

**DOCTRINE 109**

**Table of Contents**

It isi i Fîyini (Divine Guidance).....1  
 ibâ'li ichîni (ilema i Kilitèynsi) [Edification (Christian Growth)] .....6  
 Iyvitî i bimi (Faith Rest) .....14

ITANJIKOM	English
<b>It isi i Fîyini (Divine Guidance)</b>	
Ma à nyà' Rev. Mark Perkins, Nfè'ti, a Denever Bible Church	by Rev. Mark Perkins, Pastor, Denver Bible Church
Jisòs nà fèlì isas it isi nî Fîyini fî yì n-fisî i yi gheli ghibimini itu' chôs miti fî kê' si a nyiŋ.	Jesus Christ functioned under a system of divine guidance that was both similar to and unique from that used by church age believers.
Gheli ghibimini ghi li si nà ko' gvi à momsî meyn si nà chî a dzî si a nyiŋ a fî a ghi nà ghi nà tisi Kilitùs ateyn, miti fè kî fe. Wà kæ si faŋ kî nî izi i a yi nin ghi kî sî ghesinà itu' chôs a wà ndu a dzî àti-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 isi nî Fîyini sî Kilitùs nà ghi na wù nà kya àwo kî a ghi n-læ bè na kî læ luynsî sî nweyn ta Messiah ta wù gvi igvî l yi asî i. Kilitùs nà faytî kya àwo nâ kèynà a ghi nin læ bè lèm ba'sî kimi ta wù nà sù kya Nwà'li Mîkâyn in Mû. Wù yèyn antèynî ikù'ti itof nà à n-ghi iwo zî a ghi n-be lèm si luynsi Iviŋ, 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'ni tî itof titi a Kilitùs nà nî si luynsi awo kî a ghi n-læ bè na kî læ gayn à nà lum vzî kî antèynî nchîni nweyn yi lum keli wi fînsè'i. Kilitùs nà kya na wù læ luynsî àwo a li a ta ghi læ bè lèm, i faŋ tî tziŋni nî àwo ta ka wù luynsi awo nâ àkèynà antèynî àteyn si nà kê' a jûŋ. Wù n-læ visi mîbu'ni midzi mî ateyn sò' àtu kî antèynî nî dzî àti-ati zî a wù n-tisi ngeŋ ì nweyn ateyn, wu kæsi luynsi.	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.
Ghesinà nin keli wi awo ta ghi bè lèm "kûm ngeŋsi ghesinà" ta Kilitùs nà keli, bôm tèyn ka ghesinà nà ku ta Messiah si nà lî awo ta ghi bè lèm lèm a nweyn a ngeŋ. Àwo kî a kî n-gâyn a Nwà'li Fîyini nin ghi wi awo nà ghesinà na li a lèm si a ngeŋ, mîntîmî a nwà'li Fîyini nin bè wî àti-ati dzî zî a ka ghesinà na jeli ateyn kèsa iwo zî a ka ghesinà ni, inki iwo ta yi bayn ntola "ichfi izue aleŋa ilvi ikfa" nin ghi wi ta	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.

yi nin tisi ghesinà a Nwà'lì Fiyini.	
Dzi ì jùŋ ì li sî fè'nî àbàs it isî i Fiyini kûm Messiah ta Kilitùs n-læ sfi awo a fi a ghi bè lèm na ki læ gayn à a Mîkàyn in MÛ nin ghi ta ghi mòmsi nweyn a nse ì yum. Ibzif ateyn i nin ghi na: Kiliùs nin læ keli ti a sî ndù a nse ì yum kî ìlvi nâ ghè a? Akèynà nin ghi l zî ì a ghesinà 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:
<b>Matiyò 4: 1</b> "Ayvis a Nwa'ni-a nin li meyn Jisòs ì zî nî nweyn a nse iyum ta ka dêblì mòm nweyn a fu".	<b>Matthew 4:1,</b> "Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil"
Iwo ghi nî ì ni a gya àchîmon, yi n-dyêyn na Bòbo ghesinà nin bu læ ziti inî iwo miti fsisi ì fsisi inî iwo. Iwo zî a yi nin dyêyn l zî ì a yi kù'ti chwò meyn nà ghi kî ghi nin momtî awo kî a kî chwò a ntu' kî isî i ìlvi ì mò'. Iwo ghi nî ì ni dyêyn na ghi zî tî alè' dzi a nse ghi nà ko'tî ndù alè' dzi iyvi. Alerj nâ kèynà li a kî na fè'nî iwo, ta alènj ighe'nî àbàs ayvis, kesa, kî ta yi n-ghi, ta yi ghi afèyn. Kilitùs nin læ lù alè' kî ghi dzi a nse a jva Jodàn (kî sî lù iwaf ishwe' sî lù alè' ghè a kî faytî sù'î a nse a mbzi afèyn) nà kò' ndù a nse iyum awo tò' ghi wi afu a jûnj dzi iyvi. Sî tò' sî bè, yi nin dyêyn wî afèyn na ghi n-læ chuf ì lù ì lu nî nweyn, ta gheli ghi li nin bê na Ayvis nin læ sà' Bòbo ghesinà ì li ndù nî iwùyn nweyn a nse iyum. Ghi bèynsî iyeyn nâ yèyni na, "ì li kò". Ayvis a Nwa'ni-a nà nî iwo itisi Kilitùs ì jûmti 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 fîntimlî fi mbanji fi iwo sô' iwo zî a yi tisi iwo a dzi ì li dyêyn na à n-tisî Ayvis, a ghi kî nô nweyn vzî a wù timi nà tisi à. À n-ghi HUPO TOU PNEUMATOS, ma ghi bèynsî na, "Ayvis a Nwa'ni-a li."	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 àntimlî nâ ghàyn n-ghi iwo kûm iwo zî a iwo i nin gâyn bôm ineyeni. Iwo ghi nî ì ni nî ghi iwo anchîmon ta yi gâyn ìlvi sî nà ghi kî ghi a PEIRAZO, yi dyêyn na sî we wul antèyni imòm. Imôm ateyn i li a yi nà jof à kèsa bef a ye'tî kî iwùyn nin vzî a wu n-nî imôm ateyn. Ghi bèynsî alè' nâ ghàyn na, "ta ka dêblì mom nweyn 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 fi a yi n-ko' gvî, à na ghi ifél l Fiyini ì Ayvis a Nwa'ni-a ta wù kè'nî 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 ghi imôm i achfîti l yi asi ì ta ghi ni isas awo itu' ì chôs. Kilitùs nî inki l yi asi sî ziti sî lùynsî mba'tî Fiyini kûm itu' chôs. Awo kî ghi kî nô à jîm a fi fi ghi bula ghi timî mòm itu' fili, a ghi àwo atem a junà na	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

ghì sɪ lì alé' a mɪnchi mivim in kæ̀ nɪ mɪnchi in lì ichfɪ.	of grace assets will be put through its paces over the next forty plus days.
<b>MÂK 1: 12</b> "No mɪ ilvɪ gha, Ayvɪs a Njwa'ni-a, nɪ Jisòs, wu lù ndu a nse iyum".	<b>Mark 1:12</b> "And immediately the Spirit cast Him out into the desert"
Iwo zɪ a yi nɪn kfɪnɪ afèyn sɪ a nɔɔ nɪn ghɪ iwo zɪ a ghɪ nɪn nɪ̀ nɪ̀ ta ghɪ lì sɪ fè'tɪ ta Ayvɪs a n-nà nɪ iwo sɪ lì Kilitùs sɪ zɪ nɪ nweyn a nse iyum.	The major difference here is in the verb that is used to describe the action of the Spirit in getting Christ to the desert.
Iwo ghɪ nɪ̀ nɪ̀ yèynɪ na EKBALLEI nɪn ghɪ iwo yi gâyn ndù ilvɪ, yi dyèyn fvɪsɪ iwo ateyn ta yi n-gâyn. À-ghɪ a dzi ishɪnɪnɪ sɪ dyèyn ta iwo nɪn gâyn a ghɪ chɪnɪ nɔ̀wà'li ntum nɪ Mâk. Iwo ghɪ nɪ̀ nɪ̀ nà yèynɪ n-dyèyn kɪ nò na sɪ tziyn sɪ fvɪsɪ. Ayvɪs a "tziyn fvɪsɪ" ndù nɪ Kilitùs a nse iyum. Ghesinà nɪn tó' kya wi na iwo nà yèynɪ nɪn læ gâyn ti a, mɪtɪ, kɪ 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.
<b>LÛK 4: 1</b> "Jisòs ì kasi fvɪ ko' sɪ a jvâ Jodàn, ma Ayvɪs a Njwa'ni-a luyn meyn a nweyn item, kɪ lì nweyn, zɪ nɪ nweyn a nse iyum". Ikfɪnɪ i to i zɪ a yi nɪn ghɪ afèyn nɪn ghɪ nà Kilitùs nà ghɪ à tisɪ Àyvɪs a Njwa'ni-a kɪ mɪlvɪ in jɪm ta wu nà ghɪ a nse iyum, na à na ghɪ ta wù na ghɪ a tisi Àyvɪs a Njwa'ni-a ta wù nà nɪ̀ it isɪ.	<b>Luke 4:1,</b> "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 kæ̀ fèl ak' à mò' sɪ zɪsɪ achɪ iwo ki a àntimlɪ nà kèyna nɪn bê. Ghɪ bèynsɪ nà "Jisòs, ma wù luyn meyn nɪ Àyvɪs a Njwa'ni-a".	Four words work together to form the foundational statement of the verse. They are translated "Jesus, full of the Holy Spirit."
PLEIREIS dzi àbàs isa'ichwòsɪnɪ-i lì àlè' a to-a i faytɪ ifè'tɪ na yi ghɪ na afo a luyn nà ghɪ afɪblɪ. Yi kà' a yi na bê iwo kùm sɪ kfà'tɪ kesa kùm ìku, a dzi i bɪ kèsa dzi ì jûn, mɪtɪ iwo ateyni afèyn nɪn bê iwo kùm it isɪ i ayvɪs nɪ̀ 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.
Àtimlɪ nà kèynà nɪn fè'tɪ wɪ dzi àteyn, mɪtɪ bê baynsɪ-à na Kilitùs nɪn ghɪ isas it isɪ i PNEUMATOS HAGIOU, Ayvɪs a Njwa'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 asɪ i ta Jisòs nɪn nɪ isas it isɪ-i Ayvɪs na ghɪ na wù kasɪ lù sɪ a Jodàn, ta ghɪ kù'tɪ fù mu sɪ nweyn. Iwo zɪ na sɪ kasi n-ghɪ HUPESTREPSEN yi n-ghɪ iku iwo fɪ a yi n-gâyn yi nà ghɪ kɪ ghɪ. Iyeyn nà yèynɪ nɪn faytɪ fè'tɪ iwo ta yi n-gâyn ibàm alej ilvɪ à mò', a ghɪ iwo zɪ a ibèynsɪ ateyn I nɪn ghɪ na "wu kasi bèynlɪ".	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".
Ànkùmtɪ iwo nɪn ghɪ na "wù nà jel à a tisɪ Àyvɪs."	The second thing is that "He was being led by means of the Spirit."
Iwo a dzi inɪ nà yèynɪ n-ghɪ a dzi ìboynɪnɪ iwo sɪ nà	The verb is the simple verb for the act of leading. It is in

<p>tisî-à. Yi n-ghî a gyâ àchimonj ì dyêyn nà wùl vzî a ghî bê kûm ñweyn ní wu fsîsî iwo zî a ghî n-nî. Iwo iku ichwò ta ghî nà ni à n-dyêyn na iwo ateyni tí lí àlê' kî nô alenj ìlvi a mînchi ì nchwonî, a ghî wi kî ìlvi nâ ghè. Ghî bèynsî na "wù nà ghî a tisî."</p>	<p>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."</p>
<p>Iwo yèyni a yi n-yûñ iwo na EN bà'sî nî iwo zî a ghî n-lî sî nî iwo n-dyêyn nà a nà ghî Àyvis ta ghî lí nà ní ìtisî ateyn.</p>	<p>The preposition EN plus the instrumental case of means shows that the Spirit was the means of the leading.</p>
<p>EN TEI EREMO nîn dyêyn kî nô àlê' kî a yi nà ghî ateyn a nse iyum bà'sî nî ìlvi vzî a ghî lam a fu. Ghî bèynsî na, "a nse iyum". Yi n-fê'tî sî ghesinà na Ayis a n-bu læ lí kî Kìlitùs ì ndù nî ñweyn a nse iyum, mìti nà tisî ì ñweyn kî mìlvi ìn jìm ta wù nà ghî a fu.</p>	<p>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.</p>
<p>Sî faytî sî kà'sî awo nâ kèynà à tal.</p>	<p>Analysis of the three.</p>
<p>Fiyini ì Ayis a Njwa'ni-a nîn læ fêl adyà' nî ñweyn sî lí Kìlitùs sî ndù nî ñweyn a nse iyum na ghî mom.</p>	<p>God the Holy Spirit exerted leadership in getting Christ to the desert to be tested.</p>
<p>Kìlitùs nî ghî dyêyn dzi wù asi sî ghesinà, tèyn no mì dzi ikà ta Ayvis a nà tisî ñweyn nîn ghî kî dzi zî a ka kî nà tisî ghesinà ateyn.</p>	<p>Christ is our prototype, and therefore the way in which the Spirit leads Him is the way in which we are led.</p>
<p>Dzi zî Ayvis n-tisî ateyn n-ghî ma ghî faytî meyn fê'tî a Mînkàyn ìn Fî.</p>	<p>The way in which the Spirit leads is fully revealed in the New Testament canon.</p>
<p>Kî nô ta midzitî ì felinî ìn jìm nî ghî wi ìlwé' nâ ghàyn kûm imòm'sî a nse iyum n-dyêyn wì na sî ghî wi a fu. Samo', yi n-dyêyn kî nô a ndayn na wù lù a dzi a fî a Ayvis a nîn tisî ateyn.</p>	<p>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.</p>
<p>Ayvis nîn tisî-à ta ghesinà n-kasi jâñ samo' zî a ghî yè'i a Njwa'li Fiyini.</p>	<p>The Spirit guides through the recall of Bible Truth.</p>
<p>Ayvis a nîn læ tisî Kìlitùs na wù kasi jàñtî ikfà'tî midzitî mzi a nchîni Fiyini nîn fêl ateyn nî àwo kî a ghî n-læ bè lèm kûm Messiah.</p>	<p>The Spirit guided Christ through the recall of both the principles of Divine character and Messianic prophecy.</p>
<p>À n-ghî alenj nâ ghàyn, Ayvis a kasî jàñtî Isaya 40: 3-5 ikfà'tî, "Gyà nîn jâñ bê na, ` kòm dzi sî Fiyini fî a nse iyum, Tîm dzi ì kfan yi na kè' ajûñ a nse iyum sî Fiyini fî ghesinà fî. Nô mì ìfyayn ì kfà luynsi, ghî tîm sù'sî no mì nî kfîyn i ka nî ndon'sî kfîynsi, no mì àlê' a nse à kà ta kî n-ngo'li ghî kasi sî ibal, a ìlwé' ì bîñlîni na ghî ìfyayn wu gha' kî tèyn. Tèyn, a ibayn l ñwà' nî Bôbo ke' a ndyan, a nô gheli ghî jìm yeyn aka' à mò', bòm ta à tanj kî nô Bôbo nî ìchfî ì ñweyn."</p>	<p>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.'"</p>
<p>Kìlitùs n-læ yvi keli àlê' nâ àkèynà kî a dzi a fî a ghesinà nîn yvi ateyn- Kî n-faytî fe'tî iwo zî a ifêl i</p>	<p>Christ understood this passage as we do - it reveals the ministry of John the Baptist. Malachi 3:1 corroborates</p>

Joyn ì nfu ì mù nà ghì ìnyeyni. Malàkây n-boj bîmî tèyn.	this fact.
Ifêl I Joyn ì nfu ì mù nà ghì sî ba'tî dzi sî Messiah a nse iyum. A fu a yi na ghì na dzî zî a ka Kîlitùs li ta wù mèsi meyn ìfsî i mu na ghì kî na wù naytî 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, Kîlitùs yvîni ìtisi I Ayvîs a Njwa'ni-a ì zî a nse iyum bula wù dyamtî zî ì zî mîti bòm ta wù kâsi jàṅtî iwo zî a ghì læ bè na yi læ gâyn sî Messiah ì li 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.
<b>Itisi-i Fîyîni nî ntu zî a Fîyîni fî nî ghì ateyn</b>	<b>Divine Guidance and the Essence of God</b>
Sî faṅ sî nà ghì a itisi-î Fîyîni kî àti-ati wà keli sî zîti sî mà' ngeṅ ì yi-a a nse ye'tî kî nô a ntu ghè a Fîyîni fî nî lutî ghì ateyn.	In order to remain in the direct will of God you must begin with humility based on the essence of God proper.
Sî faṅ sî nà ghì a itisi-î Fîyîni kî àti-ati wà n-keli sî nà keli ighe'ni sî a ngeṅ abàs ayvîs ye'tî a mîdyà' nî Fîyîni fî.	In order to remain in the direct will of God you must have spiritual self esteem based on the capabilities of God.
Sî faṅ sî nà ghì a itisi-î Fîyîni kî àti-ati wà keli sî nà lí tîcho'ni dzi a nike- iwo kûm àbàs itim I yi a nchîni nî Kîlitèynsî.	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 mî wayn Fîyîni ì kfa' sî ghì ma wù tím meyn yî mbzi. A n-ghì ìbimi i ghesinà a yi nî na ghesinà tím yî mbzi."	<b>1 John 5:4:</b> "And this is the victorious ideology that has overcome the cosmic system - our doctrine."
Ikfa'tî kî sî tím sî yi nî ba'sî kimi sî nà kfa'tî a jûṅ kûm ntu zî a Fîyîni fî nî ghì ateyn.	The victorious ideology includes the right mental attitude of Divine Character.
A n-ghì kî nô ìwo i fîblî-I kûm ilayn nî isa' atî-ati.	The overall principle of righteousness and justice.
À nâ tzîyn kî nô ikôṅ sî Fîyîni bòm wul vzî a wù n-ghì ṅweyn nî ikôṅ i sî wul mîsòṅ a ghì wi bòm afo kî a àṅena n-ghì ànkeyna.	The motivation of personal love for God and virtue love for mankind.
ì dzi sî nà mèsi nge'sî toynî ikoynsî isuyñ fî kya sî beynlî a dzi a fî awo nî ndû ateyn.	The grace approach to problem solving and flexible proficiency.
Sî na kfa'tî lem à dzi zî a ka ghì ba'li awo ateyn.	The forethought of organization.
Sî nà ghì keli adya' sî cho'ni itisi i ngeṅ.	The principle of willpower in self control.
Sî nà ghì ma wà li a wà ndutî nî adya' a sî cho'ni sî aleyñ ìlvî iwo sî nà bê samo' fî ye'tî wî a ngeṅ.	The extension of willpower over time in the temperament of faithfulness and dependability.
Sî nà lum beysî à yi fvî gvî a ighe'ni I chinî ì jûṅ.	The communication with integrity.
Ikfa'tî kî sî tím sî yi n-ba'sî sî nà kya nkayntî iwo zî a wà nî ko' ndû ateyn.	The victorious ideology includes an understanding of the true goal.
Ikfa'tî sî tím sî yi nî ba'sî kimi nà wà na faytî kya na	The victorious ideology includes a thorough

wùl n̄n keli k̄im̄i s̄i n̄a gh̄abl̄i à.	understanding the field of endeavor.
Ikfa't̄i s̄i t̄im̄ s̄i ȳi n-ba's̄i k̄im̄i na wùl na fayt̄i kya m̄idz̄it̄i m̄zi àlè' a gh̄i n-chwò ateyn s̄i keli nk̄àynt̄i ìwo z̄i a wùl n̄n k̄iṅ.	The victorious ideology includes an understanding of the mechanics which lead to the attainment of the true goal.
S̄i we ikfa't̄i n̄a i yèyn̄i s̄i t̄im̄ s̄i ȳi n̄o iwo ì k̄a ta gh̄i n̄n gh̄abl̄i s̄i fèl̄i s̄i fv̄is̄i iwo ateyn kesa iwo ta wùl n̄n k̄iṅ itisi ȳi n̄i ḡo's̄i k̄i alè' ghè a F̄iȳin̄i f̄i n̄n k̄iṅ na wà na gh̄i ateyn- iwo f̄i a wù n-k̄iṅ.	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.
K̄im̄i itan̄i i li, wà lí icho'n̄i k̄i n̄o awo a f̄i a gh̄i n-fayt̄i kya na k̄i gh̄i a j̄uṅ.	In other words, make the decision from the best available information.
Wà kya ta izi-ì a F̄iȳin̄i f̄i n̄n læ meyn chwòs̄i lem n̄n fèl̄i aler̄j̄ ìlvi ta iwo i fv̄i na gh̄i ni, m̄it̄i wa s̄is̄i a àns̄is̄i a nch̄in̄i n̄i F̄iȳin̄i f̄i.	Recognize the function of the Divine Decree in the presentation of opportunity, but sift opportunity through the filter of Divine Character.
Ka wà na m̄òms̄i s̄i n̄i na awo ḡayn bòm ta wà sanl̄i wi n̄i dz̄i z̄i awo n̄n nd̄u a wa nch̄in̄i ateyn.	Do not seek to make things happen because of your unhappiness with your life circumstances.
Awo k̄æs̄i n̄a bef ì gvi à, wà yeyn dz̄i s̄i lù s̄i n̄a nd̄u as̄i, wa n̄i t̄i. Awo k̄æs̄i n̄a bef ì gvi à, nch̄in̄i F̄iȳin̄i b̄e na wà lu n̄a ndu à, wa nȳans̄i.	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 v̄isi awo k̄i a k̄i n-ḡayn k̄i na fe't̄i dz̄i z̄i a ka wà na lí icho'n̄i ateyn. Awo a toni-a n̄n gh̄i s̄i mòm na adya' a kya s̄i cho'n̄i n-gh̄i ti a bà's̄i n̄i ib̄e samo', a t̄o' gh̄i wi na à n-gh̄i ntum F̄iȳin̄i. K̄ilit̄us̄i n̄a nȳans̄i z̄i awo a to a ta wu n̄a n̄i ifèl̄i i ṅweyn, m̄it̄i ì fan̄ t̄i l̄i awo n̄a àkeyn̄a s̄i n̄a b̄e na k̄i n-tays̄i meyn na ka wù na ye'í iwo i F̄iȳin̄i. À n-gh̄i iwo ì mò' z̄i a ȳi n̄i na mà na bu gh̄i ant̄eyn̄i ìfèl̄i iwo i F̄iȳin̄i.	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.
K̄im̄i a dz̄i ì l̄i, awo k̄æs̄i n̄a to gvi à, k̄i k̄à' a k̄i tziȳn v̄a na wà kas̄i k̄i it̄i i zya toyn̄f̄ a ànk̄i a nch̄in̄i n̄i F̄iȳin̄i f̄i. Wà k̄à' a wà yeyn ijebl̄i i chi a ȳi tziȳn v̄a a wà ndu abàs a k̄i lu à. Iboyn̄s̄i z̄i a F̄iȳin̄i f̄i n̄n boyn̄s̄i s̄i t̄is̄i Bòl n-fayt̄i fè't̄i i yeyn n̄a yèyn̄i.	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 n̄a gh̄i ìlvi f̄ili ma wà lem meyn ngv̄is̄i jv̄a n̄i v̄a k̄i a mban̄j̄i a mban̄j̄i, F̄iȳin̄i f̄i f̄i fye' k̄im̄i iwo atu. Wù n̄i t̄eyn wa n̄a kya na wu n-keli iwo ȳi ngeyn gh̄i s̄i v̄a a nch̄in̄i ìlvi ta wù n̄i a dz̄i n̄a gh̄ayn. 1 Tèsàlonikà 2: 18 n̄n fayt̄i fe't̄i à.	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.
<b>ib̄a'li ich̄in̄i (ilema i K̄ilit̄eyns̄i) [Edification (Christian Growth)]</b>	
<b>Ta ȳi n-gh̄i/fiton̄j̄i</b>	<b>Definition / Etymology</b>
Iwo ì mò' i li a N̄wà'l̄i F̄iȳin̄i ta gh̄i n-l̄i s̄i n̄a b̄eys̄i iwo k̄um̄ ilema i k̄ilit̄eyns̄i n-gh̄i ib̄a'li i ch̄in̄i. Iba'li i ch̄in̄i n̄n gh̄i àler̄j̄ that wùl n̄n lema nd̄u abàs ayv̄is̄ ta	One of the words in the Bible used to describe Christian growth is edification. Edification is the process of spiritual growth in a Christian who is living according to

<p>kilitèyn ì vzf a wù n-chî ta mba'tî Fiyini nî kîj, wu fi luynsî iwo yèyni a ghi chwòsî na "yi na kwo lemâ kî lema antèyni njùj fi lemâ anteyni itof" nî Jisos Kilitus.</p>	<p>the plan of God and who is fulfilling the command to “grow in grace and in the knowledge” of Jesus Christ.</p>
<p>Iwo zî a ghi bèynsî itanji Gîk na "iba'li ichinî" (oikodome), iziyn iwo ghi yeyn a mîlè'nî mî bè'i ghi a Nwà'li Mîkâyn in Fî:</p>	<p>The Greek word which is translated “edification” is (oikodome), a noun found in a number of New Testament passages:</p>
<p><b>Rome 14: 19</b> Ghesinà momsî sî nà nî kî àwo kî a kî n-gvî nî mbôynî, nî ta wùl na lema ì lema a ñweyn ibimi.</p>	<p><b>Romans 14:19</b> Therefore let us pursue the things which make for peace and the things by which one may edify another.</p>
<p><b>2 Kolin 10: 8</b> Bobo n-fu meyn àdya' sî mà a yi atu, ma mà kæsi nà dyal mî dyali kûm àdya' ateyn, a mà na wumî wî bôm ta wù fu na mà faytî faytî zî nî ànkeyna, wù bû fu na mà besî bebsî zî nî ànkeyna.</p>	<p><b>2 Corinthians 10:8</b> For even if I should boast somewhat more about our authority, which the Lord gave us for edification and not for your destruction, I shall not be ashamed.</p>
<p><b>2 Kolin 13: 10</b> Mî n-nyâ' ñwà'li yèyn na yi gvi sî zî sî asi jæ ta ka mà gvi, ta ka ma se sî gvi ma yi kfini meyn, a mà farî tî fi dyèyn adya' à kema, yi n-kya na adya' kî a Fiyini fi fù sî mà nin ghi na mà na lemsî zî lemsî nî àkeyna. Wù bû fu na mà na bebsî bebsî zî ateyn.</p>	<p><b>2 Corinthians 13:10</b> Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord has given me for edification and not for destruction.</p>
<p><b>Efesùs 4: 12, 16, 19</b> 12Wù n-læ ni tèyn sî ba'tî gheli ghi bîmini na ghi na kya sî nî ifêl i Fiyini ta ka iwuyun Christ, ma à ti ndo Fiyini na lemâ. 16Wù n-ni-à ìbyàs iwuyun ì jîm n-ghi kî sî afo à mò', no mî àyûj à kà iwùyn ì gâmtî sî ghal kî iwuyun ì jîm. Nô mî àbâs à kà nin se sî fêli ta ka kî keli sî nà felà, iwuyun ì jîm nà sî lemâ fi faytî to-a bôm ta ìbyàs ateyn nin kôj ngenjî. 19Àñena n-ma'i meyn ngenjî àñena nà sî bîm chî ta bisî, nà bu fi wumî wî, kolî mî ìnkî iwo i bzi-i i kà nî ndû kî ndu, nchîni àteyn fom ndû kî asi.</p>	<p><b>Ephesians 4:12,16,19</b> 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. 19 who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.</p>
<p>ilwé' nâ ghàyn nô ì jîm, iba'li i chîni nin keli dzi sî bò.</p>	<p>In all these passages, edification has two meanings.</p>
<ul style="list-style-type: none"> <li>• Kî nô sî chîyntî yi n-fè'tî iwo kûm sî bà'li sî ko'sî iwuyun Kilitus. À n-ghi a <b>Efesùs 4: 16</b>, a wà yeyn na ilemsî-i wul ì mò' ì mò' nin go'sî nî iba'li i chôs ì.</li> </ul>	<ul style="list-style-type: none"> <li>• Collectively it refers to the building up of the body of Christ. In <b>Ephesians 4:16</b>, you can see that the edification of individuals results in the building up of the church.</li> </ul>
<ul style="list-style-type: none"> <li>• Sî wul ì bîmini ì mò' ì mò', iba'li i chîni nin ghi ilema àbàs ayvîs sî nà fi keli àdya' a nchîni nî kilitèynsî, yi ndu kî sî làysî iziyn i</li> </ul>	<ul style="list-style-type: none"> <li>• For individual believers, edification refers to the spiritual growth and momentum in the Christian way of life, resulting in the glorification of God.</li> </ul>

Fîyìnì iyvì.	
<ul style="list-style-type: none"> <li>Ghì chîyntì lî nô ìwo zì ì jîm a iwo nâ yèynì n-bê, a ghì beynsì, oikodome na, "aba'lì, sî bà'lì sî ko'sì," kesa, "sî nâ nî aba'lì." Ghì kæ sî lî iwo ateyn kî ìnyeyni a ghì beynsì na "iba'lì i chîynî".</li> </ul>	<ul style="list-style-type: none"> <li>When the collective connotation is used, oikodome should be translated "construction, building up," or "building process." When the individual connotation is used, oikodome should be translated "edification."</li> </ul>
Sî lema a Kìlitùs, kìlitèyn n-kelì sî na faṅ wi sî nâ yînf aka' à mò' ṅèyn Bobo toynî a ifè'tì i mbi, fî yè'i à fî lî ìye'i i Nwà'lì Fîyìnì.	To grow in Christ, a Christian must be consistent on a daily basis in staying in fellowship with the Lord through confession of sin, and learning and applying Bible teaching.
Iba'lì i chîynì nîn ghì dzi sî nâ ndû nî asì a fî kolâ mîtam a nchîynì nî kìlitèynsì.	Edification is the means of advancement and productivity in the Christian way of life.
Iwo i Fîyìnì zì a ghì yè'i meyn kelì sî nâ yisf ayvìs a wûl kìmì nî wûl antèynì ta ka wù na kfeynî sî chi ichi a mbzi afèyn nî izi-à a yi læ mæ wi. Yi n-gayn à bòm ta wûl nî ba'lì wul antèynì.	Doctrine that is learned must feed both the human spirit and the human soul for capacity for both human and eternal life. Edification of the soul is the result.
Ikoṅì nîn ghì dzi sî chem a ighe'nî sî nâ fî ba'lì nchîynì (lemâ iwo ta wà yè'i na kya chî ateyn), <b>1 Kolin 8</b>	Love is the means of reaching maturity and being edified (growing in applied knowledge), <b>1 Corinthians 8</b>
Ilema ikòṅ nî kìlitèynsì nîn ghì nchwæ sî dyèyn na wûl nîn ye'î fî chî iwo i Fîyìnì. "Wà nîn kelì ta àṅena n-ghì toynî a mîtam a fî a àṅena nîn kelì..." Ayvìs nîn kolâ mîtam bòm ta ghì n-bà'lì ko'sì.	The growth of Christian love is a sign that a person has been learning and applying doctrine. "By their fruit you shall know them..." The fruit of the Spirit is a result of edification.
<ul style="list-style-type: none"> <li>Kòṅ Fîyìnì ì Bæ bòm wul vzì a wù n-ghì ì ṅweyn nîn ghì iwo zì a yi n-chîyn na wùl na fvisì ìye' iwo i Fîyìnì.</li> </ul>	<ul style="list-style-type: none"> <li>Personal love for God the Father is and motivation for the reception of doctrine.</li> </ul>
<ul style="list-style-type: none"> <li>Kòṅ wul mîsòṅ a ghì wi bòm iwo nîn ghì ikòṅ zì a ghì n-kelì sî nâ fèlì ateyn. Iyeyn nâ yèynì n-gâmtì na wùl na lutf yvitf iwo zì a nfè'tì ì yè'inì nîn bê kòṅ a wù na ghì no mî ti a.</li> </ul>	<ul style="list-style-type: none"> <li>Impersonal love for all mankind is functional love. For example, it gives one the ability to listen objectively to a pastor-teacher regardless of his personality.</li> </ul>
<ul style="list-style-type: none"> <li>Sî nâ kî ko'sì kî wul vzì a Kìlitùs n-ghì ṅweyn nîn ghì iwo zì a ikoṅì n-go'sì gvî nî ìnyeyn i.</li> </ul>	<ul style="list-style-type: none"> <li>Occupation with the person of Christ is the ultimate result of love.</li> </ul>
<b>Awo a lî kî ghì kìmì ta iba'lì i chîynì.</b>	<b>Synonyms for Edification</b>
<ul style="list-style-type: none"> <li>Ibayn. Efesùs 5, "...yì jelì ta woyn ibayn.</li> </ul>	<ul style="list-style-type: none"> <li>Light. Ephesians 5, "...walk as children of light.</li> </ul>
<ul style="list-style-type: none"> <li>"ma ghì ba'lì meyn Kìlitùs antèynì nî zì" Gàlesiyà 4: 19, n-dyèyn ìbà'lì i nchîynì.</li> </ul>	<ul style="list-style-type: none"> <li>"Christ formed in you" Galatians 4:19, connotes edification.</li> </ul>
<ul style="list-style-type: none"> <li>"Wul ì fî vzì", Efesùs 4, Kòlosè 3, n-bê ìbà'lì i chîynì.</li> </ul>	<ul style="list-style-type: none"> <li>"The new man," Ephesians 4; Col 3, refers to edification</li> </ul>
<ul style="list-style-type: none"> <li>"ì wul wu bu fî kelì wi fînsè'i." Jêm 1: 4</li> </ul>	<ul style="list-style-type: none"> <li>"The perfect man," James 1:4.</li> </ul>



<ul style="list-style-type: none"> <li>• "sinî nchinî Fiyini," Efeşus 5</li> </ul>	<ul style="list-style-type: none"> <li>• "Imitators of God," Ephesians 5:</li> </ul>
Iwo zî a iye'i i nfè'tî kûm ìbâ'lî i nchinî nin to bôm i nyeyni.	The Importance of the Pastor's Teaching in Edification.
Na nfè'tî nin keli sî nà yè'i iwo kûm ìbâ'lî i nchinî nin ghi ìlwè' wu be'ì ghi.	The responsibility of the pastor in edification is found in a number of passages.
<p><b>2 Kolin 10: 8</b></p> <p>Bobo n-fu meyn àdya' sî mà a yi atu, ma mà kæsi nà dyal mi dyalî kûm àdya' ateyn, a mà na wumî wî bôm ta wù fu na mà faytî faytî zî nî ànkeyna, wù bù fu nà mà besî bebsî zî nî ànkeyna.</p>	<p><b>2 Corinthians 10:8,</b> For even if I should boast somewhat further about our authority, which the Lord gave for building you up and not for destroying you, I shall not be put to shame,</p>
<ul style="list-style-type: none"> <li>• Gheli Kolin nà ne'à chwòsî-à yi nî na Bôl banjsî isi sî àjena fî timî kî nô sî kè'nî àjena.</li> </ul>	<ul style="list-style-type: none"> <li>• The Corinthians wavered so much that Paul really had to get tough with them and throw his rank around.</li> </ul>
<ul style="list-style-type: none"> <li>• Gheli Kolin nà keysî àdya' a Bôl ì lù sî a fu nà nî àwo kî sî i dvî kî bebsî nchinî àjena abàs ayvîs.</li> </ul>	<ul style="list-style-type: none"> <li>• The Corinthians were reacting to Paul's authority and so were doing many things detrimental to their spiritual life.</li> </ul>
<ul style="list-style-type: none"> <li>• "adya' à kesa" n-bè ì ghi a àjena nin keli tîfu sî nà tanjî tanjî ta nfè'tî ì yè'inî kîmî nî apostîsî, sî achfitî, Àbolòs nî Timotî. Nfè'tî nâ dyèyn àdya' a ñweyn toynî iye'i iwo i Fiyini.</li> </ul>	<ul style="list-style-type: none"> <li>• "Our authority" refers to those with the communication gifts of pastor-teacher as well as apostleship, e.g., Apollos and Timothy. The pastor establishes his authority through the communication of doctrine.</li> </ul>
<ul style="list-style-type: none"> <li>• Bôl ni meyn yi na bayn a na wùl nin ba'lî ñgej ñ ñweyn kî ìlvî ta wù n-yvîni nfè'tî ì yè'inî ta wù n-faytî fe'tî iwo i Fiyini.</li> </ul>	<ul style="list-style-type: none"> <li>• Paul makes it clear that edification depends upon accepting the authority of a pastor-teacher who communicates doctrinal information.</li> </ul>
<p><b>2 Kolin 13: 10</b></p> <p>Mî n-nyâ' ñwà'lî yèyn na yi gvi sî zî sî asî jæ ta ka mà gvi, ta ka ma se sî gvi ma yi kfîni meyn, a mà faj tî fî dyèyn adya' à kema, yi n-kya na adya' kî a Fiyini fî fù sî mà nin ghi na mà na lemsî zî lemsî nî àkeyna. Wù bù fu na mà na bebsî bebsî zî ateyn.</p>	<p><b>2 Corinthians 13:10,</b> "For this reason, I am writing these things while absent, in order that when I am present, I may not use severity in compatibility with the authority which God has given to me for the purpose of your edification, and not for the purpose of destroying you."</p>
<ul style="list-style-type: none"> <li>• Yi n-boynî wî ta ka wùl ye'i no mî atu iwo à kà ngvimlî wî wul vzî a wù n-ye'i.</li> </ul>	<ul style="list-style-type: none"> <li>• No one can learn any subject without accepting the authority of the one who teaches.</li> </ul>
<ul style="list-style-type: none"> <li>• Bôm tèyn, a n-ghi iwo zî a yi n-jôf sî nà kya na ìbâ'lî i nchinî nin gvi toynî iye'i nî nfè'tî ta wù yè'i fvîsî nin iwo Fiyini zî a ghi n-læ lèytî lèm sî gheli itu' ì chôs.</li> </ul>	<ul style="list-style-type: none"> <li>• Therefore, the importance of understanding that edification comes through the teaching of a pastor in communicating the mystery doctrine of the Church Age.</li> </ul>
<p><b>1 Tèsalonikà 5: 12,</b> "Woyn -ghîni, ghès nin chwotî na, yi na faytî ngvimlî gheli ghi a ghi n-fèl a yi antèynî (ye'î fî laynî à) tèyn ta itu anòyn nî gheli ghi bîmini. Àjena nin tisî zî fî to'nî nî zî.</p>	<p><b>1 Thessalonians 5:12,</b> "But we request of you, brethren, that you respect those pastor-teachers who work hard among you [studying and teaching], who have command over you in the Lord and give you instruction."</p>
Dzî zî a yi gvi nî ìbâ'lî ichîni nin ghi ma ghi tzi nî tîye'i	The road to edification is paved with hundreds and

<p>tì ighi nì nkamsi ta mbà'tì Fiyini n-ghi.</p>	<p>thousands of lessons regarding the plan of God.</p>
<p><b>Hibhù 13: 17,</b> "Yi na yvinê gheli ghi a ghi n-tisi zì, ka yi na to nì itu sì àjena. Àjena nin kinî kîni zì ghi sî læ sî tan ìchfî àjena sî Fiyini fî kûm ifèl nâ yèyni. Yi kæ nâ yvinê àjena, a àjena na nî ifèl ateyn nì isanjli-i, yi kæ nâ to nì itu, ghi bù nâ sanji-à mîti a iyeyn nâ yèyni fañ tì gamtì zì.</p>	<p><b>Hebrews 13:17,</b> "Keep obeying those who themselves are ruling over you, and submit to their authority [by learning Bible doctrine], for these same keep watching for the benefit of your souls as those who have to render an account. Keep obeying them, in order that they may do this accounting with joy, and not with groaning, for this is unprofitable for you."</p>
<p>Awo à tal kî a nfè'tì nîn ghi bòm àkeyna n-ghi a Efesùs 4: 12, "sî ba'tì gheli ghi bîmini na àjena na kya sî nî ifèl i Fiyini ta ka iwuyun Christ, ma ti ndô Fiyini na lemâ."</p>	<ul style="list-style-type: none"> <li>The threefold purpose of the pastor is found in <b>Ephesians 4:12</b>, "for the purpose of equipping the saints, for the production of Christian service, for the edification of the body of Christ."</li> </ul>
<ul style="list-style-type: none"> <li>"Gheli ìjwa'nî" n-bê isas i ndo nî Fiyini fî tô' bê ìwo kûm ifsi i mu Ayvis.</li> </ul>	<ul style="list-style-type: none"> <li>The "saints" refer to the family of God with emphasis on the baptism of the Spirit.</li> </ul>
<ul style="list-style-type: none"> <li>"Sî bà'lî gheli ghi ìjwa'nî" n-bê kûm ta Fiyini fî nîn nî awo sî gheli kî salû bòm atem a junà nî nfeynfî nî ifu zì a wù n-fu na ghi ni ifèl i ñweyn ateyn.</li> </ul>	<ul style="list-style-type: none"> <li>"Equipping the saints" refers to God's grace policy and provision for the execution of the His plan.</li> </ul>
<ul style="list-style-type: none"> <li>"sî bà'lî" n-ghi ìwo zì a nfè'tì n-ni toynê ta wù n-ye'i iwo i Fiyini, fî ghi sî yèyn na gheli n-lemâ, ghe'ni-à fî kolâ mîtam ta kilitèynsî.</li> </ul>	<ul style="list-style-type: none"> <li>"Equipping" is the function of the pastor who, through teaching doctrine, is able to see people grow and become mature, productive Christians.</li> </ul>
<ul style="list-style-type: none"> <li>Gheli ghi bîmini nî ghî jîm nîn ghi ifèl i Kilitèynsî kî mîlvi ìn jîm kî sî zîti ìlvi ibcè nî àjena. Ifèl i kilitèynsî nîn ghi kî nî ta wùl ð faytî lèma ayvis a ghi wi na wùl nîn zîti dzî ateyn.</li> </ul>	<ul style="list-style-type: none"> <li>All believers are in fulltime Christian service from the moment of their salvation. Christian service is the normal result of spiritual growth but never the means.</li> </ul>
<p><b>Efesùs 4: 16,</b> Wù n-ni-à ìbyàs iwuyun ð jîm n-ghi kî sî afo à mò', no mî àyûñ à kà iwùyn ð gâmtî sî ghal kî iwuyun ð jîm. Nô mî àbâs à kà nîn se sî fèlî ta ka kî keli sî nâ felà, iwuyun ð jîm nâ sî lemâ fî faytî to-a bòm ta ìbyàs ateyn nîn kôñ ngenjî.</p>	<p><b>Ephesians 4:16,</b> from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.</p>
<ul style="list-style-type: none"> <li>ìbyàs iwùyn nîn faytî felà bòm ta ìyûñ nîn ghi a jûñ. Ta ka wùl na kya nî iwo a jûñ nî iwuyun ìyûñ nîn keli sî nâ ghi a jûñ.</li> </ul>	<ul style="list-style-type: none"> <li>Body function depends upon the proper use of joints. Athletic coordination depends upon the proper use of the joints.</li> </ul>
<ul style="list-style-type: none"> <li>Ifè'tì iwo i Fiyini nîn go'sî nî ìbà'lî i wul àntèynî.</li> </ul>	<ul style="list-style-type: none"> <li>The result of the communication of doctrine is edification in your soul.</li> </ul>
<p><b>Afo kî a kî n-tziyn wul ð bîmini na wù na bà'lî àyvis.</b></p>	<p><b>The Motivation of the Believer in Edification.</b></p>
<p>Dzisi nîn ghi sî bò sî tziyn wul: Sî na koñ iye'i fî keli ìngvîmlî.</p>	<p>There are two categories of motivation: Positive volition and humility</p>

<p>ikôṅ i ye'í n-ghí ma ghí dyèyn meyn a Rome 14: 19. "Ghesìnà nín mòm̄sì s̄i nà n̄i k̄i awo k̄i a k̄i n-gv̄i n̄i mboyn̄t̄, n̄i na ghel̄i na lem̄â ì lem̄â àṅena ib̄imi."</p>	<p>Positive volition is expressed in <b>Romans 14:19</b>. "Consequently, we run after [pursue] those things related to prosperity and edification."</p>
<ul style="list-style-type: none"> <li>Nȳiṅ ì nȳiṅ, a wi s̄i nà jeli jeli n-dyèyn ikôṅ iye'í kúm iye'í z̄i a ghí lèyt̄f̄ lè̄m s̄i ghel̄i itu' ì ch̄ôs, yi fayt̄f̄ fu s̄i ghesìnà no m̄i ghà kúm mba't̄t̄ F̄iȳinì, iwo z̄i a wù n-k̄iṅ, n̄i ì z̄i-ì a wù n-k̄iṅ na ghesìnà na ni-à ib̄am ib̄òè.</li> </ul>	<ul style="list-style-type: none"> <li>Running, not walking, expresses positive volition toward the mystery doctrine of the Church Age, which gives us all the details regarding God's plan, purpose, and will for our lives after salvation.</li> </ul>
<p>Yi n-ba's̄f̄ n̄i nyè'í, n̄i iyv̄i ì keli, s̄i nà f̄i ch̄i iye'í z̄i a ghí n-læ lèyt̄f̄ lè̄m s̄i ghel̄i itu' ì ch̄ôs ta ka ghí læ nà li à ch̄i mba't̄t̄ F̄iȳinì ateyn.</p>	<ul style="list-style-type: none"> <li>This includes the learning, understanding, and application of the mystery doctrine of the Church Age as the means of executing the plan of God.</li> </ul>
<ul style="list-style-type: none"> <li>Indu ì n̄i as̄i a n̄i ìb̄â'l̄i ayv̄is ì n̄in nd̄u aka' à mò', awo n̄a kèyna n-ghí ta wùl n̄in kôṅ iye'í.</li> </ul>	<ul style="list-style-type: none"> <li>Prosperity and edification go together; both are the result of continual positive volition.</li> </ul>
<ul style="list-style-type: none"> <li>Ta ka wùl nà fsis̄t̄ ìwo ì F̄iȳinì, wu n-kel̄i s̄i nà kel̄i k̄i n̄o ìngv̄iml̄i a ṅweyn ikf̄â't̄t̄.</li> </ul>	<ul style="list-style-type: none"> <li>In order for consistent perception of doctrine to occur, it is important to have a mental attitude of humility.</li> </ul>
<p><b>Rome 12: 2-5</b> "Ka yì na ch̄i ta ghel̄i mbz̄i afèyn. Yi kwo v̄is̄i F̄iȳinì f̄i fu ikf̄â't̄t̄ ì f̄i-ì s̄i z̄i ì k̄f̄in̄i t̄item ti t̄i ta ka yì na yeyn kel̄i ìwo z̄i a F̄iȳinì f̄i n̄in k̄iṅ, a ghí k̄i ìwo z̄i a yi n-jòf̄f̄ f̄i ghí àt̄i-ati, F̄iȳinì f̄i koṅà.</p>	<p><b>Romans 12:2-5</b>, And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.</p>
<p>"F̄iȳinì f̄i n̄in keli meyn àtem a juṅà s̄i mà f̄i f̄u ìfèl ì ṅweyn na mà na ni à, ma k̄æ s̄i nà s̄i b̄e s̄i z̄i nà, ka yi na lí ngeṅ ì sis̄i alen̄ chem wi ateyn. Yi su's̄i ikf̄â't̄t̄ ì z̄i-ì, nà lí ngeṅ sis̄i k̄i n̄o ta yi n-ghí. Yi na k̄i ṅgèṅ sis̄i toyn̄f̄ ì b̄imi a f̄i a f̄i f̄u s̄i z̄i.</p>	<p>"For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.</p>
<p>"Yi n-kya na ìwuyn ì wùl n̄in kel̄i ìbyàs wu dv̄f̄ k̄i t̄eyn, no m̄i àb̄às à ka n̄i k̄i ìfèl s̄i a nȳiṅ.</p>	<p>"For just as we have many members in one body and all the members do not have the same function,</p>
<p>"Yi ti n-ghí k̄im̄i ighel s̄i ghesìnà. Ghesìnà n̄in dv̄i à, m̄it̄i ghí k̄i ìwuyn ì mò' b̄òm̄ ib̄imi z̄i a ghesìnà nch̄iynt̄i kel̄i s̄i Christ, no m̄i àb̄às à k̄a ye't̄f̄ k̄i ateyn n̄i a n̄i a li a.</p>	<p>"so we, who are many, are one body in Christ, and individually members one of another."</p>
<ul style="list-style-type: none"> <li>fyè' ikf̄â't̄t̄ a tis̄t̄ ìwo ì F̄iȳinì n-ba's̄f̄ n̄i no m̄i ìnk̄i kfa't̄t̄ ì k̄a a dzi a f̄i a F̄iȳinì f̄i n-k̄i awo ateyn, fayt̄f̄ kya s̄i na ghí a j̄uṅ n̄i àwo k̄i a k̄i n-ḡâȳn ko' ì toyn̄f̄ a ingv̄iml̄i ì tz̄iȳni-ì n̄i iz̄i-ì a yi n-ghí ta wà ghè'n̄i, bà's̄i no m̄i n̄i ghà ta k̄i n̄i na ghesìnà na k̄i awo k̄i ta k̄i n-ghí f̄i kôṅ iye'í ab̄às iwo ì F̄iȳinì.</li> </ul>	<ul style="list-style-type: none"> <li>The standard of thinking from doctrine includes every aspect of divine viewpoint, orientation to life through enforced and genuine humility, and everything that makes us objective and teachable toward the Word of God.</li> </ul>
<ul style="list-style-type: none"> <li>"ìbyàs k̄i s̄i ì dv̄i ìwuyn ì mò'" n-tô' b̄e na no m̄i ta ghesìnà n̄in kel̄i t̄ifu t̄i ayv̄is k̄i s̄i a nȳiṅ s̄i a nȳiṅ, f̄i ghí ghel̄i k̄i s̄i a nȳiṅ s̄i a</li> </ul>	<ul style="list-style-type: none"> <li>"Many members in one body" emphasizes that although we have different spiritual gifts and different personalities, we all belong to one family, the body of</li> </ul>

nyɪŋ, ghesinà nɪn ghi kɪ gheli isas i ndo ì mò', ɪwuyn Kilitùs.	Christ.
<ul style="list-style-type: none"> <li>Wà kæ sɪ nà keli wi ingvɪmlɪ zɪ a yi n-ghi samo' i, wà li wà bû na fɪ ki iwo kɪ ta yi n-ghi kesa sɪ nà kôŋ iye'i. Wà kæ sɪ nà ki wi iwo kɪ ta yi n-ghi fɪ keli wi ingvɪmlɪ a nchɪnɪ, a iba'li i nchɪnɪ i na ghi wi.</li> </ul>	<ul style="list-style-type: none"> <li>Without genuine humility, there is neither objectivity nor teachability. Without objectivity and teachability in life, you will be miserable, whether you are a believer or unbeliever, successful or not. Without objectivity and teachability, there is no edification.</li> </ul>
<b>Ibà'li i nchɪnɪ: Àncho' sɪ nà faytɪ felà a ndô Fɪyɪnì alè'.</b>	<b>Edification: The Key to the Proper Function of the Local Church.</b>
<b>1 Kolin 14: 12,</b> "Mɪ n-be na, ta yi n-lùmlɪ sɪ keli tɪfu tɪ Ayvɪs a Nwà'ni-a nâ tɛyn tɪ, yi momsɪ nô sɪ adya' ɪ nà fèlɪ nɪ titɪ a sɪ n-gâmtɪ sɪ nà lemsɪ chôs."	<b>1 Corinthians 14:12,</b> "So also you, since you are eager to have the function of spiritual gifts, seek to abound in spiritual gifts that edify the church."
Gheli Kolin nà lumli kɪ ghi jɪm sɪ keli ifu sɪ nà tanjɪ a tɪlɛmi bòm ta yi nà kè' a ndayn, a àŋena na lɛm na ghi n-kya iwo i Fɪyɪnì.	The Corinthians were all eager to get the gift of tongues because it was spectacular, and then they could assume they were spiritual.
Mɪtɪ "yi momsɪ nô sɪ adya' ɪ nà fèlɪ à" n-dyɛyn na wà na tô' zɪtɪ ndú kɪ a tɪfu a fɪ a tɪ nɪn gâmtɪ sɪ nà baɣli nchɪnɪ. Ifu ito-i alɛŋ nâ ghàyn nɪn ghi ifu i nfè'tɪ yè'i nɪ.	But "Seek to abound" means you should give precedence to those spiritual gifts which result in edification. The primary spiritual gift in this category is the gift of pastor-teacher.
Tɪfu titɪ a tɪ nà ghi kɪ sɪ alɛŋ ɪlvi bula ghi nyâ' mesi Nwà'li Fɪyɪnì bula nà ba'li chôs.	The pre-canon temporary gifts did not edify the church.
<b>1 Kolin 14: 26,</b> "yi yvɪŋtɪ mɪ ɪlvi gha, yi nɪ no mɪ ghà kɪ sɪ bà'li wul ɪlvi."	<b>1 Corinthians 14:26,</b> "When you assemble, let all things be done for edification."
Dzɪsɪ nɪn bè'ɪ ghi kɪ tɛyn ta ghesinà nɪn ko'sɪ Fɪyɪnì ateyn, mɪtɪ sɪ keli sɪ nà keli iwo kûm ɪlema i ghesinà abàs ayvɪs. No mɪ ghà ta ghesinà yvɪŋtɪ sɪ ko'sɪ ɪ nà ni à, kɪ keli sɪ nà ndú kɪ iwo nâ ghàyn, a ghi sɪ bà'li. Iwo zɪ a yi n-ghi ghi na ghi na fè'tɪ iwo i Fɪyɪnì. ngò'sɪ ateyn ghi na yi ba'li gheli.	There are a number of ways in which we worship God, but they must all relate to our spiritual growth. Everything in assembly worship should be done with a view toward the objective, which is edification. The objective is to communicate the Word of God, the purpose of which is to produce edification.
Àncho' ta ka chôs a yi n-ghi alè' na yi na faytɪ fèlɪ a jûŋ nɪn ghi na yi na ba'li nchɪnɪsɪ. Iba'li i nchɪnɪ kɛsa indûtɪ nɪ asɪ a sɪ ghe'ni a ibɪmi, nɪn ghi iwo zɪ a ghi n-kɪŋ a nchɪnɪ nɪ wul ɪbɪminɪ.	The key to the correct function of the local church is edification. Edification, or the advance to spiritual maturity, is the objective of the Christian way of life.
À n-ghi antɛynɪ alè' a 1 Kolin 14, ifu i sɪ nà tanjɪ a tɪlɛmi bula luynsɪ iyeyn nâ yèynɪ. I Kolin 14: 40 gò'sɪ na ifu i sɪ nà tanjɪ a tɪlɛmi bu læ ni na ghi "nɪ no mɪ ghà kɪ a dzi i jûŋ, fɪ nɪ kɪ ighel'".	In the context of 1 Corinthians 14, the gift of tongues did not fulfill that purpose. 1 Corinthians 14:40 concludes that the gift of tongues did not do "all things properly and in an orderly manner."
<b>Awo kɪ a iba'li i nchɪnɪ n-go'sɪ ateyn.</b>	<b>The Results of Edification</b>
Wà n-zɪtɪ achɪ ando a ghi ɪbœ zɪ a yi n-faŋ meyn samo', nɪ ntu' iyè'i, iwo i Fɪyɪnì zɪ a ghi dyèyn bàynsɪ,	You begin with a foundation of eternal salvation and a body of teaching, the revealed scriptures, "built upon

<p>“ma ghi bà’lì atu iyè’i nì àbostìlìsì à nì nfè’tì sì gha’lìnìsì, Jisòs n-ghi ngò’ ìbzi I ndo ì to.”</p>	<p>the apostles and prophets, Jesus Christ Himself being the chief cornerstone.”</p>
<p>À n-ghi no mî ilvî gha ta wà bîmî Jisòs Kìlìtùs, ghi bà’lì àchì a ndo, ma ghi lì awo kî dvî kî tèyn sî Fiyìnì fî. Achì a ndo nâ àkèynà n-ghi Jisos Kìlìtùs.</p>	<p>The moment you personally believed in Jesus Christ, a foundation was constructed, comprised of the many things from God. The foundation is Jesus Christ.</p>
<p>Ghi bà’lì achì a ndo nâ kèynà atù ìfèl i bœ nì Jisos Kìlìtùs a ànwâmnì.</p>	<p>The foundation is constructed on the saving work of Jesus Christ on the cross.</p>
<p><b>2 Timoti 2: 19</b>, Mìtì, yi n-to sî nè’sì achì a ndo kî a Fiyìnì fî sî ghi ma fî we meyn. Ghi nya’ meyn na, ‘ fî n-kya ìghî a ghi n-ghi ghelì nfeynfî”, fî nyà’ na, “no mî ndà vzì a wù n-bê na yi n-ghi njùmtì Bòbo nîn kelì sî visi awo a bì a kî a wù n-nì”.</p>	<p><b>2 Timothy 2:19</b>, Nevertheless, the firm foundation of God stands, having this seal; the Lord knows those who are His.</p>
<p><b>1 Kolin 3: 11</b>, Fiyìnì sî ghi ma wù lem meyn Jisos Christ na a n-ghi kî àchì a ndo kî a kî n-ghi, ma wùl kà’ wù bù fî we àchì a li a.</p>	<p><b>1 Corinthians 3:11</b> No one can lay a foundation other than the one which is laid, which is Jesus Christ.</p>
<p>Nì ìbâ’lì I nchìnì wa nà sî kfèynì à abàs ayvìs kî nô sî a wa ngerj, chi à kî nô sî a wa ngerj ta ngañ Fiyìnì sî nà mesì mnge’ shyasi, ba’sì kî nô nì awo a beminì a kî a kî n-gâyn a wa nchìnì.</p>	<p>With edification you become spiritually self-sustaining and you function under the privacy of your priesthood to resolve your own problems, including the greatest problems in life.</p>
<p>Ghi n-mèsì ngè’sì dzfìsì bò: toynf awo fî a ghi bà’lì lèm a Nwà’lì Fiyìnì na ghi na mèsì nge’sì ateyn, fî ghi toynf sî nà faytì yvì kelì mìlè’nì ìn li a ñwà’lì Fiyìnì a dzfì nâ ghàyn.</p>	<p>Problems are resolved in two ways: through the use of the biblical problem solving devices, and through understanding of specific principles in the Word of God.</p>
<p><b>Iba’lì I nchìnì nîn lùmsì ghelì ghi biminì</b></p>	<p><b>Edification Motivates Believers</b></p>
<p>Ibâ’lì I nchìnì nîn ghi àfo kî a kî n-lùmsì ìlvî ta ikòñj nîn lí àlè’, toynf ateyn ghi bu’sf mîwolì sî fu dzi na ghi li lema</p>	<p>Edification is the motivation in the function of love in the congregation, through which tolerance provides room for spiritual growth.</p>
<p><b>Rome 15: 2</b>, “No mî ndà na ní kî ìwo sî wayn-nà ñweyn na wù na sanlî ì sanlî ta ka yi gamtì sî lemsì ñweyn.”</p>	<p><b>Romans 15:2</b>, "Let each of us accommodate his neighbor for the good to edification."</p>
<p><b>1 Kolin 10: 23</b>, “Ghelì ghi li nîn bè na ghesìnà nîn kelì àdya’ sî nì no mî ghà, a ghi wi awo à jìm a kî n-gâmtì ghesìnà. Ghelì ghi li nîn bè na ghesìnà nîn kelì àdya’ sî nì no mî ghà, a ghi wi awo à jìm a kî n-jofì.”</p>	<p><b>1 Corinthians 10:23</b>, "All things are lawful, but all things do not edify."</p>
<p><b>Ìfèl I Ghelì Ntum 9: 31</b>, “Nô ghelì gghi biminì ì jìm a Jùdiyà nê Galilí nê Sàmaliyà ì nà bu fâyn wì. Ghelì ghi biminì nà dvì gvì kî gvì, ibimì I àñena-I to ko’ kî ko’, Ayvìs a Nwà’ni-a gâmtì àñena.</p>	<p><b>Acts 9:31</b>, "All the church were having prosperity, having been edified, and advancing in occupation with Christ."</p>

<b>Iyvîti i bîmi (Faith Rest)</b>	
<b>Sî zîti</b>	<b>Introduction</b>
<p>Iwo ì mò' ta yi lum ghi kî ghi a nchîni nî wùl ì bîmini n-ghi ì mòm̄sî. Ghesinà n-chî ambzi ma yi fe meyn, anôyn kî ti wi, antêynî nî gheli dzi zî a ànena n-jèlî ateyn n-ghi a tisî Satàyn nî mîni mî mbi nî ànena. Ghesinà kà' ghi bû bàs àntâysî, ànùsî, nî iké'nî-i zî a yi n-fvî ateyn. Mîwolî ì mbi n-kolî ghesinà kî mîchi ìn jîm, awo ateyn a gvîti gvî a ghesinà atu bula ghi sè' ì se' ì, a fî gvî nî ijîti ighèl kèsa iwo ta ànena n-nî kya, a fî ghi ìlvi fî li a ghi kî nô ta ghesinà sòlî fî nî mbisi.</p>	<p>One of the consistent features of the Christian life is testing. We live in a fallen world, in an imperfect society, among people whose way of life is directed by Satan and their own sin natures. We cannot avoid the friction, conflict, or confrontation that results from this. We face daily disasters, small and great, which are brought on us suddenly by nature, by the ignorance or deliberate actions of other people, or even by our own mistakes and sins.</p>
<p>Iyvîti I bîmi n-ghi mba'tî Fiyini sî kiliteynsî ta ànena nin toynî ìmòm̄sî, ta ànena nin keli nge'sî. Iyvîti I bîmi nin ghi dzi a kiliteynsî li a sî keli iyâli, isanjî kî nô a nse afêyn yi ye'tî wî a ghêl, awo kî a kî n-gâyn ko'î, kèsa a ifwo. Fayti kfà'tî I yèynî! Fiyini fî chfîni na wà li a wà na keli mbôynî nî isanjî-I Fiyini ì, kònj a à na gâyn mî ghà a wa nchîni, no mî ìlvi ta wà keli nge'sî fî toynî chwò a tîmòm̄sî.</p>	<p>Faith-Rest is God's plan for Christians who are going through testing, who are having problems. Faith-Rest is the means by which Christians can have JOY, a happiness in this life which does not depend on people, circumstances, or things. Think of it! God promises that you can have the peace and joy of God, in spite of what's happening in your life, in spite of the problems and testing that you are going through.</p>
<p>Imòm ì zya li a ghi na læ kèsa bem a, kèsa no mî iwo ì kà antêynî. Nge'sî isas I ndosi n-ghi, nge'sî ikwo, nge'sî zî gheli, ngè'sî àlè' a felini a, ghi tanj lê itu. Kèsa à n-shinj àtàm a, kesa à shinj fiyvikayik a, li a yi gvî no mî mî ìlvi gha, bula yi fu kfakfa'.</p>	<p>Your testing may be mild or severe, or anything in between. There are family troubles, money problems, social conflicts, problems on the job...the list is endless. The charge of the elephant, or the charge of the mosquito, will come at any time, and usually without warning.</p>
<p>Mîti wa li a wà na lum ye'tî kî a Fiyini ta wù lum gvîti a no mî ìlvi gha sî fu igàm̄ti ìlvi I mòm. Wù n-kya no mî ghà kùm tîmòm̄sî tî ghesinà jæ ta ka sî gayn ma wù sî ghi ma wù lem meyn ìba'tî sî fu no mî ghà ta ghesinà nin kinj.</p>	<p>But you can always depend upon God's immediate and constant provision for you in your time of testing. He knows all about our tests before they occur and has made provisions in advance to meet our needs.</p>
<p><b>Efesùs 1: 3, 4</b> Ghesinà nin ko'sî Fiyini, ì Bò Bôbo ghesinà Jisos Christ. Fî boysî meyn ghesinà ayvis nô nî ifwo ì jûnj jîm vzî a wu n-fvî iyvi toynî a Jisos Christ. 4No mî jæ ta ka wù fayti mbzi, à nà n-sî ghi ma wù n-cho'tî meyn ghesinà toynî a Christ, na ghesina læ nà ghi gheli ghi layni keli wi njas asi nî Fiyini fî.</p>	<p><b>Ephesians 1:3,4</b> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,</p>
<p><b>1 Kolin 10: 13,</b> "Nô ìmòm I li nin ghi wi a ghi nin gvî sî zî bula yi timî gvî sî wùl. Fiyini fî nin ghi tð'nî-à. Fî nîni visî wî na ìmòm ì gvî ì to chwò àdya' à kî a. Imòm ì kæ gvî sî zî, a fî dyèyn dzi zî a ka yi le' ateyn, a yi faj tî to tî chwò zî.</p>	<p><b>1 Corinthians 10:13,</b> "These has no testing taken you but such as is common to man; but God will, with the testing, also make a way of escape, that you may be able to bear it.</p>

<p>Hibìlù 4 n̄n fê'tì na ajàṅ a nse iyum k̄i à bu læ z̄i iyv̄t̄i b̄òm ta àṅena n-læ faṅ t̄i s̄ams̄i Fiȳin̄i na f̄i lem t̄ichf̄f̄n̄i t̄i ì nfeyn̄f̄i. Itof I li n̄n gh̄i wi ta ka ghes̄ina (gheli gh̄i b̄imini itu' ì ch̄ôs) f̄i s̄òe k̄i m̄i a dz̄i n̄a ghàyn.</p>	<p>Hebrews 4 tells us that the wilderness generation didn't find rest because they didn't trust God to keep His promises. There's no reason we (believers of the church age) have to make the same mistake."</p>
<p>Kèsa im̄òms̄i n̄n lǣ, kèsa ȳi n-gha'a, a n-gh̄i ma à vis̄i Fiȳin̄i s̄i mòm ib̄imi I ghes̄in̄a n̄è dz̄i z̄i a ghes̄in̄a n̄n awo k̄i a wù fù s̄i ghes̄in̄a a nch̄in̄i.</p>	<p>Whether the test is small or great, it is allowed by God to measure our faith and our application of the things He has provided for us in this life.</p>
<p><b>1 Bit̄a 1: 7</b> "Tim̄òms̄i n̄a t̄èynt̄i n̄n gv̄i s̄i z̄i n̄i na gheli ȳèyn k̄eli na z̄i n̄n keli k̄i n̄ò nk̄àynt̄i ib̄imi. Gh̄i n-boṅ mòm ḡòl k̄i n̄ò n̄i vis̄i ì no m̄i ta à n-gh̄i afo ko'n̄f̄ chem. Wi ta ib̄imi, ma k̄i k̄à' a k̄i bef. Ȳi ti n-dyèyn na, gh̄i n-keli s̄i n̄a mòm ib̄imi ì z̄i-l b̄òm ta à n-gh̄i àfo ko'n̄f̄ chw̄ò ḡòl, ta ka à læ n̄a gh̄i achi ta J̄isos Christ k̄às̄i gv̄i a wù boṅ yeyn k̄eli z̄i, ì b̄èms̄i z̄i, f̄i fù igha' I ṅweyn s̄i z̄i."</p>	<p><b>1 Peter 1:7</b> "That the trial of your faith, being much more precious than that of gold that perishes, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."</p>
<p>1 Bit̄a 5: 6,7 "Ȳi na ngv̄im̄f̄ lǣ ngeṅ sis̄i isas adya' n̄i Fiȳin̄i f̄i ta ka ilv̄i lǣ kfeyn, a wù lays̄i z̄i. Ȳi l̄i ì gv̄i n̄i àf̄im̄ à kya n̄ò à j̄im̄ ì fù s̄i ṅweyn b̄òm ta wù n-kya ìwo ì z̄i-i.</p>	<p><b>1 Peter 5:6,7</b> "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, casting all your care upon him; for he cares for you."</p>
<p><b>Afo k̄i a iyv̄t̄i a ib̄imi n̄n ìnyeyni</b></p>	<p><b>Definition of Faith-Rest</b></p>
<p>Iyv̄t̄i ib̄imi: À n-gh̄i àleṅ s̄i n̄a fayt̄i yv̄i keli à, b̄imi-à, f̄i li à iwo I Fiȳin̄i n̄i t̄ichf̄f̄n̄i t̄i iwo ì Fiȳin̄i ilv̄i im̄òms̄i a nch̄in̄i n̄i k̄ilit̄èyns̄i.</p>	<p>Faith-Rest: the process of understanding, believing, and applying the doctrines and promises of God's Word in times of testing in the Christian life.</p>
<p>Iwo ì yèyn̄i na "iyv̄t̄i ib̄imi", n̄i iwo z̄i a ȳi n-gh̄i ìnyeyni ta gh̄i fê'tì ab̄às ik̄ùe, n̄n gh̄i ma gh̄i l̄i alè' a ṅwà'l̄i Fiȳin̄i a Hib̄ilù 4: 1-2. "Fiȳin̄i f̄i n̄n læ meyn ch̄f̄f̄n̄i na ghes̄in̄a lǣ z̄i alè' gh̄e a f̄i n-gh̄i ateyn k̄eli iyv̄t̄i. T a ichf̄f̄n̄i n̄a z̄i-ì bu ti, wùl s̄i z̄i n̄n keli s̄i n̄a t̄ò'n̄i-à ka wù n̄i faṅ t̄i k̄eli iyv̄t̄i n̄a yèyn̄i. Ghes̄ina s̄i gh̄i ma gh̄i yv̄i meyn ntum ijùṅ k̄i ighel ta gh̄ibo ghes̄in̄a n-læ yv̄i a nse iyum. Àṅena n̄n læ yv̄i no m̄i t̄i ȳi faṅ t̄i ḡamt̄i àṅena b̄òm ta àṅena n-læ yv̄i faṅ t̄i b̄imi."</p>	<p>The term "faith-rest", and its definition above, is taken from the Scriptures in Hebrews 4:1,2 "Let us therefore fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it."</p>
<p><b>(J̄añ Hib̄ilù 3 n̄i k̄èe j̄æ ta ka wà na nd̄u n̄i iye'i n̄a yèyn̄i.)</b></p>	<p><b>(Read Hebrews 3 and 4 before continuing with this study.)</b></p>
<p>Iyv̄t̄i ib̄imi n̄n gh̄i ma gh̄i bà'l̄i ta ka gheli wul ì b̄imini na ch̄i ateyn no m̄i s̄i itu' gha a ṅweyn a nch̄in̄i, k̄i m̄inchi m̄i mbz̄i ìn j̄im̄, ta f̄idz̄it̄i s̄i n̄a ghal̄i mb̄òyn̄i, f̄i fayt̄i ti a ab̄às ayvis̄i ilv̄i ta awo n̄n to, nge's̄i gh̄i, kèsa awo a b̄i ta k̄i n-ḡayn a nch̄in̄i. Iyv̄t̄i ib̄imi n̄i gh̄i àf̄ò à to à mò' ta wùl ì b̄imini n̄n keli ta</p>	<p>Faith-Rest is designed to be used by the Christian throughout his lifetime, on a daily basis, as a technique for maintaining peace and spiritual balance during difficulties, problems, or disasters in life. Faith-Rest is one of the Christian's most important resources in making rapid progress toward Christian maturity and</p>

<p>ka wù na nyâṅsì ndû nì àsì a sì ghe'ni ta kilitèyn fì kòlà njùṅ Fiyini a ṅweyn a nchînt.</p>	<p>the production of divine good in the life.</p>
<p>Awo n̄n ghi a bò ta ki ní ki nì na kilitèyn faṅ tì lèma sì fì sì nà ndû nì àsì a a nchînt kilitèynsì, fì faṅ tì sàe sì a t̄bòysì t̄ j̄m, n̄ t̄ichf̄n̄, n̄ m̄wol̄i m̄zì a m̄ n-ghali nchînt ta Fiyini fì sì ma wù ti meyn lèm.</p>	<p>There are two reasons why Christians fail to grow and prosper in the Christian life, and fail to profit from all the blessings, promises, and logistical provisions which God has put in place.</p>
<p>Iwo I li n-ghi ta ghi n-nyàṅsì n̄ gheli "z̄f̄ w̄i iyv̄t̄i" n-ghi ta ghi n-kya wi mba't̄i Fiyini n̄ ifwo vz̄i a wù sì ghi ma wù fu meyn s̄f̄ ghesinà na ghi na fèl̄i ateyn. Kilitèyn sis̄ a sì n̄n kya wi iwo z̄i a iwo i Fiyini n̄n b̄e làe nà kya wi t̄ichf̄n̄ t̄i Fiyini kèsà ifwo vz̄i a wù fù meyn lèm kùm imòms̄i.</p>	<p>The most common reason for failure to "enter into rest" is a lack of knowledge of God's plan and the assets He has provided for us. Christians who don't know what the Word of God says will never know the promises of God or the provisions He has made for testing.</p>
<p>Iwo I li ta yi n-gv̄i n̄ ife-i n-ghi ghi yèyn antèyn̄ n̄ woyn isilàe itu' a j̄an̄ a nsè iyum. Àṅena n-làe meyn yv̄i k̄i n̄o iye'i, m̄it̄i faṅ t̄i fyes n̄ ibimi, t̄eyn ÷ faṅ t̄i z̄i iyv̄t̄i (ila' a f̄i a ghi chf̄n̄).</p>	<p>The other reason for failure is seen in the Children of Israel of the wilderness generation. They heard the teaching but did not mix it with faith, so they did not enter into rest (the promised land).</p>
<p><b>ichfit̄i iyv̄t̄i ibimi (kèsà sì nà keli wi)</b></p>	<p><b>Examples of Faith-Rest (or lack thereof)</b></p>
<p>À n-ghi alen̄ afèyn, ichfit̄i n̄n dv̄i k̄i t̄eyn a Nwà'l̄i Fiyini ta gheli Fiyini na fayti kya awo kùm sì ye't̄i ateyn sì lèm ibimi I àṅena a Fiyini. À nà ghi ÷lvi f̄i li gheli sams̄i Fiyini, awo nà ndû a j̄uṅ. À n-gv̄i ÷lvi f̄i li gheli dyèyn na ghi n-keli wi isams̄i n̄o sì akos a Fiyini awo a t̄en̄l̄i ÷lvi ta imòm ÷ gv̄i.</p>	<p>In this section, there are several examples from the Bible in which the people of God had ample information on which to base their faith in God. Sometimes the people trusted God and prospered. Sometimes the people showed a complete lack of trust in God and fell apart when the tests came.</p>
<p>Wa yeyn ÷lwè' afèyn a Nwà'l̄i Fiyini na ghi na fayt̄i yèyn na wùl ÷ b̄imini n̄n kya ti iwo I Fiyini a, k̄i ÷lvi ta awo n̄n to. Yi n-bòyn̄i k̄im̄i t̄eyn sì nà kem ke' à ÷lvi ta awo n-boyn̄i, ÷lvi ta ÷kwo n̄n dv̄t̄i, ÷wuȳn n-ghi ÷ two, iwo t̄o' fu wi nge'. Gheli gh̄ibimini gh̄i j̄m nà ke' à f̄i ku k̄i a dzi ÷ mò' ÷lvi ta awo n̄n ndû a j̄uṅ. M̄it̄i, imòms̄i ÷ k̄e sì gv̄i, gheli gh̄i a ghi t̄i faṅ t̄i lèma a Kilitùs, àṅena bàsà na twàs, kasi fe k̄i alen̄ na item I na fu nge', ÷ nà ghâm gheli gh̄i li, f̄i moms̄i sì nà mèsì nge'sì àṅena a dzi n̄ mbz̄i.</p>	<p>You will see in these Bible passages that the extent of a believer's spiritual maturity becomes obvious in hard times. It's easy to maintain a facade when things are going well, when there's plenty of money, good health, and little to worry about. All Christians look and behave about the same in good times. But when testing comes, those who have actually failed to grow in Christ come apart at the seams, and fall back into patterns of worry, blaming other people, and trying to solve their own problems by worldly means.</p>
<p>Ichfit̄i vz̄i a ghi b̄eys̄i afèyn n-ghi:</p>	<p>The examples discussed here are:</p>
<p>1.Abilàhâm, ta wù nà keli wi isams̄i sì asì, t̄eyn ÷ b̄imi Fiyini. Nwà'l̄i nz̄it̄i 15</p>	<p>1. Abraham, who first distrusted, then believed God, Genesis 15</p>
<p>2Imòms̄i I mu ÷lven̄ a M̄alà, Eksidòs 15</p>	<p>2. The Bitter Water Test at Marah, Exodus 15</p>
<p>3Imoms̄i ta afo a ȳini a nà ghi wi n̄ imoms̄i i asì i ta m̄u nà ghi wi a Mèliba, Eksidòs 16, 17</p>	<p>3. The No-Food Test and the First No-Water Test at Meribah, Exodus 16,17</p>
<p>4Imoms̄i i "̄idyon̄ gheli", Nombà 13 n̄ 14</p>	<p>4. The "Giant" Test, Numbers 13 and 14</p>



<p>5. Imòmsì ta mú nà ghi wi, Nomba 20</p>	<p>6. The Second No-Water Test, Numbers 20</p>
<p><b>Achfiti a Abìlàhâm- Nwà'li Nziti 14 nì 15</b></p>	<p><b>The Example of Abraham - Genesis 14 and 15</b></p>
<p>Nwà'li Nziti 14 nìn fè'ti fitití kúm ta Abìlàhâm n-læ tím yi iyí l bemni i. À ghi ìbàm itim l yi ma wùl li a wù na boli à, a wù na ghi iwo bu fi ghi wi a ñweyn ichfi, nô mi àbàs iwuyn kèsa àbàs ayvis. Gheli ghi a ghi n-chya fitè, àjena kæ si kù'ti yi a yi na boynf wi ta ka àjena na fi faytí bà'tí sî idim zì a yi n-ko' gví. Sugè'si si tím yi yi nà mboynf ki tèyn ta ka àjena na si dèngsì à fi kesf mbàynì. Ghesinà n-keli si nà kya na Satàyn bú timí bòyti, wù faytí kya si kasi si kfìyn si bèynsì, fi kya si keli wul ìlvi ta wù n-boli. Si nà ghi item l zì à ì fu nge' nìn ghi àfo ighòn nì Satàyn a to a.</p>	<p>Genesis 14 has the account of Abraham's great victory. After a victory there is a tendency to let down, to be vulnerable, both in the physical and spiritual realms. A football team coming off a win is harder to motivate for the next game. A victorious army tends to become complacent and underestimate the enemy. It is well to remember that Satan keeps charging; and he is especially skilled at counterpunching, at exploiting any temporary weakness. And worry is one of Satan's chief weapons.</p>
<p><b>1 Bita 5: 8,9</b> "Yi na du'a, gviti à, fi ghalí ngen ì sisi, bòm ta mbàynì zì ma a ti dèblì, nìn chà'ti kal ki ta nyamàbo, bufa, kíj wul sí mzì. Yi timi nà to a yi l bimi ta ka yi to ì chwò ì ñweyn. Ba yi n-kya na woyn-nà ghi nìn yeyn kìmì nge' tèyn mbzi ì jìm.</p>	<p><b>1 Peter 5:8,9</b> "Be sober, be vigilant, because your adversary, the devil, like a roaring lion walks about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."</p>
<p><b>Nwà'li Nziti 15: 1</b> "À nà ghi ìbàm awo nà ghàyn, iwo l Fiyini ì gvi sè Abìlàm a jem, bê na, ka wâ fàyn, a Abìlà, mi n-ghi àkìnti à kya, fi ghi ì vzí a wù n-fayti má'ti vâ."</p>	<p><b>Gen. 15:1</b> "After these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceedingly great reward."</p>
<p>Afèyn nìn ghi ìchfìnì l Fiyini si kìnti si fi si sùs tìboysi ti atem a junà nìn nfeynfì. Fiyini fi nà keli m̀dzití si fayti si fu awo sî Abìlàhâm toynf a tífú kì salú ta Fiyini nà si ghi ma wù lem meyn jæ ta ka ghi fayti mbzi. Yi n-ghi na mba'ti Fiyini kúm Abìlàhâm nà si ghi ma wù lem meyn yi na felà. À nà ghi kì iwo na Abìlàhâm na bèyti tìchfìnì ti Fiyini titi a wù n-ni nà bimi à.</p>	<p>Here is God's promise of protection and an outpouring of grace blessings. The Lord has solutions for Abraham based on grace provisions which God had laid up for him from eternity past. That is, God's plan for Abraham is already set up and operational. It is merely a matter of Abraham's remembering God's previous promises and believing them.</p>
<p>Fiyini fi bè na, "Ka na ghi item i fu nge', ka wà na fayn à." Iwo itof i nìn ghi kì ì mò' ta ka Abìlàhâm ni ta Fiyini fi mn-ghi ànkìnti a ñweyn, ghi àdya', a fi má'ti ì nfeynfì ñweyn- NYÀNSI IKFÀ'TI!</p>	<p>God says "Do not worry; do not be frightened." There is only one logical thing for Abraham to do when the Lord is his shield, strength, and reward - RELAX!</p>
<p>Ditèlonomi 31: 6-8 "Wa to fi keli ikfà'ti ito-l, ka wà na fayn à, kèsa chìntí fàyn àjena (ìdyon gheli Kenàn), bòm Bô Fiyini fifi, a n-ghi ñweyn a wu n-ndù a yi asi, ghi wi si fesi zì, ghi wi si visi zì. Mosis ì jàn Joshwà ì bè sî ñweyn asi nì isìlè nô ì jìm, "Wa to fi keli ikfà'ti ito-i bòm ta wà n-keli si ndù ì zî gheli ghèyn a ila' a fi ta Bôbo si ghi ma wù nyvi meyn na na yi læ fu sî ghìbò ghi, a wà ndù nì àjena yi ila' nà</p>	<p><b>Deuteronomy 31:6-8</b> "Be strong and of good courage, fear not, nor be afraid of them [the giants in Canaan]; for the Lord your God, he it is who goes with you; he will not fail you, nor forsake you. And Moses called to Joshua and said to him in the sight of all Israel, 'Be strong and of good courage; for you must go with this people unto the land which the Lord has sworn unto their fathers to give them, and you shall cause them to inherit it. And the Lord, he it is</p>

<p>yèyni. Bôbo, a n-ghi ñweyn a wù n-ndû a yi asì, wù na ghi zì àñena, wu n-fesí wì zì, fañ tì vîsì zì, ka wa fàyn, kèsa nà chíntì à."</p>	<p>who goes before you; he will be with you, he will not fail you, neither forsake you; fear not, neither be dismayed."</p>
<p>Ìsayà 41: 10-13 "Ka yi na fayn à, bòm ma n-ghi nì zì. Ka yi na chíntì à, bòm ta mì n-ghi Fiyini fifi. Mì fu àdya' sî zì, mì n-gàm-tì zì, mì n-ghal ì lâysì zì kì nô nì awu ikœ itwo nì ma kì a kì n-ghi àti-ati. Yeyn kì a, no gheli ghi jìm ta ghi tì nà nyo'sì ìyon sî zì làe wumi à a ichfî yum àñena, àñena làe nà ghi wi nô àfo, gheli ghi a ghi tì nà nù ì zì a ghi bula. Yi làe n-kìñ àñena, fañ tì yeyn, no mì ghi a ghi tì n'a cho' afvi à kì a, ighì a ghi tì nà nù ì zì ighòñ làe go'sì ghi wi afo, lutí kì nô tèyn ghi tañ wi sî afo."</p>	<p><b>Isaiah. 41:10-13</b> "Fear not, for I am with you. Be not dismayed, for I am your God. I will strengthen you; yea, I will help you; yea, I will uphold you with the right hand of my righteousness. Behold, all they that were angered against you shall be ashamed and confounded, they shall be as nothing, and they that strive with you shall perish. You shall seek them, and shall not find them, even them that contended with you; they that war against you shall be as nothing, and as a thing of nought."</p>
<p>À n-fu ndà tichfîni nà tèyn tì à? À n-ghi Fiyini Bò ìdwa' ì jìm! No mì ichfîni ì Fiyini ì kà nìn ye'tí a nchîni nì ñweyn yi lum keli wi fînsè'i. Ikfà'tì ì ghesinà kùm tichfîni tì ñweyn ghi ma ghi li a ghi li dyàn-sì a ntu a fî a wù n-ghi atyen, sî achfiti:</p>	<p>Who is the one making these promises? It is the Almighty God, the Creator of the Universe! And every promise of God is backed up by His perfect character and His perfect character. Our thinking about His promises can be related to His divine attributes, for example:</p>
<p><b>Nsa' à nchil:</b> Ta nsà' à nchil Fiyini n-ba'li meyn iyvitì ì bimi ta ka à na ghi àbàs a mba'tì ñweyn sî ghesinà.</p>	<p><b>Sovereignty:</b> God in His designed Faith/Rest as part of His plan for us.</p>
<p><b>Ilayn:</b> Njùñ Fiyini nìn keli wi fînsè'i, bòm tèyn no mì ìnki mòm ì kà li a yi na ghi a jùñ sî ghesinà.</p>	<p><b>Righteousness:</b> God is perfect goodness, so any trial will be good for us.</p>
<p><b>Nsa' àti-ati:</b> n-dyèyn na mbà'tì ì ñweyn sî ghesinà nìn kè' a jùñ, na ghi nìn ku wi sî ghesinà a dzi scè.</p>	<p><b>Justice:</b> Guarantees that His plan for us is fair, that we will always be treated justly.</p>
<p><b>Ikôñ:</b> Ghesinà nìn kya na no mì iwo ì kà a nchîni nìn ghi a tisî ikôñ ì Fiyini sî ghesinà.</p>	<p><b>Love:</b> we know that every situation in life is governed by God's love for us.</p>
<p><b>Ichi zì a yi lum mæ wi:</b> Fiyini fî n-lum ghi kì ghi ghesinà keli ìchi zì a yi làe mæ wi ghesine nì ñweyn toynî ifèl ì Kilitùs a ànwâmnì. Fiyini fî lum mbà'tì à kì mîntu' ìn jìm a ñweyn asì.</p>	<p><b>Eternal Life:</b> God is eternal and we have everlasting life with Him through Christ's work on the Cross. God always plans with eternity in view.</p>
<p><b>Kya kì àwo a jìm:</b> Fiyini fî nìn kya no mì ghà kùm tîmòmsì tìtì a tì nìn gví sî mà nì nge'sì jæ ta ka sî gayn, ma wù sî ghi ma wù ba'tì meyn lèm iwo zì a ka wù ni nì nseynsì.</p>	<p><b>Omniscience:</b> God knows about my trials or sufferings even before they happen; and He has already planned what to do about them.</p>
<p><b>Ghi kì ilwe' ì jìm:</b> Fiyini fî nìn lum ghi kì ghi fî ghi sî gàm-tì.</p>	<p><b>Omnipresence:</b> God is always present and available to help.</p>
<p><b>Keli kì àdya' à jìm:</b> Fiyini fî nìn keli kì àdya' à jìm, bòm tèyn wù n-lum ghi kya sî nì na tichfîni tì ñweyn tì fel fî fu ìgàm-tì ìlvi ì nge'.</p>	<p><b>Omnipotence:</b> God is all-powerful so He always has the capability to carry out his promises and to provide help in time of need.</p>
<p><b>Lum kfînî wì:</b> Fiyini fî nìn lum kfînî wì iku ì ñweyn sî ghesinà, nõ mì tì a ta wù n-ghi, wu lum ghi kì tì no</p>	<p><b>Immutability:</b> God never changes in His attitude toward us, and all of His characteristics remain the</p>

mî sî itu' gha.	same, forever.
<b>Bê samo' i:</b> Fiyini fi nin lum wam wi, bôm tēyn, no mî ghà ta wù chfîni, wu ni à (Yeyn Rome 4).	<b>Truth:</b> God never lies; therefore what He has promised, He will perform (see Romans 4).
Abilâhâm nà ghi mà wù kù' yî ighòṅ a dzi i bemni, ibâm wu fe. Wù n-læ meyn ziti item I ṅweyn i nà fu ngè', wù nà sî scê i su' i à. Wù nà bu ku kî na wù n-keli iwo ta ka wù na dimli à kum à. Wù nà keli wi yî i ndo i lumni, ma yî ndo i lûmni kæ sî nà ghi wi, a à læ yî llisa ifwo i ṅweyn.	Abraham has had great victory, then he fails. He has started to worry, to cave in. He still feels he has something to complain about. He has no male heir, and if there is no male heir, the inheritance will go to Eliezer.
<b>Nwa'li Nziti 15: 2</b> "Abilâhâm i bè na, Bô Fiyini, Wa fu nô afo sî mà a kî na keli ghà, yeyn na mî ndu à bula wyan, wùl vzî a wù læ yî ndô yem a ghi llisa i wul i Dàmaskùs wèyn a?"	<b>Genesis 15:2</b> "And Abram said, 'Lord God, what will you give me, seeing I go childless, and the heir of my house is this Eliezer of Damascus?'"
Item sî na fu nge' lum nyâṅsî ghi mbi, Rome 14: 23, "...bôm ta no mî ghà ta kî n-lû wi ibimi nin ghi mbi." Sî na keli ifimsi item, samo', nin ndû sî na ghi kimi tēyn sî nà châsî Fiyini. Ifimsi item i nin te Fiyini bê na tichfîni titi a wù fu na wù wam i wam kesà na Fiyini fi nin keli wi adya' sî lèm tichfîni nâ tēyn ti. Kimi a dzi i li, wùl i faynni-i nin bimî na Fiyini kà' a wù bù kesa nà ghi sî lèm tichfîni ti ṅweyn ti.	Worry is often a sin, <b>Romans 14:23</b> , "...whatsoever is not of faith is sin." Worry is, in fact, equivalent to blasphemy. Worry slanders God by saying that His promises are lies or that God is not able to keep His promises. In other words, the fearful person believes that God can not or will not keep His promises.
Ifimsi ikfâ'ti n-ghi ma yi kè'nî iyvîti ibimi. Iyvîti ibimi nin iwo zî a ghi n-lî bêynsi ifimsi ikfâ'ti ateyn.	Worry is the opposite of Faith-Rest. And Faith-Rest is the answer to worry.
Abilâhâm nà keli tichô'ni tibò sî ni: (1) wù nà ka' a wù na mômsi sî mèsî nge'si ṅweyn toynî a ifimsi ikfâ'ti, ishîṅ, ba'tî àwo, iwo i fu nge' fi nyo'si itoṅ, mômsi sî bà'lî tibêynsi, mômsi sî fêlî sî kal awo, nî a li a, kèsà (2) wù kà' a wù fvîsi Fiyini a fi mesi nge' sîsî a wu n-wo sî mèsî.	Abraham has two choices: (1) he can try to solve his own problems by worrying, fretting, planning, being upset and angry, trying to scrounge up answers, trying to work around things, etc., or (2) he can let God solve the problems he cannot handle.
<b>Nwe'li Nziti 15: 3</b> "Abilâhâm i bè na, Yeyn ka, wà bù fu ngcè sî ma: yi na ghi na, wùl ma ghi bzi a ma ndo na ghi yî ndô yem".	<b>Genesis 15:3</b> "And Abram said, 'Behold, you have given me no seed: and, lo, one born in my house is my heir.'"
Abilâhâm nà ghâm Fiyini kûm nge'si ṅweyn. Sî nà ghâm ghi li, kî nô sî nà ghâm Fiyini, a ghi kî nô nchwæ a ndayn na wùl sî fê àbàs ayvis. Wùl vzî a wù ghè'ni nî wu na bimî awo kî a kî n-gvî bôm tichô'ni ti ṅweyn. À n-ghi atu iyè'i afēyn lvâyṅ ta ghi n-kî dzi zî a ikfâ'ti i wul i nin fêlî ateyn, ghi nâ kya sî kîṅ wùl kèsà afo sî ghâm kûm nge'si, tēyn ta bæ nî nî, alè' kî a wùl nin ghi ateyn, ntè', gheli mîṅàṅ nî gofînæ, ghi bo ifèl, nî ghi li. Mitî. Ìnki iku nâ yèyni nin bu'sî sî yeyn ifû i Fiyini, no mî nî iboysi i kà, no mî isa' i kà, no mî nî fi ghà kûm àṅjîṅ.	Abraham blames God for his troubles. Blaming others, especially blaming God, is a sure sign of spiritual deterioration. A mature person takes responsibility for his own actions. It is a trend in modern psychology to find someone or something to blame for troubles, such as parents, the environment, the community, politicians, employers, etc. But this tendency ignores every divine provision, every blessing, every law, and every principle of suffering.

<p>Nywà'li Nziti 15: 4-6 "ì, yeyn ki à, iwo i Fiyini ì gvi sí ñweyn, bê na, 'ì wèyn nin nà ghi wi yî ndo nì và, miti ì vzî a wù læ fvî kî nô a wa iwùyn læ nà ghi yî ndo nì và.' Wù li ì fvî gvi nì ñweyn abe, ì bè na, "ki lvâyndusi dzi iyvi, fi tan minjeyn, yeyn nâ và li a và tan a, nâ fi kya ta akôyn ateyn a n-ghi a. ì wù bê sí ñweyn na, "à tí kî ta ngôe ì yî à læ nà ghi.' Wu bimî Fiyini, Wu tan na wù n-layn a."</p>	<p><b>Genesis 15:4-6</b> "And, behold, the word of the Lord came unto him, saying, 'This shall not be your heir, but he that shall come forth out of your own loins shall be your heir.' And he brought him forth abroad, and said, 'Look now toward heaven, and count the stars, if you can number them.' And he said to him, 'So shall your seed be.' And he believed in the Lord; and He counted it to him for righteousness."</p>
<p>Afèyn Fiyini fi kasî bè ì kfèynsi tichfini ti ñweyn ti (kùm Mikâyn ñeyn Abilham) ì fù sí Abilham kî nô a ndayn iwo zî a wù n-bè inyeyni, ta wù dyèyn minjeyn sí ñweyn. A nâ ghi a ngò'si Abilham ì bimi Fiyini. Wu na bu kelî bèñsi njvâsi tàyn jæ ta ka ghi bzi Ayzik, miti wu nâ ghi sí weynsi sí nâ chiti à bôm ta wù mà' meyn adili a ñweyn sí Bôbo.</p>	<p>Here God restates His promises (of the Abrahamic Covenant) and gives Abraham a dramatic illustration of what He means, by showing him the stars. Finally, Abraham believes God. He has about 15 more years to wait before Isaac is born, but he is able to wait patiently and have inner peace because he has laid his burden on the Lord.</p>
<p><b>Imômsi ì Mu ì luenî- Eksidòs 15</b></p>	<p><b>The Bitter Water Test - Exodus 15</b></p>
<p>Wà timi meyn yî kî nô ì sondè ì jûñ ta và nin ndù a chôs a, ko'sî Fiyini, yvî ifom a nchîynti nì gheli ghi bîmini, no mî ghâ ta kî n-nî va wa dyala ta kilitèyn, miti à nâ ghi kî a ngò'si iku ì zya kî ì jîm kfîni a mondè bôm ta ifèl ì zya li và nâ kè' na yî mâ' và a mbzi ì lù a?</p>	<p>Have you ever had a wonderful Sunday attending church, worshipping the Lord, enjoying the fellowship of believers, everything that make you glad to be a Christian, only to see your whole attitude change at work on Monday as your job seems to throw you into another world?</p>
<p>Jàn Eksidòs 14 nì 15 kùm fititi fi isilæ ta àñena nâ le' ì fvî a lgib. Àñena nâ yeyn Fiyini chuesi 24 achi a mbâ' nì ivisi. Ta alimalima bàsà àñena kùm gheli lgib àñena jêm nô nì adya'a na Fiyini fi bæsi àñena, ì yèyn ta Red Sea yèma, àñena ì dyân a nse yî yum a, fi yeyn ta sugè'si lgib sí kfiti ta jvâ gvi chîyti àñena.</p>	<p>Read Exodus 14 and 15 of the account of the Israelites escaping from Egypt. They saw God 24 hours a day in the cloud and in the fire. In their terror of the Egyptians they prayed frantically to God to save them, and saw the Red Sea open up, crossed on dry land, and watched the Egyptian army being destroyed as the waters closed back over them.</p>
<p>Àñena nin læ meyn dyal afo ta ghi tim yî. Jàn ì njan ì bemni itim l yî yèyn a àñena nin læ yem. "Bôbo nin ghi adyâ' à kema fi ghi njan yem...Bôbo nin ghi wùl sù kya ighon...ikœ itwo nì và, O Bôbo, n-leñ meyn sàyti mbàynisi kî isà' isa'... À n-ghi nô ndà ta va, O Bôbo, dèñsi ghi lñwà', ghi n-ghi sí nâ tim tikfim nì ifayn ì, nî àwo a kaynni a...". Sí nâ fi ndu à.</p>	<p>And what a victory celebration they had. Read the great song of victory they sang. "The Lord is my strength and my song...The Lord is a man of war...Thy right hand, O Lord, has dashed in pieces the enemy...Who is like thee, O Lord, glorious in holiness, fearful in praises, doing wonders..." And on and on.</p>
<p>Miti... a nâ ghi kî ibàm l mînchi ì ntal, ta ghi nâ jèlî tala, ghi gvi a jvâ a fi a mù na lûe ì lue, Mâlà, nì...</p>	<p>But ... just three days later, on the march, they came to the BitterSea, Marah, and ...</p>
<p>Eksidòs 15: 24, 25 "ì gheli nâ dimli à kùm Mosis, ì bè na, ghès ti nyvi nô ghâ? Wu dzî sí Fiyini fi, Fiyini fi ì dyèyn fikâ' sí ñweyn, a nâ sí ghi ta wù mà' meyn a jvâ, mù ma teyn na sí foma: wu kæ lèm sí iwo na yî na lum ghi, ghi ti isa', a nâ ghi àlè' nâ ghayn wu</p>	<p><b>Exodus 15:24,25</b> "And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there</p>

mòm̄sì àḡena.	He tested them."
Ta ìlâ', ghelî ìsìlâè nâ ghî bula ghî faytî ghè'nî àbàs ayvîs. Àḡena nâ tî' to wi àbàs ayvîs fî faytî kya wi wul vzî a Fiyîni fî nîni ghî ì ḡweyn nî ìwo zî a wù kâ' a wù nî. Iyeynî nâ ghî imòm̄sì i yî asî i antèynî tîmòm̄sì ta àḡena nîni ghî sî fe, tîmòm̄sì ma ghî faytî sî dyèyn sî àḡena na ghî kâ' ghî bù nî nò ìlâenî-i bula Fiyîni. Ta wâ n-ghî kya, toynî kî a bèḡ sî 40 sî jîm sîsî a àḡena nâ kalî a nse iyum, no mî ta Mosis, Alôyn, nî woyn Levi nâ ye'î àḡena kî mînchi ìn jîm, no mî ta àḡena nâ yeyn awo akaynî-a, a nâ ghî kî à sî a ghèl a àḡena antèynî ta ghî yè'î sî faytî sî nâ ye'tî ìwùyn nî Bôbo.	As a nation, the Israelites were spiritually immature. They had no spiritual stamina and no real understanding of who the Lord is or what He could do. This is the first of many tests they would fail, tests designed to demonstrate to them how helpless they were without God. As you know, throughout their 40 years wandering in the wilderness, and in spite of daily teaching from Moses, Aaron, and Levites, in spite of witnessing miracle after spectacular miracle, only a small percentage of these people ever learned to rely completely on the Lord.
<b>Imòm̄sì ta ifwo ì yîni nî mù nâ ghî wi- Eksidòs 16, 17</b>	<b>The No-Food Test and First No-Water Test - Exodus 16,17</b>
Eksidòs 16 nîni faytî fê'tî à ìmòm̄sì zî alè' a ifwo ì yîni nâ ghî wi, ma ghelî ìsìlâè boḡ mêyn fe, ta àḡena nâ dîmlî à kûm Mosis, Alôyn, nî Fiyîni fî. À n-ghî ateyn nîni iyeyn nâ yèynî Fiyîni fî ì fu manâ sî àḡena. Nchwæ yèyn nîni ghî kî nô nḡàḡ ikus, nî àndîmlî à, nî ikue a dzî yî bef a. Nchwæ 17 na bu fè'tî ndù kî nî fîtitî fî ateyn fî.	Exodus 16 gives details of the No Food test, also failed by the Israelites, in which they murmured again against Moses, Aaron, and God. In this case God provided manna for them. This chapter is a litany of whining, complaining, and miserable behavior. And chapter 17 continues the story.
Mu nâ ghî wi a Lèfidim, ghelî ateyn ghàm Mosis ta wù lî ì fvî nî àḡena sî a lḡib ta ka woyn àḡena nî nyamsî kfi ìtoḡ ì mu. Àndîmlî ateyn a na befî nô sî a ḡaḡ kî nô na Mòsis chfî iziyn alè' nâ ghayn na Meribah, ("andîmlî").	There was no water at Rephidim, and the people blamed Moses for bringing them out of Egypt so that their children and cattle could die of thirst. Their complaining was so vehement that Moses named the place Meribah ("chiding").
No mî tî, Fiyîni ì fu ì mu a iwu, kîmî ìlvî nâ ghàyn faytî dyèyn àlîḡsî ta ntum ì jùḡ nî ghî. Wâ kya na atem a juḡà nî Fiyîni fî nîni ye'tî a nchîni nî ḡweyn, a ghî wi a nchîni nî ghesîna nî ìbê samo'. Ghelî n-læ fsî afo kfeynî wî sî ànkyena.	Of course, the Lord provided water from the rock, at the same time giving a beautiful picture of the gospel. Remember that God's grace depends on His character, not on our character or faithfulness. The people received what they did not deserve.
<b>Imòm̄sì kûm ìdyòḡ ghèl- Nombâ 13, 14</b>	<b>The Giants Test - Numbers 13,14</b>
Nomba 13 nîni faytî nfè'tî ghelî nki ta ghî tum, a ghî wul ìtwo abàs ìghòḡ nô mî isas l ndo ì kâ asas a ndo 12. Mosis nâ ghî ma wù lî wù bù fû ghelî ghî nûni 2 000 000 ìlâ' bula wù tum na ghî kî ta yî n-ghî. Ghelî nâ ghèyn nâ ghî sî kî sî a mînchi 40 a ìlâ' nî mbàynî jæ ta ka àḡena kasî ḡvî a Kàdèsh Baniyâ.	Numbers 13 describes a reconnaissance patrol which was led by a high ranking officer from each of the 12 tribes. Moses would not commit a force of 2,000,000 people into a land without sending out a patrol. The patrol would spend 40 days in enemy territory before returning to Kadash-Barnea.

<p><b>Nomba 13: 1,2</b>          i Fiyini fi i tanji sɛ Mosis, bè na, 2, “tum gheli ta ka ghi ndu i ki ila’ I Kenàn, ta mi n-fu sɛ woyn isilæ, wul fvi nò mi isas I ndo ghibo àɛna i kà, wa tum wul ateyn, no mi wul wu àsi i kfa anteyni nì àɛna.”</p>	<p><b>Numbers 13:1,2</b>          And the Lord spoke to Moses, saying, 2 “Send men to spy out the land of Canaan, which I am giving to the children of Israel; from each tribe of their fathers you shall send a man, every one a leader among them.”</p>
<p>Gheli nà fsɛ itisi sɛ Fiyini fi. Ki ichfini I yeyni, “...ila’ zì a mi n-fu sɛ woyn isilæ...”Ghi bu læ bè na gheli isilæ lu nà ndu ila’ nì “ibimi ma yi fefi meyn”. Afo a li a nin ghi wi na ibimi I fefi ni-i. Ibimi nin ghi nò isɛ I yeyni-i i bemni-I a mbzi ilvi ta I nin ye’ti a tichfini nì Fiyini fi. Ibimi nin ghi àɛya’ sɛ ye’ti a Fiyini ta wu n-kya nò àwo à jìm.</p>	<p>The people received directions from the Lord. Note the promise, "...the land which I give unto the children of Israel..." The Israelites were not being asked to move into the land on "blind faith". There is no such thing as blind faith. Faith is the best eyesight in the world when it is based on the promises of God. Faith is the ability to rest on God's omniscience.</p>
<p><b>Nombà 13: 3-16</b>          3Teyn, Mosis wu tum àɛna a nse iyum a Balân, kì nò ta Bôbo chwòsɛ meyn, àɛna nò i jìm a ghi ìlùmni itu sɛ woyn isilæ.          4 Lviyn, à nà ghi àziyn a àɛna teyn: isas i ndo ni Lubin, Shàmuyà i wàyn zækuyà,          5Isas i ndo nì Simiyòn, Shàfàt i wàyn Oli,          6Isas i ndo nì Judà, Kalèb i wàyn Jefunè’,          Isas I ndo nì Ishakà, Igàl i wàyn Josèf,          8Isas i ndo nì Ifilèm, Osiyà, i wàyn Non,          9Isas i ndo nì Benjamìn, Balti i wàyn Lafu,          10Isas I ndo nì Zebulon, Gàdiyèl i wàyn Sòdi,          11Isas i ndo nì Josèf, ma ti isas i ndo nì Mânasi, Gàdi i wàyn Sùsi,          12Isas i ndo nì Dayn, Amiyèl i wàyn Gèmalì,          13 Isas i ndo nì Ashà, Setuyà, i wàyn Maykèl,          14Isas i ndo nì Naftali, i Nabi i wàyn Vôfsi,          15Isas i ndo nì Gàt, Guyèl i wàyn Màchi.          16Akèynà nin ghi àziyn a ghèl ghi a Mòsis n-læ tum na ghi ndu i ki ila’. Mosis i nà toynti Osiyà i wàyn Non na Joshwà.</p>	<p><b>Numbers 13:3-16</b>          3 So Moses sent them from the Wilderness of Paran according to the command of the Lord, all of them men who were heads of the children of Israel.          4 Now these were their names: from the tribe of Reuben, Shammua the son of Zaccur;          5 from the tribe of Simeon, Shaphat the son of Hori;          6 from the tribe of Judah, Caleb the son of Jephunneh;          7 from the tribe of Issachar, Igal the son of Joseph;          8 from the tribe of Ephraim, Hoshea the son of Nun;          9 from the tribe of Benjamin, Palti the son of Raphu;          10 from the tribe of Zebulun, Gaddiel the son of Sodi;          11 from the tribe of Joseph, that is, from the tribe of Manasseh, Gaddi the son of Susi;          12 from the tribe of Dan, Ammiel the son of Gemalli;          13 from the tribe of Asher, Sethur the son of Michael;          14 from the tribe of Naphtali, Nahbi the son of Vophsi;          15 from the tribe of Gad, Geuel the son of Machi.          16 These are the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun, Joshua.</p>
<p>Kalèb nì Joshwà n-ghi nin yeyn kèlì àɛna na à n-ghi gheli ghi to ghi bò ghi a n-ghi a fititì, gheli ghi kya ` Itof I Fiyini nì ikoynsi isuy nì nfeynfi, fi ghi gvîti sɛ fu ngenɛsɛ àɛna sɛ Fiyini fi. Sɛ àɛna, iwo I Fiyini na kè’ a ndayn chwò no mi iwo i kà ta àɛna koyni nì ìnyeyni. Àɛna nà faytì ku a jùŋ nì awo kì a kì nin koli àɛna kèsa kì n-jof a kèsa kì n-bef a.</p>	<p>Caleb and Joshua are recognized as two of the great men of history, men who know the wisdom and grace of God and are willing to commit themselves to it. To them, the Word of God was more real than any situation they were to face. They were fully adjusted to their circumstances, whether good or adverse.</p>

<p><b>Nombà 13: 17-20</b></p> <p>17Tèyn Mosis ì tum àṅena na àṅena ndu ì nya' ì kì ta ila' I Kenàn n̄n ghi, ì bè s̄i àṅena na, "yì ko' ndu a dzì n̄a ghàyn a dzì àbàs itziyn, lù ko' ndu a kfiynsi, 18ì yeyn n̄a ila' ateyn n̄n ghi ti a: na gheli ghi a ghi n̄n chi ateyn n̄n to ma ghi n̄n bolí a, læ ma dv̄i a, 19 na ila' zì a àṅena n̄n chí ateyn n-jofà ma yi n-befa, n̄a ntè' s̄isi a àṅena n̄n chí ateyn n̄i ghi m̄itwot̄i ma ghi fayti mèyn bà'lì a, 20yèyn n̄a ilà' ateyn I n̄n keli ìfwo ma a yi n-fifa, fì k̄imi na yi n̄n keli m̄iku ma yi n̄n keli wi a. Yì na keli àtem a to. Yi fì kòè k̄imi m̄itam ìn l̄i ila' n̄a ghàyn ì gvi n̄i meyn. Lv̄iyn aey ìlvi n̄a àkèynà n̄a ghi ìlvi vz̄i a m̄it̄am m̄i àsi n̄a b̄an̄ ateyn.</p>	<p><b>Numbers 13:17-20</b></p> <p>17 Then Moses sent them to spy out the land of Canaan, and said to them, "Go up this way into the South, and go up to the mountains, 18 and see what the land is like: whether the people who dwell in it are strong or weak, few or many; 19 whether the land they dwell in is good or bad; whether the cities they inhabit are like camps or strongholds; 20 whether the land is rich or poor; and whether there are forests there or not. Be of good courage. And bring some of the fruit of the land." Now the time was the season of the first ripe grapes.</p>
<p>Ghi n-fayti meyn fè'ti ì dzì ì zì ka àṅena ndu n̄a k̄i ateyn. "Yì na keli àtem a to a..." Iwo ì mò' zì a yi n-gàm̄t̄i n̄a wùl ì n̄i iwo ì yi n-ghi na ikfà'ti I n̄weyni na ghi àt̄i-at̄i. Si a nyiṅ n̄i atem a to n̄i ìf̄ayn ì n̄n ghi ma ghi fayti mèyn bè afèyn. Si a nyiṅ ateyn n-ghi ìyv̄t̄i ìb̄imi! Kalèb n̄i Joshwà n-læ b̄imi t̄ichf̄in̄i t̄i Fiyini, gheli ghi li ghèyn ìv̄im ì fan̄ t̄i b̄imi. Kalèb n̄i Joshwà n̄a keli àtem a to a, ghi li ghèyn ìv̄im ì keli wi.</p>	<p>Detailed instructions for the reconnaissance. "Be ye of good courage..." One thing necessary for a successful mission, the right mental attitude. The difference between courage and fearfulness is being emphasized here. And the difference is Faith-Rest! Caleb and Joshua believed the promises of God, the other ten did not. Caleb and Joshua had courage, the other ten did not.</p>
<p>À n̄a ghi ta gheli n̄ki n̄a ghèyn bèynl̄i, anòyn a ghèl̄i a gwòt̄i ìkfà'ti ì bwo, f̄inòyn̄i f̄i ghèl̄i ta ghi n-f̄ayn w̄i afo, atem a to, ghi b̄im̄i Fiyini, n̄i ànòyn n̄a s̄i I dv̄i a ghi gheli fayn à ìv̄i nè' à a gv̄isi ìv̄i. t̄dyon̄ ì gheli n̄a ghi ila', anòyn a dv̄i n̄i a n̄a f̄ayn àṅena, no m̄i ta Fiyini f̄i n̄i t̄ichf̄in̄i.</p>	<p>When the spies returned, the camp was divided into two groups, a small group of confident, courageous people who believed God, and a large group of fearful people who were shaking in their boots. There were giants in the land, and the majority were afraid of them, in spite of the promises of God.</p>
<p>Fiyini f̄i n̄n ngant̄i chwô no m̄i ìdyon̄ gheli ì k̄a a nch̄in̄i kl̄iitèyns̄i. "ì vz̄i a wu n-ghi antèyn̄i n̄i v̄a n̄n ngant̄i chwô ì vz̄i a wù n̄n ghi a mbzi'". Fiyini f̄i n̄n læ meyn n̄a lum kya na ìdyon̄ gheli læ na ghi ila' in Kenàn, wu ba'ti no m̄i ghà lè̄m ta ka àṅena læ zì ì l̄i ila' n̄a yèyni. No m̄i ta àṅena n̄a ghi ma ghi koyni meyn (f̄i fe) ìmòms̄i ìb̄ami ìmòms̄i, ì f̄i yèyn ta Fiyini f̄i ì n̄i awo akayni a n̄o s̄i ìdv̄i, àṅena n̄a bu wut̄i k̄i àtem a to a.</p>	<p>The Lord is greater than any giant in a Christian's life. "Greater is he that is in you than he that is in the world." The Lord knew in advance that there would be giants in Canaan, and He had prepared everything ahead of time for them to occupy the land. Yet, in spite of having met (and failed) test after test, and having seen God perform many wonderful miracles, they still lacked courage.</p>

<p><b>Nomba 13: 21-27</b></p> <p>21Tèyn àjena kò' ndù ì nya' kì ila' nâ ì yèynì a nse ìyum Zin sî ndù sî chem a Leyôb, ba'sî sî nâ zî ndù a Amât.</p> <p>22Àjena lù ì ko' ndù dzi àbàs I tziyn ì gvi a Hiblòn, a ghi ti, Àhimàn, Shèshayi, nì Talmayi, ì woyn Anàk, ghi a fu. (Hìbìlòn nâ ghi ma ghi bà'li nì ì bènsì nsombo jæ ta ka ghi ba'li Zùyan a Igib.)</p> <p>23Àjena lù ì gvi a ìfyàyn Esikòl, ì gvêl ì nkœ mîtam a fu, ì ghanstì a mbànj ì bè'ì ghìbò. Ghi nìn læ meyn li kìmì àbò' a lí a fu nì lamâysì lisì.</p> <p>24Ghi nâ toyntfì àlè' nâ àkèynà na ìfyàyn Esikòl bòm ì nchfìj ì mîtàm mzi a ghelì ìsìlæ nìn læ teyn a fu.</p> <p>25Àjena kasì bèynlì ta ghi ndù kì ila' nâ ì yèynì ibàm ì mìnchi mivim ìn kàè.</p> <p>26Lvìyn àjena lù ì kasì gvi sî Mosis nì Alôyn nì ànôyn a woyn ìsìlæ nô a jìm a nse ìyum a Balàn, a Kàdêsh, ì kasì gvi nì iwo I sî àjena nì ànôyn a, fì dyèyn mîtam mî ìla' nâ mèyn.</p> <p>27Àjena fè'tì sî ñweyn ì bè na, " ghès ì ti meyn ndù lla' a fi a wà tî tùm ghes ateyn. Yi lutfì kunj kì nô nì ìgheyn ì nyam I nì ìlù, a ghi fìtam fì ateyn tèyn.</p>	<p><b>Numbers 13:21-27</b></p> <p>21 So they went up and spied out the land from the Wilderness of Zin as far as Rehob, near the entrance of Hamath.</p> <p>22 And they went up through the South and came to Hebron; Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.)</p> <p>23 Then they came to the Valley of Eshcol, and there cut down a branch with one cluster of grapes; they carried it between two of them on a pole. They also brought some of the pomegranates and figs.</p> <p>24 The place was called the Valley of Eshcol, because of the cluster which the men of Israel cut down there.</p> <p>25 And they returned from spying out the land after forty days.</p> <p>26 Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land.</p> <p>27 Then they told him, and said: "We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit.</p>
<p>I yeyn nâ ìyèynì nâ luynsî mèsi kì nô ìwo zì a Fiyìni fì bè na à ti ta yi na ghi ila' nâ ghàyn. Wu fì fù tìchfìntì tì ñweyn kì ngali ì ngali. Eksidòs 3: 8,17, 13: 5, 33: 3.</p>	<p>This is a complete confirmation of what the Lord said would be the case in the land. And His promises had been repeated time after time. Exo. 3:8,17; 13:5; 33:3.</p>
<p>'ìgheyn ì nyàm nì ìlù'' nìn ghi ìwo fè'nì àdènj kì a kì n-ghi ila'. Ghelì ghìbìminì ghi a àjena nìn yvi ifom ifwo vzi a Fiyìni fì nìn fu nìn ghi ghì a ghi nìn ki yeyn fì fsì ifwo nâ wèyn dzi ibìmi. Ghesìnà nìn chí wì ifwo a fì a ghesìnà nìn ki yeyn nì asì a. Ghesìnà nìn kelì ifwo vzi a ka wu gamtì ghesìnà layn, ifwo ì yini, ndzisi, ale'à sî nâ chí à. Mìtì ifwo vzi a Fiyìni fì nìn fu sì wul àntèynì ghi kà' ghi bù yeyn, a bu kì toynfì ibìmi. Mìtì asì a iyvìtì ibìmi nìn yeyn chwò nkayntì asì.</p>	<p>"Milk and honey" is an idiom for a prosperous land. The only believers who enjoy the provision of God are those who see and appropriate God's provisions by faith. We do not live by sight. We have provisions for today, food, clothing, shelter. But what God provides for the soul cannot be seen, except by faith. But the eyes of Faith-Rest are greater than natural eyes.</p>



<p><b>Nomba 13: 28-33</b></p> <p>28No mi ti gheli ghi a ghi nin chi ila' na ghayn nin to bem a, nte'si ateyn si ghi ma ghi fayti meyn feynti fi gha'li a, fi se si ndu, ghes i yeyn iwoyn Anak a fu.</p> <p>29Gheli Amalek n-chi abas I tziyn, gheli Hitayt, Jebus, ni gheli Amò, ghi chi a kfynsi, gheli Kenan i chi mbæ jva igha'ni ni mbæsi jva i Jodan.</p> <p>30Teyn Kalèb i chimsi gheli asi ni Mosis, i bè na, "ghesina ko' ki lviyn ghal i fsi ila' ateyn, bom ta ghesina li a ghi tim yi ila' ateyn.</p> <p>30Miti gheli ghi a nweyn anena n-ko' a mo' ghi bè na, "Ghesina nin kfeynfi wi si ko' si kè'ni i gheli na gheyen, bom ta anena nin to chwo ghesina."</p> <p>32Anena i fu sa' gha I bi si woyn isilæ kum ila' zi a anena ndu ki, bè na, "ila' zi a ghes i ndu ateyn ta gheli i nki nin kas kuti gheli ateyn mzi a, no gheli ghi jim ta ghes i yeyn a fu wul ghi ki iyvi a fi.</p> <p>33No teyn ghes fi yeyn idyon ghel a fu (gheli ma ghi fvi isas I ndo ni Anak a ghi idyon ghel), ghes i na si ghi ki ta itwayn asi ni ghes, fi bonj ghi ki ti asi ni anena."</p>	<p><b>Numbers 13:28-33.</b></p> <p>28 Nevertheless the people who dwell in the land are strong; the cities are fortified and very large; moreover we saw the descendants of Anak there.</p> <p>29 The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan."</p> <p>30 Then Caleb quieted the people before Moses, and said, "Let us go up at once and take possession, for we are well able to overcome it."</p> <p>31 But the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we."</p> <p>32 And they gave the children of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone as spies is a land that devours its inhabitants, and all the people whom we saw in it are men of great stature.</p> <p>33 There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight."</p>
<p>Ikfa'i nin ghi wi na anena nin ndu si koini ni mbayni yi dim wi. Gheli Hitayt na ghi no ila' I to I a mbzi i mu, a læ keli anena si asi ayon, a na ghi anena gheli asi si na nu ni ifwo ma ghi fayti ni ayon. Gheli Jebus na ghi gheli ighon to adya' ma yi to meyn gha' na ka ghi tim yi anena no si a bens i ghi, no ale' ki a anena nin ku'ti li adya' ateyn, a ghi nte' ghi tonji na Jerusalem. Gheli Amalek na bom infyè'si ghi na ko'si a fi ko'si mdebl fi li woyn nyô' lvi i ko'si ateyn.</p>	<p>There is no doubt that they are up against a formidable enemy. The Hittites were one of the greatest nations in the ancient world; they discovered iron and were the first to use iron weapons. The Jebusites were very powerful warriors who had not been conquered for several hundred years; their central fortification was a city called Jerusalem. The Amalekites were craft idol and demon worshippers and child sacrificers.</p>
<p>Kalèb na ghi ma wu yeyn meyn ta Fiyini fi mesi nge'si anena ki ilvi ni ilvi, miti yi na boynfi wi ta ka wu tanji a ghi yvi i jim. Anena na fayn idyon ghel.</p>	<p>Caleb had seen God handle all of their problems time after time, but he was not able to persuade the rest of the people. They were afraid of the giants.</p>
<p><b>Nombà 14: 16</b></p> <p>Miti yi na boynfi wi na Fiyini fi li gheli na gheyen i ndu ni anena ila' a fi a wu n-læ nyvi na yi fu si anena, bom teyn wu zue anena a nsé iyum.'</p>	<p><b>Numbers 14:16</b></p> <p>'Because the Lord was not able to bring this people to the land which He swore to give them, therefore He killed them in the wilderness.'</p>
<p>Atimli na keyna nin bè iwo ateyn ki i jim. Bôbo na ghi ma wu ka' wu bu gvi ni anena ila' bom ta</p>	<p>This verse explains the whole thing. The Lord could not bring them into the land because</p>
<p>(1)iku i anena si Fiyini fi na ghi a Bi,</p>	<p>(1) their attitude toward God was bad;</p>
<p>(2)iku i anena si gheli na ghi a bi (mbisi ikfa'ti), kimi ni</p>	<p>(2) their attitudes toward people was bad (mental attitude sins); and</p>

(3)àņena nà għi asôe sî Fiyini fi nî iye'i i nweyni.	(3) they were negative toward God and His teaching.
<p><b>Nomba 14: 17, 18</b></p> <p>17ì lvîyn, ma na jêm na, Bôbo visi adya' a nweyn ki na bem ì lvîyn, ki ta wà sî għi ma wà tanji meyn, bê na</p> <p>18Bôbo nin weynsî nô sî a njan, ma wù luyn meyn nî ikoynsî isuyñ i, lêysî fu mbi nî njaysî, miti yi boynî wî ta ka wù bu'sî ì vzî a wù sôe meyn, ì mûtî mbisi ì bæe atu nî woyn sî chem a jàn à tal no mî sî chem a kâe.</p>	<p><b>Numbers 14:17,18</b></p> <p>17 And now, I pray, let the power of my Lord be great, just as You have spoken, saying,</p> <p>18 'The Lord is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.'</p>
<p>Iwutî I bîmi nin gvî nî ngè' sî ijwàn vzî a wu n-ko' ì gvî ibàm. Alô' kî a bæe nin ye'î wi woyn àņena ateyn, sî nà dyèyn achfitî sî àņena, a woyn jumtî dzi sî mbzî nî ìbo àņena. Mosis na jêm sî Fiyini na wù jel a dzisi li sî sî tàysî iyeyn nà yèynî.</p>	<p>Lack of faith in God affects succeeding generations. Where parents do not teach their children, and set the example for them, the children will follow the worldly ways of their parents. Moses prays to God that somehow He will prevent this.</p>
<p><b>Nomba 14: 19-23</b></p> <p>19Lèsi fu mbi gheli ghèyn, mî n-bo'tî vâ, kî nô ta ikoynsî isuyñ nî vâ nin be għi, ki ta wà sî għi ma wà lesi mêyn fu gheli ghèyn, kî sî zîtî a lgîb sî chem ì lvîyn.</p> <p>20Tèyn Bôbo bè na. "ma lesi mêyn fu, kî nô ta wà tanji,</p> <p>21, miti samo', kî nô ta mî n-chi, ki mbzî I jîm læ na għi ma yi luyn meyn nî ìfôyn ì Bôbo.</p> <p>22bòm ta gheli ghèyn nô ì jîm ta għi yeyn ìfôyn ì wum nî chwæ sisî a mà nî a lgîb kîmî nî nse iyum, nà sî ma għi mom meyn ma ngali ivim yèyn, ì fanj tî yvî gya ì yem,</p> <p>23Àņena kî nô tèyn læ yeyn wi ila' zî a mî n-nyvi sî ìbo àņena, nô wùl n-għi wi nô ì mò' a wu tùynsî ma læ yeyn.</p>	<p><b>Numbers 14:19-23</b></p> <p>19 Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now."</p> <p>20 Then the Lord said: "I have pardoned, according to your word;</p> <p>21 but truly, as I live, all the earth shall be filled with the glory of the Lord—</p> <p>22 because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice,</p> <p>23 they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.</p>
<p>Întîmli nâ wèyn nin fu baynsî à dzî zî a Fiyini fi kâ' a wù dyèyn ikôñ I nweyn nî atem a junà nî nweyn miti fanj tî nè'sî ilayn i nfeynfi nî nsa' àti-ati. Wù n-lèsi fu ghel ta għi n-keli wi ibîmi, miti wu fi tuynsi kîmî għi dvîni ateyn na àņena læ zî wî ila' a fi a għi chfîni.</p>	<p>These verses provide great insight into how God's love and grace can be shown while not compromising His justice and righteousness. He forgives the people for their lack of faith, but He still forbids the majority from entering the promised land.</p>
<p><b>Nomba 14: 24</b></p> <p>Mîti wul ì felîni nî mà Kalèb, bòm wù n-keli ayvis a kî lu à a nweyn antèynî, fi na jûmtî mà a għi wi abe', ma nin lî ì nweyn zîsi ila' a fi a wù n-ndû ateyn, a woyn nwen læ yî ila' ateyn.</p>	<p><b>Numbers 14:24</b></p> <p>But My servant Caleb, because he has a different spirit in him and has followed Me fully, I will bring into the land where he went, and his descendants shall inherit it.</p>
<p>Kalèb nà għi sî a nyîñ. Wu nà yvîtî iwo I Fiyini kî mîchi ìn jîm, fi għal ibîmi iwo fi a wù yè'î iwo I Fiyini</p>	<p>Caleb was different. He listened to the Word of God every day, and He maintained an attitude of faith that</p>

<p>nì tìchfîñî tî ñweyn tî. Bòm tèn wu nà keli ìkfâ'tî yì nyanjsî à fî faytî kya sî nà chí a mba'tî Fîyini.</p>	<p>was in line with the doctrine and promises he had learned. Therefore he had a relaxed mental attitude and a good knowledge of how to function in God's plan.</p>
<p><b>Nomba 14: 25-30</b>                  25Tèyn gheli Àmalek nì gheli Kenàn ghi chí ìfyàyn, à lãe na ghi a libis yi bèynlî ì fvî ì ndù dzi a nse iyum a dzî ì Red Sea."                  26ì Bòbo ì tanjî sî Mosìs nì Alòyn ì bè na,                  27Mà li a mà weynsî chèm ti a nì àjân a bì a kèyn a kî nîn dîmlî kûm mà a? Ma yvî meyn àwo kî à a woyn ìsilãe nîn dîmlî kûm mà.                  28Bè sî àjena, "ta mi n-chi, ' a bè ì Bòbo, kî ta yì tanjî a ma àtùnjî, mi nî kî tî:                  29Awuyn a kfî ní-a nì ghî a ghi dîmlî kûm ma nì nyîñî a nse ium, nô zî ghî jîm ta ghi læ tanj ì zî ì lèm àkôn, si zîtî a bèñ mivim ìn bò si ko' asi.                  30A bu kî Kalèb ì wâyn Jèfunè' nì Joshwà ì wâyn ì Non, nô wùl ì mò' læ zî ì wî ila' nâ ghàyn a mi kàyn na mi fu a zî na chí ateyn.</p>	<p><b>Numbers 14:25-30</b>                  25 Now the Amalekites and the Canaanites dwell in the valley; tomorrow turn and move out into the wilderness by the Way of the Red Sea."                  26 And the Lord spoke to Moses and Aaron, saying,                  27 "How long shall I bear with this evil congregation who complain against Me? I have heard the complaints which the children of Israel make against Me.                  28 Say to them, 'As I live,' says the Lord, 'just as you have spoken in My hearing, so I will do to you:                  29 The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above.                  30 Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in.</p>
<p>Ifaytî ì fè'tî ì abe afimni a kî a kî n-ghi ayvis. Fîyini fî jàn gheli nâ ghen na ajân a bì a ì bè na mbi zî a yì n-gvî nì ikfi-i n-ghi a àjena atu sî ghi dvini a gheli a fî a ghi lèma meyn.</p>	<p>A description of darkness in the soul. God calls this people an evil congregation and pronounces the sin unto death on the majority of the adult population.</p>
<p><b>Ànkumtî ìmòmsî na mù nâ ghi wi- Nomba 20</b></p>	<p><b>The Second No-Water Test - Numbers 20</b></p>
<p>Sî kî ta yì gàn ko', ghesinà nîn ghi lvâyn a ngò'sî bèñ 40 ta ghi n-kal a nse iyum mà a nî ì mbi fî ghi ta ghi n-keli wi ibimi a àjan a fî a kî kù' chwò. Gheli ghi dvini ghi a à tî nâ ghi ìlema ibami bèñsî 39 sî ghi ma ghi kfiti men a nsê iyum. Lvâyn, woyn àjena sî ghi ghilema, ghi bula ghi yè'i ìwo nô sakos! Bòm ta ghi fî meyn gvî nì "ìmòmsî-i na mù ghi wi", kîmi àlè' nâ ghè, awo ghi kîmi ta kî nâ ghi sî asi.</p>	<p>Historically, now, we are near the end of the 40 years wandering occasioned by the sins and unbelief of the previous generation. Most of those who were adults 39 years ago have died in the wilderness. Now their children are adults, and they have apparently learned nothing! For here is a repetition of the "no-water" test, in the same location and virtually under the same circumstances as the first one.</p>
<p><b>Nombà 20: 1</b>                  Tèyn woyn ìsilãe, kî nô ànòyn à jîm, gvî a nse iyum a Ziyn a njon yî àsî, gheli dù'ì a Kàdèsh, Miliyàm ì kfî a fu ghi gvîmì ñweyn alè' nâ ghàyn.</p>	<p><b>Numbers 20:1</b>                  Then the children of Israel, the whole congregation, came into the Wilderness of Zin in the first month, and the people stayed in Kadesh; and Miriam died there and was buried there.</p>
<p>Miliyàm n-læ kfî alej ìlvî nâ ghàyn, ghi gvîmì ì ñweyn a Kàdèsh. Ikfi ì ñweyn nîn lî àlè' a tîkfi a fî a ghi nâ cho' gò'sî gheli isas ì mbi a fî a yì gvî nì ikfi-i, a ghi ìbonsi-i Fîyini. Ajàn a fî a nâ ghi nâ àjena na boñ chi à ye'tî a ivvîti ibimi a.</p>	<p>Miriam died at this time, and she was buried in Kadesh. Her death is representative of those who were removed under the final stage of divine discipline, the sin unto death. Now the new generation faces the issue of Faith-Rest living.</p>

<p><b>Nomba 20: 1</b> Lvîyn mu nà sî ghi wi sî àndôyn a ghêl a, àŋena yvîŋtî aka' à mò' sî kè'nî nî Mòsis nêyn Alôyn.</p>	<p><b>Numbers 20:2</b> Now there was no water for the congregation; so they gathered together against Moses and Aaron.</p>
<p>"Mu na ghi wi sî àndôyn a ghêl à..." Fiyîni fî nîŋ visî tî mômîsî kî a dzîsî a dzîsî, a nâ ghi îlvî fî lî, a gàn iwo i bzi-i, atem a yafîni-a, atu a kufîni-a, kèsa awo ta kî nîŋ to kî nô ta ghi na bê na "nô àlè' a mu a n-ghi wi."</p>	<p>"There was no water for the congregation..." God will permit tests of all sorts, usually in the form of some disaster, heartache, frustration, or pressure situation which could be classified as a "no-water" situation.</p>
<p>Wà kà' a wà toynî chwò alen îlvî "nô alè' a mu ghi wi" a dzî sî bò. Wà kà' a wà na kîŋ sî mèsî ngè' ateyn sî a wa ngen, kîmî ta wà kà' a wà lî ì we ìwu nî Fiyîni fî. Iwo zî a ì n-to nîŋ ghi izî-i a yi n-gân antêynî nî wùl. Yè'tî a Fiyîni, lî tîchfîni tî ŋweyn tî, dyêyn na wùl nîŋ keli sî sâyî sî nà kya iwo i Fiyîni fî keli ìbîmî a dzî i jûŋ sî Fiyîni fî nî iye'î i ŋweyn î.</p>	<p>You can handle a "no-water" situation in two ways. You can try to solve it yourself, or you can put it into the Lord's hands. The issue is what takes place in the soul. Resting in God, claiming the promises, requires categorical knowledge of the Word of God and a proper attitude of faith toward the Lord and His teaching.</p>
<p>Nô iwo i bú timi nà to gha' a îlvî ta ghi lî kî a dzî nî Fiyîni fî. Wùl ì bîmîni vzi a wù lî awo a dzî ŋwà'lî Fiyîni nîŋ dyêyn fvîsî àwo kî sî idvî a ŋweyn a nchîni, bà'sî kî nô sî nà keli ikfâ'tî i nyanîsî nî-i, nkâyntî isanîlî nî iyali-î, fî ye'tî a tîchfîni nî Fiyîni fî.</p>	<p>No hopeless situation is really hopeless when viewed from the divine viewpoint. A believer who has Bible principle applied in his life is going to manifest many things, including a relaxed mental attitude, true happiness and joy, and a reliance on promises.</p>
<p>Alen ta àlè' a mu a nîŋ ghi wi nô sakos n-lum ghi wi àlè' mu ghi wi ateyn sî Fiyîni fî. Wù n-ba'tî mu nò mî sî inkî àlè' à kà jæ ta ka ghi bôm mbzi. Mîti tîchfîni tî Fiyîni ghi lum tziyn wi tziyn atu nî wul ì bîmîni. À n-ghi dzî zî a wu n-dyèyn ikôŋ i ŋweyn ateyn, mîti Fiyîni fî bú timi na tziyn ì tziyn ikôŋ i ŋwen atu nî ghesîna.</p>	<p>A no-water situation is never a no-water situation with God. He has provided the "water" for every situation before the world was created. But the promises of God are never superimposed on the believer's life. They are an expression of His love, but God does not force His love upon us.</p>
<p>Wùl ì bîmîni vzi a wù n-chi wi antêynî iwo i Fiyîni nâ keli mbîsî ikfâ'tî, tîfâyŋ, ifîmsî, item ta yi n-fu nge', ànlûe, kîmî nî a lî a. Awo nâ kèynà fvî a ndayn tonî idîmlî. Wùl ì bîmîni vzi a wu n-keli iwo i Fiyîni a ŋweyn antêynî nâ dyèyn ikôŋ i ŋweyn sî Fîni fî toynî a iyvîtî ìbîmî.</p>	<p>The believer who does not live in the Word has mental sins, fears, worry, anxiety, bitterness, etc. And this is expressed through murmuring. The believer with doctrine in the soul expresses his own love for God through Faith-Rest.</p>
<p><b>Nomba 20: 3</b> ì gheli nà kè'nî Mòsis ì tanî à ì bê na: "À fu ndà ma woyn-nà ghes n-læ se sî kfi asi nî Fiyîni fî ghès ì boŋ kfi a!</p>	<p><b>Numbers 20:3</b> And the people contended with Moses and spoke, saying: "If only we had died when our brethren died before the Lord!</p>
<p>"Gheli faytî yòl (meribah) sî Mòsis..." À nâ ghi kî ta awo ndù a sôe, fîni fî mbi zî sî nà dyèyn abe a fîmni-a kî a kî n-ghi antêynî, ànlûe, to sî lèsî sî fu, ifâyŋ. Yi nî na gheli na dîmlî sî gheli ghi asi ghi a Fiyîni fî n-fu, àŋena nà ghàm Mòsis nî Alôyn kûm no mî gha ta yi n-ghi.</p>	<p>"The people chode (meribah) with Moses..." As soon as things go wrong, the sin nature begins to express the darkness in the soul, bitterness, implacability, fear. This causes the people to murmur against the authority which God has provided and they blame Moses and Aaron for the whole thing.</p>

<p>Gheli nâ gheyn nin keli ki ikfâ'ti si kfi ÷ kfi, yi lutî dyèyn inè'à zì a yi n-ghi antênì, mutî ki tèyn kfinî ìku, ma ghi bu'li meyn si nâ faytî ku si awo kî a kî n-gâyn ko' a nchînì.</p>	<p>These people are actually suicidal, an evidence of great inconsistency, extreme emotional swings, and complete disorientation to life.</p>
<p><b>Nomba 20: 4-5</b>  4Wà tí lí nò ànôyn a Fîyini ÷ gvi nî àkèyna a nsè iyum bòm ghà, kî nò ta ka ghès kfiti bà'si nî nyam sesi a?  5Wà tí lí fvìsì ghès a Igbì bòm nò ghà, kî nò si lí si gvi nî ghès alé' a bì a afeyn a? À n-ghi wi alé' kî a asanj nî ghi ateyn, nî mìtam, nî àlu' à kesa abo', a fî ghi mù ghi wi si nyvì."</p>	<p><b>Numbers 20:4,5</b>  4 Why have you brought up the assembly of the Lord into this wilderness, that we and our animals should die here?  5 And why have you made us come up out of Egypt, to bring us to this evil place? It is not a place of grain or figs or vines or pomegranates; nor is there any water to drink."</p>
<p>Tò' ki i yèyn ì, "alé' a bì a" ta anôyn kèn nin bê n-ghi kimi àlé' kî a Fiyini fî nin læ lèm ikôn i nweyn ateyn nî àtem a juḡ à si asi, ÷ fu mu! Wul ÷ bimini vzi a wù jàng i zî a ghi nî kî salû na à ghi "àfo a bì a" n-ghi faytî kelî àlemtî a nweyn antèynì. Àjena nin keli icho' nî ikè' nî sî àtem a juḡ à bà'si nî tichfîni tî Fiyini. À n-ghi ikfâ'ti ÷ ghi i ngenj nî àjena ghi koynsî isuyin sî ngenj. Ikfâ'ti ÷ àjena n-ghi ma à luyn kî mbisi ikfâ'ti si nâ keli ifîmsi, ànlùe, isi ÷ bzi-i. Iku-i àjena ne'à. À ghi iku ikfâ'ti àjena ki àwo kî a dzi nî wùl nî ifyè' ÷ wul ÷.</p>	<p>Note, this "evil place" that the congregation is complaining about is exactly the same place where God had demonstrated His love and grace before, by providing water! The believer who calls Grace "evil" has a badly scarred up soul. They have negative volition to grace and the promises of God. In their self-consciousness they have self-pity. Their mentality is dominated by mental attitude sins of worry, bitterness, vindictiveness. Their emotions are unstable. And in their conscience they have strictly human viewpoint and standards.</p>
<p>Àjena nâ kfâ'ti kî ta mîwolî nin chwô ko' ÷, kîḡ na mîwolî nâ meyn fu isanjî sî àjena. No mî wul ÷ bimini ÷ kfâ' ta wù vîsi iwo i Fiyini nâ ki ta mîwolî n-ghi a nchînì si kelî ifwo si nâ fî sanjî à yi koli meyn nweyn!. Iwo i Fiyini nin sô' wùl ÷ bimini sî Fiyini fî, ikfâ'ti ÷ wul ÷ ÷ sô' ÷ nweyn dzi a Igbì.</p>	<p>They are thinking of the details of life, and they expect the details of life to bring them happiness. Any believer who ignores the Word of God and looks to details of life for provision and happiness has had it! The Word of God points the believer toward God; human viewpoint points him toward Egypt.</p>
<p>Wùl ÷ bimini n-kæ si kasi ÷ jàngtî iwo a nweyn ikfâ'ti, iwo yi foma, a bu na wù kasi jàngtî tichfîni tî Fiyini, wù "n-kasî kî ndû sî a Igbì." Kilitèn vzi a wù chí a midzîfî mî ifu i salû kà' a wù vîsi Igbì kî samo'. Wù na ghi à jûḡ ÷ sanjî no mî iwo ÷ kà, bòm ta Fiyini fî nin nganjî chwô no mî iwo ibemni-i ÷ kà.</p>	<p>When a believer recalls something from his past, something pleasant, instead of recalling he promises of God, he is "looking back at Egypt." A Christian who operates on Grace principles can take Egypt of leave it. He will be confident and happy in any situation, because God is greater than the most hopeless situation.</p>
<p>Fiyini fî n-dyèyn ikôn i nweyn sî ghesinà toynî awo a tolini-a a dzi ma yi kà' yi bú nâ boynî iyvì. Iyvfî nin ghi àlé' a àti-ati, nò inki nge' I li lum ghi wi a fu.</p>	<p>God demonstrates His love for us through adversity in a way that would be impossible in Heaven. Heaven is perfect environment, with no problems of any kind.</p>
<p>Hibîlù 3: 7-9. 'À ti iwo zì a Ayvis a Nwa'ni-a nin bê na yi yvì gya Fiyini layn, ka yi n-to nî ìtu ta ghìbo ghi nin læ to ìtu ta àjena nâ ghi a nse iyum. Àjena nin to meyn nî ìtu ÷ tuynsî na àjena nin nî wì iwo zì a Fìini fî bè, môm si yèyn nâ fî jèlè ti a meribah: ma ghi ÷ à ibènsî I Hibîlù a Njàḡsî 95: 8-11). À na ghi ìtu' nâ ghè a nse iyum ghìbò ghi yeyn awo a kayni-a kî a</p>	<p><b>Hebrews 3:7-9</b> "Wherefore, as the Holy Spirit says, today if you will hear His voice, harden not your hearts, as in the provocation (meribah: from the Hebrew of Psalm 95:8-11), in the day of trial in the wilderness, when your fathers put me to the test, proved me, and say my works forty years."</p>

Fiyini ni si a berj mivim in kaè, no mi ta àjena nin yeyn ti i na fi mom Fiyini'.	
Si "tosi item i wul" n-ghi si na lum kelì wi ibimi a Fiyini ni iwo I njweyn i ma wa chò'ni cho'ni.	To "harden one's heart" means to have a habitual and willful unbelief in God and His Word.
Fini fi na bê ki samo' si gheli nô si a bensi 40 si jim ta ghi na kali a nse iyum, miti àjena fe imòmsi ta no "mù na ghi wi".	God was faithful to the people for the whole 40 years of wilderness wandering, yet they failed the "no water" test.
<b>Sæsi si na keli iyviti ibimi.</b>	<b>The Benefits of Faith-Rest</b>
Ta kilitèyn nin lema ifu aтем a junà nì Fini fi, wu na chi iyviti ibimi ki nô itofi ni àdya'a wu nduti ki asi, yi fi ghi si gamti i njweyn na wu na kfa'ti a dzi ni Fiyini fi fi ni àwo ki a fi n-kinj. Iyviti ibimi n-fayti yè'ti ki ifel i Ayvis a Nwa'ni-a ta wu n-chi antèyni, bòm tèn, wul i bimini nin sæ ki iyviti ibimi ki ilvi ta wu n-jeli a tisf Ayvis.	As a Christian grows in grace, he will use Faith-Rest with increasing skill and power, and it will support all of his divine viewpoint thinking and production. Faith-Rest relies entirely on the continuous ministry of the indwelling Holy Spirit, therefore the believer will benefit from Faith-Rest only when he is in fellowship, walking in the Spirit
Rome 14: 23 "Miti wul i kaè si na yi àfo i kfa' i kfa' i na ki n-jofà, a Fiyini fi be na wu bebsi meyn iwo, bòm ta wu n-yi àfo i kfa' i kfa' na ki n-jofà. Wul i kaè si na ni no mi gha i kfa' i kfa' na yn-jofi si ni, a yi na dyèyn na wu n-ni mbi.	<b>Romans 14:23</b> But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin.
Iyvitì ibimi na ghi dzi zi a gheli ghibimini na chi nchinì ibimi a Mikàyn in Mù.	Faith-Rest was the means of spirituality for believers in the Old Testament.
<b>Hàbakùk 2: 4</b> "Yeyn ki dzi i zi a gheli ghi a ghi nin ghanzi iwun n-ghi ateyn a, ayvis a njweyn a nin ghi wi àti-ati antèyni ni njweyn, miti wul àti-ati læ na chi à a tisf ibimi i. njweyn	<b>Habakkuk 2:4</b> "Behold the proud, His soul is not upright in him; But the just shall live by his faith.
<b>Jànj Hiblù 11</b>	<b>READ Hebrews 11</b>
<b>Rome 4: 17-25</b> 17Yi n-ghi ki ighel ta ghi na' a Nwa'li Fiyini àlè' ghè a ghi na tanj ateyn si Abilàhâm ti na, "ma lem meyn va si a bæ si tla'ti ti dvi ki tèyn". Fiyini fifi a Abilàhâm nin bimi fi nin lem meyn njweyn si a bæ si ghesina. Fi ni meyn na gheli ghi kfitini kasì na chi à. Fi n-læ bè ki ni ichfi na ifwo na ghi, wu na ghi, bula wu læ na ghi, 18Abilàhâm nin bimi meyn Fiyini i na ti ki atu ibimi ni njweyn no mi yi na n-ké' si gheli na iwo zi a wu bimi læ kfeyn wi. Wù na n-ti ki atu ibimi ni njweyn i læ na si ghi bæ si gheli tla' nô si idvi ki ighel ta ghi læ chfini si njweyn bè na, "Gheli itwenj ndo ni va læ	<b>Romans 4:17-25</b> 17 (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; 18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be." 19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. 20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to

<p>nà dvf̄ k̄i t̄èyn''.</p> <p>19Wù n-bu læ boli si a ñweyn ibimi no mi ta wù nà n-si ghi ma ilwema z̄i meyn si a ñweyn iwùyn, wu nà si ko' ndù bèñ ivi, bu keli wi adya', w̄i ñwen Sìla bz̄i wi.</p> <p>20W ù n-bu læ nè'li si atu ibimi n̄i ñweyn, i læ fañ t̄i kfà' i kfa' iwo kùm ichf̄ni I F̄iyini. Wù nà kwo lemâ ndù k̄i asi a ñweyn ibimi, ko's̄ F̄iyini.</p> <p>21Wù nà fayt̄i kya k̄i nô samo' na F̄iyini f̄i n̄in keli àdya' si n̄i iwo z̄i a f̄i n̄in læ chf̄ni.</p> <p>22À ti iwo z̄i ayi n-læ ni, F̄iyini f̄i i li i ñweyn si a wùl àti-ati.</p> <p>23Iwo iyèyni a ghi nyà' t̄èyn kùm Abilâhâm na "ghi n-læ men li ñwen si a wùl àti-ati" n̄in ghi bula ghi nyà' k̄i s̄ ñweyn.</p> <p>24Ghi n-læ boj nyà' k̄imi s̄i ghesinà gh̄i a ghi n̄in bimi F̄iyini f̄ifi a f̄i n-læ làysi Bôbo ghesinà Jisòs si ikfi.</p> <p>25F̄iyini f̄i n̄in læ fu ñweyn na ghi zue bòm mbisi ghesinà, i kas̄i làysi ñweyn si ikfi si n̄i na ghesinà na ghi àti-ati asi n̄i n̄feynfi.</p>	<p>God,</p> <p>21 and being fully convinced that what He had promised He was also able to perform.</p> <p>22 And therefore "it was accounted to him for righteousness."</p> <p>23 Now it was not written for his sake alone that it was imputed to him,</p> <p>24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,</p> <p>25 who was delivered up because of our offenses, and was raised because of our justification.</p>
<p>Alé' a to a li a Nwà'li F̄iyini kùm iyv̄t̄i ibimi n-ghi Hib̄lù 3 n̄i 4, nô àlè' kèynà si z̄it̄i 3: 6 si chem a 4: 16. Jàñ àlè' n̄a kèynà a Nwà'li F̄iyini n̄i và j̄e ta ka wà na ndù asi.</p>	<p>One of the principle passages relating to Faith-Rest is Hebrews 3 and 4, particularly the section from 3:6 to 4:16. Please read this passage in your Bible before proceeding.</p>
<p><b>Af̄èyn n̄in ghi m̄idz̄it̄i ñ li ta ka ghi na yv̄t̄i ibimi ateyn:</b></p>	<p><b>Following are some principles of the Faith-Rest system:</b></p>
<p>Iyv̄t̄i ibimi lù s̄i F̄iyini f̄i, wu ghi àti-ati. Nô if̄el I li kesa iwo ta wùl i n̄i n-ghi ta ghi kà' a ghi na kfeyns̄i à ifu Iñwa'n̄i-I n̄i F̄iyini.</p>	<p>Faith-Rest is from God, Who is perfect. No human works or deeds can be added to this perfect divine provision.</p>
<p>Si z̄i iyv̄t̄i n̄i F̄iyini f̄i wùl i b̄imini n̄in keli si timi si na bu fi n̄i w̄i if̄el I ñweyn i (n̄j̄uñ si a n̄geñ) si lù z̄i a iyv̄t̄i wu keli wi si n̄a f̄i n̄i iwo. À n-ghi Àyvis a Nwà'ni-a wu n-n̄i if̄el ateyn. Hib̄lù 3: 7 si chem a 4: 16.</p>	<p>To enter into God's rest, the believer must cease from his deeds (human good) and enter into a rest in which he does no work. The Holy Spirit does the work, Hebrews 3:7 to 4:16.</p>
<p>À n-ghi ibimi ta ghi n-k̄iñ , a ghi wi if̄el. Ibim̄i n̄in dyèyn na wùl n̄in keli wi si n̄a n̄geyn akô'li iwo. Àko'li iyv̄t̄i ibimi n̄in ye't̄i ki afo fi a ibimi n̄in ki ndùsi, F̄iyini i B̄e n̄i iwo I ñweyn i. T̄iye'i n̄i t̄ichf̄ni t̄i iwo F̄iyin'li n̄in ghi ghi keli si f̄yes n̄i ibimi. Hib̄lù 4: 1,2.</p>	<p>Faith is required, not works. Faith implies the absence of human merit. The merit for Faith-Rest lies in the object of faith, God the Father and His Word. The doctrines and promises of the Word must be mixed with faith, Hebrews 4:1,2.</p>
<p>Iyv̄t̄i ibimi n̄i na wùl na bu fi keli wi ad̄ili a ñweyn ikfà't̄i f̄i ni à wùl i tim i mb̄isi ikfà't̄i.</p>	<p>Faith-Rest produces a relaxed mental attitude and victory over mental attitude sins,</p>

<p><b>Ìsayà 26: 3,4</b>          Wa nì lêm ì ñweyn antênì nkàyntì mbôynì, ì vzf a item I ñweyn I nin ghi kî sî vâ, bôm ta wù n-samsî a vâ.          4Samsî Sî Bô Fiyìnì kî samo', bôm ta a n-ghi a Yah, ghi Bôbo, a ghi àdya' kî a kî fàn meyn samo'.</p>	<p><b>Isaiah 26:3,4</b>          You will keep him in perfect peace, Whose mind is stayed on You, Because he trusts in You.          4 Trust in the Lord forever, For in YAH, the Lord, is everlasting strength.</p>
<p><b>Rome 5: 5</b>          Ghesinà kà' ghi bù làè wò afo nâ kèynà a ghesinà nin kî ndûsì nâ ànkeyna tên bôm ta Fiyìnì fî n-fu men Ayvis a Njwa'ni-a, kî na dyèyn ikôñ î nfeynfî sî ghesinà.</p>	<p><b>Romans 5:5</b>          Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.</p>
<p><b>Iyvîti ibimi nin ghi àlê' kî a adya' ijèm à nin lù ateyn</b></p>	<p>Faith-Rest is the basis for dynamics in prayer,</p>
<p><b>Matiyò 21: 22</b>          Yi kæ sî nâ jêm à bif no mî gha sî Fiyìnì fî, a fî fu sî zî ìlvî ta yi bîmî.</p>	<p><b>Matthew 21:22</b>          And whatever things you ask in prayer, believing, you will receive."</p>
<p><b>Mâk 11: 25</b>          "Wà n-timi no mî ìlvî gha sî jèm, nâ keli ìwo zî wùl, wa lèsì ì fu ñweyn ta ka Bo vâ vzi a wù n-ghi iyvi bôn ì lèsì fù ì mbi shyasi.</p>	<p><b>Mark 11:25</b>          "And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses.</p>
<p>Iyvîti ibimi nin ghi dzi zî a ghi n-tim yi ateyn ighòn abàs ayvis/</p>	<p>Faith-Rest is a principle of victory in spiritual warfare.</p>
<p><b>Hibîlù 11: 6</b>          Fiyìnì fî kà' fî bù nâ sanli à kûm wul wu keli wi ibimi. À kæ sî nâ kîñ mî ndà sî nâ ko'sî Fiyìnì a wù na bîmî na fî n-ghi, boysî gheli ghi a ghi n-kîñ sî nâ kya nfeynfî.</p>	<p><b>Hebrews 11:6</b>          But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.</p>
<p><b>1 Joyn 5: 4-5</b>          4bôm ta no mî wayn Fiyìnì ì kfà sî ghi ma wù tim meyn yî mbzi. À n-ghi ibimi I ghesinà a yi nî na ghesinà tim yî mbzi.          5. Àtî kà' a à tim yî nda mbzi a? À kà' a à tim yî kî ì vzi a wù nin bîmî na Jisòs n-ghi Wâyn Fiyìnì.</p>	<p><b>1 John 5:4,5</b>          4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.          5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?</p>
<p>Iyvîti ibimi nin ghi abàs a dzi nchîni nî kilitènsi iu' chôs.</p>	<p>Faith-Rest is a part of the Christian Way of Life in the Church Age,</p>
<p><b>2 Kolìn 5: 7</b>          Yi n-ghi tèyn bôm ta ghesinà nin chi bôm ibinmi zî a ghesinà nin keli a wi bôm ta ghesinà n-ki yeyn iwo</p>	<p><b>2 Corinthians 5:7</b>          For we walk by faith, not by sight.</p>
<p>Sî yeyn na iyvîti ibimi nin to n-ghi a tîchfîni tî chwò 7000 kûm no mî àlèñ à kà a chîni nî wul ìbîmini ta ka wul ìbîmini na li à no mî a dzi ì kà. Kî, sî achfîti.</p>	<p>The extent to which Faith-Rest applies to every aspect of a believer's life can be seen in the more than 7,000 individual promises in the Bible which can be claimed</p>



	by the Christian in one way or another. See, for example,
<b>1 Bita 5: 7</b> Yì lí gvi nì àfìm à ki-a nô ì jìm, ì fù sî ṅweyn bòm ta wù n-kya ìwo ì zì-i.	<b>1 Peter 5:7</b> casting all your care upon Him, for He cares for you.
<b>Ìsayà 41: 10</b> Ka wà na fayn à, bòm ta ghes ì và nìn ghi a mo'. Ka na chíṅtì à, bòm ta mì n-ghi Fìyìnì fì-a fì. Mì nì fù àdya' sî và, mì nì gâmtì và, mì nì ghalì lâysì va nì awu ikœ ì two nì mà ki a kì n-ghi àtì-ati.	<b>Isaiah 41:10</b> Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand.'
<b>Njàṅsì 4: 8</b> Mì nìn lutí nyìṅì kì nô nì mbôynì, nà bunì à, bòm ta à n-ghi kì Và nìnyìṅ, o Bôbo ta wà n-nì ma bunì nì mbôynì.	<b>Psalms 4:8</b> I will both lie down in peace, and sleep; For You alone, O Lord, make me dwell in safety.
<b>Njàṅsì 55: 22</b> Mà' adìli à kya sî Bobo, ta ka wù nì tò'tì và, wù læ visì wì na afo ne'sì wul àtì-ati.	<b>Psalms 55:22</b> Cast your burden on the Lord, And He shall sustain you; He shall never permit the righteous to be moved.
<b>Njàṅsì 56: 3</b> Ifayni nìn sesì gvi sî mà mì ìlvi gha, ma nà samsì kì a Vâ.	<b>Psalms 56:3</b> Whenever I am afraid, I will trust in You.
Ta ka iyvìtì ibìmi na lì àlè' kilitèyn nìn kelì sì nà lí iwo l Fìyìnì mìnchi mì mbzì ìn jìm, ta ka wù na kya nà à n-ghi tìchfìnì tì kà ta ghi sì ghi ma ghi ba'tì meyn lèm a. Kilitèyn n-kelì sì nà ghi mìlvi ìn jìm ma wù luyn meyn (a tìsì) nì Àyvis a Nwa'ni-a toynì ta wù n-fé'tì mbisì ṅweyn a dzí Nwà'lì Fìnì. Ghi kœ sì lí iwo l Fìyìnì a dzí nà ghàyn a yì gvi nì sœ sèynsì tēyn:	In order for Faith-Rest to function it is necessary for the Christian to take in the Word of God on a daily basis, so that he learns which promise provisions have been made availabl. And The Christian continually filled (controlled) by the Holy Spirit through confessing sin Biblically. Use of the Word of God in this manner provides the following benefits:
lyv'tì antèni, "ì mbôynì Fìyìnì zì a yì n-chwô itof ì jìm."	Inner rest, the "peace of God that passes all understanding."
Isanjì (+l) i ye'tì wì a ghêl, awo kì a kì n-gà, kèsa ifwo.	A happiness (+H) that does not depend on people, circumstances, or things.
Ikfà'tì yì kelì wi adìli bòm ta và tìm men yì mbisì ikfà'tì	A relaxed mental attitude arising out of victory over sins of mental attitude.
Adya' sì kelì nkàyntì ìkòṅ bòm iwo sî ghì a ghi n-ba'sì sî và nì nkàntì ìkòṅ a ghi wi bòm iwo sì ghì li.	The ability to have genuine personal love toward those close to you and genuine impersonal love toward others.
Ikòṅ sì nà kì ko'sì kì sî Kilitùs sì nà fì yè'ì iwo l Fìyìnì.	The desire to be occupied with Christ and to study God's Word more.
Fìyìnì fì ì nansì fu no mì iwo ì kà.	Divine provision for every need.
Àncho' ta ka ghesinà tìm yì a iyvìtì ibìmi nìn ye'tì kì afo a fì a ibìmi nìn ndû ateyn a ghi iwo l Fìnì. Tēyn,	The key to the success of the Faith-Rest system lies in the validity of the object of our faith, the Word of God

<p>no mi àleŋ à kà a chîni (ntu) Fiyini ì Bæ n-to'ti iyviti ibimi.</p>	<p>Therefore, every aspect of the perfect character (essence) of God the Father supports Faith-Rest.</p>
<p><b>I dzi zì a ka ghi na li iyviti ibimi ateyn</b></p>	<p><b>How to Apply Faith-Rest</b></p>
<p>Iwo zì a ghi nin ye'i Nwà'li Fiyini bòm I nyeyni nin ghi na ghi fu iwo ta ka kilitèyn li yi gamti nweyn achi nì achi a` Gheli nin ghi kì sì a nyiŋ a dzi sì ye'i sì fi sì kasi sì jantì iye'i nì tichfini tì ilvi a ghi n-kiŋ.</p>	<p>The objective of Bible teaching is the presentation of Bible doctrine which the Christian can use in his daily life. People differ in their abilities to retain and recall doctrines and promises when they are needed.</p>
<p>Wà nin kya wì nà à na ghi ilvi ghà a wà na kiŋ iye'i I li na yi gamti va, ma wà kà' a wà kasì bèytì kì file'nì fì iwo ta wà n-læ ye'i sî nfè'ti ì yè'i nì a michi ì nchwônî. Bòm tèyn, wà nì keli sì nà fsisì zisì iye'i kì mìnchi ìn jìm ta ka iye'i zì a ka yi gamti vâ na ghi kì ghi, kì sì jya sì I jya, a mbanjì a mbanjì, atu a atu.</p>	<p>You never know when you will be required to use a particular doctrine, and you may be able to recall only a tiny amount of what you have heard from the Pastor-Teacher in the past. For this reason, you must take in doctrine on a daily basis so that usable doctrine accumulates gradually in small increments, line upon line and precept upon precept.</p>
<p>Mìwolì mzi a mi n-to wà keli sì na kûm tì a sì fi sì weti adya' a mîdzitì a fì mîwolì a Nwà'li Fiyini n-kôynì ateyn.</p>	<p>There must also be continuous repetition of important principles and reinforcement in learning how various Bible principles interrelate.</p>
<p>Ta wà n-ye'i ndû nì Nwà'li Fiyini, wa ni yeyn na iwo nin ba'li meyn a wa atèynì sì nì I vâ na wà na ki awo a dzi nì Fiyini fì, a ghi ateyn a wà na gi ma wà kà' a wà fsì, yvi kèli, fi nà lí tiè'i tì li tì. Samo' nì ba'li atu nì samo'.</p>	<p>As you study the Bible you will discover that a divine frame of reference is being built in your soul by which you can receive, understand, and apply further doctrinal teaching. Truth builds upon truth.</p>
<p><b>Ìsayà 28: 10</b> Bòm ta atu iwo nì keli sì nà ghi kì atu iwo, atu iwo kì atu iwo, mbanjì atu mbanjì, mbanjì atu mbanjì, kì sì jya sì I jya a fèyn, kì sì I jya sì I jya a fi."</p>	<p><b>Isaiah 28:10</b> For precept must be upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little."</p>
<p>A wà yeyn na dzi ì zì a Fiyini fì nin ki awo ateyn sì lí àlè' a dzi a fì a wà nin ki awo ateyn awo kì sì I dvì. Wà n-bà'li ìfyé' Fiyini wu n-ghi sì nì vâ na wà na chî nì itofi, nì ikiti-I fì lí tìcho'nì tì jûŋ tì a wa nchîni.</p>	<p>You will see that God's viewpoint is gradually replacing your human viewpoint on many issues. You are building a set of divine standards by which you will be able to exercise wisdom and discernment and make correct decisions in life.</p>
<p>A wà ghe'nì abàs ayvis ilvi ta wà faŋ kì ada' nâ ghàyn sì aleŋ ilvi kì dyèf à. Ta wà nin fsisì iwo I Fiyini mìnchi ìn jìm yi n-gvì kìmì nì ìmya'ti ìnyeyni ta wà n-sæ ta wà n-chi fvisì samo'.</p>	<p>You will grow in spiritual maturity if you maintain continuous momentum in the Christian Way of Life for an extended period of time. Your personal intake of the Word of God constitutes its own reward as you benefits from living the truth.</p>
<p>Ta wà nin lí iwo I Fiyini nì ibimí, a wà na guf ì fvisì iwo I Fiyini ta wà tu' ì lèm a wa àntèynì I gâmtì na wà to ì chwò nge'sì nà tisí ngen ì yi-à. Iwo I Fîni a wa antèynì n-gâmtì na wà na chî sì a wa ngen, ye'tf wì afo a li a a mbzi a fèyn, ma wà kà' a wà koynì no mi nì ghà nì atem a to a, fâyn wì, ta wà lunsì iwo I</p>	<p>In the faith application of the Word of God, you will draw on your accumulated resources of Bible teaching in order to cope with your problems and take control of your own life. The Word of God in your soul makes you self-sustaining, independent of anything in the world system, and able to face life with courage and</p>

Fiyini a wa nchin.	confidence as you fulfills God's plan for your life.
Iyviti ibimi, n-ghi teyn, ma à bà'li Fiyini si iwo ta ka ghi na ngonf ateyn to chwô no mi nge' i ka a nchin. Toynf IBIMI wà li iwo I Fiyini a dzi yi keli itof ma wà fvsi kôgsi kî nô a wa anteyni, yi dyeyn na wà nyin men nà nyamf yviti a tichfini ni Fiyini fi.	Faith-Rest, then, is designed by God as a versatile technique for overcoming problems in life. By FAITH you apply doctrine logically from the resources in your soul, meanwhile you are RESTING in the promises of the Word of God.
Mbanisi si na ye'tf iyviti ibimi n-ghi:	The steps in the Faith-Rest technique are:
1. Wa yinfi zi Fiyini fi (iluynsi I Ayvis a Nwa'ni-a) toynf si nà fè'ti mbisi a dzi i Nwà'li Fiyini.	1. Establish fellowship with God (the filling of the Holy Spirit) through Biblical confession of sin.
2. A wà na keli wi adili a va ikfaeti bôm ta wà nin li tichfini ti Fiyini.	2. You may then recover a relaxed mental attitude by claiming promises from the Word.
3. Ta wà nin jantf ko'si si nà kfa'ti ta Fiyini, wa we ikfa'ti i i-a a iye'i a fi a ka yi gamti và ilvi nà ghè.	3. As a means of calling up divine viewpoint thinking, concentrate on pertinent doctrines related to the issue at hand.
4. A wà yi iwo nà zi bôm ta wà me'ni meyn iwo I Fiyini chil.	4. Take control of the situation as you reach doctrinal conclusions.
<b>Achfiti a iyviti ibimi-si tim si yi ifayn</b>	<b>An Example of Faith Rest - Victory Over Fear</b>
Bôm ta si na ghi ki iye'i I Nwà'li nin ghi iwo I to I, a fo ki a Satayn nin fayti nu nin ghi dzi zi a wà nin kfa'ti ateyn na ka adya' iwo I Fiyini na felà. Mbisi ikfa'ti ni si nà kfa'ti ki iwo I Fiyini li yi bu nà ndu aka' à mò'. No mi ndà nin ghi teyn ma awo li a ki na gàn si nweyn ki a dzisi a dzisi, kesa gheli ta ghi nin gví nì ighansi iwuyun I, ànlue, ikfa' i mbzi, ikoynsi isuyun sf ngerj, ifimsi, itonj i yafini- no mi ghà ta ki n-tziyn fvsi ikfa'ti I Fiyini.	Because concentration on Bible truth is so important, your mental attitude is a prime target of Satan's attacks against the power of the Word of God. Mental attitude sins and doctrinal thought cannot coexist. Everyone is susceptible to various combinations of events, circumstances, or people who cause arrogance, bitterness, depression, self-pity, worry, anger - anything to block out God's thoughts.
Mbàyni i bemni ilvi nin ghi ki nô ifayn. Ifàn I nin ghi mbi ikfa'ti ta I n-ni wul bu nà fi ka si kfa'ti a jûnj, no si nà fi kfa'ti a dzi Fiyini. Kônj a wà na ghi ma wà tú' lèm mi ti iwo I Fiyini a wa anteyni, yi n-lum feli wi iwo ilvi ta ifayn I zi gví.	One of your most potent enemies, for example, is fear. Fear is a mental attitude sin which shuts down thought and closes out divine viewpoint. No matter how much doctrine is resident in your soul, none of it will help if your mind is immobilized by fear.
Li ilvi: À n-ghi wi mbi ta ka alimalima basa và, si nà fayn a fo ki bem a fi kinj si lemsi và. Ifayn zi a à n-ghi mbi ni iwo ma yi bala bala, ghi dzi ikfa'ti, wa bê à yi ké' kî nô na Fiyini fi nin gamti và kesa si kinjti ilvi nge'.	Note: It is not a sin to be scared, to be afraid of something that is dangerous or which threatens to harm you. Sinful fear, though, is a continuing morbid mental attitude in which you say, in effect, that God cannot or will not protect you in time of danger.
Ifayn i nin kè'ni ikel I ngerj niatem a to a ni wul i bimini a nchin kiliteynsi.	Fear opposes the believer's confidence and courage in the Christian Way of Life,
<b>1 Joyn 4: 18</b> Ifayn i nin ghi anteyni ikônj. Ikônj zi a yi n-kfeyni yi n-sâj fvsi ifayn nô i jim, bôm ta ifayn i nin dyeyn na	<b>1 John 4:18</b> There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not

ghì n-keli si fu nge' sî wùl. Wɛl ì kæ si nà faynà a ikôŋ I Fîyini na kfeynî wî a ŋweyn antêynî.	been made perfect in love.
À n-ghì ikan si na kya na fidzitî fi li fi ta Satàyn nîn nyâŋsî lí sî ghelî ghîbîminî nîn ghî si nî na àŋena na faynà.	It is not surprising to find that one of the strategies most often used by Satan is that of causing believers to be filled with fear.
Si kè'nî ifâyn, ndù a dzi a fêyn tèyn:	To deal with fear, proceed as follows:
Fè'tî mbi àteyn. Ifayn ì nîn ghî mbi. No mi ta ifé'tî nîn tim ì wi mbi, à n-keli si nà ghî àfvi a ki asi a si cho'. Ifayn ì nîn gviti li ì li ì và wa keli si kasi si nyanŋsî si gvi a wa itof, ta ka wà na ka si fi si kfa'tî si li iwo I Fîyini. Bòm tèyn, si fè'tî mbi si fi si kasi si nà yinî aka' a mò' nîn ghî iwo I yi asi -i.	Confess sin . Fear is a sin. While confession will not conquer fear, it must be the first step. The fear has caught you off guard and you must quickly recover your mental poise and your ability to think and use doctrine. Therefore, confession and restoration to fellowship is the first requirement.
Li tichfîni. Ibàm ifè'tî I mbi, ni na ikfà'tî I yi-a na nyâŋsî à toynî a ili i tichfîni ma ti wàŋtî wàŋtî a Nwà'li Fîini, ta:	Claim promises. Following confession of sin, recover a relaxed mental attitude by claiming promises found throughout the Word of God relating to fear, such as
<b>Ìsayà 41: 10,</b> Tèyn, ka wà na faynà, bòm ta ghes ì và n-ghî a mo', ka na chiŋtî à, bòm ta mi n-ghî Fîyini fi-a fi. Mi n-fu àdya' sî và, kî nô samo' mi ghalî lâysi và nî àwu ikœ ì two nî mà vzi a wu n-ghî àti-ati."	<b>Isaiah 41:10,</b> "So do not fear, for I am with you, do not be dismayed, for I am your God. I will strengthen you, surely I will uphold you with my righteous right hand."
<b>Rome 8: 28</b> "Ghesinà nîn kya na à n-gâyn no mi ghà, Fîyini fi faytî kî si a njuŋ si ghelî ghî a ghî n-kôŋ ŋweyn. A ghî ghelî ghî a wu jàŋ na àŋena na nî ta wù bà'ti."	<b>Romans 8:28,</b> "For we know in fact, that to those who love God, he works all things together for good, to those who are the called ones according to a predetermined plan."
Wà kæ si faŋ tî bèytî tichfîni tî jûŋ tî si I dvî, wa ki kî nô a ŋwà'li a fi a ghî n-sô' ndù nî ìtu awo ateyn, kî ta ghî nyà' kàli, kèsa wà jaŋ wul ì jèl nî và wù gamtî.	If you don't remember many good promises, look them up in a concordance, look at a list of promises, or call a friend for some help.
Ichfîni kûm ta Fîyini fi lem na wu ni à, a ghî ìwo ta ghî mèmî iwo I Fîini ta ka wà kul ikfà'tî I zya ateyn. Ichfîni ì nîn dêyn nchîni Fîyini fi nî và na wà na ka ta awo nîn ndù ì fi su'sî àwo a to na kî na ghî kî a bol a bol. Àlé' kî a ichiŋtî-I nà ghî ateyn, à li a à na si ghî mbôynî lvâyn.	A promise is God's guarantee, a capsule statement of Bible doctrine on which to anchor your mental attitude. A promise expresses the character of God and provides you with an instant perspective on things and gives you the ability to reduce the most complicated situation to utmost simplicity. Where panic reigned, peace can now be restored.
Li ìlvi: Si nà lí tichfîni nîn ghî ngò'si. À n-ghî kî nziti si nà yvîti ibimi. Tichfîni tî kà' tî bù ghàl ikfà'tî I yi-a na adlià na ghî wi ateyn si ìlvi ì dyâ, ma tî kà' tî bù mèsî aow a to a li a. Tichfîni tî nî tî nà bà'tî kî àleŋ a to a li a iyvîti ibimi, si nà kfa'tî iwo I Fîyini.	Note: claiming promises is never an end in itself. It is only the beginning of the application of Faith-Rest. Promises cannot sustain a relaxed mental attitude and they cannot solve complex problems. Promises are used to make possible the most important phase of Faith-Rest, doctrinal thinking.
<b>Wa lí iwo I Fîyini.</b> Si lèm atu à kya iwo I Fîyini àlé' ghè a ghî n-ye'i ateyn nî àlé' kî a wà n-ye'i ateyn n-gvi men nî iwo I Fîyini a wa antêynî. Lvâyn, wa lí iye'i	<b>Apply doctrine.</b> Your concentration on doctrine in Bible class and in your studies has brought doctrine into your soul. Now you will apply this doctrine by moving it

nâ yèyn ì fvìsì gvì asì ikfà'tì nì và sî gàm'tì iwo ìlvì nâ ghè. À wà "beynsì iwo ateyn a yi ni itof" ìlvì nâ ghè.	to the front of your mind to meet the demands of the moment. You will apply a "rationale" to the situation.
"Sì bèynsì iwo na yi ni itof" n-ghi ìwo ta ghi faytî kfà'tì ì lèm ì dzi àteyn. Ta iwo l to wà faytî kfà'tì nì itofi, wà nìn faytî beysì sî ngej yi-à iwo zì a iwo l Fiyìnì nji be kùm iwo na zì. Iyeyn nâ yèynì nìn kelì sî nâ ghi bòm ta ifayn ì nì iku zì a yi nâ ghi ni meyn bèbsì ikfà'tì, wa kelì kî nô sî lî ìlvì sî jèla mîdzitì sî kasi sî gvì a wa itof ta ka wà na faytî tisî àyvis à kya.	A "rationale" is a "reasoned exposition of principles or statements of reasons; a set of reasoned rules or directions." By mentally tracing out the principles related to a crisis, you are re-explaining to yourself the basic concepts of doctrine that apply to the situation. This is necessary because fear and the accompanying emotions have revolted against thought, and you must take conscious and deliberate steps to reinstate the rightful authority in your soul.
Kî nô sî a chfìtì, wà kà' a wà kfa'tì gvì gò'sì nì awo a lî a ma ghi fvìsì a Rome 8: 29, 30, "Fiyìnì fì nìn læ meyn lèm na ghelì nâ ghì a fì nâ n-sì ghi ma fì cho'tì meyn fisì Wayn Njweyn. Fì n-lèm tēyn ta ka Wāyn njweyn na ghi Wayn wū àsì antēynì nì woyn-ghìni ghi dvì kî tēyn. Fì n-jaṅ meyn ghelì ghì a fì nâ sî ghi ma fì cho'tì meyn sî a njweyn a ghêl ì fì lèm ghelì nâ ghèyn a fì jàṅ sî a ghelì àti-ati, Fì n-lèm tî bonj gwôti ì fu ibayn l gha'ni-l nì njweyn sî àṅena." Wà lî a wà kfa'tì ndù tēyn...	You could, for example, think through some conclusions derived from Romans 8:29,30, "For those God foreknew He also predestined to be conformed to the likeness of His Son, that He might be the firstborn among many brothers, and those He predestinated, He also called, those He called, He also justified; those He justified He also glorified." Your thought process might go like this ...
Sì asì, "Fiyìnì fì nìn læ meyn kfà'tì kùm mà itu' ì mu."	First, "God thought about me in eternity past."
l li, "Wù n-læ meyn bà'lì mbà'tì kùm mà itu' ì mu yi kelì wi fìnsè'ì".	Next, "He designed a perfect plan for me in eternity past."
Tēyn, "Wu fì cho' ma abàs adèṅ a mbà'tì nâ ghàyn".	Then, "He chose me for a privileged part in His plan."
Bòm tēyn, Fiyìnì fì lî a fì boysì ma lviṅn bòm ta mî n-kelì ìlan l njweyn.	Therefore, "God can bless me right now because I possess His righteousness."
A n-gò'sì, "a Fiyìnì fì bosi ma kî sî a mo' iyvì.	Finally, "God will bless me forever in Heaven."
Mbanji nâ sèynsì a sî nìn kumi ghi tēyn nì ghi ìlweṅ iye'ì ì twāyn ta wu n-gām'tì na ghi kfà'tì a dzî Fiyìnì. Nì nâ jeli a dzi nâ ghàyn sî nâ ye'tì awo a fì a wà sî ghi ma wà ye'ì men, wà kà' a wà nyanṣì kèlì àlèṅ kî a wà nìn ti ateyn a dzî ifu l a tem a junà nì Fiyìnì fì. Ta wà lî iwo Fiyìnì nì ìbìmi-l a wà kasì nâ ne'à wi fì ka sî kî awo kî ta kî n-ghi.	These simple statements are really a set of five basic doctrines which help restore divine viewpoint thinking. By using this system of concentrating on doctrines which you have already learned, you can immediately recall your place in the overall picture of God's grace. By this faith application of doctrine, you can become stabilized and regain objectivity.
Ghal iwo ateyn	Take control of the situation.
<b>Rome 8: 31, 32</b> "Ghesinà ti kà'a ghi fì bè nô na gha kùm àwo nâ kèyn a? Fiyìnì fì ti kæ sî nâ ti nēyn ghesinà a mo', a læ fì nù yì nda ghesinà? Fiyìnì fì nìn bu læ ghè'ni nò mî sî fu Wāyn ì njweyn na ghi bayntì a ànwàmni	<b>Romans 8:31,32,</b> "What conclusion are we forced to face with these things? Since God is for us, Who is against us? Who did not spare His own unique Son, but delivered Him over on our behalf, how shall He not with Him graciously give us all things."

<p>bòm ghesìnà ghì jìm. Yi ti n-dyêyn na wù nì fu nô ìfwo ì jìm sî ghesìnà sî ba'sî atu nî Wâyn ṅweyn.</p>	
<p>Ghì kfà'tì gò'sì tèyn a mîntîmli afèyn a tîbîf tî àtî-ati, nî na wà toynî antèynî àwo ma kî tî nà gvî nî ìfayn ì nî iwulî i. Ma wà sî kî iwo kî ta yi n-ghî fî kelî ngeṅ ì yi-à, wà kà' wà faytî kîṭṭi àwo kî a wà nîṅ toynî ateyn ì lî ìcho' nî nî itof ì yi-a, nî dzî zî a wà kîṭṭi ateyn mèsî nge' àteyn.</p>	<p>These conclusions, stated in these verses as rhetorical questions, enable you to take control of situations which formerly caused fear and anxiety. With objectivity and confidence restored, you can evaluate your circumstances and make the decision or take the action which your own wisdom and discernment dictate as the solution to the problem.</p>
<p>Iwo ateyni kæ sî nà to gha' a, ma wà lî wa bù tîsî, a wà fî toynî kîmî ateyn nî ìtofi samsî na Bôbo fî nîṅ mèsî nge' àteyn</p>	<p>Even if the problem is hopeless, completely beyond your control, you can still cope with it by intelligently trusting the Lord for a solution.</p>
<p>No mî àlê' iwo I Fiyîni kà ta wà we ì lèm a wul àntèynî nî vâ, wa kà' a wà fvisî bèsî atu, fî lî sî kòynî no mî nî ìnki imòm ì kà nî nge' a wa nchîni.</p>	<p>Any Bible doctrine you have stored in your human spirit can be developed into a rationale to meet a test or crisis in your life.</p>
<p>Ìlvî nîṅ ko'tî gvî a wa nchîni na wà na kîṅ no mî ìnki iwo I Fiyîni ì kà ta wà timî yè'i.</p>	<p>At one time or another you will need every doctrine that you have had an opportunity to learn.</p>
<p>Wà kæ sî yeyn ngeṅ ì yi-à, wutî àwo a wa antèynî na kî ghalî vâ ìlvî nge', a yi na dêyn na wà bu tî nà ba'tî ngeṅ ì yi-à sî asî kûm nge'sî ateyn. Imômsî I nîṅ kelî sî gvî, kesa wà ba'tî meyn ma ṅaṅ a.</p>	<p>If you find yourself lacking inner resources in time of crisis, it means that you have not prepared yourself in advance for the testing. Testing will come, ready or not.</p>
<p>Sî jèlî a mîdzîṭṭî mî iyvîṭṭî antèynî ìbîmî, wà n-lî kî nô ìkfâ'tî I Fiyîni nî itof I ṅwen zî a yi n-lum ghî no mî sî ìtu' gha na I na tebtî fî tîsî vâ.</p>	<p>In using Faith-Rest principles, you are employing the thinking of God and His eternal wisdom as your own guide and counsel.</p>