

Iyvîti i bîmi	Faith-Rest
Sî zîti	Introduction
Iwo î mò' ta yi lum ghi kî ghi a nchîni nè wûl î bîmini n-ghi î mômsî. Ghesîna n-chî ambzi ma yi fe meyn, anôyn kî ti wi, antêynî nè gheli dzî zî a àjena n-jèlî ateyn n-ghi a tisî Satâyî nè mîni mî mbi nè àjena. Ghesîna kâ' ghi bû bàs àntâysî, ànûsî, nè iké'ni-i zî a yi n-fvî ateyn. Mîwolî î mbi n-kolî ghesîna kî mîchi î jîm, awo ateyn a gvîti gvî a ghesîna atu bula ghi sè' î se' î, a fî gvî nè jîngî ighèl kèsa iwo ta àjena n-nî kya, a fî ghi îlvî fî li a ghi kî nô ta ghesîna sòlî fî nè mbisi.	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.
Iyvîti I bîmi n-ghi mba'tî Fîyîni sî kîlîtèynsî ta àjena nî toynî î mômsî, ta àjena nî keli nge'sî. Iyvîti I bîmi nî ghi dzi a kîlîtèynsî li a sî keli iyâlî, isanlî kî nô a nse afêyn yi ye'tî wî a ghêl, awo kî a kî n-gâyî ko'î, kèsa a ifwo. Fayti kfâ'tî I yèynî! Fîyîni fî chfîni na wà li a wà na keli mbôynî nè isanlî-I Fîyîni î, kòŋ a à na gâyn mî ghà a wa nchîni, no mî îlvî ta wà keli nge'sî fî toynî chwô a tîmòmsî.	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.
Imòm î zya li a ghi na læ kèsa bem a, kèsa no mî iwo î kâ antêynî. Nge'sî isas I ndosi n-ghi, nge'sî ikwo, nge'sî zî gheli, ngè'sî àlè' a felîni a, ghi tan lê îtu. Kèsa à n-shîŋ àtâm a, kesa à shîŋ fîyvikayîk a, li a yi gvi no mî mî îlvî gha, bûla yi fu kfakfa'.	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.
Mîti wa li a wà na lum ye'tî kî a Fîyîni ta wû lum gvîti a no mî îlvî gha sî fu igâmî îlvî I mòm. Wû n-kya no mî ghà kûm tîmòmsî tî ghesîna jæ ta ka sî gayn ma wû sî ghi ma wû lem meyn îba'tî sî fu no mî ghà ta ghesîna nî kîŋ.	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.
Efesûs 1: 3, 4 Ghesîna nî ko'sî Fîyîni, î Bô Bôbo ghesîna Jisos Christ. Fî boysî meyn ghesîna ayvis nô nè ifwo î jûŋ jîm vzî a wu n-fvî iyvi toynî a Jisos Christ. 4No mî jæ ta ka wû fayti mbzi, à na n-sî ghi ma wû n-cho'tî meyn ghesîna toynî a Christ, na ghesîna læ na ghi gheli ghi layni keli wi njas asi nè Fîyîni fî.	Ephesians 1:3,4 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,
1 Kolin 10: 13, "Nô imòm I li nî ghi wi a ghi nî gvî sî zî bula yi timî gvî sî wûl. Fîyîni fî nî ghi tô'nî-à. Fî nî visî wî na imòm î gvî î to chwô àdya' à kî a. Imòm î kæ gvî sî zî, a fî dyèyn dzi zî a	1 Corinthians 10:13, "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.

ka yì le' ateyn, a yi faṇ t̃i to t̃i chwò z̃i.	
Hib̃l̃u 4 ñin f̃e't̃i na aṇaṇ a nse iyum k̃i à bu læ z̃i iyṽt̃i b̃òm ta àṇena n-læ faṇ t̃i s̃amsi F̃ỹiñi na f̃i lem t̃ichf̃ñi t̃i ì nfeynf̃i. Itof l̃i ñin gh̃i w̃i ta ka ghes̃ina (gheli gh̃i b̃imini itu' i ch̃os) f̃i s̃òe k̃i m̃i a dz̃i ña gh̃ayn.	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."
K̃esa im̃òmsi ñin læ, k̃esa yì n-gha'a, a n-gh̃i ma à ṽsi F̃ỹiñi s̃i mòm ib̃imi l̃ ghes̃iña ñi dz̃i z̃i a ghes̃iña ñin awo k̃i a wù f̃u s̃i ghes̃iña a nch̃iñ.	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.
1 Bit̃a 1: 7 "T̃im̃òmsi ña t̃eynt̃i ñin gṽi s̃i z̃i ñi na gheli ỹeyn k̃eli na z̃i ñin keli k̃i ño nk̃aynt̃i ib̃imi. Gh̃i n-boṇ mòm g̃òl k̃i ño ñi ìṽis i no m̃i ta à n-gh̃i afo ko'ñi chem. W̃i ta ib̃imi, ma k̃i k̃a' a k̃i bef. Ỹi ti n-dỹeyn na, gh̃i n-keli s̃i ña mòm ib̃imi ì z̃i-l̃ b̃òm ta à n-gh̃i afo ko'ñi chwò g̃òl, ta ka à læ ña gh̃i achi ta J̃isos Christ k̃as̃i gṽi a wù boṇ yeyn k̃eli z̃i, ì b̃èmsi z̃i, f̃i f̃u igha' l̃ ṇweyn s̃i z̃i."	1 Peter 1:7 "That the trial of your faith, being much more precious than 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."
1 Bit̃a 5: 6,7 "Ỹi na ngṽiml̃i læ ngeṇ sisi isas adya' ñi F̃ỹiñi f̃i ta ka ìlṽi læ kfeyn, a wù laysi z̃i. Ỹi l̃i ì gṽi ñi àf̃im à kya ño à j̃im ì f̃u s̃i ṇweyn b̃òm ta wù n-kya ìwo ì z̃i-i.	1 Peter 5:6,7 "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."
Afo k̃i a iyṽt̃i a ib̃imi ñin ìnyeyni	Definition of Faith-Rest
Iyṽt̃i ib̃imi: À n-gh̃i àleṇ s̃i ña fayt̃i yṽi keli à, b̃imi-à, f̃i l̃i à iwo l̃ F̃ỹiñi ñi t̃ichf̃ñi t̃i iwo ì F̃ỹiñi ìlṽi im̃òmsi a nch̃iñi ñi k̃l̃it̃eyns̃i.	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.
Iwo i ỹeyñi na "iyṽt̃i ib̃imi", ñi ìwo z̃i a yi n-gh̃i ìnyeyni ta gh̃i f̃e't̃i abàs ik̃uè, ñin gh̃i ma gh̃i l̃i al̃è a ṇwà'l̃i F̃ỹiñi a Hib̃l̃u 4: 1-2. "F̃ỹiñi f̃i ñin læ meyn ch̃f̃ñi na ghes̃iña læ z̃i al̃è' gh̃e a f̃i n-gh̃i ateyn k̃eli iyṽt̃i. T̃a ichf̃ñi ña z̃i-ì bu ti, wùl s̃i z̃i ñin keli s̃i ña t̃ò-ñi-à ka wù ñi faṇ t̃i k̃eli iyṽt̃i ña ỹeyñi. Ghes̃ina s̃i gh̃i ma gh̃i yṽi meyn ntum ìj̃uṇ k̃i ighel ta gh̃ibo ghes̃iña n-læ yṽi a nse iyum. Àṇena ñin læ yṽi no m̃i t̃i yi faṇ t̃i g̃am̃t̃i àṇena b̃òm ta àṇena n-læ yṽi faṇ t̃i b̃imi."	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."
(J̃aṇ Hib̃l̃u 3 ñi k̃æ j̃æ ta ka wà na nd̃u ñi iye'i ña ỹeyñi.)	(Read Hebrews 3 and 4 before continuing with this study.)
Iyṽt̃i ib̃imi ñin gh̃i ma gh̃i bà'l̃i ta ka gheli wul ì b̃imini na ch̃i ateyn no m̃i s̃i itu' gha a ṇweyn a nch̃iñi, k̃i m̃inchi m̃i mbz̃i ìn j̃im, ta fidz̃it̃i s̃i ña ghali mb̃òyñi, f̃i fayt̃i ti a abàs ayṽis ìlṽi ta awo ñin to, nge'si gh̃i, k̃esa awo a b̃i ta k̃i n-g̃ayn a nch̃iñi. Iyṽt̃i ib̃imi ñi gh̃i àf̃o à to à mò' ta wùl ì b̃imini ñin keli ta ka wù na nỹaṇs̃i nd̃u ñi às̃i a s̃i ghe'ñi ta k̃l̃it̃eyn f̃i k̃òl̃a ṇj̃uṇ F̃ỹiñi a ṇweyn a	Faith-Rest is designed to be used by the Christian throughout his lifetime, on a daily basis, as a technique for maintaining peace and spiritual balance during difficulties, problems, or disasters in life. Faith-Rest is one of the Christian's most important resources in making rapid progress toward Christian maturity and the production of divine good in the life.

nchîn.	
Awo nîn ghi a bò ta kî nî kî nî na kilitèyn faŋ tî lèma sî fî sî nà ndû nî àsî a a nchîn kilitèynsî, fî faŋ tî sê sî a tîbôysî tî jîm, nî tîchfînî, nî mîwolî mîzî a mî n-ghali nchîn ta Fîyîni fî sî ma wù ti meyn lèm.	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.
Iwo I li n-ghi ta ghi n-nyàngsî nî gheli "zî wî iyvîtî" n-ghi ta ghi n-kya wi mba'tî Fîyîni nî ifwo vîzî a wù sî ghi ma wù fu meyn sî ghesîna na ghi na fèlî ateyn. Kilitèyn sîsî a sî nîn kya wi iwo zî a iwo i Fîyîni nîn bê lè nà kya wî tîchfînî tî Fîyîni kèsà ifwo vîzî a wù fù meyn lèm kûm imòmsî.	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.
Iwo I li ta yi n-gvî nî lfe-i n-ghi ghi yèyn antèynî nî woyn isîlè itû' a jàŋ a nsè iyum. Àŋena n-læ meyn yvî kî nô iye'i, mîti faŋ tî fyes nî ibimi, tèyn i faŋ tî zî iyvîtî (ilâ' a fî a ghi chfînî).	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).
ichfîti Iyvitì ibimi (kèsà sî nà keli wi)	Examples of Faith-Rest (or lack thereof)
À n-ghi aleŋ afèyn, ichfîti nîn dvî kî tèyn a Nwà'lî Fîyîni ta gheli Fîyîni na faytî kya awo kûm sî ye'tî ateyn sî lèm ibimi I àŋena a Fîyîni. À nà ghi ilvî fî li gheli samsî Fîyîni, awo nà ndû a jûŋ. À n-gvî ilvî fî li gheli dyèyn na ghi n-keli wi isamsî nô sî akos a Fîyîni awo a tènli ilvî ta imôm i gvî.	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.
Wa yeyn ilwè' afèyn a Nwà'lî Fîyîni na ghi na faytî yèyn na wùl i bimîni nîn kya ti iwo I Fîyîni a, kî ilvî ta awo nîn to. Yi n-bôynî kîmî tèyn sî nà kem ke' à ilvî ta awo n-boynî, ilvî ta ikwo nîn dvîti, iwuy n-ghi i two, iwo tô' fu wi nge'. Gheli ghîbîmîni ghî jîm nà ke' à fî ku kî a dzi i mò' ilvî ta awo nîn ndû a jûŋ. Mîti, imòmsî i kè sî gvî, gheli ghî a ghi tî faŋ tî lèma a Kilitùs, àŋena bàsà na twàs, kasi fe kî aleŋ na item I na fu nge', i nà ghâm gheli ghi li, fî momsî sî nà mèsî nge'sî àŋena a dzi nî mbzî.	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.
Ichfîti vîzî a ghi bêysî afèyn n-ghi:	The examples discussed here are:
1.Abîlâhâm, ta wù nà keli wi isamsî sî asî, tèyn i bimî Fîyîni. Nwà'lî nzîti 15	1. Abraham, who first distrusted, then believed God, Genesis 15
2Imòmsî I mu iluenî a Màlà, Eksidòs 15	2. The Bitter Water Test at Marah, Exodus 15
3Imòmsî ta afo a yîni a nà ghi wi nî imòmsî i asî i ta mù nà ghi wi a Mèliba, Eksidòs 16, 17	3. The No-Food Test and the First No-Water Test at Meribah, Exodus 16,17
4Imòmsî i "îdyon gheli", Nombà 13 nî 14	4. The "Giant" Test, Numbers 13 and 14
5. Imòmsî ta mù nà ghi wi, Nomba 20	6. The Second No-Water Test, Numbers 20
Achfîti a Abîlâhâm- Nwà'lî Nzîti 14 nî 15	The Example of Abraham - Genesis 14 and 15

<p>Nwà'li Nziti 14 nín fè'tì fitití kúm ta Abìlâhâm n-læ tím yí iyí I bemni i. À ghi ibàm itim I yí ma wùl li a wù na boli à, a wù na ghi iwo bu fi ghi wi a ñweyn ichfi, nô mi àbàs ñwuyn kèsa àbàs ayvis. Gheli ghi a ghi n-chya fitè, àñena kæ si kù'tì yí a yí na boynî wí ta ka àñena na fi faytí bà'tì sî ìdim zì a yí n-ko' gví. Sugè'si sî tím yí yí nà mboynî kî tèyn ta ka àñena na sî dèñsì à fí kesí mbàynì. Ghesinà n-keli sî nà kya na Satàyn bú timî bòytì, wù faytí kya si kasi si kfíyn si bèynsì, fí kya si keli wul ìlvi ta wù n-boli. Sî nà ghi item I zì à ì fu nge' nín ghi àfo ighòñ 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>1 Bità 5: 8,9 "Yì na du'a, gvìtì à, fí ghalì ngeñ ì sisì, bòm ta mbàynì zì ma a ti dèblì, nín châtì kal kî ta nyamàbo, bufa, kîñ wul sî mzì. Yì timi nà to a yí I bimi ta ka yì to ì chwò ì ñweyn. Ba yí n-kya na woyn-nà ghi nín yeyn kímì nge' tèyn mbzi ì jìm.</p>	<p>1 Peter 5:8,9 "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>Nwà'li Nziti 15: 1 "À nà ghi ibàm awo nâ ghàyn, iwo I Fìyìnì ì gvì sî Abìlâm a jem, bê na, ka wâ fàyn, a Abìlâm, mî n-ghi àkìñtì à kya, fí ghi ì vzâ a wù n-faytì mà'tì và."</p>	<p>Gen. 15:1 "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 nín ghi ìchfìnì I Fìyìnì sî kìñtì sî fí sî sùs tiboysi tì atem a juñà nín nfeynfì. Fìyìnì fí nà keli mîdzitì sî faytì sî fu awo sî Abìlâhâm toynî a tîfu kî salù ta Fìyìnì nà sî ghi ma wù lem meyn jæ ta ka ghi faytì mbzi. Yí n-ghi na mba'tì Fìyìnì kúm Abìlâhâm nà sî ghi ma wù lem meyn yí na felà. À nà ghi kî iwo na Abìlâhâm na bèytì tìchfìnì tì Fìyìnì tìtì 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>Fìyìnì fí bè na, "Ka na ghi item i fu nge', ka wà na fayn à." Iwo itof i nín ghi kî ì mò' ta ka Abìlâhâm nì ta Fìyìnì fí mn-ghi ànkìñtì a ñweyn, ghi àdya', a fí mà'tì ì nfeynfì ñweyn- NYÀÑSÌ IKFÀ'TÌ!</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>Ditèlonomì 31: 6-8 "Wa to fí keli ìkfà'tì ito-I, ka wà na fayn à, kèsa chìñtì fàyn àñena (ìdyon gheli Kenàn), bòm Bô Fìyìnì fífì, a n-ghi ñweyn a wu n-ndû a yí asì, ghi wí sî fesi zì, ghi wí sî vísì zì. Mosìs ì jàn Joshwà ì bè sî ñweyn asì nì ìsìlæ nô ì jìm, "Wa to fí keli ìkfà'tì ito-i bòm ta wà n-keli sî ndû ì zî gheli ghèyn a ila' a fí ta Bôbo sî ghi ma wù nyví meyn na na yí læ fu sî ghìbò ghi, a wà ndû nì añena yí ila' nà yèynì. Bôbo, a n-ghi ñweyn a wù n-ndû a yí asì, wù na ghi zî àñena, wu n-fesí wí zì, fàñ tì vísì zì, ka wa fàyn, kèsa nà chìñtì à."</p>	<p>Deuteronomy 31:6-8 "Be strong and of good courage, fear not, nor be afraid of them [the giants in Canaan]; for the Lord your God, he it is who goes with you; he will not fail you, nor forsake you. And Moses called to Joshua and said to him in the sight of all Israel, 'Be strong and of good courage; for you must go with this people unto the land which the Lord has sworn unto their fathers to give them, and you shall cause them to inherit it. And the Lord, he it is who goes before you; he will be with you, he will not fail you, neither forsake you; fear not, neither be dismayed."</p>
<p>Ìsayà 41: 10-13 "Ka yí na fayn à, bòm ma n-ghi nì zì. Ka yí na chìñtì à, bòm ta mî n-ghi Fìyìnì fífì. Mì</p>	<p>Isaiah. 41:10-13 "Fear not, for I am with you. Be not dismayed, for I am your God. I will strengthen you; yea, I</p>

fu àdya' sî zî, mî n-gàm̃tî zî, mî n-ghal i lâysî zî kî nô nî awu ikœ itwo nî ma kî a kî n-ghî àtî-ati. Yeyn kî a, no gheli ghî jîm ta ghî tî nà nyo'sî iyoñ sî zî lăe wumi à a ichfî yum àjena, àjena lăe nà ghî wi nô àfo, gheli ghî a ghî tî nà nû I zî a ghî bula. Yî lăe n-kiñ àjena, fañ tî yeyn, no mî ghî a ghî tî n'a cho' afvi à kî a, ighî a ghî tî nà nû i zî ighoñ lăe go'sî ghî wi afo, lutî kî nô tēyn ghî tañ wi si afo."	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."
À n-fu ndà tichfîñî nâ tēyn tî à? À n-ghî Fiyini Bò idwa' i jîm! No mî ichfîñî I Fiyini i kâ nin ye'tî a nchîñî nî ñweyn yi lum keli wi fînsè'i. Ikfâ'tî I ghesinà kûm tichfîñî tî ñweyn ghî ma ghî lî a ghî li dyàñsî a ntu a fî a wû n-ghî atyen, si achfîti:	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:
Nsa' à nchîl: Ta nsà' à nchîl Fiyini n-ba'li meyn iyvit̃i i bimi ta ka à na ghî àbâs a mba'tî ñweyn sî ghesinà.	Sovereignty: God in His designed Faith/Rest as part of His plan for us.
Ilayn: Njûñ Fiyini nin keli wi fînsè'i, bôm tēyn no mî ìnki mòmm̃ i kâ lî a yi na ghî a jûñ sî ghesinà.	Righteousness: God is perfect goodness, so any trial will be good for us.
Nsa' àtî-ati: n-dyēyn na mbâ'tî i ñweyn sî ghesinà nin kê' a jûñ, na ghî nin ku wi sî ghesinà a dzi sœ.	Justice: Guarantees that His plan for us is fair, that we will always be treated justly.
Ikôñ: Ghesinà nin kya na no mî iwo i kâ a nchîñî nñn ghî a tisî ikôñ I Fiyini sî ghesinà.	Love: we know that every situation in life is governed by God's love for us.
Ichi zî a yi lum mæ wi: Fiyini fî n-lum ghî kî ghî ghesinà keli ichi zî a yi lăe mæ wi ghesiñe nî ñweyn toyñ ifèl I Kilitùs a ànwâmñ. Fiyini fî lum mbâ'tî à kî m̃ntu' ñn jîm a ñweyn asi.	Eternal Life: God is eternal and we have everlasting life with Him through Christ's work on the Cross. God always plans with eternity in view.
Kya kî àwo a jîm: Fiyini fî nin kya no mî ghà kûm tîmômsî tîti a tî nin gvî sî mà nî nge'sî jæ ta ka si gayn, ma wû si ghî ma wû ba'tî meyn lēm̃ iwo zî a ka wû ni nî nseynsi.	Omniscience: God knows about my trials or sufferings even before they happen; and He has already planned what to do about them.
Ghî kî ilwe' i jîm: Fiyini fî nin lum ghî kî ghî fî ghî si gàm̃tî.	Omnipresence: God is always present and available to help.
Keli kî àdya' à jîm: Fiyini fî nin keli kî àdya' à jîm, bôm tēyn wû n-lum ghî kya si nî na tichfîñî tî ñweyn tî fel fî fu ìgàm̃tî ilvi i nge'.	Omnipotence: God is all-powerful so He always has the capability to carry out his promises and to provide help in time of need.
Lum kfiñ wî: Fiyini fî nin lum kfiñ wî iku I ñweyn sî ghesinà, nô mî ti a ta wû n-ghî, wu lum ghî kî tî no mî si itu' gha.	Immutability: God never changes in His attitude toward us, and all of His characteristics remain the same, forever.
Bê samo' i: Fiyini fî nin lum wam wi, bôm tēyn, no mî ghà ta wû chfîñî, wu ni à (Yeyn Rome 4).	Truth: God never lies; therefore what He has promised, He will perform (see Romans 4).
Abîlâhâm nà ghî mà wû kû' yî ighoñ a dzi i bemni, ibâm wu fe. Wû n-lăe meyn zîti item I ñweyn i nà fu ngè', wû nà si sœ i su'i à. Wû nà bu ku kî na wû	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

n-keli ìwo ta ka wù na òm̀l̀l̀ à kum à. Wù nà keli wi yì ì ndo ì lum̀ǹ, ma yì ndo ì lùmǹ kàe sì nà ghi wi, a à lãe yì Ìlisa ifwo ì ñweyn.	if there is no male heir, the inheritance will go to Eliezer.
Ñwà'li Nziti 15: 2 "Abìl̀hàm ì bè na, Bò F̀ỳìni, Wa fu nô afo s̀i mà a k̀i na keli ghà, yeyn na m̀i ndu à bula wyan, wùl v̀z̀i a wù lãe yì ndô yem a ghi Ìlisa ì wul ì Dàmaskùs wèyn a?"	Genesis 15:2 "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 sì na fu nge' lum nyàǹs̀i ghi m̀bi, Rome 14: 23, "...bòm ta no m̀i ghà ta k̀i n-lù wi ibimi nìn ghi m̀bi." Sì na keli ifims̀i item, samo', nìn ndũ sì na ghi k̀imi t̀eyn sì nà ch̀es̀i F̀ỳìni. Ifims̀i item ì nìn te F̀ỳìni bè na tichf̀ǹi t̀iti a wù fu na wù wam ì wam kesà na F̀ỳìni f̀i nìn keli wi adya' s̀i lèm tichf̀ǹi nà t̀eyn t̀i. K̀imi a dz̀i ì l̀i, wùl ì faynni-ì nìn bim̀i na F̀ỳìni kà' a wù bù kesa nà ghi sì lèm tichf̀ǹi t̀i ñweyn t̀i.	Worry is often a sin, Romans 14:23, "...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.
Ifims̀i ikfà't̀i n-ghi ma yì k̀e'ǹ ì yv̀t̀i ibimi. Iyṽt̀i ibimi nìn ìwo z̀i a ghi n-l̀i b̀eyns̀i ifims̀i ikfà't̀i ateyn.	Worry is the opposite of Faith-Rest. And Faith-Rest is the answer to worry.
Abìl̀hàm nà keli t̀icho'ni t̀ibò sì ǹi: (1) wù nà ka' a wù na m̀oms̀i sì m̀es̀i nge's̀i ñweyn toyǹf̀ a ifims̀i ikfà't̀i, ish̀i, ba't̀i àwo, iwo ì fu nge' f̀i nyo's̀i t̀o, m̀oms̀i sì bà'li t̀ib̀eyns̀i, m̀oms̀i sì f̀èl̀i sì kal awo, ǹi a li a, k̀esa (2) wù kà' a wù f̀visi F̀ỳìni a f̀i mesi nge' sìs̀i a wu n-wo sì m̀es̀i.	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.
Ñwe'li Nziti 15: 3 "Abìl̀hàm ì bè na, Yeyn ka, wà bù fu ngèè s̀i ma: yì na ghi na, wùl ma ghi b̀zi a ma ndo na ghi yì ndô yem".	Genesis 15:3 "And Abram said, 'Behold, you have given me no seed: and, lo, one born in my house is my heir.'"
Abìl̀hàm nà ghàm F̀ỳìni kùm nge's̀i ñweyn. Sì nà ghàm ghi li, k̀i nô sì nà ghàm F̀ỳìni, a ghi k̀i nô nchwæ a ndayn na wùl sì f̀è àbàs ayv̀is. Wùl v̀z̀i a wù ghè'ni ǹi wu na bim̀i awo k̀i a k̀i n-gv̀i bòm t̀icho'ni t̀i ñweyn. À n-ghi atu iyè'ì af̀eyn lv̀ỳn ta ghi n-k̀i dz̀i z̀i a ikfà't̀i ì wul ì nìn f̀èl̀i ateyn, ghi nà kya sì k̀i wùl k̀esa afo sì ghàm kùm nge's̀i, t̀eyn ta bàe ǹi ǹi, alè' k̀i a wùl nìn ghi ateyn, ntè', gheli m̀f̀nà ǹi gof̀inàe, ghi bo ifèl̀, ǹi ghi li. M̀iti. Ìnk̀i iku nà yèyn nìn bu's̀i sì yeyn if̀u ì F̀ỳìni, no m̀i ǹi ìboys̀i ì kà, no m̀i ìsa' ì kà, no m̀i ǹi f̀i ghà kùm ànj̀i.	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.
Ñwà'li Nziti 15: 4-6 "ì, yeyn k̀i à, iwo ì F̀ỳìni ì gv̀i s̀i ñweyn, bè na, 'ì wèyn nìn nà ghi wi ỳi ndo ǹi v̀a, m̀iti ì v̀z̀i a wù lãe f̀v̀i k̀i nô a wa ìwùyn lãe nà ghi ỳi ndo ǹi v̀a.' Wùl ì ì f̀v̀i gv̀i ǹi ñweyn abe, ì bè na, "k̀i lv̀ỳn ndùs̀i dz̀i iyv̀i, f̀i tan m̀ìnj̀eyn, yeyn nà wà l̀i a wà tan a, nà f̀i kya ta akòyn ateyn a n-ghi a.	Genesis 15:4-6 "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

<p>Ì wù bê sî ñweyn na, "à tí kî ta ngòè ì yî à làè nà ghi." Wu bîmî Fîyîni, Wu tañ na wù n-layn a."</p>	<p>be.' And he believed in the Lord; and He counted it to him for righteousness."</p>
<p>Afèyn Fîyîni fî kasî bê ì kfèynsî tîchfîni tî ñweyn tî (kûm Mîkâyn ñèyn Abîlîhâm) ì fû sî Abîlîhâm kî nô a ndayn iwo zî a wù n-bè ñneyeni, ta wù dyèyn minjèyn sî ñweyn. A nà ghi a ngò'sî Abîlîhâm ì bîmî Fîyîni. Wu na bu keli bèñsî njvàsî tàyn jæ ta ka ghi bzi Ayzîk, mitî wu nà ghi sî weynsî sî nà chîti à bôm ta wù mà' meyn àdîli a ñweyn sî 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>Imômsî i Mu ì luenî- Eksidôs 15</p>	<p>The Bitter Water Test - Exodus 15</p>
<p>Wà timi meyn yî kî nô ì sondè ì jûñ ta wà nîn ndù a chôs a, ko'sî Fîyîni, yvi ifom a nchîyntî nî gheli ghi bîmini, no mî ghà ta kî n-nî va wa dyala ta kîlitèyn, mitî à na ghi kî a ngò'sî iku ì zya kî ì jîm kfîni a mondè bôm ta ifèl ì zya lî và nà kê' na yî mà' wà 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 Eksidôs 14 nî 15 kûm fîitî fî isîlæ ta àñena nà le' ì fvî a Igîb. Àñena nà yeyn Fîyîni chuesî 24 achi a mbà' nî ìvisî. Ta alimalîma bàsà àñena kûm gheli Igîb àñena jêm nô nî àdya'a na Fîyîni fî bæsi àñena, ì yèyn ta Red Sea yèma, àñena ì dyân a nse yî yum a, fî yeyn ta sugè'sî Igîb sî kfîti ta jvâ gvî 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 nîn læ meyn dyal afo ta ghi tim yî. Jàn ì njàn ì bemni itîm I yî yèyn a àñena nîn læ yem. "Bôbo nîn ghi àdyâ' à kema fî ghi njàn yem...Bôbo nîn ghi wùl sù kya ìghon...ikœ itwo nî và, O Bôbo, n-leñ meyn sâyti mbâyni sî kî isà' isa'... À n-ghi nô ndà ta va, O Bôbo, dêñsî ghi Iñwà', ghi n-ghi sî nà tim tikfîm nî ifayn ì, nî àwo a kaynni a..." Sî nà fî 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>Mitî... a nà ghi kî ibâm I mînchi ì ntal, ta ghi nà jêlî tala, ghi gvî a jvâ a fî a mû na lûe ì lue, Màlà, nî...</p>	<p>But ... just three days later, on the march, they came to the BitterSea, Marah, and ...</p>
<p>Eksidôs 15: 24, 25 "Ì gheli nà dîmlî à kûm Mosis, ì bè na, ghès ti nyvî nô ghà? Wu dzî sî Fîyîni fî, Fîyîni fî ì dyèyn fîkâ' sî ñweyn, a nà sî ghi ta wù mà' meyn a jvâ, mû ma teyn na sî foma: wu kæ lèm sî iwo na yî na lum ghi, ghi tî isa', a nà ghi àlè' nà ghayn wu mômsî àñena.</p>	<p>Exodus 15:24,25 "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 He tested them."</p>
<p>Ta îla', gheli isîlæ nà ghi bula ghi faytî ghè'ni àbàs ayvis. Àñena nà tô' to wi àbàs ayvis fî faytî kya wi wul vzî a Fîyîni fî nîn ghi ì ñweyn nî iwo zî a wù kà' a wù ni. Iyeyni nà ghi imomsî i yî asî i antèynî tîmòmsî ta àñena nîn ghi sî fe, tîmòmsî ma ghi</p>	<p>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</p>

<p>fayti si dyèyn sî àɲena na ghi kà' ghi bù nî nò ilàni-i bula Fàyini. Ta wà n-ghi kya, toynî kî a bèɲ sî 40 sî jîm sîsî a àɲena nà kalî a nse iyum, no mî ta Mosis, Alôyn, nî woyn Levî nà ye'i àɲena kî mînchi ìn jîm, no mî ta àɲena nà yeyn awo akayni-a, a nà ghi kî à sî a ghèl a àɲena antèynî ta ghi yè'i sî fayti sî nà ye'tî ìwùyn nî Bôbo.</p>	<p>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.</p>
<p>Imômsî ta ifwo i yini nî mû nà ghi wi- Eksidôs 16, 17</p>	<p>The No-Food Test and First No-Water Test - Exodus 16,17</p>
<p>Eksidôs 16 nîn faytî fê'tî à imômsî zî alê' a ifwo i yini nà ghi wi, ma gheli isilæ boɲ mèyn fe, ta àɲena nà dîmlî à kûm Mosis, Alôyn, nî Fàyini fî. À n-ghi ateyn nîn iyeyn nà yèynî Fàyini fî i fu manà sî àɲena. Nchwæ yèyn nîn ghi kî nô nɲan ikus, nî àndîmlî à, nî ikue a dzî yi bef a. Nchwæ 17 na bu fê'tî ndû kî nî fititî fî ateyn fî.</p>	<p>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.</p>
<p>Mu nà ghi wi a Lèfidim, gheli ateyn ghàm Mosis ta wù lî i fvi nî àɲena sî a Igib ta ka woyn àɲena nî nyamsî kfi itoɲ i mu. Àndîmlî ateyn a na befî nô sî a ɲaɲ kî nô na Mosis chfi iziyn alê' nâ ghayn na Meribah, ("andîmlî").</p>	<p>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").</p>
<p>No mî tî, Fàyini i fu i mu a iwu, kimi ilvi nâ ghayn faytî dyèyn àlɲsi ta ntum i jùn nî ghi. Wà kya na atem a juɲà nî Fàyini fî nîn ye'tî a nchîni nî ɲweyn, a ghi wi a nchîni nî ghesîna nî ibê samo'. Gheli n-læ fsi afo kfeynî wî sî ànkyena.</p>	<p>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.</p>
<p>Imômsî kûm idyôɲ ghêl- Nomba 13, 14</p>	<p>The Giants Test - Numbers 13,14</p>
<p>Nomba 13 nîn faytî nfê'tî gheli nki ta ghi tum, a ghi wul itwo abàs ighôn nô mî isas I ndo i kà asas a ndo 12. Mosis nà ghi ma wù lî wù bù fû gheli ghi nûnî 2 000 000 ilà' bula wù tum na ghi kî ta yi n-ghi. Gheli nà ghèyn nà ghi sî kî sî a mânchi 40 a ila' nî mbàynî jæ ta ka àɲena kasî gvi a Kàdèsh Banîyà.</p>	<p>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 Kadesh-Barnea.</p>
<p>Nomba 13: 1,2 i Fàyini fî i taɲi sî Mosis, bè na, 2, "tum gheli ta ka ghi ndu i kî ila' I Kenàn, ta mî n-fu sî woyn isilæ, wùl fvi nô mî isas I ndo ghi bo àɲena i kà, wa tum wul ateyn, no mî wul wu àsi i kfà antèynî nî àɲena."</p>	<p>Numbers 13:1,2 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 fsî itisi sî Fàyini fî. Ki ichfîni I yèynî, "...ila' zî a mî n-fu sî woyn isilæ..."Ghi bu læ bè na gheli isilæ lu nà ndû ila' nî "ibimi ma yi fefi meyn". Afo a lî a nîn ghi wi na ibimi I fefi ni-i. Ibimi nîn ghi nô isi I yeyni-i i bemni-I a mbzi ilvi</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</p>



<p>ta I nin ye'ti a t̃chfiñi ñi F̃yinĩ fi. Ibimi nin ghi àdya' si ye'ti a F̃yinĩ ta wù n-kya nô àwo à j̃m.</p>	<p>it is based on the promises of God. Faith is the ability to rest on God's omniscience.</p>
<p>Nombà 13: 3-16  3T̃eyn, Mos̃is wu tum à̃ena a nse ìyum a Balân, k̃i nô ta Bôbo chwòs̃i meyn, à̃ena nô ì j̃m a ghi ìl̃umñi itu s̃i woyn Is̃il̃æ.  4 Lṽiyn, à nà ghi àz̃iyn a à̃ena t̃eyn: isas i ndo ñi Lub̃in, Sh̃àmuyà i w̃ayn z̃akuyà,  5Isas i ndo ñi Simiyòn, Sh̃àf̃at i w̃ayn Oli,  6isas i ndo ñi Judà, Kalèb i w̃ayn Jefunè',  Isas I ndo ñi Ishakà, Igàl i w̃ayn Josèf,  8Isas i ndo ñi Ifl̃èm, Osiyà, i w̃ayn Non,  9Isas i ndo ñi Benjamìn, Balti i w̃ayn Lafu,  10isas I ndo ñi Zebul̃on, Gàdiyèl i w̃ayn Sòdi,  11isas i ndo ñi Josèf, ma ti isas i ndo ñi M̃anas̃i, Gàdi i w̃ayn Sùsi,  12Isas i ndo ñi Dayn, Amiyèl i w̃ayn Gèmal̃i,  13 Isas i ndo ñi Ashà, Setuyà, i w̃ayn Maykèl,  14Isas i ndo ñi Naftal̃i, i Nab̃i i w̃ayn Vòfs̃i,  15Isas i ndo ñi Gât, Guyl̃èl i w̃ayn M̃achi.  16Akèynà nin ghi àz̃iyn a ghèl ghi a Mòs̃is n-l̃æ tum na ghi ndu i k̃i ila'. Mos̃is i nà toynt̃i Osiyà i w̃ayn Non na Joshwà.</p>	<p>Numbers 13:3-16  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 ñi Joshwà n-ghi nin yeyn kèl̃i à̃ena na à n-ghi ghel̃i ghi to ghi bô gh̃i a n-ghi a f̃it̃it̃i, ghel̃i ghi kya `</p> <p>Itof I F̃yinĩ ñi ìkoynsi isuỹn ñi nfeynf̃i, f̃i ghi gṽit̃i s̃i fu ngejs̃i à̃ena s̃i F̃yinĩ fi. S̃i à̃ena, iwo I F̃yinĩ na kè' a ndayn chwô no m̃i iwo ì kà ta à̃ena koyñi ñi ìneyeyni. À̃ena nà fayt̃i ku a j̃uñ ñi awo k̃i a k̃i nin koli à̃ena kèsa k̃i n-jof a kèsa k̃i 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>Nombà 13: 17-20  17T̃eyn Mos̃is i tum à̃ena na à̃ena ndu i nya' i k̃i ta ila' I Kenàn nin ghi, i bè s̃i à̃ena na, "yì ko' ndù a dz̃i ña gh̃ayn a dz̃i àbàs itziyn, lù ko' ndù a kfiynsi,  18i yeyn nà ila' ateyn nin ghi ti a: na ghel̃i ghi a ghi nin chi ateyn nin to ma ghi nin bol̃i a, l̃æ ma dṽi a,  19 na ila' z̃i a à̃ena nin ch̃i ateyn n-jofà ma yi n-befa, nà ntè' s̃is̃i a à̃ena nin ch̃i ateyn ñi ghi m̃itwot̃i ma ghi fayt̃i m̃eyn bà'l̃i a,  20yèyn nà ilà' ateyn I nin kel̃i ìfwo ma a yi n-fifa,</p>	<p>Numbers 13:17-20  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</p>

<p>fì kìmì na yi nìn keli m̀ku ma yi nìn keli wi a. Yì na keli àtem a to. Yi fì kòe kìmì m̀tam in lì ila' nà ghàyn ì gvi nì meyn. Lviyn aej ìlvi nà àkèynà nà ghi ìlvi vzi a m̀tam m̀ àsi nà bān ateyn.</p>	<p>season of the first ripe grapes.</p>
<p>Ghi n-fayti meyn fè'tì ì dzi ì zì ka àgena ndù nà ki ateyn. "Yì na keli àtem a to a..." Iwo ì mò' zì a yi n-gàmtì nà wùl ì nì iwo ì yi n-ghi na ikfà'tì I ñweyni na ghi àtì-ati. Si a nyiñ nì atem a to nì ifāyn ì nìn ghi ma ghi fayti meyn bè afèyn. Si a nyiñ àteyn n-ghi iyvitì ibimi! Kalèb nì Joshwà n-læ bimi tichfìni tì Fiyini, gheli ghi li ghèyn ivim ì fañ tì bimi. Kalèb nì Joshwà nà keli àtem a to a, ghi li ghèyn ivim 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 nà ghi ta gheli nki nà ghèyn bèynlì, anòyn a ghèlì a gwòtì ikfà'tì ì bwo, fìnyòni fì ghèl ta ghi n-fāyn wì afo, atem a to, ghi bimi Fiyini, nì anòyn nà si I dvì a ghi gheli fayn à ivi nè'à a gvisi ivi. Idyon ì ghèlì nà ghi ila', anòyn a dvì nì a nà fāyn àgena, no mi ta Fiyini fì nì tichfìni.</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 fì nìn ngantì chwô no mi idyon gheli ì kà a nchìni klitèynsi. "ì vzi a wu n-ghi antèyni nì và nìn ngantì chwô ì vzi a wù nìn ghi a mbzi". Fiyini fì nìn læ meyn nà lum kya na idyon gheli læ nà ghi ila' in Kenàn, wu ba'tì no mi ghà lè m ta ka àgena læ zì ì lì ila' nà yèyni. No mi ta àgena nà ghi ma ghi koyi meyn (fì fe) imòmsi Ibami imòmsi, ì fì yèyn ta Fiyini fì ì nì awo akayni a nò si idvì, àgena nà bu wutì ki 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>Nomba 13: 21-27 21Tèyn àgena kò' ndù ì nya' kì ila' nà ì yèyni a nse iyum Zin si ndù si chem a Leyôb, ba'si si nà zî ndù a Amât. 22Àgena lù ì ko' ndù dzi àbàs I tziyn ì gvi a Hibìlòn, a ghi tì, Àhimàn, Shèshayi, nì Talmayi, ì woyn Anàk, ghi a fu. (Hibìlòn nà ghi ma ghi bà'lì nì ì bènsi nsombo jæ ta ka ghi ba'li Zùyan a Igib.) 23Àgena lù ì gvi a ifyàyn Esikòl, ì gvêl ì nkœ m̀tam a fu, ì ghanzi a mbāñ ì bè'ì ghìbò. Ghi nìn læ meyn lì kimi àbo' a lí a fu nì lamāysi lisi. 24Ghi nà toyntì àlè' nà àkèynà na ifyàyn Esikòl bò m ì nchfìñ ì m̀tam mzi a gheli isilæ nìn læ teyn a fu. 25Àgena kasì bèynlì ta ghi ndù kì ila' nà ì yèyni ibām ì m̀nchi mivim in kàe. 26Lviyn àgena lù ì kasì gvi sî Mosìs nì Alòyn nì anòyn a woyn isilæ nò a jì m a nse iyum a Balàn, a</p>	<p>Numbers 13:21-27 21 So they went up and spied out the land from the Wilderness of Zin as far as Rehob, near the entrance of Hamath. 22 And they went up through the South and came to Hebron; Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) 23 Then they came to the Valley of Eshcol, and there cut down a branch with one cluster of grapes; they carried it between two of them on a pole. They also brought some of the pomegranates and figs. 24 The place was called the Valley of Eshcol, because of the cluster which the men of Israel cut down there. 25 And they returned from spying out the land after forty days. 26 Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and</p>

<p>Kàdêsh, i kasî gvî nî iwo I sî àɲena nî ànôyn a, fî dyèyn mîtam mî ila' nâ mèyn.</p> <p>27Àɲena fè'tî sî ɲweyn i bè na, " ghès i ti meyn ndù Ila' a fî a wà tî tùm ghes ateyn. Yi lutî kuɲ kî nô nî igheyin i nyam I nî ilû, a ghi fitam fî ateyn tèyn.</p>	<p>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 iyèyni nâ luynsî mèsi kî nô iwo zî a Fàyini fî bè na à ti ta yi na ghi ila' nâ ghàyn. Wu fî fù tichfîni tî ɲweyn kî 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>'igheyin i nyàm nî ilû" nîn ghi iwo fè'nî àdèɲ kî a kî n-ghi ila'. Gheli ghîbimini ghi a àɲena nîn yvi ifom ifwo vzî a Fàyini fî nîn fu nîn ghi ghî a ghi nîn kî yeyn fî fsî ifwo nâ wèyn dzi ibimi. Ghesinà nîn chî wî ifwo a fî a ghesinà nîn kî yeyn nî asi a. Ghesinà nîn keli ifwo vzî a ka wu gamti ghesinà layn, ifwo i yini, ndzisi, ale'à sî nâ chi à. Mitî ifwo vzî a Fàyini fî nîn fu sî wul àntèyni ghi kà' ghi bù yeyn, a bu kî toynî ibimi. Mitî asi a iyvitì ibimi nîn yeyn chwô nkayntî asi.</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>Nomba 13: 28-33</p> <p>28No mî tî gheli ghi a ghi nîn chi ila' nâ ghayn nîn to bem a, ntè'si ateyn sî ghi ma ghi fayti meyn fèyntî fî gha'li à, fî se sî ndù, ghès i yeyn iwoyn Anak a fu.</p> <p>29Gheli Àmalek n-chî àbàs I tziyn, gheli Hitây, Jebùs, nî gheli Amò, ghi chî a kfîynsi, gheli Kenàn i chî mbæ jvâ igha'nî nî mbæsi jvâ ì Jodàn.</p> <p>30Tèyn Kalèb i chimsî gheli asi nî Mosîs, i bè na, "ghesinà ko' kî lvîyn ghal ì fsî ila' ateyn, bòm ta ghesinà li a ghi tim yi ila' ateyn.</p> <p>30Mitî gheli ghi a ɲwèyn àɲena n-ko' a mo' ghi bè na, "Ghesinà nîn kfeynî wî sî ko' sî kè'nî i gheli nâ ghèyn, bòm ta àɲena nîn to chwô ghesinà."</p> <p>32Àɲena i fu sa' gha I bi sî woyn isilæ kûm ila' zî a àɲena ndù kî, bè na, "ila' zî a ghès ì ndû atyen ta gheli ì nki nîn kasî kutî gheli ateyn mzi à, nô gheli ghi jîm ta ghès ì yèyn a fu wul ghi kî iyvi a fi.</p> <p>33Nô tèyn ghès fî yeyn idyoɲ ghêl a fu (gheli ma ghi fvî isas I ndo nî Anak a ghi idyoɲ ghêl), ghès i nâ sî ghi kî ta itwàyn asi nî ghès, fî boɲ ghi kî tî asi nî àɲena."</p>	<p>Numbers 13:28-33.</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>Ikfâ'î nîn ghi wi na àɲena nîn ndû sî kòyni nî mbàyni yi dîm wi. Gheli Hitây na ghi nô ila' I to I a mbzi ì mu, a læ keli àɲena sî asi ayòn, a nâ ghi àɲena gheli asi sî nâ nû nî ifwo ma ghi fayti nî</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</p>

ayòn. Gheli Jebùs na ghi gheli ighòn to àdya' ma yi to meyn ghà' na ka ghi tîm yi àñena nô sî a bèñsî ighî, nô àlê' kî a àñena nîn ku'tî lî àdya' ateyn, a ghi ntè' ghi toñtî na Jèlusalèm. Gheli Àmalek na bôm ñfyè'sî ghi nà ko'sî à fî ko'sî mîdeblî fî lî woyn nyô' lvîñ ìko'sî ateyn.	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.
Kalèb na ghi ma wù yeyn meyn ta Fiyîni fî mèsî nge'sî àñena kî ìlvî nî ìlvî, mîti yi nà boynî wî ta ka wù tanî a ghi yvî ì jîm. Àñena nà fâyn ìdyon ghêl.	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.
Nombà 14: 16 Mîti yi nà boynî wî na Fiyîni fî li gheli nâ ghèyn ì ndù nî àñena ila' a fî a wù n-læ nyvî na yi fu sî àñena, bôm tèyn wu zue àñena a nsê iyum.'	Numbers 14:16 '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.'
Àtîmlî nâ kèynà nîn bè ìwo ateyn kî ì jîm. Bôbo nâ ghi ma wù kâ' wù bû gvî nî àñena ila' bôm ta	This verse explains the whole thing. The Lord could not bring them into the land because
(1)iku i àñena sî Fiyîni fî nâ ghi a Bî,	(1) their attitude toward God was bad;
(2)iku i àñena sî gheli nâ ghi a bî (mbîsî ikfa'tî), kîmî nî	(2) their attitudes toward people was bad (mental attitude sins); and
(3)àñena nâ ghi ascê sî Fiyîni fî nî ìye'i i ñweynî.	(3) they were negative toward God and His teaching.
Nomba 14: 17, 18 17î lvîyn, ma na jèm na, Bôbo visi adya' a ñweyn kî na bem ì lvîyn, kî ta wà sî ghi ma wà tanî meyn, bê na 18Bôbo nîn weynsî nô sî a ña, ma wù luyn meyn nî ìkoynsî isuyñ i, lêysî fu mbî nî njaysî, mîti yi boynî wî ta ka wù bu'sî ì vzî a wù sôe meyn, ì mûti mbîsî ì bæ atu nî woyn sî chem a jàñ à tal no mî sî chem a kâe.	Numbers 14:17,18 17 And now, I pray, let the power of my Lord be great, just as You have spoken, saying, 18 'The Lord is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.'
Iwutî I bîmi nîn gvî nî ngè' sî ìjwàñ vzî a wu n-ko' ì gvî ibàm. Alê' kî a ìbæ nîn ye'i wi woyn àñena ateyn, sî nâ dyèyn achfîti sî àñena, a woyn jumti dzi sî mbzi nî ìbo àñena. Mòsî na jèm sî Fiyîni na wù jel a dzîsî lî sî sî tàysî iyeyn nà yèynî.	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.
Nomba 14: 19-23 19Lèsi fu mbî gheli ghèyn, mî n-bo'tî vâ, kî nô ta ìkoynsî isuyñ nî vâ nîn be ghi, kî ta wà sî ghi ma wà lesî mêyn fu gheli ghèyn, kî sî zîti a Igîb sî chem ì lvîyn. 20Tèyn Bôbo bè na. "ma lesî mêyn fu, kî nô ta wà tànî, 21, mîti samo', kî nô ta mî n-chi, kî mbzî I jîm læ na ghi ma yî luyn meyn nî ìfòyn ì Bôbo.	Numbers 14:19-23 19 Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now." 20 Then the Lord said: "I have pardoned, according to your word; 21 but truly, as I live, all the earth shall be filled with the glory of the Lord— 22 because all these men who have seen My glory and

<p>22bòm ta gheli ghèyn nô ì jìm ta ghi yeyn ìfôyn ì wum nì chwæ sîsî a mà nî a Igîb kîmî nî nse ìyum, nà sî ma ghi mom meyn ma ngali ìvim yèyn, ì faŋ tí yvî gya ì yem,</p> <p>23Àŋena kî nô tèyn làe yeyn wi ila' zî a mî n-nyvî sî ìbo àŋena, nô wùl n-ghi wi nô ì mò' a wu tùynsî ma làe yeyn.</p>	<p>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>Ìntîmli nâ wèyn nîn fu baynsî à dzî zî a Fîyîni fî kà' a wù dyèyn ikôŋ I ŋweyn nî atem a juŋà nî ŋweyn mîti faŋ tî nè'sî ilayn ì nfeynfî nî nsa' àtî-ati. Wù n-lêsi fu ghel ta ghi n-keli wi ibîmi, mîti wu fî tuynsi kîmî ghi dvîni ateyn na àŋena làe zî wî ila' a fî a ghi 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>Nomba 14: 24</p> <p>Mîti wul ì felîni nî mà Kalèb, bòm wù n-keli ayvis a kî lu à a ŋweyn antèynî, fî na jûmtî mà a ghi wi abe', ma nîni lî ì ŋweyn zîsi ila' a fî a wù n-ndû ateyn, a woyn ŋwen làe yî ila' ateyn.</p>	<p>Numbers 14:24</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 nâ ghi sî a nyîŋ. Wu nâ yvîti îwo I Fîyîni kî mîchi ìn jîm, fî ghal ibîmi iwo fî a wù yè'i iwo I Fîyîni nî tîchfîni tî ŋweyn tî. Bòm tèn wu nâ keli ìkfâ'tî yî nyanîsî à fî faytî kya sî nâ chí a mba'tî Fîyîni.</p>	<p>Caleb was different. He listened to the Word of God every day, and He maintained an attitude of faith that was in line with the doctrine and promises he had learned. Therefore he had a relaxed mental attitude and a good knowledge of how to function in God's plan.</p>
<p>Nomba 14: 25-30</p> <p>25Tèyn gheli Àmalek nî gheli Kenàn ghi chí ìfyàyn, à làe na ghi a libîs yî bèynlî ì fvî ì ndû dzi a nse ìyum a dzî ì Red Sea.”</p> <p>26Ì Bòbo ì taŋî sî Mosîs nî Alôyn ì bè na,</p> <p>27Mà lî a mà weynsi chèm tî a nî àjân a bî a kèyn a kî nîni dîmlî kûm mà a? Ma yvî meyn àwo kî à a woyn isîlâe nîni dîmlî kûm mà.</p> <p>28Bè sî àŋena, “ta mî n-chi, ‘ a bè ì Bòbo, kî ta yî taŋî a ma àtùŋlî, mî nî kî tî:</p> <p>29Awuyn a kfî nî-a nî ghî a ghi dîmlî kûm ma nî nyîŋî a nse ìum, nô zî ghî jîm ta ghi làe taŋ ì zî ì lèm àkôn, sî zîti a bèŋ mîvim ìn bò sî ko' asî.</p> <p>30A bu kî Kalèb ì wâyn Jèfunè' nî Joshwà ì wâyn ì Non, nô wùl ì mò' làe zî ì wî ila' nâ ghàyn a mî kàyn na mî fu a zî na chí ateyn.</p>	<p>Numbers 14:25-30</p> <p>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.”</p> <p>26 And the Lord spoke to Moses and Aaron, saying,</p> <p>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.</p> <p>28 Say to them, ‘As I live,’ says the Lord, ‘just as you have spoken in My hearing, so I will do to you:</p> <p>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.</p> <p>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>Ifayti ì fè'tî ì abe afîmni a kî a kî n-ghi ayvis. Fîyîni fî jân gheli nâ ghèn na ajân a bî a ì bè na mbi zî a yî n-gvî nî ikfî-i n-ghi a àŋena atu sî ghi dvîni 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>Ànkumtî ìmòmsî na mù nâ ghi wi- Nomba 20</p>	<p>The Second No-Water Test - Numbers 20</p>

<p>Sî kî ta yi gân ko', ghesîna nîn ghi lvîyn a ngò'sî bènj 40 ta ghi n-kal a nse iyum mà a nî ì mbî fî ghi ta ghi n-keli wi ibîmi a àjaŋ a fî a kî kù' chwò. Gheli ghi dvîni ghi a à tî nâ ghi ìlema ibâmi bèŋsî 39 sî ghi ma ghi kfîti men a nsê iyum. Lvîyn, woyn âjena sî ghi ghîlema, ghi bula ghi yè'i iwo nô sakos! Bôm ta ghi fi meyn gvî nî "îmômsî-i na mû ghi wi", kîmi àlè' nâ ghè, awo ghi kîmi ta kî nâ ghi sî asî.</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>Nombà 20: 1 Tèyn woyn isîlâe, kî nô ânôyn à jîm, gvî a nse iyum a Ziyn a njoŋ yî àsî, gheli dù'i a Kâdêsh, Miliyàm ì kfî a fu ghi gvîmî nweyn alè' nâ ghàyn.</p>	<p>Numbers 20:1 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 aleŋ ilvî nâ ghàyn, ghi gvîmî ì nweyn a Kâdêsh. Ikfî ì nweyn nîn lî àlè' a tîkfî a fî a ghi nâ cho' gò'sî gheli isas ì mbî a fî a yî gvî nî ìkfî-i, a ghi ibonsî-i Fîyîni. Ajàŋ a fî a nâ ghi nâ âjena na boŋ chi à ye'tî a iyvîti ibîmi 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>Nomba 20: 1 Lvîyn mu nâ sî ghi wi sî ânôyn a ghêl a, âjena yvîŋtî aka' à mò' sî kè'nî nî Mosis nêyn Alôyn.</p>	<p>Numbers 20:2 Now there was no water for the congregation; so they gathered together against Moses and Aaron.</p>
<p>"Mu na ghi wi sî ânôyn a ghêl à..." Fîyîni fî nîn visî tî mômsî kî a dzîsî a dzîsî, a nâ ghi ilvî fî lî, a gân iwo ì bzi-i, atem a yafîni-a, atu a kufîni-a, kèsa awo ta kî nîn 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 aleŋ ilvî "nô alè' a mu ghi wi" a dzî sî bò. Wà kà' a wà na kîŋ sî mèsî ngè' ateyn sî a wa ngeŋ, kîmi ta wà kà' a wà lî ì we iwu nî Fîyîni fî. Iwo zî a ì n-to nîn ghi izî-i a yî n-gân antêynî nî wùl. Yè'tî a Fîyîni, lî tîchfîni tî nweyn tî, dyêyn na wùl nîn keli sî sàytî sî nâ kya iwo ì Fîyîni fî keli ibîmi a dzî ì jûŋ sî Fîyîni fî nî iye'i ì nweyn ì.</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 ì bù timi nâ to gha' a ilvî ta ghi lî kî a dzî nî Fîyîni fî. Wùl ì bîmini vzî a wù lî awo a dzî Nwà'lî Fîyîni nîn dyêyn fvîsî àwo kî sî idvî a nweyn a nchîni, bà'sî kî nô sî nâ keli ikfâ'tî ì nyanŋsî nî-i, nkàyntî isanlî nî iyali-ì, fî ye'tî a tîchfîni nî Fîyîni 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>Aleŋ ta àlè' a mu a nîn ghi wi nô sakos n-lum ghi wi àlè' mu ghi wi ateyn sî Fîyîni fî. Wù n-ba'tî mu nô mî sî inkî àlè' à kà jæ ta ka ghi bôm mbzi. Mîti tîchfîni tî Fîyîni ghi lum tziyn wi tziyn atu nî wùl ì bîmini. À n-ghi dzî zî a wu n-dyêyn ikôŋ ì nweyn</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</p>

ateyn, mit̃i F̃iỹñi f̃i b̃u t̃imi na tziyn i tziyn ikōŋ i ŋwen atu ñi ghes̃ña.	love upon us.
Wul̃ i b̃imini ṽz̃i a wul̃ n-chi wi ant̃eỹñi iwo i F̃iỹñi ña keli mb̃isi ikf̃a't̃i, t̃if̃aỹn, if̃imsi, item ta yi n-fu nge', ànl̃ue, k̃imi ñi a li a. Awo ña k̃eỹña f̃ṽi a ndayn toñi id̃iml̃i. Wul̃ i b̃imini ṽz̃i a wu n-keli iwo i F̃iỹñi a ŋweyn ant̃eỹñi ña dỹeỹn ikōŋ i ŋweyn s̃i F̃ĩñi f̃i toyñi a iyṽt̃i ib̃imi.	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.
Nomba 20: 3 i gheli ña k̃e'ñi Mòsis i tañi à i b̃e na: "À fu nd̃a ma woyn-ña ghes n-l̃ae se s̃i k̃fi asi ñi F̃iỹñi f̃i gh̃es i boŋ k̃fi a!	Numbers 20:3 And the people contended with Moses and spoke, saying: "If only we had died when our brethren died before the Lord!
"Gheli fayt̃i yòl (meribah) s̃i Mòsis..." À ña ghi ki ta awo nd̃u a s̃e, f̃iñi f̃i mb̃i z̃i s̃i ña dỹeỹn abe a f̃imni-a ki a ki n-ghi ant̃eỹñi, ànl̃ue, to s̃i l̃es̃i s̃i fu, if̃aỹn. Yi ñi na gheli na d̃iml̃i s̃i gheli ghi asi ghi a F̃iỹñi f̃i n-fu, àŋena ña gh̃am Mòsis ñi Al̃oyn k̃um no mi gha ta yi n-ghi.	"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.
Gheli ña gheyn ñin keli ki ikf̃a't̃i s̃i k̃fi i k̃fi, yi lut̃ dỹeỹn iñe' a z̃i a yi n-ghi ant̃eỹñi, mut̃i ki t̃eỹn k̃f̃iñi iku, ma ghi bu'li meyn s̃i ña fayt̃i ku s̃i awo ki a ki n-g̃aỹn ko' a nch̃iñi.	These people are actually suicidal, an evidence of great inconsistency, extreme emotional swings, and complete disorientation to life.
Nomba 20: 4-5 4W̃a t̃i l̃i ño àñoyn a F̃iỹñi i g̃vi ñi àk̃eỹna a ns̃e iyum b̃om gh̃a, k̃i ño ta ka gh̃es k̃f̃iti bà'si ñi nyam ses̃i a? 5W̃a t̃i l̃i f̃ṽis̃i gh̃es a Ig̃ib b̃om ño gh̃a, k̃i ño s̃i l̃i s̃i g̃vi ñi gh̃es al̃e' a bi a afeyn a? À n-ghi wi al̃e' ki a asaŋ ñi ghi ateyn, ñi m̃itam, ñi àlu' a kesa abo', a f̃i ghi m̃u ghi wi s̃i nyvi."	Numbers 20:4,5 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."
Tò' ki i ỹeỹn i, "al̃e' a bi a" ta añoyn k̃en ñin b̃e n-ghi k̃imi al̃e' ki a F̃iỹñi f̃i ñin l̃ae l̃em ikōŋ i ŋweyn ateyn ñi àtem a juŋ à s̃i asi, i fu mu! Wul̃ i b̃imini ṽz̃i a wul̃ j̃añ i z̃i a ghi ñi k̃i sal̃u na à ghi "àfo a bi a" n-ghi fayt̃i keli àlem̃ti a ŋweyn ant̃eỹñi. Àŋena ñin keli icho'ñi ik̃e'ñi s̃i àtem a juŋ à bà'si ñi t̃ichf̃iñi t̃i F̃iỹñi. À n-ghi ikf̃a't̃i i ghi i ngeŋ ñi àŋena ghi koyns̃i isuỹn s̃i ngeŋ. Ikf̃a't̃i i àŋena n-ghi ma à luyn k̃i mb̃isi ikf̃a't̃i s̃i ña keli if̃imsi, ànl̃ue, is̃i i bzi-i. Iku-i àŋena ne' a. À ghi iku ikf̃a't̃i àŋena ki àwo k̃i a dzi ñi wul̃ ñi if̃ỹe' i wul̃ i.	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.
Àŋena ña k̃f̃a't̃i ki ta m̃iwol̃i ñin chw̃o ko' i, k̃iñ na m̃iwol̃i ña meyn fu isañli s̃i àŋena. No mi wul̃ i b̃imini i k̃f̃a ta wul̃ ṽisi iwo i F̃iỹñi ña ki ta m̃iwol̃i n-ghi a nch̃iñi s̃i keli if̃wo s̃i ña f̃i sañli à yi koli	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

meyn ḡweyn!. Iwo i Fîyîni nî n sô' wûl i bîmîni sî Fîyîni fî, ikfâ'tî i wul i i sô' i ḡweyn dzi a Igîb.	points the believer toward God; human viewpoint points him toward Egypt.
Wûl i bîmîni n-kæ sî kasi i jàṅtî iwo a ḡweyn ikfâ'tî, iwo yi foma, a bu na wû kasi jàṅtî tîchfîni tî Fîyîni, wû "n-kasî kî ndû sî a Igîb." Kîlitèn vzi a wû chí a midzîtî mî ifu i salû kâ' a wû visi Igîb kî samo'. Wû na ghi à jûṅ i saṅlî no mî iwo i kâ, bôm ta Fîyîni fî nî n ngantî chwô no mî iwo ibemni-i i kâ.	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.
Fîyîni fî n-dyêyn ikôṅ I ḡweyn sî ghesîna toynî awo a tolîni-a a dzi ma yi kâ' yi bû nâ boynî iyvî. Iyṽṽ nî n ghi àlê' a àtî-ati, nô inki nge' I li lum ghi wi a fu.	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.
Hîbîlû 3: 7-9. 'À ti iwo zî a Ayvis a Nwa'ni-a nî n bê na yi yvî gya Fîyîni layn, ka yi n-to nî itu ta ghîbo ghi nî n læ to itu ta àṅena nâ ghi a nse iyum. Àṅena nî n to meyn nî itu i tuynsî na àṅena nî n nî wî iwo zî a Fîni fî bè, môm sî yèyn nâ fî jèlî ti a meribah: ma ghi lî a ibènsî I Hîbîlû a Njàṅsî 95: 8-11). À na ghi itu' nâ ghè a nse iyum ghîbò ghi yeyn awo a kayni-a kî a Fîyîni nî sî a bèṅ mîvim in kâe, no mî ta àṅena nî n yeyn tî i nâ fî môm Fîyîni'.	Hebrews 3:7-9 "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."
Sî "tosî item i wûl" n-ghi sî nâ lum kelî wi ibîmî a Fîyîni nî iwo I ḡweyn i ma wâ chò'ni cho'ni.	To "harden one's heart" means to have a habitual and willful unbelief in God and His Word.
Fîni fî nâ bê kî samo' sî ghelî nô sî a bèṅsî 40 sî jîm ta ghi nâ kalî a nse iyum, mîti àṅena fe imômssî ta no "mû nâ ghi wî".	God was faithful to the people for the whole 40 years of wilderness wandering, yet they failed the "no water" test.
Sæsi sî nâ kelî iyṽṽtî ibîmî.	The Benefits of Faith-Rest
Ta kîlitèyn nî n lema ifu atem a juṅà nî Fîni fî, wu na chí iyṽṽtî ibîmî kî nô itofi nî àdya'a wu ndûtî kî asi, yi fî ghi sî gântî i ḡweyn na wû na kfâ'tî a dzi nî Fîyîni fî fî ni àwo kî a fî n-kiṅ. Iyṽṽtî ibîmî n-faytî yè'tî kî ifèl i Ayvis a Nwa'ni-a ta wû n-chi antèynî, bôm tèn, wul i bîmîni nî n sæ kî iyṽṽtî ibîmî kî ilvî ta wû n-jèlî a tisî 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 "Mîti wûl i kæ sî nâ yi àfo i kfâ' i kfa' i na kî n-jofâ, a Fîyîni fî be na wû bebsî meyn iwo, bôm ta wû n-yî àfo i kfa' i kfa' na kî n-jofâ. Wûl i kæ sî nâ nî no mî ghâ i kfa' i kfa' na yn-jofi sî nî, a yi na dyêyn na wû n-nî mbî.	Romans 14:23 But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin.
Iyṽṽtî ibîmî nâ ghi dzi zî a ghelî ghîbîmîni nâ chí nchîni ibîmî a Mîkàyn in Mû.	Faith-Rest was the means of spirituality for believers in the Old Testament.



Hàbakùk 2: 4 “Yeyn k̃i dzi ì z̃i a ghelì gh̃i a gh̃i ñin ghañsi ìwun n-gh̃i ateyn a, ayvis a ñweyn a ñin gh̃i w̃i àt̃i-ati ant̃eyñi ñi ñweyn, m̃it̃i w̃ul àt̃i-ati l̃e ña chi à a tis̃i ìb̃imi i. ñweyn	Habakkuk 2:4 “Behold the proud, His soul is not upright in him; But the just shall live by his faith.
Jàṅ Hib̃ilù 11	READ Hebrews 11
Rome 4: 17-25 17Yi n-gh̃i k̃i ighel ta gh̃i ña’ a Ñwa’l̃i F̃iỹiñi àl̃e’ gh̃e a gh̃i ña tañi ateyn s̃i Ab̃il̃àh̃am t̃i na, “ma lem meyn và s̃i a bàe s̃i t̃il̃a’ t̃i t̃i dṽi k̃i t̃eyn”. F̃iỹiñi f̃i f̃i a Ab̃il̃àh̃am ñin b̃imi f̃i ñin lem meyn ñweyn s̃i a bàe s̃i ghes̃iña. F̃i ñi meyn na ghelì gh̃i k̃f̃it̃iñi kas̃i ña chi à. F̃i n-l̃e bè k̃i ñi ìchf̃i na ìfwo na gh̃i, wu ña gh̃i, bula wu l̃e ña gh̃i, 18Ab̃il̃àh̃am ñin b̃imi meyn F̃iỹiñi ì ña t̃i k̃i atu ìb̃imi ñi ñweyn no m̃i ỹi ña n-k̃e’ s̃i ghelì na iwo z̃i a w̃ul b̃imi l̃e kf̃eyn w̃i. W̃ul ña n-t̃i k̃i atu ìb̃imi ñi ñweyn ì l̃e ña s̃i gh̃i bàe s̃i ghelì t̃il̃a’ ño s̃i idṽi k̃i ighel ta gh̃i l̃e chf̃iñi s̃i ñweyn bè na, “Ghelì ìtweṅ ndo ñi và l̃e ña dṽi k̃i t̃eyn”. 19W̃ul n-bu l̃e bolì s̃i a ñweyn ib̃imi no m̃i ta w̃ul ña n-s̃i gh̃i ma ìlwema z̃i meyn s̃i a ñweyn ìw̃uyn, wu ña s̃i ko’ nd̃u bèṅ ìṽi, bu kelì w̃i adya’, w̃i ṅwen S̃il̃a bz̃i w̃i. 20W̃ul n-bu l̃e nè’l̃i s̃i atu ìb̃imi ñi ñweyn, ì l̃e fañ t̃i kf̃a’ ì kf̃a’ iwo k̃um ìchf̃iñi I F̃iỹiñi. W̃ul ña kwo lem̃a nd̃u k̃i as̃i a ñweyn ib̃imi, ko’s̃i F̃iỹiñi. 21W̃ul ña fayt̃i kya k̃i ño samo’ na F̃iỹiñi f̃i ñin kelì àdya’ s̃i ñi iwo z̃i a f̃i ñin l̃e chf̃iñi. 22À t̃i iwo z̃i ayi n-l̃e ñi, F̃iỹiñi f̃i ì l̃i ì ñweyn s̃i a w̃ul àt̃i-ati. 23Iwo iỹeyñi a gh̃i nyà’ t̃eyn k̃um Ab̃il̃àh̃am na “gh̃i n-l̃e men l̃i ṅwen s̃i a w̃ul àt̃i-ati” ñin gh̃i bula gh̃i nyà’ k̃i s̃i ñweyn. 24Gh̃i n-l̃e boṅ nyà’ k̃im̃i s̃i ghes̃iña gh̃i a gh̃i ñin b̃imi F̃iỹiñi f̃i f̃i a f̃i n-l̃e l̃ays̃i B̃obo ghes̃iña Jis̃os̃ s̃i ikf̃i. 25F̃iỹiñi f̃i ñin l̃e fu ñweyn na gh̃i zue b̃om mbisi ghes̃iña, ì kas̃i l̃ays̃i ñweyn s̃i ikf̃i s̃i ñi na ghes̃iña na gh̃i àt̃i-ati as̃i ñi nf̃eynf̃i.	Romans 4:17-25 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 God, 21 and being fully convinced that what He had promised He was also able to perform. 22 And therefore “it was accounted to him for righteousness.” 23 Now it was not written for his sake alone that it was imputed to him, 24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, 25 who was delivered up because of our offenses, and was raised because of our justification.
Al̃e’ a to a l̃i a Ñwa’l̃i F̃iỹiñi k̃um iyṽt̃i ib̃imi n-gh̃i Hib̃ilù 3 ñi 4, ño al̃e’ k̃eyña s̃i z̃it̃i 3: 6 s̃i chem a 4: 16. Jàṅ al̃e’ ña k̃eyña a Ñwa’l̃i F̃iỹiñi ñi và j̃e ta ka w̃a na nd̃u as̃i.	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.
Af̃eyn ñin gh̃i m̃idz̃it̃i ìn l̃i ta ka gh̃i na yṽt̃i ib̃imi	Following are some principles of the Faith-Rest system:

ateyn:	
Iyvîti ibîmi lù sî Fîyîni fî, wu ghi àtî-ati. Nô ifêl I li kesa iwo ta wùl ì nî n-ghi ta ghi kà' a ghi na kfeysî à ifu Iḡwa'ni-I nî Fîyîni.	Faith-Rest is from God, Who is perfect. No human works or deeds can be added to this perfect divine provision.
Sî zî iyvîti nî Fîyîni fî wùl ì bîmini nîn keli sî timi sî na bu fî nî wî ifêl I ḡweyn i (nḡḡ sî a ngeḡ) sî lù zî a iyvîti wu keli wi sî nà fî nî iwo. À n-ghi Àyvis a Ḥwa'ni-a wu n-nî ifêl ateyn. Hibîlù 3: 7 sî chem a 4: 16.	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.
À n-ghi ibîmi ta ghi n-kinḡ, a ghi wi ifêl. Ibîmî nîn dyêyn na wùl nîn keli wi sî nà ngeyn akô'li iwo. Àko'li iyvîti ibîmi nîn ye'tî kî afo fî a ibîmi nîn ki ndûsî, Fîyîni ì Bâ nî iwo I ḡweyn i. Tiye'i nî tîchfîni tî iwo Fîyîni'î nîn ghi ghi keli sî fyes nî ibîmi. Hibîlù 4: 1,2.	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.
Iyvîti ibîmi nî na wùl na bu fî keli wi adîli a ḡweyn ikfâ'tî fî nî à wùl ì tim ì mbîsî ikfâ'tî.	Faith-Rest produces a relaxed mental attitude and victory over mental attitude sins,
Ìsayà 26: 3,4 Wa nî lêm ì ḡweyn antênî nkâyntî mbôynî, ì vzî a item I ḡweyn I nîn ghi kî sî vâ, bôm ta wù n-samsî a vâ. 4Samsî Sî Bô Fîyîni kî samo', bôm ta a n-ghi a Yah, ghi Bôbo, a ghi àdya' kî a kî fâḡ meyn samo'.	Isaiah 26:3,4 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.
Rome 5: 5 Ghesîna kà' ghi bú làè wò afo nâ kèynà a ghesîna nîn ki ndûsî nà ànkeyna tên bôm ta Fîyîni fî n-fu men Ayvis a Ḥwa'ni-a, kî na dyêyn ìkônḡ î nfeynfî sî ghesîna.	Romans 5:5 Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.
Iyvîti ibîmi nîn ghi àlê' kî a adya' ijèm à nîn lù ateyn	Faith-Rest is the basis for dynamics in prayer,
Matîyò 21: 22 Yi kâ sî nà jèm à bîf no mî gha sî Fîyîni fî, a fî fu sî zî ìlvi ta yi bîmi.	Matthew 21:22 And whatever things you ask in prayer, believing, you will receive."
Mâk 11: 25 "Wà n-timi no mî ìlvi gha sî jèm, nà keli iwo zî wùl, wa lèsî ì fu ḡweyn ta ka Bo vâ vzî a wù n-ghi iyvî bônḡ ì lèsî fù ì mbî shyasi.	Mark 11:25 "And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses.
Iyvîti ibîmi nîn ghi dzi zî a ghi n-tim yi ateyn ighòn abàs ayvis/	Faith-Rest is a principle of victory in spiritual warfare.
Hibîlù 11: 6 Fîyîni fî kà' fî bú nà saḡli à kûm wul wu keli wi ibîmi. À kâ sî nà kinḡ mî ndà sî nà ko'sî Fîyîni a wù na bîmî na fî n-ghi, boysî gheli ghi a ghi n-kinḡ	Hebrews 11:6 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.

si nà kya nfeynfi.	
<p>1 Joyn 5: 4-5</p> <p>4bòm ta no mi wayn Fîyîni ì kfa si ghi ma wù tim meyn yî mbzi. À n-ghi ibîmi I ghesîna a yi nî na ghesîna tim yî mbzi.</p> <p>5. Àtî kâ' a à tîm yî nda mbzi a? À kâ' a à tîm yî kî i vzi a wù nîn bîmi na Jisòs n-ghi Wâyî Fîyîni.</p>	<p>1 John 5:4,5</p> <p>4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.</p> <p>5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?</p>
Iyâvîti ibîmi nîn ghi àbàs a dzi nchîni nî kîlitensî iu' chôs.	Faith-Rest is a part of the Christian Way of Life in the Church Age,
<p>2 Kolîn 5: 7</p> <p>Yi n-ghi tîyn bòm ta ghesîna nîn chi bòm ibîni zî a ghesîna nîn keli a wi bòm ta ghesîna n-ki yeyn iwo</p>	<p>2 Corinthians 5:7</p> <p>For we walk by faith, not by sight.</p>
Si yeyn na iyvîti ibîmi nîn to n-ghi a tîchfîni tî chwô 7000 kûm no mi àlej à kâ a chîni nî wul ibîmini ta ka wul ibîmini na lî à no mi a dzi ì kâ. Ki, si achfîti.	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 by the Christian in one way or another. See, for example,
<p>1 Bita 5: 7</p> <p>Yî lî gvi nî àfîm à ki-a nô ì jîm, ì fû sî ñweyn bòm ta wù n-kya iwo ì zî-i.</p>	<p>1 Peter 5:7</p> <p>casting all your care upon Him, for He cares for you.</p>
<p>Îsayà 41: 10</p> <p>Ka wà na fayn à, bòm ta ghes ì và nîn ghi a mo'. Ka na chîntî à, bòm ta mi n-ghi Fîyîni fî-a fî. Mî nî fû àdya' sî và, mî nî gâmtî và, mî nî ghalî lâysi va nî awu ikœ ì two nî mà ki a kî n-ghi àtî-ati.</p>	<p>Isaiah 41:10</p> <p>Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand.'</p>
<p>Njànsî 4: 8</p> <p>Mî nîn lutî nyîni kî nô nî mbôynî, nà bunî à, bòm ta à n-ghi kî Và nînyî, o Bôbo ta và n-nî ma bunî nî mbôynî.</p>	<p>Psalms 4:8</p> <p>I will both lie down in peace, and sleep; For You alone, O Lord, make me dwell in safety.</p>
<p>Njànsî 55: 22</p> <p>Mâ' adîli à kya sî Bobo, ta ka wû nî tò'tî và, wù lè visî wî na afo ne'sî wul àtî-ati.</p>	<p>Psalms 55:22</p> <p>Cast your burden on the Lord, And He shall sustain you; He shall never permit the righteous to be moved.</p>
<p>Njànsî 56: 3</p> <p>Ifayni nîn sesi gvi sî mà mî ilvi gha, ma nà samsî kî a Vâ.</p>	<p>Psalms 56:3</p> <p>Whenever I am afraid, I will trust in You.</p>
Ta ka iyvîti ibîmi na lî àlê' kîlitèyn nîn keli si nà lî iwo I Fîyîni mîchi mî mbzi ìn jîm, ta ka wù na kya nâ à n-ghi tîchfîni tî kâ ta ghi si ghi ma ghi ba'ti meyn lè m a. Kîlitèyn n-keli si nà ghi mîlvi ìn jîm ma wù luyî meyn (a tîsî) nî Âyvis a Nwà'ni-a toynî ta wù n-fê'tî mbisi ñweyn a dzî Nwà'lî Fîni. Ghi kâ si lî iwo I Fîyîni a dzî nâ ghayn a yi gvi nî	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:

sæ sèynsì tēyn:	
Iyṽtì antènì, “i mbôynì Fìyìnì zì a yì n-chwô itof ì jìm.”	Inner rest, the "peace of God that passes all understanding."
Isaṅlì (+I) i ye'tî wì a ghêl, awo kî a kî n-gà, kèsa ifwo.	A happiness (+H) that does not depend on people, circumstances, or things.
Ikfâ'tî yi keli wi adili bôm ta wà tîm men yì mbisi ikfâ'tî	A relaxed mental attitude arising out of victory over sins of mental attitude.
Adya' sî keli nkàyntî ìkòṅ bôm iwo sî ghî a ghî n-ba'sî sî và nî nkàntî ìkòṅ a ghî wi bôm iwo sî ghî li.	The ability to have genuine personal love toward those close to you and genuine impersonal love toward others.
Ikòṅ sî nà ki ko'sî kî sî Kìlitùs sî nà fî yè'î ìwo I Fìyìnì.	The desire to be occupied with Christ and to study God's Word more.
Fìyìnì fî i naṅsî fu no mî ìwo ì kà.	Divine provision for every need.
Àncho' ta ka ghesinà tîm yì a iyvṽtì ibimi nîn ye'tî kî afo a fî a ibimi nîn ndû ateyn a ghî ìwo i Fîinì. Tēyn, no mî àlèṅ à kà a chînì (ntu) Fìyìnì i Bæ n-to'tî iyvṽtì ibimi.	The key to the success of the Faith-Rest system lies in the validity of the object of our faith, the Word of God. Therefore, every aspect of the perfect character (essence) of God the Father supports Faith-Rest.
I dzi zì a ka ghî na lî iyvṽtì ibimi ateyn	How to Apply Faith-Rest
Iwo zì a ghî nîn ye'î Nwà'lì Fìyìnì bôm I nyeyni nîn ghî na ghî fu iwo ta ka kàlitēyn li yi gamtî ṅweyn achi nî achi a` Gheli nîn ghî kî sî a nyiṅ a dzi sî ye'î sî fî sî kasi sî jàṅtî iye'î nî tìchfînì tî ìlvi a ghî n-kiṅ.	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.
Wà nîn kya wì nâ à na ghî ìlvi ghà a wà na kiṅ iye'î I li na yi gamtî va, ma wà kà' a wà kasî bèytî kî fîlè'nî fî iwo ta wà n-læ ye'î sî nfè'tî ì yè'î nî a mîchi ì nchwônî. Bôm tēyn, wà nî keli sî nà fsiṣì zisì iye'î kî mînchi ìn jìm ta ka iye'î zì a ka yi gamtî và na ghî kî ghî, kî sî jya sî I jya, a mbaṅi a mbaṅi, atu a atu.	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.
Mîwolì mzî a mî n-to wà keli sî na kûm tî a sî fî sî weti adya' a mîdzàtî a fî mîwolì a Nwà'lì Fìyìnì n-kôynì ateyn.	There must also be continuous repetition of important principles and reinforcement in learning how various Bible principles interrelate.
Ta wà n-ye'î ndû nî Nwà'lì Fìyìnì, wa ni yeyn na iwo nîn ba'lì meyn a wa atēyn sî nî I vâ na wà na ki awo a dzi nî Fìyìnì fî, a ghî ateyn a wà na gi ma wà kà' a wà fsi, yvi kèlì, fî nà lî tîe'î tî li tî. Samo' nî ba'lì atu nî samo'.	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.
Ìsayà 28: 10 Bôm ta atu iwo nî keli sî nà ghî kî atu ìwo, atu iwo kî atu ìwo, mbaṅi atu mbaṅi, mbaṅi atu mbaṅi, kî sî jya sî I jya a fēyn, kî sî I jya sî I jya a fî.	Isaiah 28:10 For precept must be upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little."

A wà yeyn na dzî ì zî a Fîyîni fî nîn ki awo ateyn sî lî àlê' a dzî a fî a wà nîn ki awo ateyn awo kî sî I dvî. Wà n-bà'li ifyê' Fîyîni wu n-ghi sî nî vâ na wà na chí nî itofi, nî ikîti-I fî lî tîcho'ni tî jûng tî a wa nchîni.	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.
A wà ghe'nî abâs ayvisî ilvî ta wà fañ kî ada' nâ ghayn sî alenî ilvî kî dyêf à. Ta wà nîn fsisi iwo I Fîyîni mîncchi ìn jîm yî n-gvî kîmî nî ìmya'tî ìneyeyni ta wà n-sæ ta wà n-chi fvîsî samo'.	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.
Ta wà nîn lî iwo I Fîyîni nî ibîmî, a wà na guf ì fvîsî iwo I Fîyîni ta wà tu' ì lèm a wa àntêynî I gâmtî na wà to ì chwò nge'sî nâ tisî ngen ì yî-à. Iwo I Fîni a wa antêynî n-gâmtî na wà na chí sî a wa ngen, ye'tî wî afo a lî a a mbzi a fêyn, ma wà kà' a wà koyîni no mî nî ghà nî atem a to a, fâyn wî, ta wà lunsî iwo I Fîyîni a wa nchîni.	In the faith application of the Word of God, you will draw on your accumulated resources of Bible teaching in order to cope with your problems and take control of your own life. The Word of God in your soul makes you self-sustaining, independent of anything in the world system, and able to face life with courage and confidence as you fulfills God's plan for your life.
Iyâvîti ibîmî, n-ghi tèyn, ma à bà'li Fîyîni sî iwo ta ka ghi na ngoynî ateyn to chwò no mî nge' ì kà a nchîni. Toynî IBÎMI wà lî iwo I Fîyîni a dzî yî keli itof ma wà fvîsî kògsî kî nô a wa antêynî, yî dyêyn na wà nyîjî men nâ nyamî yvîti a tîchfîni nî Fîyîni fî.	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.
Mbanjisi sî na ye'tî iyvîti ibîmî n-ghi:	The steps in the Faith-Rest technique are:
1. Wa yîni zî Fîyîni fî (iluyinsi I Ayvis a Nwa'ni-a) toynî sî nâ fê'tî mbîsî a dzî ì Nwà'li Fîyîni.	1. Establish fellowship with God (the filling of the Holy Spirit) through Biblical confession of sin.
2. A wà na keli wî adîli a va ikfâætî bôm ta wà nîn lî tîchfîni tî Fîni.	2. You may then recover a relaxed mental attitude by claiming promises from the Word.
3. Ta wà nîn jântî ko'sî sî nâ kfâ'tî ta Fîyîni, wa we ikfâ'tî ì i-a a iye'i a fî a ka yî gamtî vâ ìlvî nâ ghè.	3. As a means of calling up divine viewpoint thinking, concentrate on pertinent doctrines related to the issue at hand.
4. A wà yî iwo nâ zî bôm ta wà me'ni meyn iwo I Fîyîni chíl.	4. Take control of the situation as you reach doctrinal conclusions.
Achfîti a iyvîti ibîmî-sî tim sî yî ifâyn	An Example of Faith Rest - Victory Over Fear
Bôm ta sî na ghi kî iye'i I Nwà'li nîn ghi iwo I to I, a fo kî a Satâyî nîn faytî nu nîn ghi dzî zî a wà nîn kfâ'tî ateyn na ka adya' iwo I Fîyîni na felà. Mbîsî ikfâ'tî nî sî nâ kfâ'tî kî iwo I Fîyîni lî yî bû nâ ndû aka' à mò'. No mî ndà nîn ghi tèyn ma awo lî a kî na gàn sî nweyn kî a dzisi a dzisi, kèsa gheli ta ghi nîn gvî nî ighanji iwùyn I, ànlùè, ikfâ' i mbzi, ikoyînsî isuyî sî ngen, ifîmsî, iton ì yafîni- no mî ghà ta kî n-tzîyn fvîsî ikfâ'tî I Fîyîni.	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.
Mbâyîni ì bemni ìlvî nîn ghi kî nô ifâyn. Ifàn I nîn	One of your most potent enemies, for example, is fear.

ghî mbi ìkfà'ti ta I n-nî wùl bù nà fî ka sî kfà'ti a jûn, no sî nà fî kfà'ti a dzi Fîyîni. Kòn a wà na ghi ma wà tû' lèm mî tî iwo I Fîyîni a wa antêynî, yi n-lum fêlî wî iwo ìlvi ta ifâyn I zî gvî.	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.
Lî ìlvi: Â n-ghi wi mbi ta ka alimalîma basa và, sî nà fâyn a fo kî bem a fî kîj sî lemsî và. Ifâyn zî a à n-ghi mbi nî iwo ma yi bàla bala, ghi dzi ìkfà'ti, wa bê à yi kê' kî nô na Fîyîni fî nîn gâmtî và kèsa sî kîntî ìlvi 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.
Ifâyn ì nîn kè'nî ìkel I ngej nâatem a to a nî wul ì bîminî a nchîni kîlitêynsî.	Fear opposes the believer's confidence and courage in the Christian Way of Life,
1 Joyn 4: 18 Ifayn ì nîn ghi antêynî ìkôn. Ikôn zî a yi n-kfeynî yi n-sân fvîsî ifâyn nô ì jîm, bôm ta ifâyn ì nîn dyêyn na ghi n-keli sî fu nge' sî wùl. Wul ì kæ sî nà faynà a ikôn I Fîyîni na kfeynî wî a ηweyn antêynî.	1 John 4:18 There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.
Â n-ghi ikan sî na kya na fidzîti fî li fî ta Satâyn nîn nyânîsî lî sî ghelî ghibîminî nîn ghi sî nî na àjena 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.
Sî kè'nî ifâyn, ndù a dzi a fêyn tèyn:	To deal with fear, proceed as follows:
Fè'ti mbi àteyn. Ifayn ì nîn ghi mbi. No mî ta ifè'ti nîn tim ì wi mbi, à n-keli sî nà ghi àfvi a kî asî a sî cho'. Ifayn ì nîn gvîti lî ì li ì và wa keli sî kasi sî nyanîsî sî gvî a wa itof, ta ka wà na ka sî fî sî kfa'ti sî lî iwo I Fîyîni. Bôm tèyn, sî fè'ti mbi sî fî sî kasi sî nà yîni aka' a mò' nîn ghi iwo I yi asî -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.
Lî tichfîni. Ibâm ifè'ti I mbi, ni na ìkfà'ti I yi-a na nyânîsî à toynî a ill ì tichfîni ma tî wânjî wânjî a Njwà'li Fîni, 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
Îsayà 41: 10, Tèyn, ka wà na faynà, bôm ta ghes ì và n-ghi a mo', ka na chîntî à, bôm ta mî n-ghi Fîyîni fî-a fî. Mî n-fu àdya' sî và, kî nô samo' mî ghali lâysi và nî àwu ikœ ì two nî mà vzi a wu n-ghi àtî-ati."	Isaiah 41:10, "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."
Rome 8: 28 "Ghesîna nîn kya na à n-gâyn no mî ghà, Fîyîni fî faytî kî sî a nûn sî ghelî ghi a ghi n-kôn ηweyn. A ghi ghelî ghi a wu jàn na àjena na nî ta wù bà'ti."	Romans 8:28, "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 sî fan tî bèytî tichfîni tî jûn tî sî I dvî, wa kî kî nô a ηwà'li a fî a ghi n-sô' ndû nî ìtu awo ateyn, kî ta ghi nyà' kâlî, kèsa wà jan 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 fî lem na wu ni à, a ghi iwo ta ghi mêmî iwo I Fîni ta ka wà kul ikfà'ti I zya ateyn. Ichfîni i nîn dêyn nchîni Fîyini fî nî và na wà na ka ta awo nîn ndû i fî su'si àwo a to na ki na ghi ki a bol a bol. Àlê' kî a ichînti-I nà ghi ateyn, à lî a à na si ghi mbôynî lvîyn.	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 ilvi: Si nà lî tichfîni nîn ghi ngò'si. À n-ghi kî nzîti si nà yvîti ibimi. Tichfîni tî kà' tî bù ghâl ikfà'ti I yi-a na adîlià na ghi wi ateyn si ilvi i dyâ, ma tî kà' tî bù mèsî aow a to a li a. Tichfîni tî nî tî nà bà'ti kî àlej a to a li a iyvîti ibimi, si nà kfà'ti 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.
Wa lî iwo I Fîyini. Si lêm atu à kya iwo I Fîyini àlê' ghè a ghi n-ye'i ateyn nî àlê' kî a wà n-ye'i ateyn n-gvi men nî iwo I Fîyini a wa antêynî. Lvîyn, wa lî iye'i nâ yèyn i fvisi gvi asi ikfà'ti nî và si gàmî iwo ilvi nâ ghè. À wà "beynsi iwo ateyn a yi ni itof" ilvi nâ ghè.	Apply doctrine. Your concentration on doctrine in Bible class and in your studies has brought doctrine into your soul. Now you will apply this doctrine by moving it to the front of your mind to meet the demands of the moment. You will apply a "rationale" to the situation.
"Si bèynsi iwo na yi ni itof" n-ghi iwo ta ghi faytî kfà'ti i lêm i dzi ateyn. Ta iwo I to wà faytî kfà'ti nî itofi, wà nîn faytî beysi sî ngej yi-à iwo zè a iwo I Fîyini nji be kûm iwo na zè. Iyeyn nâ yèyni nîn keli si nà ghi bôm ta ifayn i nî iku zè a yi nâ ghi ni meyn bèbsi ikfà'ti, wa keli kî nô si lî ilvi si jèla mîdzîti si kasi si gvi 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 si a chfîti, wà kà' a wà kfa'ti gvi gò'si nî awo a lî a ma ghi fvisi a Rome 8: 29, 30, "Fîni fî nîn læ meyn lêm na gheli nâ ghi a fî nâ n-si ghi ma fî cho'ti meyn fvisi Wayn Nweyn. Fî n-lêm tîyn ta ka Wàyn nweyn na ghi Wayn wû àsi antêynî nî woyn-ghîni ghi dvî kî tîyn. Fî n-jañ meyn gheli ghi a fî nâ si ghi ma fî cho'ti meyn si a nweyn a ghêl i fî lêm gheli nâ ghèyn a fî jàn si a gheli àtî-ati, Fî n-lêm tî boj gwôti i fu ibayn I gha'ni-I nî nweyn sî àjena." Wà lî a wà kfa'ti ndû tîyn...	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 ...
Si asi, "Fîyini fî nîn læ meyn kfà'ti kûm mà itu' i mu."	First, "God thought about me in eternity past."
I li, "Wû n-læ meyn bà'lî mbà'ti kûm mà itu' i mu yi keli wi fînsè'i".	Next, "He designed a perfect plan for me in eternity past."
Tèyn, "Wu fî cho' ma abàs adèj a mbà'ti nâ ghàyn".	Then, "He chose me for a privileged part in His plan."
Bôm tîyn, Fîyini fî lî a fî boysi ma lvîyn bôm ta mi	Therefore, "God can bless me right now because I

n-keli ilan I nweyn.	possess His righteousness."
A n-gò'si, "a Fiyini fi bosì ma kì sà a mo' iyvi.	Finally, "God will bless me forever in Heaven."
Mbanjì nà sèynsì a sà nìn kumi ghi tēyn nì ghi ìlweñ iye'i ì twāyn ta wu n-gāmtì na ghi kfà'tì a dzî Fiyini. Nì nà jeli a dzi nà ghàyn sà nà ye'tî awo a fi a wà sà ghi ma wà ye'i men, wà kà' a wà nyanjì kèlì àlèñ kì a wà nìn ti ateyn a dzî ìfu I atem a junà nì Fiyini fi. Ta wà lí iwo Fiyini nì ìbimi-I a wà kasí nà ne'à wi fi ka sà kì awo kì ta kì 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 fi bè nò na gha kùm àwo nà kēyn a? Fiyini fi ti kē sà nà ti nēyn ghesinà a mo', a lē fi nù yè nda ghesinà? Fiyini fi nìn bu lē ghè'nì nò mī sà fu Wāyn ì nweyn na ghi baynti a ànwāmni bóm ghesinà ghè jìm. Yi ti n-dyēyn na wù nì fu nò ìfwo ì jìm sà ghesinà sà ba'si atu nì Wāyn nweyn.	Romans 8:31,32, "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."
Ghi kfà'tì gò'si tēyn a mīntimlì afēyn a tībif ti àtì-ati, nì na wà toyni antēyni àwo ma kì tí nà gvì nì ìfayn ì nì ìwulì i. Ma wà sà kì iwo kì ta yi n-ghi fi keli ngeñ ì yì-à, wà kà' wà faytì kiti àwo kì a wà nìn toyni ateyn ì lì ìcho'nì nì itof ì yì-a, nì dzì zì a wà kiti ateyn mēsì nge' ateyn.	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.
Iwo ateyni kē sà nà to gha' a, ma wà lì wa bú tisi, a wà fi toyni kēmi ateyn nì itofi samsi na Bôbo fi nìn mēsì nge' ateyn	Even if the problem is hopeless, completely beyond your control, you can still cope with it by intelligently trusting the Lord for a solution.
No mī àlè' iwo I Fiyini kà ta wà we ì lēm a wul antēyni nì vā, wa kà' a wà fvisi bēsì atu, fi lì sà kōyni no mī nì ìnki imòm ì kà nì nge' a wa nchînì.	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.
Ìlvi nìn ko'tî gvì a wa nchînì na wà na kīñ no mī ìnki iwo I Fiyini ì kà ta wà timi yè'i.	At one time or another you will need every doctrine that you have had an opportunity to learn.
Wà kē sà yeyn ngeñ ì yì-à, wutî àwo a wa antēyni na kì ghalì vā ìlvi nge', a yi na dēyn na wà bu tí nà ba'tî ngeñ ì yì-à sà asì kùm nge'si ateyn. Imōmsi I nìn keli sà gvì, kesa wà ba'ti meyn ma ngan a.	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.
Sì jèlè a mīdzit̃i mī iyvit̃i antēyni ìbimi, wà n-lí kì nò ìkfà'tì I Fiyini nì itof I nwen zà a yi n-lum ghi no mī sà itu' gha na I na tebt̃i fi tis̃i vā.	In using Faith-Rest principles, you are employing the thinking of God and His eternal wisdom as your own guide and counsel.