

## TAYTÙS 002-TITUS 002

## Mbaŋi sɪ awo ateyn- - Table of Contents

Taytùs 1: 8 (Titus 1:8).....	1
Taytùs 1: 9 (Titus 1:9).....	5
Nsa', sɪ sa' àtì-ati, nɪ isa'i (Judgment, Justice, and Judging).....	8
Nchìsɪ inòyn i bzisɪ Fɪyìnì (Shepherds of the Flock of God).....	19
Tìbvɪf a Taytùs 002 (Questions on Titus 002).....	31

TAYTÙS 1: 8 (TITUS 1:8)	
Wù n-keli sɪ nà ghi wul, to'nè nè gheli ghi gvini, fɪ kôŋ sɪ nà nɪ awo a juŋà. Wù n-keli sɪ nà ghi wul kya sɪ ghal ì ngeŋ ì ŋweyn, nɪ awo kɪ a kɪ n-ghi àtì-ati, layna, kfɪmtɪ ngeŋ ì ŋweyn.	But a lover of hospitality, a lover of good men, sober, just, holy, temperate.
"Mìtì": iwo yi yûŋ i li sɪ dyèyn sɪ a nyiŋ: ikfɪnɪ-I nɪn ghi a làyn, na ka ghi nà fɪnɪ mzɪ a mɪn n-ké' abɪ, ì nà nɪ mzɪ a mɪ n-ké' a jûŋ, mɪ fɪsɪ wul ì bɪmɪnɪ vzɪ a wù n-bà'lè ngeŋ ì ŋweyn, yi n-keli sɪ nà ghi tɛyn antɛynè nè gheli ghi asi a chòs.	" <b>but</b> ": a conjunction of contrast: there is a change here, from dealing with negative characteristics to be avoided, to the positive aspects that are characteristics of the edified believer, and that must be found in church leadership.
" <b>to'nè nè gheli ghi gvini</b> ": (philozenos), kɪ nò ta yi n-ghi," keli ikôŋ sɪ gheli ghi gvini".	" <b>a lover of hospitality</b> ": (philozenos), literally, "having a love for strangers"
Iyeyn nà yèynì nɪn keli ìwo ndu kùm na sɪ nà nɪ tò'nè nè wul ì gvini bula wù nɪ ìwo fɪ kfeynɪ wɪ na ghi ni iwo I junì nà yèynì sɪ ŋweyn, bòm ghi bù tɪ nà kya ŋweyn sɪ asi. Iwo nà yèynì nɪn bè ìwo kùm sɪ keli iku I atem a juŋà sɪ gheli bula ghi zɪ ì nɪ ìwo ta ka wà kiti.	This word carries the connotation of hospitality, of doing something for someone who does not earn or deserve the good treatment, because there has been no previous acquaintance. This word reflects a Grace attitude toward people who have not yet earned your consideration.
Iyeynì nɪn ghi ìwo kùm ighòŋ yi ye'tɪ wɪ afo-inki iku nò fɪlè'nè fɪ ighaŋsɪ ì ìwùyn, nɪ àŋghè'à, nɪ ìbayn ì nɪ ichas iku sɪ gheli ghi li n-ghi wi ateyn nò sakos, no mɪ ìlvɪ ta àngùmɪn-à nɪn abàs iye'i nɪ ìchi. Iyèynì nɪn ghi ìnkɪ iku zɪ a yi n-nɪ kɪlitèyn wu nà kôŋ mbàynè sɪ ŋweynsɪ no mɪ nɪn ghɪ a nkèyn lɪ a yɪ na ku ŋweyn kum à.	This is a word of impersonal love - the type of attitude that is free of arrogance, envy, hatred, or even disdain for other people, even if there is sharp disagreement about doctrine or practice. This is the type of love that permits a Christian to love even his enemies or people that he doesn't like.

<p>À n-ghi ìnkì ikòṅ zì àlè'a a n-ghi fitam fì Ayvis a Nwa'ni-a. Yi n-gvì wì ta wùl nìn yvìtì a ṅweyn ìwùyn, no mì ta yì kà' a yi ni a wùl na lùmtì ku a. Iyèynì n-ghi "kfeynî ifyè" ta ikòṅ I kàlitàyn ìbìminì vzi a wù ghe'ni meyn n-keli si nà ghi, ghi fè'nì nì ikòṅ I Fiyini, inki ateyn i ye'tì wì a iku nì nchìnì nì ìvzî a ghi n-kòṅ, mètì kwo ghi a nchìnì nì ì vzi a wù n-kòṅ.</p>	<p>This is the type of love that is the fruit of the Holy Spirit. It does not come from emotion, although it may cause emotion. This is the "professional" love of the mature Christian believer, analogous to the Love of God, the quality of which does not depend on the behavior or character of the one being loved, but on the character of the one who loves.</p>
<p>"fì kòṅ gheli ghi a ghi n-nî njùṅ": (philagogos), "ì vzi a wù n-kòṅ si nà nî njùṅ".</p>	<p><b>"a lover of good men"</b>: (philagogos), "one who loves good".</p>
<p>Iwo yèynì a ghi bè kùm "gheli ghi jùṅ" ì fvì bòm ta à n-gvì ìlvi fì li ghi nà lí awo a taṅjini-a kì a kì n-faytì fè'tì iwo ghi nà toṅti-à kùm tìnkì tì ghèl tì li tì. Ghesinà ní ghi nà bé' na, ghi ghà'ni" mètì "bé gheli ghi gha'ni", bé "ghi lvijni" mètì bé "gheli ghi lvijni". Alè' nà ghàynh, iwo zì a yi n-taṅj faytì fè'tì iwo n-ghi "ghi jùṅ", ma yi kà' a yi na bé "gheli ghi jùṅ", a ghi "ì vzi a wù n-kòṅ gheli ghi jùṅ".</p>	<p>The idea of "good men" probably derives from the fact that sometimes adjectives are used by themselves to indicate a class of people. We say "the rich" when we mean "the rich people", or "the infirm" when we mean "the infirm people". Here, the adjective is "good", which could mean "good people", hence, "one who loves good people".</p>
<p>Mètì iwo zì a iwo nà yèynì nìn bè yi kà' a yi na gò'sì kì iwo a fì a yi n-kìṅ si faytì si fè'tì, a ghi wi nà yi n-bè iwo kùm ìnkì anòyn a ghèlì a li a. Yi kæ si nà ghi tì, a iwo zì a yi n-bè ì kfìni si ilæ. A "ghi jùṅ" na kwo dyèyn afo kì a kì n-keli njùṅ atèynì, a kæ si nà ghi tèyn, a kì na bé "njùṅ a dzi Fiyini", a ibèynsì ateyn i na ghi "ì vzi a wù nìn kòṅ iwo zì a yi n-ghi a jùṅ".</p>	<p>But the meaning could well be limited to only the adjective itself, without regard to a class of people. In that case, the meaning would change quite a bit. "Good" then would refer to that which has intrinsic good, good in itself, and in this context it would refer to "divine good", and the translation would be "one who loves good".</p>
<p>Ma jàṅ meyn tìbèysì atu iwo nà ghàyn tì be'ì ghi, ì chò'ni iyeyni a ghi bè gò'sì tèyn, a ghi bòm ta ghi bè iwo kùm ikòṅ sî wul ì mèsòṅ (gheli ghi gvini) nô si a ṅàṅ a àntimlì a fì a ghi chwò abàs ikùe.</p>	<p>I've read various discussion on this, and I choose the latter meaning, probably because the idea of love towards mankind (strangers) is already paramount in the previous word.</p>
<p>"kya si ghal ngeṅ ì ṅweyn": (swphrwn), "faytì kitì à, keli ìkfâ'tì, lí ìlvi, ghal ì ngeṅ".</p>	<p><b>"sober"</b>: (swphrwn), "prudent, thoughtful, discrete, self-controlled".</p>
<p>(Sî asi a ṅwà'lì itaṅlì Gîlîs, isi ì yèynì nà "w" n-ghi ghi toṅtî fîsì na "omega".)</p>	<p>(To Greek-sters: the "w" in the transliteration is "omega".)</p>
<p>Ghi kfì si nà bé iwo nà yèynì kùm ghìkì a Taytùs 2: 5, (swphrwn) a ghi bèynsì nà si nà "lí ìlvi" kesa si nà "kfîmtî ghi"</p>	<p>When used of women in Titus 2:5, (swphrwn) is translated "discrete" or "modest".</p>

<p>Iyeynâ yèynì n-ghì iku dzi a wùl Ikfà'tì kúm kè nò ìkfm wùl, nchînè wùl, sî kitì ì dzi zè a wùl nè kè' ateyn. Iwo nâ yèynì abàs a dzi sî nì iwo (swphrwneo), n-ghì na "sî nâ ghi bula ikfà'tì ì zæ bìlà", tèyn yi n-bê iwo sî fvè na ikfà'tì ì bú nè'à.</p>	<p>This is a mental attitude of care for one's reputation, one's character, a consideration of appearances. The verb form, (swphrwneo), means "to be of a sound mind", so there is the connotation of mental stability.</p>
<p><b>Rome 12: 1-3</b></p> <p>1Woyn-nà ghem, mî n-chwotî zè bòm ikoynsî isuyn zè a Fiyìnì fî dyèyn meyn sî zè na yì ma' ngen ì sîsî sî Fiyìnì fî ì nâ ghi ìfu, yì chi-à, layna, nî na fî na sanjî-à. À ti nkàyntî ikò'sî zè a yì n-keli sî nâ ko'sî Fiyìnì.</p> <p>2Ka yì na chí ta gheli mbzî afèyn. Yì kwo vîsî Fiyìnì fî fu ikfà'tì ì fî-i sî zè yì kfîni titem ì titî ta ka yì na yeyhn keli iwo zè a Fiyìnì fî nîn kîŋ, a ghi kî iwo zè a yì n-jofî fî ghi àti-ati, Fiyìnì fî koŋ à.</p> <p>3 Fiyìnì fî nîn keli meyn àtem a juŋà sî mà ì fu ifêl ì ŋweyn na mà na ni-à, ma kæ sî nâ sî bê sî zè nò ghi jîm na, ka yì na lí ngen sîsî aley chem wi ateyn. Yì su'sî ikfà'tì ìzi-ì ì ì ngen sîsî kî nò ta yì n-ghì.</p>	<p><b>Romans 12:1-3</b></p> <p>I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.</p> <p>2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.</p> <p>3 For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.</p>
<p>Ikfîni antèynè yi nî na wùl na ne'à wì ikfà'tì.</p>	<p>The transformation leading to mental stability.</p>
<p>"àti-ati: (dikaios), sî nâ ghi àti-ati ghi a jûŋ, tènşî wî"</p>	<p>"<b>just</b>": (dikaios), "righteous; fair; equitable"</p>
<p>Nfè'tì nîn keli wì sî nâ tènşî awo, nî awo a dzi ì jûŋ nò mî a gha tèn ta wù n-ni. Wùl n-keli sî dyèyn sî fvèsî nchinè àti-ati nè Fiyìnì a ichi nè ŋweyn tèn ta wul. Wùl n-kya ta ka wù na ghi àti-ati yi n-ghì ma yi lù sî Fiyìnì fî bula wù fêl iwo. Tèyn, wù n-ghì tó' zè ndû wì awo nè gheli, sa' wi gheli ghi li.</p>	<p>The pastor must be fair, even-handed in all his actions. He must exhibit the righteousness of God in the human life. He knows that the source of righteousness is the Lord and is imputed without merit. Therefore he is relaxed, not judgmental.</p>
<p>"layna": (hosios), "to'nîà, keli àtem a juŋà, layna"</p>	<p>"<b>holy</b>": (hosios), "kind, gracious, holy".</p>
<p>Iyeynâ yèynì n-ghì wi (hagios), "sî tom sî a nyîŋ, kesa sî nâ ŋwa'à", ma yì lù bòm ta ghesînà nî ghi aka' à mò' antèynè nè Christ.</p>	<p>This is NOT (hagios), "set apart, or sanctified", which is a result of our union with Christ.</p>
<p>Iwo nâ yèynì kúm ìlayn keli sî nì iwo nè iwo wùl ì yvî ta yì n-ku antèynè a ghi ifêl ì Bôbo a nchînè nè wùl.</p>	<p>This word for holiness has to do with an experiential inner result of the work of the Lord in the life.</p>

<p>Wùl ì vzi a ghi n-kiŋ si cho' ñweyn na wùl na ghi wul àsi sí kàlitàynsi nín kelisi ná layna ghi ki yeyn a. Ghi n-keli si ná kya na wù n-kolá fitam fi Ayvis, kì ta dikànsi si asi si nsòmbo ta ghi n-læ cho' bòm ta ghi ná ki yèyn awo a juṅà a nchîni nì mâtâm ta ghi n-nà kola.</p>	<p>The candidate for Christian leadership must have an observable holiness. He must be known for the fruit of the Spirit, just as the original seven deacons were chosen for their obvious spiritual qualities and fruits.</p>
<p>Awo a juṅà ná kèynà a nchîni nín ghi ma wùl kà' wùl bú ná lisí chi ì chi. Gheli ghi li kà' a ghi nì ná kem kè' a be na ghi n-"layna", mòm wì awo a to, mìti Taytùs nín ghi kàlitàyn faytí ki baynsí àwo, a fi ghi àleŋ a ñweyn si sa' gheli a tînkì ti awo ná ghàyn.</p>	<p>These qualities are difficult to fake. Many people can put on a facade of "holiness" or morality; but Titus is a discerning Christian, and he has the responsibility to judge men in these matters.</p>
<p>Wù ná ghi ma wù li a wù ki kèli na wùl n-kôŋ Fiyini fi ghi iwo Christ I to sí ñweyn a (ki no mi ghà a nchîni nì Jisos Christ ikfà'tì). Wu ná ka' a wù ki keli wul a nchîni ta wù n-toyni chwô a ìnkì i mòmsi i li (kèsa yi nlæ, kesa yi nbe a) ì fi yèyn kèli na wù li a wù samsi Fiyini a ìnkì ìlvi ná ghàyn fi na keli mboyni nì isanli-I antèyni ìlvi imòmsi. Wù na kya àfo ki a wù n-keli si ná kiŋ a, ma wù li a wù na nyaŋsi kya ta wùl n-ghi.</p>	<p>He could tell whether a man loved the Word of God and was occupied with Christ (viewing everything in life with Jesus Christ in mind). He could observe a man who was going through some testing (minor or major) and determine whether he knew how to trust God in situations and maintain peace and joy in the midst of trials. He knew what to look for, and could size someone up very quickly.</p>
<p><b>"kya si ghal ngeŋ"</b>: (egkrateis), "ghal ngeŋ", si kuni a mîwolì a fi a mî n-gâyn ko' a nchîni.</p>	<p><b>"temperate"</b>: (egkrateis), "self-restrained"; a master of the details of life.</p>
<p>Wà kè si ná ghi mà wà li wà bú ná kya si tisi mîwolì mzì a mî n-gâyn ko' a nchîni a mî na tisí vâ.</p>	<p>You either have control over the details of life, or they control you.</p>
<p><b>Jèlimiyà 35: 6</b> Mìti, aŋena bè na, "ghès li ghi bú nyvi mîlù', bòm ta Jònàdâb ì wâyn Lekàb, ì bò wes, n-læ chowsi si isa' sí ghès, bè na, ka yi læ nyvi mîlù', zì, nì woyn ì ghi, nô ta ghi læ ghè.</p>	<p><b>Jeremiah 35:6</b> But they said, "We will drink no wine, for Jonadab the son of Rechab, our father, commanded us, saying, 'You shall drink no wine, you nor your sons, forever.</p>
<p><b>Dayniyèl 1: 8</b> Mìti Daniyèl ì lèm a ñweyn item na wu bebsi wì ngeŋ ì ñweyn nì aleŋ ifwo ì yini fomni vzi a Fôyn nín fu, kèsa nì mîlù' mzì a wù n-nyvi, tèyn wu loyn sí àtu nchisi nto' na wù nì wù faŋ tì bèbsi ngeŋ ì ñweyn.</p>	<p><b>Daniel 1:8</b> But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself.</p>

<b>TAYTÙS 1: 9 (TITUS 1:9)</b>	
<p>Wù n-keli si nà ghi wul ma wù fayti meyn ghal ntum ì jùṅ zì a yì n-ghi samo', a ghi ì zî a yì ye'i sî ṅweyn na wù na kya si ye'i gheli nì awo kì a Fàyìnì fì n-kìṅ, fì tisiṅ gheli ghì a ghi n-tuynsi iye'i nâ yèynì.</p>	<p>Holding fast the faith word, as he has been taught, that he might be able, by sound doctrine, both to exhort and to convince the gainsayers.</p>
<p>À n-ghi a àntìmlì nâ ghàyn ìfyé' mîdzitî mî ifèl nìn ghi sî wul ì vzì a ghi cho' na wù zì ifèl I nfè'tî (nchye', Bisbob), gheli ghi fì ghì a Taytùs nìn ghi si yisi. Àntìmlì nâ kèynà nìn dyèyn ntàl nìn nchîni I to nì kàlitèynsi ghi keli si ghal nì ìwu ì to.</p>	<p>In this verse there are some operational standards for the man appointed to the office of pastor (elder, bishop), the new recruit that Titus will ordain. This verse shows how rebellious and unruly Christians are to be handled.</p>
<p>Wà kya nâ à nìn ghi wi Taytùs ta ka wù zì ì gvi a ntè' nì acha' iwùyn nì ṅweyn a nì lûm mbàṅ awu si sayn atu nì gheli ghìbìminì ghi wamni, nì ghì a ghi se' ndìmsi, lisi-à, fì fye' àwo. Kì nô samo', wù n-keli wi si nì ifèl nâ yèynì nô sakos, bòm ta wu tò' lam wi atuṅ antèynì jvâ nâ ghàyn.</p>	<p>Note that it is not Titus's job to come into town with a big stick to personally chastise the lying, rioting, deceiving, subversive believers. In fact, he's not going to do the job at all, because he will not stay on the island long enough.</p>
<p>Wul ì vzì a ghi kù' lì nìn ghi si nà ghi ndyèynsi. Kì a njoṅ a njoṅ, kì a bēṅ a bēṅ, wul nâ wèyn n-fvi meyn kò' ta wul a wù kà' a wù tisi gheli a ntè', wù ghi si nà tebtì nì ìweynsi-I, lumsi-à, ye'i-à, fì bê baynsi-à nì iwo I Fàyìnì kesa si fayti si baynsi itu ghi a ghi n-kôṅ iwo I Fàyìnì kesa si chimsi achfî a gheli ghì a ghi n-koṅ wi si kfîni iwo zì a ghi n-ti ateyn. Iwo ateyn I nìn ghi na iye'i I ṅwà'lî Fàyìnì n-ghi àfo kì a kì nìn gvî nì ikfîni-I a gheli a nchîni. Gheli ghì a ghi n-tuynsi nìn keli si fe isas iye'i kesa ghi kayn àṅena lu.</p>	<p>The new recruit is to be the teacher. Month after month, year after year, the man who has emerged as a community spiritual leader will patiently instruct, encourage, exhort, convince -- by using the Word of God either to convince those with positive volition or to close the mouths of the implacable. The principle is that Bible teaching is the instrument of bringing change into people's lives. The opposition will either capitulate to doctrine, or they will be forced to leave.</p>
<p><b>"si fayti si ghal"</b>: (antecomai), " si ghanlî afo, si ghal si ghamtî ateyn, si fu ngeṅ ateyn"</p>	<p><b>"holding fast"</b>: (antecomai), "to cling to something; to hold fast to; to be devoted to"</p>
<p>Afo kì a ghi n-ghi si "fayti si ghal" n-ghi iye'i zì a yi n-ghi àtì-ati. Iwo ini i nì-i nìn ghi a gya àntèynì antèynì a itaṅî Gâlîs, yi bèlì ìbeli, yi ghi nâ , wul vzì a wù n-taṅi kasî fèlì sî ngeṅ ì ṅweyn,. Tèyn, wul ì bîminì nìn faytî ghal àfo sî ngeṅ ì ṅweyn.</p>	<p>That which is "held fast" is sound doctrine. The verb is in the Greek middle voice, which is reflexive, that is, the subject acts upon itself. Thus, the believer is holding something fast for himself.</p>

<p><b>Hibhìlù 4: 14</b> Ghesìnà fayti læ ghàl (antecomai) ibimi I ghesìnà yi to, bom ta ghesìnà nin keli ngàṅ ndô Fiyìni ì ngantini ta yi n-læ ko' iyvi. Ngàṅ ndô Fiyìni ìngantini nâ yèyn a yi ngantì chwô sî lisi tèyn, nin ghi kî nô Jisòs ì wâyn Fiyìni.</p>	<p><b>Hebrews 4:14</b> “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast (antecomai) our profession.”</p>
<p><b>Hibhìlù 10: 23</b> “Ghesìnà ghal iwo zì a ghesìnà nin kya na yi n-ghi samo' yi to (antecomai) ì nâ bu ne'à wì, bòm ta Fiyìni fì nin chfìnì no mì ghà ní kî tì.”</p>	<p><b>Hebrews 10:23</b> “Let us hold fast (antecomai) the profession of our faith without wavering.”</p>
<p>“<b>iwo zì a yi n-ghi samo'</b>: (pistos logos), “iwo kfeynî ta ka ghi nâ samsi à, iwo ghi n-ghi sî nâ ye'tî ateyn, iwo I Fiyìni.</p>	<p>“<b>the faithful word</b>”: (pistos logos), “the trustworthy word; the dependable word”, that which inspires trust, The Word of God.</p>
<p>“ ta ghi yè'i sî ṅweyn: (kata tein didachei), “ ta itebti-I n-ghi, indyêynsì, iye'i”. “ta ka wù na ghi ma wù kà'a”: (eimi + dunatos), “ta ka wù na kya sî”.</p>	<p>“<b>as he hath been taught</b>”: (kata tein didachei), “according to the instruction; teaching; doctrine”. “<b>that he might be able</b>”: (eimi + dunatos), “might be capable”.</p>
<p>Adya' àbàs acha' ìwùyn, yi n-ghi na, adya' a wùl a n-kfeynî wì. Wùl ì ye'i nî nin keli àdya' a ṅweyn kî ta wù ghàmti iye'i.</p>	<p>Strength after the flesh, that is, human strength, is not enough. The teacher's ability is the result of clinging to doctrine.</p>
<p><b>1 Kolin 1 :26</b> Woyn-nà ghem, yi kasî kfà'tì ta yi n-læ nâ ghi jæ ta ka Fiyìni fì jaṅ zì. Yi n-kæ ki a yi antèynî a yi yeyn na gheli ghi a gheli nâ lí sî a gheli itofini nâ dvî wì. ì ghî a gheli nâ yeyn na à n-ghi gheli adya' dvî wì, ì ghî a ghi yeyn na ghi fvì asas a ndosì a to dvî wì.</p>	<p><b>1 Corinthians 1:26</b> “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:”</p>
<p>“nî iye'î àtì-ati”: (didaskalia + hugiainw), nî iye'i bula ghi fœnì bèbsi’.</p>	<p>“<b>by sound doctrine</b>”: (didaskalia + hugiainw), “by means of uncorrupted doctrine” .</p>
<p>(hugiainw) “bula ghi bebsi’” ghi fi meyn kùmtì bè 1: 13, 2: 1, 2: 2, nî (hugiain) a 2 8. Ghi lí iwo teyn abàs ìwuyn kùm ìwuyn ì two, Nwà'lisì Ntum ì Jùṅ kîmî nî 3 Joyn a.2.</p>	<p>(hugiainw) “uncorrupted” is repeated in 1:13; 2:1; 2:2; with (hugiain) in 2:8. It is used in the physical sense for good health; in the Gospels and in 3 John v.2.</p>
<p>Iye'i zì a nfè'tì ì fì nin ghi sî nâ ye'i à keli wi sî nâ ghi ma ghi fœni meyn, yi faytî dyèyn sî a nyiṅ nê awo a li a a ghi nâ bê a nchwæ nâ ghàyn kùm iye'i ì ànkaṅ, mîttî, nî tisa' tì ma à fù gheli.</p>	<p>The doctrine the new pastor is to teach is uncorrupted, sharply contrasted with other comments in this chapter about false teaching, myths, commandments of men.</p>
<p>“sî lùmsi’”: (paralalev), “sî lùmsi, sî tzàyn, sî nè'si’”.</p>	<p>“<b>both to exhort</b>”: (parakalew), “to exhort, to push, to stimulate”.</p>

Ghì n-tonṭî Áyvis a Nṽa'ni-a nà Paraclete, iwo ini i ni-i itaṅi Gḗlís bê awo kî sî idvî a Nṽa'li Fìyìnì, a ghì kìmì "sì lùmsì" nì kìmì "sì kfìmtì".	The Holy Spirit is called the Paraclete, and the Greek verb here has several meanings in the Bible, including "to exhort" and "to comfort".
Sì tebtì n-ghì nà wùl na kelì àdya'	Exhortation requires authority
<b>Taytùs 2: 15</b> "Wà ye'í awo nà kèynà sî ghelì, tebtì àṅena, fi yòlì sî àṅena nì àdya' kì a wà nìn kelì a àṅena atu. Ka wà n-vìsì na wùl sì ateyn na kesî vâ.	<b>Titus 2:15</b> "These things speak, and exhort, and rebuke with all authority. Let no man despise thee."
<b>Sì tebtì n-dyèyn na wà na kelì ìweynsi</b>	Exhortation requires great patience.
<b>2 Timoti 4: 2</b> "Wà na fè'tì ntum i jùṅ sî ghelì, wa nà fè'tì kî fe'tì, kèsa ghelì nìn kôṅ sì yvitì a, kèsa ghì n-kôṅ wì a. Wa dyèyn baynsî iwo zì a ghelì nìn ní bebsì ì bê na ka àṅena fì nì, chwôṭṭî na àṅena na yvìnî àwo nà kèynà. Wà n-se sì ye'í àṅena, wa nà fayṭî ye'í nì atem a yvitìni-a.	<b>2 Timothy 4:2</b> "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."
Itebtì n-dyèyn na wùl na kya sì ghàṅì	Exhortation requires persistence.
<b>Hibḗlù 3: 12, 13</b> "Yì to'nì a woyn-ghìni ka wùl antèynì nì zì nì kelì atem a bi-a sì faṅ tì bìmi ì lè' kàsi sì ìbàm nì Fìyìnì fìfì a fì n-chi. Yì na kwo gamtì tebtì ngeṅ sisi kî mìnchi ìn jìm sì chem ta Fìyìnì fì n-bu taṅi sî zì, ta ka mbì nì faṅ tì lisì zì sì nì na yì na to nì atu a."	<b>Hebrews 3:12,13</b> "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin."
Itebtì-I nìn lí àlè' antèynì chòs alè'.	Exhortation takes place in the local church environment.
<b>Hibḗlù 10: 23-25</b> 23 Ghesìnà ghal iwo zì a ghesìnà nìn kya na yi n-ghì samo' yi to (antecomai) ì nà bu ne'à wì, bòm ta Fìyìnì fì nìn chfìnì no mî ghà ní kî tì." 24Ghesìnà nìn kelì sì nà nìn kelì sì nà kya iwo I woyn-nà ghesìnà, momsì sì fì sì nì àṅena na nì njùṅ sî woyn-ghìni ghì lí fì kôṅ àṅena. 25ka ghesìnà nìn zì iwo ghè a woyn-ghìni ghì lí nìn ní ì lèsì nchìyntì zì a ghesìnà nìn kelì sì nà gvì nchìntì akaæ à mò'. Ghesìnà na kwo tò'tì ngeṅsì ghesìnà bòm ta ghesìnà nìn yeyn kìmì ta achi kì a Bobo nìn kasi gvì ateyn sì ba'sì à.	<b>Hebrews 10:23-25</b> 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 much the more as you see the Day approaching.

<p><b>“ì fi bè bàynsi”</b>: (elegkw), “si ni na yi bayn, si ña’si, si dyèynsi si fìsì, si bè si baynsi, si ghàm, si kfâyntì. Ghi bêynsi na “si kfâyntì” a 1: 13 nì 2: 15, no m̀ ìkfâyntì ghi na si fayti si gùmnì si baynsi iwo dzi a Nwà’lì Fìyìnì.</p>	<p><b>“and to convince”</b>: (elegkw), “to bring to light; to expose; to demonstrate; to convince; to reprove; to rebuke. Translated “rebuke” in 1:13 and 2:15; but even rebuking is by means of convincing argument from the Scripture.</p>
<p><b>“ì ghì a ghì n-ke’nì”</b>: (antilegw), yi lutî ghi na, “ì ghì a ghì nìn tanjì ke’nì-à, ì ghì a ghì n-tuynsi”, t̀eyn, ì ghì a ghì timi nà k̀e’nì à.</p>	<p><b>“the gainsayers”</b>: (antilegw), literally, “those who speak against; those who contradict”; therefore, “those who are in opposition”.</p>
<p>Kì ta ghì n-lì iwo ateyn a Taytùs 2: 9, woyn ifèl nìn kelì wi s̀in nà k̀e’nì à k̀esa tanjì k̀e’nì ghìbo t̀fèl.</p>	<p>Note the use in Titus 2:9, servants are not to contradict or speak against their masters.</p>
<p><b>Lùk 2: 34</b> Simiyòn ì boysì àñena ì k̀e bè s̀f Meli na, “wà nkya na Fìyìnì fì nìn lem meyn wayn wèyn na wù l̀e l̀aysì gheli Isil̀e, ghi dvì k̀i t̀eyn, ì fesi ghì li, ghi dvì k̀imì tì. Wu n-fañ k̀imì si a nchwæ a gheli na l̀usi-à.</p>	<p><b>Luke 2:34</b> Then Simeon blessed them, and said to Mary His mother, “Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against</p>
<p><b>Luk 20: 27</b> Gheli Sadus̀ ì gvì s̀f Jisòs, a ghi gheli ghi a ghi n-bìmi wi na wùl ì l̀e l̀ali si ikfì, ì bif s̀ ñweyn na,</p>	<p><b>Luke 20:27</b> Then some of the Sadducees, who deny that there is a resurrection, came to Him and asked Him,</p>
<p><b>Rome 10: 21</b> M̀iti s̀f gheli Isil̀e Fìyìnì fì bè na, “Ma naysì meyn ìwu ì wum si a chi a f̀bì-à ì jàn gheli nag hì gvì, àñena le’ si yvì ma. Àñena to meyn àtu ì kasi si a ma ibàm.”</p>	<p><b>Romans 10:21</b> But to Israel he says: “All day long I have stretched out My hands To a disobedient and contrary people.”</p>
<p><b>NSA’, S̀ SA’ ÀTÌ-ATI, Ǹ ISA’I (JUDGMENT, JUSTICE, AND JUDGING)</b></p>	
<p>Nwà’lì Fìyìnì bè na Fìyìnì fì nìn sa’ àtì-ati. Ghesinà nìn kya na wù n-sa’ k̀i nÔ A Jùñ fì fayt̀ k̀itì-à iku a fì a wù nkel S̀f wul m̀sòñ. Iye’i yèynì nìn k̀i ìlwé’ vzi a Nwà’lì Fìyìnì a wu n-bè iwo k̀ùm nsa’, ǹ isa’i àtì-ati si nì na k̀litèyn ì b̀imìni na kya ìkfìni si sa’ a dzi ì b̀i ǹ si nà fì fayt̀ k̀itì awo a ichi ǹ gheli a dzi àyv̀s.</p>	<p>The Bible says that God is just. We know that He exercises perfect judgment and discernment in His dealings with mankind. This study discusses the various Bible passages dealing with the subjects of judgment and justice and gives the Christian believer a basis for knowing the difference between sinful judging and spiritual discernment in human affairs.</p>
<p><b>Fìyìnì nìn ghi k̀i ì vzi a wù n-sa’ wul m̀sòñ a jùñ</b></p>	<p><b>God is the Only Capable Judge of Mankind</b></p>
<p><b>Rome 2: 1-16</b></p>	<p><b>Romans 2:1-16</b></p>



<p>Iwo zà a Rome 1: 18 si chem a 3: 20 n-ghi wi si dyèyn na nô gheli ghi jìm n-ghi gheli awo a bi-a- ghi nâ nyànsi lí tèyn. Yi n-kwo ghi si nì na yi faytì bàyn a ndayn na nsà' Fiyìni nìn keli si nà ghi ta gheli nìn fayti chi wi, a ghi ngè' ì bemni zà a yì n-gvi bòm mbi.</p>	<p>The general purpose of Rom. 1:18 to 3:20 is not to prove that all men are sinners -- this is taken for granted. It is, rather, to make starkly clear the certainty of God's judgment on unrighteousness, which is the terrible consequence of sin.</p>
<p>À n-ghi a nchwæ 1, ghi bù lùti bè iwo kùm gheli itum, no mi ta àņena nìn ghi a aliņsi ibèysi nâ ghàyn a mîtem nê gheli ghi li ta ghi n-jân, kî nô gheli Jusì. Kî nô samo', gheli ghi li, ba'sî kî nô nê gheli Jusì, na ghi ma àņena li ghi bù lêm ngeņsi àņena antèyni nê gheli ghi a ghi n-layn wi. Mîti, gheli nâ ghèyn ta ghi nâ lêm na ghi n-layn si a ngeņ, nâ ghi kîmi si chil si kèbli kùm mbi.</p>	<p>In chapter 1, the Gentiles were not actually referred to, although they were probably in the picture in the minds of some readers, particularly the Jews. In fact, some people, including especially the Jews, would not have regarded themselves as in the category of immoral persons. Yet these very people, in their self-righteousness, were in equal need of conviction of sin.</p>
<p>Ichil I kèbli nâ yèyn i kùm mbi n-ghi a nchwæ 2, ma ghi tònṭi kî nô wul ì mò' na "vâ", a ghi wi na "àņena" a nchwæ ì 1.</p>	<p>This conviction of sin is found in chapter 2, with the individual being addressed as "thou", as opposed to the "they" of chapter 1.</p>
<p>Wùl vzà a wù nìn ghi na yi layn si a ngeņ n-lêm wì nâ wù n-ghi isas ibebsi, yi boynî wì si nì nâ wù na kya na yì n-ghi wul àwo a bi a. Ilayn I ngeņ nê ŋweyn nê adya' a si nâ chí wi nchîni ì nyelini nìn to nô si a ŋaņ nâ wù bu fi kiņ wi ntum ì jùņ nê Jisos Christ.</p>	<p>The self-righteous person does not consider himself as being subject to condemnation; and it is not easy to convince him of sin. His self-righteousness and moral trends are so strong that he does not feel the need of the Gospel of Christ.</p>
<p>Ìlvi ta wùl vzà a wu n-chi nchîni ì nyelini nìn "ghal su'si" kesa "tâm" samo' toynî inì I mbi, wùl ì kfim vzà a itimlì ì bwò a chwæ 2 nìn "fè'ti samo' a dzi yi ghi àti-ati" toynî ta wù n-sa' gheli. Ighàņsi I ìwùyn abàs ayvis nìn ghi ngò' àndyâmti yì be kî tèyn. Chwæ 2, a àntimlì à 1-16 nìn ghi ma ghi bà'ti kàli tèyn:</p>	<p>If the immoral man of chapter 1 is "holding down" or "hindering" the truth by sinning, the respectable man of chapter 2 is "proclaiming the truth in unrighteousness" by judging. Spiritual pride is a great stumblingblock. Chapter 2, verses 1 to 16, is arranged as follows:</p>
<p>1. Ikfâynti--(Rome 2: 1). Àbòsitìl nâ chwôtf ìkfâ'ti I wùl ì rome ì li. Wùl ateyn kasi bîmi si nâ gheli ghi bi nìn ghi isas ibebsi a wù boņ bè nâ zà a zà nìn ghi isas ibebsi. Wùl attend keli si cho' si fîsì iko'si I awom, Fiyìni fî nìn kel kî ìfyè' ì mò' sî gheli ghi jìm. Sî nâ sa' gheli ghi li li yi bù nì na wà le' nsa' Fiyìni.</p>	<p>1. The Rebuke -- (Romans 2:1) The Apostle appeals to the S/R person's conscience. If the man assents to the condemnation of sinners, he really condemns himself. The man must have his arrogance removed; God has one standard for all. Judging others will not bring escape from God's judgment.</p>
<p>2. Fîdzitî fî asì fî kùm nsa'--(Rome 2: 2). Nsa' Fiyìni nìn "fvè a samo", tèyn ghi n-ki wi wul si a nyîņ.</p>	<p>2. The First Principle of Judgment -- (Romans 2:2) The judgment of God is "according to truth", therefore impartial.</p>

<p>3. Yi n-boynî wî ta ka wùl le—(Rome 2: 3-5). Gheli Jusî li ghi bû fvî timî sî a nyîŋ bôm ta wù n-ghi wul ì la' fî ko'sî sî a nyîŋ. No ìlayn I wùl sî a ngerŋ nin ghi wi nô ì mò' a yi kà' a yi ni a wùl le' nsa'.</p>	<p>3. The Impossibility of Escape -- (Romans 2:3-5) The Jew will not be able to claim any exemption because of his national heritage or religion. No human righteousness provides for escape from judgment.</p>
<p>flwè' a fî a gheli n-sa' gheli ateyn, wùl ma wù bebsî meyn ìwo li a wù soli sî iwo ta wù bèbsî ìlvi ta (1) iwo zî a wù n-bèbsî n-ghi ghi kya wi (2) ìlvi ta wù le' vzî sî ighami alè' ghè a ghi nà ghi sî sa' ŋweyn ateyn, (3) ìlvi ghi se sî li sî sa' iwo ateyn ì fe a dzi ta ghi sî ma ghi ghal meyn ŋweyn kèsa, (4) wù le' vzî sî alè' ghè a ghi ghal ì fò ì ŋweyn ateyn ì lèytî sî gheli isa'. Kî nô tèyn, nô ìwo n-ghi wi ateyn awo nâ ghàyn a yi li a yi ni a wùl ì le' nsa' Fîyini.</p>	<p>In human jurisdictions, a guilty person may get away with a crime if (1) his offence is not known; (2) he escapes beyond the bounds of the jurisdiction; (3) there is some failure in the legal process after his arrest; or, (4) he escapes from custody and hides from officers of the law. Of course, none of these will help a person escape from divine justice.</p>
<p>4. Ànkumtî a fîdzitî fî isa' fî li fî—(Rome 2: 6). Ifêl I Fîyini nî wul mîsòŋ nin ye'tî a isa' àtî-ati, kèsa sî boysî ma kesa sî fu imwa'tî a. "wu ghi sî fu no mî sî ndà kî ta ifêl I ŋweyn i nin ghi". ki kîmî Ngâynsî 24: 12.</p>	<p>4. The Second Principle of Judgment -- (Romans 2:6) God's dealings with mankind are based on absolute justice, whether as to punishment or reward. "Who will render to every man according to his deeds." cf. Prov. 24:12</p>
<p>5. Kî nô samo' ta yi n-ghi—(Rome 2: 7-10). Itimi antèynî antèynî à nin ghi wi. À n-ghi kî tînkî tî ifêl tîbò ta ghi n-visi. Gheli fàŋa sî nà ghi abàs ì ghàyn a àŋena na ghi abàs ghe.</p>	<p>5. The Reality of Meaning -- (Romans 2:7-10) There is no middle ground. Only two sorts of deeds are allowed. People are either on one side or the other.</p>
<p>6. Fîdzitî fî isa' fîli fî na tal—(Rome 2: 11)" Fîyini fî nin ki wî wul ì lvi sî a nyîŋ". Wù nin keli wi gheli ghi li ta wù n-kôŋ sî a nyîŋ. Gheli Jùsî ta gheli ghi cho'ni nà dyèyn wî na nsa' li yi bû fe a àŋena atu.</p>	<p>6. The Third Principle of Judgment -- (Romans 2:11) "There is no respect of persons with God." God has no favorites. The Jews' being chosen did not mean that they had immunity from judgment.</p>
<p>7. Dzi sî sa' yi kûm kî ìlwé' ì jîm—(Rome 2: 12-15). Ifyè' sî sa' nin keli sî nà ghi sî a nyîŋ sî gheli Jusî nî ìtum, ghi sa' gheli Jusî toynî isa' nî Mosîs, ì sa' gheli ìtum toynî isa' ta yi nà ghi kî nô a àŋena ikfà'tî. Tèyn, nchîni na ghi àfo kî a ghi li mòm awo nà kèynà nô à jîm ateyn.</p>	<p>7. Universal Application of Judgment -- (Romans 2:12-15) Standards of judgment will be different between Jew and Gentile, the Jews being judged by the Law of Moses, and the Gentile being judged by the law of conscience. Thus, character will be the test in both cases.</p>
<p>8. Fîdzitî fî isa' nà kè—(Rome 2: 16). Gheli Jusî nî gheli ìtum làe gvî ikê' nî ike'î ñèyn Christ nî ntum ì jùŋ a nsa' ì gò'sini. "Achi ghè a Fîyini fî làe nsa' awo kî a kî nà leytî ghi a mîtem nî gheli kî nô ntum ì jùŋ nî mà nin bè toynî a Jisòs Christ."</p>	<p>8. The Fourth Principle of Judgment -- (Romans 2:16) Both Jews and Gentiles will be brought face to face with Christ and the Gospel in the ultimate judgment. "In the day when God shall judge the secrets of men according to my Gospel by Jesus Christ."</p>

<b>Nsà' àtì-ati nì Fìyìnì fì</b>	<b>The Justice of God</b>
Fìyìnì fì nìn ghì nsa' ànchìl atu ìfwo a fì a wù faytî nô ì jìm. Wù n-kelì àdya' afìblì à sì nì ifèl l ñweyn kì nô ta wù n-kòṅ.	God has sovereignty over His creatures by virtue of His creation. He has the perfect right to dispose of His works as it may please Him.
<b>Njàṅsì 115: 3</b> Mìtì Fìyìnì fì ghesìnà fì nìn ghì iyvì ì nì no mì ghà tēyn ta Fì nìn kòṅ.	<b>Psalms 115:3</b> But our God is in heaven; He does whatever He pleases.
<b>Njàṅsì 135: 6</b> No mì ghà ta Bobô nìn kòṅ wù n-ni à, iyvì nì nse, a jvâ ì to nì m̀bò'ì m̀ì ìlwè'.	<b>Psalms 135:6</b> Whatever the Lord pleases He does, In heaven and in earth, In the seas and in all deep places.
<b>Fìyìnì fì nìn ghì wul vzì a wù n-sa'.</b>	God is a judge.
<b>Njàṅsì 50: 6</b> Yì v̄isi iyvì be sù'si dzisi àtì-ati nì nfeynfi, bòm ta Fìyìnì s̄i a ṅweyn a ngeṅ nìn ghì wul ì sa'nì.	<b>Psalms 50:6</b> Let the heavens declare His righteousness, For God Himself is Judge.
Ta wul ì sa'nì, wù lem meyn iwo z̄ì a wul ì nì m̀bì a ghì boynsì ṅweyn ateyn.	As a judge, He places a penalty on sin.
<b>Rome 6: 23</b> —“Imya'ti m̀bì nìn ghì k̄i ìkfi...”	<b>Romans 6:23</b> "The wages of sin is death."
Fìyìnì fì nìn k̄iṅ na wul ì k̄e to nì àtu a s̄i t̄isa' t̄i ṅweyn t̄i a ghì boynsì.	God demands that disobedience against His laws be punished.
<b>Ditèlonomì 18: 18, 19</b> 18Mà làè laysì kó'sf̄ nfè'tì ìgha'nì s̄i àṅena ta và antēynì nì woynà àṅena, ì we ìtan̄ì ì yemi a ṅweyn ìchf̄i, a wù na tan̄ì s̄i àṅena no mì ghà ta mà chowsì s̄i ṅweyn. 19.A yì na ghì na, no mì ndà ta wù fan̄ t̄i yvì iwo ì yemi, ta wù n-tan̄ì a mì iz̄iyn, a mà bvif̄ iwo s̄i ṅweyn.	<b>Deuteronomy 18:18,19</b> 18 I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. 19 And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.
<b>Fìyìnì fì nìn sa' àtì-ati yi kelì wi f̄nsè'i</b>	<b>God is perfect in Justice.</b>
<b>Jàn isayà 45: 20-25</b>	<b>READ Isaiah 45:20-25</b>
<b>Jàn Njàṅsì 89: 13-16</b>	<b>READ Psalm 89:13-16</b>
<b>Nsà' àtì-ati nì Fìyìnì fì nìn k̄i wi wul ìlv̄ì s̄i a nyiṅ</b>	<b>God's Justice is impartial.</b>
<b>Jàn 2 K̄ìlunik̄ì 19: 4-11</b>	<b>READ 2 Chronicles 19:4-11</b>

<p><b>Rome 3: 26</b>          “ Mitì nà dyèyn lv̄yn na fi n̄n ghi àtì-ati , li no mi ndà vzì a wù b̄imi s̄f Jisòs si a wul àtì-ati.”</p>	<p><b>Romans 3:26</b>          "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."</p>
<p>Nsa' àtì-ati n̄ Fiyìni fi n-saṅl̄f bòm afo k̄i a Fiyìni fi fù meyn. Jisòs n-læ meyn là' iboynsi ateyn.</p>	<p>God's Justice is satisfied because of God's provision: Jesus Christ paid the penalty.</p>
<p><b>Kòlosè 2: 13-15</b>          À nà ghi si asi yi ghi ma yi kfiti meyn a yi a mbisi, fi ghi bula yi fv̄isi atem a bi a k̄i a yi nà n-keli, Fiyìni fi i n̄ z̄f̄ Christ i kasi làlì i nà chi à. Fi n-lesi meyn fu awo a bi a n̄ ghesinà k̄i à j̄im.          14Fi chye'si ikwo z̄i a ghesinà t̄i nà keli si là'. À nà ghi ta ghesinà i kòl isa' yi nà ghi na ghesinà n̄n keli ikwo si là'. Lv̄yn na si ghi ma Fiyìni fi n-li meyn ikwo ateyn i baynti a ànwâmn̄i.          15À nà ghi ta Christ k̄fi a ànwâmn̄i, Fiyìni fi n̄ na iyv̄is vz̄i a wu nà sa' n̄ i vz̄i a wu n-tisi na bu fi keli wi adya' i wumsi iyv̄is ateyn asi n̄ mbzi i j̄im. A ti dzi z̄i a fi n-læ tim yi iyv̄is n̄ wèyn ateyn.</p>	<p><b>Colossians 2:13-15</b>          13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,          14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.          15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.</p>
<p>Jisos Christ ta wul n̄ ifèl i ḡweyn i n̄n làmeyn fayt̄i n̄ awo atì-ati k̄i a nch̄in̄ àtì-ati n̄ nsa' àtì-ati n̄ Fiyìni fi nà k̄iṅ</p>	<p>The Person and Work of the Lord Jesus Christ satisfied the just demands of God's Righteousness and Justice.</p>
<p><b>2 Kolin 5: 21</b>          Nô Christ si a ḡweyn a nger̄ n̄n bu læ n̄ mbi miti Fiyìni fi i li i ḡweyn si a wul i bi ta ka ghesinà toyni a ḡweyn nà ghi àtì-ati asi n̄ Fiyìni fi.</p>	<p><b>2vCorinthians 5:21</b>          For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.</p>
<p><b>Isaya 53: 10-11</b>          Tèyn yi fom s̄f Fiyìni fi si kò'ti si mà' ḡweyn, wù lèm meyn ḡweyn wu na koynsi à. Ta wà li ayv̄is a ḡweyn n̄ à na ghi ifu k̄um mbi, wù læ yeyn ngòè ḡweyn, a m̄nchi m̄ ḡweyn fi kfèynsi. A k̄i nô ìwo z̄i a Fiyìni fi n̄n kòṅ a yi ndu n̄ asi a awu n̄ ḡweyn.          11Wul læ yeyn imwa'ti ifèl ayv̄is n̄ ḡweyn, i nà saṅl̄i à. Bom k̄i nô itof l ḡweyn wul ifel̄in̄ n̄ ma weyn a wù n-ghi àtì-ati t̄eyn læ n̄ a gheli k̄i si idv̄i na layn a, bòm ta wù læ tu' be'ì mbisi àṅena.</p>	<p><b>Isaiah 53:10-11</b>          Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand.          11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.</p>
<p>Tèyn, Fiyìni fi n̄n n̄ àtì-ati ìlvi ta wù fs̄i wul ta wù b̄im̄i s̄f Christ.</p>	<p>Therefore, God is Just when He forgives the person who accepts the Work of Jesus Christ.</p>

<p><b>Rome 8: 1</b> "Ghi kà' ghi bú fi fe nsa' lvây..."</p>	<p><b>Romans 8:1,</b> "There is therefore now no condemnation..."</p>
<p><b>1 Joyn 5: 11,12</b>          "Iwo nà yèyni a Fiyini fi bè nin ghi iyeyni na, fi n-fu ichi zì a yi làe mæ wi sî ghesinà, ichi nà yèyni n-ghi a nweyn a Wayn.  <b>12</b> Wùl vzì a wù n-ghi aka' à mò' nêyn Wayn nin keli nchinì zì a yi l' mæ wi, ivzì a wù n-ghi aka' à mò' nêyn Wây n Fiyini nin keli wi ichi zì a yi làe mæ wi."</p>	<p><b>1 John 5:11,12</b>          "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."</p>
<p>Iwo si li ateyn: Atem a jùna nin gví asi jæ ta ka nsa'. Fi ki, Malàkây 1 2.</p>	<p>Principle : Grace always precedes judgment. cf. Malachi 1,2</p>
<p><b>Si sa'</b></p>	<p><b>Judging</b></p>
<p>Àwo nin ghi ki si idvì a Nwà'li Fiyini bê iwo kùm si nà faytî kitè iwo, nsà' fi boynsì à. À nà ghi ilvì fi li ghi fu nfâsi-nfâsi sî ghesinà na ka ghi na sa' gheli ghi li a dzi ì bi. À nà ghi kîmî ilvì fi li ghi bè sî ghesinà na ghesinà nsa' a dzi Fiyini (sî tò' sî kàsì) ta ghi n-cho'ni iwo. No mi alé' à kà ta ghi n-bé iwo kùm si sa' à n-ghi ki àlé' nà kî à ta kî li a kî fe'ti inki isa' zì a kî n-be..</p>	<p>There are several words in the Bible referring to various types of discernment, judgment, and condemnation. Sometimes we are warned not to engage in sinful judging of others. At other times we are told to exercise godly judgment (discernment) in deciding a matter. In almost every passage dealing with judging, the context will enable you decide which type of judging is being discussed.</p>
<p>Si ni na iye'i i yesi bayn, ghès nà nyanşì lí iwo I yèyni na si sa' kùm si nà ní a dzi ì bi, kañ gheli ghi li si bebsi, kèsa à nîn ní wul ì bîmini ta wù fvè meyn si iyini aka' à mò' ma, kesa à ní wùl vzì a wù bu du' tî bîmi aley ilvì fi li a. Ghès ì lí iwo I yèyni na si faytî si kàsì a dzi ì jûñ ta ghi nin lí si nà kîti gheli atèyn, nè mîwolè mzè a mî n-gây n, kèsa nge'si, a ní gheli ghîbîmini a tisî Ayvis a Nwà'ni-a.</p>	<p>For clarity in our teaching, we often use the word judging to refer to improper, destructive criticism, either by a believer out of fellowship, or by an unbeliever under certain conditions. We use the word discernment for the proper evaluation of people, events, or problems, by believers under the control of the Holy Spirit.</p>
<p>Ta ghi n-lí (krino)</p>	<p><b>USES OF (krino)</b></p>
<p>A ghi iwo zì a ghi n-nyanşì lí itañi Gîlis kùm iwo I ni i ni-i "si sa" à n-ghi krino. Ghi n-lí kîmî iwo nà yèyni kùm si nà kitè iwo a dzi ì jûñ fi kùm kîmî si nà sa' a dzi ì bi. Ghi n-lí iwo nà yèyni a dzisi afèyn tèyn:</p>	<p>The basic Greek word for the verb "to judge" is krino. This word is used for both legitimate discernment and for sinful judging. This word has the following uses :</p>
<p>"Sî sîti, si nà kôñ a li à":</p>	<p>"To select, to prefer":</p>

<p><b>Rome 14: 5</b>          "Gheli ghi li nin yeyn ki na mìnchi ìnlì nin ko'nî asi nì Fiyini fi chwô ìnlì. Ghi li yeyn na mìnchi ìn jìm nin ghi ki ighel. Yi n-jôf na no mi ndà na faytî kya ìwo zì a wù n-ti atu àteyn."</p>	<p><b>Romans 14:5</b>          "One man esteems (krino) one day above another: another esteems every day alike. Let everyman be fully persuaded in his own mind."</p>
<p>Iyeynì nin ghi ìfaytì ikitì zì a yi n-ghi àtì-ati.</p>	<p>This is legitimate discernment.</p>
<p>"si sa". Mi kya na mi n-taŋî sî gheli ghi tofîni, yì faytî kitì ìwo zì a mi n-bê." 1 Kolin 10 15 ghi lî ìwo atyen a dzi ì jùŋ sî faytì sî kitì.</p>	<p>"To judge": "I speak as to wise men; judge ye what I say." 1 Corinthians 10:15 Used in the right sense of discernment.</p>
<p>"Sì fvì a icho'ni"... ta ghi si ghi mà ghì chwosì meyn..." 1 Kolin 7: 37. A dzi àtì-ati.</p>	<p>"To reach a decision": "...hath so decreed..." 1 Corinthians 7:37. The right sense.</p>
<p>"si sa' i nsa" (Ghîlî a dzi ìsa')</p>	<p>"To hold court" (used as a legal term)</p>
<p><b>1 Kolin 5: 12</b>          "No mi si a kàyn, mà ta wul ì bîmini nin keli wi si nà sa' gheli, àŋena ghi wi anòyn nì ghesinà. (Gheli ghi a ghi bu du' tì bîmi) A à bè na zì nin sa' wi gheli ghi a ghi n-ghi a zì antêynì a (gheli ghîbîmini antêynì chôs)?" Bôl kèsa ndô Fiyini n-keli àdya' sî sa'ti gheli. Ghi na bê kûm gheli ghîbîmini a yi na ghi àtì-ati.</p>	<p><b>1 Corinthians 5:12</b>          "For what have I to do to judge thee also that are without? (the unbelievers) Do not ye judge them that are within (believers in local church)?" Paul or a congregation have the right to hold court. In regard to believers this is legitimate.</p>
<p><b>Ifêl I Gheli Ntum 25: 10</b>          "...Ghi keli si sa' ma." Bôl nà ghi àlè' a nsa' nì gheli Rome yi ghi à jûŋ sî nà sa' nsa'si a àlè' nà ghàyn.</p>	<p><b>Acts 25:10</b>          "...where I ought to be judged." Paul is before the Roman Court where it is legitimate for cases to be judged.</p>
<p>"Sì gwòsì àngùmni kèsa iyôl":</p>	<p>"Settling a dispute or quarrel":</p>
<p><b>1 Kolin 6: 6</b>          "Lvîyn nin ghi wâyn-nì i kwo lî ndû nì ìlvì a nsa' na gheli sa', a ghi wi gheli ghîbîmini..."</p>	<p><b>1 Corinthians 6:6</b>          "But brother goeth to law with brother, and that before the unbelievers..."</p>
<p>Afêyn, ma ghi bèynsì krino na " si ndù a isa", a ghi ìwo kè nô sî ìnyeyni a ngeŋ ghi a jûŋ. Mîti antêynì nì gheli ghîbîmini ghi bò yi n-jôf ì wì alen nà ghàyn.</p>	<p>Here, krino is translated "to go to law", which, in itself, is legitimate. But between two church members it is not right in these circumstances.</p>
<p><b>Alé' isa' nì Fiyini fi</b></p>	<p><b>Divine Court</b></p>
<p><b>2 Timoti 4: 1</b>          "...Christ, wù lè sa' gheli ghi a ghi n-bu chi nì ì ghî a ghi kfiti meyn, ta wù gâyn meyn ì gvì ìfòyn nì ŋweyn."</p>	<p><b>2 Timothy 4:1</b>          "...Christ, who shall judge the quick and the dead at His appearing and His kingdom."</p>

<p>"si chwòsì isa' atu, yi n-ghì nà sî bonj sî bè i zya."</p>	<p>"To pass judgment upon, thus to express an opinion":</p>
<p><b>Matìyò 7: 1,2</b>          "Ka yì na sa' gheli ta ka ghi læ fanj tì sà' zì. Yì kæ nà sa' gheli no mi a dzi ì kà a ghi læ bonj sa' kìmì tì. Yì kæ sî se sî sa' wul ì nà fyê' no mi ifyè' ì kfà, a ghi læ bonj fè' zì kìmì ifyè' nà ghè." Ìnki isa' nà yèyèni nìn ghi a bì a nì gheli ghìbìminì yìnf wì aka' à mò'.</p>	<p><b>Matthew 7:1,2</b>          "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." This kind of judgment is sinful judging carried on by a believer out of fellowship.</p>
<p><b>Joyn 7:24</b>          "Ka yì na sa' gheli bòm àwo kì a zì nìn kì ndùsì ndusì. Yì na seg gheli bòm àwo kì a kì n-ghì kì nò samo'.". À n-ghì dzi jùnj sî fè'nì iwo nà yèyèni ateyn iye'i nì Bobô ghesina na ghi kfìni isa' a dzi ì bì nà faytî kitì iwo a dzi àyvis.</p>	<p><b>John 7:24</b>          "Judge not according to the appearance, but judge righteous judgement." This is an excellent illustration of the Lord teaching that sinful judging is to be replaced by discernment based on spiritual information.</p>
<p>"Sì chwòsì iwo kùm wùl yi faytî ghi wi a jùnj, sî kañ, sî nà kiñ nge', sî bè sî bebsì".</p>	<p>"To pass unfavorable judgment upon, to criticize, to find fault with, to condemn":</p>
<p><b>Rome 2: 1</b>          "Wà kà' wà bù sà' wul ì lvì kesa à n-ghì và nda, bòm ta wà n-nì kìmì àwo kì a gheli nà ghèyèni nìn ni. Wà n-sa' gheli bè no mi na gha yi kasì ku kì và." I yeyn nà yèyèni ì li a à na ghi mbi dzi ikfà'tì kèsa mbi yi fvì dzi ilemi, kesa sî jìm.</p>	<p><b>Romans 2:1</b>          "Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things." This is either a mental attitude sin, a sin of the tongue, or both.</p>
<p><b>Rome 14: 3</b>          "Ka wùl ì vzì a wù n-yì no mi ghà na kesì ìvzì a wù n-bam ifwo ìlvì. Ka vzì a wù n-bam afo na sa' ì vzì a wù n-yì ifwo ì jìm bòm ta Fiyìni fì n-fsì meyn ñweyn.</p>	<p><b>Romans 14:3</b>          "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." In other words, mind your own business.</p>
<p><b>Rome 14: 10</b>          "Yì ti ghi tèyn, zì ghi li na sî sa' woyn-nà ghi bòm ghà? Yì n-keysì wòyn-nà ghi ghi li bòm ghà? Ba yì n-kyà na ghesinà ghi jìm læ timì alè' a nsa' nì Fiyìni fì?" Ghesinà li isa'tì nò ì jìm ì fu kì sî Fiyìni fì.</p>	<p><b>Romans 14:10</b>          "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Delegate all judging to the Lord.</p>
<p><b>Rome 14: 13</b>          "Ka ghesinà fi læ sà' woyn-nà ghesinà ghi li. Ghesinà kwo lèm na ghesinà læ bu fi nì wì iwo sî taysì ì wayn-ni ì lvì na wù ni mbi. " Afèyn krinw n-ghì ma ghi li meyn a dzi ì bì fi li a dzi ì jùnj.</p>	<p><b>Romans 14:13</b>          "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." Here krinw is used both in the bad sense and in the good sense.</p>

<p><b>1 Kolin 4: 5</b></p> <p>“Bòm tèyn, ka yì n-teyn nsa’ bùla ìlvi ateyn kfeyn. Yì chiti Bôbo gvi. Wu gvi-à dyèyn baynsi àwo a leytini-a kì a ghi nìn nya’ti ní abe a fimni-a, ì fè’ti ìkfà’ti zì a gheli nìn keli a mîttèm nì àjena, a Fiyini fì ì kæ bemsì no mì ndà sì ifèl nì ñweyn.</p>	<p><b>1 Corinthians 4:5</b></p> <p>"Therefore judge nothing before the time until the Lord comes, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."</p>
<p><b>1 Kolin 10: 29</b></p> <p>“Mì nìn bè na wà faytî kì ìkfà’ti l ñweyn, a ghi wi l zæ, bom ta ij=kfà’ti l wùl ì lvi n-keli wi sì tàysì na ka ma ni iwo zì a mì n-kôñ.” Chi boñ visi gheli ghi li chi. Wa chí ì nchîñ zya sî Fiyini fì, a ghi wi sî gheli.</p>	<p><b>1 Corinthians 10:29</b></p> <p>"Conscience, I say, not thine own but of the other: for why is my liberty judged of another man's conscience?" Live and let live. Live your life as unto the Lord, not unto people..</p>
<p><b>Kòlosè 2: 16</b></p> <p>“Yi ti dyèyn na ka yì n-vìsi wùl timi ta wul ì sa’nì na fu tisa’ sî zì kùm àfo kì a ka yì n-yi kesa a kì a ka yì n-yvi. Ka yì n-visi wùl na ghal zì na yì na ko’sî Fiyini sì a nyiñ a mîñchi ì gha’nî ñ li, a bèñ kèsa a njoñsì li sì kèsa mîñchi mî ìtù’ ñ li...”. Yi n-ghi na wà visi wul ì bîmini ì li chí nchîñ ñweyn sî Fiyini fì.</p>	<p><b>Colossians 2:16</b></p> <p>"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days..." That is, let the other believer live his life as unto the Lord.</p>
<p><b>Jêm 4: 11, 12</b></p> <p><b>“Ka yì na bèbsî ìziyñ l woyn-ghinì ghi li a woyn nà ghem. À n-bebsî mì ndà ìziyñ l wâyñ-nà ñweyn kèsa wù n-sa’ ì sa’ ñ ñweyn, a yì na dyèyn na wù n-bê iwo l bzì nâ zì kùm isa’ fì sa’ kìmì isa’ ateyn. Wù kæ nâ sa’ isa’ a à na ghi ma wù ko’ meyn dù’i atu àteyn nâ sa’ isa’ ateyn. N-ghi kì Fiyini a fì n-fu tisa’ fì sa’ gheli. A ghi kì ñ nfyenfi a fì kà’ a fì bæsi gheli, a fì ghi kì ñ nfyenfi a fì kà’ a fì bebsì àjena. Wà na sî ghi ndà sî nâ sa’ gheli ghi li a?”</b> Wul nâ wèyn nâ <b>ghi ma wù lem meyn ngeñ ñ ñweyn ta Fiyini ñ lvi ta wù n-sa’ a dzì nâ ghàyn.</b></p>	<p><b>James 4:11,12</b></p> <p>"Speak not evil one of another, brethren. He that speaks evil of his brother, and judges his brother ... there is one lawgiver, who is able to have and to destroy: who are you that keeps on judging another?" This person sets himself up as God when judging in this manner.</p>
<p><b>Ta ghi nìn lí (anakrino)</b></p>	<p><b>USES OF (anakrino)</b></p>
<p>“Sì kàsì iwo sî keli tìbèynsì...”. Sî chowsì isa’ atu”, yì gvi sî nâ ghi na, “sì kà’sì”. Iyeyni nìn ghi iwo ghi ni à nge’ ghi wi ateyn, kè nô ìlvi ta ghesì nâ ghi nì ñwà’lì Fiyini.</p>	<p>"To examine for answers" ... "to pass judgment upon", which comes to mean "to examine". This is a legitimate activity, especially concerning our attitude toward the scriptures.</p>



<p><b>Ifèl I Gheli Ntum 17: 11</b>          "Gheli ghi a n-ghi na ghi a fu na ghi ki nô gheli, kôh si yviti iwo chwô gheli Tèsàlonikà. Ànena na kôh nô a jûh si yviti ntum i jûh t faŋ na jân awo a Nwà'li Fiyini kè mîchi ìn jîm kíŋ si yeyn na awo kî a Bôl nîn fè'tî nîn ghi kî nô samo' a.</p>	<p><b>Acts 17:11</b>          "These were more noble (open-minded) than those in Thessalonica, in that they received the Word with all readiness (eagerness) of mind, and searched (anakrino) the Scriptures (daily), whether those things were so."</p>
<p><b>1 Kolin 10: 25- 27</b>          "...Yi, ka wà na bvif àwo, bôm ìkfà'tî ì zæ, ... ghi tom mî ghà a wa asi wa na yi kî yi, bvif wi awo, bôm ìkfà'tî ì zæ." Iwo ateyni nîn ghi na ghesinà nîn keli wi si li ifwo ì yini vzi a ghi tòmm a ghesinà asi si na chwôsì isa' atu.</p>	<p><b>1 Corinthians 10:25-27</b>          "...eat, asking no question, for conscience sake...whatsoever is set before you, eat, asking no question for conscience sake." The idea is that we are not to make an issue out of food set before us by passing judgment on it.</p>
<p><b>"si fayti si kà'si" (ta ghi n-yini aka' à mò')</b></p>	<p><b>"To discern" (while in fellowship) ...</b></p>
<p>Samo' na anakrini nî yi na bê kîmî iwo a dzî ì jûh nîn ghi a mîlè'nî afèyn tèyn, anteynî nî ìn li. Atu iwo kèynà na 'àbàs ayvis" na wùl ì bîminîni vzi a wù n-yini aka' à mò' li kà' wù na faytî kîti-à bula Fiyini fî bê iwo sî bebsi ñweyn.</p>	<p>The proof that anakrino takes on a good connotation is found in the following passage, among others. The term "spiritual" indicates that the believer in fellowship can be discerning without condemnation from God.</p>
<p><b>1 Kolin 2 14, 15</b>          "Wùl ì vzi a wù n-keli wi Ayvis a Nwà'ni-a nîn le' ìfwo vzi a Ayvis a Fiyini à nîn fu, bô, à n-ghi ìfwo àngù sî ñweyn. Wù kà' wù bù na kya ìfwo nâ wèyn bôm ta à kà' a à nî kî Ayvis a Fiyini na wù na kya (anakrino). Wul ì vzi a wù n-keli Ayvis a Nwà'ni-a (a wù n-yini aka' à mò') nîn yeyn kelî kî ìfwo ì jîm (faytî kîti-à), mîti ma wul ì lvi kà' wù bù yeyn keli iwo kûm ì ñweyn.</p>	<p><b>1 Corinthians 2:14,15</b>          "But the natural man (unbeliever) receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned (anakrino ). But he that is spiritual (in fellowship) judgeth (discerns) all things, yet he himself is judged of no man."</p>
<p>T a ghi n-lî (diakrino)</p>	<p><b>USES OF (diakrino)</b></p>
<p>Si na keli nge' kîmî nî ngeŋ ì yi-à, si na kfa'à, si na ne'à",</p>	<p>"To be at odds with oneself, to doubt, to waver":</p>
<p><b>Rome 4: 20</b>          "Wù (Abîlàhâm) n-bu læ nè'li si atu ìbîmi nî ñweyn, ì læ faŋ tî kfà' ì kfa' iwo kûm ìchfîni ì Fiyini. Wu na kwo lemâ ndû kî asi a ñweyn ìbîmi ko'sf Fiyini.</p>	<p><b>Romans 4:20</b>          "He (Abraham) staggered (diakrino) not at the promise of God..."</p>

<p><b>Rome 14: 23</b>          ‘Mìti, wùl kæ sî nà yî afo kà’ ì kfa’ ì na kî n-jofàm a Fîyìnì fî li na wù n-bebsî meyn ìwo, bòm ta wù n-yî afo kfà’ ì kfa’ na kî n-jofà. Wùl n-kæ sî nà nî no mî ghà kfà’ ì kfa’ na yî n-jofà, a yî na dyèyn na wù n-nî mbî. À n-ghî inki nsa’ dzi asi ta wùl n-sa’tî ngêj ì ñweyn yî nî na wù na wukî a ñweyn ikfà’tî.</p>	<p><b>Romans 14:23</b>          "And he that doubteth (diakrino) is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." This is an introspective judging which proceeds out a guilt complex.</p>
<p>“sî dyèyn ikfinî”</p>	<p>"To make a distinction":</p>
<p><b>1 Kolin 4: 7</b>          “À n-bè ndà sî vâ na wà n-chwô gheli ghî li-a? Wà n-keli nô ghà bula ghî fu fu a? Wà ti kæ sî nà keli àfo ma ghî fù ì fu wa nà ghanşî ìwuyn ta ghî bù ì fù ì fu bòm ghà?”</p>	<p><b>1 Corinthians 4:7</b>          "For who maketh thee to differ from another" This is describing the sin of partiality, exalting one person over another; it is failure to recognize that a person is what he is because of the Grace of God.</p>
<p>“sî sa’tî ngej ì yî-à”:</p>	<p>"To judge oneself":</p>
<p><b>1 Kolin 11: 31</b>          Mîti ma ghesinà kæ sî sa’ ngeşî ghesinà samo’ Fîyìnì fî bù làè fi sà’ (krino) ghesinà.</p>	<p><b>1 Corinthians 11:31</b>          "For if we would judge (diakrino) ourselves, we should not be judged (krino).</p>
<p>“Sî sa’ sî teyn”:</p>	<p>"To render a decision":</p>
<p><b>1 Kolin 6: 5</b>          ‘Yî n-wumî wî â? Ba yî ti ghî na wùl nî tof kfeynî wî antèynî nî zî sî nà teyn nsa’sî antèynî nî woyn-ghîni?”</p>	<p><b>1 Corinthians 6:5</b>          "I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?"</p>
<p>Ta ghî nî lî (kritikos)</p>	<p>USE OF (kritikos)</p>
<p>Ghî lî iwo nâ ìyèynî kî ngali ì mò’ antèynî ìwo I Fîyìnì, sî bè na iwo I Fîyìnì nî faytî ghî sî nà nsa’tî no mî ghà ateyn.</p>	<p>Used only once in the Word of God, to describe the quality of the Word of God as an absolute criterion of judgment.</p>
<p><b>Hibîlù 4: 12</b>          Iwo I Fîyìnì n-ghî tèyn chi-à, keli àdya’, fî tof chwô no mî ifo I ngvèlèj ì kà. Yî n-sû wul yî zî chem a ñweyn item ndu kùm àyvis a ñweyn, fi toynî kîmî a ñweyn ìyùj nî ìvîf ì. Iwo I Fîyìnì nî dyèyn baynsî ìkfà’tî ì wùl.</p>	<p><b>Hebrews 4:12</b>          "For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner (kritikos) of the thoughts and intents of the heart."</p>
<p>Ta ghî n-lî (diakrisis)</p>	<p>USE OF (diakrisis)</p>

<p><b>Hibhìlù 5: 14</b></p> <p>“Mìtì, wùl ì vzi a a wù n-yi ifwo yini itwo ì ghi wul ma wù n-ye’i meyn ghè’ni (gheli ghi a ghi ghè’ni ibimi), nà si (diakrisis) àwo a juṅà, kya abi-a’’. Wùl ì biminì vzi a wù n-lì iwo I Fiyini ì yinî aka’ à mò’ nì nà faytì kitì àwo.</p>	<p><b>Hebrews 5:14</b></p> <p>"But strong meat belongs to them that are of full age (mature believers) even those who by reason of use have their senses exercised to discern (diakrisis) both good and evil." The believer who uses the Word of God in fellowship will be able to discern a great deal.</p>
<p><b>NCHÌSÌ INÒYN I BZÌSÌ FÏYÌNÌ (SHEPHERDS OF THE FLOCK OF GOD)</b></p>	
<p><b>1 Bita 5: 1,2</b></p> <p>“Mìtì mî n-chwôtî nchye’si ndô Fiyini sisi a si n-ghi a yi antèynî na ghi na faytî tô’nî nî gheli ghi a Fiyini fi n-fù sî àṅena tēyn ta bzisi. Yi n-kya na mî n-boṅ ghi kîmî nchye’ ma ma læ meyn yeyn ta Christ tēyn nge’. Mî n-ghi kîmî antèynî ibayn a fi a Fiyini fi læ dyèyn itu’ ta Christ kasi gvi. Yi n-sesi tô’nî nî àṅena, yi nà dyèyn na yi n-kôṅ iwo zî a yi n-ni. Ka yi na nî tēyn ta ghi n-tziyn zî ì tziyn bôm ta Fiyini fi nin kôṅ na yi na nî a dzi nâ ghàyn. Yi na ghabli-à, nî ifêl. Ka asi à ki-a na fvî ikwo”.</p>	<p><b>1 Peter 5:1,2</b></p> <p>"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: FEED THE FLOCK of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind:"</p>
<p><b>Ditèlonomì 8: 3</b></p> <p>“Wù nì na yi su’si ngēn sisi a nse, nì na jèṅ yaf izi, ì fi yisî zî nî manà, afo bula yi timî nà kya, kesa ghìbo ghi, ta ka wù nì zî a yi na kya na wùl n-keli wî kî sî nà chi-a kî sî abayn ta wù n-yi, mìtì chi kîmî bôm no mî iwo ì kà ta yi n-fvî gvi ìchfî nî Bôbo.”</p>	<p><b>Deuteronomy 8:3</b></p> <p>"And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."</p>
<p>Ghesinà nin chi-a iwo I Fiyini, I zî a yi n-fvî gvi ìchfî nî Fiyini fi. "Yi visi ikfâ’tî yèynî na ghi antèynî nî zî ta yi nà ghi antèynî nî Christ Jisòs”.</p>	<p>We live by God’s Word, that which proceeds out of the mouth of the Lord. "Let this mind be in you which was also in Christ Jesus".</p>
<p>À n-ghi chí sî bzisi nî ghesinà ta sî nî keli sî yisi ghesinà a dzi nâ ghàyn, bù tí a ghesinà na mætî ndû kî a jèṅ dzi àbàs ayvis.</p>	<p>And it is our shepherds who have the duty to provide us with this nourishment, lest we waste away in spiritual malnutrition!</p>
<p>Iwo zî a mî n-kîṅ iy=nyà’tî a fèyn n-ghi fu sî kàlì mîtulì mî awo a Nwà’lì Fiyini mî kûm sî nà fêl ta nchì bzisi, ma mî lù sî Jèhovà nî Bôbo Jisòs Christ ta Nchì bzisi, gvi sî kàlitèyn ì biminì wù tô’nî fi yisî nî sisi a sî yi infu’ mî Nweyn.”</p>	<p>My aim in this article is to provide a thorough introduction to the Bible concept of shepherding, from Jehovah and the Lord Jesus Christ as Shepherd, to the Christian believer who feeds and cares for the "sheep of His pasture."</p>

<p>Nfè'tìsì nì nchye'si nì ghi nchì sì bzisi. Iwo I yèynì itanjì Gílís na (poimeinos), n-ghi ma ghi lî kî ngali ì mò' a Mîkàyn ìn fî a Efesùs 4: 11, ghi bèynsì na "nfè'tì". À n-ghi ìlweḡ ì li ta 1 Bitá 5: 2, iwo ateyn a dzi ìwo ì ni ì ni-I (poimeinw) n-ghi ma ghi bèynsì na sî yisi. Tèyn, nfè'tìsì nì nchye'si nìn ghi gheli ghì a ghi nìn "yisi", gheli ì bimini n-ghi "ìnôyn I njìsì" zì a ghi n-ghi sî nà yisi à.</p>	<p>Pastors and elders are shepherds. The Greek word (poimeinos), used a single time in the New Testament in Ephesians 4:11, is translated "pastor". On other occasions, such as in 1 Peter 5:2, the verb form (poimeinw) is translated "to feed". So pastors and elders are "feeders", and Christians are the "flock" which are to be fed.</p>
<p>À n-ghi iwo afèyn a mì n-nyâ'tì ko' tèyn ma kíḡ sî faytì sî fè'tì afo kî a nchì zì a yì n-yisi kílitàyn n-ghi, nì awo kî a wù n-keli sî nà kfeynî ateyn, nì ifèl I ḡweyn ì. Ifaytì ifè'tì nâ ì yeynì yì n-fvî a awo a fî a ḡwà'lì Fìyìnì nò ì jìm nìn bə kùm sî nà ghi nchì bzisi, ghesìnà kà'sì kàlì nì awo kèyn tèyn:</p>	<p>I intend in this article to develop a full description of what a Christian spiritual shepherd is, including a shepherd's qualifications and duties. This description will be derived from a study of what the whole Bible says about shepherds, by examining the following:</p>
<ul style="list-style-type: none"> <li>• Jèhovà ta nchì bzisi</li> </ul>	<ul style="list-style-type: none"> <li>• Jehovah as Shepherd</li> </ul>
<ul style="list-style-type: none"> <li>• Bobo Jisos Christ ta nchì bzisi ì jùḡ</li> </ul>	<ul style="list-style-type: none"> <li>• The Lord Jesus Christ as the Good Shepherd</li> </ul>
<ul style="list-style-type: none"> <li>• Fòyn Devì ta nchì bzisi gheli ḡweyn. Wù nà ghi kìmì wàyn lùmni a ghi nchì bzisi fî ghi nchì bzisi ì fòyn ì Isilæ.</li> </ul>	<ul style="list-style-type: none"> <li>• King David as shepherd of his people. He was both a shepherd-boy and the shepherd of the kingdom of Israel</li> </ul>
<ul style="list-style-type: none"> <li>• Nfè'tìsì nì nchye'si, bà'sì no mî nì wùl ì kfà ta àḡena "n-yisi ìnôyn ì bzisi nì Fìyìnì fî".</li> </ul>	<ul style="list-style-type: none"> <li>• Pastors and elders, including all those who "feed the flock of God"</li> </ul>
<p>Mî kya na ìlwé' ì ḡwà'lì Fìyìnì fvì a mì n-bèsì kàlì atu a fèyn n-faytì mîdzàtì mî ḡwà'lì Fìyìnì sî nchì bzisi, na jè ta ka ghi na kya wul ta nkàyntì nchì bzisi nâ ghi mà wù n-chwo meyn mîwolì ìn lî.</p>	<p>I think that the Bible passages I cite in this study will demonstrate that there are well laid out Bible standards for the function of shepherd, and that when one is known a true shepherd of the sheep, certain objective criteria have been met.</p>
<p>Ghi n-læ bè na Taytù cho'ti nchìsì (nchye'si) sî ndosi Fìyìnì sîsì a sî nà ghi ìlwé' ì lwé' atuḡ antèynì jvâ Kílít. Wà kè sî nà chò'tî nchì yì nà jòf na wà na faytì kya dzi zì a Fìyìnì fî n-kìḡ na nchì bzisi na ghi ateyn.</p>	<p>Titus was given the task of choosing shepherds (elders) for the local congregations on the island of Crete. When choosing a shepherd, it's important to have a good idea of what God intends a shepherd to be.</p>
<p>Sì fè'nì</p>	<p>To illustrate:</p>
<ul style="list-style-type: none"> <li>• Nchì bzisi ì jùḡ nà ghi ifwo vzì a njìsì nìn kî;ḡ wu lêm ì ḡweyn sî asi, lùm ghi iwo àḡena ghi kî ghi a ḡweyn atu. Wùl vzì a wu n-kya wi sî tò'nì nì njìsì, fî mà' visì njìsì, nìn ghi wi nchì bzisi ì jùḡ.</li> </ul>	<ul style="list-style-type: none"> <li>• A good shepherd puts the needs of the sheep first, and has an abiding sense of obligation toward them. One who does not know how to care for sheep, or who neglects sheep, is not a good shepherd.</li> </ul>

<ul style="list-style-type: none"> <li>Nchì bzìsì ì jùṅ nâ lí nḡsì ndú nì ì seynsì a ìnfù' ì jùṅ nì mu. Wùl vzi a wù n-fu wi ifwo ì yini nì mù sî nḡsì nì ghi nchì bzìsì jùṅ.</li> </ul>	<ul style="list-style-type: none"> <li>A good shepherd leads sheep to good pasture and water. A person who does not provide food and water for sheep is not a good shepherd.</li> </ul>
<ul style="list-style-type: none"> <li>Nchì bzìsì ì jùṅ nî wù nà kḡṅtì nḡsì fî bà'lì sî fèyn na ka ao lemsì nḡ. Wùl vzi a wù nî wu cho'nì sî na lemsì kèsa fî faynsì nḡ nḡn ghi wi nchì bzìsì ì jùṅ.</li> </ul>	<ul style="list-style-type: none"> <li>A good shepherd protects the sheep and sets up defenses against those who would harm the sheep. An individual who deliberately harms or frightens sheep is not a good shepherd.</li> </ul>
<p><b>Jèhovà tèyn ta Nchì bzìsì.</b></p>	<p><b>Jehovah as Shepherd</b></p>
<p>Sì chwòsì awo a nchìni nì kḡlitàynsì nḡn kalì a mbaṅi a mbaṅi, kḡ nò ta gheli ighòṅ nî a mbà'tì nì àṅena, aleṅ à mò' kḡ n-chwòsì awo kḡ sî fe sî nì a jùṅ, alèṅ a ngantini-a kḡ a kḡ n-kùmtì li chwò.</p>	<p>There is a chain of command in Christian affairs. In a chain of command, such as in a military organization, when one level of command fails to function properly, the responsibility is taken over by the next higher level of command.</p>
<p>Fìyini fî, ì Bḡ, wù lum ghi isì I ḡweyni lum ghi kḡ a nḡsì nì ḡweyn, wu lum gviti kḡ sî li alé' ìlvi ta gheli ghi a wù chò'ti na ghi to'nì nì nḡsì n-fayti to'nì wì nì nseynsì.</p>	<p>God the Father, Jehovah, is always watching His sheep; and He is always ready to take over when the sheep are not being well handled by their appointed shepherds..</p>
<p><b>Jàṅ Jèlimiyà 10: 19-22</b></p>	<p><b>READ Jeremiah 10:19-22</b></p>
<p>[Mì n-dyèyn ìlwè' a Nwà'lì Fìyini sî fè'nì itu awo nâ wèyn, mḡti a ghi àleṅ à kya sî fayti sî kḡ nò àlè' nà kèynà a jḡm a iwo ateyni fvì ateyn. Wà kya na mḡntimlì mzi a mi n-toṅtì nì sò' ìwo yi be kḡ teyn a Nwà'lì Fìyini ghi ghi kḡ nò sî li ìlvi sî tò' sî kḡ àlè' kḡ a yi fvì ateyn.]</p>	<p>[ I will show scripture passages to illustrate these ideas, but it's up to you to examine the whole context of the discussion in any passage I cite. Be aware that the verses I indicate are only pointers to broader portions of the Bible that need to be reviewed in context. ]</p>
<p>Mà kaṅtì iwo: Jàṅ ḡwà'lì Jèlimiyà nò ì jḡm yi ghi a wa atu kùm nchìsì bzìsì, sî jùṅ sè nì sî bisì, nì ifèl I àṅena sî "nḡsì" àṅena</p>	<p>Suggestion: read the whole book of Jeremiah from the standpoint of shepherds, good and bad, and their duties toward their "sheep."</p>
<p><b>Jàṅ Jèlimiyà 23: 1-6</b></p>	<p><b>READ Jeremiah 23:1-6</b></p>
<p><b>Jàṅ Jèlimiyà 50: 4-9</b></p>	<p><b>READ Jeremiah 50:4-19</b></p>
<p><b>Jàṅ Njàṅsì 23</b></p>	<p><b>READ Psalm 23</b></p>
<p><b>Jàṅ I sayà 44: 24-28</b></p>	<p><b>READ Isaiah 44:24-28</b></p>
<p>No mḡ Fòyn wu kya wì Fìyini Saylòs ghi toṅtì ḡweyn na nchì bzìsì, sî fèlì sî fìsì atu iwo a li a ta ghi sò', sî tò'tì ta ka ghi kasi bà'lì Jèlusalèm.</p>	<p>Even a heathen king, Cyrus, was named shepherd, to fulfill a specific function, to contribute to the rebuilding of Jerusalem.</p>
<p><b>Jàṅ izikìl 34</b></p>	<p><b>READ Ezekiel 34</b></p>
<p>Ma yi lù sî C.F Kell, ibèysì kùm Izikìl.</p>	<p>From C. F. Keil, Commentary on Ezekiel</p>

<p>Gheli ghi a ghi na chí Isìlæ, ma a ti, gheli isa' nì gheli ndô Fiyini, na yisí ngenṣi àṅena ma ghi ma'i meyn njisi. Ânôyn a njisi na si ghi ma ki sas meyn nyamsi i twa'si na si kuti kifil a.. Bôbo nân fvîsi nchisi bzisi bisi si ifel nì àṅena.</p>	<p>The shepherds of Israel, namely, the political and religious leaders, have been feeding themselves and neglecting the flock. The flock has been scattered and has become a prey to wild beasts. The Lord will remove the bad shepherds from their office.</p>
<p>Fiyini fi nì lí inôyn i njisi nì ḡweyn na to'nì nì inyeyni, kâsî yvîḡtî aka' à mò' no mi wo ta ghi tí sàs i ndù nì nseyinsi, i na yisi à, to'nì nì nseyinsi a infu' i njûḡ a nse i Isìlæ. Wù nì sîti anteyni nì njisi i chò'ti fvîsi i sîsi a si nân "gha'li" fi "fu nge".</p>	<p>The Lord will take charge of His own flock, gather it together from where it is scattered, and feed and tend it on good pasture in the land of Israel. He will sift the flock by getting rid of the "fat" and "violent" ones.</p>
<p>Wù nî fi kasî lêm wul i felini nì ḡweyn Devit na wù na ghi nchî bzisi atu ânôyn a bzisi nì ḡweyn, yî mikâyn mî mbôynî ḡeyn gheli ḡweyn, fi boysi ila' nì na yi na kolâ mîtam, ta ka Isìlæ na chí ateyn ma afo li kî bú fi kùm àṅena, lùm bu fi jîḡ wî a ndîmsi ma ghi sè' dzî anteyni, nì jèḡ, fi lùm bu fi ghi wî na mbâyni sí àṅena læ fi kuti lû nì àṅena.</p>	<p>He will appoint His servant David shepherd over His flock, make a covenant of peace with His people, and bless the land with fruitfulness, so that Israel may dwell there in security, and no more suffer by internal strife and famine or be carried off by their enemies.</p>
<p>Nchwæ nâ yèyn (Izikhil 34), nân ghi ma ghi kûmti iwo zî a ghi n-læ bè na yi læ ḡayn a Jèlîmiyâ 23: 1-8. Àwo nâ kèynà a ghi nân læ bè na kî læ ḡayn à nân bè iwo kùm ibôe I Isìlæ nì sam' na ghi læ kasî yvîḡtî njisi a à na to'nì nì nì Bôbo nì wul i felini nì ḡweyn Devit.</p>	<p>This chapter (Ezekiel 34) is a repetition and expansion of the prophecy of Jeremiah 23:1-8. Both prophecies deal with the salvation of Israel and the fact that the sheep will be gathered and tended by the Lord and His servant David.</p>
<p><b>Awo a Go'sini-a 7: 17</b>          "bòm ta wâyn nî vzi a wù n-du' alè' asi àchi a tîfôyn na kinî àṅena. Wù lòe lí ndù nì àṅena alè' asi a a limàlimà ghè a mú mî àteyn nin fu ichi zî a yi læ mæ wi, a Fiyini fi yes misî mî àṅena."</p>	<p><b>Revelation 7:17</b>          "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."</p>
<p><b>Awo a Go'sini-a 12: 6</b>          "Wul i wi àteyn i le' ndù a nse iyum, a ghi àlè' ta Fiyini fi nân læ fayti lêm sí ḡweyn na ghi na to'nì ko' nì ḡweyn a fu si a mînchi nkam nì mînchi ighi i bò nì mî mînchi mîvim ntufa."</p>	<p><b>Revelation 12:6</b>          "And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there a thousand, two hundred, and threescore days."</p>
<p><b>Bobo Jisòs Christ ta nchî bzisi i jûḡ.</b></p>	<p><b>The Lord Jesus Christ as the Good Shepherd</b></p>
<p>Ghi fù Jisos Christ ta "nchî bzisi i jûḡ" bòm ta wù fu meyn ngenṣi i ḡweyn àlèḡ nì njisi. Ghi n-bê iwo kùm ifèl ibôesi nì Christ a ànwàmni, ta wu nchyè'si mbisi.</p>	<p>Jesus Christ is presented as the "Good Shepherd" in that He lays down His life for His sheep. This refers to Christ's saving work on the cross, the atonement.</p>

<p>À n-ghi a Hiblù 13: 20, 21, ghi n-tonṭf̄ ṛweyn na “nchì bzìsì ì gha’ni” a ghi ìzàyn bè iwo kùm iboyisì I Fyìni s̄ gheli ghìbìmini ghi a ghi n- lema ibìmi.</p>	<p>In Hebrews 13:20,21, He is called the "great shepherd," a title that refers to divine blessing to advanced believers.</p>
<p>À n-ghi a 1 Bità 5: 4, atu iwo yèyni na “atu a nchìsì bzìsì” n̄ ghi ìzàyn I Christ I li ta ghesinà n̄n kòyn̄ n̄ ṛweyn ibàm ikf̄.</p>	<p>In 1 Peter 5:4, the title "Chief Shepherd" is the title for Christ as we face Him after death.</p>
<p>Bo Jisòs n̄n fu s̄ nj̄sì ṛweyn k̄i a dzisì a dzisì.</p>	<p>The Lord Jesus provides for His sheep in many ways.</p>
<ul style="list-style-type: none"> <li>• Wul ì b̄imini t̄eyn ta nj̄, n-keli wi adya’, kya na yì n-ndũ wo dzi a; nj̄ n-keli s̄i nà ghi a tis̄f̄ nchì. Ghesinà n̄n keli s̄i nà keli samo’ Nwà’lì Fyìni na yì na tis̄f̄ nch̄in̄sì ghesinà.</li> </ul>	<ul style="list-style-type: none"> <li>• The believer, like a sheep, is helpless and has no sense of direction; a sheep must be guided by a shepherd. We need Bible truth as our guide in life.</li> </ul>
<ul style="list-style-type: none"> <li>• Nj̄ l̄i yì bú sù ngen ì nyeyn, iyeynà yèyni ì bêyt̄i s̄i ghesinà ta Bôbo fu meyn dz̄i z̄i a ka ghi nà sù layns̄i ghesinà ateyn ta ghi dyèyn a 1 John 1: 9.</li> </ul>	<ul style="list-style-type: none"> <li>• A sheep cannot clean itself; this a reminder of our Lord's provision of cleansing, as shown in 1 John 1:9.</li> </ul>
<ul style="list-style-type: none"> <li>• Nj̄ nà ghi mà yì l̄i yì bú gàm̄t̄i ngen ì nyeyn ìlvi ta yì lem. T̄eyn, ghesinà k̄e s̄i keli àlem̄t̄i ma à n̄ m̄ngé’ t̄i ì dvin̄, à à na ghi k̄i Fyìni ta f̄i l̄i a f̄i fu nk̄aynt̄i àfv̄.</li> </ul>	<ul style="list-style-type: none"> <li>• A sheep is helpless when injured. So, when we are injured by the various problems in life, only the Lord can provide the necessary therapy.</li> </ul>
<ul style="list-style-type: none"> <li>• Nj̄ n-ghi ma yì l̄i yì bú k̄iṅt̄i ngen ì nyeyn, wù nà ye’ t̄i k̄i a nchì na wù k̄iṅt̄i. Fyìni f̄i n-fu ìfwo ighòṅ n̄ Fyìni f̄i s̄i ànk̄iṅt̄i.</li> </ul>	<ul style="list-style-type: none"> <li>• A sheep is defenseless; he depends on the shepherd for protection. The Lord provide the armor of God for protection.</li> </ul>
<ul style="list-style-type: none"> <li>• Nj̄ n̄n ghi ma yì l̄i y’I bú k̄iṅ ìfwo ì yini n̄ m̄u s̄i a nyeyn a ngen. Nj̄ nà ye’ t̄i k̄i a nchì na yì l̄i ndũ n̄ nyeyn a jv̄.</li> </ul>	<ul style="list-style-type: none"> <li>• A sheep can't find food or water for itself. A sheep must depend on the shepherd to lead it to water.</li> </ul>
<ul style="list-style-type: none"> <li>• Nj̄ n-nyans̄i faynà kesa yì sh̄iṅ n̄ ìlè’i. À nà ghi n̄ntu’ ì ch̄i nà n̄ na nj̄ na bu f̄i fayn w̄i toyn̄ a nj̄ans̄i, mat̄i samo’ ìwo I Fyìni ant̄eyn̄ n̄ wul.</li> </ul>	<ul style="list-style-type: none"> <li>• A sheep is easily frightened or panicked. The shepherd calms the sheep with songs in the night; i.e. Bible truth in the soul.</li> </ul>
<ul style="list-style-type: none"> <li>• À nà ghi t̄eyn ta nj̄ fv̄’sì nyuns̄i s̄i ndzisi a nà keli wul vz̄i a wù n-keli anòyn a nj̄s̄i nà k̄i à. À nà keli wi nj̄.</li> </ul>	<ul style="list-style-type: none"> <li>• When the sheep produces wool, it belong to the owner of the flock. It does not belong to the sheep.</li> </ul>
<p>No m̄i wul ì b̄imini ì kf̄a n-keli s̄i nà ghi k̄i “ta Christ”. Nf̄è’ t̄is̄i n̄ nchye’ s̄i n̄n keli s̄i nà keli awo a jùn̄a k̄i a k̄i nà ghi ant̄eyn̄ n̄ nchì bzìsì ì jùn̄ ta Bôbo Jisòs n̄n keli.</p>	<p>Every Christian is supposed to be "like Christ." Pastors and elders, in particular, must have the qualities of good shepherd that the Lord Jesus embodies.</p>

<p>Nchye' nin keli si nà keli "ikfâ'ti I Christ". Yi n-ghi na, ta wù n-lema ifèl nì ñweyn tèyn ta nchye', a wù na si lutî kè' kî ta Christ a ikfâ'ti nì ñweyn nì ichî I ñweyn i. Wù kæ si fañ tì nì tèyn a wù na ghi nchì bzisi ì bi.</p>	<p>An elder must have the "mind of Christ." This means that, as he grows into his job as elder, he will become more like Christ in his thinking and shepherding. If he does not, he will be a bad shepherd.</p>
<p><b>Jàñ Matiyò 9: 35-38</b></p>	<p><b>READ Matthew 9:35-38</b></p>
<p><b>Jàñ Matiyò 25: 31-34</b></p>	<p><b>READ Matthew 25:31-34</b></p>
<p><b>Jàñ Lûk 15: 4-7</b></p>	<p><b>READ Luke 15:4-7</b></p>
<p><b>Jàñ Joyn 10: 1-18</b></p>	<p><b>READ John 10:1-18</b></p>
<p><b>Jàñ Joyn 21: 15-17</b></p>	<p><b>READ John 21:15-17</b></p>
<p>Lèm iyeyni a wa item ta ghi nin ye'i kàli-njisi nin ghi a keli Bôbo Jisos Christ. No mi alè' à kà a Ñwà'lì Fiyini, anòyn a njisi nin ghi a keli Fiyini. À n-ghi a keli wi chi ta wul. Si fè'nì, Devit nà ghi nchì sî njisi a keli bò ñweyn, Jesi.</p>	<p>Keep in mind as we study - the sheep belong to the Lord Jesus Christ. All through the scriptures that we are studying, the flocks belong to God. They do not belong to the human shepherd. By illustration, David was the shepherd for sheep that belonged to his father, Jesse.</p>
<p>À n-ghi a Hiblù 13: 20, ghi tonfî Christ na "nchì bzisi nji ì gha'ni".</p>	<p>In Hebrews 13:20, Christ is called "the great Shepherd of the sheep."</p>
<p><b>1 Bità 2: 21-25</b>          "À n-ghi àlè' à ki-a si nà yeyn nge' bòm ta Christ nin læ meyn yeyn kîmi nge' nâ yèyn bòm zì ì dyèyn àchfiti si zì na yì na yeyn kîmi nge' ta ñweyn. Ghi n-nya' meyn a Ñwà'lì Fiyini na, "wù n-bu læ nì nô iwo I bzi-i I li ì fañ tì wam ànkarj nô sakos". À nà ghi no mi ta ghi teli ñweyn wu fañ tì bèynsi. À nà ghi no mi ta ghi no mi ta ghi fù nge' sî ñweyn wu fañ tì kàynti iwo. Wù n-læ fu kî ngenj ñweyn sî Fiyini fifi a fi n-sa' kî àti-ati. Wù n-læ meyn bè'ì mbisi ghesinà kî nô a ñweyn iwùyn atu ànwâmnì. Wù n-læ nì tèyn ta ka ghesinà na kwo chí nchînsi àti-ati, mbi bu fi keli wi iwo si nì a ghesinà nchînsi. À nì ilwemti vzi a wù n-læ keli na zì to, bòm ta yì nà bim jeli kî ta bzisi nji, miti nà ghi lvây ma Fiyini fi kasi meyn li gvi nì zì sî nchì bzisi, ma à ti wul vzi a wù n-kini iyvis ì vzi."</p>	<p><b>1 Peter 2:21-25</b>          "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."</p>
<p><b>Jàñ Matiyò 18: 10-24</b></p>	<p><b>READ Matthew 18:10-24</b></p>



<p><b>Njànsì 78: 51-54,</b>          “Wù n-læ meyn si woyn ghi asi ìlûmnì nô ghi jìm a ljb, kì nô àdya’ a ghi lûmnì nì àgena a Mîtwotî mî Hâm: Mîti ì nì gheli ì nfeynfi àgena toyni fvè ta njsì, ì nà tisí àgena a nse iyùm ta inôyn I njsì. Wù tisí ndù nì àgena kì nô a júŋ, kì nô na àgena nà fâyn wì afo: Mîti jvâ ì leŋsî mbàynì si àgena. Wù li gvì nì àgena a mbæsì alè’ a ŋwa’ni-a nì ŋweyn, kì nô si ko’ si gvì a kfìyn a fêyn, ma wù yuyn kì nô nì awu ikœ itwo nì ŋweyn.”</p>	<p><b>Psalms 78:51-54</b>          "He smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham: But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased."</p>
<p><b>Njànsì 79: 13</b>          Ghès tēyn ta gheli gha fi ghi njsì a yisì và nì nà fu àyòŋnì sî và kì samo’ samo’: Ghès si nìn dyēyn ndusì nì ikfîm ì va sî ijwâŋ ì lvi.”</p>	<p><b>Psalms 79:13</b>          "So we thy people and sheep of thy pasture will give thee thanks forever: we will show forth thy praise to all generations."</p>
<p><b>Isaya 40: 10, 11</b>          “Yeyn kî a, Fiyini fi nìn gvì nì awu a to a, a ikœ ŋweyn na sa’ sî ŋweyn: yeyn kî a, wù n-gvì kî nì mwatî ì ŋweyn, ifêl I ŋweyn I ghi a ŋweyn asi. Wù læ yisî inôyn I njsì nì ŋweyn tēyn ta nchì bzisî: Wù læ nà chà’sî kî nô woyn njsì nì akœ a ŋweyn a, chà’sî kelî kî nô a ŋweyn ìbzî, ì kî si jya si jya tisî ì ghi a ghi nìn kelî woyn ghi bolî.”</p>	<p><b>Isaiah 40:10,11</b>          "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."</p>
<p>Nchye’ ì kœ si nà kelî ikfà’tî I Christ, a wù na ku ta Christ sî inôyn I njsì nì ŋweyn fi kù tì ifêl nì ŋweyn ta nchì bzisî. Iyèynì nìn ghi ìku nì ìwo zì a yì n-tzìyn si nà kî sî no mî nda ta wù n-kìŋ sî zì ifêl infè’tî kèsa si nà ghi nchye’.</p>	<p>If an elder has the mind of Christ, he will have the attitude of Christ toward his flock and toward his job as shepherd. This is the attitude and motivation to look for in anyone who aspires to the office of pastor or elder.</p>
<p>Devit ta nchì Isilæ</p>	<p><b>David as the Shepherd of Israel</b></p>
<p><b>Jàŋ 1 Kìlunikìl 17: 3-9</b></p>	<p><b>READ 1 Chronicles 17:3-9</b></p>
<p><b>Jàŋ 1 Kìlunikìl 21: 16, 17</b></p>	<p><b>READ 1 Chronicles 21:16,17</b></p>
<p>À nìn ghi àlè’ nà ghàyn, Devit fsìsì ìghâm ta wù bù faytî tì tò’nì nì inôyn ì njsì nì ŋweyn, ma tì gheli, ta wù nà taŋ gheli.</p>	<p>In this passage, David takes the responsibility for the poor handling of his human flock when he numbered the people.</p>
<p><b>Ikfeynì àbàs ayvis ta ka wùl na ghi nchye’ (nchì bzisì).</b></p>	<p><b>Spiritual Qualifications for an Elder (Shepherd)</b></p>

<p>Nò àlèṅ ifèl a to a Chôs, nò nì iwo I to I ta kàlitàyèn lî a wù fu ngêṅ ì ṅweyn ateyn, nîn sî nà ye'î fî dyèynsì iwo Fîyìnì. Iyè'î iwo Fîyìnì nîn ghi I zì a ghi nîn bêysì beysi a fî ghi izì-ì a yì nîn felì sî tò'tì no mi iwo ì kà ta yi nîn ko' gvî a nchînî nî kàlitàyèn, kèsa iko'si, ijêm, ifè'tì iwo I Fîyìnì, sî nà jèlì fè'tì iwo I Fîyìnì, ilemsi iwo Fîyìnì, nî iyìnì aka' à mò'. Ghi kè nà ghi bùla ghi faytî zìtì wùl a mîdzìtì mî iwo I Fîyìnì nî iye'î, kàlitàyèn kèg a wù li nchînî ṅweyn nò ijîm bìlâ kal ki kalî ghi nà zì nîn ko'sî Fîyìnì mîti kya wî nâ Fîy'</p> <p>Inî fî lutî bà'ti ghà kûm nchînî ṅweyn nî ìfeli a.</p>	<p>The most important function in a church - and the most important activity that a Christian can engage in - is the study and teaching of the Word of God. Bible truth is the theoretical and practical support for every other feature of Christian life, including worship, prayer, evangelism, missionary service, discipling, and fellowship. Without a solid foundation in Bible principle and doctrine, a Christian can spend his life flailing around trying to serve the Lord while never understanding the basic plan of God for his life and ministry.</p>
<p>A chôs ta yì n-ghi alè', wùl n-keli sî nà ye'î à, sî nà tisi awo, sî ba'tì sî ko' nî àwo a àndòyn à, kòṅ a kî na læ mî ti a. Ghi kè sî faj tì lèm itu sî gheli ta ghi yvîṅtì alè', anòyn ta ka kî na tisi àwo, kèsa, ta yì lum ghi, alè' fe na wùl nîn ghi wi sî nà tisi à.</p>	<p>In a local church, someone has to teach, to organize things, to arrange for the activities of the organization, no matter how small. If no hierarchy is imposed on a community of people, leaders will emerge anyway, either chosen by the group to take charge, or, by default, to move into a leadership void.</p>
<p>À n-ghi a Nwà'lì Fîyìnì gheli ai a kàlitàyènsì bîminisi a dzî mînàṅ, kesa sî ìlwema, kesa wùl fu zàsi nî àwo kî a wù nî ko'. Sî nà ghi "nchye" à n-ghi kî nò ta ghi ní ghi tum wul ìtwa' ìghòṅ, wùl vzì a ghi sî ghi ma ghi mom meyn ṅweyn ì bîmi ìtwa' ìghòṅ n-ghi wùl vzì a ghi lî a ghi cho' sî a Bishob kèsa nchye'.</p>	<p>In the Bible, Christian leaders are not chosen politically, or by seniority, or by submitting a résumé. An "eldership" is a battlefield commission; a person tested and proved in battle is seen to be the natural choice for a position as a bishop or elder.</p>
<p>Sugè' Àmelikà zì a ghi læ fayti fu mîndonṅ sî ì ṅweyn chwò no mi ta ghi tîmî fù no mi sî ì kfà a Ankùmtì Ighòṅ Mbzì, Audie Murphy, nîn ghi ma wù n-læ kfa ìtwa' ìghòṅ ghi bè na wù n-ghi ànkumtì a Leftinàṅ, ta wù dyèyn meyn ngeṅ ì ṅweyn ìtwa' ìghòṅ. Gheli ghi a ghi nà ghi a ṅweyn atu nà ghi ma ghi yèyn meyn mîwolì a ṅweyn antèynî na wù n-kya sî tisi gheli fî yeyn na wù kya sî nî awo kfeynî sî nà ghi àlè' nâ ghè. (Afo kî a kî taysi ṅweyn na ka wù zì Ndô Nwà'lì zì a Ghi nà tu gheli ìghòṅ ateyn a U.S. ta ìghoṅ I màè meyn na ghi ìlwemti vzì a wù kèlî.</p>	<p>The most highly decorated American soldier of World War II, Audie Murphy, received a battlefield commission to 2nd Lieutenant, after he had proved himself in battle. His leaders had seen in him the qualities of leadership and proven ability that made him eligible for that honor. (He was prevented by his physical disability from wounds from attending the U. S. Military Academy after the war.)</p>
<p>À n-ghi a Nwà'lì sî Taytùs, iwo zì a ghi n-læ fu na Taytùs ni nà ghi na wù faytî kî nâ à n-ghi gheli ghi kà a ghi n-feynî ta ka ghi cho'tì a, a dzì a fî a Bôl ì fu kàlî a.</p>	<p>In the Epistle to Titus, the task given to Titus was to observe which individuals were qualified to be appointed, according to the criteria Paul outlined.</p>

<p>Nô I to atu awo a kfeyni ni-a na ghàyn nà ghi na nchye' nin keli si "ghàl ì timi iwo Fìyini a fi a yi nin bê samo' ta ghi si ghi ma ghi ye'i meyn ñweyn, ta ka wù na ghi toynî iye'i a fi a yi nin ghi àtì-ati si tuynsi sî fi sî bèynsi ì ghî a ghi nin kè'nî ke'nî. Nchye' nin ghi si a fu ghi ndyèynsi ìwo I Fìyini. Wù kæ si faj tì yè'i inòyn I nîsî nî ñweyn iwo zà a Ñwà'li Fìyini nin be, a si kfi jeñ.</p>	<p>Chief among these qualifications was that the elder was to "hold to the faithful word as he had been taught, that he may be able by sound doctrine to refute and to convince the gainsayers." An elder is primarily a teacher of the Word of God. If he does not teach his flock what the Bible says, his sheep will perish of malnourishment!</p>
<p>Awò kî a kî nin nî na wùl na kfeynî sî nà ghi nchye' (nfè'tì, bishob, nkîni, wul ìlwema, dikàn) ta ghi fiu ìlwè' ghàyn teyn 1 Bità 5, Taytùs 1 nî 2, 1 Timotì, nî ifèl I Gheli ntum 7.</p>	<p>The qualifications of elders (pastors, bishops, overseers, presbyters, deacons) are given in such passages as 1 Peter 5, Titus 1 and 2, 1 Timothy, and Acts 7.</p>
<p>Faytî kfà'tì ifèl I Taytùs sî cho'tì nchye'si a Kîlît.</p>	<p>Think about Titus's job of selecting elders on Crete.</p>
<p>Wù nà ghi si nà kà'sî gheli a ntè'si a Kîlît si yeyn na à nin ghi ndà a ghi li a ghi cho' si a nchye' a. À kà' à na ghi ma wù nà bviftî àwo sî ghi a ghi kà' a ghi na ghi. À kà' a à na ghi ma wù nà be sî gheli ghîbimini ghi li na àjena na beysî àwo a juñà kî a ghi n-ki yeyn a gheli ghi li.</p>	<p>He had to observe men in the communities on Crete and decide whom to appoint as elder. Maybe he interviewed likely candidates. Maybe he asked other believers to describe the qualities they say in various people.</p>
<p>Yi n-boynî kî tèyn sî kem si kè' awo kî si idvî a nchîni nî kîlitàynsi. Wùl kà' a wù nyimlî, tàñi ta gheli nin tañi a chôs a fi a wù n-ndû ateyn, lè' nà nî wî awo a li a a kî n-bem sî gheli, ì nà tò' lisî gheli kî si idvî mîlvî kî si idvî. Ghesîna na jèl wî si timi asi nî gheli si nà bvif sî àjena na ghi n-kâyntî nî ì ni iwo I Fìyini ma. Wùl kæ si nà bê na yi n-kôñ Fìyini ma yi fi meyn fù ngeñ zî ifèl I kîlitàynsi, a ghesîna keli ti a na wù n-bê samo' a?</p>	<p>It's possible to fake many things in the Christian life. A person can smile, talk the language of the church he attends, refrain from certain taboos, and generally fool most of the people most of the time. After all, we don't go around questioning people to their face about the genuineness of their profession or claims. If a person claims to love the Lord and be devoted to Christian service, how can you tell if the claim is genuine?</p>
<p>Tèyn, awo nin ghi à bò ta yi n-boynî wi si lisî wùl wu faytî kya àwo ta Taytùs ateyn. Sî asi, yi n-boynî wî si nà kem kè' na wà nin keli ìkôñ yi bem kî tèyn sî ìwo I Fìyini. Ànkùmtî, yi n-boynî wi si lisî kîlitàyn wu kya si faytî sî kà'sî awo na wù bimi na wùl nî keli fîtam fî Àyvis a Ñwa'ni-a.</p>	<p>Well, there are two things in which it is extremely difficult to fool an experienced person like Titus. First, it is hard to give the appearance of having a great love for the Word of God. And second, it is hard to fool a discerning Christian into believing that one has the fruit of the Holy Spirit.</p>
<p><b>Ikôñ sî ìwo I Fìyini</b></p>	<p><b>Love for the Word of God</b></p>

<p>Wùl ì kæ sî nà kâyntî kôŋ Fîyìnî, a ikôŋ sî iwo I Fîyìnî bônŋ gvî ateyn. A wùl nâ wèyn na dyèyn a ndayn mìnchi ìn jîm na wù limi meyn iwo I Fîyìnî. No mi sî a nkàyn, iwo I Fîyìnî nîn ghi sî nà taŋî fvisî BôboJisòs, ì vzî a ghi n-kôŋ, fi keli ìkôŋ sî na kya iwo I Fîyìnî, na yi na bêynlî ìkfâ'tî, wù fi taŋî fvisî à, yi n-ghi kî nô tèyn ta wayn nda kùŋ nî wù na ku a ta wù fe ikôŋ faytî wî faytî iku.</p>	<p>When a person genuinely loves the Lord, a love for the Word of God is naturally accompanies that love. That person will give evidence every day of immersion in the Bible. After all, the Bible is the communication of the Lord Jesus, the One loved, and a desire to know the Word, to meditate in it, and to talk about it, will be just as natural as a young person's total captivation with romance.</p>
<p>Samo', ghi kà' a ghi li dzi nà yèyn sî yeyn nâ wùl nî faytî kfeynî sî zî ifèl it isî I k̀lità̀tynsî a. Wùl li a wù na gvî a chòs, ghi iko'si nî ifèl I k̀lità̀tynsî, taŋî awo kî a k̀lità̀tynsî nî ghi nà taŋî à. Mìtî, wù kà' a wù na ni tèyn keli iwo ibàm.</p>	<p>In fact, this characteristic can be used to discern the true merits of any candidate for Christian office. A person can attend church, engage in worship and Christian service, and use Christian vocabulary. But there may be some ulterior motive in this.</p>
<p>Waynda kùŋ ta wù yèyn waynda ngòyn nà koŋ à li a wù shîŋ kfîni sî ku ajûŋ a mbàesî nî ŋweyn nà kem kè' na wù nîn ghi àfo ghi wi ànkèyna. Gheli nîn ghi mìnà'ana' ìlvi ta ghi n-kiŋsî dyèyn ìwuyn sî ghi li. Mìtî yi n-boynî wi aley ìlvi adyà sî wùl ta ka wù na ghi na yi limi meyn antèynî iwo I Fîyìnî, a bu kî na Nwà'lî Fîyìnî nîn ghi iwo zî a wù nîn luti ti ateyn ma wù fi meyn fu ngeŋ.</p>	<p>A young man who is interested in a young woman can readily adapt himself to her surroundings and seem to be something that he is not. People are chameleons when trying to impress others. But it is very difficult over a period of time for a person to establish a reputation as one who is absorbed by the Word of God, unless the Bible is the center of attention and devotion.</p>
<p>K̀lità̀tèyn kæ sî nà ghi a tzàyn ta wù kiŋ sî nà dyèyn ìwuyn, asî a chfîlîf ibàm adya', kesa ta wù kôŋ sî nà fèl Ifèl dzi abàs iwo i Fîyìnî, li a wù kem kè' mi ti a kesa kuni no mi iwo ì kà ta ghi n-ni kesa midzîtî ta ghi lèmm kàli. Iwo i li nîn ghi to ta ka wùl kem kè' na wù ghi ateyn, ta wù na ghi na wù n-faytî meyn fù ngeŋ ŋweyn sî Jisòs Christ nî iwo I ŋweyn i.</p>	<p>A Christian who is motivated by a desire for recognition, a lust for power, or an ambition to have a religious career, can adopt almost any appearance or conform to any program or set of standards. One of the most difficult things to fake, however, is an occupation with the Lord Jesus Christ and His Word.</p>
<p><b>Fìtam fî Àyvis a Nwà'ni-a.</b></p>	<p><b>THE FRUIT OF THE HOLY SPIRIT</b></p>
<p>Iwo I li zî a yi nîn to gha' sî chîti nîn ghi sî nà wo fìtam fî Àyvis a Nwà'ni-a. Mìtî wà kà' a wà fe'tî ti a na wùl nîn ghi ma wù n-luyn meyn nî Àyvis a Nwà'ni-a?</p>	<p>The other thing that is hard to cover up is a lack of the fruit of the Holy Spirit. But how can you tell when a person is filled with the Holy Spirit?</p>
<p>Gheli ghi a Ifèl I Gheli Ntum 7 na ghi sî nî teyn ta ghi n-læ cho'ti dikàn sisî nsòmbo. Ğhî nà kiŋ na àŋena cho'ti gheli ta ka ghi ni ifèl nâ yèynî, I yè'tî ikfeynî nâ ghàyn ì mò'. À nà ghi wa ghi a chòs nà ghàyn a wa n-keli ti ì vzî a wà li a wà cho' a?</p>	<p>The people in Acts 7 were expected to do just that when they selected the first seven deacons. They were expected to select men to handle this job, based on just this one qualification. If you had been in that church, how would you have known whom to vote for?</p>

<p>Wà bimií na wùl nín ghì a tisí Àyvis a Nwa'ni-a ta wù n-bê sí và na yi n-ghì tì ma, kesa ta wù bè na yi toynì meyn iwo antéynì àyvis a? À wà lì a wà na saŋlì nì wùl bòm ta wù n-fomsì taŋi, nyimlì-à, tàŋì itaŋì abàs ayvis a? Ta wùl nìn kè' abe yi n-boyní kì tèyn sí sinì. Wùl ì mò' kæ sí dyèyn sí fisì adya' samo' abàs ayvis kesa iwo I li ta wù nì, a yi na boyní kì tèyn sí ghelì ghì li ta ka ghì semi nà kìn sí kem sí boŋ sí nì, kesa sí youyn (Saymùn ì wul finya')!</p>	<p>Would you believe that a man is Spirit-filled because he tells you he is, or because he says he has had a spiritual experience? Would you be impressed by a person who is sweet, smiles, and uses spiritual vocabulary? The outward appearance is easy to counterfeit. When one person exhibits some genuine spiritual power or ability, it's quite natural that others will envy that and want to fake it, or buy it (Simon the Sorcerer)!</p>
<p>Mìtì Taytùs nà kìn sí kì a dzi ì jùŋ achfìtì a nchìnì ì jùŋ nì kàlitèynsì a ghèl a fi a wù na kítì sí fu tífèl tì itisì a Kílít.</p>	<p>But Titus was looking for some very objective evidence of genuine Christian character in the men he was considering for positions of responsibility on Crete.</p>
<p>Ìkòŋ- fítam fi asi fi Àyvis ta ghì tòŋtì a Gàlesiyà 5 nìn ghì ìkòŋ.</p>	<p>LOVE - The first fruit of the Holy Spirit mentioned in Galatians 5 is Love.</p>
<p>Taytùs 1: 8 bê na nchye' kelì sí nà ghì wul "kòŋ sí nà fsisì ghelì": (philozenos), wù n-kelì sí nà kòŋ ghelì ghì gvini, sí nà ní iwo sí wùl bula wù felì iwo fi kfeynì wì sí fsisì nùŋ àteyn, bòm ta ghì bu tí nà kya ñweyn sí asi. Iwo nà yèynì nìn dyèyn iku-i atem a juŋà sí ghelì ghì bu du' tì nì iwo na wà na saŋlì kùm àŋena.</p>	<p>Titus 1:8 states that an elder is to be "a lover of hospitality": (philozenos); he is to have a love for strangers. This word carries the connotation of hospitality, of doing something for someone who does not earn or deserve the good treatment, because there has been no previous acquaintance. This word reflects a Grace attitude toward people who have not yet earned one's consideration.</p>
<p>Iyèynì nìn iwo kùm ìkòŋ yi ye'tí wì afo-ìnkì iku yi kelì wì ighaŋsì i ìwùyn, ànghè', ibàyn, kèsa sí nà kì su'sí ghelì ghì li, no mì ìlvi ta àngùmni-à nìn to kùm iwo iye'i kèsa ichi. Iyèynì nìn ghì ìnkì ìkòŋ zì a yi n-ní na wul ì biminì na kòŋ no mì mbàynì sí ñweyn kèsa ghelì ghì a wù n-koŋ wì.</p>	<p>This is a word of impersonal love - the type of attitude that is free of arrogance, envy, hatred, or even disdain for other people, even if there is sharp disagreement about doctrine or practice. This is the type of love that permits a Christian to love even his enemies or people that he doesn't like.</p>
<p>Ànghè'a nìn ghì wi, ilayn I ngeŋ ghì wi, kèsa sí nà sa'tì wul ìlvi a dzi ì bì ta yi n-gvì ba'sì nì ìnkì ìkòŋ nà yèynì. Ibàyn i n-ghì wi, kesa itelì, nì itaŋì sí bebsì wul antéynì ìnkì ìkòŋ nà ghàyn.</p>	<p>There is no envy, self-righteousness, or sinful judging accompanying this love. There will be no hatred, maligning, or malicious gossip involved in this love.</p>
<p>Ìnkì ìkòŋ nà yèynì nìn ghì fítam fi Àyvis a Nwa'ni-a. Yi n-gvì wi ta ìwuyin ì wul ní wu shìŋ lùm. Iyèyn nà yèynì nìn ghì kì nô ta ìkòŋ "n-kelì sí nà ghì" sí kilitèyn ì biminì vzi a wù ghè'ni meyn, ghì fè'nì kì nì ìkòŋ I Fìyìnì, ikfèyn àteyn i ye'tí wì iku kèsa nchìnì nì wùl vzi a wù n-dyèyn ìkòŋ, mìtì ye'tí dzi a vzi a wù n-kòŋ fisì.</p>	<p>This is the type of love that is the fruit of the Holy Spirit. It does not come from emotion, although it may cause emotion. This is the "professional" love of the mature Christian believer, analogous to the Love of God, the quality of which does not depend on the behavior or character of the one being loved, but on the character of the one who loves.</p>

ichfiti ilvi:	Some examples:
<p>IDYAL ANTÊYNI- idyal antêyni nin ghi isanli zè a Fiyini fi nin fu, isanli yi ye'ti wè a gheli, nì àwo kè a kè n-gâyn, kèsa ifwo si ghal. Isanli antêyni nin ghi si nà keli ikfà'ti yi nyânsi-à yi gvi à bòm ta wul li adili a nweyn ì mà' sè Christ, kya na wu n-to'nè nì ghesinà. Wul vzi a wu nin keli wi isanli abàs ayvis nì nà nyiñ ibàm ifwo mbzi ta wu n-jofi nì ifwo vzi a ka wu keli ateyn bòm ta wu n-sanli wè nin ifwo Fiyini.</p>	<p>JOY - Joy is the happiness which God provides, a happiness that does not depend on people, circumstances, or things to maintain it. Joy is the relaxed mental attitude that comes from casting one's cares on Christ, knowing that He cares for us. A person who does not possess spiritual joy will chase after the world's attractions and provisions because there is no satisfaction in the things of the Lord.</p>
<p>MBOYNI- Mboyni n-ghi gvi ta wul nin yviti antêyni ibimi. Iyvitè n-ghi iwo si nà samsi Fiyini ì Bæ na wu lêm tichfini ti nweyn ti, na wu fu no mi ghà kùm no mi ghà ta yi li a yi gviti gâyn, nì imòm ì, si afu a wu na yvi ifom iyvisi ilwè' a fi a wu n-ghi ta wu ghãmti fãñ a Christ. Wul vzi a wu n-keli wi mbôyni Fiyini na ghi alimalima bàs nweyn wu shiñ a, mômsi si nà mèsì nge'si nweyn nì àdya' a njwosi iwùyn a, ì nà lunli kimi ta wul vzi a wu bu du' ti bimi ilvi ta wu fvè awo nà ghàyn.</p>	<p>PEACE - Peace is the result of exercising Faith-Rest. Faith-Rest is the process of trusting God the Father to keep his promises, to make provision for every contingency and trial, and then enjoying the tranquillity that abiding in Christ provides. A person without godly peace will fret and stew, try to solve problems in flesh, and will generally exhibit the same anxieties as the unbeliever in the same position.</p>
<p>IWEYNSI- si ki yi dyéfti-à, iwo I jùñ I zè a wul nin keli ta wu n-ki yeyn wu kya n-ghi zè a njùñ ma yi fañ meyn, ta wu ghamti a Christ, ta wu n-chi iwo I Fiyini, kya iwo zè a mbà'ti Fiyini nin ghi inyeyni fi kya ta yi n-fèl a wul a nchîni. Wul vzi a wu n-lunli n-kiñ kè àwo kè lvâyñ fi nyiñ ibàm 'ifwo' nì àdya'a, kôñ wè si nà chiyti na wu fu kesa fi kò'ti nì wul.</p>	<p>PATIENCE - the long view; the quality that results from having eternity's value in view, of being occupied with Christ, of living in the Word of God, and of knowing what God's plan is and how it is working out in the life. The impatient person wants things now and will avidly pursue "things", not being willing to wait for the Lord to provide or promote.</p>
<p><b>Ikfeyni I nchye' a dzè ifèl</b></p>	<p><b>The Elder's Professional Qualifications</b></p>
<p>Nchye' keli si nà ghi wul fayti kya si ye'i iwo I Fiyini. Awo nin dvî kè teyn ta ka nchye'si na nì à, nô si ghí a ghi nin kini gheli teyn ta ngânsi, nfè'tisi, bishobsi, mètì I zi-ì a yi nin kul awo nà kèynà nô à jìm nin ghi si nà ye'i à-yisfè njèsi.</p>	<p>An elder must be an accomplished instructor of the Word of God. There are many other duties of elders, especially of those who are overseers, such as priests, pastors, bishops; but the underlying basic responsibility is that of teaching - feeding the flock.</p>
<p>Si nchîni abàs ayvis kè nô nì nchîni nweyn ta wul ta ghi bèysi abàs I kue ghi n-keli si kfeynsi itu nì ilema I a "itof nì ifu I nwa'ni-I nì Bobo ì mbòesi Jisos Christ", ta yi n-ni na nchye', ta wul wu àsi anteyni nì gheli ghìbimini ghi a ghi n-bà'li ngeñsi àñena, na wu na felè ta nchì bzisi vzi a wu nin kya iwo zè a wu n-ni.</p>	<p>To the spiritual character and personal integrity described above must be added the training and growth in "knowledge of our Lord and Savior Jesus Christ" that allows the elder, as the chief among edified believers, to serve as an effective shepherd.</p>

<p>Chòs ta yi n-ghi àlè' n-keli si nà keli wul ì mò' ta wu n-ghi si nà ye'i Nwà'lì Fiyini kfeyni-à iwo a fi a wù n-nì, fi ye'i sè idvè, ta ka wù fu ifwo iyini àbàs ayvìs si gheli a ndô Fiyini. Ndyèynsì nìn keli si nà kya iwo I Fiyini fvîti à fi kya si li samo' si kòynì nì ì li nì tiye'i tìtì a ti nìn ghi a Nwà'lì Fiyini fi lí ta ka ghi na chí mîdzitî mî àteyn a nchîni kilitèynsì.</p>	<p>A local church needs at least one person who teaches the Bible with sufficient quality, and in sufficient quantity, to provide nourishing spiritual food for the congregation. The teacher needs to have a thorough knowledge of the Word and the ability to correlate the facts and doctrines of scripture and make application of those principles to Christian living.</p>
<p>Kilitèyn nìn keli si nà kya nâ Nwà'lì Fiyini nìn bê na gha, yi n-ghi na gha. Kilitèyn nìn keli si nà chi à "no mi iwo ì ka ta yi fvè gvì ìchfì nì Fiyini fì". Iwo i li nìn ghi wi ta ka ghi li a ghi lem alèæ ateyn a nchîni nì wul ì bîminì ta ka wù na faytî kya kî nô iwo Fiyini ì jîm ta yi n-ghi, samo', tiye'i, nì mîdzitî mî iwo I Fiyini. Nfè'tì nìn keli si nà lí kî nô chûesì ye'i fi dyèynsì awo kî a ghi n-kîŋ.</p>	<p>A Christian needs to know what the Bible says and what it means. A Christian is supposed to live "by every word that proceeds out of the mouth of God." There is no substitute in any believers' life for a thorough overall knowledge of the facts, the doctrines, and the spiritual principles of the Word. A pastor must be willing and able to spend the hours studying and teaching that are required.</p>
<p>Chì bzisi kè si nà ghi wi si nà ye'i àwo nà kèynà, a gheli faŋ si a jeŋ.</p>	<p>If there is no shepherd to teach these things, the people will be hungry.</p>

**TÌBVÌF A TAYTÙS 002 (QUESTIONS ON TITUS 002)**

<p>1. Kì nô ta yi n-ghi, wùl vzi a wù n-fvisi gheli ghi gvini nìn keli si nà keli ikòŋ sî _____</p>	<p>1. Literally speaking, a hospitable man has a love for _____.</p>
<p>Ibèynsì:</p>	<p>Answer:</p>
<p>2. Ikòŋ I Fiyini nìn ye'ti wì a _____ kèsa _____nìn vzi a ghi n-kòŋ.</p>	<p>2. The love of God does not depend on the _____ or _____ of the one loved.</p>
<p>Ibèynsì:</p>	<p>Answer:</p>
<p>3. À n-ghi a Taytùs, iwo I yèynì na "si nà keli ngeŋ yi-à" n-bê iwo kûm ì wul ta wù n-ghi [A. sangli-à, B. wù n-lí ìlvi. C. Ma wù luyñ meyn nì ifèl I juŋi, D. Wu n-to'nì nì gheli ghi gvini.</p>	<p>3. In Titus, the word "sober" refers to a person who is [ A. joyous; B. prudent; C. full of good works; D. kind to strangers].</p>
<p>Ibèynsì:</p>	<p>Answer:</p>
<p>4. Nfè'tì ni wu nà ni-à si kîŋtì gheli a ndô Fiyini sî iye'i I ànkaŋ i a a gvì nì Kilitèyn sîsì a si nìn bilà a?</p>	<p>4. What does a pastor do to protect the congregation from false teaching caused by unruly Christians?</p>
<p>Ibèynsì:</p>	<p>Answer:</p>
<p>5. Nfè'tì nim keli ghal gha na kî to _____</p>	<p>5. The pastor is to hold fast to _____.</p>
<p>Ibèynsì:</p>	<p>Answer:</p>

7. Itebtî-i n-keli si nâ keli ghà _____ nî gha _____	6. Exhortation requires _____, _____, and _____.
Ibèynsi:	Answer:
7. Nfè'ti nâ li ghà si mòmsi si bèynsi ikfâ'ti kèsa si kfâyntî ì ghî a ghi nîn kè'nî nî iye'i l kilitèynsi a (gheli ghî a ghi n-tañi chæsi à)?	7. What does the pastor use to try to convince or reprove those who speak against Christianity (the gainsayers)?
Ibèynsi:	Answers:
8. À n-ghi a Rome 2, fidziťi fi asi fi kûm nsa' n-ghi na [A. yi li alê' àlè' ghè a ghi nîn sa' gheli ateyn, B. na ghi sa' samo', C. N-ghi si a nyiŋ sî kilitèynsi nî ì ghî a lè' a à n-ghi wi kilitèynsi, D. n-keli si nâ ghi ma à nî nfè'ti.]	8. In Romans 2, the first principle of judgment is that it is [ A. carried out in a court of law; B. according to truth; C. different for Christians and non-Christians; D. administered by a pastor].
Ibèynsi:	Answer:
9. Àwo àti-ati kî kî a ighi l àti-ati nî nsa' àti-ati nîn kiŋ si ma ghi læ meyn nî, ma à nî _____ nî _____ i Jisos Christ.	9. The just demands of God's righteousness and justice were satisfied by the _____ and _____ of Jesus Christ.
Ibèynsi:	Answer:
10. Wùl ì kæ si fsisi ifèl l Christ a ànwàmni, Fiyini fi kà' a wù faŋ ti lèsi ti fù wul nâ weyn a bu kî na wù ni meyn mèsi awo a juŋà nò à jîm ta Fiyini fi nîn kiŋ. (Samo'/ànkàn)	10. When a person accepts the Work of Christ on the Cross, God can still not forgive the person until he gets completely right with God. [ True/False ]
Ibèynsi:	Answer:
11. Kilitèyn nîn keli wi si læ si sa' wul nò a dzi ì li. (Samo'/ànkàn)	11. A Christian may never judge other people in any way. [ True / False ]
Ibèynsi:	Answer:
12. Iki nî và, ilayn si a ngeŋ ninn ghi ghà?	12. In your opinion, what is self- righteousness?
Ibèynsi:	Answer:
13. Iwo Fiyini nîn dyèyn baynsî _____ nî _____ item	13. The Word of God is a discerner of the _____ and _____ of the heart.
Ibèynsi:	Answer:
14. Ifè l to i nî nchye' (nfè'ti, bishob, wul vzi a wù n-tisi chôs) nîn ghi si nâ _____	14. The main responsibility of an elder (pastor, bishop, leader of a church) is to _____.
Ibèynsi:	Answer:



<p>15. A nchĩnì nì kilitèynsì, ghesìnà nín chî a tísí ghà [A. ta ghi n-nyan̄sì gví a chòs. B. ta ghi n-nyan̄sì bēysì awo nì gheli ghibimini ghi li. C. Ìwo I Fiyini. D. Tò' felì fvísì awo a juṅ à]</p>	<p>15. In the Christian life, we live by [ A. regular church attendance; B. frequent conversations with other Christians; C. the Word of God; D. being productive in good works]</p>
<p>Ibēynsì:</p>	<p>Answer:</p>
<p>16. Gheli ghi tisini iwo I Fiyini a Isilæ (itu' nì Jèlimiyà nì Izikil) nà ghi nchìsì bzisi sì bisi bòm ta [A. bòm ta àṅena nà chi nò sì anje nì Jelusalèm, B. bòm ta à nà là' ì fòyn, C. Ghi nà yoli-à asi a fí fvi à, d. ghi nà yisì nger̄sì àṅena ma ghi visi meyn inòyn I njìsì.]</p>	<p>16. The religious leaders in Israel (in the times of Jeremiah and Ezekiel) were poor shepherds because they [ A. lived far away from Jerusalem, B. were on the king's payroll; C. were lazy and greedy; D. were feeding themselves and neglecting the flock].</p>
<p>Ibēynsì:</p>	<p>Answer:</p>
<p>17. Jisòs, nchì bzisi ì juṅ n-læ, _____ s̄f njìsì.</p>	<p>17. Jesus Christ, the Good Shepherd, _____ for His sheep.</p>
<p>Ibēynsì:</p>	<p>Answer:</p>
<p>18 . Lem kali nì awo à tal ta nchye' ì wùl n-keli sì nà kfeyn̄f ateyn abàs ifèl.</p>	<p>18: List three of an elder's professional qualifications.</p>
<p>Ibēynsì:</p>	<p>Answer:</p>
<p>19. À nì a gàyn ghà s̄f chòs ta yì n-ghi alè' ilvi ta ghi nin fayti ye'ì wi iwo I Fiyini a juṅ a?</p>	<p>19. What happens in a local church when there is not enough quality Bible teaching?</p>
<p>Ibēynsì:</p>	<p>Answer:</p>
<p>20. IWO S̄f NYÀgT̄ ATU: Nyà'ti fayti fè'ti awo kì a kì n-keli sì nà ghi iye'ì I Dwa'li Fiyini a chòs ta yì n-ghi alè'. Yi n-ghi na, 'a nin ghi ìnkì ilvi ye'ini ì kfà a ghi n-keli sì nà ghal a, a keli sì nà tisi nda iye'ì ateyn à, ma ghi kà' a ghi ni ghà sì tu ndyèynsìsì a. Mi kya na à n-ghi àtu iwo fayt̄f gha' a, miti wà li a wà beynsi kì itim itim, ma ti inya' ilweṅ ì twal kesa ì kfæ.</p>	<p>20. ESSAY: Write a description of what you think the Bible teaching in a local church should contain. That is, what types of classes should be held, who should be in charge of the teaching program, and what should be done to train teachers. I realize this is an extensive topic, but you can be brief with your answer; two or three paragraphs are enough.</p>