

Enkola y'amateeka	Legalism
Okwanjula	Introduction
Enteekateeka ya Katonda nteekateeka ya Grace. Katonda Kitaffe akola omulimu, omuntu afuna omugaso. Katonda afuna ekitiibwa olw'emirimu gye; omuntu tafuna kitiibwa kyonna.	God's plan is a Grace plan. God the Father does the work, man receives the benefit. God receives the glory for His own works; man receives no glory.
Ekisinga okukyusakyusa Grace kwe kussa mu mateeka mu ddiini!	The greatest distortion to Grace is religious legalism!
Eddiini n'Eby'amateeka ye Ace wa Sitaani era Kabaka w'ekkondeere, engeri enkulu gy'akozesa "okuziba amaaso g'ebirowoozo by'abo abanoonya Kristo" era nga zino ziri mu Bef. 4:14nga ekitundu ku "...buli mpewo ey'okuyigiriza, obukuusa bw'abantu, obukuusa obw'obukuusa s, bwe bagalamira okulimba." Mu ngeri zino, Sitaani agezaako okutabangula enteekateeka ya Katonda n'okuziba amaaso g'abantu okulaba emisingi gy'Ekisa.	Religion and Legalism are Satan's Ace and King of trump, the primary means by which he "blinds the minds of those who seek Christ" and which are included in Eph. 4:14 as part of "...every wind of doctrine, sleight of men, cunning craftiness, by which they lie in wait to deceive." By these means, Satan tries to disrupt the plan of God and blind people to Grace principles.
Nkozesza ekigambo "eddiini" mu ngeri enkakali wano, so si mu makulu aga bulijo aga "okuweereza oba okusinza Katonda." Kya lwatu nti mu ngeri ey'awamu, Obukristaayo bwali busobola okutwalibwa ng'eddiini. Naye eddiini ezisinga zikwata ku mateeka, era njagala okwawula engeri y'obulamu bw'Ekikristaayo ku nkola endala ey'eddiini. Kale ennyonyola gye nkozesza eri nti:	I use the word "religion" in a strict sense here, not in the general sense of "the service or worship of God." In the general sense, of course, Christianity could be viewed as a religion. But most religion is legalistic, and I want to distinguish the Christian way of life from other religious practice. So the definition I use is:
Eddiini nkola yonna omuntu mw'agezaako okusiimibwa Katonda mu kufuba kwe .	Religion is any system in which man by his own efforts tries to earn the approval of God.
Ekirala, ennyonyola y'enkola y'amateeka mu lupapula luno erina akakwate n'enkola y'amateeka ey'eddiini yokka, kale:	Furthermore, the definition for legalism in this paper has to do only with religious legalism, so:
Enkola y'amateeka nkola ya ddiini eyigiriza nti omuntu asobola okubaako ky'akola okufuna oba okugwanidde obulokozi oba omukisa okuva eri Katonda .	Legalism is a religious system that teaches that a person can do something to earn or merit salvation or blessing from God.
Ekigendererwa ky'ekitundu kino kwe kukuyamba okuzuula enkola y'eddiini	The purpose of this article is to help you identify religious legalism in all of its forms.

<p>ey'amateeka mu ngeri zaayo zonna. Ekiwandiiko kijja kunnyonnyola n'okulaga endowooza y'amateeka, era kikulage engeri y'okwawulamu enkola y'amateeka ku ndowooza n'emirimu gya Grace. Waliwo n'ebigambo bingi ebijuliziddwa ku njigiriza ya Baibuli ku nkola y'amateeka naddala okuva mu Ebbaluwa eri Abaggalatiya, Abayudaaya gye baafuna obuzibu ennyo okutabaganya Amateeka n'Ekisa.</p>	<p>The article will define and illustrate the concept of legalism, and show you how to distinguish legalism from Grace thinking and activities. There are also numerous references to Bible teaching on legalism, particularly from the Epistle to the Galatians, where the Jews had a very difficult time reconciling Law and Grace.</p>
<p>Kikulu nnyo okutegeera enjigiriza y'Ekisa nayo. Grace kitundu kya Baibuli ekinene. Emikisa n'enkizo ezisinga obungi mu bulamu bw'Ekiristaayo bisinziira ku kumanya n'okukozesa emisingi gya Grace. N'olwekyo kikulu nnyo okukuguka mu nsonga eyo.</p>	<p>It is very important that you understand the doctrine of Grace also. Grace is an extensive Bible category. The majority of the blessings and privileges of the Christian life depend on knowing and using Grace principles. So it's vital that you master the subject.</p>
<p>Okutegeera obulungi ensonga zino, olina okusoma n'ezimu ku miramwa emirala egyekuusa ku nkola y'amateeka naddala Grace.</p>	<p>To understand these concepts clearly, you should also study some of the other topics which are related to legalism, especially Grace.</p>
<p>Ebimu ku misomo egy'enjawulo yo u gy'osobola okusaba okuva mu Grace Notes bye bino: The Barrier; Okukomolebwa; Okwatula Ekibi; Ekisa ky'Ekisa; Ensala, Obwenkanya, n'Okusalawo; Sitaani; Ebintu eby'omwoyo.</p>	<p>Some categorical studies which you can request from Grace Notes are: The Barrier; Circumcision; Confession of Sin; Grace; Judgment, Justice, and Judging; Satan; Spirituality.</p>
<p>Okunnyonnyola Enkola y'Amateeka</p>	<p>Defining Legalism</p>
<p>Ennyonyola y'omutindo (Webster's New Collegiate) ku nkola y'amateeka eri: okukwatagana okukakali, okw'amazima, oba okuyitiridde n'amateeka oba ku Nkola y'eddiini oba ey'empisa.</p>	<p>The standard (Webster's New Collegiate) definition for legalism is: strict, literal, or excessive conformity to the law or to a religious or moral Code.</p>
<p>Ennyonyola eno erabika nga tetegeerekeka bulungi. Anti, okugoberera amateeka "okuyitiridde" kye ki? Nsuubira nti kyandibadde kisusse okukkaatiriza okuvuga sipiidi ya mayiro 55 buli ssaawa ku luguudo lwa Interstate ng'abantu basimbye emabega wo nga baagala okugenda 70. Okubeera mu mateeka ku luguudo oluusi kiba kya bulabe.</p>	<p>This definition does not seem very clear. What is, after all, "excessive" conformity to the law? I suppose it would be excessive to insist on driving 55 mph on the Interstate when people are stacked up behind you wanting to go 70. Legalism on the highway is sometimes dangerous.</p>
<p>Naye, okugondera ennyo amateeka ga Katonda si kibi. Mu butuu fu, okulemererwa okugondera kiba kibi. Ate era, mazima</p>	<p>But, strict obedience to God's laws is not wrong. In fact, failure to obey is sin. Also, you can certainly decide to set a high</p>

<p>ddala osobola okusalawo okweteerawo omutindo ogw'awaggulu mu kitundu ekimu, okusinziira ku kutegeera kwo ku buvunaanyizibwa bw'obulamu bw'Ekikristaayo. Kino si kikyamu, era si nkola ya mateeka (nga tuyita mu ntegeeza yaffe eyasooka ey'okugoberera amateeka g'eddiini), wadde nga kiyinza okuba nga kikwatagana nnyo. (Kyokka, kibeera kya mateeka okulowooza nti bw'okuuma emitindo egy'ekika ekya waggulu oba mu ngeri emu oba endala okola ekintu ekisaanira okulokolebwa oba okufuna emikisa oba empeera.)</p>	<p>standard for yourself in some area, based on your understanding of the obligations of the Christian life. This is not wrong, and it is not legalism (by our previous definition of religious legalism), even though it might be strict conformance. (It is legalism, however, to think that by maintaining high standards you are somehow doing something to merit salvation or to earn blessings or rewards.)</p>
<p>Ng'ekyokulabirako, endowooza yo ku mpisa eziri mu Bar. 14:21kiyinza okukuleetera okwettanira okwewala okunywa omwenge ng'omutindo, olw'okutwala ab'oluganda abanafu abayinza okwesittala. Kino mazima ddala kyandibadde kikwatagana nnyo era mu mateeka; naye si legalism, kubanga togezaako kufuna buponero na Katonda olw'ebikolwa byo. Omuntu omulala kino ayinza okukitwala ng'ekisusse, naye si nsonga ye. Si kibi ggwe okweteerawo emitindo egy'amaanyi, era si kibi n'okugoberera amateeka mu ddiini. Mu butuufu, emirundi mingi nnyo omukkiriza w'ekisa ky'ayita eky'amateeka ddala omuntu omulala yeeteekawo emitendera egy'oku ntikko.</p>	<p>For example, your view of the moral code of Rom. 14:21 may lead you to adopt abstinence from alcohol as a standard, out of your regard for weaker brethren who might be caused to stumble. This would certainly be a strict and legal conformity; but it's not legalism, because you are not trying to earn points with God by your actions. Someone else may consider this excessive, but it's none of their business. It is not wrong for you to set high standards for yourself, and neither is it religious legalism. In fact, quite often what a grace believer calls legalistic is really someone else's setting high standards for himself.</p>
<p>Ennyonyola enkakali ey'awamu ey'amateeka esangibwa mu Oxford English Dictionary: Emisingi gy'abo abalina ekifo eky'enjigiriza eky'okunywera ku Mateeka okusinga Enjiri; enjigiriza y'Obutuukirivu olw'Emirimu, oba enjigiriza ewooma enjigiriza eyo.</p>	<p>A stricter general definition of legalism is found in the Oxford English Dictionary: The principles of those who hold a theological position of adhering to the Law as opposed to the Gospel; the doctrine of Justification by Works, or teaching which savors of that doctrine.</p>
<p>Abaruumi 4:4,5 eraga ensonga mu bufunze nti, “Kaakano eri oyo akola empeera tebalibwa kisa, wabula ebbanja; naye oyo atakola, naye n'akkiriza oyo aweesa abatali ba Katonda obutuukirivu, okukkiriza kwe kubalibwa ng'obutuukirivu.”</p>	<p>Romans 4:4,5 states the case succinctly, “Now to him that works is the reward not reckoned of grace, but of debt; but to him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness.”</p>
<p>Era Abaruumi 11:6 kyeyoleka bulungi nti, “Era bwe kiba nga kya kisa, kale tekiba kya</p>	<p>And Romans 11:6 is clear, “And if by grace, then is it no more of works:</p>

bikolwa nate: bwe kitaba ekyo ekisa tekikyali kisa. Naye bwe kiba nga kiva mu bikolwa, kale tekikyali kisa nate: bwe kitaba ekyo omulimu tegukyali mulimu."	otherwise grace is no longer grace. But if it be of works, then is it no more grace: otherwise work is no more work."
Enkola yaffe ey'obuntu ey'okukola n'empeera eri bweti: Nkukolera era ggwe ondasula. Kino kirabika kituufu, y'engeri eby'obusuubuzi gye bikola wansi w'ebitongole eby'obwakatonda n'okutandikawo emirimu egy'eddembe.	Our human system of work and reward is like this: I work for you and you pay me. This is obviously legitimate, it's the way commerce works under divine institutions and free enterprise.
Naye omukugu mu mateeka mu ddiini mukakafu nti Katonda akola mu nkola y'emu - oba waakiriasuubira bw'atyo. Agamba nti: Nkolera Katonda era Katonda ampa empeera ng'antaasa n'okumpa omukisa mu ngeri emu oba endala.	But the religious legalist is convinced that God works by the same system - or at least he hopes so. He says: I work for God and God rewards me by saving me and blessing me in some way.
Katonda si bw'atyo bw'akola. Talina bwetaavu wadde okwegomba ku mirimu gyaffe; mu butuufu, emirimu gyaffe gimunyiiza. Isaaya 64:6 , "Obutuukirivu bwaffe bwonna buli ng'ebigoye ebicaafu..." Bwe ngezaako okusikiriza Katonda n'ebikolwa byange, abisuula ng'ebigoye ebicaafu.	That's not how God operates. He has no need or desire for our works; in fact, our works are offensive to Him. Isaiah 64:6 , "All our righteousnesses are as filthy rags..." If I try to impress God with my works, He discards them as filthy rags.
Eno y'ensonga lwaki tugamba nti enkola y'amateeka ey'eddiini, egezaako okutumbula enkola y'emirimu eri Katonda, "nkola eyigiriza nti omuntu asobola okubaako ky'akola okufuna oba okugwanidde obulokozi oba omukisa okuva eri Katonda."	That's why we say that religious legalism, which tries to promote a works approach to God, is a "system that teaches that a person can do something to earn or merit salvation or blessing from God."
Ekigambo "legalism" era kitegeeza enkola yonna ey'obulungi ekolera mu bikolwa, omuntu mw'agezaako okusanyusa Katonda, oba okuyamba Katonda, oba okugulumiza Katonda n'amaanyi g'omuntu.	The word "legalism" also refers to any merit system which operates by works, by which a person tries to please God, or to assist God, or to glorify God by human power.
Enkola y'amateeka mu ddiini era kitegeeza enkola yonna ey'obuddu bw'eddiini essiddwa ku muntu omuntu omulala, oba ekibiina, ekigezaako okufuala omuntu oyo omukozi w'amateeka. Obukodyo bw'okutulugunya butera okukozesebwa: "Okuggyako ng'okkirizza endowooza yaffe, toli omu ku ffe!" Okugoba Abakristaayo abatandisi ba maanyi nnyo.	Religious legalism also refers to any system of religious bondage imposed on someone by another individual, or by an organization, that attempts to make that person a practitioner of legalism. Bullying tactics are often used: "Unless you accept our point of view, you are not one of us!" Ostracism is a very powerful persuader of novice Christians.
Kale, wadde nga si nkola ya mateeka okuba	So, while it is not legalism to have high

n'emitendera egy'oku ntikko, si nkola ya mateeka okugezaako okussa emitindo egyo ku balala ng'enkola y'obulokozi oba ey'ebi'omwoyo.	standards, it is legalism to try to impose those standards on others as a system of salvation or spirituality.
Ekigambo "ekisa" kikozesebwa mu Baibuli okutegeeza byonna Katonda by'alina eddembe okukolera abantu olw'Omulumu ogwatukolebwa edda Mukama waffe Yesu Kristo ku Musaalaba. Ekisa kitegeeza nti omuntu afunye okuva eri Katonda ekyo ky'atafunye oba ky'atasaanidde. Tewali kintu kyonna kye tuli, era tewali kye tusobola kukola, ekimala okututuukiriza ebisaanyizo by'ekintu kyonna Mukama ky'alina okutuwa. Mu butuu fu emirimu gyaffe gituleetera okuba ab'amalala mu maaso ga Katonda, ekintu ky'atajja kugumiikiriza.	The word "grace" is used in the Bible to refer to all that God is free to do for mankind because of the Work that has already been performed for us by the Lord Jesus Christ on the Cross. Grace means that man has received from God that which he has not earned or deserved. Nothing that we are, and nothing that we can do, is enough to qualify us for anything that the Lord has to give us. In fact, our works cause us to be arrogant in the presence of God, something He will not tolerate.
Soma Abaruumi 2:17-23 , Ekifaananyi ky'omuntu eyeewaana	Read Romans 2:17-23, A Portrait of a Boaster
Soma Abaruumi 4:1-6 , "Naye Si mu maaso ga Katonda..."	Read Romans 4:1-6, "But Not Before God..."
Enkola z'Obufuzi bw'Amateeka	Systems of Legalism
Waliwo emirimu ena emikulu egy'omwoyo egy'emirimu Katonda gy'atakkiriza: Obulokozi, Omwoyo, Okukula, n'Empeera.	There are four principal spiritual transactions in which Works are not accepted by God: Salvation, Spirituality, Maturity, and Reward.
Enkola y'amateeka mu Bulokozi	Legalism in Salvation
Waliwo enkola z'eddiini nnyingi eziyigiriza obulokozi olw'ebikolwa, oba ezigezaako okutabula emirimu n'okukkiriza, gamba nga:	There are many religious systems which teach salvation by works, or which try to mix works with faith, such as:
Kkiriza + kwata Amateeka ga Musa	Believe + keep the Law of Moses
Kkiriza + mukomole	Believe + be circumcised
Kkiriza + okubatizibwa mu mazzi	Believe + water baptism
Kkiriza + yatula ebibi byo	Believe + confess your sins
Kkiriza + leka emize gyo emibi era weewaayo mu bujjuvu	Believe + give up your bad habits and fully surrender
Kkiriza + kola okwolesebwa mu lujjudde oba beera n'ennaku ennene ey'okulaga amaziga	Believe + make a public display or have great sorrow of a show of tears
Kkiriza + obwammemba bw'ekkanisa	Believe + church membership

Naye Enjiri ye Kkiriza plus Nothing!	But the Gospel is Believe plus Nothing!
Enkola y'amateeka mu bulamu bw'Ekikristaayo	Legalism in Christian Living
Wano waliwo ebika by'amateeka g'eddiini ebiteekebwa ku Bakristaayo:	Here are some types of religious legalism imposed on Christians:
Taboos: okulowooza nti omuntu wa mwoyo kubanga yeewala ebintu ebimu oba agoberera enkola emu ey'okukola n'obutakola.	Taboos: thinking one is spiritual because he abstains from certain things or follows a certain system of do's and don'ts.
Okukoppa Abantu: endowooza nti okubeera n'obulamu bw'Ekikristaayo kwe kukwatagana mu nnyambala, mu ngeri, mu kwogera n'ebirala, n'abo abalabika ng'ab'omwoyo.	Imitating Personalities: the idea that living the Christian life is conformity in dress, mannerisms, speech, etc., with those who seem spiritual.
Obutuukirivu obw'oluganda : "ebibi byammwe bibi okusinga ebyange, n'olwekyo ndi wa mwoyo" oba "Nze ndi wa mwoyo naawe oli wa mubiri."	Relative Righteousness: "your sins are worse than mine, therefore I am more spiritual" or "I am spiritual and you are carnal."
Ecstatics : eby'omwoyo nga boogera mu nnimi, okusinda, okuyingira mu tulo, okuzirika.	Ecstatics: spirituality by speaking in tongues, groaning, getting in a trance, fainting.
Asceticism : eby'omwoyo nga weefiiriza oba okwegaana okuyitiridde; okuva ku mirimu egya bulijjo oba n'ebiyetaago mu ndowooza enkyamu nti Katonda akwatibwako.	Asceticism: spirituality by self-sacrifice or extreme self denial; giving up normal activities or even necessities in the mistaken notion that God is impressed.
Obulombolombo : endowooza nti omuntu wa mwoyo kubanga ayita mu ngeri ez'enjawulo ez'emikolo oba obulombolombo. Mu kiseera ky'Omumute, Abayudaaya baatumbula okukomolebwa nga bwe kyetaagisa mu kutambula kw'Ekikristaayo. Ennaku zino okubatiza oba ekimu ku masakramentu amalala kitumbulwa nga kyetaagisa okusobola okufuna obulokozi.	Ritual: idea that one is spiritual because he goes through various forms of ceremony or ritual. In the Apostle's day, the Jews promoted circumcision as necessary to the Christian walk. These days, baptism or one of the other sacraments is promoted as being necessary to salvation.
Okutabula Kitegeesa n'Ebivaamu : endowooza nti oli wa mwoyo singa oba mwesigwa mu kusaba, okuwa, okujulira, okugenda mu kkanisa, n'ebirala. Naye - emirimu gino egy'amateeka giva mu kukula kw'Ekikristaayo n'okujenza Omwoyo Omumukulu. Si bye bikozesebwa mu by'omwoyo oba okukula mu Kristo. Kikulu okwawula enjawulo eno.	Confusing Means with Results: the idea that you are spiritual if you are faithful in praying, giving, witnessing, attending church, and so forth. But - these legitimate activities are a result of Christian growth and the filling of the Holy Spirit. They are not the means for spirituality or growth in Christ. It is important to distinguish this difference.

<p>Omusingi gw'Ekisa gwe guno: bw'oba mu kussa ekimu, ng'okwatibwako ne Kristo, era ng'ofugibwa Omwoyo Omutukuvu, emirimu gyo gyonna gireeta empeera ey'olubeerera (zaabu, ffeeza, amayinja ag'omuwendo). Ofulumya ebirungi eby'obwakatonda, era amaanyi ag'omwoyo ag'okufuba kwo gava eri Katonda ng'enteekateeka y'ekisa.</p>	<p>The Grace principle is this: when you are in fellowship, occupied with Christ, and controlled by the Holy Spirit, all of your activities bring eternal reward (gold, silver, precious stones). You are producing divine good, and the spiritual power for your efforts comes from God as a grace provision.</p>
<p>Bw'oba ovudde mu kussa ekimu (ekibi ekitayatula), oba weemalira ku ggwe kennyini, weefuga, buli kimu kiba kya kavuyo. Ne bwe muba n'emirimu gyo emirungi oba ofulumya ebirungi by'omuntu byokka (enku, omuddo, n'ebisubi). Tewali maanyi ga mwoyo gawagira kaweefube wo, era tewali mpeera yonna gy'ofuna mu ggulu.</p>	<p>When you are out of fellowship (sin not confessed), you are occupied with yourself, you control yourself, everything is chaos. Even with your good works you are only producing human good (wood, hay, and stubble). There is no spiritual power supporting your efforts, and there is no reward for them in heaven.</p>
<p>Okugondera Ekigambo kya Katonda si kugoberera mateeka. Jjukira ennyonyola. Buli ky'okola kirina obusobozi bw'okufuna empeera mu ggulu, mu mbeera entuufu.</p>	<p>Obedience to God's Word is not legalism. Remember the definition. Everything you do has the potential for reward in heaven, under the right circumstances.</p>
<p>Naye omukugu mu mateeka alowooza nti emirimu emirungi gy'akolera Katonda tegijja kukoma ku kumukuumira mu kussa ekimu n'okutambula ne Mukama wabula era gjija kumufuula ow'omwoyo era Omukristaayo omukulu.</p>	<p>But the legalist thinks that the good works he does for God will not only keep him in fellowship and walking with the Lord but will also make him more spiritual and a great Christian.</p>
<p>Engeri z'Ow'oluganda Omunafu - Abaruumi 14</p>	<p>Characteristics of the Weaker Brother - Romans 14</p>
<p>[Nsaba osome Abaruumi essuula 14 nga tonnaba kuyita mu kukubaganya ebirowoozo mu kitundu kino.]</p>	<p>[Please read Romans chapter 14 before going through the discussion in this section.]</p>
<p>Abaruumi 14 erina ennyonyola ey'ekitalo ku mpisa z'omuntu alina amateeka ayitibwa "ow'oluganda omunafu." Kino kitundu kinene ekikwata ku ngeri y'okulowooza ekisa eri omuntu akola ekintu ekizibu oba "ekitali kya mwoyo". Jjukira - ffenna tulina ebitundu eby'obunafu. Oyinza okuba omukkiriza ow'amaanyi mu bimu ku bitundu by'olina amaanyi, ate ng'oli muganda munafu mu bitundu by'obunafu. Ekirowoozo mu misango gyombi kwe kwewala</p>	<p>Romans 14 has a splendid description of the characteristics of a legalistic person who is called the "weaker brother." This is a great passage about how to think grace toward someone who does something obnoxious or "unspiritual". Remember - we all have areas of weakness. You may be the stronger believer in some of your areas of strength, and a weaker brother in areas of weakness. The idea in both cases is to avoid legalism and judgmentalism.</p>

okugoberera amateeka n'okusala emisango.	
Omukkiriza ow'amaanyi mu Abaruumi 14 akuze, atunuulidde ekisa n'enteekateeka ya Katonda, akola nnyo ne Kristo, era akola mu kussa ekimu ebiseera ebisinga wansi w'amaanyi g'Omwoyo Omutukuvu.	The strong believer in Romans 14 is mature, oriented to grace and the plan of God, occupied with Christ, and operates in fellowship most of the time under the power of the Holy Spirit.
Ow'oluganda omunafu atabulwa ekisa naddala mu kitundu ky'ebi'omwoyo, era akola engeri emu oba eziwera ez'okugoberera amateeka. Tabeera mwetegefu okuggyako ng'asalira omukkiriza ow'amaanyi omusango mu kitundu ekimu eky'enrirugavu eky'enneeyisa. Ow'oluganda omunafu alina emu oba eziwera ku ngeri zino wammanga:	The weaker brother is disoriented to grace, especially in the area of spirituality, and practices one or more forms of legalism. He is not comfortable unless he is judging the stronger believer in some gray area of behavior. The weaker brother has one or more of the following characteristics:
Ow'oluganda omunafu wa maanyi ku scruples naye nga tamanyi bulungi ku njigiriza oba endowooza ya Katonda.	The weaker brother is strong on scruples but not well informed about doctrine or divine viewpoint.
Ow'oluganda omunafu alongoosa ku misingi gy'enneewulira, enneewulira, ennono, by'ayitamu, backg round, mu kifo ky'amazima ga Baibuli.	The weaker brother operations on criteria of feelings, emotions, traditions, experiences, background, instead of Bible truth.
Ow'oluganda omunafu akolera mu maanyi g'omubiri, n'afulumya ebirungi by'omuntu (enku, omuddo, ebisubi) by'alowooza nti birungi eby'obwakatonda (zaabu, ffeeza, amayinja ag'omuwendo).	The weaker brother operates in the energy of the flesh, producing human good (wood, hay, stubble) which he thinks is divine good (gold, silver, precious stones).
Ow'oluganda omunafu yenyumiriza era avumirira omukkiriza ow'amaanyi, bulijo ng'amusalira omusango.	The weaker brother is proud and critical of the strong believer, always judging him.
Ow'oluganda omunafu assa ennyindo ye mu nsonga z'abalala ng'ayomba, ng'avuma, era ng'asala omusango.	The weaker brother sticks his nose into the affairs of others by gossiping, maligning, and judging.
Ow'oluganda omunafu ayagala nnyo okuteekawo ekibumbe n'agezaako okusika buli mutnu mu kyo, n'olwekyo aba mujoozi.	The weaker brother likes to set up a mold and try to squeeze everyone into it, so he is a bully.
Ow'oluganda omunafu alina ekizibu ky'okwesalira omusango, n'olwekyo tabeera mutesbenkevu mu nneewulira; alina ebirowoozo era ayagala okufaayo; ajudde okwesaasira era yeegomba okusiimibwa mu butonde bwe obw'ekibi.	The weaker brother has a guilt complex, so he is emotionally unstable; he is sensitive and demands attention; he is full of self-pity and lusts for approbation in his sin nature.
Ow'oluganda omunafu akwatirwa abalala obuggyaa era agezaako okubatyoboola	The weaker brother is jealous of others and tries to discredit them; he nit-picks and

erinnya; he nit-picks era n'avumirira emirimu ne pulojekiti z'abalala.	condemns the activities and projects of others.
Weetegereze: ow'oluganda omunafu munafu kubanga awakanya enjigiriza za Grace. Asobola okuwona amangu ng'ayatula ekibi, ng'afugibwa Omwoyo Omutukuvu, n'okugoberera enteekateeka y'okunywa amazima ga Baibuli ejja okumufuala ow'amaanyi mu by'omwoyo.	Note: the weaker brother is weak because he resists Grace doctrines. He can recover quickly by confessing sin, being controlled by the Holy Spirit, and pursuing a program of intake of Bible truth which will make him spiritually strong.
Ekyokulabirako okuva mu Baggalatiya	Illustration from Galatians
Kikulu okusoma Ebbaluwa yonna eri Abaggalatiya nga tonnasoma kwekenneanya kuno okw'ensengeka y'amateeka mu kkanisa y'e Galatiya. Omutendera gw'ebintu ebyaliwo gwali:	It is important that you read the entire Epistle to the Galatians prior to reading this outline review of legalism in the Galatian church. The sequence of events was:
1. Abakkiriza b'e Ggalatiya bajja wansi w'obuyinza bw'amateeka g'Ekiyudaaya okuva mu kibiina ky'Abakomole.	1. The Galatian believers came under the influence of Judaistic legalism from the Circumcision crowd.
2. Beeggya wansi w'omusingi gw'Ekisa ne beeteeka wansi w'Amateeka.	2. They took themselves out from under the Grace principle and put themselves under the Law.
3. Mu bbanga ttono baatandika enkola ey'okukuma ennaku, emyezi, ebiseera n'emyaka.	3. They soon adopted a practice of observing the days, months, times, and years.
4. Kino kyakwata ku kusiima kwabwe eri omusomesa waabwe era ne kifuula Omutume Pawulo "omulabe."	4. This influenced their appreciation of their teacher and turned the Apostle Paul into an "enemy."
5. Enkola y'okukula kwabwe yayimiriziba era Kristo "teyatondebwa mu bo", n'olwekyo baali tebakula mu kukula.	5. Their growth process was stopped and Christ was not "formed in them", so they were not growing into maturity.
6. Olw'okukula okukendeera n'obutakula, okufulumya okw'amazima (nga tuyita mu kujjuza Omwoyo Omutukuvu) kwakendeezebw, era okukolebw kwabwe kwokka kwali kukola kwa bulimba okwalagibwa ng'okwegomba kw'omubiri.	6. As a result of slowed growth and the absence of maturity, bonafide production (by means of the filling of the Holy Spirit) was curtailed, and their only production was a false production expressed as lusts of the flesh.
7. Ng'oggyeeko kino pseudo-production yagenda n'ensonga endala nnyingi:	7. Along with this pseudo-production went many other factors:
- Endowooza y'okunoonya ekitiibwa eya5:26	- The glory-seeking concept of 5:26
- Enkola y'okugolola abalala bona, 6:1	- The practice of straightening everyone else out, 6:1

- Endowooza ya "okukoowa" n'okufulumya okw'omwoyo okw'enjigiriza okwennyini, 6:2-6	- The concept of "weariness" with actual doctrinal spiritual production, 6:2-6
- Enteekateeka y'oku "wunyiriza abalala", bannaabwe, abali wansi, oba abakulu, 6:11-13	- The program of "impressing others", peers, subordinates, or superiors, 6:11-13
- Endowooza nti omuntu afuna ekitiibwa, Katonda alekebwa ebweru, antithesis of Grace, 6:14,15	- The idea that man gets the glory, God is left out, the antithesis of Grace, 6:14,15
Emisingi egigenda okuggyibwa mu kyokulabirako ky'ekkanisa y'e Ggalatiya giwandiikkidwa wansi:	The principles to be derived from the example of the Galatian church are listed below:
1. Enkola y'amateeka kiva mu nkola y'okuva ku mazima. N'olwekyo kigenderere (ekya kyeyagalire). Abantu balondawo enkola y'amateeka mu bugenderevu.	1. Legalism is a result of a process of turning away from the truth. It is therefore deliberate (volitional). People deliberately choose legalism.
2. Ekika ky'amateeka omuntu ky'agoberera kitera okuba nga kyekuusa ku kika ky'okubikkula eby'emabega, enkola oba omusingi. Omuntu obuwangwa n'engeri gy'akuzibwamu bye bijja okusalawo ekika ky'eddiini gy'agoberera. Abaggalatiya akwata ku nkola y'amateeka ey'eddiini eyava mu mateeka n'enkola y'Abayudaaya.	2. The type of legalism which a person follows is often related to some kind of background exposure, practice, or principle. A person's culture and upbringing will determine what type of religion he follows. Galatians deals with religious legalism which came out of Jewish law and practice.
3. Enkola y'amateeka bulijo erina ebirimu eby'obulimba, "enjiri endala ey'ekika eky'enjawulo". Abaggalatiya 1:6.	3. Legalism always has a pseudo-content, "another gospel of a different kind". Galatians 1:6.
4. Obulamu bw'amateeka bwe bumala okutandika okukola mu bulamu bw'omukkiriza, afuna okwekengera ebigendererwa by'omuntu omulala, enkola, obubaka bwe. Abaggalatiya 1:10-12.	4. Once legalism begins to operate in a believer's life, he becomes suspicious of another person's motives, methods, message. Galatians 1:10-12.
5. Omukristaayo akuze mu by'amateeka abadde mu ddiini ey'amateeka asobola okulaba enkola y'amateeka ng'ali mayiro emu. Pawulo yali ku ntikko y'eddiini y'Ekiyudaaya nga tannakyuka. Abaggalatiya 1:13,14.	5. A mature Christian who has been in a legalistic religion can spot legalism a mile off. Paul was at the top of Judaism before his conversion. Galatians 1:13,14.
6. Obulamu bw'amateeka oluusi bukozesu obukodyo bw'okuyingira mu mateeka, oba okuketta, okukung'aanya amawulire, ate nga bukolera wansi w'ekyambalo ky'ekitiibwa. Omukugu mu by'amateeka ajja kulindirira obudde bwe okutuusa nga	6. Legalism sometimes uses techniques of infiltration, or spying, to gather information, while operating under a cloak of respectability. The legalist will bide his time until it suits his purpose to act. Galatians 2:1-4.

butuukana n'ekigendererwa kye eky'okukola. Abaggalatiya 2:1-4.	
7. Abakugu mu by'amateeka bwe basisinkanibwa amazima, mu nsong'a z'ebirimu n'enkola, gagwa era tegasobola kuntuukiriza bigendererwa byago. Okusomesa okw'amaanyi kukuuma abakugu mu by'amateeka obutatandika kampeyini zaabwe. Abaggalatiya 2:5-9.	7. When legalists are met with truth, in terms of content and procedure, it crumbles and is unable to fulfill its objectives. Strong teaching keeps legalists from getting their campaigns launched. Galatians 2:5-9.
8. Abakugu mu by'amateeka bwe bafuirwa olutalo ku ludda olumu, bajja kuddamu okwegatta ne bakola ekifo ekirala eky'ebikwekweto ku ludda olulala. Abakugu mu mateeka bwe batasobola kukwata muntu ng'ali mu kibiina ky'abakkiriza ab'amaanyi, bajja kumussaako essira ng'ayimiridde yekka.	8. When legalists lose a battle on one front, they will regroup and form another base of operations on another front. When legalists cannot get a grasp on a person when he is in the company of strong believers, they will concentrate on him when he is standing alone.
9. Obufuzi bw'amateeka butera okulabibwa mu bukulembeze nga tebunnalabibwa mu kibiina. Era omukulembeze bw'ayingira mu by'amateeka, akwata abalala okugenda naye. Kino kitera okubaawo nga pulojekiti egenda mu ngeri enkaawa ate ng'omukulembeze alina essuubi ly'obuwagizi. Eky'okulabirako: bwe wabaawo obuzibu mu by'ensimbi, wabaawo okukemebwa okunene okuva ku misingi gy'okugaba ekisa.	9. Legalism is often seen in leadership before it is seen in the congregation. And when a leader gets involved in legalism, he influences others to go with him. This happens often when a project is going sour and the leader is desperate for support. Example: when there is financial trouble, there is a great temptation to get away from principles of grace giving.
10. Ebirimu mu nkola y'amateeka bitera okuba ekintu ekirina omulimu gwa bonafide mu mbeera endala. Mu kkanisa z'omu Ggalatiya, okugoberera amateeka kwali kukyusakyusa Mateeka. Amateeka galina omulimu ogwa nnamaddala era ogw'amazima, "okutuleeta eri Kristo", era enkola y'amateeka yagakyusakyusa. Ebyokulabirako ebirala: enkola y'amateeka etwala enjigiriza y'Okwawukana n'egifuula enjigiriza y'ebi'omwoyo; kitwala enjigiriza y'Okubatiza ne kigifuula enjigiriza y'obwammembba bw'ekkanisa.	10. The content of legalism is often something that has a bonafide function in some other context. In the Galatian churches, legalism was a distortion of the Law. The Law has a real and bonafide function, "to bring us to Christ", and legalism distorted it. Other examples: legalism takes the doctrine of Separation and makes it the doctrine of spirituality; it takes the doctrine of Baptism and makes it the doctrine of church membership.
Ekigambo "obuddu" mu Abaggalatiya 5:1 kitegeesa "obuddu bw'emisingi n'amakubo g'obulamu bw'abantu obutayosa." Eno si ndowooza ya	The term "bondage" in Galatians 5:1 means "the slavery to the principles and ways of regular human living." This is not the idea of degraded lasciviousness or

<p>bugwenyufu oba obugwenyufu obutyoboola. Amateeka gaali ga bonafide; okukomolebwa kwali kwa bonafide. Naye bino byakyusibwakyusibwa abakugu mu by'amateeka okutuuka ku nti ne bafuuka mukama w'omuntu oyo mu kifo ky'ebikozesebwa bye.</p>	<p>debauchery. The Law was bonafide; circumcision was bonafide. But these were distorted by legalists to that they became the master of the person instead of his tools.</p>
<p>11. Omuntu alina amateeka abadde "alogeddw." Ebigambo bino bitegeeza "okubaleetedde ekibi olw'okutendereza okutaliimu." Enkola y'amateeka esikiriza okwegomba kw'omuntu okukkirizibwa era egezaako okumusika mu nkola y'amateeka okugimatiza. Abaggalatiya 3:1-3.</p>	<p>11. The legalistic person has been "bewitched." This terms means "to have evil brought upon you by vain praise." Legalism appeals to a person's lust for approbation and tries to drag him into legalism to satisfy it. Galatians 3:1-3.</p>
<p>Omuntu ali mu mateeka ayogerwako nga "omusirusiru", ekitegeeza "obutategeera." Enkola y'amateeka y'emu ku zisinga okunyaga emigaso gy'Ekikristaayo; kinyagaabantu okutegeera kwabwe ku Kigambo kya Katonda n'emigaso gyonna eg'y'obulamu bw'Ekisa.</p>	<p>The person in legalism is described as "foolish", meaning "not understanding." Legalism is one of the greatest robbers of Christian benefits; it robs people of their understanding of the Word of God and all of the benefits of the Grace life.</p>
<p>12. Omukugu mu by'amateeka tayigira ku bumanyirivu. Alina obugumu bungi; era wadde nga yalemererwa bingi n'okufuba okutaliimu, n'okutuusa kati tasobola kulaba nsobi ye. Alaba pulogulaamu ze nga tezikola, n'olwekyo alina okuva ku kintu ekimu okudda ku kirala, bulijo ng'anoonya ekisingako obulungi, nga tamatira, era nga tamatiza balala. Abaggalatiya 3:4.</p>	<p>12. The legalist does not learn from experience. He has great tenacity; and despite many failures and vain strivings, he still can't see his error. He sees his programs not working, so he has to go from one thing to the next, always looking for something better, never satisfied, and never satisfying others. Galatians 3:4.</p>
<p>13. Ekintu kyennyini omukugu mu mateeka kye yeeteeka wansi kye kyo esituka okumukuba. Omukristaayo bwe yeeteeka wansi w'ebiragiro by'abalala, tasobola kupima. Kale yeeteeka wansi w'ekibiina ky'ekkanisa, era n'okutuusa kati tasobola kupima. Enkola yennyini gy'akwatamu emukakasa nti abulamu ng'ayanjula bulijo ekigendererwa ekigenda. Ekisa y'enkola yokka etagulumiza bbula ly'omukkiriza.</p>	<p>13. The very thing that the legalist puts himself under is that which rises up to smite him. When a Christian puts himself under the taboos of others, he can't measure up. So he puts himself under a church organization, and he still can't measure up. The very system that he embraces proves him to be deficient by always presenting a moving target. Grace is the only system which does not magnify the believer's deficiencies.</p>
<p>Ekisa gye muli, n'emirembe...</p>	<p>Grace to you, and peace...</p>