

Obulagirizi obw'Obwakatonda	Divine Guidance
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Yesu Kristo yakolera wansi w'enkola y'obulagirizi obw'obwakatonda eyali efaananako era eyawukana ku eyo eyakozesewa abakkiriza ab'emyaka gy'ekkanisa.	Jesus Christ functioned under a system of divine guidance that was both similar to and unique from that used by church age believers.
Abamu ku bakkiriza mu byafaayo bagezezaako okukozaesa engeri ey'enjawulo Kristo gye yakulemberwamu, era n'olwekyo yakomekkereza n'akatyabaga. Bw'osigala n'ebyo ebitugwanidde ng'abakkiriza ab'emyaka gy'ekkanisa mujja kugenda mu kkubo ettuufu.	Some believers in history have attempted to use the unique way in which Christ was led, and therefore ended up with disaster. If you stay with what is just for us as church age believers you will go the right way.
Ekitundu eky'enjawulo eky'obulagirizi bwa Katonda eri Kristo kyalí nti obunnabbi obukwata ku Masiya bwali bukwataganan'okujja okwasooka. Kristo yali amanyi bulungi obunnabbi buno ng'ekitundu ky'obukugu bwe ku nkola y'Ebyawandiikibwa mu Ndagaano Enkadde. Bwe yasalawo okuva mutterekero lye ery'amagezi nti kye kiseera okutuukiriza obunnabbi obumu, olwo yakikola n'obwesige obujjuvu.	The unique part of divine guidance for Christ was that the Messianic prophecies related to the first advent. Christ knew these prophecies quite well as a part of His expertise on the Old Testament canon of Scripture. When He determined from His store of wisdom that it was time to fulfill a certain prophecy, then He did so with full confidence.
Okusalawo okw'amagezi Kristo kwe yakola mu kutuukirizibwa kw'obunnabbi bulijo kwakuumibwa mu kuziyizibwa kw'empiza ze ezituukiridde. Kristo yali akimanyi nti ajja kutuukiriza obunnabbi; Teyakyusakyusa bibaddewo asobole era bw'atyo alabika bulungi. Yaleka emikisa okweyanjula munda mu bwesimbu bw'engeri gye yatambuzaamu obulamu bwe, n'oluvannyuma n'agituukiriza.	The wise decisions that Christ made in prophecy fulfillment were always kept within the constraint of His perfect character. Christ knew that He would fulfill prophecy; He did not manipulate events so that He would and thus look good. He let the opportunities present themselves within the integrity of the way that He conducted His life, and then He fulfilled them.
Tetulina bunnabbi 'bw'obuntu' ku bulamu bwaffe nga Kristo bwe yakola, n'olwekyo tulina okwewala obulwadde bwa Masiya nga twesigama ku bulagirizi bwa Katonda. Ebintu ebibaawo mu Baibuli si bifaananyi	We do not have 'personal' prophecies about our lives as Christ did, and therefore we must avoid the Messiah syndrome with reference to divine guidance. Events in the Bible are not types for our lives; Bible

<p>bya bulamu bwaffe; Ennyiriri za Baibuli tezituwa bulagirizi butereevu ku bikwata ku kifo we tusaanidde okugenda oba kye tusaanidde okukola; tewali kika kya bulagirizi bwa 'twilight zone' okuva mu mpapula z'Ebyawandiikibwa.</p>	<p>verses do not provide direct guidance concerning where we should go or what we should do; there is no kind of 'twilight zone' guidance from the pages of Scripture.</p>
<p>Ekimu ku byokulabirako ebisinga obulungi eby'obulagirizi bwa Masiya Kristo bwe yafuna okuva mu bunnabbi bw'endagaano enkadde kwe kukemebwa kwe okw'omu ddungu. Ekyebuuzibwa kiri nti: Kristo yamanya atya okugenda mu ddungu mu kiseera ekyo? Bino bye tumanyi:</p>	<p>One of the best illustrations of the Messianic guidance which Christ received from Old Testament prophecy is His wilderness temptation. The question is this: How did Christ know to go to the desert at that time? Here is what we do know:</p>
<p>Matayo 4:1, "Awo Yesu n'atwalibwa mu ddungu Omwoyo okukemebwa sitaan".</p>	<p>Matthew 4:1, "Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil"</p>
<p>Ekikolwa kiri mu ddoboozi ery'obutakola, ekiraga nti Mukama waffe teyavaamu kikolwa kya kikolwa wabula mu kifo ky'ekyo yakifuna. Ekiseera kya aorist ekitaggwaawo kifunza ekikolwa ekyayita mu kaseera kamu ak'ekiseera. Ekikolwa kyennyini kitegeeza okukulembera okuva mu kifo ekya wansi okudda mu kifo ekya waggulu. Ensonga eno eyinza okuba ey'akabonero, nga bwe kiri mu mbeera y'okukula mu by'omwoyo, oba eya ddala, nga bwe kiri mu mbeera eno. Kristo yali agenda okuva mu kifo ekya wansi ekya Jordan River(mayiro ntono zokka okuva ku buwanvu bw'ettaka obusinga wansi ku nsi) okutuuka mu ddungu eritali ddene waggulu. Kino mu kuggumiza tekitegeeza kunyagululwa, ng'abamu bwe bagezezzaako okulaga ensonga nti Omwoyo yasitula Mukama waffe n'amusengula mu mubiri n'amutwala mu ddungu. Kino kivvuunulwa nti, 'yakulemberwa' Omwoyo yakola okukulembera era Kristo n'akola bino wammanga.</p>	<p>The verb is in the passive voice, which indicates that our Lord did not produce the action of the verb but instead received it. The constantive aorist tense summarizes the past action into one moment of time. The verb itself means to lead from a lower to a higher point. This point can be figurative, as in the case of spiritual maturity, or literal, as in this instance. Christ was going from the low point of the Jordan River (just a few miles from the lowest land elevation on the planet) to the rough wilderness above. This emphatically does not mean snatched away, as some have tried to make the point that the Spirit picked our Lord up and bodily moved Him to the desert. This is translated, 'was led up' The Spirit did the leading and Christ did the following.</p>
<p>Ekigambo eky'okubiri eky'okusooka kiteeka obukulembeze bw'Omwoyo, eyali omukozi obutereevu ow'okukulembera.</p>	<p>A second prepositional phrase puts forth the leadership of the Spirit, who was the direct agent of the leading. It is HUPO TOU</p>

Kiba HUPO TOU PNEUMATOS, era kivvuunulwa "Omwoyo."	PNEUMATOS, and translated "by the Spirit.
Akawaayiro akasembayo mu lunyiriri luno kawaayiro ka kigendererwa. Ekikolwa ye aorist passive ya PEIRAZO, ekitegeeza okuteeka omuntu mu kugezesebwa. Okusinziira ku oyo akola ekigezo, ekigendererwa kiyinza okuba ekirungi oba ekibi. Kino kivvuunulwa nti, 'okukemebwa sitaani".	The last clause of the verse is a purpose clause. The verb is the aorist passive of PEIRAZO, which means to put someone to the test. Depending on the one doing the test, the purpose may be good or bad. This is translated, 'to be tempted by the devil"
Mu latalo olugenda okujja, lujja kuba buweereza bwa Katonda Omwoyo Omutukuvu okusinziira ku kugezesebwa kwa sitaani.	In the battle to come, it will be the ministry of God the Holy Spirit versus the temptation of the devil.
Guno kwe kugezesebwa kw'obujulizi okusooka okukolebwa mu mbeera z'omulembe gw'ekkanisa. Kristo ye nkola yaffe ey'okutuukiriza enteekateeka ya Katonda ey'omulembe gw'ekkanisa. Seti empya ddala era etagezesebwangako ey'ebi'obugagga eby'ekisa ejja kuteekewba mu mitendera gyayo mu nnaku amakumi ana n'okusoba ezija.	This is the first evidence testing done under the conditions of the church age. Christ is our prototype for the fulfillment of God's plan for the church age dispensation. An entirely new and never before tried set of grace assets will be put through its paces over the next forty plus days.
Makko 1:12 , "Amangu ago Omwoyo n'amusuula mu ddungu".	Mark 1:12 , "And immediately the Spirit cast Him out into the desert"
Enjawulo enkulu wano eri mu kikolwa ekikozesebwa okunnyonnyola ekikolwa ky'Omwoyo mu kutuusa Kristo mu ddungu.	The major difference here is in the verb that is used to describe the action of the Spirit in getting Christ to the desert.
Ekikolwa EKBALLEI kiri mu kiseera ekiriwo, ekiraga ekikolwa nga bwe kibaawo. Y'engeri ey'akazannyo ey'okwanjulira ekikolwa ekimanyiddwa mu njiri ya Makko. Ekikolwa mu butuufu kitegeeza okugoba ebweru. Omwoyo 'yagoba' Kristo mu ddungu. Nate tetunnaba kumanya ngeri kino gye kyaliwo, kyokka nti kyaliwo.	The verb EKBALLEI is in the present tense, which reveals an action as it happens. It is the dramatic way to present the action typical of Mark's gospel. The verb literally means to cast out. The Spirit 'cast out' Christ into the wilderness. Again we do not yet know how this occurred, only that it did.
Lukka 4:1 , "Yesu ng'ajjudde Omwoyo Omutukuvu n'akomawo okuva ku mugga Yoludaani n'akulemberwa Omwoyo mu ddungu." Enkyukakyuka enkulu wano kwe kubikkulirwa nti Kristo yakulemberwa Omwoyo okumala ebbanga lye yamala mu ddungu, era nti yava mu mbeera	Luke 4:1 , "And Jesus, full of the Holy Spirit returned from the Jordan and was being led by means of the Spirit in the desert." The main change here is the revelation that Christ was led by the Spirit for the duration of His stay in the desert, and that it was from a state of being full

ey'okujjula okuva ku Mwoyo eyawa obukulembeze.	from the Spirit that gave the leadership.
Ebigambo bina bikolagana ne bikola ekigambo ekikulu eky'olunyiriri. Zivvuunulwa nti "Yesu, ajjudde Omwoyo Omutukuvu."	Four words work together to form the foundational statement of the verse. They are translated "Jesus, full of the Holy Spirit."
Ensonga y'erinnya eya PLEIREIS ekola ekitundu ekikulu eky'ennyonyola etegeeza embeera ey'okujjula okujuju. Kiyinza okutegeeza endowooza oba enneewulira, embi oba ennungi, naye endowooza wano etegeeza okufuga emmeeme.	The nominative case of PLEIREIS forms the key part of the description it denotes a state of complete fullness. It can denote thought or emotion, negative or positive, but the idea here refers to the control of the soul.
Olunyiriri terugamba ngeri, naye eraga bulungi nti Kristo ali wansi w'obuyinza bwa PNEUMATOS HAGIOU, Omwoyo Omutukuvu.	The verse does not say how, but it does make it clear that Christ is under the control of PNEUMATOS HAGIOU, the Holy Spirit.
Ekintu ekisooka Yesu ky'akola ng'afugibwa Omwoyo kwe kudda okuva mu Jordan, gye yali yaakabatizibwa. Ekigambo ekitegeeza returned ye HUPESTREPSEN, nga kino kiri mu kiseera kya aorist. Kino kitegeeza ekikolwa ekyayita ekibaawo mu kaseera kamu, era bwe kityo n'enkyusa "Yakomawo".	The first thing that Jesus does under the control of the Spirit is return from the Jordan, where he had just been baptized. The word for returned is HUPESTREPSEN, which is in the aorist tense. This describes a past action occurring in one moment of time, and thus the translation "He returned".
Ekyokubiri kiri nti "Yali akulemberwa Omwoyo."	The second thing is that "He was being led by means of the Spirit."
Ekikolwa kye kikolwa eky'enjawulo eky'ekikolwa eky'okukulembera. Kiri mu ddoboozi eritaliiko kye likola era bwe kityo kibikkula nti ensonga efuna ekikolwa ky'obukulembeze. Ekiseera ekitali kituukiridde kiraga nti ekikolwa ekyo kyaliwo okumala ekiseera ekiyise, so si mu kaseera kamu kokka. Kivvuunulwa nti, "Yali akulemberwa."	The verb is the simple verb for the act of leading. It is in the passive voice and so reveals that the subject receives the action of leadership. The imperfect tense indicates that the action took place over a duration of time in the past, and not just at one moment. It is translated, "He was being led."
Ekisookerwako EN nga kwogasse n'ensonga y'ekintu (instrumental case of means) kiraga nti Omwoyo ye yali ekkuboly'omukulembeze.	The preposition EN plus the instrumental case of means shows that the Spirit was the means of the leading.
EN TEI EREMO eraga ekifo mu ddungu n'obudde bwe bamalayo. Kivvuunulwa nti, "mu ddungu" Kino kitugamba nti Omwoyo	EN TEI EREMO portrays both location in the desert and the amount of time spent there. It is translated, "in the desert" This

teyakoma ku kukulembera Kristo mu ddungu, wabula n'ekiseera kyonna kye yamalayo.	tells us that the Spirit not only led Christ to the desert, but also the entire time that He was there.
Okwekenenya ebyo ebisatu.	Analysis of the three.
Katonda Omwoyo Omutukuvu yakozesa obukulembeze mu kutuusa Kristo mu ddungu okugezesebwa.	God the Holy Spirit exerted leadership in getting Christ to the desert to be tested.
Kristo ye nkola yaffe, n'olwekyo ekkubo Omwoyo gy'amukulembera y'engeri gye tukulemberwamu.	Christ is our prototype, and therefore the way in which the Spirit leads Him is the way in which we are led.
Engeri Omwoyo gy'akulembera erabikiddwa mu bujuvu mu canon y'Endagaano Empya.	The way in which the Spirit leads is fully revealed in the New Testament canon.
Olw'okuba bamakanika bona tebabikkuddwa mu bitundu bino ebikwata ku kukemebwa kw'eddungu tekitegeeza nti tebaliiwo. Mu butuufu, kitegeerekeka nti ziva mu kwogera ku bukulembeze bw'Omwoyo.	Just because all the mechanics are not revealed in these passages about the wilderness temptation does not mean that they are not there. In fact, it is implicit that they are from the mention of the Spirit's leadership.
Omwoyo alungamya okuyita mu kujukira Amazima ga Baibuli.	The Spirit guides through the recall of Bible Truth.
Omwoyo yalungamya Kristo okuyita mu kujukira emisingi gyombi egy'empisa ez'Obwakatonda n'obunnabbi bwa Masiya.	The Spirit guided Christ through the recall of both the principles of Divine character and Messianic prophecy.
Mu mbeera eno, Omwoyo yajjukiza Isaaya 40:3-5, "Eddoboozi likoowoola nti, 'Mulongoose Mukama ekkubo mu ddungu; Mu ddungu mufule ekkubo eddene eri Katonda waffe. Buli kiwonvu kigulumizibwe, era." buli lusozi n'olusozi bifuulibwe wansi, n'ettaka erikaluba lifuuke olusenyi, n'ettaka erikaluba lifuuke ekiwonvu ekigazi. Awo ekitiibwa kya Mukama ne kibikkulwa, n'omubiri gwonna gulikiraba wamu, kubanga akamwa ka Mukama kalina eyogeddwa."	In this case, the Spirit recalled Isaiah 40:3-5, "A voice is calling, 'Clear the way for the Lord in the wilderness; Make smooth in the desert a highway for our God. Let every valley be lifted up, and every mountain and hill be made low; and let the rough ground become a plain, and the rugged terrain broad valley. Then the glory of the Lord will be revealed, and all flesh will see it together; for the mouth of the Lord has spoken.'"
Kristo yategeera ekitundu kino nga naffe bwe tukitegeera - kibikkula obuweereza bwa Yokaana Omubatiza. Malaki 3:1 ekakasa ensonga eno.	Christ understood this passage as we do - it reveals the ministry of John the Baptist. Malachi 3:1 corroborates this fact.
Era obuweereza bwa Yokaana Omubatiza bwali bwa kutegeka ekkubo eri Masiya mu	And the ministry of John the Baptist was to prepare the way for the Messiah in the

ddungu. Okusinziira ku kino kyandirabise nga kyeyoleka bulungi obulagirizi Kristo bwe yandikwata ng'amaze okubatizibwa kwe - butereevu mu ddungu.	desert. From this it would seem obvious the direction that Christ would take upon the completion of His baptism - straight to the desert.
Era bwe kityo Kristo yagondera obukulembeze bw'Omwoyo n'ayingira mu ddungu - si lwa hocus pocus wabula olw'okujjukira obunnabbi bwa Masiya n'okukozesebwa.	And so Christ obeyed the leadership of the Spirit and entered the desert - not by hocus pocus but by the recall of Messianic prophecy and application.
Obulagirizi obw'obwakatonda n'Omusingi gwa Katonda	Divine Guidance and the Essence of God
Okusobola okusigala mu kwagala kwa Katonda obutereevu olina okutandika n'obwetoowaze nga weesigamiziddwa ku musingi gwa Katonda yennyini.	In order to remain in the direct will of God you must begin with humility based on the essence of God proper.
Okusobola okusigala mu kwagala kwa Katonda obutereevu olina okuba n'okwetwala mu by'omwoyo nga kwesigamiziddwa ku busobozi bwa Katonda.	In order to remain in the direct will of God you must have spiritual self esteem based on the capabilities of God.
Okusobola okusigala mu kwagala kwa Katonda obutereevu olina okusalawo okuva ku nike - endowooza y'obuwanguzi ey'engeri y'obulamu bw'Ekikristaayo.	In order to remain in the direct will of God you must make decisions from the nike - the victorious ideology of the Christian way of life.
1 Yokaana 5:4: "Era eno y'endowooza y'obuwanguzi ewangudde enkola y'omu bwengula - enjigiriza yaffe."	1 John 5:4: "And this is the victorious ideology that has overcome the cosmic system - our doctrine."
Endowooza y'obuwanguzi erimu endowooza entuufu ey'ebirowoozo ey'Empisa ez'Obwakatonda.	The victorious ideology includes the right mental attitude of Divine Character.
Omusingi okutwalira awamu ogw'obutuukirivu n'obwenkanya.	The overall principle of righteousness and justice.
Ekigendererwa ky'okwagala omuntu ku bubwe eri Katonda n'okwagala empisa ennungi eri abantu.	The motivation of personal love for God and virtue love for mankind.
Enkola y'ekisa mu kugonjoola ebizibu n'obukugu obukyukakyuka.	The grace approach to problem solving and flexible proficiency.
Okulowooza nga bukyali ku nteekateeka.	The forethought of organization.
Omusingi gw'amaanyi g'okwagala mu kwefuga.	The principle of willpower in self control.
Okugaziya amaanyi g'okwagala okumala	The extension of willpower over time in

ekiseera mu mpisa y'obwesigwa n'okwesigamizibwa.	the temperament of faithfulness and dependability.
Empuliziganya n'obwesimbu.	The communication with integrity.
Endowooza y'obuwanguzi erimu okutegeera ekigendererwa ekituufu.	The victorious ideology includes an understanding of the true goal.
Endowooza y'obuwanguzi erimu okutegeera obulungi ekitundu ky'okufuba.	The victorious ideology includes a thorough understanding the field of endeavor.
Endowooza y'obuwanguzi erimu okutegeera makanika ezituusa ku kutuuka ku kiraubirirwa ekituufu.	The victorious ideology includes an understanding of the mechanics which lead to the attainment of the true goal.
Okussa mu nkola endowooza y'obuwanguzi mu mulimu gwonna ogw'okufuba ova ensonga y'okulungamizibwa kijja kuvaamu okumaliriza kwo Katonda w'ayagala - mu kwagala kwe obutereevu.	Implementation of the victorious ideology in any field of endeavor or matter of guidance will result in your ending up where God wants you - in His direct will.
Mu ngeri endala, salawo ng'osinziira ku mawulire agasinga obulungi agaliwo.	In other words, make the decision from the best available information.
Manya omulimu gw'Ekiragiro ky'Obwakatonda mu kwanjula omukisa, naye sekula omukisa okuyita mu ffilta y'Empisa z'Obwakatonda.	Recognize the function of the Divine Decree in the presentation of opportunity, but sift opportunity through the filter of Divine Character.
Tonoonya kutuukiriza bintu olw'obutasanyuka n'embeera z'obulamu bwo.	Do not seek to make things happen because of your unhappiness with your life circumstances.
Ebantu bwe biba bibi era omukisa ne gubaawo okugenda mu maaso, olwo kikole. Ebantu bwe biba bibi era ng'empisa z'Obwakatonda zikusaba okugenda mu maaso, olwo mu ngeri yonna kikole.	If things are bad and the opportunity arises to move on, then do so. If things are bad and Divine character demands that you move on, then by all means do so.
Toleka mbeera kukulagira kusalawo. Embeera enzibu zigezesewa ku kwagala kwo n'obwesigwa bwo, naye si bubaka okuva eri Katonda. Kristo yadduka mu buzibu obutaggwaawo mu kutuukiriza obuweereza bwe, naye teyabikozesa ng'ensonga okulekera awo okuyigiriza Ekigambo. Eno y'emu ku nsongenku laki nkyali mu buweereza.	Do not let circumstances dictate your decisions. Difficult circumstances are a test of your willpower and faithfulness, but not necessarily messages from God. Christ ran into endless difficulty in the execution of His ministry, but He did not use them as an excuse to stop teaching the Word. This is one of the primary reasons that I am still in the ministry.
Ku luuyi olulala, embeera bwe ziba ziyyitiridde ziyyinza okukuleetera okuddamu okwetegereza ekifo ky'olimu kati ng'oyita	On the other hand, if circumstances are overwhelming they may prompt you to reconsider your present position through

mu ndabirwamu y'empisa ez'obwakatonda. Oyinza okusanga ebimenza amateeka ebikuwaliriza okugenda mu kkubo eddala. Ekyo Pawulo kye yakangavvula Katonda kiraga kino.	the lens of divine character. You may find violations which force you in another direction. The divine discipline of Paul illustrates this.
Oluusi ne bwe muba nga y ou olina engege zo zonna mu lunyiriri n'okusalawo Katonda akyasuula. Osobola okuteeka bbeeti nti alina ekigendererwa ekisingako mu birowoozo gy'oli singa akikola. 1 Thess 2:18kye kyokulabirako ekituukiridde.	Sometimes even when you have all of your ducks in a row with a decision God still overrules. You can bet that He has a greater purpose in mind for you if He does. 1 Thess 2:18 is the perfect illustration.