

Omusango, Obwenkanya, n'Okulamula – Judgment, Justice, Judging ¹

Luganda – English

Luganda Translation by Pastor Freddy Mutebi, Truth Gospel Church, Masaka, UGANDA

Omusango, Obwenkanya, n'Okulamula	Judgment, Justice, Judging
<p>Baibuli egamba nti Katonda asala emisango gya nsonga. Tumanyi nti emisango n'okuteesa kwe byansonga eri omuntu. Eky'okuyiga kino kyogera ku bitundu bya Baibuli ebikwata ku masomo g'omusango, n'obwenkanya era kiwa abakkiriza omusingi okumanya enjawulo wakati w'okusalira Omwonoonyi omusango n'okuteesa kw'Omwoyo mu nsonga z'omuntu.</p>	<p>The Bible says that God is just. We know that He exercises perfect judgment and discernment in His dealings with mankind. This study discusses the various Bible passages dealing with the subjects of judgment and justice and gives the Christian believer a basis for knowing the difference between sinful judging and spiritual discernment in human affairs.</p>
<p>Katonda ye mulamuzi ow'amaanyi ow'omuntu Baruumi 2:1-6. Ekigendererwa ekikulu ekya Bar. 1:18 okutuusa 3:20 si kukakasa bukakasa nti abantu bonna bonoonyi.. kino abantu bakitwala nga kyalusaago. Wabula okutegeera obukakafu bw'omusango gwa Katonda ku butaba na butukirivu, eyo y'empeera y'ekibi. Mu ssuula 1, bannamawanga mubutuufu tebayogerwako, wadde nga bayinza okuba nga baali mu birowoozo by'abasomi b'essuula eno, naddala Abayudaaya. Mu butuufu abantu abamu, ng'otaddeko Abayuddaaya, bo bennyini tebandyetadde mu ttuluba ly'abonoonyi. Ng'ate abantu bano bennyini, mu butukirivu bwabwe bo baali mu kyetaago kyekimu ekyokulumirizibwa ekibi.</p>	<p>God is the Only Capable Judge of Mankind Romans 2:1-16 The general purpose of Rom. 1:18 to 3:20 is not to prove that all men are sinners -- this is taken for granted. It is, rather, to make starkly clear the certainty of God's judgment on unrighteousness, which is the terrible consequence of sin. In chapter 1, the Gentiles were not actually referred to, although they were probably in the picture in the minds of some readers, particularly the Jews. In fact, some people, including especially the Jews, would not have regarded themselves as in the category of immoral persons. Yet these very people, in their self-righteousness, were in equal need of conviction of sin.</p>
<p>Okulumiriza ekibi kuno kusangibwa mu ssuula 2, n'omuntu ayogerwako nga "ggwe" ate mu ssuula 1 nga "bali" Omuntu ey'emaanyi obutukirivu teyebala kuba na musango; era si kyangu okumukkirizisa okuba n'ekibi. Obutuukirivu bwe n'empisa ze ennungi bimuletera okuwulira nga teyetaaga njiri ya Kristo. Bwe kiba omuntu omwonoonyi ow'omussuula 1 "aziyinza" amazima n'okwonoona kwe, omuntu ow'ekitiibwa ow'essuula 2 alangirira amazima mu butaba nabutukitivu nga asala omusango. Amalala ag'omwoyo muziziko munene. Essuula 2 ennyiriri 1-16 zisengekeddwa nga bwezigoberegana.</p>	<p>This conviction of sin is found in chapter 2, with the individual being addressed as "thou", as opposed to the "they" of chapter 1. The self-righteous person does not consider himself as being subject to condemnation; and it is not easy to convince him of sin. His self-righteousness and moral trends are so strong that he does not feel the need of the Gospel of Christ. If the immoral man of chapter 1 is "holding down" or "hindering" the truth by sinning, the respectable man of chapter 2 is "proclaiming the truth in unrighteousness" by judging. Spiritual pride is a great stumblingblock. Chapter 2, verses 1 to 16, is arranged as follows:</p>
<p>1. Okunenya.... (2:1) Omutume ayogera ku mwoyo gw'omuntu eyemaanyi obutukirivu</p>	<p>1. The Rebuke -- (2:1) The Apostle appeals to the S/R person's conscience. If the man assents to</p>

<p>singa omuntu akkiriza nti abonoonyi balina omusango, mazima aba yesalira yekka omusango. Omuntu alina okwejjamu esukuuti, Katonda ateeka abantu bonna ku kigero kye kimu.</p> <p>2. Ennono essooka ey'omusango (2:2) Omusango gwa Katonda gwa "mazima; n'olwekyo tegulina kwawula.</p> <p>3. Obutasobola kwewala...(2:3-5) Omuyudaaya tasobola kwewala olw'obuzaaliranwa bwe oba eddini. Tewali butukirivu bwa muntu obuyinza okumuleetera okwewala omusango.</p> <p>Mu bitongole ebiramuzi eby'abantu, omuntu alina omusango ayinza okwejjeerezebwa singa (1) Omusango gweyazza tegumanyiddwa (2) Yewala ebifo amateeka wegayinza okumunywereza (3) Obujulizi bubula oluvanyuma lw'okukwatibwa kwe (4) Atoloka mu kkomera neyekweka bannamateeka. Tewali ekimu ku bino ekiyinza okuyamba omuntu okwewala okunenywa kwa Katonda.</p> <p>4. Ennono ey'okubiri ey'omusango ... (2:6) Okukolagana kwa Katonda n'omuntu kusinziira ku butuukirivu bwonna mu kubonereza oba okuwa empeera- "asasula buli muntu ng'omulimu gwe bwe guli Engero 24:12.</p> <p>5. Obutuufu bw'ensonga (2:7-10) Tewali kifo kya wakati kkati. Ebikolwa bibiri byokka abikkirizibwa. Abantu bakubeera ku ludda olumu oba olulala.</p> <p>6. Eno ey'okusatu ey'omusango(2:11) "Katonda tasosola mu bantu" Katonda talondoba mu bantu. Abayudaaya okuba abalonde tekyategeeza nti ekyo kyababuusa omusango.</p> <p>7. Omusango gwa nsi yonna... (2:12-15) Omitindo gy'omisango gijja kuba gya njawulo wakati w'Abayudaaya n'ebannamawanga. Abayudaaya balisaliirwa kusinziira ku mateeka ga Musa, ne bannamawanga kusinziira ku teeka ly'omwoyo (Conscience), n'olwekyo, embala ke kakunizo ka byonna.</p> <p>8. Ennono ey'okuna ey'omusango(2:16) Abayudaaya n'ebannamawanga bombi bakuleetebwa maaso ku maaso ne Kristo era enjiri y'enkomerero y'omusango. "Ku lunaku</p>	<p>the condemnation of sinners, he really condemns himself. The man must have his arrogance removed; God has one standard for all. Judging others will not bring escape from God's judgment.</p> <p>2. The First Principle of Judgment -- (2:2) The judgment of God is "according to truth", therefore impartial.</p> <p>3. The Impossibility of Escape -- (2:3-5) The Jew will not be able to claim any exemption because of his national heritage or religion. No human righteousness provides for escape from judgment.</p> <p>In human jurisdictions, a guilty person may get away with a crime if (1) his offence is not known; (2) he escapes beyond the bounds of the jurisdiction; (3) there is some failure in the legal process after his arrest; or, (4) he escapes from custody and hides from officers of the law. Of course, none of these will help a person escape from divine justice.</p> <p>4. The Second Principle of Judgment -- (2:6) God's dealings with mankind are based on absolute justice, whether as to punishment or reward. "Who will render to every man according to his deeds." cf. Prov. 24:12</p> <p>5. The Reality of Meaning -- (2:7-10) There is no middle ground. Only two sorts of deeds are allowed. People are either on one side or the other.</p> <p>6. The Third Principle of Judgment -- (2:11) "There is no respect of persons with God." God has no favorites. The Jews' being chosen did not mean that they had immunity from judgment.</p> <p>7. Universal Application of Judgment -- (2:12-15) Standards of judgment will be different between Jew and Gentile, the Jews being judged by the Law of Moses, and the Gentile being judged by the law of conscience. Thus, character will be the test in both cases.</p> <p>8. The Fourth Principle of Judgment -- (2:16) Both Jews and Gentiles will be brought face to face with Christ and the Gospel in the ultimate judgment. "In the day when God shall judge the secrets of men according to my Gospel by Jesus Christ."</p>
--	--

<p>Katonda kw'alisalira omusango gw'ebyama by'abantu, ng'enjiri yange bweri, ku bwa Yesu Kristo.</p>	
<p>Obwenkanya bwa Katonda</p> <p>Katonda alina obuyinza bwonna eri ebitonde bye. Alina obuyinza obutukiridde okulungamya emirimu gye nga bwayagala Zab. 115:3; 135:6.</p> <p>Katonda mulamuzi Zab. 50:6, Nga omulamuzi, ateeke omusango ku kibi. Bar. 6:23, "Empeera y'ekibi kufa" Katonda alagira atagondera mateeka ge abonerezebwa. Ekyamateeka 18:18-19.</p> <p>Katonda atuukiridde mu misango Is. 45:20-25 Zab. 89:13-16.</p>	<p>The Justice of God</p> <p>God has sovereignty over His creatures by virtue of His creation. He has the perfect right to dispose of His works as it may please Him. Psalm 115:3; 135:6</p> <p>God is a judge. Psalm 50:6. As a judge, He places a penalty on sin. Rom. 6:23, "The wages of sin is death." God demands that disobedience against His laws be punished, Deut. 18:18-19.</p> <p>God is perfect in Justice.</p> <p>Isa. 45:20-25; Ps. 89:13-16</p>
<p>Obutukirivu bwa Katonda tebwasosola</p> <p>II Ebyom. 19:4-11</p> <p>Bar. 3:26 "Okulaga obutuukirivu bwe mu bino: alyoke abeere Omutukirivu era ng'awa obutukirivu akkiriza Yesu"</p> <p>Obwenkanya bwa Katonda butuukirizibwa na kuwaayo kwa Katonda. Yesu Kristo yasasula omutango.</p> <p>Kol. 2:13-15.</p> <p>Yesu mwene mu buntu n'emirimu bi tuukiriza obutuukirivu bwa Katonda n'obwenkanya.</p> <p>II Kol. 5:21, Isa. 53:10-11</p> <p>N'olwekyo, Katonda mwenkanya bwasonyiwa omuntu akkiriza emirimu gya Yesu Kristo.</p> <p>Bar 8:1; "kale kakaano tebaliiko musango..."</p> <p>1Yok. 5:11-12 "Era okutegeeza kwe kuno nti Katonda yatuwa obulamu obutaggwawo, era obulamu obwo buli mu mwana we. Alina omwana alina obulamu atalina bulamu atalina mwana wa Katonda talina bulamu.</p> <p>Ennono: Ekisa bulijjo kye kisooka omusango Mal. 1:2</p>	<p>God's Justice is impartial.</p> <p>II Chr. 19:4-11</p> <p>Rom. 3:26, "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."</p> <p>God's Justice is satisfied because of God's provision: Jesus Christ paid the penalty.</p> <p>Col. 2:13-15</p> <p>The Person and Work of the Lord Jesus Christ satisfied the just demands of God's Righteousness and Justice.</p> <p>II Cor. 5:21; Isa. 53:10-11</p> <p>Therefore, God is Just when He forgives the person who accepts the Work of Jesus Christ.</p> <p>Rom. 8:1, "There is therefore now no condemnation..."</p> <p>I John 5:11,12 "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."</p> <p>Principle : Grace always precedes judgment. cf. Mal. 1,2</p>
<p>Waliwo ebigambo bingi mu Baibuli ebyogera ku bika ebyenjwulo eby'okwawula, Omusango, n'okusingibwa omusango. Emirundi egimu tulabulwa obutenyigira mu kusalira omusango abalala. Emirundi egimu tulagirwa kwenyigira mu kuteesa nga tusalawo ensonga. Kumpi mu kitundu mu Baibuli eky'ogera ku kusala omusango, kontekisiti ekuyamba okusalawo kusala musango</p>	<p>Judging</p> <p>There are several words in the Bible referring to various types of discernment, judgment, and condemnation. Sometimes we are warned not to engage in sinful judging of others. At other times we are told to exercise godly judgment (discernment) in deciding a matter. In almost every passage dealing</p>

<p>naba ki okwogerwako.</p> <p>Mukweyongera okutegeera mu kuyigiriza kwaffe, ebiseera ebisinga tukozeza ekigambo, okulamula nga twogera ku kunenya okubi okutali kulungi okukolebwa omukkiriza avudde mu bumu, oba atakkiriza olw'embeera ezimu. Tukozeza ekigambo okwawula (discernment) okusobala okukebera abantu, ebintu ebikolebwa (events) oba ebizibu, ekikolebwa abakkiriza abali wansi w'okufuga kw'Omwoyo Omutukuvu.</p>	<p>with judging, the context will enable you decide which type of judging is being discussed.</p> <p>For clarity in our teaching, we often use the word judging to refer to improper, destructive criticism, either by a believer out of fellowship, or by an unbeliever under certain conditions. We use the word discernment for the proper evaluation of people, events, or problems, by believers under the control of the Holy Spirit.</p>
<p>Enkozeza ya (Krino)</p> <p>Ekigambo ky'Oluynaani ekiraga ekikolwa "okulamula" Ekigambo kino kikozezebwa ku kukebera okugwanira n'okusala omusango okubi. Ekigambo kino kirina enkozeza nga zino wammanga:</p> <p>"Okulonda wo (select), nsinga kwagala kino(Prefer)"</p> <p>Bar. 14:5 "Omuntu omulala alowooza(krino) olunaku olumu okusinga olulala, omulala alowooza ennaku zonna okwenkanankana. Buli muntu etegeererenga ddala mu magezi ge yekka.</p> <p>Kuno kwe kweteesa okugwanira (legitimate discegment).</p> <p>"Okulamula" "Mbagamba ng'abalina amagezi; mulowooze kye njogera." IKol 10:15 kikozezebwa mu ngeri entuufu ey'okuteesa.</p> <p>"Okutuuka ku kusalawo" "....nga bwe kiragirwa" I Kol. 7:37 Okutegeera okutuufu.</p> <p>"Okutuuzza olukiiko olw'omusango" (Kikozezebwa mu mateeka)</p> <p>I Kol. 1:5-12, "Kubanga nfaayo ki okusalira. Omusango abali ebweru? Mmwe temusalira musango ba munju?" Pawulo oba ekanisa balina olukusa okutuuzza olukiiko olw'omusango. Eri abakkiriza kino kigwaana.</p> <p>Bikolwa 25:10 "....wa nngwanidde okusalirwa omusango". Pawulo ng'ali mu maaso g'entebe esalirwako omusango ey'abaruumi awagwanira okusalirwa emisango.</p>	<p>USES OF (krino)</p> <p>The basic Greek word for the verb "to judge" is krino. This word is used for both legitimate discernment and for sinful judging. This word has the following uses :</p> <p>"To select, to prefer":</p> <p>Rom. 14:5 "One man esteems (krino) one day above another: another esteems every day alike. Let everyman be fully persuaded in his own mind."</p> <p>This is legitimate discernment.</p> <p>"To judge": "I speak as to wise men; judge ye what I say." I Cor. 10:15 Used in the right sense of discernment.</p> <p>"To reach a decision": "...hath so decreed..." I Cor. 7:37. The right sense.</p> <p>"To hold court" (used as a legal term)</p> <p>I Cor. 5:12, "For what have I to do to judge thee also that are without? (the unbelievers) Do not ye judge them that are within (believers in local church)?" Paul or a congregation have the right to hold court. In regard to believers this is legitimate.</p> <p>Acts 25:10, "...where I ought to be judged." Paul is before the Roman Court where it is legitimate for cases to be judged.</p>
<p>"Okugonjola empaka oba ennyombo".</p> <p>I Kol 6:6, "naye ow'oluganda awoze n'ow'oluganda era ne mu maaso gaabo abatali bakkiriza..."</p> <p>Wano, krino kivvunulwa nga, "okugenda mu mateeka", ekyo kyo kikkirizibwa. Naye bwekiba wakati wa ba memba b'ekanisa ababiri si kituufu mu mbeera bwezityo.</p>	<p>"Settling a dispute or quarrel":</p> <p>1 Cor. 6:6, "But brother goeth to law with brother, and that before the unbelievers..."</p> <p>Here, krino is translated "to go to law", which, in itself, is legitimate. But between two church members it is not right in these circumstances.</p> <p>Divine Court :</p>

<p>Entebe ey'omusango ey'obwakatonda. 2 Tim. 4:1, ".... Kristo Yesu, alisalira omusango abalamu n'abafu, era n'olwokulabika kwe n'obwakabaka bwe". "Okusala omusango, kwe kulaga endowooza" Mat 7:1,2. "Temusalanga musango, muleme okusalirwa. Kubanga omusango gwe musala gulibasalirwa nammwe: era ekigera kye mugereramu, ekyo kye muligererwa nammwe" Ekika ky'omusango kino kiba kulamula kubi okukolebwa omukkiriza ali ebweru w'obumu. Yok. 7:24 "Temusalanga musango okusenziira ku ndabika, naye musalenga omusango ogw'ensonga" Kino kyakulabirako kirungi nnyo eky'okuyigiriza kwa Mukama okuteesa ng'osinzira ku mazima ag'Omwoyo mu kifo ky'okusala omusango okubi.</p>	<p>2 Tim. 4:1, "...Christ, who shall judge the quick and the dead at His appearing and His kingdom." "To pass judgment upon, thus to express an opinion": Matt. 7:1,2, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." This kind of judgment is sinful judging carried on by a believer out of fellowship. John 7:24, "Judge not according to the appearance, but judge righteous judgement." This is an excellent illustration of the Lord teaching that sinful judging is to be replaced by discernment based on spiritual information.</p>
<p>"Okusala omusango ogutali gwa nsonga, okuwakanya, okunoonya ensobi ku, okuvunaana". Bar. 2:1 "Kyova olema okubeera n'eky'okuwoza, ggwe buli muntu anenya kubanga ky'onenya munno, weenenyeza ddala wekka; kubanga ggwe anenya, okola ebyo" Kino kiyinza okuba ekibi ky'omutima, ekibi ky'olulimi oba byombi. Bar. 14:3, "Alya tanyoomanga atalya era atalya tasaliranga musango alya: kubanga Katonda yamusembeza" mu ngeri endala, ffa ku bubyo. Bar 14:10, "Naye ggwe kiki ekikusaliza omusango muganda wo? Oba naawe kiki ekikunyoomesa muganda wo? Kubanga fenna tuliyimirira mu maaso g'entebe ey'emisango eya Katonda" Okusala omusango kwonna kulekere Mukama. Bar. 14:13, "Kale tulemenga okusalira banaffe emisango nate fekka na fekka; naye waakiri musale omusango guno, obutaleeteranga wa lugnda ekyesittaza oba nkonge. "Wano krinw kikozezebwa mu ngeri ennungi oba embi. I Kol 4:5, "Kale temusalanga musango gwa kigambo kyonna, ebiro nga tebinnatuuka, okutuusa Mukama waffe lw'alijja, alimulisa ekikwekebwa eby'omu kirikiza, era alirabisa okuteesa okw'omu kizikiza, buli muntu n'alyoka aweebwa ettendo lye eri katonda". IKol. 10:29, "bwe njogera omwoyo, si gugwo gwe naye gwa mulala, kubanga eddembe lyange lwaki okusalirirwa omusango n'omwoyo gw'omulala?" Kol. 2:16 :Kale omuntu yenna tabanenyanga mu by'okulya oba mu by'okumywa, oba olw'embaga oba olw'omwezi oguboneka oba olwa ssabbiiti...." Leka</p>	<p>"To pass unfavorable judgment upon, to criticize, to find fault with, to condemn": Romans 2:1, "Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things." This is either a mental attitude sin, a sin of the tongue, or both. Romans 14:3, "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." In other words, mind your own business. Romans 14:10, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Delegate all judging to the Lord. Romans 14:13, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." Here krinw is used both in the bad sense and in the good sense. I Cor. 4:5, "Therefore judge nothing before the time until the Lord comes, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 10:29, "Conscience, I say, not thine own but of the other: for why is my liberty judged of another man's conscience?" Live and let live. Live your life as unto the Lord, not unto people.. Col. 2:16, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days..." That is, let the other</p>

<p>omukkiriza oyo atambule ng'asanibwa Mukama. Yok. 4:11,12 "Temwogeraganangako bubi, ab'oluganda. Ayogera obubi ku w'oluganda, ayogeraobubi u mateeka, era asalira musango mateeka. Naye bw'osalira omusango amateeka, nga toil mukozi wa mateeka, wabula omusazi w'omusango. Eyateeka amateeka era omusazi w'omusango ali omu, oyo ayinza okulokola n'okuzikkiriza; naye ggwe asalira omusango munno ggwe ani?</p>	<p>believer live his life as unto the Lord. James 4:11,12, "Speak not evil one of another, brethren. He that speaks evil of his brother, and judges his brother ... there is one lawgiver, who is able to have and to destroy: who are you that keeps on judging another?" This person sets himself up as God when judging in this manner.</p>
--	--

<p>ENKOZESA YA (anakrino)</p> <p>"Okwekenneenya eby'okuddamu "... okusalira omusango kitegeeza "okwekenneenya" kino kikolwa ekigwaanira, okusinga ku bikwaata ku ndowooza yaffe eri ebyawandiikibwa. Bikolwa 17:11, Naye bano baali balungi (baggufu mu ndowooza) okusinga ab' e ssessalonika, kubanga bakkiriza ekigambo n'omwoyo omwangu (okuyayaana) ennyo, buli lunaku nga banoonya (anakrino) mu bya wandikibwa oba nga ebyo bwe biri bwe bityo".</p> <p>IKol. 10:25-27, mukilyanga, nga temubuuzizza kigambo olw'omwoyo ... ekitekebanga mu maaso gammwe mukilyanga, nga temubuuzizza kigambo olw'omwoyo". Ensonga eri nti tetulina kufuula nsonga emmere bw'eteerwa mu maaso gaffe netusala omusango olwa yyo.</p> <p>"Okwawula emyoyo" (bwe tuba mu kanisa)....</p> <p>Ekiraga nti anakrino kirina amakulu amalala amalungi kisangibwa ku zimu ku nnyiriri wammanga. Ekigambo "eky'omwoyo" kitegeeza omukkiriza mu kanisa asobola okwawula emyoyo awatali kuba na musango okuva eri Katonda.</p> <p>IKol. 2:14,15 "Naye omuntu ow'omukka obukka (takkiriza) takkiriza mwoyo gwa katonda: kubanga bya busirusiru gyal, era tayinza kubitegeera, kubanga bikeberwa na mwoyo (anakrino). Naye omuntu ow'omwoyo (mu bumu) akebera byonna, naye ye yennyini takeberwa muntu yenna.</p>	<p>USES OF (anakrino)</p> <p>"To examine for answers" ... "to pass judgment upon", which comes to mean "to examine". This is a legitimate activity, especially concerning our attitude toward the scriptures. Acts 17:11, "These were more noble (open-minded) than those in Thessalonica, in that they received the Word with all readiness (eagerness) of mind, and searched (anakrino) the Scriptures (daily), whether those things were so."</p> <p>1 Cor. 10:25-27, "...eat, asking no question, for conscience sake...whatsoever is set before you, eat, asking no question for conscience sake." The idea is that we are not to make an issue out of food set before us by passing judgment on it.</p> <p>"To discern" (while in fellowship) ...</p> <p>The proof that anakrino takes on a good connotation is found in the following passage, among others. The term "spiritual" indicates that the believer in fellowship can be discerning without condemnation from God.</p> <p>1 Cor. 2:14,15, "But the natural man (unbeliever) receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned (anakrino). But he that is spiritual (in fellowship) judgeth (discerns) all things, yet he himself is judged of no man."</p>
<p>Enkozesza YA (diakrino)</p> <p>Okuwakana n'omuntu, okubusabusa, okuyuzibwayuzibwa.</p> <p>Bar. 4:20 "naye mu kusuubira kwa Katonda (Ibulayimu) teyabusasusa (diakrino) mu butakkriza...."</p> <p>Bar. 14:23, "Naye oyo abusabusa (diakrino) azza omusango bw'alya, kubanga talya mu kukkiriza; na buli ekitava mu kukkiriza, kye kibi".</p> <p>"Okwawula"</p> <p>I Kol 4:7 "Kubanga akwawula ye ani? Kino kyogera ku kibi eky'okusaliriza, okusukulumya omuntu omu ku mulala; kiva mu kumala kulemwa kumanya nti omuntu ali ekyo kyali lwa kisa kya Katonda.</p> <p>Okwesalira omusango"</p> <p>I Kol. 6:5, "Njogedde kubakwasa nsonyi kiri bwe kityo nti mu mmwe temuyinza kuzuuka muntu mugezi ayinza okusalira baganda be ensonga?"</p>	<p>USES OF (diakrino)</p> <p>"To be at odds with oneself, to doubt, to waver":</p> <p>Rom. 4:20, "He (Abraham) staggered (diakrino) not at the promise of God..."</p> <p>Rom. 14:23, "And he that doubteth (diakrino) is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." This is an introspective judging which proceeds out a guilt complex.</p> <p>"To make a distinction":</p> <p>1 Cor. 4:7, "For who maketh thee to differ from another" This is describing the sin of partiality, exalting one person over another; it is failure to recognize that a person is what he is because of the Grace of God.</p> <p>"To judge oneself":</p> <p>1 Cor. 11:31, "For if we would judge (diakrino) ourselves, we should not be judged (krino).</p>

	<p>"To render a decision":</p> <p>1 Cor. 6:5, "I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?"</p>
<p>Enkozesha ya (Kritikos)</p> <p>Kyakozesebwa omurundi gumu mu kigambo kya Katonda, okulaga omutindo gw'ekigambo kya Katonda ng'omutindo ogwekomeredde ogw'omusango.</p> <p>Baeb 4:12, "Kubanga ekigambo kya Katonda kwangu, era kikozi, era kisala okusinga buli kitala kyonna eky'obwogi obubiri, era kiyitamu n'okwawula ne kyawula obulamu n'omwoyo, ennyingo n'obusomyo, era kyangu okwawula (kristikos) okulowooza n'okufumiitiriza okw'omu mutima.</p>	<p>USE OF (kritikos)</p> <p>Used only once in the Word of God, to describe the quality of the Word of God as an absolute criterion of judgment.</p> <p>Heb. 4:12, "For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor (kritikos) of the thoughts and intents of the heart."</p>
<p>Enkozesha ya (Diakrisis)</p> <p>Baeb 5:14, "Naye emmere enkalubo ya bakulu (abakkiriza abakulu) abalina amagezi agayigirizibwa okw'okugakoza okwawula (diakrisis) obulungi n'obubi." Omukkiriza akozesa ekigambo kya Katonda mu bumu asobola okwawula ebintu bingi.</p>	<p>USE OF (diakrisis)</p> <p>Heb. 5:14, "But strong meat belongs to them that are of full age (mature believers) even those who by reason of use have their senses exercised to discern (diakrisis) both good and evil." The believer who uses the Word of God in fellowship will be able to discern a great deal.</p>