

## Taytùs 004

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<b>Taytùs 2:1</b>	<b>Titus 2:1</b>
Mƒti sƒ vƒ wƒ n-keli sƒ nƒ ye’ƒ ki ƒwo ki a ki n-ghi ighel, a ghi iye’ƒ i I jùni zƒ a yi n-nƒ na gheli na chi-ƒ.	But speak thou the things which become sound doctrine:
“ <b>Mƒti</b> ”:Iwo nƒ ìyèynì nƒn ghi ìwo lí iwo I li kòynì nƒn i li dyèyn gvèsì nƒ ikfƒnì awo a ƒi a ghi n-bà bè kàli a nchwæ ƒbàs ikúe.	“ <b>But</b> ” :This word is a conjunction which introduces a sharp contrast with what was written in the previous chapter.
Ghi gò’sì nchwæ ì mò’ faytƒ fè’tƒ dzi zƒ a ndyèynsì sƒ ƒnkanƒ nƒn ghi a ghi nƒn ye’ƒ iye’ƒ i ƒnkanƒ nƒn ghi ateyn, bà’si kƒmì nƒ nge’ sisì a ƒƒena nƒn gvì nƒ nseynsi a chòs ƒlè’. Sƒ dyèyn ikfƒnì, nchwæ 2 nƒ nchwæ 3 n-keli ƒwo a li a ma ghi kà’ a ghi li kƒ ƒti-ati kùm ìfèl ì juƒ ì. Iye’ƒ zƒ a yi n-layn nƒ nchƒn ƒti-ati nƒn ghi ƒfvì kƒ a ki nƒn chu’ nge’si a chòs ƒlè’.	The conclusion of chapter 1 was a description of false teachers and heretics and the troubles they cause in a local church. By contrast, chapters 2 and 3 contain some very direct applications regarding good works. Sound teaching and a holy lifestyle are the antidotes for the problems in these local churches.
Gheli ghi li nƒn lèm na iye’ƒ Bòl, yi tò’ bè ìwo kùm wul dzi antèynì nƒ ìfelè Ayvìs a Nwa’ni-a, n-keli ikfƒnì nô sƒ a ƒaƒ nƒ iye’ƒ i Jèm wu tò’ bè ìwo kùm ìfèl I juƒ ì. Nwà’lì Taytùs nƒn chƒmsi meyn ƒngùmni nƒ kèynà bòm yi n-keli iye’ƒ to-ì kùm dzi ìchi nƒ kàlitèynsì.	Some people claim that Paul's doctrine, which emphasizes the inner man and the work of the Holy Sprit, differs considerably from James' writing because of James' emphasis on good works. The Epistle to Titus lays these arguments to rest because it has very strong teaching regarding Christian living.
“wa taƒƒ”: (lalew), “sƒ bè iwo taƒƒ fvèsì fvìsì”.	“ <b>you speak</b> ”: (lalew), “to communicate by speaking”.
[Wa ƒi kya na iwo I yeyni itaƒƒ Gƒlìs na omega ghi lum dyèyn nƒ isì I ƒwà’lì yeyni “w” ì tonƒƒ	[Please note again that the Greek omega is represented by the letter “w” and is

na "oh^wd]	pronounced "oh". wd ]
Iwo nâ yèynì nìn bè ìwo kùm ifêl I Taytùs tàyn ta ndyèynsì iwo. Ghi bè sù'si na Taytùs na tanj tàyn a nkàyntì wul ì felini nì Ffìyìnì fì, ma ghi kè'nì nì nfè'tì sî ànkaṅ sisì a ghi bèysì kàli a nchwæsi àbàs ì kùe.	This word refers to Titus's function as a teacher of the Word. Titus is commanded to speak as becomes the true minister of God, in contrast to the false teachers described in the previous chapter.
Fè'nì àntimlì nâ kèynà nìn àntimlì kì a kì nìn ghi ìbàm ateyn a nchwæ nâ ghàyn.	Compare this verse with the last verse in the chapter.
<b>"awo kì a kì n-ghi"</b>	<b>"the things which become":</b>
Iwo àbàs inì yèynì "sì nâ ghi" n-ghi (prepei) yi n-ghi na "yi n-kfeynâ-à, yi n-ghi a jùṅ, yì n-jofî-à." Iye'i zì a Taytùs nìn ghi sî nâ ye'î à nìn keli sî nâ kfeyni-à, ghi alenṅ sî nâ fu fvèsì ntum sî keli wi nge'.	The verb "become" is ( <b>prepei</b> ), meaning "it is fitting, it is proper, it is suitable". The doctrine which Titus is to teach is to be suitable, proper for sound, uncorrupted messages.
"kè' a jùṅ":( <b>hugiainw</b> ) "bula ghi bebsì, ghi ìwùyn ì two, ghi àtì-ati, ghi samo".	<b>"sound":(hugiainw)</b> "uncorrupted, healthy, correct, accurate".
[Kì ibèysì a Taytùs 1:9 ta ghi nìn bê iwo ta ghi nìn lí iwo nâ yèynì.]	[See discussion on Titus 1:9 for a discussion of the use of this word.]
"iye'i":( <b>didaskalia</b> ) "iye'i yi fvì alè' kì keli àdya"	<b>"doctrine":(didaskalia)</b> "teaching from an authoritative source"
2 Timotì 4:2-4 "Wà na fè'tì ntum ì jùṅ sî gheli. Wa fè'tì kì fe'tì, kèsa gheli nìn kôṅ sî yviti-a, kèsa ghi nìn kôṅ wì a. Wa dyèyn baynsì (elegkw) ìwo zì a gheli nìn nì besì,, ì bê na ka àṅena fì nì (epitimaw), chwoṭî (parakalew) na àṅena na yvinâ àwo nâ kèynà. Wà se sî ye'î àṅena, wa nâ faytî ye'î nì àtem a yvitini-a. Mì n-bè tàyn bòm ta ìlvi nìn gvi-à a gheli na yvitî wì iye'i zì a yi nìn ghi samo', mìtì se sî kìnṅ sî yvì awo kì a ghi n-kôṅ, ì nâ jelì gubṭì gvì nì nndyèynsì dvini sisì a ka sî gvì nâ ye'î àwo nâ kèynà sî àṅena. 4 Yi ti n-dyèyn na, àṅena nì visì ìwo zì a yi nìn samo' ì nâ kwo yvitî mìtìtî yûm.	<b>2 Timothy 4:2-4</b> "Preach the word; be instant in season, out of season; reprove (elegkw), rebuke (epitimaw), exhort (parakalew) with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."
Kìmi na wà fì kàsì fè'nì nì	Again, compare with
<b>Taytus 2:15</b> Wa ye'î àwo nâ kèynà sî gheli tebtî àṅena, fì yolì sî àṅena nì àdya' kì a wà nìn keli a àṅena atu. Ka wa n-vèsi na wùl sî ateyn na kesì vâ.	<b>Titus 2:15</b> Speak these things, exhort, and rebuke with all authority. Let no one despise you.
Iwo zì a yi n-ghi antèynì ìwo I Ffìyìnì nìn dyèyn baynsì ànkaṅ nì dzi iku' a ghi wi antèynì àyvèsì	The content of the Word of God reveals the lies and unspiritual conduct of the false teachers.

<p>nè nfè'ti sî ànkaṅsi. Si dyèyn dzi zè a yi n-ghì ateyn si a nyiṅ, iku I nkyantisi gheli ghìbimini n-dyèyn ta yi n-ghì n-kè' ta wù nìn bê na yi si ghi "àbom a fi-a", fi nà "keli Christ wu chí antèyni nè mà". Ì a n-ghì iwo I Fiyini, "iye'í yi ghi àti-ati" ta yi n-feli fvìsì nchìni zè a yi n-jòf asi nè Bôbo.</p>	<p>By contrast, the conduct of true believers gives evidence of the reality in the claim to be a "new creation", to have been "born again", and to have "Christ living in me." And it is the Word of God, "sound doctrine", which produces a life that is pleasing to the Lord.</p>
<p>Wùl ì vzà a wù nìn kya si fayti si tanji wù lli a wù lli chwò nè ikfà'ti i gheli-ì bùla wù bê àwo si idvì. Ma wùl vzà a wù n-bê awo gheli chye'ti-à lli a wù ni kìmì ti kìmì nìn vzà a wù nìn fayti kya si kùm ichfì.</p>	<p>A great orator can captivate people without much content; so can a consistently entertaining person or someone with great charisma.</p>
<p>À n-ghì alè' ghè a ghi dù'ì nà ye'í Nwà'lì Fiyini ateyn, tèyn, dzi ì mò' zè a ghi lli a ghi ghal ikfà'ti I gheli ghi a ghi n-yviti nìn ghi si nà ye'í fvìsì kè iwo a fi a yi n-ghì antèyni àlè' iwo i Fiyini.</p>	<p>In a Bible class, however, the only way to keep an audience of thinking people is to teach from the text of the Word of God.</p>
<p>Dzi ì boynini ì zè a yi nìn fvì sî gheli ghi a ghi faytí ye'í nwà'lì nìn ghi si nà òm òm nè itof i gheli ghi a ghi n-yviti- si nà kàbtì itunli ì àṅena". Sî bè kè iwo zè a àṅena si bimi yi na fom sî àṅena. Yi ní na ghi na fi tò' leṅtì àṅena a jim fi tò' kya àṅena.</p>	<p>One easy way out of all the work of scholarship is to play to the audience - to "tickle their ears". To tell them what they already agree with and are enthusiastic about. That produces more pats on the back, more recognition.</p>
<p>Ndyèynsi àkaṅ a Kìlìt nè wu fe imòm si nà bê kè iwo zè a yi n-fom itunli si ghi a ghi nìn yviti, bòm si keli ikwo. Wù lli a wù kè yeyn na à nìn ghi iwo I mìnàṅ ì kà a ndô Fiyini nà yèyn nìn kòṅ abàs iwo i Fiyini nè mìnàṅ mà ila' a wù kìn dzì ì zè a wù lli a wù fomsì gheli nà ghèyn ateyn toyní si nà kaṅ gheli ghi a ghi kè'nè nè àṅena. Kèsa wù kè yeyn na à n-ghì iwo ito i ì kà ta gheli nìn kìn na ghi li kfìni nà nì -a, "timi si à kàm ateyn" si a ṅweyn a ngeṅ, chyalí iwo ì ì mò' kèsa I li.</p>	<p>The false teacher on Crete would be tempted to pander to his audience, for the sake of money. He might find out what political or religious party the congregation liked, and find he could please the people by bashing their opponents. Or he might discover what crusade the people were on, and become a "caped crusader" himself, striking out against one issue or another.</p>
<p>Ndyèynsi Nwà'lì Fiyini nìn keli si nà bà'lì kò'sí nè ngeṅ ì ṅweyn, ghe'ni-à, keli àtem a juṅ à kè a nwà'lì Fiyini nìn kìn jæ ta ka wù na ye'í à! Wà nìn ye'í iwo zè a ghi nyà' meyn, nchìni yi-à tò'ti iwo ateyn!</p>	<p>The Bible teacher must be the edified, mature, grace-oriented person the Bible demands, before any teaching is done! You teach from the text; and your life backs it up!</p>
<p>Si lli iye'í zè a yi nìn layn, wà keli si nà faytí kya iwo zè a Nwà'lì Fiyini nìn bê! Wà nà lemâ antèyni atem a juṅ à kè iye'í a fi a wà nìn yvì keli ma wà fi meyn we ìbimi ateyn.</p>	<p>To apply sound doctrine, you must understand what the Bible says! You grow in grace only from the doctrine that you understand and place your faith in!</p>
<p>Iye'í ateyn i (didaskaia) nìn ghi iye'í ma yi fvì àlè' adya'. Ì ìbè I su'si nà yèyni na ghi na ye'í iwo I Fiyini nìn ghi si kàṅtì ì ndyèynsi nè ndô</p>	<p>The teaching of (<b>didaskalia</b>) is teaching from an authoritative source. And this command, to teach doctrine, is for the protection of both the</p>

<p>Fàyìnì. Yi nìn kelì sà sèyn tēyn:</p>	<p>teacher and the congregation. It has the following benefits:</p>
<ul style="list-style-type: none"> <li>• Sī faṅ kī ta ghī nyà’ nìn su’sì Àdìlì kī bem kī tēyn atu nì ndyèynsì, a iwo I Fàyìnì na ghì àlè’ kī a sī tìmlì sī taṅî nì iwo zì a ka ghì li na fvê ateyn, a ghì wi iwo zì a ndyèynsì nìn kfà’tì.</li> </ul>	<ul style="list-style-type: none"> <li>• Staying with the text lifts a great burden from the teacher; God’s Word is the source of all comments and applications, not the teacher’s personal opinion.</li> </ul>
<ul style="list-style-type: none"> <li>• Sī faṅ kī iwo a fī a ghì nyà’ nìn fābtì ìmom “na ka wùl na kīṅ sī fomsì anôyn”, sī nà sī fèlì nì àdya’ a ngeṅ a.</li> </ul>	<ul style="list-style-type: none"> <li>• Staying with the text reduces the temptation to “play to the crowd”, to engage in personality dynamics.</li> </ul>
<ul style="list-style-type: none"> <li>• Yi n-bâ’ fvèsì ‘sì nà nī iwo na ghì berḡ” a ta ndyèynsì nī wu nà kīṅ sī taṅî a dzi ìbemni ta ka wùl na tisì njisì tēyn ta wul ìtwo.</li> </ul>	<ul style="list-style-type: none"> <li>• It eliminates the “Pied Piper” effect in which the teacher becomes the charismatic leader of the flock on some great quest.</li> </ul>
<ul style="list-style-type: none"> <li>• Ndyèynsì kà sī nà ghì ma wùl kà’ a wùl faṅ kī ta ghì nyà’, a wùl nu imomsì sī nà kīṅ sī fè’tì, sī byatì, sī kfayntì, sī nà kâyn ì kayn, sī nà bè i yi ḡweyni.</li> </ul>	<ul style="list-style-type: none"> <li>• If the teacher can stay with the text, he can resist the temptation to preach, to scold, to bully, to pontificate, to sermonize.</li> </ul>
<ul style="list-style-type: none"> <li>• A wùl kwo yì sī fè’tì sī fisì dzi zì a Fàyìnì fī nìn kī ateyn, a ghì wi ta wùl nìn kī.</li> </ul>	<ul style="list-style-type: none"> <li>• He is much more likely to succeed in presenting God’s point of view rather than his own.</li> </ul>
<ul style="list-style-type: none"> <li>• Iye’i I àtì-ati kà’ a yi ba’ fvèsì ta wùl nà ye’î ghelì shīṅ bīmî a dzi ìlùm I ìwùyn wùl n-taṅî kèsa bè àwo. À nà ghì ìlvi fī li afo kī a ghì n-jāṅ à n-ghì “iye’î lùmsì-à” nà ghì kī ta wùl lùm ku, ìnki iwo nà yèynì yi lum lam wī.</li> </ul>	<ul style="list-style-type: none"> <li>• Sound doctrinal teaching can eliminate emotional responses to the speaker or to his words. Sometimes what is called “motivating” is just such an emotional response; and as such it is not lasting.</li> </ul>
<ul style="list-style-type: none"> <li>• Afo kī a kī n-lam atèynì nì wul ìbīmīni nìn ghì àbàs iwo I Fàyìnì kī a wùl yè’î fī lī. Ibà’lì I ngeṅ nì nà bu ghì kī a fu sī ibàm tēyn iku ma à lùm ìwuyn mæ meyn.</li> </ul>	<ul style="list-style-type: none"> <li>• That which endures in any believer’s life is that portion of the Word of God which actually gets applied. Edification will still be there when all emotional responses are gone.</li> </ul>
<p><b>Taytùs 2:2</b></p>	<p><b>Titus 2:2</b></p>
<p>Ye’î sī ìlùmnì ghìlemâ na, àḡena na lum ghì kī a àḡena itof, kfeynâ ta ka ghì na ngvìmlî, kya sī ghal ngeṅsì àḡena. Àḡena nìn kelì sī ghal ìbīmī i àḡena na yi to, sī nà faytî kòṅ ghelì fī weynsì-à.</p>	<p>That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.</p>
<p>“na ghìlùmnì ghì lemâ”:Iyeyn nà yèynì (presbuteis), n-ghì wul ma wùl ghe’nì meyn a bèṅsì, sī kè’nì nì (presbuteros), yi n-ghì na ighe’nì, kèsa wul ìlwema, a ìywo.</p>	<p>“<b>That the aged men</b>”:This is (<b>presbuteis</b>), a man mature in years, as opposed to (<b>presbuteros</b>), meaning mature, or senior, in rank.</p>

<p><b>Filemùn antìmlì 9.</b> Mì n-kwo chwoṭí chwoṭí và bòm ta mì n-kya na và n-kòṅ gheli Fìyìnì. Mì n-bé na và ní iwo ì yeynì lv̄yìn t̄eyn, ghi wul ìlwema (presbuteis), fì ghi fì ghi a ndô ncha' bòm ta mì n-fèlì s̄í Christ Jisòs.</p>	<p><b>Philemon v. 9</b> For love's sake I rather beseech you, being such a one as Paul the aged (presbuteis), and now also a prisoner of Jesus Christ.</p>
<p>Bòl n̄n bé wì na yì s̄í ghi wùl iwo bu ghi wi ìchf̄í, k̄esa nchye' ì wùl. Wù n-ki nḡeṅ ṅweyn ta wùl ìb̄imìnì ì ghe'nìnì ta wùl li a wù na bè na Filemùn ngv̄imlì z̄í. Iwo nà yèynì n̄n bé ìwo k̄ùm gh̄l̄ùm̄n̄n̄ ghi lem̄â, a ghi wi k̄ì a b̄eṅs̄ì, m̄t̄ì a ghi ta wù gh̄e'nì ta k̄l̄it̄eyn. Inki ighe'nì nà yèynì n-ghi iwo ghi k̄oṅ na yi na ghi s̄ì gh̄ilema.</p>	<p>Paul clearly does not think of himself as decrepit or elderly. He considers himself a senior believer who can make a claim for some respect from Philemon. This word is a reference to older men - older not only in age but also in Christian experience. These qualities of maturity are desirable in older people.</p>
<p>Ghes̄n̄a ki af̄eyn ì dzi ìbem̄nì z̄ì k̄à' a ghi na chí ìwo z̄ì a yi n-ghi a ṅw̄à'lì Fìyìnì ateyn. S̄ì nà ye'ì ṅw̄à'lì Fìyìnì n-ghi wi iwo a anleyt̄ì ta ka gheli gh̄ì a ghi ye'ì na ku na àṅena n̄n keli meyn ìwo ì juṅṅ I li a anleyt̄ì. Yi n-kwo ghi na, iwo ì Fìyìnì n̄i yi kwo k̄f̄in̄i wul dzi ant̄eyn̄n̄ ì àbe a ta ka yi gv̄ì k̄ì n̄o n̄i s̄æ ghi ki yeyn a s̄ì wul ì b̄imìnì bà'si n̄i ìgh̄í a ghi n-kya ṅweyn.</p>	<p>Note here the great practicality of Bible doctrine. Bible study is not some arcane practice which gives its practitioners a mystic inner quality. Rather, the Word of God transforms the inner life and outer life, for the practical benefit of the believer and of all those who know him.</p>
<p>Iwo ì Fìyìnì n̄n ní ìtu' ìlwema, a ghi ìtu' ad̄eṅ a nch̄in̄n̄ ì wùl. Ìtu' ìlema li a wu na keli ìchf̄in̄n̄, bu keli ìf̄èl , keli àdya', kfa' wì, fì fayt̄ì keli ìsaṅl̄ì, ìlv̄i ta wù ti meyn nà lem̄â kò' a fayt̄ì bà'ti ngeṅ ì ṅweyn abàs ayvis.</p>	<p>The Word of God makes old age the crowning glory of a person's lifetime. Old age can have promise, productivity, vitality, confidence, and a great deal of happiness, providing that spiritual preparation has taken place during the younger years.</p>
<p>Ta wùl nà lema ko' ta wùl ìb̄imìnì, nch̄in̄n̄ ṅweyn nà boṅ k̄f̄in̄n̄ ko' a dzi ì juṅṅ! Mbà't̄ì Fìyìnì ì nà keli ìbeyns̄ì no mì s̄ì a nge' ì k̄à ta ichi k̄à' a yi fvisi kò'si; m̄t̄ì mba''t̄ì Fìyìnì na ghi àfo à mò' ta k̄ì li a k̄i na k̄iṅt̄ì ṅweyn s̄ì awo. Wayndà ìk̄uṅ n̄n keli s̄ì bà'ti k̄ì s̄ì a lv̄yìn s̄ì làe s̄ì na keli isaṅl̄ì ìtu' ìlwema.</p>	<p>The older one becomes as a believer, the more his life should improve! God's Plan has answers to any problem that life can produce; but God's Plan is one of preventive maintenance. A young person must prepare now for a happy, productive old age.</p>
<p>S̄ì z̄ì ìtu' ìlwema, wu n̄a z̄ì à bu fì f̄ayn wi iwo:</p>	<p>Coming into old age, the mature believer has great assurance:</p>
<ul style="list-style-type: none"> <li>• Wù n-ghi k̄f̄a' wì ì k̄f̄a' na ghi yuyn meyn t̄eyn ṅweyn</li> </ul>	<ul style="list-style-type: none"> <li>• He is assured of his redemption</li> </ul>
<ul style="list-style-type: none"> <li>• Wù n-fayt̄ì kya na s̄ì b̄e s̄ì fì s̄ì nà chí nch̄in̄n̄ àyv̄is̄ n̄n ghi bòm atem a juṅà.</li> </ul>	<ul style="list-style-type: none"> <li>• He understands salvation and spirituality by grace.</li> </ul>
<ul style="list-style-type: none"> <li>• Wù n̄a kya s̄ì nà l̄i t̄ichf̄in̄n̄ s̄ì faṅ t̄ì fe a ìkfa' I mbzi n̄i ìluṅl̄i-i.</li> </ul>	<ul style="list-style-type: none"> <li>• He knows how to claim promises and avoid depression and anxiety.</li> </ul>

<ul style="list-style-type: none"> <li>Wù n-faytí kya iwo kúm ànjìṅ, nì ìmom ì, ma wù fi meyn chi to chwô àwo nâ kèyn kì ngalì ngalì.</li> </ul>	<ul style="list-style-type: none"> <li>He understands suffering, testing, and has lived victoriously through a lot of it.</li> </ul>
<ul style="list-style-type: none"> <li>Wù n-gvìtì no mi ànjìṅ nì ìsaṅlì-i itu' ìlwema nì ṅweyn.</li> </ul>	<ul style="list-style-type: none"> <li>He is ready for both suffering and happiness in his old age.</li> </ul>
<ul style="list-style-type: none"> <li>Wù chi meyn iwo I Fìyìnì awo a fì a wù toynî kò' ateyn.</li> </ul>	<ul style="list-style-type: none"> <li>He has applied the Word of God to his experience.</li> </ul>
<ul style="list-style-type: none"> <li>"Wa ghi a wa itof":ma yi lù a (neifalios)</li> </ul>	"be sober":from ( <b>neifalios</b> ), "temperate in all areas of life."
Iyèyn nâ yèynì nìn ghi ma yi lù iwo abàs I nì (neifw), yi n-ghi na si faytì si ghyasi, tisí ngeṅ, ghaytì ìwuyn, gvìtì-à.	This is from the verb (neifw), meaning to be well-balanced, self-controlled, restrained, alert.
À n-ghi wi kìmì iwo zì a ghi bèynsì na "sì nà ghi aw itof" 1:8 kèsa 2:12. Iwo nâ zì nìn ghi (swphrwn), yi nà ta ka ikfà'tì ì zæ na fèlì a jùṅ, nè'à wì a wa ikfà'tì, kitì-à, no mi ta ghi bèynsì a KJV na si nà ghi a wa itof.	It is not the same word which is translated "sober" in 1:8 or 2:12. That word is ( <b>swphrwn</b> ), meaning of sound mind, mentally stable, thoughtful, although translated sober in the KJV.
[Yì n-boynî wì si tonṭi si fisì (swphrwn) a wa ikfà'tì. Kfìni "w" a na ghi "o" ìdyefìni ì bè na "sophron".]	[ It's hard to "pronounce" ( <b>swphrwn</b> ) in your mind. Change the "w" to long "o" and say "sophron".]
Ifìmsi I li nìn kè' ta yi nìn ghi a ìbèynsì I KJV (kì nô ta wà be na *mì* n-keli ifìmsi a ma atu!). Itaṅlì I kfaṅ nìn to' wutí wì awo ta ka si bèynsì awo nâ kèynà à bò tèyn kì awo si a nyìṅ si a nyìṅ, (neifw) ṅêyn (swphrwn),. Yi bú nì ta ka ghesìnà na ndù sì bimi na awo nâ kèynà à bò tèyn nìn ghi ki iwo ì mò'.	There seems to be some confusion in the translation of the KJV (at least *I* am confused!). The English language is not so poor that a proper translation could not have been made of both words, ( <b>neifw</b> ) and ( <b>swphrwn</b> ), so as to show off the differences between them. We should not have been allowed to believe that they mean the same thing.
Iwo ini i nì-I iyèynì na ( <b>neifw</b> ) na ghi ghi lî ìlweṅ kì si ìdvì a mbzi ì mu. Ifwo ì mu a fì a ghi nyà'tì lèm itu' Gìlìs yi n-ké' kìmì ateyn na ghi nâ lî (neifalios) si faytì si fè'tì I dzi zì a ikfà'tì I wul ì vzì a wù n-ko'si a nô Fìyìnì n-keli si nâ faytì ghi ateyn.	The verb ( <b>neifw</b> ) had an extensive connotation in the ancient world. In the listing of Greek inscriptions there is an indication that (neifalios) was used to describe the proper state of mind for temple worship.
Jàṅ 1 Tèsàlonikà 5:1-8, ta ka wà yèyn achfìti ta ghi fì lî ( <b>neifw</b> ) iwo i li.	READ 1 Thess. 5:1-8 - for an example of the extended use of ( <b>neifw</b> )
Jàṅ 2 Timotì 5:1-8 ta ka wà yeyn ta ghi lî (neifw) si iwo kúm na wùl na du' a gvìtì-à.	READ 2 Timothy 4:1-5. - for the connotation in ( <b>neifw</b> ) of watchfulness.
<b>1 Bità 1:13</b> Yì ba'ti læ ngeṅ ì sisi ì nâ gvìtì si nì ifèl ì zì a Fìyìnì fì nìn kìṅ. Yi na faytì ghal ngeṅ sisi, lèm kì ikfà'tì ì zì-i iboyis nâ ghàyn a Fìyìnì fì nìn ghi	<b>1 Peter 1:13</b> "Wherefore, gird up the loins of your mind, be sober (neifw), and hope to the end for the grace that is to be brought unto you at the revelation

<p>si làe si fu sî zî itu' ta Jisus Christ ì kasî gvì.”</p>	<p>of Jesus Christ;”</p>
<p><b>1 Bitá 5:8,9</b>                  “Yì na duæa gvîti-à fî ghal ngeñ ì sisi bòm ta mbaynì zì, ma à ti deblì nîn ncha'tì kal kî ta nyam àbo, bufa, kiñ wul si mvì.                  Yì timi nà to-a yi ìbìmi ta ka yi to chwô ñweyn.</p>	<p><b>1 Peter 5:8,9</b>                  “Be sober (neifw), be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:whom resist steadfast in the faith...”</p>
<p>“Lì sè iwo ito-I’’:ma yi lù a (semnos), yi n-ghi na, “sì nà kfimtî ghi”, si nà kò'nî ghi, si nà “ghe'nî ghi”.</p>	<p>“grave” :From (<b>semnos</b>), meaning “honorable”, “noble”, “dignified”.</p>
<p>Ghi li zì iwo I fisî ki sè ilæ a itañî ikfañ nì Àmelikà lvây n iwo a fêyn na “sì li sè iwo”, mìti ghesnà nî ghi nà bè ta iwo nîn “ngeyn ghi”, yi nghi na a n-ghi wi iwo I ðimni-i.</p>	<p>Little meaning is carried into modern American English from the word “grave”, but we still speak of the “gravity” of a situation, meaning the seriousness of it.</p>
<p>Wùl vzà a wù ghè'nì meyn nîn kelì si fayti si bà'lì ngeñ ì ñweyn antéynì nì Fiyìni fî kî nô bòm ta Fiyìni fî si ghi ma wù ni meyn wù to chwô mîlè'nì mzà a wù tí nà boli ateyn a ñweyn antéynì. Wù n-kelì si nà ghi ta wùl vzà a wù nî wu nà kelì nchîni ìjùn, fî kelì kî nô ìgheani a ñweyn a nchîni- kè si itim, ighe'nì nì ìkfm.</p>	<p>The mature man is to be established in the Lord to the extent that the Lord has given him victory over the obvious defects in his soul. He is to have the characteristics of good character and personal integrity - in short, nobility and dignity.</p>
<p>Ta wùl nà lema ko'ì, adya' a ñweyn, ikè' I jun ì nì ñweyn, ñaṅ ì ñweyn, nì àdya' a ngwà' wùl nì ñweyn nà nyanṣi chiytî mîlè'nì ì mbilanî aṅweyn antéynì tèyn ta ànlùe, ànghè', ibây, chîynì ìcha'nîni kîmi nì àwo a li a. No mî si ankàyn, awo nà kèynà ì kæ si nà bu ghi ki ghi itu' ìlwema, a ki kè' ì gvì kî andayn. ì nchye' ì wùl a bu ghi kî “wây n mbol antéynì nì Christ” nì ghi afo koynsî ikè', ma ghi kà' ghi bú nà bê na wù kfimti-à, ko'ni-à, kèsa ghe'nì-à.</p>	<p>In his youth, the man's vitality, good looks, his strength, and his youthful energy often covered up defects such as bitterness, envy, hatred, immorality, etc. However, if these characteristics are present in old age, they become highly visible. An elderly “babe in Christ” is a sorry sight, and is not regarded as honorable, noble, or dignified.</p>
<p>itu' ìlwema nî wu sòysì àdèṅ kî a kî tí nà ghi abe si fayti si dyèyn ijôf dzi-a àntéynì. Nô ijôf ìbemni-I nîn ghi ma ghi li a ghi faytî yèyn kî itu' ìlwema, a ghi ijôf toynî chwô njwô ìwùyn.</p>	<p>Old age strips the body of its glamor in order to emphasize the beauty of the soul. The greatest beauty can be seen in old age, it is the beauty which is more than skin deep.</p>
<p>Wùl vzà a wù ghè'nì ìbìmi li a wù na ghi kî nô àka' a ñwà'lèsì ta ka ghi na jaṅ à si nà yeyn dzi zà a Fiyìni fî nîn ki awo ateyn, a ghi ìkfà'tì yi kelì wi ine'à. Wùl vzà a wù ghè'nì meyn, itof I ñweyn, nì ifayti I kà'sì awo, nì atu abayni-a nì ñweyn nîn ghi kî nô ìfwo ì jún sî gheli alè' ghè a wù nîn chi ateyn nì ndô Fiyìni zà a wù n-ko'si ateyn.</p>	<p>The mature believer can be a library of divine viewpoint, of stable thinking. And a mature man's wisdom, discernment, prudence are great assets to his community and to the local church.</p>
<p>“Shiṅ wi’’:Ma yi lù a (swphrwn), “sì nà lì ìlvi, kitì-à, tofi-a.” Ghi na bè kûm ghìkì a Taytùs 2:5,</p>	<p>“temperate”:From (<b>swphrwn</b>), “prudent, thoughtful, discreet.” When used of women in</p>

a na ghi, "si na tofi-a, jàfà ghi wi".	Titus 2:5, "discreet, modest."
Wà n-ziti meyn si yeyn iwo zà a mà nì nà bê kûm ibêynsi. Afêyn n-ghi ma ghi bèynsi (swphrwn) nà "si nà ghi a wa itof" kîmi nà a lè' a li a Taytùs, mîti afêyn na "si nà shij wi" fî se si kò'ti si ndù ì bèynsi na si nà "tofi-a". No mî ti ghi bèynsi (neifalios) nà "si nà ghi a wa itof" kî ta àntîmli kèynà nîn zàtî! Mî n-kya na awo ta ghi n-bèynsi kà' a ki kasî nà ghi iwo I yilu-i yè'tî àlè' ghè a ghi nîn we ateyn nî ìnki tañi zà a ghi nà tañi, mîti afêyn ifîmsi-I nîn ghi.	You begin to see what I mean about the translation. Here is ( <b>swphrwn</b> ), translated "sober" elsewhere in Titus, but "temperate" here and "discrete" later on. Yet (neifalios) is translated "sober" earlier in this verse! I grant that words in translation can take on different meanings depending on context and colloquial usage, but this is confusing.
Iwo I yèyni na (swphrwn) n-ghi wi si nà shij wi a dzi na wùl nî kasî ghaytî ngeñ ì ñweyn. Iwo i tî n-ghi (egkrateis), ta ghesinà nîn yeyn a Taytùs 1:8. Si nà shij wi yi n-ghi na si nà ghi faytî kya si ku no mî ìnki gha ta yi n-gàyn kò' a nchîni fî kya si ghal ngeñ ì yi-à no mî aleñ à kà.	The word ( <b>swphrwn</b> ) does not mean temperate in the sense of self-restraint. That word is (egkrateis), which we saw in Titus 1:8. To be temperate means to have mastery over the details of life and self-control in all areas of life.
Si nà ghi (swphrwn) n-ghi si nà keli iku dzi ikfà'ti yi ghe'nî ki nô ìkò'ni I ngeñ nî và, nchîni yi-à, wa faytî, faytî kitî dzi zà a wà nîn kè' ateyn, keli wi ikfà'ti ine'ani-i. Kî nô tèyn, awo nà kèynà nîn fisi-à, mî tî si li "ifaytî ikitî" kèsa "si nà tô' ka'si à" nîn ghi àwo dzi a ikfà'ti. Kîmi afêyn, ma iwo zà a yi n-ghi ìnyeyni nà kà' a yi na bayn a ndayn a KJV ìlvi ta ghi nà bèynsi kò' kî a dzi ì mò'.	To be ( <b>swphrwn</b> ) means to have a mental attitude of care for one's reputation, one's character, a consideration for appearances, along with a connotation of mental stability. To be sure, the ideas are related, but in application, "thoughtfulness" or "prudence" are the mental attitudes, therefore precede self-restraint, the practical outworking of prudence. Here again, the meaning would have been clearer in the KJV with a more consistent interpretation.
Mî visi sî và ta ka wà ndû faytî kà'si ìntîmli nâ wèyn a NASB nî NIV, kîmi nî tîbèynsi tî li tî, si yèyn nà ghi n-bèynsi kog kî a dzi ìmòg yi bayn a, ta mà si ghi ma ma faytî meyn bèysî kàli kî itim itim ta yì n-ghi.	I leave it to you to examine these verses in the NASB, the NIV, and other versions, to decide whether the translations are more consistent and clear, in light of this brief explanation of the definitions.
"ghi a jûñ a ibîmi":(hugiainw), "bula ghi bebsi" + (pistis), "ibîmi"	"sound in faith":(hugiainw), "uncorrupted" + (pistis), "faith".
(Hugiainw), n-ghi àbè' iwo gâyn ndû ìlvîyn a iwo abàs inî itañî Gîlîs, ghi fî lî si iwo a fî a yi nîn faytî fè'tî iwo a "si nà ghi bula ghi bebsi", ghi "iwuyn ì two", "kò'î wî".	(hugiainw) is in the present participle of the Greek verb, and used as an adjective, "uncorrupted", "healthy", "whole".
(pistis) n-ghi izèyn afo a itañî Gîlîs a dzi si nî iwo, dyèyn na "ibîmî" n-ghi wò zà a yi nî (afo kî kî sè' iwo) yi na "kè' a jûñ".	(pistis) is a Greek noun in the instrumental case, indicating that "faith" is the cause (instrument) of the "soundness".
Bòm tèyn, si faytî si jàñ a dzi ì jûñ a yi na ghi na "ghi bù bebsi àñena bòm ibîmî i àñena". Wùl	Therefore, a more accurate reading would be, "uncorrupted because of faith". The older man



<p>Ìlwemtìni n-ní wu ná ighe'ni àyvis nì chîni bòm ì nchîni ìbîmi nì ñweyn sî Fîyîni fî nì ìwo I ñweyni.</p>	<p>has spiritual maturity and integrity because of his life of faith in God and His Word.</p>
<p>Wùl ì ghe'nini nin keli si ná ghi faytí kya si chi nchîni ìbîmi. Wù ghi keli bèynsi ta wù tí ná chí chîni ìbîmi minchí ì jîm, kfeynsî a ñweyn a nchîni kîmi minchi ìn jîm ntu'si samo' zà a wù yè'í ì ná chí ateyn.</p>	<p>The mature man is to be experienced in the use of faith. He has years of experience in using faith daily, adding to his life every day layer upon layer of applied truth.</p>
<p>Mîti a n-ghi wi ibe i ibîmi zà a wù n-keli ta n-ghi n-to mîti "afo" kî a wù n-bîmi ànkeyna. No mî ìbîmi zà a yi n-ghi ta ifvi I mbvîñ n-ghi kfèyni-à ìlvi ta Fîyîni nì iwo I ñweyni nin ghi ìwo zà a ghi nin ki ndûsi.</p>	<p>But it is not the intensity of the faith which he holds, but the *object* of his faith which is valid. Even mustard seed faith is enough when God and His Word are the objects of the belief.</p>
<p>Ibîfi na ghi afèyn na, "a mà kà' a mà bîmi iwo I Fîyîni a?" A à bè na màwolî mzi a kîlitèynsi nin lí si ná chí ateyn n-ghi àti-ati a, a mà felî-a?</p>	<p>The question here is, "Can I believe the Word of God?" "Can God's promises be trusted?" "Are Christian life principles correct; do they work?"</p>
<p>À mà lì a ba'li malâ kî nô a Nwà'lî Fîyîni a? A mà lì a mà lemsî ko' nì wôyn ghem lutî lí kî nô mîdzitî mî Nwà'lî Fîyîni a? A mà lì a mà na chí kî nô a ntè', ní iwo ma yi lì a yi gamtî wul, tím yi a, ní awo a bemni-a, bòm ta ma lì isamsî ì yemi ì fù iwo I Fîyîni a?</p>	<p>"Can I really build a marriage on the Bible?" "Can I really raise my children properly using Bible principles?" "Can I function in society, be productive, be successful, achieve great things, by placing my confidence in the Word of God?"</p>
<p>Ibèynsi I anteyni afèyn nin ghi na, "kî kîlitèyn si lûmnisi nì si kisi sisi a si n-ghi ma ghi ghe'ni meyn ibîmi. Ichfîti n-dyèyn dzî zà a wùl n-faytî chi nchîni kîlitèynsi a wù na ghi ateyn. Àñena nin ki ko'si sî Jisòs ta wùl vzî a wù n-ghi nzîti fî ghi mési ìbîmi nì àñena; wà lì a wà ní kîmi tèyn!</p>	<p>The answer here is, "Look at the mature Christians, men and women. They are the examples of what successful Christian living can be. They look to Jesus as the author and finisher of their faith; you can do the same!"</p>
<p>Ibîmî wul ìbîmi nì vzî a wù ghè'ni nin ghi bula ghi yo' nì ìku I mbzi-I, nì ikfâ'tî I wul I, nì itañî iye'tî ndú inì iwo Fîyîni I ngeñ, kesa nì tiye'i tî ànkañ tiyumtî. Wù n-ti tèyn ta iwu bòm ìbîmi I ñweyn a Christ nì ìwo I ñweyni.</p>	<p>The mature believer's faith is uncorrupted with worldly opinions, human viewpoint, religious semantics, or empty false doctrines. He stands like a rock by means of his faith in Christ and His Word.</p>
<p>"a ikôñ" (agapei)-ikôñ a ghi wi bòm ìwo, a ghi fîtam fî Àyvis a Nwà'ni-a.</p>	<p><b>"in charity":(agapei)</b> - impersonal love, the fruit of the Holy Spirit.</p>
<p>Dzî zà a ikôñ I kîlitèynsi nin ghi ateyn, a ghi fîtam ta wù kòla ta wù n-lema antèyn àyvis, n-ghi ma ghi faytî meyn fè'tî a 1 Kolî 13.</p>	<p>The characteristics of Christian love, which is the fruit of spiritual growth, are amply detailed in 1 Corinthians 13.</p>
<p>"a iweynsi":(hupomonei), "itân, lej wi ìwuyn, aghesi ikfâ'tî, iweynsi"</p>	<p><b>"in patience":(hupomonei)</b>, "endurance, tolerance, fortitude, patience"</p>
<p>Iweynsi (aghesi ikfâ'tî) n-ghi àdya' si tàn afîm, nì ànjîñ à, nì ifesi ibemni-i, bula wù bìlà ikfâ'tî,</p>	<p>Patience (fortitude) is the ability to endure toil, suffering, severe disappointment, without</p>

<p>bula wù zìtì sî nà kayn mbzi, bula wù dyèyn ìwo i baṅni- sî mbàynsì, kèsa sî kàyntì ghi a kèsa wù lèm kî a ṅweyn ikfà'tì na sî n-ghi a.</p>	<p>falling apart, without getting depressed, without striking out against enemies, real or imagined.</p>
<p>Iweynsî-I nîn ghi kîmî àdya' sî su'î sî dù'î sî nà chiytì ta ka ghi n-fu àyòṅnì iwo a fî a wà ni, chiytì ìlvi Fìyìnì no mî a gha-si ko'ti, na ghi yeyn keli và, sî nà ndû nî àsi-a, na ghi ni sî và ti isa'î n-dyèyn. Woynnda nîn kîṅ na n-ghi nyanṣì nî iwo zì aṅena nîn kîṅ, no mî a fîwolì fî kà. Gheli ghi a ghi ghè'nî meyn lî a ghi chiytì no mî ti a sî keli afo kî a àṅena nîn wutì kèsa kîṅ a, kya na Fìyìnì fî nîn nî awo a ndu a jûṅ nfeynfî ìlvi.</p>	<p>Patience is also the ability to delay gratification, to wait for God's timing for everything - promotion, recognition, prosperity, rights. Children want immediate gratification of every desire, every whim. Mature people can wait as long as necessary to receive what they need or want, knowing that the Lord will prosper in His own time.</p>
<p>À n-ghi ìye'ti antèynì ìbîmî ta yi n-fèlì. Iyeyn nà yèynì ì fî ghîbèynsì sî nge'si mbi kî sî ìdvi a nchînì, tèyn ta ì sîsì a sî gvì bòm ta wùl nîn kòṅ awo ṅjwòsì ìwùyn.</p>	<p>This is Faith-Rest in action. And this is the answer to many sin problems in life, such as those brought on by self-indulgence.</p>
<p><b>Rome 5:1-5</b>                  Ta Fìyìnì fî nîn li meyn ghesìnà sî a gheli àtî-ati bòm ìbîmî i ghesìnà, ghesìnà nî nfeynfî sî chí kî nô nî mbòynì Ìvìyn antèynì àdya' ghè a Bòbo ghesìnà Jisòs Christ nîn fu.                  2. A nî ṅweyn na ghesìnà keli atem a juṅà nî Fìyìnì fî bòm ìbîmî i ghesìnà. Ghesìnà n-ti kî atu àtem a juṅà nî ṅweyn fî dyala, kya samo' na Fìyìnì fî lè gwòtì fu ghesìnà nî ìṅwà' zì a fî n-keli.                  3Ghesìnà nîn saṅlî kîmî saṅlî antèynì nge' a fî a ghesìnà nîn yeyn bòm ta ghesìnà nîn kya na wùl nîn se sî yeyn nge' wu keli sî nà weynsî-à.                  Iweynsî i nîn nî na ghesìnà ghe'nî, ighe'nî i nîn gâmtì gesìnà na ghi na ki ndusì asi, kya samo' na ghi lè keî àfo kî a ghi nîn kîṅ.                  5. Ghesìnà kà' ghi bu lè wo afo nà kèyna a ghi n-ki ndusì nî ànkeyna tèyn bòm ta Fìyìnì fî n-fu meyn Àyvis a ṅwa'ni-a, kî na dyèyn ìkòṅ i Fìyìnì sî ghesìnà.</p>	<p><b>Romans 5:1-5</b>                  1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,                  2 through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.                  3 And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance;                  4 and perseverance, character; and character, hope.                  5 Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.</p>
<p>Imom ì nîn ghi ma ghi faytì na yi ba'li iweynsì, ghi n-bà'li nchînì a ntu nà ghàyn. A ìntîmlì ì Rome afèyn, ghi nîn lèm kîlitèyn imosì sî yèyn na wù faytì keli nchînì yi ghi a jûṅ. Awo nà kèynà nîn ghi bvî iweynsì fî ni na wùl na keli àtem ato nô sî a ṅaṅ.</p>	<p>Testing is designed to build patience; character is built up in this manner. In these verses of Romans, a Christian is put to the test and found to be of solid character. These things are a product of patience and lead to great confidence.</p>
<p><b>Jàṅ 2 Kolin 6:4-10</b></p>	<p><b>READ 2 Corinthians 6:4-10.</b></p>

<p>2 Kolin 12:12          "Ma ti meyn bòyni ì li ìlvi sî dyeyn nchwàesi awo sî zî nî tînkî ti awo a kayni-a a li-a nî tî felî ti kaynîti, ti dyêyn na mi n-ghi ki nô kàyntî wul ì ntum."</p>	<p>2 Corinthians 12:12          "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."</p>
<p>Jàŋ Kolosè 1:9-11 kûm sî keli alè' kî a iweynsi-I nin fvî ateyn.</p>	<p>READ Colossians 1:9-11 - concerning the source of patience.</p>
<p><b>Taytùs 2:3</b></p>	<p><b>Titus 2:3</b></p>
<p>Yeæi kîmi ghîkî ghîlema na àŋena na chí ta gheli ghî a ghi fù meyn ngeŋsi àŋena sî Fîyîni fî, bè wî awo a bi-a kûm gheli ghî li, nyvi chwôsî wî mîlù'. Àŋena nin kwo keli sî nà ye'i gheli ghî li nî àwo kî a kî nin ghi àti-ati.</p>	<p>The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things.</p>
<p>Gheli ghî a ghi n-ye'i itaŋî Gîlîs n-kôŋ àntîmli nâ kèynà bôm ta kî ni keli iwo a dzi sî tal (hapax legoumena). Yî n-dyêyn na awo itaŋî Gîlîs nin ghi à tal a àntîmli afêyn ghi wi àlè' a li-a a Mîkâyn ìn Fî. Iwo zî a yi gâyn kî ngali ì mò' alè' nin to ta ka ghi fe'ti iwo zî a yi n-bè chwò I zî-ì a yi n-gâyn ngali ngali.</p>	<p>Greek students like this verse because it contains a rare triple (hapax legoumena). That means that there are three Greek words in this verse that appear nowhere else in the Greek of the New Testament. A word that appears only once is much harder to interpret than one which appears in many contexts.</p>
<p><b>"Ghîkî ghîlemâ"</b>:(presbutis). "ghîkî ma ghi lemî meyn, ghîkî ghi ghe'nîni". Iyeyn nâ yèyn I nin bê wî iwo kûm ìdvîyn, mîti kûm ìnganŋî.</p>	<p><b>"The aged women"</b>:(presbutis). "older woman, senior woman" Again, this is not a reference to elderliness but to seniority.</p>
<p>"kîmi tèyn": "kîmi a dzi nâ ghâyn". Ghi bè iwo kûm ànkûmti kî a ghi chwò abàs ikùe nî dzî zî a ìlumnî ghîlemâ nin keli sî nâ ghi ateyn.</p>	<p><b>"likewise"</b>:"in the same manner". A reference to the previous verse and qualifications of older men.</p>
<p><b>"na àŋena na ghi a nchîni"</b>:(ktasteima)-'àlenŋ, dzi ìghi, inki I nchîni."</p>	<p><b>"that they be in behavior"</b>:(katasteima) - "a state, a condition, a manner of life".</p>
<p>Akèynà nin lutî ghi kî àlè' kî a ghi li iwo nâ yèyni ateyn a Mîkâyn ìn Fî. No mi tî, ghesîna nin keli meyn ìgâmtî I li sî Josephus, Plutarch, nî mîwolî ìn li ta ghi nin læ nyà'ti ìfwo ìtu' ì mu, yè'i ateyn na à nâ ghi a bèŋ sî asîsî a bèŋ nkam yi àsî, iwo I yèyni na "iku" nâ bè iwo kûm dzî zî a wul nin ghi ateyn kè' ateyn.</p>	<p>This is the only place this word is used in the New Testament. However, we get some help from Josephus, Plutarch, and a few Greek inscriptions, and learn that in the first century, the word "behavior" referred to a person's condition or state.</p>
<p>A Àmelikà a mbzi ì fî afêyn, iwo nâ yèyni na 'iku' yi bè iwo kûm iku I wul kèsa nchîni. Mîti ma à na ghi itaŋî ikfaŋ I mu i a 1611 ta yi n-ghi a Gîlîs, "iku-i" bè iwo tò' ì bè ì dzî zî a wul nin chi ko' ateyn, kûm dzî zî antèyni a wul à nin ghi ateyn, a ghi tèyn, dzi àteyn ì bayn fvî abe. Àfèyn KJV n-bà'sî sî Gîlîs ìlvi ta ghesîna nin taŋî ikfaŋ</p>	<p>In modern American, the word "behavior" refers to conduct or manners. But in the older English of 1611, as in the Greek, "behavior" referred much more to a life condition, to a person's inner characteristics, which would, in turn, lead to an outward behavior. Here the KJV is very close to the Greek when we use the</p>

i afaf kò ta bèṅ 17 a ìvì nzìtì (ki Oxford English Dictionary)	colloquial English of the early 17th Century (see Oxford English dictionary).
<b>"ta gheli ghi a ghi nin layn ndù":</b> (hieroprepeis) ma yi lù a (hierio), "ndo Fiyini + (prepeis, "kfeyni-à", tèyn kfeyni-à sɪ ndô Fiyini", kèsa "kfeyni na ghi li alè' ikogsi".	<b>"as becometh holiness":</b> (hieroprepeis), from (hierio), "temple" + (prepeis), "suitable", thus, "suitable for the temple", or "suitable to be used in worship".
À nin ghi ànkumtì alè' ta (hapax legoumena) fvè ateyn nì inyiyi a àntàmlì afèyn. Ghi kæ si li iwo nâ yèyni sɪ fè'ti iwo kùm ì wul , yi nà ghi na "kfeyni ta ka ghi na fu ìkfi fɪ ngvɪmli-à. Ghi nà lí kímì iwo nâ yèyni awo a li a ta ghi nyà' a ghi wi antèyni nì Nwà'lì Fiyini sɪ dyèyn dzi zì a ngàṅ nìn keli sɪ ku ateyn a ndo fiyini nì gheli Gɪlɪs.	This is the second singular occurrence (hapax legoumena) in this verse. When this word was used to describe a person, it meant "worthy of reverence or respect". It was used in literature outside the Bible to describe the conduct of a priest in the Greek temple.
T a ghi n-bu fi yeyn iwo nâ yèyni alè' a li a Mìkàyn ìn Fɪ, iwo nâ yèyni nì ghi awo a nya'ni-a nì gheli Gɪlɪs, a Josephus, nì IV Maccbees 9:25 (ibèynsɪ I Septuagint a Gɪlɪs), a seṅ iwo afèyn "...waynda-ìkùṅ nâ wèyn a ghi n-keli sɪ nà fu ìkfi sɪ ṅweyn ì visi na ghi zue ṅweyn", bê iwo ta wul ì fù ngeṅ ṅweyn sɪ kfi bòm iwo.	While not found elsewhere in the New Testament, the word is seen in Greek literature, in Josephus; and in IV Maccabees 9:25 (Septuagint Greek translation), in the phrase, "...the revered (hieroprepeis) youth let go his life", referring to a martyr's death.
Wul ì wi ì lemtini nin keli sɪ nà keli ìkfi kèsa dzà ichi yi kfeyni ta ka ghi na fu ìkfi sɪ ṅweyn ta wul ì wi Fiyini vzà a wù ghè'ni meyn.	The older woman is to have a reputation or manner of life that is worthy of respect as a mature woman of God.
<b>"bè wì awo kùm gheli a ghi ànkaṅ":</b>	<b>"not false accusers":</b>
Iyèyni nin aleṅ ifwo ki chwô à mò' àbàs a ki a a(diabolos) "gheli ghi bè àwo kè sɪ beyli gheli ghi li".	This is the plural feminine of (diabolos), "treacherous informers".
Iwo nâ yèyni abàs inì iwo n-ghi (diaballw), yi n-ghi na "sɪ tɪm sɪ toysɪ, sɪ tɪm sɪ dyàṅsɪ, sɪ taṅi sɪ bebsɪ wul, sɪ bè iwo yi kè'nì à, sɪ bè awo a wul atu na kɪ gvi nìn nge'." (Ta ghi li gvi itaṅi kfaṅ n-ghi, "diabolical")	The verb form is (diaballw), meaning "to throw through; to throw over; to defame; to inform against; to bring charges with hostile intent." (English cognate, "diabolical")
À n-ghi a Mìkàyn ìn Fɪ, iwo nâ yèyni kæ fvè alè'a Gɪlɪs ma ghi bè sò'si so'si ( a fi ghi àbàs a lumni-à), (ho diabolos), ghi nà bè iwo kùm Satàyn, ì deblì, "ì vzà a wù n-ghâm kɪ gham" woyn-ghini.	In the N.T., when this word appears in Greek with the definite article (and in the masculine), (ho diabolos), it refers to Satan, the Devil, "the accuser" of the brethren.
Wul ì wi vzà a wù n-chi nchìni Fiyini wù n-keli sɪ tɪm sɪ yi mbisi ilemi, kè nô ta yi n-ghi à làyn, ì mbi sɪ nà timi nchwò nsa' ànkaṅ, yi na, sɪ bè iwo kùm ì wul yi ghi wi samo'.	The godly woman is to have victory over sins of the tongue, particularly, in this case, the sin of bearing false witness, that is, of being a false accuser.
<b>1 Timotì 3:11</b> Ghìki ghi a ghi n-fèlì a ndô Fiyini nìn boṅ keli sɪ	<b>1 Timothy 3:11</b> "Even so must their wives be grave, not

nà kelì nchîni ì jùŋ, lêm wì kùghòn, lum ghi ká a àŋena itof, ní no mì ghà kè samo’.	slanderers, sober, faithful in all things.
Dikìnsì sî àŋena ngeŋsì nin kelì sî nà “lì ìlvì, taŋì wì tìlemi tìbò, nyvì chwòsì wì m̀l̀ù...”	The deacons themselves are to be “grave, not doubletougued, not given to much wine...”
“nyvì chwòsì wì m̀l̀ù”:	“not given to much wine”:
Ghi n-jâŋ kìmì I yèynì ighel a itaŋì ikfaŋ k̀m̀m̀i ta yi n-ghi a Taytùs 1 7, m̀t̀i a ghi itaŋì I G̀l̀is yi n-ghi sî a nyiŋ. À n-ghi 1:7, iwo ateyni n-ghi (paranois), yi na sî nà ghi “ma m̀l̀ù’ ì ku meyn”, k̀esa “k̀esa yolì chwòsì-à ìlvì ta wù lì bom”. Ibèysì ǹn ghi awo a fì a ghi nyà’ t̀i k̀alì a 1:7 k̀ùm d̀zi z̀i a ka k̀l̀itèynsì na lí m̀l̀ù’ ìn to ateyn.	This reads the same in English as Titus 1:7, but the Greek is different. In 1:7, the word is ( <b>paroinos</b> ), which means “drunk with wine”, or “quarrelsome when in his cups”. There is a discussion in the notes for 1:7 regarding the use of alcohol by Christians.
Afèyn nseŋ iwo àteyn n-ghi ( <b>oinwpollw dedulomenas</b> ), a ghi iwo I fomni-I ta ka ghesìnà mòmsì sî ye’i sî nà kya nà awo k̀eyn itaŋì i G̀l̀is n-ghi na gha. Iwo yèynì na ( <b>dedulomenas</b> ) n-ghi mà yi fvì iwo abàs inì a ghi ( <b>doulow</b> ). Wà lì a wà beytì iwo ateyn ` Abàs iziyn afo a ghi ( <b>doulos</b> ), “wayn ì fèl”, k̀esa “akòs”. À n-ghi a Taytùs 1:1, Bòl ì jàŋ ngeŋ ì ŋweyn na z̀i nin ghi ( <b>doulos</b> ) F̀ỳỳinì.	Here the phrase is ( <b>oinw pollw dedulomenas</b> ), and it's interesting to try to learn the meanings of the Greek words here. That word ( <b>dedulomenas</b> ) is form of the verb ( <b>doulow</b> ). You may remember the noun form ( <b>doulos</b> ), “servant” or “slave”. In Titus 1:1, Paul calls himself a ( <b>doulos</b> ) of God.
Nseŋ iwo nà yèyn n-ghi na “sì na ghi a àsùm k̀esa akòs sî nà ghi a m̀l̀ù’ a m̀l̀ù” k̀esa ‘sì nà ghi a tisf̀ m̀l̀ù’.”	This phrase means “to be in bondage or slavery to wine” or “to be under the restraint of wine”.
Ibèynsì i KJV Bu lì d̀zi z̀i a iwo nà yèyn ì nin luti ghi ateyn nô sakos. Nseŋ iwo yèyn na, “nyvì chwòsì wì m̀l̀ù”, ǹn bolì chwò ta ghi bè G̀l̀is ta yi nà ghi.	The KJV simply does not carry this meaning well at all. The phrase “not given to much wine” is much weaker than the Greek original.
Ta ka wù na to ifèl I nchwò nsa’ ǹ ñweyn s̀f̀ Bòbò, f̀i ghi tebt̀i ǹ ndyèynsì s̀i woyn-da- ngòynsì, wul ì wi ì ghe’ni vz̀i a wù n-chi nchîni F̀ỳỳinì n-kelì wi sî nà ghi akòs awo a f̀i njwòsì ìwùyn nin ghamtì ateyn, k̀i nô t̀eyn alè’ nà ghayn, m̀l̀ù’ ìn to.	To be effective in her personal witness for the Lord, and as an adviser and teacher of younger women, the mature godly woman must not be in bondage to addictions of the flesh, in particular in this passage, to alcohol.
Inyvì I m̀l̀ù’ ìn to nà ghi nô nge’ ìbemni a Kìl̀it itu’ nà ghàyn, a n-ghi iwo z̀i a ghi nin b̀i tonf̀i iwo ateyni àlè’ nà ghàyn.	Drunkenness was a big problem on Crete during this period; that's why it's mentioned so prominently in this letter.
“ndyèynsì s̀i awo a juŋà”:(kalodidaskalos), “wul vz̀i a wù n-ye’i awo a juŋà”.	“ <b>teachers of good things</b> ”:( <b>kalodidaskalos</b> ), “one who teaches good”.
Iyèynì na tal (hapax legoumena)-[sì chem lv̀ỳyn wà s̀i kya iwo z̀i a mì n-bê!]	This is the third (hapax legoumena) - [by now you know what I mean!]

<p>Si dyèyn ifelè iye'i nì ghìki ghilemani nìn ghi ìwo I to-i nìn kè' a ndyan a ìtìmlì aféyn ì bwò abàs I tzàyn. Woynnda-ngòynsì kè si idvè n-kìj achfìtì nì itofi abàs a Fìyìnì nì ghìki ghi ghe'nìni a Chòs. Itebtì-i ghìki ghilemani nì iye'í I àñena nìn keli sì na ghi a tò'tì nchìnì ìlaynì ma yì fàñ ì fañ bà'sì kìmì nì iye'i iwo I Fìyìnì yì gàm'tì sì fèlì sì fvèsì njùñ a dzi Fìyìnì.</p>	<p>The importance of the teaching ministry of the older woman is seen in the next two verses. There are many young women who need the example and godly wisdom of the senior women in the church. The older woman's advice and teaching must be backed up with a consistent, holy lifestyle, accompanied by the ability to teach doctrine that is consistent with the production of divine good.</p>
<p><b>Taytùs 2:4</b></p>	<p><b>Titus 2:4</b></p>
<p>Ta ka ghìki ghi a ghi kù'tì màla mala ye'i sì nà kòñ ghilum àñena fì kòñ woyn.</p>	<p>That they may teach the young women to be sober, to love their husbands, to love their children,</p>
<p>Àntìmlì kèynà ì zè'tì nì señ iwo yi bê ìwo ta iwo nìn gayn bòm iwo (zè'tì nì "ta ka") iyeyn nà yèynì nìn so' ndù nì iwo zè a ghi lem tì sì ateyn a àntìmlì 3.</p>	<p>This verse begins with a purpose clause (beginning with "that") that points to the reason for the conditions set up in verse 3.</p>
<p>Iwo ì mò' I li ta ka ghi na keli ghìki ma a ghi ghe'nì meyn fì keli itof n-ghi ta ka ghi na ye'í woynnda-nòynsì. Tìnkì tì ghìki ghilemâ nà ghèyn nìn to sì yeyn.</p>	<p>One of the purposes for having mature, knowledgeable older women is for the teaching of younger women. These types of mature women are scarce.</p>
<p>Wùl nìn keli sì ye'í woynnda-ngòynsì dzi zè a ka àñena na kòñ ìlum ì àñena ateyn nì woyn. Wà kà' wa bù læ keli iwo zè a wà nìn kìj kè ta wùl nìn bè na "Abby wom 'ì jùñ". Yi nà ghi kìmì tèyn ta ka wùl ì li bzì ì njè nà ndù sì sì!</p>	<p>Someone has to teach the younger woman how to love her husband and her children. You can't get what you need from "Dear Abby". That's like leading a lamb to the slaughter!</p>
<p><b>"ta ka ghi ye'i woynnda-ngòynsì na àñena na kya sì ghal ngen'sì".</b></p>	<p><b>"that they may teach the young women to be sober":</b></p>
<p>Lvìyn, awo kèyna na "àñena ye'i...ghi na kya sì ghal ngen'sì" nìn ghi kè iwo ì mò' a itañí Gílís (swphrwnidzw)–"sì ye'i na ghi na nè'à wì ikfà'tì, sì kasi sì gvì nì wùl a ñweyn itof". Ghesìnà nìn yeyn meyn ta ghi lì iwo ateyn ta ghi nì ghi faytì fè'tì iwo (swphrwn) a ìntìmlì a fì abàs ikùè, à kà' no mì itañí Gílís na sì kya'tì gvì sì vâ.</p>	<p>Now, the words "they may teach...to be sober" are one word in the Greek, the verb (swphrwnidzw) -- "to teach to be mentally stable; to bring someone to his senses". We have seen the adjective form (swphrwn) in previous verses, so maybe even the Greek is becoming a little more familiar to you.</p>
<p>Mìtì, ibèynsì ì yèynì "na ghi ye'i sì nà lum ghi kè itof" nìn dètì wi ta yi n-ghi itañí Gílís bê baynsì-à.</p>	<p>Again, the translation "to teach to be sober" does not carry the weight of the much more comprehensive Greek meaning.</p>
<p>Àntìmlì nà kèynà nìn bè ìwo kùm ta ka wùl na lum ghi kè a ñweyn itof ikfà'tì I ñweynì ne'à wì. Mbàynsì nìn dvì kè tèyn sì nì na ikfa'tì I wul ì na ghi wi a jùñ fì nè'à. Waynda ngòyn vzè a wù</p>	<p>This verb connotes sanity of mind and stability of thinking. There are many enemies of sanity and mental stability. A young married woman has great pressures of married life and</p>

<p>kù' mala mala nî wù na keli adili a nchîni malâ nî ifelî ibeni-I ta wù n-lemisi kò' nî woyn. Dzisi nà dvî ki tèyn ta ka ikfâ' I mbzi-I nî àkfiyn à zi ì gvî. Itebti-I wùl ì wi ìlwemtini nî yi nî na wù na ki ko'sî ki sî Christ, na wù na ki nchîni "nî asi awo ki a kî nin fañ ì fañ", na wù na nî tìcho'nî nî itofi a dzi a fi a Fiyini fi nin ki awo ateyn.</p>	<p>exhausting work in child rearing. There is great opportunity for depression and bitterness to creep in. The older woman's counsel enables the young woman to be occupied with Christ, to see life "with eternity's values in view", to make decisions from the wisdom of God's viewpoint.</p>
<p>Wul ì wi ì ghe'nini nin nà keli ikfa'ti yi ghi a jûñ, ikfa'ti I bayn fvi-à, keli itof, fi bà'lì wul àntèynni. Wu nî na ghi àlînsi a ifu atema a junà. A wù na fi ghi ma wù kà' a wù fu fvîsî àwo nà kèynà sî woynnda- ngòynsi. Wù n-ghi afo ki so nchès antèynni nî ghîki ì keli ifèl yi bèm ki tèyn a ifèlî nî ñweyn ta ndyèynsi.</p>	<p>The mature woman will have sanity, clarity of thought, wisdom, edification in the soul. She will be the picture of Grace. And she will be able to communicate these things to young women. She is a jewel among women and has an enormous task in her function as a teacher.</p>
<p><b>"na ghi na kôñ ghilum ì àñena":(philandros)-"sî nà kya sî kòñ lum".</b></p>	<p><b>"to love their husbands":(philandros), --&gt; "to be husband-loving"</b></p>
<p>Ghi tòngti kè iwo nà yèyni itañî Ghlis alè' nà ghàyn a Mìkàyn ìn Fî, iwo nà yèyn na lum ghi atu tîsè nî ghîki ta ghi nyà'ti.</p>	<p>This is the only use of this Greek Word in the NT, but this word was common in the epitaphs of wives written on tombs.</p>
<p>Afo a li à ta ghi nyà' atû ise itu' nî fòyn ì gha'ni, Hadrian (bèñ 300 ìvî), ma ghi nyà' na, " Julius Bassus sî Otacilia Polla, wi ñweyn ì jûñ, kôñ ì lûm ì ñweyn (philandros) fi kôñ woyn ñweyn (philoteknos), wu n-chi ñèyn ì ñweyn keli wi ighâm si a bènsî 30."</p>	<p>A tomb inscription of the time of the Emperor Hadrian (3rd Cent.) read, "Julius Bassus to Otacilia Polla, his sweetest wife. Loving her husband (philandros) and loving her children (philoteknos), she lived with him unblameably for 30 years."</p>
<p><b>"sî nà kôñ woyn àñena":(philoteknos) 'ta wùl na kôñ ì woyn ñweyn", ku sî wàyn ta nà teyn nà ku'</b></p>	<p><b>"to love their children":(philoteknos) "loving one's children", having due parental concern.</b></p>
<p>Wà n-ghi nin kayni na ghi nin keli si ye'i ye'i woynnda-ngòynsi na àñena nin keli si nà kôñ woyn àñena bòm gha. Mîti sî kilitèyn ta dzî zî a bò wàyn kèsa nà wayn nî wu nà keli si ku sî wàyn anteyn nin ndú ì chwô ìku zî a ghi n-lum ku ( ghi lum ye'î wî ye'i.) Iwo zî a yi nin ghi antimlî nà ghàyn nin kitî no mi ghà ta yi n-ghi kûm ta ghi lemsî ko' nî wàyn iyisi nî itebti i Bòbo.</p>	<p>You wonder why a young woman has to be taught to love her own children. But for Christians, due parental concern goes far beyond natural maternal love (which does not have to be taught). The idea in this verse takes into consideration all of the child's life and concerns itself with everything that is associated with bringing him up in the nurture and admonition of the Lord.</p>
<p>Yi n-bà'sî kimi nî iye'i, nî ñwà'lì, nî dzî zî a wu ka wù na ku ateyn sî gheli, nî iko'nî ighi, zî wî a gheli awo nî ifwo, yvini àdya', nô àdya' a Fiyini, ye'tî a Fiyini, kôñ Bobo Jisòs Christ nî ìwo I Fiyini.</p>	<p>This includes child training, education, teaching manners and decorum, respect for privacy and property, respect for authority, especially the authority of God, dependence on God, love for the Lord Jesus Christ and the Word of God.</p>

Tàytùs 2:5	Titus 2:5
<p>Ghìki ghìlema nâ ghèyn nîn keli si ye'i ghìki ghî a ghi kù'ti màla mala na àjena na ghalì ngen̄si fî layn a nchîn̄sì nî àjena, felì a àjena ndosi, tò'nî-à fî yvin̄î ghìlum ì àjena ta ka wùl ì na keli wi iwo I bzi-I I li si bè kûm ìwo I Fîyìnì bòm àjena.</p>	<p>To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.</p>
<p>“<b>si nâ li ìlvi</b>”:<b>(swphrwn)</b>- keli ìkfâ'ti yi ku a jûŋ, tofî a, lí ì lvi”.</p>	<p>“<b>to be discreet</b>”:<b>(swphrwn)</b> - “having a sound mind, sensible, discreet”</p>
<p>Afèyn, (swphrwn) n-ghi ma ghi bèynsì na “si nâ li ìlvi”. Mîti yi n-lí kîmî ìwo yèynì tèyn si nâ tofî a fî nè'à wì ìkfâ'ti, yi n-ghi si nî na wùl na lí ìlvi.</p>	<p>Here, <b>(swphrwn)</b> is translated “discreet”, rather than “sober” or “temperate”. But it carries the same idea of sensibility and stability of thinking, one results of which would be discretion.</p>
<p>No mî si ankàyn, NIV n-fayti meyn bè ìwo ateyn a jûŋ ta yì bè na (swphrwn) n-ghi “si nâ tofî a”. Wà n-kæ si nâ jâŋ NIV nî iwo yèynì aw a item, wà na kya na yi n-keli ìwo kûm si nâ nè'à wì a wa ìkfâ'ti fî tofî a ibàm ìkfâ'ti nîn gheli ghi a ghi nîn bèysì kûm àjena.</p>	<p>By the way, the NIV does a good service by consistently rendering (swphrwn) as “sensible”. When you read the NIV with this in mind, you become aware of the connotation of mental stability and sensibility behind the thinking and actions of the people described.</p>
<p>“layna”:<b>(hagnos)</b>-’layni-à, layna, jâfâ ghi wi, ghi àzì azi, keli wi ighâm”.</p>	<p>“<b>chaste</b>”:<b>(hagnos)</b> - “pure, chaste, modest, innocent, blameless”.</p>
<p>Ghi nîn keli si ye'i iwo kûm mbi sî ghìlûmnî kîmî nî ghìki, kûm ìkôŋ samo' nî malâ, kûm ta wùl ì wi nî wul ì lûmnî nîn keli si nâ ku a, ta ka àjena na ghi ma ghi li a ghi bàs ì mbi ì kèli ìboysi-I Fîyìnì ichi nî àjena nô sî a ŋaŋ.</p>	<p>Both men and women have to be taught about sin, about true love and marriage, about proper behavior between sexes, so that they can avoid sin and experience God's blessings in life to the maximum.</p>
<p><b>Jâŋ Lût 3:1-11</b></p>	<p><b>READ Ruth 3:1-11</b></p>
<p>“Faytî ghalì ndo”:9oikourgos)- “wul vzì a wu n-ghi faytî kya si ŋaŋsì awo a ndo”.</p>	<p>“<b>keepers at home</b>”:<b>(oikourgos)</b> - “one who is occupied with domestic affairs”.</p>
<p>Ngâynsì 31 n-ghi àlê' kî a ghi faytî fè'ti dzì zì a wùl ì wì vzì a wù n-chi nchîn̄ Fîyìnì n-chi ko' ateyn mînchi ìn jîm.</p>	<p>Proverbs 31 is the best description of the godly wife in her daily life.</p>
<p>Mî n-keli wi si nâ tò' bè ì ndû nî àwo atu. Nwà'lì Fîyìnì n-fu ìchfîti nî awo afè'nîni-a iwo Fîyìnì wu jofî chwô no mî ghà, no tèyn, wu lum jofî chwô kî chow awo kî a ndyèynsì li a wù na fî bê atu ìwo.</p>	<p>I don't even need to comment. The Scripture always provides better examples and illustrations of doctrine, anyway, and that's always preferable to an teacher's comments.</p>
<p>“<b>a jùŋà</b>”:<b>(agathos)</b>-“a jûŋ, gamtî-à, fu a, ghi àtî-atî”</p>	<p>“<b>good</b>”:<b>(agathos)</b> - “good, profitable, generous, upright”.</p>
<p>Waynda-ngòyn nâ weyn na ghi ghi àfoynì</p>	<p>This young woman will be a channel of</p>



<p>iboyinsi, sî ìlùm ì ñweyn nì ìsas I ndo kìmì nì ghelì ghì li. Wù nì lèmâ abàs ayvis ì nà tò' kya wi kì iwo I ngej nì ñweyn ta yi tí nà ghì ìtu' ì wayndà. Wù na ghì afoynì ifu atem a junj à nì Fàyìnì fì. Kì nò anteynì ìlvi-à nì ñweyn à na fvî kò' jvasì mù mzì a m̀ n-chì.</p>	<p> blessing, to her husband and family and to others. She will grow spiritually beyond the selfishness of childhood. She will be a conduit of the Grace of God. Out of her innermost being will flow rivers of living water.</p>
<p>“yvîni ghìlum ì àñena” “sì nà ngvîmlî ghìlum ì àñena”</p>	<p><b>“obedient to their own husbands”:</b> “to be subject to their own husbands”</p>
<p>Kì dzì zì a ghì nà ghì sî nà fu kalì nì itebtì nà yèynì ateyn. Sî asì, IKÔÑ, sî afu, IKFA'TÏ YI NĒgĀ WĪ, sî afu LAYNĪ-Ā, lu sî afu KYA SĪ GHALĪ NDO, sî gò'sì, yvîni ghìlum.</p>	<p>Notice the order in which counsel is to be given. First, LOVE. Then, MENTAL STABILITY, then PURITY, then HOMEMAKER, finally, subjection to husbands.</p>
<p>Yi nìn lî ìba'tì àbàs ayvis sî nà ghì ma wùl lî a wù yvîni no mî sî ìnkì adya' ì kà ma wù chò'ni cho'ni. Kìlitèyn ì kè sî lemâ chem a Christ alen a li-a, sî yvîni bù na fî ghì iwo I to-i.</p>	<p>It takes spiritual preparation to be willingly submissive to authority, of whatever type. When a Christian has actually grown somewhat in Christ, submission is nowhere near so large an issue.</p>
<p>Woynda-ngòynsì kìlitèynsì ghì dvîni ta ghì kù'tì màla nì ghì nà kôj wì sî yvî iwo kùm no m̀ ìnkì iyvîni I li. À kà' a à na ghì ma àñena nà kya wi sî yvîni ghìbo nì ghìna àñena. À na ghì lvîyn àñena na sî kôj sî na ghì sî a ngej lvîyn, na bu fì kôj wì na wul ì lumnì ì lvì, kòja à na ghì no mî lùm ì ñweyn , na fì bè sù'sì iwo sî ñweyn.</p>	<p>Many novice Christian young women are incensed by the idea of any type of submission. Maybe they responded poorly to their parents' authority. They certainly want their freedom now, and they don't want some man, even a husband, lording it over them.</p>
<p>Mîti, wul ì wi ì kìlitèyn fvî a wù “n-kelì itof” n-kya na iwo nìn ghì be chwô tèyn, na mba'tì ì lî nìn faytî bè kì nò be.</p>	<p>But the “sensible” Christian woman knows there is much more at stake, that a much larger plan is involved.</p>
<p>Malà kìlitèynsì nìn ghì ma ghì faytì meyn fè'tì a Efesùs 5 na à nìn ghì alîjsì ighì nì Christ ñèyn chòs. Ghì bè sù'sì na wul ì lumnì nìn kelì sî nà kôj wì ì ñweyn “kì ta Christ nìn kôj chòs”. Ghì bè na wul ì wi nìn kelì sî yvîni lùm ì ñweyn kà ta chòs nìn yvîni Bòbo.</p>	<p>Christian marriage is portrayed in Ephesians 5 as a picture of the relationship of Jesus Christ to His church. The husband is commanded to love his wife “as Christ loves the church”. The wife is commanded to submit to her husband as the church does to the Lord.</p>
<p>Fàyìnì fì nìn kîj na malà ì kìlitèynsì na ghì afo iye'i abàs ayvis kùm ighì àbàs a yvis nà ì yèynì sî mbzi bula yi bìmi fì ghìlî chi à. À n-ghì àlîjsì ghì kelì wì sî yo' sî bebsì nò sakos. Kèsa lum a, kèsa wì a, no mî ndà ì kè fe sî luynsì abàs a ñweyn a malâ, a àñena na ghì nò ngò'sì àndyàmtì a dzì ìbì, bòm ta àñena nìn kîjti àlîjsì a ntum ì jùj.</p>	<p>God intends for Christian marriage to be an object lesson of this spiritual relationship to an unbelieving and careless world. It is a picture that must not be marred! If either the husband or the wife fail to fulfill the commands regarding their responsibilities in marriage, they become stumbling blocks of the worst kind, because they cloud the Gospel picture.</p>
<p>Satàyn nìn nî wu “fèbsì ti asì a ghelì ghì a ghì nìn bìmi wi, ta ka ibami ntum ì jùj nì Christ</p>	<p>How does Satan “blind the minds of them who believe not, lest the light of the glorious gospel</p>

<p>yèyn a yi n-keli àdèṅ bayn a àṅena atu a?" Yi n-ghi na, dzì ì mò' nìn ghi sè nì na kilitèyngsì mala wùl bula wù lù sí Fìyìnì fì. Ghi n-faytì meyn bè fvìsì iwo ateyn I asenṅ iwo afèyn I tzìyn.</p>	<p>of Christ should shine unto them"? Well, one way is by tempting Christians to have non-Biblical marriages. And this is strikingly brought out in the next phrase...</p>
<p><b>"ta ka wùl na keli wi iwo I bzi si bè kùm iwo I Fìyìnì":iyeynì n-ghi (blasphemew), "sì taṅî a bi, si faṅ tì ngvìmlì"</b></p>	<p><b>"that the Word of God be not blasphemed":this is (blasphemew), "to slander; to dishonor"</b></p>
<p>Iyeynì nìn ghi ansi iwo I Fìyìnì bula ghi ìmti nì àfo, 'ìfò I ngvèlèṅ" zì. Iwo ateyni nìn kè' kì nô andyan. Malâ nìn ghi àlìṅsì a ntum ì jùṅ. Wà kæ fe si yvini isa' nà yèynì kùm malâ a yi gvi nì itaṅî I bzi kùm iwo I Fìyìnì. Wa kæ si nì na ghi na bè awo a bi-a kùm iwo I Fìyìnì, a à na ghi ma wà n-zì meyn a nge' yi bem kì tèyn! Jìsso nìn læ bè na no mì ndà ta wù tàmtì na woyn ghi ì telâ gvi sí zì yi nà kwo jofì na ghi bzi àṅena lèṅsì ndù kì a jvâ.</p>	<p>This is the naked blade of the Word of God, the "two-edged sword". The issue is very clear. Marriage is a picture of the Gospel. Failure to obey the commands regarding marriage brings slander on the Word of God. If you bring slander on the Word of God, you are in for big trouble! Jesus said that those who hindered little children from coming to Him would have been better off if they had been drowned at birth.</p>
<p>Fìyìnì fì nìn kôṅ wì na nô wùl ì mò' læ lè, m̀ti na nô gheli ghì jìm beynsi m̀tem." À n-ghi a Nwà'lì Fìyìnì yi -n-ghi kì nô a ndayn na wà kæ nà kìṅ si nyàṅsì jàṅ iboynsi-I Fìyìnì a wa atu n-ghi na wà na kìṅ si tàmtì wùl wu bu dù' tì bimi na ka wù gvi sí Christ.</p>	<p>"God is not willing that any should perish, but that all should come to repentance." There is every indication in the Bible that the quickest way to come under severe divine chastisement is to hinder some unbeliever from receiving Christ!</p>
<p>Nò tisa' tì jìm nì m̀dzìtì kùm ì malâ a Nwà'lì Fìyìnì, nchìnì akfàla, ta ghìlùmnì na chí nì gh' ìlùmnì, igwòsì I malâ, n-ghi ma lem fìsì kì bòmm iwo I to-I ì mò', si bè sí mbzì na yi n-jofì si fvi Christ tèyn ta mb̀sì. Awo a lì a kùm sí nà njilì chí wì, keli nchìnì, l̀sì wì a malâ, nì ìkòṅi a malâ, no mì ta kì faytì to, kì n-kùmtì kumtì.</p>	<p>All of the commands and principles of the Bible regarding marriage, sexual promiscuity, homosexuality, divorce, are laid out by God for one main reason, to convince the world to accept Christ as Savior. All other reasons for chastity, integrity, fidelity, and love in marriage, while important, are secondary to this.</p>
<p><b>Taytùs 2:6</b></p>	<p><b>Titus 2:6</b></p>
<p>Bè kìmì sí woynḍa t̀kùṅ nô nì àdya'a na àṅena na faytì ghal ngeṅsì àṅena.</p>	<p>Young men likewise exhort to be sober minded.</p>
<p><b>"Woynḍa t̀kùṅ":</b>ma yi lùà (neoteròs), "ngwa' ì wùl". "kìmì tèyn": "a ntu nà ghè, kìmì a dzì nà ghè, kìmì tì".</p>	<p><b>"Young men":</b>from (neoteròs), "the young". "likewise": "in the same manner; in the same way; likewise"</p>
<p><b>"chwotì":(parakalew), "sì chwotì, si bo'tì"</b></p>	<p><b>"exhort":(parakalew), "to exhort; to urge"</b></p>
<p>"sì nà keli ikfa'tì yi ghi a jùṅ^ :ma yi lù a (swphrwnew), "sì nà ghi kì nô itofi àtì-ati nì wùl, sì nà kfà'tì nì ìfofi, sì nà lí iwo si iwo. Kìmì dzì ìlì ta ghi nìn lí iwo iyeynì ( a ghi si faytì kya teyn). Kì si itim, "no mì ghà abàs I kùè" n-ghi</p>	<p><b>"to be sober-minded":</b>from (swphrwnew), "to be in one's right mind; to think sensibly; to be serious. Yet another use of this (now familiar) word. Briefly, then, "all of the above" can be applied to young men.</p>

ma ghi kà' a ghi li kùm woynnda-tfìkùŋ.	
<b>IYVITÌ YE'TÌ IBÌMI - Faith-Rest</b>	
<b>Sì ziti</b>	<b>Introduction</b>
Iwo ì mò' zì a yi n-lum nyaŋsì kèg a ndayn a nchìni nì kàlitàyinsi nìn ghi ìmòm. Ghesinà nìn chì a mbzi ma yi fe meyn, chí ghesinà nìn gheli ghi ti wi, anteyni nì gheli nchìni àŋena sì ghi a tisà Satàyn nì fì nì fì mbi nì àŋena. Ghesà kà' ghi bù bàs ìse'ti, nì ànusi-à nì awo a ke'nini-a ki fvì awo nà ghàyn. Ghesinà nìn kòyni nì awo a bemni-a ta ki nìn gàyn kè mìnchi ìn jìm, kèsa ki nìn læ kèsa ki nìn be a, ki gvìti gvì sì ghesinà bula ghi sè' ì se' kèsa toyni ki nô imo nì àwo a li-a ta gheli chò'ni sì nì, kèsa no mì toyni awo asceni-a nì mbisi ghesinà.	One of the consistent features of the Christian life is testing. We live in a fallen world, in an imperfect society, among people whose way of life is directed by Satan and their own sin natures. We cannot avoid the friction, conflict, or confrontation that results from this. We face daily disasters, small and great, which are brought on us suddenly by nature, by the ignorance or deliberate actions of other people, or even by our own mistakes and sins.
Iyviti Ye'ti Ibimi n-ghi bà'ti Fiyini sfi kàlitàyn sisì a sì nìn toyni anteyni ìmòmsi, a ghi n-keli nge'si. Iyviti Ye'ti Ibimi nìn ghi dzì zì a ka kàlitàyn na yali-à, a ghi ìsaŋli a nchìni yi ye'ti wì a ghèl, kèsa awo kì a kì n-gàyn ko', kèsa ìfwo. Fayti kfà'ti! Fiyini fì chfìni na wà kà' a wà na keli mbòyni nì ìsaŋli-I Fiyini, kòŋ a à na gàyn no mì ghà a wa nchìni, no mì ta wà li a wà nkeli nge'si fi toyni chow a tìmòm a wa nchìni.	Faith-Rest is God's plan for Christians who are going through testing, who are having problems. Faith-Rest is the means by which Christians can have JOY, a happiness in this life which does not depend on people, circumstances, or things. Think of it! God promises that you can have the peace and joy of God, in spite of what's happening in your life, in spite of the problems and testing that you are going through.
Imom ì zæ li a yi na læ kèsa be a, kèsa no mì ghà anteyni anteyni. Nge'si isas I ndosi nìn ghi, nge'si ìkwosi ghi, nge'si wa kelì zì ì gheli, nge'si alè' a fyà...sì na fì taŋ kalì ndu à. Ishinì ì àtam nì ishìnì I fishyìkayvik nìn gvì no mì ìlvi gha bula yi fu nfasi-nfasi.	Your testing may be mild or severe, or anything in between. There are family troubles, money problems, social conflicts, problems on the job...the list is endless. The charge of the elephant, or the charge of the mosquito, will come at any time, and usually without warning.
Miti wà kà' a wà na lum ye'ti kì a Fiyini na wù fu igàmti zì a yi lum gvì kì sì ìlvi lum wutì wi ìlvi ìmòmsi. Wù nìn kya no mì ghà kùm tìmòm tì ghesinà jæ ta ka tì læ gvì fi ghi ma wù bà'ti meyn no mì ghà sì fu a kì a ghesinà nìn wutì.	But you can always depend upon God's immediate and constant provision for you in your time of testing. He knows all about our tests before they occur and has made provisions in advance to meet our needs.
<b>Efesùs 1:3,4</b> Ghesinà na kò'si Fiyini, ì Bò Bòbo ghesinà Jisòs Christ. Fì boysi meyn ghesinà ayvis nô nì ìfwo ì jùŋ ì jì vzì a wù n-fvì iyvi toyni a Christ. 4No mì jæ ta ka wù fayti mbzi, a nà n-si ghi ghi ma wu n-cho'ti menyn ghesinà toyni a Christ na ghesinà læ nà ghi gheli ghi layni ,keli wi njas	<b>Ephesians 1:3,4</b> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

<p>asi ni fiyini fi.</p>	
<p><b>1 kolin 10:13,</b>                  Nô imôm i li nin ghi wi a yi gvi sê zî bù la yi timi gvi si wùl. Fiyini fi nin tô'ni-à. Fi ni visî wî na imôm ì gvi ì to chwò àdya' à ki-a. Imôm ì kæ gvi sê zî, a fi dyeyn dzi zî a ka yî le'ateyn, a imôm ateyn i fañ tî to tî ghà' zî</p>	<p><b>1 Corinthians 10:13,</b> "These has no testing taken you but such as is common to man; but God will, with the testing, also make a way of escape, that you may be able to bear it.</p>
<p>Hibîlu 4 n-fè'tî sî ghesinà na a jàñ kî a kî nà toyni chow a nse iyum n-bu læ keli iyvîti bôm ta kî bu læ nà samè Fiyini na wù lem tichfini ti ñweyn ti. Iwo ì li nin ghi wi tèn ta (ghèsinà gheli ghibimini itu' ì chôs fi ni sè kîmi ti."</p>	<p>Hebrews 4 tells us that the wilderness generation didn't find rest because they didn't trust God to keep His promises. There's no reason we (believers of the church age) have to make the same mistake."</p>
<p>Kèsa imôm ateyn nîm læ ma yi nin bem à, à nà ghi ma à visî Fiyini si fè' ibimi I ghesinà si fi si yèyn na ghesinà nin lí ti a kî à wù bà'ti mèyn lèm sî ghesinà a nse afèyn a.</p>	<p>Whether the test is small or great, it is allowed by God to measure our faith and our application of the things He has provided for us in this life.</p>
<p><b>1Bità 1:7</b>                  Timômsi nâ tèynti nin gvi sîn zî ,î na gheli yeyn kèli na yi n-keli kî nô nkàynti ibimi. Ghi n-boñ mòm gól ni ivis ì nô mi ta à n-ghi àfo ko'nî chem. wi ta ibimi, ma kî kà' a kî bef. Yi ti n-dyèyn na, ghi n-keli kîmi sî nà mom ibimi ì zî bôm ta à nin ghi àfo kò'nî chwò gól ta ka à læ nà ghi achi ta JÏSÒS Christ ì kàsî gvi, a Fiyini fi bôñ yeyn kèli zî, ì bèmsi zî ì fù igha' I ñweyn sî zî.</p>	<p><b>1 Peter 1:7</b> "That the trial of your faith, being much more precious that of gold that perishes, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."</p>
<p>1 Bità 5:6,7                  "Yi na ngvimlî læ ngeñ sisi isas adya' nî Fiyini fi, ta ka ìlvi læ kfèyn a wù laysi zî. Yi lî gvi nî àfim à ki-a nô à jîm ì fù sî ñweyn bôm ta wù n-kya iwo ì zî-i.</p>	<p><b>1 Peter 5:6,7</b> "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, casting all your care upon him; for he cares for you."</p>
<p><b>Dzî zî a Iyvîti Ye'tî Ibimi nin ghi ateyn</b></p>	<p><b>Definition of Faith-Rest</b></p>
<p>Iyvîti Ye'tî Ibimi:N-ghi àleñ sî nà yvi keli à, bîmi-à ì fi lí iye'i nî tichfini ti iwo I Fiyini a nchîni nî kilitèynsî.</p>	<p>Faith-Rest:the process of understanding, believing, and applying the doctrines and promises of God's Word in times of testing in the Christian life.</p>
<p>Atu iwo kèynà na "Iyvîti Ye'tî Ibimi" nîm dzî zî a yi nin ghi ateyn àbàs ikùe, n-ghi ma ghi fisî a Hibîlu 4:1,2. "Fiyini fi nin læ meyn chfini na ghesinà læ zî alè' ghè a fi n-ghi ateyn ì keli iyvîti. Ta ichfini nâ zî n-bu ti, yi n-keli sî nà tô'ni-à ka wùl sî nîm nî fañ tî keli iyvîti nà yèyni.</p>	<p>The term "faith-rest", and its definition above, is taken from the Scriptures in Hebrews 4:1,2 "Let us therefore fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them, but the</p>

<p>Ghesìnà sị ghi ma ghi yvi meyn ntum ì jùṅ kị ighel ta ghèbo ghesìnà nìn læ yvi a nsê ìyum. Àṅena nìn læ yvi no mị ti, yi faṅ tị yi faṅ tị gàm tị àṅena bòmta àṅena nìn yvi faṅ tị bìmì.</p>	<p>word preached did not profit them, not being mixed with faith in them that heard it."</p>
<p><b>Jàṅ Hibìlù 3 nì 4 jæ ta ka wà na fi kị kalì nì iye'ì yèyìnì.)</b></p>	<p><b>(Read Hebrews 3 and 4 before continuing with this study.)</b></p>
<p>Iyvìtì yè'tì ibimi nìn ghi ma à bà'lì Fìyìnì na kàlitàyìn na chí ateyn ta wù n-chi ko' a nse, mìnch ìn jìm, afo ghi àfo sị nà ghal lèm ì mbòyñ nì ìgha'si-i abàs ayvìs ìlvi ta awo nìn to, nge'si ghi, awo a bemni-a gayn à a nchìn. Iyvìtì yè'tì ibimi nìn ghi àfo ato a lì a ta Kàlitàyìn nìn keli sị nà nyanṣì ndù nì àsi a sị ghe'ni ta kàlitàyìn sị nà fi felì fìsì njùṅ Fìyìnì.</p>	<p>Faith-Rest is designed to be used by the Christian throughout his lifetime, on a daily basis, as a technique for maintaining peace and spiritual balance during difficulties, problems, or disasters in life. Faith-Rest is one of the Christian's most important resources in making rapid progress toward Christian maturity and the production of divine good in the life.</p>
<p>Awo nìn ghi à bò ta kàlitàyìn nì wu fe tì lèma a nchìn kàlitàyìn sị, ì fe sị sæ antèyñ tì boysì tì jìm, nì tìchfìn tì, nì mìwolì mzi a Fìyìnì fì bà'tì lèm na mì na ghalì nchìn.</p>	<p>There are two reasons why Christians fail to grow and prosper in the Christian life, and fail to profit from all the blessings, promises, and logistical provisions which God has put in place.</p>
<p>Iwo ì mò' zì a yi n-nyanṣì ì gvì nì ife-I "sì zì ìyvìtì" n-ghi ta gheli nìn faytì kya wi mbâ'tì Fìyìnì nì ìfwo vzi a wù sị ghi ma wù bà'tì meyn lèm. Kàlitàyìn sịsì a sị nìn kya wi iwo zì a iwo I Fìyìnì nìn be læ nà kya wi tìchfìn tì Fìyìnì bà'si kìmì nì ìfwo vzi a wù lèm kùm ìmòmsì.</p>	<p>The most common reason for failure to "enter into rest" is a lack of knowledge of God's plan and the assets He has provided for us. Christians who don't know what the Word of God says will never know the promises of God or the provisions He has made for testing.</p>
<p>Iwo i li ta yi gvì nì ife-i nìn ghi ma ghi lì a ghi yeyn kùm woyn Isilæ a nsê ìyum. Àṅena nìn læ meyn yvi iye'ì mìtì ì faṅ tì fye' nì ìbimi, teyn ghi faṅ tì zì ìyvìtì (nse zì a ghi chfìn).</p>	<p>The other reason for failure is seen in the Children of Israel of the wilderness generation. They heard the teaching but did not mix it with faith, so they did not enter into rest (the promised land).</p>
<p><b>ìchfìtì ì ìyvìtì Ye'tì a Ibimi (kèsa yi n-ghi wi)</b></p>	<p><b>Examples of Faith-Rest (or lack thereof)</b></p>
<p>A leṅ afèyñ, ìchfìtì nìn dvì kì tèyñ a Nwè'lì Fìyìnì tèyñ ta gheli Fìyìnì ì nà faytì kya àwo ta ghi lì a ghi ye'si ibimi ì àṅena a Fìyìnì. À nì a nà ghi ìlvi fì li gheli samsì Fìyìnì awo nà ndù a jùṅ. À nì a nà ghi ìlvi fì li gheli dyèyñ na àṅena nìn keli wi isamsì sị Fìyìnì fì ì fe ntìl ìlvi ta imom ì gvì.</p>	<p>In this section, there are several examples from the Bible in which the people of God had ample information on which to base their faith in God. Sometimes the people trusted God and prospered. Sometimes the people showed a complete lack of trust in God and fell apart when the tests came.</p>
<p>Wa n-yeyn ìlwè' nà ghàyn a Nwà'lì Fìyìnì na ighe'ni abàs ayvìs nì wul ì bìmìnì nìn bayn fvì kì ìlvi ta awo nìn to. Yì n-boynì kì tèyñ ta ka wul na kem kè'à ìlvi ta awo nìn ndù ajùṅ, ìlvi ta</p>	<p>You will see in these Bible passages that the extent of a believer's spiritual maturity becomes obvious in hard times. It's easy to maintain a facade when things are going well,</p>

<p>ìkwo nìn fayti ghi, ìwuyn ghi ì two, iwo ì tò' ì fu wi nge'. Gheli ghèbìmini nô ghè jìm nì ghi nà kè'à fì ì ku kà a dzi ì mò' ìlvi ta awo nìn ghi a jùŋ. M̀tì imom ì ì kxè s̀ì gvì, 'ì ghì a ghì tí faj t̀ì lema a Christ ì z̀ì s̀ì yà't̀ì k̀ì antèyǹì àntèyǹì, ì kasi ì fe ndú aleŋ s̀ì nà keli ifìms̀ì ikfà't̀ì, ghâm gheli ghi li, ì fì mòms̀ì s̀ì mè's̀ì nge's̀ì àŋena adz̀ì ì mbzi.</p>	<p>when there's plenty of money, good health, and little to worry about. All Christians look and behave about the same in good times. But when testing comes, those who have actually failed to grow in Christ come apart at the seams, and fall back into patterns of worry, blaming other people, and trying to solve their own problems by worldly means.</p>
<p>ìchfìt̀ì vz̀ì a ghi bèys̀ì afèyn nìn ghi</p>	<p>The examples discussed here are:</p>
<p>1.Ab̀ìlàhàm ta wù nà b̀ìm̀ì ẁì s̀ì as̀ì , ì kasi ì b̀ìm̀ì F̀ìyìǹì. Nz̀ìt̀ì 15.</p>	<p>1. Abraham, who first distrusted, then believed God, Genesis 15</p>
<p>2.Im̀ôm a M̀alà ta mù ì nà l̀ue ì lue. Eksidòs 15</p>	<p>2. The Bitter Water Test at Marah, Exodus 15</p>
<p>3Im̀ôm ta ìfwo ìyìǹì nà ghi wi ǹì im̀ôm ì yì as̀ì ì t̀èyn ta mù nà ghi wi a M̀èliba, Eksidòs 16, 17</p>	<p>3. The No-Food Test and the First No-Water Test at Meribah, Exodus 16,17</p>
<p>4.Im̀ôm ì "ìkoyli ì ghèl", Nombà 13 ǹì 14</p>	<p>4. The "Giant" Test, Numbers 13 and 14</p>
<p>5. Ànkumt̀ì ì mòm ta mù ì nà ghi wi, Nombà 20.</p>	<p>6. The Second No-Water Test, Numbers 20</p>
<p><b>Achfìt̀ì a Àb̀ìlàhàm-Nz̀ìt̀ì 14 ǹì 15</b></p>	<p><b>The Example of Abraham - Genesis 14 and 15</b></p>
<p>Nz̀ìt̀ì 14 n-bè iwo kùm ìtim ì yì I bemni-I ǹì Ab̀ìlàhàm. À nà s̀ì ghi ta wùl ì tim ì yì, wu nà s̀ì k̀ìŋ s̀ì nà boys̀ì àkœ, boli-à, k̀ì nô acha' ìwùyn ǹì àyvis a. Anòyn a ghèl̀ì ghì a ghì d̀ìm ỳì f̀ìtè f̀ìfì a ghì chya ǹì àv̀ì-a nà ghi yì to ta ka àŋena f̀ì fayt̀ì bà't̀ì s̀ì d̀ìm id̀ìm z̀ì a yì n-ko' ì gvì. Sugè' s̀ìs̀ì a s̀ì ỳì ighòŋ nà ghi bu f̀ì z̀ì ì wi iwo ì nà kes̀ì sugè' s̀ìs̀ì a s̀ì nìn ko' ì gvì s̀ì nù àŋena.. Ghì nìn keli s̀ì nà kya na Satàyn nìn lum ghì m̀ì ìlvi gha, chà't̀ì k̀ì chà't̀ì s̀ì nù, f̀ì kya s̀ì fayt̀ì s̀ì leŋ s̀ì bèyns̀ì, f̀ì ghì ma wù yèyn no m̀ì filè'ǹì f̀ì kà ta wùl nìn boli ateyn a wù ghal ì ŋweyn ateyn. Ta ka ikfà't̀ì I wul ì nà keli ifìms̀ì nìn ghi afo ighòŋ a to a s̀ì Satàyn.</p>	<p>Genesis 14 has the account of Abraham's great victory. After a victory there is a tendency to let down, to be vulnerable, both in the physical and spiritual realms. A football team coming off a win is harder to motivate for the next game. A victorious army tends to become complacent and underestimate the enemy. It is well to remember that Satan keeps charging; and he is especially skilled at counterpunching, at exploiting any temporary weakness. And worry is one of Satan's chief weapons.</p>
<p><b>1 Bità 5:8,9</b>          "Yì na du'à gv̀ìt̀ì-à f̀ì ghal ngeŋ sisi b̀òm ta Mbàyǹì z̀ì, ma à ti dèbl̀ì nìn chà't̀ì kal k̀ì ta nyam àbo, bufa, k̀ìŋ wul s̀ì mz̀ì. Yì tim̀ì nà to a ỳì ìb̀ìmi ta ka ỳì to ì chwò ŋweyn. Ba ỳì n-kya woyn-nà ghi nìn yeyn k̀ìm̀ì nge' t̀èyn k̀ì mbzi ì j̀ìm.</p>	<p><b>1 Peter 5:8,9</b>          "Be sober, be vigilant, because your adversary, the devil, like a roaring lion walks about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."</p>
<p><b>Nz̀ìt̀ì 15:1</b>          "A na s̀ì ghi ìbàm awo nà ghàyn iwo I F̀ìyìǹì ì</p>	<p><b>Genesis 15:1</b>          "After these things the word of the Lord came to</p>

<p>gvi sî Abîlâm a jem àndayn, bê na, ka na fayn à, a Abîlâm, mi n-ghi ànkîntî à kya, fi ghi vzi à wu n-mà'tî và a dzî ì bemni."</p>	<p>Abram in a vision, saying, Fear not, Abram:I am thy shield, and thy exceedingly great reward.'</p>
<p>Afèyn nîn ghi ichfîni I Fîyini si kîntî, si fi si sùs si su'si tiboysi ti ifu l atem a juŋ à. Fîyini fi n-keli dzi si mesî nge'si Abîlâhâm toynî a tîfu ti atem a jùŋ à ma fi nîn læ ba'ti lèm si ŋweyn nô si itu' ì mu. Yi n-ghi na, mbà'tî Fîyini si Abîlâhâm si ghi ma ghi lem meyn yi na ghi fi felî-à. Yi n-ghi na Abîlâhâm ì beyti tichfîni tî Fîyini si asi ì nà bîmi à.</p>	<p>Here is God's promise of protection and an outpouring of grace blessings. The Lord has solutions for Abraham based on grace provisions which God had laid up for him from eternity past. That is, God's plan for Abraham is already set up and operational. It is merely a matter of Abraham's remembering God's previous promises and believing them.</p>
<p>Fîyini fi ì bè na, "ka ikfa'tî ì zæ na fu ngə, ka na chiyntî faynà". Iwo ì li nîn kûmî ghi ki ì mò' ta ka Abîlâhâm ì nî ta Bòbo nîn ghi ànkîntî a ŋweyn, nî àdya', nî ì vzi a wu n-fu ì mya'ti- kî na wù yvîsi ikfa'tî!</p>	<p>God says "Do not worry; do not be frightened." There is only one logical thing for Abraham to do when the Lord is his shield, strength, and reward - RELAX!</p>
<p><b>Ditèlonomî 31:6-8</b>          "Timi wa to ì keli atem a to, ka na faynà, kèsa chiynti-à kùm àŋena (ikoyli ì ghêl ghi a Kenàn), bòm ta Bò Fîyini fifi, à n-ghi ŋweyn wù n-ndû zì àŋena, ghi wi si fesi zì, kèsa ì mà' ì vîsi zì. Mòsis ì jàn ì Joshwà ì bè sî ŋweyn asi nî gheli Isilæ nô ghi jîm, "Timi wa to fi keli àtem a to, bòm ta wà n-keli ndû ì zî gheli ghèyn a ila' a fi a Fîyini fi tí nyvi ì nyvi na wù n-keli si fu sî ghîbo àŋena, a wà ni a àŋena yi ila' nâ yèyni. Ì Bòbo, a n-ghi ŋeyn vzi a wù nîn ndû a zì asi, ghi si nà ghi zì àŋena, ghi wi si fesi zì, ghi wi si mà' si vîsi zì. Ka yi na faynà kèsa chiynti-à."</p>	<p><b>Deuteronomy 31:6-8</b>          "Be strong and of good courage, fear not, nor be afraid of them [the giants in Canaan]; for the Lord your God, he it is who goes with you; he will not fail you, nor forsake you. And Moses called to Joshua and said to him in the sight of all Israel, 'Be strong and of good courage; for you must go with this people unto the land which the Lord has sworn unto their fathers to give them, and you shall cause them to inherit it. And the Lord, he it is who goes before you; he will be with you, he will not fail you, neither forsake you; fear not, neither be dismayed."</p>
<p><b>Isaya 41:10-13</b>          "Ka yi na fayn à, bòm ta ghesîna nîn ghi à mò'. Ka yi na chiynti-à, bòm ta mi n-ghi Fîyini fifi. Mi n-fu àdya' sî zì, kî nô tèyn, mi n-gâmtî zì, kî nô tèyn, mi n-ghali lâysi zì kî nô nî awu ikœ ì two nî ma kèyn a kî n-ghi àti-ati. Yeyn, ka, nô ì gheli ghi ghi jîm a ghi tí nà nyò'sî ìtoŋ sî ì zì chwô ì wumi à a ichfî ì yum àŋena. Àŋena læ kasî nà bu fi ghi wi afo nô sakos, a gheli ghi a zì àŋena tí nà tuŋ mbè' a àŋena mæ. Zì læ kîŋ àŋena ì faŋ tî yeyn, kî nô ìghî a ghi tí nà nû ì zì. Ì ghî a zì àŋena tî nà tim ìghôn læ nà kasî ghi kimi ta àlé' a yum a, ghi ta afo ma ghi li ghi bú fi fèlî iwo ateyn."</p>	<p><b>Isaiah. 41:10-13</b>          "Fear not, for I am with you. Be not dismayed, for I am your God. I will strengthen you; yea, I will help you; yea, I will uphold you with the right hand of my righteousness. Behold, all they that were angered against you shall be ashamed and confounded, they shall be as nothing, and they that strive with you shall perish. You shall seek them, and shall not find them, even them that contended with you; they that war against you shall be as nothing, and as a thing of nought."</p>
<p>À n-ghi ndà a wù n-fu tichfîni nâ tèyn tî a? À n-fu Fîyini ì bò ìdwa' ì jîm, ì vzi a wù bòm mbzi!</p>	<p>Who is the one making these promises? It is the Almighty God, the Creator of the Universe!</p>

<p>No mi ichfînî I Fîyîni I kà nin ghi yè'tî kî a nchîni Fîyîni a f.î a yi n-keli wi fînsè'i. Ikfà'tî I ghesinà kûm tîchfînî tî Fîyîni n-ye'tî a dzisi a fi a Fîyîni fi nin ghi ateyn, si achfitî:</p>	<p>And every promise of God is backed up by His perfect character and His perfect character. Our thinking about His promises can be related to His divine attributes, for example:</p>
<p><b>Nsà' ànchil:</b>A fayti Fîyîni Iyvîti Ye'tî Ibîmi na à na ghi àbàs a mba'tî sî ghesinà.</p>	<p><b>Sovereignty:</b>God in His designed Faith/Rest as part of His plan for us.</p>
<p><b>Ghi Àti-ati:</b>Fîyîni fi nin keli ijôf yi keli wi fînsè'i, teyn no mi ìmôm ì kà na ghi si a ghesinà a njùj.</p>	<p><b>Righteousness:</b>God is perfect goodness, so any trial will be good for us.</p>
<p><b>Sà' Àti-ati:</b>n-chfînî na mbà'tî ñweyn sî ghesinà n-kè' a jùj, na wù na lum sa' kî ghesinà àti-ati.</p>	<p><b>Justice:</b>Guarantees that His plan for us is fair, that we will always be treated justly.</p>
<p><b>Ikôj:</b>Ghesinà nin kya na no mi ìwo ì kà ta yi n-gâyn a nchîni nin ghi a tisî ikôj I Fîyîni.</p>	<p><b>Love:</b>we know that every situation in life is governed by God's love for us.</p>
<p><b>Ichi Zi a Yi Læ Mæ Wi:</b>Fîyîni fi nin ghi ichi zî yi læ mæ wi, ghesinà ì keli ichi zî a yi læ mæ wi nî ñweyn toynî ifèlî nîn Jisòs Christ a ànwàmni. Fîyîni fi n-lum bà'tî à ki ta yi læ nà lum ghi no mi si ìtu' gha.</p>	<p><b>Eternal Life:</b>God is eternal and we have everlasting life with Him through Christ's work on the Cross. God always plans with eternity in view.</p>
<p><b>Kya kî awo À jîm:</b>Fîyîni nin kya no mi ghà Kùm nge' sîsî nî ànjîj kî a mi n-toynî ateyn jæ ta ka kî læ gâyn, ma wù fi meyn bà'tî iwo zî a ka wù læ nî ateyn.</p>	<p><b>Omniscience:</b>God knows about my trials or sufferings even before they happen; and He has already planned what to do about them.</p>
<p><b>Ghi Kî ìlwé' ì Jîm:</b>Fîyîni fi nin lum ghi no mi ì wo fi ghi si gàmî.</p>	<p><b>Omnipresence:</b>God is always present and available to help.</p>
<p><b>Keli kî Àdya' a Jîm:</b>Fîyîni fi nin keli kî àdya' à jîm bôm tèyn wù n-lum ghi keli àdya' sî luynsî tîchfînî tî ñweyn tî sî fi gvî nî ìgàmî-I ìlvî iwutî.</p>	<p><b>Omnipotence:</b>God is all-powerful so He always has the capability to carry out his promises and to provide help in time of need.</p>
<p><b>Lum Kfînî Wi:</b>Fîyîni fi bù timi ì kfînî iku I ñweyn sî ghesinà, no mi tya ta wù n-ghi yi n-faj kî tî samo'.</p>	<p><b>Immutability:</b>God never changes in His attitude toward us, and all of His characteristics remain the same, forever.</p>
<p><b>Bè kî Samo':</b>Fîyîni fi bù timi wam, bôm tèyn, no mi gha ta wù chfînî, wu n-keli sî nî ( kîRome 4).</p>	<p><b>Truth:</b>God never lies; therefore what He has promised, He will perform (see Romans 4).</p>
<p>Abìlàhâm nin læ keli itîm i yi I bemni-i mètî ì fe. Wù n-læ meyn zîti sî nà keli ifîmsî a ñweyn ikfà'tî, sî mà' sî ndù nî ìwu. Wù na bu ku ta wù n-keli iwo sî nà ìmlî à kum à. Wu na keli wi yîndo, ma wù kæ sî nà keli wi wâyn lûmnî na wù læ yî ndô ñweyn, a ìfwo ateyn læ ndù sî llizà.</p>	<p>Abraham has had great victory, then he fails. He has started to worry, to cave in. He still feels he has something to complain about. He has no male heir, and if there is no male heir, the inheritance will go to Eliezer.</p>
<p><b>Nzîti 15:2</b></p>	<p><b>Genesis 15:2</b></p>



<p>"Ì Abìlàhàm ì bè, "Bò Fìyìnì, wa nì fu nô ghà sî ma, yeyn kî nô na mî n-keli wayn a, yîndo vzi a wù n-ghi a ma ndo a ghi kî Ìliza wèyn ì wul ì Siliyà?"</p>	<p>"And Abram said, 'Lord God, what will you give me, seeing I go childless, and the heir of my house is this Eliezer of Damascus?'"</p>
<p>Ifu I nge' ikfà'tì n-lum ghi mbi, <b>Rome 14:23</b>, "no mî ghà ta yi bù fvî ibîmi nîn ghi mbi". Ifu I nge' ikfà'tì, samo', n-ghi ta ka wà na tañî I bzi-i. Ifu I nge' ikfà'tì nîn tañî àwo a bi- a kûm Fìyìnì bê na tìchfîni tì ñweyn tì nîn ghi ànkañ kèsa na Fìyìnì fî kà' wu bù lèm tìchfîni tì ñweyn tì. Kîmî itañi I li, wùl ì fayni nîn bimî na Fìyìnì fî kà' kèsa wù bù lèm tì chfîni tì ñweyn tì.</p>	<p>Worry is often a sin, <b>Romans 14:23</b>, "...whatsoever is not of faith is sin." Worry is, in fact, equivalent to blasphemy. Worry slanders God by saying that His promises are lies or that God is not able to keep His promises. In other words, the fearful person believes that God can not or will not keep His promises.</p>
<p>Ifu I nge' ikfà'tì nîn ghi ìwo ma yi kè'nì Iyvîti Ye'tì Ibîmi. Iyvîti Ye'tì Ibîmi nîn ghi ìbèyinsi si nà du a ìkfà'tì ì zæ fu nge'.</p>	<p>Worry is the opposite of Faith-Rest. And Faith-Rest is the answer to worry.</p>
<p>Abìlàhàm ì nà keli tìcho'ni tìbò:(1) wu nà kà' a wù na kîñ sî mési nge'si ñweyn toynî ifu I nge' ikfà'tì, kesa si nà lunlî-à, ba'ti-à, ghi ma ghi se' meyn fî nyò'sî ìtoñ, mòmsî si fu fîsî tìbèynsî si kè'nì, mòmsî si nà limlî kalî awo, nì àwo a li a... kèsa (2) wù kà' a wù vîsî a Fìyìnì fî mesi nge'si ateyn.</p>	<p>Abraham has two choices:(1) he can try to solve his own problems by worrying, fretting, planning, being upset and angry, trying to scrounge up answers, trying to work around things, etc., or (2) he can let God solve the problems he cannot handle.</p>
<p><b>Nzìtì 15:3</b> "Ì Abìlàhàm ì bè na, "yeyn kî a, wà bù fù ì ngòè sî ma nò sakos, ì wul na ghi ma ghi bzi a ndo nì ma n-ghi sî nà ghi yîndo nì mà."</p>	<p><b>Genesis 15:3</b> "And Abram said, 'Behold, you have given me no seed:and, lo, one born in my house is my heir.'"</p>
<p>Abìlàhàm nà ghàm Fìyìnì kûm nge'si ñweyn si. Sî nà ghàm ghelî ghi li, nô sî nà ghâm Fìyìnì nì ghi kî nò nchwæ samo' na wùl ì bàla meyn àbàs ayvis. Wùl vzi a wù ghe'ni ì nì sòè ìwo wu bimî. Dzî a ghi nîn ye'i ateyn lvîyn kûm ta ikfà'tì I wul ì nîn felî n-ghi na wà kîñ wùl kèsa afo ì na ghâm nge' ì shyasi atu, teyn ta bo vâ nì nà vâ, alè' kî a wà nîn ghi ateyn, nte' ì zi, ghelî mânàñ mî ìla', ghelî ghi a ghi lî vâ ìfèl, kîmî nì ghi li. Mîti dzî nà yèyn nân mo no mî afo à ka ta Fìyìnì fî fu, no mî ìboysi ì kà, no mî ìsa' ì kà, nì no mî dzî ì ka sî nà jîñ ateyn.</p>	<p>Abraham blames God for his troubles. Blaming others, especially blaming God, is a sure sign of spiritual deterioration. A mature person takes responsibility for his own actions. It is a trend in modern psychology to find someone or something to blame for troubles, such as parents, the environment, the community, politicians, employers, etc. But this tendency ignores every divine provision, every blessing, every law, and every principle of suffering.</p>
<p><b>Nzìtì 15:4-6</b> "A nà ghi tì, yeyn ka, iwo I Fìyìnì ì gvî sî sî ñweyn, bè na, "ì wèyn læ na ghi wi yîndo nì vâ, mîti ì vzi a wù læ fvî ko' kî nô a wa tî ghà'lî læ nà ghi yîndo nì vâ". Wu lî ì fvî nì ñweyn abe ì bè na, "kî kò'sî lvîyn dzî iyvî, ì tañ mînjèyn, yeyn na wà kà' a wà tañ a'. Wu bè sî ñweyn na, 'à ti</p>	<p><b>Genesis 15:4-6</b> "And, behold, the word of the Lord came unto him, saying, 'This shall not be your heir, but he that shall come forth out of your own loins shall be your heir.' And he brought him forth abroad, and said, 'Look now toward heaven, and count</p>

<p>têyn ta woyn gha læ nà ghi". Wu bimí Fìyìnì ghi lèm na wù n-si ghi wul àtì-ati."</p>	<p>the stars, if you can number them.' And he said to him, 'So shall your seed be.' And he believed in the Lord; and He counted it to him for righteousness."</p>
<p>Afèyn Fìyìnì fì ì kasi bè iwo kùm ìchfìnì I ηweyn (kùm mikâyn mzà a wù n-læ yi ηèyn Abìlàhâm) ì fì dyèysì iwo zì a wù n-bè sî Abìlàhâm kà nô adayn, ì sò' ì dyèyn mìnjéyn. A nà ghi a ngò'si Abìlàhâm ì bimí Fìyìnì. Wu bu keli bèñsì 15 sí chýtì jæ ta ka ghi bvi Yisàk, mìtì wu nà ghi ma wù kà' a wù weynsì ì chiytì ì nà fì keli mbôynì antèynì bòm ta wù lem meyn àdìlì a ηweyn sî Fìyìnì fì.</p>	<p>Here God restates His promises (of the Abrahamic Covenant) and gives Abraham a dramatic illustration of what He means, by showing him the stars. Finally, Abraham believes God. He has about 15 more years to wait before Isaac is born, but he is able to wait patiently and have inner peace because he has laid his burden on the Lord.</p>
<p><b>Imomsì kùm ì mu ta mì nà lûe – Eksidòs 15</b></p>	<p><b>The Bitter Water Test - Exodus 15</b></p>
<p>Wà timì meyn keli Sondè ì jùñ ì lì ta wà n-gvi a chôs, ko'sì ì Bòbo, yvi ìfom ta wà nìn yini zì gheli ghìbimini, no mì ghà ta kì nìn ni và na wà na sañlì sí nà ghi kàlitèyn a, kì sì yeyn na iku ì zæ kì ì jèm shiñ ì kfìni alè' ifèl a Mondè ta ifèlì ì zæ ghesì lì kì nô và tèyn na zî ndû nì và a mbzi ì lì a?</p>	<p>Have you ever had a wonderful Sunday attending church, worshipping the Lord, enjoying the fellowship of believers, everything that make you glad to be a Christian, only to see your whole attitude change at work on Monday as your job seems to throw you into another world?</p>
<p>Jàñ Eksidòs 14 nì 15 kùm ta gheli Isilæ nà le' fvê a Igìb. Añena nà yeyn Fìyìnì chùesì 24 a chi a mbà'sì nì atun ì vès a. À na ghi ibem nì gheli Isilæ àñena nà jèm nô nì àdya'a sî Fìyìnì fì na fì bœsì àñena, ì yeyn ta Jvâ ì to ì bañni yèma, àñena dyàñ a nse iyum, kì ta ghi bèbsì sugè'sì Igìb ta mù ì kàsì gvi chil àñena.</p>	<p>Read Exodus 14 and 15 of the account of the Israelites escaping from Egypt. They saw God 24 hours a day in the cloud and in the fire. In their terror of the Egyptians they prayed frantically to God to save them, and saw the Red Sea open up, crossed on dry land, and watched the Egyptian army being destroyed as the waters closed back over them.</p>
<p>Àñena nà dyal nò sí a ñaη kùm itim I yi nâ yèynì. Jañ nàñ tim iyì zì a àñena nà yem. "Bòbo nìn ghi àdya' àkema nì nàñ ì yem....Bòbo nìn ghi wul ìghòn...fìkœ ì two nì và, O Bòbo, ì lej meyn sàytì mbàynsì...À fì ghi ndà ta va, O Bòbo, keli àdèñ ilayn, ghi n-ghi sí nà tim tikfìm sí và nì ìfaynì, nì àwo a kayni-a...". Kìmi nì allì a.</p>	<p>And what a victory celebration they had. Read the great song of victory they sang. "The Lord is my strength and my song...The Lord is a man of war...Thy right hand, O Lord, has dashed in pieces the enemy...Who is like thee, O Lord, glorious in holiness, fearful in praises, doing wonders..." And on and on.</p>
<p>Mìtì...a nà ghi kì ìbàm I mìnchi ìn tal, ta ghi nà jelè ndu, àñena gvi a jva I to a fì a mù ì nà lûe ì lue, Mâlà, ì...</p>	<p>But ... just three days later, on the march, they came to the BitterSea, Marah, and ...</p>
<p><b>Eksidòs 15:24, 25</b> 'Gheli nâ ghèyn ì nà dìmì-à kùm ì Mòsìs ì bê na, ghèsì ì nyvi nô ghà? Wu dzì sî Bòbo, Bòbo ì dyèyn fiká', a nà sí ghi ta wù mà' a mu, mù mì àteyn ì kasi ì nà foma:alè' nâ</p>	<p><b>Exodus 15:24,25</b> "And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters,</p>

ghàyn wu lèm si iwo I chwosini-I, si isa', ì fi mòm ànena alè' nà ghàyn."	the waters were made sweet:there he made for them a statute and an ordinance, and there He tested them."
Ta ila' gheli Isilæ nà ghi bula ghi ghe'ni ayvis. Ànena nà kya wi si tàn àbàs ayvis, tò' ì kya wi wul vzà a Fiyini fi nin ghi ñweyn kèsa iwo zà a wù kà' a wù ni.. Iyeynà yèyni nà ghi imòm I yi asi antèyni tì mòm a fi a ànena nà ghi si fe, tì mòm ma ghi bè'ti si ni na ànena na kya dzi zà a ghi nin boli ateyn bula Fiyini.. Ta wà nin kya, toynà a bèj 40 ta ànena nà kali ki kali a nsè ì yum, no mi ta Mosis, nì Alòyn, nì woyn Levi nà ye'i ànena mìnchi ìn jìm, no mi ta awo a kayni-a gayn kè nò asi nì ànena fi kumtì gayn a, a na ghi ki fìlèj nì tèyn antèyni nì gheli nà ghèyn ghi n-læ ye'f si nà lutì ye'tì mèsì ki ìwùyn nì FÌYINI FÌ.	As a nation, the Israelites were spiritually immature. They had no spiritual stamina and no real understanding of who the Lord is or what He could do. This is the first of many tests they would fail, tests designed to demonstrate to them how helpless they were without God. As you know, throughout their 40 years wandering in the wilderness, and in spite of daily teaching from Moses, Aaron, and Levites, in spite of witnessing miracle after spectacular miracle, only a small percentage of these people ever learned to rely completely on the Lord.
<b>Imòm ta ìfwo ì yini nà ghi wi nì imòm I yi asi-I ta mù ì nà ghi wi-Eksidòs 16,17</b>	<b>The No-Food Test and First No-Water Test - Exodus 16,17</b>
Eksidòs 16 nin faytì fè'tì tèyn imom ta ìfwo ì yini nà ghi wi na ghi, ma gheli isilæ bòn meyn fe, ta ànena nin læ nà dìmli-à kùm ì Mosis nì Alòyn, nì Fiyini fi. Chwæ yèyn nin ghi sej ì njànsi I dzà I nge' ìwùyn, àndìmlì, nì ìku-I yi koynsi-à. Nchwæ 17 na bu ndù ki nì fìtìtì fi ateyn fi.	Exodus 16 gives details of the No Food test, also failed by the Israelites, in which they murmured again against Moses, Aaron, and God. In this case God provided manna for them. This chapter is a litany of whining, complaining, and miserable behavior. And chapter 17 continues the story.
Mù ì nà ghi wi a Lìfidim, ì gheli ghàm Mosis ta wù li ì fvi nì ànena si a Igìyb ta ka woyn ànena nì nyamsi ànena kfi ìtoj ì mu. Idìmlì ì ànena nà bem nò a bì na Mosis nì læ meyn chfì izìyn alè' nà àkèyna na Meribah (àndìmlì).	There was no water at Rephidim, and the people blamed Moses for bringing them out of Egypt so that their children and cattle could die of thirst. Their complaining was so vehement that Moses named the place Meribah ("chiding").
No mi si ankàyn Bòbo ì fu mu ma mè fvi iwu, kèmi ìlvi nà ghàyn ì dyèyn àlìnsi ki jofì ki tèyn kùm ntum ì jùj. Wa kya na ifu I atem a jujà nì Fiyini fi n-ye'tì ki a nchìni nì ñweyn, a ghi wi a nchìni nì ghesinà, a ghi wi ta ghesinà nin lum bè ki samo'. Gheli nin læ meyn fsi afo kfèyni wi si fvi.	Of course, the Lord provided water from the rock, at the same time giving a beautiful picture of the gospel. Remember that God's grace depends on His character, not on our character or faithfulness. The people received what they did not deserve.
<b>Imòmsi kùm ikoyli ì ghèl- Nombà 13, 14</b>	<b>The Giants Test - Numbers 13,14</b>
Nomba 13 nin faytì fè'tì ìfeli wul ìnki a dzà ìbeni ta sugè'si tosi nin læ ni ma wul ì mò' ì mò' ì fvi asas a ndo Isilæ 12. Mosis nà ghi ma	Numbers 13 describes a reconnaissance patrol which was led by a high ranking officer from each of the 12 tribes. Moses would not commit

<p>wù lì wù bù tzìynsì sugè'sì 2000000 na ghi ndu ila' bula wù jelì yèyn ta yi n-ghi.</p>	<p>a force of 2,000,000 people into a land without sending out a patrol. The patrol would spend 40 days in enemy territory before returning to Kadesh-Barnea.</p>
<p><b>Nombà 13:1,2</b>          ì Bôbo tanî sî ì Mosìs, bè na, 2, "tum gheli nki ghi ndu kàsì ila' I Kenàn, ta mi n-fu sî woyñ Isìlæ, no isas I ndo nì ì bo àņena ì ka, wa cho' wul ìlûmnì ìlûmnì ì mò', no mi ndà ta à nìn wul wu àsì antêynì nì àņena."</p>	<p><b>Numbers 13:1,2</b>          And the Lord spoke to Moses, saying, 2 "Send men to spy out the land of Canaan, which I am giving to the children of Israel; from each tribe of their fathers you shall send a man, every one a leader among them."</p>
<p>Gheli n-læ fsi itsi sî Fìyìnì fì. Ki ìchfìnì ateyn, "ila' zì a mi n-fu sî woyñ Isìlæ...". Ghi n-bu læ nà bè na gheli Isìlæ lu ndù ila' nâ ghàyn nì "ìbìmi ma yi fefì meyn".. Afo li a nìn wi na ìbìmi ma yi fefì meyn. Ìbìmi n-ghi isi faytì yeyn chwò no mi ghà a mbzi ìlvì ta ghi nìn bê iwo kùm tìchfìnì ti Fìyìnì. Ìbìmi nìn ghi àđya' sî nà kya si yvìti a Fìyìnì ta wù n-kya ki àwo à jìm.</p>	<p>The people received directions from the Lord. Note the promise, "...the land which I give unto the children of Israel..." The Israelites were not being asked to move into the land on "blind faith". There is no such thing as blind faith. Faith is the best eyesight in the world when it is based on the promises of God. Faith is the ability to rest on God's omniscience.</p>
<p><b>Nomba 13:3-16</b>          3Tèyn Mosìs ì tum a nse ìyum a Bàlàn ki ta Fìyìnì chwòsì, àņena nô ghi jìm ìlûmnì a ghi ìtu ì gheli Isìlæ.          4Akèynà nìn ghi àzìyn ateyn:isas I ndo nì Lubìyn, Shamuyà ì wàyn Zàkuyà;          5Isas I ndo nì Simiyòn, Shafàt ì wàyn Oli,          6Isas I ndo nì Judà, Kalèb ì wàyn Jefunè',          7Isas I ndo nì ishakà, ìgàl ì wàyn ì Josèf          8Isas I ndo nì Ifiliyìm, Osìyà ì wàyn ì Nùn          9Isas I ndo nì Ben jamìn, Balti ì wàyn Làfu,          10Isas I ndo nì Zebùlon, Gàdiyèl ì wàyn ì Sodi,          11Isas I ndo nì Josèf, ma ti isas I ndo nì Manasè', ì Gadì ì wàyn Sùsì,          12Isas I ndo nì Dâyn, Àmiyèl ì wàyn Gèmali,          13Isas I ndo nì Ashà, stuyà ì wayn ì maykèl,          14Isas I ndo nì Naftalì, Nâbì ì wàyn vobsi.,          15Isas I ndo nì Gât, Gùyèl ì wàyn Mâchi;          16 A keynà nìn ghi àzìyn a gheli ghi a Mosìs nìn læ tum na ghi ndu ì kì ila' nâ yèyn ì. ì Mosìs ì nà sî jân Osìyà ì wàyn ì Nùn na Joshwà.</p>	<p><b>Numbers 13:3-16</b>          3 So Moses sent them from the Wilderness of Paran according to the command of the Lord, all of them men who were heads of the children of Israel.          4 Now these were their names:from the tribe of Reuben, Shammua the son of Zaccur;          5 from the tribe of Simeon, Shaphat the son of Hori;          6 from the tribe of Judah, Caleb the son of Jephunneh;          7 from the tribe of Issachar, Igal the son of Joseph;          8 from the tribe of Ephraim, Hoshea the son of Nun;          9 from the tribe of Benjamin, Palti the son of Raphu;          10 from the tribe of Zebulun, Gaddiel the son of Sodi;          11 from the tribe of Joseph, that is, from the tribe of Manasseh, Gaddi the son of Susi;          12 from the tribe of Dan, Ammiel the son of Gemalli;          13 from the tribe of Asher, Sethur the son of Michael;</p>

	<p>14 from the tribe of Naphtali, Nahbi the son of Vophsi;  15 from the tribe of Gad, Geuel the son of Machi.  16 These are the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun, Joshua.</p>
<p>Ghi n̄n yeyn kelì Kalèb n̄yèn ì Joshwà na à n̄n ghi nô gheli ghi bemni ghi bò a f̄itit̄ f̄i mbzi, gheli ànena kya itofi F̄yìnì n̄ ifu atem a junà n̄ n̄feynf̄i f̄i ghi s̄i fu n̄geṣi ànena ateyn. S̄i ànena, iwo I F̄yìnì nà ghi ìwo ghi samo' chwô no m̄i ìnkì iwo ì kà ta ànena læ kôyn̄. Ànena nà ghi kya s̄i ku no m̄i ìnkì iwo ì kà ta yi n-gâyn s̄i ànena, kèsa yi n-jof̄i a, kèsa yi n-bef̄i a.</p>	<p>Caleb and Joshua are recognized as two of the great men of history, men who know the wisdom and grace of God and are willing to commit themselves to it. To them, the Word of God was more real than any situation they were to face. They were fully adjusted to their circumstances, whether good or adverse.</p>
<p><b>Nombà 13:17-20</b>  17Tèyn Mosis tum ànena na ghi ndu nya' jeli kà'si ila' I Kenàn, ì bè s̄i ànena na, "Yì lu kò' a dzi nà ghàyn s̄i ndù abàs itz̄ayn, ì lù kò' ndu a kf̄yinsi,  18ì yeyn n̄a ila' nà yèynì n-ghi ti à, yeyn na gheli ghi a ghi n̄n chi ateyn n̄n to ma ghi n-boli à, læ ma ghi n-dv̄i a,  19kèsa ila' z̄i a ànena n̄n chi ateyn n-jof̄i à ma yi n-bei a, kèsa ntè' s̄is̄i a ànena n̄n chi ateyn n̄n ghi ma ghi ȳis m̄itwot̄i mà ghi fayti bà'li ba'li a;  20 Kèsa ila' ateyni n̄n kelì ìfwo ma yi n̄n f̄if̄i a, ì f̄i yeyn n̄a aku a n̄n ghi a fu ma k̄i n̄n ghi wi a. ì kasi ì kòe kfa ì gv̄i n̄ m̄itam m̄i ila' n̄a iyeynì. "Lv̄ayn à nà ghi ìlvi a f̄i a lamàs s̄i as̄i s̄i nà b̄an ateyn.</p>	<p><b>Numbers 13:17-20</b>  17 Then Moses sent them to spy out the land of Canaan, and said to them, "Go up this way into the South, and go up to the mountains,  18 and see what the land is like:whether the people who dwell in it are strong or weak, few or many;  19 whether the land they dwell in is good or bad; whether the cities they inhabit are like camps or strongholds;  20 whether the land is rich or poor; and whether there are forests there or not. Be of good courage. And bring some of the fruit of the land." Now the time was the season of the first ripe grapes.</p>
<p>Dz̄i z̄i a ghi fayti ì fè't̄i na ànena ndu nya' ì ki ila' n̄a yèynì ateyn. "Yì na keli àtem a to..." Iwo ì mò' z̄i a yi nà keli s̄i nà ghi ta ka ànena se' ì kfa a j̄uṅ, na ghi na ànena na fayt̄i kf̄a't̄i a j̄uṅ. S̄i a nȳiṅ k̄um àtem a to n̄ ifayn ì n̄n ghi ma ghi fayti meyn bè af̄eyn. S̄i a nȳiṅ àteyn n-ghi lyvit̄i Ye't̄i Ib̄imi! Klèb n̄ Joshwa ì b̄imi t̄ichf̄ini t̄i F̄yìnì, gheli ghi l̄i ghèyn ìv̄im, ànena faṅ t̄i b̄imi. Kalèb n̄ Joshwa nà keli àtem a to, gheli ghèyn ìv̄im keli wi.</p>	<p>Detailed instructions for the reconnaissance. "Be ye of good courage..." One thing necessary for a successful mission, the right mental attitude. The difference between courage and fearfulness is being emphasized here. And the difference is Faith-Rest! Caleb and Joshua believed the promises of God, the other ten did not. Caleb and Joshua had courage, the other ten did not.</p>
<p>À na s̄i ghi ta gheli ghèyn ìv̄im kasi kfa, gheli ale" ghe a ànena gv̄i na chí ateyn na ghi ìkfa't̄i ì</p>	<p>When the spies returned, the camp was divided into two groups, a small group of</p>

<p>bwò, anòyn a læni-a ki fayn wì, ì gheli keli àetme a to ma ghi bìmi meyn Fàyìni, nì anoyñ a ki si idvì ìvi nè' à antèynì gvisi ìvì. Ikoyli ì gheli nà ghi ila', anòyn a dvini-a ì nà fàyn àjena, no mi ta tìchfìni tì Fàyìni tì ì nà ghi.</p>	<p>confident, courageous people who believed God, and a large group of fearful people who were shaking in their boots. There were giants in the land, and the majority were afraid of them, in spite of the promises of God.</p>
<p>Fàyìni fì nin bem chwô no mi inki akoyli a wûl à kà a chîni nì kilitèynsi. "Ìvzi a wù n-ghi antèynì nì va nin bem chwô ì vzi a wù n-ghi a mbzi." Fàyìni nin læ meyn nà si kya na ikoyli ì ghèli læ nà ghi a Kenàn, wu nà si ghi ma wù ba'ti meyn no mi ghà jæ ta ka ìlvi kfeyn ta ka àjena læ keli ilà' nà yèyni. Tèyn, no mi ta àjena nà ghi ma ghi koyni meyn (fì fe) nì ìmòm ì kè ibàm ì mòm, ì fì yèyn ta Fàyìni fì ì nì awo ìchfì ìyumni a dzì ì kayni, àjena nà bu wutî àtem a to.</p>	<p>The Lord is greater than any giant in a Christian's life. "Greater is he that is in you than he that is in the world." The Lord knew in advance that there would be giants in Canaan, and He had prepared everything ahead of time for them to occupy the land. Yet, in spite of having met (and failed) test after test, and having seen God perform many wonderful miracles, they still lacked courage.</p>
<p><b>Nombà 13:21-27</b>                  21Tèyn àjena lu ko' ndu ì nya' ki kal nì ila' nà yèyni si zìtì a nse ìyum nì Zin si ndù si chem a Lehòb, bàysi ta ghi nin zì ndù a Hamàt.                  22Àjena lu ko' ndu tòynî dzi àbàs I tzìyn ì gvi a Hiblòn, a ghi ti, Àhimàn, nì Shishay, nì Talmay, a ghi woyn woyn Anàk, ghi a fu. (Tèyn, ghi n-ghi ma ghi n-læ bà'li Hiblòn ì nì bèñsi nsòmbo jæ ta ka ghi ba'li Zuyan a Igiyb.0                  23 Tèyn àjena kali ì gvi ìfàyàn nì Eskòl, a fu ghi tèyn ìkœ fikà' a ghi chfìj ì lamâsì ateyn, àjena ghi bò ì ghañsi a mbè' a fikà'. Àjena fi li kìmì ìnki àbò' I li nì nì mètam.                  24 Àlè' nà keyn ghi nà jàñ na ìfayn Esikòl bòm chfìj mètam mzì a gheli Isilæ nin læ tèyn a fu.                  25Àjena kasi kfa ta ghi ndu nya' jelì kal ì kì ila' nà yèyni ibàm ì mìnchi mivîm ìn kè.                  26Lvìyn àjena lù ì kasì ì gvi sî Mosìs nì Alòyn nì anòyn a woyn Isilæ nò à jìm a nse ì yum a Balàn, a Kadèsh, ì kasi kfa nì sa' gha sî àjena nin nò nì anòyn a nò ì jìm, ì dyèyn mètam mzì a mî n-kola ila' nà ghàyn.                  27Tèyn àjena fè'tì sî ñweyn, ì bè na, "ghesi ti meyn ndù ila' a fì a wà tí tùm ghes ateyn. Kì nò samo', ì gheyn ì nyam ì nì ìlù nin kali a fu kè nò tèyn ta jva, a ghi fìtam fì a fu tèyn.</p>	<p><b>Numbers 13:21-27</b>                  21 So they went up and spied out the land from the Wilderness of Zin as far as Rehob, near the entrance of Hamath.                  22 And they went up through the South and came to Hebron; Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.)                  23 Then they came to the Valley of Eshcol, and there cut down a branch with one cluster of grapes; they carried it between two of them on a pole. They also brought some of the pomegranates and figs.                  24 The place was called the Valley of Eshcol, because of the cluster which the men of Israel cut down there.                  25 And they returned from spying out the land after forty days.                  26 Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land.                  27 Then they told him, and said: "We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit.</p>
<p>Iyeyni na bimí mesi ìwo zì a Fàyìni fì bè na yi na ghi tì ila' nà ghàyn. Tìchfìni tì ñweyn tì ghi ma</p>	<p>This is a complete confirmation of what the Lord said would be the case in the land. And</p>

<p>wù n-beyti meyn kà ngali ì ngali. Eksidòs 3:8, 17, 13:5</p>	<p>His promises had been repeated time after time. Exo. 3:8,17; 13:5; 33:3.</p>
<p>"Igheyn I nyâm nê ìlù" n-ghi ìaŋi I fe'nini-I kûm ìla' ta yi nin keli àdèŋ. Gheli ghibimini ghi a àŋena nin yvi ifom ifwo a fi a Fiyini fi fu nin ghi ì ghî ghi n-yeyn fi fsisi-à ifwo vzi a Fiyini fi fu nê ìbimi. Ghesinà nin chí ì wi bôm ifwo vzi a ghesinà nin ki yeyn. Ghesinà nin keli ifwo vzi a ka wu li ghesinà layn tèyn ta ifwo ì yini,ndzisi, nê àlè' a chinî-a. Miti afo kî a Fiyini fi fù sî àyvis a, ghi kà' ghi bù ki yeyn, abu kî nê ìbimi. Miti, asî a iyviti ye'tî ìbimi nin yeyn chow kàyntî àsi.</p>	<p>"Milk and honey" is an idiom for a prosperous land. The only believers who enjoy the provision of God are those who see and appropriate God's provisions by faith. We do not live by sight. We have provisions for today, food, clothing, shelter. But what God provides for the soul cannot be seen, except by faith. But the eyes of Faith-Rest are greater than natural eyes.</p>
<p><b>Nomba 13:28-33</b>                  28No mi si a nkàyn gheli ghi a ghi nin chi ìla' nin to, nte'si ghi ma ghi feyn meyn jîŋ kali fi be a, iwo i li, ghès fi yèyn woyn Anàk a fu                  29. Gheli Àmalek ì chí àbàs I tziyn, Gheli Hitây, nê gheli Jebùs, nê gheli Amò ì chí a kfîynsi, gheli Kenàn ì chi a mbæ jvâ ì to fi chí a mbæsi jvâ Jodàn.                  30. Tèyn Kalèb ì chimsi gheli asî nê Mosis, ì bè na, "Ghesinà lali ì ko' kî lvîyn ì fsî ìla' ateyn, bôm ta ghesinà nin faytî kfeyni-à si tim si yi ì nyeyni."                  31Miti gheli ghi a nêyn àŋena tí kò' a mo' ghi bè na, "ghesinà nin kfeyni wî si ko' si nù gheli nâ ghèyn, bôm ta àŋena nin to chwô ghesinà."                  32Àŋena ì fu sa' gha ì bi sî woyn Isilæ kûm ìla' zî a àŋena tí ndu nyà' jèlî ki, bê na, "Ìla' zî a ghesî tí ko' ndu ateyn ta gheli nki niŋ ghi ìlâ' kasi kutî mzî gheli ghi a n-ghi nin chi antèynî ateyn, gheli ghi nô ghî jîm ta ghès ì yeyn a fu, wùl ghi kî iyvi a fi.                  33Afu ghesi yeyn ikoyli ghêl (woyn woyn Anàk ma ghi fvî anoyñ ikoyli ì ghêl), ghès ì nâ ghi kî tèyn itwàyn a ghès asî, boŋ a àŋena ikè'."</p>	<p><b>Numbers 13:28-33.</b>                  28 Nevertheless the people who dwell in the land are strong; the cities are fortified and very large; moreover we saw the descendants of Anak there.                  29 The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan."                  30 Then Caleb quieted the people before Moses, and said, "Let us go up at once and take possession, for we are well able to overcome it."                  31 But the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we."                  32 And they gave the children of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone as spies is a land that devours its inhabitants, and all the people whom we saw in it are men of great stature.                  33 There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight."</p>
<p>Ikfaèl nin ghi wi nô sakos na àŋena nin ndû si nu sugè'si si chye' wi. Gheli Hitây na ghi nô ìla' ìbemni-I antèynî tîla' itu' ì mu, a n-læ keli àŋena ta ghi nin faytî akas si asî ì nâ ghi gheli ghi asî si nâ nù nê ifwo ìghòŋ ma ghi faytî akas a. Gheli Jebùs nâ ghi gheli ghi nuni to àfo bula ghi timî ì yi àŋena ìghòŋ nô si a bèŋsî tighi, alè' kî àŋena ghâl adya' a àŋena ateyn a ghi ntè' ghi tonî na Jêlusalèm. Gheli Àmalek na faytî ifyè'si</p>	<p>There is no doubt that they are up against a formidable enemy. The Hittites were one of the greatest nations in the ancient world; they discovered iron and were the first to use iron weapons. The Jebusites were very powerful warriors who had not been conquered for several hundred years; their central fortification was a city called Jerusalem. The Amalekites were craft idol and demon</p>

<p>ì ko'sì deblìsì fì nyò' woyn ìvès sì ifu.</p>	<p>worshippers and child sacrificers.</p>
<p>Kalèb na ghi ma wù yeyn meyn ta Fìyìnì fì ghàl nge'si lisi kì ìlvi nì ìlvi, mìtì yì nà boynî wì ta ka wù taŋî yì ikfa'tì ighelì ghi li. Àŋena nà fàyn ìkoyli ì ghèl.</p>	<p>Caleb had seen God handle all of their problems time after time, but he was not able to persuade the rest of the people. They were afraid of the giants.</p>
<p><b>Nomba 14:16</b> Bòm ta Fìyìnì fì tí nà wo sì gvi nì ghelì ghèyn a ila' a fì a wù tìn kàyn na wu fu sî àŋena, tèyn wu zue àŋena a nse ìyum.'</p>	<p><b>Numbers 14:16</b> 'Because the Lord was not able to bring this people to the land which He swore to give them, therefore He killed them in the wilderness.'</p>
<p>Àntìmlì kèynà nìn faytî fè'tì ìwo ateyn nô ì jìm. Bôbo nà wo sì gvi nì àŋena ila' bòm ta</p>	<p>This verse explains the whole thing. The Lord could not bring them into the land because</p>
<p>(1)Iku ì àŋena sî Fìyìnì fì nà bef a;</p>	<p>(1) their attitude toward God was bad;</p>
<p>(2)Iku I àŋena sî ghelì nà bef a(mbisi ikfà'tì), nì</p>	<p>(2) their attitudes toward people was bad (mental attitude sins); and</p>
<p>(3)àŋena nà ke'nì Fìyìnì nì iye'i I ŋweyn i</p>	<p>(3) they were negative toward God and His teaching.</p>
<p><b>Nombà 14:17, 18</b> 17Ì lvâyìn, mì na chwotî-à, visi adya' Fìyìnì nfemfì na bem a kì ta wà taŋî ì bè na, 18Fìyìnì fì nìn weynsi-à ma wù luyn meyn nì ìkoynsi isuyn I; ghi wi nô sì làe sì visi sì ndù nì wùl ma wù ni meyn bèbsi, mùtì mbisi ghîbàe atu nì woyn sì ko' sì chem a ìjwàŋ ì twal no mî ìkfae.'</p>	<p><b>Numbers 14:17,18</b> 17 And now, I pray, let the power of my Lord be great, just as You have spoken, saying, 18 'The Lord is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.'</p>
<p>Iwutì ibìmi sî Fìyìnì fì nìn nì yì boŋ fu nge' sì ìjwàŋ vzi a wu nìn ko' ì gvi asi. Alè' kì a ghìbo -woyn nì ghìn na-woyn faŋ tì yè'i woyn àŋena, sì lem nchwæ sì àŋena, a woynnda jumtì dzisi mbvi nì ghìbo nì ghina àŋena. Mosis ì nà jèm sì Fìyìnì na a dzi ì li a Fìyìnì fì ni a yì faŋ tì gàyìn.</p>	<p>Lack of faith in God affects succeeding generations. Where parents do not teach their children, and set the example for them, the children will follow the worldly ways of their parents. Moses prays to God that somehow He will prevent this.</p>
<p>Nombà 14:19-23 19Lèsì fu mbi ghelì gha. Mì n-chwotî vâ, kì nô ta ikoynsi isuyn nì va ì be, kì ta wà sì ghi ma wà lesi meyn ì fu ghelì nâ ghèyn, sì zìtì ìtu' Igìyb sì ko' sì chem ì lvâyìn." 20Tèyn Bôbo bè na:Ma lesi meyn ì fu kì ta wà taŋî, 21Mìtì, samo' tèyn ta mî n-chi, mbzi ì jìm làe nà ghi ma à luyn kì ifôyn ì Fìyìnì- 22Bòm ta ghelì ghèyn nô ghì jìm ta ghi sì ghi ma ghi yeyn meyn ìfôyn wom nì awo akayni-a kì a ì nì a Igìyb fì nì a nse ì yum, ì nà sì ma ghi</p>	<p><b>Numbers 14:19-23</b> 19 Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now." 20 Then the Lord said:"I have pardoned, according to your word; 21 but truly, as I live, all the earth shall be filled with the glory of the Lord— 22 because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now</p>



<p>mom meyn mà ngali yeyn ì kàè, ì faṅ tì yvì gya ì yem, 23àṅena làè yeyn wi ila' zì a mà tí kàyn na mà làè fu sì ghìbo àṅena, nò ì wul ì mò' antèynì nì ghelì ghì a ghì tuynsi ma làè yeyn wi.</p>	<p>these ten times, and have not heeded My voice, 23 they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.</p>
<p>Ìntìmlì nà wèyn nìn faytí fu ìbayn na ghì yeyn dzi ì zì ikonì nì ifu i atem a junà n-ghì ma ghì kà' ghì dyèyn bula Fìyìnì fì ì nì iwo sì kè' nì isa' iàti-ati nì ìghì ì àti-ati nì ṅweyn. Wù n-lesì fu ghelì tèyn ta àṅena nìn kelì wi ìbìmi, mìtì, wu fi tuynsi kìmì ànòyn a dvìnì-a na kì làè zì wì ila' ichfìnìni-i.</p>	<p>These verses provide great insight into how God's love and grace can be shown while not compromising His justice and righteousness. He forgives the people for their lack of faith, but He still forbids the majority from entering the promised land.</p>
<p><b>Nombà 14:24</b> Mìtì, wul ì felìni nì mà, Kalèb, bòm ta wù n-kelì ayvis a kì lu à a ṅweyn antèynì, ma wù jùmtì mà mèsi kè mesì, mì nìn lí ì zìsì ì ṅweyn ila' a fì a wu tí ndù ateyn, and woyn ṅweyn làè yì.</p>	<p><b>Numbers 14:24</b> But My servant Caleb, because he has a different spirit in him and has followed Me fully, I will bring into the land where he went, and his descendants shall inherit it.</p>
<p>Kalèb ì nà ghì sì a nyìṅ. Wu nà yvítì iwo i Fìyìnì mìnchi ìn jìm, ì nà kelì kì ìku i bìmì yì ghì àti-ati nì iye'í nì nì tìchfìnì tìtì a wù yè'ì. Bòm tèyn wu nà kelì ìkfà'tì ì nyanṣìni-i fì faytì kya sì nà ghì a jùṅ antèynì mba'tì nì Fìyìnì fì.</p>	<p>Caleb was different. He listened to the Word of God every day, and He maintained an attitude of faith that was in line with the doctrine and promises he had learned. Therefore he had a relaxed mental attitude and a good knowledge of how to function in God's plan.</p>
<p><b>Nombà 14:25-30</b> 25Lvìyn ghelì Àmalek nì ghelì Kenàn, àṅena n-chí ìfyàyn, à na ghì libìs zì bèynlì ì zì ndù a nse ì yum a dzi a fì a yì nìn ndù a jva ì to." 26ì Fìyìnì fì ì taṅi sí Mòsìs nìn Alòyn ì bè na, 27"Mi n-weynsì chem ti a ghês ì ànòyn a bì a kèyn a kè n-dìmlì kùm ma? Ma yvì meyn awo kì a ghelì Islèè nìn dìmìlì kùm ma be à. 28Bè sà àṅena, 'kì nò ta mà n-chi', a bè Bòbo, 'kì ta zì taṅi a ma yvi, mì nì kì tì sì zì: 29Akfì ìwùyn nì zì ghì a yì dìmìlì kùm ma làè nyìnì a nse ìyum a fèyn, nò ì zì ì jìm ta ghì tí tàṅ zì sì zìtì a bèṅ mèvìm ìn bò sì ko' asi. 30Abu kì kalèb ì wàyn Jefunè' nì Joshwà ì wàyn ì Nun, nò wul sì zì làè zì ì wì ila' a fì a ma làè kàyn na mà làè lí zì a yì chi ateyn.</p>	<p><b>Numbers 14:25-30</b> 25 Now the Amalekites and the Canaanites dwell in the valley; tomorrow turn and move out into the wilderness by the Way of the Red Sea." 26 And the Lord spoke to Moses and Aaron, saying, 27 "How long shall I bear with this evil congregation who complain against Me? I have heard the complaints which the children of Israel make against Me. 28 Say to them, 'As I live,' says the Lord, 'just as you have spoken in My hearing, so I will do to you: 29 The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above. 30 Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in.</p>

<p>Ghi faytì fè'tì dzì zì a abe a fimni-a nî ki nà ghi antèynì nì wùl ateyn. Fìyìnì fì ì jàŋ ghelì nà ghèyn na à nìn ghi ànòyn a ghèl a bì a ì chwòsì mbi zì a yì n-gvî nì ikfì-i atu nì ànòyn a dvini-a kî a kî lèmti meyn.</p>	<p>A description of darkness in the soul. God calls this people an evil congregation and pronounces the sin unto death on the majority of the adult population.</p>
<p><b>Àkùmtì imòm ta mù ì nà ghi wi- Nombà 20</b></p>	<p><b>The Second No-Water Test - Numbers 20</b></p>
<p>Ta yi nìn ti a fititî, afèyn ghesinà nìn ghi a ngò'si ìjèŋ i kal bèŋsì 40 ma à nì mbisi nì ta ghelì nà keli wi ibimi. Nò ghelì si ìdvì ta ghi nà si ghi ma ghi lemti meyn nà si ghi ma ghi kfiti meyn a nse iyum antèynì bèŋsì 39 ta si chwò meyn. Lvìyn woyn ì àŋena si ghi ghilema, miti yi kè' kî nò andayn na ghi bù yè'i iwo. Bòm à nìn ghi a fèyn ghi fì kàsì kùmtì gvì nì imom ì ta 'mù n=ghi wi'. Kìmi àlè' nà ghè, awo ateyn a kè' ndù kìmi ta kî nà ghi si asi.</p>	<p>Historically, now, we are near the end of the 40 years wandering occasioned by the sins and unbelief of the previous generation. Most of those who were adults 39 years ago have died in the wilderness. Now their children are adults, and they have apparently learned nothing! For here is a repetition of the "no-water" test, in the same location and virtually under the same circumstances as the first one.</p>
<p><b>Nombà 20:1</b> Tèyn, woyn Isilè, anòyn a ghelì nò à jèm, ì lù ì gvì a nse iyum a Zin a njoŋ yi àsi, ghelì chi a Kàdèsh, Miliyàm ì kfi a fu ghi gvìmi ŋweyn a fu.</p>	<p><b>Numbers 20:1</b> Then the children of Israel, the whole congregation, came into the Wilderness of Zin in the first month, and the people stayed in Kadesh; and Miriam died there and was buried there.</p>
<p>Miliyàm n-læ kfi alè' nà ghàyn ghi gvìmi ŋweyn a Kàdèsh. Ikfì i ŋweyn na li àlè' a ghelì ghi go'sini ghi a ghi n-cho' fvìsi ta Fìyìnì nà boynsì ghelì, na ghi kfi i kfi i mbi zì a yì n-gvî nì ì kfi i. Lvìyn, ajàŋ a fì a nâ kèyn à koynì nì iwo nâ ghi na chi à keli iyvîti ye'ti ibimi a.</p>	<p>Miriam died at this time, and she was buried in Kadesh. Her death is representative of those who were removed under the final stage of divine discipline, the sin unto death. Now the new generation faces the issue of Faith-Rest living.</p>
<p><b>Nombà 20:2</b> Lvìyn mu nà ghi wi sî anòyn a ghelì à, tèyn àŋena ì yvìŋtì akè à mò' ì kè' ì Mosis nì Alòyn.</p>	<p><b>Numbers 20:2</b> Now there was no water for the congregation; so they gathered together against Moses and Aaron.</p>
<p>"Mu nà ghi wi sî anòyn a ghelì a..." Fìyìnì fì nìn visì tìmmòm kî a dzisi a dzisi, ìlvi fì li a dzi iwo i bemni-i ta yi gàyn, atem ayafini-a, atu a kufinià, kesa ìnkì i adìli ta ghi kà' a ghi nà toŋtì kî nò na à nìn ghi aleŋ ìlvi "mu ghi wi".</p>	<p>"There was no water for the congregation..." God will permit tests of all sorts, usually in the form of some disaster, heartache, frustration, or pressure situation which could be classified as a "no-water" situation.</p>
<p>Wà li a wà toynî chwò aleŋ ì lvi mù ghi wi a dzì sî bò. Wà kà' a wà na mòmsi sî mèsi sî a wa ngeŋ, kèsa wà kà' a wà lí ì we a wu nì Fìyìnì fì. Iwo zì a yi n-to nà à n-gây n ghà antèynì àyvis a. Sî yvìtì a Fìyìnì, ì lí tìchfìnì, n-ghi na wùl na saytì kya iwo i Fìyìnì fì ghi keli ìku i juŋi kùm ìbimi sî Bòbo nì iye'i i ŋweyn i.</p>	<p>You can handle a "no-water" situation in two ways. You can try to solve it yourself, or you can put it into the Lord's hands. The issue is what takes place in the soul. Resting in God, claiming the promises, requires categorical knowledge of the Word of God and a proper attitude of faith toward the Lord and His teaching.</p>

<p>Nô iwo i li n̄n ghi wi ta ghi li ghi bú fi ni iwo ateyn ta yi n-kaynti ghi ti ìlvi ta ghi ki a dzi n̄ Fiyini fi. Wul ì b̄imini vz̄i a wù n̄n keli m̄idziti m̄i Nwà'lì Fiyini ta wù li a ñweyn a nch̄in̄i n̄i dyèyn fv̄isi awo k̄i s̄i ìdv̄i., ba'si ki nô n̄i ikfà'ti i nyan̄sini-i, n̄i isan̄li-i samo', n̄i idyali, ì nà fi ye'ti ki a t̄ichfin̄i.</p>	<p>No hopeless situation is really hopeless when viewed from the divine viewpoint. A believer who has Bible principle applied in his life is going to manifest many things, including a relaxed mental attitude, true happiness and joy, and a reliance on promises.</p>
<p>Alej ìlvi ta nò àlè' a mu a n̄n ghi wi n̄n lum ghi wi s̄i Fiyini fi. Wu s̄i ghi ma wù lem meyn 'm̄u'' no mi ì iwo ì kà jæ ta ka wù bom mbzi. M̄iti t̄ichfin̄i ti Fiyini n̄n lum ghi ghi tz̄ayn fu wi fu a nch̄in̄i n̄i wul ì b̄imini. À n-ghi dzi z̄i a ikôñ i ñweyn n̄n dyèyn ìwuyn ateyn, m̄iti Fiyini fi n̄n lum tz̄ayn ye'ti wì ye'ti ikôñ i ñweyn atu n̄i ghesin̄a.</p>	<p>A no-water situation is never a no-water situation with God. He has provided the "water" for every situation before the world was created. But the promises of God are never superimposed on the believer's life. They are an expression of His love, but God does not force His love upon us.</p>
<p>Wul ì b̄imini vz̄i a wù n̄n chi wi antèyn̄i ìwo i Fiyini n-keli mb̄isi ikfà'ti, if̄ayn, ifu i nge' ikfa'ti, ikayn i mbzi, n̄i ànlùe-à k̄imi n̄i a li a. Awo n̄a kèynà bayn vz̄i à toyn̄i id̄iml̄i. Wul ì b̄imini vz̄i a wù n-keli iye'i antèyn̄i ndyèyn ì fv̄isi ikôñ i ñweyn s̄i Fiyini fi toyn̄i iyv̄iti ye'ti ib̄imi.</p>	<p>The believer who does not live in the Word has mental sins, fears, worry, anxiety, bitterness, etc. And this is expressed through murmuring. The believer with doctrine in the soul expresses his own love for God through Faith-Rest.</p>
<p><b>Nombà 20:3</b>          Ì gheli nà ghèyn nà ḡumn̄i ñèyn ì Mosis ì b̄e na à fu ndà ma ghès ì kfi ki ta woyn-nà ghesi n̄n læ kfi asi n̄i Bôbo!"</p>	<p><b>Numbers 20:3</b>          And the people contended with Moses and spoke, saying: "If only we had died when our brethren died before the Lord!"</p>
<p>Gheli n̄a ghèyn ì d̄iml̄i (meribah) k̄um ì Mosis...". Àwo n-ziti si ndù as̄e abe a fimni-a ki a ki n-ghi a fin̄i fi m̄bi ki kè' andayn, anlùe, n̄i àtem a bi-a ma ghi li ghi bu kfin̄i, n̄i ifayn ì. Ì yeyn nà yèyni ì n̄i gheli àñena nà d̄iml̄i k̄um àdya' ki a Fiyini fi ì fù meyn ì àñena nà ghàm Mosis n̄i Alôyn k̄um iwo nà yèyni nô ì j̄im.</p>	<p>"The people chode (meribah) with Moses..." As soon as things go wrong, the sin nature begins to express the darkness in the soul, bitterness, implacability, fear. This causes the people to murmur against the authority which God has provided and they blame Moses and Aaron for the whole thing.</p>
<p>Gheli n̄a ghèyn n̄n ghi ki nô a dzi ma ghi li a ghi zueti ngen̄si àñena, a n-ghi ki nò cahfiti na àñena n̄n ti wi alê' à mò', luml̄i ku nô s̄i a ñaṅ, ma àñena b̄ilà ichi n̄i àñena m̄esi k̄i mesi.</p>	<p>These people are actually suicidal, an evidence of great inconsistency, extreme emotional swings, and complete disorientation to life.</p>
<p><b>Nombà 20:4-5</b>          4Wà ti li ko' gv̄i s̄i ni a n̄n anôyn a gheli Fiyini a nse ì yum a fèyn a, k̄i nô ta ka ghès ì n̄n nyâm ìsyesi kfi ti a fèyn a?          5Bom ghà ta wà t̄i ì n̄i ghès ì fv̄i s̄i a Igiyb a s̄i ni s̄i gv̄i n̄i ghès alê' a bi a fèyn a? À n-ghi wi àlê' asan̄ k̄esa m̄itam, k̄esa alú', kesa abo', ì m̄u ì fi ghi wi na wùl ì nyv̄i."</p>	<p><b>Numbers 20:4,5</b>          4 Why have you brought up the assembly of the Lord into this wilderness, that we and our animals should die here?          5 And why have you made us come up out of Egypt, to bring us to this evil place? It is not a place of grain or figs or vines or pomegranates; nor is there any water to drink."</p>

<p>kì, alè' 'àbi-a" nâ kèynà a ànôyn ì kèyn nîn dàmli kum à, à lutí ghi kî nô àlè' kî a Fîyìnì fî nîn læ meyn dyèyn ikoŋ i ñweyn nî ifu i atem a juŋà sî asi, ì fu ì mu! Wul ì bîmini vzi a wù n-jân ifu i atem a juŋ à na à nîn ghi "àfo a bi a" n-keli alemti a bemni-a a ñweyn antèyni àyvis. Àŋena nîn keli icho'ni ike'nini-i sî ifu i atem a juŋ à nî tîchfîni tî Fîyìnì tî. Alè' ikfa'tî a fî a àŋena nîn kya na ghi n-ghi sî a ngeŋ àŋena nîn koynsî isuyen sî ngeŋ. Dzî zî a àŋena nîn kfâ'tî ateyn n-ghi ma à lûyn kî mbisi ikfâ'tî to ifu i nge' atem, ànlùe, nî ikfa'tî i bzi-i. Dzî zî a eŋena nîn ku ateyn nîn ne'à. À ghi iku i kfâ'tî ghi kî kî àwo a dzî nî wùl nî ìfyè' ì wul ì.</p>	<p>Note, this "evil place" that the congregation is complaining about is exactly the same place where God had demonstrated His love and grace before, by providing water! The believer who calls Grace "evil" has a badly scarred up soul. They have negative volition to grace and the promises of God. In their self-consciousness they have self-pity. Their mentality is dominated by mental attitude sins of worry, bitterness, and vindictiveness. Their emotions are unstable. And in their conscience they have strictly human viewpoint and standards.</p>
<p>Àŋena nî ghi nâ kfâ'tî mîwolî mzî a mî nîn ghali nchîni kfâ'tî na à nîn ghi mêyn a mî nîn gvî nî ìsaŋli-i. No mî wul ì bîmini ì kfâ ta wù bàs iwo i Fîyìnì ì nâ kwo kî mîwolî mzî a mî n-ghali nchîni na mî fu ìfwo sî ñweyn nî ìsaŋli-i n-sî ghi ma wù tu' meeyen bè'ì! Iwo Fîyìnì nî yi nâ sò' ndùsî nî wul ì bîmini sî Fîyìnì fî, ikfâ'tî ì wùl ì ì sò' ì ñweyn kè' ljiyb.</p>	<p>They are thinking of the details of life, and they expect the details of life to bring them happiness. Any believer who ignores the Word of God and looks to details of life for provision and happiness has had it! The Word of God points the believer toward God; human viewpoint points him toward Egypt.</p>
<p>Wùl ì bîmini ì kæ kasi ì jântî iwo a ñweyn ikfâ'tî ta yi chwò meyn, iwo foma, a ghi wi na wù n-jân tî tîchfîni tî Fîyìnì, wù "n-kasî kî ljiyb". Kîlitèyn vzi a wù n=felî kî a mîdzîti mî ìfu i atem a juŋà wù kà' a wù fvi sî a ljiyb. Wu na ghi fâyn wî ì saŋli-à no inki iwo ì kà, bôm ta Fîyìnì fî n-to chwò no mî iwo ì kà ta yî yi nâ to gha' gheli.</p>	<p>When a believer recalls something from his past, something pleasant, instead of recalling he promises of God, he is "looking back at Egypt." A Christian who operates on Grace principles can take Egypt of leave it. He will be confident and happy in any situation, because God is greater than the most hopeless situation.</p>
<p>Fîyìnì fî nî wu nâ dyèyn ìkôŋ i ñweyn sî ghesîna toynî awo a toni-a a dzî ma yi lî yi bú nâ ghi tî iyvi. Iyvi-i nîn ghi àlè' ì keli wi fînsè'i, nò inki i nge' i li ghi wi ateyn nô sakos.</p>	<p>God demonstrates His love for us through adversity in a way that would be impossible in Heaven. Heaven is perfect environment, with no problems of any kind.</p>
<p>Hibîlù 3:7-9 "À ti iwo zî a Ayvis a Njwa'ni-a nîn bê na yi yvi gya Fîyìnì layn, ka yi to nî àtu (meribah:ma ghi lî a Hibîlù Njànsî 95:8-11) a ta ghîbo ghi nîn læ to ìtu' ta àŋena nâ ghi a nse iyum. Àŋean nîn to meyn nî ìtu ì tuynsî na àŋena nîn nî wî iwo zî a Fîyìnì fî nîn bè, môm sî yeyn na fî nîn jeli tî a. À nâ ghi ìtu' nâ ghè a nse iyum ghîbò ghi yeyn awo a kayni-a kî a Fîyìnì fî nî sî a bèŋ mîvim ìn kâe, no mî ta àŋena nîn yeyn tî ì nâ fî môm Fîyìnì.</p>	<p><b>Hebrews 3:7-9</b> "Wherefore, as the Holy Spirit says, today if you will hear His voice, harden not your hearts, as in the provocation (meribah:from the Hebrew of Psalm 95:8-11), in the day of trial in the wilderness, when your fathers put me to the test, proved me, and say my works forty years."</p>
<p>Sî "tosî atem a wùl" n-ghi sî nâ keli kî mîlvi ìn</p>	<p>To "harden one's heart" means to have a</p>

<p>jìm ma wà chò'ni cho'ni si nà bimí wì Fìyìnì nì ìwo i ñweyn i.</p>	<p>habitual and willful unbelief in God and His Word.</p>
<p>Fìyìnì fì nà bè kì samo' sì gheli nô a bèñsì nà ghàyn 40 sì jìm tà àñena nà mbeñ kalì a nse iyum, mìti àñena fe ìmom ta "mù nà ghi wi".</p>	<p>God was faithful to the people for the whole 40 years of wilderness wandering, yet they failed the "no water" test.</p>
<p><b>Sæsi Iyvìtì Ye'tí Ibimi</b></p>	<p><b>The Benefits of Faith-Rest</b></p>
<p>Ta wùl ìbìminì nìn lema antèynì ifu i atem a junà, wu na lí ivvìtì Ye'tí Ibimi a dzi ì kyanì nì àdya'a, a yi fì tò'tì ta ka wù na kfà'tì a dzi Fìyìnì fì felì fìsì a dzi Fìyìnì. Iyvìtì Ye'tí Ibimi n-ye'tí kì m̀lvi ìn jìm ifèl Ayvìs a Nwa'ni-a ta wù n-chi antèynì, tèyn wul ì biminì nìn keli sæ a ivvìtì ye'tí ibimi kì ìlvi ta wù n-yini aka' à mò', jelì a tisí Àyvìs.</p>	<p>As a Christian grows in grace, he will use Faith-Rest with increasing skill and power, and it will support all of his divine viewpoint thinking and production. Faith-Rest relies entirely on the continuous ministry of the indwelling Holy Spirit, therefore the believer will benefit from Faith-Rest only when he is in fellowship, walking in the Spirit</p>
<p><b>Rome14 :23</b> Mìti, wùl kæ si nà yi àfo, nkà'kfa' na kì n-jofà' a Fìyìnì fì li na wù bebsì meyn ìwo bòm ta wù yi afo, kfa' na kì n-jofà.ul kæ si nà ní nô mì ghà, kfa' kfa' na yi n-jofì si nì, a yi na dyèyn na wù n-nì mbi.</p>	<p><b>Romans 14:23</b> But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin.</p>
<p>iyvìtì yegtì ibimi nà ghi dzì zì a gheli ghìbìminì nà chí ì nchì nchinì àyvìs ateyn a Mìkàyn ìn Mù.</p>	<p>Faith-Rest was the means of spirituality for believers in the Old Testament.</p>
<p><b>Hàbakùk 2:4</b> "Yeyn kì gheli ghì a ghì n-ghanì ìwuyn a, ayvìs a ñweyn a nìn ghi wì àtì-ati antèynì nì ñweyn, mìti gheli àtì-ati læ nà chi a ì ye'tí ibimi.</p>	<p><b>Habakkuk 2:4</b> "Behold the proud, His soul is not upright in him; But the just shall live by his faith.</p>
<p>Jàñ Hibìlù 11</p>	<p><b>READ Hebrews 11</b></p>
<p><b>Rome 4:17-25</b> 17Yi n-ghi kì ighel ta ghi nyà' a ñwà'lì Fìyìnì àlè' ghè a Fì nà tañi ateyn sî Abìlàhâm ì bê tì na, "ma lem meyn và si a Bè sî tìla'tì, tì dvì kì tèyn". "Fìyìnì fìfì a Àbìlàhâm nìn bimi nìn lem meyn ñweyn si a bè sî ghesinà. Fì ni meyn na gheli ghi kfitini kasì nà chi-à. Fì n-læ bè kì nì ìchfì na ifwo na ghi wu nà ghi bula wu læ nà ghi. 18. Abìlàhâm nìn bimi meyn Fìyìnì ì nà ti kì atu ìbimi nì ñweyn no mì ta yi nà n-ká' sî gheli na iwo zì a wù nà kì ndúsì nì ìnyeyni læ kfyen wi. Wu nà ti kì atu ìbimi nì ñweyn ì læ nà si ghi bè sî gheli a tìla' nô sì ìdvì kì ighel ta ghi n-læ chfìni sî ñweyn ì bè na,"Gheli ìntweñ ì ndo nì và læ nà dvì kì tèyn. " 19 Wu n-bu læ bol si</p>	<p><b>Romans 4:17-25</b> 17 (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; 18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be." 19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. 20 He did not waver at the promise of God</p>

<p>aṅweyn ibimi nô mi ta wu na n-si ghi ma iwema zi meyn a ṅweyn iwùyn, wù na ko' ndù bèṅ ivi, keli wi adya' wi ṅweyn sila bzî wì. 20 Wu n-bu læ nè'li si atu ibimi ni ṅweyn,, ì læ faṅ tì kfà' ì kfà' iwo kùm ìchfîni I Fîyîni. Wù na n-kwo lêmâ ndù kî asi a ṅweyn ibimi, ko'sî Fîyîni. 21Wu na faytî kya kî nô samo' na Fîyîni fî nîn keli àdya' si ni iow zî a fî n-læ chfîni.</p> <p>22. À ti iwo zî a yi n-læ ni Fîyîni fî ì lî ṅweyn si a wul àtî-ati.</p> <p>23Iwo nâ yèyni a ghi n-nyà' tēyn kùm Abîlâhâm na, "fî n-li meyn ṅweyn si a wûl àtî-ati" nîn ghi bùla ghi nyà' kî sî ṅweyn.</p> <p>24. Ghi læ boṅ nyà' kîmi sî ghesinà ghî a ghi n-bimi fîyîni fîfî a fî n-læ làysi Bôbo ghesini Jisòs si ikfî.</p> <p>25. Fîyîni fî nîn læ fu ṅweyn na ghi zue bòm mbisi ghesinà ì kasi làysi ṅweyn si ikfî sî ni na ghesinà na ghi àt-i-ati asi nî nfeynfî.</p>	<p>through unbelief, but was strengthened in faith, giving glory to God,</p> <p>21 and being fully convinced that what He had promised He was also able to perform.</p> <p>22 And therefore "it was accounted to him for righteousness."</p> <p>23 Now it was not written for his sake alone that it was imputed to him,</p> <p>24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,</p> <p>25 who was delivered up because of our offenses, and was raised because of our justification.</p>
<p>Nô àlè' a to kùm iyvîtî ye'tî ibimi nîn ghi Hibîlù 3 nî 4, nô àleṅ si zîttî a 3:6 si chem a 4:16. Mî chwotî na wà jaṅ alè' ateyn a ṅwà'li Fîyîni nî wà jæ ta ka wà ndu asi.</p>	<p>One of the principle passages relating to Faith-Rest is Hebrews 3 and 4, particularly the section from 3:6 to 4:16. Please read this passage in your Bible before proceeding.</p>
<p><b>Jùmṭi mîdzîṭî ìn lî ta mî n-ghi iwo iyvîṭi ye'tî ibimi afêyn:</b></p>	<p><b>Following are some principles of the Faith-Rest system:</b></p>
<p>Iyvîṭi Ye'tî Ibimi ni ghi ma yi lù sî Fîyîni fî, Wu ghi àtî-ati. Ifelî i wul i li kesa iwo ta wù ni n-ghi wi ta ghi lî a ghi na kfeynsi à afo afêyn a Fîyîni fî fu kî keli wi nge' nô sakos.</p>	<p>Faith-Rest is from God, Who is perfect. No human works or deeds can be added to this perfect divine provision.</p>
<p>Si zi iyvîṭi nî Fîyîni fî, wul ìbimi n-keli si nâ bu fi nî wî ifèl i ṅweyn nô sakos (njùṅ ngeṅ) ta ka wù zî iyvîṭi wu ghi si nî ifel. A n-nî Ayvîs ṅwà'ni-a ifèl i ateyn, Hibîlù 3:7 si chem 4:16.</p>	<p>To enter into God's rest, the believer must cease from his deeds (human good) and enter into a rest in which he does no work. The Holy Spirit does the work, Hebrews 3:7 to 4:16.</p>
<p>Ghi nîn kîṅ ìbimi, a ghi wi ifèl. Ibimi n-dyêyn na ifelî i wul ì nîn ghi wi nô sakos. Iwo zî a wul kà' a wù na bè na yî ni meyn a iyvîṭi ye'tî ibimi nkwo ndù si vzî a ghi n-keli ìbimi sî ṅweyn, Fîyîni ì Bæ nî iwo i ṅweyn i. Tîye'i nî tîchfîni tî iwo i Fîyîni n-ghi ghi keli si fyes nî ìbimi, Hibîlù 4:1,2</p>	<p>Faith is required, not works. Faith implies the absence of human merit. The merit for Faith-Rest lies in the object of faith, God the Father and His Word. The doctrines and promises of the Word must be mixed with faith, Hebrews 4:1,2.</p>
<p>Iyvîṭi Ye'tî Ibimi nîn ni à ikfà'tî i wul i nyanṣi à wù fî ì tîm yi mbisi ìkfà'tî.</p>	<p>Faith-Rest produces a relaxed mental attitude and victory over mental attitude sins,</p>
<p><b>Isayà 26:3, 4</b></p>	<p><b>Isaiah 26:3,4</b></p>

<p>Wà nìn lêm ì ñweyn antêynì mboynì ì kfeynì. ì vzi a item ì ñweyn n-ye'ti ki a vâ, bôm ta wù n-samsi sî vâ.</p> <p>4. Samsî Bôbo kî samo' samo', bôm ta à nìn ghi a JAH, ì Bôbo, a ghi àdya' a mitù' ìn jîm.</p>	<p>You will keep him in perfect peace, Whose mind is stayed on You, Because he trusts in You.</p> <p>4 Trust in the Lord forever, For in YAH, the Lord, is everlasting strength.</p>
<p><b>Rome 5:5</b></p> <p>Ghesinà kà' ghi bù læ wò afo nâ kèynà a ghi nìn ki ndû nî ànkyena tēyn bôm ta Fiyini fi nìn fu meyn Ayvis a Nwa'ni-a ki na dyēyn ikōŋ i nfeynfi sî ghesinà.</p>	<p><b>Romans 5:5</b></p> <p>Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.</p>
<p>Iyviti Ye'ti Ibimi n-ni à ijem i keli àdya'</p>	<p>Faith-Rest is the basis for dynamics in prayer,</p>
<p><b>Matyò 5:5</b></p> <p>Yi kæ si nà jèmà bif no mi ghà sî Fiyini fi a fi fu sî ì zî ìlvi ta yì bîmi'.</p>	<p><b>Matthew 21:22</b></p> <p>And whatever things you ask in prayer, believing, you will receive."</p>
<p><b>Màk 11:25</b></p> <p>Wà timi no mi ìlvi gha si jèm, nâ keli iwo zî ì wùl wa lèsì fu ñweyn ta ka Bò vâ vzi a wù nìn ghi iyvi boŋ lèsì fù mbi shyasi.</p>	<p><b>Mark 11:25</b></p> <p>"And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses.</p>
<p>Iyviti Ye'ti Ibimi nìn ghi dzi si tim si yi inù ayvis.</p>	<p>Faith-Rest is a principle of victory in spiritual warfare.</p>
<p><b>Hibìlù 11:6</b></p> <p>Fiyini kà' fi bù nâ sanlâ à kûm ì wul wu keli wi ibimi. À kæ si nà kiŋ mi ndà si nâ ko'si Fiyini a wù na keli sî bîmi na fi n-ghi, boysî gheli ghi a ghi n-kiŋ si nâ kya nfeynfi.</p>	<p><b>Hebrews 11:6</b></p> <p>But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.</p>
<p><b>1 Joyn 5:4-5</b></p> <p>4. bôm ta no mi wâyn Fiyini ì kfâ' si ghi ma wù tim meyn yì mbzi. À n-ghi ibimi I ghesinà a yi ni na ghesinà tim ì yì mbzi.</p> <p>5. À ti kà' a à tim yì nda mbzi a? À kà' a à tim yì kè vzi a wù bîmi na Jisòs nìn ghi wâyn Fiyini.</p>	<p><b>1 John 5:4,5</b></p> <p>4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.</p> <p>5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?</p>
<p>Iyviti Ye'ti Ibimi nìn ghi àbàs a nchîni nî kàlitèynsi ìtu' ì chôs.</p>	<p>Faith-Rest is a part of the Christian Way of Life in the Church Age,</p>
<p><b>2 Kolin 5:7</b></p> <p>Yi n-ghi tēyn bôm ta ghesinà nìnchi bôm ibimi zî a ghesina nìn keli, a ghi wi bôm ta ghi wi bôm ta ghi n-ki yeyn iwo.</p>	<p><b>2 Corinthians 5:7</b></p> <p>For we walk by faith, not by sight.</p>
<p>Dzì zì alè'a iyviti ye'ti ibimi nìn to ateyn n-ghi</p>	<p>The extent to which Faith-Rest applies to every</p>

<p>ma ghi kà' a ghi yeyn a tìchfìni ghè chwô 7000 ta ghi fù sî wul ì bîminî ì mò' ì mò' a Nwà'lì Fìyìnì ma ghi kà' a wù li a dzi afèyn fì lî a dzi a fi. Ki sî achfìtì.</p>	<p>aspect of a believer's life can be seen in the more than 7,000 individual promises in the Bible which can be claimed by the Christian in one way or another. See, for example,</p>
<p><b>1 Bità 5:7</b> Yì lí ì gvi nì àfîm à ki-a nô ì jîm ì fù sî ñweyn bòm ta wù n-kya ìwo ì zî-i.</p>	<p><b>1 Peter 5:7</b> casting all your care upon Him, for He cares for you.</p>
<p><b>Isayà 41:10</b> Ka wâ fàyn àfo, bòm ta mì n-ghi ghesinà, ka na chiynti-à, bòm ta mì n-ghi Fìyìnì fyafì, mì nì fu àdya' sî và, kè nô tèyn, mì nì gâmtì và, mì nì laysì ko'sî kî nô và nì àwu ìkœ ì two nì ma.</p>	<p><b>Isaiah 41:10</b> Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand.'</p>
<p><b>Njànsì 4:8</b> Mì n-nyinì kî nô tèyn nì mbôynì, ì nà buni-à, bòm và kî nì ì nyin, O Bôbo, nin nì à ma buni-à ma afo kà' kî bù kùm mà.</p>	<p><b>Psalms 4:8</b> I will both lie down in peace, and sleep; For You alone, O Lord, make me dwell in safety.</p>
<p><b>Njànsì 55:22</b> Mà' fu adîli à kya sî Bôbo, ta ka wù to'ti và, wù læ bîmî wî na afo kum gheli ghi a ghi n-ghi àtî-ati.</p>	<p><b>Psalms 55:22</b> Cast your burden on the Lord, And He shall sustain you; He shall never permit the righteous to be moved.</p>
<p><b>Njànsì 56 3</b> No mì ìlvi gha ta mì n-fayn, a mà na samsì sî Bôbo.</p>	<p><b>Psalms 56:3</b> Whenever I am afraid, I will trust in You.</p>
<p>Taka iyvì ye'tî antèynì ìbîmî na lì àlè', yi n-jòfî na kîlitèyn na fsisî ìwo i Fìyìnì kè mìnchi ìn jîm, ta ka wù na kya na à nîn ghi tìchfìni tì kà a Fìyìnì fì bà'ti meyn ì lèmm a. Kîlitèyn n-ghi ma wù li a wù na ghi mîlvi ìn jîm kî ma wù luyn meyn nì Ayvîs a Nwà'ni-a ìlvi ta wù n-fè'tî fîsî mbîsî a dzi ì Nwà'lì Fìyìnì. Ghi kœ sî nà lí ìwo i Fìyìnì a dzi nà ghàyn a yi gvi nì sœ sèynsî tèyn.</p>	<p>In order for Faith-Rest to function it is necessary for the Christian to take in the Word of God on a daily basis, so that he learns which promise provisions have been made availabl. And The Christian continually filled (controlled) by the Holy Spirit through confessing sin Biblically. Use of the Word of God in this manner provides the following benefits:</p>
<p>Iyvìtì antèynì, ì "mboynì Fìyìnì zî a yì n-chwô no ìtof ì kà."</p>	<p>Inner rest, the "peace of God that passes all understanding."</p>
<p>Isanlî (+I) yi ye'tî wî a ghêl, awo kî a kî n-gâyn, kèsa ìfwo.</p>	<p>A happiness (+H) that does not depend on people, circumstances, or things.</p>
<p>Iku i nyanlî a ikfâ'tî yi lalî ta wùl ì tim ì yi mbîsî ikfâ'tî.</p>	<p>A relaxed mental attitude arising out of victory over sins of mental attitude.</p>
<p>A wà na kya sî nà kelî nkâyntì ìkòñ bòm ìwo sî ghî a ghi nin ba'sî sî và fî kelî nkâyntì ìkòñ a ghi wi bòm ìwo sî ghi lî.</p>	<p>The ability to have genuine personal love toward those close to you and genuine impersonal love toward others.</p>



<p>A wà na keli ikôṅ si nà ki ko'sî kî sî Christ si fi nà tò' ye'î ndu ki nî ìwo i Fìyìnì asi.</p>	<p>The desire to be occupied with Christ and to study God's Word more.</p>
<p>A Fìyìnì fì na fu no mi ghà ta wà n-wuti.</p>	<p>Divine provision for every need.</p>
<p>Ancho' si tim si yi a nchîni si nà keli iyvitì ye'tî ibimi nîn ye'tî i to nî afo kî a ghi nîn bîmi ànkeyna, a ghi ìwo i Fìyìnì. Bòm tèyn, no mi fìlè'nî fìkà a nchîni Fìyìnì a fi a yi nîn keli wi fînsè'i (ntu) nîn tò'tî iyvitì ye'tî ibimi.</p>	<p>The key to the success of the Faith-Rest system lies in the validity of the object of our faith, the Word of God Therefore, every aspect of the perfect character (essence) of God the Father supports Faith-Rest.</p>
<p><b>Dzì zì a ka ghi na chî Nchîni Iyvitì Ye'tî Ibimi ateyn</b></p>	<p><b>How to Apply Faith-Rest</b></p>
<p>Iwo zì a ghi nîn ye'i Nwà'lì Fìyìnì n-ghi si fu iye'i ta ka kilitèyn lî nà chî ateyn mînchi ì nàm Gheli nîn ghi kî si a nyiṅ si a nyiṅ si fsi si lèm si fi si kasi si jàṅ si gvìsì ikfà'tì tiye'i nî tìchfîni ìlvi ta ghi n-kiṅ.</p>	<p>The objective of Bible teaching is the presentation of Bible doctrine which the Christian can use in his daily life. People differ in their abilities to retain and recall doctrines and promises when they are needed.</p>
<p>Wà n-kya wi nà a nîn ìnki iye'i ì kà a wa nî nà kṅ ìlvi gha, ma wà kà' a wà na ghi ma wà kà' a wà kasì ì jàṅtì a wa ikfà'tì kî fìlè'nî fì iye'i si ilæ ta wà fsì sî nfè'tì ta wù ndyeynsì . Bòm tèyn, wà nîn keli si nà fsi zisì iye'i kî mînchi ìn jèm ta ka iye'i zì a wà lî a wà felì ateyn na dvî'tî gvì kî sî ilæ si ilæ a mîntu'tì, a mbaṅi a mbaṅi, atu ìwo atu ìwo.</p>	<p>You never know when you will be required to use a particular doctrine, and you may be able to recall only a tiny amount of what you have heard from the Pastor-Teacher in the past. For this reason, you must take in doctrine on a daily basis so that usable doctrine accumulates gradually in small increments, line upon line and precept upon precept.</p>
<p>Ghi nînm keli si nà mutì à bêysì mîmdzìtì ìn to fì yè'î ndù si a ṅaṅ si yeyn nâ ghi kà' a ghi lî ti mîdzìtì mî Nwà'lì Fìyìnì ì kòynì nî ìn lî a.</p>	<p>There must also be continuous repetition of important principles and reinforcement in learning how various Bible principles interrelate.</p>
<p>Ta wà n-ye'i ndù nî Nwà'lì Fìyìnì, a wà yeyn na wà n-ba'lì meyn àfo si nà kfà'tì a dzì ì Fìyìnì a wa antèynì toynî ateyn a wà na ghi ma wà kà' a wà fsisì, yvi keli, fì lî iye'i i li. Ghi nîn bà'lì samo' atu samo' ì lî.</p>	<p>As you study the Bible you will discover that a divine frame of reference is being built in your soul by which you can receive, understand, and apply further doctrinal teaching. Truth builds upon truth.</p>
<p><b>1sayà 28:10</b> Bòm ta atu iye'i a nîn keli si nà ghi atu iye'i, atu iye'i kî atu iyè'i, mbaṅi a mbaṅi, kî mbaṅi a mbaṅi, afèyn sî ilæ, afi sî ilæ.</p>	<p><b>Isaiah 28:10</b> For precept must be upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little."</p>
<p>A wà yeyn na dzì zî a Fìyìnì fì nîn ki awo ateyn si lî àle' a dzì zì a wà tí nà ki awo ateyn tèyn ta wul kî awo si ìdvì. Wa si bà'lì ntu'si si nà lî awo a dzì ì Fìyìnì ta ka wà na kya si chi nî ìtofi-i fì faytî kà'sì àwo, ì nî tìcho'nî tì jûṅ tì a nchîni.</p>	<p>You will see that God's viewpoint is gradually replacing your human viewpoint on many issues. You are building a set of divine standards by which you will be able to exercise wisdom and discernment and make correct decisions in life.</p>

<p>A wà lema ghè'ni ibimi ìlvi ta wà faṅ tìbìlà adya' a fì wà nìn keli a dzi ghè a kàlitéynsì n-chi ateyn sì aleṅ ìlvi. Kì no ta wà nìn fsìsì iwo i Fìyìnì sì a wa ngeṅ n-bà'li kì nô ìmwa'tì ateyn sî va ta wà n-keli sæ bòm ta wà n-chi antéynì samo'.</p>	<p>You will grow in spiritual maturity if you maintain continuous momentum in the Christian Way of Life for an extended period of time. Your personal intake of the Word of God constitutes its own reward as you benefits from living the truth.</p>
<p>Ta ghi fsìsì iwo i Fìyìnì nì ìbimi, a wà na kasí kètì fìsì kì iye'i a fì a wà n-we meyn lèm antéynì ta wà taṅ a nge'sì nì va ì nà tìsì ngeṅ ì yì-à. Iwo i Fìyìnì a wa antéynì nìn ni va wa nà keli àdya' ma kì kàsì fvì kì antéynì nì va, ye'tì wì no afo mò' a dzi a fì a mbzi nì ghi ateyn, ì kya sì kòynì no mi nì ghà a nchìnì nì àtem a to fì keli wi ifáyn ta wà n-luynsì mba'tì Fìyìnì a wa antéynì.</p>	<p>In the faith application of the Word of God, you will draw on your accumulated resources of Bible teaching in order to cope with your problems and take control of your own life. The Word of God in your soul makes you self-sustaining, independent of anything in the world system, and able to face life with courage and confidence as you fulfills God's plan for your life.</p>
<p>Iyvìtì Ye'tì Ibimi, n-ghi, ma à faytì Fìyìnì ta ghesìnà na li ki ta ìlvi ko' kfeyn sì nu sì yì nge' sìsì a sì nìn ghi a nchìnì. Toynì IBIMI wa li iye'i a dzi itof ifwo a fì a wà we lèm a wa antéynì, a ghi ìlvi nà ghàyn wa YVFTì a tìchfìnì tì iwo i Fìyìnì.</p>	<p>Faith-Rest, then, is designed by God as a versatile technique for overcoming problems in life. By FAITH you apply doctrine logically from the resources in your soul, meanwhile you are RESTING in the promises of the Word of God.</p>
<p>Mbaṅsì a dzi sì nà chi à iyvìtì Ye'tì Ibimi n-ghi:</p>	<p>The steps in the Faith-Rest technique are:</p>
<p>1.Bà'li iyìnì i aka' à mò' zî Fìyìnì fì (iluynsì-i Ayvis a Nwa'ni-a) toynì ta wà fè'tì fìsì mbi.</p>	<p>1. Establish fellowship with God (the filling of the Holy Spirit) through Biblical confession of sin.</p>
<p>2.A wà kasí nì a ikfà'tì ìzæ na keli ìnyaṅsì ta wà li tìchfìnì iwo i Fìyìnì.</p>	<p>2. You may then recover a relaxed mental attitude by claiming promises from the Word.</p>
<p>3. Dzì ta ka wà kasí jàṅ kò'sì sì nà ki awo a dzi ìkfà'tì nì Fìyìnì, faṅ wa bèytì tìye'i tì to tì ta tì kùm iwo zì a yì n-ghi a nse.</p>	<p>3. As a means of calling up divine viewpoint thinking, concentrate on pertinent doctrines related to the issue at hand.</p>
<p>4. To chwo iwo ateyn ta wà nìn chìl go'sì iwo ateyn nì iye'i.</p>	<p>4. Take control of the situation as you reach doctrinal conclusions.</p>
<p><b>Achfìtì a nchìnì Iyvìtì Ye'tì Ibimi-Sì tìm sì ifáyn</b></p>	<p><b>An Example of Faith Rest - Victory Over Fear</b></p>
<p>Bom ta sì faṅ a samo' ì Nwà'li Fìyìnì nìn ghi iwo i to-i, dzì zì a wà nìn kfà'tì ateyn nìn ghi Satàyn ghi sì faytì sì nù, ta wù nìn nù iwo i Fìyìnì. Mbìsì ikfà'tì nì ikfa'tì iwo i Fìyìnì li yì bù læ chi ìkuyn ì mò'. No ì kà nìn nè' à a tu awo kì sì ìdvì, awo kì a kì n-gâyn, kèsa gheli a ta ghi gvì nì igahṅsì i ìwùyn i, nì ànlue à, ikfà' i mbzi, koynsì</p>	<p>Because concentration on Bible truth is so important, your mental attitude is a prime target of Satan's attacks against the power of the Word of God. Mental attitude sins and doctrinal thought cannot coexist. Everyone is susceptible to various combinations of events, circumstances, or people who cause arrogance,</p>

<p>Ìsuyn sî ngeŋ, item i fu nge', ìoŋ ì yafîni- no mi ghà ta kî nîn tzîyn fîsî ikfâ'tî i Fîyîni.</p>	<p>bitterness, depression, self-pity, worry, anger - anything to block out God's thoughts.</p>
<p>Mbàynî yi-à ìlvi a wu nîn fayti keli adya', si achfîti, n-ghi ìfây. Ifayn i nîn ghi mbi dzi a ikfâ'tî yi ní na wà na bu fi kya wi si kfâ'tî a jûŋ ì ní na ghesîna na ki wi awo a dzi Fîyîni. Iwo i Fîyîni ti kâe si nà chí no mi ti a wa antêynî, no ì mo' i li yi bú gàm tî và ì lvi tèyn ifayn ì n-si ghi ma yi ghal meyn nyîŋsî ikfa'tî ì zæ a nse.</p>	<p>One of your most potent enemies, for example, is fear. Fear is a mental attitude sin which shuts down thought and closes out divine viewpoint. No matter how much doctrine is resident in your soul, none of it will help if your mind is immobilized by fear.</p>
<p>Lì iyeyni:A n-ghi wi mbi si nà fayn à, si nà fayn afo kî a kî n-bem kèsa afo kî a kî li a kî lemsî và. Ifây zî a n-ghi mbi, n-ghi tèyn, nîn ghi iku a ikfâ'tî yi dÿtî à, ta wà bè na, na Fîyîni fî kâ', kèsa, wu kîŋtî wî và ìlvi nge'.</p>	<p>Note:It is not a sin to be scared, to be afraid of something that is dangerous or which threatens to harm you. Sinful fear, though, is a continuing morbid mental attitude in which you say, in effect, that God cannot or will not protect you in time of danger.</p>
<p>Ifayni nîn kè'nî atem a yvisîni-a nî àtem a to a nchîni nî kîlitèynsî</p>	<p>Fear opposes the believer's confidence and courage in the Christian Way of Life,</p>
<p><b>1 Joyn 4:18</b> Ifayni nîn ghi wi antêynî ìkòŋ. Ikòŋ zî a yi n-kfeyni nîn sâŋ fvîsî ìfây nò ìjîm. Ifayn I nîn dyèyn na ghi n-keli si fu nge' sî wùl. Wùl ì kâe si nà fayn à, a ikòŋ I Fîyîni na kfeynî wî a ŋweyn antêynî.</p>	<p><b>1 John 4:18</b> There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.</p>
<p>À n-ghi wi iwo i chfî i yum ni-i si nà kya na dzi ì\ì nu ì li ta Satây n-nyansî li nîn ghi si nî na gheli ghîbîminî na fayn à.</p>	<p>It is not surprising to find that one of the strategies most often used by Satan is that of causing believers to be filled with fear.</p>
<p>Sî nù ifây, ndù a dzi afèyn tèyn</p>	<p>To deal with fear, proceed as follows:</p>
<p>Fè'tî fîsî mbi:Ifayni nîn ghi mbi. No mi ta si fè'tî si fîsî mbi nî tim yi wi ifây, a nîn ghi àvi a cho'ni-a a kî asî a. Ifayni nîn meyn shîŋ bìlà nî và wa keli si kasi si gvî a wa ikfâ'tî a dzi ì jûŋ nî àdya' à kya si nà kasi kfâ'tî à ì chî iye'i. Tèyn, ife'tî i fîsî nî ikasi i gvî sî nà yîni à nîn ghi iwo zî a ghi nîn kîŋ si asî.</p>	<p>Confess sin . Fear is a sin. While confession will not conquer fear, it must be the first step. The fear has caught you off guard and you must quickly recover your mental poise and your ability to think and use doctrine. Therefore, confession and restoration to fellowship is the first requirement.</p>
<p>Lì tichfîni si a wa ngeŋ. Ibma ta wà n-fè'tî fîsî mbi, kasi wa keli ikfâ'tî i nyansîni-i toynî ta wà nîn lí tichfîni tî Fîyîni si a wa ngeŋ ta tî nîn ghi nò awà Nwà'lî Fîyîni ì jîm kûm ìfây, ta</p>	<p>Claim promises. Following confession of sin, recover a relaxed mental attitude by claiming promises found throughout the Word of God relating to fear, such as</p>
<p><b>Isaya 41 :10,</b> "Tèyn, ka wà na fayn à, bòm ta mi n-ghi ghesî và, ka na chíynti à, bòm ta mi nghi Fîyîni fyafi, mi nî fu àdya' sî và, kî nò samo' mi nî tó'tî và nî àwu ìkœ ì two nî mà."</p>	<p><b>Isaiah 41:10,</b> "So do not fear, for I am with you, do not be dismayed, for I am your God. I will strengthen you, surely I will uphold you with my righteous right hand."</p>

<p><b>Rome 8:28</b>                  "Ghesinà nin kya na à n-gâyn no mi ghà Fiyini fi nin fayti ki si a njun nì gheli ghi a ghi n-kôn ì nweyn, à n-ghi gheli ghi a wù n-jàn na àjena na nì ta wù bà'ti.</p>	<p><b>Romans 8:28,</b>                  "For we know in fact, that to those who love God, he works all things together for good, to those who are the called ones according to a predetermined plan."</p>
<p>Wà kæ si nà ghi ma wà li wà bù bèytì tichfini ti jun ti, wa ki Nwà'lì ghè a yi n-fè'ti ale' ki a itu awo nin ghi ateyn, ki anôyn a tichfini kèsa jan wùl i jèl na wù gamti và.</p>	<p>If you don't remember many good promises, look them up in a concordance, look at a list of promises, or call a friend for some help.</p>
<p>Ichfini i nin ghi àwu ta Fiyini fi tom, iwo ta wù mòmti bè kùm iye'i i Nwà'lì Fiyini ta wà li a wà kul ikfà'ti i zæ ateyn. Ichfini nin dyeyn fisì nchinì Fiyini fi fu si và wà fayti ki kè ìlvi si yeyn ta awo nin ndù fi ìfu àdya' si và ta ka wà su'si iwo yi to bem ki teyn yi na boyni ki teyn. Alè' ki ichiynti-i ti nà sa' i fôyn ateyn, à na si sa' mbôyni.</p>	<p>A promise is God's guarantee, a capsule statement of Bible doctrine on which to anchor your mental attitude. A promise expresses the character of God and provides you with an instant perspective on things and gives you the ability to reduce the most complicated situation to utmost simplicity. Where panic reigned, peace can now be restored.</p>
<p>Ki:Sì li tichfini si a wa ngeñ n-ghi wi ngò'si iwo. À n-ghi ki nziti si nà chî iyviti ye'ti ibimi. Tichfiniti li ti bù ghal ì lèm ikfà'ti imnyañsini-i si ñañ, ma ti li ti bù mèsì nge'si to si. Tichfini ti ni a aleñ a to a ichi iyviti ye'ti i bimi ì fvì ì gvì à, a ghi si nà kfà'ti iye'i.</p>	<p>Note:claiming promises is never an end in itself. It is only the beginning of the application of Faith-Rest. Promises cannot sustain a relaxed mental attitude and they cannot solve complex problems. Promises are used to make possible the most important phase of Faith-Rest, doctrinal thinking.</p>
<p><b>Lì iye'i.</b> Ta wà fù atu à kya iye'i àlè' ghè a ghi n-ni ye'i Nwà'lì Fiyini ateyn nì nô ta wà n-ye'i si a wa ngeñ nèn gvì meyn iye'i a wa nchinì. Lvàyn wa n-chî iye'i nà iyeyni ma wà li gvì nèn inyeyni ì lem asi a wul ànteyni nì và si kòyni nì iwo zè a yi n-ghi ìlvi nà ghè. A wà fayti jànṭi "ikfà'ti itof" ìlvi nà ghàyn.</p>	<p><b>Apply doctrine.</b> Your concentration on doctrine in Bible class and in your studies has brought doctrine into your soul. Now you will apply this doctrine by moving it to the front of your mind to meet the demands of the moment. You will apply a "rationale" to the situation.</p>
<p>"Ikfà'ti itof" n-ghi "awo ta wà fèlì fisì ikfà'ti nì mîdziti mî itof, ntu'si tisa' ma ghi fayti meyn kfà'ti kèsa mîdziti si jèlì ateyn". Ta wà fayti ki dzè zè dzè ikfà'ti a nge' nin ghi ateyn, wa nèn fi kasi fè'ti si ngeñ ì yi-à awo a to iye'i ta ka ghi kà' a ghi li kòyni nì iwo i ateyn i. Iyeyn nà yèyni nin keli si nà ghi bòm ta ifayni nì iku zè a a yi nì ì gvì ìlvi nà ghàyn nì yi nà kè'nì ikfà'ti, wa ghi si cho'ni si nì iwo itof si kasi si nì adya' ki a ki nin ghi àti-ati na tisì ikfà'ti ì zæ.</p>	<p>A "rationale" is a "reasoned exposition of principles or statements of reasons; a set of reasoned rules or directions." By mentally tracing out the principles related to a crisis, you are re-explaining to yourself the basic concepts of doctrine that apply to the situation. This is necessary because fear and the accompanying emotions have revolted against thought, and you must take conscious and deliberate steps to reinstate the rightful authority in your soul.</p>
<p>Wà kà', si a chfiti, kfa'ti awo a li ta ghi tanṭi ì chîl ateyn a Rome 8:29, 30, "si ghi a wu nà kya si a mu wu fayti lèm ngò'si àjena na ghi læ na ghi</p>	<p>You could, for example, think through some conclusions derived from Romans 8:29,30, "For those God foreknew He also predestined</p>

<p>ìfyè' nì Wâyñ ñweyn, ta ka wù na ghi wayn wù asi antèyn nì woyn kè ìdvè, ì ghí a wù n-læ meyn fayti lèm ngò'si, wu tum jàñ, ì ghí a wu n-tum jàñ, wu tom na ghi si ghi àti-ati, ì ghí a wu tom na ghi n-si ghi àti-ati, wu làysi àñena ìyvi." Dzì zì a ikfà'tì ì zæ nìn felì ateyn kà' yi ndu a dzì afèyn tèyn...</p>	<p>to be conformed to the likeness of His Son, that He might be the firstborn among many brothers, and those He predestinated, He also called, those He called, He also justified; those He justified He also glorified." Your thought process might go like this ...</p>
<p>Si asi, "Fìyìnì fì nìn læ meyn kfa'tì mà ìtu' ì mu."</p>	<p>First, "God thought about me in eternity past."</p>
<p>Ànkùm tì, 'wù n-læ meyn fayti mbà'tì kùm ma ìtu' ì mu yi keli wi fìnsè'i,"</p>	<p>Next, "He designed a perfect plan for me in eternity past."</p>
<p>Teyn, wu cho' ma na ma na ghi àlè' a to a mbà'tì nì ñweyn</p>	<p>Then, "He chose me for a privileged part in His plan."</p>
<p>Teyn, 'Fìyìnì fì kà' a fì boysi ma lvâyñ bòm ta mi n-keli ibayn i ñwà' ìn ñweyn.</p>	<p>Therefore, "God can bless me right now because I possess His righteousness."</p>
<p>Si gò'sì, 'Fìyìnì fì læ boysi ma kè samo' samo' iyvi.</p>	<p>Finally, "God will bless me forever in Heaven."</p>
<p>Mìwolì na meyn a ghi nìn tanji fìsì mi boynè tèyn nìn ghi anòyn a tàyè'i tì to tì tì tàyn ta n-kasi gví nì ìkfà'tì-i a dzì Fìyìnì. Wa kæ si nà felì a dzì afeyn si nà fu atu a tàyè'i, a wà na nyanşì jàñ àlè' à kya kè nò alinşì à jìm kùm ifu atem a junà nì Fìyìnì fì. Toynî ta wà nìn li ibìmi chì ìwo i Fìyìnì ateyn, a wà na bu fi ne'à wì ì fi kasi nà kì àwo kè ta kì n-ghi</p>	<p>These simple statements are really a set of five basic doctrines which help restore divine viewpoint thinking. By using this system of concentrating on doctrines which you have already learned, you can immediately recall your place in the overall picture of God's grace. By this faith application of doctrine, you can become stabilized and regain objectivity.</p>
<p>Kasi li awo wa tisi-à.</p>	<p>Take control of the situation.</p>
<p><b>Rome 8:31, 32</b>          "Ghesinà ti kà' a ghi fì bè nô na gha kùm àwo nà kèyna? Fìyìnì fì tì kæ si nà ti ghesinà a mo', a læ fì nù yì nda ghesinà? Fìyìnì fì nìn bu læ ghè'nì mi si Wâyñ ñweyn na ghi baynti a ànwàmni bòm ghesinà ghè jìm. Yi ti dyèyn na fì nì fu nô ìfwo ì jìm sî ghesinà si kfeynsi atu nì Wâyñ ì ñweyn".</p>	<p><b>Romans 8:31,32,</b>          "What conclusion are we forced to face with these things? Since God is for us, Who is against us? Who did not spare His own unique Son, but delivered Him over on our behalf, how shall He not with Him graciously give us all things."</p>
<p>Àwo kèynà a ghi nìn gví ì chil ateyn tèyn, ma ghi ghi bíf a ìntìmlì afèyn si a tífíf tì àti-ati, nìn nì và na wà na kya si ku ìlvì awo a fi a kì tì nà ni à wa fayn à fi wulì ku a. Ì lutì kì kì ìwo ta yi nìn ghi ì ìfayni bu fi ghi wi, wà kà' a wà kì dzì zì awo à kya nìn ndú ateyn ì lì ìcho'ni kesa ì nì ìwo ta itof i zæ nì dzì zì a wà nìn ka'sì awo teyn n-gâm tì và ta ka wà mesi nge' ì yi-à.</p>	<p>These conclusions, stated in these verses as rhetorical questions, enable you to take control of situations which formerly caused fear and anxiety. With objectivity and confidence restored, you can evaluate your circumstances and make the decision or take the action which your own wisdom and discernment dictate as the solution to the problem.</p>
<p>Iwo ateyni kæ na ghi gha' itofi wúl, ma wà kà'</p>	<p>Even if the problem is hopeless, completely</p>

<p>wà bú ghal, wà kà' a wà fí tàŋ kàmi ateyn nì itof i ì ye'tì a Fìyìnì na fì mesi.</p>	<p>beyond your control, you can still cope with it by intelligently trusting the Lord for a solution.</p>
<p>No mì iye'ì i Nwà'lì Fìyìnì ì kà ta wà bà'tì lèm a wa antèynì àyvìs nì wùl n-ghì ma wà kà' a wà li ì bà'lì a dzì itof sì kòynì nì ìmom ì nì iwo ta yi n-to a wa nchìnì.</p>	<p>Any Bible doctrine you have stored in your human spirit can be developed into a rationale to meet a test or crisis in your life.</p>
<p>À na ghi ìlvi ì mò' kèsa ì lvi wa na kiŋ no mì ìnki iye'ì ì kà ta wà tí keli fìbù'nì fì dzi sì ye'ì.</p>	<p>At one time or another you will need every doctrine that you have had an opportunity to learn.</p>
<p>Wà kæ sì yeyn ngeŋ ì yi-a keli wi awo ta wà we lèm a wa àntèynì ìlvi nge', a yi na ghi na wà bu tí bà'tì ngeŋ ì yi-à sì asì jæ ta ka nge'sì gvi. Imôm i nèn gvi à, kèsa wà ba'ti meyn ma wà n-bù bà'tì a.</p>	<p>If you find yourself lacking inner resources in time of crisis, it means that you have not prepared yourself in advance for the testing. Testing will come, ready or not.</p>
<p>Sì nà jeli a midzàti mì ìyvìtì ye'tì ibimi, wà n-ghì felì nì ìkfa'tì i Fìyìnì nì itof i nweyn zì a yi n-lum ghi kì ghi no mì sì itu' gha, ta ka à na ghi i zì a ka yi na tisì vā fì tebtì vā.</p>	<p>In using Faith-Rest principles, you are employing the thinking of God and His eternal wisdom as your own guide and counsel.</p>
<p><b>ÌTU' ÌLWEMA - Old Age</b></p>	
<p>Gheli ghi li nìn faytì ì fayn ì fayn ta àŋena nìn dvìyn ndu. No ifelì i dvìni a beŋsì a fì a wùl nì felì ateyn nìn ghi sì kiŋtì nge'sì sì dvìnisi itu' ì dvìyn no mì a dzi ì kà:iye'tì a ghèl, keli wi ìkwo, nkèyn ikuni, ìwuyn ì bì, kìmì nì a li a. Kì nò ifayn i nge'sì itu' ìlwema nì sì faytì bebsì kì nò gheli a ìkfa'tì nì njwô ìwùyn nì àŋena- aŋena dvìyn bul a itu' ì dzùyn ì gvi.</p>	<p>Many people have a tremendous dread of growing old. A great deal of activity during the working years is aimed at preventing as many of the problems of old age as possible: dependency on others, lack of money, boredom, ill health, and so forth. The very fear of the problems of old age often make mental and physical wrecks of people -- they become old before their time.</p>
<p>Mba'tì Fìyìnì nìn ghi na itu' ìdvìyn na ghi ìlvi ì jùŋ a wùl a nchìnì. Iwo i Fìyìnì nìn dyèyn na ìtug ìlwemā li a wu na keli ìchfìnì, bu felì ìwo, keli àdya', fāyn ì wì, fì keli ìsanli yi bem kì tèyn, kì ìlvi ta ifaytì i ba'tì antèynì àyvìs nìn læ meyn li alè' a beŋsì ngwa' ì wùl.</p>	<p>God's Plan is that old age be the crowning glory of a person's lifetime. The Word of God shows that old age can have promise, productivity, vitality, confidence, and a great deal of happiness, providing that spiritual preparation has taken place during the younger years.</p>
<p><b>Ta Nwà'lì Fìyìnì nìn gwo'tì Bèŋsì</b></p>	<p><b>Age Divisions in the Bible</b></p>
<p>Nwà'lì Fìyìnì nìn dyèyn na dzisi nìn ghi sì tál ta ghi gwò'tì ndù nì bèŋsì ateyn.</p>	<p>The Bible indicates that there are three broad divisions of a lifetime.</p>
<p>Ìtu' <b>ngwa' ì wùl</b> nìn ko' chem a bèŋsì 40. Mosis nìn læ zì sì yeyn na wù n-keli iwo yi to sì nì sì gheli Isilæ nì Bôbo ghi bèŋ 40, Ifèl i Gheli Ntum 7:23. Wu fi li ì kfeynsì bèŋsì 40 ì tu ngeŋ ì nweyn, tèyn, jæ ta ka wù na tisì Isilæ. À nà ghi a</p>	<p>The period of <b>youth</b> lasts up to about 40 years of age. Moses began to sense his responsibility to Israel and to the Lord when he was about 40, Acts 7:23. He spent 40 more years in training, however, before he became leader of</p>

<p>bèṅsì 80 sɪ chem a 120 ta wù nì ifèl i bemni-i nì ṅweyn.</p>	<p>the people of Israel. It was during the years from 80 to 120 that he did his great work.</p>
<p>À n-ghì a Ifèl i Ghelì Ntum 4:22, ghì chu' wul ì lùmnì, ghelì Sanhedrin ì nà kɪṅ sɪ yvì a ṅweyn ì chfì. No mɪ tì, "wùl nà wèyn na ghì bèṅ mivim ìn kà ta ghì nìn læ nì iwo i kayni-i ì kùm ìchu' sɪ ṅweyn", yi dyèyn na wù nà ghì ma wù lema ghè' nì sɪ nà kya ìwo zì a yi n-gàyn.</p>	<p>In Acts 4:22, a man is healed and the Sanhedrin wanted to ridicule his testimony. However, "the man was above forty years old on whom this miracle of healing was shown", indicating that he was mature enough to know what had happened.</p>
<p>À n-ghì a 1 Timotì 4:12, Bòl ì nyà' na, "ka wùl ì kesì và ta wà n-bu ghì kɪ ngwa' ì wùl'. Timotì nà ghì a bèṅsì mivim ìn tal nì ṅweyn ìtu' nà ghàyn.</p>	<p>In 1 Timothy 4:12, Paul writes, "Let no man despise thy youth." Timothy was in his thirties at the time.</p>
<p>Ìtu' ta wùl nìn ghì <b>antèynì antèynì idviyn</b> sɪ zìtì a bèṅsì 40 sɪ chem a 60. À n-ghì a 1 Timotì 5:9, wi nkfì vzì a wu n-ghì bèṅsì 60 ma wù kfa meyn sɪ ifèl na ghì lvìyn sɪ fu sɪ mèsi ngeṅ ì ṅweyn ifelì ì jèm a to'tì chòs. Ghelì ghìbimìni ghì dvìni nì ghì faytì fèl nò sɪ a ṅaṅ ta àṅena sɪ ghì antèynì antèynì a bèṅsì idviyn. Ngayn ndò Fàyìnì na tò' keli ìfelì i bemni sɪ zìtì a bèṅsì 30 sɪ chem a 50.</p>	<p>The period of <b>middle age</b> last from about 40 to 60 years of age. In 1 Timothy 5:9, a 60-year-old widow's retirement was into a full time ministry of prayer supported by the church. Many believers hit their top pace in the middle years. The high priest's work load was heaviest between 30 and 50.</p>
<p><b>Ìtu' ì dzuynn</b> nìn ghì sɪ a bèṅsì 60 sɪ nà ndù asi. À n-ghì a Daniyèl 12, Daniyèl wu ghì bèṅsì 90, ghì bè sɪ ṅweyn na ka wù na fi ku tèyn wùl a wù sɪ ghì ma wù kfi meyn, na wù lali nà ndu à. À n-ghì a Lùk 2:36-38, wul ì wi ma wù faytì meyn ì lema (84) nà ghì faytì fèl ì kɪ nò ì felì sɪ Fàyìnì fì.</p>	<p><b>Old age</b> is the period from 60 on. In Daniel 12, Daniel, at age 90, was told to stop acting like a dead man and to get going. In Luke 2:36-38, a woman of great age (84) was very active in serving the Lord.</p>
<p><b>Mìdzitì Mì ìchi ìn Lì kùm ìtu' ì dzuyn</b></p>	<p><b>Some Principles of Old Age</b></p>
<p>Ìtu' ì dzuyn nìn ghì ìku dzì a ikfà'tì kèmi nìn ìwo i dzi a àcha' ìwùyn. Ghelì nì ghì nà wulì à ìlvi ta wà nìn bè iwo kùm ìtu' ìlwema. Sɪ ba'si sɪ iwo kùm ì kfi, ghì nìn nyanṅsì bè ì wì iwo kùm ìtu' ì dzuyn. Dzìsì nìn dvì kɪ tèyn a ghelì nìn mòmsi sɪ tzìyntì nì ìtu' ì dzuyn ateyn. Àṅena nì ghì nà yisì m̀yisì kɪ sɪ ì dvì nì sɪ nà ke'à ì ku ta ghì bù lèma. àṅena nì ghì nà mòmsi sɪ na jeli à sɪ yàysì ì nkèyn ikuni sɪ fi sɪ nà ku na ghì nìn nì ìwo. Àṅena nì ghì nà lí ìfwo ma ghì faytì faytì nì àwo a li a sɪ tzìyntì nì ìtu' ì dzuyn.</p>	<p>Old age is a mental attitude as well as a physical problem. People shudder when you discuss old age. Next to the subject of death, it is the least favorite topic. There are many ways people try to postpone old age. They try various products to keep on looking and feeling young. They try traveling to relieve boredom and to give a sense of fulfillment. They use gadgets and programs to postpone old age.</p>
<p>M̀tì, wùl ì se sɪ nà kwo lemà ndù ta wul ì b̀mìni, a ichì na kwo jofì gvì ì jofì! Mbà'tì Fàyìnì nìn be chwò no m̀ ìnki nge' ì kà ta mbzì yèyn lì a yi gvi nì nyeyn. M̀tì, ta ka wul sà a mbà'tì nà ghàyn, wùl nìn keli yeyn sɪ keli ibà sɪ fi sɪ fsì</p>	<p>But, the older one becomes as a believer, the better life should become! God's Plan is bigger than any problem this life can produce. Of course, to take advantage of this plan, a person must understand Salvation and receive Christ</p>

<p>Chrsit si a mbòèsì. Tèyn, wùl nà wèyn nìn keli si nà fsisì iye'i a Nwà'lì Fìyìnì kàmi mìnchi ìn jìm nô si a beysì si nì na yi na boynî à ta ka wù na faytì kelì afo a juᅇ àno mi achi à kà. Ta mba'tì Fìyìnì kùm ifu i atem a juᅇ à nì ᅇweyn nìn ghi, yi bè kì ìwo kùm ifu i atem a juᅇ kùm ikfì, mìnchi ì ngo'sinî a wa a nchînì nìn keli si nà fom chwô no mi ìn kà.</p>	<p>as Saviour. Then, the individual must get Bible teaching every day over a period of years to make it possible to obtain the maximum out of every day of life. According to God's Plan of Grace, which includes the concept of Dying Grace, the last day of your life should be the best.</p>
<p>Mìti gheli ghi lemani ghi lì ta ghi n-koynsì kè' layn nìn ghi kilitèynsì. Àᅇena nìn ghi tèyn ta fìngê' ì fu nge'. Itu' ì ngwa' ì wùl nì 'aᅇena nìn bu fì ghi wi a fu si nà lof kìnᅇ àᅇena. Ghi si yeyn kì àᅇena lvîyn si iwo a fì a yi n-ghi a àᅇena antèynì bula ghi fì kem lèmtì ta yi nà ghi ìtu' ì ngwa' ì wùl. "No mi ti a ta wùl nìn kfa'tì a ᅇweyn item, wù n-ghi kì tì." Ghi nâ nyanᅇsì bè na ìtu' ngwa' ì wùl nìn ghi ìtu' si nà môm awo a bi-a bu tò' zì wì ateyn, mìti wùl ì se si lema ìtu' ì ngwa' ì wùl bù na fì ghi si kìnᅇ. Itu' idvîyn nìn dyeyn fvìsì njasi nô si jìm tèyn taawo kì a wùl bu kòᅇ wì si vîsi, iku i bzì-i, nì ìfôe ta yi nìn lì àlè' antèynì àyvìs.</p>	<p>But some of the most miserable old people around are Christians. They are cantankerous and obnoxious. Their youth is no longer there to protect them. They are seen for what their souls really are, without the camouflage of youth. "As a man thinks in his heart, so is he." Youth is excused for bad behavior; but youth is no longer there to cover up. Old age exposes all the faults, habits, obnoxious characteristics, and degeneracy of soul.</p>
<p>À na ghi ta foyon solomùn chem ìtu' ì dvîyn, wu nyà' Ik̀lìsiyasitìs, ì nà keli ìtebtì sì ᅇwa' ì wùl. Ngwà' ì wùl ì li a wù ba'tì lvîyn si nà keli ìtu' ì dvîyn isanᅇlì-I ghi ateyn. Isanᅇlì-I nìn ghi wi a ìfèl ì ghi wi ta wùl ì kfa si ìfèl, yi n-ghi wi ta wùl ì kè' a dzì afèyn kèsa a zì ti. Nkàyntì isanᅇlì nìn ghi kì ta wùl nì lema ta kilitèyn, kolâ fìtàm fì Àyvìs, felì a dzì ikfà'tì nì Fìyìnì fì, keli afo kì afo kì a wù bà'lì nge' ì ᅇweyn antèynì kì ghi a jùᅇ-keli ijôf yi ghi dzì a àntèynì.</p>	<p>When King Solomon reached old age, he wrote Ecclesiastes; and he has some advice for youth. A young person can prepare now to have a happy old age. Happiness is not in working, and it is not in retirement; it is not in this diversion or that. True happiness is in Christian growth, the production of the Fruit of the Spirit, operating on Divine Viewpoint, having a healthy edification structure in the soul -- having the inner beauty of soul.</p>
<p>"Wa sanᅇlà O wyandà- ìkùᅇ!" Kìᅇ dzi si nà sanᅇlì-à ta wà nìn bu ghi ngwa' ì wùl". Wà kà' a wà bè'i isanᅇlì ì zæ nà jeli kali nì ìnyeynì, isanᅇlì zì a yi n-ghi dzì antèynì ikfà'tì ì ye'tì wì ghi yeyn kì iwo I Fìyìnì, isanᅇlì ye'tì wì ta awo nìn ku, ye'tì wì awo ta kì nìn gàyn, a gheli, kèsa mîwòlì mî nchînì. Iyeyn nâ yèynì nìn lì ì wul ì ndù nì ᅇweyn ta ka wù keli ìtu' ì dvîyn wu fom bema.</p>	<p>"Rejoice, O young man!" "Find happiness when you are young." Then you can carry your happiness around with you, the inner mental happiness found in the Word of God, a happiness which does not depend on conditions, circumstances, people, or the details of life. This leads to a marvelous old age!</p>
<p>Ì vîsi atem à kya na nì wa sanᅇlì-a ìtu' ì ngwa' ì wùl nì vâ". A wà nì na nù wì ìtu' ì dvîyn, a ìtu' ì dvîyn na ghi ìtu' fom chwô no mi ghà. Inkì I wùl ì nâ yèynì n-ghi fìngwaᅇ fì mbzi ìtu' ì dvîyn nì ᅇweyn, kì nô ì wul ì two isas I ndo nì kilitèynsì.</p>	<p>"And let thy heart cheer you in the days of your youth." Then you won't fight old age; old age will be the best age of all. This type of person is the salt of the earth in his old age, an aristocrat of the Christian family.</p>



<p>“Jelì a dzisi atem nì và.” Lviyn ngwa’ ì wùl vzì a wù lìm̀sì ngeḡ ì ḡweyn antèyǹ ìwo I F̀yìni wu nì lí iwo I F̀yìni s̀ ì nà ch̀ì ateyn. “ta wà n-yeyn a wa asì”. S̀ ì lí iwo I F̀yìni s̀ ì nà ch̀ì ateyn.</p>	<p>“Walk in the ways of your heart.” Now the young person who is immersed in doctrine uses the Word of God in living the Christian Way of Life. “In the sight of thine eyes.” The application of the Word of God to experience.</p>
<p>“M̀t̀t̀ì wa kya na F̀yìni f̀ì l̀è lí ì và ì g̀v̀ì ǹì và asì a nsa’, b̀òm t̀eyn, cho’ j̀ìs̀ì ikoyns̀ì ikè’ s̀ì a wa nch̀ìǹì, ì j̀ìs̀ì mà’ì nch̀ìǹì ìb̀ì s̀ì wa njwo ìwùyn’’. À keynà ǹìn gh̀ì àl̀ìḡs̀ì a nsa’, iboyns̀ì, ǹì ife’ t̀ì fv̀ìs̀ì m̀b̀ì, ǹì ì lí I t̀ìch̀ìf̀ìǹì.</p>	<p>“But know that God will bring you to judgment; therefore remove sorrow from your heart, put away evil from thy flesh.” This is a picture of judgment, chastisement, confession, claiming promises.</p>
<p>B̀òm teyn, ìtu’ ìlwema, ǹìn gh̀ì ìku dzi ìkfa’ t̀ì ma wùl ì bà’l̀ì kò’ ta wù n-chi ko’. Ta wùl ǹìn lema ko’ ta wul ì b̀ìmiǹì, ichi ǹìn keli s̀ì nà kwo jof̀ì t̀ì jof̀ì. Isanḡl̀ì ìtu’ ìdv̀ìyn ǹìn ye’ t̀ì na wùl ì bà’l̀ì kò’ t̀ì a ìtu’ ì ngwa’ ì w[ul ǹì ìtu’ ta wù ǹìn gh̀ì antèyǹ ì antèyǹì a wùl.</p>	<p>Therefore, old age is a mental attitude developed during a lifetime. The older one becomes as a believer, the better life should become. Happiness in old age is dependent on what is built up during the previous years of youth and middle age.</p>
<p><b>Nge’sì ìtu’ ìlwema</b></p>	<p><b>Problems of Old Age</b></p>
<p>Ta wà ǹìn j̀anḡ kàl̀ì ǹì awo kèynà a gh̀ì lèm kali kùm ì nge’ s̀ìs̀ì a s̀ì ǹìn gv̀ì ìtu’ ìlwema, ìkfa’ t̀ì ì zæ na bèynl̀ì iwo I F̀yìni ì nà f̀ì f̀ì kfa’ t̀ì no m̀ì àfv̀ì iye’ ì “s̀ì ch̀ù” à kà ta k̀ì n-gh̀ì no m̀ì s̀ì a nge’ ì kà.</p>	<p>As you read the following listing of the problems of old age, meditate on the Word of God and try to think of the doctrinal “antidote” for each problem. The prescription will be given in the succeeding sections of this article; but try finding answers in your own repertoire of doctrine.</p>
<ul style="list-style-type: none"> <li>• ìtu’ ìlwema lì a wu ni a wùl na bu f̀ì fayt̀ì kfa’ t̀ì ẁì. Yi kà’ yi gayn b̀òm ta ìwuyyn ì wul̀ì ǹìn boli. Ma yi kà’ yi f̀ì g̀ayn ìlvi ta item t̀ì nà gh̀ì ma gh̀ì ma’i meyn, ǹò ìlvi ta gh̀ì t̀ì nà gh̀ì ma gh̀ì ma’i meyn ìwo I F̀yìni, a ìkfa’ t̀ì-I na bu f̀ì fayt̀ì gh̀ì wi a j̀ùḡ.</li> </ul>	<ul style="list-style-type: none"> <li>• Old age may bring on a lack of mental sharpness. This can occur because of physical debility. Also, if the mind has been neglected, especially if the Word of God has been neglected, there will be a failure of the mentality.</li> </ul>
<ul style="list-style-type: none"> <li>• À n-gh̀ì ìtu’ ìlwema, wùl ì kà’ a wùl bìla a dzi a f̀ì a wùl ǹìn k̀ì mbz̀ì ateyn kùm m̀ìdzit̀ì m̀z̀ì a wùl ǹìn jel̀ì ateyn wu t̀ìm yi. Wùl ì kà’ a wùl kas̀ì ì k̀ì ibàm ta wù chi kò’ ch̀ìl k̀ì na ichi ǹò ì j̀èm ǹìn gh̀ì ìfe. À lì a à na gh̀ì ma wù t̀ì meyn lem kò’ ǹì m̀ìwol̀ì s̀ì ǹì, na s̀ì gh̀ì ìdv̀ìyn buila iwo kfeyn. Yi b̀òyǹì k̀ì t̀eyn ta ka nkèyn ku mès̀ì ḡweyn.</li> </ul>	<ul style="list-style-type: none"> <li>• In old age, there can be a disorientation to life from the standpoint of success standards. A person looks back and regards life as a failure. Maybe he set goals, and now he is old and never realized the goals. There is a great danger of disillusionment.</li> </ul>
<ul style="list-style-type: none"> <li>• Yi n-boyǹì k̀ì teyn ta ka mbisi ìkfa’ t̀ì ì kfeyns̀ì kfeyns̀ì ìtu’ ì dv̀ìyn na wù s̀ì kan k̀ì kan awo f̀ì sa’ t̀ì à. Awo nà kèynà ǹìn ǹì gh̀ì nà to’ z̀ì nd̀ù ì ẁì ateyn ìtu’ ì</li> </ul>	<ul style="list-style-type: none"> <li>• There is a tendency for great increase in mental attitude sins in old age, with emphasis on criticism and judgment. These things are often overlooked in youth; but they are</li> </ul>

<p>ngwa' ì wùl, mìtì kì n-bem no abi si ghìlema.</p>	<p>horrible in the elderly.</p>
<ul style="list-style-type: none"> <li>• À na ghi itu' ì dvìyn wùl ì bosí ghi wi ghi nô ìlvi ta ghìlma nà ghèyn lì ghi bù tò'nè nì ngen'si àṅena a dzi ìkwo. Woyn a àṅena nìn ghi kì nô ìtu adya' nì àṅena mìtì se si ba'ti àṅena bù we àṅena a mbà'ti ateyn.</li> </ul>	<ul style="list-style-type: none"> <li>• There is often a lack of security in old age, especially if the old people can't take care of themselves financially. Their children are in the prime of their lives and often the children's plans do not include them.</li> </ul>
<ul style="list-style-type: none"> <li>• Ìtu' ìlwema lì a wu ni a wà na bu fi kya wi si kì si lamti iwo, lesi à, kya wi si bèysì, si yvèti, si yeyn.. Tèyn wùl ìlwemà ní wu lì ìlvi si nà du'a achi zì ì wì iwo, yvìlì kì yvìlì, bè wì iwo.</li> </ul>	<ul style="list-style-type: none"> <li>• Old age may bring an inability to concentrate, forgetfulness, inability to converse, to hear, to see. So the old person gets used to sitting in a chair daydreaming, vegetating, saying nothing.</li> </ul>
<ul style="list-style-type: none"> <li>• À ni a nà ghi kìmì ìlvi fi li wu nà kya wi na zì fi chí ì nô mbzi si jleì ti a, a dvèti kì m̀lvi ta wùl nì ní wì iwo ateyn, a dvèti kì ìlvi si nà ìm̀lì à. Wù kà' a wù na kòṅ kì nô si</li> </ul>	<ul style="list-style-type: none"> <li>• There is sometimes a lack of motive to live, too much idle time, and too much time for complaining. There may be a desire to travel but no means to do so. So there is a lack of significant things to do.</li> </ul>
<ul style="list-style-type: none"> <li>• itu' ì dvìyn nìn gvì nì alimalima kùm libis. Ìtu' ìlwemà ní wu nà bu fi kunf wi nì àjân a woyn-nda nì woyn ì woyn. Bòm tèyn wà kà' a wà zèti iwo I li yi n-ghi faṅ ì faṅ si nà kaṅ chwòsì awo.</li> </ul>	<ul style="list-style-type: none"> <li>• Old age brings future shock. Old age finds itself out of phase with the younger generations of children and grandchildren. Therefore a dangerous trend can get started toward hypercriticism.</li> </ul>
<ul style="list-style-type: none"> <li>• Wùl ì bìmìni ìlwemtinì li a wù na si ghi ma wù timi meyn si nà lemà àbàs ayvìs, kèsà ibemni-i, wù kà' a wù na ghi bula wù timì zèti. Bòm tèyn, wù n-yì wi si lema, bula wù ghamtì a Christ, ì kòṅ ì wì iwo I Fiyìnì. Wù kà' a wù na si ghi alen si nà si tì kì alè' à mò', si nà si chyè' ndù à, si nà ye'ti iye'i ma wù nìn læ keli nô ìtu' mu.</li> </ul>	<ul style="list-style-type: none"> <li>• The older believer may have stopped growing spiritually, or worse, may never have got started. There is, therefore, no edification, no occupation with Christ, no desire for the Word. There is a tendency to stagnate, to become jaded, to rely on the study done years before.</li> </ul>
<ul style="list-style-type: none"> <li>• À kà' a wù na si ku ndù sè na lum kè'nè kì ke'nì no mì ghà taytsu 2:3, bè àwo a gheli atu kì ghi wi, lém ì ku ìghòṅ, taṅf àwo a bi a, kaṅ gheli a dzi si bebsi.</li> </ul>	<ul style="list-style-type: none"> <li>• There can be a tendency toward the negatives of Titus 2:3, becoming false accusers, gossips, evil speakers, vicious in criticism.</li> </ul>
<ul style="list-style-type: none"> <li>• Iwo I li nìn ghi antèyn nì gheli ghìbìmìni ghìlemtinì ta ka ghi na nyvi chowsì m̀lù' bòm ta àṅena bu fi keli wi iwo ta yi nìn ndù sè àṅena.</li> </ul>	<ul style="list-style-type: none"> <li>• There is a tendency among older believers to drink quite a lot when they don't have anything else going for them.</li> </ul>
<ul style="list-style-type: none"> <li>• Teyn, iwo I li fi ghi kìmì nà wà na si kfa'ti na ta wà lemti meyn wà si keli itof I li. Tèyn wa na si taṅf ì chwòsì-à ghi ta wùl ila' ì ngaṅtinì, wu lum ghi</li> </ul>	<ul style="list-style-type: none"> <li>• Then, there is the tendency to think that getting old means that a person has some wisdom. So there is the garrulous senior citizen who never stops talking and inflicts</li> </ul>

<p>mìlvi ìn jìm ì tanjì ká tanjì ì ní à ì nkèyn ku gheli ghì a ghi nín yviti m̀lvi ìn jìm</p>	<p>continuous boredom on his listeners with his platitudes and homely chatter.</p>
<p><b>Itu' idvìyn a dzì Fìyìn ma wu luyn meyn nì ifu i atem a jun à.</b></p>	<p><b>A Godly and Grace-Filled Old Age</b></p>
<p>Si zì itu' ì dvìyn wùl ì b̀minì vzi a wù ghè'ni I b̀mì nìn kfà' wì kfa' iwo kùm ìb̀cè I ñweyn, wu zì itu' ìlwema ta wul ì b̀minì faytì kya àwo fì felè fìsì àwo. Wù n-faytì kya mesì iwo kùm ìb̀cè nì ichi ayvis i. Wu n-kya sì nà lì tichfìni tì Fìyìnì sì sì a ngej. Wù n-faytì kya ìwo kùm ànjìj, ma wù fì meyn toynì antèyn nì a li a, ì nà ki ndù asì sì tàmòm tì litì. Wù n-gvìtì no mì sì a nìjì ì nì isanjì-I itu' idvìyn.</p>	<p>Coming into old age, the mature believer is assured of his redemption; and he comes into old age as a knowledgeable, productive Christian. He understands both salvation and spirituality. He knows how to claim promises. He understands suffering, has lived through some of it, and looks forward to greater tests. He is ready for both suffering and happiness in old age.</p>
<p>Wùl na wèyn nì zì ì gvì itu' ì dvìyn gvìtì sì nà chí iwo I Fìyìnì. No mì ikfa'tì I ñweyn n-sì ghi ma yi b̀cè meyn kè nò ta m̀dzìtì mì Rome 12:2 n-ghi. Wù n-yeyn kelì na ñwà'lisì n-dvì kì tèyn, m̀tì a to kì ì mò', ikfa'tì I Christ, iwo I Fìyìnì.</p>	<p>This person comes into old age able to apply the Word of God to experience. Even his mind is saved, according to the principles of Romans 12:2. He realizes that there are many books, but only one Book, the mind of Christ, the Word of God.</p>
<p>Wul ì b̀minìni vzi a wù n-lemtì n-lì iyv̀tì ib̀mì sì chi ateyn. Ta ìwuyn ì ñweyn nìn boli ndù, ichfìni 2 Kòlìn 4:15-17 ì yeynì nìn ghi.</p>	<p>The elderly believer uses the Faith-Rest principles of life. While the body is getting weaker, there is this promise of 2 Corinthians 4:15-17.</p>
<p>"Ghès nìn b̀mì sì yeyn nge' nà yèyn sì a yi a nìjìj ta kata ka Fìyìnì fì na dyèyn àtem a junà sì gheli sì idvì sì idvì, a gheli kasi ì nà fu àyòjì ì kogsì ì nfeynfì dvì kì tèyn. À ti iwo zì a ghès nìn boli wi sì nà nì ifèlì nà yèynì. No mì ta njwòsì ìwùyn nì ghès nìn boli ndù, Fìyìnì fì nìn fu àdya' sì ghès a m̀tèm kì m̀lvi ìn jìm. Nge' sis' a ghès nìn yeyn l̀vìyn nìn kumì ghi kì a nfam, ghi kì sì a fìlejì fì ìlvi tèyn. Nge' nà sèynsì nìn ba'tì ghès sì a nìjìj ì gha'ni a fì a yì n-gvì, ghi wi sì làè sì màè, ma ghi kà' ghi bu làè fe'nì nge' nà sèynsì nì nìjìj àteyn.</p>	<p>"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory."</p>
<p><b>Dzì zì a itu' ì dvìyn ì sceni nì ghi ateyn</b></p>	<p><b>Characteristics of a Beautiful Old Age</b></p>
<p>Kasi kì ìlwè' ì Ñwà'lì Fìyìnì wèyn tèyn ta ka wà yeyn ìchfìtì kè nò a Ñwà'lì Fìyìnì nìn fe'tì ta itu' ì dvìyn lì a wu na so ateyn fì felè fìsì ìwo.</p>	<p>Review the following scripture passages to get a thorough understanding from Bible examples just what an exciting and productive old age can be like.</p>
<p>À n-ghi a 1 Timotì 5:5-10, achfìtì a wi ì nkfì ì lì a nìn ghi afu ta wù n-ghi sì nà chi ta wì ì nkfì kè nì ìnyìj. M̀tì, wùl ì wi nà wèyn nìn samsì</p>	<p>In 1 Timothy 5:5-10, there is the example of a widow alone who faces the occupational hazard of widowhood in loneliness. However,</p>

<p>Fàyìnì, li tìchfìnì tì Nwà'lì Fàyìnì, ghi m̀ ìlvi gha jèm kì jem. A ghi wi ì nkfì "ghi tañî a jûñ kùm ta wù n-ní ifelì i juñ ì" wu bebsì wì itu' ìdvàyn nà ñweyn.</p>	<p>this woman trusts in God, uses the promises of the Bible, and keeps on praying. A widow who is "well reported for good works" is making the most out of old age.</p>
<p>A n-ghi a Ifèl i Gheli Ntum 11:36-43 a n-ghi fítitì fì Dokàs, "ma wù luyn meyn nà ìfelì i juñì" faytì fsisì gheli ghi gvini, ma "wu su meyn ìvi gheli ghi ñwa'nì" faytì ì ndzisi, gamtì ìghì a ghi nññ ta wù na kya si tò'nì nà gheli, ì fi felì fsisì nùñ a dzi Fàyìnì. Wu sì ghi wu sì kya si ku no m̀ iwo ì kà a chìnì.</p>	<p>In Acts 11:36-43 is the story of Dorcas, "full of good works", given to hospitality, who "washed the saints feet", made garments, relieved the afflicted with her nursing skills, and was a producer of divine good. She had mastered the details of life.</p>
<p>A n-ghi 1 Timotì 2:1-2 ghi n-fè'nì dzì zì a ghìlumnì ghilemani Fàyìnì fì nìn ghi ateyn. Àñena nìn keli sì nà keli atem kì kè' a jûñ, ghi a àñena itof, ikfà'tì-i nyanşì à, nì chinì yi fisì Christ, ma ghi kunì meyn no m̀ a gha a nchìnì (shìñ wi), "ghi a jûñ a ibìmi" to àbàs ayvìs bòm iye'i, mbìsi ikfà'tì ì bu fi fu wi nge' sì àñena tèyn ta akfàyn, àñhè', ichef, keli wi ikòñ ikfà'tì.</p>	<p>In Timothy 2:1,2 there is a discussion of the characteristics of godly elderly men. They are to be healthy minded, alert, sharp, with Christlike character, masters of the details of life ("temperate"), "sound in faith", having spiritual healthy because of doctrine, being free from mental attitude sins such as bitterness, envy, hostility, having mental attitude love.</p>
<p>A` n-ghi a 1 Timotì 2:3 ghi lèm kalì nì dzì zì a ghìkì ghì a ghi n-chi nchìnì Fàyìnì n-ghi ateyn. Ijof i àñena bayn fvì dzì antèynì fisì ibayn i ñwà' nì Fàyìnì fì. Àñena nìn wam wi awo a gheli atu, kèsa wulì à ta ghi n-bê awo a bì a kùm gheli, tañî wì itañî i bzi, kèsa lèm ì kùghòñ, kèsa keli ìkfà'tì i bzi kùm gheli.. àñena nìn lunlì ì wì fi ghi ndyèynsì sì awo a juñ à sì woyn-da-ngòynsì. Àñena nìn faytì kya àwo fì keli itof bòm tèyn woyn-da ngòynsì ì na kòñ sì nà yvitì sì àñena. Àñena nìn ye'ì woyn-nda ngòynsì na àñena na keli m̀tem ìn jùñ, nè'à wi iku, faytì kì àwo àtì-ati, ghalì ngeñ, tisì ngeñsì àñena, njwosi ìwùyn sì fu wi nge' sì àñena (keli wi i lìn a nchìnì), nìlì chì wì chi, fì ngvìmlì ìlum ì àñena.</p>	<p>In Timothy 2:3 ff are listed the characteristics of godly older women. Their shining inner beauty reflects the glory of God. They are not false accusers or guilty of maligning, evil speaking, or gossip, and they are not vindictive. They are also temperate and able to teach good things to the younger women. They had skill and wisdom and had the willing attention of younger women. They taught the young women to be healthy minded, emotionally stable, to have sound judgment, to be poised, in control of themselves, thoughtful, to be free from carnality ("chaste"), to be morally good, and to respond to their husbands.</p>
<p>Antèynì awo nà ghàyn a ghi fè'nì tèyn, awo nìn dvì kì tèyn sì nì itu' ìdvàyn, itu' ìdvàyn li a nà ghi itu' adèñ, a tò' ghi wi na wà kasì ì nà "chì nchìnì ì m̀nchi m̀ nùñ mzi", m̀tì sì nà faytì yvì kì nô ìfom i lvàyn nì libìs.</p>	<p>From these illustrations we conclude that there is plenty to do in old age, that old age can be a golden age, not necessarily in reliving the "good old days", but in actively enjoying the present and the future.</p>

<b>ADYA' - Authority</b>	
<b>Si zìtì</b>	<b>Introduction</b>
<b>Adya:</b> Sî nà keli adya' sî tisi gheli kèsa sî bè sî su' sî ikfà'tì, iwo ta ghi nîn kin, kèsa iku. Gheli ghi a ghi n-tisi.	<b>Authority:</b> <i>The power to influence or command thought, opinion, or behavior. Persons in command.</i>
No iwo ta ka wùl na keli iwo sî nî nî wul ì lvì a dzì ì to n-ghi ìghi i wùl zì a wù n-ghi nêyn ì bò nweyn nî nà nweyn. Wàyn vzi a ghi nî ghi kù'tì ì bzi ì bzi nîn ye'tì ki ìwùyn nî nà nweyn, lutì sù ghi ki isa' nî bò nweyn nî nà nweyn. Wu se si lema wu nà kfini a fi kunì à kè isas adya' nî bæ nî nî nà ghàyn, kèsa awo nîn jofi à, kèsa ki nîn befì à ye'tì itu a fi a wù fsi. Wu ní wu nà fi kelì ì gvi kìmì na ìlwè' ì lî nînm kin na wù na ghi isas adya' ateyn a ntè' ,a ndô ì nwa'lì, ìweñ ì lweñ gheli ghi sa'nì ila' nîn ghi a ghi nî na gheli yvini isa', sî gheli ghi a wù nîn felì nêyn ànena, a chòs nî nweyn, no mî nî àdya' Fìyini sî a nfeynfì a ngeñ.	The most important earthly influence in a person's life is that which comes from his relationship with his parents. The newborn child enters life completely dependent upon, and completely subservient to, an all-powerful authority, his mother and father. As a child grows, he adjusts continuously in his responses to that parental authority, for better or for worse depending on the training he receives. He also gradually becomes aware of other influences of authority in society; those of his schools, of the various levels of government and law enforcement, of the people for whom he works, of his church, and of the authority of God Himself.
Ta wul ìlwema, wùl ni wù na òm àwo dzì sî bò kè ìlvì ì mò'. Wu ni wu nà ghi wi ki isas adya' a tìnkì a tìnkì ta wù n-chi ko', mètì sî a nweyn a ngeñ, wù kà' a wù nà ghi kìmì aleñ adya' fi keli ìwo a nchìni nî gheli ghi li, kèsa ànena nîn ghi tèyn ghi bæ, ghi fim àfòl, wul ì two alè' ifèl, kesa bò nsa'si. Ta ka wùl na kya sî ngvìmlì adya' a dzi ì jùñ, fi ghi kìmì aleñ ta wù kà' a wù fu sù'si àdya' n-ye'tì ki ta wù bú teñà a mîdzìtì mî àdya' a fi a Fìyini fi fu a Nwà'lì Fìyini. Awo nîn ghi sî chem à tal sî nî na wu na kya sî ngvìmlì adya'. À n-ghi:	As an adult, a person often has two roles simultaneously. He is not only subject to authority of various kinds all of his lifetime, but he may also himself be in a position of power and influence over others, perhaps as parent, military officer, executive, or judge. A person's ability to respond properly to authority, and his ability to exercise authority, depend on his orientation to divine principles of authority categorized in the Bible. As least three things are necessary to the proper response to authority. They are:
<ul style="list-style-type: none"> <li>• Ifaytì iye'i ma yi lù sî bæ nî nî a dzì ta ka ghi na faytì ngvìmlì àdya'</li> </ul>	<ul style="list-style-type: none"> <li>• Careful training by parents in correct standards of submission to authority</li> </ul>
<ul style="list-style-type: none"> <li>• Sî nà lum jèlì kìmì mìnchi ìn jèm sî Fìyini fi</li> </ul>	<ul style="list-style-type: none"> <li>• A consistent daily walk with the Lord</li> </ul>
<ul style="list-style-type: none"> <li>• Sî nà kya iye'i i Nwà'lì Fìyini isa' isa' a mîdzìtì kùm àdya' bà'si kìmì na wà fsi sî meyn iye'i nà yèynì ì nà fi chí ateyn.</li> </ul>	<ul style="list-style-type: none"> <li>• An ever-growing categorical knowledge of Biblical principles of authority accompanied by personal acceptance of the teaching leading to personal application in the life.</li> </ul>
Iwo i mò' i nîn kæ sî nà bulâ awo nà ghàyn, a wùl ì fsi iye'i bula yi fvì a Nwà'lì Fìyini a ghi mîdzìtì mî wùl kùm sî nà ghi wul ì wu àsì, kèsa	When any of these factors is missing, a person will accept non-Biblical, humanistic principles of leadership, or the response to leadership,

<p>kùm dzì sɪ nà ku ateyn sɪ gheli ghi asi-i, nɛ awò kɪ a ghi nɪn lum nɪ kɪ ni kɪ befi a ma yi fvɛ ta ghi bú faytɪ ɪ yvɪ ɪ kɛli mɔdzɪtɪ mɪ Fɪyɪnɪ.</p>	<p>with the usually bad results that derive from a poor understanding of Scriptural standards.</p>
<p>A leŋ I nyà' kèyn nɪn faytɪ kà'sɪ ɪwo kùm adaya' kɪ a dzisi sɪ ɪdvɛ. Ghesɪnà nɪn keli sɪ keli ale' kɪ a adya' a nɪn lú ateyn, abàs ayvɪs nɛ a kɪ a kɪ nɪn ghi sɪ aleŋ ɪ lvi, a sɪ Fɪyɪnɪ fɪ ɪ Mbom. Nwà'lɪ Fɪyɪnɪ nɪn ghi Nwà'lɪ zɪ a ghesɪnà nɪn ye'i ateyn. Fɪyɪnɪ fɪ nɪn fu meyn àdya' sɪ Wáyn ɪ nweyn Jisòs Christ. Wù bõŋ ɪ fù adya' a li a sɪ tisi sɪ gheli a nse, ɪ àbosɪtɪlɪsɪ. Ghi àbosɪtɪlɪsɪ læ ghal ɪ lem awaf adya' nà kèynà ta Fɪyɪnɪ fɪ nɪn læ gàmɪtɪ ta ka àŋena nya' iwo I Fɪyɪnɪ sɪ gheli ghɪbɪmini na ghi na jãŋ ɪ keli à.</p>	<p>This paper explores the subject of authority in several ways. First we examine the source of all spiritual and temporal authority, God the Creator. The Bible is the textbook for the study. God has delegated authority to His Son, Jesus Christ, Who, in turn, has passed certain leadership responsibilities to human beings, the apostles. The apostles retained this mantle of authority as they were given the divine enabling to write the Word of God for believers to read and understand.</p>
<p>Ankumtɪ ikiyɪtɪ alè' nà ghayn nɪn ghi dzì zɪ NwÀgLɪ Fɪyɪnɪ ɪ faytɪ ɪ fè'tɪ tɪnki tɪ adya' ateyn, bà'sɪ nɛ àdya' a bò wàyn nɛ nà wàyn, adya isa', nɛ adya' a ndô Fɪyɪnɪ. Sɪ gò'sɪ aleŋ a nya'tini-a nà kèynà ɪ faytɪ fè'tɪ dzisi lisi ta ghi kà' a ghi ye'i woyn-nda nɛ ngwa' ɪ wùl a mɔdzɪtɪ mɪ adya' ta Nwà'lɪ Fɪyɪnɪ nɪn be fɪ ye'i kɪ mɪta ghi na ngvɪmlɪ itisi a dzì ɪ jùŋ fɪ kya sɪ tisi a dzì ɪ jùŋ. À nɛ nà sɪ ghi aleŋ a go'sini-a a ɪlweŋ ɪ li na ghi kùm chfɪŋ tisa' tɪ ghi sɪ dyèyn sɪ gheli ghɪbɪmini dzì zɪ a ghi kà' a ghi yvɪni adya' a Fɪyɪnɪ nɛ àdya' a wùl ateyn.</p>	<p>The next consideration in this discussion is the Biblical teaching on a variety of types of authority, including parental, governmental, and ecclesiastical authority. Finally, the paper will describe some ways in which children and young people can be trained in Biblical principles of authority and in the proper responses to and uses of leadership. There will be a few paragraphs in the final section about Chain of Command which is intended to show believers the mechanics of a proper relationship to both divine and human authority.</p>
<p><b>Alè' kɪ a adya' a nɪn fvɛ ateyn iwo Fɪyɪnɪ nɛ kɪlitèyɪnsɪ.</b></p>	<p><b>The Source of Authority in Christianity</b></p>
<p>No mɪ iwo ɪ kà ta kɪlitèyɪnsɪ nɪn ni, ghi nɛ ghi lɪ ɪnki adya' I li sɪ nɛ, kɛsa adya' a wul ɪ mò' atu nɛ ghi li ma, kɛsa adya' anòyn atu nɛ wùl ɪ mò'. Sɪ fèlɪ sɪ fɪsɪ itisi n-lɪ dzisi kɪ sɪ ɪdvɛ kɪ nô na gheli ghɪbɪmini nɛ ghi nà keli ɪfɪmsɪ nà a nɪn ghi ɪ kà alè' a à nɛn ghi àdya' kɪ a ka a kɪ nɪn ghi a dzì ɪ Nwà'lɪ Fɪyɪnɪ a. Kɪlitèyɪnsɪ lisi ta àŋena nɪn ghi ɪlwè' ɪtisini nɛ ghi lɪ mɔdzɪtɪ mɪ a ghi n-felɪ nɛ àdya' a ateyn, gheli ghi li nà lɪ mɔdzɪtɪ mɪ wùl ɪ fyes nɛ mɔdzɪtɪ mɪ Fɪyɪnɪ. No mɛ wul wu asi ɪ kɪlitèyɪnsɪ ɪ kfà ta wù n-faytɪ kya wi tɪye'i tɪ Nwà'lɪ Fɪyɪnɪ ɪ kùm sɪ lɪ adya' nɛn ghi ma wù kà' a wù na fyes ɪlɪ adya' i jùŋ i nɛ-ɪ nɛ I bzɪ-i.</p>	<p>In all Christian activity some form of authority is exercised, either the authority of one individual over others, or the authority of an organization over individuals. The administration of leadership takes on so many varied forms that believers often become confused as to what constitutes legitimate Biblical authority. Some Christians in positions of leadership exercise Biblical principles of authority, others use human standards mixed with divine principles. Any Christian leader who is not well versed in the Biblical doctrines relating to authority is likely to use a combination of proper and improper authority.</p>
<p>Sɪ lɪ adya' a dzì ɪ jùŋ awo a fɪ a kɪlitèyɪnsɪ nɛn nɛ nô à jɪm n-keli sɪ fvɛ a dzì a fɪ a kɪlitèyɪnsɪ nɛn nɛ</p>	<p>All correct authority in Christian activity must derive from the Christian system itself:that is, a</p>

<p>awo ateyn, yi ghi nà wul wu àsi ì kilitèynsì nìn kelì sì nà tisi-à ì ye'tí iwo a fi a Nwà'lì Fìyìnì. Adya' a nìn ghi dzi sì bò, a kì a kì n-ghi kì nò sì a fu nì a kí a ghi fù ì fu sî wùl.</p>	<p>Christian leader must find his credentials of leadership in the Word of God. Authority is of two kinds, primary and delegated authority.</p>
<p>Adya' kì a kì nìn làlì kì sì a fu nìn n-fvî ì ko' a ìghi nìn ghî a ghi nìn keli adya' sì bè sì su'si iwo nì ìghî a ghi nì keli kì sì yvini. Nziti adya' kì a kì sì ghi kì sì a fu a iwo nì kilitèynsì nìn ghi Fìyìnì ta wùl. Ghesinà nìn keli ñweyn, à fayti ñweyn ì fayti ghesinà. Ghesinà nìn ghi ìfwo ma à bòm ñweyn fì ghi ìfwo ma wù fvî kì nò ta wù nìn fayti tofi. Wù nìn ghi ì vzî a wù fayti ghesinà, a ghal ì ñweyn ghesinà, a fu ñweyn ìfwo sî ghesinà. Bòm tèyn, wu lutî sù keli àdya' à jìm sì bè sì su'si iwo sè ghesinà, a ghi kì nò ìwo ta ghesinà nìn keli sì nì, na ghi na yvinî ì ñweyn. Fìyìnì fì ì yeyn na yi nìn kfeyni-a na wù na tisi ì wùl kì nò nì àdya' a ñweyn a ta kì nìn ghi afu kì a mîleñ ì lvi ìn li. Wu nâ nyanṣi fu àdya' sî ghi li. Wù n-sa' tòynî a ghelì ta ghi nìn lí àlè' a ñweyn.</p>	<p>Primary authority grows out of the relationship of those who have the right to command and those whose duty it is to obey. The basis of all primary authority in Christianity is the Person of God. We are His; He made us. We are the creatures of His hand and the product of His intelligence. He is our Maker, Preserver, and Benefactor. He, therefore, has the absolute right to command; and it is our absolute duty to obey Him. God has seen fit only occasionally to govern man by His personal and primary authority. He usually delegates authority to others. He rules by His representatives.</p>
<p>Adya' kì a ghi fù ì fu n-ghi sì nà ghi ma wà kà' a wà bè sù'si ìwo ì kàyn na ghi yvini ma ghi kà' a ghi fu sî wul ì lvi ma à fu gheli ghi a ghi n-lum sì keli adya' kì sì afu.</p>	<p>Delegated authority is a right to command and enforce obedience which can be given to another by the party holding primary authority.</p>
<p><b>Adya' a Fìyìnì kì a kì n-ghi kì sì a fu n-ghi ma wù n-læ meyn fu sî Bôbo Jisòs Christ.</b></p>	<p><b>God's Primary Authority Was Delegated to the Lord Jesus Christ</b></p>
<p>Ifu i adya' I yi asi-I iwo nì kilitèynsì nìn ghi ma à nìn læ fu Fìyìnì ì Bæ sî Fìyìnì ì Wayn.</p>	<p>The first delegation of authority in Christianity was from God the Father to God the Son.</p>
<p><b>Hibìlù 1:1</b> 1 A n-læ n-læ nà ghi itu' ì mu, fìyini fì tanḡ sî ghìbo ghesina toynî a fè'ti sì gha,nisi. Fì na n-tanḡ kì a dzisia dzisi,kì ìngal ìngal.</p>	<p><b>Hebrews 1:1</b> "God, who gave to our forefathers many different glimpses of the truth in the words of the prophets, has now, at the end of the present age, given us the truth in the Son."</p>
<p>Jisòs ì bè na, "iwo zì a zì nìn yvî nìn ghi wi iyemi, mîti ma yi lù sî Bæ vzî a wù tùm ma." "Wùl nìn ghi wi a wù n-kya wùl vzî a Bæ nìn ghi ì ñweyn, a bu Wayn, a fi ghi kì ì vzî a Wayn nìn dyèyn ì ñweyn." Jisòs nìn læ gò'si ifèlì I ñweyn a nse, ì fu ifèlì ibemni-I nì ñweyn sè àbositìlìsì ì bè na, "nò àdya' à jìmà nìn sì ghi ma ghi fu meyn sî ma iyvi nì nse."</p>	<p>And Jesus said, "The word which you hear is not mine, but the Father's Who sent me." "No man knows who the Father is, but the Son, and he to whom the Son will reveal Him." Jesus closes His ministry on earth, and leads off His great commission to the apostles with the statement, "All power is given unto me in heaven and on earth."</p>
<p>Wàyn nìn ti ba'sì sè Bæ adaya' a funi-a. Wù n-ghi "bayn ñwa'sì ìfòyn ì Bæ, fì dyèyn andayn</p>	<p>The Son stands nearest the Father in delegated authority. He is the "brightness of the Father's</p>

<p>wù n-kè'."Yi nìn læ fomti sî Bæ na nô ìfwo ì jìm na chî antèynì nì ñweyn." À na ghi Bf ì yeyn ì kèli Christ ta wu fsi ì mu wu bè na, "ghi wèyn nìn ghi wayn ìkòṅ nì mà, ì vzì a mi n-fayti sanji sî ì ñweyn". Christ ì nà ghi wi ki wul ì vzì a wù nìn lí alé' a Fiyìni a nse, wù nìn kìmì, "àlṅsi dyèyn ta Fiyìni fifi a ghi nìn ki yeyn wi nìn ghi, wu fi bè sî ñjùmtì sî ìbàm nì ñweyn ta sî nà kfa' ì kfa' awo na, "no mi ndà ta wù n-si ghi ma wù yeyn meyn mà nìn yeyn meyn Bæ".</p>	<p>glory and the express image of His Person." "It has pleased the Father than in Him should all fullness dwell." When the Father acknowledged Christ after His baptism, He said, "This is my beloved Son, in whom I am well pleased." Christ was not only the delegate of God on earth, he is also the "image of the invisible God," and He said to His doubting disciples, "He that hath seen me hath seen the Father."</p>
<p>Awo nìn dvi ki tèyn ta ka ghesinà guf ì fisì adya' nì Jisòs Christ. I iyi asi-I, Jisòs nìn ghi ki nô ìdyèyn I fisì I adya' nì Fiyìni fi. Kesa ghi n-yeyn no àdya' a ñweyn a mbzi a fèyn a ghi nìn ki yeyn ma, kèsa abàs ayvis a, ichfi ì yum ghesinà, nô iwo zì a yi nà fomti yi nà sî bem kè' ì ke'. Adya' a Fiyìni à nìn ghi ki nô àbàs ichi. À n-ghi afo ki a item I Fiyìni nìn tisi ìfwo vzì a ghi n-ki yeyn. À n-ghi awu ki a awo ki a Fiyìni fi nìn kiṅ na ki na ghi a mbzi a ghi n-bà'li ateyn.</p>	<p>There are several important inferences to be drawn from the concept of the authority of Jesus Christ. First, Jesus Christ is a manifestation of the power of God. Whether His power is seen in the material world or in the spiritual, our attention is arrested and our interest is challenged. God's power is part of life itself. It is the agency through which God's mind controls matter. It is the hand by which God's purpose takes form in the world.</p>
<p>Sì a nyiṅ nìn ghi sî adya' nì afo ki a ki nìn tzìyn tzìyn. Afo ki a ki nìn tzìyn ì tzìyn ìfwo nìn ni yi nà bme ì bme sî ghesinà fi faynsì ghesinà. Adya' a kæ sî nà ghi a tisí itof nì lkoṅ ì, nìn lum fom ki fom sî ghesinà. Ivi-i nìn ṅwanṅti-à, adya' a tzìynin-a ì nà ghi ateyn. Yi nì yi bà'tì mbà'sì, ma yi kà' a yi zue ìfwo ì chini, bàs fìkà' ì zì ateyn, ì fi nyò' ndo ì lèm a nse. Mìti adya'a nì ki nà ghi ìlvi ta wul ì atem itof a li kìmì ìbayn nà yèynì sî na guf mìtù ìn to kèsa ì gvì nì ìbayn I I la'. Jisos Christ a ghi ki nô Fiyìni sî a ñweyn a ngeṅ nìn ghi àdya' a Fiyìni ta wù dyèyn ì fisì, a ghi wi adya ki as ki bim tzìyn ìfwo nì Fiyìni fi.</p>	<p>There is a difference between power and force. Force startles and frightens us. Power, when directed by intelligent love, is always pleasing to us. There is force in a lightning bolt. It shatters the sky, can kill living beings, cleaves a tree in half, or burns a building to the ground. But there is power when an intelligent mind uses electricity to drive a train or light a city. Jesus Christ, who is God himself, is a manifestation of the power of God, not of the force of God.</p>
<p><b>Ghi Chwòsì adya` SÍ ABOSÌTÌLÌSÌ</b></p>	<p><b>Authority Passes to the Apostles</b></p>
<p><b>Ta ghi nìn læ dyaṅsi adya` sî àbosìtìlìsì</b></p>	<p><b>The Transfer of Authority to the Apostles</b></p>
<p>Ta Jisòs ì nà bu ghi a mbzi, wu nà taṅi sî gheli ìkè' nì ìke' ì. Gheli na lutí ghi ki nô isas adya' nì ñweyn ki àtì-ati. Miti wù sî ma wù dyaṅsi meyn chow sî a mbzi ì nà bu fi sa' wi nì àdya' a ñweyn ki àtì-ati. Kì ta Bæ nìn læ fu adya' a ñweyn sî Wàyn, tèyn Jisòs ì fu adya' a ñweyn sî àbosìtìlìsì.</p>	<p>As long as Jesus was on earth, He talked with men face to face. Men were directly under His command, and could claim His promises directly. But He has passed away from earth and does not rule anymore by His own direct authority. Just as the Father delegated His authority to the Son, so Jesus delegated His authority to the apostles.</p>
<p>À N-GHI A Joyn 17 ma ghi taṅi meyn àwo kèynà</p>	<p>In John 17 are the following statements:</p>



tèyn:	
<ul style="list-style-type: none"> <li>Fìyìnì fì nìn læ fu sị Wayn adya' atu gheli ghì jìm.</li> </ul>	<ul style="list-style-type: none"> <li>God gave the Son power over all flesh.</li> </ul>
<ul style="list-style-type: none"> <li>Ghi nìn læ fu adya' nà kèynà na wù fu ichi zà a yi læ mæ wi sị gheli ghì jìm.</li> </ul>	<ul style="list-style-type: none"> <li>This power was given that He might bestow eternal life on all men.</li> </ul>
<ul style="list-style-type: none"> <li>Ghi nìn fu ichi zà a yi læ mæ wi toynî sị nà kya Fìyìnì fìfì a fì n-bê samo' a ghi kị ì nfeynfì fì mò' fì kya Jisos Christ ì vzì a wù tum.</li> </ul>	<ul style="list-style-type: none"> <li>Eternal life is bestowed through the knowledge of the only true God and Jesus Christ whom He has sent.</li> </ul>
<ul style="list-style-type: none"> <li>Fìyìnì fì nìn læ meyn fu sị Wàyn gheli ghi li a mbzi, ta ka wù ye'ì àņena no mi nì ghà ta Fìyìnì ì fù meyn sị ņweyn.</li> </ul>	<ul style="list-style-type: none"> <li>God gave the Son certain men out of the world, that He might teach them all that God had given him.</li> </ul>
<ul style="list-style-type: none"> <li>Gheli ghì jìm nìn keli sị bimi sị Christ toynî iwo nì nịumtì sị ìbàm nì ņweyn.</li> </ul>	<ul style="list-style-type: none"> <li>All men should believe on Christ through the word of the disciples.</li> </ul>
<p>Ta ghi nà dyaņsị adya' sị Fìyìnì ì Bæ sị Wàyn ngè' nà ghi wi, ghi faņ tì sòe iwo kèsa sị nì iwo yi ghi wi àti-ati. Wàyn, ta wù nà ghi Fìyìnì, nà lí a wù fsị bula wù ki mò iwo awo a fì a Bæ bè gvisì. Mìti àbosìtìlìsì nà ghi gehlì ì boli à fì keli mìnjaytì ta gheli. Nge' nà ghi, bòm na, àņena nà kà' a ghi faņ tì yvi tì keli a jùņ iwo zà a Christ nìn bè ì gvì sị àņena.</p>	<p>In the transfer of authority from God the Father to the Son there was no danger of error or mistake. The Son, being divine, could receive without misunderstanding all that the Father communicated. But the apostles were human with all the weaknesses and imperfections of their humanity. There was danger, therefore, that they might not correctly understand or apprehend the communication which Christ made to them.</p>
<p>A nà sị ghi iwo keli sị nà ghi, tèyn, na ghi lì adya' a li a kị na felì a àņena mètèm ta ka àņena faņ tì sòe kesa ghi fsisì fsisì-a, kèsa ghi nìn fu fìsì fìsì a iye'ì zà a àņena ì fsì meyn a. Bòm tèyn ì Christ wu chfìnì. ÀYVİS A ņwa'ni-a sị àņena, wu ghi sị tisi àņena a samo' sị jìm ta àņena lì ntum ì jùņ ì nà fu a mbzi.</p>	<p>It became necessary, therefore, for some power or influence to be exerted on their minds to preserve them from error either in taking in or in giving out the lessons which they received. Therefore, Christ promised them the Holy Spirit, who was to guide them into all truth in the conveying of the Gospel to the world.</p>
<p><b>1kolin 2:9- 13</b>                  Ghès nìn ye'ì kị ta ghi nya' a Nwà'lì Fìyìnì na:                  "Wùl ì bú timì yeyn, bùla wùl ì timì ì yvi, wùl ì bú timì kfà'tì mi kfa'tì iwo zà a Fìyìnì fì bà'tì sị gheli ghì a ghi n-kôņ nfeynfì, mì tì ma Fìyìnì fì ni meyn Àyvis a ì nfeynfì dyèyn bāynsì àwo a leytini-a nì ņweyn sị ghesìnà. Ayvis a Fìyìnì nìn yeyn kị àwo à jìm, yeyn no mi ghà, yeyn no mi a kị a Fìyìnì fì nìn lèytì leytì. À n-ghi kị àyvis kị a kị n-ghi ìwùyn nì wùl a kị n-kya mèsì wul àteyn. Yi ti n-ghi kìmì ighel ta wùl kà' wù bú na kya iwo zà a yi nìn ghi ikfà'tì nì Fìyìnì fì a bu kị</p>	<p><b>1 Corinthians 2:9-13</b>                  "Eye has not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God has revealed them unto us by his Spirit; for the Spirit searches all things, yes, the deep things of God. Now, we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak not in the words which man's wisdom teaches, but in words which the Holy Spirit teaches."</p>

<p>Ayvis a nfeynfi. Ghesinà nin bù fsì ayvis ma kì lù a mbzi, ghesinà kwo fsì Ayvis kì a kì lù sî Fiyini fi ta ka ghesinà na kya ifwo vzì a fi fu sî ghesinà. Yi ti n-ghi na, ghesinà nin se si ye'i ghi bù nà ye'i awo nì itofi ma yi lù sî gheli. Ghes nin ye'i àwo a dyèyn Ayvis a Fiyini. Ghès nin ye'i baynsi àwo ayvis sî gheli ghi a ghi nin keli Ayvis nà kèynà.</p>	
<p><b>Dzì a àbositìlìsì ì nà lí adya' kè a ghi fù ì fu sì àņena</b></p>	<p><b>The Apostles' Use of Delegated Authority</b></p>
<p>Àbositìlìsì a tisì Ayvis nà ghi ghi lí àlè' a Fiyini a nse sî nì nà gheli a nse na kya iwo zì a Wù n-kiņ. Iye'i I àņena nin ghi iye'i Christ. Adya' a àņena nin ghi àdya' a Bôbo. "Ta Bæ si ghi ma wù tum meyn mà, ma na tum zì", Tèyn, a nà sî ghi ta àbositìlìsì mèsì meyn iwo zì a Fiyini fi nà kiņ si dyèyn si baynsi antèyni nì Jisòs Christ, idyèyn ibaynsi nà yèyni na sî ghi isa' zì a yi nin yâytì gheli sî a nkfisi ma wùl kà' wù bù fi kfeynsi àfo ateyn, kèsa ì fàbtì nà ghi àti-ati.</p>	<p>The Spirit-guided apostles are the representatives of God on earth for the purpose of making known His will to the sons of men. Their teaching is Christ's teaching. Their authority is the authority of the Lord. "As the Father has sent me, so send I you." So, when the apostles completed the revelation of the will of God in Jesus Christ, that revelation became the perfect law of liberty to which nothing could rightfully be added or taken away.</p>
<p>No mi ndà ta wù nin ye'i gheli na ghi na yvini wì tisa' tì àbositìlìsì tèyn tì a ti n-ghi andyan n-ghi ma à lè à bù nà tisì kimi Ayvis ki ta kì nin læ fu itof ta ka àņena taņi fìsì tisa' nà tèyn tì. Ayvis kì a kì n-læ nì nà àbositìlì be fìsì samo' lè kì bù nì nô na wùl ì mò' bu'lì kèsa ì to nì atu a sî samo' nà zì.</p>	<p>Anyone who teaches men to disobey the plain commandments of the apostles cannot be guided by the same Spirit that inspired them to proclaim these commandments. The same Spirit which led an apostle to proclaim truth will not lead anyone else to ignore or to disobey that truth.</p>
<p>No mi ìmomsì ì kà sî kfeynsi afo, kèsa sî fàbtì, itaņi àbositìlìsì, kèsa sî we ìnki iye'i I li àlè' iye'i nì àņena n-ghi bu la yi lù sî Fiyini fi. Satàyn nìn bu læ keli abù' a dzì sî bebsi samo' ta yi n-læ lù sî Bæ sî gvì sî Wàyn, kèsa sî Wàyn sî ndu sî àbositìlìsì. Mìti abù' a dzì nà kèynalæ gàyn ta àbositìlìsì nin læ zìti sî nà jeli fe'tì chwô nì ntum ì jùņ sî wul mäsòņ ta àņena nà ye'i. "Asi kì a kì chem a mbæ ì dzì nin ghi ì ghì a ghi yvi, tèyn, deblì gvì ì sà' ì lù nì iwo ateyn I sî àņena mâtèm, bu tí ma àņena nin bimi meyn ì bœ.</p>	<p>Any attempt to add to, or subtract from, the words of the apostles, or to substitute other teaching in the place of their teaching, is not of God. Satan had no opportunity to corrupt the truth as it proceeded from the Father to the Son, or from the Son to the apostles. But his opportunity arrived when the apostles began proclaiming the Gospel to mankind as they preached. "Those by the wayside are they that hear; then cometh the devil and takes away the word out of their hearts, lest they should believe and be saved."</p>
<p><b>Dzì zì a àbositìlìsì nà sa'ti awo ateyn</b></p>	<p><b>The Apostles' Exercise of Judgment</b></p>
<p>Àbositìlìsì n-bu n-keli kì àdya' a Fiyini layn, toyni iwo I Fiyini a fi a ghi nin sî ghi ma ghi nin nya' meyn mà àņena nin læ nyà' a tisì Fiyini.</p>	<p>The apostles are administering the authority of God even today, through the written Word of God which they wrote under divine inspiration.</p>

<p>Àṅena n̄n læ z̄t̄i s̄i f̄èl̄i n̄ àdya' n̄ k̄èynà achi a Byantikòs. Isa' I àṅena s̄i asi ì n̄ à ghi, "Gheli ghèyn n̄n ghi bula à ku m̄i lú' ta z̄i n̄n be, m̄iti iyeyn̄i n̄n ghi ìwo z̄i a Nf̄è't̄i ì gha'ni ì Juyèl ì bè...". Dz̄i z̄i a mbz̄i ì sal ì bè ateyn, na, "gheli ghèyn ghi tèyn ma ghi fayti meyn nyv̄i m̄ilu' ìn to ìn f̄i", n̄ à ghi a s̄òe, dz̄i z̄i a àbos̄it̄l̄is̄i s̄à' ateyn n̄ à ghi àt̄i-ati.</p>	<p>They began administering that authority on the Day of Pentecost. Their first judgment was, "These men are not drunk as you suppose, but this is that spoken of by the prophet Joel..." The world's judgment, that "these men are full of new wine", was wrong; the apostles' judgment was correct.</p>
<p>Ànkumt̄i isa't̄i n̄n àbos̄it̄l̄is̄i à n̄ à ghi, "k̄i n̄ò ì Jisòs ì wèyn a z̄i ì l̄i n̄ ìwu ì b̄i ì zue, F̄iȳini f̄i n̄n lays̄i meyn k̄ò'si ṅweyn ì n̄i wù na ghi Bòbo f̄i ghi Christ. Isa't̄i-i I àṅena I li na tal n̄ à ghi k̄ùm gheli gh̄ib̄i ta iwo I F̄iȳini i k̄ùm, "Ȳi beynsi m̄item ì mz̄i, ì fs̄i ì mu no m̄i ndà iz̄ȳn n̄ Jisos Christ ta ka ghi chye's̄i mb̄i ì sisi.</p>	<p>The apostles' second judgment was, "This same Jesus whom ye have taken with wicked hand and slain, God has raised up and made both Lord and Christ." Their third judgment was concerning convicted sinners, "Repent, and be baptized every one of you in the name of Jesus Christ unto remission of sins."</p>
<p>Tèyn, no m̄i a if̄è't̄i n̄ àṅena ì k̄à n̄i awo k̄i a àṅena n̄ à nyà', àṅena n̄ à sa' teyn àwo s̄i Ìs̄ilæ z̄i a ȳi n̄ à ghi ayvis awo a teyn ta bu keli k̄i àdya,g layn k̄i tèyn ta ghi n̄n læ fu k̄i ghi. Iwo n̄n ghi wi n̄ò ì mò' ta ȳi n̄n to ta ka gheli gh̄ib̄imini k̄iliteyns̄i na ghi a j̄uṅ ta àbos̄it̄l̄is̄i n̄n bu læ sa' tèyn. Àṅena n̄n lí àl̄é' a Christ. F̄iȳini f̄i ì n̄ à fel̄i toyn̄f̄ à àṅena, ì àṅena lí àl̄é' a Christ. "F̄iȳini f̄i n̄n taṅf̄i toyn̄f̄ a ghes. Ghès n̄n chwot̄i z̄i s̄i iz̄ȳn n̄ Christ na ȳi bà't̄i nch̄in̄i sisi z̄i F̄iȳini f̄i"</p>	<p>Thus, in all their sermons and writings they delivered judgments for spiritual Israel which stand as authoritative today as when first delivered. There is nothing that is essential to the well-being of Christian believers that has not been a subject for the apostles' judgment. They are ambassadors of Christ. God acted through them and they represent Christ. "As though God did beseech you by us, we pray in Christ's place, be ye reconciled to God."</p>
<p><b>Awo s̄i k̄it̄i a dz̄i s̄i n̄ à ni a k̄ùm àdya' a àbos̄it̄l̄is̄i</b></p>	<p><b>Practical Considerations Related to Apostolic Authority</b></p>
<p>À n-ghi a N̄wà'l̄i n̄ Dr. G.A Jacob, ghi toṅt̄i na Ecclesiastical Polity ì New Testament, awo a li a n̄n ghi ateyn ghi s̄i n̄ à mut̄i k̄i tèyn toṅt̄i à. N̄wà'l̄i n̄ à yèyn n-ghi jof̄i s̄i n̄ à j̄àṅ à ȳi dyèyn ta k̄iliteyns̄i lisi ta s̄i n̄n fayti kf̄à't̄i awo n̄n k̄iṅ s̄i kasi s̄i ndù as m̄idz̄it̄i m̄i àbos̄it̄l̄is̄i. À N̄wà'l̄i n̄ à ghàyn:</p>	<p>In Dr. G. A. Jacob's book, Ecclesiastical Polity of the New Testament, there are quotations worth repeating. This book is worth thoughtful reading, and it shows the trend among some modern Christian thinkers to get back to the principles of the apostles. From the book:</p>
<p>Chòs ìtu' n̄ àbos̄it̄l̄is̄i n̄n ghi k̄i chòs ì z̄i ìnki I adya' I n̄n ghi ateyn in̄oyn I gheli gh̄ib̄imini yeyn kjel̄i no m̄i s̄i ìtu' gha. Inki adya' n̄ à z̄i n-ghi a chòs n̄ à ghàyn, a ghi wi ta ȳi n-keli awo ateyn k̄i k̄ùm ìlwe' ì j̄im, k̄esa awo k̄i a k̄i n-ghali keli wi f̄insè'i, k̄esa à n-ghi ta a n-ghi afo a mu a chwo ta ka ghi na ki m̄itu' ma m̄i gv̄i s̄i ìbam a, bòm ta k̄i ta afo n̄i ghi afo a mu a, keli wi f̄insè' a dz̄i a f̄i a k̄i n-ghi ateyn, k̄esa keli àwo k̄i k̄ùm k̄i ìlwè' ì j̄im a, I k̄à' ȳi b̄u læ f̄u adya' na wùl ì sa' k̄esa ì bè ì s̄u's̄i iwo; m̄iti bòm</p>	<p>"The church of the apostolic period is the only church in which there is found an authority justly claiming the acknowledgement of Christian bodies in other times. And such authority is found in this church -- not because it possessed a truer catholicity, or a purer constitution, or a more primitive antiquity than belong to succeeding ages, for neither antiquity, purity of form, or catholicity confers any right to govern or command; but because it was under the immediate rule and guidance of</p>

<p>ta yi nà ghi kî nô isas isa' nî ìtisi-I àbositìlìsì a. À nà ghi kî dzi zì a àṅena nà sa' teyn awo ateyn yi keli wi fñse'i, ta yi n-læ kè' a ndayn a chôs ì nâ ghàyn, ta yi ní na ghesìnà yvíní mesì ìtu' nà wèyn. Ghi kà' ghi bu læ bè ìnki iwo nà yèynì nô sî chšo ì mò' ìtu' fì lî, bòm ta àbositìlìsì à bu læ nà keli yìsì ndo. Àṅena nín ti kî ninyiṅ ta ndyèynsì sìsì a nà tisi Fìyìnì ikfà'tì, chwòsì tìsa', ghi gheli ghi sa' nî a chšo nî Christ nî ìfòyn ì ṅweyn.</p>	<p>the apostles. And it is their infallible judgment alone, as exhibited in this church, which has a legitimate claim to our submission. Of the church of no other period can the same be said, because the apostles had no successors to their office. They stand alone as the divinely inspired teachers, legislators, and rulers in Christ's church and kingdom. They stand alone as men appointed and commissioned by Christ Himself, and not by man.</p>
<p>"Mî n-chwotì , tèyn, si zìtì ghîbæ ta ghi nà ghi a Nicea sî chem. A àbositìlìsì Christ, si zìtì awo a nya' nî-a nî ghîbæ si chem a Mîkâyn ìn Fî, si zìtì adaya' a ndò Fìyìnì si chem awo a fî a ghi nà nî ta ìtu' àbositìlìsì à chow si kasi si ndù a ndò ì Fìyìnì ìtu' àbositìlìsì. Si kasi si ndù ìtu nà ghàyn, si fì si mòmsì, no mî a dzi ì kà ta yi n-boynì, si kasi si fìsì si kò'si chôs ì zì a yi nà ghi ìtu' ta ghi nà nya' Mîkâyn ìn Fî, n-ghi iwo I to I sî ghesìnà lvîyn, ìlvì ta ghesìnà nín ghi si ghali si lèm iwo yi ghi samo' nî si nà kya samo, g iwo I Fìyìnì a dzi ìbaynì antèynì nî gheli ghesìnà. Ghesìnà ì kæ yeyn na ghesìnà si keli ìnki I chôs ì nà yèynì alè' ghè a ghesìnà nín ghi ateyn, a ghesìnà mòmsì si nî na yi na ti sî a ngeṅ bula afo yo', ì fì na kya si koynì nî nge' si bemnisì ìtu' afèyn a ghesìnà nín chi ateyn, a yi fì bà'tì ghesìnà ì kùm libis.</p>	<p>"I appeal, therefore, from the Nicene Fathers to the apostles of Christ; from patristic literature to the New Testament; from ecclesiastical authority and practice of post-apostolic centuries to the primitive church of the apostolic age. To go back to that time, and to endeavor, as far as possible, to reproduce the church of the New Testament, is most needful for us now, if we would preserve a faithful and distinct knowledge of Christian truth among our people. By realizing, as far as we may, the ideal of that church in our own community, we shall best maintain its liberty and purity, and we shall best meet the peculiar dangers of the present time and prepare for the future."</p>
<p><b>Si zìtì ìtu' nî àbositìlìsì a si chem a ghesìnà ìyu'-mbarji si adya'</b></p>	<p><b>From the Apostles to Us - Lines of Authority</b></p>
<p>Àlè' ghè a ghesìnà ì chwo meyn, si dyàṅsì adya' a Fìyìnì sî gheli n-ghi ma ghi lèm kàlì a ìlweṅ ì twal.</p>	<p>In the previous section, the transmission of divine authority to human beings is marked out in three phases:</p>
<p>(1) Fìyìnì fî nín læ fu nô àdya' à jìm a mbzi sî Wayn ì ṅweyn, Jisos Christ;</p>	<p>(1) God delegated all authority on earth to the Son, Jesus Christ;</p>
<p>(2) Wàyn ì fu adya' iye'i sî àbositìlìsì, ì</p>	<p>(2) the Son delegated teaching authority to the apostles; and</p>
<p>(3) Àbositìlìsì ì nà nyâ' nî àdya' a kùm ì dzi zì a ka ghi na lí àdya' ateyn fì yvínì àdya' àbàs nî gheli ghìbìminì ìtu' ì chôs.</p>	<p>(3) the apostles wrote authoritatively concerning the uses of and submission to authority on the part of believers of the Church Age.</p>
<p>Tèyn, no mî ìfyè' ìkfà ta ghi nín fè' ta ghi n-lì adya' ateyn atu nî gheli a lí gheli ghi li ì fvè kè iye'i nî àbositìlìsì à ta yi n-ghi ṅwà'lì Fìyìnì.</p>	<p>Thus, every standard for the administration of authority over human beings by other people is derived from the teachings of the apostles as</p>

<p>Bòm ta Àbosìtìlìsì ì nà nyà' nìn àdya' kì a Fìyìnì fì fu, ma a fì fu Fìyìnì itof, a fì tìsì Àyvis a Nwà'ni-a nì Fìyìnì fì, ghesìnà nìn kelì sì kì iyvini ì jìm sì itebtì zì a yì nìn fvì a Nwà'lì Fìyìnì.</p>	<p>recorded in the Bible. Because the apostles wrote with the delegated power of God and were divinely inspired and controlled by the Holy Spirit of God, we are obliged to give absolute obedience to instructions from the Bible.</p>
<p>Tìnkì tì adya' a funi-a nìn ghi ma ghi nìn faytì meyn bèysì kàlì aleñ afêyn.</p>	<p>Three types of delegated authority are described in this section:</p>
<p>(1)Adya' antêynì nì gheli</p>	<p>(1) Authority in Human Society;</p>
<p>(2)A chòs (ndo Fìyìnì alè'), nì</p>	<p>(2) Ecclesiastical (Local Church) Authority; and</p>
<p>(3)Nì adya' bò wayn nì nà wàyn</p>	<p>(3) Parental Authority.</p>
<p>Ghi kæ sì yè'i ìlwe' a Nwà'lì Fìyìnì a jùñ kùm ìtu awo nà wèyn, a wùl ì bìmìnì na faytì kya sì kà'sì awo a nge'sì a fì sì kùm na gheli na yvìnî àdya' a jùñ.</p>	<p>By careful study of the scripture passages related to these topics, a believer should be able to gain a great deal of discernment into the problems of proper response to authority.</p>
<p><b>Adya' antêynì ànòyn nì gheli</b></p>	<p><b>Authority in Human Society</b></p>
<p>Iyè'i I Nwà'lì Fìyìnì nìn ghi na adya' anòyn nìn gheli kì a kì n-ghi ghi kelì sì yvini a bu kì àlè' ta yì n-faytì kè' a ndayn na kì kìn sì lì ì wul ì bìmìnì sì fvì nì ñweyn sì iye'i I Nwà'lì Fìyìnì. Yi n-ghi sì bè na, Fìyìnì fì nìn fu wi adya' a li a ta ka kì ni a wùl ì ye'tì isa' I Fìyìnì kèsa sì su'tì nì ì dzì ì lì ta wù lèm na ghi na jeli ateyn. Iwo i yèynì a Christ nìn læ bè tēyn na, "fu sì Sisà a kì à n-keli Sisà, ì fu sì Fìoyìnì fì a kì alè' a à n-keli Fìyìnì", n-keli dzi nà yèyn.</p>	<p>The teachings of the Bible indicate that established civil authority is to be obeyed explicitly except where such obedience would cause the believer to deviate from direct Bible teaching. That is to say, God does not delegate any authority that would allow someone to overrule His expressed commands or to compromise a divine principle. The statement of Christ, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" bears out this principle.</p>
<p><b>ÌLWÈ' A NwÀGLÌ FÌYÌNÌ TA WU NÌN SO' ì dyèyn tìnkì tì adya'</b></p>	<p><b>Bible References to Specific Types of Authority</b></p>
<ul style="list-style-type: none"> <li>• Idwa' ì Gheli Ghi a ghi n-sa' anòyn a tìlà', nì ìl'a' nì ntè'sì:<b>Rome 12, 1 Timotì 2</b></li> </ul>	<ul style="list-style-type: none"> <li>• The authority of the rulers of federal, state, and local government:<b>Romans 12:1 Timothy 2.</b></li> </ul>
<ul style="list-style-type: none"> <li>• Adya' a wùl ì vzì a wù n-teyn nsa' ta wù n-du' achi a nsa' <b>1 Kolin 6:1-8</b></li> </ul>	<ul style="list-style-type: none"> <li>• The authority of a judge on the bench:<b>1 Corinthians 6:1-8.</b></li> </ul>
<ul style="list-style-type: none"> <li>• Adya' a wùl ì vzì wù nìn nì mbeylì kèsa wul ìtwo àlèg I fèl, <b>Kolosè 3, Efesùs 5, 1 Timotì 6</b></li> </ul>	<ul style="list-style-type: none"> <li>• The authority of a business owner or executive:<b>Colossians 3:1 Ephesians 5:1 Timothy 6.</b></li> </ul>
<ul style="list-style-type: none"> <li>• Adya' a wùl vzì a wù n-tisì gheli ghi a ghi n-dim tì dim, <b>1 Kolin 9:24-27</b></li> </ul>	<ul style="list-style-type: none"> <li>• The authority of an athletic coach:<b>1 Corinthians 9:24-27.</b></li> </ul>

<ul style="list-style-type: none"> <li>• Adya’ a Ghìbo nod ìghòn a mbanj i a mbanj, Matiyò 8:8-10</li> </ul>	<ul style="list-style-type: none"> <li>• The authority of the military chain of command: Matthew 8:8-10.</li> </ul>
<p>Ki kìmì ìlwè’ ì wèyn sì tò’ sì ki sì ndùsì nì dzì àdya’ a m̀lè’ nì k̀ sì ìdvì antèynì àndòyn nì gheli.</p>	<p>See the following passages also for references to the concept of authority in many areas of human society:</p>
<p><b>Matiyò 22:19-21</b>          19 Yì dyeyn gvì nì ìkwo akas vsì a ghi n-mâ’ tâks ateyn tì s̀ mà.” Nò mi ìlvi gha, ghi gvì nì ìkwo akas nâ vzì s̀ ñweyn.          20 Wu b̀f s̀ àñena na, “A n-ghi àlìṣi ikè’ nì ndà kèyn ateyn t̀yn t̀yn nì ìziyn i a?”          21 Àñena bè na, “À n-ghi ìkè’ I fòyn i gha’ nì a Rome nì ìziyn I ñweyn.”</p>	<p><b>Matthew 22:19-21</b>          19 Show Me the tax money.” So they brought Him a denarius.          20 And He said to them, “Whose image and inscription is this?”          21 They said to Him, “Caesar’s.” And He said to them, “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.”</p>
<p><b>Matiyò 17:25-27</b>          25 Bità ì b̀mì ì bè na wù n-ma’ à. À nà sì ghi ta wù kasi meyn ì z̀ a ndo, a taṅì Jìsòs sì asi ì k̀e bè na, “wà n-kfà’ t̀ na gha a Saymùn, n a tìfòyn t̀ mbzi nìn f̀sì ìkwo taksì s̀ ghelì àñena ma s̀ ghelì ghi gvini a?”          26 Bità ì bè na, “àñena nìn f̀sì s̀ ghelì ghi gvini. Jìsòs ì k̀e bè na, “Yì ti n-ghi na ghelì t̀l̀a’ nâ ghèyn nìn kelì wi sì nà là’ tâks s̀ tìfòyn t̀ àñenatì.          27 Yì n-ghi k̀ì nò t̀yn m̀tì yì nìn jòfì wì na ghesìv̀a ni àñena nyo’ s̀ ìtoṅ s̀ ghesìv̀a. Ndù ìchfì ìlùe ì mà’ nsa’, à n-lì no mi s̀fì ì k̀a ateyn sì asi, wa yàs ìchfì ateyn a ka wà yeyn ìkwo akas. Wà yeyn, wa f̀vìsì I ndu là’ ìkwo ì tâks nì ghesìv̀a ateyn s̀ àñena.”</p>	<p><b>Matthew 17:25-27</b>          25 He said, “Yes.” And when he had come into the house, Jesus anticipated him, saying, “What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?”          26 Peter said to Him, “From strangers.” Jesus said to him, “Then the sons are free.          27 Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you.”</p>
<p>1 Bità 2:18          1 S̀fì z̀ ì ghelì ghi felinì, yì na yvìǹ ghìbo ifèl nì z̀, ngvìml̀f̀ àñena k̀ì nò samo’. Ka yì na ngvìml̀f̀ k̀ì ìghì a ghi n-tò’ nì nì z̀ f̀ boyni-à, yì na ngvìml̀f̀ nò mi ìghì a ghi n-mbem.</p>	<p><b>1 Peter 2:18</b>          Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh.</p>
<p>1 kolìn 7:21-24          21 Wùl na ghi ma wù n-læ nà ghi àkòs ìtu’ ta F̀yìyìnì f̀ jàṅ ñweyn, ka wù bè ìwo, m̀tì wù k̀e nà kelì dzì sì nà ghi sì a ngeṅ, wu nà ghi.          22 F̀yìyìnì f̀ nìn jàṅ wul na wù na jumtì Bobo wu ghi àkòs, wu nà sì ghi wul sì ngeṅ s̀ Bòbo k̀imì ìghel ta f̀ nìn jàṅ wul ghi sì a ngeṅ wù nà sì ghi àkòs s̀ Christ.</p>	<p><b>1 Corinthians 7:21-24</b>          21 Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it.          22 For he who is called in the Lord while a slave is the Lord’s freedman. Likewise he who is called while free is Christ’s slave.          23 You were bought at a price; do not become</p>

<p>23Fìyìnì fì sî ghi ma fì yuyn meyn zè ì là'. Ka yí fì kàsi nà ghi ìkòs sî gheli.</p> <p>24Ma na bè a woyn-nà ghem na Fìyìnì fì na ghi ma fì n-læ jàŋ wul, wu ghi no mi ti, wu faŋ kî tí ì nà ghi ñeyn nfeynfì.</p>	<p>slaves of men.</p> <p>24 Brethren, let each one remain with God in that state in which he was called.</p>
<p><b>Efesùs 6:5-9</b></p> <p>5Gheli ghi felìni, yì na yvinî ghìbo ifèlì nì zè, faytî ngvimlî àŋena kî nì m̀tem mzì ìn j̀m. Yì na fèlì kî ta yì ǹn fèlì sî Christ.</p> <p>6Yì na yvinî àŋena ta gheli ghi felìni nì Christ kî nô samo', kî ighel ta Fìyìnì fì ǹn k̀ŋ. Ka yì na yvinî àŋena kî ìlvì ta ghi lèmi isì a yì ìwùyn bòm ta yì ǹn k̀ŋ na ghi na kya na yì ǹn felì a j̀ŋ.</p> <p>7. Yì na felì sî àŋena nì ìsaŋlì-I kî ta yì ǹn felì sî Bòbo, a ghi wi sî gheli.</p> <p>8. Yì n-kya na wùl n-kæ nì no mi njùŋ ì kà, kesa wù n-ghi àkòs, kèsa wù n-ghi wi, a Fìyìnì fì ǹn læ fù ìmwa'ti ateyn sî ñweyn.</p> <p>9.Ghìbo ifèl yì na boŋ faytî ghal gheli ghi felìni nì zè. Ka yì na kfayntì ì kfayntì awo sî àŋena. Yì na kya na wùl vzè a wù n-ghi bò ifèl sî zì ghì j̀m ǹn ghi iyvì, lí nô mi ndà kî ighel.</p>	<p><b>Ephesians 6:5-9</b></p> <p>5 Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ;</p> <p>6 not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart,</p> <p>7 with goodwill doing service, as to the Lord, and not to men,</p> <p>8 knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free.</p> <p>9 And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with Him.</p>
<p><b>1 Timoti 6:1,2</b></p> <p>1Gheli ghi a ghi n-felì ta ìkòs ǹn keli sî nà ngvimlì ghìbo ifèl nì àŋena ta ka gheli na taŋî wì awo a bi-a kùm ìziyìn i Fìyìnì kèsa kùm àwo kî a ghesinà ǹn ye'i.</p> <p>2Ikòs vzè a wu n-felì sî gheli, a ghi gheli ghi b̀minì ǹn keli wi sî nà kesî àŋena bòm ta ghì bò ifèl nà ghì ǹn ghi k̀mì gheli ghi b̀minì ta àŋena. Àŋena ǹn keli sî nà kwo felì nì àdya' a bòm ta sæ àteyn ǹn ndù sî wùl, a ghi wul ì b̀minì, àŋena kòŋ ñweyn. Wà n-keli sî ye'I awo nà kèynà sî àŋena.</p>	<p><b>1 Timothy 6:1,2</b></p> <p>Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and His doctrine may not be blasphemed.</p> <p>2 And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved. Teach and exhort these things.</p>
<p>1 Bità 2:13</p> <p>13Yì fu ngeŋ ì sisi ì nà yvinì no mi ndà vzè a gheli lèmi na wù na sa' ì zè. Yì na nì ì t̀eyn kî nô ta yì n-fàyn Fìyìnì. Yì na yvinì ì fòyn ì gha'nì vzè a wù n-sa' gheli ghì j̀m.</p> <p>14Yvinî no mi ghìbo ntè' ghì a wù cho'ti lèmi, ghi na sa'a ì fu nge' sî gheli ghì a ghi n-nì awo a bi-a, bmesì ìghì a ghi ǹn chí nch̀nìsì àti-ati.</p> <p>15Yì na chí a dzi nà ghàyn ta ka ìngù ì gheli ghì a ghi ǹn b̀m taŋî kî taŋi na bu keli wi iwo sî bè</p>	<p><b>1 Peter 2:13-17</b></p> <p>13 Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme,</p> <p>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.</p> <p>15 For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—</p>

<p>kùm ì zì. Iyeyn nà yèynì nìn ghi ìwo zì a Fìyìnì fì nìn kìn.</p> <p>16. Yi na chí kî nò ta gheli ghi a ghi n-keli ngeṅsi àṅena, ghi wi akòs sî wùl. Mìtì, ka yì n-lì iyeyn nà yèynì sî nà leytì mbisi a yì a nchìnàsì. Yì na kwo chí ta gheli ghi a ghi n-felì sî Fìyìnì fì.</p>	<p>16 as free, yet not using liberty as a cloak for vice, but as bondservants of God.</p> <p>17 Honor all people. Love the brotherhood. Fear God. Honor the king.</p>
<p><b>Ditèlonomì 17:12, 13</b></p> <p>12Lvàyn wùl ì vzì a wù to nì àtu a ì nà yvìnì wì ngàṅ ndò Fìyìnì ta wù timi sî nà felì a afu asi nì Bò Fìyìnì fifì, kèsà ì wul ì vzì a wù n-sa', a wùl àteyn na keli sî kfì. À zì lî ì mà'ì iwo I bzì sî antèynì nì Ìsìlè.</p> <p>13. A gheli ghi jìm ì yvì ì nà faynà, na bu fì to wi nì atu a.</p>	<p><b>Deuteronomy 17:12,13</b></p> <p>12 Now the man who acts presumptuously and will not heed the priest who stands to minister there before the Lord your God, or the judge, that man shall die. So you shall put away the evil from Israel.</p> <p>13 And all the people shall hear and fear, and no longer act presumptuously.</p>
<p><b>Rome 13 1-7</b></p> <ol style="list-style-type: none"> <li>Zì ghi jìm nìn keli sî nà yvìnì gheli ghi sa'ni ghi a ghi n-ti a yì atu bòm ta wul ì sa'no nìn ghi wi a wù faṅ tì fsì adya' sî Fìyìnì fì sî nà sa'a. Nò gheli ghi saṅi ghi jìm nìn ghi ma à lèm Fìyìnì.</li> <li>Yi n-dyèyn na à n-tùynsi mî ndà gheli ghi sa'ni, a na ghi na wù nùl ì kè nà kìn wi n-tuynsi meyn iwo zì a Fìyìnì lèm, a Fìyìnì fì læ sà' ṅweyn.</li> <li>Gheli ghi a ghi n-chi nchìnì ì jùn nìn keli wi sî nà fàyn gheli ghi sa'ni. À n-keli sî nà fàyn ìghì a ghi nìn chi nchìnì ì bì. Wùl ì kè nà kìn wi na wul ì sa'ni na bem sî ṅweyn, wu nà nî kî àwo a juṅà, ka wù na kwo bemsî kî bemsî ṅweyn..</li> <li>Yi n-ghi tèyn bòm ta wul ì sa'ni nìn ghi wul ì felìnì nì Fìyìnì fì, gâmtì zì na yì na nî àwo a juṅ à. Wùl na nî mbi wu nà fàyn gheli ghi sa'ni bòm ta gheli ghi sa'ni nìn keli àdya' sî nì mbi sî gheli ghi a ghi n-ní awo abi-a. Àṅena nìn ghi gheli ghi felìnì nì Fìyìnì fu nge' sî gheli ghi a ghi n-ní awo a bi-a, a ghi dzi zì a Fìyìnì fì nìn dyèyn ateyn na Fì n-nyò'sì ìtoṅ sî gheli ghi bì.</li> <li>Yi ti n-dyèyn na no mî ndà nìn keli sî nà yvìnì gheli ghi sa'ni, a ghi wi kî ta wù n-fàyn na Fìyìnì fì kà' a fì na nyò'sì ìtoṅ sî zì mètì bòm ta wù n-kya a ṅweyn item na yì n-jòf sî nà nî tí.</li> <li>À ti iwo zì a yì n-keli kìmì sî nà mà' tâks bòm ta gheli ghi sa'ni nìn ghi ma ghi fu meyn ngeṅsi àṅena sî nà nî ifél nà yèynì ì nà felì kî nò sî Fìyìnì fì.</li> <li>Wùl na keli sî là' afo nò mî sî ndà antèynì nì gheli nà ghèyn, wu là'. À na ghi tâks ì mbey'lì, wu là', à na ghi no mî iyí ngeṅ nì ṅweyn, wu là', à na ghi mî ìngvìmlì, wu nà faytì ngvìmlì àṅena,</li> </ol>	<p><b>Romans 13:1-7</b></p> <p>Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.</p> <p>2 Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.</p> <p>3 For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.</p> <p>4 For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil.</p> <p>5 Therefore you must be subject, not only because of wrath but also for conscience' sake.</p> <p>6 For because of this you also pay taxes, for they are God's ministers attending continually to this very thing.</p> <p>7 Render therefore to all their due:taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.</p>



<p>à na ghi ìko'si si fu sè àṅena, wu nà fu a.</p>	
<p><b>Midziti mè kilitaynsi kùm àdya'</b></p>	<p><b>Christian Life Principles Related to Authority</b></p>
<p>Si yvini adya' nin dyeyn na wà kà' a wà na ní kími ìow ifomni-I kími ta wà li a wà na ní ìwo yi fom wi. Bòm tēyn, wà keli si nà kasí ì tisi ì ngeṅ. Gàlesiyà 5:23 nì 2 Tèsalònìkà 3:8-15 n-so' ndusì na si nà kya si tisi ngeṅ à nìn ghi ta wùl nìn lema ibimi. Nwà'lì Ngàynsì nõ ì jìm nìn tò' ì bè ìwo kùm kè dzì nà yèyn. Wul ì biminì li a wù na kya na tēyn ta wù nìn lema a Christ a ikôṅ I ṅweyn I si nà ngvimlì Bòbo boṅ ì lèma, a wù na fi ghi kími wul ì felinì vzi a wù n-bìla wi.</p>	<p>Submission to authority means doing the unpleasant thing as well as the pleasant. Therefore, there is a need for self-discipline. Gal. 5:23 and 2 Thess. 3:8-15 point out that self-control is a result of Christian growth. The entire book of Proverbs deals extensively with this issue. The believer can expect that as he grows in Christ his desire to be submissive to the Lord will grow, as will his ability to be a faithful servant.</p>
<p>Si fayti si keli iwo I yèyn ì a Nwà'lì Fiyini kùm àdya' ni wul ì biminì a wù na zì ì wì a nchìnsì nì gheli ghi li. A wu na kya na ìlweṅ ì li nìn ghi a nchìnsì nì gheli wu ghi wi "si nà chwò ateyn. A wù na tò' zì wì awo nì gheli, si nà sa'a, tanjì a bì, lè m kùghòn, kàmi nì a li a "</p>	<p>A correct understanding of the concept of authority will cause a believer to gain respect for the privacy of others. He will learn that certain aspects of other people's lives do not fall under his "jurisdiction". So he will be much less inclined to invade privacy, judge, malign, gossip, etc .</p>
<p>Dzi ì jùn si jèlì a mfdziti mè Nwà'lì Fiyini kùm àdya' ni yi nì ì wul ì bimin'I nà bònṅ ngvimlì ìfwo vzi alè' a à nìn keli gheli ghi li. ìlwè' nìn dvì kì tēyn a Nwà'lì Fiyini ta wu nìn bè iwo kùm ìchon, asi a fvini-à, si fi si kàṅtì ìfwo gheli ghi li. Ilema àbàs ayvis n-ghi si fsisi midziti nà mèyn ta wùl ì biminì nìn fayti kya iwo kùm àdya'.</p>	<p>The correct use of Biblical principles of authority also develops in the believer a respect for other people's personal property. There are many passages in the Bible about stealing, covetousness, and the protection of property. Spiritual growth involves an acceptance of these principles as the believer better understands authority.</p>
<p>Si ngvimlì adya' a gheli ghi li ta ka àṅena na chí ta ghi nìn kíṅ alè' nì àṅena isas I mbà'tì nì Fiyini fi nì ghi fìdziti fi adya' fi to fi. Gheli ghi li nìn keli àdya' si li tichò'nì bula wùlì zì ateyn. Gheli ghìbiminì ghi ghe'nìn ní ghi nà sa'tì wì gheli ghi li, kàyn wì na gheli ghi li na chí a dzi ì li, lum nyu'tì wì si nà keli adya' bula ghi fu ì fu sè ì ṅweyn. "a n-ghi kì si bò ìfelìn nì ṅweyn wu n-ti kèsa wù n-fe ì fe a..."</p>	<p>Respect for the rights of others to function in their own place under God's plan is a basic principle of authority. Other people have the right to make decisions without interference. Mature believers do not judge others, to not bully others into conforming, do not attempt to exercise authority which has not been delegated to them. "...to his own master he stands or falls..." .</p>
<p><b>Adya' a dzi ì Ndò Fiyini</b></p>	<p><b>Ecclesiastical Authority</b></p>
<p>Ilwè' vzi a Nwà'gLi Fiyini ta wu n-bè iwo kùm àdya' si nà keli a chòs ta yì n-ghi alè' n-ghi a <b>Taytùs 1:4-16, 2:15-3:2, 1 Timotì 3:1-7, Matiyò 16:16-19, 18:18, 19</b></p>	<p>Scripture references to local church authority are found in <b>Titus 1:4-16; 2:15 - 3:2; 1 Timothy 3:1-7; Matthew 16:16-19; 18:18,19.</b></p>
<p>Gheli ghi tisinì àbàs ayvis nìn ghi ghi ghi làysì wì fìbaṅ fi awu, kèsa ì li ì li, kèsa cho' lè m ì lem.</p>	<p>Spiritual leaders are not elected, hired, or appointed. They emerge. As the child of God</p>

<p>Ghi n-fvè ko' ì ko'. Ta wayn Fiyini ì yeyn ta tifu ti Ayvis nin nweyn ti nin lema, gheli gh'I li bon yeyn kelì a iwùn nì Christ. A ghi fu alè' ta ka wù na felì nì tifu nâ tèyn ti ateyn.</p>	<p>experiences the development of his spiritual gifts, these gifts are recognized by others in the Body of Christ. He will be given a place in which to exercise his gifts.</p>
<p>A n-ghi Ifèlì I Gheli Ntum 6:1-7, si achfliti, ghi kà' a ghi yeyn a fu ta ghi n-læ yeyn keli dikàynsì si asi si, ta gheli ta ghi nà keli ikfà'ti ayvis, a tisf Ayvis Nwa'ni-a. Ifwo weyn kùm ta nchîni wùl nì ghi, a ghi iwo ma yi gàyn bòm ta wù n-li meyn bəŋsì ì nà lemâ ta wul ì bîmini, nà kè' andayn a nchînisì nì gheli nà ghèyn. Àŋena nin læ fvè ì ko' ta gheli ghi tisini. No mi ta ghi nin læ làysì fìbaŋ fi awu yi nà ghi ki si dyèyn na dvì gheli a chòs n-yeyn meyn ìghe'ni-I gheli nà ghèyn. Dikàyn nà sèynsì a ghi n-læ cho'ti tèyn, ghi n-cho' àŋena na ghi na felì sì gheli, a ghi wi na gheli na felì sì àŋena. No mi ti, àŋena ì se si fèl ì fèl ìfèl yi bem a.</p>	<p>In Acts 6:1-7, for example, it can be seen that the first deacons were recognized as spiritually-minded - filled with the Holy Spirit. These attributes of personal character, the results of years of growth as believers, were evident in these men's lives. They emerged as leaders. The vote taken was merely an agreement that the majority of the local body recognized the mature lives of these men. There may have been others who coveted places of leadership. But such others were not recognized. The chosen deacons were selected to serve, not to be served. Nevertheless, in serving they did great works.</p>
<p>Sì nà ghi baàs a ndô Fiyini alè', kàlitèyn nì wu bîmi na yì n-kòŋ ì dzi zì a it isi-I nin ndû ateyn alè' nà ghè. Wù kæ si na ghi si faŋ a ndô Fiyini nà ghè. A wù na dyèyn si a chwæ na yi bîmi meyn àdya' nfe'ti nà fvè si ye'i nì itisi-I gheli ghi l'ìlwè' idwa'. Nwà'lì Fiyini ì be meyn na ghi na yvini gheli gh'I a ghi nin tisi chòs àlè'.</p>	<p>In becoming part of a local church, a Christian tacitly approves of the leadership structure of that church. By remaining with that congregation, he signifies that he accepts the pastoral teaching authority and the leadership of others in authority. The Bible commands submission to local church authority.</p>
<p>1 Bità 5:5          "Ngva' ì wùl, yì na bon yvini nchye'si ndô Fiyini. Nô zì ì jìm ma' ingvimli a zì iwùn si a ndzisi ì nà ngvili ngeŋ ì sisi. Yì n-kya na Fiyini fi nin bāyn gheli ghi a ghi n-ghanzi iwuyn, miti tò'nì nì ghi a ghi n-ngvimli ngeŋsi àŋena."</p>	<p><b>1 Peter 5:5</b>          "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility:for God resists the proud, and gives grace to the humble."</p>
<p>Si yvini n-ghi si yeyn si keli mbanji si adya' si nà keysì wì adya' a li a. Iyeyn nà yèyni nin ghi iwo ta ghi bè sù'si kè sè gheli ghîbîmini ghî jîm, a fi ghi nge' si bemni n-fvè kò' chòs alè' kè ta gheli faŋ ti yvini isa' nâ iyèyni. Gheli ghi a ghi nin fu nge' a chòs nì ghi gheli ghi a àŋena nin yeyn wi na adya' a li a nin ghi toyni ikaŋ, kul minan, kesa felì a dzi si sisi. À nin ghi àleŋ a Nfè'ti ì Ndyèynsì si nù iyeyn nà yèyni si fi si seli si jìsì kè a fñchôynchôyn. Kàlitèynsì si asi sisi nin læ cho'ni kè nô nì ikonì si lèm ngeŋsi àŋena isas adya' nì nfè'ti nêyn dikàynsì bòm ta ghi nà kya àŋena nin ghi ma à cho' lèm Fiyini fi yeyn na wùl kà' a wù sæ itebti nì itisi-I àŋena.</p>	<p>To submit means to recognize the chain of command and to refrain from undermining that authority. This is a command to all believers; and nearly all trouble in local churches comes from the violation of this principle. The troublemakers in a church are those who undermine authority by criticism, by conspiracies, or by other methods. It is the duty of the pastor-teacher to guard against this and to nip it in the bud. The early Christians willingly placed themselves under the leadership of the pastor and deacons because they were known to be ordained of God and that one could profit from their guidance and leadership.</p>

<p><b>adya' bò wàyn nì nà wàyn-mbanjisi sî tanjî su'sî à</b></p>	<p><b>Parental Authority - Chain of Command</b></p>
<p><b>Achfiti Iye'i #1</b></p>	<p><b>Case Study #1</b></p>
<p>Wayn=nda ngòyn wu ghi bènj mivim in bò njv'a ì mò' ì læ kasi ì kfa a ndo nì fìncha' fì mal' ma à fù wayn ìlùmnì nì ñweyn a ntè' I to. À nà sî ghi bò wàyn nì nà wàyn ì k[oyñì ì tanjî ñèyn wayn-nda ì kùñ nà wèyn, àñena nya' bè sî wayn ì àñena na ghi n-tò'tì wi na wù mala wàyn ìlùmnì nà wèyn alej ìlvi nà ghàyn, na wù fì mùtì sî a bènj ì mò' kèsa sî bò. Àñena bè iwo zè a àñena nìn bìmi na 'malà nà yèyn nìn felì wì, fì ghi na "ba nà wèyn nìn jofì wì sî và". Wayn àñena nà gumnì-a ì bè na wù kya na à nìn ghi Fiyinìo a wù lì gvì nà àñena à ka' à mò', a fì ghi bòm ta àñena ghi jìm nìn ghi kilitèynsì a, yi n-jofì na àñena malà ndù kè ìlvi nà ghè.</p>	<p>A twenty-one year-old girl returned home with an engagement ring and her boy friend in tow. After meeting and conversing with the young man, the parents told their daughter in private that they did not approve of her marrying this person at this time and that she should wait for a year or two. They stated their belief that "the marriage will not work" and that "this fellow is not for you." The daughter argued that she felt that the Lord had brought them two of them together and that since they were both Christians it would be all right to marry right away.</p>
<p>Ibeynsì ì àtì-ati tì lè a à na ghi nô ghà ìlvi ta wà nìn fu itebtì sî waynd-ngòyn nà wèyn a? Wù ...</p>	<p>What would be the correct answer in counseling with this young woman? Should she:</p>
<p>(1)lì a wù ndù kè asi nì mba'tì malà bòm ta wù n-kya na Ghi ìkòñ I Fiyinì na wù mala ma, kèsa</p>	<p>(1) Go ahead with her marriage plans if she thinks it is the Lord's will for her, or</p>
<p>(2)wù jùmtì ikfà'tì I bò ñweyn nì nà ñweyn ì chiytì sî chem ta ka àñena læ bìmi ma^</p>	<p>(2) Follow her parents' wishes and wait until they give approval?</p>
<p><b>Achfiti Iye'i #2</b></p>	<p><b>Case Study #2</b></p>
<p>Waynda-ìkùñ wu ghi bènj sî njvàsì nfama nìn læ fè'tì sî bò ñweyn bula wù bìmi na Bòbo nìn jàn ì ñweyn na wù na ghi nfè'tì wù na sî kfà'tì sî ndù a ndò ì ñwà'lì zè a ghi nìn tu nfè'tìsì ateyn sî ba'tì sî nà ghi nfè'tì. Bo ñweyn ì nà kòñ ì wì iwo ateyn nô sakos, ì bè Sî ñweyn wù kwo zè a University, ì bà'tì ta ka wù na n^ I ìfèl I li. Wu bè sî wayn ñweyn wù na kwo keli ifel sî læ sî kasi sî gvì ateyn ìlvi ta wù kæ ndù ì fe ifèl I nfè'tì. Wu na kìn na wàyn keli iywo ì ndo ì ñwà'lì I to sî asi, ì kæ nà bu kòñ kè nà ghi nfè'tì, a wù na ndù asi.</p>	<p>An eighteen-year-old Christian young man announced to his unsaved father that the Lord had called him into the ministry and that he was thinking of going to Bible school to prepare for the pastorate. The father was strictly against such a move, and he advised his son to enter university instead, to prepare for a vocation. He told his son that he should have a profession to fall back on in case he should fail in the ministry. He wanted his son to get his college degree first; then, if he still wanted to be a pastor, he could pursue that career.</p>
<p>À n-ghi ìnki itebtì ì kà a ghi kà' a ghi fu sî wàyn nà wèyn iwo nà ghàyn a?</p>	<p>What advice should be given to the son in this case? Should he:</p>
<p>(1)Wù jùmtì iwo zè a bò ì ñweyn nìn kòñ ì zè a ndò ì ñwà'lì ì to, kèsa</p>	<p>(1) Follow his father's wishes and enter the university, or</p>
<p>(2)jùmtì iwo zè a wù nìn kòñ ì zè a ndò ì ñwà'lì</p>	<p>(2) Follow his own desires and go to</p>

<p>zì a ghi nìn tu nfè'tìsì ateyn</p>	<p>BibleSchool?</p>
<p><b>Achfiti iye'i #3</b></p>	<p><b>Case Study #3</b></p>
<p>Waynda ngòyn ìtwelâ ì lvì ì nà kìn sì nà ndû a ndô Fiyìni ì li a yi nà fayti ye'i Nwà'li Fiyìni, m̀ti ì nà ñweyn ì tuynsi. Tèyn, wayn nà wèyn wu zìtì ì nà nya' ndu à no mi ti a ta wù kèli dzi. Na ñweyn ì ku kolì ì nyo'sì ìtoñ nô sì a ñaṅ. Wu bè Sì wayn ì ñweyn na wù nà kwo ghi sì nà ghi a ndo felì m̀wolì a ndo chwô ta ka wù li ìlvì wu dv̄ kì tèyn nà lam ñèyn "m̀foynda mzì"</p>	<p>A teenage girl wanted to attend a certain Bible-teaching church, but her mother refused to allow this. So the girl began to attend secretly as often as she could. Her mother found out and was very angry. She told her daughter that she should be at home attending to her chores around the house instead of spending so much time with "those kids."</p>
<p>Waynda-ngòyn ì twelâ nà wèyn ì:</p>	<p>Should the teenage girl:</p>
<p>(1)na bu nya' ndû ki ndu iye'i sì nà kelì iye'i I juṅlì ma, kèsa</p>	<p>(1) Continue to attend Bible sessions secretly in order to get good teaching, or</p>
<p>(2) wù yvini iwo zì a nà ñweyn nìn kìn a?</p>	<p>(2) obey her mother's wishes?</p>
<p>Ibeynsì a tìbvif nà ghàyn tì tal nìn ghi na YVINI AWO KI A BÆ NI NI NIN BE! Ilwè' ì wèyn nìn fè'tì iwo zì a ghi bèynsì tēyn bòm ìnyeyni.</p>	<p>The answer in all three cases above is:RESPECT THE PARENT'S WISHES! The following section describes the reasons for this answer.</p>
<p>IWO ZÌ A NWA'LÌ FİYİNİ NİN KİN NA WÀYN NA YVINI A YE'TI ATEYN</p>	<p>THE BIBLICAL BASIS FOR A CHILD'S ABSOLUTE SUBMISSION</p>
<p>Tisa' tēynti a ti lù a Nwà'li Fiyìni tēyn n-dyēyn aṅ kì a Fiyìni fì fù ngeṅ ì ñweyn ateyn sì nà felì sì woyn-nda toynì ghìbò àṅena. Wa kya na ghi bù se sì bè ì bè dzì zì a bò ì wayn nìn kelì sì na ghi ateyn àbàs a yvis kesa a chìnì jæ ta ka wàyn ì yvini.</p>	<p>The following commands from Scripture indicate the extent to which God has committed Himself to working with children through their parents. Notice that the spiritual condition and personality of the parent are not listed as conditions to obedience of these commands.</p>
<p><b>Efesùs 6:1-3</b>          "Woynda, yi na yvinì ghìbò ghi nì ghìnà ghi bòm ta à n-ghi iwo zì a yi n-ghi àti-ati. Isa'i yi asi I antēynì tisa' ghè a Fiyìni fì nìn læ se sì fu chfìnì iwo antēynì àteyn nìn bê na, "ngvìmlì bò vâ nì nà vâ, ta ka awo à jìm à na jelì kì a jûṅ sî vâ, a wà fì chiti a nse afēyn."</p>	<p><b>Ephesians 6:1-3</b>          "The right thing for you to do is to obey your parents as those whom the Lord has set over you. Honor your father and mother ... that it may be well with you, and that you may live long on the earth."</p>
<p><b>Kòlosè 3:20</b>          "Woynda, yi na yvinì ghìbò ghi nì ghìnà ghi kè awo à jìm, bòm ta iyeyn nà yèynì nìn nì na Bôbo na saṅlî à."</p>	<p><b>Colossians 3:20</b>          "Obey your parents in all things, for this is well pleasing unto the Lord."</p>
<p><b>Iwo i to i n-ghi nì kè' Fiyìni, a ghi wi bò wàyn</b></p>	<p><b>The Focus of Response is the Lord, not the Parent</b></p>
<p>Àbàs iwo ì m`</p>	<p>Part of God's purpose for placing parents in</p>

<p>O' ta Fiyini fi lem ghibo woyn nag hi na keli adya' nin ghi ta ka gheli ye'i si na yvini Fiyini. Fiyini fi nin gviti à si luynsi awo a nweyn a ghesina a nchinisi toyni a gheli a fi a wu lem nag hi na keli adya' a ghesina atu, kon anena nag hi wi no mi gheli ghi tisini ghi Juh.</p>	<p>authority is to teach obedience to Himself. God is able to accomplish His purposes in our lives through those He places in authority over us, <i>regardless of whether they are good leaders.</i></p>
<p>Fiyini fi nin keli mbati si jofi à fi ngeyn ghi si ghi a ghi nin Kon fi yvini i nweyn (Malakay 3:16, 17). Ghesina nag hi ifwo i soni ni nweyn, ghi na li i ghesina teyn ta woyn Fiyini. Ngwali i wul i ka lali i ke'ni ifwo vzi a Fiyini fi lem na wu na keli adya' a nweyn atu, a wu na luti i su ke'ni Fiyini. Ghi n-fu meyn n'asi-nfasi si a Nwali Fiyini si bem ki teyn.</p>	<p>The Lord has beautiful and significant plans for those who love and respect Him (Mal. 3:16,17). We will be His jewels; we will be treated as the sons of God. When a young person reacts against the tools of authority that God has place in his life, he is reacting against God Himself. Severe warnings are given in the Bible about this.</p>
<p><b>Ngaynsi 30:17</b>          "No mi lsi i ka yi n-lu'si bo nweyn fi keysi na nweyn, hng'angumi i fyayn ni ho' fisi -a, a woyn mbu' anwumawum kfi".</p>	<p><b>Proverbs 30:17</b>          "The eye that mocketh at his father and despises to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."</p>
<p><b>Hibili 12:5</b>          "Ka yi n-lesi itani zi a Fiyini fi nin tani si lumsi zi. Fi n-tonfi zi na woyn nweyn be na, "Bobo nin se si fu nge' si va, tisi tisi va wa na to' yviti-a. Wu n-se si leq va ta Bo va ka wa n-boli."</p>	<p><b>Hebrews 12:5</b>          "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him:for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth."</p>
<p>AWO SI YE'I TA GHI YEYN KELI FIYINI TA WUL AL'E A ADYA' A NIN LU SI NWEYN</p>	<p>ESSENTIAL INSIGHTS IN IDENTIFYING GOD AS THE SOURCE OF AUTHORITY</p>
<p>Si fayti si yeyn si keli awu a Fiyini adya' a fi a ki nin ghi a ghesina atu, mawoli nin dvi ki teyn ta ka ghesina keli.</p>	<p>In order to properly identify the hand of God in the authority which is exercised over us, several insights are necessary.</p>
<p>Ghesina nin kel'I si ye'i si na kya ikfina i ale' ghe a wul ni ti ateyn ni ale' ki a wu n-ti ateyn. Iwo I li ta wul ni wu na be na yi yvini wi adya' ni yi na ghi na, "ma ka' ma bu ngvimi i vzi a ghi nin be na ma yvini". Mitu a n-ghi iwo I to i si yvini ale' ki a wul nin ti ateyn kimi i lvi na ghe i kya ta wul ateyn nin wuti a nchini ghi kel'I si tisi.</p>	<p>We must learn to differentiate between position and personality. One of the first objections to obeying authority is, "I can't respect the one I'm supposed to obey." But it is possible to respect a person's <i>position</i> of authority while at the same time being aware of character deficiencies which need correction.</p>
<p>Waynda ta wu bu lema lema, "mi n-keli no si yvini si bo wom ni na wom bom gha? Anena nin be na ka ma ni awo a li a, mitu a =nena i fvi i ndu i ni kimi awo ateyn si anena ngen!" Mitu waynda na weyn ni wu fe si yeyn ikfina-I aleq ki a bo i nweyn ni na nweyn nin ti ateyn ja ta ka chini anena.Waynda ikun i li a wa yeyn iwo</p>	<p>A teenager might say, "Why should I listen to my parents? They tell me not to do certain things, but they go out and do the same things themselves!" But this young person fails to distinguish between his parents' position and their character. The young man would be quick to see the error of his line of reasoning if</p>

<p>I sôe I ni-I a dzì ìkfà'tì nì ñweyn ìlvi ta wul ì jèlì nì ñweyn ì bè sî ñweyn na, "à na ghi achi a li a ghi tisì ma ta mà nyiñ chwôsì mitù, ì nfm à fol àteyn nà faytì ghi nchîni befia, ma bàytì fiñwà'lì fi ateyn."</p>	<p>his friend stated, "They other day I got stopped for speeding, but the policeman has such a bad personality that I tore up the ticket."</p>
<p>Ghi li nî ghi nà bè na, "mà lum bè iwo bò wom nì nà wom kôñ wì si yvitì, à nìn ghi iwo zì a mî n-kôñ wìsi nà fi yvitì sî àñena?" Kîmi afêyn. Àñena nìn fe meyn sî yeyn ikfîni-I alè' ghè a wul nì tì ateyn nì nchîni zì a wul nìn kelì. Yi n-jofî na waynda ìkùñ nà wèyn ìkwo yeyn ì kelì iwo zì a Fiyini fi nìn kîñ sî kelì iwo nà ghàyn chwô sî nà kîñ na bò ñweyn nì nà ñweyn na yvitì sî ñweyn. Fiyini fi nìn kya ìghî a wul lèm ìlwè' it isì nìn sôlì a àñena nchîni, mîti wu gvîti sî fèl no mî ta iwuytî a nchîni nà yèyni n-ghi.</p>	<p>Some say, "My parents don't even try to understand me, so why should I listen to them?" Here again, there is a failure to distinguish between position and personality. It is more important that the young person understand what God is trying to accomplish than that his parents understand him. God knows that those He places in authority will have character deficiencies? But He is able to work in spite of these deficiencies.</p>
<p><b>Njànsi 76 10</b>, "kì nô tèyn, no mî ìtoñ ì bañni nì wul læ bèñ Và".</p>	<p><b>Psalms 76:10</b>, "Surely the wrath of man shall praise thee."</p>
<p><b>Ngâynsi 16:7</b>, "À nà ghi ta dzisi wul ì sî fòm sî fi, wu nì no mî mbàynsi ñweyn sî nà chí ñeyn ì ñweyn nì mbôyni.</p>	<p><b>Proverbs 16:7</b>, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."</p>
<p>Ki kîmi 1 Bità 2:18-20</p>	<p>See also 1 Peter 2:18-20.</p>
<p>Fiyini fi kà' a wul ba'li ikua a dzì ìbeni felì toynî adya'. Wu li a wul li gheli nchîni ì tosi tzàyn ghesina ta ka ghi ghe'ni iku. No mî aleñ à kà a ichfîti iye'i a fi a ghesina nìn li, adya' a bò wayn nìn meyn ki ì yeyn iku I waynda abàs nì ngwa' ì wul.</p>	<p>God can develop mature attitudes through His use of authority. He can use those who are the hardest to get along with to motivate us to develop mature attitudes. In each of the three case studies which are described above, the parent in authority detected an immature attitude on the part of the young person.</p>
<p>À na ghi a ichfîti iye'i I yi asi I bôm ta bæ nì nì nìn mèyn iku yi kè' wì a jûñ ki nô a wayn nì wul ì vzì a wul nìn kîñ sî mala ñweyn yi ghisì nì na àñena faj tì luyn tì mèsì a malâ. No mî ndà nà kelì iku I ke'nîni-I ta wul nkì kî ngeñ. No mî ndà ì kîñ na à na ghi kî zì a àntèyni àntèyni. Wul nìn ghi wi nô nì mò' alè' a wul yè'i sî nà ngvimli adya'. Àñena nìn kya wì na wul nìn kelì sî yvitì iwo I wul ì lvì ì kèsà ì li iwo I wul ì lvì. Dzì sî ku a jûñ nìn ghi ma ngwa' ì wul ì li a ghi ye'i, ìlvi ta àñena ì yvì itebti sî chiyti.</p>	<p>In Case Study #1, the marriage was disapproved because the parents detected underlying attitudes in both their daughter and her fiancé which would have made them incompatible in marriage. Each has a negative attitude of self-will. Each expected to be the center of the stage. Neither had learned submission to authority. They had no concept of deference to one another or regard for the wishes of the other. Proper attitudes could be learned by the young people, if they would follow the advice to wait.</p>
<p>À nà ghi a ichfîti iye'i #2, bæ ì yeyn a wâyn nì ñweyn ta wul nìn kya wi sî nà kasî ì fu àyòñni, to nì àtu a, kya wi na gheli ghi li nìn ku ti a. No</p>	<p>In Case Study #2, the father detected in his son attitudes of ungratefulness, stubbornness, and insensitivity to the feelings of others. Even</p>

<p>mì ta bò ì ñweyn na ghi wi wul ì bìmìni, wù n-læ meyn yeyn na ìnkì iku nà yèyìnì lli a yi ni ñweyn a wù fe ifèl. Kì nò na bò ì ñweyn nìn læ meyn zì sè lìm̀tì ife I wàyn ì ñweyn a ifèl I F̀yìnì ì nà ghi k̀i nò ì nf̀asi-nf̀asi ì bemni s̀i wàyn ì ñweyn na wù lli a wù na ghi a s̀e.</p>	<p>though he was not a believer, the father realized that these attitudes would cause his son to fail in the ministry. The fact that his father had some apprehension of his son's failure in the ministry should have been a significant warning to the son that he might be wrong.</p>
<p>Achf̀iti #3, waynda ngòyn ìtwelà ì wèyn n-ghi ma wù nà bèys̀i a j̀uñ s̀i nà ñweyn a nà ñweyn yeyn na nch̀inì ì mu ǹi ñweyn z̀i ì kfinì meyn ta wù n-nd̀u a ch̀os nà ghàyn, a wù na bè iwo ito S̀i nà ñweyn na wù visi ñweyn wù na bu nd̀u k̀i a ch̀so nà ghàyn.</p>	<p>In Case Study #3, the teenaged girl, by responding properly to her mother would allow her mother to see that her old attitudes had changed as a result of attending the church, and she would be advancing the most powerful argument for her mother to allow her to continue attending the church.</p>
<p>Iwo z̀i a F̀yìnì f̀i nìn k̀iñ s̀i ghes̀nà nìn ghi na nch̀inìs̀i ghes̀nà ì na lut̀i ghi k̀i ta nch̀inì wayn ì ñweyn Jisòs Christ. Jisòs ì nà yvinì ì bò ñweyn ǹi nà ñweyn ta wù nà lema ko' i. Bòm ta wù nà ku a dz̀i nà ghàyn wu lema itof, k̀i nò ìẁyìn, F̀yìnì f̀i nà f̀i kòñ ì ñweyn gheli koñ à. Ẁu "n-læ su's̀i ngeñ ì ñweyn a nse ì nà yvinì à..."</p>	<p>God's concern is that our attitudes become consistent with those of His Son, Jesus Christ. Jesus was subject to the authority of His parents as He was growing up. Because of this response, He grew in wisdom, stature, and in favor with God and man. He "humbled himself and became obedient..."</p>
<p><b>S̀i nà fayt̀i k̀a's̀i m̀iwol̀i m̀i asi m̀z̀i a wùl n-k̀iñ</b></p>	<p><b>Discerning Basic Intentions</b></p>
<p>M̀iwol̀i m̀f̀ asi m̀z̀i a gheli ghi a ghi nìn keli adya.g nìn k̀iñ nìn s̀i k̀a's̀i s̀i keli. Daniỳle nìn læ lèm a ñweyn item na wù k̀a' wu bù bèbs̀i ngeñ ì ñweyn nìn njwo ì f̀òyn". M̀iti ì dwa' vz̀i a wu nà ghi bu læ nà k̀iñ na wù ch̀i bèbs̀i awo aff a wù nà ti ateyn. Àñena na ghi k̀iñ na ghi læ tòm ì ñweyn asi ǹi f̀òyn wù k̀e' a j̀uñ. Tèyn ì Daniỳl nìn læ meyn nà kf̀a't̀i k̀i nò a nj̀uñ s̀i gàm̀tì wul ì felinì vz̀i a wù na ghi atu na ghi felì fv̀is̀i I li.</p>	<p>The basic intentions of those in authority must be discerned. Daniel "purposed that he would not defile himself with the king's meat." Yet the authorities were not trying to make him violate his convictions; they were genuinely concerned about his appearance before the king. So Daniel was in the right frame of mind to help the officer in charge work out a compromise.</p>
<p>À nìn ghi ichf̀iti iye'i #1 iwo z̀i a bò ì ñweyn ǹi nà ñweyn ì nì bu nà ghi s̀i nì na ka wàyn na sanj̀li-à m̀iti s̀i kwo s̀i k̀iñ dz̀i na wù keli isanj̀li I fañni-i. Àñena nà k̀iñ s̀i fu s̀i chows̀i s̀i wàyn awo k̀i àñena yè'i ì kò', ìlvi f̀i li a dz̀i ì to. Ghi nà k̀iñ na wù bas m̀iwol̀i m̀ifu ngə' ta m̀i k̀a' a m̀i ko' gv̀i asi ìlvi ta wù chò'ǹi s̀e s̀i mala.Àñena nà k̀iñ wayn àñena se s̀i mala àñena na sanj̀li à kùm iwo I ateyn.</p>	<p>In Case Study #1, the basic intentions of the parents who disapproved their daughter's marriage were not to restrict her happiness but rather to help her achieve a lasting happiness. They intended to pass on to her the insights and lessons which they had learned, sometimes the hard way. They intended for her to avoid a lot of future complications which they knew would occur if she made the wrong choice in marriage. They intended to derive pleasure and joy from their daughter's happy marriage.</p>

<p>À n-ghì a ichfìtì iye'ì #2, iwo I yi asi I sì bàè kùm ì wayn bù nà ghì sì tanjì na ka wù fì ì zì ìfèl I Fìyìnì m̀tì sì fu ìfwo ìfèl ta wù kà' a wù lì ì na ghì a jùŋ a nchìnì. Wù nà kìn sì lì iye'ì I ndô ì ñwà'lì I igha'ni ǹ wayn yeynì sì bà'lì nchìnì ìghe'ninì a wayn. Wù na kìn sì nà kfìyn fìdyò' kùm ta wayn ǹ awo a bemni-a yi. Wu na kìn sì nà du'a kya na wayn n-faytì meyn gemtì ì kalì ǹ àfyà' a ñweyn a. Wù na kwo kìn na wayn læ nà saŋlì-a ì fì fu àyòŋnì kùm ì z-ì a wù n-ni meyn s̀ ñweyn.</p>	<p>In Case Study #2, the basic intention of the father for the son was not to talk him out of the ministry but to provide him with the tools for being successful in life. He intended to use the boy's college education to build mature attitudes in his son. He wanted to be proud of his son's achievements. He intended to rest in the fact that his son was building security in his vocation. He intended that his son be grateful and appreciative for what he had done for him. And he intended to keep a channel of communication open so that his son would be responsive in the future.</p>
<p>À n-ghì a achfìtì iye'ì #3, iwo zì a nà wayn ì wi wèyn ì nà keli, yi bu læ nà ghì sì tàm ì ñweyn na ka wù na ndù a chòs, m̀tì sì ǹ ì 'nweyn na wù na yvinì b̀ ñweyn ñèyn nà ñweyn. Iyvinì nà ìyeynì ghì na wù na fèytì m̀wolì mzì a m̀ n-ghì a ndo chwò "sì nà mutì ki tēyn wu m̀è". Na weyn nin læ meyn yeyn na suynsì wayn ì ñweyn sì lisi ì nà yvinì wì ghìbò àŋena ì lum kaŋ ki ghìbo àŋena ǹ ghìna àŋena na ghì nin "kya wi iwo I Fìyìnì". Wù nà kìn wi wayn ì ñweyn na wù bà'lì ìnki iku yeynì ǹ nchìnì.</p>	<p>In Case Study #3, the basic intentions of the teenage girl's mother were not to stop the girl from going to church, but to develop obedience toward her parents. This obedience involved assuming responsibilities around the house rather than "running off all the time." The mother observed that some of her daughter's friends were not obeying their parents and often condemned their parents for not being "spiritual". She did not want her daughter to develop these attitudes and practices.</p>
<p><u>Awo a li a ta wayn ì wi vzi a wù nà kìn sì mala ì nà kà' a wù ni:</u></p>	<p><u>Alternatives for the girl who wanted to get married:</u></p>
<ul style="list-style-type: none"> <li>• Bèysì ñèyn b̀ ñweyn ǹ nà ñweyn awo a jùŋ a kì a wù kà' a wù na kìn a wul ìlùmnì</li> </ul>	<ul style="list-style-type: none"> <li>• Discuss with her parents the qualities she should look for in a husband.</li> </ul>
<ul style="list-style-type: none"> <li>• Fù sì Bò ñweyn ǹ nà ñweyn k̀ nò ìlvi wu be a ta ka àŋean na faytì kya suyn ñweyn ìlùmnì jà ta ka ghì na sì bè ìwo kùm malà.</li> </ul>	<ul style="list-style-type: none"> <li>• Give her parents ample opportunity to become acquainted with the boyfriend before there was any discussion of marriage.</li> </ul>
<ul style="list-style-type: none"> <li>• Bè sì b̀ ñweyn ǹ nà ñweyn na àŋena sò' gvissì m̀lè'nè a àŋena nchìnsì ta ghì n-kya na ñweyn ǹ wul vzi a wù nin kìn sì mala ñweyn lì aghì kfìni ateyn.</li> </ul>	<ul style="list-style-type: none"> <li>• Ask her parents to point out areas where both she and her boyfriend could improve.</li> </ul>
<ul style="list-style-type: none"> <li>• Chwòtì b̀ ñweyn ǹ nà ñweyn ghì lèm kalì ǹ m̀wolì ta ka m̀ gamtì a wù yeyn na yi yeyn meyn wul ì ìlùmnì àtì-ati a.</li> </ul>	<ul style="list-style-type: none"> <li>• Request that her parents set up guidelines to help her discern whether she has met the right life partner.</li> </ul>
<ul style="list-style-type: none"> <li>• Kòŋ kì nò sì yvitì iwo zì a b̀ ñweyn ǹ nà ñweyn nin be kùm ìlvi ì malà.</li> </ul>	<ul style="list-style-type: none"> <li>• Be willing to show deference to her parents on the timing of the marriage.</li> </ul>
<p><u>IWO I LI TA WAYNDA ÌKUN VZI A WU NA KIN</u></p>	<p><u>Alternatives for the young man who wanted to</u></p>



<u>SÌ NA GHÌ NFÈgTÌ TÌ A WÙ NÀ KÀg A WÙ NÌ.</u>	<u>go into the ministry:</u>
<ul style="list-style-type: none"> <li>• Í bîmi ìwo iyeyni sî tò' sî bèysî awo abàs ayvîs nêyn ì bò ì nweyn. Iyeyn Na yèyni na ghî nô ìba'ti ìbemni-I ta wù na kà' a wù na kelî a ifèl bòm ta à nîghî ìwo I to ì mò' zî a ghî n-kelî sî nà nî à ifèl.</li> </ul>	<ul style="list-style-type: none"> <li>• Accept the challenge of motivating new spiritual interest in his father. This is the best preparation he could have for the ministry since this is one of the most important functions of the ministry.</li> </ul>
<ul style="list-style-type: none"> <li>• A wù felî fîsî nêyn bò nweyn nî nfè'tî ànena ìlweğ vzî a wù kà' a wu fî ì nî kîmî ifèl ateyn ndô ì nwa'lî ì to.</li> </ul>	<ul style="list-style-type: none"> <li>• Work out with his father and his minister areas of training at the university which would be useful in both the ministry and in another vocation.</li> </ul>
	<ul style="list-style-type: none"> <li>• Develop a personal program of Bible study while at the university; and use the university experience as an opportunity for a ministry with students.</li> </ul>
	<u>Alternatives for the teenage girl:</u>
	<ul style="list-style-type: none"> <li>• Ask forgiveness for her past attitudes and actions which were wrong.</li> </ul>
	<ul style="list-style-type: none"> <li>• Commit her mother to the Lord prior to her request to attend the youth group, understanding that the Lord would be speaking through her mother.</li> </ul>
	<ul style="list-style-type: none"> <li>• Determine ahead of time that she would silently thank the Lord for whatever answer her mother gave, and continue to develop right attitudes in the home.</li> </ul>
	THE RESULTS OF OBEDIENCE TO PARENTS
	It is always right to obey God, even when that obedience interrupts or disturbs our plans. Obedience to parents is one of the most essential habits for young people to learn; and parents should insist on obedience from the time their children are babies. A great deal of rebellion can be prevented by parents using Biblical principles in training their children. See Ex. 21:15-17; Lev. 20:9; Deuteronomy 21:18-21; Matthew 15:3-6.
	Divine discipline and other unpleasant results of rebellion are totally avoidable. The great inner peace, the happiness, the wonderful blessings of living the Plan of God for the life are unmistakably the greatest experiences a person can have.

	<b>Titus 004 Quiz</b>
	1. What will be Titus' technique to bring about spiritual maturity among the men and women of various age groups in the local churches on Crete?
	Answer:
	2. What are the characteristics of an older man who is "sober" or "temperate?"
	Answer:
	3. The testing that God puts us through is designed to punish us for sins and bad behavior. [ True / False ]
	4. Why are older women urged to become "teachers of good things?"
	Answer:
	5. To make a false accusation is a sin of the tongue. [ True / False ]
	Answer:
	6. A married woman is to be "obedient to her husband," because he is the boss and deserves to be obeyed. [ True / False ]
	Answer:
	7. What is the most important issue in the wife's having a correct relationship and attitude toward the Lord, her children, and her husband?
	Answer:
	8. Young men have nowhere near the same amount of responsibility in their spiritual lives as do young women. { True/False }
	Answer:
	Faith-Rest

	9. The Hebrews in the wilderness failed many of the tests, and could not enter into rest in the promised land, because _____.
	Answer:
	10. The objective of testing is [ A. to punish us for something we did in the past; B. to bring glory to the Lord Jesus; C. to make us humble; D. to show us that we need to do more for the Lord ].
	Answer
	11. Faith-Rest is the process of _____, _____, and _____ the doctrines and promises of God's Word.
	Answer:
	12. Once you have exercised Faith-Rest, you don't have to concern yourself with that part of your spiritual life any more. [ False / True ]
	13. "Whatsoever is not of faith is _____."
	Answer:
	14. Number 13 and 14 describe a group of [ A. 40; B. 2,000,000; C. 12; D. 144,000 ] people who were sent into the land to gather information.
	Answer:
	15. The two men who brought back a good report were _____ and _____.
	Answer:
	16. Old age is inevitably going to be the worst time of your life. [ True / False ]
	Answer:

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	17. To be spiritual productive in old age, it is necessary, during the younger years, to _____.
	Answer:
	18. The Apostle Paul told Titus that he should concentrate on teaching the young people, because it was too late to help the old folks. [ True / False ]
	Answer:
	19. Everyone is under someone's authority. [ True / False ]
	Answer:
	20. ESSAY: State briefly how God's authority is transmitted, or passed down, to us.

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