dyèyn sî ghesinà kùm ngeŋ ì ñweyn nin ghi samo', mà nô wùl kà' wù bù tũynsi.</p>	<p>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 Timoti 4: 7,8</p> <p>Kasi sî ibàm I mîttîf ì yum mzî a mî nì ghi wi a jûŋ asi nì Fiyini fi. Ye'i ngeŋ ì zyâ ì nà kya ìwo I Fiyini. 8 Wà kæsî nà mòmîsî sî nà nyànî iwuyn ì va, a iyeyn nà yèyni na keli kimî sæ, mîti ma wà kæ mòmîsî sî nà kya iwo I Fiyini a wà na keli sæ kî ìbyâs ì jìm. Yi n-ghi tèn bòm ta wà n-keli ìchi zì lvîyn a fi sî ghi ma fi læ meyn chfîni, ì læ fi keli ìchi nà yèyni sî a mîlvî ìn jìm.</p>	<p>1 Timothy 4:7,8</p> <p>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 Timoti 6: 3-6, 11</p> <p>3 À n-kæsî nà ye'í no mî ndà awo, a ghi wi awo kî a mà fù sî và, fi dyèyn na awo kî a ghi n-yè'í kùm Bobô ghesinà Jisos Christ n-ghi ànkaŋ, fi tuynsî dzî sisî a ghi n-yè'í na gheli ghîbîmini na chî ateyn.</p> <p>4Wù na kya na wù n-ghanîsî kî ìwuyn salu, kya wi nô iwo, atem a ñweyn a ghi wi a jûŋ. Wù n-kîŋ sî nà gumnî ñeyn gheli fi yolî kùm itof zî a yi n-ghi a mîwolî. Awo nà kèynà nin gvî kî nì ànghè' à nin ìnusî nì ndisî nì ìkfa'tî ìbzi-I kùm gheli. 5. Fî gvî nì àngùmni-à sî gheli ghi a tîtof tî àŋena tî lè' meyn, àŋena na bu fi kya wi iwo zî a yi n-ghi samo'.</p> <p>Àŋena nin kfà'tî iwo I Fiyini nin ghi dzî ìkwo sî àŋena. 6. Yi n-ghi samo' na iwo I Fiyini kàè a yi nì a wùl na ghi wul ì gha'ni, keli àwo a juŋà a ñweyn item kî ìlvî ta wù nin keli wi asi achfilîni-a.</p> <p>11 Wà n-ghi wul Fiyini ì keli sî le' sî kasi sî ibàm awo nà ghàyn. Wa kwo mòmîsî sî nà ghi àtî-ati, faytî ghal ìwo I Fiyini, keli ìbîmi sî Christ, ì kôŋ gheli, momsî sî nà kul atem ì chî nì mbôynî zî gheli.</p>	<p>1 Timothy 6:3-6,11</p> <p>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, 4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, 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 Timoti 3 5</p> <p>Àŋena læ nà fisî fisî gheli ghi a n-ghi ko'sî Fiyini, mîti yvînfî wî sî nfeynfî nô sakos. Ka wà na keli iwo I li sî nì zî ìnki gheli nà ghèyn!</p>	<p>2 Timothy 3:5</p> <p>having a form of godliness but denying its power. And from such people turn away!</p>

<p>2 Bità 1: 3, 6, 7 Fiyini fi nin fu meyn no mi gha ta ghesina nin kirj ta ka ghesina na chi i nchin ilayni zi a yi n-kfeyni. Fi fu ifwo na weyn toyn adya' ni nfeynfi a dzi na fi ni meyn ghesina na kya i nfeynfi. Fi jaṅ meyn ghesina na ghi na chi anteyni ibayn igha'ni-I ni nfeynfi, jeli a dzisi juṅsi ni nfeynfi. 6 Yi se si chi ta gheli ghi tof ni , yi na boṅ kya si ghal i ngèṅ sisi, kya kimi si weynsi, weynsi wi ki weynsi miti fi chi nchini zi a yi ni Fiyini fi sarji-a. 7 Yi se si chi nchin na zi, yi na koṅ kimi woyn-gheni, miti fi keli ikon ki si gheli ghi jim</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, to perseverance godliness, 7 to godliness brotherly kindness, and to brotherly kindness love.</p>
<p>2 Bità 3: 11 T a ghi n-keli si nyò' ifwo na weyn no i jim teyn a dzi na ghayn, yi ti keli si na chi ti a? Yi n-keli si na layn a fi ni-a Fiyini fi i sarji ki awo ni zi a jim.</p>	<p>2 Peter 3:11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,</p>
<p>Midziti mi EUSEBEIA</p>	<p>Principles of EUSEBEIA</p>
<p>Kaynti wul i Fiyini n-keli ifow i juṅ kum ifu I ngeṅ anteyni ni ḡweyn- i dzi zi a wul nin ghe'ni ibimi wu na ke' ateyn. A nin ghi wi ikem I ke' abe ta wul nin kirj si ne foms gheli. Iwo zi yi ni ichi Fiyini na yeyni na ghi, a nin ghi iwo I Fiyini. Wul vzi a wu nin chi nchini ifu I ngeṅ si Fiyini n-ghi bula wu ye' iwo I Fiyini ki ta wul ni wu ye' i ḡwa'li, miti na fi chi iwo ateyn a ḡweyn a nchini ta wu si ghi ma wu ba'li meyn ko' ni ngeṅ i ḡweyn si a beṅsi.</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>Nchini ayvis nin ghi ki iwo I fibli-i, ye'ti a dzi a fi a wul i bimini nin jel ateyn ḡeyn Fiyini fi, a fi to' ghi na wu njili wi ni iyini i aka' a mo' ḡeyn Fiyini fi toyn ife'ti I mbisi. Miti no iwo i mo' anteyni awo na ghayn nin ghi wi ta ghi n-ki yeyn.</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>Teyn, wa li a wa fe'ti ti a na ifayti I ni iwo I Fiyini ni ighe'ni nin ghi a nse? Kesa wa li a wa dyeyn ti ikfina kum wul vzi a wu nin fayti kya iwo I Fiyini ni vzi a wu ye' i ki si a ḡwa'li a? Wul ibimini a tisi njwosi wuyn, wul ma wu ku' bimi bimi, ka' a wu na mom wi awo a to a, ka' wu tanji ki no itu awo ati-ati, wu ka' a wu ma' kut fi be'i ḡwa'li Fiyini. Wu ka' a wu lisi gheli ghi li ki no 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 ghi kya wul ibimini vzi a wu n-chi nchini Fiyini a "mitam a fi a wu n-kola"- fitam fi Ayvis a ḡwa'ni-a, ifwo ma wul vzi a wu bu bimi, ni wul i</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</p>

<p>bimini a tisi njwosi iwùyn li wu bù fisis. Nchinì Fiyini nin fvi a nchinì nì Kilitèyn vzi a wu n-ye'i fi lemâ a Nwa'li Fiyini aba'li à ì li àlè' a nweyn antèyni.</p>	<p>of a Christian who is both learning doctrine and growing thereby through edification.</p>
<p>Jàng Gàlesiyà 5: 19-21, tífèl ti njwòsi iwùyn.</p>	<p>Read Galatians 5:19-21, the works of the flesh.</p>
<p>Tifèl ti njwòsi iwùyn nin faytî kè' ki nô a ndayn. À n-ghi àfo a fu fvisi ichi antèyni a tisi fini fi mbi, nì titzunàti nì àchfili a wul antèyni. Ta Kilitèyn nâ lemâ a Christ, wu to chwò ìlwê' vzi a wu n-boli ateyn. Nchinì Kilitèynsi nin ghi ta ghi li jisi awo a nînkòè, ì mbi zì a yi nim muti kè tèyn yi ghòf ì wul, ì mà' wul ì fi</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>Jàng Gàlesiyà 5 22-26</p>	<p>Read Galatians 5:22-26</p>
<p>Jàng Efesùs 4: 17-25</p>	<p>Read Ephesians 4:17-25.</p>
<p>Wul ì fi nâ chi wì kè Ayvis (ghi yeyn wi), miti wu nâ jèlì kìmì Ayvis (ghi yeyn a). Atu iwo a to à mò' a njwà'li sî Taytùs nin ghi ijèl ghi yeyn abe, a ghi idyèyn sî mbvi na ichi antèyni nin ghi samo'. Ghi dyeynsi meyn iwo ateyn dzi sî tal a Taytus 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>
<ul style="list-style-type: none"> • À n-ghi a Taytùs 2: 4,5, ghi kelì sî nâ ye'i woyn ghiki na àjena na chí nchinì Fiyini, ta ka "wul na kelì iwo ibzi sî bè kùm iwo I Fiyini,". Ghesinà nin kelì sî nì na ghelì na tanjì ajùnj kùm iwo I Fiyini abe. 	<ul style="list-style-type: none"> • 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.
<ul style="list-style-type: none"> • À n-ghi a Taytus 2: 7, 8, Ghi bè kè nô sî Taytùs na wu ni ngej ì nweyn na ghi "ifyè' a dzi a fi a ghi n-kelì sî nâ nî awo a junà ateyn", fi nâ ghi kelì sî nâ "tanjì I tanjì ma wul li wu bù bè iwo I bzi ateyn" ta ka ghelì ghi a ghi lum kañ kè kañ na kelì wi ifwo ì felini sî nâ kañ ateyn. 	<ul style="list-style-type: none"> • 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.
<ul style="list-style-type: none"> • À n-ghi a Taytùs 2: 9-10, woyn ifèl n-kelì sî nâ chí ì nchinì Fiyini sî ìbo tífèl nì àjena ta ka àjena "faytî làbsi iye'i Fiyini ì mbòèsì ghesinà kè awo à jìm." Ghesinà nin kelì sî nâ chí ta "ifwo vzi a ghi n-labsi" iwo i Fiyini ateyn. 	<ul style="list-style-type: none"> • 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>Nwà'li nâ yèyn nô ì jìm sî Taytùs nin ghi ma à tisi Àyvis a Nwà'ni-a, antèyni àwo a li a, fù tife'nè kè sî ì dvi (chwæ 1 nì 2) a dzi a fi a nchinì ifu I ngej sî Fiyini fi (eusebeia) nin kelì sî nâ ghi ateyn, awo kè dyèyn fvi abe a nchinisi nì ghelì ghìbimini no mi alen à kà: Nfè'tisi, nchye'si, ghilumni ghilema,</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>

ghìkì ghìlema, woyn ghìkì, woyn ghìlumnì, woyn ifèl, nô nì Taytùs sî a ñweyn a ngeñ.	
Ichî ifu l ngeñ sî Fiyìnì fî kùm nchinì antèynì yi bàyn fvi abe kolâ fitam fî Ayvîs a Nwa'ni-a.	Godliness is the concept of the inward life and the outward appearance of the fruit of the Spirit.
Sî achfitì, a fitàm fî Ayvîs fî ikòñ, ghesìnà ì yeyn na wùl nì lutî to'ni fî lí na ghelì ghì li nìn ghì àfo, fî kòñ ghelì ghì a ghì nìn ke'ni a ghì wi bòm iwo, no mî ta àñena kà' a ghì na ghì mbàynìsì. Ikòñ nâ yèynì nìn fê a philozenos ì Taytus 1: 8. (Yeyn aw kî a ghì nyà' kùm ikòñ a ghì wi bòm iwo). Ikoñ l felì kî ìlvi ta mbîsî ìkfà'tì nìn ghì wi nì mbîsî ilemi. Ghì sî ghì ma ghì cho' meyn fîsì àwo a ññkòè sî a nchinì nì wul ìbîminì ta ka	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 <i>philozenos</i> of TITUS 1:8. [See the notes on Characteristics of Impersonal Love]. 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
1Wu na bu fi bânwì, chas ì wi, kesî wi, kesà ghè' ghelì ghì li	(1) he no longer hates, despises, disdains, or envies other people,
2Wu bu fi tanî wi sî bebsî wùl kesa sî kañ wul, bòm teyn	(2) he no longer maligns or ridicules them, and therefore
3 wù na ghì a jûñ sî nà kelì ifèl sî nì sî ghìli ichef ì ànlùe-a bu fi taysî wì.	(3) he is free to have a ministry with others that is not hindered by offensiveness or bitterness.
Sî nà ghì ìwùyn ìwùyn nìn ghì fitam fî Ayvîs fîfî a fî nìn ní kilitèyn wu kelì isanlî yi ye'tî wì awo a fî a kî nìn gàyn ko'. Ikfà'tì l ñweyn faytî ti a ne'à wì wu kî ko'sî kî Jisòs ì samsî Bæ no mî a gha. Wù mutì wi kî tèyn wu ñe chfîñâ ì ìlvi ta awo ndù ascê kèsa ìlvi ta ghì n-kañ ì ñweyn kesa bè awo abi-a kùm ì ñweyn. Wù ni wù bù nà mutì kî tèyn kfinî iku ta awo nìn gàyn. Wù n-ye'tî wì a ghelì ghì li sî to'tî isanlî l ñweyn ì`	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.
1 Timoti 6: 6 "Nchinì ifu l ngeñ sî Fiyìnì (eusebeia) ma yì luyn meyn kfeyn nìn ghì sa' yi bem kî tèyn..."	1 Timothy 6:6 "Godliness (eusebeia) with contentment is great gain..."
Wùl ì bîminì vzì a wù nìn kelì mb°ynì nìn ghì bì sî chí ì nchinì l ye'tî ìbîmì. Wù n-ne'à wì, bòm ta wù ye'i meyn sî nà lum lí no mî àfîm à kà, no mî ndòyn ì kà, ì lèm kî iwu nì Bôbo. À n-ghì wul vzì a wù yvîsì gò'sì atem a ntè'. Wù n-lum du'a item l ñweyn l ì fu wi kî nge' kùm layn nì mìnchi mzì a mî n-ko' gvî. Wu n-kya na Fiyìnì fî lî a fî to'ni kî nì awo à jîm à. Bòm tèyn wù shîñ bìlà wì. Wùl ì kæsì lâlì fvi kî nô na wù n-kîñ sî keli ñweyn, wù yvîsì atem ì nà jem à, fî jèm no mî sî mbàynì vzì a wù n-kîñ sî keli ñweyn. Wù faytî samsî Fiyìnì, fî to' kùm nô ìkfi, kya fî ye'tî atu ì samo' a fèyn na" sî nà ghì wi	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

<p>ìwùyn afêyn" n-dyêyn na "wà n-ghi ikê' nì ikè'i zî Bòbo". Tèyn wù nìn ghi wi wul ì mò' antèyn nì gheli a fî a à "n-ghi toynî ta ghi n-fàyn ikfî nà ghi mìnchi mimbvi ìn jìm chi kî ta ìkôs" (Hibìlù 2: 15).</p>	<p>"through fear of death are all their lifetime subject to bondage" (Hebrews 2:15).</p>
<p>A ifèl a fî a ka nô và nî bòn kfa nì a ndo, wa li a và bon faytì kà'si ìbyàs fitàm fî Ayvìs ìn li nìn ghi: lweynsi, shìng wì, njùng, ibìmi, lunfì wì, ghal ì nger. Wà kya na mbà'tì Fiyìni n-ghi na và fañ nà ghi kî kilitèyn vzì a wù 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>ISAMSI KÙM ASÌ [HOPE]</p>	
<p>Sì nà ki asì nìn ghi ìwo dzi ikfè'tì yì nì na và na kfa' wì kfa' iwo ma yi gvì ta và n-ye'i fî lí samo' iwo I Fiyìni kùm asì.</p>	<p>Hope is the mental attitude of confidence that results from learning and applying Bible truth regarding the future.</p>
<p>À n-ghi ta yì n-ghi a Nwà'lì Fiyìni, "isamsi kum asì" (Gìlìs: ELPIS) nìn ghi kî ighel nêyn "sì nà kfa' wì kfa'". Ilemasì nà kfa' wì kfa' gvì ìlvì ta wùl nìn lema antèyn nì Christ. Sì li itof I mîdzitì mî Fiyìni kùm ìlvì nì mìnchi ì ngo'sinî n-gvì ta ka gheli na faytì ye'tì iwo I Fiyìni.</p>	<p>In Bible usage, "hope" (Greek: ELPIS) 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.</p>
<p>Kilitèyn nì wu nà lêm item awo afêyn tèyn</p>	<p>The Christian has confidence in</p>
<p>Igha' sì yì yì fañ kî samo'</p>	<p>an eternal inheritance</p>
<p>1 Bità 1: 4, 5 4 ì fî keli igha' iyvì ta Fiyìni fî lêm ma yi ke' yi bù fòe, ma yi kà' yi bù bef, ma yi kà' yi bù kfini. Igha' nà yèyni nìn ghi sî zì ghî a Fiyìni fî nìn kini. 5. Fiyìni fî nìn kinî zì nì àdya' kî a fî n-keli bòm ibìmi ì zì-I, yì ghi sî làe sî keli ibòe zì a fî n-gvìtì sî fu sî zì a ngò'si ì mbzì.</p>	<p>1 Peter 1:4,5 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5 who are kept by the power of God through faith for salvation ready to be revealed in the last time.</p>
<p>Ndo ì fî a mìnchi mzì a mî n-gvì</p>	<p>the new home in the future</p>
<p>Jòyn 14: 1-3 1"Ka yì na fimsî nger sisì. Yì bìmi sî Fiyìni fî, ì fî bìmi kìmì sî mà. 2Abe a Bò wom a nìn keli ndosi sî dvî kî tèyn. Yì bù nà ghi tèyn ma ma fe'tì meyn sî zì. Ma n-ndû sî faytì ìlwé' a fu sî zì. 3.Mà kæ ndù faytì, a mà kasì gvì lî zì, ta ka yì ndu nà ghi ghesinà alè' ghè a ma n-ghi ateyn.</p>	<p>John 14:1-3 1 "Let not your heart be troubled; you believe in God, believe also in Me. 2 In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.</p>
<p>Ìwuyun ta wu timi sî ikfî</p>	<p>the resurrection body</p>
<p>1 Kolin 15: 51-57 51Yì yvìtì mà fe'tì iwo, wùl ì timì kya wi. Ghesinà làe kfi mèsì wì ghì jìm, mîti ghi sî làe sî gvìtì sî kfini</p>	<p>1 Corinthians 15:51-57 51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— 52 in a moment, in the twinkling of an eye, at the last</p>

<p>kɪ ghɪ jɪm kɪ ɪlvi ɪ mɔ'.</p> <p>52Ghɪ lɛɛ toŋ ɪsoŋ igo'sini-l a iwo nɛ yɛyni gvitɪ gɔyn kɪ tɛyn. Ghɪ lɛɛ toŋ ɪsoŋ ateyn a ghɪ laysɪ gheli sɪ ikfi. Ghesinɛ nɪn ghɪ tɛyn ghɪ sɪ lɛɛ sɪ kfɪni sɪ nɛ kelɪ ɪwɔyn ɪ fi.</p> <p>53Yi n-ghɪ tɛyn bɔm ta ɪwɔyn ghesinɛ wɛyn a wu lɛɛ kfi tɛyn, ɪ fɔɛ nɪn kelɪ sɪ kasi sɪ ɪwɔyn wu lum fɔɛ wi, ɪ kfi wi.</p> <p>54À lɛɛ nɛ ghɪ ta ɪwɔyn ghesinɛ ɪ kfɪni ɪ nɛ bu fi ghɪ wi sɪ lɛɛ sɪ fɔɛ a iwo zɪ a ghɪ nyà' a Njwà'li Fiyini gɔyn. Ghɪ nyà' na: "Ghɪ tim meyn yɛ ikfi.</p> <p>55Ikfi-l, adya' à kya kɪ ba, ɪchya l zɛ zɪ ba?</p> <p>56Inchya l kfi-l nɪn fvɛ a mbi, adya' a mbi a fvɛ isa'.</p> <p>57Mɪti àyòŋnɛ-à nɪn ndù sɪ Fiyini fifɪ a fi nɛ na ghesinɛ tim yɛ ikfi toynɛ a Bòbo ghesinɛ Jisos Christ.</p>	<p>trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.</p> <p>53 For this corruptible must put on incorruption, and this mortal must put on immortality.</p> <p>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."</p> <p>55 "O Death, where is your sting? O Hades, where is your victory?"</p> <p>56 The sting of death is sin, and the strength of sin is the law.</p> <p>57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.</p>
<p>Yeyn kimi 1 Tèsàlonikà 4 16-18, Filibàyn 3½1, nɛ 1 Joyn 3: 1,2</p>	<p>See also 1 Thessalonians 4:16-18; Philipians 3:21; and 1 John 3:1,2.</p>
<p>ɪvɛ a ɪsilɛɛ nɪn ki ko'sɪ sɪ njweyn a ghɪ Mɛssiah àŋena vzɪ a wu nɪn gvɪ (ànkumti l gvɪ nɛ Christ, ɪfoyn ɪ njweyn a nse, nɛ nse ɪ fi zɪ a yɛ n-faŋ kɪ samo'.</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>Lùk 1: 67-79, Lùk 2: 28-32, Ifeli ɪ Gheli Ntum 26: 6,7, Ifèl l Gheli Ntum 28: 20, Efesùs 2: 12.</p>	<p>Luke 1:67-79; Luke 2:28-32; Acts 26:6,7; Acts 28:20; Ephesians 2:12.</p>
<p>Mìkàyn ma ghɪ yɛ njɛyn Abilàhâm (a fi kfeynsɪ ateyn, mzi kùm Balistàyn, Devit nɛ Mìkàyn ɪn Fɪ) ta ghɪ nɪn lɛɛ chfɪnɛ sɪ ɪsilɛɛ ɪ nse Kenàn, ngɔɛ yi ghɪ sɪ faŋ samo' (Messaiah ta ghɪ chfɪnɛ), iboyɪsɪ (ibzi l fi-i). ɪsilɛɛ nɛ ki ko'sɪ-à yè'tɪ kɪ a tɪchfɪnɛ nɛ 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>Iwo zɪ a Abilàhâm nɛ ki ko'sɪ yɛ nɛ ye'tɪ ta ghɪ chfɪnɛ sɪ lɛɛ sɪ fu ntè' ɪ fi sɪ njweyn, ɪ Jèlusalèm ɪ fi.</p>	<p>Abraham's hope was directed to the promise of a new city, the New Jerusalem,</p>
<p>Hibhù 11: 9,10</p> <p>9À n-lɛɛ ni ibimi na wu ndu nɛ chí kɪ ta wul a wu n-chwò dzi ila' nɛ ghàyn a Fiyini fi nɪn lɛɛ chfɪnɛ sɪ fu sɪ njweyn. Wù nɛ chí a mɪtwo kimi ighel ta Yisàk nɛ Jàkòb ta Fiyini fi nɪn boŋ fu kimi ɪchfɪnɛ nɛ yɛyni sɪ àŋena.</p> <p>10 Abilàhâm nɛ ki ko'sɪ ndù kɪ nɛ ntè' zɪ a Fiyini fi nɪn lɛɛ li ɪlvi ɪ bà'li ɪ ko'sɪ, yɛ ghɪ ma yɛ kɛɛ yɛ bù fe.</p>	<p>Hebrews 11:9,10</p> <p>9 then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second.</p> <p>10 By that will we have been sanctified through the offering of the body of Jesus Christ once for all.</p>
<p>Afo kɪ a chòs nɪn ki ko'sɪ ghɪ toŋtɪ na "isamsɪ kùm asɪ yɛ kel iboyɪsɪ" a ghɪ ta ghɪ lɛɛ ku ko'sɪ gheli iyvi.</p>	<p>The hope for the Church is the "blessed hope" of the Rapture.</p>
<p>Taytùs 2: 13-15</p>	<p>Titus 2:13-15</p>

<p>13À n̄n ghi a dzi n̄ ghàyn a ghesin̄a n̄n kel̄i s̄i n̄a chí ateyn ta ghesin̄a n̄n ch̄ȳt̄i achi a gha'na ki a F̄iyin̄i f̄i, ì Bo ìdwa' ì j̄im, ma à ti Mbòes̄i ghesin̄a Jisos Christ ì l̄aè kasi gv̄i ant̄eyn̄i àdyà' a.</p> <p>14 Wù n-l̄aè meyn fu nḡên ì n̄weyn s̄i b̄òes̄i ghesin̄a s̄i a mbis̄i j̄im, s̄i fi s̄i n̄i na ghesin̄a layn ì kf̄eyn̄i s̄i n̄a ghi ghel̄i n̄weyn, gv̄it̄i s̄i n̄a n̄i awo a jun̄à.</p> <p>15Wa ye'í àwo n̄a k̄eyn̄a s̄f̄ ghel̄i, tebt̄i ghel̄i, fi yol̄i s̄f̄ àn̄ena n̄i àdyà' ki à a wà n̄in kel̄i a àn̄ena atu. Ka wà n-v̄is̄i na wùl s̄i ateyn na kes̄i v̄a.</p>	<p>13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,</p> <p>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.</p> <p>15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.</p>
<p>1 Joyn 3: 2, 3</p> <p>2 Ghesin̄a n̄n ghi lv̄iyn ghi woyn F̄iyin̄i a s̄uyn sems̄i, bu du' t̄i n̄a kya na ghesin̄a l̄aè n̄a ghi n̄o ti a. Iwo z̄i a ghesin̄a n̄in kya samo' n̄in ghi na, wù l̄aè gv̄it̄i fvi-à a ghesin̄a yeyn n̄weyn k̄i n̄o ta wù n-ghi, ì n̄a s̄i boj ghi k̄i n̄o ta n̄weyn.</p> <p>3No mi nd̄a v̄z̄i a wùn-du'í ch̄it̄i n̄weyn n̄in l̄em nger̄ ì n̄weyn n̄i ìlayn l̄ k̄im̄i ighel ta Christ n̄in ghi n̄i ìlayni.</p>	<p>1 John 3:2,3</p> <p>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>3 And everyone who has this hope in Him purifies himself, just as He is pure.</p>
<p>1 Tešaloniyà 4: 13-18.</p> <p>13. Woyn-gh̄ini, gh̄es n̄in k̄iñ na yì na kya ìwo z̄i a yi n̄in ghi samo' k̄um ghel̄i ghi a ghi kf̄it̄i meyn. Gh̄es n̄in k̄iñ n̄a yi na kya ìwo n̄a ȳeyn̄i ta ka yi na dzi wi ta ghel̄i ghi a ghi n̄in kya wi na ghel̄i l̄aè l̄al̄i s̄i ikf̄i.</p> <p>14Ghesin̄a n̄in bim̄i na Jisòs n̄in l̄aè meyn kf̄i ì kasi l̄al̄i s̄i ikf̄i, fi bim̄i na achi a l̄aè gv̄i a a F̄iyin̄i f̄i l̄i ghel̄i ghi a ghi t̄i se s̄i kf̄i ma ghi bim̄i meyn s̄f̄ n̄weyn iyv̄i, a n̄eyn̄ àn̄ena na nch̄iyn̄ȳt̄i ghi a mo'.</p> <p>15Iwo z̄i a gh̄es n̄in ye'í s̄i z̄i n̄in ghi k̄i n̄o ìwo z̄i a F̄iyin̄i f̄i n̄in l̄aè ye'í. Gh̄esin̄a ghi a ghi bu ghi l̄aè nd̄u wi asi n̄i ghel̄i ghi a àn̄ena ì kf̄it̄i meyn s̄i k̄oȳn̄i n̄i Bòbo achi gh̄a a wù n-kasi gv̄i.</p> <p>16À l̄aè n̄a ghi achi n̄a gh̄e a Bòbo n̄o n̄i nger̄ ì n̄weyn su'í gv̄i iyv̄i, ì f̄u isa', a nch̄i F̄iyin̄i ìgha'ni tan̄j, a ghel̄i fi yv̄i ta ghi n̄in ton̄ ison̄ l̄ F̄iyin̄i, a ghel̄i ghi a ghi n-l̄aè se s̄i kf̄i ma ghi sams̄i meyn s̄f̄ Christ ì kas̄i l̄al̄i s̄i ikf̄i s̄i asi.</p> <p>17F̄iyin̄i f̄i l̄aè l̄i àn̄ena n̄o n̄i ghesin̄a gh̄i j̄im ghi a ghi bu chi, a ghi ndu k̄oȳn̄i n̄i Bòbo a mbbà's̄i iyv̄i, a ghesin̄a n̄i n̄weyn fan̄ k̄i samo' s̄i a m̄lv̄i ìn j̄im.</p> <p>18Yi na f̄è't̄i àwo n̄a k̄eyn̄a a gh̄es ì nyà' t̄eyn s̄i n̄i na m̄item m̄i woyn-n̄a ghi na san̄l̄i-à.</p>	<p>1 Thessalonians 4:13-18</p> <p>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.</p> <p>14 For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>18 Therefore comfort one another with these words.</p>
<p>Isamsi k̄um asi n̄in fvi ìwè' t̄eyn ta Awo a Go'sini-a</p>	<p>Hope is derived from such passages as Revelation 2:14 in</p>

<p>2: 14 ta ghi bè afu na ikfi-l, nì m̀sì nì yafi , nì àwo a li a làè nà bu fi ghi wi.</p>	<p>which it is stated that there will be no more death, tears, pain, etc.</p>
<p>Isamsi I asi nà yèni (kfa' ì wi) ta ghesinà nin keli a Christ ni meyn na ikfi wo inchya I nweyn ì ise na bu fi keli wi adya' a ineyeni.</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 làè nà ghi ta iwuyin ghesinà ì kfini ì nà bu fi ghi wi si làè si fòè a iwo zì a ghi nyà' a Nwà'li Fiyini gayn. Ghi nyà' na: "Ghi tim meyn yi ikfi. 55Ikfi-l, adya' à kya ki ba, ichya I zæ zì ba? 56Inchya I kfi-l nin fv̂ a mbi, adya' a mbi a fv̂ isa'. 57Miti àyòngi-à nin ndù s̄ Fiyini fifi a fi nì na ghesinà tim yi ikfi toyn̄ a Bôbo ghesinà Jisos Christ. 58Ma kæ si nà bê s̄ zì a woyn-nà ghem ghi jũn nà, yi fayt̄ ghàl ibimi ì zì-i. Ka yi na ne' à. Yi na ghabli-à ì fêl s̄ Bôbo k̄ mi lvi ìn j̄m bòm ta yi n-kya na ifêl ì zì-l s̄ nweyn kà' yi bù làè lè salù.</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. 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.</p>
<p>Iwo yèni na iwo bu ghi wi asi n-keli wi si nà ghi a itanji n̄ gheli ghibimini.</p>	<p>The word hopeless should never be in the Christian's vocabulary.</p>
<p>IFÈ'TÌ [PREACHING]</p>	
<p>Iwo zì a yi n-ghi ineyeni n̄ ighan zì a yi fv̂ ateyn</p>	<p>Definition and Etymology</p>
<p>Iwo I yèni na "s̄ fè'tì" n-ghi ilwè' M̄nkàyn ìn F̄ k̄ s̄ I dv̄i (KJV), no mi t̄i, yi n-ghi ghi bèns̄i fv̂s̄i awo itan̄i Ḡl̄s̄ k̄ s̄ idv̄i. S̄ achfiti, a n-ghi a 1 Kolin 1: 17, iwo I yèni na ", iwo yèni na 'fè'tì ntum ì j̄n̄' ì lù a (euangelidzo): a ghi a 1: 18 ghesinà yèyn aley iwo kèyn t̄eyn na "ifè'tì iwo ì ànwamni". Wà li a wà yeyn na gheli ghi a ghi nà beyns̄i nin làè meyn nà t̄o' ti wi a dz̄i ì mò' s̄ bèns̄i iwo nà yèni na "fè'tì".</p>	<p>The word "preach" is found in many places in the New Testament (KJV); however, it has been translated from several different Greek words. For example, in 1 Corinthians 1:17, the phrase "preach the Gospel" comes from (euangelidzo); while in 1:18 we see the phrase "the preaching of the cross". You can see that the translators took some liberties with their use of the word "preach".</p>
<p>Iwo abàs a ni ní-a itan̄i Ḡl̄s̄ 9kerusso) na ghi ghi nyàngs̄i ton̄t̄i à itu' ì mu kùm s̄i na j̄n̄ la'ì iwo af̄af kèsa yè'ì af̄af, m̄int̄iml̄i dv̄i k̄i t̄eyn ant̄eyn̄i m̄ikàyn ìn F̄ ta yi n-ghi ateyn. Wà ghi si t̄o' si k̄i a wà yeyn a n̄wà'li z̄i a yi ndyèyn ilwè' vz̄i a ghi kà' a ghi yeyn awo ateyn itan̄i Ḡl̄s̄.</p>	<p>The Greek verb (keiruso) was commonly used in ancient times to refer to public proclamation or public teaching, and there are many NT verses where it is found. A complete listing can be found in a Greek concordance.</p>
<p>Iz̄in afo (keirux) nin dyèyn "ì vz̄i a wù n-jan la'ì, ì vz̄i, a wù n-ndus̄i, ì wul ì ntum" who j̄n̄ là'ì iwo. Tèyn,</p>	<p>The noun (keirux) refers to the "proclaimer; publisher; messenger" who is making the proclamation. Thus,</p>
<p>1 Timoti 2: 7</p>	<p>1 Timothy 2:7</p>

Ghì n-læ cho' ma bòm ìwo nâ yèynì sî a wul ì ntum na mà fe'ti iwo I Fîyìnì ì fi yè'i gheli ìtum nì ìwo zî a yi n-ghi samo'. Iwo ìyeynì a ma n-bê tēyn nìn ghi kî nô ìwo samo'. Mî n-wam wi wam.	"Whereunto I (Paul) am ordained a preacher (keirux), and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and truth."
(Kîmî ta 2 Timotî 1: 11)	(Likewise in 2 Timothy 1:11)
À n-ghi a 2 Bità 2: 5, ghi tonjtî Abîlàhâm na "nfè'ti (keirux) awo kî a kî n-ghi àti-ati".	In 2 Peter 2:5, Abraham is called a "preacher (keirux) of righteousness".
Iwo yèynì na keirux ghi nâ lí kî a dzisi a dzisi itu' i mu. Keirux nâ ghi wul vzî a wù nìn "ndusi" nì iwo I, kesa "leŋ ngem", a itof na wu n-la'ì fvîsî à sa' gha yi to kî tēyn sî gheli a ntè'. Wùl ì vzî a iwo I to I nâ ghi a ntè' a jân là'ì ñweyn ghi nâ tonjtî na keirux "nchwòsî" kesa wùl ì ngem, ì wul ta wù bu' chwô nì ngem a ntè'.	The word keirux was used in several ways in ancient times. The keirux was a "publisher", or "herald", in the sense that he would broadcast important news to townspeople. The person making official proclamations or announcements to the public was called keirux, a sort of town crier.
Wùl ì vzî a ghi lèm na wù lí ntum ighìn chwòsî sî mbàynisî ghi nâ jân ì ñweyn na keirus.	A man assigned to carry messages between enemies on a battlefield was also called keirux.
Ntùm Keirux nâ ghi (keirugma). Keugma nâ ghi àfo kî a ghi fù sî keirux na wù na jân là'ì à. Wùl vzî a ntum àteyn ì lù sî ñweyn kà' a à na ghi bò ndo ìghòn kesa wùl ì two ì li wu fèlî sî ìla'ì.	The message of the keirux is the (keirugma). The keirugma is what was given to the keirux to proclaim. The originator of the message may have been a battlefield officer or a public official.
À n-ghi a Nwà'lî Fîyìnì, keirux n-ghi nfè'ti, kerugma n-ghi mtum zî a wù n-fe'ti, ì keiruso n-ghi dzî zî a wù n-fè'ti ateyn.	In the Bible, the keirux is the preacher, the keirugma is his message, and keiruso is the act of preaching.
Iwo yèynì itanî kfaŋ na "preaching" lî a yi na ghi a jûŋ ìlvî ta ghi n-lî kî ta yi n-ghi na sî nâ jaŋ là'ì iwo sî gheli afâf. Ma ghi lî itanî Latìn, Praedicere. Mîti, dzî zî a ghi lí ateyn lvîyn na "sî nâ bèysî iwo uye'î I nchînì, kesa iwo kùm iwo I Fîyìnì no mî ìnki ì kà no mî a dzî ì kà" n-faytî fu wi itof I kèrugmà. Ghi n-sesî nì ketugmà ghi bù nâ sô ì banjî wu fî jîk àkœ.	The English word "preaching" would be correct if it were used in its primary etymological sense of "proclaiming before the public", the meaning which is derived from the Latin, praedicere. However, the modern use of "delivering a moral discourse or religious message of any kind and in any manner" does not give the meaning of keirugma. There is no finger-pointing or arm waving in keirugma.
Hwé' a Nwà'lî Fîyìnì wu bê ìwo kùm Keirugma	Scripture References Using keirugma
À n-ghi a Matiyò 12: 41 nì Lùk 11 32, num Juàs sî gheli Ninivì' n-ghi tonjtî na keirugma. Ifèl I Junàs nâ ghi na wù li ntum iwo Fîyìnì kùm ìbœ ndù fè'ti sî atu a Àsiliyà.	In Matthew 12:41 and Luke 11:32, Jonah's message to the Ninevites is called keirugma . Jonah's job was to proclaim God's message of salvation in the Assyrian capital.
1 Kolin 1: 17-22 "Christ nìn bu læ tum ma na mà gvì nâ fu mu sî gheli. Wun-tum na mà gvì nâ fè'ti ntum ì jûŋ, ì fè'ti wì nì itof I ghel ì. Mî n-fè'ti tî a ikfî I ñweyn a ànwmanî faŋ tì dyèyn adya'kî a yi n-keli. 18 Ghesinà nìn kya na ntum ikfî nì Christ a ànwamnî nìn ghi kî iwo I àngù sî gheli ghi a ghi n-	1 Corinthians 1:17-22 "For Christ sent me not to baptize, but to preach the gospel (euangelidzw): not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching (logos) of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and

<p>lèlì ndu, mìtì sî ghesìnà ghì a Christ nîn bôèsì yì n-dyèyn àdya' a Fiyìnì.</p> <p>19Yì n-ghì ighel ta ghì nyà' a Nwà'li Fiyìnì na, Mì n-nì nyanj àwo kì a ghelì ghì tofìni nîn lí na à n-ghì àwo itof. ì nì a ghelì ghì a ghì n-ghì na ànjena nîn kya ìwo na bu fi kya wi nô ìwo.</p> <p>20 wul ì, tofìni ba_? Ndyèynsì isa' bà? Ba Fiyìnì fì ni meyn itof ighêl I mbzì kasì nà ghì kì àngù^ Fiyìnì fì nîn yeyn meyn kì nô nì itof ì nfeynfi na wùl làè kelì wì ì nfeynfi nì itof I ngenj nì njweyn. Fì n-læ kwo lèm na fì làè bôèsì ghelì ghì a ghì làè yvì ntum zì a ghès nîn fe'tì ì bìmi no mì ta ghelì ghì li nîn bê na à n-ghì àngù iwo.</p> <p>22Ghelì Jusì nîn kìnj kì nchwæ sì kaynisi, ghelì Gílís ì kìnj sì nà kelì itof.</p>	<p>will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?</p>
<p>(Yeyn ka: sì 'chìmsì achfí' a ghelì ghì a ghì n-ke'nì (Taytùs 1: 9-11), Fiyìnì fì nîn "I nfe'tìsì sì gf</p>	<p>[Note: to "stop the mouths" of those who are opposed (Titus 1:9-11), the Lord employs preachers to bring an unusual message.]</p>
<p>1 Kolin 1: 21-24</p> <p>Fiyìnì fì nîn yeyn meyn kì nô nì itof ì nfeynfi na wùl làè kelì wì ì nfeynfi nì itof I ngenj nì njweyn. Fì n-læ kwo lèm na fì làè bôèsì ghelì ghì a ghì làè yvì ntum zì a ghès nîn fe'tì (keirugma) ì bìmi no mì ta ghelì ghì li nîn bê na à n-ghì àngù (morias) iwo.</p> <p>Mìtì ghès nîn kwo fè'tì (keiruso) kì iwo kùmChrist ta ghì n-læ bayntì njweyn. Iwo nà yènnì nîn yafì ghelì Jusì, a ghì iwo I àngù sî ghelì itum. Mìtì sî ghelì ghì a Fiyìnì fì n-cho'tì, kèsa à nîn ghelì Jusì kesa à nîn ghì ghelì itum. Ànjena nìm kya na Fiyìnì fì nîn dyèyn àdya' a njweyn nì itof I njweyn toyní a Christ.</p>	<p>1 Kolin 1: 21-24</p> <p>For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness (morias) of preaching (keirugma) to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom:</p> <p>But we preach (keiruso) Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.</p>
<p>Jànj 1 Kolin 2: 1-10</p>	<p>READ 1 Corinthians 2:1-10</p>
<p>Mìdzìtì mì keirugmà</p>	<p>Principles of keirugma</p>
<p>1Iwo zì a ghì nîn tò' ì to a keirugma nîn ghì ntum. ì wul alè' adya' wu kelì ìwo sì bè sì gvìsì, wu fu ntum àtyen sî wul ì ntum, ì keirux, nfe'tì, who chwôsì iwo ateyn sî wul ì li, a tò' lum ghì afàf. Ghì nâ sì kì na ghelì nà gh'ì ta ghì n-kônj sì yvìtì fì ghì sì fsìsì ntum nâ yèyn na yì gamtì ànjena iwo.</p>	<p>1. The emphasis of keirugma is on the message. Someone in authority, who has something to communicate, gives the message to a messenger, the keirux, preacher, who passes the information on to someone else, usually in a public setting. It is expected that there will be attentive hearers who will be receptive to the message and who expect to derive some benefit from the message.</p>
<p>2.Wùl ì ntum nâ fè'tì wì iwo zì a wu n-kônj, a ghì wì dzì mìnaj nì njweyn, a ghì wì awo kì a wù n-dfmlì ateyn, Ntum àtyen nîn ghì ìl'à'ì wùl wù lù. Ifè'tì dzì</p>	<p>2. The messenger does not proclaim his own viewpoint, his own political opinions, his own grievances. The message is another person's communication. The public</p>

<p>afâf nî n ghî wi alè' ta ka wù na bê kâysi awo I kò n nî ñweyn ateyn, si tò'ti abàs a ñweyn iwo ta ghî n-to nî ìchfî ateyn, si nà tanjî kûm àwo ki a nô ì ñweyn nî n kîj si nî, kèsa si cho'ti iwu ì ñweyn si iwo. Keirux nî wù bù bè na gheli fvî ì gvi bòm ta yî nî n keli iwo I to ki tàyn si là'ì na àñena fvî ì gvi wù na bè àwo a ngej nî ñweyn ki kûm wi ì nkàynti ntum.</p>	<p>proclamation is not the platform for him to expound his own theories, to support his side in a debate, talk about his own projects, or get things off his chest. The keirux does not call the people together for an important proclamation, then, instead, lecture them on some private matter not associated with the real message.</p>
<p>3Wùl ì vzî a wù n-dyèynsi Ñwà'li Fiyini n-fsi keirugma ì ñweyn kî nô sî Fiyini fi kî nô ta ghî dyèyn bàynsi a Ñwà'li Fiyini. Nkàynti iyè'i nî gàyni ilvi ta ghî nî n fayti dyèyn baynsi iwo sî gheli ghî a ghî nî n yviti ifè'ti. Iye'i afâf nà bòn fu ìkfm sî iko'nî I ngej nî wul ì bîmini. wu nî wu faj kî a ntum ì faj ti zisi ibem I ngej nî ñweyn kesa si nà si kfâynti gheli. Wùl vzî a wù n-yviti li a wù fsi kèsa ì tuynsi ntum àteyn kî àtzi atzi.</p>	<p>3. The Bible teacher gets his keirugma from God Himself, as revealed in the Word of God. Correct preaching is done by making the message clear to the people who are listening to the proclamation. Public teaching protects the privacy of the believer. Confining himself to the message, the preacher does not unduly influence the listeners with personality dynamics or bullying techniques. The listener can accept or reject the message in private.</p>
<p>BÔL Ì ÀBOSITÌL [PAUL THE APOSTLE]</p>	
<p>Àbòsitil Bôl nà ghî wùl antèyni nî gheli a fi a ghî nà fayti kya ila' igha'ni-I nî Rome a fî ghî wi iwo na ghî na gûmni-à ì wùl ghî fayti kya ñweyn a fititi fi mbzi. Bobo nî n læ fèlî toyni a ñweyn na wù jel iwo I Fiyini fi fè'ti ntum ì jùj sî nî na anòyn a to a keyna na fayti ghî ì chôs kiliteynsi, iwuy Christ a nse, kî nô na gheli nkamsi a nkamsi ghî ma ifèl I ñweyn kum meyn àñena kî nô àti-ati, kèsa kal ì kalî. Tà à nà tisî Ayvîs a Ñwà'ni-a, wu nyà' kî nô awo kî a ka ghî we isas I ndo nî nchinî kiliteynsi ateyn, iwo I Fiyini ma yi kfini meyn nchinî si gheli si nkamsi nkamsi.</p>	<p>The apostle Paul was one of the most famous citizens of the Roman Empire and without question one of the most influential individuals in history. He was used by the Lord in his missionary and evangelistic activities to set in motion a great deal of the organization known as the Christian Church, the Body of Christ on earth, to the extent that billions of human beings have been directly or indirectly affected by his ministry. Under the inspiration of the Holy Spirit, he wrote the foundation documents for the Christian way of life, the Word of God which has changed the lives of millions.</p>
<p>Ta Bôl ì ye'î ì Ñwà'li</p>	<p>Paul's Education</p>
<p>Bôl nî n ghî ma à nà ye'î nà ñweyn ta ka wù chem bènsi tâyn. Si ziti a bènsi tâyn si chem a ivim wu nà ye'î ñèyn bò ñweyn a Ñwà'li Fiyini nî gheli Jusi nî inyâ' i nchinî ila'. Kimi ilvi nâ ghàyn bòm ta wù na ghî kimi wul ila' I Rome fi chi antèyni nî gheli Gîlis nî gheli Rome, wu fayti ye'î ñwà'li a itanjî Gîlis, fititi nî ì nchinî ila'.</p>	<p>Paul was educated by his mother until the age of five. From age five to ten he studied with his father in the Hebrew scriptures and traditional writings. At the same time, being a Roman citizen and living in a Greek and Roman environment, he received a thorough education in the Greek language, history, and culture.</p>
<p>Ghî n-læ tum ì ñweyn a Jèlusalèm wu ghî bènsi ivim na wù zi a ndò ì ñwà'li nî Labisi a keli Gàmaliyèl, a ghî wàyn Simiyòn ì wàyn Hilel. Gàmaliyèl nà ghî nô Labi I to ma ghî tojtî meyn iziyn I ñweyn kî nô a Talmut nî Ñwà'li Mikàyn in Fî</p>	<p>He was sent to Jerusalem at about the age of ten to attend the rabbinical school of Gamaliel, who was the son of Simeon the son of Hillel. Gamaliel was a most eminent rabbi who was mentioned both in the Talmud and in the New Testament (ACTS 5:24-40; 22:3). Gamaliel was called</p>

<p>9lfèl I Gheli Ntum 5: 24-40, 23: 3). Ghi nà tonṭṭi Gàma liyèl na Rabban, ma ghi timi nà tonṭṭi ki inki i ndyèynsì tēyn nsòombo. Wu nà ghi wùl ì falàsì, miti wù nà ki ya'sí awo fí anòyn abàs nì ki nà soelì ateyn. Wù n-læ meyn chfi ì jēm kùm kilitèynsì ta si n-gvî nà "iye'i a nkaṇ i. Wu n-læ chi ì kfì ki ta wul ì JÛ.</p>	<p>Rabban - one of only seven teachers so called. He was a Pharisee, but he rose above party prejudice. He composed a prayer against the Christian "heretics". He lived and died a Jew.</p>
<p>Alèṇ ḥlvi nâ ghàyn Helòt ì nà ghi ma wù kfì meyn, gheli Rome na keli ki nô ì Jùdiyà ì jim, tēyn, ìkwò ì Rome nà ghi, nì itanji, nì nchìni ìla'. Gheli Jusì nà tò' yè'ti iwo I Fiyini nì àṇena, afo ki a ki n-ni na àṇena na ghi ake' à mò'. (Ki atu iow kèynà, Fìtìtì fì Gheli Jùdiyà)</p>	<p>At this time, Herod was dead, and the Romans had complete control of Judea, hence, there was Roman money, language, and culture. The Jews, therefore, were inclined to cling more closely to their religion as the center of unity. [Refer to the topic: JUDEAN HISTORY]</p>
<p>Ndô ì ṇwà'li si Labisi to si nà ghi sibò, i yi Hilèl nì yì Shàmayi. Hilèl ì bò ì bò Gàmaliyèl nà bimì ne iwo zì a gheli chi kò' ateyn nà to chwò isa'. Ndô ì ṇwà'li nì Shàmayi nà kòṅ wì gheli ghi a ghi nin ye'ti a nchìni ìla', nô ḥlvi ta tiye'i tì àṇena nin kè'nì tiye'i tì Mosis.</p>	<p>There were two great rabbinical schools, those of Hillel and Schammai. Hillel, the grandfather of Gamaliel, held that tradition was superior to the Law. The school of Schammai despised traditionalists, especially when their teachings clashed with the writings of Moses.</p>
<p>Ndô ì ṇwà'li iwo I Fiyini nì Gàmaliyèl (Hilèl) na ghi ghi tò' beysi ki àwo nì ìchfi lum tò' ì kòṅ wì ì ṇwà'li ì li a bu ki ṇwà'li Fiyini. Àṇena na fèlì fvisì itof alə' a ṇwà'li Fiyini a dzi ì li, a nà ghi ta Josephus nin nyà' wu bè na, a fu ma keli itof si nà feli fvisì itof a ṇwà'li Fiyini tēyn a. `A nâ si ghi ta iye'i I ndô ì ṇwà'li nin ndu, gheli ghi a ghi faytì yè'ì àṇena su' du'ì nà bêysi ṇwàlgli Fiyini, fèlì fvisì kì a dzisi, dyèyn dzi sisi a ghi li a ghi fe'ni ateyn, fì tonṭṭi àwo kì fvisì-à. Ghi bè sî woyn ndô ì ṇwà'li na àṇena kòṅ a ghi bvif, kfà', ì kè'nì.</p>	<p>The religious school of Gamaliel (Hillel) was chiefly oral and usually had a prejudice against any book but Scripture. They used a system of Scriptural exegesis, and Josephus in his writings expressed the wish to have such a power of exegesis. When school was in session, learned men met and discussed scriptures, gave various interpretations, suggested illustrations, and quoted precedents. The students were encouraged to question, doubt, even contradict.</p>
<p>À nà ghi ta Bòl ì kasi si a Kilitèyn, iye'i yèyn ì a wù n-faytì ye'i ṇwà'li tēyn yi nà gamtì no si a ṇaṇ. Wu na ghi kya si nyàṅsì fsisi tiyè'ì tì kilitèynsì si fè'ti kì nô ighel nì iye'ì ṇwà'li Fiyini zì a wù fsì meyn. Ta wù keli iye'ì nô sî Gàmaliyèl fì kèli a nse iyum sî Bobo Jisòs Christ, Bòl wù nà si ki fìtìtì fì wùl a mbzì nì asì ikfà'tì I Fiyini.</p>	<p>When Paul became a Christian, his very thorough education was enormously helpful. He was able to assimilate Christian doctrines rapidly and relate them accurately to the Scripture teaching he had received. From his education, both from Gamaliel and in the desert from the Lord Jesus Christ, Paul developed a divine viewpoint attitude toward human history.</p>
<p>Bòl nà kya na si nà kya na Fiyini fì nin ghi no mi ndà li a wù nyàṅsì kèli, na wùl kà' a wù na kya na Fiyini fì nin ghi, miti na gheli ghi dvinṭi cho'ni meyn si fèyn nzitì ì jùṅ nâ yèyn kùm a awo a nyelinì-a kì bà'sì nì iko'si-I ìnfyè'sì. Tēyn, Bòl wu nà lu sî sù bāyn iko'si ì nfyè'sì no mi a dzi ì kà.</p>	<p>Paul knew that the existence of God can easily be perceived by anyone, that man can become aware of God, but that many men's deliberate halted this good beginning by immoral activities which accompanied their idolatry. Therefore, Paul had an intense hatred of idolatry of any kind.</p>
<p>Iye'ì I Bòl nin dyèyn na afo kì a kì nin lutì ghi a jùṅ</p>	<p>Paul's teaching shows that the only reality is God. Idolatry</p>

<p>n̄n gó' Fiyìni. Iko'si-i ìnfyè'sì n̄n bebsì na ka wùl ì fayti ki yeyn ta mbzì n̄n ghi n̄ ìfwo vzì a wu n-kê abe.. Iko'si-i ìnfyè'sì n̄n ghi mbàynì s̄i wul m̄sòṅ.</p>	<p>distorts man's conception of the world and external nature. Idolatry is the enemy of mankind.</p>
<p>Bôl nà kya isa' a dzi ta nchîni wùl n̄n lema ateyn. Ta wul ì Rome, ma wùl lù a Tasùs, ì wul ì Hiblù, wu ku ta wul ì Ghlis, wù nà kya m̄dzit̄ k̄i s̄i idvi ta ghi fyè' meyn dzi z̄i a gheli nà keli s̄i nà chí ateyn alè'. Ta ila' bu fi ku wi a jũṅ, ilema nà bu fi ghi wi. Ta gheli n̄n chí alè' s̄c̄e s̄i nà kya ta Fiyìni f̄i n̄n ghi n̄n n̄i na ka àṅena soli s̄i a mbi a f̄i a yì ghal ì kul àṅena.</p>	<p>Paul knew the law of growth of human nature. As a Roman, Tarsian, Hebrew, and culturally Greek, he knew of the many distortions of the life of his society. As a nation becomes unhealthy, development is halted. Societies errors as to the nature of God and the true relation of God to man prevented nations from getting rid of their besetting evil.</p>
<p>Nwà'li Ifèl I Gheli Ntum n̄n ghi k̄i no afo a to k̄i a ghi nyà'ti lèm ifèl I Bôl ateyn n̄n àbositilisi lisi. S̄i nà kya ta ifèl I Bôl nà ghi ko', ki TA GHÌ LÈM A MBANJÌ A MBANJÌ IFÈL I BÔL. Ghi n-tèyn ma ghi fayti meyn nyà' iwo, yi ghi samo', a tô' ghi wi no m̄i a dz̄i iwo I Fiyìni k̄um nchîni Bôl, a ghi Nchîni n̄ Nwà'lisi ì Bôl ì ṅwa'ni, ma à nyà' Conybeare n̄ Howson.</p>	<p>The books of Acts is the chief authoritative record for the ministries of Paul and the other apostles. For a brief outline of Paul's ministry, see the CHRONOLOGICAL TABLE OF PAUL'S MINISTRY. The most thorough, accurate, and interesting secular work on Paul is The Life and Epistles of St. Paul, by Conybeare and Howson.</p>
<p>Bôl, ì wul ì ndo ì ncha' s̄i ìtum</p>	<p>Paul, The Prisoner for the Gentiles</p>
<p>Fiyìni f̄i n̄n læ ni Bôl wu nà ghi wul ì ntum ì felini s̄i ìtum, f̄i tanji baynsi s̄i ṅweyn ta wù nà ghi a Balisitayn, f̄i ghi ki ta ghi n-læ ko' gvi na sa' ṅweyn asi n̄ gheli Jusi n̄ gheli Rome ghi to, na "ka wà na vilì à, bòm ta wa timi nchwò nsa' s̄i Jisòs a Rome."</p>	<p>The Lord made Paul a missionary to the Gentiles, even revealing to him during the period of his arrest in Palestine, and during his subsequent trials before Jewish and Roman authorities, that he should "be of good cheer, for you must bear witness of Jesus at Rome."</p>
<p>À nà ghi ta wù fayti chi a Antiyòk ankumt̄i ijèl n̄ ṅweyn s̄i fè'ti iwo I Fiyìni, Bôl wu lù ì jèl ì kal ila'i Gàlesiyà n̄ Fìligiyà s̄i tosi akœ a n̄jũmt̄i s̄i ibàm (Ifèl I Gheli Ntum 18: 23). À na ghi ilvi nà ghàyn, wu fi fè'ti kimi dzi z̄i a kà ghi fs̄iti ifwo ateyn s̄i gheli ànfif a Jèlusalèm.</p>	<p>After a considerable stay at Antioch after his second missionary journey, Paul departed and went over all the country of Galatia and Phrygia in order to strengthen the disciples (ACTS 18:23). During this time, he also gave directions for the collection for the poor in Jerusalem.</p>
<p>Wù n-læ gvi a Efesùs, à n-ké' na à nà ghi a 53 A.D. Wù yeyn alè' nà ghayn n̄jũmt̄i s̄i ibàm n̄ Àbolòs n̄jvàsì bô ma àṅena fvi ki inki I mu n̄ Joyn m̄iti kya wi iwo k̄um Àyvis a ṅwa'ni-a n̄ awo a leytini-a k̄i a k̄i nà k̄um chòs.</p>	<p>He came to Ephesus, probably in about 53 A.D. He found there twelve disciples of Apollos who had only received John's baptism and were not aware of the Holy Spirit and Church Age mysteries.</p>
<p>Wu n-læ meyn ye'i s̄i a n̄jõs̄i tal a synagoge a Efesùs. Ta ghi nà kè'ni ṅweyn, wù ndù nà ye'ì gheli a ndô ì ṅwà'li n̄ ba ìlvi ghi toṅt̄i na, Tyrannus, nà ye'ì k̄i s̄i a m̄inchi ìn j̄im s̄i a bèṅsi s̄i bô. Gheli ghi a ghi nà s̄āṅ f̄v̄is̄i iyvis ì bi ì bèṅs̄i m̄item, ghi fi nyò' ṅwà'li s̄i ikù' ma a n̄ gheli</p>	<p>He taught three months in the synagoge in Ephesus. In the face of opposition, he took his classes to the school of one, Tyrannus, where he taught daily for two years. Exorcists were converted and books of magic were burned by the new converts. He paid a visit to Corinth, then returned to Ephesus where he wrote 1 Corinthians.</p>

<p>ghèyn a ghi kù'tì bèynsì mitem. Wu se' l mû a Kolin, ì fi kasi gvì a Efesùs ì nyà' 1 Kolin.</p>	
<p>Bôl ì lù ndù a Troas nì Màsìdoniyà bòm na ilwè' nà bu fi kè' wì a Efesùs a jûŋ mà ni gheli ghi a ghi nà tsì ifwo fi faytì ifwo nì ìwu na ghi na ko'sê Diana ateyn. (Ki atu iwo kèyna na: Efesùs) Wu zì a ngù ì sàm ì ndù a Màsìdoniyà sì kòlì Taytùs, ì fvi a Niyabolis ì lù ì ndù a Filibây "ì keli ìkfin=mtì sî Taytùs". Wu tum Taytùs a Kolin nì ànkùmtì a ñwà'lì à sî Kolin nì dzì zî a kà àŋena fsitì mèsi ifwo sî Kilitèynsì sisì a sî nìn jîŋ.</p>	<p>Paul left for Troas and Macedonia because of the danger in Ephesus from the silversmiths and craftsmen who made articles for the worship of Diana. (See Topic: EPHESUS) He sailed to Macedonia to meet Titus, landed at Neapolis and went to Philippi where he was "comforted by Titus." He sent Titus to Corinth with the second Corinthian letter and instructions for completing the collection there for needy Christians.</p>
<p>Bôl nìn læ jèlì ì toynî a Màsìdoniyà ì zì kî nô a Kolin sî a ñweyn a ngeŋ, ì chi a fu sî njonjì sî tal ì nyà' ì ñwà'lì Rome. Wu zì a ngù' sî ndù a Miletùs ì kòynì sî a mînchì ì nsè' nìn nchye'sì Efesùs a fu. Wu lù sî a fu ì sàm ndù (châ' tì ndù a itun antèynì jvâ a ghi COOS, Rhodes, nì Patara) a Tyre. A Tyre wu sàm ì ndù a Ptolemais ì kàlì ì chem a Caesarea.</p>	<p>Paul traveled through Macedonia and finally arrived at Corinth himself, staying there about three months and writing Romans. He took ship for Miletus where he met for a few days with Ephesian elders. He then sailed (island hopping to Coos, Rhodes, and Patara) to Tyre. From Tyre he sailed to Ptolemais and reached Caesarea.</p>
<p>Ghì n-fu nfàsì ì nfàsì sî Bôl na ka wù sòŋ àfvi a Jèlusalèm. Wu to ndù kî ndu mîti woyn ghî-nì ì faytì fsisì ñweyn. Wù n-læ meyn keli ibèysì ñèyn Jèm nì nchye'sì. Gheli Sanhedrin nà be na ghi sa' ñweyn iwo "wù n-ndù no mî wo antèynì nì gheli itum ye'î sî gheli Jusì nô ghi jîm na àŋena visi iye'î Mosis, bê na àŋena nìn keli wi sî nà sî inwam woyn àŋena, ì na fi jèlì wì a nchîni ìla' nì àŋena." (Sî faytì sî keli ibèysì kûm Sanhedrin ki atu iye'î kèynà: DZÌ ÌWO I FÏYÌNÌ NÌN GHELÌ JÛSÌ).</p>	<p>Paul was warned not to visit Jerusalem. He went anyway and was warmly received by the brethren. He had an interview with James and the elders. A charge was brought against him by the Sanhedrin that "he taught all the Jews among the Gentiles to forsake Moses, saying that they ought not to circumcise their sons, neither to walk after their customs." [For a discussion of the Sanhedrin, see topic: JEWISH RELIGIOUS SYSTEM]</p>
<p>Gheli Sanhedrin bè na Bôl wù ni iwo a ndayn sî dyèyn ibimi l ñweyn l nìn ghi àti-ati. Ghilûmnì ghi kàè nà ghi sî naŋsì iwo yì ghi kûm iwo ta ghi tî kàyn isa' na wùl ghi Nazarite, ghi bè ma Bôl lem ngeŋ ñweyn isas ikàyn nà ghàyn fi là' afo kî a gheli nà ghèyn ghi kàè nà ghi sî làæ. Wu nì tèyn.</p>	<p>The Sanhedrin asked Paul to do a public act of the Law in order to prove his faith. There were four men who were to undergo the ritual associated with the Nazarite vow, and Paul was requested to put himself under that vow and to pay the costs of the other four men. He did so.</p>
<p>Sì ibàm ateyn gheli Jusì ghi li ta ghi lù a Esìyà ì nè' mitem mî ghèl na ghi ke'nì Bôl bê na wù li meyn kî li gheli Gîlîs nà sî ghi nì àŋena antèynì ndô Fiyini ighañi. Wùl àtum ìlvi ma wù lù a Efesus, ì Trophimus, nà ghi ñèyn Bôl, gheli Jusì nà sî bê kî na Bôl zì meyn nì ñweyn antèynì ndô Fiyini igha'nì, ma yì nà ghi tî a à na ghi kfim ìkwoni. Ànôyn a ghèl ghi shiŋnì ì lli Bôl sî zue ñweyn, mîti sùgè'sì abe ghe nìn gheli Rome ì gvì. Bôl nìn læ meyn nà tanjì sî fsì atu a ñweyn sî ànôyn a shiŋnì a nà</p>	<p>After this some Jews from Asia stirred up the people against him, charging him with bringing Greeks into the Temple. A Gentile man from Ephesus named Trophimus was with Paul, and the Jews supposed that Paul had brought him into the temple, which would have been a sacrilege. The mob took Paul to kill him, but soldiers of the Roman garrison appeared. Paul spoke to the mob in his own defense, telling of his mission to the Gentiles. They shouted "Away with such a fellow from the earth, for it is not fit that he should live." (ACTS 22:1-23).</p>

<p>kèyà, ì fe'ti ifèl I ñweyn sî ìtum. Àjena nà byal ì bè na, "Yi lí lù nì afo nà kèyà sî a nse, bòm ta kí nín kelí wi sî nà chí à." (Ifèl I Ghelì Ntum 22: 1-230)</p>	
<p>Sugè' sî Rome nín læ meyn lí Bol ì ndù nì ñweyn a ndo nì gofìno ta ka ghì shwafi ñweyn ì bvifti àwo, alerj ìlvi nà ghày Bòl wu bè na afo nín kùm wì zì bòm ta wù n-ghì kì nô wùl ila' i Rome. Bìsì bìsì ghì lí ì ñweyn ndì nì ñweyn asì a Sanhedrin mìti ì fañ tì gò'sì iwo bòm àngumnì kì a kì nà ghì sî àbàs a Sadùsìsì nì ghelì Falàsì. Ghì kasì lí Bòl ì ndù nì ñweyn a ndo ì to nà ghàyn na ka afo ì kùm ñweyn, a nà ghì nìntu' achi nà ghàyn Bòbo ì gvì sî Bòl bê sî ñweyn na "ka wà na vili à". 9Ifèl I Ghelì Ntum 23: 6-10)</p>	<p>The Roman soldiers took Paul to the governor's castle for interrogation by scourging, at which time Paul claimed his Roman citizenship. The next morning he was taken before the Sanhedrin, but there was no conclusion because of the dissension between the Sadducees and Pharisees. Paul was taken back to the castle for protection, and it was that night that the Lord appeared to Paul telling him to "be of good cheer." (ACTS 23:6-10)</p>
<p>Ghelì Jùsì nín læ meyn ghal mìnàñ mivm in kàè ì kàyn ghì zue Bòl, mìti wàyn jèmtì Bòl ì tofìsì ì ñweyn kùm mìnàñ nà mèyn. Ghelì Rome ì cho'nì sî tziyñsì ñweyn a Caesarea sî Felix, wul isa' (ì gofìno) Jùdiyà (Ifèl I Ghelì Ntum 22: 21 sî nà ndu à). À nà ghì asì nì Felix ghì buf kì nte' ì to zì a Bòl ì fvì ateyn. Mìnchi ì chwò ì ntàyn, Ànànyàs ì ngàñ ndô Fiyini igha'nì nì ghelì ghì lí a Sanhedrin ì gvì nì Tertullus ì wul ì nsa'sì nà wù sa' alè' nì àjena (Ifèl I Ghelì Ntum 24: 1-9). Ghì bè awo kùm Bòl wu tuynsì. Felix n-læ meyn lam nín sa' àteyn sî chem ta ka Claudias Lysias atu a bò ndo ighòñ Rome kì a kì nà ghì a Jèlusalèm ì gvì sî timi nchwò nsa'.</p>	<p>There arose a conspiracy among forty Jews to assassinate Paul, but Paul's nephew brought him a warning of the plot. The Romans decided to send him to Caesarea to Felix, the procurator (governor) of Judea (ACTS 22:21ff). Before Felix, Paul was merely asked from province he had come. Five days later, the high priest Ananias and some of the Sanhedrin appeared, with Tertullus as their advocate (ACTS 24:1-9). They made charges, which Paul denied. Felix delayed the proceeding further until Claudias Lysias, the captain of the Roman troops n Jerusalem, could come to give evidence.</p>
<p>Mìnchi ì chow kì ì nsè', wi Felix, Drusilla, ì wul ì Ju, nà kíñ sî yeyn sî fi sî yvi Bòl. Bòl nín læ meyn gvì ì fè'ti ntum ì jùñ sî Felix nì Drusilla. Felix ì nà chíyntì à mìti ì fañ tì bèyn sî item. Wu nà kíñ na Bòl yuyntì ñweyn nì ìkwo ì fañ tì visì ñweyn. (Drusilla nín læ kfì ta afo bvi-a fvì a kfìyn Vesuvius na kuñ kalì à a berj AD 79.)</p>	<p>After a few days, Felix' wife, Drusilla, a Jewess, wanted to see and hear Paul. Paul appeared and gave the gospel to Felix and Drusilla. Felix trembled but was unrepentant. He wanted a bribe from Paul so did not acquit him. (Drusilla died in the eruption of Mt. Vesuvius, AD 79.)</p>
<p>Felix nín l'f visì Bòl kì sî a wul ì ndò ì ncha' a Casarea (wu ghì kì a ndo ghì tò' fu wi nge' sî ñweyn) sî a bèñsì sî bò nô sî chem ta ka Festus læ gvì, ì gofìno ì fi. Festus nà kíñ na ghì kasì lí ko' nì Bòl a Jèlusalèm, mìti Bòl ì nà kya nge' zì a yì n-ghì ì bè iwo iyeyni tēyn itañi Latìn caesarem apello!– "Mì n-kíñ na ghì sa' ma asì nì Caesar!". Festus nà kelì sî ba'ti na ghì lí Bòl ndu nì ñweyn a Rome a tziyñsì ndù nì sugè'sì.</p>	<p>Felix kept Paul a prisoner in Caesarea (under loose house arrest) for two years until the arrival of Festus, the new governor. Festus wanted Paul taken back to Jerusalem, but Paul was aware of the danger there and uttered the Latin word Caesarem apello! -- "I appeal to Caesar!" Festus was thus obliged to make arrangements for Paul to travel to Rome under escort.</p>
<p>À nà ghì kìmì alerj ìlvi nà ghàyn, Fòyn Àgìlibà 11,</p>	<p>About this time, King Agrippa II, with his sister, Berenice,</p>

<p>nì jêmtì ñweyn, Berenice, ì gvì sî mùtì Festùs, ì gofìnò ì fî. Festùs ì bè na yì n-kya wi tisa' tì ghelì Jusì, tèyn Bòl ì gvì fè'tì ngè' ì ñweyn asì nì Àgìlibà, àdeñ a faytî ghi kî nô alè' na ghaỳn. Iwo zì a yì gàyn alè' nâ ghayn nì ghi itanjî to sî tò'tì ntum ì jùñ ta ghi timi nyà'.</p>	<p>came to visit Festus, the new governor. Festus pleaded ignorance of Jewish law, so Paul made his testimony before Agrippa, with the greatest of pomp and ceremony. This episode was one of the greatest defenses of the gospel ever recorded. Agrippa said, "Almost you persuade me ..."</p>
<p>Festùs wu cho'ni na Bòl n-ghi tèyn bula wù bebsi ìwo ìwu ì ñweyn ghi àzì azi, ma wù nà ka' a wù fisì ñweyn ìlvi tèyn ta Bòl nà be wi na ghi sa' zì asì nì Caesar,</p>	<p>Festus decided then that Paul was innocent or wrongdoing, and he would have let him go free if he had not appealed to Caesar.</p>
<p>Ijèl I Bòl sî Sàm sî Ndù a Rome</p>	<p>Paul's Voyage to Rome</p>
<p>Ghelì ghi a ghi nà tziysì ndù nì Bòl a dzì ì Rome nà ghi ìnôyn I sugè'sì Rome a tisì Juliyòs, bo sugè'sì ivi a sêñ Augustan. Àñena n-læ zì a ngù' yì ndù a Adramyttium nì Sidon. Ghi n-l' visì Bòl nà ghi ma wù kà' a wù ni iwo I ngeñ nì ñweyn. Alé' kî a ka àñena fî fvì ngù' ateyn nà ghi a Myra, ghi fi li ngù' alè' nâ ghàyn ì sàm ndù a Itali.</p>	<p>Paul's escort on the trip to Rome was a platoon of Roman soldiers under Julius, a centurion of the Augustan Cohort. They sailed in a coasting vessel to Adramyttium and Sidon. Paul was given liberty. The next port was Myra, from which they took ship to Italy.</p>
<p>Àñena nin nin læ meyn sàm a ngù' ì ndù a Kìlît ì gvì gvì alè' ghè a ghi nà fvì ì ngù' ateyn ghi toñtî na Fair Havens sî a njon, ì sàm ì ndù a Phoenix, afef a tziyn ngù' yì ndu bzi-a a tîwù tî Malta, àñena fi chi njonji sî tal alè' nà ghàyn. Àñena n-læ lù a Malta ì sàm a ngù ghi toñtî na a n-ghi "Castor nì Pollux" ì ndù a Syracuse (Sicily) nì Rhegium, ntè' zì a ghi nà fvì ì ngù ateyn a keli ntè' I to Itali ghi toñtî na Puteoli. Ghi lù afu ì dyàñ a Rome a Dzì Appia.</p>	<p>They sailed to Crete, stayed at the port of Fair Havens for one month, sailed for Phoenix, and were driven on the rocks at Malta where they stayed for three months. From Malta they sailed in the vessel "Castor and Pollux" to Syracuse (Sicily) and Rhegium, the port city of the Italian province of Puteoli. From there they went to Rome on the Appian Way.</p>
<p>A nà ghi a Rome, Bòl wu nà chí a ndò nì ñweyn ma wù li ì li, ma ghi lem meyn nchì nto' na wù na kinî ñweyn. Ghi læ meyn visì wu nà ghalì nchìyntisì, wu kòyn nì nchye'sì ghelì Jusì, nì ghi li bimî Christ. Aleñ nà kèynà nin læ gàyn sî a bèñsì sî bò, a teyn wu nyà' Filemùn, Kolosè, Efesùs nì Filibây.</p>	<p>In Rome Paul dwelled in his own hired house under the supervision of a Prefect of the Praetorian Guard. He was permitted to hold meetings, and he met with Jewish elders, winning some of them to Christ. This period lasted two years, during which he wrote Philemon, Colossians, Ephesians, and Philipians.</p>
<p>Nero nin læ meyn fisì ñweyn wu nà ghi ma wù kà' a wù na jelì à, wu nì tèyn. Wù n-læ meyn mùtì Kìlît nì Esiya Minor, ghelì ghi dvìni n-bê na wù nin læ meyn jelì ì ndù a Spain sî fè'tì iwo I Fîyìnì. Ghi kfà' kimì na ghi n-læ meyn fi kasi ghal ì ñweyn a Efesùs, ì fi li ì ndù nì ñweyn a Rome, mîti ìlvi ghâyngal ñweyn ta wul a wù nì bebsi, ghelì ijèl nì ñweyn kasì sî añweyn ibàm (a bu kî Lùk nì Onesiphorus). Icho' a fvì-I nin læ meyn nà ghi a Rome aleñ ìlvi nà ghàyn, ma Nero zìtì meyn sî nà</p>	<p>He was acquitted by Nero, so he was free to travel and did so. His visits were to Crete and to Asia Minor; and it is widely thought that he traveled in Spain on a missionary journey. He is thought to have been arrested again in Ephesus and taken again to Rome from there, but this time treated as a malefactor, with his friends deserting him (except for Luke and Onesiphorus). There was persecution in Rome at this time, and a campaign of terror by Nero against the Christians. Paul was condemned and executed in Rome.</p>

nyablì nì Kìlitàynsì. Ghì bè na Bòl fe meyn nsa' ì zue ñweyn a Rome.	
"Ma felì meyn ko' kì nô a jûñ. Ma felì chem alenñ ghè a ghì nìn kìn ì fi faytí ghàl ibìmi iyemi. Mà sì chíyítì kì ìmyatì nchìnì àtì-ati nì ma lvâyñ. Bobo ghesìnà vzi a wù n-sa' ghelì kì àtì-ati nìn làè fu ìmya'tì nà wèyn sî mà achi a go'sini-a. Wù làè fu wi kì sî mà, wù làè fu kìmì sî ghelì ghì a ghì tí nà chíyítì igvi l ñweyn nì ikon l.	"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."
GHELÌ GHÌ FELÌNÌ NÌ FÌYÌNÌ FÌ [SERVANTS OF GOD]	
Fìyìnì fì bè meyn na Kìlitàynsì na ghì ghelì ghì felìni ghì a ghì n-yvini.	God commands Christians to be faithful and obedient servants.
Ditèlonomì 10: 12 "Ì lvâyñ a Isilàè, Fìyìnì fì nìn kìn nô ghà sî zì a, mìtì, na yì na fâyñ Bò Fìyìnì fifì, jelì a dzisì ñ ñweyn, fì kòñ ñ ñweyn, fì ko'sî ñweyn kì nì ìtem ì zì-ì ñ jìm nì àyvìs a kì a à jìm."	Deuteronomy 10:12 "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord with all thy heart and with all thy soul."
Mikà 6: 8 "Wu n-dyeyn meyn sî và, o wùl, iwo zì a yì n-jofì, à n-ghì nô ghà a Fìyìnì fì n-kìn sî zì a, a bu na yì na nì àtì-ati, kòñ sî nà dyèyn ikoynsì isuyn, fì jelì nì ingvìmlì-l asi nì Fìyìnì fifì a?"	Micah 6:8 "He hath shown thee, O man, what is good; and what doth the Lord required of thee, but to do justly and to love mercy, and to walk humbly with thy God?"
Njàñsì 100: 2 Wa felì sî Fìyìnì nì isanlì-l, gvì a ñweyn asi yem gvì nì njàñ'".	Psalm 100:2 "Serve the Lord with gladness; come before his presence with singing."
Joshwà 24: 14,15 14" Teyn, yì na fâyñ Fìyìnì, ñ felì sî nfeynfì kayntì nì ñ nì nì samo', yì lí mà'ì mỳyìnì mzi a ghìbo ghì nà ko'sì injìn l jvà fi ko'sî a lgìp. Yì na ko'sì kì Bòbo. 15. A kàè sî nà ghì iwo l bzi-l sî zì sî nà fèlì kì sî Bòbo, yì cho' sî a yì a ngerjì ñ vzi a ka yì na fèlì sî ñweyn, kèsa mỳyìnì mzi a ghìbo ghì nà ko'sì injìn l jvà bàs ghe ma, kèsa mỳyìnì mì ghelì Àmò ta yì nìn chí a àjena ila' ma. Mìtì sî mà nì isas l ndo nì mà ñ, ghès na fèlì kì sî Bòbo."	Joshua 24:14,15 14 "Now therefore, fear the Lord, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the Lord! 15 And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord."
Ghì n-kelì sî nà ni ifèl kì ta ghì n-ni sî Bobo Jisos Christ.	Service is to be rendered as unto the Lord Jesus Christ.
Joyn 12: 23-26 23Jisòs ñ bè sî àjena na "ìlvì n-kfeyn meyn lvâyñ ta ka Fìyìnì fì laysì ìkœ ñ wâyñ wùl iyvi. 24Mì n-bè sî zì kì nô samo' na ghì kàè sî fan tì mà' isì l ngòè a nse, a yì fan kì sî a ngòè, mìtì ma ghì	John 12:23-26 23 But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified. 24 Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it

<p>mà', a yi kfi ì kàè kola asi asarj a dñi-a.</p> <p>25À n-kôŋ mi ndà sî nà chî a mbzî afêyn a wù kfi, à na bâyn mi ndà sî nà chî a mbzî afêyn a wù lãè keli ìchi zî a yì lãè mæ wi.</p> <p>26 À n-felì no mi nda sî ma a wù na keli sî jùmtî ì ma ta ka ghesî wul ì felinî nî mà na lum ghi kî àlè' a mò'. Bò wom nîn fu ìmwa'tî sî wùl ì vzi a wù n-felì sî ma.</p>	<p>produces much grain.</p> <p>25 He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.</p> <p>26 If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.</p>
<p>Colosè 3: 24</p> <p>"Kya na Bòbo nîn nî ma'tî zî nî ìfwo vzi a wù lèm sî ghelî ñweyn. Yi n-ghi tèyn. Fèlì kî sî Bobo, ì Christ."</p>	<p>Colossians 3:24</p> <p>"Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."</p>
<p>Wul ì bimini nîn nî kimi ìfèl sî ghelî</p>	<p>The believer's service is to be rendered to people.</p>
<p>Ifèl I Kilitèynsî nîn nî ichi yi ko'ni-à</p>	<p>Christian service makes life noble.</p>
<p>Màk 10: 43, 44</p> <p>"Mîti yi n-keli wi sî nà ghi tî sî zî. No mi ndà vzi a wù n-kîj sî nà ghi wul ì ngantîni antèynî nî zî nîn keli sî nà ghi wul ì felinî sî zî.</p> <p>44Na no mi nda vzi a wu n-ghi sî nà ghi wul ì tisîni a yì antèynî na kwo ghi àkòs sî ghelî ghi jîm."</p>	<p>Mark 10:43,44</p> <p>"But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister."</p>
<p>Ifèl I kilitèynsî n-faytî dyèyn ta ka ghelî na chî ñèyn ghelî a jûŋ</p>	<p>Christian service exemplifies neighborliness.</p>
<p>Lùk 10 36,37</p> <p>36Jisòs ì tanjî mèsî ì kàè bvif sî ndyèynsî ìsa' nà wèyn na, "à n-ghi ìkfà'tî nî vâ, a ghi ìkfà antèynî nî ghelî nà ghèyn, ghi tal a wù nî dyèyn yì n-ghi wâyn-nî sî wùl nâ vzi a ghelî ghi choŋnî nîn ghal a?</p> <p>37Wu bèynsî na à n-ghi ì vzi a wù nî dyèyn isuyñ I kolani-I sî ñweyn. Jisòs ì kàè bè sî ñweyn na, "wà ndû wa nà nî kimi tî'".</p>	<p>Luke 10:36,37</p> <p>36 So which of these three do you think was neighbor to him who fell among the thieves?"</p> <p>37 And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."</p>
<p>Ifèl I Kilitèynsî nî aŋena fisî Chris</p>	<p>Christian service is Christ-like.</p>
<p>Jàŋ Joyn 13: 1-17</p>	<p>Read John 13:1-17</p>
<p>Ifèl I kilitèynsî nîn dyèyn fisî ìkôŋ</p>	<p>Christian service demonstrates love.</p>
<p>Joyn 21: 15-17</p> <p>15À nà ghi ta àŋena yì mèsî ì Jisòs ì tonjî Saymun Bità ì bif sî ñweyn na, "Saymùn, wâý Joyn, wà n-faytî kôŋ mà sî a ñarj chwô ghelî ghi lî ghèyn a? Wu bimi ì bè na, Bo, wà kya na mi n-kôŋ vâ. Jisòs ì bè sî ñweyn na, wa yisî woyn ñjîsî nî ma. 16 Jisòs ì</p>	<p>John 21:15-17</p> <p>15 So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs."</p> <p>16 He said to him again a second time, "Simon, son of Jonah,</p>

<p>fi bif si nweyn na, Saymùn, wâyn Joyn, wa n-faytî kôñ ma samo' a? Wu bimi ì bè na Bo, wà kya na mi n-kôñ va. Jisòs ì bæ si nweyn na, "wa kinî nji semsi. 17 Jisòs ì fi tonji nweyn na à na si ghi ingal ì tal, ì bè na "Saymùn, wâyn Joyn, wa n-kôñ mâ? lwo ateyni nà si fu nge' sî Bita ta Jisòs fi kùmti bif ì tí na à na si ghi ingal ì tal, "wà n-kôñ mà a?". Wu kæ be sí nweyn na, "wà kya no mi ghà a Bo. Wà kya na mi kôñ và. Jisòs ì bè si nweyn na, "wa yisî nji semsi".</p>	<p>do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My sheep." 17 He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep.</p>
<p>Ifèl I Kilitèynsi nìn nyànsi adili sí gheli</p>	<p>Christian service lightens life's burdens.</p>
<p>Gàlesiyà 5 13-15 Fiyini fi nin cho'ti meyn zi a woyn-nà ghem na ka yi na fi ghi àkòs sí isa' i miti, ka yi lem ki na ta yi nin si ghi si a yi a nengsi na yi kà' a yi na kolí no mi ghà vzi a ki n-fom, ni nì iwûyn vzi. Yi na kwo kôñ ì ngenj sisi ì fèl si woyh-ghini ghi li. 14 Nò tisa' tìjim tì gvio chiynti fvi kè si isa' i mò' na, "kòñ wâyn-na và kè ighel ta wà n-kôñ ì ngenj ì zyà". 15 Mitì ma yi kæ si kasi si a nyamsi ì twa' ì nà lumfi kfil ngèj sisi a yi na kya na chiynti zì kà' a yi nì mà mèsi.</p>	<p>Galatians 5:13-15 13 For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. 14 For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself." 15 But if you bite and devour one another, beware lest you be consumed by one another!</p>
<p>Jàñ Gàlesiyà 6: 1-10</p>	<p>Read Galatians 6:1-10</p>
<p>Ifèl I Gheli Ntum 20: 17-20 17À nà ghi ta Bòl n-ghi Miletùs wu tsiynsi ntum sí nchye'si gheli ghìbimini a Efesùs na ghi gvì yèyn nweyn. 18., Ghi gvì, wu bè na, "yi n-kya ta mà chi fi fèlì kò' antèyni nì zì kè si ziti achi ta mà gvì ila' I Esiyà. 19 No mi ta gheli ghi Jusì ghi li tí nà bè awo ai-a kùm ì mà fi fu nge' sí mà, nì na mà na dzi-à. Mà tí nà nì ifèl iyemi ta wul ì fèlini nì Bòbo fi ngvimli gheli kè milvi ìn jim. 20 Yi n-kya na ma bu tí sesi ye'i zì antèyni nì gheli kèsa yi a ndosi ì lèytì nò iwo ilæni-I ta yi nà kà' a yi gamti zì.</p>	<p>Acts 20:17-20 17 From Miletus he sent to Ephesus and called for the elders of the church. 18 And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you, 19 serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews; 20 how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house,</p>
<p>Hibhù 10: 23-25 23Ghesinà ghal iwo zì a ghesinà nin kya na yi n-ghi samo' yi to ì nà bu ne'à wì, bòm ta Fiyini fi nin chfini no mi ghà, nì kè tì. 24Ghesinà na kya iwo I woyn-nà ghesinà, mòmsi sí nì na àjena na nì ì njùñ sí woyn-ghini ghi li fi kôñ àjena.</p>	<p>Hebrews 10:23-25 23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful. 24 And let us consider one another in order to stir up love and good works, 25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so</p>

<p>25 Ka ghesinà nîṅ zì iwo ghè a woyn-ghinì ghi li nin ni lèsì sî nà gvî chîyntî aka' à mò'. Ghesinà na kwo tò'tî ngenṣî ghesinà bòm ta ghesinà nin yeyn kimî tèyn na achi kî a Bôbo nin kasi gvî ateyn sî ba'si-à.</p>	<p>much the more as you see the Day approaching.</p>
<p>Alê' iko'sî nî àlè' ifèl. Ghesinà nî ghi nà "yvinṅtî-à" kimî sî nà nî ifèl. Ìwuyn nâ felì ta gheli a ghi yvinṅtî alê' à mò'.</p>	<p>The place of worship and the place of ser-vice. We also "assemble" for service. The Body functions as a congregation.</p>
<p>Ta Gheli ghi felinî nî Fiyinî fî no wul ì bîminî ì kfa nin keli àtu ifèl nî ṅweyn.</p>	<p>As God's servants, believers have specific responsibilities.</p>
<p>Kilitèynsî nin keli sî visi no mi ghà sî jùmtî Christ.</p>	<p>Christians are to leave all to follow Christ.</p>
<p>Filibây 3: 7,8 Mî n-læ nà lí nô àwo nà kèynà à jîm na à n-ghi sæ mitî, ì nà sî lí kî lvîyn na à n-ghi ànlè bòm ifèl I Christ. . Mà sî yeyn kî lvîyn na awo nà kèynà nin keli wi ifèl no sakos bòm ta iwo I to-I sî ma sî ghi kî sî nà kya Bôbo Christ Jisòs. No mi ghà sî ghi kî sî mà lvîyn ta iwâl. Ma visi meyn no mi ghà bòm ta mi n-kôṅ na ghesî Christ na ghi kî a mò'.</p>	<p>Philippians 3:7,8 But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ."</p>
<p>Gheli ghibimini nin keli wi sî nà òm òm nî ifèl ì.</p>	<p>Believers are to render undivided service.</p>
<p>Jàṅ 1 Kìlunikìl 15: 10-15</p>	<p>Read 1 Chronicles 15:10-15</p>
<p>1 Samwèl 7: 3 "Samwèl ghi tarṅ sî ndo Isilæe nô ì jîm bè na, yì kæ kasí gvî sî Fiyinî fî nî mitem ì mzi ìn jîm, yì lí mîyini mî atum nî Àsitaliyòtsî ì dzisi sî a yì antèynî , ì ba'tî mitem ì mzi sî Fiyinî fî, ì nà felì kî sî ì ṅweyn, ta ka wù fsi zì sî awu nî gheli Filistâynsî. Tèyn gheli Isilæe ì lí mà'ì Bâlìsî nî Àsitaliyòsî, ì nà lûtî felì kî sî Fiyinî fî.</p>	<p>1 Samuel 7:3 "And Samuel spoke unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the foreign gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only."</p>
<p>Gheli Ghibimini nin keli sî nà felì nî ingvimli-i.</p>	<p>Believers are to serve with humility.</p>
<p>Ifèl I Gheli Ntum 20: 18, 19 18., Ghi gvî, wu bè na, "yì n-kya ta mà chi fi felì kò' antèynî nî zì kî sî zìtî achi ta mà gvî ila' I Esiyà. 19 No mi ta gheli ghi Jusî ghi li tí nà bè awo aî-a kùm ì mà fî fu nge' sî mà, nî na mà na dzi-à. Mà tí nà nî ifèl ìyemi ta wul ì felinî nî Bôbo fî ngvimli gheli kî mîlvi ìn jîm.</p>	<p>Acts 20:18,19 18 And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you, 19 serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews;</p>
<p>Gheli Ghibimini nin keli sî nà felì nî mitem ì nto.</p>	<p>Believers are to serve with courage.</p>

Ditèlonomì 1: 17 Kà yì na ki ghelì a kè' asì a nsa', mìtì yì na faytì yvitì iwo no mì sè wul ì bol kìmì ta zì lì a zì yvitì sè wul ì two; ka wul sè zì làè nà fàyn ikè' I wùl, bòm ta sè sa' sè fu, a n-kelì Fiyìni; iwo I kæ sè nà to gha' zì yì lì ì gvi sè mà (Mosis), ta ka mà yvitì ta yì n-ghi."	Deuteronomy 1:17 Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me [Moses], and I will hear it."
Ngàynsì 29: 25 Sì nà fàyn wul mìsònj nìn ní a wul ì lí atam; mìtì wul ì kæ sè lèm isamsì I ñweyn a Bôbo a wù ní sòlì."	Proverbs 29:25 The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe."
Ichfìtì ifel abàs ibimi	Examples of faith service
Bobo Jisòs Christ n-læ meyn felì sè ghelì.	The Lord Jesus Christ served men.
Filibây 2: 7 Wù n-læ meyn kwo visi no mì ghà ta wù nà n-kelì, ghì bzi ñweyn sè a wùl, wu kasi nà ghì wul ì felìni."	Philippians 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."
Ghelì ghì a àñena n-kya Fiyìni nà felì sè Fiyìni toynî ifèl a fì a àñena n-nì sè ghelì.	Godly men served the Lord by serving other men
Bità nî Andîlù	Peter and Andrew
Màk 1: 17, 18	Mark 1:17,18
Sàkiyà	Zaccheus
Lùk 19: 6	Luke 19:6 ff
Bôl	Paul
Ifèl I Ghelì Ntum 9: 20	Acts 9:20
imwa'tì vzi a ghì n-fu ta wul ì faytì fèl	The rewards of faithful service
Wul ì felìni vzi a wù faytì fèl nì wu keli itof abàs ayvis.	The faithful servant gains spiritual knowledge.
Osìyà 6: 3 Tèyn, a ghesinà faytì nà kya, ìlvi ta ghesinà tò' jùmtì sè nà kya Fiyìni, ivì I ñweyn I nìn ma ghì bà'tf kì nô ta bisì-bisì ní yì nà gvi-à, wù n-læ su'í a ghesinà atu tèyn ta ivì, ta ivì i yì asì ní yì gvi bà'sì kìmì nì ivì zì a yì nà su'í antèynì nì bèñ."	Hosea 6:3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth
Wul ì felìni vzi a wù n-faytì fèlì nìn sê sè nà ki awo a dzi a fì a Fiyìni fì n-yeyn ateyn.	The faithful servant gains divine viewpoint.
Joyn 8: 12 Jisòs ì nì nà sè fì tanjì sè ghelì Falàsì bè na, "mì n-ghì ibayn I mbzi, a wù keli ibayn a ñweyn a nchìni, làè faj tì fì jèl antèynì abe a fimni-a."	John 8:12 Then spoke Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk darkness, but shall have the light of life."

Wul ì felìni vzi a wù n-fayti nì ifèl	The faithful servant has spiritual guidance.
Joyn 10: 27 Bzi ì semsi nin yvi gyà ì yem, ì jumtì mà, ma kya ì seynsi	John 10:27 My sheep hear my voice, and I know them and they follow me."
Wùl ì felìni vzi a wù n-fayti nì ifèl nìn fsi ìkfim sî Fiyini fî.	The faithful servant receives honor from God.
Joyn 12: 26 À n-fèlì no mî ndà sî mà, a wù na kelì sî jùmtì ì ma ta ka ghesì wul ì felìni nì mà na lum ghì kî alé' a mò'. Bò ì wum n-fu ìmwa'tì sî wùl vzi a wù n-fèlì sî mà.	John 12:26 If any man serve me, let him fol-low me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."
Wùl ì vzi a wu n-fayti felì n-keli isanli a ñweyn antèyni.	The faithful servant has a life of joy
Njànsi 40: 8 Iwuyin ì wom n-fom sî nà nì ifèl ì zya, O Fiyini femfi, kî nô tèyn, isa' ì zya n-ghì a ma antèyni itèm."	Psalms 40:8 I delight to do thy will, O my God; yea, thy law is within my heart."
Joyn 4: 36 No lviyn nì ghì tèyn ma wùlì kfini sî kfi-à ghì là' ì ñweyn. Wùl n-kfi gheli ghìbìmini ghì a ka ghì keli ichi zì a yi làè mæ wi ta ka ñèyn wul ì to'ni na chiynti sanli-à."	John 4:36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."
GHELI GHÌ FELÌNI NÌ ÌKÒS ILA' I BALÌSTÂYNI [SERVANTS AND SLAVES IN PALESTINE]	
Gheli ghì li, ghì tonjtî na "gheli ghì lini" ghì nà lî àñena na ghì nì ifèl a ghì là' a Balistâyni itu' ì mu (Jôb 7: 1, 14: 6, Màk 1: 20). Miti gheli ghì felini nì Isilæ itu' ì mu, kî mî nì tilà' titi abàs ghe a ichue izue nin sal ateyn nà ghì ìkòs, kèsa gheli ma ghì ghàl àñena tèyn ta ifwo a wùl nìn kelì sî alerj ìlvi kùm tinki ti awo ta ti gàyn, àñena ghì sî fèl sî chem alerj ìlvi ìlvi. Ikòs ì lî nà ghì ma ghì yuyn a tilà' a fî a tî nà ba'si kesa sî gheli atum ta ghì nà chí a Balistâyni. Ghì lî nà ghì gheli ma ghì se' kù ighòñ. Ghì lî na ghì woyn ikòs ma ghì bzî kî nô a ndo nì bò ifèl. Akos à nà ka' a à na ghì kî nô wul ì Hiblù, bòm ànfif, a wù bey'li ngèj ì ñweyn sî fèl akòs sî chem ta ka wù làè kàsi nà ti a ñweyn ìvì.	Some people, called "hirelings", were employed for wages in ancient Palestine (Job 7:1; 14:6; Mark 1:20). But most of the servants of the Israelites, as well as those of other eastern peoples of Old Testament times, were slaves or indentured servants - men and women who were held as property for various reasons and for various lengths of time. Some slaves were bought from neighboring nations or from foreign residents of Canaan. Some were captives taken in war. Some were children of slaves who were born in the house of the master. A slave might himself be a Hebrew who, through poverty, sold himself into servitude until he got back on his feet.
Akòs antèyni nì gheli Hiblù nà ghì iwo wùl ì tó' yvi wi ilùm ateyn, ghì fî nì ìkoynsi isuyn i. Nwà'Lì Fiyini no mî ta yi n-yeyn keli na ifèl akòs n-ghì, yi bù bìmi ì fañ tì tuynsi iwo nà yèyni ta ghì nin nì. Dzì sisi a ka ghì na nì ateyn n-ghì ma ghì làè meyn	Slavery among the Hebrews was usually a mild and merciful system. The Bible, while it recognizes that slavery exists, does not approve or disapprove of the practice. Numerous standards were set up in the Law for the regulation of slavery and servitude, with laws which regulated both the

lèm kî sî l dvî a isa' kûm sî nà ki ifêl akòs kesa wùl nîn felî sî lî, nî tîsa'tî tî fè'tî dzî zî alè' a ghî nîn ghî sî nà nî ateyn ì wùl chî akòs ko' chem ateyn.	conditions and the duraton of the bondage.
Dzî ìnki akòs l li nà ghî ma ghî tuynsî kî fichîf. Ghî nà boynsî wul ì vzî a wù mòòm kî nî ikfî-l, a ghî sî choŋ wul iwo ateyn i ghî nà wà nîn kîŋ sî faytî ŋweyn sî akòs kesa sî beylî ŋweyn sî wul ì lvî sî akòs. Isa' nâ yèynî nà kul ghelî Isilæ fî kulî kîmî ìtum.	One source of slavery was absolutely forbidden. It was punishable by death to steal or kidnap a human being for the purpose of making him a slave or to sell him to someone else as a slave. This regulation applied to Israelite and foreigner alike.
Ditèlonomî 24: 7, "Ghî làè kæ sî yeyn no mî ndà wu choŋ wayn-nà ŋweyn antèynî nî woyn Isilæ, li nà beylî sî ikwo, kèsa bèylî ŋweyn, a wùl ì choŋnî nâ ŋweyn kfî, a yi li jîsî kî nô mbî sî a yî antèynî."	Deuteronomy 24:7, "If a man be found stealing any of his brethren of the children of Israel, and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you."
Eksidòs 21: 16, "No mî ndà ta wù chòŋ wul, ì bèylî ŋweyn, ghî kæ sî kû kòlî ŋweyn, ghî zue ŋweyn.	Exodus 21:16, "And he that steals a man, and sells him, or if he be found in his hand, he shall be surely put to death."
DZÎ A GHÎ NÎN KELÎ SÎ NÀ KU SÎ GHELÎ GHÎ FELÎNÎ ATEYN	THE TREATMENT OF SERVANTS
Ghî nà lí no mî wul ì Isilæ ì kfà na à n-ghî wul ì felîni sî Fiyîni fî. Tèyn ghî nîn kelî wi sî nà li ŋewyn tèyn ta fînderj, mìtî lí ì ŋweyn ta wul a lè'a ghî li na wù na nî ifêl, bò ifêl ì kelî sî nà sa' ŋweyn nî atem a juŋà.	Each Israelite was considered to be a servant of God. Therefore, he was not to be treated as a bondservant but as a hired worker; and his master was to rule over him with kindness .
Lèvitikòs 25: 39-41 "Wây-nà vâ ta wù chi ba'sî sî vâ n-kæ sî nà ghî ma ànfîf a ku meyn ŋweyn, ghî kæ sî li ì ŋweyn ì bèylî sî vâ, ka wà li ŋweyn na wù na felî ta fînderj, mìtî, li ì ŋweyn ta wul a wà li ì li na wù na felî sî vâ, ta wul a wù jelî gvî na zî ŋweyn na chi à, wu ghî sî fèlî sî vâ kî sî kò' sî chem a bèŋ jubîlî. Tèyn, a wù lu sî a wa abe, ŋweyn nô nî woyn ŋweyn, ì kasî ndu a ŋweyn isas l ndo, ì kasî ndù ì yî ifwo ìbo ŋweyn.	Leviticus 25:39-41 "And if thy brother that dwells by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant; But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return."
Dzîsî nà dvî kî tèyn ta wul ì Hibîlù ì li a wù gayn wul ì felîni sî woyn-nà ŋweyn:	There were several ways that a Hebrew could become the servant of his brethren:
Wul ì Isilæ toynî a ànfîf, li a wù na wo sî nanjî awo a ŋweyn kèsa kî nô sî lèm ì ŋgeŋ ì ŋweyn ta wul a wù n-chi ila' ì kelî ngèŋ ì ŋweyn. A dzî ghàyn wù li a wù chwo sî afo ì we a beylî wul ì lvî. Alé' kèynà a Levitikòs 2%: 39 sî nà ndu à, ta kî nîn lèm isa' awo nà ghàyn, n-dyèyn wî na ibayelî nâ yèynî nîn	The Israelite, through poverty, might become unable to manage his own affairs or to maintain himself as an independent citizen. In this case he might pass by sale under the power of another. The passage in Lev. 25:39 ff, which lays down the law in these matters, does not imply that such a sale was compulsory. It is understood to mean

<p>kelî sî nà ghî. Ghî kelî sî nà kwo yeyn kelî na wùl nâ wèyn ì bèyli ngen ì ñweyn (kèsa, wù bèyli adya' ifèl nì ñweyn) sî wul ì Jù ì lvi ta wù na kelî afo sî nà to'ni nì ngen ì ñweyn nì isas I ndo nì ñweyn i.</p>	<p>that the individual sold himself (or rather, he sold the rights to his labor) to another Jew, so that he might be able to earn subsistence for himself and his family.</p>
<p>Wùl ì Hibìlù vzi a ghî kù ñweyn wu choᅇ ì choᅇ ì nà kelî sî kasi sî là' sî yomti afo kî a wù choᅇ ì lvi ta ghî ghal ì fsi. À nà ghî ì lvi fî li a wù la' nô sî chem ngali ì kàe kesa i tâyn ì chow ta wù choᅇ (Kî ta Sakiyà n-læ ni). Wùl ì choᅇnî nâ wèyn ì kàe sî faᅇ tî là' a ghî kîᅇ a ghî ghî beylî ñweyn bôm ichoᅇ I ñweyn ta ka wù ndû là' nì ifèl I ñweyn.</p>	<p>A Hebrew who had been convicted of theft was required to make restitution to the extent of at least double the value of the amount stolen if the stolen property itself was recovered). In other cases he was to pay four or five times as much as he stole (Note the case of Zacchaeus). If the thief could not make the required restitution, he was sold for his theft and he made restitution by his labor.</p>
<p>Eksidòs 22: 1-3 Wùl ì kàe choᅇ...Chue ì kàe sal a ñweyn atu, a ghî baᅇsi fîluᅇ alâ' nì ñweyn, bôm ta wù n-kelî sî kasi sî là' kî afîblî, wù na kelî wi afo, a ghî beylî ñweyn bôm ichoᅇ i ñweyn.</p>	<p>Exodus 22:1-3 If a man shall steal ...If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft."</p>
<p>Woyn gheli ghî felini nî ghî kasî sî nà ghî woyn bô ifèl, a dzi a fî a ghî bzi àᅇna ateyn (Eksidòs 21: 4).</p>	<p>Children of a Hebrew servant became, by condition of their birth, the servants of the master (Exodus 21:4).</p>
<p>Wùl ì kàe sî ku wul sî atu ikwo nì ñweyn, a wù bônᅇ li woyn ñweyn beylî akòs ì bà'sî kî nì ñweyn. Wùl ì vzi a àᅇfif a ku ñweyn ì kàe sî beylî ngèᅇ ì ñweyn, a na ghî kî ta wù n-kîᅇ sî felî sî là' ikwo ateyn sî chem a bèᅇ jubîlî. 2 Tifòyn 4: 1, Nèhemayà 5: 5, Ìsayà 50: 1, Jôb 24: 9</p>	<p>When a man was claimed personally by a creditor, his children were usually sold into bondage with him. While the impoverished man might sell himself into servitude, it was only to work off his debt until the jubilee year. 2 Kings 4:1; Nehemiah 5:5; Isaiah 50:1; Job 24:9.</p>
<p>No mi wul ì Isilâe ì kfà, ìlumnî nì ì wi, ta wù n-kasi meyn sî akòs, ghî li a ghî yuyn tèyn ñweynno mi ì lvi gha, ma à yùyn gheli isas I ndo kèsa suynsi a toynî ta ghî là' afo kî a wù tî nà kelî sî là'. À kàe sî nà ghî no mi ti a ta ghî bû yuyn tèyn ì ñweyn, ghî yàs ì ñweyn ibàm I bèᅇsi ntufa ta wyu felî, ì fi fu afo a yini a sî ì ñweyn nì nyamsî (Eksidòs 21: 2, Ditèlonomî 15: 12-15). Wu kàe sî nà ghî ma wù n-læ zi ifèl ᅇyᅇn wi ì ñweyn, ghî boᅇ yàs ì wi ì ñweyn. À kàe nà ghî ma à tî fu bô ifèl nì ñweyn ì wi sî ì ñweyn, bô ifèl nì ñweyn kà' a wù be na wul ì wi faᅇ. Woyn a ìᅇki malâ nâ ghàyn nâ faᅇ kî sî bô ifèl. (Eksidòs 21: 3, Jèlimiyà 34: 8 sî nà ndu à).</p>	<p>Every Israelite, male or female, who had become a slave, might be redeemed at any time by relatives or friends by the payment of what was owed. In any case, even if he were not redeemed, he was to be released after six years of service; and he was to be given a present of food and cattle (Exodus 21:2; Deuteronomy 15:12-15). If he brought a wife into service with him, she was to be freed with him. However, if his master had provided him with a wife, the master could require the wife to stay when the man left. And the children of such a marriage stayed with the master (Exodus 21:3; Jeremiah 34:8 ff).</p>
<p>Wul ì felini ì Hibìlù ta wù n-kônᅇ ì wi ì ñweyn nì woyn ì ñweyn, kesa bôm iwo I li, nkàe sî nà kônᅇ wî sî lù a bèᅇsi nsòᅇbo nâ ghàyn (kesa ta iwo zî a ghî tî nà kîᅇ sî ñweyn gàyᅇn meyn), a ghî li gvi nì ñweyn asî nì nchye'sî a ntè', a ghî bu' atunᅇli a ñweyn sî dyèyn na a n=ghî kî nô bôm ikòᅇ I ngen nì ñweyn ta wù cho'ni sî nà fèl akòs sî bô ifèl nì</p>	<p>If the Hebrew servant, for love of his wife and children or other reason, preferred not to accept freedom in the seventh year (or when his obligation was completed), he was brought before the elders of the community and had his ear pierced as a token of his willingness to give lifelong servitude to his master (Exodus 21:6; Deuteronomy 15:17).</p>

<p>ḡweyn k̀̀ s̀̀ a mo'. (Eksidòs 21: 6, Dìtèlonomì 15: 17)</p>	
<p>Wùl ì Jù ì k̀̀e s̀̀ nà ḡhì s̀̀ nà ḡhì akòs s̀̀ wùl atum, ḡhì k̀̀à' a ḡhì ḡo's̀̀ ì f̀̀èl akòs nà ỳ̀èynìì as̀̀, ỳ̀ì k̀̀à' a ỳ̀ì ḡo's̀̀ a dzì s̀̀ bo. S̀̀ì as̀̀, ỳ̀ì l̀̀ì a ỳ̀ì ḡo's̀̀ ta b̀̀èḡ Jubìlì ǹ̀n kò' ì ḡv̀̀. A ànkùmt̀̀, ḡhì k̀̀à' a ḡhì ya't̀̀ì ḡweyn ta ḡhì là' afo s̀̀ b̀̀ò ì f̀̀èl ǹ̀ ḡweyn k̀̀ì l̀̀è ì chwò ìkwo afo a k̀̀ì a ḡhì n-yuyn, ma ti wù na ǹ̀ ì f̀̀èl ḡhì là' ìkwo ì l̀̀è ì f̀̀èl a f̀̀ì a wu t̀̀ì na ḡhì s̀̀ ǹ̀. (Lèvitikòs 25: 47-55).</p>	<p>If a Jew were to become the slave of a Gentile, the servitude could be terminated in two ways. First, it could be terminated by the arrival of the year of jubilee. Second, the servant could be released by payment to the master of the purchase price LESS the value of the services rendered, based upon the pay scale of a hired laborer (Leviticus 25:47-55).</p>
<p>.A nà ḡhì alerḡ ìlvì a f̀̀ì a b̀̀ò ì f̀̀èl ǹ̀n "keli" akòs ateyn, wù nà keli k̀̀mì àfya' a l̀̀ì a ta wù k̀̀à' a wù fu fis̀̀ k̀̀mì ìghel ta wù n-fu fis̀̀ no m̀̀ì ḡhà ta wù n-keli. Wù k̀̀àḡ, s̀̀ì achfìt̀̀ì, v̀̀ìs̀̀ì wùl ì felìnì nà ẁ̀èyn s̀̀ì ỳ̀ìs̀̀ì ndo ǹ̀ ḡweyn. Wùl ì felìnì nà ẁ̀èyn na ḡhì ḡhì b̀̀è na wù n-ḡhì ìnki kwo l̀̀ì n-ḡhì s̀̀ì là' atu, ỳ̀ì n-ḡhì na, ì f̀̀èl l̀̀ ḡweyn na ḡhì ma ḡhì l̀̀ì a ḡhì beyns̀̀ì s̀̀ì kwo, m̀̀t̀̀ì a ḡhì wì s̀̀ì nà k̀̀ì ḡweyn ta f̀̀ìndenḡ.</p>	<p>During the time that the slave was "possessed" by his master, the master had certain power of disposing of him as he would other articles of personal property. He could, for example, leave the servant to his heirs. The servant was said to have a certain monetary value, that is, his labor had a money value; but he was not supposed to be thought of as chattel.</p>
<p>ḡhì k̀̀à' a ḡhì yas akòs a dzì ì mò' antèyǹ̀ dzìs̀̀ k̀̀è:</p>	<p>A slave could be freed in one of four ways:</p>
<p>1. Ma ḡhì yuyn t̀̀èyn ì t̀̀èyn ma ḡhì là' ìkwo k̀̀èsa ìfwo</p>	<p>(1) By redemption through the payment of money or goods.</p>
<p>2. K̀̀ì nò a f̀̀ḡwà'l̀̀ì ta b̀̀ò ì f̀̀èl ì nyà't̀̀ì ì fu</p>	<p>(2) By manumission, a bill or ticket of freedom issued by the master.</p>
<p>3. Atef, b̀̀ò ì f̀̀èl l̀̀ì a wù be na ỳ̀ì n-l̀̀è k̀̀f̀̀ì ḡhì ỳ̀às akòs, s̀̀ì achfìt̀̀ì</p>	<p>(3) By testamentary disposition; the master could specify that the slave was to be freed upon the master's death, for example.</p>
<p>4. No m̀̀ì iwo ì k̀̀à ta ỳ̀ì ḡàyn s̀̀ì akos à s̀̀ì dỳ̀èyn na wù n-chì ìl̀̀à' keli nḡḡ ì ḡweyn, ta wùl ì lem akòs s̀̀ì a ỳ̀ì ì ndo ǹ̀ ḡweyn</p>	<p>(4) By any act that implied that the slave was a free citizen, such as making an heir of one's slave.</p>
<p>Isa' nà b̀̀è'ì keli m̀̀ìdzìt̀̀ì s̀̀ì k̀̀ḡt̀̀ì ìkòs ateyn ǹ̀ ḡheli ḡhì felìnì. Akòs s̀̀ì à nà ḡhì keli s̀̀ì nà kò's̀̀ì f̀̀ìyìnì f̀̀ì ỳ̀ìnì f̀̀ì ḡweyn afo tays̀̀ì wì s̀̀ì nà f̀̀ì z̀̀ì no m̀̀ì alè' ìkò's̀̀ì à k̀̀à f̀̀ì ǹ̀ì awo, t̀̀èyn ta àyòḡǹ̀ì atu àbanḡ, aỳ̀ì ìya's̀̀ì ǹ̀ ìỳ̀ì ìlvì, s̀̀ì s̀̀ì anam k̀̀mì ǹ̀ì àwo a l̀̀ì a. ḡhì nà ḡhì s̀̀ì fu achi ìyv̀̀t̀̀ì s̀̀ì ḡweyn a achi a Sabàt. Wù nà ḡhì s̀̀ì nà bu f̀̀ì ḡhì wì akòs ìlvì ta b̀̀ò ì f̀̀èl ǹ̀ ḡweyn ì l̀̀èḡ b̀̀èbs̀̀ì ḡweyn wù wo ìs̀̀ì k̀̀èsa ìfyeyn. Kì k̀̀mì ìlwé' ì l̀̀ì: Nzìt̀̀ì 17: 12, Eksidòs 12: 44, Eksidòs 20: 11, Eksidòs 21: 20, 26, 27, Lèvitikòs 24: 17, 22, Dìtèlonomì 5: 14 s̀̀ì nà ndù à, Dìtèlonomì 12: 12, 18</p>	<p>The Law had several means for the protection of slaves or servants. A servant was entitled to full religious privilege and access to all religious functions and practices, such as sacrifices, Passover and other feasts, circumcision, etc. He was to be given a day of rest on the Sabbath. He was to receive his liberty if the case of some grievous injury such as loss of eye or limb. See other passages: Genesis 17:12; Exodus 12:44; Exodus 20:11; Exodus 21:20,26,27; Leviticus 24:17,22; Deuteronomy. 5:14 ff; Deuteronomy 12:12,18.</p>

Imoms ` i i Taytus 001	Titus 001 Exercises
1. Gheli Fiyini ghi bò nin læ meyn mùtì Kìfít, ì mò' n-ghi Taytsu, ghi ìlvi ghi _____	1. Two missionaries visited Crete together, one was Titus, the other was _____.
Ibêynsi:	Answer:
2. Iwo yèyni na "àbositìl" n-ghi na (a. wul ì cho'ni iwo b. wul ì felini c. wul ì ntum d. wul vzi a wu n-ghi n-ti a wul alè' e. no ì mò' a ibàm nin ghi wi àtì-atì f. a.bc.d nin ghi ki a jûŋ.)	2. The word "apostle" means [a. delegate; b. officer; c. messenger; d. ambassador; e. none of these; f. all of a,b,c,d].
Ibâynsi:	Answer:
4. Ibimî nin ghi wo l yèyni na no mi ghà ta ghesinà nin kin ghi ni keli à ìlvi ta ghesinà n-kin ì lam. (Samo' ma ànkan a?)	3. Faith is the idea that whatever we want will happen if we wish for it long enough. [True/False]
Ibêynsi:	Answer:
4. Kòniliyòs, bòm ta wù nà ghi wul àtum, nà tò' zì ì ndû ì wi iwo l Fiyini. (Samo' ma ànkan a?)	4. Cornelius, being a Gentile, had little interest in the Word of God. [True / False]
Ibèynsi:	Answer:
5. Ghi li a ghi yeyn samo' abàs ayvis alè' à kà?	5. Where is spiritual truth found?
Ibâynsi:	Answer:
6. A n-ghi nda a ghi nin tonji na Bishôb a?	6. What is a bishop?
Ibêynsi:	Answer:
7. Awo a to a ki a Bôl nin fù na Taytus ni a Kìfít nà ghi ghà?	7. What were the main duties that Paul assigned to Titus, for his ministry on Crete?
Ibèynsi:	Answer:
8. Iwo l yèyni itanji Gifis na PRESBUTEROS n-lutî sù ì dyèyn na gha (a. Wul ì wi vzi a wù nkya iwo l Fiyini), b. dikin c.wul ì lumni ma wù ghe'ni meyn. D. àbositìl	8. The Greek word PRESBUTEROS literally means [a. godly woman; b. deacon; c. mature man; d. apostle].
Ibêynsi:	Answer:
9. Iwo l yèyni itanji Gifis na EUSEBEIA, ma ghi bèynsi na "nchinì ifu inger a Fiyini" n-fu fisi iwo ì kà _____	9. The Greek word EUSEBEIA, which is translated "godliness," expresses the idea of _____.
Ibêynsi:	Answer:
10. Ichi ayvis nin ye'ti na kiliteyn na _____	10. Spirituality depends on a Christian's _____.
Ibêynsi:	Answer:

11. Mìtam m̀ Ayv̀s a Nwa'ni-a ǹn ghì ghà?	11. What are the fruits of the Spirit?
Ib̀eys̀s̀:	Answer:
12. No ìwo l to l z̀ a ghì bè na ghì na yè'ì woyn ghìkì na ghì na ch̀ ì nch̀ǹ F̀ỳìnì ǹn ghì bòm ghà?	12. What is the main reason young women are to be taught how to lead godly lives?
Ib̀eys̀s̀:	Answer:
13. "Isams̀ k̀m̀ às̀" ǹn ghì ma ghì f̀ỳt̀ ì f̀è't̀ na (a. s̀ nà kfà' ẁ kfà' b. a fu ndà yi l̀ê g̀ỳn t̀ a c. s̀ nà lum k̀ k̀ na awo na ghì a j̀n d. s̀ ỳ afo k̀ faj k̀ samo'	13. "Hope" is best described as [a. confidence; b. wishful thinking; c. a positive attitude; d. an eternal inheritance].
Ib̀eys̀s̀:	Answer:
14. M̀k̀ỳn m̀z̀ a F̀ỳìnì f̀ ǹn l̀e ỳ ǹỳn Ab̀l̀àh̀m, Devit ǹn ghel̀ Jus̀ ǹn ch̀f̀ǹ awo à k̀ a tal a?	14. The Covenants which God made with Abraham, David, and the Jews, promised what three things?
Ib̀eys̀s̀:	Answer:
15. Iwo l ỳỳnì _____ n-kel̀ wi s̀ nà ghì itaṅj̀ ǹ K̀l̀it̀eys̀s̀.	15. The word _____ should never be in the Christian's vocabulary.
Ib̀eys̀s̀:	Answer:
16. Nfè't̀ ǹn ghì ẁl mo m̀nt̀t̀t̀ m̀ ngen m̀ ǹỳỳn m̀ bè' ghì s̀ gamt̀ ghel̀ na ghì ye'ì iwo. (Samo' ma ànkaṅ a?)	16. A preacher is a person who tells endless personal stories to help the people to get the point. [True / False]
Ib̀eys̀s̀:	Answer:
17. À n-ghì nò ghà a k̀ n-kel̀ s̀ nà ghì a ifè't̀ iwo l F̀ỳìnì ǹ nfe't̀ s̀ z̀t̀ s̀ gò's̀ a?	17. What is supposed to be the entire content of a preacher's message?
Ib̀eys̀s̀:	Answer:
18. Àbòs̀t̀l Bòl nà ghì nfè't̀. (Samo' ma ànkaṅ a?)	18. The Apostle Paul was a preacher. [True / False]
Ib̀eys̀s̀:	Answer:
19. Itu' ì ngwà' Bòl ǹn l̀e z̀ a ndò ì ǹwà'l̀ ǹ Lab̀s̀ a ye'ì _____	19. As a young man, Paul attended the rabbinical school taught by _____.
Ib̀eys̀s̀:	Answer:
20. IWO S̀ NYÀ'T̀ AWO ATU: Ghì ti k̀e s̀ fu m̀gaṅàg̀nà 20 na wà be iwo atu iwo af̀ỳn t̀ỳn na s̀ nà ch̀ ye't̀ ifu i ngen s̀ F̀ỳìnì f̀, bè k̀ s̀ t̀m a seṅ ì mò' k̀esa s̀ bò iwo z̀ a wà nà l̀ a wà be.	20. ESSAY: Suppose you were asked to give a 20-minute talk on the subject of godliness. State in one or two paragraphs the main points you would discuss.