

It isì i Fìyìnì	Divine Guidance
Jìsòs nà fèlì isas it isì nì Fìyìnì fì yì n-fisì i yi ghelì ghibimini itu' chôs mítì fì kē' sì a nyin.	Jesus Christ functioned under a system of divine guidance that was both similar to and unique from that used by church age believers.
Ghelì ghibimini ghì lì sì nà ko' gvì à momsi meyn sì nà chì a dzì sì a nyin a fì a ghì nà ghì nà tisi Kìlitùs ateyn, mítì fè kì fe. Wà kae sì faj kì nì izì ì a yi nin ghì kì sì ghesìnà itu' chôs a wà ndu a dzì àtì-ati.	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.
Abâs it isì nì Fìyìnì sì Kìlitùs nà ghì na wù nà kya àwo kì a ghì n-læ bë na kì læ luynsì sì ñweyn ta Messiah ta wù gvì igvì I yi asì i. Kìlitùs nà faytì kya àwo nà kèynà a ghì nin læ bë lèm ba'sì kìmì ta wù nà sù kya Nwà'lì Mìkâyn ìn Mû. Wù yèyn antéynì ikù'tì itof nà à n-ghì iwo zì a ghì n-be lèm sì luynsì lvyn, wu chya nî ì ni.	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.
Ticho'nì tì itof titì a Kìlitùs nà nî sì luynsì awo kì a ghì n-læ bë na kì læ gayn à nà lum vzì kì antéynì nchînì ñweyn yi lum keli wi fìnsè'i. Kìlitùs nà kya na wù læ luynsì àwo a lì a ta ghì læ bë lèm, i faj tì tzìynì nì àwo ta ka wù luynsì awo nà àkèynà antéynì àteyn sì nà kē' a jùn. Wù n-læ visi mìbu'nì mìdzì mì ateyn sò' àtu kì antéynì nì dzì àtì-ati zì a wù n-tisi ñgej ì ñweyn ateyn, wu kæsi luynsì.	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.
Ghesìnà nin keli wi awo ta ghì bë lèm "kûm ñgejsì ghesìnà" ta Kìlitùs nà keli, bòm tèyn ka ghesìnà nà ku ta Messiah sì nà lì awo ta ghì bë lèm lêm a ñweyn a ñgej. Àwo kì a kì n-gâyà a Nwà'lì Fìyìnì nìn ghì wi awo nà ghesìnà na lì a lêm sì a ñgej, mìntìmlì a ñwà'lì Fìyìnì nìn bë wì àtì-ati dzì zì a ka ghesìnà na jelì ateyn kèsà iwo zì a ka ghesìnà ni, inki iwo ta yi bayn ntol ta "ichfì izue aleña ilví ikfa" nìn ghì wi ta yi nin tisi ghesìnà a Nwà'lì Fìyìnì.	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 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.
Dzì ì jùn ì lì sì fè'nì àbàs it isì i Fìyìnì kûm Messiah ta Kìlitùs n-læ sì awo a fì a ghì bë lèm na kì læ gayn à a Mìkâyn ìn Mû nin ghì ta ghì mòmsì ñweyn a nse ì yum. Ibzif ateyn i nin ghì na: Kìliùs nin læ keli ti a sì ndù a nse ì yum kì ilví nà ghè a? Akèynà nin ghì I zì ì a ghesìnà nin kya.	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:
Matìyò 4:1	Matthew 4:1

"Ayvis a Nwa'ni-a nîn li meyn Jisòs i zì nì ñweyn a nse iyum ta ka dêblì mòm ñweyn a fu".	"Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil"
Iwo ghî nî ì ni a gya àchîmonj, yì n-dyêyn na Bòbo ghesìnà nîn bu læ zìtì inî iwo mîtì fsisi i fsisi inî iwo. Iwo zì a yi nîn dyêyn I zì ì a yi kù'tì chwò meyn nà ghî kì ghî nîn momtî awo kì a kì chwò a ntu' kì isî i ilvì ì mò'. Iwo ghî nî ì nî dyêyn na ghî zì tì alè' dzî a nse ghî nà ko'tî ndû alè' dzî iyvi. Alej nâ kèynà lì a kì na fè'nî iwo, ta alèn ighe'nî àbâs ayvis, kesa, kì ta yi n-ghî, ta yì ghi afeyen. Kilitùs nîn læ lù alè' kì ghî dzî a nse a jva Jodàn (kì sì lù iwav ìshwè' sì lù alè' ghè a kì faytî sù'î a nse a mbzi afeyen) nà kò' ndû a nse iyum awo tò' ghî wi afu a jûn dzî iyvi. Sì tò' sì bë, yi nîn dyêyn wì afeyen na ghî n-læ chuf ì lù ì lu nì ñweyn, ta ghelî ghî lì nîn bê na Ayvis nîn læ sà' Bôbo ghesìnà i lì ndû nì ìwùyn ñweyn a nse iyum. Ghî bèysì iyeyn nâ yèynì na, "ì lì kò". Ayvis a Nwa'ni-a nà nî iwo itisì Kilitùs i jûmtì à.	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.
Ànkùmti a fîntìmlì fî mbanji fî iwo sô' iwo zì a yi tisi iwo a dzî ì lì dyêyn na à n-tisì Ayvis, a ghî kì nô ñweyn vzà a wù timi nà tisi à. À n-ghî HUPO TOU PNEUMATOS, ma ghî bèysì na, "Ayvis a Nwa'ni-a lì."	A second prepositional phrase puts forth the leadership of the Spirit, who was the direct agent of the leading. It is HUPO TOU PNEUMATOS, and translated "by the Spirit."
Alé' a go'sini-a a àntìmlì nâ ghàyn n-ghî iwo kûm iwo zì a iwo i nîn gâyn bòm ìnyeyni. Iwo ghî nî ì ni nì ghî iwo anchîmon ta yì gàyin ilvì sì nà ghî kì ghî a PEIRAZO, yi dyêyn na sì we wul antèynì ìmòm. Imôm ateyn i lì a yi nà jof à kësa bef a ye'tî kì ìwùyn nîn vzà a wu n-nî imôm ateyn. Ghî bèysì alè' nâ ghàyn na, "ta ka dêblì mom ñweyn a fu".	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'
Inù a fî a yi n-ko' gvî, à na ghî ifêl I Fiyinì i Ayvis a Nwa'ni-a ta wù kë'nì imôm i dêblì.	In the battle to come, it will be the ministry of God the Holy Spirit versus the temptation of the devil.
À nà ghî ìmôm i achfîti I yi asî i ta ghî nî isas awo itu' i chôs. Kilitùs nì inki I yi asî sì zìtì sì luyensì mba'tì Fiyinì kûm itu' chôs. Awo kì ghî kì nô à jìm a fî fî ghî bula ghî timî mòm itu' fîli, a ghî àwo atem a juñà na ghî sì lì alè' a mìnchi mìnchi ìn kæ nì mìnchi ìn lì ichfî.	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.
MÂK 1:12 "No mi ilvì gha, Ayvis a Nwa'ni-a, nî Jisòs, wu lù ndu a nse iyum".	Mark 1:12 "And immediately the Spirit cast Him out into the desert"
Iwo zì a yi nîn kfîni afeyen sì a ñan nîn ghî iwo	The major difference here is in the verb that is used

zì a ghì nín nî ò ni ta ghì lì sì fè'tì ta Ayvís a n-nà nî iwo sì lì Kìlitùs sì zì nì ȝweyn a nse iyum.	to describe the action of the Spirit in getting Christ to the desert.
Iwo ghì nî ò ni yèynì na EKBALLEI nín ghì iwo yi gâyn ndû ȝlvì, yi dyèyn fvìsì iwo ateyn ta yi n-gâyn. À n-ghì a dzì ȝshijinì sì dyèyn ta iwo nín gâyn a ghì chînì ȝwà'lì ntum nì Mâk. Iwo ghì nî ò ni nâ yèynì n-dyèyn kì nô na sì tzìyn sì fvìsì. Ayvís a "tzìyn fvìsì" ndû nì Kìlitùs a nse iyum. Ghesìnà nín tò' kya wi na iwo nâ yèynì nín læ gâyn ti a, mìtì, kì na yi læ meyn gâyn.	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.
LÙK 4: 1 "Jisòs i kasi fvì ko' sì a jvâ Jodàn, ma Ayvís a Nwa'ni-a luyn meyn a ȝweyn item, kì lì ȝweyn, zì nì ȝweyn a nse iyum". Ikfînì i to i zì a yi nín ghì afêyn nín ghì nà Kìlitùs nà ghì à tisì Ayvís a Nwa'ni-a kì milvì ìn jìm ta wu nà ghì a nse iyum, na à na ghì ta wù na ghì a tisì Ayvís a Nwa'ni-a ta wù nà nî it isì.	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 from the Spirit that gave the leadership.
Awo a kàe fèl ak' à mó' sì zìsì achì iwo ki a àntìmlì nâ kèyna nín bê. Ghì bëynsì na "Jisòs, ma wù luyn meyn nì Ayvís a Nwa'ni-a".	Four words work together to form the foundational statement of the verse. They are translated "Jesus, full of the Holy Spirit."
PLEIREIS dzì àbàs isa'ichwòsini-i lì àlê' a to-a i faytì ifè'tì na yi ghì na afo a luyn nà ghì afiblì. Yi kà' a yi na bê iwo kûm sì kfà'tì kesa kûm iku, a dzì i bì kësa dzì i jûn, mìtì iwo ateyni afeyn nín bê iwo kûm it isì i ayvís nì wùl.	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.
Àtìmlì nâ kèynà nín fè'tì wì dzì àteyn, mìtì bê baynsi-à na Kìlitùs nín ghì isas it isì i PNEUMATOS HAGIOU, Ayvís a Nwa'ni-a.	The verse does not say how, but it does make it clear that Christ is under the control of PNEUMATOS HAGIOU, the Holy Spirit.
Iwo i yi asì i ta Jisòs nín ni isas it isì-i Ayvís na ghì na wù kasi lù sì a Jodàn, ta ghì kù'tì fù mu sì ȝweyn. Iwo zì na sì kasi n-ghì HUPESTREPSEN yi n-ghì iku iwo fì a yi n-gâyn yi nà ghì kì ghì. Iyeyn nâ yèynì nín faytì fè'tì iwo ta yi n-gâyn ibàm alej ȝlvì à mó', a ghì iwo zì a ibéynsì ateyn I nín ghì na "wu kasi bëynlì".	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".
Ànkùmtì iwo nin ghì na "wù nà jel à a tisì Ayvís."	The second thing is that "He was being led by means of the Spirit."
Iwo a dzì ìnì nâ yèynì n-ghì a dzì iboyninì iwo sì nà tisì-à. Yi n-ghì a gyâ àchimoj ò dyèyn nà wùl vzì a ghì bê kûm ȝweyn ní wu fsisi iwo zì	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

a ghì n-nî. Iwo iku ichwò ta ghì nà ni à n-dyéyn na iwo ateyni tî lì àlê' kì nô alej irlvì a mânchi ì nchwonf, a ghì wi kì irlvì nâ ghè. Ghì bëysì na "wù nà ghì a tisì."	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."
Iwo yèynì a yi n-yûn iwo na EN bâ'sì nì iwo zì a ghì n-lî sì nì iwo n-dyéyn nà a nà ghì Àyvis ta ghì lì nà nì itisì ateyn.	The preposition EN plus the instrumental case of means shows that the Spirit was the means of the leading.
EN TEI EREMO nín dyéyn kì nô àlê' kì a yi nà ghì ateyn a nse iyum bâ'sì nì irlvì vzì a ghì lam a fu. Ghì bëysì na, "a nse iyum". Yì n-fê'tì sì ghesìnà na Ayis a n-bu læ lì kì Kilitùs i ndù nì ọweyn a nse iyum, miñì nà tisì ì ọweyn kì milvì ìn jìm ta wù nà ghì a fu.	EN TEI EREMO portrays both location in the desert and the amount of time spent there. It is translated, "in the desert" This tells us that the Spirit not only led Christ to the desert, but also the entire time that He was there.
Sì faytì sì kà'sì awo nâ kèynà à tal.	Analysis of the three.
Fìyìnì i Ayis a Nwa'ni-a nín læ fêl adyà' nì ọweyn sì li Kilitùs sì ndù nì ọweyn a nse iyum na ghì mom.	God the Holy Spirit exerted leadership in getting Christ to the desert to be tested.
Kilitùs nì ghì dyéyn dzì wù asì sì ghesìnà, tèyn no mi dzì ikà ta Ayvis a nà tisi ọweyn nín ghì kì dzì zì a ka kì nà tisì ghesìnà ateyn.	Christ is our prototype, and therefore the way in which the Spirit leads Him is the way in which we are led.
Dzì zì Ayvis n-tisi ateyn n-ghì ma ghì faytì meyn fè'tì a Mânkàyn ìn Fì.	The way in which the Spirit leads is fully revealed in the New Testament canon.
Kì nô ta midzítì ì felinì ìn jìm nì ghì wi irlwé' nà ghàyn kûm ìmômsì a nse iyum n-dyéyn wì na sì ghì wi a fu. Samo', yi n-dyéyn kì nô a ndayn na wù lù a dzì a fì a Ayvis a nín tisi ateyn.	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.
Ayvis nín tisi-à ta ghesìnà n-kasi jâñ samo' zì a ghì yè'i a Nwà'lì Fìyìnì.	The Spirit guides through the recall of Bible Truth.
Ayvis a nín læ tisi Kilitùs na wù kasi jâñtì ikfà'tì midzítì mzì a nchînì Fìyìnì nín fêl ateyn nì àwo kì a ghì n-læ bè lèm kûm Messiah.	The Spirit guided Christ through the recall of both the principles of Divine character and Messianic prophecy.
À n-ghì alej nâ ghàyn, Ayvis a kasí jâñtì Isayà 40: 3-5 ikfà'tì, "Gyà nín jâñ bê na, 'kom dzì sì Fìyìnì fì a nse iyum; Tím dzì ì kfaj yì na kê' ajûn a nse iyum sì Fìyìnì fì ghesìnà fì. Nô mì ịfyayn ì kfà luynsi, ghì tím sù'sì no mi nì kfijyn i ka nì ndorjsì kfijysi, no mi àlê' a nse à kà ta kì n-ngo'lì ghì kasi sì ibal, a irlwé' ì binjlini na ghì ịfyayn wu gha' kì tèyn. Tèyn, a ibayn I ọwà' nì Bôbo ke' a ndyan, a nô ghelì ghì jìm yeyn aka' à mò', bòm ta à tañi kì nô Bôbo nì ịchfì ì ọweyn."	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.'"

Kèlitùs n-læ yvì keli àlê' nà àkèynà kì a dzì a fì a ghesìnà nín yvì ateyn- Kì n-faytâ fe'tì iwo zì a ifèl i Joyn ì nfu ì mù nà ghì lìnyeyni. Malàkây n-boj bìmî tèyn.	Christ understood this passage as we do - it reveals the ministry of John the Baptist. Malachi 3:1 corroborates this fact.
Ifèl I Joyn ì nfu ì mù nà ghì sì ba'tì dzì sì Messiah a nse iyum. A fu a yi na ghì na dzì zì a ka Kèlitùs li ta wù mèsì meyn ifsi i mu na ghì kì na wù nayti a nse iyum.	And the ministry of John the Baptist was to prepare the way for the Messiah in the desert. From this it would seem obvious the direction that Christ would take upon the completion of His baptism - straight to the desert.
Tèyn, Kèlitùs yvini lìtsi I Ayvis a Nwa'ni-a i zì a nse iyum bula wù dyamtì zì i zì mìtì bòm ta wù kàsi jànjì iwo zì a ghì læ bè na yi lè gây sì Messiah ì lì iwo ateyn.	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.
Itisi-i Fèyìnì nì ntu zì a Fèyìnì fì nín ghì ateyn	Divine Guidance and the Essence of God
Sì faj sì nà ghì a itisi-i Fèyìnì kì àtì-ati wà kelì sì zìtì sì mà' ngej ì yi-a a nse ye'tâ kì nô a ntu ghè a Fèyìnì fì nín lutì ghì ateyn.	In order to remain in the direct will of God you must begin with humility based on the essence of God proper.
Sì faj sì nà ghì a itisi-i Fèyìnì kì àtì-ati wà n-kelì sì nà kelì ighe'ni sì a ngej abàs ayvis ye'tâ a mìdyà' nì Fèyìnì fì.	In order to remain in the direct will of God you must have spiritual self esteem based on the capabilities of God.
Sì faj sì nà ghì a itisi-i Fèyìnì kì àtì-ati wà kelì sì nà lì tìcho'ni dzì a nike- iwo kûm àbâs itim I yi a nchînì nì Kèlitèynsì.	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.
"Bòm ta no mì wayn Fèyìnì ì kfâ sì ghì ma wù tím meyn yì mbzì. A n-ghì lìbìmi i ghesìnà a yi nì na ghesìnà tím yì mbzì."	1 John 5:4: "And this is the victorious ideology that has overcome the cosmic system - our doctrine."
Ikfâ'tì kì sì tím sì yi nín ba'sì kìmì sì nà kfâ'tì a jùn kûm ntu zì a Fèyìnì fì nín ghì ateyn.	The victorious ideology includes the right mental attitude of Divine Character.
A n-ghì kì nô iwo i fìblì-I kûm ilayn nì isa' atì-ati.	The overall principle of righteousness and justice.
À nà tzìyn kì nô ikôj sì Fèyìnì bòm wul vzì a wù n-ghì lìwéyn nì ikôj i sì wul mìsònì a ghì wi bòm afò kì a àjèna n-ghì ànkeyna.	The motivation of personal love for God and virtue love for mankind.
i dzì sì nà mèsì nge'sì toynì ikoynsì isuyn fì kya sì beynlì a dzì a fì awo nín ndû ateyn.	The grace approach to problem solving and flexible proficiency.
Sì na kfa'tì lem à dzì zì a ka ghì ba'lì awo ateyn.	The forethought of organization.
Sì nà ghì kelì adya' sì cho'ni itisi i ngej.	The principle of willpower in self control.
Sì nà ghì ma wà lì a wà ndutì nì àdfa' a sì cho'ni sì alej ilví iwo sì nà bê samo' fì ye'tâ wì a ngej.	The extension of willpower over time in the temperament of faithfulness and dependability.
Sì nà lum beysì à yi fvì gvì a ighe'ni I chinì i	The communication with integrity.

jùn.	
Ikfa'tè kì sì tím sì yì n-ba'sf sì nà kya nkayntì ìwo zì a wà nìn ko' ndû ateyn.	The victorious ideology includes an understanding of the true goal.
Ikfa'tè sì tím sì yì nì ba'sf kìmì nà wà na faytì kya na wùl nìn keli kìmì sì nà ghâblì à.	The victorious ideology includes a thorough understanding the field of endeavor.
Ikfa'tè sì tím sì yì n-ba'sf kìmì na wùl na faytì kya mìdzítì mzì àlè' a ghi n-chwò ateyn sì keli nkayntì ìwo zì a wùl nìn kìj.	The victorious ideology includes an understanding of the mechanics which lead to the attainment of the true goal.
Sì we ikfa'tè nà i yèynì sì tím sì yì nô iwo ì kà ta ghi nìn ghâblì sì fèlì sì fvìsì iwo ateyn kesa iwo ta wùl nìn kìj itisì yi nî gó'sf kì alè' ghè a Fèyìnì fì nìn kìj na wà na ghi ateyn- iwo fì a wù n-kìj.	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.
Kìmì itaŋi i li, wà lì iche'ni kì nô awo a fì a ghi n-faytì kya na kì ghi a jùn.	In other words, make the decision from the best available information.
Wà kya ta izi-ì a Fèyìnì fì nìn læ meyn chwòsì lem nìn felì alej ibile ta iwo i fvì na ghi ni, mìtì wa sisì a ànsisì a nchînì nì Fèyìnì fì.	Recognize the function of the Divine Decree in the presentation of opportunity, but sift opportunity through the filter of Divine Character.
Ka wà na mômsì sì nì na awo gàyìn bòm ta wà sanljì wi nì dzì zì awo nìn ndû a wa nchînì ateyn.	Do not seek to make things happen because of your unhappiness with your life circumstances.
Awo kæsi nà bef i gvi à, wà yeyn dzì si lù sì nà ndû asì, wa nì tì. Awo kæsi nà bef i gvi à, nchînì Fèyìnì bê na wà lu nà ndu à, wa nyànsì.	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.
Ka wa vìsi awo kì a kì n-gâyn kì na fe'tè dzì zì a ka wà na lì iche'ni ateyn. Awo a toni-a nìn ghi sì mòm na adya' a kya sì cho'ni n-ghi ti a bà'sì nì ibê samo', a tò' ghi wi na à n-ghi ntum Fèyìnì. Kòlitùs nà nyarsì zì awo a to a ta wu nà nî ifél i ȝweyn, mìtì i faŋ tè lì awo nà àkeynà sì nà bê na kì n-taysì meyn na ka wù na ye'i iwo i Fèyìnì. À n-ghi iwo ì mó' zì a yi nì na mà na bu ghi antéynì ifél iwo I Fèyìnì.	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.
Kìmì a dzì ì lì, awo kæsi nà to gvi à, kì kà' a kì tzìyìn vâ na wà kasì kì iti i zya toynâ a ànki a nchînì nì Fèyìnì fì. Wà kà' a wà yeyn ijebli i chi a yi tzìyìn vâ a wà ndu abàs a kì lu à. Iboynsì zì a Fèyìnì fì nìn boynsì sì tisì Bôl n-faytì fè'tè i yeyn nà yèynì.	On the other hand, if circumstances are overwhelming they may prompt you to reconsider your present position through the lens of divine character. You may find violations which force you in another direction. The divine discipline of Paul illustrates this.
À nà ghi ibile fìli ma wà lem meyn ngvisì jvâ nì vâ kì a mbanji a mbanji, Fèyìnì fì fì fye' kìmì ìwo atu. Wù nî tèyn wa nà kya na wu n-keli ìwo yi negeyn ghi sì vâ a nchînì ibile ta wù nì a	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.

dzè nà ghàyn. 1 Tèsàlonikà 2: 18 nòn faytè fe'tè à.	
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