

TAYTÙS 007

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TAYTÙS 2:13	Titus 2:13
<p>À n-ghì a dzi nâ ghàyn a ghesinaà nîn kelì sî nâ chí ateyn ta ghesinà nîn chîtì achi a kaynî-a kî a Fàyìnì fî, ì Bò ìdwa' ì jìm, ma à ti mbòesì ghesinà jisos Christ làe kasi gvì ateyn nî àdya' a.</p>	<p>Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;</p>
<p>“Ki ndû sè:(prosdecomai). Iwo i ni I ni-i nâ yèynì “sî fsî” kèsa “sî nâ chîytì sî fsî”.</p>	<p>“Looking for”:(prosdecomai). This verb means “to receive” or “to expect to receive”.</p>
<p>Ghì nâ lí ‘iwo nâ yèyn’I kûm sî fsî ifu, kèsa sî fsîsî wul ì gvìnì a ndo. À nîn ghì itaŋi i li, a ghì àfo ta ghì fsî sî a sæ kèsa sî afo a fomni-a. Tèyn, iwo nâ yèynì gvì ì nâ sî ghì “sî chîytì afo atu à kya à jìm à ghì kî ateyn.”</p>	<p>This word was used for receiving a gift, or receiving a guest into a household. In every case, that which is received is a benefit or pleasure. Therefore, this word has come to mean “to wait for something with keen anticipation.”</p>
<p>No mì wul ì bîminì ì kfà nîn ki ko’sî àlej ìlvi kî a wù làe nâ chí alè’ nge’ bu fi ghì wi ateyn, kelì ìwuyn wu kelì wi fînsè’i, kelì isanlì ifìblì-ì. Dzì zè a kàlitèyn nîn ghì ateyn li a yì na faytî befî-a, isanlì-I ghì wi a mîwôlì àfî mî nîn gâyn a nchînè, àjîŋà ghì, mètì Bôbo nîn ghì sî làe sî gvì iyvì n-ghì injin.</p>	<p>Every believer looks forward to a time when he will have perfect environment, a perfect body, perfect happiness. A Christian's present condition may be one of frustration, unhappiness in details of life, suffering; yet the Lord will return and there is heaven over the horizon.</p>
<p>“kelì ìboysi”:(makarias), “isanlì”</p>	<p>“blessed”:(makarias), “happiness”.</p>
<p>Iyèynì nîn ghì ìwo I Mîkàyn ìn Fî kûm isanlì, isanlì zè a Fàyìnì fî nîn fu, a ghì fîtam fî Ayvis a Nwa’ni-a, isanlì yi ye’tî wî awo a fî a kî nîn gâyn, a ghêl kèsa ìfwo.</p>	<p>This is the New Testament word for Joy, the happiness which is God provides, the fruit of the Holy Spirit, a happiness which does not depend on circumstances, people, or things.</p>
<p>Isanlì-I nîn ghì sî yàytì ngêŋ ì zyâ sî a mbisî a fi a sî nîn fvì ìkfà’tì, sî yàytì vâ na ìkfà’tì ì zya na fu wi nge’, wa ghì wi ta wà bìlà bìla, atu à kya fî kùfi, ma wà fi meyn nâ kya sî chí no mì aleŋ ìlvi à kà, mì sæsî kî sî ìdvì boŋ meyn gvì bà’sî ateyn.</p>	<p>Happiness is freedom from mental attitude sins, freedom from misery, freedom from neurosis and psychosis, mastery of details of life, and the accompaniment to many other benefits of the Christian life.</p>
<p>“Ìkfà’tì asî”:(elpis), “sî nâ chîytì àfo kfà’ wî kfa”.</p>	<p>“hope”:(elpis), “confident expectation”.</p>

<p>Ta k̀litèyn na kfa' wì kfa' ǹn ye't̀ awo a l̀ a ta ghi fayt̀ kya na k̀ n-ghi samo' k̀m libis. Hibìlù 11:1, Taytùs 1:2.</p>	<p>The Christian's assurance is based on known facts concerning the future. Heb. 11:1; Titus 1:2.</p>
<p>Ǹ ikasi-I gvi adèḅ":KJV t̀ḅḅt̀ na "àdèḅ" a ghi ìwo fayt̀ fè't̀ I li, mi t̀ a ghi itaḅt̀ i G̀l̀s, a ghi ìziyn I afo. Iwo I yèyǹ na "àdèḅ" n-ghi (doksa), ma ghi l̀ toyǹ a M̀kàyn ìn F̀ s̀ b̀ è iwo k̀m nch̀ǹ F̀yìǹ ta ỳ ǹn kelì wi f̀sè'i, k̀sa Christ, ta yi n-ghi a làyn.</p>	<p>"and the glorious appearance":The KJV renders "glory" as an adjective, but in the Greek it is a noun. The word "glory" is (doksa), used throughout the NT to refer to the perfect character of God, or Christ, in this case.</p>
<p>Iwo I yèyǹ na s̀ "fv̀ s̀ gvi" n-ghi (epifaneia) (Itaḅ I kfaḅ:epiphany), yi b̀ è ìwo k̀ ànkùmt̀ I gvi ǹ Christ a ngò's̀ mbzi yèyǹ.</p>	<p>The word "appearance" is (epifaneia) (English:epiphany), and refers to the second coming of Christ at the end of this present age.</p>
<p>Ibèyǹs̀ I ateyn I ǹn ghi "ikas̀ gvi ǹ àdèḅà" [ta yi ǹn ghi ǹn ghi a NASB], a lut̀ ghi k̀ nò àfo k̀ a ghes̀nà ǹn ki.</p>	<p>The translation, then, is "the appearance of the glory" [which the NASB gives], which is the substance of our keen anticipation.</p>
<p>"I F̀yìǹ f̀ bemni f̀ ǹ mb̀s̀ ghes̀nà Jisos Christ":k̀ nò ta ghi fayt̀ fè't̀ ta ghi l̀ igh̀ F̀yìǹ ǹ wùl ì nch̀ynt̀ a Christ. Awo kèyǹ na "F̀yìǹ" ǹ "Christ" ǹn b̀ è ìwo k̀m Christ ta F̀yìǹ. Awo kèyǹ na "mb̀s̀" ǹ "Jisòs" ǹn b̀ è ìwo k̀m ì ḅweyn ta wul.</p>	<p>"of the great God and our Savior Jesus Christ":a total description of the joining of deity and humanity in Christ. The words "God" and "Christ" refer to the deity of Christ. The words "Savior" and "Jesus" refer to his humanity.</p>
<p>Tèyn ìlv̀ f̀ li ǹn ko' gvi-à ta ka gheli ghib̀mini nò gh̀ j̀m na saḅli-à no mi a dzi ì kà, ta Jisòs làè g̀ayn.</p>	<p>So there is a time coming when all believers will be totally happy in every respect, when Jesus Christ will appear.</p>
<p>TAYTÙS 2:14</p>	<p>Titus 2:14</p>
<p>Wu n-læ meyn fu ngèḅ ḅweyn s̀ b̀s̀ ghes̀nà s̀ a mbi s̀ j̀m , s̀ f̀ s̀ ǹ na ghes̀nà layn kfèyǹ s̀ nà ghi gheli ḅweyn, gv̀t̀ s̀ nà ǹ awo a juḅà.</p>	<p>Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.</p>
<p>"Ta wù n-læ fu ngeḅ ì ḅweyn s̀ ghes̀nà"</p>	<p>"Who gave himself for us"</p>
<p>Iwo yèyǹ ì a yi ǹn lí alè' ìziyn afo tèyn na "wu" n-b̀ è ìwo k̀m ì B̀bo Jisos Christ. Iwo àbàs ìǹ na "i f̀" (didomi)n-b̀ è ìwo k̀m àleḅ ìlv̀ ta Christ ǹn làe fu ib̀c̀, ìlv̀ ta wù n-læ kf̀ a F̀kà' f̀ ànwàm̀ǹ.</p>	<p>The relative pronoun "who" refers to the Lord Jesus Christ. The verb "gave" (didomi) refers to a point in time when Christ provided salvation, the time of His death on the Cross.</p>
<p>Iwo nà yèyǹ a gya ìghabl̀ǹ ǹn dyèyn na Christ ǹn làe ǹ ki nò ìwo nà yèyǹ s̀ a ḅweyn a ngeḅ. Yi n-ghi na F̀yìǹ ì B̀c̀ ǹn bu làe s̀ Ẁayn ì ḅweyn bùla Ẁayn b̀imi s̀ toyǹ ateyn. À nà ghi a mb̀ayn Gètsemeǹ Christ ì b̀ è na, "a n-ghi wi ìzi-ì a mà ǹn k̀ḅ, m̀t̀ I z̀-ì a wà ǹn k̀ḅ kfeyn."</p>	<p>The active voice means that Christ took this action upon Himself. That is, God the Father did not sacrifice the Son without Christ's being willing to go through with it. In the Garden of Gethsemane Christ said, "Not my will, but thine be done."</p>

“sì ghesìnà”	“for us”
Alej iwo nâ kèynà nîn dyêyn na Christ nîn læ li alé’ a ghesìnà a ànwâmnì. Wu nîn læ meyn là’ afo kî a ghi nâ ki si yuyn si fvìsì ghesìnà ateyn, si yuyn si fvìsì ghesìnà si ì we akòs ì mbi.	This is a phrase indicating that Christ was our substitute on the Cross. He paid our ransom price, to buy us out of the slave market of sin.
“ta ka wù yuyn fvìsì ghesìnà”, kèsa “kùm si yuyn si fvìsì ghesìnà”	“that he might redeem us”, or “For the purpose of” redeeming us.
Si yuyn si fvìsì n-ghi (lutrow), yi n-ghi na, si yàs ma ghi là’ àfo, si fvì kèsa si sòysì ma ghi là’ àfo.	Redeem is (lutrow), which means “to release for ransom; to deliver or set free for ransom”.
“no mi si ìnki mbi ì kà”	“from all iniquity”
Mbisi nîn ghi si nâ yvinî wì isa’. Si nâ yvinî wì isa’ nîn fvì a fìnì fì mbi ta ghesìnà nîn læ fsi bòm ta ghi kfìti meyn ayvis, ta wùl misòḅ nîn læ bònḅ fe antêynì nì Adàm. Ghesìnà nî ghi nâ yvinî wì isa’ ta ghesìnà nîn cho’ni si a ngeḅ si nì mbi.	Iniquity is lawlessness. The source of lawlessness is the Sin Nature which we received as a result of spiritual death, at the time the fall of the human race with Adam. We practice lawlessness when we commit personal sin.
Miti ghi si ghi ma ghi yuyn meyn fvìsì ghesìnà si akòs nâ ghàyn. “a ghesìnà ti faḅ ì nâ nî ki mbi ta ka Fìyìnì ì nâ dyêyn kî àtem a juḅà sî ghesìnà ma? Yi kà’ yi bù nâ ghi tì nô sakos. Ghesìnà si ghi ma ghi læ meyn kfì si mbi ma ghi kà’ ghi bù nâ fì chí antêynì àteyn.”	But we have been redeemed from that bondage. “Shall we sin the more than grace may abound? God forbid. How shall we that are dead to sin abide any longer therein.”
“ì sù làynsi si a ḅweyn a ngeḅ” (katharadzw). “si sù si laynsi, si sùtì”. Ghi n-tòḅtì dzi itaḅi I kfaḅ na “catharsis”.	“and purify unto himself” (katharadzw). “to purify; to cleanse” An English cognate is “catharsis”.
Yi nîn bê ìwo kùm abàs si naḅsi iwo kèsa si nì iwo I Fìyìnì kèsa si sù si laynsi a nchîni ìko’nîni. Ghi nâ lí iwo I ateyn I a Gílís si bê iwo ta ka ghi chu’ wul si iko’i ta ghi tî nâ kfa’tì na yi gha’ meyn, tèyn ta ànsàsì.	Refers to ceremonial or religious or moral purification. It was also used in Greek to refer to healing from a disease which was considered hopeless, such as leprosy.
Matìyò 8:2,3	Matthew 8:2,3
Wùl ì ni gvì, kelì ànsàsì ì tím alvì asì nì Jisòs ì bè sî ḅweyn na , Bò, wà n-kòḅ a wà chu’ ma.	2 And behold, a leper came and worshiped Him, saying, “Lord, if You are willing, You can make me clean.”
Jisòs ì nàysì àwu ì kùm ḅweyn ì bè na, Mì n-koḅà, to læ.Nò mi ìlvì gha, ànsàsì ateyn a ì mæ si a ḅweyn iwùyn.	3 Then Jesus put out His hand and touched him, saying, “I am willing; be cleansed.” Immediately his leprosy was cleansed.
Matìyò 10:8	Matthew 10:8
Yi na fê’tì tèyn,chu’ ghelì ghi jo;ini nô mi nì ighì a ghi n-kelì ànsàsì, sàḅ fvìsì ìyvis ì bi.Wùl ì kfì,	Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have

<u>yi làysì ñweyn si ikfi. Yì na kya na yì kèli àdya' nâ kèynà kî salù, yì ndù yì nâ boṅ ní àswo nâ kèynà kî salù.</u>	received, freely give.
À nin ghi a nseṅ nâ ghàyn iwo ateyn I n-bê iwo kùm si sùtì ìlvi ì bòè kìmì m̀lvi ìn l̀i a nch̀ǹǹ ǹ wul ì b̀imini ta wù f̀e't̀ì f̀v̀is̀ì m̀bi ì ñweyn ghi "s̀ì ì ñweyn ǹo m̀i si a njas ì kà" (1 Joyn 1:9)	In this passage the word refers to cleansing at the point of salvation and at times during the believer's lifetime when he confesses his sins and is "cleansed from all unrighteousness" (1 John 1:9).
Jàṅ Hib̀l̀ù 9:11-23, 1 Joyn 1:6-10.	READ Heb. 9:11-23; 1 John 1:6-10.
Dz̀ì z̀ì a ghi taṅi yi ku ye't̀ì isas iwo I li n-dyèyn na si sùt̀ì n-g̀âỳn à f̀i ye't̀ì ib̀imi ǹ wul a if̀èl I Christ a ànwàm̀ǹ.	The subjunctive mood indicates that purification is potential and conditional upon the faith of the individual in the work of Christ on the cross.
J̀em 4:4-8	James 4:4-8
4 Gheli ghèyn a ghi n-ko'si ifwo ì mbzi t̀eyn! Ba yi ti n-ghi na yi kya wi na yi n-koṅ ifwo ì nse, a wù na b̀ayn F̀ỳỳǹ.	4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.
5 Ba yi n-kya àlè' a Nwà'l̀ì F̀ỳỳǹ k̀ì a k̀ì n-bê na, F̀ỳỳǹ f̀i ǹin koṅ àyvis k̀ì a f̀i f̀ù s̀ì ghes̀nà ǹo si a naṅ. Alè' nâ kèynà nin taṅi k̀ì samo'.	5 Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"?
6 Ifwo ì mbzi, ǹin fom m̀i si ghes̀nà t̀eyn, F̀ỳỳǹ f̀i keli k̀ì àtem a juṅà s̀ì ghes̀nà. À ti iwo z̀ì a Nwà'l̀ì F̀ỳỳǹ ǹin bê na, F̀ỳỳǹ f̀i ǹin b̀ayn gheli ghi a ghi n-ghaṅsi iwuyun, m̀iti t̀ò'ǹì ǹì igh̀ì a ghi n-ngv̀iml̀ì ngeṅsi àṅena.	6 But He gives more grace. Therefore He says: "God resists the proud, But gives grace to the humble."
7 Yì fu làè ngèṅ sisi s̀ì F̀ỳỳǹ f̀i. Yì tuynsi d̀èbl̀ì a ka yì le' kàsi si a yi ibàm.	7 Therefore submit to God. Resist the devil and he will flee from you.
8. Yì gvi bà'si s̀ì F̀ỳỳǹ f̀i ka f̀i gv̀ì bà'si s̀ì z̀ì. Gheli awo a bi-a ghèyn! Yì n-keli m̀item ìn bò. Yì su iwuyun ì vzi s̀ì awo a bi-a, ì sù làynsi m̀item ì mzi.	8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.
Isù aleṅ a f̀i a wul ǹin ti ateyn ǹin ghi si jùmt̀ì isùti-ì aleṅ ìlvi ìlvi, kèsà iwo z̀ì a yi ǹin g̀ayn wul yvi ta yi ǹin ku.	Positional purification is to be followed by temporal, or experiential, purification.
À ǹin ghi iwo fayt̀ì ghi ta ka ghi fe'ǹì iwo z̀ì a yi ǹin fisi kìmì iwo i yeyǹì si sùt̀ì.	It is very important to compare the very similar idea of cleansing in
Efesùs5:25-27	Ephesians 5:25-27.
Yì na k̀oṅ ghìk̀ì ì ghi a ghil̀úm̀ǹì kìmì ighel ta	"Husbands, love your wives, even as Christ

<p>Christ n̄n læ kòṅ chòs ì fu ngêṅ ḡweyn s̄i k̄f̄i bòm nyeyn. Wu n-læ k̄f̄i s̄i su gheli ḡhi b̄imini na ḡhi layn, toyn̄i a ntum ì jùṅ n̄i ḡweyn. Wu n-læ ni t̄eyn ta ka w̄u se s̄i nà li chòs s̄i a w̄ilum, a yi na ḡhi àti-ati, laynà, keli wi il̄iṅ, keli wi njas ì li.</p>	<p>loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish”</p>
<p>Jisòs Christ n̄n læ k̄f̄i s̄i ḡhesinà s̄i f̄v̄is̄i ḡhesinà no mi s̄i alè’ à kà ta “mb̄is̄i j̄im” n̄n sa’ ì, ta ka w̄u ni a ḡhesinà toyn̄i isut̄i. Ànt̄iml̄i nà k̄eynà a Taytùs n̄n bè na w̄u n̄n læ ni “s̄i a ḡweyn a ngeṅ”. Àleṅ nà k̄eynà a Efesùs n̄n dȳeyn na w̄u n-kiṅ s̄i lèm chòs s̄i a ḡweyn a ngeṅ yi keli wi njas, layna.</p>	<p>Jesus Christ died for us to remove us from the sphere of “all iniquity”, in order to put us through a cleansing process. This verse in Titus says that He did it if “for himself”. The Ephesians passage shows that He intends to present a spotless, pure church to Himself.</p>
<p>M̄idz̄it̄i m̄z̄i a ka ḡhi sut̄i ateyn n̄n ḡhi ma ḡhi dyeyn meyn a Efesùs- “ma ḡhi s̄ut̄i n̄i mù m̄i ìwo I F̄ȳin̄i...”. Ki k̄imi na à n̄n ḡhi a Taytùs 3:5, ibz̄i I f̄i-I n̄n ḡhi ḡhi bê na à n̄n ḡhi ìwo ḡhi s̄ut̄i sut̄i.</p>	<p>And the mechanics of the cleansing process are indicated in Ephesians - “by the washing of water by the word...” Notice also that in Titus 3:5, regeneration is said to be a washing process.</p>
<p>Awo k̄eynà na “isut̄i”, “s̄i laynsi”, “s̄i s̄u s̄i laynsi”, n̄n dȳeyn iye’i I to I ibemni-I a dzi ìchi n̄i k̄ilit̄eyns̄i, a dzi ta k̄ilit̄eyn n̄n luti j̄el ant̄eyn̄i F̄ȳin̄i f̄i.</p>	<p>The words “washing”, “cleansing”, “purifying” indicate some of the most important teaching of the Christian way of life, in terms of a Christian's actual walk with the Lord.</p>
<p>Ifayti I f̄isi-i n̄n ḡhi ant̄eyn̄i iye’i M̄ik̄ayn ìn F̄i k̄um s̄i s̄u s̄i laynsi n̄i t̄ifu ti a ḡheli J̄us̄i nà fu a M̄ik̄ayn ìn M̄u s̄i naṅsi awo, isut̄i n̄i ìsu I laynsi ta yi nà li alè’ m̄inchi ìn j̄im alè’ a ḡwa’ni-a n̄i ndò F̄ȳin̄i. À n̄n ḡhi ìwo I to-I ta ka k̄ilit̄eyn ì yeyn k̄eli m̄idz̄it̄i nà mèyn a N̄wà’l̄i F̄ȳin̄i, ì nà ḡhi ma wu k̄a’ a w̄u li kòyn̄i iye’i M̄ik̄ayn ìn M̄u n̄i ìn F̄i ta ka à na ḡhi k̄i iye’i ì mò.</p>	<p>And there is a direct relationship between New Testament teaching about purification and the Old Testament Jewish rituals of sacrifice, cleansing, and purification that took place on a daily basis in the tabernacle and the temple. It is imperative that a Christian understand these principles from the Word of God, and be able to correlate the Old and New Testament teachings so that they have a single message.</p>
<p>“gheli s̄i a nyiṅ”</p>	<p>“a peculiar people”</p>
<p>Iwo ì ȳeyn̄i na “gheli s̄i a nyiṅ” n-dȳeyn àfo a keli w̄u k̄i ḡhi s̄i a nyiṅ n̄i a k̄i ḡheli ḡhi li a”, k̄esa, “k̄i s̄i a nyiṅ a dzi a f̄i a k̄i n̄n ḡhi ateyn, a nch̄in̄i, ìfwo a f̄i a w̄u n̄i keli wu ḡhi wi ta wu ḡheli ḡhi li”. À n-ḡhi dzi z̄i a yi n-ḡhi ateyn ta ḡheli ḡhi a ḡhi bèyns̄i KJV ì li.</p>	<p>The word “peculiar” means “something that belongs to an individual as distinct from others”, or “distinguished in nature, character, attributes from others”. This is the meaning chosen by the KJV translators here.</p>
<p>F̄in̄oynt̄i f̄i li f̄i a Inḡl̄an s̄i z̄it̄i a 1838 s̄i kò’ s̄i chem. Ta bèṅ 20 a nkam ì nà ḡhi ḡhi ton̄t̄i na Gheli S̄i a Nyiṅ, k̄esa Gheli s̄i a Nyiṅ ì Plumstead. Àṅena nà dv̄i ì yv̄iṅt̄i k̄i a Londòn. Àṅena nà keli wi nf̄è’t̄is̄i, keli wi awo ta ḡhi b̄imi ì nà ti atu, keli w̄i awo a li a ta ḡhi yv̄iṅt̄i</p>	<p>A sect in England from 1838 into the early 20th Cent. was called The Peculiar People, or Plumstead's Peculiar. They assembled mostly in London. They had no preachers, no creeds, no ordinances, no church organization. They rejected medical aid or medicine, relying</p>

ghi nà lum nì à, keli wi nchìyntisi chòysì. Àñena nìn læ meyn tuynsi na ka ghi gamti àñena nì àfvì-a ì lum lí wì afvì, mìti lum yè'tí kì ijèm sì to.	entirely on prayer for healing.
Anôyn a ivàngelikàlìsì a li a a Oxford University a bèṅ 1839 nà ghi ghi toṅtí àñena ì chye' ì chye' na "Gheli ké' sì a nyiṅ", no mi ta` àñena nà ghi wi a fīṅpoyṅnì fī ghèl nà ghàyn.	An evangelical group at Oxford University in about 1839 was derisively called "The Peculiars", although they were not of that sect.
"lùmlì sì nà nì ifèl I juṅì". (zeilotos) "lum bema" sì nà "nì ifèl iko'nini-I".	"zealous of good works." (zeiloteis), "fanatical" for "honorable works"
À ghi, àsoi ìkwo, akas ìkwo, ì ngo'si sì so- nṅṅ a dzi Fiyìni, tífèl ì títì a Fiyìni fī nìn læ "bà'ti lèm sì asi na ghesnà læ ì nà jèl ateyn". Efesùs 2:8-10 nìn bê na ghi kì na ghi na sì nì ifèl I juṅì bòm ìbê zì a ghi fsì kì salù.	i.e., gold, silver, precious stones - divine good; the works which God has "before ordained that we should walk in them." Ephesians 2:8-10 states that good works are expected as a result of the salvation received by grace.
TAYTÙS 2:15	Titus 2:15
Wà yè'í àwo nà kèynà sī gheli, tebtí àñena, fī yòlì sī àñena nì àdya' kì a wà n-keli a àñena atu. Ka wà visi na wùl sī ateyn na kèysì và.	These things speak, and exhort, and rebuke with all authority. Let no man despise thee.
Àntimlì nà kèynà nìn bu ndù kì nì iwo zì yi nà ghi a àntimlì à 1, ìntimlì 2 sì chem a 14 nìn ghi ma ghi we zìsì zìsì alè' nà ghàyn.	This verse is a continuation from verse 1, verses 2 to 14 having been parenthetical.
"àwo nà kèynà" nìn bê iwo kùm iye'í I àti-ati ta ghi læ bè su'si na Taytùs na taṅi à. Ì nchwæ 2 nò ì jìṅ na fù ìfwo sì nà fè'nì ìnkì I ye'í zì a ghi nìn keli sì ye'í.	"These things" refers to the sound doctrine which Titus was commanded to speak. And the rest of chapter 2 provides illustrations of the type of teaching that is to be done.
"taṅi" iwo gàyṅ ìlvi ta ghi nìn nì a (lalew).	"speak" the present active imperative of (lalew).
A nìn ghi iwo gàyṅ ndù kì ndù a Għlfs a dzi sì bè sì su'si iwo àbas iwo sì nì. Awo kì a ghi bè sù'si sì Taytùs nìn ghi na wù faṅ ì nà ye'í kì iwo I Fiyìni ta ka wù tisi nge' sīsì a sì nìn ghi a Kìlft. Awo kì a wù nìn ghi sì nà ye'í à nìn ghi "àwo nà kèynà".	This is a continuous action imperative of the Greek verb. Titus's orders are to keep on communicating Bible truth in order to straighten out the problems on Crete. The content of his teaching is to be "these things".
Samo', awo àbàs iwo sì nì nà kèynà à tal nìn ghi ma ghi bè sù'si kè su'si, bè chwòsì na wù taṅi, ì tèbti, ì kfàyntì.	In fact, these three verbs are all imperatives, commands to speak, exhort, rebuke.
"ì tèbti", (parakalew), "sì kfìmtì, sì fu itebtì"	"exhort", (parakalew) "to comfort; to admonish"
Iyèynì nìn ghi iwo I to I ì mò' awo a fī a kàlitàyn nìn keli. Ghi nìn toṅtí Àyvis a Nṅwa'ni-aa na paraclete, bòm ta wù n-kfìmtì, fī tebsi-à, fī sò'	Here is one of the key words of the Christian experience. The Holy Spirit is called the Paraclete, because He comforts, and He

dyêyn mbi.	admonishes and convicts of sin.
Ghi bè meyn sù'si sî kàlitèynsì na ghi na "tebtî" wul ì mò'. À ní a nà ghi ìlvi fì li ghi nà bê na wul na taŋi ì kfîmtî ì kfîmti, à n-gvî ìlvi fì li yi nà ghi na wul taŋi kî àti-ati.	Christians are commanded to "exhort" one another. Sometimes that calls for a comforting ministry, and sometimes it calls for straight talk.
À Nìn ghi a àntîmli nâ ghàyn, yì na "sì tebtî". Gheli ghi a ghi nìn fayti ye'i Gîlik n-bè na iyeyni nìn ghi samo' no mi alè' à kà ta ghi lî (parakalew) ateyn, a fî gvî (elgkw) "sì kfâyntî", ta yi n-ghi afêyn.	In this verse, it is the meaning "admonish" that is meant. The Greek scholars say that this is true whenever the word (parakalew) is followed by (elgkw) "rebuke", as it is here.
'kfâyntî", (elegkw), "sî kfâyntî"	"rebuke", (elegkw), "to rebuke"
Dzisi nìn ghi sî tal ta ghi lî a ghi fu fvèsì àtu iye'i ateyn.	These are three approaches to making one point of doctrine.
Kàlitèynsì nìn ghi kî a tînkî a tînkî. Ghi lî nâ kya sî yeğî ta ghi nìn dyêyn baynsi fsisî nî ìbîmi i ta ghi n-fu fvèsì no mi fîdzitî fî kà.	There are several types of Christian. Some learn easily through teaching and respond with faith as each principle is laid down.
Ghi li kîŋ na ghi ne'si ne'si, achfîti sî bè sî so'si, itebti ghi fu nfàsî-nfàsî.	Other require bracing, the pointed example, the warning, the admonishment.
Ghi li sî ilæ kîŋ na ghi byal nô sî a ŋaŋ, a ghi kî nô na ghi leŋ awu abàs a gyè' nî itaŋi sî ne'si àŋena.	A few require serious rebuke, amounting to a verbal slap to wake them up.
Itof I àntîmli nâ kèynà nìn ghi na, ghi kæ sî taŋi yi faŋ tî fèl iwo sî ghî a ghi nìn yvîti, wa lu ndù sî nà tebtî tebtî. Wa kya na gheli ghi lî ta Taytùs nìn taŋi sî àŋena nìn gheli "chæsî chæsî", wu ghi sî kfeynsi adya' ateyn sî chem ta ka wù kà' a wù kfâyntî kfâyntî.	The sense of this verse is that, if speaking doesn't get the idea across to the listeners, then move up to admonishment. And remembering that some of the people Titus is dealing with are "gainsayers", he may have to increase the intensity to the point of offering "rebuke".
Lvîyn, dzî nâ yèyn na tal nìn tò' keli wi no mi sî nà ghi, a fî ghi dzi ìlalani, wul ì ye'î à yvî ìyaf. Mîti, dzî nâ yèyn nìn keli kimi sî nà ghi a mîleŋnî mî ìlvi ìn lî, nô sî ghî a ghi sî ghi ma ghi ye'i meyn na àŋena na chi-à ye'tî isa fî lûmlî ku ì ku.	Now this third method is not necessarily desirable, and it is the slow, painful method of learning. But it is necessary in some cases, especially with some believers who are already indoctrinated in some system of legalism or emotionalism.
Mîti ghesinà nìn yeyn a Taytùs 3:10, 11 na wul vzi wù "n-ye'î ànkaŋ" lum fsisî wî iye'î I li, na ghi "mo" ŋweyn, tèyn ikfâyntî-ì nìn tò' ghi wi ichu' I to-I ìlvi ta ghi yeyn na à nî jòfî kî na wul ì visi ndô Fiyîni.	But we see in Titus 3:10,11 that the "heretic", who does not respond to any teaching, must be "rejected", so rebuke is not too strong a treatment if the alternative is to be made to leave the congregation.
Wa kya na à nìn ghi Taytùs ta ghi chwòsì na wù "taŋi, ì tèbtî, ì kfâyntî".	Remember that it is Titus who is being commanded to "speak, exhort, rebuke".
Ghi nìn lí ì wul ì vzi a wù n-kya sî fayti sî kà'sì fî ghi ma wù lemtî meyn ìbîmi sî nà kya sî tebtî	It takes a very discerning and advanced believer to know how to admonish or rebuke

<p>kèsa si kfâynti a dzi ì jùṅ. Yi n-lí ta wùl ì làmti iwo nì ifayti iye'i, a bu tì a ghi fyef fvìsì gheli ghìbimìni ghi li a jvâ toynî 'itebti yi ghi wi a jùṅ". Wùl vzi a wù bú làmti ibimì ì kæ si nà kiṅ si "kfâynti wul", a na ghi ki ta wù nìn ghaṅsi ìwuyn na yi layn si a ngeṅ.</p>	<p>properly. It takes experience and training, or other believers can be blown out of the water by misguided "admonishment". When a novice believer tries to "rebuke" someone, it is often no more than self-righteous criticism.</p>
<p>"nô nì àdya' a jìm à ta wà nìn keli".</p>	<p>"with all authority"</p>
<p>Adya' a Taytùs à nìn lù sì Fyìni fì, tèyn wù lè a wù na ye'ì à bè ì su'sì sùsì nì àwo.</p>	<p>Titus's authority comes from God, so he can teach with dogmatic authority.</p>
<p>"ka wâ chwò vîsi wùl ì kesi và".</p>	<p>"let no man despise thee."</p>
<p>Iwo kûm si nì a fèyn nìn ghi (periphronew), yi lutî ghi na, 'sì kfâ'ti si kal". Ghi kæ si li bà'si nì iwo zè a yi kè'nì a yi na ghi "si nà ki wi na à nìn ghi àfo", kèsa "ka wâ vîsi nô ì wul ì mò' li na wà nìn ghi wi afo kèsa tuynsi iwo zè a wà nìn ye'i nì àdya' à jìm à.</p>	<p>The verb here is (periphronew), literally "to think around". Combined with the negative the meaning becomes "disregard", or "don't let anyone disregard or reject what you are teaching with all authority.</p>
<p>Iyeyn nâ yèyni nìn bê ì kûm no mi ndà a ndô Fyìni. Yi nìn kè' na wùl ì ye'ini lè a wù na ki a yi to gha' si yvini isa' nà yèyni, bòm ta dzì nìn ghi wi nô si akos ta ka wù lè a wù tisi icho'ni I gheli ghì jìm a chôs. Iwo zè a ghi nìn ye'i kiṅ a nìn ghi si vîsi iwo I Fyìni na yi ne'si icho'ni I kàlitèynsi, nfè'ti nìn keli wi àncho' si nà fyè' dzisi kèsa kîṅ icho'ni I wùl.</p>	<p>This refers to anyone in the congregation. It would seem that the teacher would find it impossible to obey this command, because there is no way he can control the volition of all the believers in his church. While the objective of the communication is to allow the Word to motivate the volition of the Christians, the pastor does not have a key to turn a person's volition on or off.</p>
<p>No mi ndà ta wù nìn ye'i iwo I Fyìni nìn keli si nà ghi wul ma wù ba'ti meyn ì nà ye'ì nì àdya' a. Adya', kèsa si nà lí sè iwo, fu ìkfm, nìn ghi wi awaf ta wùl ì lè a wù ma'. À nìn ghi wi iziṅn ito-I ta wùl kà' a wù lè si nà keli a.</p>	<p>Anyone who teaches the Word of God must be as well prepared as possible and be able to teach authoritatively. Authority, or regard, or respect, is not a mantle one can put on. It is not a title that can be assumed.</p>
<p>Gheli nìn yvitî à ì fì fsisi iwo I Fyìni a jùṅ ma ghi fi yè'i nì àdya' a bòm ta "à nìn ghi" iwo I Fyìni, a ghi wi ikfâ'ti I ghèl.</p>	<p>People will listen and respond to the Word of God accurately and authoritatively taught, because it *is* the Word of God, not the ideas of men.</p>
<p>À nìn ghi iwo zè a iwo zè a ghi nìn tò' bê a Taytùs nìn ghi kûm "iye'i I àti-ati", "ifè'ti", ta kandyèynsi na ghi ma wù kà' a wù "wù tebti ì fì bèynsi ìkfâ'ti I gheli ghi a ghi nìn chæsi ì chæsi". À nìn ghi iwo I Fyìni ta yi nìn bèynsi tikfâ'ti, a ghi wi ikfâ'ti, nì àwo a, kèsa wul ta wùk ghâl gheli si nà ghi na yi tanjî iwo.</p>	<p>That is why the emphasis in Titus is on "sound doctrine", "preaching", so that the teacher can "exhort and convince the gainsayers". It is the Word of God that is convincing, not the opinions, ideas, or sermonizing of someone who just wants to hold an audience.</p>

SÌ CHUF SÌ LÙ - RAPTURE	
<p>Iwo I yèyni na "sì chuf sì lù" nìn bê iwo kùm ìow ta yi læ gâyn sì gòæsì ìtu chôs a fî ghi àleḡ ìlvi idyal I bemni-I sî wul ì bimini ì kàlitàyn. Gheli ghibimini nô ghi jîm, no mi ghi a ghi si ghi ma ghi kfiti meyn nì ì ghî a àḡena làè nà bu chi ìlvi nâ ghàyn, ghi làè chuf ko'si nì àḡena na ghi koyni nì Jisòs Christ ta wù læ kasi gvî "iyvi", aleḡ iyvi ta ghi timi a nse ghi nà ki ko'si à. Tèyn, a kàlitàynsi nì Bôbo Jisòs kasî ndù iyvi a mo'. À làè nà ghi ìlvi ta ghi nìn chuf ko'si, a Christ ì faḡ tì tòm avi a nse, a wù na kè' a ndayn kî sî gheli ghibimini.</p>	<p>The word "rapture" refers to an event which will mark the end of the Church Age and which will be an occasion of great joy to Christian believers. All believers, both those who have died and those who are alive at the time, will be taken up to meet Jesus Christ, who will have returned to "the air", earth's atmosphere. Then, the Christians and the Lord Jesus will return to heaven together. At the time of the Rapture, Christ will not set foot on earth; and He will be visible only to believers.</p>
Jàḡ 1 Tèsàlonikà 4:17, Ifèl I Gheli Ntum 1:11	READ 1 Thess. 4:17; Acts 1:11.
<p>Ichuf sì ko' nìn ghi si a nyiḡ nì ànkùmti I gvî nì Christ. No mi ta ichuf I ko' nìn dyèyn na ànkumti I gvî a nìn ba'si meyn, awo nâ kèynà nìn ghi àwo si a nyiḡ à bò. Afo ta ghi dyòyn kî dyèyn ifè'nì I ateyni nìn ghi inyà'tì afèyn ta ghi nìn ko'ti ndù.</p>	<p>The Rapture is to be distinguished from the Second Advent of Christ. While the Rapture sets the stage for the Second Coming, these are two separate events. A chart giving comparisons between these two future appearances of Christ is found in a later section of this article.</p>
<p>Àḡùmni-a nìn lum ghi kî ìjwàḡ ì jwàḡ kùm na awo a go'sini-a nâ kèynà làè gâyn ìlvi gha a fîtitî fî mbzi a. Aleḡ kî a gheli ghî a ghi n-fayti ka'si Nwà'li Fiyini ì lî àwo ateyn kî ta kî n-ghi nìn ti ateyn nìn ghi na^</p>	<p>There has been controversy for many generations concerning the timing of the final events in human history. The position held by the majority of categorical and fundamental Bible teachers is as follows:</p>
<ul style="list-style-type: none"> • Lviḡyn ghesinà nìn ghi ìtu' a fî a ghi nìn toḡti na ìtu' ì chôs, ghesinà ì kya wi nâ ìtu' nâ wèyn læ gò'si achi à ka. 	<ul style="list-style-type: none"> • We are presently in the dispensation known as the Church Age, and we do not know when this age will end.
<ul style="list-style-type: none"> • Ichuf I ko' I læ lî àlê' ta ìtu' chôs ì gò'si, achi a ichuf I ko' a làè nà ghi àchi a kî asi a bèḡ sî a fî ì nsòmbo a ghi toḡti na à nìn ghi àleḡ ìlvi a Nge' Ìbemni. 	<ul style="list-style-type: none"> • The Rapture will occur at the end of the Church Age; and the day of the Rapture will be the first day of the seven-year period known as the Great Tribulation.
<ul style="list-style-type: none"> • Ànkùmti ì gvî nìn Christ à làè gâyn a ngo'si aleḡ ìlvi a Ngeḡ ìbemni ì gvî nì Beḡsì Nkam sîsì a Jisòs Christ làè nà sa'. 	<ul style="list-style-type: none"> • The Second Coming of Christ will occur on the last day of the Tribulation period and will usher in the thousand-year reign of Jesus Christ.
<p>Awo kèyn abàs iku nìn ghi abàs awo a lî a ta gheli ghi li nìn ti ateyn, kèsa dzi zè a ghi nìn kî ateyn, kùm ta awo ateyna læ nâ gâyn kalì à a fîtitî fî mbzi, a ghi ìwo abàs iye'i ghi toḡti na Ichuf iko'si jæ na ìlvi Nge' ìbemni gvî/Jæ na Bèḡ Nkam ìlvi Nge' ìbemni ghi. Ìndòyn nì dvî kî</p>	<p>The statements above are part of a position, or viewpoint, concerning the chronology of the final events of human history, a doctrinal concept known as the Pre-Tribulation Rapture / Pre-Millennium Tribulation view. There are several other schools of thought among</p>

<p>tèyn ta wu nin kfà'tì kà a dzisi a dzisi sê gheli ghì a ghi nin fayti ye'i ta gheli ghibimini, inyà'tì ì yèyni nin kiŋ wi sî nà bê awo kûm sî nyiŋ ta gheli nin keli.</p>	<p>Christian scholars; and this article does not attempt to sort out the differences in these viewpoints categorically.</p>
<p>Ta ghi fayti yè'i awo kî a gheli nin ti atu, ì fî faytî kî awo kî a kî nin dyèyn iku iko'si-I nin gâyn jæ na ìlvi Nge' ìbemni/Jæ na Bèŋ Nkam nin ghi samo', nin ghi iye'i fomi-a. Mitì wâyn iye'inî n-keli sî nà faytî kya awo ibàm nô sî a ŋaŋ jæ ta ka wù na fayti byem iwo nà yeyni, wu fî keli sî nà kya nô awo à jîm kûm àwo kî a ghi nin læ bè na kî læ gâyn à, fî faytî kya kî nô Nwà'lî Fÿyini ì jîm, fî kya sî lî awo a Nwà'lî Fÿyini kî ìlweŋ ì lweŋ sî gvî sî kòynî. Sî nî iwo kûm kî iwo zà a iye'i yèyni nin ghi inyeyni, ghesinà ì faŋ kî a...</p>	<p>The study of the various points of view, and an examination of the proofs that the Pre-Tribulation/Pre-Millennial position is the correct one, is indeed a fascinating study. But the student needs considerable background to handle such research, including a thorough knowledge of general prophecy, a good general orientation to the whole Bible, and a lot of practice in tracing threads of logic through interwoven networks of Bible doctrine. For the purposes of this study we will settle for ...</p>
<p>Dzi zà a Ichuf I ko'si-I nin ghi ateyn</p>	<p>A Description of the Rapture</p>
<p>Ichuf I ko'si-I nin ghi ma à nin læ chfînî Bòbo Jisos Christ jf ta ka ghi baynti ŋweyn, Joyn 14:1-3. À nin ghi ichuf iko'si, wu lèm ichfînî I ŋweyn fî luynsi iwo zà a ghi bè na yi læ gâyn à. Ichuf I ko'si-I nin mesî iyuyun I fvîsî I ìwùyn bòm ta wul ì bimini ní wù fsi ìwuyun ì fî ìlvi nâ ghâyn, Filibây 3:20, 21, 1 Joyn 3:1,2, À na ghi iwo yi gâmtî à alej ìlvi afèyn sî jàŋ ta ghi nin fayti fè'tì ta ichuf iko'si-I nin ghi a 1 Kolìn 15:51-53 sî fî sî kî nà ghi bèysî na gha isas ateyn nî ìtu awo vzà a ghi nin taŋi ateyn.</p>	<p>The Rapture was promised by the Lord Jesus Christ just before His crucifixion, John 14:1-3. At the Rapture, He keeps His promise and fulfills the prophecy. The Rapture completes the Redemption of the body because the believer receives a resurrection body at that time, Phil. 3:20,21; 1 John 3:1,2. It would be useful at this point to read the description of the Rapture in 1 Cor. 15:51-53 and then to note the comments below concerning the terminology used.</p>
<p>Iwo ileytini-i- iye'i "ma ghi leyti meyn" sî gheli ghiŋwa'nî a Mîkâyn ìn MÛ. Ichuf iko'si nin ghi iwo to kî ìtu' chôs bula ghi læ dyèyn a ndayn sî gheli ghibimini ta ghi nà chi jæ ta ka ìtu' chôs ì ziti.</p>	<p>mystery -- a doctrine "hidden" from the Old Testament saints. The Rapture is pertinent only to the Church Age and was never revealed to believers living before the beginning of the Church Age.</p>
<p>Ghesinà læ bunî wî ghi jîm—yi n-ghi na, Gheli ghibimini ghi li læ nà bu chi à ìlvi ta ghi nin chuf ko'si gheli.</p>	<p>we shall not all sleep --- i.e., there will be some believers alive at the time of the Rapture.</p>
<p>Ghesinà nô ghi jîm læ kelî ìkfîni- n-bê ìwo kûm itimi ì sî kfî ì ìwùyn.</p>	<p>we shall all be changed - refers to the resurrection body.</p>
<p>Kî isi ì ìlvi, kî ta wul ní wu mâtî isi-n-bê ìwo kûm ìlvi ta yi n-gâyn. Ichuf I ko'si I nin ghi wî ìlvi ìdya, ta ghi nin gûf ì sî lî sî lù nî gheli. Ghesinà læ gvîtî à na sî ghi kî ghesinà ì Christ.</p>	<p>in a moment, in the twinkling of an eye -- a reference to the time element. The Rapture is not a long, drawn out process of evacuation. We will be with Christ instantly.</p>
<p>Ghi læ laysî kfîsî nse ghi bu fî ghi wi sî læ sî bef-iwuyun vzà a wul làlî sî ìkfî nin bu keli wi</p>	<p>the dead shall be raised incorruptible -- the resurrection body does not include the decay</p>

àfòè nì ibef zì a mbi n-gvi nì ikfi-i.	and corruption of sin and death.
Ghesìnà làe kfinî nô ghì jìm —kìmi ìwo I li ghi bê kùm ìwuyun ì fì ì vzi ì nì ìfwo vzi a wu n-ghi ìwùyn a fì a wu timi meyn sî ikfi.	we shall all be changed -- another reference to the new physical body and new personal attributes associated with the resurrection body.
Afo kèyn a kî nîn befî ndû tēyn làe mà' àfo kî bu fî ghî wî sî làe sî fî sî bef- Nô ìwo I to-I ìwùyn ì fî nîn ghî na fînî fî mbi fî làe nà bu fî ghî wî ateyn.	this corruptible must put on incorruption - the most important feature of the resurrection body is that there will be no Sin Nature.
Ìwuyun wèyn a wu n-kfî tēyn ì làe mà' àfo kî bu fî ghî wî sî làe sî kfî —wul ì bîmini làe bu fî kfî wî mîti ì fsî ìwuyun wu bu fî ghî wî sî làe sî kfî.	this mortal must put on immortality -- the believer will not die but will receive an immortal body.
Gheli ghî kfitîni antēynî nî Christ, (gheli ghîbîmini ghî a ghî kfî jæ ta ka ichuf iko'i li alè'), ghî làe làysi ànena sî asi. Tēyn, ìghî a ghî nîn bu chi a ghî li kò'sî. 1 Tèsàlonikà 4:16-17.	The dead in Christ (believers who have died previous to the Rapture) will be raised first. Then, those who are still alive will be taken up. 1 Thess. 4:16,17.
Ichuf iko'sî nîn ghî àlè' ta ghî gvi kòynî sî nà chi-à, kàlitēyn sîsî a sî nîn bu chi nî sîsî a sî kfitî meyn. Isamsî kùm ichuf iko'sî nîn ye'tî kî itimi sî ikfi nî Jisos Christ, 1 Tèsàlonikà 4:18.	The Rapture is a rendezvous for living and dead Christians. Confidence in the Rapture is based on the resurrection of Jesus Christ, 1 Thess. 4:18.
A dzi ta ghî kà' a ghî li, Bôbo Jisos Christ n-ghi "fîtam fî asi fî" ì gheli ghîbîmini, ta yi n-ghi a 1 Kolìn 15:20-28. Jàŋ alè' nà kèynà sî asi ì kî mîwolî meyn a ghî bèysî kàlî:	In principle, the Lord Jesus Christ is the "first fruits" of the believer, as noted in 1 Cor. 15:20-23. Read this passage first, then note the following comments:
Mitam mî àsi —dyēyn àlîŋsî a itimi sî ikfi nî Christ yi dyēyn na ghèsìnà làe làlî sî ikfi ìwùyn.	firstfruits -- pictures the resurrection of Christ which is a guarantee of our bodily resurrection.
Toynî a wûl ikfi-I gvi —toynî a Adàm ikfi-I ayvîs I gvi ì nà gò'sî ikfi I acha' ìwùyn no mî sî wûl ì kfà.	by man came death -- through Adam came spiritual death with the end result of physical death for every human.
Toynî kîmi a wûl, itimi sî ikfi-I gvi —toynî a Jisòs Christ, ta wûl, itimi sî ikfi àbàs ayvîs (ibôe) I gvi a ghî sî jùmtî itimi sî ikfi acha' ìwùyn, Filìbây 3:21.	by man came also the resurrection -- by Jesus Christ, in His humanity, came spiritual resurrection (salvation) followed by physical resurrection, Phil. 3:21.
Iwo I yèynî na "kfà' a jûŋ kùm àsi" ma ghî bèynsî a Gîlîs na elpis, yi n-ghi na, "sî nà kfà' wî" nîn ghî ghî nà bè kùm ichuf I ko'sî ìlwè' ì twal a Njwà'lî Fîyîni:	The word "hope", translated from the Greek word elpis , meaning "confidence", is a technical designation for the Rapture in at least three Bible passages, including:
<ul style="list-style-type: none"> • Ikfa'tî ijunî asi zî yi n-chi, 1 Bità 1:3 	<ul style="list-style-type: none"> • The living hope, 1 Peter 1:3
<ul style="list-style-type: none"> • Ikfa'tî I junî kùm àsi zî a yi n-kelî iboyisî, Taytùs 2:13 	<ul style="list-style-type: none"> • The blessed hope, Titus 2:13

<ul style="list-style-type: none"> Ikfa'ti I junjì kùm àsi zà a yi n-sù laynsi, 1 Joyn 3:3. 	<ul style="list-style-type: none"> The purifying hope, 1 John 3:3
<p>Ichuf Iko'si-I nin cho' fvèsi inchya ikfi, 1 Kolìn 15:54-56. Tèyn, ichuf iko'si-I nin nin cho' jèsi kàmi ikayn I mbzi ìlvi ta wul ì kfi, 1 Tèsàlonikà 4:13-18. Isamsi nà iyèyni a ichuf iko'si nà ghàyn n-gvì ta wul ì kèli itof, nà faytì kà'si àwo, ì nà fì kya mba'ti Fiyini. Jòb 19:25-27. Wul ì biminì vzi a wu n-faytì bà'li ngej ì nweyn nà iwo I Fiyini ì nèn kfa' wì iwo. Yi n-gvì kà nà ìboysi-I, nà mbòyni, nà ikfa'ti-I yi keli wi adili, fì ne'à wì.</p>	<p>The Rapture takes the sting out of death, 1 Cor. 15:54-56. Therefore, the Rapture removes the despair of bereavement, 1 Thess. 4:13-18. This confidence in the Rapture comes through the obtaining of wisdom, discernment, and knowledge of the Plan of God, Job 19:25-27. The edified believer has confidence. The result is blessing, peace, a relaxed mental attitude, and stability.</p>
<p>Wul ìbiminì nin keli àbo ta ghi "ghal ì lèm" sî nweyn iyvi. 1 Bità 1:4, Efesùs 2:6. Ichuf I ko'si-I nin lí wul ì biminì ì ndù nà nweyn a "ndò ìbemni" a fì a Christ tí bà'ti ì lèm, Joyn 14.</p>	<p>The believer has a "reservation" in heaven, 1 Peter 1:4; Eph. 2:6. The Rapture takes the believer to the "mansion" which Christ has prepared in advance, John 14.</p>
<p>Imòm zà a wul ì biminì nà chòs tí nà tàj ateyn ìtu chòs ní yi màè ìlvi ichuf I ko'si nà ghàyn. Ìwuyn ì Christ ní wu bú nà fì ghi àfo na Satàyn na nu à a inù i abàs ayvis.</p>	<p>The testing which the believer and the Church endure during the Church Age is terminated with the Rapture. The Body of Christ is no longer a target of Satan in spiritual warfare.</p>
<p>Ghi kya wi, ma ghi lí ghi bú ì kànṭi ìlvi vzi a ichuf iko'si làè gày ateyn. No mi si ankàyn, Nwà'li Fiyini tisi meyn ghesinà na ghi na ní àwo a li a ta ghi nin chiyti achi ichuf iko'si nà yèyni. Ghi fù àlè' a go'si na inyà'ti afèyn. Si a lvîyn, ì ki...</p>	<p>It is not known, and cannot be predicted, when the Rapture will occur. Nevertheless, the Bible directs us to pursue certain activities while waiting for the Rapture. These are given in the last section of this article. Meanwhile, take a look at ...</p>
<p>Awo kà a ka wà na ni-à ì chiyti achi ichuf iko'si.</p>	<p>What to do While Waiting for the Rapture</p>
<p>Fañ wa yini aka' à mò'. "Yi ti n-dyèyn a wòyn ì ghem na zè nin keli fañ kà zè ì Christ ta ka wu làè gviti fvè mi ìtu' gha achi I gvì nà nweyn, a ghesinà na ku kà a jùṅ, wumí wì a nweyn asi. 1 Joyn 2:28.</p>	<p>Stay in Fellowship. "And now, little children, abide in Him; that when He shall appear, we may have confidence and not be ashamed before Him at His coming." 1 John 2:28</p>
<p>Wa chi a mí dziti ye'ti iyviti I bimi. "Ghès nin kinj si tanj sè ì zè kùm kà ìgvì I Bòbo ghesinà Jisos Christ, fì kùm ta ghesinà nà nweyn làè nà chiynti ghi a mò'. Ghès nin chwotì zè a woyn-ghani na, ka yi na visì gheli ghi a ghi n-dyèyn na achi kà a Bòbo nin ghi si làè si gvì ateyn si ghi ma kà gvì meyn, fàynsè zè, fì bìl nà àtu à ki a. Iow nà yèyni kà' a à na ghi ma à bè ì wul ghi na yi nin fè'ti ntum ma yi lù sî Fiyini fì, ì lvi fì li a yi na ghi ma yi fvè iye'i I li, lvi fì li a wul na ghi ma wù fè'ti ì bè na yi yvè a nwà'li ma à nyà' chiynti ghès sî ì zè.</p>	<p>Employ the Faith-Rest techniques. "Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by forged letters as from us, as that day of Christ is at hand." 2 Thess. 2:1,2</p>

<p>Wa keli isamsi. "Mi n-fi fu tèn bòm ta mi n-kya samo' na ifèl I juṅl yèyni a Fiyini fi ziti a yi antèyni tèn na ndu ki nè asi a si chem achi ghè a Christ Jisòs i læ kasi gví ateyn." Filibây 1:6</p>	<p>Have Confidence. "Being confident of this very things, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6</p>
<p>Wa keli iweynsi. Yi na weynsi ki weynsi a woyn-nà ghem si chem ta ka Bôbo læ kàsî i gvì..." Jêm 5:7.</p>	<p>Have Patience. "Be patient, therefore, unto the coming of the Lord..." James 5:7</p>
<p>Léma a Christ toyni ta wà n-bà'li ki ba'li ngeṅ. "... Yi ghal kè tí i nà keli iweynsi bòm ta ìlvi ba'si meyn na Bôbo kasî i gví." Jêm 5:8. Ki kimi isaya 33 4 nè 2 Timoti 2:15.</p>	<p>Grow in Christ by continuing to be edified. "...be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." James 5:8 See also Isaiah 33:4 and 2 Tim. 2:15</p>
<p>Sɪ YUYN Sɪ FVɪSɪ - REDEMPTION</p>	
<p>Sɪ yuyn sɪ fvɪsɪ nɪn ghi àtu iwo ghi lí a Nwà'li Fiyini kúm ta Fiyini fi zè gvì si a nyiṅ si bèsè wul mèsòṅ. Dzi zè a ghi nɪn lí iwo nà yèyni ateyn n-bè iwo kúm ifèl I Jisos Christ a ànwâmnɪ ta wù nɪn læ afo si yuyn wul i mèsòṅ si yàytè àṅena si akòs sè mbi. Bòm ta Christ i lí alè' nè gheli, ghi nɪn toṅtè ṅweyn i vzè a wù n-yuyn fvɪsɪ.</p>	<p>Redemption is a term used in the Bible to refer to the special intervention of God for the salvation of mankind. This use of the word deals with the work of Jesus Christ on the cross in which He paid the price to purchase human beings and set them free from their slavery to sin. On account of Christ's substitutionary atonement, He is called the redeemer.</p>
<p>Awo li a nɪn ghi bà'si gví kimi si iwo afi a iyuyn I fvɪsɪ nɪn luti ghi ìnyeyni yi kúm kimi ta iyuyn I fvɪsɪ nɪn keli si nà ghi nè mɪdzitè mè ateyn nè iwo zè a ifèl atem a juṅà nè Fiyini fi nɪn ní a nchɪnè nè wul i bɪmnɪni.</p>	<p>There are other ideas closely related to the primary concept of redemption which relate to the necessity for redemption and its various aspects and to the effects of the ministry of God's grace in the life of the Christian believer.</p>
<p>Ta yi nà ghi a Míkàyn in Mú nè iwo zè a Yi nà fè'nè</p>	<p>Old Testament Background and Typology</p>
<p>Sɪ yuyn sɪ fvɪsɪ woyn ghélumɪnè ghi asi, nè ṅywm sɪsɪ a ghi bzi sɪ asi, nè mɪtam mɪ asi</p>	<p>Redemption of Firstborn Sons, Firstlings of the Flock, First Fruits</p>
<p>Iwo I yèyni na "sɪ yuyn sɪ fvɪsɪ" a Míkàyn in Mú n-ghi ma ghi bèynsɪ iwo afèyn itaṅi Hiblì i pādāh, yi ghi sɪ "sɪ ghal sɪ fvɪ" kèsà "sɪ teyn". Ghi na tò' bè sɪ gheli Islàè na àṅena nɪn ghi a keli Jèhovà bòm ta wù yuyn meyn fvɪsɪ (teyn fvɪsɪ àṅena sɪ àkòs a Ijyib) i fu ila'i Kenàn sɪ àṅena na àṅena na keli sɪ ifu ma yi lù sɪ Fiyini fi fi ghi sɪ àdèṅ nè nfeynfi. Bòm tèn, gheli Islàè nò ghi jəm nà ghi keli nchɪnɪsɪ àṅena nè ifeli I àṅena a keli ki Fiyini, ní na ilà' jəm i na ghi ifòyn i ngàṅsɪ ndò Fiyini, no mɪ ayvis.</p>	<p>The word "redemption" in the Old Testament is the translation of the Hebrew word pādāh, meaning "to deliver" or "to sever". It was continuously stressed to the Israelites that they belonged to Jehovah because He had redeemed them (severed them from bondage in Egypt) and had provided the land of Canaan for them to use as a gift from God and for His glory. For this reason, all Israel owed their lives and their service to God, in effect making the whole nation a kingdom of priests, at least in spirit.</p>
<p>No mɪ tí, à nà ghi ki Levì nè woyn isas I ndo nè ṅweyn ta ghi nà kya àṅena na à nɪn ghi isas I</p>	<p>However, only Levi and the descendants of his tribe, who became known as the priestly tribe,</p>

<p>ndo I ngàṅ ndô Fìyìnì, ma ghi lèm àṅena sɪ a nyiṅ na ghi na fèl a fitwotɪ fì àlè' a ṅwa'ni-a. No mi ndà asas a ndo a li a afèyn njvà ì mò, ghi nà ghi sɪ yuyn sɪ fvìsì, kèsa sɪ yuyn sɪ teyn sɪ ifèl toynɪ ta ghi yuyn fvìsì wàyn wù àsi gheli kèsa nyamsi.</p>	<p>were actually set apart for the service of the tabernacle. Everyone else from the eleven other tribes was to be redeemed, or purchased, from service by redeeming the firstborn of both men and animals.</p>
<p>Ghi nà toṅtɪ wayn na wayn wù àsi ìlvi ta wù nìn ghi wàyn ìlùmnì wù àsi ta ghi bzi sɪ nà ṅweyn. Wùl ì kæ sɪ nà keli chwò wul ìwi ì mò', a no mi wul ì wi ì kfà li a wù na keli wàyn àsi. No mi wayn àsi ìlùmnì ì kfà nà ghi ghi fu sɪ Fìyìnì fì amɪnchi mivim ìn kà ta ghi bzi ṅweyn ghi yuyn teyn ṅweyn ma ghi là' shikìl sɪ tàyn ìkwo sɪ ngàṅsɪ ndô Fìyìnì (Nòmbà 18:16, Eksidòs 13:15, Lùk 2:27).</p>	<p>A son was considered firstborn if he was the first son born to his mother. If a man had more than one wife, each wife could have a firstborn son. Each firstborn son was presented to the Lord on the 40th day after his birth and redeemed by a payment of five shekels of silver to the priests (Num. 18:16; Ex. 13:15; Luke 2:27).</p>
<p>Mbòṅ sisì a sɪ fvì ìlvi ghà sɪ asi, nì njìsì, nì bzisi ndoṅsɪ, ghi nà lí ì gvì nì nseyinsi alè' a ṅwa'ni-a antèynì bèṅ kìmì ibàm I mɪnchi nfama sɪ ibzi, ghi sɪ. (Nombà 18:17).</p>	<p>The firstlings of oxen, sheep and goats were to be brought to the sanctuary within a year and eight days after their birth, and sacrificed (Num. 18:17).</p>
<p>Nombà 18:17</p>	<p>Numbers 18:17</p>
<p>Mìtì wayn àsi ì mbòṅ kèsa wayn àsi ì njì kèsa wayn àsi ì bzi ì ndoṅ, yi n-kelì wi sɪ yuyn sɪ fvìsì, à nìn ghi ifwo ì ṅwa'ni. Yi na lí mìluṅ mì àṅena yi mìsɪ atu àbaṅ ifu ì li iso I àṅena I nyò' a ffilè' ta ifu zì a ghi fù ìvìs, a ghi àfo ìm̀tì foma sɪ Fìyìnì fì.</p>	<p>But the firstborn of an ox or the firstborn of a sheep or the firstborn of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall offer up their fat in smoke as an offering by fire, for a soothing aroma to the Lord.</p>
<p>Wàyn wù àsi nì fɪnjàkifì, a ghi nyam layn wi, ghi nà yuyn teyn a sɪ bzi ì njì a nyeyn alè', kèsa, ghi kæ sɪ faṅ tì yuyn tì teyn a dzi nà ghàyn, a ghi zue kè nò ì zue.</p>	<p>The firstborn of an ass, which was an unclean animal, was redeemed by sacrificing a sheep in its place; or, if not redeemed in this manner, was put to death itself.</p>
<p>Eksidòs 13:12, 13</p>	<p>Exodus 13:12,13</p>
<p>Yì li no mi ghà ta kì fvì ìlvà sɪ asi ì fù sɪ Fìyìnì fì, no mi nì wayn wù àsi nì nyàm ì kà ta wà nìn keli, woyn ghilum̀nì nìn ghi a keli BÒBO.</p>	<p>you shall devote to the Lord the first offspring of every womb, and the first offspring of every beast that you own; the males belong to the Lord.</p>
<p>13. M̀tì no mi wayn wù asi nì fɪnjàki fì kà a zì yuyn fvìsì nì wàyn mbzi njì, mìtì, yi na ghi wi sɪ yuyn sɪ fvìsì, yi kòl ìtoṅ ì ṅweyn, no mi wayn wu àsi ì kfà antèynì nì woyn ghi a zì yuyn ì fvìsì.</p>	<p>13 But every first offspring of a donkey you shall redeem with a lamb, but if you do not redeem it, then you shall break its neck; and every firstborn of man among your sons you shall redeem.</p>
<p>Eksidòs 34:20</p>	<p>Exodus 34:20</p>
<p>Yì na yuyn fvìs nì bzi ì njì ì wàyn wù àsi nì fɪnjàki,</p>	<p>You shall redeem with a lamb the first</p>

<p>yi k�e si n� gh� wi si yuyn si fv�s�, yi k�l �tonj � nyeyn. Yi n-keli si yuyn si fv�s� woyn asi gh�l�mn� n� z� gh� j�m. Ka w�l l�e n� ti a ma asi n� �wu � yum.</p>	<p>offspring from a donkey; and if you do not redeem it, then you shall break its neck. You shall redeem all the firstborn of your sons. None shall appear before Me empty-handed.</p>
<p>Gh� ko' chem alej a li a, isa'i n� b� na gh� li a gh� yuyn fv�s� f�nj�ki n� �kwo, gh� l�' �kwo fv� a gh� nin beyli f�nj�ki ateyn � b�'s� n� m�v�m �n b� si tanj �v�, a dzi a fi a ng�j nd� F�y�ni � kit� ateyn. (L�vitik�s 27:17, Nomb� 18:15).</p>	<p>Later, the law provided that the ass could be redeemed with money, the amount to be determined by the market value of the ass plus twenty percent, according to the priest's valuation (Lev. 27:27; Num. 18:15).</p>
<p>L�vitik�s 27:17</p>	<p>Leviticus 27:27</p>
<p>M�ti, yi k�e si n� gh� ant�yn� n� nyam sis� a si nin layn wi, a gh� yuyn � fv�s� ikit� n� v� �kf�yns� � m�' atu si tanj � tw�yn, gh� k�e si fanj t� yuyn t� teyn, a gh� beyli k� ikit� n� v�.</p>	<p>But if it is among the unclean animals, then he shall redeem it according to your valuation and add to it one-fifth of it; and if it is not redeemed, then it shall be sold according to your valuation.</p>
<p>Nomb� 18:15</p>	<p>Numbers 18:15</p>
<p>No m� gh� ta k� fv� �lw� n� no m� gha ta k� nin chi, k�sa wul ma nyam a, ta gh� n-fu s� F�y�ni f� nin keli v�, m�ti, � na gh� wyan w� �si n� w�l, gh� yuyn fv�s�, � wayn w� asi n� nyam sis� a si nin layn wi, z� yuyn � fv�s�.</p>	<p>Every first issue of the womb of all flesh, whether man or animal, which they offer to the Lord, shall be yours; nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem.</p>
<p>M�tam m� �si ta gh� n-kfi �fwo n� gh� si a ny�j s� J�hov� b�m ta w� n�n B�bo � nse (Eksid�s 23:19). Gh� n� li � fu s� ng�j nd� F�y�ni na w� fu si ifu. K� nd� F�y�ni � j�m, gh� n� ki na gh� fu ifu I �y�n�n �lv� a fi a gh� nin kfi �fwo ateyn ta gh� li chf�j m�tam m� �si �lv� ayi idy�ns� ichw�. Gh� n� gh� wi si ny�' m�ti si fu s� ng�ns� nd� F�y�ni na �jena keli, yi gh� na � nin gh� ki ng�ns� nd� F�y�ni sis� a si n� layn a dzi awo a nanj�n�-a n� k�' a gh� y� m�tam m� �si. Dz� z� a gh� n� fu m�tam m� �si � chem ateyn n� gh� bula isa' I f�'t� fv�s� m�ti gh� visi k� na w� na k�t� k� si a ngej.</p>	<p>The firstfruits of the harvest were sacred to Jehovah because He is the Lord of the soil (Exodus 23:19). These were given to the priest to be presented as an offering. The whole congregation was required to offer an annual thanksgiving offering at harvest time by presenting a firstfruits sheaf at the Passover. These were not to be burned but were to be given to the priests for their use, with the provision that only those priests who were ceremonially clean could eat the firstfruits. The amount of offering of firstfruits was not specified by the Law but was left to each person's discretion.</p>
<p>Gh� ko' chem alej a li a f�t�t� n� gheli J�s�, woyn Is�l�e, gh� n� tonj� �jena na � gh� a B�bo y�yn meyn � fv�s�, ta gh� n� si gh� ma gh� soysi meyn �jena si a nd� � ncha' a Babil�n.</p>	<p>Later in Jewish history, the children of Israel began to be called the redeemed of the Lord, after they had been set free from the Babylonian captivity.</p>
<p>S� yuyn si fv�s� wul � ndo</p>	<p>The Kinsman Redeemer</p>
<p>Ta tisa' tit� a t� nin k�m iboynsi n� is�s�-I k�m ta</p>	<p>According to the laws regarding punishment</p>

<p>wùl mòm iwo I to-I, ìlvi ta ghi nyàblì nì wùl, keša chòṅ ì choṅ, kèsa ì zùe ì zue, a yi na ghi sî wùl ì ndo vzì a wù n-ba'si na wù lì wul ì bì nà wèyn ì gvi nì ṅweyn asi isa' ì kṅṅtì nchínìsì nì ìfwo gheli ndo. Iwo nâ yèynì a wùl na keli sî nì, ghi nà jàṅ na "iyuyn I fvisì ì wùl ì vzì a wù nà keli sî nì iwo nà yèynì ghi toṅtì ṅweyn ì vzì a wù yun fvisì (Hibìlù, goel). Ifèl sî yuyn sî fvisì nà fê awom nì woyn-ghîni sî asi, lu ndù sî ghìlumsì ìni, ì lù ndù sî woyn jemtisì, ì gò'sì sî gheli ndo ghi li ta ghi n-ba'si a mîlùṅ (Lèvitikòs 25:48).</p>	<p>and retribution for crime, when a person was assaulted, robbed or murdered, it fell to the nearest kinsman to bring the criminal to justice and to protect the lives and property of relatives. This obligation was called "redeeming and the man who was responsible for fulfilling this duty was known as a redeemer (Heb. <i>go-el</i>). The job of redeemer would fall to full brothers first, then to uncles who were the father's brothers, then to full cousins, and finally to the other blood relatives of the family (Lev. 25:48).</p>
<p>Lèvikòs 25:47-49</p>	<p>Leviticus 25:47-49</p>
<p>Lviṅ, wùl àtum ì kæ sî nà chî antèynì nì zì, ifwo ì ṅweyn dvi, wùl ila' nì zì k' sî fif ì chem a dzi ta wù beyli ngeṅ ì ṅweyn sî wul àtum ta wù n-chi a yi antèynì, kèsa sî wàyn isas I ndo nì wùl àtum.</p>	<p>Now if the means of a stranger or of a sojourner with you becomes sufficient, and a countryman of yours becomes so poor with regard to him as to sell himself to a stranger who is sojourning with you, or to the descendants of a stranger's family,</p>
<p>48 a ghi na keli sî yuyn sî fvisì ṅweyn ibàm ta ghi bèyli meyn ṅweyn, wayn-nà ṅweyn ìlvi nṅ keli sî yuyn sî teyn ṅweyn,</p>	<p>48 then he shall have redemption right after he has been sold. One of his brothers may redeem him,</p>
<p>49kèsa lùmsî-nì, kèsa wàyn ìlumsì-nì, a wù yuyn fvisì ṅweyn, kèsa wùl isas I ndo ìlvi ta wù n-ba'si a mîlùṅ, a wù yuyn ì fvisì ṅweyn, kèsa, awo ì kæ sî ndù sî ṅweyn a jûṅ, a wù yuyn ì fisì ngeṅ ì ṅweyn.</p>	<p>49 or his uncle, or his uncle's son, may redeem him, or one of his blood relatives from his family may redeem him; or if he prospers, he may redeem himself.</p>
<p>Wul ì ndo vzì a wù n-ghi sî yuyn sî fvisì a Mîkàyn ìn Mù nà ghi ìnki Jisos Christ ta ì vzì a wù n-yuyn fvisì. Awo nà ghi à kè ta ghi n-ki sî ì vzì a wù n-yuyn fvisì, awo a fî a ghi n-fè'nì ateyn nì kîmî a Christ.</p>	<p>The kinsman redeemer of the Old Testament was a type of the Lord Jesus Christ as redeemer. There were four requirements for the redeemer, both in the type and in Christ:</p>
<ul style="list-style-type: none"> • Wùl vzì a wu nṅ ghi sî yuyn sî fvisì nṅ keli sî nà ghi wul ì ndo ba'si a. Sî nì iyeyn nâ yèynì, Christ kasî sî a wùl. 	<ul style="list-style-type: none"> • The redeemer must be a near kinsman. To fulfill this Christ took on human form.
<ul style="list-style-type: none"> • Wùl ì vzì a wù n-yuyn fvisì nṅ keli sî nà ghi ma wù kà' a wù yuyn ì fvisì. Afo kî a ghi nṅ læ là' sî yuyn sî fvisì ì wul ì nà ghi mîlùṅ mî Christ. (Ifèl I Gheli Ntum 20:28, 1 Bità 1:18-19) 	<ul style="list-style-type: none"> • The redeemer must be able to redeem. The price of man's redemption was the blood of Christ (Acts 20:28; 1 Pet. 1:18-19).
<ul style="list-style-type: none"> • Wùl ì vzì a wù n-keli sî yuyn sî fvisì n-keli sî nà kòṅ sî yuyn sî fvisì (Hibìlù 10:4-10). Christ n-læ meyn nà kòṅ sî nà ghi vzì a wù yuyn fvisì ghesìnà. 	<ul style="list-style-type: none"> • The redeemer must be willing to redeem (Heb. 10:4-10). Christ was willing to be our redeemer.

<ul style="list-style-type: none"> Wùl ì vzi a wù n-yuyn teyn keli si na ghi bula wù ghôf iwo a fi a yi ti ni na ghi na si yuyn teyn ì teyn wul, yi n-ghi na, wùl vzi a wù n-yuyn fvìsì kà' wù bú nà kasi yuyn fvìsì ngeñ ì ñweyn. Iyeyn nà yèyn nà ghi samo' kúm Christ bóm ta wù bú nà ki na ghi yuyn ì fvìsì ñweyn. 	<ul style="list-style-type: none"> The redeemer must be free from that which caused the need for redemption; that is, the redeemer cannot redeem himself. This was true of Christ, because He needed no redemption.
Jàñ Rùt 3:9-13, 4:1-11	READ Ruth 3:9-13; 4:1-11.
<p>Ila'i Isilæ kî nô ifibli ì nà kin wul na wù yuyn ì fvìsì tìlâ' tìtì a tìlâ' tì atum tì ì lî, tèyn àñena nà ki ko'si nì Jèhovà na à nìn ghi go-el àñena. Ìlvi vzi a àñena nìn læ lam cncha' atum n-læ fù kîmî nô àdya' a to a nì ifofi na ghi na kin iwo ì yèyni na si yuyn si fvìsì chwô ta yi nà ghi si asi, ì ñwà'lì ìsayà na keli ìlwé' ì njvàsì bulamò' antèynì ìlwé' a fi mivm in tal njvàsì tal ta Mìkàyn ì Mù nì bè iwo na Fiyìnì nìn ghi vzi a wù n-yuyn teyn Isilæ ma ghi yi si a mîkàyn.</p>	<p>The nation of Israel as a whole required a redeemer to redeem the lands which had been taken over by foreign powers, so they looked to Jehovah to become their <i>go-el</i>. The period of exile gave an even greater force and meaning to the term redeemer than it had before; and the book of Isaiah contains nineteen of the thirty-three Old Testament references to God as Israel's covenant redeemer.</p>
Iyuyn I fvìsì a Mìkàyn ìn Fî	Redemption in the New Testament
Akôs sî mbi	Slavery to Sin
<p>À nìn ghi a Mìkàyn ìn Fî ghesinà yeyn na gheli nô ghi jìmn-ghi ìkôs sî mbi bóm ta nô gheli ghi jìm nìn si ghi ma ghi beylì meyn isas I mbi ì nà ghi ìkôs abàs ayvìs.</p>	<p>In the New Testament we see that all people are slaves because all are sold under sin and in spiritual bondage.</p>
Rome 7:14	Romans 7:14
<p>Ghesinà na kya na isa'i nìn ma à fu Fiyìnì, mìtì ma bim ghi kî wul ta ghi bè'ylì si akôs sî mbi.</p>	<p>For we know that the law is spiritual; but I am carnal, sold under sin.</p>
<p>Ifèl I Gheli Ntum 8 23 n-lî iwo I yèyni na "akus a mbi".</p>	<p>Acts 8:23 uses the phrase "the bond of iniquity".</p>
Jàñ Joyn 8:31-36	READ John 8:31-36
Jàñ Rome 6:12-18	READ Romans 6:12-18
Rome 7:23	Romans 7:23
<p>Mìtì yeyn na à nìn kwo fèlì kî isa'i yilu ì a ma iwùyn, fèlì tì, nù isa' zì a yi nìn ghi a ma item. Yi n-nì mà, ma ghi tèyn ta mà nìn ghi a ndo ì ncha' sî mbi. À n-ghi isa' I mbi nà yèyni a yi n-fèlì a ma iwùyn.</p>	<p>but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.</p>
2 Timotì 2:26	2 Timothy 2:26

Àṅena si ghi ma ghi fe meyn atam nì dèblì ì na si nì ifèl I ṅweyn, mitì ma Fiyini fì kà' a fì ni a itof I àṅena kasì gvì, a àṅena le' fvì si atam nà ghàyn.	and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.
2 Bitá 2:19	2 Peter 2:19
Àṅena nìn chfìnì gheli nà ghèyn, bè na ghi nì-à a gheli nà ghèyn na bu fi ghi ìkòs, mitì ghi ìkòs sî mbì nò sî àṅena ngenjì. Yi nìn ghi tèyn bòm ta no mî ghà nìn se si tisi wul, wu nà si fèlì kì àkòs sî ànkeyna.	promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved.
Si nà fì ndu à, gheli nò ghi jìm n'hi ma ghi sî ghi kì sî kfì keli wi igàm̀tì.	Furthermore, all people are helplessly condemned to die.
Ìzikìl 18:4	Ezekiel 18:4
Yèyn ka, no mî àyvis à kà nìn keli mà, à bè Bôbo. Ta ayvis a bæ nìn ghi a keli mà, yi n-ghi kìmì tì sî àyvis a wayn a. No mî àyvis a kà ta kì nì mbì kì n-keli sî kfì.	Behold, all souls are mine, saith the Lord. As the soul of the father, so also the soul of the son is mine. The soul that sins, it shall die.
1 Kolín 15:22	1 Corinthians 15:22
Yi ti ghi kìmì ighel ta gheli ghì jìm nìn kfì bòm ta Adàm nìn læ meyn kfì, a ghi bò àṅena, gheli ghì jìm ghi a ghi b̀mì meyn sî Christ ì ghi sî læ sî nà chi-à, kì ighel ta Wù læ làlì ì nà chi-à.	For as in Adam all die, so also in Christ all will be made alive.
Ki kìmì Joyn 3:18, 36, Rome 3:19, Gàlesiyà 3:10.	See also John 3:18, 36; Romans 3:19; Galatians 3:10.
Fìdzìtì fì iyuyùn I fvìsì	The Principle of Redemption
Dzì iyuyùn I fvìsì, n-ghi ìwo kùm ta wùl n-ghi akòs sî mbì ghi sòysì ṅweyn sî akòs nà ghàyn (Joyn 8:31-36). Ta ka ghi yuyùn ì fvìsì vâ, yi n-ghi na ghi yuyùn tèyn vâ sî a kòs.	The principle of redemption, then, is the concept of bondage to the slavery of sin and freedom from its domination (John 8:31-36). To be redeemed means to be purchased from slavery.
Iwo I yèynì itaṅi i G̀lìs na λυτρώω (lutroo), n-ghi na "sì yàs sî visi ma ghi là' àfo, sî sòysì, sî yuyùn sî fvìsì". Yi fvì gvì iwo afèyn tèyn λύο (luo) yi ghi na "sì yàytì, sî yàs, sî sòysì". Ghi lì ìwo I ateyn I a	The Greek word λυτρώω (lutroo), means "to release for ransom; to liberate; to redeem". It comes from the word λύο (luo) meaning "to loosen; to unbind; to set at liberty". It is used in
1 Bitá 1:18,19	1 Peter 1:18,19
Yi n-kya na Fiyini fì nìn yuyùn meyn fvìsì (lutroo) zì sî a nchìnì ì mu zì a ghìbò ghi nìn læ nà chi-à. Fiyini fì nìn bu læ yuyùn zì nìn afo tèyn ta ìkwo ma wu kà' a wu bef. Fì n-læ yuyùn zì kì nò nì m̀luj m̀	Forasmuch as you know that you were not redeemed (lutroo) with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but

Christ, a ghi àfo keli àdya'. Christ nìn ghi tèyn ta wàyn njì, wu keli wi alas nô sakos."	with the precious blood of Christ, as of a lamb without blemish and without spot."
Taytùs 2:14	Titus 2:14
Wu n-læ meyn fu ngen ì ñweyn si bèsì (lutroo) ghesinà si a mbisi si jìm, si fi si nì na ghesinà layn ì kfèyni si nà ghi gheli ñweyn, gvfti si nà nì awo a junà.	Who gave himself for us, that he might redeem (lutroo) us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
Si izìyn iwo λύτρον (lutron) n-ghi "ìkwo vzi a ghi là', afo kì a ghi yuyn fvìsì ateyn", ta yi n-ghi a	The noun λύτρον (lutron) means "the price paid; the ransom", as in
Matiyò 20:28	Matthew 20:28
Yi ti n-ghi kìmì ighel ta Wàyn ì Wùl bu tì gvì na ghi na ghi nà fèlì si ñweyn. Wùl tì gvì si nà fèlì si gheli, si fi si fu ngèn ì ñweyn si kfi si yuyn (lutron) atu a ndvi ghèl.	Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (lutron) for many.
Jisos Christ nìn læ meyn yuyn ì là' na ghesinà na bu fi ghi wi ìkòs, ì mëlùñ mì ñweyn na ghi àfo kì a wù là' si yuyn si fvìsì ateyn.	Jesus Christ purchased our freedom; and His blood is the payment for the redemption.
Njànsì 34:22	Psalms 34:22
Bôbo nìn yuyn fvìsì ìyvis gheli ghi a ghi n-feli si ñweyn.	The Lord redeems the soul of His servants,
Nô wùl ghi wi nô ì mò' ta wù le' ì lèytì a ñweyn læ keli ìbebsi.	And none of those who take refuge in Him will be condemned.
Ki kìmì 1 Bità 1:18, 19. Gàlesiyà 3:13, Efesùs 1:7, 1 Joyn 1:7	See also 1 Peter 1:18,19; Galatians 3:13; Ephesians 1:7; 1 John 1:7.
Tèyn, Jisòs Christ nìn ghi ì vzi a wù yuyn tèyn wul, bòm tèyn, à nìn ghi ma à cho' lèm Fiyini ñweyn iow nà ghàyn. Iyuyn I fvìsì zì a wu n-gvì nì ìnyeyni nì ghi keli kìmì ìkòñ I ñweyn I nì yi Bè sî mbzi ì jìm.	Therefore, Jesus Christ is man's redeemer, and as such He is divinely appointed. The redemption that He brought represents both His own love and that of the Father for the whole world.
Iwo I yèyni na ἀγοράζω (agoradzo) yi n-ghi na "si yuyn, si yuyn si fvìsì, si keli afo ma wà là' àfo". Ma ghi fvìsì a ἀγορά (agora) , "alè' iwe".	The word ἀγοράζω (agoradzo) means "to buy; to redeem; to acquire by paying ransom". Derived from ἀγορά (agora) , "marketplace".
1 Kolìn 6:20	1 Corinthians 6:20
Fiyini fi si ghi ma fi yuyn meyn zì ì là'. Yi li læ ìwuyn ì vzi ì nà nì àwo ateyn kì fu ìko'si sî Fiyini fi a?	For you are bought with a price:therefore glorify God in your body, and in you spirit, which are God's."
Iyeyni nìn fè'nì nì iwo I yèyni a Mìkàyn ìn Mù ta	This is analogous to the OT idea in which the

ghelì Isilàè nà lutî chí kî bòm Fìyìnì.	Israelites owed their very existence to God.
Awo a Go'sini-a 5:9	Revelation 5:9
Aḡena n̄n fi meyn yem njàḡ ì fi, yi bê na, "Wà n-kfeyn̄ s̄i fsi ḡwà'lì s̄i bèytì ale k̄i a k̄i n-gh̄i ateyn, bòm ta gh̄i n-læ meyn zue vâ, wa yuyn atu a ghêl, ma gh̄i fv̄i gv̄i k̄i asas a ndosi à j̄im, taḡî t̄itanji k̄i t̄i j̄im, a gh̄i ghelì t̄ila' t̄i j̄im a mbzi, kè' k̄i t̄ikè' t̄i j̄im. Wà n-læ yuyn atu àḡena n̄i m̄iluj̄ ì myâ, ì kasi fu àḡena s̄i Fìyìnì f̄i	And they sang a new song, saying, You are worthy to take the book, and to open the seals thereof:for you were slain, and have redeemed us to God by your blood out of every kindred, and tongue, and people, and nation.
Ki k̄imi 2 Bità 2:1, Awo a Go'sini-a14:3	See also 2 Peter 2:1; Revelation 14:3.
Iwo I yèynì na ἐξαγοράζω (exagoradzo) n-gh̄i na "s̄i yuyn s̄i fv̄is̄i awu n̄i wùl, s̄i yuyn s̄i fv̄is̄i, s̄i s̄òys̄i s̄i vis̄i.	The word ἐξαγοράζω (exagoradzo) means "to buy out of the hands of a person; to redeem; to set free."
Gàlesiyà 3:13	Galatians 3:13
Christ n̄n læ meyn yuyn atu (exagoradzo) a ghes̄inà s̄i andi ghè a Isa' I n̄n gv̄i n̄i nyeyn a dzi na wu n-fsi meyn ndi ateyn a ghes̄inà alè' bòm ta gh̄i nyà'meyn nà, Ndí Fìyìnì n̄n gh̄i n̄o m̄i s̄f ndà vzi a gh̄i bàyntì ḡweyn a fikà.	Christ has redeemed (exagoradzo) us from the curse of the law, being made a curse for us:for it is written, Cursed is every one that hangs on a tree.
Iwo I yèynì na ἀπολυτρόσις (apolutrosis) n-gh̄i "s̄i n̄i na k̄i lù bòm ta gh̄i la' meyn àfo s̄i yuyn s̄i teyn, iyuyn I fv̄is̄i".	The word ἀπολυτρόσις (apolutrosis) means "to dismiss for ransom paid; redemption".
1 kolin 1:30	1 Corinthians 1:30
M̄itì à n̄i Fìyìnì na yì na chi-à bòm Christ Jisòs. F̄i ti meyn n̄i na wù na gh̄i ìtof I ghes̄inà, ì n̄i na ghes̄inà na gh̄i àtì-ati toyn̄f a ḡweyn, ì fi n̄i na ghes̄inà na layna, ì yuyn atu a ghes̄inà.	But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption (apolutrosis)."
Rome 3:23,24	Romans 3:23,24
Ghelì gh̄i j̄im s̄i gh̄i ma gh̄i n̄i meyn mb̄i, Iḡwâ' I Fìyìnì-ì ì na bu fi gh̄i ei s̄f àḡena.M̄itì Fìyìnì f̄i keli àtem a juḡà ì nà lí ghelì s̄i a ghelì àtì-ati toyn̄f ifèl n̄i Christ Jisòs ta wu n̄i s̄i bàesi àḡena.	For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption (apolutrosis) that is in Christ Jesus."
Efesùs 1:7	Ephesians 1:7
Christ n̄n læ meyn yuyn atu a ghes̄inà n̄i m̄iluj̄ m̄i ḡweyn m̄z̄i a wu n-læ s̄f̄is ta wù kfi, Fìyìnì f̄i kàè lès̄i s̄i fu mbisi ghes̄inà. Iyeyn nâ yèynì n̄n dyèyn atem a juḡà k̄i a f̄i n-keli s̄f̄ ghes̄inà.	In whom we have redemption (apolutrosis) through His blood, the forgiveness of sins according to the riches of His grace."
Hib̄ilù 9:15	Hebrews 9:15

<p>À ti iwo zì a christ n̄n ghi wul vzì a wù bà'ti m̄kàyn in f̄i s̄i n̄i na gheli ghì a Fiyini j̄an keli iboyisì ì a f̄i chfin̄i ma yi fañ meyn k̄i samo'. Yi n-ghi t̄eyn b̄om ta Christ n̄n kf̄i meyn s̄i bàesi gheli s̄i a mb̄isi af̄i a àgena n̄a n-n̄i itu' ì m̄kàyn in m̄u.</p>	<p>And for this cause he is the mediator of the new testament, that by means of death, for the redemption (apolutrosis) of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."</p>
<p>Rome 8:22,23</p>	<p>Romans 8:22,23</p>
<p>Ghesin̄a n̄in kya na s̄i chem. Iv̄ayn nô ifwo ì j̄im ta Fiyini f̄i n̄in læ fayti, ti meyn n̄a dz̄i ant̄eyn̄i iyaf ta wul ì wi ìlvi ta w̄ayn n̄in lum. À n-ghi wi k̄i ifwo n̄a w̄eyn a wu n-dz̄i. Nô mi ghesin̄a gh̄i a gh̄i n-keli Ayvis a Njwa'ni-a, a gh̄i ìfu l yi asi-l z̄i a Fiyini f̄i f̄u s̄i ghesin̄a n̄in boñ dz̄i k̄i dz̄i ant̄eyn̄i m̄item n̄i ghesin̄a, gv̄ft̄i na Fiyini f̄i li ghesin̄a s̄i a nk̄aynt̄isi woyn, ì yuyn m̄esi àtu a ghesin̄a.</p>	<p>For we know that the whole creation groans and travails in pain together until not. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption (apolutrosis) of our body."</p>
<p>Efesùs 1:13,14</p>	<p>Ephesians 1:13,14</p>
<p>Fiyini f̄i n̄in fs̄i meyn kimi z̄i gheli Efesùs ì bàesi z̄i toyn̄i a Christ ta yi yvi ntum ì j̄un̄ z̄i a yi n-ghi samo' ì b̄imi. A n̄a n-ghi ta yi b̄imi, f̄i nchw̄æ z̄i n̄i Àyvis a Njwa'ni-a k̄i a f̄i n-l̄æ chfin̄i, a gh̄i nchw̄æ s̄i dȳeyn na achi a læ k̄o' kfeyna, a ghesin̄a keli afo k̄i a Fiyini f̄i chfin̄i meyn, a dz̄i n̄a gh̄ayn, a gheli na k̄o's̄i Fiyini b̄om àdya' a njweyn</p>	<p>In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom after you believed, you were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption (apolutrosis) of the purchased possession, unto the praise of his glory."</p>
<p>Awo a li-a ta iye'i k̄um s̄i yuyn atu n̄in dȳeyn</p>	<p>Some Implications of the Doctrine of Redemption</p>
<p>S̄i yuyn s̄i fv̄isi n-ghi ifwo vz̄i a ghesin̄a læ keli may wu f̄an̄ ì fañ n̄in ye't̄f̄ ateyn. Ki Efesùs 1:13, 14 n̄i Hib̄il̄ù 9:15</p>	<p>Redemption is the basis of our eternal inheritance. See Ephesians 1:13,14 and Hebrews 9:15.</p>
<p>S̄i yuyn s̄i teyn n̄in ghi ta ghi l̄em ghesin̄a s̄i a gheli àti-ati ì ye't̄f̄ ateyn. Rome 3:23, 24</p>	<p>Redemption is the basis of justification. Romans 3:23, 24.</p>
<p>Iyuyn l fv̄isi n-b̄a's̄i ta ghi l̄es̄i f̄u mb̄isi ghesin̄a nô s̄i j̄im. Efesùs 1:7, Kòlosè 1:14.</p>	<p>Redemption includes the total forgiveness of sins. Ephesians 1:7; Colossians 1:14.</p>
<p>Iyuyn l fv̄isi-ì n̄in n̄i ghi kel̄i s̄i z̄isi ghesin̄a ìlwa s̄i a woyn.</p>	<p>Redemption results in adoption.</p>
<p>Gàlesiyà 4:4-6</p>	<p>Galatians 4:4-6</p>
<p>Ìlvi læ k̄o'kfeyn, Fiyini f̄i tum w̄ayn nfeynf̄i na wul ì wi mb̄zi, wù lema k̄o'a isas Isa' n̄i gheli J̄us̄i, ta ka wù yuyn atu a gheli gh̄i a gh̄i n̄a n-ghi isas Isa' n̄a gh̄e, s̄i n̄i na ghesin̄a na gh̄i woyn s̄i Fiyini f̄i. Ta yi s̄i gh̄i woyn s̄i Fiyini f̄i, f̄i fu meyn Ayvis a wayn</p>	<p>But when the fullness of time was come, God sent forth His Son, made of a woman, made under the Law, To redeem them that were under the Law, that we might receive the adoption of sons. And because you are sons,</p>

<p>ηweyn a ghesìnà a mìtèm, kɪ na ni-à ghesìna jân Fiyìnì bê na, Bàba, Bàba wom.</p>	<p>God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father."</p>
<p>Iye'ì kùm ta ghi yuyn ì fvìsì nìn ní wul ì bìmìnì na wù na ku ajùŋ ìlvì ta awo nìn to.</p>	<p>The doctrine of redemption is used to orient believers in time of stress.</p>
<p>Jôb 19:25</p>	<p>Job 19:25</p>
<p>Mì kya na ìvzì a wù yùyn atu àkema nìn chi-à..."</p>	<p>I know that my Redeemer liveth..."</p>
<p>Bòm ta ghi n-yuyn meyn fvìsì ghesìnà, ghesìnà lì lvâyìn a ghi na keli mbôynì item, nè'à wì, ikfa'tì I ghesìnà yì keli wi adìli, yvì kelì iye'ì, ì kya na Fiyìnì fì nìn la' meyn fì fù no mì ghà.</p>	<p>Because we are redeemed we can have peace of mind, stability, a relaxed mental attitude by understanding the doctrine and knowing that God has paid for and provided for everything.</p>
<p>IMOM I TAYTÙS 007</p>	<p>Titus 007 Quiz</p>
<p>T ìbv ìf iye 'ì Taytùs 7</p>	<p>Questions on Titus Lesson 7</p>
<p>1. À nìn ghi ghà a ghi nnìn toŋtì "ikfa'tì asì yì keli ìboysì" ta kàlitàeyn nìn kì ndûsì nì ìsamsi-I a?</p>	<p>1. What is the "blessed hope" towards which a Christian looks in confidence?</p>
<p>Ibêynsì:</p>	<p>Answer:</p>
<p>2. Yì nìn boynì wì ta ka kàlitàeyn na ghi ma wù faytì meyn bà'tì kùm ìkasi I gvì nì Christ. (Samo'/Ànkaŋ)</p>	<p>2. It is not possible for a Christian to be well prepared for the coming of Christ. [True / False]</p>
<p>Ibêynsì:</p>	<p>Answer:</p>
<p>3. Ta kàlitàeyn na kfà' wì kfa' nìn ye'tì awo samo' ta wù n-kya kùm libìs. [Samo'/Ànkaŋ]</p>	<p>3. The Christian's assurance is based on known facts about the future. [True / False]</p>
<p>Ibêynsì:</p>	<p>Answer:</p>
<p>4. Bòm ghà ta Christ "n` in l æ fu nge η ` ì ηweyn a ghesìnà alè' à?"</p>	<p>4. Why did Christ "give Himself for us?"</p>
<p>Ibêynsì:</p>	<p>Answer:</p>
<p>Alé' kì a mbî ì ghesìnà nìn fvî ateyn tì ghi _____ghesìnà.</p>	<p>5. The source of our iniquity is our _____.</p>
<p>Ibêynsì:</p>	<p>Answer:</p>
<p>6. Isû ilaynsi-I I ghesìnà nìn læ lì alé' a ànwâmnì, ghesìnà bu fì ghi sì nà fì zè ndû atyen lvâyìn. [Samo'/Ànkaŋ]</p>	<p>6. Our spiritual cleansing took place at the Cross, and we don't have to concern ourselves with it any longer. [True / False]</p>
<p>Ibêynsì:</p>	<p>Answer;</p>
<p>7. Sì zìtì a Efesùs 5, ghi nì ghi sì nà sutì tì kàlitàeynsì a, ta ka àŋena na kfeynì sì nà ghi wì-lum nì Christ a?</p>	<p>7. From Ephesians 5, how are Christians to be cleansed, to be made fit to be the Bride of Christ?</p>

Ibêynsì:	Answer:
8. À n̄n ghi ìlweŋ ì kfà ì twal ta ka ghi na ye'î à "futî àdya" ateyn ta Bôl n̄n bè sî Timòtî na wù na lí a?	8. What are the three levels of teaching "intensity" which Paul tells Titus to use?
Ibêynsì:	Answer:
9. À n̄n ghi a nchînsì n̄ kàlitèynsì, à n̄n gheli ghibimni ì kà a ghi n̄n keli sî nà tebtî ghi li a?	9. In the Christian life, what individuals are responsible for exhorting other believers?
Ibêynsì:	Answer:all believers are responsible
10. Dyèynsì n-ní wu lí wo awo sî nà gumnà sî tebtî kèsa sî kfàyntì gheli ghi a ghi n-yviti a?	10. From where do the convincing arguments come which are used by a teacher to exhort and rebuke listeners?
Ibêynsì:	Answer:
11. iichuf iko'si n̄ ànkùmtì I gvì n̄ Christ n̄n ghi kî ìwo ì mò'. [Samo'/Ànkaŋ]	11. The Rapture and the Second Coming of Christ are the same event. [True/False]
Ibêynsì:	Answer:
12. Jisos Christ n̄n læ chfini na gheli ghibimini ghi a ghi n̄n chi a nse læ lù ko' iyvì ìtu gha ta ìtu' ì chôs ì mæ?	12. When did Jesus Christ promise that believers, living on the earth at the end of the Church Age, would be taken to heaven?
Ibêynsì:	Answer:
13. Iye'i zì a ghi "n-leytì ghi" n-ghi ghà?	13. What is a "mystery" doctrine?
Ibêynsì:	Answer:
14. À læ nà ghi ta kàlitèynsì ndù iyvì, kèsa ibàm ikfi a, kèsa achi ghè a ghi chuf ì ko' n̄ gheli a, àŋena læ àwuyn aŋena n̄ àyvis, ì bà'si n̄ ndô ì mbi, ì ko' n̄ ŋweyn iyvì. [Samo'/Ànkaŋ]	14. When Christian go to heaven, whether after death, or at the time of the Rapture, they will take with them all of their physical and spiritual characteristics, including the sin nature. [True/False]
15. IWO SÌ NYA'TÏ ATU:Faytì fè'tì iwo zì a kàlitèyn n̄n keli sî nà ni à chîtì sî ndù iyvì?	15. Essay:Describe what a Christian should do while waiting to go to heaven?
Ibêynsì:	Answer:
16. Ghi nà bê na wàyn n̄n ghi wàyn ìlumnè wú asi ìlvi ta wù n̄n ghi wayn wú asi n̄ bæ ìlumnè. [Samo'/Ànkaŋ]	16. A son was considered "firstborn" if he was his father's first son. [True / False]
Ibêynsì:	Answer:
17. À nà ní a nà ghi ìlvi gha a woyn ghi asi ì mbòŋ, n̄ njì, n̄ bzisi ndoŋsi, ta ghi nà lí gvì a ndô Fyìn sî sî a?	17. When were the first born of oxen, sheep, or goats were to be brought to the temple to be sacrificed?
Ibêynsì:	Answer:
18. Ta ghi na fu chfiŋ àsàŋ sî ifu ta ghi nà toŋtì	18. The offering of the sheafs of grain which

na mìtam mî àsì nà ghì ma ngàḥsì ndô Fìyìnì sè lì a sì yì. [Samo'/Ànkaḥ]	were called the firstfruits sheaf could be eaten by the priests. [True / False]
Ibêyḥsì:	Answer:
19. Luynsì aleḥ ibèysì kèynà tēyn, "...ghì n-bu læ yuyn fvìsì zì nì ìfow ta wu lì a wu bef tēyn ta ìkwo sì a nchîḥ ì mu nì zì zì a yi n-læ fsi sì ghìbo ghi, mìtì, ì yuyn nì _____ta mî wyan ì nji wu keli wi fìnsè'ì ì keli wi alas."	19. Complete the phrase, "...you were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from your fathers, but with _____, as of a lamb without blemish and without spot."
Ibêyḥsì:	Answer:
20. Iyuyn I Fvìsì nì ghesìḥà gò'sì kè Fìyìnì ì Bè li zìsì ghesìḥà ìlvi ghà.	20. Redemptions results in our adoption by God the Father. [True / False]
Ibêyḥsì:	Answer: