

Eby'okulwanyisa bya Katonda	The Armor of God
Ennyonyola y'Abaefeso 6:10-17	An Exposition of Ephesians 6:10-17
<p>Omumtume Pawulo yakwatagana n'eggye ly'Abaruumi obulamu bwe bwonna. Yali munnansi wa Rooma era ng'ayagala nnyo eggwanga lyabwe; era okwegomba kwe eri amagye agalwana ga Romekwali kunene.</p>	<p>The apostle Paul had a lifelong contact with the Roman army. He was a Roman citizen and very patriotic; and his admiration of the fighting forces of Rome was great.</p>
<p>Eggye lya Rooma lyali ku ntikko y'okukola obulungi mu kiseera ky'Abakristaayo abaasooka. Yakola nga poliisi n'omukuumi w'ensalo ku byonna Europe, ensalo ne Asia, ne North Africa. Pawulo yalina enkolagana nnyingi n'abaserikale b'Abaruumi.</p>	<p>The Roman army was at its peak of efficiency during the early Christian era. It served as police and frontier guard over all of Europe, the borders with Asia, and North Africa. Paul had many dealings with Roman legionnaires.</p>
<ul style="list-style-type: none"> • Omuserikale Omuruumi yanunula Pawulo mu kibinja ky'abantu abaali mu Efeso. 	<ul style="list-style-type: none"> • A Roman soldier delivered Paul from the mob in Ephesus.
<ul style="list-style-type: none"> • Abaserikale b'Abaruumi baataasa obulamu bwe, ekibinja ky'abantu abaali mu Yerusalemi bwe baali baagala okumutta mu kitundu kya yeekaalu. 	<ul style="list-style-type: none"> • Roman soldiers saved his life when the mob in Jerusalem wanted to kill him in the temple area.
<ul style="list-style-type: none"> • Abaserikale b'Abaruumi baasobola okununula Pawulo okuva mu Yerusalemi okuva mu mikony'abakulembeze b'eddiini abaali baagala afudde, era ne bamutuusa e Kayisaliya nga tewali kabi konna. 	<ul style="list-style-type: none"> • The Roman soldiers were able to deliver Paul out of Jerusalem from the hands of the religious leaders who wanted him dead, and they brought him safely to Caesarea.
<ul style="list-style-type: none"> • Abaserikale b'Abaruumi be baawerekera Pawulo ku lugendo okuva e Kayisaliya okutuuka e Rooma, olugendo Pawulo lwe yamenyekera emmeeri. 	<ul style="list-style-type: none"> • It was Roman soldiers who escorted Paul on the trip from Caesarea to Rome, the voyage on which Paul suffered shipwreck.
<ul style="list-style-type: none"> • Abaserikale b'Abaruumi baatuusa Pawulo mu kibinja ky'Abaruumi eky'abakuumi ba Kabaka baamusibe. 	<ul style="list-style-type: none"> • Roman soldiers delivered Paul to the Roman garrison of the Praetorian Guard for his imprisonment.
<p>Abakuumi ba Kabaka bakiikirira buli kintu ekimanyiddwa ennyo mu byafaayo by'Abaruumi. Ennyiriri zaabwe zaali zikoledwa abaserikale abasinga obulungi era abasinga obumanyirivu mu kulwana abagezeseddwa, nga bageraageranyizibwa ku basinga obulungi okuva mu West Point, Sandhurst, St. Cyr. Zaali zigeraageranyizibwa ku bibinja by'okulwana ebisinga obulungi eby'omulembe guno, gamba nga Special Forces,</p>	<p>The Praetorian Guard represents everything that is famous in Roman history. Their ranks were made up of the best and most experienced combat tested centurions, comparable to the finest from West Point, Sandhurst, St. Cyr. They were comparable to the best combat units of modern times, such as Special Forces, 1st Marines, Patton's 3rd Army, the Coldstream Guard, Big Red One, etc. In Roman history, the man who wanted to be Emperor had first to win the favor of the</p>

1st Marines, Patton's 3rd Army, Coldstream Guard, Big Red One, n'ebirala Mu byafaayo by'Abaruumi, omusajja eyali ayagala okubeera Emperor yalina okusooka okuwangula... okusiimibwa kw'Abakuumi ba Kabaka.	Praetorian Guard.
Buli musajja mu nnyiriri yali muzirwanako assaamu ekitiibwa, omu ku balwanyi abasinga okutendekebwa ennyo mu byafaayo. Omuduumizi w'eggye ly'Omukuumi yali chiliarch eyakuuma empisa ezisinga obukakafu n'okutendekebwa mu kulwana, wadde ng'ennyiriri zonna zaali zaazirwanako abakugu.	Every man in the ranks was a respected veteran, one of the most highly trained warriors in history. The commander of the Guard was a chiliarch who maintained the strictest discipline and combat training, even though all ranks were seasoned combat veterans.
Empula w'omu Romekiseera Pawulo we yasooka okusibwa yali Nero (Lucius Domitius Ahenobarbus), eyali mu emu ku maka agasinga ekitiibwa ag'abajaasi ne bannabyabufuzi; amaka g'abagezigezi, naye Nero yennyini yali mulalu. Kasita Nero yawuliriza okubuulirira kwa Seneca, yali kabaka omutangaavu mu ngeri esinga oba esingawo; era yasobola okusalira Pawulo omusango mu bwenkanya mu kiseera kye yasooka okusibwa.	The emperor of Rome at the time of Paul's first imprisonment was Nero (Lucius Domitius Ahenobarbus), a member of one of the most distinguished families of military men and politicians; a family of genius, but Nero himself was insane. As long as Nero listened to the counsel of Seneca, he was more or less an enlightened monarch; and he managed to judge Paul fairly during the first imprisonment.
Pawulo yawandiika ebbaluwa eri Abaefeso mu kiseera we yasibirwa mu nnyumba mu Romebwe yali akuumibwa omuserikale w'ekibinja ky'abakuumi ba Kabaka. Pawulo yawa obujulizi eri abakuumi bangi mu myaka ebiri gye yamala ng'asibiddwa mu nnyumba; era abasajja bano bwe baali basindikiddwa mu nsi endala, ne batwala enjiri nabo. Pawulo yategeera ekifo ky'obuminsani eky'amagye era n'ategeera bulungi enteekateeka ya Katonda mu kumubeera mu Romembeera zino.	Paul wrote the epistle to the Ephesians during the period of his house arrest in Rome while he was guarded by a centurion of the Praetorian Guard. Paul witnessed to many guards during his two years under house arrest; and as these men were posted to other countries, they carried the gospel with them. Paul recognized the mission field of the military and understood very well God's plan in having him in Rome under these conditions.
Ekitundu kino eky'Abaefeso kirina enfumo nnyingi ez'amagye g'Abaruumi, nga bw'oyinza okulowooza. Ebigambo by'amagye birabibwa mu biwandiiko bya Pawulo bingi nnyo; okugeza nga:	This passage of Ephesians has as its background a large number of Roman military metaphors, as you might suppose. Military terminology is seen in a great deal of Paul writings; for example:
<ul style="list-style-type: none"> Mu Abaggalatiya 6:17, Pawulo ayogera ku kwetikka mu mubiri gwe "akabonero" ka Mukama waffe Yesu. Mu byafaayo, akabonero kano kaali kabonero akaatekebwa emabega w'omukono ogwa kkono ogw'omujaasi Omuruumi eyali amaze okutendekebwa okusookerwako. Kyali kitiibwa kya waggulu era kabonero ka "musajja w'omuntu." 	<ul style="list-style-type: none"> In Galatians 6:17, Paul talks about bearing in his body the "mark" of the Lord Jesus. In history, this mark was a brand placed on the back of the left hand of a Roman soldier who had finished basic training. It was a high honor and the sign of a "man's man."
<ul style="list-style-type: none"> Weetegereze ebigambo by'amagye ebiri mu 2 Timoseewo 2:3,4. Pawulo 	<ul style="list-style-type: none"> Note the military terms in 2 Timothy 2:3,4. Paul wrote 2 Timothy during his

yawandiika 2 Timoseewo mu kiseera we yasibibwa omulundi ogw'okubiri.	second imprisonment.
<ul style="list-style-type: none"> Okutendekebwa mu by'amagye g'Abaruumi kye kiva mu bigambo ebiri mu Abaggalatiya 5:25; 1 Abasessaloniika 5:14; Bak 2:5. 	<ul style="list-style-type: none"> Roman military drill is the background of the terminology in Galatians 5:25; 1 Thessalonians 5:14; Col. 2:5.
<ul style="list-style-type: none"> 1 Abakkolinso 15:20-23 ennyonnyola enjigiriza y'okuzuukira kw'abakkiriza mu ngeri y'okulaga amagye. Waliwo "ebibinja" bibiri eby'abakkiriza "abayita mu kwekenneenya", okusooka abo abaali bafu, oluvannyuma abo "abalamu era abasigadde". 	<ul style="list-style-type: none"> 1 Corinthians 15:20-23 describes the doctrine of the resurrection of believers in terms of a military parade. There are two "battalions" of believers "passing in review", first those who were dead, then those who are "alive and remain".
<ul style="list-style-type: none"> Mu 1 Abakkolinso 14:8, Pawulo yannyonnyola ebiragiro by'amagye ebyaweebwa ekkondeerePeetero Endowooza wano eri nti abo boogera mu nnimi baleeta okutabulwa mu nnyiriri. 	<ul style="list-style-type: none"> In 1 Corinthians 14:8, Paul described the military commands given by a trumpet. The idea here is that those who speak in tongues cause confusion in the ranks.
<ul style="list-style-type: none"> Mu Abaggalatiya 1:6, Pawulo ayogera ku ba legalists nga bagenze AWOL okuva mu Njiri. 	<ul style="list-style-type: none"> In Galatians 1:6, Paul speaks of legalists as having gone AWOL from the Gospel.
<ul style="list-style-type: none"> Mu Abafiripi 4:6,7, Pawulo ayogera ku kulinnya kw'omukuumi. 	<ul style="list-style-type: none"> In Philippians 4:6,7, Paul refers to the mounting of the guard.
Abeefeso 6:10-12 etuwa, mu ngeri y'amagye, "okubalirira embeera". Okubalirira ng'okwo kwesigamiziddwa ku nsonga ezikung'aanyiziddwa ne zeekenneenyebwa abakozi abaketta n'abakessi. Ebibuuzo ebirina okuddibwamu bye bino:	Ephesians 6:10-12 provides, in military terms, an "estimate of the situation". Such an estimate is based on facts gathered and analyzed by reconnaissance and intelligence personnel. Questions to be answered are:
<ul style="list-style-type: none"> Omulabe y'ani? 	<ul style="list-style-type: none"> Who is the enemy?
<ul style="list-style-type: none"> Omulabe ali ludda wa? 	<ul style="list-style-type: none"> Where is the enemy?
<ul style="list-style-type: none"> Amaanyi ge n'enneeyisa ye n'ebitongole bye ebimuwagira bye biruwa? 	<ul style="list-style-type: none"> What are his strength and disposition and his supporting units?
<ul style="list-style-type: none"> Obuwagizi bwe obw'okutambuza ebintu buli ludda wa era layini ze ez'okugabira abantu ebintu ziri ludda wa? 	<ul style="list-style-type: none"> What is his logistical support and where are his supply lines?
<ul style="list-style-type: none"> Bunafu bwe bwe buliwa? 	<ul style="list-style-type: none"> What are his weaknesses?
<ul style="list-style-type: none"> Ensi etya olutalo we lugenda okulwanirwa? 	<ul style="list-style-type: none"> What is the terrain like where the battle will be fought?
Abeefeso 6:10	Ephesians 6:10

"Ku ky'okuyigiriza okusigaddewo, funa amaanyi amangi ag'omunda okuva eri Mukama ne mu maanyi ag'omunda ag'amaanyi ge agaweereddwa."	"As to the remaining teaching, receive great inner strength from the Lord and in the inner power of His endowed power."
finally ...literally, "as to the remaining", naye mu mbeera eno, "kati okutuuka wansi ku nteekateeka esembayo ey'okulumba". Pawulo ayagala Omukristaayo agende mu kulumba amaanyi agatalabika, amaanyi ga Sitaani.	finally ...literally, "as to the remaining", but in this context, "now to get down to the final planning for attack". Paul wants the Christian to go on the offensive against unseen forces, the forces of Satan.
be strong ...okuva mu present passive imperative of endunamao, okujuliza amaanyi ag'omunda oba obuvumu obw'empisa.	be strong ...from the present passive imperative of endunamao, a reference to inner strength or moral courage.
Obuwanguzi mu lutalo bulijjo bwesigamiziddwa ku buvumu obw'empisa. Ekiseera kino ekikozesebwa wano kiraga nti obuvumu obw'empisa bulina okukozesebwa obutasalako. Eddoboozi eritaliiko kye likola liraga nti obuvumu buno omukkiriza abufuna okuva eri Mukama ng'ekiva mu Ekisa. Ekikulu ye muudu y'okulagira; "Olagirwa okufuna obuvumu obw'empisa obw'amaanyi!"	Success in battle is always based on moral courage. The present tense used here indicates that moral courage must be used continuously. The passive voice shows that this courage is received by the believer from the Lord as a product of Grace. The imperative is the mood of command; "You are ordered to receive great moral courage!"
Obuvumu buno bujja okuyita mu kukula kw'Ekikristaayo mu kukula, enkola y'okukkiriza/ekisa olw'okutegeera n'okussa mu nkola kwa Baibuli.	This courage comes through Christian growth in maturity, the faith/grace process for Biblical perception and application.
Soma 2 Abakkolinso 10:3-6	Read 2 Corinthians 10:3-6
Eby'okulwanyisa byaffe bye by'okulwanyisa by'omwoyo; eno y'engeri omukkiriza gy'afunamu amaanyi. Essira erisinga okuteekebwa mu Bukristaayo si "kukola kintu" wabula "kulowooza ku kintu". Okufulumya okw'obwakatonda kugoberera endowooza ey'obwakatonda. Omwoyo "gulina emmundu" ng'omukkiriza azimbibwa.	Our weapons are the weapons of the soul; this is how the believer receives strength. The basic emphasis in Christianity is not "doing something" but "thinking something". Divine production follows divine thinking. The soul is "armed" when the believer is edified.
Amazima ga Baibuli agakozesebwa mu bulamu gajja kubaamu okutunuulira Ekisa, endowooza y'ebirwoozo ewummudde, obusobozi bw'okwagala okw'obuntu n'okutali kwa muntu, emirembe n'essanyu ebinene eby'omunda, n'enkola ey'obwakatonda ey'okujuliza. Bino byonna birungo ebiyamba omuntu okufuna obuvumu mu mpisa.	Bible truth applied to the life will include orientation to Grace, a relaxed mental attitude, a capacity for personal and impersonal love, great inner peace and happiness, and a divine frame of reference. These are all ingredients of moral courage.
mu Mukama. .. mukama ye nsibuko y'amaanyi n'okutendekebwa kwaffe.	in the Lord... the Lord is the source of our strength and training.
mu buyinza. .. ensonga y'ebikozesebwa eya kratos, ekitegeeza "amaanyi ag'omunda" oba	in the power... the instrumental case of kratos, meaning "inner power" or self-discipline.

okwefuga.	
wa maanyi ge ... ischus, "amaanyi agaweereddwa". Ensibuko ya buli kimu ye Mukama yennyini. Laba Ebikolwa 1:8. Kino kituzzaayo mu Abeefeso 5:18era kitujjukiza obwetaavu bw'okufuga Omwoyo Omutukuvu.	of his might ... ischus, "endowed power". The source for everything is the Lord Himself. See Acts 1:8. This takes us back to Ephesians 5:18 and reminds us of the necessity of the Holy Spirit's control.
Abeefeso 6:11	Ephesians 6:11
"Mwambale ebyuma byo byonna eby'amagye eby'omwoyo osobole okuba n'obusobozi okuyimirira mu nnyiriri, maaso ku maaso n'obukodyo bwa Sitaani."	"Put on all of your spiritual military equipment so that you may have the ability to stand in the ranks, face to face with the strategies of Satan."
Okuteeka ku ... kitegeeza omujaasi okusitula ebyuma bye n'eb yokulwanyisa bye. Kino kikolwa mu ddooboozi erya wakati, ekiraga nti omukkiriza afuna omugaso okuva mu kwambala ebyokulwanyisa.	Put on ... refers to the soldier picking up his equipment and weapons. This a verb in the middle voice, indicating that the believer receives benefit from putting on the armor.
eb yokulwanyisa byonna ... panoplia, "eb yokulwanyisa byonna n'eb yokulwanyisa"; kale, "eb yuma byonna eby'amagye". [Ekikwatagana n'Olungereza kiri "panoply".]	the whole armor ... panoplia, "all armor and weapons"; so, "all military equipment". [The English cognate is "panoply".]
Mu ggye ly'Abaruumi mwalimu ebika by'abaserikale bisatu abaali bambadde ebyokulwanyisa era nga batambuza ebyokulwanyisa eby'ekika kino.	There were three types of soldiers in the Roman army that wore armor and carried these types of weapons.
Aba hastati (okuva mu hasta, "javelin") baali bajaasi abatalina bumanyirivu bungi nga batendekebwa. Ebiseera ebisinga tebaatendekebwa bulungi n'eb yokulwanyisa ebisingako obulungi gamba ng'effumu, ekitala kya machaira oba obutaasa. Amagye gano gatera obutakozesebwa mu lutalo olukulu, wabula mu lutalo olwaggulawo lwokka ng'amafumu gakubwa ku mulabe eyali agenda mu maaso. Omukkiriza omuggya ye hastati mu bulamu bw'Ekikristaayo. Tatendekeddwa na bingi mu ngeri y'eb yokulwanyisa kubanga akyatamanyi bingi ku Kigambo kya Katonda.	The hastati (from hasta, "javelin") were less experienced soldiers under training. They were usually not well trained with the more sophisticated weapons such as the spear, machaira sword, or bow. These troops were usually not used in the main battle, but only in the opening skirmish when javelins were thrown at the advancing enemy. The new believer is the hastati in the Christian life. He is not trained with much in the way of weapons because he is still ignorant of a lot of God's Word.
Aba princeps baali bagenda kukulaakulana nnyo. Ono yali mujaasi muto, ow'amaanyi, ow'amaanyi, eyenkanankana mu kugeraageranya kuno n'Omukristaayo ow'amaanyi agenda mu maaso atandise okukola ku nkola ey'obwakatonda ey'okujuliza.	The princeps were somewhat more advanced. This was a young, vigorous, strong soldier, equivalent in this analogy to the vigorous advancing Christian who is beginning to operate on a divine frame of reference.
Olunyiriri olw'okusatu olw'olutalo lwalimu aba triarrii , abazirwanako, abajaasi abaali basobola okutambula mu kitundu kyonna eky'okulwana era nga batendekeddwa bulungi n'eb yokulwanyisa	The third line of battle was composed of the triarrii , the veterans, soldiers who could move into any area of combat and were well-trained

byonna.	with all weapons.
mulyoke musobole ... dunamai , ekigambo ky'Oluayonaani ekya bulijjo ekitegeeza "obusobozi". Buno bwe busobozi obuva mu kuzimba; era y'ensibuko y'amaanyi enkulu mu lutalo lwa bamalayika.	that ye may be able ... dunamai , the ordinary Greek word for "ability". This is the ability which is the result of edification; and it is the main source of strength in the angelic conflict.
okuyimirira ... histomi; kino kye bwetegefu bw'omujaasi ow'olutalo, "omukulu w'ekibinja" Omukristaayo, ng'alina emmundu, omukalu, atagondera, ng'alina amalala n'okukubiriza.	to stand ... histomi; this is the readiness of the combat soldier, the Christian "centurion", armed, tough, unyielding, with pride and motivation.
"Okuyimirira" kye kintu ekisooka okusomesebwa mu kulwana nga tolina mmundu oba mu by'okulwana. Ekimu ku bintu ebisooka okusomesebwa mu Judo, okugeza, y'engeri y'oku "menya ennyikira" y'oyo gw'ovuganya naye. Aba Gaul, Abaruumi be baalwanyisa kampeyini nnyingi, wansi wa Julius Caesar n'abalala, baali "ttanka" z'abantu mu ngeri nti obusobozi bwabwe okukwata ennyikira ey'okulwana ey'amaanyi ennyo bwabazibuwalira okuwangula mu kulwana okw'omuntu kinnoomu.	"Standing" is the first thing taught in unarmed combat or martial arts. One of the first things taught in Judo, for instance, is how to "break the stance" of the opponent. The Gauls, against whom the Romans fought many campaigns, under Julius Caesar and others, were human "tanks" in the sense that their ability to take a very strong combat stance made them difficult to defeat in individual combat.
Buli mukkiriza mmemba wa tiimu y'okulwana era yeetaagibwa okutwala ekitundu kye, okuyimirira ku lulwe. Tulina ebirabo eby'omwoyo n'ebikozesebwa, ebiweereddwa Grace, okulwanyisa amaanyi ga Sitaani.	Every believer is a member of the combat team and is required to take his own part, to stand on his own. We are armed with spiritual gifts and equipment, provided by Grace, to fight against the forces of Satan.
okulwanyisa obukodyo bwa sitaani ... methodeia, "maaso ku maaso n'obukodyo" bwa Sitaani.	against the wiles of the devil ... methodeia, "face to face with the strategies" of Satan.
Abeefeso 6:12	Ephesians 6:12
"Kubanga okulwana kwaffe tekuli maaso ku maaso na bantu wabula, okwawukana ku ekyo, kuli mu kuyombagana n'abafuzi ba dayimooni, abaduumizi b'amagye ga Sitaani, abafuzi b'ensi mu kizikiza, n'emyooyo gy'obubi mu ggulu."	"Because our combat is not face to face with human beings but, by contrast, is in confrontation with demon rulers, military commanders of Satan, world-rulers of the darkness, and spirits of evil in the heavenlies."
kubanga tumegganyizibwa ... kitegeeza okulwana okw'engeri yonna okw'obuntu. Mu ngeri y'amagye, kitegeeza okukwatagana kw'amagye n'omulabe.	for we wrestle ... refers to any sort of personal combat. In the military sense, it refers to military contact with the enemy.
si ku nnyama na musaayi ...kwe kugamba, "obuta maaso ku maaso n'abantu".	not against flesh and blood ...that is, "not face to face with human beings".
naye ... "okwawukana ku ebyo waggulu".	but ... "in contrast to the foregoing"
against ... "face to face with" olukalala luno oluddako olw'ekibiina kya Sitaani.	against ... "face to face with" the following roster of the Satanic organization.
principalities ... archon, ekigambo mu Luyonaani	principalities ... archon, a word in Greek for one

ekitegeeza omu ku bafuzi ab'oku ntikko.	of the highest rulers.
Ekigambo kino kisooka kulabika mu Luyonaani olwa Attic (Athens) mu biseera bya demokulasiya ow'omu Asene. Archon ye yali pulezidenti oba omusalawo omukulu mu Athens. Omusajja nnamba bbiri yayitibwa bassileus archon, oba "kabaka-omufuzi". Omusajja owookusatu yali ayitibwa polymark, omufuzi w'amagye. Abakulembeze mukaaga wammanga mu Athensbaali thesmoteitai oba "ababaka ba palamenti". Wadde nga waaliwo demokulasiya, tewaaliwo butabanguko mu Athenskubanga abakulembeze bano ebintu baali babifuga.	This word first shows up in the Attic Greek (Athens) in the days of the Athenian democracy. The archon was the president or preeminent decision maker in Athens. The number two man was called bassileus archon, or "king-ruler". The third man was called polymark, a military ruler. The following six leaders in Athens were the thesmoteitai or "legislators". Even though there was democracy, there was no anarchy in Athens because these leaders kept things under control.
Ekibiina kya Sitaani kirina abafuzi ab'oku ntikko abawerako; bameka tebamanyiddwa.	The Satanic organization has a number of supreme rulers; how many is not known.
obuyinza ... okuva mu eksousias, "abaserikale abaweereddwa omulimu"; n'olwekyo, ekibinja eky'okubiri eky'abafuzi ba badayimooni.	powers ... from eksousias, "commissioned officers"; therefore, a secondary group of demon rulers.
abafuzi b'ekizikiza ky'ensi eno .. ebigambo "omufuzi w'ensi eno" byonna kigambo kimu mu Luyonaani: kosmokrator ["ensi" + "omufuzi"]. Ekigambo skotos kigoberera; n'olwekyo ekigambo kino kisaana okusoma "abafuzi b'ensi ab'ekizikiza".	rulers of the darkness of this world .. the phrase "ruler of this world" is all one word in Greek: kosmokrator ["world" + "ruler"]. The word skotos follows; therefore the phrase should read "world rulers of darkness".
Abafuzi bano ab'emisambwa be kibiina kya Sitaani ekiwagira; okufaananako n'eb'okutambuza ebintu, ebikessi, ebitongole by'eb'okulwanyisa eby'enjawulo, n'ebirala.	These demonic rulers are Satan's supporting organization; analogous to logistics, intelligence, special weapons units, etc.
Sitaani alina eggye ery'enjawulo erya badayimooni ab'eddaala ery'oku ntikko okulumba abakungu ab'amaanyi n'abakulembeze b'amawanga.	Satan has a special force of high ranking demons to make attacks against prominent officials and heads of nations.
Mu Danyeri 10:13f, ekigambo "omulangira wa Persia" kitegeeza malayika eyagwa, dayimooni, eyali bbize okulumba omufuzi wa Persia. Gabriel yalwawo okuleeta obubaka eri Daniel kubanga yali akontana n'omusambwa guno ogwa kosmokrator. Malayika omukulu Mikayiri yajja okuyamba era n'asumulula Gabulyeri ajje eri Danyeri.	In Daniel 10:13f, the term "prince of Persia" refers to a fallen angel, a demon, who was busy attacking the ruler of Persia. Gabriel was delayed in bringing a message to Daniel because he was in conflict with this kosmokrator demon. The archangel Michael came to help and released Gabriel to come to Daniel.
Mu Danyeri 10:20, "omulangira wa Buyonaani" ayogerwako, ng'ategeeza dayimooni eyali avunaanyizibwa ku kulumba okweyongera ku mufuzi Greecew'eyali Alekizanda Omukulu mu kiseera ekyo.	In Daniel 10:20, the "prince of Grecia" is mentioned, referring to the demon in charge of mounting attacks against the ruler of Greece who was Alexander the Great at that time.
Omusingi guli nti Sitaani ajja kulumba n'amaanyi eggwanga lyonna erikuuma ebitongole	The principle is that Satan will vigorously attack any nation which protects the divine institutions,

eby'obwakatonda, erikikiriza eddembe ly'obuntu eri bannansi baayo, era erikuuma eggwanga okuva ku bugwenyufu. Mu mawanga ng'ago mulimu okubuulira enjiri n'obuminsani, n'olwekyo emirimu gya badayimooni gijja kwongerwamu amaanyi nga giwa ekitiibwa amawanga ago.	allows personal freedom to its citizens, and protects the nation against immorality. In nations like that there is evangelism and missionary activity, so demon activity will be stepped up with respect to those countries.
Okugatta ku ekyo, abakikiriza bonna Abakristaayo bateekebwa wansi w'okulumba obutereevu mu nkola y'ensi, naddala nga balumbibwa nnyo abo abagenda mu maaso mu ngeri y'obulamu ey'Ekikristaayo.	In addition, all Christian believers are placed under direct attack in the world system, with particularly heavy attacks against those who are advancing in the Christian way of life.
obubi obw'omwoyo mu bifo ebya waggulu ... mu bufunze, "emyoyo emibi mu ggulu". Kino kitegeeza eddaala ne fayiro ya badayimooni abakola emirimu mingi.	spiritual wickedness in high places ... literally, "spirits of evil in the heavenlies". This refers to the rank and file of demons which perform numerous functions.
Abeefeso 6:13	Ephesians 6:13
"Olw'ekyo, mutwale buli kiseera eby'okulwanyisa byonna ebya Katonda, mulyoke musobole okutwala ekifo kyo mu lutalo, era byonna bwe binaaba biwedde mulyoke musigale nga muyimiridde."	"Because of this, continually take up the whole armor of God, that you may be able to take your position in combat, and when all is finished that you may remain standing."
Ekibuuza kivaayo nti lwaki Katonda akkiriza olutalo olw'omwoyo (olutalo lwa bamalayika) okugenda mu maaso. Ensonga emu eri nti mu buli mulembe, Katonda akiriza Sitaani okukozesa obugezi bwe okulumba Enteekeeteeka ya Katonda n'omusingi gw'Ekisa mu nteekateeka. Okunyigirizibwa kuleetebwa ku bakkiriza olwo enteekeeteeka z'Ekisa ez'obwakatonda zisobole okweyoleka.	The question arises as to why God allows the spiritual warfare (the angelic conflict) to continue. One reason is that in every generation, God permits Satan to use his genius to attack the Plan of God and the principle of Grace in the plan. Pressures are brought to bear on believers so that the divine provisions of Grace may be made manifest.
n'olwekyo ... "olw'okuba". Kijuliza ebigambo eby'emabega ebikwata ku lutalo lw'ebw'omwoyo olw'okulwanyisa badayimooni. N'olwekyo, "Olw'enteekeeteeka ya Sitaani n'emirimu gye, twala ebyokulwanyisa byonna ebya Katonda..."	wherefore ... "because of". Refers to the previous statements regarding spiritual warfare against demons. Hence, "Because of Satan's organization and activities, take the whole armor of God..."
take ... imperative of analambano, "okutwala; okuwamba" n'entandikwa eyongera endowooza y'okuddingana ku kikolwa. Tulina "okuwamba oba okutwala enfunda n'enfunda" ebyokulwanyisa bya Katonda. Ng'ekyokulabirako, ekitundu ekimu eky'ebyokulwanyisa kye "mazima" (olunyiriri 14). Ekitundu kino eky'ebyokulwanyisa kirina "okuteekebwako" buli lunaku.	take ... imperative of analambano, "to take; to seize" with a prefix which adds the idea of repetition to the verb. We must "seize or take again and again" the armor of God. As an example, one piece of the armor is "truth" (verse 14). This piece of armor must be "put on" every day.
Mu kibinja kyonna eky'Abakristaayo mulimu ebika bibiri, abo "abeetegefu" n'abo "abatali beetegefu". Yunifoomu y'ebyokulwanyisa erina okusitulibwa n'eyambalwa buli lwe wabaawo	In any group of Christians there are two types, those who are "ready" and those who are "not ready". A uniform of armor must be taken up and put on whenever combat is anticipated. For the

okulwana. Ku Mukristaayo, okulwana kugenda mu maaso. Ekikolwa kino ekissiddwako essira kiri nti "Tokwatibwa nga toyambadde byambalo byo!"	Christian, combat is continuous. The emphasis of this verb is "Don't get caught without your armor on!"
ebyokulwanyisa byonna ebya Katonda ...panoplia. Aba hastati, ba princeps, ne triarii bonna baali bambadde ebyokulwanyisa bye bimu ebikulu. Mu nnyiriri zino wammanga, ebitundu by'ebyokulwanyisa kinnoomu byogerwako.	the whole armor of God...panoplia. The hastati, the princeps, and the triarii all wore the same basic armor. In the following verses, the individual parts of the armor are described.
mulyoke musobole okuyimirira. .	that ye may be able to stand...
Ebitundu bino wammanga eby'ebyawandiikibwa biwa ekyokulabirako ekirungi ennyo ku ndowooza y'Omukristaayo "okuyimirira".	The following passages of scripture provide excellent illustration of the concept of the Christian's "stand".
1 Abakkolinso 15:57,58 57 Naye Katonda yeebazibwe, atuwa obuwanguzi okuyita mu Mukama waffe Yesu Kristo 58 Noolwekyo, baganda bange abaagalwa, mubeere banywevu, abatakyuka, bulijjo muyitiriranga omulimu gwa Mukama waffe, nga mumanyi ng'okutegana kwammwe kwe kuli si bwereere mu Mukama.	1 Corinthians 15:57,58 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ 58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
Zabbuli 16:8 Mukama mmuteeka mu maaso gange bulijjo; Olw'okuba ali ku mukono gwange ogwa ddyo sijja kuwuubaala.	Psalms 16:8 I have set the Lord always before me; Because He is at my right hand I shall not be moved.
Zabbuli 21:7 Kubanga kabaka yeesiga Mukama, Era olw'okusaasira kw'Oyo Ali Waggulu Ennyo taliwuguka.	Psalms 21:7 For the king trusts in the Lord, And through the mercy of the Most High he shall not be moved.
Zabbuli 55:22 Suula omugugu gwo ku Mukama, Era alikuwanirira; Tajja kukkiriza mutuukirivu kusengulwa.	Psalms 55:22 Cast your burden on the Lord, And He shall sustain you; He shall never permit the righteous to be moved.
Zabbuli 125:1 Abo abeesiga Mukama balinga olusozi Sayuuni, olutayinza kuwuguka, naye olubeerawo emirembe gyonna.	Psalms 125:1 Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever.
Abaggalatiya 5:1 Kale munywererenga mu ddembe Kristo lye yatufuula ab'eddembe, so temuyingirira kikoligo kya buddu nate	Galatians 5:1 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage

Abafiripi 1:27 Enneeyisa yammwe esaanira enjiri ya Kristo, bwe ndijja ne mbalaba oba nga siriwo, mpulira ensonga zammwe, mulyoke munywerere mu mwoyo gumu, n'ebirowoozo bimu nga mufuba wamu okukkiriza enjiri, .	Philippians 1:27 Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,
1 Peetero 5:5-11 5 Mu ngeri y'emu mmwe abato, mugondera abakadde bammwe. Yee, mwenna mugondera munne, era mwambale obwetoowaze, kubanga "Katonda awakanya ab'amalala, Naye abawombeefu abawa ekisa." 6 (B) Noolwekyo mwetoowaze wansi w'omukono gwa Katonda ogw'amaanyi, alyoke abagulumize mu kiseera ekituufu, 7 (B) nga mumusuulira okweraliikirira kwammwe kwonna, kubanga abafaako . 8 Mubeere mutebenkevu, mubeere bulindaala; kubanga omulabe wo Setaani atambula ng'empologoma ewuluguma ng'anoonya gw'alya. 9 Mumuziyiza, nga munywerera mu kukkiriza, nga mumanyi ng'abooluganda bammwe mu nsi babonaabona bwe batyo. 10 (B) Naye Katonda ow'ekisa kyonna, eyatuyita mu kitiibwa kye eky'olubeerera mu Kristo Yesu, oluvannyuma lw'okubonaabona okumala akaseera, abatuukirize, abanyweze, abanyweze, era abatuuze. 11 (B) Ekitiibwa n'obuyinza bibeere gy'ali emirembe n'emirembe. Amiina.	1 Peter 5:5-11 5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "God resists the proud, But gives grace to the humble." 6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, 7 casting all your care upon Him, for He cares for you. 8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. 10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. 11 To Him be the glory and the dominion forever and ever. Amen.
Zabbuli 46:5 Katonda ali wakati mu ye, taliwuguka; Katonda ajja kumuyamba, ku makya ennyo.	Psalms 46:5 God is in the midst of her, she shall not be moved; God shall help her, just at the break of dawn.
Zabbuli 66:9 Akuuma emmeeme yaffe mu balamu, N'atakkiriza bigere byaffe kutambula.	Psalms 66:9 Who keeps our soul among the living, And does not allow our feet to be moved.
Zabbuli 112:6 Mazima talikankanyizibwa emirembe gyonna; Abatuukirivu balibeera mu kujjukirwa emirembe gyonna.	Psalms 112:6 Surely he will never be shaken; The righteous will be in everlasting remembrance.
Zabbuli 121:3 Tajja kukkiriza kigere kyo kutambula; Oyo	Psalms 121:3 He will not allow your foot to be moved; He who

akukuuma tajja kwebaka.	keeps you will not slumber.
Engero 10:30 Abatuukirivu tebjja kuggyibwawo, Naye ababi tebjja kubeera mu nsi.	Proverbs 10:30 The righteous will never be removed, But the wicked will not inhabit the earth.
1 Abakkolinso 10:12 Noolwekyo oyo alowooza nti ayimiridde yeekuume aleme okugwa.	1 Corinthians 10:12 Therefore let him who thinks he stands take heed lest he fall.
Yob 11:14,15 14 Singa obutali butuukirivu bwali mu mukono gwo, n'obuteeka wala, So tewandireka bubi kubeera mu weema zo; 15 (B) Awo mazima oyinza okuyimusa amaaso go awatali kamogo;	Job 11:14,15 14 If iniquity were in your hand, and you put it far away, And would not let wickedness dwell in your tents; 15 Then surely you could lift up your face without spot;
Ebikolwa 11:23 Bwe yajja n'alaba ekisa kya Katonda, n'asanyuka, n'abazzaamu amaanyi bonna nti n'ekigendererwa eky'omutima beeyongere ne Mukama.	Acts 11:23 When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord.
Abafiripi 4:1 Noolwekyo, baganda bange abaagalwa era beegomba, essanyu lyange n'engule yange, bwe mutyo munywerere mu Mukama waffe, abaagalwa.	Philippians 4:1 Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.
1 Abasessaloniika 5:21 Geze byonna; kwata nnyo ekirungi.	1 Thessalonians 5:21 Test all things; hold fast what is good.
2 Abasessaloniika 2:15 Noolwekyo ab'oluganda, muyimirenga, munywerere ku nnono ze mwayigirizibwa, oba mu bigambo oba mu bbaluwa yaffe.	2 Thessalonians 2:15 Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.
Abebbulaniya 3:6 naye Kristo ng'Omwana afuga ennyumba ye yennyini, gwe tuli ennyumba ye bwe tunywerera ku kwesiga n'okusanyuka kw'essuubi okutuusa ku nkomerero.	Hebrews 3:6 but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.
Abebbulaniya 4:14 Kale nga bwe tulina Kabona Asinga Obukulu eyayita mu ggulu, Yesu Omwana wa Katonda, ka tunywerere ku kwatula kwaffe.	Hebrews 4:14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.
Abebbulaniya 10:23 Tunywerere ku kwatula essuubi lyaffe awatali kuwuguka, kubanga eyasuubiza mwesigwa.	Hebrews 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

okulwanyisa obukodyo bwa sitaani ...	against the wiles of the devil...
era nga bamaze okukola byonna, okuyimirira.	and having done all, to stand.
olugendo olw'ebali okukubaganya ebirowoozo ku Abeefeso 4:14	a side trip to discuss Ephesians 4:14
Tuleme kubeera baana nate, abawuubaala, ne batambuzibwa buli mpewo ey'okuyigiriza, n'obukuusa obw'obukuusa, bwe beebaka okulimba.	That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, and cunning craftiness, by which they lie in wait to deceive:
Sitaani ye mukuusa, agalamidde okulimba. Alina pulogulaamu yonna ey'enjigiriza ey'obulimba gy'akozesa okulimba omuntu atakuze, omutandisi, omuguli.	Satan is the crafty one, lying in wait to deceive. He has a whole program of false doctrine that he uses to fool the immature person, the novice, the gullible one.
Chester McCalley agambye nti: "Singa Omukristaayo tamanyi Katonda by'akoze emabega era nga talina kukkiriza mu Katonda by'agenda okukola mu biseera eby'omu maaso, ajja kuzitoowererwa ekizibu kya leero."	Chester McCalley has said: "If a Christian does not know what God has done in the past and does not have faith in what God will do in the future, he will be overwhelmed by today's crisis."
Sitaani taggwaamu maanyi ng'omuntu akkirizza Kristo ng'Omulokozi. Mu butuufu, ayongeramaanyi mu mulimu gwe. Alina akakodyo akakwata ku bakkiriza akatono ennyo era nga kagenda wala.	Satan doesn't give up when a person accepts Christ as Savior. In fact, he intensifies his activity. He has a strategy regarding believers which is very subtle and far-reaching.
Sitaani alumiriza abakkiriza mu maaso ga Katonda. Ebibi by'Omukristaayo bitunuulirwa bamalayika abagudde ne bitegeezebwa. Mu butuufu, buli mukkiriza ekuumibwa dossier. Kino Sitaani akikola okugezaako okulemesa omulimu gwa Katonda ku nsi. Naye, 1 Yokaana 2:1ff eraga nti Yesu Kristo ye Muwolereza waffe ne Kitaffe; era Mukama ajjukiza Kitaffe ebyaliwo ku Musaalaba era n'awandiika okukkiriza n'ekifo ky'omukkiriza mu Kristo.	Satan accuses believers before God. The sins of the Christian are observed by the fallen angels and reported. In effect, a dossier is being kept on each believer. Satan does this to try to hinder the work of God on earth. However, 1 John 2:1ff points out that Jesus Christ is our Advocate with the Father; and the Lord reminds the Father of what happened at the Cross and makes note of the believer's faith and position in Christ.
Okubikkulirwa 12:9,10 9 Awo ekisota ekinene ne kigobwa ebweru, omusota ogwo ogw'edda, oguyitibwa Omulyolyomi ne Sitaani, ogulimba ensi yonna; yasuulibwa ku nsi, ne bamalayika be ne basuulibwa wamu naye. 10 (B) Awo ne mpulira eddoboosi	Revelation 12:9,10 9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. 10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of

<p>ery'omwanguka nga ligamba mu ggulu nti, "Kaakano obulokozi n'amaanyi n'obwakabaka bwa Katonda waffe n'amaanyi ga Kristo we bituuse olw'oyo alumiriza baganda baffe, eyabalumiriza mu maaso ga Katonda waffe emisana n'ekiro, esuuliddwa wansi.</p>	<p>our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.</p>
<p>Zekkaliya 3:1,2 Awo n'andaga Yoswa kabona asinga obukulu ng'ayimiridde mu maaso ga Malayika wa Mukama, ne Sitaani ng'ayimiridde ku mukono gwe ogwa ddyo okumuwakanya. 2 (B) Mukama n'agamba Setaani nti, "Mukama akunenye, Sitaani! Mukama eyalonda Yerusalemi akunenye! Kino si kika ekisimbuddwa mu muliro?"</p>	<p>Zechariah 3:1,2 Then he showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to oppose him. 2 And the Lord said to Satan, "The Lord rebuke you, Satan! The Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"</p>
<p>Yob 1:6-11 6 Awo ne wabaawo olunaku abaana ba Katonda lwe bajja okweyanjula mu maaso ga Mukama, ne Sitaani n'ajja mu bo. 7 (B) Mukama n'agamba Setaani nti, "Ova wa?" Awo Sitaani n'addamu Mukama n'agamba nti, "Okuva mu kugenda n'okudda ku nsi, n'okugitambulirako." 8 Awo Mukama n'agamba Sitaani nti, "Olowoozezza omuddu wange Yobu, nga tewali amufaanana ku nsi, omuntu atalina musango era omugolokofu, atya Katonda era yeewala ebibi?" 9 Awo Sitaani n'addamu Mukama n'agamba nti, "Yobu atya Katonda bwereere?" 10 (B) Tomukoledde bbugwe, n'ennyumba ye, n'ebyo byonna by'alina ku njuyi zonna? Owa omukisa omulimu gw'emikono gye, n'ebintu bye byeyongedde mu nsi. 11 Naye kaakano, golola omukono gwo okwata ku byonna by'alina, mazima ddala ajja kukukolimira mu maaso go!"</p>	<p>Job 1:6-11 6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. 7 And the Lord said to Satan, "From where do you come?" So Satan answered the Lord and said, "From going to and fro on the earth, and from walking back and forth on it." 8 Then the Lord said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?" 9 So Satan answered the Lord and said, "Does Job fear God for nothing?" 10 Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. 11 But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"</p>
<p>2 Abakkolinso 2:11 Sitaani aleme okutukozesa; kubanga tetulina butamanya bukodyo bwe.</p>	<p>2 Corinthians 2:11 lest Satan should take advantage of us; for we are not ignorant of his devices.</p>
<p>Sitaani agezaako okukuuma omukkiriza okuva mu kigambo kya Katonda. Amalamu amaanyi obumu mu bakkiriza era akubiriza Abakristaayo okubuusa amaaso Ekigambo n'okukkiriza enjigiriza ey'obulimba basobole okudda mu bulamu bwabwe</p>	<p>Satan tries to keep the believer from the Word of God. He discourages unity among believers and he encourages Christians to ignore the Word and accept false teaching so that they will revert to their former</p>

obw'edda.	manner of life.
1 Timoseewo 4:1 Omwoyo ayogera bulungi nti mu biseera eby'oluvannyuma abamu baliva mu kukkiriza, ne bassaayo omwoyo eri emyoyo egy'obulimba n'enjigiriza za badayimooni.	1 Timothy 4:1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,
1 Abakkolinso 10:19-21 19 Kale njogera ki? Nti ekifaananyi kye kintu kyonna, oba ekiweebwayo eri ebifaananyi kye kintu kyonna? 20 (B) Wabula ebintu ab'amawanga bye bawaayo babiwaayo eri badayimooni so si eri Katonda, era saagala mubeerenga ne badayimooni. 21 (B) Temuyinza kunywa kikopo kya Mukama n'ekikopo kya badayimooni; toyinza kulya ku mmeeza ya Mukama ne ku mmeeza ya badayimooni.	1 Corinthians 10:19-21 19 What am I saying then? That an idol is anything, or what is offered to idols is anything? 20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. 2 1 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.
2 Abakkolinso 11:3, 13-15 3 Naye ntya, si kulwa ng'omusota bwe gwalimba Kaawa olw'obukuusa bwe, n'ebirowoozo byammwe biyinda okwonooneka olw'obutebenkevu obuli mu Kristo. 13 (B) Kubanga abo be batume ab'obulimba, abakozi ab'obulimba, abeevuula abatume ba Kristo. 14 Era tekyewuunyisa! Kubanga Sitaani yennyini yeefuula malayika ow'ekitangaala. 15 (B) Noolwekyo, abaweereza be bwe beefuula abaweereza b'obutuukirivu, n'enkomerero yaabwe eriba ng'ebikolwa byabwe bwe biri.	2 Corinthians 11:3, 13-15 3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.
Sitaani awugulaza ng'agezaako okukuuma abakkiriza obutasinza mu nkunjaana z'olukale.	Satan distracts by trying to keep believers from public assembly worship.
Abebbulaniya 10:25 nga tetuleka kwekunjaana wamu, ng'abamu bwe bakola, wabula okubuuliriragana, era nga bwe mulaba olunaku nga lusembera.	Hebrews 10:25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.
Akema omukkiriza ng'assa essira mu ngeri etasaana ku bintu ebikwata ku bulamu nga ssente, obuwanguzi, obulamu bw'abantu, essanyu, abaagalwa be, obulamu, okwegatta, ebintu eby'obugagga, oba obubonero bw'embeera. Omukkiriza omukulu akimanyi nti essanyu lye teriva	He tempts the believer with an improper emphasis on details of life such as money, success, social life, pleasure, loved ones, health, sex, materialistic things, or status symbols. The mature believer knows that his happiness is not derived from these things, so he is not a slave to them. The

mu bintu bino, n'olwekyo si muddu wabyo. Kyokka Omukristaayo omutandisi ayinza okugezaako okufuna essanyu mu bintu ng'ebyo, era kino kijja kumuwigula okuva ku Kigambo kya Katonda.	novice Christian, however, may try to gain happiness from such things, and this will distract him from the Word of God.
Okuyigiriza okw'obulimba era kitundu ku bukodyo bwa Sitaani. Bino wammanga bye bimu ku mpisa z'abasomesa ab'obulimba:	False teaching is also a part of Satan's strategy. The following are some of the characteristics of false teachers:
Balina ffaasi ey'obulimba.	They have a false facade.
Matayo 7:15 “Mwegendereze bannabbi ab'obulimba, abajja gye muli nga bambadde engoye z'endiga, naye munda mu misege.	Matthew 7:15 “Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.
Abaruumi 16:18 Kubanga abo abali bwe batyo tebaweereza Mukama waffe Yesu Kristo, wabula olubuto lwabwe, era balimbalimba emitima gy'abatali balongoofu mu bigambo ebiseeneekerevu n'ebigambo ebinyuvu.	Romans 16:18 For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.
Ba kkooti abakkiriza.	They court believers.
Abaggalatiya 4:17,18 17 Bakufumbira obunyikivu, naye nga tebalina mugaso; weewaawo, baagala okukuggyako, osobole okubanyikivu. 18 (B) Naye kirungi n'obunyikivu mu kintu ekirungi bulijjo, so si bwe ndi wamu nammwe.	Galatians 4:17,18 17 They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them. 18 But it is good to be zealous in a good thing always, and not only when I am present with you.
2 Timoseewo 3:5-7 5 nga balina engeri y'okutya Katonda naye nga beegaana amaanyi gaakyo. Era okuva ku bantu ng'abo bakyuka! 6 (B) Kubanga ab'engeri eno beekulukuunya mu maka ne bafuula abakazi abatakkiriza mu buwambe abatikkiddwa ebibi, nga batwalibwa okwegomba okutali kumu, 7 bulijjo abayiga era abatasobola kutegeera mazima.	2 Timothy 3:5-7 5 having a form of godliness but denying its power. And from such people turn away! 6 For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, 7 always learning and never able to come to the knowledge of the truth.
Zisikiriza amalala g'abantu.	They appeal to human pride.
2 Abakkolinso 10:12 Kubanga tetulina buvumu kwegatta wadde okwegeraageranya n'abo abeetendereza. Naye bo ne beepimira bokka, ne beegeraageranya bokka na bokka, tebalina magezi.	2 Corinthians 10:12 For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

Batumbula okusinza ebifaananyi kubanga y'engeri ey'amangu ey'okufuga badayimooni.	They promote idolatry because it is a quick way to demon influence.
Kaabakuuku 2:18 “Ekifaananyi kigasa ki omukozi w'ekyo okukiyoola, Ekifaananyi ekibumbe, omuyigiriza w'obulimba, Omukozi w'ekibumbe kyakyo n'akyesiga, Okukola ebifaananyi ebisirise?”	Habakkuk 2:18 “What profit is the image, that its maker should carve it, The molded image, a teacher of lies, That the maker of its mold should trust in it, To make mute idols?”
Batumbula enkola y'amateeka.	They promote legalism.
1 Timoseewo 1:7,8 7 nga baagala okuyigiriza amateeka, nga tebategeera bye boogera newakubadde bye bakakasa. 8 (B) Naye ffe tukimanyi ng'amateeka malungi singa omuntu agakozesa mu mateeka.	1 Timothy 1:7,8 7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm. 8 But we know that the law is good if one uses it lawfully,
Abasomesa ab'obulimba bajja kweyongera okukolera mu bufuzi bwa Sitaani bwonna ku nsi.	The false teachers will continue to operate throughout Satan's rule on earth.
1 Yokaana 4:1 Abaagalwa, temukkiriza buli mwoyo, naye mugezeeko emyoyo obanga gya Katonda; kubanga bannabbi ab'obulimba bangi bafulumye mu nsi.	1 John 4:1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.
Sitaani anoonya okulemesa Katonda by'ayagala eri omukkiriza. Waliwo ebika bisatu eby'okwagala kwa Katonda Sitaani by'agezaako okuziyiza.	Satan seeks to frustrate the will of God for the believer. There are three categories of the will of God which Satan tries to interdict.
1. Okwagala kwa Katonda okukola (Katonda ky'ayagala tukole).	1. The operational will of God (what God wants us to do).
Yakobo 4:7,8 7 Kale mugondera Katonda. Muziyiza sitaani ajja kukudduka. 8 Semberera Katonda naye ajja kukusemberera. Muyonje emikono gyammwe, mmwe aboononyi; era mutukuze emitima gyammwe, mmwe abalina ebirowoozo bibiri.	James 4:7,8 7 Therefore submit to God. Resist the devil and he will flee from you. 8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.
Abaggalatiya 5:7 Wadduka bulungi. Ani yakulemesa okugondera amazima?	Galatians 5:7 You ran well. Who hindered you from obeying the truth?
2. Okwagala kwa Katonda mu birowoozo, oba mu magezi (Katonda ky'ayagala tulowooze).	2. The mental, or intellectual, will of God (what God wants us to think).
1 Timoseewo 4:1 Omwoyo ayogera bulungi nti mu biseera	1 Timothy 4:1 Now the Spirit expressly says that in latter times

eby'oluvannyuma abamu baliva mu kukkiriza, ne bassaayo omwoyo eri emyoyo egy'obulimba n'enjigiriza za badayimooni.	some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,
3. Katonda by'ayagala mu by'ettaka (Katonda gy'ayagala tubeere).	3. The geographical will of God (where God wants us to be).
1 Abasessaloniika 2:18 Kye twagala okujja gye muli, nze Pawulo, emirundi n'emirundi —naye Sitaani n'atulemesa.	1 Thessalonians 2:18 Therefore we wanted to come to you—even I, Paul, time and again—but Satan hindered us.
Sitaani akubiriza abakkiriza okweraliikirira. Okweraliikirira kuziyiza omwoyo gw'omukkiriza. Agezaako okutiisa Abakristaayo ku bikwata ku kufa okw'omubiri	Satan encourages believers to worry. Worry neutralizes the soul of the believer. He tries to frighten Christians with regard to physical death
1 Peetero 5:7-9 7 mumusuule okufaayo kwammwe kwonna, kubanga abafaako. 8 Mubeere mutebenkevu, mubeere bulindaala; kubanga omulabe wo Setaani atambula ng'empologoma ewuluguma ng'anoonya gw'alya. 9 Mumuziyiza, nga munywerera mu kukkiriza, nga mumanyi ng'abooluganda bammwe mu nsi babonaabona bwe batyo.	1 Peter 5:7-9 7 casting all your care upon Him, for He cares for you. 8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.
Abaebbulaniya 2:14,15 14 Kale abaana bwe balya omubiri n'omusaayi, naye yennyini n'agabana mu ekyo, olw'okufa alyoke azikirize oyo eyalina obuyinza obw'okufa, kwe kugamba, sitaani, 15 n'asumululwa abo olw'okutya okufa baali bafugibwa obulamu bwabwe bwonna.	Hebrews 2:14,15 14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage.
Sitaani agezaako okukyusa ekifo omukkiriza ky'assa essira. Mu kifo ky'Okubeera ne Kristo, Sitaani ayagala Omukristaayo ajjule	Satan attempts to change the focus of the believer. Instead of Occupation with Christ, Satan wants the Christian to be occupied with
Occupation ne Self	Occupation with Self
Abakkolosaayi 3:1 Kale bwe muba nga mwazuukizibwa wamu ne Kristo, munoonye ebyo ebiri waggulu, Kristo gy'ali, ng'atudde ku mukono ogwa ddyo ogwa Katonda.	Colossians 3:1 If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.
1 Abakkolinso 1:10,11 10 Kaakano nkwegayiridde, ab'oluganda, mu linnya lya Mukama waffe Yesu Kristo, mwenna mwogera kimu, era waleme kubaawo njawukana	1 Corinthians 1:10,11 10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among

mu mmwe, wabula mwegattire wamu endowooza y'emu era mu kusalawo kwe kumu. 11 Kubanga bantegeeza ku mmwe, baganda bange, ab'omu nnyumba ya Kulooya, nti waliwo okukaayana mu mmwe.	you, but that you be perfectly joined together in the same mind and in the same judgment. 11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.
Olubereberye 3:4,5 4 Awo omusota n'agamba omukazi nti, "Mazima tolifa. 5 (B) Kubanga Katonda akimanyi nti olunaku lw'olilyako amaaso gammwe galizibuka, era mulifaanana Katonda, ng'omanyi ebirungi n'ebibi."	Genesis 3:4,5 4 Then the serpent said to the woman, "You will not surely die. 5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."
Matayo 26:31–35 Awo Yesu n'abagamba nti, "Mwenna mujja kwesittala ku lwange ekiro kino, kubanga kyawandiikibwa nti: 'Ndikuba Omusumba, N'endiga ez'ekisibo zijja kusaasaana. 32 Naye bwe ndimala okuzuukizibwa, ndibakulemba e Ggaliraaya." 33 (B) Peetero n'addamu n'amugamba nti, "Byonna ne bwe banaaba nga beesittala ku lulwo, sijja kwesittala n'akatono." 34 Yesu n'amugamba nti, "Mazima nkugamba nti ekiro kino, enkoko tennakoona , oja kunneegaana emirundi esatu." 35 Peetero n'amugamba nti, "Ne bwe mba nga nnina okufa naawe, sijja kukugaana!"	Matthew 26:31–35 Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep of the flock will be scattered.' 32 But after I have been raised, I will go before you to Galilee." 33 Peter answered and said to Him, "Even if all are made to stumble because of You, I will never be made to stumble." 34 Jesus said to him, "Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times." 35 Peter said to Him, "Even if I have to die with You, I will not deny You!"
Occupation n'Ebintu	Occupation with Things
Abebbulaniya 13:5,6 5 Enneeyisa yammwe ebeerenga temuli mululu; beera mumativu n'ebintu ng'ebyo nga bw'olina. Kubanga Ye yennyini yagamba nti, "Sijja kukuleka wadde okukuleka." 6 N'olwekyo tuyinza okugamba n'obuvumu nti: "Mukama ye muyambi wange; Sijja kutya. Omuntu ayinza kunkola ki?"	Hebrews 13:5,6 5 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." 6 So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?"
1 Abakkolinso 1:10,11 10 Kaakano nkwegayiridde, ab'oluganda, mu linnya lya Mukama waffe Yesu Kristo, mwenna mwogera kimu, era waleme kubaawo njawukana mu mmwe, wabula mwegattire wamu endowooza y'emu era mu kusalawo kwe kumu. 11 Kubanga bantegeeza ku mmwe, baganda bange, ab'omu nnyumba ya Kulooya, nti waliwo okukaayana mu mmwe.	1 Corinthians 1:10,11 10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. 11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.

Occupation n'Abantu	Occupation with People
Yeremiya 17:5 Bw'ati bw'ayogera Mukama nti: "Akolimiddwa omuntu eyeesiga omuntu N'afuula omubiri amaanyi ge, Omutima gwe oguwa ku Mukama.	Jeremiah 17:5 Thus says the Lord: "Cursed is the man who trusts in man And makes flesh his strength, Whose heart departs from the Lord.
1 Bassekabaka 19:10 Awo n'agamba nti, "Nnyiikirira nnyo Mukama Katonda ow'Eggye; kubanga abaana ba Isiraeri bavudde ku ndagaano yo, ne bamenya ebyoto byo, ne batta bannabbi bo n'ekitala. Nze nzekka nsigaddewo; era banoonya okutwala obulamu bwange."	1 Kings 19:10 So he said, "I have been very zealous for the Lord God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."
Yeremiya 17:4 Naawe, ggwe kennyini, Olilekawo obusika bwo bwe nnakuwa; Era ndikuleetera okuweereza abalabe bo Mu nsi gye mutamanyi; Kubanga okolezza omuliro mu busungu bwange oguliyaka emirembe gyonna."	Jeremiah 17:4 And you, even yourself, Shall let go of your heritage which I gave you; And I will cause you to serve your enemies In the land which you do not know; For you have kindled a fire in My anger which shall burn forever."
Omu ku mirimu gy'omusingi gw'Okukkiriza-Okuwummula kwe kukuuma Omukristaayo mu kitundu ky'okussa essira erituufu ku bulamu.	One of the functions of the Faith-Rest principle is to protect the Christian in the area of having a proper focus on life.
Sitaani era atumbula nnyo mu kitundu ky'endowooza y'ebirowoozo ebibi gamba ng'okutya, okweraliikirira, okukaawa, okwagala okwesasuza, amalala, okwesalira omusango, obutayagala, okulemererwa okusonyiwa, obukyayi, obwenzi mu birowoozo, n'ebirala. Omukkiriza aziyizibwa ekibi; n'endowooza y'ebirowoozo ebibi biri emabega w'ekibi kyonna. Era ze mutendera ogusinga obubi kubanga zisaanyaawo nnyo. Kasita ekibi eky'endowooza y'ebirowoozo kibeerawo, Ekigambo kya Katonda kiba kibuusibwa amaaso.	Satan also promotes heavily in the area of mental attitude sins such as fear, worry, bitterness, desires for revenge, pride, guilt feelings, lack of love, failure to forgive, hatred, mental adultery, and so forth. A believer is neutralized by sin; and mental attitude sins are behind all sin. And they are the worst category because they are so devastating. As long as mental attitude sin is taking place, the Word of God is being ignored.
Waliwo ebicupuli by'eddiini ebiwerako ebyogerwako mu Baibuli.	There are several religious counterfeits mentioned in the Bible.
Enjiri ey'ebicupuli.	A counterfeit gospel.
2 Abakkolinso 11:3,4 3 Naye ntya, si kulwa ng'omusota bwe gwalimba Kaawa olw'obukuusa bwe, n'ebirowoozo	2 Corinthians 11:3,4 3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may

byammwe biyinzira okwonooneka olw'obutebenkevu obuli mu Kristo. 4 (B) Kubanga oyo ajja bw'abuulira Yesu omulala gwe tutabuulira, oba bwe mufuna omwoyo ogw'enjawulo gwe mutafunye, oba enjiri ey'enjawulo gye mutakiriza, muyinza okugumiikiriza!	be corrupted from the simplicity that is in Christ. 4 For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted— you may well put up with it!
Baminisita ab'ebicupuli (abatalokolebwa, abakulembeze b'obuntubulamu, ababuzaabuzibwa, n'ebirala) .	Counterfeit ministers (unsaved, humanists, mised, etc.)
2 Abakkolinso 11:13-15 13 Kubanga ng'abo be batume ab'obulimba, abakozi ab'obulimba, abeevuula abatume ba Kristo. 14 Era tekewuunyisa! Kubanga Sitaani yennyini yeefuula malayika ow'ekitangaala. 15 (B) Noolwekyo, abaweereza be bwe beefuula abaweereza b'obutuukirivu, n'enkomerero yaabwe eriba ng'ebikolwa byabwe bwe biri.	2 Corinthians 11:13-15 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.
Enjigiriza ey'ebicupuli	Counterfeit doctrine
2 Timoseewo 4:1 Kale nkulagira mu maaso ga Katonda ne Mukama waffe Yesu Kristo, alisalira abalamu n'abafu omusango mu kulabikira kwe n'obwakabaka bwe.	2 Timothy 4:1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:
Emmeeza y'ekijjulo ey'ebicupuli	Counterfeit communion table
1 Abakkolinso 10:19-21 19 Kale njogera ki? Nti ekifaananyi kye kintu kyonna, oba ekiweebwayo eri ebifaananyi kye kintu kyonna?	1 Corinthians 10:19-21 19 What am I saying then? That an idol is anything, or what is offered to idols is anything?
20 (B) Wabula ebintu ab'amawanga bye bawaayo babiwaayo eri badayimooni so si eri Katonda, era saagala mubeerenga ne badayimooni.	20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.
21 (B) Toyinza kunywa kikopo kya Mukama n'ekikopo kya badayimooni; toyinza kulya ku mmeeza ya Mukama ne ku mmeeza ya badayimooni.	21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.
Obutuukirivu obw'ebicupuli	Counterfeit righteousness
Matayo 19:16-18 16 Awo, laba, omu n'ajja n'amugamba nti, "Omuyigiriza omulungi, kirungi ki kye nnaakola ndyoke nfune obulamu obutaggwaawo?" 17 (B) N'amugamba nti, "Lwaki ompita omulungi? Tewali mulungi wabula Omu, kwe	Matthew 19:16-18 16 Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?" 17 So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you

kugamba, Katonda. Naye bw'oba oyagala okuyingira mu bulamu, kwata ebiragiyo." 18 (B) N'amugamba nti, "Biki?"	want to enter into life, keep the commandments." 18 He said to Him, "Which ones?"
Engeri y'obulamu ey'ebicupuli ("okubeera n'obulamu obulungi")	Counterfeit manner of life ("living the beautiful life")
Soma Matayo 23	Read Matthew 23
Amaanyi ag'ebicupuli	Counterfeit power
2 Abasessaloniika 2:8-10 8 Awo omumenyi w'amateeka alibikkulwa, Mukama gw'alimalawo n'omukka gw'akamwa ke, n'amuzikiriza n'okumasamasa kw'okujja kwe. 9 (B) Okujja kw'omumenyi w'amateeka kuli ng'omulimu gwa Sitaani bwe guli, n'amaanyi gonna, n'obubonero, n'eby'amagero eby'obulimba, 10 n'obulimba bwonna obutali butuukirivu mu abo abazikirizibwa, kubanga tebaafuna kwagala kwa mazima, basobole okulokolebwa.	2 Thessalonians 2:8-10 8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. 9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, 10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.
Bakatonda ab'ebicupuli	Counterfeit gods
2 Abasessaloniika 2:3,4 3 Waleme kubaawo muntu yenna abalimbimba; kubanga olunaku olwo terujja kujja okuggyako ng'okugwa kusoosa kujja, n'omuntu ow'ekibi n'abikkulwa, omwana w'okuzikirira, 4 eyeewakanya era ne yeegulumiza okusinga byonna ebityibwa Katonda oba ebisinzibwa, n'atuula nga Katonda mu yeekaalu ya Katonda, nga yeeraga nti ye Katonda.	2 Thessalonians 2:3,4 3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.
Baibuli eyogera ku By'okulwanyisa bya Katonda nga bisobozesa omukkiriza "okuyimirira okulwanyisa obukodyo bwa sitaani". Eby'okulwanyisa bino bukuumi gye tuli nga tubeera mu kosmos diabolikos, era ebyokulwanyisa by'olutalo lwaffe bisinga Sitaani amaanyi nga bwe tukwata ennyiriri zaffe mu Mukama waffe Yesu Kristo.	The Bible talks about the Armor of God as enabling the believer to "stand against the wiles of the devil". This armor is protection for us while we live in kosmos diabolikos, and the weapons of our warfare are stronger than Satan as we take our stand in the Lord Jesus Christ.
Abeefeso 6:14	Ephesians 6:14
"N'olwekyo, yimirira nga mulina omusipi ogw'ebikozesebwa ogw'amazima mu kiwato, era nga mwambadde ekifuba eky'obutuukirivu obw'obwakatonda;"	"Stand, therefore, having about your waist the equipment belt of truth, and having put on the breastplate of divine righteousness;"
Ku lunyiriri luno kwe kutandika okugabanya	With this verse begins the categorization of the

ebyokulwanyisa by'Omukristaayo mu biti, nga tukozeza mu ngeri ey'ekyokulabirako eby'okulwanyisa by'omuserikale Omuruumi.	Christian's armor, using by way of illustration the armor of the Roman soldier.
stand therefore ... aorist active imperative of histomi, ekikolwa ekya bulijjo ekitegeeza okuyimirira, naye mu mbeera eno "okuyimirira mu ddaala ly'amagye".	stand therefore... aorist active imperative of histomi, the ordinary verb for standing, but in this context "to stand in military rank".
Grammar Note: Mu lunyiiriri 14 okutuuka ku 17 mulimu olunyiiriri lw'ebikolwa, byonna biba bikozesebwa bya aorist mu ddooboozi erya wakati. Bino bye bikolwa nga "twala" oba "oteeka" ebikwatagana n'okwambala ebitundu by'ebyokulwanyisa. Ennyiriri z'Oluayonaani eziyitibwa aorist participles zirina ennyiriri ze zimu mu mbeera n'ennyiriri z'Olungereza eziyise mu ngeri nti ekikolwa ky'ennyingo kikulembere ekikolwa ky'ekikolwa ekikulu mu sentensi. Ekirowoozo kiri nti omujaasi nga tannakwata kifo kye mu nnyiriri, alina okuba ng'ayambadde engoye n'okutendekebwa.	Grammar Note: In verses 14 to 17 there is a string of verbs, all of which are aorist participles in the middle voice. These are the verbs such as "take" or "put on" associated with putting on the pieces of armor. The Greek aorist participles have the same standing in a context as the English past participle in that the action of the participles precedes the action of the main verb in the sentence. The idea is that before a soldier can take his place in the ranks, he must be outfitted and trained.
okubeera n'ekiwato kyo nga kizingiddwa ku ...aorist middle participle of perisunumi, "okuteeka okwetoolola".	having your loins girt about ...aorist middle participle of perizunumi, "to put around".
Omujaasi Omuruumi yamuteeka mu kiwato omusipi omugazi ennyo nga guno gwe gwali omukwasi w'ebikozesebwa bingi. Waaliwo olukoba, okugeza, olw'ekikuta ky'ekitala kya machaira. Loopu endala zaakwatanga emiguwa n'ensawo y'emmere y'emmere. Amagye bwe gaawamba ekibuga, abaserikale baafulumyanga ensawo y'emmere y'emmere okusobola okufuna ekifo zaabu, eby'okwewunda, n'omunyago omulala gwe baalonda.	The Roman soldier put around his waist a very wide belt which was the holder for a lot of equipment. There was a loop, for example, for the scabbard for the machaira sword. Other loops held ropes and a rations sack. When the legions conquered a city, the soldiers would empty out the ration sack to make room for gold, jewelry, and other loot they picked up.
Ku musipi kwaliko loopu ez'okukuba emisinde. Omusipi gwasibibwa mu bifo ebiwerako okusobola okusigala mu kifo kyagwo, ne bwe kiba nti omujaasi ne bw'atambula atya, n'agwa wansi, ng'alinnya obusozi n'ebirala, omusipi bulijjo gwabanga mu kifo kyayo ng'ebyokulwanyisa byetegefu. Waaliwo dizayini ezaatungibwa mu musipi nga ziraga kampeyini ez'enjawulo omuzirwanako ono mwe yali alwaniridde. Mu kifo ky'emidaali oba ribiini za kampeyini, omujaasi oyo yalukanga mu musipi ekintu kye yali atutte mu lutalo.	There were loops on the belt for darts. The belt was tied in several places to stay in place, so that no matter how the soldier moved about, fell down, climbed hills, etc., the belt was always in place with weapons at the ready. There were designs stitched into the belt which designated various campaigns in which the veteran had fought. Instead of campaign medals or ribbons, the soldier would weave into the belt something he had taken during the battle.
n'amazima ... aleitheia, kitegeeza amazima agasomesebwa mu butuufu. Guno gwe musipi gw'omujaasi Omukristaayo.	with truth... aleitheia, refers to truth taught accurately. This is the belt of the Christian soldier.

era nga bambadde .. "nga bambadde" ekifuba eky'obutuukirivu.	and having on .. "having put on" the breastplate of righteousness.
ekifuba ... thoraka, [Luganda. ekikwatagana "ekifuba"]. Kino kyassibwa ku musipi era nga kiwa obukuumi eri omubiri ogwa waggulu, mu maaso n'emabega.	the breastplate ... thoraka, [Engl. cognate "thorax"]. This was attached to the belt and provided protection for the upper torso, front and back.
Mu nsi ey'edda, ebifunfugu byali bya layeri z'olugoye, oluusi nga kuliko ebizigo eby'ekyuma. Abayonaani baaleeta ekipande ky'ekifuba eky'ekikomo, nga kiriko ebipande eby'ekikomo ebibikka ebitundu ebikulu oba omubiri, nga bikwatibwa wamu n'ebiyungo eby'amaliba oba olugoye. Abasamaliya abamu baakiraba nti ebiwaawaatiro by'embalaasi, amayembe g'ente, n'ebirala, byakolebwa mu bintu ebikaluba ennyo, bwe batyo ne batandika okukozesa ejjembe eryatungibwa ku lugoye okukuuma emiggo.	In the ancient world, breastplates were of layers of cloth, sometimes with metal greaves attached. The Greeks introduced a bronze breastplate, with bronze plates covering vital areas of the torso, held together with leather or cloth connections. Some Samaritans noticed that horses' hooves, cattle horns, etc., were made of very hard material, so they began to use horn sewed to cloth to protect from blows.
Abaruumi baalina ebirowoozo by'okukola ebyokulwanyisa ebyawanga obuzito obutono nga bigattiddwa wamu n'obwangu okutambula n'obukuumi okuva ku miggo. Ekika ekisinga obulungi kyayitibwanga thorax stadias, oba "ekifuba ekiyimiridde ku bwakyo". Ekifuba kino kyasibirwanga ku musipi nga bakozesa obuguwa obw'amaliba obuyisibwa mu mpeta wansi okugukuuma nga gunywedde. Yali esimiddwa ku musipi, era nga eri waggulu w'omusipi. Weetegereze: omusipi gwalina okusooka okuteekebwako, olwo n'ossaako ekifuba.	The Romans had the ideas for armor design which provided light weight combined with ease of movement and protection from blows. The best type was called the thorax stadias, or "breastplate which stands by itself". This breastplate was attached to the belt by leather thongs passed through rings on the bottom to keep it solidly attached. It was anchored to the belt, and it was above the belt. Note: the belt had to be put on first, then the breastplate.
wa butuukirivu ... Obutuukirivu bwa Katonda bwe bukuumi obusookerwako eri omukkiriza. Omusipi ogw'amazima nga gugatta wamu n'ekifuba eky'obutuukirivu gwe musingi gw'okuzimba Omukristaayo.	of righteousness ... The righteousness of God is basic protection for the believer. The belt of truth combined with the breastplate of righteousness is the basis for the edification of the Christian.
Abeefeso 4:12,16,29 12 olw'okuteeka abatukuvu eby'okukozesa mu mulimu gw'obuweereza, n'okuzimba omubiri gwa Kristo, 16 omubiri gwonna gwe gugatta era ne guyungibwa wamu n'ebyo buli kiyungo kye kigabira, okusenziira ku... okukola obulungi buli kitundu mwe kikola omugabo gwakyo, kireetera omubiri okukula olw'okwezimba mu kwagala.29 Ekigambo ekivundu tekive mu kamwa kammwe, wabula ekirungi eky'okuzimba ekyetaagisa, kiweebwe ekisa eri abawuliriza .	Ephesians 4:12,16,29 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. 29 Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.
Abeefeso 6:15	Ephesians 6:15

<p>"Bwe musibye engatto mu bigere byammwe nga mwetegekede mu bujuvu mu mawulire amalungi ag'emirembe gya Katonda."</p>	<p>"Having shod your feet by means of full preparedness in the good news of God's peace."</p>
<p>Era ebigere byo byasibye engatto ..."okusiba n'engatto". Engatto eno ye yali GI bo ondoker eri eggwe ly'Abaruumi. Kino kitegeeza omuserikale w'ebigere okugikuba enduulu. Omuserikale w'ebigere alwana n'obulungi obutono ate ng'asinga okufiirwa.</p>	<p>And your feet shod ..."to bind with sandals". The sandal was the GI boondocker for the Roman army. This is a reference to the foot soldier slogging it out. The infantryman fights with the least glamor and the highest casualties.</p>
<p>Nga omujaasi Omuyonaani yayambalanga ebizigo okukuuma enkizi ze, omujaasi Omuruumi yayambalanga engatto enzito ey'enkondo nga wansi yalina ebisiba eby'ebyuma okusobola okusimba obulungi ku ttaka eritali lyenkanankana oba eriseerera. Engatto eno mu Lulatini yali emanyiddwa nga caligula, n'olwekyo omuserikale ow'ebigere yali ayitibwa caligatus. Abaserikale baayambadde ebigere eby'enjawulo.</p>	<p>While the Greek soldier wore greaves to protect his ankles, the Roman soldier wore a heavy soled sandal which had metal studs on the bottom for good footing on uneven or slippery ground. This shoe was known in Latin as the caligula, so the foot soldier was called caligatus. Officers wore different footwear.</p>
<p>n'okuteekateeka - etoimasia, kitegeeza okwetegekera mu bujuvu, okusobola okutambula amabanga amanene okusobola, n'abalala, era okumala ekiseera ekiwanvu, okukozesa obulungi ebyokulwanyisa.</p>	<p>with the preparation of - etoimasia, refers to full preparedness, being able to march great distances in order, with others, and over a long period of time, to use weapons effectively.</p>
<p>enjiri ey'emirembe. ..tulina okuba abeetegefu essaawa yonna okuweereza enjiri. Weetegerenze nti abakkiriza bonna bayingizibwa mu kiragiro kino. Buli Mukristaayo ali mu buweereza bw'Ekikristaayo obw'ekiseera kyonna, bulijjo ali ku mwanjo.</p>	<p>the gospel of peace...we are to be ready at any time to minister the gospel. Note that all believers are included in this command. Every Christian is in full time Christian service, always on the front line.</p>
<p>N'omukristaayo atayagala kulwana abeera mu butakkaanya. Omujaasi ayinza okuba nga tatendekeddwa oba ng'ali mu mbeera mbi n'agwa ku mabbali g'ekkubo ng'omulabe tannatuuka. Oba ayinza okuttibwa mu lutalo olwasooka.</p>	<p>Even a Christian who doesn't want to fight is in the conflict. A soldier may be untrained or in poor condition and drop beside the road before the enemy is reached. Or he may be killed in the first skirmish.</p>
<p>Ekintu ekikulu eky'okubuulira enjiri kiyita mu muntu ssekinnoomu. Waliwo ekifo eri abo abalina ekirabo eky'omwoyo eky'okubuulira enjiri; naye abasajja bano basobola okutuuka ku kitundu eky'enjawulo kyokka eky'abantu. Abakkiriza ssekinnoomu batambula mu kitundu kyonna mu mirimu egy'enjawulo. Balina emirimu; bali ba kiraabu; balina emikwano egimu. Omusingi oba obujulirwa eri Kristo kwe kuba nti okikola mu mbeera gy'o beera.</p>	<p>The primary thrust of evangelism is through the individual. There is a place for those with the spiritual gift of evangelism; but these men can reach only a specialized segment of the population. Individual believers circulate throughout the community in various functions. They have jobs; they belong to clubs; they have certain friends. The principle of witnessing for Christ is that you do it in your own environment.</p>
<p>Okwetegeka kitegeeza obusobozi bw'okulwana. Okwetegeka kitegeeza okukyukakyuka n'okusobola okukozesa Ekigambo kya Katonda</p>	<p>Preparation implies the ability to fight. Preparation means flexibility and the ability to use God's Word in witnessing. Knowledge of the</p>

mu kuwa obujulirwa. Okumanya enjigiriza enkulu ez'obulokozi kyetaagisa okusobola okujulira (so si bukodyo bwa kutunda). Olina okumanya ku Reconciliation, Propitiation, Redemption, Imputation, Regeneration, ne The Barrier, nga entandikwa. Tolina ngatto zo ku bigere nga tolina kwetegeka kuno.	basic doctrines of salvation is necessary for witnessing (not salesmanship techniques). You need to know about Reconciliation, Propitiation, Redemption, Imputation, Regeneration, and The Barrier, as a starter. You don't have your shoes on your feet without this preparation.
Ebiwandiiko ebikwata ku kubuulira omuntu ku bubwe	Notes on personal witnessing
Okujulira Kristo buvunaanyizibwa bwa buli mukkiriza.	Witnessing for Christ is the responsibility of every believer.
Ebikolwa 1:8 Naye mulifuna amaanyi Omwoyo Omutukuvu bw'alibatuukako; era muliba bajulirwa gye ndi mu Yerusalemi, ne mu Buyudaaya ne mu Samaliya, n'okutuukira ddala ku nkomerero y'ensi."	Acts 1:8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."
1 Peetero 3:15 Naye mutukuzenga Mukama Katonda mu mitima gyammwe, era bulijjo mwetegeke okuwolereza buli abasaba ensonga olw'essuubi eriri mu mmwe, n'obuwombeefu n'okutya;	1 Peter 3:15 But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;
Mak 5:18,19 18 Awo bwe yalinnya eryato, eyalina dayimooni n'amwegayirira abeere naye.	Mark 5:18,19 18 And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him.
19 (B) Kyokka Yesu teyamukkiriza, wabula n'amugamba nti, "Genda ewa mikwano gyo, obabuulire ebintu ebikulu Mukama by'akukoledde, n'engeri gy'akusaasira."	19 However, Jesus did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you."
Obulung'amu n'obutangaavu bw'okujulira kw'omukkiriza bisinziira, mu kigero ekinene, ku kutegeera kwe ku Musango Ogusembayo. Ebibi tebijja kuba nsonga! Ensonga yokka omuntu gy'ajja okuyimirira ku musango ogw'enkomerero kwe kuba nti yagaana Kristo mu bulamu bwe.	The effectiveness and clarity of the believer's witnessing depends, in large measure, on his understanding of the Last Judgment. Sins will not be the issue! The only reason that a person will stand at the Last Judgment is that he rejected Christ during his lifetime.
Yokaana 3:18 "Amukkiriza tasalirwa musango; naye atakiriza asalirwa dda omusango, kubanga takkirizza mu linnya ly'Omwana wa Katonda omu yekka.	John 3:18 "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.
Yokaana 3:36 Akkiriza Omwana alina obulamu obutaggwaawo; n'oyo atakiriza Mwana taliraba bulamu, naye	John 3:36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not

obusungu bwa Katonda bubeera ku ye."	see life, but the wrath of God abides on him."
Ebibi byonna bisaliddwa omusango ku Musaalaba, era tewali kabi ka mirundi ebiri.	All sins have been judged at the Cross, and there is no double jeopardy.
Omusingi gw'okuvunaanibwa abatakiriza birungi by'omuntu, so si bibi. Omukristaayo abuulira alina okulaga ensonga mu ngeri entegeeerekeka.	The basis for the indictment of unbelievers is human good, not sins. The witnessing Christian must make the issue clear.
Okujulira tekisoboka ng'oggyeeko okujjuza Omwoyo Omutukuvu.	Witnessing is impossible apart from the filling of the Holy Spirit.
Yokaana 16:8-11 8 Era bw'alijja, alitegeeza ensi ku s mu, n'obutuukirivu, n'omusango: 9 ku kibi, kubanga tebanzikirizaamu; 10 (B) eby'obutuukirivu, kubanga njenda eri Kitange ne mutandaba nate; 11 (B) ogw'omusango, kubanga omufuzi w'ensi eno asalirwa omusango.	John 16:8-11 8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9 of sin, because they do not believe in Me; 10 of righteousness, because I go to My Father and you see Me no more; 11 of judgment, because the ruler of this world is judged.
Era Omwoyo Omutukuvu alina okuweereza oyo atakiriza okussa mu nkola enjigiriza y'obulokozi.	And the Holy Spirit must minister to the unbeliever to apply the doctrine of salvation.
Ensonga y'okujulira eri nti ekitundu ky'Ekigambo kya Katonda ekiyitibwa Enjiri.	The context for witnessing is that part of the Word of God called the Gospel.
1 Abakkolinso 1:18 Kubanga obubaka bw'omusaalaba busirusiru eri abo abazikirizibwa, naye ffe abalokoka ge maanyi ga Katonda.	1 Corinthians 1:18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
Abeefeso 6:17 Mukwate enkoofiira ey'obulokozi, n'ekitala eky'Omwoyo, kye kigambo kya Katonda;	Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;
Abebbulaniya 4:12 Kubanga ekigambo kya Katonda kiramuna era kya maanyi, era kisongovu okusinga ekitala kyonna eky'amasasi abiri, kifumita n'okwawukana kw'emmeeme n'omwoyo, n'ennyondo n'obusigo, era ategeera ebirowoozo n'ebigendererwa by'abantu omutima.	Hebrews 4:12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart.
Enkyukakyuka y'okujulira esenziira ku ndowooza y'omukkiriza. Omuntu tayinza kuba mujulizi mulungi singa aba aswadde olw'Enjiri, bw'aba nga talina busobozi bwa kwemalira ku Kristo, oba bw'aba nga tatunuulidde Kirungi.	The dynamics of witnessing depends on the believer's mental attitude. One cannot be an effective witness if he is ashamed of the Gospel, if he does not have the capacity to be occupied with Christ, or if he is not oriented to Grace.
Mu Abaruumi 1:14-16 , omutume Pawulo agamba nti "Ndi abanjibwa", "Ndi mwetegefu",	In Romans 1:14-16 , the apostle Paul says "I am debtor", "I am ready", and "I am not ashamed". A

ne "Sikwatibwa nsonyi". Omuvubi alina obwagazi bw'okuvuba. Omuntu si "muvubi wa bantu" nga talina kwagala kuwangula myoyo.	fisherman has a desire to fish. One is not a "fisher of men" without a desire to win souls.
Waliwo ensonda bbiri Omukristaayo gy'ayinza okuwa obujulirwa:	There are two sources for a Christian's witness:
(1) obujulizi bw'obulamu bwe	(1) the testimony of his life
2 Abakkol inso 3:3 muli bbaluwa ya Kristo, eweerezeddwa ffe, ewandiikiddwa na bwino wabula n'Omwoyo wa Katonda omulamu, si ku bipande by'amayinja wabula ku bipande eby'omubiri, kwe kugamba, eby'omutima.	2 Corinthians 3:3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.
(2) obujulizi bw'emimwa gye	(2) the testimony of his lips
2 Abakkolinso 5:14-21 14 Kubanga okwagala kwa Kristo kutuwaliriza, kubanga bwe tutyo bwe tusala omusango: Omuntu bwe yafiirira bonna, bonna ne bafa; 15 n'afiira bonna, abalamu baleme kuddamu kubeera balamu ku lwa bo bennyini, wabula ku lw'oyo eyabafiirira n'azuukira. 16 N'olwekyo, okuva kaakano, tetufaayo ku muntu yenna ng'omubiri bwe guli. Newankubadde nga twategedde Kristo okusenziira ku mubiri, naye kati tetukyamumanyi bwe tutyo. 17 (B) N'olwekyo, omuntu yenna bw'aba mu Kristo, kiba kitonde kiggya; ebintu eby'edda biwedde; laba, ebintu byonna bifuuse bipya. 18 (B) Kaakano ebintu byonna biva eri Katonda, eyatutabaganya naye mu Yesu Kristo, n'atuwa obuweereza obw'okutabagana, 19 kwe kugamba nti Katonda yali mu Kristo ng'atabaganya ensi naye, n'atabalirira bibi byabwe, era atuwadde ekigambo eky'okutabagana. 20 Kale kaakano, tuli babaka ba Kristo, nga Katonda bwe yeegayirira mu ffe: tukwegayirira ku lwa Kristo, mutabaganye ne Katonda. 21 (B) Kubanga oyo atamanyi kibi yamufuula ekibi ku lwaffe, tulyoke tufuuke obutuukirivu bwa Katonda mu ye.	2 Corinthians 5:14-21 14 For the love of Christ compels us, because we judge thus: that if One died for all, then all died; 15 and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. 16 Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. 17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. 18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. 20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. 21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.
Waliwo empeera ey'okuwa obujulirwa.	There is a reward for witnessing.
1 Abakkolinso 3:11-16 11 Kubanga tewali musingi mulala ayinza kussaawo okuggyako ogwo ogwateekebwawo, ye Yesu Kristo.	1 Corinthians 3:11-16 11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ. 12 Now if anyone builds on this foundation with

<p>12 (B) Kaakano omuntu yenna bw'azimba ku musingi guno ne zaabu, ne ffeeza, n'amayinja ag'omuwendo, n'embaawo, n'omuddo, n'obusaanyi, 13 omulimu gwa buli omu gujja kweyoleka; kubanga Olunaku lulilulangirira, kubanga lulibikkulwa mu muliro; n'omuliro gujja kugezesa omulimu gwa buli omu, bwe guli. 14 Omuntu yenna omulimu gwe yazimbako bwe gunaawangaala, alifuna empeera. 15 Omulimu gw'omuntu yenna bw'ayokebwa, alifiirwa; naye ye yennyini alirokolebwa, naye bw'atyo ng'ayita mu muliro. 16 Temumanyi nga ggwe yeekaalu ya Katonda era nti Omwoyo wa Katonda abeera mu mmwe?</p>	<p>gold, silver, precious stones, wood, hay, straw, 13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. 14 If anyone's work which he has built on it endures, he will receive a reward. 15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. 16 Do you not know that you are the temple of God and that the Spirit of God dwells in you?</p>
<p>2 Abakkolinso 5:10 Kubanga ffenna tulina okulabikako mu maaso g'entebe ya Kristo, buli muntu alyoke afune ebintu ebikoleddwa mu mubiri, ng'ebyo bye yakola, ka bibeere birungi oba bibi.</p>	<p>2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.</p>
<p>Empeera mu ggulu kwe kugaziya ku kuzimba; ebintu byokka ebisasulwa mu ggulu bye bikolebwa ku musingi gw'Ekisa. Bwe kityo, buli mpeera eri mu ggulu kijjukizo kya lubeerera eri ekisa kya Katonda. Ekisa kitegeeza nti empeera teziraga kitiibwa kyonna kya muntu ku bubwe oba omugaso gwonna. Mukama y'atusobozesa okukolerera ye era y'atuwa ebivaamu eby'obwakatonda mu bulamu (zaabu, ffeeza, n'amayinja ag'omuwendo).</p>	<p>Rewards in heaven are an extension of edification; the only things that are rewarded in heaven is what is done on the basis of Grace. Thus, every reward in heaven is an eternal memorial to the grace of God. Grace means that rewards do not reflect any personal glory or merit. It is the Lord who enables us to labor for Him and who provides the divine production in the life (gold, silver, and precious stones).</p>
<p>Abeefeso 6:16</p>	<p>Ephesians 6:16</p>
<p>"Okugatta ku bino byonna, nga mukwata engabo y'okukkiriza kw'omukkiriza, mwe munaasobola okuzikiza oba okutema obusaale bw'omuliro obw'omubi."</p>	<p>"In addition to all this, having taken up the shield of the believer's faith, wherewith ye shall be able to extinguish or cut off the fire arrows of the wicked one."</p>
<p>ng'oggyeeko bino byonna ...oba, "ng'oggyeeko byonna". Ekigambo kino tekitegeeza nti ekintu ky'ebyuma kino wammanga kisingako, wabula nti kya kwongerako kwokka ku ebyo waggulu.</p>	<p>in addition to all this ...or, "in addition to all". This phrase does not mean that the following item of equipment is greater, but that it is simply to be added to the above.</p>
<p>having taken up ... aorist active participle of analambano, "okusitula ekintu, nga okuva ku ttaka, enfunda n'enfunda". Ekikolwa ekikulu kiri "okuyimirira" mu lunyiriri 14, kale ekikolwa kino kikulembera ekikolwa ky'ekikolwa ekikulu.</p>	<p>having taken up ... aorist active participle of analambano, "to pick up something, as from the ground, repeatedly". The main verb is "stand" in v. 14, so this action precedes the action of the main verb.</p>
<p>engabo y'okukkiriza ...thureos.</p>	<p>the shield of faith ...thureos.</p>
<p>Abaruumi baalina engabo empanvu, eya</p>	<p>The Romans had a long, rectangular, knees-to-</p>

<p>nneekulungirivu, okuva ku maviivi okutuuka ku kalevu ng'ekuumu obusaale n'amafumu era ng'esobola okufukamira emabega mu kiseera ky'okukuba obusaale. Yali nzito nnyo era nga ya kibogwe okusinga engabo entono ey'enkulungo ey'Abayonaani; naye waaliwo dduyiro eziddirinjana, ekitabo ky'emmundu, ekyakolebwa okuwa omujaasi obusobozi obw'okukyukakyuka n'amaanyi mu kukozeza engabo eyo. Ebibinja by'abajaasi abaali bazingiza ekibuga byali bisobola okukola okumpi ne bakwata engabo zaabwe ku mitwe gyabwe okukola testudo ennene oba "enkware", okukuumu ekibinja okuva ku mizayiro.</p>	<p>chin shield which protected from arrows and spears and could be knelt behind during an arrow barrage. It was quite a bit heavier and clumsier than the smaller Greek circular shield; but there was a series of exercises, a manual of arms, designed to give the soldier flexibility and strength in the use of the shield. Groups of soldier who were besieging a town could form close together and hold their shields over their heads to make a huge testudo, or "turtle", to protect the group from missiles.</p>
<p>Abaruumi baali bamanyiddwa abamu ku balabe baabwe ng'abaserikale abaali basitudde "oluggi" (thureos) okugenda mu lutalo. Abafranka b'e Cisalpine ne Transalpine Gaul baasekerera abasajja bano abatono olw'engabo ennene enzibu ze baali batambuza. Naye abagwiira beewuunya mu lutalo, Abaruumi abato, n'empisa zaabwe ennene, obukugu bwabwe obw'okulwana obutuukiridde, n'endowooza yaabwe ey'ebirwoozo ey'obuwanguzi, baasangula ettaka n'Abagaul abaali batategekeddwa bulungi, abaali bawuubaala.</p>	<p>The Romans were known by some of their enemies as the soldiers who carried a "door" (thureos) into battle. The Franks of Cisalpine and Transalpine Gaul ridiculed these smaller men because of the great cumbersome shields they carried. But the barbarians were surprised in battle when the little Romans, with their great discipline, their consummate fighting skills, and their mental attitude of victory, wiped up the ground with the disorganized, vacillating Gauls.</p>
<p>Mu lunyiiriri luno, engabo y'Abaruumi eyimiridde ku kukkiriza kw'omukkiriza mu bisuubizo bya Katonda. Omugaso gw'okukkiriza teguli mu muntu akukozeza, wabula mu kintu. Okukkiriza kintu abantu bonna kye balina era kye bakozeza buli lunaku. Enkola y'okulowooza n'okusalawo etali ya mutindo. Ebisinga bye tuyiga, tubiyiga olw'okukkiriza.</p>	<p>In this verse, the Roman shield stands for the faith of the believer in the promises of God. The value of faith lies not in the person exercising it, but in the object. Faith is something that all people possess and use every day. It is a non-meritorious system of thinking and decision making. Most of what we learn, we learn by faith.</p>
<p>nga ..."nga kiyita mu ekyyo".</p>	<p>wherewith ..."by means of which"</p>
<p>mujja kusobola ...future active indicative of dunamai, ekikolwa eky'obusobozi oba amaanyi. Ekitegeezebwa mu kiseera eky'omu maaso kiri nti wajja kubaawo ekiseera ky'okutendekebwa mu kukozeza engabo nga olutalo terunnatuuka. Mu bulamu bw'Ekikristaayo, ekiseera ky'okutendekebwa kye kiseera ebisuubizo n'enjigiriza mwe biyigibwa era ne bikolebwa.</p>	<p>ye shall be able ...future active indicative of dunamai, a verb of ability or power. Implied in the future tense is that there will be a training period in the use of the shield before battle comes. In the Christian life, the training period is the time during which promises and doctrines are learned and practiced.</p>
<p>okuzikiza ... aorist active infinitive of sbeinumi, "okuzikiza, okumenya, okusala".</p>	<p>to quench ... aorist active infinitive of sbeinumi, "to extinguish, to break off, to chop off".</p>
<p>emisinde egy'omuliro ... "mizayiro ezikubiddwa omuliro", ekitegeeza obusaale bw'omuliro.</p>	<p>the fiery darts ... "missiles which have been set on fire", a reference to fire arrows.</p>
<p>Abaperusi baakozesanga obusaale obw'omuliro</p>	<p>Persians used fire arrows against the Greeks in the</p>

okulwanyisa Abayonaani mu biseera bya Zaakisita. Herodotus ayogera ku bino mu kunnyonyola kwe ku bulumbaganyi obwali bukoledwa ku kigo e Asene, ng'ayogera ku busaale obwali bunnyikiddwa mu ttaala ne bukuma omuliro nga tannabukuba masasi.	days of Xerxes. Herodotus makes reference to these in his description of the attack against the citadel at Athens, referring to arrows dipped in tar and set afire before shooting them.
Thucydides, mu kitabo kye ku ntalo za Peloponnesian annyonyola Abasparta mu kuzingiza Platea, "Abaplate baazimba fuleemu ey'embaawo gye baateeka waggulu ku bbugwe waabwe ow'okwolekera ekifunvu (eyazimbibwa Abasparta). [Baali bagezaako outbuild each other to get the high angle of fire for their arrows.] Era baazimba kateni ez'amalusu n'amaliba okukuuma emmanju w'ekifo eky'embaawo. Zino zaakolebwa okukuuma emirimu gy'embaawo n'abakozi obutasaale obwali buyaka ennyo obw'Abasparta. "	Thucydides, in his book on the Peloponnesian wars describes the Spartans in the siege of Platea, "The Plateans constructed a wooden frame which they set upon the top of their own wall opposite the mound (built by Spartans). [They were trying to outbuild each other to get the high angle of fire for their arrows.] They also constructed curtains of skins and hides to protect the front of the wooden platform. These were designed to protect the woodwork and the workers against the blazing arrows of the Spartans."
Munnabyafaayo Omuruumi Livy, mu kitabo kye "History", yannyonyola okuzingiza Saguntum Abasagunti mwe baali bakoze emisinde eminene ennyo egyali gikubwa n'ekyuma ekikuba. "Waaliiwo aba Saguntines baakozesanga mizayiro eyitibwa follerica, ng'erina ekikondo ky'omuti gwa fir, era nga yeetoolovu mu bitundu byayo byonna, okuggyako ku kifo ekyuma we kyava. Ekitundu kino ekyali kya square, baakisiba n'okusika ne basiiga." nga balina eddoboozi.	The Roman historian Livy, in his "History", described the siege of Saguntum in which the Saguntians had designed giant darts to be fired by a catapult. "There was used by the Saguntines a missile called follerica, with the shaft of a fir tree, and round in all its parts, except at the point from which the iron projected. This part, which was square, they bound with tow and smeared with pitch.
"Naye ekyasinga okuleeta okutya okusinga n'ekyokulwanyisa kino, newankubadde nga kyalina okunyerera mu ngabo era nga tekiyingidde mu mubiri, kwe kuba nti bwe kyafulumizibwa ng'ekitundu eky'omu makkati kikutte omuliro, kyasitula ennimi z'omuliro okusingawo ennyo ezaakolebwa mere motion, era n'awaliriza omujaasi okusuula engabo ye ne yeeyanjula."	"But what caused the greatest fear with this weapon, even though it should stick in the shield and did not penetrate into the body, was that when it was discharged with the middle part on fire, it bore along a much greater flame produced by the mere motion, and obliged the soldier to drop his shield and expose himself."
wa mubi ... mu bufunze, "ow'omubi", ensibuko y'obusaale obw'omuliro.	of the wicked ... literally, "of the wicked one", the source of the fiery darts.
Abeefeso 6:17	Ephesians 6:17
"Mufune enkoofiira ey'obulokozi, n'ekitala ekiweereddwa Omwoyo Omutukuvu, kye kigambo kya Katonda."	"And receive the helmet of salvation, and the sword provided by the Holy Spirit, which is the Word of God."
era otwale ... "okufuna, (ekiragiyo), ng'ekintu eky'ebikozesebwa".	and take ... "receive, (imperative), as an item of equipment"
enkoofiira y'obulokozi ... perikephalaia, mu bufunze "ekintu ekiteekeddwa okwetooloola omutwe", kale, mu magye, "enkoofiira".	the helmet of salvation ... the perikephalaia, literally "something placed around the head", so, in the military, "helmet".

Gwe mwoyo ogugambibwa nti gulokolebwa; era emmeeme eri mu mutwe (n'endowooza yaayo, okwegomba, okwemanya, enneewulira, obutonde bw'ekibi). N'olwekyo kituukirawo nti enkoofiira ekozesebwa okukiikirira obulokozi.	It is the soul which is said to be saved; and the soul is in the head (with its mentality, volition, self-consciousness, emotion, sin nature). So it appropriate that the helmet is used to represent salvation.
Abaruumi baalina enkoofiira esinga obulungi mu nsi ey'edda . Amawanga amalala mangi gaakozesanga enkoofiira ez'ebizinga eby'olugoye, amaliba g'ebisolo oba amagumba, oba ebiwaawaatiro, n'ebirala Enkoofiira y'Abaruumi yalina omusipi gw'ekirevu, ekiziyiza, era yakka okubikka emabega n'ebbali w'ensingo. Enkoofiira z'abaserikale zaalina olukoba waggulu nga kuliko amaliba oba ekika kya bbulawuzi okusinziira ku ddaala.	The Romans had the best helmet of the ancient world. Many other nations used helmets of cloth wrappings, animal hides or bones, or hooves, etc. The Roman helmet had chinstrap, visor, and came down to cover the back and sides of the neck. Officers' helmets had a ridge on top on which was mounted plumage or some sort of brush, depending on the rank.
Ebitundu by'enkoofiira y'Abaruumi byali: ekintu eky'amaliba, nga kigonvuwa okusobola okunyuma n'okutuuka obulungi; enkoofiira yennyini eyali casque ey'ekikomo eri omuserikale, oba ekyuma ekigatta abaserikale; ekyuma ekiwanirira ekikondo ky'ekiwujjo; n'omusipi gw'akalevu. Abaserikale abasinga okubeera ku ddaala ery'oku ntikko baalina enkoofiira za zaabu ne ffeeza ezaakolebwa mu nnyambala ya parade.	The parts of the Roman helmet were: a lining of leather, softened for comfort and good fit; the helmet itself which was a bronze casque for the soldier, or iron alloy for officers; a metal crest for the plume; and a chinstrap. The highest ranking officers had gold and silver alloy helmets for parade dress.
Enkoofiira ekiikirira emisingi mingi egy'enjigiriza egyekuusa ku bulokozi.	The helmet represents many principles of doctrine associated with salvation.
n'ekitala ky'Omwoyo ... machaira ayogeddwako emabegako. Ekigambo machaira kyalondebwa wano, ne mu Abebbulaniya 4:12, Omwoyo Omutukuvu mu kiseera ky'okulung'amizibwa.	and the sword of the Spirit ... the machaira mentioned before. The word machaira was chosen here, and in Hebrews 4:12, by the Holy Spirit during inspiration.
Waaliwo ebika by'ebitala bingi ebyakozesebwanga mu nsi ey'edda:	There were many types of swords used in the ancient world:
Romphia yali kitala kigazi ekyakozesebwanga ennyo Abagaul ab'omu kiseera kya Julius Caesar. Yakozesebwanga n'emikono gyombi, yabanga ya ffuuti mukaaga ku munaana obuwanvu, oluusi ng'erina enjuyi emu, oluusi bbiri, era ng'esalako ebitundu by'omubiri n'emitwe. Abaserikale "aba barbarian" baakola slicing sweeps ennene n'ekitala ekigazi, ne yeeleka nga aggule for thrusts of the machaira.	The romphaia was a broadsword used mostly by the Gauls of Julius Caesar's time. It was used with both hands, was six to eight feet long, sometimes with one edge, sometimes two, and used to hack off limbs and heads. The "barbarian" soldiers made great slicing sweeps with the broadsword, leaving himself open for thrusts of the machaira.
Abaperusi baakozesanga zephos, ekyokulwanyisa eky'okusika nga kiriko ensonga, nga kyetooloovu ng'ekkalaamu, naye nga tekirina kye kisala.	The Persians used the zephos, a thrusting weapon with a point, rounded like a pencil, but with no cutting edge.
Mu kitala kya akinakes, essira lyali litekebwa ku mukono n'okuyoooyota okw'omulembe. Mu butuufu kyali kitala kya kwambala era nga	In the akinakes sword, the emphasis was on the handle and the ornate decoration. It was actually a dress sword and was not considered a serious

tekitwalibwa ng'ekyokulwanyisa eky'amaanyi eky'okulwana. Dolon yali kitala ekyakwekebwa mu muggo oba ekirime eky'okuvuga era nga kisinga kukozebwa batemu.	combat weapon. The dolon was a sword hidden in a cane or riding crop and used mostly by assassins.
Machaira eno Vegetius ayogerwako mu kitabo kye ekiyitibwa Military Instructions to the Romans. "Nabo bwe batyo baayigiriza obutasala, wabula okukuba, n'ekitala. Kubanga Abaruumi tebakoma ku kusaaga abo abaalwana n'omuggo gw'ekyokulwanyisa, naye bulijjo babasanga ng'okuwangula okwangu. Okukuba n'omuggo, wadde nga kwakolebwa." n'amaanyi mangi nnyo, tekitera kutta, ng'ebitundu ebikulu eby'omubiri bikuumibwa amagumba n'ebiyokulwanyisa. Okwawukana ku ekyo, okufumita, wadde nga kuyingira yinsi ntono zokka, kutera okutta. Ng'oggyeeko ekyo, mu ndowooza y'okukuba [n'ekitala ekigazi], tekisoboka kwewala kubikkula mukono gwa ddyo n'oludda. Ku luuyi olulala, omubiri gubikkibwa nga gukubiddwa, era omulabe n'afuna ensonga nga tannalaba kitala."	The machaira is described by Vegetius in his Military Instructions to the Romans. "They likewise taught not to cut, but to thrust, with the sword. For the Romans not only made jest of those who fought with the edge of a weapon, but always found them an easy conquest. A stroke with the edge, though made with ever so much force, seldom kills, as the vital parts of the body are defended both by bones and armor. On the contrary, a stab, although it penetrates only a few inches, is usually fatal. Besides, in the attitude of striking [with the broadsword], it is impossible to avoid exposing the right arm and side. On the other hand, the body is covered when a thrust is given, and the enemy receives the point before he sees the sword."
Omukozesa wa machaira bulijjo aba abikkiddwa, bulijjo akuumibwa, bulijjo ali ku bbalansi, era bulijjo mwetegefu okwekuma oba okulumba.	The user of the machaira is always covered, always protected, always on balance, and always ready for defense or attack.
wa Mwoyo, Ekigambo kya Katonda. .."ekitala ekiva mu nsibuko y'Omwoyo Omutukuvu, kwe kugamba, Ekigambo kya Katonda."	of the Spirit, the Word of God... "the sword from the source of the Holy Spirit, namely, the Word of God.
Okukula n'obusobozi bw'okukola omulimu gwa Katonda biva mu kuyiga Ekigambo kya Katonda okumala emyaka n'okwegezangamu mu kukozeza emisingi gy'enjigiriza. Wammanga kwe kwekenneenya endowooza z'enjigiriza ezisangibwa mu:	Maturity and the ability to do God's work comes through years of study of God's Word and practice in using doctrinal principles. Following is a review of the doctrinal ideas found in:
2 Timoseewo 2:15	2 Timothy 2:15
Fuba okweyanjula ng'osiimibwa Katonda, omukozi ateetaaga kuswala, ng'ogabanyaamu ekigambo eky'amazima mu butuufu.	Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.
Beera munyiikivu ... okuva mu kigambo ky'Oluynaani spoudzo ekitegeeza "okubeera omukozi, okwagala, okunyiikivu, okwefuba". Kirina amakulu ag'amaanyi okusinga "okusoma". Mu butuufu ngeri ya bulamu erimu endowooza entuufu ey'ebirowoozo n'okukubiriza okuyiga enjigiriza za Baibuli buli lunaku. Ekigambo kino kiyinza okuvvuunulwa	Be diligent ... from the Greek word spoudzo meaning "to be industrious, eager, to be diligent, to exert oneself". It has a stronger meaning than "study". It is actually a way of life which includes the proper mental attitude and motivation to learn Bible doctrine daily. This word could be translated "make every effort". And it is a command.

"fuba buli kimu". Era kiragiho.	
okweyanjula oba , "okukola kyonna ekisoboka okwekiikirira...". Kitegeeza okufuba ennyo okussa essira, okubeera n'ekigendererwa eri enjigiriza. okukulembeza Ekigambo kya Katonda. Ensonga lwaki oyingira mu mulimu gwa Mukama kwe kubeera mu bulamu bwa Kristo.	to present yourself or , "to make every effort to represent yourself...". It means to make every effort to concentrate, to be objective to doctrine. to give priority to the Word of God. The reason that you are entering the Lord's work is to live the life of Christ.
yakkirizza ... "okuyita ekigezo". Essira litekebwa ku buwanguzi, so si kulemererwa. Okusobola okubeera omukozi Omukristaayo omulungi, olina okusoma (Ekigezo #1), era olina okukozesa by'osoma (Ekigezo #2).	approved ... "to pass an exam". The emphasis is on success, not failure. To be a successful Christian worker, you must study (Test #1), and you must use what you study (Test #2).
Osobola okuyigiriza okuweesa Katonda ekitiibwa? Ekigezo kiri ku butuufu bw'ebyo by'osomesa. Osobola okukolera Ekitiibwa kya Katonda? Ekigezo kijja nga osaba, oba okozesa Grace oba legalism, oba weesigamye ku muntu oba Katonda. Osobola okutereeza emmotoka, okugolola essaati, okuwandiika ebbaluwa eri ekitiibwa kya Katonda? Ekigezo kiri ku oba omanyi okukola kino.	Can you teach to the glory of God? The test is on the accuracy of what you teach. Can you work to the Glory of God? The test comes when you apply, whether you use Grace or legalism, whether you depend upon man or God. Can you fix a car, iron a shirt, type a letter to the glory of God? The test is on whether you know how to do this.
omukozi ... ergateis, omukozi w'ebyobulimi, omukozi, omukozi wa bulijjo. Ekigambo kino kitegeeza omuntu eyeenyigira mu bintu ebya bulijjo, ebya bulijjo, ebya bulijjo, ebitawoomera, oba ebizibu mu bulamu. Mu nsi ey'edda kyali kitegeeza okuliisa ente, okukola mu nnimiro, okuyonja eddundiro, n'ebirala.	workman ... ergateis, an agricultural worker, a laborer, a routine worker. This word indicates one who is involved in the mundane, routine, ordinary, distasteful, or dull things in life. In the ancient world it meant feeding the cattle, working in the fields, cleaning out the barn, etc.
Omulumu gwonna guyingira okukolebwa nga bwe guli eri Mukama; obulamu bw'Ekikristaayo bwa kitalo. Essira wano litekebwa ku kukola ebintu ebitonotono, ebya bulijjo nga bwe kiri eri Mukama. Sigala mu fellowship olinde Katonda okukuzibwa.	Any task can be done as unto the Lord; the Christian life is fantastic. The emphasis here is on doing small, routine things as unto the Lord. Stay in fellowship and wait for God's promotion.
teyeetaaga kuswala ... mu bufunze, n'ekigambo ekyasooka, "omukozi atalina nsanyi". Tolina kuswala siteegi yo mu bulamu bw'oba olina omulumu ogw'obwesimbu. Buli mukkiriza ali mu buweereza obw'ekiseera kyonna. Omukozi Omukristaayo alina okukuuma ekisa nga kitunuulidde so si kunyooma bintu bya bulijjo, oba abo ababeera mu bulamu "obwa bulijjo". Era alina okuba n'engeri zino nga tannasenguka.	needeth not to be ashamed ... literally, with the previous word, "a not-ashamed workman". You don't have to be ashamed of your station in life if you have an honest vocation. Every believer is in full time service. A Christian worker must keep grace oriented and not despise the ordinary things, or those who live an "ordinary" life. And he must have these qualities before moving out.
mu butuufu okwawukana n'ekigambo eky'amazima ... "okusala obugolokofu, okusimba ennyiriri ekkubo eggolokofu." Kozesa enjigiriza ya Baibuli okwewala okubula mu bibiina, mu ntambula, okusigala n'okutaputa	rightly dividing with the word of truth ... "to cut straight, to line out a straight path." Use Bible doctrine to keep from straying into the cults, into the movements, to stay with accurate interpretation and application of the Word of God.

okutuufu n'okussa mu nkola Ekigambo kya Katonda. Kino kisobozesa obulamu obutaliimu makubo, obutaliimu kuwanika, obutaliimu makubo agazibe. N'olwekyo, 2 Timoseewo 2:15 egamba nti, "Okola kyonna ekisoboka okwekiikirira ng'asiimibwa Katonda, omukozi atavumibwa asala ekkubo eggolokofu n'Ekigambo eky'Amazima."	This enables a life with no detours, no hangups, no blind alleys. Therefore, the 2 Timothy 2:15 says, "Making every effort to represent yourself approved to God, an irreproachable worker cutting a straight path with the Word of Truth."
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