

Taytùs 003

ABAN #TU AWO KÌ A KÌ N-KALÌ

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| TAYTÙS 1: 10 | TITUS 1:10 |
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| <p>Mì n-bè tèyn bòm ta gheli ghi dvinî antêynî nî zì nîn yvinî wì, bìm tañî kî tañî, fi lisî gheli. Awo nâ kèynà nîn to nî gheli jùsî ghi a ghi kàsi meyn nà sì jùmtî Christ.</p> | <p>For there are many unruly and vain talkers and deceivers, specially they of the circumcision:</p> |
| <p>“Gheli ghi dvinî antêynî nî zì nîn yvinî wì”: (anupotaktos). “to nî àtu a, ghal wi ngeṅ, talà, yè’tî wì a wûl, yvinî wì adya”.</p> | <p>“For there are many unruly”: (anupotaktos), “insubordinate; undisciplined; rebellious; independent; not subject to authority”</p> |
| <p>Gheli ghìbimîni ghi dvinî a Kìlît nà ghi keli wi it isî àbàs ayvîs nô sakos. Ìnkî nâ yèynî nîn lum yvinî wì adya’ iwo i Fîyîni nî iye’î nfè’tî.</p> | <p>There were many believers on Crete living in a state of spiritual anarchy. These types are insubordinate to every type of authority and are not used to the authority of God’s Word and the pastor’s teaching.</p> |
| <p>Tìnkî tî ito nî àtu a kûm ìwo I Fîyîni tî tal nîn ghi a àntîmlî afêyn.</p> | <p>Three characteristics of revolt against doctrine are covered in this verse;</p> |
| <p>1. Ghì a ghi nîn yvinî wi, kèsa, “kya wi sì ghal ngeṅ”</p> | <p>1. the unruly, or “the undisciplined”</p> |
| <p>2. Ì ghî a ghi nîn tañî itañî yum i, kèsa ì ghî a ghi nîn gvî nî àngùmni a yum a, nî</p> | <p>2. the vain talkers, or “those with empty arguments, and</p> |
| <p>3. Ghì lisîni, kèsa “î ghî a ghi nîn tisi sê ghi lì.</p> | <p>3. the deceivers, or “those who mislead others”.</p> |
| <p>Izîyn iwo yèynî (anupotaktos) nîn ghi ma ghi bèynsî nà “sî nâ ghi wi isas isa’ a</p> | <p>The noun (anupotaktos) is translated “lawless” in</p> |
| <p>1 Timotî 1: 9. “Ghesîna nîn keli kîmî sì nâ kya na ghi bù fâytî isa’ nâ yèynî sî gheli ghi jûṅ. Ghi kwo fâytî sî</p> | <p>1 Timothy 1:9 “Knowing this, that the law is not made for a righteous man, but for the lawless and</p> |

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| <p>gheli ghì a ghi n-kôl isa' nin ghi a ghi n-to nì ìtu."</p> | <p>disobedient."</p> |
| <p>Hibìlù 2: 8 "Wà ni meyn wù na sa' kî ìfwo ì jìm". Si bè na Fiyini fi nin ni meyn na wù na sa' kî ìfwo ì jìm nin dyèyn na fi bù vîsi àfo a li-a mìti, si a lvâyng hesinà nin yeyn wi na wùl nin sa' kî ìfwo ì jìm."</p> | <p>Hebrews 2:8 "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him . But now we see not yet all things put under him."</p> |
| <p>Wùl l' nà bu fi to wi nì àtu a sîo Jisos Christ.</p> | <p>There will be no insubordination to Jesus Christ!</p> |
| <p>"tañî ìtañi iyum i": (mataiologos), "àngùmni a yum a, itañi yi dÿtì wì". Iwo ma ghi li bà'si nì ili itañî Gîlîs, ma yi lù a (mataios) "iyum" nì (logos) "iwo". Ta yi n-ghi a King James ì mu afèyn, "iyum", sô ndù nì àfo ta kî n-ghi "ayum" (ìjwàñ ìshwè' ta wu chwò meyn)</p> | <p>"vain talkers": (mataiologos), "empty argument; words without content". A combined word in the Greek, from (mataios) "empty" and (logos) "word". The old King James here, "vain", referred to "emptiness" (a few generations ago).</p> |
| <p>Sòlomùn nin làè bè iwo kùm "àyuñayun kî atu àyuñayun" sî fayti si fè'tì iwo kùm nchinì iyum ta mbzi yÿen nin keli si fu mìti yi keli wi Fiyini.</p> | <p>Solomon spoke of "vanity of vanities" in describing the empty life that has all this world has to offer but does not have God.</p> |
| <p>Àfèyn, gheli ghèyn nin kî fisì àwo ayvis antèynnì kî ghi kî ayum. Àjena nin ghi woyn ghibolì antèynnì nì Christ bèysì àwo àbàs ayvis mìti tò' kya wi no mì ta kî n-ghi kèsa sî chi ateyn.</p> | <p>Here, these people are expressing viewpoint from empty souls. These are babes in Christ commenting on spiritual issues with which they are not familiar either in principle or in practice.</p> |
| <p>Gheli ghì a ghi n-ghi ma ghi li ghi bù làè nà kan wùl vzi a wù n-bà'li ìfwo a dzì itof, kèsa wùl vzi a wù n-chu' gheli, kèsa wùl vzi a wù ntañtì ìkwo, bòm ta àjena nin fayti kya wi tifèlì nà tèyntì, nà ghi bù tò' lèm na à n-ghi iwo sî nà bîm kan kî kan mbâ'tì Fiyini.. Tèyn wà nin keli tîkfà'tì ti dvî kî tèyn kùm sî nà ye'i woyn-nda, iye'i i ñwà'lì, malâ, mînañ mî ìlâ', kùm kî mì sî nyînsì chòs. Wà ti li a wà li ti wùl wèyn a wù nin kya wi sî ngoynì nì àkòyn à nì nà sî bè nà mbik a ingoynì l àkòyn n-ngoynì meyn sòe a.</p> | <p>People who would never think of criticizing an engineer or doctor or an accountant, because they don't know those professions, seem to think nothing of making judgment as experts in the plan of God. So you have hundreds of opinions on child training, education, marriage, politics, how to run a church. Imagine a person who can't add fractions telling a mathematics professor that his explanation of a calculus problem is wrong.</p> |
| <p>Ngàynsì 29: 11 "Angu-a nî kî fè'tì fvîsì no mì ghà a ànkeyna item, mìti wul ìtofinì nî wu bisì sî chem ìlvi ateyn."</p> | <p>Proverbs 29:11 "A fool utters all his mind; but a wise man keeps it in until afterwards."</p> |
| <p>1 Timoti 6: 20 "Timoti, wa faytì tò'nì no mì nì ghà vzi a Fiyini fi fù meyn sî vâ. Ka wà na yvîtì ìtañi yi fu wi iko'si sî Fiyini fi. Ka wà na gumni awo angù kî a gheli nin jîñ jîñ gûmnì à, bê na àn-ghi àwo itof."</p> | <p>1 Timothy 6:20 "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of sciences falsely so called."</p> |
| <p>1 Timoti 1: 6,7 nin bê iwo kum "àngùmni a yum</p> | <p>1 Timothy 1:6,7 for reference to "vain janglings",</p> |

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| <p>a” ta King James ì mu n̄n bè.</p> | <p>the old King James word.</p> |
| <p>1 Timoti 1: 6,7 6Gheli ghi li n̄n visi meyn iye’i n̄a y’eyn ì ì ghàntì faṅ k̄i iye’i àyùṅhayuṅ. 7Àṅena n̄n k̄oṅ s̄i n̄a ghi ndyèyns̄i s̄i isa’ n̄i F̄ȳȳn̄i f̄i m̄it̄i kya wi no m̄i àwo k̄i àṅena n̄n bè n̄i a ki a àṅena n̄n ye’i, dyèyn na ghi n-kya.</p> | <p>1 Timothy 1:6,7 6 from which some, having strayed, have turned aside to idle talk, 7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.</p> |
| <p>“ì lisi à”: (frenapateis), “gheli ghi lisini, gheli tis̄i s̄e”. Iwo n̄a yèyni àbàs s̄i n̄i iwo n-ghi a</p> | <p>“and deceivers”: (frenapateis), “deceiver; misleader” The verb form appears in</p> |
| <p>Gàlesiyà 6: 3, “À k̄e s̄i n̄a kf̄à’t̄i m̄i ndà na yì n-ghi àfo, m̄it̄i ghi wi ànkèyna, a wù na *lis̄i* k̄i ngeṅ ṅweyn”.</p> | <p>Galatians 6:3 “For if a man think himself to be something, when he is nothing, he *deceives* himself.”</p> |
| <p>J̄aṅ Efesùs 4: 11-15 ta yi kiṅt̄i na ka ghi lisi v̄a.</p> | <p>READ Ephesians 4:11-15 for the defense against being deceived.</p> |
| <p>Efesùs 4: 11-15 11À n-ghi ṅweyn vz̄i a wù n-l̄e cho’ gheli ghi li ì lèm s̄i a gheli ntum, ì cho’ ghi li ì lèm s̄i a nf̄e’t̄i s̄i gha’linisi, ì cho’ ghi li lèm na ghi na f̄e’t̄i ìow I F̄ȳȳn̄i k̄i ìlwè’ ìlwè’ ì f̄i cho’ ghi li na ghi na ghi nf̄e’t̄isi ì cho’ ghi li s̄i a ndyèyns̄isi. 12. Wù n-l̄e n̄i t̄eyn s̄i bà’t̄i gheli ghi b̄imini na ghi na kya s̄i n̄i if̄el I F̄ȳȳn̄i ta ka iwuyṅ Christ, ma ti ndô F̄ȳȳn̄i na lem̄a. 13. S̄i chem ta ka ghesin̄a ghi j̄im l̄e ch̄iynt̄i n̄a ghi k̄i àfo à m̄o’ iwo ghè a ghesin̄a n̄n kya k̄um W̄ayn F̄ȳȳn̄i. T̄eyn a ghesin̄a ghe’n̄i kf̄eyni n̄a s̄i ghi kimi ta Christ. 14Yi k̄e n̄a ghi t̄eyn, ghesin̄a b̄u n̄a f̄i ghi ta woyn-nda s̄i n̄a b̄im leṅ k̄i leṅ atu ì mù, no m̄i ìnki iye’i ‘I k̄a yi gv̄i yi ì chwô k̄i chwô n̄i ghesin̄a, wùl ì bà’t̄i m̄i ànkaṅ à k̄a wu gv̄i ì lisi k̄i ghesin̄a n̄i ànkeyna.</p> | <p>Ephesians 4:11-15 11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the [e]difying of the body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, 15 but, speaking the truth in love, may grow up in all things into Him who is the head—Christ</p> |
| <p>Wùl ì lisini n̄n ghi wul ì vz̄i a wù n-kf̄a’ na no m̄i ndà n̄n ghi k̄i f̄oyn wu f̄i kf̄a’ na no m̄i ti a ta wù n-kf̄a’t̄i n̄n k̄i àt̄i-ati. À n-ghi aleṅ n̄a gh̄ayn wùl vz̄i a wù n̄n kf̄a’ na yì n̄n layn s̄i a z̄i a ngeṅ ghi ateyn, n̄n fvi a wù n-bam ifwo, n̄n fvi a wù n̄i n̄uṅ wùl, ì ghi fvi a wù n-kya w̄i ifu I ṅwa’n̄i-I n̄i F̄ȳȳn̄i f̄i, t̄eyn, wu ye’i fvis̄i iye’i ì ànkaṅ yi k̄e’n̄i samo’.</p> | <p>The deceiver is a person that thinks that every man is king and that what he thinks is correct. This category includes the legalist, the moralist, the humanist, the one who is disoriented to the grace of God, who, therefore, communicates false doctrine in opposition to the truth.</p> |
| <p>“a tò’ ghi gheli ghi a to iwo s̄i s̄i anam a wayn”: ghi bè ìwo k̄um k̄alit̄eyns̄i J̄u s̄isi a s̄i b̄imi meyn ta àṅena n̄a to na ghi n-keli s̄i n̄a lèm isa’ bà’s̄i</p> | <p>“specially they of the circumcision”: a reference to the Christian Jews who were adamant about including the keeping of the Law as part of the</p> |

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| <p>iwo a fi a ghi n-nî si bòè. Gheli ghi li antéynî nî àņena nà ghi gheli antéynî ànòyn a gheli ghìbìminì, àņena nà to na ghi fyes isa' antéynî ifu kî salû.</p> | <p>salvation package. Some of them were associated with the congregations, but they insisted on mixing Law and Grace.</p> |
| <p>(À n-ghi wi na ghesìnà n-kaņ i kaņ, no mi si ankàyn, wa kya na no mi Taytùs, kèsa no mi wùl ìbìminì ì kfà, kesa wul ì Jù, kesa wùl àtum a bèņ si asi si nà keli Nwà'li Mìkàyn ìn Fi ìfìblì a ŋweyn awu. Taytùs nà kà' a wù na keli kì mibâyni mî ñwà'lisì nî Bòl, ma à kà' a à na ghi ma fìghâm fì Torah fì mò' kesa si idvì n-læ meyn nà ghi atuņ antéynî jvâ nâ ghàyn. Kfà'ti kî nô ta wùl na kîņ si nà faytî kya dzi zè a kàlitàynsì nin keli si nà chí ateyn kî nî mîfolì nâ mèyn!)</p> | <p>(Lest we criticize, however, remember that neither Titus nor any other believers in the 1st Century, Jewish or Gentile, had a copy of the completed New Testament canon. Titus may have had some parchment copies of some of Paul's writings, and there may have been one or more Torah scrolls on the island. But imagine trying to understand the Christian way of life with so little help!)</p> |
| <p>Wul ì Ju nîn ghaņsî ì wuyn nô sî a ŋaņ ta wù nîn ghi wul ì Jù, yi n-ghi kî nô tèyn ìlvi ta ghi n-kitì ndû nî àwo a li a. Mî tì ma wù li a wù na si kfà' na yi nîn kò'nî chwô wul ì bîminì àtum, achi a li a, bòm gheli Jùsì nà ghi gheli ghìbìminì ghi asi a Kàlìt, ma ghi li n-læ meyn nà ghi a Jèlusalèm achi a Beyntikòs, izàyn yèynì, ì "ghí a ghi n-si anam" nà ghi sfìsî nî ìghaņsi ì ìwùyn i.</p> | <p>The Jew is very proud to be a Jew, and rightly so in many respects. But he may also feel superior to Gentile believers, possibly because Jews were among the earliest believers on Crete, some of them having been in Jerusalem on the day of Pentecost. Jews generally considered themselves better than Gentiles, and the name "The Circumcision" was borne proudly.</p> |
| <p>Efesùs 2: 11-22 11Zì gheli ìtum, ka yi n-lèsì gheli ghi a ghi n-læ nà ghi si asi. Zì nîn ghi gheli ìtum si ibzi, gheli Jùsì toņtî zè na, " gheli ghi a ghi bû si ìnwam ì àņena", toņtî ŋgeņsi àņena na gheli ghi a ghi si meyn ìnwam ì àņena. Àņena nîn toņtî tèyn, no mî ta ìnwam nîn ghi tèyn a si wi Fìyìnì, a si gheli nî ìwu. 12.Ka yi n-lesi na à n-læ nà ghi tì, zè keli wi iwo si nî nî Christ, ghi wi anòyn nî gheli Isìlæ, keli wi iwo a tìchfìnì ghè a Fìyìnì fì nîn læ fu sî àņena. Yi nà n-bim chí kî chi a mbzi, kfà'ti wi njuņ ì li a mbzi, kya wi mî Fìyìnì. 13Yi n-læ nà ti nô si aghaf, bà'sî wì sî Fìyìnì fì, mîti lvìn nà si ma yi n-gvi meyn bà'si toynî a Jisòs Christ, bòm mìluņ mzì a wù n-læ fsìs a yi àlè' ta wù kfì. 14.Christ ì yvìņti meyn ghesìnà, ghesìnà nà bu fi befì wi. Wù n-ni meyn na gheli Jùsì nî gheli ìtum na ghi kî si afo à mò'. Wù n-chye'si meyn ìghami zè a yi tí nâ gwòsì ghesìnà kî nô nî ìwuyn ŋweyn.15Wù n-kfìm meyn nô tìsa' tì Jù tì jìm toynî ìkfì nî ŋweyn nâ ghàyn ta ka gheli</p> | <p>Ephesians 2:11-22 11 Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands— 12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. 17 And He came and preached peace to you who were afar off and to those who were near. 18 For through Him we both have access by one</p> |

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| <p>ghesìnà ì fvi kè sî a wul ì mò' toynî a ñweyn, mbôynî na ghi.16. ikfî I ñweyn nâ zî-ì a ànwâmnî nîn ni meyn ibef i ghesìnà i màè, wu kasi lì ndù nî ghesìnà sî Fiyìnì fî sî afo à mò'. 17 Yi ti dyèyn na Christ nîn læ gvi ì fè'tì ntum mboynî kî sî gheli ghi jîm. Wù n-læ fè'ti sî zî ghi a yi nâ ba'si wi sî Fiyìnì fî, ì fi fè'ti kîmî sî ghèsì ghi a ghi nâ n-ba'si. 18À n-ghi bòm Christ a ghesìnà ghi jîm nî keli kî Àyvis à mò' ma ghi kà' a ghi ndu asî nî Bâè kî ghi jîm. 19.Yi ti n-dyèyn na zî gheli ìtum bu fi ghi wi gheli ghi gvini, yi sî ghi kî gheli ila' ì mò' zî gheli Fiyìnì, fî ghi gheli isas I ndo nî Fiyìnì fî. 20 Yi nîn ghi ndo ma ghi we àchi ateyn nî ìye'î zî a gheli ntum nî Jisòs nî nfe'ti sî gha'linisi nîn læ nâ ye'î kumà, ngò' ìbzi I ndo nâ yèyn nîn ghi kî nô Christ nî ngen ñ ñweyn. 21.À n-ghi ñweyn vzî a wù ghalî ndo nâ yèyn yi na ko' sî fvi sî a ndo ìgha'ni nî Bôbo. 22.Zî gheli ghi li ti n-chiyntî ghi antèynî nî Christ tèyn ta ìfwo àbà'lî, wù fayti zî na yi na ghi àlê' kî a Àyvis a Fiyìnì à nîn chi ateyn.</p> | <p>Spirit to the Father. 19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being fitted together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit.</p> |
| <p>Christ n-chiynti meyn àka' à mò' gheli Jusî nî gheli ìtum, mîti gheli ghi a ghi nâ ghi gheli Jusî nâ kîj wi nô ìwo ì mò' ateyn. Gheli ghi a ghi n-kîj sî nâ chi ta gheli Jusî nîn ghi wi gheli ghi a ghi bîmi iwo kûm ìfu I ñwa'ni-I nî Fiyìnì fî kî salû. Wù nî wu ghanlî awo a fî a wù n-lemâ bîmî ànkeyna ma afo a li kî bù bès.</p> | <p>Christ has joined together the Jew and Gentile; but the Judaizer wants no part of this. The Judaizer is not a Grace believer, and he clings to his traditions with a grip of steel.</p> |
| <p>Rome 2: 17-29 17(d)Zî gheli ghi Jusî nîn dyala bê na yî n-yè'tî kî isa', zî Fiyìnì fî ghi a jûj. 18.Yi n-bê na zî n-kya ìwo zî a Fiyìnì fî n-kîj, kya ìzi-î a yi n-ghi àtî-ati, kya ì zî-ì a yi n-ti wi bòm ta yî n-ye'î meyn isa' I Fiyìnì ì nâ kya. 19 Ba yî n-kya na yî n-dyèyn dzî sî ìfyèyfi fî dyèyn ìbayn sî gheli ìtum ghi a ghi n-chi antèynî àvè a fîmni-à. 20. Na yî n-tisî ìngù, ghi ndyènsisî sî woynnda bòm ta yî n-kya no mî ghà vzî a isa'î nîn bè fî kya no mî ghà vzî a yi n-ghi samo'? 21. Yi ti n-ghi na yî n-ye'î gheli, boj yè'î wî ngen sisî ma? Yi n-ye'î gheli na ka ghi na choj a, boj choj a, ma ngaj à? 22. Yi n-ye'î na ka wùl chí ñweyn wî wùl kèsa ñèyn lûm wùl, nô zî chi à ma ngaj à? Yi n-bê na ka gheli na kò'sî ìnfyè'sî mîti choj ìfwo a ndosi ateyn. 23. Yi n-ghanjî chwô nî ìwuyn na zî nîn kya isa' I Fiyìnì</p> | <p>Romans 2:17-29 17 [d]Indeed you are called a Jew, and rest[e] on the law, and make your boast in God, 18 and know His will, and approve the things that are excellent, being instructed out of the law, 19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness, 20 an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law. 21 You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? 22 You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples? 23 You who make your boast in the law, do you dishonor God through breaking the law? 24 For "the name of God is blasphemed among the Gentiles because of you," as it is written.</p> |

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| <p>mìti wumsî Fìyìnì bòm ta zì nìn kôl isa' ateyn. 24. Ghi n-nya' meyn a Nwà'lì Fìyìnì na, "gheli ìtum nìn tanjî àwo a bi a kûm Fìyìnì, a nî zì gheli Jùsî, bòm ta zì n-chî wì ta isa' ì zì-I n-kiñ. 25. Yi n-kya na si si anam a wùl nìn dyêyn ìwo kî ìlvi ta wùl àteyn nìn lêm isa' mìti ma wùl kæ kòl isa' a yi na ghi kîmî ta ghi bû sî anam a ñweyn. 26. Yi ti n-dyêyn na wùl ì kæ sî nà yvini isa' bula ghi si ànam a ñweyn a yi na ghi kî na ghi si meyn. 27. Wùl àtum ti kæ sî nà ghi bula ghi si ànam a ñweyn kî nô nî ìwu mìti wu yvînf' isa', a wùl lãe sa' bèbsî zì ghi a ghi n-sî meyn ìvzi ì fî nyà' fu isa' sî zì, mìti yi na yvînf' wì. 28. Yi ti dyêyn na nkàyntî wùl ì Jû asi nî Fìyìnì fî nìn ghi wi kî bòm ìbzî, isî i anam i nìn ghi wi kî a njwo ìwùyn. 29. Nkàyntî wul ì Jû asi nî Fìyìnì fî nìn dyêyn a ñweyn a nchîni. Sî si anam a dzi samo' ì dyêyn a wùl item, a ghi ìfêl Ayvîs, a ghi wi isa' zì a ghi nyà', nkàyntî wul ì Jû nâ wèyn nìn ghi , a bemsî Fìyìnì bemsî ñweyn, a bemsî wì gheli.</p> | <p>25 For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. 26 Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? 27 And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your [f]written code and circumcision, are a transgressor of the law? 28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; 29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose [g]praise is not from men but from God.</p> |
| <p>À nà ghi ìwo I to-I a Kìlît ta ka ghi faytî yè'ì ìwo kûm ìbê, ifu salû, samo' kûm ìti, nìn tîye'itî kî sî ìdvî.</p> | <p>There is an obvious need on Crete for crash programs of straight, thorough teaching on Salvation, Grace, Positional Truth, and a hundred other doctrines.</p> |
| <p>Aka' à mò' antéynî nî Christ (samo' kûm ìti I wùl) nî ghi àtu iwo kûm tîye'ì ta Kìlîtèyn nìn ghi aka' à mò' antéynî nî Christ.. Mî n-kfeynsî ìya'ì nâ yèynì alé' nâ ghàyn, no mî ta àlê' nâ kèynà nìn ghi wi àlê' bè ìwo kûm sî nà ghi àkà' àmò' antéynî nî Christ. Mîti aka' à mò' antéynî nî Christ nî mîlêñnî mî ìyè'ì kûm samo' ìti, nà ghi ma Taytùs lî a wùl yvî kèli, ì lî sî sò' sî gheli Jùsî nî ìtum ta ghi nà sî ghi ma ghi chiyntî meyn àñena ghi jîm nî Christ.</p> | <p>Union with Christ (Positional Truth) is the title of the categories of teachings about the Christian's union with Christ. I am including the study here, even though this is not a passage dealing with union with Christ. But union with Christ, and many aspects of the teaching of Positional Truth, would have been understood by Titus, and could easily have been used by him to point out to Jew and Gentile that both have been united in Christ.</p> |
| <p>TAYTÙS 1:11</p> | <p>TITUS 1:11</p> |
| <p>Wà n-keli sî nî na ka àñena na fî bîm tanjî tèyn bòm ta àñena nìn ndû zì a wùl abe ghi bebsî kî àjîm nî ìye'ì ìbzî nâ yèynì. Àñena nìn nî ghi nà nî kî tèyn sî lîsî gheli sî keli ìkwo.</p> | <p>Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.</p> |
| <p>“ghi keli sî chîmsî achfî a àñena”: (eístomizw), “sî chîmsî ìchfî, sî fèyn wùl ka wùl fî tanjî, sî chfîñ nkfî ìchfî, sî kul ìchfî”.</p> | <p>“whose mouths must be stopped”: (epistomizw), “to stop the mouth; to silence someone; to bridle; to muzzle”.</p> |
| <p>Tèyn, “ ì vzi a ghi n-keli sî chîmsî ìchfî”. À n-ghi</p> | <p>Hence, “whom it is necessary to silence”. It is</p> |

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| <p>Ìwo ghi kelì sî ye'î ìghî a ghi nîn nkè'nî. Ghelì ghìbìminì ghì a ghi n-to nî àtu a sî àdya' a Fìyìnì à, a àḡena nîn kòḡ wì sî yvìnì, ì nî na gví kî nî ngè' antèynì ànòyn a ghelì ghìbìminì. Ghi nîn kelì sî chímsì ìchfî inkì ì ghelì nâ ghèyn. Àḡena nîn kelì sî chími moḡ sî nâ lemâ isas adya' nî wùl vzi a wù n-ye'î , à na ghi wi tí wu lù.</p> | <p>imperative to teach those who are negative. Believers who are in revolt against God's authority, who will not obey, will only cause trouble among the congregation. These types must be silenced. They must either keep quiet and grow under the authority of the one teaching, or they must be required to leave.</p> |
| <p>Matìyò 22 34 À nâ ghi ta ghelì Falàsî ì yvì na Jisòs ì chímsì meyn àchfî a ghelì Sadùsî àḡena chỳntì gvì.</p> | <p>Matthew 22:34 But when the Pharisees heard that He had silenced the Sadducees, they gathered together.</p> |
| <p>Jisòs Christ n-læ meyn chímsì àchfî a ghelì Sadùsî.</p> | <p>Jesus Christ put the Sadducees to silence.</p> |
| <p>Taytùs 2: 7, 8 7nô và sî a wa ngeḡ na dyèyn àchfìtì a juḡà no mì a gha vzi a wà n-ni. Ghal iye'î ì zæ kî sî iwo samo', ka wà n-lì sî idim. 8 Wa ye'î kî ìwo zè a ghi n-nî ghelì chi-à ta ka wùl nâ bu fi kelì wi iwo sî bè kùm ìnyeyni. Wà kæ sî nî tèyn a mbàynì shyasì wumi bòm ta wùl na bu fi kelì wi iwo sî bè kùm ghesà.</p> | <p>Titus 2:7,8 7 in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, 8 sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.</p> |
| <p>1 Bità 2 11-15 11Sûyn semsì, yì n-ghi tèyn chwô dzi, yì n-ghi wi ghelì mbzi afèyn. À ti iwo zè a mà n-chwotì zì na ka yì na nî a njwòsì ìwùyn nî zàsì nîn kìnḡ bòm ta awo nâ kèynà nîn nù àyvis à ki-a. 12. Yì na chí nchìnì sî jùḡsì ta ka ghelì ghì a yì n-chi a àḡena antèynì, àḡena kya wi Fìyìnì na kem ghâm mì zè, mìtì yeyn àwo a juḡà kî a zè n-nî, à a læ nâ ghi ta Fìyìnì fî kàsì gvì achi a nsa', aḡena na ko'sî nfeynfî. 13Yì fu ngeḡ sisì nâ yvìnî no mì ndà vzi a ghi lèm na wù na sa' zè. Yì na nî tèyn kî nô bòm ta yì n-fâyḡ Fìyìnì. Yì na yvìnî fòyn gha'nì vzi a wù n-sa' ghelì ghì jìm, 14. Yvìnî no mì ghìbo ntè' ghì a wù chò'ti lèm, ghì na sa'a, fu nge' sî ghelì ghì a ghi n-nî awo a bì a, bemsî ìghî a ghi n-chì nchinèsì àtì-ati. 15 Yì na chí a dzi nâ ghàyn ta ka ìngù ì ghelì ghì a ghi n-bim taḡi kî taḡi na bu kelì wi iwo sî bè kùm zè. Iyeyn nâ yèynì nîn ghi iwo zè a Fìyìnì fî nîn kìnḡ.</p> | <p>1 Peter 2:11-15 11 Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, 12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation. 13 Therefore submit yourselves to every [c]ordinance of man for the Lord's sake, whether to the king as supreme, 14 or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. 15 For this is the will of God, that by doing good you may put to silence the ignorance of foolish men</p> |
| <p>“Àḡena mzî”: (anatrepw, “sî nî na kî fe, sî bèynsì àchfìḡachfìḡ, sî bebsì”</p> | <p>“who subvert”: (anatrepw), “to cause to fall; to overturn; to destroy”</p> |

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| <p>Ifomsì itanji ighi nê ìwo nâ yèynì n-ghi a Oxyrhyncus Papyrii, P Oxy 1 69: 2, “àḡena kòl ì su’ sî ìchfî ndo wu fvî ndû àfafa to.” Kèsa a P Oxy VI 902: 11, “Ghi su’ sî meyn mà ma na bu fi ghi wi afo”.</p> | <p>The colloquial meaning of the word is seen in the Oxyrhyncus Papyrii, P Oxy I 69:2, “they broke down a door leading into the public street.” Or in P Oxy VI 902:11, “I have been reduced to complete ruin .”</p> |
| <p>À n-ghi a àntìmlì nâ ghàyn ghi lí ìwo nâ yèynì nâ bè ta ghi ní ghi bèynsì àfo àchfîḡachfîḡ.</p> | <p>In this verse, the word is used in the sense of overturning something.</p> |
| <p>Jàḡ 2 Timotì 2: 15-18 si keli ta ghi ní ghi bèynsì àfo àchfîḡachfîḡ àbàs ayvìs.</p> | <p>READ 2 Timothy 2:15-18 for the sense of turning something upside down spiritually.</p> |
| <p>2 Timotì 2: 15-18 15Mòmsì nô nê àdya’ a si nì na Fìyìnì fî yeyn na wà n-ghi wul ì felìni vzì a wù n-wumi wi si nâ ní ifèl I ḡweyn, fî yè’ ì kî samo’ zì a yì n-ghi a ntum ì jùḡ nì nfeynfì. 16. Ka wà na yvitî itanji àḡḡ zì a ghi n-tanji a mbzi afèyn bòm ta yi n-fu wi iko’ sî sî Fìyìnì fî. Tìnkì tì itanji nâ tèyn tì nìn ní kî na gheli visi dzi sisì a Fìyìnì fî n-kìḡ. 17.Gheli ghi lí ghì a ghi n-tanji itanji nâ yèynì nìn ghi Hèmeniyùs ḡèyn Filitùs. Itanji àḡena nìn ghi ta àdzì kî a kî ní kî kfil mèsì njwò ìwùyn nì wùl, yum wi. 18Àḡena nìn yè’ ì na Fìyìnì fî si ghi ma fî laysì meyn ghesìnà si ikfì. Iye’ i nâ yèynì ghi nô iye’ ì i ànkaḡ. Yì ni meyn na gheli ghi li tuynsì nâ bu fi bìmî wì sî Christ.</p> | <p>2 Timothy 2:15-18 15 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. 16 But shun profane and [e]idle babblings, for they will [f]increase to more ungodliness. 17 And their message will spread like cancer. Hymenaeus and Philetus are of this sort, 18 who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.</p> |
| <p>“ndosi fiblìsì”: (holos oikos), “ndosì jìm, ndosì fiblìsì”</p> | <p>“whole houses”: (holos oikos), “entire households; whole houses”</p> |
| <p>Ghi lí a ghi na bê tèyn a chòsì nâ yvìḡtì a ndosì nì gheli itu’ nâ ghàyn. Tèyn, “àḡena bebsì kî nô chòysì jìm ta si yvìḡtì àlè”. Kèsa, iwo nâ yèynì lí a yì na bè iwo kùm “àsas a ndosì”, ndosì a dzi a fî a ghi n-kya ateyn. A iyèynì na bê na “ghi bèbsì àsas a ndosì àfìblì à”. Ma jaḡ meyn ta gheli bèysì awo a dzisì bò nâ ghàyn na keli wi iwo si tuynsì ateyn nì ili..</p> | <p>This may be a reference to the fact that churches met in people's homes. Hence, “they corrupt entire local churches”. Or, the phrase could refer to “families”, households in the familial sense. Then this would say “the corrupt entire families”. I have read discussions of both ideas, and I have no objection to either.</p> |
| <p>1 Kolin 16: 19 Ndosì Fìyìnì sisì a si nìn ghi abàs a Esìyà afèynbè na ma toḡtì sî zì. Àkwilà ḡèyn Bìsilà nì nchìyntì gheli ghìbìminì zì a yì nìn ghali a àḡena ndo bè na mà toḡtì sî zì nô a jùḡ si ìzìyn nì Bòbo.</p> | <p>1 Corinthians 16:19 The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.</p> |
| <p>Rome 16: 3-5</p> | <p>Romans 16:3-5</p> |

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| <p>3Ghì toṅtì kàmi Bisilà ḡèyn Àkwilà sî mà. Ghèsì àḡena nìn felì sî Christ Jisòs amo’.</p> <p>4. Àḡena nìnfvisì meyn mà sî ìchfì nì ikfì-I ì ba’i sî kfìtì nò sî àḡena ngeḡsì. À n-fu wi kì ma àyòḡnì sî àḡena, ndosì Fỳyìnì sî ghelì ìtumsì nìn boṅ fu a.</p> <p>5. Yì toṅtì kàmi ànòyn a ghelì ghìbìminì kì a kì n-chỳntì a àḡena ndo.</p> | <p>3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus,</p> <p>4 who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.</p> <p>5 Likewise greet the church that is in their house.</p> |
| <p>Kòlòsè 4: 15</p> <p>Yì toṅtì woyn-nà ghesìnà ghì a ghì n-ghì a Làdisiyà sî ghès, fi tòṅtì kàmi Nimfà nì ànòyn a ghelì ghìbìminì-a kì a kì n-chỳntì a ḡweyn a ndo.</p> | <p>Colossians 4:15</p> <p>Greet the brethren who are in Laodicea, and [e]Nymphas and the church that is in [f]his house.</p> |
| <p>Iye’i I ànkaṅ I nìn bebsì ndô Fỳyìnì alè’ ìlvi ta ilamti buè ghì kítì. Iyè’i I ànkaṅ nà yèynì nìn kelì wi sî nà ghì nò ànkaṅ a bemni-a, ta ka wùl na bê nò na Christ nìn ghì wi Fỳyìnì, tuynsì na wù bù lalì sî ikfì, kèsà na ghì bula boṅ ḡweyn bula wul ì lùmnì. À kà’ a na kumi ghì kì ìkwà’tì I wùl ta yì zì gvi no mì a fìtunì fì iye’i fì kà.</p> | <p>False teaching destroys a local church when it remains unchecked. The false doctrine doesn’t have to be something obviously heretical, such as denying the deity of Christ, His resurrection, or the virgin birth. It can simply be any human viewpoint about any doctrinal topic.</p> |
| <p>Nò ghelì ghìbìminì ghì jìm nì ghì nà ki àwo a dzi nì wùl a m̄tunì m̄ awo, m̄itì ma wùl kæ sî nà tz̄yn na ikfà’tì nà yèynì gham ndù a ndô Fỳyìnì a wù na sî k̄iḡ s̄i bèynsì awo.</p> | <p>All believers have human viewpoint ideas; but when someone starts promoting some such idea publicly in the congregation, it becomes subversive.</p> |
| <p>Ichi isas isa’, iye’i I ànkaṅ, iki iwo a dzi nì wùl, n-ghì isì i f̄sh̄ik z̄i a yì ghàm ndù a ntu’ àbayn ì jìm. Wùl vz̄i a wù n-taṅi su’si s̄i ghelì nìn kelì s̄i k̄iḡtì ndô Fỳyìnì na ka ghelì ghì li bebsì nì iye’i i ànkaṅi.</p> | <p>Legalism, false teaching, human viewpoint, are the leaven which leavens the whole lump. There must be strong emphasis from the pulpit to protect the congregation from those who are vocal with false ideas.</p> |
| <p>“iye’i”: (didaskalos), “s̄i nà tebt̄i af̄af̄”</p> | <p>“teaching”: (didaskw), “public instruction”</p> |
| <p>“awo ghì kelì wi s̄i nà”: “awo k̄i ghì wi àtì-ati”</p> | <p>“things which they ought not”: “things that are not proper”</p> |
| <p>...awo ta, s̄i nà fu itebti a dzi àbàs ikfà’tì nì wùl kèkè’ na wùl nìn kelì àdya’.</p> | <p>...such as, giving advice from the human point of view from a platform of pseudo-authority.</p> |
| <p>Ghelì ghìbìminì ghì li nìn ghì ma ghì lamti meyn ì f̄i nì na ghelì na s̄i jùmt̄i àḡena, anòyn k̄i sem̄i àḡena. Ànòyn k̄i a k̄i nìn sem̄t̄i iwo ta yì n-kòyn à wùl nìn ghì ànòyn, kèsà k̄i làè ma k̄i n-be a, ta àḡena nìn b̄imi aleṅ a l̄i a ta ka ghì na nì mb̄i dzi ìkfà’tì, a lum ghì k̄i ìnki iwo na ghì na sa’ ghelì. Ghelì nà fyes ndims̄i ghì li, nì mb̄isì ilemi, nì itaṅi ibzi, s̄i mòmsi s̄i kò’tì s̄i su’si nch̄in̄ kèsà if̄èl I wul ìlvi ta wù n-ghì wi antèynì</p> | <p>There will be believers who have been around a while and have built up a following, a mutual admiration society. A mutual admiration society is a group, small or large, who agree in some area of mental attitude sin, usually associated with some form of sinful judging. These people will pump each other up, using sins of the tongue, evil speaking, to try to tear down the character or work of someone else not in the group.</p> |

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| <p>àndòyn nì àṅena.</p> | |
| <p>Kèsa, wùl ì b'iminini ìlwemtinì ìlvì lli a wù na ye'í iwo I ànkaṅ là'ì na zì sì kya adya' ma à fù ghelì ghì lli ghì antéynì àndòyn. Iye'ì nà yèynì lli a yi na kelì kì nò ànkaṅ kè a ndayn. Ma yi lli a à na ghì kì nò ì bye'li ì samo' ta wù li iwo a ṅwà'lì Fiyìni kì wi na ghì sesì bè ma ghì nà bê na gha alè' nà ghè a. À kà a na ghì kimì mifè'tì mì iwo I Fiyìni tèyn si ilæ mi kè' a jùṅ mītì a ghì ànkàṅ fì dāytì wì. Tèyn a wà kelì tìnki tì iye'ì kè sì idvì, ta ghì kà' a ghì nyṅsì chòs, malà, sì ye'ì wayn, sì lèm isa', sì chi isas isa', kàmi nì tìnki tì iku tìtì ta n-fvì ta "wùl nì zì a ghelì awo" (allotroepiskopos)</p> | <p>Or, a vocal older believer will teach false ideas from a platform of authority which the others in the group have allowed him to exercise. This teaching may involve outright lies. Or it may involve partial truth using scriptures outside of context. These will be mini-sermons which sound good but which are false or lack content. So you get all types of teaching on how to run the church, marriage, child training, law keeping, legalism, along with every form of behavioral control from the platform of a "busybody" (allotroepiskopos).</p> |
| <p>"sì kelì ìkwo": "sì kelì sæ yi ko'nî wì". Ghelì ghì lli nà ghì a Kìlīt àṅena ye'í sì ìkwo a dzi yi ko'nî wì".</p> | <p>"for filthy lucre's sake": "for the sake of dishonorable profit" There were those on Crete who taught for money, dishonestly.</p> |
| <p>Yi n-ké' na ghelì Kìlīt nà kelì iwo ì mò' yi ghì àtì-ati, àṅena nà là' ghelì ghì a ghì nà ye'ì iwo I Fiyìni bòm ìlvì vzì a àṅena nà li. "...ghì nà li chwòsì iwo ì ìkwo antéynì nì àṅena a dzi na wùl nà kelì ìkwo ghì nà kì wi kì na wù ni meyn nà ghì sì nà kelì a, mītì ghì nà lli sì iwo iko'nini-ì". Ghelì Kìlīt nà ghì isì ì àṅena faytì ghì iwo ì ìkwo, ma àṅena lli ghì bù nà kfà'tì na ghì lli a ghì be na wùl ni iwo bula ghì là' ì ṅweyn sì iwo a fì a wù nì.</p> | <p>It seems that the Cretans had at least one thing straight; they paid the Bible teachers for their time. "...money is held in such high honor among them that its acquisition is not only regarded as necessary, but as most honorable." Cretans were very money oriented; they would not think of asking someone to do some work without being paid well for his efforts. Of course, this led to abuses...</p> |
| <p>Lvìyn ghesinà nìn kya kì nò a ṅwà'lì Fiyìni na ghelì ghì a ghì nìn fe'tì iwo I Fiyìni ghì kelì sì nà tò'tì kì nò àṅena nì ìkwo ifèl nì àṅena. Iyeyna yèynì na ye'tì ta awo nà ghì a nse iyum, ghì a nse a fì a ghì n-læ chfìn, ta ghì nà to'nì nì ngàṅsì ndô Fiyìni isas I ndo nì Levì. Sì achfì tì tifu tìtì a ghì nà sì nyamsì na ghì a kelì ngàṅsì ndô Fiyìni na sì na tò'tì ichi ì àṅena.</p> | <p>Now, we know from scripture that those who minister might be supported financially in their work. This concept is originally based on the congregation in the wilderness, and in the promised land, caring for the Levitical priesthood. For example, the meat offerings belonged to the priests as part of their sustenance.</p> |
| <p>TAYTÙS 1: 12</p> | <p>TITUS 1:12</p> |
| <p>Nô ì nfè'tì ghelì Kìlīt ì li nìn læ meyn bè na, "Ghelì Kìlīt nìn lum wam nô a bì, chí kì nò ta nyamsì itwa', yolì-à, yi chwòsì-à."</p> | <p>One of themselves, even a prophet of their own, said, "The Cretans are always liars, evil beasts, slow bellies."</p> |
| <p>"wul ì mò' antéynì nì àṅena", ma à ti wul ì Kìlīt.</p> | <p>"One of themselves": that is, a Cretan.</p> |
| <p>"ì nfè'tì àṅena":</p> | <p>"a prophet of their own":</p> |
| <p>Ghelì ṅwà'lì ghì ye'inì ghì lli nìn kfà'tì na ghì fvìsì ìbèysì nà yèynì sì wul ìnya'nì àwo Kìlīt ì lvì</p> | <p>The following quotation is thought by some scholars to be from the Cretan poet Epimenides</p> |

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| <p>ghi toŋtî na Epimenides ma wu nà chí abèŋ 600 jæ na Christ. Ghi nà faytî kya ŋweyn ta nfe'tî gha'n.i, ta wul a wù n-jân awo, ma wu fi meyn nyà' àwo kûm mînaŋ mî ila' nî mîtitî. No mî ta ŋwà'lì sîsî a gheli mîtitî nî nî bê na à n-nyà' ŋweyn ghi n-faytî kya wi na à n-ghi ì kà a yì n-luti ghi samo' a. Teÿn, ghi lì ghi bù nà tò' kya na mbaŋi iwo yÿen a àntîmlî a Taytùs nî nî ghi yì lu sî Epimenides.</p> | <p>who lived in about the 6th Century BC. He was reputedly a prophet, or an oracle, and the author of political and historical works. However, of all the works ascribed to him by archaeologists, not one is certain to be his. Therefore, it is not entirely certain that the line in this verse of Titus is that of Epimenides.</p> |
| <p>Ichi Epimineds nî nî ghi tèyn ta ichi i wul fititî. Ta Diogenes bè, ghi nà ghi nà bê na wù n-læ zî sî buni a ifò ì yemà ibàm I bêŋsî 57. Ghi chiti tèyn gheli Àtî nî tum jân ŋweyn na wù gvì sù ila' i àŋena sî a ndòyn ghi bè na à tum mîyîni ta ghi zue wul ì two ì lvì. Ghi fi bè kîmî na Epimenides n-læ meyn chi ì yeyn ì wuyn ì ŋweyn, kèsa wù n-læ chi bêŋsî 157 ma 299, yi n-ghi yè'tî ki ale' ghe a yi fvì ateyn, wu fi ghi wùl mò' antèyn nî gheli nsòmbò a fi a ghi nà bê na àŋena nî nî sù tofî tofî itu' ì mu a Gîlîs.</p> | <p>Epimenides' life is mostly legend, anyway. According to Diogenes, he was supposed to have fallen asleep in a cave and waked up after 57 years. Later, the Athenians sent for him to purify their city from the plague which was said to have been sent by the gods because of the murder of an important person. Epimenides is credited with having lived a long life, either 157 years or 299 years, depending on the source; and he is in a list of seven ancient Greek wise men.</p> |
| <p>Platò nà jân ŋweyn na ì wul "a fêlî Fÿyîni a ŋweyn itof". Plutarch nà toŋtî ì ŋweyn na, "ì wul a ghi àfo a to-a sî mîyîni". À ghi iwo iwo na wùl na te' ituŋlî sî yvîti a fi ghi iwo sî a nyîŋ sî yeyn ta ghi tòŋtî izîyn I wùl àteyn afèyn. Tèyn, bòm ta wù n-be meyn iwo yi kè'nî wî nî ìkfâ'tî I Fÿyîni, itofi nî nî ghi wi sî nà fvîsî iwo ateyni à làyn. Sî ki no mî ti a, a n-ghi a 1: 13 Bòl bìmi samo' àteyn ì bè na "nsa' àteyn nî nî ghi samo'..."</p> | <p>Plato called him "a divinely-inspired man". Plutarch calls him, "A man dear to the gods." It is curious and unique to find a Greek writer quoted here in the canon of Scripture. However, since divine viewpoint is expressed, there is no reason to exclude this quotation. At any rate, in 1:13 Paul corroborates the truth of the statement by saying, "This witness is true..."</p> |
| <p>"bê na, gheli Kîlîl nî nî lum wam ki wam": (pseusteis).</p> | <p>"said, The Cretans are always liars": (pseusteis), "liar".</p> |
| <p>Iwo nâ yèynî afèyn nî nî bê iwo kûm mbi dzi ìkfâ'tî ta yi n-nî wùl nà lum wam ki wam. Iyèyn nà yèynî ghi kîmî ta wùl nî wu faytî ankaŋ bòm ta wù n-kîŋ na gheli ghi li na lum bèŋtî kî beŋtî ŋweyn, tèyn ta ìkfâyn I fîdyò', fè'tî kî awo a bemni-a kûm ngeŋ, nî mîngħa'sî. Ànkaŋ nî nî ndû kîmî nî iye'i ànkaŋ i.</p> | <p>The word here indicates the condition of mental sin which produces habitual lying. An example of this is the systematic lying which develops out of a person's desire for the praise of others, such as bragging, tall tales, exaggeration. Lying includes the teaching of false doctrine.</p> |
| <p>"nyamsî bìsî": (kakos thurion), "ì wul ì bì a fi ghi nyam ìtwa".</p> | <p>"evil beasts": (kakos thurion), "an evil and brutish man".</p> |
| <p>Iwo nâ yèynî itaŋlî Gîlîs na ghi ghi lî itu' ì mu kûm kî nô nkâyntî nyam ì twa' kèsa sî wùl ta wù nà keli nchîni nyàm. Àwo nî nî dvì kî tèyn ta kî lî a kî ni wul a wù na chí ta nyam ì twa': mîlù' ì ntò, ndàbà' I to, àkwàlà, nî awo abî a lî a ma kî</p> | <p>This Greek word was used in ancient times to refer either to an actual wild beast or to a man with beastly tendencies. There are many things which can cause a man to become brutish: alcoholism, drug addiction, fornication, certain ingrained</p> |

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| <p>ghamti meyn ikfà'tì, ibâyn, si sisì, nì a li a, awo nà kèynà nô a jìm kî ghi ma à n-læ meyn nà ghi nge' a Kîlît ilvî fi li.</p> | <p>patterns of mental attitude sin, hatred, revenge tactics, etc, all of which, it seems, were problems on Crete at one time or another.</p> |
| <p>"ncham à ntzisi": (gastereis + argai), "ì wul who faytî chamti à mètî kôŋ wî ifêl, cham à ntzi wu yoli à". Ghi n-bè iwo kûm ì wul kya kî si ghal ì ngeŋ sî ilæ kèsa nô sakos. À n-ghi nchîni gheli ghi li tèyn ta ghi fsîsî iye'î i ŋwà'lî Fîyîni.</p> | <p>"slow bellies": (gastereis + argai), "glutton who is averse to labor; a lazy glutton". Refers to a person with little or no self-discipline. This is characteristic of some people without Bible teaching.</p> |
| <p>"cham à ntzisi?" Iwo nâ yèynî a KJV ì mu nin fom ìchfî sî taji, a ghi ìaŋi I mu-I, mètî inki itaŋi nâ yèynî tziyn wul na wu ndu a Oxford Engsih Dictionary, kî nô sî nî na vzî a wù n-kôŋ itaŋi nâ yèynî na saŋli-à.</p> | <p>"Slow bellies?" This old KJV verse rings with diction, anachronistic to be sure, but this sort of language forces one to go to the Oxford English Dictionary, to the certain joy of one who loves his language.</p> |
| <p>Àntîmli nin dyèyn na ine'à nin ghi no mi aleŋ a nchîni à kà a Kîlît, kîmi ta ghi kà' a ghi yèyn kîmi ilweŋ kî sî idvî antèynî nî nchîni gheli lvîyn.</p> | <p>This verse shows that there is instability in every area of life on Crete, such as can be seen in many areas of modern society as well.</p> |
| <p>TAYTÙS 1: 13</p> | <p>TITUS 1:13</p> |
| <p>Wul nâ wèyn nin læ bè kî nô samo'. Yi ti dyèyn na wà keli sî yòl sî àŋena nô nî àdya'a sî tisi àŋena ta ka àŋena bîmi kî iwo zî a yi nin ghi samo'.</p> | <p>This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;</p> |
| <p>"nchwò nsa' yèyn": (marturia), sî bè iwo kum à, sî chwò nsa' [ghi dyâŋsî itaŋi ikfaŋ na : matyr]. Àbosîtl nin bîmi iwo zî a ghi bè a ìntîmli 12.</p> | <p>"This witness": (marturia), "testimony; witness" [English cognate: "martyr"] The apostle Paul is affirming the truth of the statement in verse 12.</p> |
| <p>"n-ghi samo": (aleitheis, "samo").</p> | <p>"is true": (aleitheis), "true".</p> |
| <p>Iyèynî nin ghi dzi ikfeynîni a dzi ìbemni nî Bôl ì lŋwa'ni wu taŋl bôm ta wù faytî yè'î ŋwà'lî, toynî antèynî àwo, na fi ghi a tisi iwo I Fîyîni. Bôl wù n-læ meyn tom awu sî bîmi iwo wul awo a nya'nin-a ì Kîlît nâ wèyn, ma wù n-læ lum nya' iwo nâ yèynî a 600 B.C. a ghi wi ŋwà'lî Fîyîni zî a tisi Fîyîni. Ibèysî nâ yèynî nin ghi a dzi ikfà'tî nî Fîyîniŋi no mi ta à bè begèyn.</p> | <p>This is the unqualified appraisal of the apostle Paul who speaks from education, experience, and doctrinal orientation. Paul places the stamp of approval on the Cretan poet's statement, even though the statement, when originally written in about 600 B.C., was not inspired scripture. The statement is divine viewpoint even though uttered by a pagan.</p> |
| <p>"bòm tèyn, ì kfayntî àŋena": (elegkw), sî ki na yi n-ghi samo' a, sî tûynsî, sî ki sî fvîsî, sî lèm andayn, sî ŋa'sî, sî ghàm."</p> | <p>"wherefore, rebuke them": (elegkw), "to put to the proof; to refute; to detect; to lay bare; to expose; to reprove".</p> |
| <p>Ibèysî nâ yèynî, antèynî àle' nî antîmli 14 nin ghi bè kûm gheli ghi a ghi nin gvî a chôs, bê kûm nfè'tisî ànkaŋ ta ghi nî ghi a chôs ì bêynsî àwo àchfîŋachfîŋ. Nchye' nin ghi vzî a wù n-</p> | <p>This statement, in context with v. 14, is directed at church members, at the false teachers who are in the church and upsetting things. The elder is the protector, the shepherd, of his own flock.</p> |

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| <p>kîntî, ì nchì, ì bzisi nì ñweyn. À nâ ghi ìlvì fì li wu nà keli sî kè' nì nì gheli ghi a ghi n-fu nge' sî gheli ñweyn.</p> | <p>Sometimes he will have to confront those who are a direct threat to his congregation.</p> |
| <p>Afo ighòñ nìn dyèynsì-à nìn ghi ìwo I Ffìyìnì, wù lí samo' sî bà' ànkañ. Wù n-sesì nì tēyn wu nà kîntî ìnôyn i ñjìsì.</p> | <p>The teacher's weapon is the Word of God; he uses truth to refute lies. In so doing he protects the flock.</p> |
| <p>“nô sî a ñaṅ” : (apotomia), iwo i ghânṅtî inì iwo, “ sî kef sî fvìsì”</p> | <p>“sharply”: (apotomia), an adverb, “cut off abruptly”</p> |
| <p>“na iye'î i àṅena na ghi àtî-ati”: (hugianw). Yi lutî ghi kî nô “sî nà ghi ìwuyn ì two”. Alè' nà ghàyn, a ghi sî nà ghi ìbìmi I àṅena yi keli wi fìnsè'i. Iwo ateyni n-ghi kûm iye'i kè àtî-ati, ighâm nì ìkfâyntî-ì sî kasi sî gvì nì wul ìbìminì vzì a wù sèè dzì.</p> | <p>“that they may be sound in the faith”: (hugiainw) . Literally, “to be in good health” In this context, however, it is their faith which is to be uncorrupted. The stated purpose, them, of the very straightforward teaching, the reproof, the rebuke, is the restoration of the errant believer.</p> |
| <p>TAYTUS 1: 14</p> | <p>TITUS 1:14</p> |
| <p>Nà bu fì yvítî wì mîtítî ì yum nì gheli Jùsì, bu yvítî wì itañî ghél ma àṅena tuynsì meyn ìwo zà a yi n-ghi samo' .</p> | <p>Not giving heed to Jewish fables, and commandments of men, that turn from the truth.</p> |
| <p>ìlweñ iwo vzì a wu jùmtî nì faytî fè'tî iye'i nfè'tî sî ànkañ, kìmì ta ìlwó' vzì a wu nà ghi sî asi nà fè'tî nchinìsì àṅena.</p> | <p>The phrases which follow describe the doctrine of the false teachers, as the previous verses have spoken of their character.</p> |
| <p>“te' wi itunḡi sî nà yvítî-à”: (prosecw), “sî lì item sî lè m a, sî kítî, sî nà ndû ìbàm, sî mà' sî fu ngeṅ iwo, sî jùmtî”</p> | <p>“not giving heed”: (prosecw), “to apply the mind to; to consider; to adhere to; to give one's self up to; to follow”</p> |
| <p>“mîtítî ì yum nì Jùsì”: (muthos), “mîtítî mu, ngàynsì, mo ngaynsì, mîtítî nfaytînf”</p> | <p>“to Jewish fables”: (muthos), “myths; tales; fables; figments”</p> |
| <p>Iyèyn nâ yèynì nìn bè ìwo kûm awo kî sî ìdvì ghi kaṅtî ì kaṅtî kesa awo ma ghi bà'lì ba'lì nyà' kî ghi awo kûm ta kî lè gâyn asi nì Nwà'lìsì sî ànkañ a Jùdayizàm. Tìnyà'tî nâ tēyn tî litì n-keli àwo itof ma kî kà' a kî gamtî. Mîtî a li a ateyn n-ghi kî sî “gvì nì tìbfiftî chwô sî bà'lì wul a dzî Ffìyìnì ta yi n-ghi ìbìmi.</p> | <p>This refers to the vast body of speculative or fictional literature which exists in the apocryphal and pseudepigraphical writings of Judaism. Some of this writing contains wise and helpful teaching. But much of it tends “to minister questions rather than godly edifying which is in faith”</p> |
| <p>Sì ànôyn a Kìlitéynsì-à kî tò' kya wi awo, bu ghi kî woyn da ìbìmi, “mâtítî ì yúm” na kè' na mî n-sôè, a ghi samo' ìleytìnì. Mìnòynì mî ìbìmi I li ta ghi n-ye'ti awo a ba'lìnì-a nâ ghàyn lum ghi kî ghi a chôs nô ta fítítî fìchôs fì ko', nè'sì-à fì lumsì gheli ghi a ghi n-ne' à fì lí se'sì nì àṅena.</p> | <p>To an uninformed group of Christians, very young in the faith, the “fables” might well have seemed to be deep, esoteric truths. Sects that build on such fictions have been with the church throughout its history, intriguing and exciting the unstable and leading them astray.</p> |
| <p>Tìbèysì tēyn ta, “Bôbo nìn gàmṅtî gheli ghi a ghi n-gàmṅtî ngeṅsì àṅena” kèsa “no mî nda nìn keli fìsesè fì ìvìs nì Ffìyìnì fì a ñweyn antèynn” n-kè'</p> | <p>Sayings like “the Lord helps them who help themselves” or “Everyone has a divine spark in him” sound good, but they are not only not in the</p> |

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| <p>a jùŋ, m̀t̀t̀ ghì wì k̀ì nà k̀ì wì a Nwà'̀l̀ F̀ỳỳǹì, m̀t̀t̀ ghì ìyè'̀ ònkaŋ.</p> | <p>Bible, but they are utterly false doctrine.</p> |
| <p>"ǹ òwò ma à chwòs̀ì ghelì": (entole), "alàn, fidzìt̀t̀ à ghì fu, isa'̀".</p> | <p>"and commandments of men": (entolei), "an injunction; a precept; a commandment"</p> |
| <p>N-bè itebt̀ì k̀ùm a dzi ghè a wùl n-ki awo ateyn, it isì, itebt̀ì, alàn.</p> | <p>Refers to human viewpoint admonition, exhortation, advice, taboos.</p> |
| <p>Gheli nà nyàǹs̀ì lí àlè'̀ nà k̀èỳnà a dzi ì s̀c̀e s̀ì nà tò't̀ì s̀ì nà to ǹ òtu a s̀ì ̀l̀a'̀i.</p> | <p>This passage is often used wrongly to excuse civil disobedience.</p> |
| <p>Ghì n-bèỳt̀ì s̀ì ghes̀ìnà ta Bòbo Jisòs Christ ǹn l̀æ kf̀aỳnt̀ì ghelì Falàsìs̀ì ì b̀è àlè'̀ a Ìsayà a M̀ak 7 7,8. "Àŋena ǹn yeyn k̀ì nge'̀ salù b̀è na ghì n-kò's̀ì mà, b̀òm ta àŋena ǹn yè'̀ òwò ma à fayt̀ì ghelì, l̀ém na à n-ghì t̀s̀à'̀ ì temt̀ì. Ỳì n-mà'̀ ì isa'̀ I F̀ỳỳǹì ì to ghal k̀ì nch̀ìǹì s̀ì ghèl...'</p> | <p>We are reminded of the Lord Jesus rebuking the Pharisees by quoting Isaiah in Mark 7:7,8. "In vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men..."</p> |
| <p>À n-ghì àbàs̀ì ighaŋ̀s̀ì I ìwùyn ǹ wul m̀s̀òŋ s̀ì nà kf̀à't̀ì na ghì k̀à'̀ a ghì kfeyǹs̀ì t̀isa'̀ t̀ì ghes̀ìnà ǹ m̀d̀zìt̀t̀ atu ìwo I F̀ỳỳǹì. À k̀à'̀ a à na ghì iwo z̀ì a ghes̀ìnà n-kiŋ yì jof̀ì à. M̀t̀t̀ b̀òm ta isa'̀ ì ghes̀ìnà ǹn g̀ì bula à t̀is̀ì F̀ỳỳǹì ǹ yì ǹ na iwo I F̀ỳỳǹì na bu f̀ì kelì wì adya'̀. Ngè'̀ nà yèỳn nà bema alè'̀ t̀eỳn ta K̀ìl̀t̀ ta ndyèỳns̀ìs̀ì na s̀ì ghì ma s̀ì kasi meyn s̀ì ìbàm I samo'̀, nà s̀ì yè'̀ òwò k̀ì ghì wì ma ghì f̀v̀s̀ì a m̀t̀t̀ìt̀ ì ỳùm ǹ ngàỳns̀ì ghì nà s̀ì na ghì na chí ateyn a ghì m̀d̀zìt̀t̀ m̀ àŋena.</p> | <p>It is part of human arrogance that we insist on adding our own rules and regulations to the Word of God. Our intentions may be good. But our uninspired extensions of the law often hinder the effectiveness of the Word. The danger is very great in a situation like that on Crete where the teachers were men who had turned from the truth, and what they teach theoretically by their myths and fables they bring to bear practically by means of their precepts.</p> |
| <p>"ta ghì k̀às̀ì s̀ì ìbàm": 9apostrephw), "s̀ì kasi s̀ì ìbàm, s̀ì cho'̀ s̀ì f̀v̀s̀ì, s̀ì nà tutì à na ghì sh̀iŋ, s̀ì l̀ì alè'̀ afo, s̀ì tuyǹs̀ì, s̀ì nwaŋ ikè', s̀ì v̀is̀ì iwo s̀ì l̀ù."</p> | <p>"that turn": (apostrephw), "to turn away; to remove; to incite to revolt; to replace; to reject; to repulse; to desert"</p> |
| <p>2 Timoti 4:2-4 2Wà na fè't̀ì na tum ì jùŋ s̀ì ghelì. Wa fè't̀ì k̀ì fè't̀ì, k̀èsa ghelì ǹn k̀òŋ s̀ì nà yvìt̀ì a, k̀èsa àŋena n-kòŋ wì a. Wa dyèỳn b̀aỳns̀ì iwo z̀ì a ghelì ǹì besì, wa b̀è na ka àŋena f̀ì ǹì, ì chwot̀t̀ na àŋena na yvìǹ òwò nà k̀èỳna. Wà sesì ye'̀ òwò wa nà fayt̀ì ye'̀ òwò à ǹ àtem a yvìt̀ìǹì-a. 3M̀ ì n-bè t̀eỳn b̀òm ta ìlvi ǹn gvi-à a ghelì na yvìt̀t̀ wì ìyè'̀ òwò z̀ì a yì n-ghì samo'̀, m̀t̀t̀ se s̀ì k̀iŋ s̀ì yvì awo k̀ì a ghì n-kòŋ,, a ghì na jèl̀ì gùbt̀ì gvi ǹ dyèỳns̀ì s̀ì dvìǹì s̀ìs̀ì a ka s̀ì gvi nà ye'̀ òwò nà k̀èỳnà s̀ì àŋena. 4Yì t̀ì n-dyèỳn na àŋena ǹì v̀is̀ì ìwo z̀ì a yì n-ghì samo'̀ ì nà kwo yvìt̀t̀ m̀t̀t̀ìt̀ ì ỳùm.</p> | <p>2 Timothy 4:2-4 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables.</p> |
| <p>"I samo": (aleitheia), "samo', afèyn a ghì dzi z̀ì a F̀ỳỳǹì f̀ì ǹn k̀ì awo ateyn. "ì ghì a ghì n-</p> | <p>"from the truth": (aleitheia), "truth"; in this context, divine viewpoint. "They that worship him</p> |

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| <p>ko'si ηweyn n-keli si na ko'si anteyni àyvìs nì samo'."</p> | <p>must worship him in spirit and in truth."</p> |
| <p>Kìlitèyn ì kæ kasi si ìbàm I samo', kì nô ta yi n-ghi a wù fye' ndù ìbàm afo a li a. à lum ghi kì ìnki ìkfà'ti yi fisì wi iwo I Fìyini.</p> | <p>When the Christian turns away from truth, he will naturally turn to something. Usually that will be some pattern of thinking that is non-biblical.</p> |
| <p>Lvìyn, ghi fu nfàsì-nfàsì na ka ghesinà læ lum visì iwo zì a yi n-ghi samo' yi ndu.</p> | <p>Now, a warning against letting go of the things we know to be the truth.</p> |
| <p>Hibìlù 2: 1-4 Awo nâ kèynà nìn dyèyn na ghesinà nìn keli si fi tò' si ghal iwo nà yèyni, a ghesinà yvì tèyn ta ka ghesinà nì fañ tì lè dzi. 2Ghesinà nìn kya na ntum zì a nchisì Fìyini nìn læ gvì nì nyeyn nà ghi samo', Fìyini fi fu nge' zì a yì nà kfeyni no mì sî ndà vzi a wù n-fañ tì yvini ntum nâ zì. 3. Yi ti n-dyèyn na, ta ghesinà si ghi ma ghi yvi meyn iwo kùm ìbê ikayni-I zì a Fìyini fi n-fu, ghesinà kæ fañ tì yvini, ghesinà bù læ lè nge' zì a Fìyini fi nìn ghi si læ si fu. Ntum nâ yèyn nìn ghi ma à n-læ fè'ti kì nô Bôbo si asi, gheli ghi a ghi nìn læ yvi ì dyèyn baynsi sî ghès na yì n-ghi kì nô samo'. 4Fìyini fi nìn læ meyn nì kìmì nchwæsi awo a kayni-a, kì a tînkì a tînkì, fi fu tifu sî gheli kì ta fi n-kôñ toynî Ayvis a Nwà'ni-a si dyèyn na ntum nâ yèyn nìn ghi kì nô samo'.</p> | <p>Hebrews 2:1-4 Therefore we must give [a]the more earnest heed to the things we have heard, lest we drift away. 2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just [b]reward, 3 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, 4 God also bearing witness both with signs and wonders, with various miracles, and gifts[c] of the Holy Spirit, according to His own will?</p> |
| <p>2 Bità 1: 16-19 16 Awo kì a ghesi nìn fè'ti sî zî kùm igvì I Bôbo ghesinà Jisos Christ nì àdya' a ηweyna nì ghi awo ma ghes ì yeyn meyn kì nô si a ghès a ngeñsi. A n-ghi wi mètítí ì yúm ta wùl ì tofini ìlvì ì fayti. 17À n-læ ta Bò ηweyn, ì Bò Fìyini kò'si ηweyn ì nì na wù keli ibayn I gha'ni-I ghès ì yeyn. Ghès nìn læ meyn yvi ta Fìyini fifi a fi n-keli kì adya' à jìm tànji ì bè na, "ìwèyn nìn ghi Wáyn ìkòñ nì mà, mì sañlî kùm ì ηweyn si a nyiñ". 18.Ghès nìn læ yvi gya nâ yèyn kì nô si a ghès a ngeñsi ta ghès àñena nà ghi atu ìkfayn ilayni. 19.À ti iwo zì a yi nì ghès na faytî kya kì nô kya na ntum zì a nfè'ti sî gha'nisi nìn læ fè'ti kùm Fìyini nìn ghi kì nô samo'. Ntum àteyn nìn ghi tèyn ta lám a yì n-bayn abe a fimni-a. Yi na yvinî ntum àteyn ta ka achi a l' gvì a Christ vzi a</p> | <p>2 Peter 1:16-19 16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. 17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." 18 And we heard this voice which came from heaven when we were with Him on the holy mountain. 19 [i]And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;</p> |

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| <p>wù n-bayn ta ichfî iyvi I salîni-I ì fu ibayn I ñweyn a yì a mîtèm.</p> | |
| <p>1 Timoti 4: 1-7 Ayvis a Nwağni-a nin dyêynbaynsî na, à lèè nà ghi a mînchi ì ngo'sinî, a gheli ghi li tuynsi nà bu fi bimî wî iye'i zà a yi n-ghi samo' kùm Christ Jisòs ì nà kwo bimî ìye'i I ànkañ zà a iyvis ibi nin fu. 2. Tînkî ti iye'i nà tàyntî nin ghi a ye'î nfè'tî sî ànkañ, tikfâ'tî ti àjena ti bu fi ghi wi àtî-ati, ta ti kfî meyn nà ghi ta ghi nyò' nî ìvis. 3. Gheli nâ ghèyn nin ye'î gheli na ka àjena na fi malâ fi bê na àjena na bam tînkî ifwo yini ti litî. Miti ma Fiyini fi fayti ifwo na gheli ghîbimini na yi-a , fu àyòñnè sî nfeynfi. Gheli nâ ghèyn si kya ìye'i samo' kùm Christ. 4. No mi ghà vzâ a Fiyini fi fayti nin ghi a jûñ. Gheli nin keli wi si nà tuynsî nô à mò' ilvi se si fsi, ghi na jèmà fu àyòñnè sî nfeynfi. 5. ifwo ì yini nâ wèyn nin ghi a jûñ asi nî Fiyini fi bôm ìjêm nî ìwo I Fiyini zà a yi nî yi nâ gvi ba'sî ateyn. 6Wà kæ si nà bètî awo nâ kèynà a mà bè tèyn sî gheli ghîbimini, a wà na ghi ki nô wul ì felini ì jûñ sî Christ Jisòs. Wà kæ ghal idyéynsî samo' nà yèyni, a yi gamti và ì nî na ibimi ì zæ na to-a. 7. Kasi si ìbàm I mîtitî ì yûm mzà a mî nîn ghi wi a jûñ asi nî Fiyini fi. Ye'i ngêñ zyà ì nà kya ìwo I Fiyini.</p> | <p>1 Timothy 4:1-7 Now the Spirit [a]expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. 4 For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; 5 for it is [b]sanctified by the word of God and prayer. 6 If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. 7 But reject profane and old wives' fables, and exercise yourself toward godliness.</p> |
| <p>Ghesinà kôñ si nà ndû ìbàm afo ma ghi nyòtî nyotî. Ghesinà nin faytî kôñ na ghi na nî à ìwuyn ghesinà fom a, si bu'si awo toynî ta ghesinà ì zè iwo I li nà nî à. Àwo a nyotini-a a li n-ghi nge' ghi wi ateyn miyèlî mî hulà nî idimi ghi tonjî na pet rocks a itañî I kfañ. Miti wul vzà a wù n-keli wi ìvzi ìtimini nî ìchfî ì yum ñweyn iwo I fi-i, yi foma fi ni na ìwuyn ì ñweyn na ku a jûñ.</p> | <p>We are great followers of fads. We have an insatiable desire for entertainment, for amusement, for sublimation through occupying ourselves with some activity. Some fads are harmless, like hula hoops or pet rocks. But the unstable person is intrigued by something that is new, exciting, and which appeals to his emotions.</p> |
| <p>Tèyn, aow a nyotini-a iwo I Fiyini, kèsa awo a fomni-a nin gvi ki a tînkî a tînkî, ye'tî na ki n-fom sî ìnkî anòyn a gheli à ka. Awo a nyotini-a a li abàs iwo I Fiyini nî ghi nè' ìlwé', ghi lùmsî ki ìlwé' iwo ghi wi ateyn. À nâ ghi ateyn nî a li â ilùm ì wùyn i nà ghi nî ìfye' itof nî gheli kî si ìdvî, wul ì lí àle' ateyn wu na yvitî ki nô ta yi nin</p> | <p>So, religious fads, or hobbies, come in many varieties, depending upon the group of people to which they appeal. In some religious fads there is great pageantry, ceremonialism without content. In others, there is emotionalism and mass psychology, the ecstasies of participation, such as is found in music, politics, and religion. There are religious</p> |

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| <p>ndû a ñweyn ìwùyn, ta yi nâ ghi a iyem I njan, a mînan mî ìla' nî iwo I Fîyini. Ta ghi nî ghi nâ nyiñ nyamsi kfañ si lisi si ifom yi boñ ghi kimi ti a iwo I Fîyini ta ghi nî ghi nâ nî awo a li a kî na awuyn a gheli na kû a jûñ a ghi wi na àñena na felì itof.</p> | <p>hobby horses that are designed to make people emote rather than think.</p> |
| <p>Mîti awo a nyotini-a nî kî lôm. Wul nâ kôñ si fvî iwo si ndû ateyn nî I li. Kî nô tèn no mî iwo I nyotini ì kà iwo i Fîyini nî yi fi kî tèn mà a nto ì chùe. Samo' na ghi na ichi kasi nâ ndu kî asi ta yi tí nâ ghi, nî ifêl ateyni, nî nkèyn, nî ànjìñ-awo a fomni-a kî i fañ tî fayti iwo. Ghesinà li ghi bû nâ chí afsi a nchîn.</p> | <p>But fads get boring. A person always wants to move on to new things. So each religious fad or hobby burns itself out in the light of day. The reality is that life continues on with its routine, drudgery, boredom, suffering -- and the hobbies do not hold up. We can't live on the froth of life.</p> |
| <p>Afo kî a kin n-ghali nchîn nîn ghi kî iwo I Fîyini. "Wul nîn keli wi si nâ chi-a yi kî àbayn, mîti wu keli kimi si nâ chí iwo a fi a yi n-fvî gvî ìchfi nî Fîyini fi.</p> | <p>The only sustaining commodity in life is the Truth of the Word of God. "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.</p> |
| <p>TAYTÙS 1: 15</p> | <p>TITUS 1:15</p> |
| <p>À n-ghi sî gheli ghi a mitem mî àñena nîn layn, afo a yini-a ghi wi a àñena kà'a ghi na bama, a ghi sî gheli ghi a mitem mî àñena nîn layn wi, bula ghi bimi sî Christ, àñena kfà'ti na no mî ghà nîn ghi kî si nâ bama. Yi n-ghi tèn bòm ta mitem mî àñena nî òkfà'ti ti àñena sî ghi ma ti befi meyn.</p> | <p>Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.</p> |
| <p>"Si ghi a mitem n-layn": (katharos), iwo zî a yi nîn lum ghi itañ Gîlîs kûm ilayn, bè iwo ilayn a dzi awo a nañsini-a afo ghi yeyna teyn ta akañ a ndô Fîyini, kèsa tèn ta wul a wu gvî si ko'si, kesa kûm nchîn wul nâ wèyn abàs ayvis.</p> | <p>"Unto the pure": (katharos), the usual Greek word for purity, referring to ceremonial purity of a physical object such as a vessel in a temple, or of a person who is a worshipper, or of the spiritual nature of a person.</p> |
| <p>Ìchfi si nâ layn abàs ayvis si nañsi awo itu' afèyn ì lvîyn n-ghi isû ilaynsi nî gheli Hindu nî isû I ìwuyn ìlvî ta wul ì kûm a ghi wul ì bol, teyn a ta wul ì Moslem. Lady Mountbatten læ nâ ki dzi zî a fincha' fi awu nî Maharajah ìlvî nâ ghi ateyn, wul nâ wèyn ì kasî li ì su nô si a ñañ jæ ta ka wù kasî tûñ a ñweyn awu.</p> | <p>Modern examples of ceremonial purification are Hindu purification rites and washings when touched by someone who is inferior, such as a Moslem. Lady Mountbatten examined the ring of a Maharajah; and he carefully washed it before putting it back on.</p> |
| <p>À n-ghi afèyn, iw o nâ yèyni n-bè iwo kûm wul ma ghi su meyn ñweyn a dzi ì li. À nâ ghi itu' ì Gîlîs ì mu, ghi sesi su ghi nañsi iwo I li. À n-ghi a mîkàyn ìn Fî, isu ilaynsi-I n-dyèyn iwo yi sê, yi n-dyèyn ta Fîyini fi n-nî wu sù laynsi àyvis a wul. A alè' nâ ghàyn, "ilayni" n-ghi ta wul ìbimini nîn keli si nâ ghi ta ka wù na yvinâ a ka'</p> | <p>Here, the word refers to a person who has been cleansed by some means. In ancient Greece, the cleansing would have been by some ritual. In the New Testament, there is a deeper meaning; it refers to the cleansing of the soul by God. In this context, "purity" is a characteristic of a believer in fellowship.</p> |

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| <p>à mò'.</p> | |
| <p>“ifwo ì jìm”: nìn sô' ìfwo a nchînì ta yi n-boynì na wùl fel nì ìkfà'tì-ì, itanjì i li, no mì ghà.</p> | <p>“all things”: refers to the things in life towards which it is possible to have some sort of mental attitude; in other words, almost anything.</p> |
| <p>“layna”: a ghi kìmì, (katharos)</p> | <p>“pure”: again, (katharos).</p> |
| <p>Alej nâ ghàyn wùl vzi a itofi nìn tìmsi li a wù sa' teyn a dzi ìbi, yi n-ghi na, na vzi wù nìn fayti lyan item li a wù kum no mì ghà, nì no mì ghà, kfà'tì no mì ghà, fañ nà layn kì ta mbà'sì ìfifi-à ta afef a nìn tâynsì.</p> | <p>At this point the cynical person may draw the wrong conclusion, namely, that a totally pure person can touch anything, do anything, think about anything, and remain pure as the driven snow.</p> |
| <p>Mìti ìnki kfà'tì nà yèynì nìn ghi ìlvi ta wùl cho' fvìsì alej iwo nâ keynà si a Nwà'lì Fiyìni ì jìm ì li a dzi ì bi ta ka yi na bu fi kelì wi itof fi ghi ìwo i ànkañ.</p> | <p>But this thinking involves lifting this phrase out of the whole context of the Bible and misinterpreting it so that it becomes both meaningless and false.</p> |
| <p>Iyeyn nâyèynì n-dyèyn wì na “ifwo ì jìm nìn layna a dzi a fi a ghelì ghì a mìtèm layn nìn kì ateyn” Wùl vzi a item I nìn layni wù kà' wù bù we ibà'lì I bzì atu ìwo kèsa nà kì sòè àwo, mìti sfi ñweyn sì bè na afo nìn layna bòm dzi zì a wù n-ki ateyn kèsa bòm ta wù lem na kì kà' kì bù yò' ì ñweyn, n-ghi ìwo i ànkañ. Àlè' nâ kèynà nìn dyèyn na Bòl nìn bè ìwo kùm a dzi ìchi nì ghelì Jùsì, ilayn abàs inañsi-I awo, antèynì àwo a li a, ta nfè'tì sì ànkañ sì kì sòè.</p> | <p>This does not mean, “All things are pure in the judgment of the pure.” A pure-minded man will not usually put evil constructions or interpretations upon things, but for him to say that something is pure because he judges it to be so, or because he cannot be defiled, is false. The context indicates that Paul is referring to matters of Judaistic practice, ceremonial purifications, among other things, that have been misconstrued by the false teachers.</p> |
| <p>Nfàsì-nfàsì Christ sfi ghelì Falàsìsì</p> | <p>Christ's warning of the Pharisees.</p> |
| <p>Lùk 11: 37-44-37 À nà sì ghi ta Jisòs tanjì mèsì, wul ì Falàsì ì lvì ì là'ì ñweyn na wù gvì yì a ñweyn abe, wu lù ì ndù àlè' a yini-a. 38. Wul ì Falàsì nâ vzi nâ ghi nì ìkayni sì yeyn ta Jisòs nìn yi bula wù sù ìwu. 39. Bôbo ì kæ bè sfi ñweyn na, “zì ghelì Falàsì, yi n-lì ìkfañ ìvzi nì bòm sisi, yi tò' ìsu kì jìmsì, mìti mìtèm mzì nìn ghi ma mì luyn kì nì àsì a fvìni-a nì àwo a bi-a a li-a. 40. Yi n-ghi kì nô ñngu ìfwo salû! Yi kfà'tì læ na Fiyìni fì nìn læ fayti kì jìm fañ tì fayti àntèynì ma? 41. Yi na kwo fu fvìsì ìfwo vzi a yì nìn kelì sfi ghelì ànfif nì mìtem ìn jùñ, a ka nô mì gha na ghi nì ìlayni sfi zì. 42. “Ngè' ìgha'ni nìn ghi sì zì ghelì Falàsì, bòm ta yì n-lì mìfolì ìn lìmti mzì a mì n-fvì a zì a</p> | <p>Luke 11:37-44 37 And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat. 38 When the Pharisee saw it, he marveled that He had not first washed before dinner. 39 Then the Lord said to him, “Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of [greed and wickedness. 40 Foolish ones! Did not He who made the outside make the inside also? 41 But rather give alms of such things as you have; then indeed all things are clean to you 42 “But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone. 43 Woe to you Pharisees! For you love the [m]best seats in the synagogues and greetings in the marketplaces.</p> |

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| <p>gvêynsì, yi gwotì ìlwè' ìvìm, fu a li-a à mò' sî Fìyìnì fì, mîti nî wì awo kî a kîn-ghì àtì-ati sî ghelì ghì li, kelì wi ikôn sî Fìyìnì fì. Yì nà ghì sî nà nî awo nâ kèynà jas wi ali-a.</p> <p>43. Nge' ì gha'ni nìn ghì sî zì ghelì Falàsì, bòm ta yi n-kôn sî nà ndù a ndosì nchìyntì, ko' du'î kî asì, fì fvî ndù afàf, yi nâ kôn na ghelì na nyìḡ gví toḡtí zì.</p> <p>44. Nge' ì gha'ni nìn ghì sî zì ghì a yì n-ghì sî zì ghì a yì n-ghì ta tìsè tìtì a ghì n-gvìmì ghelì ateyn, faḡ tì lèḡ nchwæ ghelì na jelì chwô atu àteyn kya wi.</p> | <p>44 Woe to you, [n]scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men who walk over them are not aware of them."</p> |
| <p>Jàng Ifèl I Ghelì Ntum 10: 9-21, 34, 35 kûm jem andayn zì a yì n-læ chi Bità atù ì ndo.</p> | <p>READ Acts 10:9-21, 34, 35 about Peter's vision on the housetop.</p> |
| <p>Christ n-ko'si meyn yi layn yi na sî ghì dzi àbàs ayvìs, yi lí lú nì ìlayni abàs inaḡsì awo. Item zì a yì nìn layn yi n-ghì ma wùl kà' wu bù kùm afo nù', ma mîtèm mzà a mî n-layn lì mî bù nà kôn sî nù-à.</p> | <p>Christ exalts purity to the realm of the spirit, which automatically does away with ceremonial purity. A pure mind cannot be contaminated by physical contact; and the purest minds will have no relish in seeking defilement.</p> |
| <p>1 Timotì 1: 4-7</p> <p>4Bê na ka ghelì nâ ghèyn na chwôsì ìlvi àḡena jelì mô mîtìtì ì yûm kûm ghìbo àḡena. Iwo nâ yèynì nìn nì-à, ghelì kfìynlì ìtu àḡena kî salû, fì taysì-à na ka ghelì bìmi nà nî ìfèl'ì zì a Fìyìnì fì nìn kîḡ. Wùl ì kà' a wù nì kî ìfèl'ì nâ yèynì kî ìlvi ta wù bìmi sî Fìyìnì fì.</p> <p>5. Mî n-bê ìwo nâ yèynì sî và tèyn bòm ta mî n-kîḡ na ghelì ghìbìminì na kelì ìkôn zì a yì fvì a mîtèm ìn laynì, kelì wi ikfâ'tì ìbzi-I fì kelì ìbìmi zì a yì n-ghì samo'. Àḡena kæ sî nà kelì ìkôn nâ yèynì, a yì na dyèyn na àḡena nìn yvì ìye'ì zì a ghelì ghìbìminì nìn kelì sî nà kya.</p> <p>6. Ghelì ghì li vîsì meyn ìye'ì nâ yèynì ì ghàḡtì faḡ kî ìye'ì I àyùḡ-ayuy.</p> <p>7. Àḡena nìn kôn sî nà ghì ndyèynsì sî isa' nì Fìyìnì fì kya wi no mî àwo kî a àḡena nìn bê , nì a kî a àḡena nìn ye'ì dyèyn na ghì n-kya.</p> | <p>1 Timothy 1:4-7</p> <p>4 nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.</p> <p>5 Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith,</p> <p>6 from which some, having strayed, have turned aside to idle talk,</p> <p>7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.</p> |
| <p>Iyeynì nìn ghì ìkôn ma yì fvì item yi layna, a ghì fìtam fì Ayvìs a Nwà'ni-a. À n-ghì wi kôn abàs inaḡsì I awo, a ghì wi kôn toynì ìfèl kèsà ìkôn ma wùl kèlì ta wù nà shìḡ ìbàm. "sì nà kelì ikfâ'tì ìjuḡì " n-dyèyn na "ghì laynsì meyn na wùl na yìḡ aka' à mò'."</p> | <p>This is love out of a pure heart, the fruit of the Holy Spirit. This is not a ritual love; nor is it a labored love or a love gained by striving for it. "Good conscience" means "cleansed; in fellowship".</p> |
| <p>1 Timotì 5: 22: ...lèḡ ngeḡ ì zya nì ìlayni...n-</p> | <p>1 Timothy 5:22 :...keep thyself pure..." Refers to</p> |

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| <p>bê ìwo kùm sî chí nchinì ìlayni a njwòsì ìwùyn nì ìlayni I kfà'tì, a ghi izi-ì a yi n-to fi to sî keli.</p> | <p>physical morality and to mental attitude purity, the most important and the most difficult.</p> |
| <p>Jêm 1: 25-27 Mîti wùl vzi a wu faṅ nà tò' yvitî ki yvitî isa' I Fîyini zì a yi kfèyni meyn li wù bù nà fi ghi àkòs sî àwo a mbzi-a. Wùl nà wèyn ní yvì iwo wù bù lèsì, wu nà ní ki ta wù yvì. Wu ní wu nà keli ìboysi no mi a gha vzi a wù n-ni. 26. Wùl ì kæ nà lêm na yi n-ghi wul ì bimini mîti kya wi sî ghal ilemi I ṅweyni, wu nà kya na wù n-lisî ki ngeṅ ì ṅweyn, ibimi I ṅweyn i kfeynî wì nô iwo i li' 27 Ibimi zì a Bò ghesina Fîyini fi nin lí na yi n-jòfi kfeyni-à nin ghi ìlvì ta wùl ìbimini nin tò'n nì woyn nkfi, tò'nì nì ghìki ì nkfi fi lè'sî ngèṅ ì ṅweyn na ka awo a mbzi-a yo' ṅweyn nì ìlṅi.</p> | <p>James 1:25-27 25 But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. 26 If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless. 27 Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.</p> |
| <p>Wùl ì li a wù lem ti ngeṅ ṅweyn ta ka mbzi faṅ tì yo' ṅweyn a? Na ka wù na zì a ndosi mîlùæ ma? Sî nà bu fi nyvitî wì afo kèsa ndàbà' ito ma? Ta ka wù fye' tìfvì tì ichi nì ṅweyn ngali mîvîm ìn bò ma fi sù dzì zì a ùl n-nî awo ateyn ma? Ibèynsì: Nge' mbi a wùl a nchinì ní yi nà ghi ghi nù ṅweyn dzi ikfà'tì.</p> | <p>How does one keep himself unspotted from the world? By staying out of bars? By giving up booze and drugs? By turning over twenty new leaves and cleaning up one's act? Answer: the sin problems in life are attacked in the area of the mind.</p> |
| <p>Àṅ, ghesinà n-ghi sî lè' asi a chfîlini-a.</p> | <p>Yes, we are to flee lusts.</p> |
| <p>2 Timoti 2: 22 “Le' kasi sî ìbàm I tîmòm ghè a tì nin fu nge' sî ngvâ' ì wùl, ì mòmsì sî nà ghi àti-ati, ì bimi sî Christ ì nà kòṅ gheli fi chí nì mbòynì. Wà ní àwo nà kèynà nô à jîm zì gheli ghi a ghi n-jêm sî Bobo nì àtem a layni-a.”</p> | <p>2 Timothy 2:22 “Flee also youthful lusts: but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart.”</p> |
| <p>Ngali sî idvì gheli nà nyàṅsì tonṅtî ki elenṅ ki asi a a àntîmlî afèy abàs ikùè, ní na wul ì bimini na kya wi sî tim sî yì ìlwé' vzi a wù n-boli ateyn! Ichfîli asi n-ghi nsem, nsem ghi ìwo dzi ikfà'tì. Tèyn sî “le' ichfîli” nin ghi sî sî tèyn nge' mbi kî a fînchoynchôyn, yi bu ghi kî ikfà'tì. Fè'tì, visî, ì lèsì mbi àteyn. Teyn, a wà fi yvì ifom I àlè' a itim iyî a li-a.</p> | <p>How often just the first part of the above verse is quoted, so that the believer never learns how to have victory over areas of weakness! Lust is desire; and desire is a mental attitude. So to “flee lusts” is to nip the sin problem in the bud, while it is still only in the mind. Confess, isolate, and forget the sin. Then, enjoy one more measure of victory.</p> |
| <p>1 Timoti 6: 9-11 Imôm ì nin gvî sî gheli ghi a ghi n-nyîṅ ìbam I ikwo. Aṅena nin zì imòm nà ghàyn atam a ku àṅena, ghi faṅ nà kiṅ ki ìfwo wu keli wi ifèl mîti bèbsî ki bebsî àṅena, ghi læ ghaṅ àweo ì kfî kî ìbàm ì ifwo nà ghàyn.</p> | <p>1 Timothy 6:9-11 9 But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. 10 For the love of money is a root of all kinds of</p> |

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| <p>10. Ghelì ghì a ghì n-kòṅ ìkwo nìn nyàṅsì zì a mbi. Ghelì ghì li n-nyìṅ meyn chwôsi ìbàm ateyn ì mà'ì ìbimi ì àṅena, ì nà keli nge'si a àṅena mîtem, si dvî kî tèyn.</p> <p>11. Wà n-ghì wul Fîyìnì keli si le' si kasi si ìbàm awo nâ ghàyn. Wa kwo mòmsi si nà ghì àtì-ati, faytî ghal iwo I Fîyìnì, keli ìbimi sî Christ, kòṅ ghelì, mòmsi si nà kul atem fî chî nî mbôynì zì ghelì.</p> | <p>evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.</p> <p>11 But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.</p> |
| <p>Awo nâ kèyna nìn gvi-à ìlvi ta wùl nì lema ta kàlitàyn, ta wù n-ba'li ngeṅ ì ṅweyn nìn iwo I Fîyìnì ta wù ye'i li antèynì àyvìs a wùl nì ṅweyn, ta wù lutì nà ghì ta Christ.</p> | <p>These things are the product of Christian growth, of edification, of applied knowledge of doctrine in the human spirit, of conformity to Jesus Christ.</p> |
| <p>Yeyn keli mbi, fè'tì, ì kasi si ìbàm ateyn.</p> | <p>Recognize sin, confess it, and turn away.</p> |
| <p>Ngàynsì 1: 23 Ma kfayntì vâ, wa kasi, kî nô tèyn a mà fsis ì sù'si àyvìs àkema a wa atu, fî nî a yì na kya ìwo ì yemi.</p> | <p>Proverbs 1:23 Turn at my rebuke; Surely I will pour out my spirit on you; I will make my words known to you.</p> |
| <p>2 Kìlunikìl 7: 14 Hlvi ta ghelì ghem ta ghì toṅtì kî nô àṅena iziyn nì mà kæ si su'si ngeṅsi àṅena a nse, ì jèm ì kàṅ iké' ì yemi, ì kasi si ìbàm ì dzisi bisì nì àṅena, a ma yvi si iyvi, ì lèsì fu mbi àṅena, ì fi chù' ila' I àṅena.</p> | <p>2 Chronicles 7:14 if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.</p> |
| <p>Jàṅ Jûb 11: 13-20</p> | <p>READ Job 11:13-20</p> |
| <p>Jàṅ 1 Bità 1: 18-25</p> | <p>READ 1 Peter 1:18-25</p> |
| <p>Ibê n-ghì wi toynî inaṅsi i awo, màtì ghì bòm ifu I ngeṅ nì Christ. Nchîni ìkòni n-ghì wi inaṅsi i awo, màtì ghì toynî isù ilaynsi i ayvìs nì ìwo I Fîyìnì.</p> | <p>Salvation is not by ceremony, but by the sacrifice of Christ. Morality is not by ceremony, but by the purification of the soul through the Word of God.</p> |
| <p>Efesùs 5: 25, 26 "Yì na kòṅ ghìkì ì ghì a ghìlùmnì kìmì ighel ta Christ nìn læ kòṅ chôs ì fu ngeṅ ì ṅweyn si kfì bòm nyeyn. Wu n-læ si sù ghelì ghibimini na ghì layn, toynì a ntum ì jûṅ nì ṅweyn.</p> | <p>Ephesians 5:25,26 "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word."</p> |
| <p>Ilayn nâ yèynì n-keli si nà ghì sî tìnkì tì ghèl ghèyn:</p> | <p>This purity is required as a qualification for the following people:</p> |
| <p>Nkini, wul ìlwema, wul ì wi ìlwema, waynda ngòyn, waynda kùṅ.</p> | <p>The overseer; the older man; the older woman; the young woman; the young man.</p> |
| <p>Taytùs 1: 6</p> | <p>Titus 1:6</p> |

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| <p>Nchye' ndô Fiyini nin keli si na ghi wul ghi ghâm wî ñweyn si iwo ta wù nî bebsi, keli ki wul ì wi ì mò'. À n-keli si na ghi wul woyn ñweyn ghi gheli ghibimini, yvini-à, môm wî awo a to.</p> | <p>if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination.</p> |
| <p>Taytùs 2: 2-6 2. Ye'î sî ìlûmnî ghilema na àñena na lum ghi kî a àñena itof, kfeynî ta ka ghi na ngvimlî àñena, kya si ghal ngeñsi àñena. Àñena nin keli sî ghal ibîmi I àñena na yi to, sî na faytî kôñ ghi li fi weynsi-à. 3. Ye'î kimi ghîki ghilema na àñena na chî ta gheli ghi a ghi fù meyn negeñsi àñena sî Fiyini fi, bê wî awo a bi-a kûm gheli ghi li, nyvi chwôsi wî mîlû'. Àñena na kwo keli sî na ye'î gheli nî awo kî a kî n-ghi àtî-ati. 4. Ta ka ghîki ghî a ghi kù'tî màla mala ye'î sî na kôñ ghilum àñena fi kôñ woyn . 5. Ghîki ghilema na ghèyn nin keli sî ye'î ghîki ghî a ghi kù'tî màla mala na àñena na ghal ngeñsi fi layn a nchînisî nî àñena, felî à àñena ndosi tò'nî-à, fi yvinî ghilum àñena ta ka wùl na keli wi iwo I bzi-I sî bè kûm iwo I Fiyini bòm àñena. 6. Bè kimi sî woyn da tîkùñ nô nî àdya'a na àñena na faytî ghalî ngeñsi àñena.</p> | <p>Titus 2:2-6 2 that the older men be sober, reverent, temperate, sound in faith, in love, in patience; 3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things— 4 that they admonish the young women to love their husbands, to love their children, 5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. 6 Likewise, exhort the young men to be sober-minded,</p> |
| <p>Iwo yèynî na “sî bebsî nî” n-ghi iwo ta yi gàyn kî àtzî-atzi ghânî a (miainw) yi n-ghi na “sî yo' sî bebsî”.</p> | <p>The word “defiled” is the perfect passive participle of (miainw) which means “foul pollution”.</p> |
| <p>Mbîsi ikfà'tî n-ghi àfo kî a kî n-bebsî item I wûl. Mbî, dzî zî a wùl n-ki awo ateyn, dzî wùl sî ko'sî Fiyini, iye'î I ànkañ... awo nâ kèynà nin besî na ka wùl na kya sî ko'sî Fiyini. Kî n-bebsî awo a to a nchîni tēyn ta adya' sî na kya sî kôñ, sî na kya sî fèl. Tînkî nge' nâ sèynsî fvî iku ikfà'tî nin bebsî àwo a juñà. Gheli ghibimini kî sî ìdvî nî ghi ghalî bàytî isanlî-i àñena toynî a mbîsi ìkfà'tî ghi læ fa tî bà'lî adya' sî na kya keli isanlî zî a à n-keli àñena ta gheli ghibimini.</p> | <p>Mental attitude sins are the polluters of the mind. Sin, human viewpoint, religion, false teaching -- these things destroy the capacity to enjoy life. They destroy the important things in life such as the capacity to love, the capacity to serve. These types of mental attitude problems are corrupters of good things. Many believers tear down their own happiness through mental attitude sin and never develop the capacity for the happiness that belongs to them as Christians.</p> |
| <p>TAYTÛS 1: 16</p> | <p>TITUS 1:16</p> |
| <p>Àñena nin kem dyèyn na àñena nin kya Fiyini miti nchîni sî àñenasî dyèyn na àñena nin kya wi. Nchîni sî àñenasî nin nyeli-à. Àñena nin to nî atu a, bu kfeynî wî sî na nî</p> | <p>They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate.</p> |

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| iwo I juṅì. | |
| Jàṅ Matiyò 7: 15-23 | READ Matthew 7:15-23 |
| "Àṅena lêm na": (homologew), "sì bè afâf, si yeyn si keli, si fè'tì." | "They profess": (homologew), "to declare publicly; to acknowledge; to confess." |
| Ghi bèynsì iwo ateyn na "sì fè'tì" a 1 Joyn 1: 9, a ghi na si bè iwo kûm ì mbi ta wà nì. Si yeyn si keli na wà n-ni meyn mbi nìn ghi ìwo ghi ní sî Fìyìnì fî ta ka ghi fsisì isû I laynsi aleṅ ìlvi. | This word is translated "confess" in 1 John 1:9, where it refers to making a statement regarding personal sin. Acknowledgement of personal sin is made to God in order to receive temporal cleansing. |
| Afêyn, alè' kî a yi fvì ateyn dyêyn na ghi be iwo ateyn afâf. | Here, the context indicates a public declaration. |
| Ifêl I Gheli Ntum 23: 8 Bòm ta gheli Sadùsî nà n-bimî wî na gheli làè làlì si ikfî, afo ghi wi na nchisî Fìyìnì kèsa iyvîs, miti gheli Falàsî bimî àwo nâ kèynà nô à jîm. | Acts 23:8 "For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both." The word simply refers to public acknowledgement or statement. |
| Rome 10: 9, 10 Ghès nìn bê na no mî ndà ì kæ si bè nì ìchfî ì ṅweyn na Jisòs nìn ghi Bôbo, ì bimî a ṅweyn item na Fìyìnì fî nìn laysi meyn ṅweyn si ikfî, a wù l' bôe. 10 Yi n-ghi tèyn bòm ta wùl nìn bimî a ṅweyn item, Fìyìnì fî ì lî ì ṅweynsi a wul àtî-ati, wu bè nì ìchfî ì ṅweyn na Christ nìn ghi Bôbo, wu bôe. | Romans 10:9,10 "That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believes unto righteousness; a with the mouth confession is made unto salvation." |
| À n-ghi àntìmlî a Rome ghi bè wî iwo si fè'tì si fvîsì mbi. Àlè' nâ ghàyn iwo ateyn i n-bè iwo kûm si taṅi si fvîsì na wà n-bimî sî Christ a ndayn. | In the Romans verse, confession of sin is not the issue. There the word refers to open declaration of faith in Christ. |
| 1 Timoti 6: 12 Mòmsi nô nì àdya'a si ghal ibimi zya ta wul vzî wu nî wu nyiṅ yi ta ka wà læ keli ichi zî a yi làè mæ wi. Iyeynâ yeyni nìn ghi ìchi zî a Fìyìnì fî nìn læ jàṅ và na wà keli, ta wà n-læ timi asi nì gheli ì bè na wà n-bimî meyn sî Christ nô nì àtem à kya à jîm. | 1 Timothy 6:12 "Fight the good fight of faith, lay hold on eternal life, whereunto you are also called, and have professed a good confession before many witnesses." Here the word is used in both noun and verb forms, both meaning the making of a public testimony. |
| Alè' ghe a yi n-fvì ateyn a Taytus 1: 16, a n-ghi nfè'tì sî ànka ta àṅea nìn fè'tì fvîsì iwo I ànkaṅ...kem kè' a ndayn na ghi nìn kya Fìyìnì. | In the context of Titus 1:16, it is the false teachers who are making a false profession -- a hypocritical show of religious fervor. |
| "na ghi n-kya Fìyìnì": "sì nà kya, si nà yeyn keli-à, si na ghi faytî kya àfo". | "that they know God": "to know; to understand; to be acquainted with" |
| Tèyn, àṅena kem bè fvîsì na àṅena nìn faytî kya fî yeyn kelî Fìyìnì." | Hence, "They profess that they are acquainted with and understand God." |

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| Iyèynì nìn ghì ìbê ifvìsì na ghì n-kya Ffìyìnì a dzi ì lì. Mìtì, ghesìnà nìn yeyn meyn na kì sì a fu àḡena nìn ghì ghelì bìmî wì, kèsa ìlvi ta ghì n-fè'tì ntum ì jùḡ a, kèsa ìlvi ta ghì n-ye'i iwo I Ffìyìnì a. | This is a profession of some kind of knowledge of God. But we have seen that they are essentially unbelieving people, either at the point of hearing the Gospel, or at the point of doctrinal teaching . |
| Tìnkì tì iwo Ffìyìnì tì ànkaḡ tì nìn dvî kì tèyn ta ghì dyèyn sò'sì antèynì Nwà'lì Ffìyìnì. | There are many types of pseudo-religions exposed in the Bible. |
| Jàḡ Isayà 65 1-5 itimi ì sì a nyìḡ nì ghelì Falàsì | READ Isaiah 65:1-5 Pharisaical separation |
| Jàḡ Matiyò 6: 5-8 , dêynsì ìwuy n iwo I Ffìyìnì andayn kì sì ghelì | READ Matthew 6:5-8 Religious display for public consumption |
| Jàḡ Matiyò 7: 15-23 Ànkaḡ iwo ì Ffìyìnì yi fu wi iko'sì sî Christ | READ Matthew 7:15-23 False religion that does not honor Christ |
| Ngàynsì 20: 6 "Ghelì ghì dvìnì na ghì no mì ndà ì mòmsì kì sì fè'tì ì njù ì ḡweyn, mìtì a lì a yeyn kì nô ndà wul wu bê kì samo' a?" | Proverbs 20:6 "Most men will proclaim every one his own goodness, but a faithful man who can find?" |
| Ngàynsì 30: 12 "Ajâḡ a li a nìn ghì layn kì a ànkeyna asì mìtì bu la ghì sù enkeyna sì àḡena ìlìḡ." | Proverbs 30:12 "There is a generation that are pure in their own eyes and yet is not washed from their filthiness." |
| 2 Kolin 10: 12 Ghès nìn bè wì na ghès nìn ghì antèynì àndòyn nì ghelì ghì a ghì n-taḡi kùm ngeḡsì àḡena. Ghès nìn bè na àḡena lêm ìfyé' kì sì àḡena ngeḡsì ì nà fè' ngeḡsì àḡena ateyn. Àḡena nìn nî ìwo yi kelì wi itof. | 2 Corinthians 10:12 "Wherefore, let him that thinks he stands take heed lest he fall." |
| "mìtì a ifèl": (ergon), "iwo ta wùl ì nì, iwo ta yi lì alé', ifèl, afo kì a ghì fèlì fvìsì kèsa afo kì a inì iwo I gvì nì ìnyeyni." | "but in works": (ergon), "a deed; an action; a work; the product or result of activity" |
| "eḡena nìn tuynsî Nweyn": (argeomai), "sì mo, sì bè na à n-kelì wi vâ, sì tuynsì" | "they deny him": (argeomai), "to disclaim; to disown; to deny" |
| Isayà 29: 13, 14 "Bòm tèyn Bòbo bè na, kì nô tèyn ta ghelì ghèyn n-gvì ba'sì sî mà kì nì achfì a aḡena, fì ngvìmlî mà kì a gvìsì ìchfì, mìtì ma cho' meyn mitem mî aḡena lêm nô sì a nje sî ma, ifâyn ì aḡena sî ma n-ghì tisì tìye'i tì ghêl: Bòm tèyn, yeyn kì a, mì zìtì sì nì iwo ikaynì-I nì iwo ì ìchfì ìyumni: bòm ta itofi ghelì ghì tofìnì nì àḡena làè lê sì alû, a atu a baynì-a nì ghelì ghì a ìtu nì bayn a àḡena antèynì leytì ìwuy n." | Isaiah 29:13,14 "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." |
| Iyeynì nìn ghì ìwo kùm ta wùl n-ghì cho'nî | This is a word of negative volition. The false |

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| <p>kè'nì-à. Nfè'tìsì ànkaṅ cho'nì meyn kè nô sî mo Bôbo, ì tuysî ṅweyn.</p> | <p>teachers have deliberately disclaimed the Lord; they have disowned Him.</p> |
| <p>Ghì lî iwo nâ yèynì a Matiyò 26, nì ìlwé' ì li, sî bè ta Bità nîn læ bè na zì nîn kya wi Christ ta ghi nà sa' ì ṅweyn. Ituysî I Bità nâ ghi ma wù taṅṅi fvìsì nì ì chfi. À n-ghi àlè' nì ghesinà afèyn, ituysî-i ateyni n-ghi toynî inì i awo kèsa ifèl, ta nfè'tì sî ànkaṅsì nâ dyèyn na iwo zzi a ghi nîn bê fvìsì nîn ghi ànkaṅ.</p> | <p>The word is used in Matthew 26, and other passages, to refer to Peter's disclaiming any knowledge of Christ during His trials. Peter's denial was by word of mouth. In our context, the denial is by actions or deeds. That is, the public can tell by observation that the actions, or works, of the false teachers show their testimony to be false.</p> |
| <p>Nwà'lì Fiyìni, sî zìtì a nzìtì, sî ko' sî chem. A ngò'si, n-tò' ì bè iwo kùm ta ibìmi nì ifèlì nîn kelì sî nâ ghi afo à mò', ikôynì iwo zì a wùl nîn bè fvìsì nì inì a wù n-ni. Nfè'tì sî ànka na ku ta mbom, ì Bèè na ghi ìnkì afo i li a mbzi kî ghi wi ta wùl fì kelì wi nchîni ìko'nîni ṅèyn ichi I wul ì. Àṅena na ku a fì ye'î à, kè' ta wù n-ghi mbèsì kèsa wul vzì a wù n-sa'.</p> | <p>The Bible, from beginning to end, insists upon a harmony of faith and works, a correspondence between profession and practice. The false teachers were acting as if the Creator, the Father, was some kind of metaphysical abstraction which had no moral relationship to human life. They behaved, and taught, as if He were neither Savior or Judge.</p> |
| <p>Dzìsì nîn dvì kî tèyn ta wùl ì lî a wù tuysî Christ ateyn^</p> | <p>There are many ways by which an individual can deny Christ:</p> |
| <p>Kî nô nì itaṅṅi ìchfi " mî ghi wi kàlitèyn", ta Bità nîn læ tuysî.</p> | <p>By word of mouth; saying "I am not a Christian", such as Peter's denial.</p> |
| <p>Ta wù n-kem chi ì chi fì taṅṅi à.</p> | <p>By hypocritical life and speech:</p> |
| <p>Jàṅ ìzikìl 33: 30-33</p> | <p>READ Eze. 33:30-33</p> |
| <p>Ta wù n-dyèynfvìsì asi a fvìni-a. No mî iwo I kà ta wùl nîn dyèyn na yì nîn fvì nì asi-a nîn dyèyn na wùl nì mo Christ, ngeṅ ì ṅweyn nì iwo I ṅweyn I, nì mbà'tì Fiyìni.</p> | <p>By a display of covetousness. Any activity which indicates that one is covetous shows a denial of Christ, His Person and Word, and of the Plan of God.</p> |
| <ul style="list-style-type: none"> • Asi afvìni-a nîn ghi na wùl nîn tuysî na Fiyìni fì nîn fu ìfwo kî salù, fsi kî fsi, a wì na ikfà'tì-ì nîn fu wi nge' kùm libis. | <ul style="list-style-type: none"> • Covetousness is a denial of Grace provision; taking, rather than not taking, thought for the morrow. |
| <ul style="list-style-type: none"> • Asi afvìni-a nîn ghi ìtuysî na ìko'tì i asi-i nîn gvì wì kî salù, byèm ì byem ìkfm, nîn idyeyni ìwùyn ì, nì sî nâ ghi afo ato a. | <ul style="list-style-type: none"> • Covetousness is a denial of Grace promotion; seeking for status, fame, prominence. |
| <ul style="list-style-type: none"> • Asi afvìni-a nîn ghi sî tuysî na Fiyìni fì nîn ghi wi sa' ànchil, a sa,g ṅweyn, wùl ì vzì nâ asi-a iwo a kelì kî ṅweyn. | <ul style="list-style-type: none"> • Covetousness is a denial of God's sovereignty, rulership; one covets his own rights. |
| <ul style="list-style-type: none"> • Asi afvìni-a nîn ghi ta wùl ì fe sî lî tichfîni, ma wù fe meyn sî lèm isì kî a Christ. | <ul style="list-style-type: none"> • Covetousness is a failure to claim promises, failure to be occupied with Christ. |
| <p>No mî mbi ìkà Ikfà'tì nîn ghi àlej ta wùl ì tuysî Christ ì nâ gvì nì ifèl I ṅweyn i.-ikfà'tì i fu nge', wu ghe'à, wulì-à, lèsì fu wi- awo nâ ghàyn nô à jìm ghi tuysî Bôbo, ta ghesinà nâ mòmsì sî fèlì</p> | <p>Every mental attitude sin is an example of denying Christ by means of works -- worry, jealousy, guilt complex, implacability -- with all these the Lord is disclaimed, disowned, while we try to work out our</p> |

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| <p>sì fviàsi mba'ti sì ghesinà nì m̀ m̀dzitì sì keli a k̀i a ghesinà nin kin.</p> | <p>own plans and schemes to get what we want.</p> |
| <p>"kwò kfimsi": "awo a nyelini-a, ma wùl li awù wo'ti"</p> | <p>"being abominable": "detestable; loathsome"</p> |
| <p>Awo nà kèynà à tal, "kfimsi", "to nì atu a", nì "faytì keli ighàm", àbostìl wu chfi izìyn i ifèl nì nfè'ti s̀i ànkañ. "Kwò kfimsi" nin ghi ma ghi li meyn iwo anteyn i a ibèyns̀i I Septuagint a Ngàyns̀i 17 15 sì faytì sì fè'ti iwo kùm wùl vz̀i a wù sì ghi ma wù "bebsi meyn mèsì ì nch̀inè ìko'ninì". Ighàñi k̀ami iwo nà yèynì ili nin ghi a Matiyò 24: 15 nì Awo a Go'sini-a 17: 4-5 sì fè'ti ta nch̀inè bula Fiyini ateyn nì àwo a bi-a ko' gh̀yasi, ì vz̀i a wù kè'nì Christ nì Babilon. Iwo nà yèynì nin dyèyn na tifèl̀i nà tèyn t̀i nin ghi bef̀i a sì ilayni nì nch̀inè Fiyini z̀i a yì n-keli wi ighàm.</p> | <p>With these three words, "abominable", "disobedient", and "reprobate", the apostle brands the works of the false teachers. "Abominable" is used in the Septuagint of Proverbs 17:15 to describe the man who "perverts moral distinctions." Another form of the same root is found in Matthew 24:15 and Rev. 17:4,5 to describe that culmination of all ungodliness and evil, the Anti-Christ and Babylon. The word signifies that these works are abhorrent to the purity and perfection of God.</p> |
| <p>Isaya 64: 6 Miti ghesinà nô ghì j̀im nin ghi k̀i tèyn ta afo ilin, Nchinè àti-ati nì ghesinà ghi k̀i tèyn ta isá' I ndzisi inyelinì-I, ghesinà ì m̀ætì ndù k̀i tèyn a ifvi i f̀ikà', mbisi ghesinà k̀i tèyn ta afyef, be'i meyn lù nì ghesinà.</p> | <p>Isaiah 64:6 ** But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.</p> |
| <p>Lùk 16: 15 Jisòs ì k̀æ bè s̀i àjena na, "à n-ghi z̀i ghì a yì nin jelè dyèyn s̀i gheli na yì n-ghì gheli ghi j̀un, miti Fiyini ì kya m̀tèm mz̀i. No mi ghà vz̀i a ikfà'ti I gheli l̀i nô sì afo nin ghi k̀i àfo a cha'nini-a s̀i Fiyini fi.</p> | <p>Luke 16:15 And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.</p> |
| <p>"ì to nì àtu a": (apeitheis), "to nì àtu a, yvinì wì s̀i àdya'a"</p> | <p>"and disobedient": (apeitheis), "disobedient; not submissive to authority"</p> |
| <p>Jòyn 14: 23 "...Jisòs ì bèyns̀i s̀i ñweyn na, "à kòñ no mi ndà ma, a wù na yvi iye'ì ì yemi. Wùl nin kòñ mà a Bò wom na boñ kòñ ì ñweyn, a ghesì ì ñweyn fi gvì nà ch̀iyntì ch̀i ghès ì wùl nà vz̀i."</p> | <p>John 14:23 "...if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."</p> |
| <p>Wà kya na nkàyntì ìkòñ sì Bobo Jisòs Christ nin gvì ta wùl nin kòñ iwo I ñweyn I fi kin na à na nsa' ñweyn ì ñweyn.</p> | <p>Note that true love for the Lord Jesus Christ comes from a love for His Word and a desire for His rulership.</p> |
| <p>Luk 6: 46 "Bòm ghà ta yì n-jàn k̀i mà na Bò, Bòbo, m̀ilv̀i ìn j̀im ì nì wì iwo z̀i a mi n-bè s̀i z̀i a?"</p> | <p>Luke 6:46 "And why call ye me Lord, Lord, and do not the things which I say?"</p> |
| | <p>READ 2 Timothy 2:17-24</p> |

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| <p>“ì no mi ifèl I juṅi ì kà”: iyeyn nâ yèyni nîn bè ìwo kûm ifel I juṅi zì a yi n-jôf asi nê Fîyini fi, njùṅ a dzi Fîyini, aso ìkwo, akas ì ìkwo, nê ngò’sì tosi.</p> | <p>“and unto every good work”: this refers to work that is good from God's viewpoint; divine good; gold, silver, and precious stones.</p> |
| <p>“faytî bef ì bef”: (adokimos), “bula ghi bîmi, bula ghi môm, ki kfeynî wî, ki ko’ nî wî”, tèyn, kfeynî wî, afo a ma’ini-a, ì kfeynî wî no mi sî iwo I juṅi I li.”</p> | <p>“reprobate”: (adokimos), “not approved; untested; unqualified; not esteemed”, hence, “unqualified, worthless, or unfit for any good deed.”</p> |
| <p>Wùl nâ wèyn nîn kfeynî wî bôm ta wù nîn ki wi awo a dzi Fîyini, sî nâ saytî kya kalì nê samo’ ìwo I Fîyini. Àwo à bò nîn nî à wùl nâ felì fvìsì wî awo nâ kèynà sî Fîyini fi.</p> | <p>This individual is unqualified because he lacks divine viewpoint, a categorical knowledge of Bible truth. Two things hinder his production for the Lord.</p> |
| <p>Sî asi, sî timi nchwô nsaḡ nê nchîni ḡweyn nê bef a, teyn nô iwo nîn ghi wi ta wù nîn kelî sî nî na gheli gvi sî Christ.</p> | <p>First, his life witness is bad, so he has no appeal as far as attracting people to Christ is concerned.</p> |
| <p>Tèyn, sî timi nchwô nsa’ nê ìtanî ìchfi nê ḡweyn nîn kelî wi ifèl bôm ta yi vzà a dzi a fi a wùl nîn ki awo ateyn. Wù nîn kelî wi ntum ì jùṅ zì a yi nîn ghi àti-ati, tèyn wù kà’ wù bù fè’ti ntum ì jùṅ. Wù n-kelî wi tiye’i titî a ghi nîn ghi sî nâ chí ateyn àti-ati, tèyn wù li wù bù gàmti gheli a ìbyàs ì ìwùyn nê Christ.</p> | <p>Then, his verbal witness is useless because it comes from human viewpoint. He does not have the gospel straight, so he cannot evangelize. He doesn't have life doctrines straight, so he cannot help members of the Body of Christ.</p> |
| <p>Sî yeyn iwo zì a yi kè’ nê, JÂN Taytùs 2: 1-5. Dzì zì a wul ì bîmini vzà a wu ghè’ nê nîn ghi ateyn nîn ghi ma ghi bà’lì kò’si a bèṅsì ta ghi yè’i ko’, ma ghi fu meyn ngeṅ sî Bòbo nê ìwo I ḡweyni, fi kôṅ sî a mo’.</p> | <p>For a contrast, READ Titus 2:1-5. These qualities of mature believers are built up over years of study, devotion to the Lord and His Word, and positive volition to truth.</p> |
| <p>JÂN Jêm 3: 8-18</p> | <p>READ James 3:8-18</p> |
| <p>No mi ta awo nâ kèynà nîn ghi, ìchfi nê yum ghesinà kûm ìbîmi i Bôl nê ìgha’i ifu inwa’ni-I nê Fîyini fi. Wa kya na itebti nâ yèyni nîn ki ndu sî kasi sî kfasì nfè’ti sî ànkaṅ. Ghi li a ghi kfîni àḡena ma ghi kàsì we àwo a fi-a a àḡena nchînisì, ta àḡena tí nâ ghi ma ghi bebsì meyn ngeṅsì ìkfà’ti nê àtem a sî àwo a àti-ati abàs ayvìs nê ìbîmi bula ghi bebsì.</p> | <p>In spite of all this, we are amazed at Paul's faith and the magnitude of God's grace. Remember that this exhortation has as its goal the restoration of the false teachers. They can be transformed, by the renewing of their minds, from being defiled in conscience and mind to spiritual soundness and uncorrupted faith.</p> |
| <p>SÌ SÌ ANAM</p> | <p>CIRCUMCISION</p> |
| <p>Isi i anam i yi asi-i a fititî nê wùl nâ kûm Abîlàhâm.</p> | <p>One of the first acts of circumcision in the human race involved Abraham.</p> |
| <p>Nziti 17: 6-11 Ma nî nî vâ a wâ na faytî bzì ì ngòè a mà fvìsì tila’ a vâ, a tifòyn tî fvi kî nô antèyni nê vâ.</p> | <p>Genesis 17:6-11 And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of</p> |

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| <p>A mà yi mikâyn ì mêm sî mà nî và fi yî sî ngœ zyà zà a yi n-gvî ibàm nî và a ijwàŋ nî àŋena a na ghi mikâyn ma mì faŋ meyn kî samo' na mà na ghi Fÿyìnî sî zî, fi ghi sî ngœ zyà zà a yi n-gvî ibàm nî và.</p> <p>Ma nî fu sî và nî ngœ zà a yi nîn gvî ibàm nî và, kî nô nse yèyn a và nîn ghi nchwò dzî ateyn tèyn, kî nô ìla' I Kenàn ì jîm, na và kelî kî samo', a mà na ghi Fÿyìnî fî àŋena.</p> <p>Ì Fÿyìnî fî ì bè sî Abìlàhâm, và nà lêm mikâyn ì mêm, và, nî ngœ zà a yi n-gvî ibàm nî và kî ijwàŋ ì jwàŋ nî àŋena.</p> <p>À n-ghi mikâyn mzi a ka yi na lêm ì tèyn, antèynî nî mà nî và nî ngœ zà a yi nîn gvî ibàm nî và, no mi wâyn ìlûmnî ì kfâ, ghi nîn kelî sî sî anam a ŋweyn.</p> <p>Zi n-ghi sî nà selî jîsî njwò ànam nî zà a ghi sî nà ghi nchwæ mikâyn antèynî nî mà nî và.</p> | <p>thee.</p> <p>And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.</p> <p>And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.</p> <p>And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.</p> <p>This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.</p> <p>And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.</p> |
| <p>Nzîtî iwo I sî anam nâ yèynî na ghi itom awu ibîmî nî Abìlàhâ antèynî tîchfîni nî Fÿyìnî fî na wù nî nà kelî nse. À nà ghi iwo sî dyèyn na Abìlàhâm nîn bîmî iwo I Fÿyìnî. Abìlàhâm nîn læ li ngeŋ ì ŋweyn ì ndù nî nyeyn àbàs nî Bôbo nî tîchfîni tî Bôbo.</p> | <p>This initial act of circumcision was the seal of Abraham's faith in God's promise of possessing the land. It was the indication that Abraham believed God's word. Abraham separated himself unto the Lord and to the Lord's promise.</p> |
| <p>Isî anam I nîn ghi, nchwæ sî dyèyn na ghelî Jùsî nîn kelî meyn ibzî ì fî-i. Yi nà ghi sî wul ì Jù vzî a wù kelî meyn ibzî I fî-I kèmi ta mù ì fsinî nîn ghi wul ì bîminî itu' chôs, ì nchwæ.</p> | <p>Circumcision is, therefore, a sign of regeneration for the Jews. It was to the born again Jew what water baptism is to the born-again believer in the Church Age, a sign.</p> |
| <p>Isî ì anam I nîn ghi kîmî ma Fÿyìnî fî nîn li meyn sî a dzi iyè'i, afo sî alîŋsî sî dyèyn dzi zà a wù kelî ibzî I fî-I ateyn toynî ibîmî. Sî anam a woyn ghîlûmnî a mînchi 8 nà ghi dzi ta ka bæ nî nî fu wayn.. A dzi nâ ghàyn, àŋena nà bê na àŋena nî ye'î iwo kûm ibœ toynî ibîmî sî woyn àŋena. Àŋena na kî ko'sî na woyn àŋena læ nà ghi ghelî ghîbîminî.</p> | <p>Circumcision is also used by God as a teaching mechanism, a visual aid to provide a picture of regeneration by faith. The circumcision of male children on the 8th day was an act of dedication by the parents. By this means they declared that they would teach salvation by faith to their children. They anticipated that their children would become believers.</p> |
| <p>Kòlosè 2: 11-13</p> <p>Ghi boŋ meyn sî anam à kya ta yi sî ghi sî afo à mò' zî ŋweyn. Isî anma nâ yèynî nîn ghi wi ìnkî zà a ghelî nîn sî. À n-ghi I zî-i a Christ nîn sî, sî fvîsî àtem abî-a sî a yi ìwùyn. À nà ghi ta zî fsî mu, ghi gvîmî zî zî Christ, zî ì ŋweyn kasî lâlî sî ikfî kî a mo'. À n-læ nî ibîmî zà a yi nà kelî kûm àdya' a Fÿyìnî na yi kasî lâlî. À n-ghi kîmî àdya' a Fÿyìnî nâ kî a kî læ lâysî Christ sî ikfî. A nà n-ghi</p> | <p>Colossians 2:11-13</p> <p>In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:</p> <p>Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.</p> <p>And you, being dead in your sins and the</p> |

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| <p>sì asì yì ghi ma yì kfìti meyn a yì a mbisi fì ghi bula ghi fvisì atem a bi-a kì a yì nà keli, Fiyini fì ì nì zì ghi Christ ì kasì lalì nà chi à. Fì n-lesi meyn fù awo a bi-a nì ghesinà kì à jìm.</p> | <p>uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.</p> |
| <p>Isi anam i nin kimi àlinsi kùm samo' kùm alen itì antèynì, nô ta wùl li abàs nêyn Jisos Christ a ikfì nì nweyn nì igvimi, nì itimi sì ikfì.</p> | <p>Circumcision is also a picture of positional truth, especially the identification with Jesus Christ in His death, burial, and resurrection.</p> |
| <p>Itim I yì-I li yi bù nà ghi a nchîni nì wùl ì bimini bula wù keli itim I yì a nchîni ì mu nì nweyn, atu fîni fì mbi fì mu fì. À n-ghi dzi zì a ghi nì ghi li samo' kùm itì nà chí ateyn.</p> | <p>There can be no victory in the Christian way of life without victory over the old life, over the sin nature. This is the application of positional truth to experience.</p> |
| <p>Bobo nin læ meyn li isi I anam si alinsi ta ghi læ kasi laysì Isilæ na yì na yinî aka' à mò' fì felì à.</p> | <p>The Lord also used circumcision as a picture of Israel's restoration to fellowship and service.</p> |
| <p>Jàŋ Joshwà 5: 1-9</p> | <p>READ Joshua 5:1-9</p> |
| <p>Ikasi ilaysì nà yèynì, toynî ibimi, nà ghi keli si nà ghi itim iyì a fì a gheli Isilæ nà ghi si toynì ateyn (Jèlikû) fì ghi kùm àlen ìlvi I yviti kì a àŋena nà ghi si zì ateyn. Yì nà boynî wì ta ka ghi tim yì Kenàn a bu kì na ghi n-tim meyn yì ichi I njwòsi ìwùyn (Ijib).</p> <p>Isi anam nin dyèyn na wùl gwosi nêyn mbzi nì àcha' ìwùyn a, si nà sa' ngeŋ, ma ghi ma' meyn fù ngeŋ, faytì ghàl iwo, nà òim wi òim.</p> | <p>This restoration, by faith, was necessary for the victory the Israelites were about to experience (Jericho) and for the time of rest they were about to enter. There can be no victory over Canaan until there is victory over carnality (Egypt). Circumcision denotes separation from the world and the flesh, self-judgment, yieldedness, dedication, commitment.</p> |
| <p>Rome 9: 4-13</p> <p>Njùŋ nà yèyn a Devit ì nà bè nin ghi wi kì sî gheli ì Jùsì, yì n-ghi kimi sî gheli itum. Yi nin ghi kì ighel ta ghi nyà' a Nwà'lì Fiyini na, "Abilâhâm nin bimi meyn Fiyini fì li nweyn si a wùl àti-ati". Ghi ti n-læ lí ì nweyn si a wul àti-ati itu' gha? Ghi ti læ sesi li ì nweyn ti ma ghi si meyn ànam a nweyn ma, ghi nà bu du' tì si a? Fiyini fì nin li nweyn si a wul àti-ati, ghi bu du' tì si anam a nweyn. Ghi n-læ si anam a nweyn kì si a nchwæ si dyèyn na Fiyini fì nin li meyn nweyn si a wul àti-ati. Fì n-li nweyn si a wul àti-ati bòm ibimi zì a wù nà keli. Yi n-gàyn tēyn ta ka wù na ghi bæ sî gheli ghi a ghi bimi, a Fiyin'I fì boŋ li àŋena si a gheli àti-ati bòm ibimi i àŋena bula ghi si ìnwam ì àŋena. Wù n-ghi kimi bæ sî gheli ghi a ghi n-si meyn ìnwam ì àŋena, à n-ghi wi kì bòm ta ghi sè ìnwam ì àŋena, mètì bòm ta àŋena n-bimi meyn iwo zì a Fiyini fì nin chfîni, kì ighel ta bò ghesinà Abilâhâm nin læ</p> | <p>Romans 4:9-13 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.</p> |

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| <p>bìmi jæ na ghi sî a kî ñweyn a. Fîyìnì fî nîn læ chfîni sî Abîlàhâm nî isas I ndo nî ñweyni na yi læ fu mbzi sî àñena, a ghi wi bòm ta àñena nîn yvîni isa'. À na n-ghi bòm ta wù bìmi Fîyìnì, fî lî ñweyn sî a wul àtî-ati.</p> | |
| <p>Isî anam nîn ghi nchwæ nchîni àtî-ati zî a ghi lèm ì lem a wul atu, à nîn ghi nchwæ na wul ì bìmi meyn nà sî ma mîlûñ mî Christ su meyn làynsî ñweyn ghi fî lî ìlayn I Fîyìnì ì fu na à nîn keli ñweyn.</p> | <p>Circumcision is a sign of imputed righteousness; it is the sign that one has believed and is cleansed by the blood of Christ and has God's Righteousness credited to his account.</p> |
| <p>Nzîti 15: 6 Wu bimî sî Bôbo, wu tañ nà wù n-layna.</p> | <p>Genesis 15:6 And he believed in the Lord, and He accounted it to him for righteousness.</p> |
| <p>2 Kolin 5: 21 No Christ sî a ñweyn a ngeñ nîn bu læ nî mbi mîti Fîyìnì fî ì lî ñweyn sî a wul ì bî ta ka ghesîna toynî a ñweyn nî a ghi àtî-ati asî nî Fîyìnì fî.</p> | <p>2 Corinthians 5:21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.</p> |
| <p>Kî nô iwo zî a isî i anam I nà dyêyn nà ghi wi iwo zî a ghi nà nî a njwòsî ìwùyn mîti n-ghi iwo a fî a ghi n-læ zîti iwo nâ yèynî sî asî. Isî I anam I nà ghi nchwæ na iwo sî ghi ma yi n-li meyn àlè', alè' nâ ghayn, ibôe Abîlàhâm.</p> | <p>The true significance of circumcision was not in the physical act being perpetuated but in the reasons the ritual was begun in the first place. Circumcision was a sign that something had already taken place, namely, Abraham's salvation.</p> |
| <p>Isî anam I nà ghi kîmi akus a chfîñî-a. Akùs nîn dyêyn na afo kî a ghi ñaṅṅî ateyn ghi lî ghi bû fî nè'sî. Kî bu keli wi iwo abu kî afo a fî a kî n-chiyti. Isî I anm I nà ghi àkus ma ghi chfîñ afo kî to, a ghi ìbôe.</p> | <p>Circumcision was also a seal. A seal indicates the validity of the thing to which it is attached. It has no significance apart from that which it covers. Circumcision was a seal attached to something valuable, salvation.</p> |
| <p>À n-ghi itu' ì chôs, mu ì fsinî nîn ghi nchwæ a be dyêyn ìbîmi antèynî. Isî anam nà ghi nchwæ à bè sî ghelî jùsî jæ ta ka itu' ì chôs.</p> | <p>During the Church Age, water baptism is the outward sign of an inward faith. Circumcision was the outward sign for the Jews before the Church Age.</p> |
| <p>Ghelî jùsî ghi a ghi nà chí isa' na kîñ sî nî nà ànkul nâ kèynà nîn ghi àfo a to a sî ànkeyna ngeñ. Àñena nîn læ meyn lî iwo abàs ayvis ì ghaṅṅî iwo nâ ghàyn a ghi nîn lí sî anam tèyn, kwo bàs kî nô iwo I to i ateyn.. Àñena nà gumnî bê na isî anam I nîn keli sî nà ghi jæ ta ka wul ì bôe, ghi gvî nî iwo I Fîyìnì I lî ma yi fañ kî inaṅsî I awo.</p> | <p>Religious Jews tried to make the seal valuable in itself. They attached spiritual value to the act of circumcision, ignoring the substance. They contended that circumcision was needed for salvation, which led to the formation of a ritualistic religion.</p> |
| <p>Abîlàhâm nîn læ bôe ma wù bìmi kî bìmi, no dyèyn jæ ta ka ghi læ sî anam a ñweyn. Wù n-ghi tèyn, "bæ sî no mî ndà ta wù bìmi", bòm ta wù nîn ghi àchfîti sî ghelî ghi a ghi n-læ bôesî</p> | <p>Abraham was saved by faith, long before he was circumcised. He is, therefore, the "father of all who believe" because he is the pattern of those who were saved in status quo uncircumcision, whether</p> |

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| àṅena bula ghi si ànam a àṅena, kèsa Jùsì à, kèsa ìtum a. | Jew or Gentile. |
| AKA' À MÒ' ANTÊYNÌ NÌ CHRIST (SAMO' KÛM ÌTI) | UNION WITH CHRIST (POSITIONAL TRUTH) |
| À nâ ghi ìlvi ghè a kàlitèyn wul ì biminì keli ibè I ṅweyn, aley ìlvi nâ ghè wu zì si nâ ghi aka' à mò' ṅèyn ì Jisos Christ abàs ayvis ì faṅ kì alè' nâ ghè samo'. "samo' kûm ìti" nìn ghi nkàyntì ìzìyn zì a ghi chfi a iye'i ibe ì nì-I afèyn a Nwà'lì Fyìni kûm ìti I kàlitèyn kesa aka' à mò' antèynì nì Christ. | At the time of his personal salvation, the Christian believer enters into a spiritual union with Jesus Christ and remains in that position forever. "Positional Truth" is the formal title for that wide class of Bible teaching on the subject of the Christian's position in or union with Jesus Christ. |
| Aka' à mò' antèynì nì Christ nìn fu sî wul ì biminì sæsì kì si ìdvi. Sæ nâ sèynsì nìn ghi ma ghi lî a ghi lî nâ fî yvi ìfom ateyn kì mîlvi ìn jîm ìlvi a fî a wu faṅ ta ka wul ì biminì chi ateyn a nse fî ghi si læ si faṅ no mî ta wù n-ndù iyvi. | Union with Christ makes available to the believer a great number of spiritual benefits. These benefits can be used and enjoyed continuously during the believer's remaining lifetime and will continue into eternity. |
| Dzì zì a wul ì biminì nìn ghi ateyn antèynì nì Christ nìn ghi ma Bòbo Jisòs nìn læ meyn bè ì lèm. | The nature of the believer's position in Christ was foretold by the Lord Jesus Himself: |
| (1) Ta wù nâ bèysì iwo kûm àbayn a nchînì | (1) in the Bread of Life discourse, |
| Joyn 6: 56 À yì mî ndà ìwûyn ì wom fî nyvè mîluṅ ì mêm, a ghesì ṅweyn na yini-à. | John 6:56 He who eats My flesh and drinks My blood abides in Me, and I in him. |
| (2) Ta wù nâ bèysì awo kûm nchì bzisì ì jùṅ | (2) in the Good Shepherd discourse. |
| Joyn 10: 16 Mî n-keli bzi ì semsi si ghi wi a mbàyn afèyn, ma keli kîmì si gvì nì nseynsi na si na ghi ànòyn à mò', keli kî nci ì mò'. Bzisì mbàyn yilú nâ sisì ì nì nâ yvi kîmì sî mà. | John 10:16 And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd. |
| Nì | and |
| (3) Ta wù nâ bèysì awo a ndo àbàs ikùè | (3) in the Upper Room discourse. |
| Joyn 14: 20 À læ nâ ghi achi nâ ghè ta ka mà kasì gvì sî zì, a yì keli na ghesì Bò wom nìn ghi kî afo à mò', ghesinà ì boṅ ghi kî si afo à mò'. | John 14:20 And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd. |
| Ghi nî ghi lèm kàlitèyn antèynì nì Christ abàs ayvis toynî a dzi ì lî ghi n-tonṭî na ifsi I mu I Àyvis a Nwà'ni-a. Mîdzitî nâ mèyn nìn ghi ma ghi faytì meyn fè'tì kàlì a | The Christian is placed spiritually in Christ through a mechanism known as the Baptism of the Holy Spirit. These mechanics are described in |

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| <p>1 Kolin 12: 13 Ghesinà nin læ kasi nà si ghi ki si iwùyn ì mò' itu' ta ghesinà fsi mu si yvis a Nwà'ni-a, kèsa, à nà ghi tì, ghesinà ghi gheli Jùsi-a, kèsa ghesinà nà ghi gheli itum a, kèsa ghesinà nà ghi ikòs sî wul a, kèsa ghesinà na keli ngejsi ghesinà a. Fiyini fi n-fu meyn Ayvis nà kèynà à mò', kè sî ghesinà ghi jìm.</p> | <p>1 Corinthians 12:13 For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.</p> |
| <p>Gàlesiyà 3: 27, 28 27Nò zì ì jìm ta yi læ fsi mu ì chiyntì zî Christ sî ghi ma yì li meyn nchinè nweyn. 28. Si a nyiñ bu fi ghi wi sî wul ì Jù nêyn wul ì Gîlis. Si a nyiñ bu fi ghi wi sî wul vzi a wù n-ghi si a ngeñ nêyn wul ì vzi a wù n-ghi akòs, ghi wi sî wul ìlumnè nêyn wul ì wi bòm ta zì n-ghi ì jìm si chiyntì ghi ki afo à mò' zî Christ Jisòs.</p> | <p>Galatians 3:27,28 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.</p> |
| <p>(iyè'î tîfu tì ì mu nsombo a Nwà'lì Fiyini nin ghi ìwo to ta ka ghi na faytì kya ìfsi I mu I Ayvis a Nwà'ni-a”)</p> | <p>(A study of the seven baptisms of the Bible is a prerequisite to an understanding of the Baptism of the Holy Spirit.)</p> |
| <p>Ifsi I mu I Ayvis a Nwà'ni-a nin ma Christ</p> | <p>The Baptism of the Holy Spirit was foretold by Christ in</p> |
| <p>Ifèl I Gheli Ntum 1: 5, 8 5Joyn tí nà fu mu sî gheli kè ô nè mù mè jvè mètì lvây nna sî ghi ma à fañ kè mìnchi ì nsè' ta ka ghi fu mu sî zì nè Ayvis a Nwà'ni-a.” 8.Mìtì yì na kya ki na yì nì keli àdya' ìlvi ta Ayvis a Nwà'ni-a gvì meyn sî zì, ì nà ghi nchwò nsa' sî mà a Jèlusalèm nè Jùdiyà ì jìm nè Sàmaliyà, nè tìtân tì mbzi tì jìm.</p> | <p>Acts 1:5,8 5 for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” 8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”</p> |
| <p>Yi yèyn nà ì yeynè nin læ gàyn sî asi achi a Beyntikòs.</p> | <p>This occurred for the first time on the Day of Pentecost,</p> |
| <p>Ifèl ì Gheli Ntum 2:1-4 A nà n-ghi ta achi a gha'ni kè-a ghi nà n-toñti na Byntikòs gvì meyn, gheli ghi biminì yvìña alè àm ò. 2 kè tèyn afo a ù ii tènya ta afyef a to ì fi kua ki ndo ì jìm zì a àñenna nà n-ghi ateyn. 3 Añena fi gviti yeyn ifwo, wu ghi ta tìlemi tì ìvis, wu gwòsì ì ndu dù'i nô mì atu nì ndà afu.4 Ayvis a nwa'n-a gvì zì nô mì atèynni nì ndà afu ì nì, àñena ziti nà tañi tìla' tì lùti.</p> | <p>Acts 2:1-4 1 When the Day of Pentecost had fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. 3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them. 4 And they were all filled with the Holy Spirit</p> |

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| | and began to speak with other tongues, as the Spirit gave them utterance. |
| <p>Fi ki Ifèl i Gheli Ntum 11: 15, 16</p> <p>Ma ziti si tanji si àṅəna no mi ìlvi gha Ayvis a Nwa'ni-a gvi sî àṅəna kîmi ta ki n-læ gvi sî ghesinà a nziti.</p> <p>16. Ma fi kasi kfà'ti iwo zì a Bobo nin læ bè na, Joyn na fu mu sî gheli kî nô nì mù mî jvâ, miti Fiyini fi ghi si nì sî nà fu mu sî zì nì Àyvis a Nwa'ni-a.”</p> | <p>cf Acts 11:15,16</p> <p>15 And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.</p> <p>16 Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.'</p> |
| <p>Tèyn, akà' à mò' antèyni nì Christ na ghi ma yi gàyn sî gheli ghibimini si asi achi a Beyntikòs, nì na à nà ghi iwo gàyn si a nyiṅ sî gheli ghibimini itu' chòs.</p> | <p>Therefore, Union with Christ was experienced by believers for the first time on the Day of Pentecost, making it an experience unique to Church Age believers.</p> |
| <p>Àkà' à mò' antèyni nì Christ nin ghi samo' kî sî gheli ghibimini ghi jòm, kèsa wù nin jelè antèyni àyvis a, kèsa wù nin jelè a njwòsi iwùyn a.</p> | <p>Union with Christ is a fact for all believers, spiritual or carnal.</p> |
| <p>1 Kolin 1: 2</p> <p>Mi n-nyâ' ì nwà'lì nâ yèyn sî ànòyn a gheli ghibimini nì Fiyini fi kî a kî nin ghi a ntè' Kolin, ì ghi a Fiyini fi n-cho' ì nì na àṅəna na layna, ghi gheli ì nfeynfi toyni a Christ Jisòs. Mi n-yâ' sî zì ghi fi nyâ' kîmi sî gheli ghi jòm, no mi wo teyn ta àṅəna nin ghi, já zìyn I Bôbo ghesinà Jisos Christ. Wù n-ghi Bôbo sî àṅəna fi ghi Bobo sî ghesinà.</p> | <p>1 Corinthians 1:2</p> <p>To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:</p> |
| <p>Ki kîmi. 1 Kolin 1: 11</p> <p>Mi n-bê tèyn a woyn-nà ghem bòm tà gheli ndo nì kàlowè ghi li fe'ti meyn sî mà na iyòl ì nin ghi antèyni nì zì.</p> | <p>cf. 1 Corinthians 1:11</p> <p>For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.</p> |
| <p>1 Kolin 3: 1-11</p> <p>1 Mi nà n-kà' ma bú nà tanji sî zì a woyn-nà ghem ta mi n-tanji sî gheli ghi a ghi nin keli Àyvis a Nwa'ni-a. Mi nà tanji sî zzi kî ta mi tanji sî gheli mbzi, ì woynnda a ibimi nì àṅəna sî Christ.</p> <p>2Iwo zì a mi n-læ ye'i sî zì nà ghi kî tèyn ta igheyn a ghi n-fu sî woynnda ghi boli, a ghi wi ìfwo ì yini ìtwo bòm ta yi nà bu du' tì lèma tì kfeyn. No ìlvîyn yi bu du' tì lèma tì kfeyn.</p> <p>3 Yi n-bu chi kî ta gheli mbzi. Yi n-kya na ànghè' à nì iyol ì nin se sî nà ghi antèyni nì</p> | <p>1 Corinthians 3:1-4</p> <p>1 And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.</p> <p>2 I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;</p> <p>3 for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?</p> <p>4 For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal?</p> |

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| <p>zà, yi nà nì àwo kà ta ghelì mbzi fì bìm chí kà ta àṅena. 4. À n-gvì ìlvi ta wùl ì mò' ì bè na "mì n-ghì ì Bôl", ì lvi bê na "mì n-ghì wul Àbolòs", yi nà dyèyn na yì n-ghì bìm ghì kà ta ghelì mbzi.</p> | |
| <p>Alej kà a wùl ìbìminì nìn ti ateyn antèynì Christ nìn nì ṅweyn na wù na "àbom a fì-a" antèynì Christ.</p> | <p>The believer's position in Christ makes him a "new creature" in Christ,</p> |
| <p>2 Kolin 5: 17 Wùl nìn se sì nà ghì ṅèyn ì Christ, wul nà sì ghì wul ì fì, ma nchìnì ṅweyn ì mu chwo meyn ì fì gvì.</p> | <p>2 Corinthians 5:17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.</p> |
| <p>Kàlitèyn nìn ghì "antèynì nì Christ" ma wù sì ghì "afo a fì-a" a dzì na wù keli meyn ìbzi ifi-I, fì keli àyvìs antèynì nì wùl, fì ghì lviyn ma wù lli a wù na yinì ṅèyn Fiyìnì fì. "Awo a mu a n-sì ghì ma kà n-chwo meyn", ikfì-I abàs ayvìs n-sì ghì ma yi chwô meyn, nì "no mì ghà na sì ghì kà a fì", nchìnì àyvìs ì zìtì.</p> | <p>The Christian is "in Christ" and has become a "new creature" in that he has a new birth, a new human spirit, and has the ability now to have fellowship with God. "Old things have passed away", spiritual death is done away, and "all things are become new", spiritual life is begun.</p> |
| <p>Akà' à mò' antèynì nì Christ nìn àwo ta kà nìn gâyn kà sì ìlvi kà sì ìdvi sî wul ì bìminì'</p> | <p>Union with Christ has several immediate results for every believer:</p> |
| <p>IKU A IKFÀ'TÌ</p> | <p>MENTAL ATTITUDE</p> |
| <p>Sì zìtì</p> | <p>Introduction</p> |
| <p>Ta wul ì bìminì nìn ndú nì àsi-a a nchìnì kàlitèyn nì ṅweyn, wul bè'ì keli tìkfìni tì dvì kà tèyn a ṅweyn ikfà'tì. Dzisi ì lli awo nì ṅweyn na kfinì kàli kà sì jya sì jya mèt[I fì nyàṅsì kfinì-à, dzì zì a wù nìn kà'sì awo ateyn a ṅweyn ikfà'tì ì kfinì, iku ikfà'tì nì ṅweyn ì kfinì nà bu fì ghì wi ta yi tí nà ghì. Dzì zì a wù tí nà kfà'tì ateyn sì asi ì kfinì wu nà sì keli "ìkfà'tì I Christ" - Dzì zì a Fiyìnì fì nìn ki awo ateyn a nà sì ghì yì ì ṅweyn.</p> | <p>As a believer progresses in his Christian life, he experiences many profound changes in his thinking. His standards change gradually but radically; his frame of reference changes; his mental attitude soon becomes very different from what it once was. His previous way of thinking is replaced by the "mind of Christ" - God's viewpoint is becoming his own.</p> |
| <p>Iwo I li ta Kàlitèyn nì wu nà keli sì nà ni-à yi gha' kà tèyn wu fe ateyn nìn ghì ìfe sì nà lemâ antèynì nì Christ. Ta wù nì wu fañ nà nì ndu kà nì mbì sì a ṅweyn a ngeṅ bèynsì wi item fì fè'tì fvìsì wi mbì ní na kàlitèyn na yinì wì aka' à mò' ṅèyn Fiyìnì fì ì fì tàysì ìfèl I Ayvìs a Nwa'ni-a a ṅweyn antèynì.</p> | <p>The greatest occupational hazard faced by a Christian is the failure to grow in Christ. Persistent personal sin carried on without repentance and confession keeps the Christian out of fellowship with the Lord and hinders the work of the Holy Spirit in the life.</p> |
| <p>Dzì zì a kàlitèyn nìn bosi chi nchìnì ìbìmi nì ṅweyn nìn ghì ghì chí wì nì ìtof I wul ì. Ghì lli ghì bú làè chi ìnki ichi nà yèynì bula ghì na fsiṣì ìfwo yinì ayvìs mìnchi ìn jìm, a ghì ìghal I ìwùyn zì a</p> | <p>The normal Christian life is a supernatural life. This life cannot be lived apart from the daily intake of spiritual food, the sustenance which comes with the study of the Bible accompanied by the</p> |

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| <p>yi n̄n gví ta ghi n̄n ye'í iwo I F̄yìnì bà'sí k̄mì na ghi na ghi m̄lvì ìn j̄m a tis̄ Ayvìs a N̄wa'n̄i-a k̄mì n̄ ìf̄èl ì ànkeyna. Wùl n̄n k̄e s̄i n̄a te' wi atu a iwo I F̄yìnì s̄i n̄a k̄ya m̄dzit̄f̄ m̄z̄i a ghi kelì s̄i n̄a chí ì nch̄n̄n̄ k̄l̄it̄èyns̄i ateyn k̄i achi n̄i achi a n-gv̄i k̄i n̄i ìf̄e na ka wùl ì lema ant̄èyn̄n̄ n̄i Christ. Wul ì b̄iminì v̄z̄i a wu n̄n̄ to chwô wì awo n̄a k̄èyn̄a a k̄i n-t̄àys̄i t̄èyn, wu n̄i n̄a kol̄a wì m̄itam t̄èyn ta w̄ayn F̄yìnì.</p> | <p>continuous control and ministry of the Holy Spirit. Inattention to the teaching of the Word of God concerning the mechanics of daily Christian living results in failure to grow in Christ. The believer who will not overcome these problems will not be able to enjoy the benefits and blessings of the Christian life, and he will certainly not be productive as a child of God.</p> |
| <p>Atu iwo k̄èyn̄a a ghi nyà' k̄alì t̄èyn n̄n̄ kas̄ k̄à's̄i àwo k̄i s̄i ìdv̄i dz̄i z̄i ìkf̄à't̄i I wul ì b̄iminì n̄n̄ ku ateyn. S̄i aasi, ghes̄n̄a ȳèyn t̄n̄k̄i t̄i m̄b̄i k̄i s̄i ìdv̄i ta s̄i n̄n̄ fv̄i a ìkf̄à't̄i, a ghi bòm ta wùl "n̄n̄ nk̄f̄à't̄i wì a dz̄i ìfu k̄i salù". T̄èyn ghes̄n̄a ȳèyn m̄dzit̄f̄ m̄z̄i a F̄yìnì f̄i l̄èm kalì na ghi k̄f̄in̄i dz̄i z̄i a wùl n̄n̄ kf̄à't̄i ateyn ì l̄èm dz̄i z̄i a F̄yìnì f̄i n̄n̄ kf̄à't̄i ateyn. Iyè'í n̄a ȳèyn ì n̄n̄ dȳèyn k̄im̄i n̄a awo a to a li ta k̄i n̄n̄ ḡayn a nch̄n̄n̄ n̄i k̄l̄it̄èyn ta wù bà'l̄i ìkf̄à't̄i ì F̄yìnì a ñweyn ant̄èyn̄n̄.</p> | <p>This article reviews several factors relating to the subject of the believer's mental attitude. First, we note several categories of mental attitude sin which are the result of "not thinking Grace". Then we see the methods by which God arranges for human viewpoint thinking to be replaced with divine viewpoint thinking. This study will also show some of the important results in the life of the Christian who develops a godly mental attitude.</p> |
| <p>M̄b̄i s̄i n̄a k̄f̄à't̄i wì a dz̄i ìfu ma yi gv̄i k̄i salù</p> | <p>The Sin of Not Thinking Grace</p> |
| <p>K̄l̄it̄èyn n̄i wu cho'ni ngalì k̄i s̄i ìdv̄i m̄n̄chi ìn j̄m na wu nj̄m̄t̄i m̄b̄a't̄i F̄yìnì k̄ùm nch̄n̄n̄ ñweyn ma wù n-j̄m̄t̄i wì a. A t̄ichò'n̄i, k̄èsa t̄i n̄n̄ l̄e ì l̄e. K̄èsa t̄i n̄n̄ gha' ì gha' a, wù n̄i wu n̄a dȳèyn na wù n̄n̄ ye't̄i a F̄yìnì k̄èsa wù n̄n̄ k̄õj̄ s̄i n̄a ye't̄i wì a it is̄i n̄i F̄yìnì f̄i. Wùl ì b̄imi n̄i wu n̄a kelì dz̄i s̄i z̄i à mb̄à't̄i àt̄i-ati n̄i F̄yìnì z̄i a wù n̄n̄ kelì s̄i nch̄n̄n̄ ñweyn, a ghi mb̄à't̄i, m̄dzit̄f̄ m̄i ìn̄i awo n̄n̄ F̄yìnì ìn̄ li ma ghi s̄i ma ghi n-l̄e meyn l̄èm, n-ghi ghi ghi s̄i n̄a lí no m̄i gh̄a f̄è' k̄i ateyn, a f̄i ghi no m̄i f̄ib̄ù'n̄i f̄i dz̄i f̄i k̄a ta ghi n̄a k̄à' a ghi ni iwo ateyn li a ghi sa't̄i. T̄ich̄f̄n̄n̄ n̄i t̄iboysit̄i k̄i s̄i ìdv̄i n-ghi ma ghi li a ghi li, a lí wul v̄z̄i a wù n-s̄i ghi ma wù n-tis̄i meyn ngen̄ ì ñweyn a ìfyè' a f̄i a ghi l̄èm k̄alì a N̄wà'l̄i F̄yìnì.</p> | <p>A Christian decides many times every day whether he will follow God's plan for his life. In decisions great or small he expresses either his dependence on the Lord or his desire to be independent of God's direction. A believer has access to the perfect plan of God for his life, a plan which has certain predetermined divine standards by which every situation can be measured, by which every decisive opportunity can be judged. Many promises and blessings are available for use by the person who orders his life according to the patterns laid out in the Bible.</p> |
| <p>Wùl ì v̄z̄i a wù n-k̄õj̄ wì mb̄à't̄i F̄yìnì, wu ghi s̄i n̄a n̄i awo a dz̄i a f̄i a wù n̄n̄ kf̄à't̄i ateyn t̄èyn ta wùl, n̄i wù n̄a fel̄i wì a ìfyè' ì F̄yìnì. Wu n̄i wu z̄i a t̄n̄k̄i t̄i nge's̄i a gv̄i n̄i m̄b̄is̄i ìkf̄à't̄i bòm ta s̄i a fu wù ni meyn cho'ni s̄i n̄a ye't̄i wi a F̄yìnì. Nch̄n̄n̄ ñweyn n̄a s̄i ghi nch̄n̄n̄ wùl ì v̄z̄i a wù n̄n̄kf̄à't̄i wì a dz̄i "ìfu ma yi gv̄i salù".</p> | <p>The person who is not positive to the plan of God, and who would apply his own human standards to life situations, does not operate by divine standards. He becomes involved in a variety of mental attitude sin problems stemming from his original decision to be independent of God. His life takes on the characteristics of one who does not "think Grace".</p> |
| <p>Ifu k̄i salù n̄n̄ ghi àb̄às a nch̄n̄n̄ n̄i F̄yìnì a ghi ìdyèfs̄i ìk̄õj̄ n̄i ñweyn s̄i ghelì a mb̄zi yi n̄i ì ñweyn na wù na fu no m̄i gh̄a ta wùl n̄i k̄in̄</p> | <p>Grace is that characteristic of God which is an extension of His love for the human race and which causes Him to provide for every human need for</p> |

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| <p>Ìvàyìn nì nô ta ghì l'ê ghì. Ikfì I Jisòs Christ ta wù fu ngej ì ñweyn sí kfi a ànwàmni na ghì ifèlè zì a yi nìn læ na yi na boyní sí Fìyìnì fì na wù na kí no mí ndà ìwu ñweyn layna kùm ìwulì i mbi fì ghì afo ta ka Fìyìnì na fu ifwo kì salú bòm atem a juṅà nì ñweyn.</p> | <p>time and eternity. The sacrificial death of Jesus Christ on the Cross was the Work which made it possible for God to view every person as free from the guilt of sin and as an object of God's Grace provisions.</p> |
| <p>Wùl nìn kæ si fe si lèm ikfà'tì I ñweyn a dzi ifu a fì a yi n-gvì kì salú na ghì tìnkì tì mbi a ikfà'tì sí bè'ì ghì, bà'sí kìmì nìn sèyinsi tēyn:</p> | <p>Failure to order one's thinking according to Grace involves several aspects of mental attitude sin, including the following :</p> |
| <p>Ayvìs ìghañsi I ìwùyn—Ìyèynì n-ghì ta wùl nà ku na yi n-ghì àfo a to bòm ta wùl nì meyn yè iwo, keša ghì kò'si ñweyn àlè' a li-a, kèsa a n-ghì ta wù faytì yè'i iwo I li kèsa ñwà'lì, kèsa à nìn ghì a dzi a fì a wùl nìn kè' ateyn, kesa a ghì ghì bòm ìfu il li ta wùl ì ìlè mà nì ineyeni, kesa iwo ta wù nìn kya sí nì. Mbi ìghañsi ìwùyn nìn ghì ìlvi ta wùl nìn kelì a ñweyn antēynì na yi nìn ghì àfo a bemni-a lí wì na no mí ghà ta yi nìn ghì fì kel a à n-ghì ma à fu Fìyìnì yi zì ndù a m'wòlì a fì a wùl nìn kya fì kya sí nì.</p> | <p>A spirit of pride -- this is an exalted feeling based on personal success or position, or based on good training or education, on personal appearance, or on some natural gift or ability. Sinful pride is an inner feeling of self-importance which does not take into account God's provision of every resource and quality which goes into one's human traits and capabilities.</p> |
| <p>Ìkòṅ afo, kèsa nsèm ibàm afo, kíṅ na ghì na bèṅtì và fì tìm tìkfim—Ìyeyn nà ìyèynì nìn ghì ta wùl ní wu nà nya'tfì kíṅ na kya ñweyn fì yeyn kelì à. À n-ghì ìkòṅ sí nà lum ghì kì atu, kesa sí gùf asi a ghèl a wa ìwùyn kì a m'dzitfì m' awo ta wà nìn dyèyn fvìsì a ndayn kesa wà lèm na wà nìn wul ì bemni àbàs ayvìs.</p> | <p>Love of, or desire for, human approbation and praise -- this is a secret fondness for being noticed and recognized. It is a love of supremacy, or it is the drawing of attention to oneself by various types of exhibitionism or by spiritual one-upmanship.</p> |
| <p>Kya kì iwo i ngej— Ìyeynì nìn ghì ìwo a dzi ì ntàl kèsa sí nà kelì nchìnì ma wà lì wà bu fì yè'i ìwo a, kèsa sí nà ghì mà wà lì wà bú fì kfi nì ìkfà'tì. Sí nà kya kì iwo kùm ì ngej nì ghì sí nà kòṅ sí nà lum gumni chwòsì à, chef a, kelì àkfiyn, ni ta ka wùl na ghì ta "wu nìn kutfì ì nsès" kèsa kaṅ ghelì ghì li fvìtì à, kèsa zì a wo nì ghelì ghì li, kesa sí fè sí nà kya ghelì ghì li nìn kelì ngejì àṅena afo ghì wì sí bìm sí zì sí tàysì.</p> | <p>Self will -- this is the concept of the stubborn or unteachable nature, or implacability. Self will is a disposition to be argumentative, harsh, bitter, which causes one to be a "nit picker" or critical in the extreme, or to mind the business of others, or to fail to recognize the rights and privacy of others.</p> |
| <p>Awo a se sí to a nì ì ghelì wà nì mbi— À nìn ghì mbìsì itoṅ ì yafini, sí nà luṅlì àtem a bi-a, kesa kelì nchìnì kuli chwòsì awo. À nà ghì ichas i nà ghì nì ikfà'tì-ì sí sí s'ì ìlvi ta ghì kàṅ iwo ì zæ kèsa kè'nì. Aleṅ a mbi nà kèynà nìn ní kì bzi ànghè', nì isa'si iku, nì isemi, yi gvì nì ànlue-à, nì ìbaynì, sí na kul ì chwò nì ghelì ì toṅ, nì m'dzitfì sí sí s'ì, kìmì nì a li-a.</p> | <p>Sinful reaction to social pressures -- these are the sins of anger, impatience, touchiness, or of having a sensitive nature. There is often resentment and retaliation when disapproved or contradicted. This area of sin generates jealousy, sour grapes, envy, and the accompanying bitterness, hatred, carrying of grudges, revenge tactics, and so forth.</p> |
| <p>Ghà'sì m'wòlì mzi a ghelì ghì li n-nì sòè nì mzi a</p> | <p>Magnifying the faults and failings of others while</p> |

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| àṅena n̄n fe ateyn, mìtì gha'sì àwo k̄i a wa n̄n boṅ kya na k̄i n̄n jof̄i à a wa nch̄in̄. | emphasizing one's own virtues. |
| Ikè'n̄i iku – s̄i nà lum ghi k̄i ma atem a fsi-a meyn, lum ghi k̄i n̄ ilun̄l̄i-i, lum k̄oṅ k̄i na ghi fyè'l̄i-a wu saṅl̄i-a f̄i n̄i a wu ko'ni-à. À n-ghi ìkua yi kè' w̄i a j̄uṅ f̄i l̄isi-à. À n-ghi ìku yi gv̄i k̄i n̄ nkèyn ìkuni s̄i f̄i s̄i n̄i na w̄ul na v̄il̄i-à ìlvi ta awo n̄n to yi n̄ k̄imi na w̄ul na k̄iṅ s̄i mèsi nge'si ṅweyn toyn̄ ish̄iṅ n̄ ilumn̄i iku. | Negative disposition -- this is peevishness, a fretful disposition, one that loves to be coaxed and honored. It is a dishonest, deceitful attitude. It is a disposition that tends toward discouragement and despondency under pressure along with the attempt to solve one's problems by hysteria and tantrums. |
| Z̄i ì w̄i a w̄ul iwo – Mbi n̄a yèyn n̄n ghi s̄i nà z̄i w̄i iye'i n̄i iwo I F̄ȳȳn̄i ì j̄im. Yi n-ghi s̄i nà li w̄i ta ghel̄i gh̄i a ghi bu du' t̄i b̄imi s̄i ghi ma ghi le meyn s̄i iwo, kesa dz̄i z̄i a ghel̄i gh̄i b̄imini n̄n chi a njwòs̄i ìw̄uyn ateyn. | Apathy -- this sin is that of indifference to doctrine and to the Word of God in general. It is indifferences to the lost condition of unbelievers or to the carnal condition of other believers. |
| Dz̄i z̄i a ikf̄a't̄i I wul ì b̄imini n̄n ghi ateyn. | Characteristics of a Believer's Mental Attitude |
| Nk̄aynt̄i nch̄in̄ n̄i w̄ul ì b̄imini ant̄eyn̄ n̄i BObo Jisos Christ n̄n ghi k̄i a dzi a f̄i a ikf̄a't̄i I ṅweyni n̄n ghi ateyn. | The true character of a believer in Jesus Christ is determined by his mental attitude. |
| Nḡayns̄i 23: 7 "No mi ti a ta w̄ul n̄n kf̄a't̄i a ṅweyn item, w̄u n-lut̄i ghi k̄i t̄i". | Proverbs 23:7 "As a man thinks in his heart, so is he". |
| Ki k̄imi | See also |
| 1 Bit̄a 1: 13 Yi bà't̄i l̄e ngeṅ s̄isi nà gv̄it̄i s̄i n̄i if̄el̄ z̄i a F̄ȳȳn̄i f̄i n̄n k̄iṅ. Yi fayt̄i gh̄al̄ ngeṅ s̄isi ì l̄em k̄i ikf̄a't̄i I z̄i-I iboysi n̄a gh̄ayn a F̄ȳȳn̄i f̄i n̄n ghi s̄i l̄e s̄i fu s̄i z̄i itu' ta Jisos Christ n̄n kasi gv̄i. | 1 Peter 1:13 Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; |
| 1 Bit̄a 4: 1 Ta ghes̄in̄a s̄i kya na Jisos Christ n̄n l̄e meyn yeyn nge' acha' ìw̄uyn, ȳi na boṅ kel̄i k̄i ikf̄a't̄i z̄i a w̄u n̄a n-kel̄i gv̄it̄i s̄i yeyn nge' b̄om ta à n-yeyn m̄i nd̄a nge' a nse af̄eyn ta Christ, w̄u b̄u n̄a f̄i n̄i mbi. | 1 Peter 4:1 Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, |
| Hib̄il̄u 12: 3 Yi na kf̄a't̄i dz̄i z̄i a Jisòs n̄n l̄e yeyn nge' ateyn awu n̄i ghel̄i awo a b̄i-a mìt̄i ì n̄a weyns̄i k̄i weynsi. Yi na kf̄a't̄i-à ta ka iwo n̄i faj̄ t̄i kòbs̄i z̄i na ȳi boli. | Hebrews 12:3 For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls. |
| Kòlosè 3: 1, 2 Ta ȳi s̄i ghi ma F̄ȳȳn̄i n̄n lays̄i meyn z̄i | Colossians 3:1,2 1 If then you were raised with Christ, seek |

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| <p>Christ sɪ ikfà' tì a mo', yì na lèm mì tem mzi awo ghè a kɪ n-ghì iyvì, alè' ghè a Christ nìn du' ateyn àbàs ikœ ìtwo nì Fìyìnì fì. 2. Yì na lèm tìkfà' tì titi awo ghè a kɪ n-ghì iyvì, a ghì wi awo ghè a kɪ n-ghì a nse.</p> | <p>those things which are above, where Christ is, sitting at the right hand of God. 2 Set your mind on things above, not on things on the earth.</p> |
| <p>1 Kolin 2: 16 Yì n-ghì kɪ ta ghì n-nyà' meyn a Nwà'lì Fìyìnì na, "wùl nìn kya wi iwo zà a Bôbo nìn kfà' tì sɪ nà tebtì gheli ñweyn." Mitì ghesìnà nìn keli ìkfà' tì I Christ.</p> | <p>1 Corinthians 2:16 For "who has known the mind of the Lord that he may instruct Him?" But we have the mind of Christ.</p> |
| <p>2 Kolin 10: 4,5 4. Ìfwo ìghoñ nì ghèsì nìn ghì, a faytì wì wul, à n-fu Fìyìnì na ghès na tìm ìghoñ ateyn, bebsì àdya' a mbàynsì. 5 Ghès nìn bebsì àngùmni kì a gheli nìn fvìsì sɪ dyèyn ìwuyn, kɪ tamtì na ka gheli keli Fìyìnì. Ghès nìn taysì tìkfà' tì ti ghèl ì nì na gheli na kfa' tì àwo a dzi a fi a Christ nìn kɪñ na ghì na kfà' tì ateyn.</p> | <p>2 Corinthians 10:4,5 4 For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, 5 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,</p> |
| <p>Dzì zà a ìkfà' tì ì wùl ì bìmìni nìn ghì ateyn nìn lum nyanṣì kè' wì andayn a ìnì awo nì ñweyn, m̀tì Fìyìnì fì lum faytì kya mesì ìwo zà a wùl nìn kfà' tì.</p> | <p>A Christian's mental attitude is not always apparent in his actions, but God always knows perfectly what a person is thinking.</p> |
| <p>Hibìlù 4: 12,13 12 Iwo I Fìyìnì nìn ghì tèyn chi-à, keli àdya', tofì chwô no m̀ ìfo I ngvèlɛ ì kà. Yì n-sù wul I zì chem a ñweyn item ì ndu kùm àyvis a ñweyn ì fi toynì kìmì a ñweyn ìyùñ nì ìvìf ì. Iwo I Fìyìnì nìn dyèyn baynsì ìkfà' tì I wùl. 13 No m̀ ghà ta Fìyìnì fì n=faytì nìn kè' kì a ndyan sɪ ñweyn. Afo a li-a nìn ghì wi a kɪ n-leytì sɪ ñweyn, ghesìne nìn ghì sɪ læ sɪ timi asì nì ì ñweyn sɪ tañ ìchfì ì ghesìnà kùm no m̀ ghà ta ghì tì nà nì-à.</p> | <p>Hebrews 4:12,13 12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.</p> |
| <p>Ngàynsì 21: 2 No m̀ dzì ì wùl ì kà n-nì yì nà jofì-à a ñweyn ikè', m̀tì Fìyìnì fì nìn ka'sì m̀tem.</p> | <p>Proverbs 21:2 Every way of a man is right in his own eyes, But the Lord weighs the hearts.</p> |
| <p>Akeynà nìn ghì ìchfìtì ì dzi sisì a ìkfà' tì I wùl ì nìn nì yì nà ghì ateyn.</p> | <p>The following are examples of mental attitude thinking.</p> |
| <p>Sì nà ghì ta wùl ì mbzi nìn ghì ìwo dzi a ìkfà' tì. Sì na ghì ta wùl ì mbzi nìn ghì wi ta wà</p> | <p>Worldliness is a mental attitude. Worldliness is not the doing of something wrong; it is the thinking</p> |

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| <p>n̄n n̄i iwo a s̄e, à n̄n ghi ìkfà't̄i z̄i a yi n̄n lí àlè' yè't̄i w̄i a dzi a fi a F̄yìnì f̄i n̄n ki awo ateyn. Ichu' s̄i nge' s̄i nà kfà't̄i a dzi ì mbzi n̄n ghi s̄i kf̄inì dzi ìchi. À n-ghi ìkf̄inì a ìkfà't̄i (ìbèyns̄i item) a ghi ìkf̄inì iwo a fi a wùl n-nì. Dz̄i a F̄yìnì n̄n ki awo ateyn n̄n kelì s̄i l̄i alé' a dzi a fi a wùl n̄n ki awo ateyn j̄æ ta ka ghi ki ìkf̄inì a nch̄in̄. Wùl li a wù na kelì ichi abe yi kè' a j̄uŋ, mìti wù luy n̄ meyn n̄ mbisi ìkfà't̄i.</p> | <p>which takes place independently of God's viewpoint. The remedy to the problem of worldliness is not in turning over a new leaf. It is a change in thinking (repentance) rather than a change in activity. Divine viewpoint must replace human viewpoint before a change in character can be expected. One can have an outward life which appears good, yet be filled with mental attitude sins.</p> |
| <p>Kòlosè 3: 2 2Yì na lêm t̄ìkf̄æt̄i titi awo ghè a k̄i n̄n ghi iyvi, a ghi wi awo ghè a k̄i n-ghi a nse.</p> | <p>Colossians 3:2 2 Set your mind on things above, not on things on the earth.</p> |
| <p>Jèm 4: 4 Gheli ghèyn a ghi n-ko'si ìfwo ì mbzi t̄eyn! Ba yi ti ghi na yi n-kya wi na yi n-kôŋ ìfwo ì mbzi, a à na ghi na yi n-b̄ayn F̄yìnì. A n-kôŋ m̄i ndà ìfwo ì nse a wù na b̄ayn F̄yìnì.</p> | <p>James 4:4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.</p> |
| <p>Itaŋ, n̄i ìto-i n̄i ankaynt̄i-a n̄n ghi 'awo dzi ìkfà't̄i. Ghi n̄a ghi n̄a ghi bula ghi leŋ wùl a bu k̄i na adya' a m̄æ meyn a ŋweyn ìkfà't̄i.</p> | <p>Toughness, strength, and determination are mental attitudes. One is not beaten until he gives up mentally.</p> |
| <p>Nk̄aynt̄i mbôyn̄i ant̄eyn̄i n̄i k̄ilèt̄eyn n̄n ghi dzi ìkfà't̄i. À n-ghi ìnyaŋs̄i z̄i a yi n̄n ghi dzi ìkfà't̄i n̄i na k̄ilèt̄eyn na yvi ìfom i nch̄in̄ a ghi wi bòm gheli n̄i awo k̄i a k̄i n-ḡayn. Wùl ì k̄æ s̄i nà kelì ìkfà't̄i yi ghi a j̄uŋ a wùl ì b̄imini na saŋl̄i-à, kelì ìnyaŋs̄i, ma wù li a wù na fi yvi nô ìfom a ighàn a fi a wù n-toyn̄i ateyn.</p> | <p>True Christian inner peace is a mental attitude. It is the relaxed mental state which enables one to enjoy the Christian life regardless of people or outward circumstances. With a good mental attitude, the believer can be joyful, relaxed, and can even enjoy the battle.</p> |
| <p>S̄i nà nè'à w̄i ìkfà't̄i a n̄i a nà ghi ìlvi a wùl n̄n kelì àt̄i-at̄i ta k̄i n-tis̄i ìkfà't̄i I ŋweyn, a ghi ìkfà't̄i iwo I F̄yìnì. K̄ilèt̄eyn vz̄i a wùl n-kelì ìf̄ayn a ŋweyn ìkfà't̄i, lum ghi m̄i ìlvi gha ìkfà't̄i-ì fu k̄i nge', ma wù li wu b̄u fi fayt̄i kfà't̄i a j̄uŋ ìlvi ta awo n̄n to gv̄i, wu gh̄am gheli ghi li k̄um nge'si ŋweyn, ma wù k̄à' wù b̄u fi n̄i t̄icho'ni t̄i ghi àt̄i-at̄i, wùl ì b̄imini n̄a w̄eyn n̄n kelì ìnè'à. Dz̄i z̄i a wù n-ku ateyn yi chà' z̄i a dzi a fi a wù n-kfà't̄i ateyn. Bòm dzi z̄i a wul n̄n ku ateyn yi na kelì s̄i nà gvi ìb̄am I dzi z̄i a wùl n̄i kfà't̄i ateyn, ine'à a dzi a fi a wùl n-ku ateyn na lum gv̄i k̄i ta wùl n-kfà't̄i s̄e (ìkfà't̄i a dzi n̄i wùl). M̄iti mb̄à't̄i F̄yìnì toyn̄i ìfu k̄i salû ni na wùl na kelì ìkfà't̄i yi ti atu iwu fi kelì ìku yi nè'à w̄i.</p> | <p>Mental stability is the result of thinking from a proper frame of reference, that is, Biblical thinking. The Christian who has mental fear, who is a chronic worrier, who cannot think clearly under pressure, who blames others for his problems, who cannot make correct decisions -- that believer is unstable. His emotions interfere with his thinking. Since emotion always follows thinking, emotional instability will always follow from incorrect (HVP) thinking. But God's Plan of Grace leads to rock-solid mental and emotional stability.</p> |
| <p>Ìkfà't̄i I wùl ta yi n̄n kè'n̄i n̄i ìkfà't̄i i F̄yìnì</p> | <p>Man's Ideas vs Divine Viewpoint</p> |

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| <p>Si nà kfà'ti-a, wà nìn keli si nà feli nì awo-itu awo. Ikfà'ti a dzi Fiyini kin itu awo a dzi Fiyini. "Wul kà' wu bù chi bòm ki ta wù n-yi ki abayn miti wù nìn keli chi-a yi kimi iwo ì kà ta yi n-fvê gvi ìchfi nì Fiyini fi". No mi isas ìnkì awo tolini-a à kà ta ki nìn gàyn abàs ayvìs, dzi a wùl nìn tanj ateyn nì dzi zì a wùl nìn kfà'ti ateyn yi nà kfeynfi wì. À n-ghi ki iwo I Fiyini ta yi li a yi fu adya' ta ka wùl na kya si na kfa'ti a jûñ ìlvi ta awo nìn toli. Ta ka kàlitèyn na kya si kfà'ti àti-ati yi n-ye'ti-à nô si a ñaṅ akôyn iwo I Fiyini a fi a yi n-chi (wu fi li à) antèynnì nì wul ì biminì.</p> | <p>Thinking requires words - vocabulary. Divine thinking requires divine vocabulary. "Man shall not live by bread alone but by every word that proceeds from the mouth of God." Under any kind of spiritual pressure, human vocabulary, or human thinking, is not adequate. Only God's words can give the ability to think correctly under pressure. The Christian's ability to think correctly is based on how much Bible teaching is resident (applied) in the soul of the believer.</p> |
| <p>Ghi chowsi si isa' nà kàlitèyn keli dzi ì fi ta wù n-kfà'ti ateyn.</p> | <p>The Christian is commanded to have a new mental attitude.</p> |
| <p>Kòlosè 3: 1, 2 Ta yi si ghi ma Fiyini nìn laysi meyn zì Christ si ikfi a mo', yi na lèm mî tem mzi awo ghè a ki n-ghi iyvi, alè' ghè a Christ nìn du' ateyn abàs ikœ itwo nì Fiyini fi. 2. Yi na lèm tìkfà'ti titi awo ghè a ki n-ghi iyvi, a ghi wi awo ghè a ki n-ghi a nse.</p> | <p>Colossians 3:1,2 1 If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. 2 Set your mind on things above, not on things on the earth.</p> |
| <p>2 Kolin 10: 4,5 4. Ifwo ighon nì ghèsi nìn ghi, a faytê wì wul, à n-fu Fiyini na ghès na tim ighon ateyn, bebsi àdya' a mbàynisi. 5 Ghès nìn bebsi àngùmni kì a gheli nìn fvìsì sì dyèyn iwuy, kì tamtì na ka gheli keli Fiyini. Ghès nìn taysi tìkfa'ti ti ghèl ì nì na gheli na kfa'ti àwo a dzi a fi a Christ nìn kin na ghi na kfà'ti ateyn.</p> | <p>2 Corinthians 10:4,5 For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, 5 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,</p> |
| <p>1 Kolin 2: 16 Yi n-ghi ki ta ghi n-nyà' meyn a Nwà'lì Fiyini na, "wùl nìn kya wi iwo zì a Bôbo nìn kfà'ti si nà tebti gheli ñweyn." Miti ghesinà nìn keli ikfà'ti I Christ.</p> | <p>1 Corinthians 2:16 For "who has known the mind of the Lord that he may instruct Him?" But we have the mind of Christ.</p> |
| <p>Filibây 2: 5 Yi na keli ki nchin zì a Christ Jisòs nìn læ nà keli.</p> | <p>Philippians 2:5 Let this mind be in you which was also in Christ Jesus,</p> |
| <p>Ighon kùm dzisi iki awo si bò antèynnì nì wul ì biminì nì ghi ghi keli si nù dzi antèynnì, si asi si nà faytì kya iye'i, fi lí samo' ateyn si nà chi à.</p> | <p>The warfare between two viewpoints in the believer's soul must be fought from within, first by knowledge of doctrine, and then by the application of truth to the life.</p> |
| <p>2 Timoti 2: 15</p> | <p>2 Timothy 2:15</p> |

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| <p>Mòmisi nô nì àdya' a asi nì Fỳìni fì yeyn na wà n-ghì wul ì fèlìni vzi a wù n-wumí wì sí nà ní ifèl I ñweyn, fì ye'í kì samo' zì a yì n-ghì a ntum ì jùn nì nfeynfì.</p> | <p>Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.</p> |
| <p>1 Joyn 1: 9 Ghesinà kæ sí dzi ikumi I ìwùyn kúm mbisi ghesinà a Fỳìni fì lesi fù mbisi ghesinà, ì sù làynsi ghesinà no mi sí a gha vzi a kì n-ghì wi àtì-ati a ghesinà a nchìnìsì bòm ta Fỳìni fì nìn bè no mi ghà ní kì tì, ní no mi ghà kì àtì-ati.</p> | <p>1 John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.</p> |
| <p>No mi wul ì biminì ìkfà nìn keli àtem kì keli àdya' sí nì na wù na kì àwo a dzi Fỳìni. Rome 1: 18 sí ndù asi.</p> | <p>Every believer has a mind which is capable of looking at life from God's point of view. Romans 1:18 ff.</p> |
| <p>Sì nà keli ìkfà'tì I Fỳìni nìfvà ta wul ye'í iwo I Fỳìni toynî Ayvîs a Ñwa'ni-a ta kì n-tisi ñweyn. Wul ì biminì vzi a wù n-lum ye'í kì ye'í iwo I Fỳìni wù ní wu ye'í sí fu ngen ì ñweyn a iwo ateyn, sí fì sí nà kfà'tì a dzi a fì a Fỳìni fì nìn kì awo ateyn, teyn wu nà bu fì ne'à wì. "Ìkfà'tì I Christ" (alè' kì a ghì n-kì awo a dzi Fỳìni n-fvî ateyn) nìn ghì ma ghì dyeyn bàynsì a Ñwà'lì Fỳìni.</p> | <p>Mental attitude divine viewpoint is obtained only through Bible study accompanied by the controlling ministry of the Holy Spirit. The Christian who habitually studies the Word learns to concentrate and to think from God's point of view, and thus he becomes stabilized. The "mind of Christ" (the source of God's viewpoint) is made clear in the Bible.</p> |
| <p>Wul ì biminì nìn ghì ma ghì kà' a ghì "kfinì ta ghì nì ìkfà'tì I ñweyn i na ghì I fì" toynî iye'í, nì itofi, ní ta wù n-chi iwo I Fỳìni. A dzi nà ghàyn a ticho'ni tì ñweyn tì nì ani a ñweyn a na fisî dzìsì iwo I Fỳìni. Iyèynì nìn lutî ghì kì nchwæ sí dèyn na kàlitèyn n-ghè'ni meyn a ibimi na chí ichi I kàlitèynsì ma wù tìn meyn yì.</p> | <p>The Christian can be "transformed by the renewing of the mind" through study, knowledge, and application of Bible truth. By this means his decisions and actions are most likely to be in agreement with Bible principle. And this is the only sure sign of Christian maturity and victorious Christian living.</p> |
| <p>Dzì zì a ìkfà'tì I wul ì nìn felì ateyn</p> | <p>The Human Conscience</p> |
| <p>Dzì zì a ìkfà'tì I wul ì nìn felì ateyn nìn ghì antèynì itèm a ghì itonj i dzi zì a wù n-felì fvisì awo ateyn a nchìnì nì ñweyn.</p> | <p>The conscience is located in the mind and is the center for the operating standards of the human soul.</p> |
| <p>Taytùs 1: 15 À n-ghì sí gheli ghì a mìtèm mì àñena nìn layn, afo a yini-a ì ghì wi a àñena kà' a ghì na bama, a ghì sí gheli ghì a mìtèm mì àñena nìn layn wi, bula ghì bimi sí Christ, àñena kfà'tì na nô mi ghà nìn ghì kì sí nà bama. Yi n-ghì tèyn bòm ta mìtèm mì àñena nì tìkfà'tì tì àñenatì sí ghì ma tì bef meyn.</p> | <p>Titus 1:15 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.</p> |
| <p>Dzì zì a ìkfà'tì I wul ì nìn felì ateyn nìn nì na</p> | <p>The conscience convicts the Christian of evil or</p> |

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| kàlitèyn na kya ìwo I bzi nì ìní asôe. | wrongdoing. |
| Joyn 8:9 Àņena yvi tí ì nà sî lú kî fimo' fimò', sî zîti kî a ghlèma, ì ni lu kî tēyn, a faņ kî Jisòs, wùl ì wî àteyn ì bu ti kî afu. | John 8:9 Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst. |
| Dzî a ikfa'ti I wul ì nin ghi ateyn nin bà'l'I dzi zî a ka wùl na ku ateyn nēyn wùl nē Fiyini fi. | The conscience establishes standards for both human and divine relationships. |
| Ifêl i Gheli Ntum 24:16 À ti iwo zî a mî n-mômsî nô mîlvi ìn jîm sî nà keli atem a layni-a asi nē Fiyini fi fi keli asi nē gheli. | Acts 24:16 This being so, I myself always strive to have a conscience without offense toward God and men. |
| Dzîsî a ikfâ'ti I wul ì nin ghi ateyn yi nâ felî à kfâ'ti ì kfa'ti, ì wul ì bîmini vzî a wù n-yîni aka' à mò' wù n-ghi felî à a ikfâ'ti a dzî Fiyini (I zî-ì a wù lî meyn) ta yi fvî a iye'i iwo I Fiyini. | The conscience functions on thinking; and the believer in fellowship has a conscience which functions from resident (applied) divine viewpoint, as related to applied Bible teaching. |
| Rome 2:15 Àņena nin nî tēyn, yi nà dyēyn na Fiyini fi nya' meyn iwo zî a Isa' I nin kiņ a àņena mitêm. Tikfâ'ti tî àņenati nin ti kîmî ta nchwò nsa', à gvî lvî fili ti na tô' àņena à gvî lvî fili ti nà ghâm àņena. | Romans 2:15 who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) |
| Rome 9:1 Mî n-kiņ sî be iwo lvîyn yi ghi kî nô samo', fvî kî nô a mî item, ma à dyēyn Ayvis a nwa'ni-a. Mî n-taņî kî samo' bôm ta mî n-ghi aka' à mò' ghesi Christ. | Romans 9:1 I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, |
| Dzî zî a ikfâ'ti ì wùl ì nin felî ateyn nin bà'l'ì ifye' vzî a ka wùl na felî sî Fiyini fi ateyn. | The conscience establishes standards for serving God. |
| 2 Timoti 1: 3 M n-fu àyòņnî sî Fiyini fi kûm và , felî sî nweyn nî ikfâ'ti ilayni-I kî ta ghîbo ghem nin læ nà fèlî. Mî n-jêm sî và mîlvi ìn jîm lesî wî sî toņti iziyn ì zæ sî Fiyini fi a ma antēynî ìjêm. | 2 Timothy 1:3 I thank God, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers night and day, |
| Hibîliu 9: 14 Mîluņ mî nyâmsî ti kæ nà sî ghi ma mî n-læ meyn nà keli à àdya' tēyn, a imzî mî Christ nà keli nô ti a? Wu n-læ meyn fu ngēņ nweyn sî Fiyini fi sî ifu yi keli wi njas, ma à gâmtî Ayvis ì kî a kî n-ghi sî a mîlvi ìn jîm. Wù n-læ | Hebrews 9:14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? |

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| <p>nè tēyn sɪ sù sɪ laynsɪ mitem m̀ ghesinà ta ka ghesinà na ko'sɪ Fiyini fifi a fi n-chi, bu fi nɪ wɪ awo ki a ki n-gvɪ ǹ ikfi-i.</p> | |
| <p>Miti dzi sisi a nfè'ti sɪ ànkaŋsi nɪn fèlì ateyn a ikfà'ti bzɪ ki ichi ye'tɪ isa'.</p> | <p>But false operating standards in the conscience produce legalism.</p> |
| <p>1 Kolìn 8: 7 No mi tì a n-ghi wi gheli ghi jìm a àŋena nɪn kya iwo nà yèynì. Gheli ghi li sɪ ghi a ma iwo m̀yini nà mèyn sɪ ghi ma yi kyati meyn sɪ àŋena, àŋena na sɪ yi ifwo ò yini ma ghi ma' meyn sɪ a isè m̀ lvi gha, iwo ateyni faŋ k̀ a àŋena ikfà'ti. À ti n-ghi iwo z̀ a yi n-bebsi ikfà'ti I àŋena bom ta yi n-boli.</p> | <p>1 Corinthians 8:7 However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled.</p> |
| <p>Sɪ a ŋaŋ ta wùl ò biminì nɪn lí iwo I Fiyini z̀ a wùl yè'i meyn a dzɪ z̀ a ikfà'ti I ŋweyn I nɪn fèlì ateyn na to sɪ li awo kùm isa' z̀ a wùl nɪn bu fi ghi akòs ǹ i z̀-ì a wul ò fu ngeŋ ò ŋweyn.</p> | <p>The more the believer uses applied Bible doctrine, the stronger his conscience becomes in using such things as the Law of Liberty and the superseding laws of love and sacrifice.</p> |
| <p>I kolìn 10: 24-29 24 Ka yi na fèlì k̀ sɪ ngeŋ ò sisi, yi na fèlì sɪ gàm̀t̀ gheli ghi li. 25 Yi na kfɪlì no mi ìnkì I njwò ò kà ta ghi n-beylì iti I nyâm. Yi se sɪ kfɪl ka yi na kàynt̀ ò wò kùm njwò ateyn, lèm awo a ikfà'ti. 26 Nwà'lì Fiyini bè na, "nse yèyn nɪn ghi tēyn a keli Bôbo, no mi ǹ ghà vzɪ a ki n-ghi ateyn". 27 Wùl ò vzɪ a wù bu du' t̀ bimi Christ nɪn kæ là'i và na wà gvɪ yi a yi a ndo, và ndù, wa yi no mi ghà vzɪ a ghi chwòs̀ na và yi. Wà nse sɪ yi, ka wà n-v̀si na iwo I li na fu nge' a wa ikfà'ti. 28 M̀t̀i và kæ se sɪ yi, wùl bê mèsi sɪ và na "ghi ma' meyn ifwo ò yini nà wèyn sɪ isè", ka wà n-fi yi bòm iwo z̀ a và kà' a và we ikfà'ti ǹ wùl nà wèyn a wù fè'ti iwo nà yèynì sɪ và. 29 Mi n-bè na và fayt̀ k̀ ikfà'ti I ŋweyn a ghi wi izæ, bòm ta ikfà'ti I wùl ò lvi nɪn keli wi sɪ tàys̀ na ka mà ni ta mi n-kòŋ.</p> | <p>1 Corinthians 10:24-29 24 Let no one seek his own, but each one the other's well-being. 25 Eat whatever is sold in the meat market, asking no questions for conscience' sake; 26 for "the earth is the Lord's, and all its fullness." 27 If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience' sake. 28 But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for conscience' sake; for "the earth is the Lord's, and all its fullness." 29 "Conscience," I say, not your own, but that of the other. For why is my liberty judged by another man's conscience?</p> |
| <p>Dzɪ z̀ a wùl nɪn kfà'ti ateyn nɪn ghi nz̀ti ta ka wùl weyns̀ awo a yafini-a ǹ ta ghi k̀ sɛ ŋweyn bula wù lali na kfɪl ichfɪ sɪ su ngeŋ ò ŋweyn.</p> | <p>Conscience is the basis for enduring mistreatment and misunderstanding without defending oneself.</p> |
| <p>1 Bità 2: 19</p> | <p>1 Peter 2:19</p> |

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| <p>Yi n-kya na Fiyini fi nin sarli-à kùm wul ìlvi ta ghi n-ye'ti nweyn, fu nge' sî nweyn kî salû, wu weynsî kî weynsi bôm ta wù n-kya Fiyini.</p> | <p>For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully.</p> |
| <p>1 Bitá 3: 16 Si se si ni tēyn yi na ni nē atem a layni-a, ta ka no mi ndà vzà a wù n-tañi itañi I bzi kùm nchinì ì jùñ nì zà ghi yi n-jùmti Christ ni wumi awo ghè a wù n-bè.</p> | <p>1 Peter 3:16 having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.</p> |
| <p>Ikfa'ti i wul ì nin ma ghi kà' a yi bef kèsa ghi bebsi nē iye'i I ànkanj kîmi nē àyvis kî a kî nin chà' ndú.</p> | <p>The conscience can be damaged or destroyed with false doctrine and with a callused soul.</p> |
| <p>1 Timoti 4: 1-2 1. Ayvis a Nwa'ni-a nin dyēyn baynsi na à læ nà ghi a minchi ìn go'sinì, a gheli ghi li tuynsi nà bu fi bimì wì iye'i zà a yi nin ghi samo' kùm Christ Jisòs ì nà kwo bimì iye'i i ànkanj zà a iyvis ì bi nin fu. 2. Tinkì ti iye'i nà tēynti nin ghi a ye'i ndeyensi si ànkanj, tikfà'ti ti ànenati bu fi ghi wi àti-ati, ma ti kfì meyn nà ghi ta ghi nyò' nē ivis i.</p> | <p>1 Timothy 4:1,2 1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron,</p> |
| <p>Midziti si kfini dzi zà a wul nèn kfà'ti awo ateyn nèn zà a Fiyini fi nin kfà'ti ateyn.</p> | <p>The Mechanics of Replacing Human Viewpoint with Divine Viewpoint</p> |
| <p>Nchinì kilitēynsi nin ghi ghi chí wì nē itofi wul ì ma ghi li ghi bú chi bula iluynsi-I Ayvis a Nwa'ni-a nē ifèl I li iwo I Fiyini minchi ì jìm.</p> | <p>The Christian life is a supernatural life and cannot be lived without the filling of the Holy Spirit and the daily function of applied Bible teaching.</p> |
| <p>Rome 8: 2 Yi n-ghi tēyn bôm ta Ayvis kî a kî ni na gheli na chí-à toyni a Christ Jisòs boñ meyn nì kè nô na nô mbi nē ìkfi-i na bu keli wi iwo kùm mà.</p> | <p>Romans 8:2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.</p> |
| <p>Rome 7: 6 Lvìyn si ghi isa' I bu fi keli wi iwo si ni nē ghesinà bôm ta ghesinà si ghi teyn ta ghi nin kfiti meyn sî isa' nà yèyni a ghi n-læ nà fèlì ncha' ateyn. Ghesinà nin bu fi ni wì ifèl I Fiyini a dzi ì mu afi a ghi tí nà ni ateyn, felì atu iwo ma ghi nyà' isa'. Ghesinà si kwo felì a dzi ì fi a fi a Ayvis a Nwa'ni-a nin dyēyn sî ghesinà.</p> | <p>Romans 7:6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.</p> |
| <p>Gàlesiyà 5: 25 Lvìyn ta ghesinà si chí bôm Ayvis a Nwa'ni-</p> | <p>Galatians 5:25 If we live in the Spirit, let us also walk in the</p> |

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| a, ghesinà nin keli si nà jeli ki a dzi a fi a ki n-tisi ghesinà ateyn. | Spirit. |
| Efesùs 5: 18 Ka yi na nyvi mlù' ò vùsi à mi ku zà bóm ta mlù' nèn gvì ki nè nchìni nyàm. Yi kwo vùsi Ayvis a Nwa'ni-a na luynsì mitem ò mzi.. | Ephesians 5:18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, |
| Tìkfini tìjìm tì nin keli si fvì kè dzi a antèynì, Ayvis a Nwa'ni-a keli si nà felì fvìsi njùṅ a dzi Fyìni lí iye'i iwo Fyìni ghi nà chí ateyn. | All changes must come from within, and the Holy Spirit must originate divine good by applying doctrine to the life. |
| Ghesinà ní ghi zèti sè kfini dzi ò zè a ghesinà nin ki awo ateyn òlvi a fi a ghi bòe ateyn. À nà ghi òlvi nà ghè ghesinà ò kfini iku ikfà'ti nè ghesinà kùm Bòbo Jisòs Christ. | We begin a change of viewpoint at the moment of salvation. At that time we changed our mental attitude toward the Lord Jesus Christ. |
| Ifèl I Gheli Ntum 3: 19 Ma kè si nà bè sí zè na, yi beynsi læ mitem ò mzi si awo a bi-a nè zè ò kasí gvì sí Fyìni fi, ta ka fi su lisì awo abi-a nè zè. | Acts 3:19 Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, |
| Iyeyn nà yèyni na ghi òbèynsì item nè òbimi, yi ni na ghesinà keli ibzi I fi-i. | That was repentance and faith, and it resulted in our regeneration. |
| Joyn 3: 16 Bóm ta Fyìni fi nin koṅ meyn gheli mbzi nò sè a ṅaṅ ò tum ò Wàyn ṅweyn, ki ò mò' vzè a fi nà keli, na òlvi ta à bimi mi ndà sí ṅweyn, a wù faṅ tì kfì, mitem nà keli òchi zè a yi læ mæ wi. | John 3:16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. |
| Ilvi nà ghè ghi nì sèsi nà ghi sí ghesinà kè si idvì, tìboysi nè tìchfinitì ma tì lù sí Fyìni fi tì nì ghesinà ta ka ghi na chí a dzi yi ghi a jùṅ sí Fyìni fi fi fu fvìsi isanli ibemni-I a ghesinà antèynì. Ghi fi fu adyà' ta ka ghesinà na kfa'ti awo ki a ki n-gvì nè òkfini sí Bòbo. | At that moment many benefits were made available to us, blessings and promises from God which enable us to live in a manner which is both acceptable to the Lord and which also produces great happiness for us. We are given the ability to think those things which will bring honor to the Lord. |
| Efesùs 5: 18 Ka yi na nyvi mlù' ò vùsi à mi ku zà bóm ta mlù' nèn gvì ki nè nchìni nyàm. Yi kwo vùsi Ayvis a Nwa'ni-a na luynsì mitem ò mzi.. | Ephesians 5:18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, |
| Efesùs 4: 23 Ghi n-læ ye'i na zè ma'i nchìni ò mu nà zè nà kwo kfà'ti a dzi ò fi. | Ephesians 4:23 and be renewed in the spirit of your mind, |
| Kòlosè 3: 2 Yi na lèm tìkfà'ti titi awo ghè a ki n-ghi iyvi, | Colossians 3:2 Set your mind on things above, not on things on |

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| a ghi wi awo ghè a kî n-ghi a nse. | the earth. |
| Icho'ni kèsa wùl i lí ìfwo ì felini vzi a Fiyini fu nin ghi a ní wul ì bîmini kî mînchi ìn jîm. Adya' kèsa ijêl I ghesinà nî Fiyini fî n-ye'tî a iye'i iwo I Fiyini, nî ìfèl Ayvis a Nwa'ni-a, nî ìlvi ta wùl ì bîmini n-kôn iwo I Fiyini. Iye'i I iwo I Fiyini mînchi ìn jîm isas it isi nî Ayvis a Nwa'ni-a n-bà'lì mîdzitî mî Fiyini antèyni àyvis nî wùl nî dzî zî a ikfà'tî I ñweyn I nin felî ateyn. | The choice of whether to make use of the divine operating assets is made by the believer every day. The power or our walk with the Lord depends on Bible teaching, the work of the Holy Spirit, and the believer's positive volition. Daily Bible teaching under the controlling ministry of the Holy Spirit builds up divine standards in the human soul and conscience. |
| <p>1 Timoti 1: 5,19 5Mî n-bê iwo nâ yèyni sî và tèyn bòm ta mî kîñ na gheli ghibimini na keli ikôn zî a yi n-fvî a mî tèm ì laynî, keli wi ikfà'tî I bzi-I fî keli ibimi zî a yi n-ghi samo'. Àjena nin kæ sî nâ keli ikôn nâ yèyni a yi na dyèyn na àjena nin yvi iye'i zî a gheli ghibimini nin keli sî nâ kya.</p> <p>19Fayti ghal ibimi ì zæ sî Jisos Christ ì nâ keli ikfà'tî zî a I layni-i. Gheli ghi li nin tuynsi meyn sî nâ ní iwo zî a ikfà'tî I layni-I nâ yèyni nin dyèyn ì mà'ì ibimi i àjena.</p> | <p>1 Timothy 1:5,19 5 Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, 19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck,</p> |
| <p>1 Timoti 3: 9 Àjea nin keli sî nâ keli ikfà'tî ilayni-I, fî bîmî iwo I kayni-I zî a Fiyini fî dyèyn kûm ibimi i ghesinà.</p> | <p>1 Timothy 3:9 holding the mystery of the faith with a pure conscience.</p> |
| <p>Sæsi sî nâ keli ikfà'tî yi ghi a jûñ</p> | <p>The Benefits of Having a Proper Mental Attitude</p> |
| <p>Sî nâ keli ikfà'tî yi ghi a jûñ, a kîlitèyn tim yi, ì nâ keli mbòynî, keli adya', nî ikfà'tî-ì yi ne'à wî.</p> | <p>With the proper mental attitude, the Christian will have victory, peace, power, and mental stability.</p> |
| <p>Filibây 2: 5 Yi na keli kîmî nchînî zî a Christ Jisòs nin læ nâ keli.</p> | <p>Philippians 2:5 Let this mind be in you which was also in Christ Jesus,</p> |
| <p>2 Timoti 1: 7 Mî n-bê tèyn bòm ta Fiyini fî nin bù fù ayvis I fàyn sî ghesinà. Fî fù ayvis na kî na ni-à ghesinà ì keli mitem ìn tô, kôn gheli ghi li, fî kya sî ghal ngeñsi ghesinà.</p> | <p>2 Timothy 1:7 For God has not given us a spirit of fear, but of power and of love and of a sound mind.</p> |
| <p>Kîlitèyn li a wù na keli mboynî yi kfeynî-à, no mî ìlvi teyn awo nin to wu fî jîñ à.</p> | <p>The Christian can experience perfect inner peace, ever during times of difficulty and suffering.</p> |
| <p>Filibây 4: 7 Yi kæ nâ ní tèyn a Fiyini fî yvisi mitem ì mzî nî ikfà'tî ì zî-I a dzi ì li ma wùl kà' wù bù kèli</p> | <p>Philippians 4:7 and the peace of God, which surpasses all understanding, will guard your hearts and</p> |

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| bòm ta zì Christ Jisòs nìn ghi a mo'. | minds through Christ Jesus. |
| Mboyni antèyni n-fvî awo a fi a ghesinà nìn kfa'ti. | Inner peace comes from what we think. |
| Isaya 26: 3 Wa nì lèm ì ñweyn antèynì mboynì ikfeynini, ì vzì a item I ñweyn I nìn ye'ti ki a vâ. | Isaiah 26:3 You will keep him in perfect peace, Whose mind is stayed on You, |
| Ikfà'ti a dzi ì Fiyini nìn nî na kà wùl na ne'à ikfà'ti fi sâñ fvìsì nkèyn ikuni, nì ifu I nge' a ikfà'ti, nì inè'à ì, nì ifayn ì, nì mitem ìn bò. Sî nà ne'à wì item nì nchìni nì ghi adyağ a dzi a fi a wùl nìn kfa'ti ateyn. | Divine viewpoint brings mental stability and eliminates discouragement, anxiety, instability, fearfulness, and double-mindedness. Stability of mind and character is a mental attitude of strength. |
| Wùl ì bimini vzì a wù nìn ki awo a dzi Fiyini nìn ki gheli ghi li nì atem a juñ à. Wu n-ghi wul ma wù ghe'ni meyn a ibimi nchìni ì ñweyn ghi ma à luyn kà ikòñ yi fvi ikfà'nì nî ì ñweyn na ifu atem a jùñà nì Fiyini na fsisì-a su'î atu nì gheli. | The believer with divine viewpoint has a gracious attitude toward others. He is a mature believer characterized by mental attitude love who is a channel of the Grace of God. |
| Ditèlonomì 6 5 Wà na kòñ Bò Fiyini fvafì ki nì atem a kya à jìm, ,nì àyvis à kya à jìm, nì àdya' à kya à jìm. | Deuteronomy 6:5 You shall love the Lord your God with all your heart, with all your soul, and with all your strength. |
| Ditèlonomì 11: 13 A yi na ghi nà yì kà sî yvini tisa' temti kè ta ti n-ghi ta mà chwòsì sî zì layn, si nà kòñ Bò Fiyini fifi fi ko'si ki ì nfeynfi nì atem a kya à jìm kèmi nì àyvis a kya à jìm, | Deuteronomy 11:13 'And it shall be that if you earnestly obey My commandments which I command you today, to love the Lord your God and serve Him with all your heart and with all your soul, |
| Iku a ikfà'ti yi fvî ta wùl n-ki awo a dzi ikfà'ti nì Fiyini fi n-felì fvìsì na wùl nâ fâyn wi ye'ti awo a to a nì mîdzitî ìn to mî bè'nì wì nì afo. | A mental attitude from divine viewpoint produces confidences based on absolute values and standards. |
| 2 Kolin 5: 1,6,8 Ghesinà nìn kya kimi na ghi kà sî bebsi findo fi acha' iwùyn fèynfi a ghesinà nìn chî ateyn a nse afèyn, a Fiyini fi fu ndo àyvis sî ghesinà iyvi bula ghi bom nì iwu, yi ghi si chi si fañ. 6. À ti iwo zì a ghesinà nìn to kè to ibimi nì ghesinà no mî ta ghesinà nìn kya na ghesinà kà nà keli ki keli iwuyn ì wèyn, a ndyèyn na dyefà ta ka ghesinà na ghi àngùñ nì Bòbo. 8Samo', ghesinà nìn bolì wì a ghesinà ibimi, kwo kòñ kè sî visi iwuyn wèynsi ndù sî nà chî a ngùñ nì Bòbo. | 2 Corinthians 5:1,6,8 1 For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. 6 So we are always confident, knowing that while we are at home in the body we are absent from the Lord. 8 We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. |

| Dzì ìkfa'tì nì ifel I wùl ì bìmìni | Mental Attitude and the Believer's Ministry |
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| Wùl vzi a wù ghè'ni ibimi wù nì wù nà kfa'tì a dzi "ifu kàsalù" a ghi "ìkfa'tì I Christ". Tèyn nchîni kàlitèyn nì dzi zî a wù n-ghi ateyn nì ghi mà à luyn kè awo a juᅇ à kè a kè n-ghi a nchîni nì Bôbo Jisos Christ. | The mature believer "thinks Grace", which is the "mind of Christ". Therefore, the Christian's life and personality are characterized by many of the qualities of the life of the Lord Jesus Christ. |
| Rome 8: 29 Fÿyini fi nin læ meyn lem na gheli ghi a fi nà n-si ghi ma fi cho'ti meyn na fisì Wayn ᅇweyn. Fi n-lèm tēyn ta ka Wāyn ì ᅇweyn na ghi wayn wù àsi antēyni nì woyn-ghîni, ghi dvî kî tēyn. | Romans 8:29 For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. |
| Gàlesiyà 5: 22-23 22Mìti Ayvis a ᅇwa'ni-a nin kolà mìtam ì njùᅇ, nì na gheli na kôᅇ ghi li,saᅇli-à, keli mbôynì, weynsi-à, to'nì-à fi nì njùᅇ sî gheli, keli ibimi. 23 | Galatians 5:22-23 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law. |
| No mi a dzi I kà nà ghàyn kàlitèyn ì keli àfo a fomni-a à mò'- si nà kfa'tì àti-ati, a dzi a fi a Fÿyini fi n-ki awo ateyn. | In every one of these characteristics the Christian has one basic ingredient - correct thinking according to divine viewpoint. |
| 1 Bità 3:8 Sì gò'sì, yi na chîynti keli kî ìkfa'tì ì mò', koynsî isuyn, kôᅇ ì ngeᅇ ì sisi ta woyn-ghîni, to'nì-à fi boyni-à. | 1 Peter 3:8 Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; |
| Tèyn, wul ì bìmìni vzi a wù n-ghè'ni meyn ibimi nì ghi bàᅇsì wì asi, koynsî isuyn, to'nì-à, fi kî gheli kî nì atem a juᅇà. Àwo nà kèynà nin ghi kî nô awo a juᅇà kè a kè nà keli sî nà ghi a nchîni nì no mi wul ì bìmìni ì kfa' ta wù n-ghi nchwô nsà' ì jùᅇ sî Christ. Nì awo a juᅇà nà kèyna, nì ta wùl nì kya iwo I Fÿyini ma wù keli ta wù tî nà lema ko', wùl ì bìmìni li a wù na ghi wù gò'si kî sî nà ghi nchwô nsa' ì Christ sî a nyiᅇ fi ghi wul faytî kya sî fèl nì tîfu tî Ayvis. | Therefore, the mature believer is gentle, compassionate, caring, and has a gracious attitude toward others. These are essential life qualities in any believer who is a good witness for Christ. With these qualities, and with the knowledge of the Word of God being acquired on the way to maturity, the believer cannot help but be an outstanding witness for Christ and a skilful practitioner in the use of his spiritual gifts. |
| Imòmsi a iye'i i Taytùs 3 | Titus Lesson 3 Quiz |
| Tìbvif tēynti n-ghi kùm awo kî a wà yè'i a iye'i afēyn bà'sî nì mìtunì mì àteyn. | The following questions relate to your study of this lesson, including the topical studies. |
| Sì bèynsì ibvif, nyà' ibèynsì ì zæ àlè' a yum a ta ghi fu ibem mi iwo afēyn na "Bèynsì", A ibvif i li a yi na ghi samo'/ànkaᅇ, kesà sî siytì antēyni awo, kesa wesì alè' a yum a, kesa wà beynsì | To answer a question, write your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type. |

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| Tìbviif a a iye'i i Taytus 3 | Questions on Titus Lesson 3 |
| 1. Gehli kæ si nà ghi a chòs a lè', ye'tf wì a wùl, kya wi si ghal ngeñ, dzi ì jùñ zì a ghi li a ghi ki iwo ateyn ateyn nin ghi na [A. Ghi lem a iye'f I chòs; B. Ghi fvìsì ì ko'sì iwo anteyn kè nò ta gheli yvìhìtì a ndô Fìyìnì; C. Ghi yè'i samo' Nwa'li Fìyìnì kè sè gheli ghè jàm a ndô Fìyìnì; D. Ghi li gvi nè nchye'si a chòysì si lisi na si gamtì. | 1. When there are independent, undisciplined people in a local church, the best approach toward solving the problem is [A. administer church discipline; B. bring up the issues in a congregational meeting; C. teach Bible truth to the whole congregation; D. bring in elders from other churches to help out]. |
| Ibèynsì: | Answer: |
| 2. "Kya iyeynì, na ghi bù lèm isa' sè wùl vzì a wù nìn chí àtì-atu, mìtì sî _____ nì _____ | 2. "Knowing this, that the law is not made for a righteous man, but for the _____ and _____. |
| Ibèynsì: | Answer: |
| 3. Ta yi nin ghi a Efesùs 4: 11-16, Akiñtì a kàlitèyn nin ghi nò ghà na ka ghi lisi àñena? | 3. From Ephesians 4:11-16, what is a Christian's defense against being deceived? |
| Ibèynsì: | Answer: |
| 4. Jisos Christ nìn læ gvi nè gheli Jùsì nè ìgheli ìtum a dzi ì kà ìwùyn ì mò' a? | 4. How did Jesus Christ bring together Jews and Gentiles into one Body? |
| Bèynsì: | Answer: |
| 5. Ghi li a ghi visì ndù nè iye'f ì ànkañ a chòs àlè' ìlvi tèyn ta iwo ateynì nin fu wi nge' sè gheli. [Samo'/ànkañ] | 5. False teaching can be tolerated in a local church as long as people don't get too upset with it. [True / False] |
| Ibèynsì: | Answer: |
| 6. À n-læ bè ndà nà gheli Kìlìt nìn "lum ghi ki gheli ànkañ a...^?" | 6. Who stated that the Cretans are "always liars ..."? |
| Ibèynsì: | Answer: |
| 7. Wùl na à n-ghi kàlitèyn wù li wù bù læ fì nì iwo yi layn wi, no mì gha ta wù n-nì yi n-layn ki layn.[Samo'/ànkañ] | 7. A Christian person can never do anything that is impure; whatever he does is pure. [True / False] |
| Ibèynsì: | Answer: |
| 8. Toñtì dzi sè tal sèsì a kàlitèyn li a wù tuynsi Christ ateyn. | 8. Name three ways a Christian can deny Christ. |
| Ibèynsì: | Answer: |
| 9. Ghi n-læ si anma a Àbìlâhâm [A. jæ ta ka wù bimi tichfñì ti Fìyìnì; B. Ibàm ta wù nà si ghi ma wù bimi meyn tichfñì ti Fìyìnì, C. Ta wu nà ghi mìnchì ì nfama si ibzì ta nchìnè gheli Jùsì nìn bè., D. Si a wâyn mbol" | 9. Abraham was circumcised [A. before he believed God's promises; B. after he believed God's promises, C. when he was 8 days old, in the Jewish tradition; D. as a teenager]. |

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| Ibêynsì | Answer: |
| 10. Isi i anam i nin keli wi iwo si ni nì gheli Jùsì ghi a àlè'a a n-ghi kàlitàyinsi [samo'/ànkaj] | 10. Circumcision has no meaning to Christian Jews. [True / False] |
| Ibêynsì: | Answer: |
| 11. Kàlitàyìn nì wu zi ìlvi gha si nà ghi aka' à mò' n̄eyn Jisos Christ àbàs ayvis a? | 11. When does a Christian enter into spiritual union with Jesus Christ: |
| Ibêynsì: | Answer: |
| 12. Ghi nì ghi lli kàlitàyìn i we a Christ abàs ayvis toynfi a _____ | 12. The Christian is placed spiritually in Christ by means of _____. |
| Ibêynsì: | Answer: |
| 13. Ghi nì fvìsì kàlitàyìn si a Christ, nì a wù na bu fi ghi wi aka' à mò' anteynì nì Christ, ìlvi ta nchìni n̄weyn fañ tì ndu a dzi ìfyè' nì Fiyini fi. [samo'/ànkaj] | 13. A Christian will be taken out of Christ, removed from the Union with Christ, if his behavior doesn't measure up to God's standards. [True / False] |
| Ibêynsì: | Answer: |
| 14. Toynti si chem awo à tal ta wùl i biminì nin lí àbàs n̄eyn Christ ateyn. | 14. Name at least three things that a believer shares with Christ. |
| Ibêynsì: | Answer: |
| 15. À n-ghi iwo ibemni i kà ta "yi n-tâysì" na ka kàlitàyinsi fu ngeñsi a ifèl a? | 15. What is the greatest "occupational hazard" faced by Christians? |
| Ibêynsì: | Answer: |
| 16. Dzì zì a yì n-fayti dyèyn nchìni wul i biminì nin ghi ghi yeyn a _____ | 16. The true character of a Christian is determined by _____. |
| Ibêynsì: | Answer: |
| 17. Sì nà nè'à wì a ikfà'tì nin ghi ta wùl nì kfà'tì iwo I bFiyini. [samo'/ànkaj] | 17. Mental stability is the result of Biblical thinking. [True / False] |
| Ibêynsì: | Answer: |
| 18. Mbisi ilemi si lù a wùl a _____ | 18. Sins of the tongue have their origin in a person's _____. |
| Ibêynsì: | Answer: |
| 19. Mbisi ilemi si nin ghi a tzìyn ìnkì I mbi i kà? | 19. Sins of the tongue are motivated by what other type of sin? |
| Ibêynsì: | Answer: |
| 20. IWO SÌ NYÀ'TÌ ATU: Nfè'tì tì kè si nà keli gheli ghi lli sfi ilæ a n̄weyn a ndô Fiyini ghi lum kaj ki Kaj ifèl I n̄weyn i mà' fìchà a n̄weyn atu, fi kñ si ghòf i gheli iwo, nì na ndô Fiyini nò i | 20. ESSAY: Suppose a pastor has a few people in his congregation who are criticizing his ministry and spreading rumors and innuendo about other people, causing the whole congregation to be |

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| <p>jìm na luḡlì à. Faytì fè'tì kè itìm itìm ìnki I ye'i I iwo I Fḡyìnì zì a wù lì a wu fu sì nì na ndô Fḡyìnì nò ì jìm na ghì aka' à mò'.</p> | <p>upset. Describe briefly the Bible teaching he might present to try to bring the whole church into unity.</p> |
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