

Sì nà chî isa'	Legalism
Ifèlì i Fìyìnì nín ghi ìfu kì salû. A n-nî Fìyìnì tì Bè ifêl ateyn, wùl i fsì sàe ateyn. Fìyìnì fì fsì ƒòfòn, wùl i fsì wi nô ƒòfòn sakos.	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.
Iwo zì a yì n-faytì bebsì iní Fìyìnì salû nín ghi ta wùl timì sì chî nchînì Fìyìnì yé'tì iyvìnì isa' sì a ngej!	The greatest distortion to Grace is religious legalism!
Iko'sì-i Fìyìnì sì a ngej nì iyvìnì isa' i sì a ngej nín ghi àfo ighòn a to a awu nì Satàyn fì ghi nô fòyn ateyn, a ghi dzì yì àsi zì a wù nín "fèbsì asì a gheli ghi a ghi n-kìñ Kìlitùs", awo antèyna ghi kímì a Efesùs 4: 14 a ghi àbâs a "...no mì ìnki ye'i i kà gvi-à, yi lì chwò kì chwò nì ghesìnà, wùl ba'tì mi ànkaj à ka, wu gvi lisì kì ghesìnà nì ànkeyna." Nì dzì nâ yèyn, Satàyn nà mômsì sì tènlì nì mbâ'tì Fìyìnì fì fèbsì gheli na ka ghi na ki yeyn i zì-ì a ghi n-nî kì salû.	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.
Ma tòjtì iwo yèyn I na "ibìmi i Fìyìnì sì a ngej" kì nô a dzì i to, a ghi wi a dzì a fèyn a ghi n-bê kùm "sì nà felà fì ko'sì Fìyìnì. A dzì a fì a ghi nín nyâjsì lì ateyn, iwo kìlitèysì, ghi kà' a ghi lì nà a nín ghi iko'sì-i Fìyìnì. Mìti awo a dvìnì a kì a ghel nín nî iko'sì I Fìyìnì nín ghi ghi mômsì sì a ngej ma na kij sì dyèyn sì a nyîn a dzì i nchînì nì kìlitèysì nì dzisì iko'sì i Fìyìnì sì lì si.	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:
Iko'sì i Fìyìnì sì a ngej nín ghi no mì dzì i kà ta wùl toynì imòmsì nì ƒòweyn nín kij sì nì na Fìyìnì fì fsì iwo ta wù ni sì a ngej.	Religion is any system in which man by his own efforts tries to earn the approval of God.
Sì na fì ndu -a, ifaytì fè'tì kûm sì na chî isa' sì a ngej a ƒòwà'lì a fèyn nín ghi kì àbâs iko'sì i Fìyìnì, tèyn:	Furthermore, the definition for legalism in this paper has to do only with religious legalism, so:
Ichi yé'tì isa' sì a ngej nín ghi dzì iko'sì ta yì n-ye'i na wùl kà' a wù ni iwo sì a ngej sì nà ghi na Fìyìnì fì là' fì nyò'tì ƒòweyn nì ibòkè kèsá iboysi.	Legalism is a religious system that teaches that a person can do something to earn or merit salvation or blessing from God.
Ghi nyà' àlè' kèyn sì gàmtà vâ na wà yeyn kelì ìnki iwo Fìyìnì nâ yèynì a yi n-ye'tì a inì iwo ngej tèyn no mì a dzì i kà. Inyâ'tì nâ yèynì faytì fè'tì à fì fè'nì iwo kûm inì iwo sì a ngej, fì dyèyn wà kà'a wà yèyn ikfìnì iwo sì nî sì a ngej sì ikfà'tì a fì a iwo n-ghi ma ghi nì kì salû. Ilwê' nín dvâ kì tèyn ta ƒòwà'lì Fìyìnì nín bê iwo kûm ta gheli nín kij sì nà chi à ye'tì a ngej, kì nô Gàlesiyà, ta gheli Jûsì nà ki a yi to gha' a sì yeyn ikfìnì-i iwo ma ghi nî salu nì isa'i.	The purpose of this article is to help you identify religious legalism in all of its forms. 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>À n-ghî ìwo jofâ à na wà faytâ kèli ìye'i kûm ifû salû. Ifu i salû nîn ghi ìwo atu mìwolâ mì dvâ tì à a Ñwâ'lì Fiyinì. Tiboysî tì dvînî tì nì àwo ta wùl lì a wù sæ ateyn a nchînì kilitéynsì nin ye'tâ kâ sì nà kya fî lì mìdzitâ mzâ a ghi n-nî iwo kâ salû. À n-ghî ìwo i to i ta ka wà ni nà faytâ kya àtu iwo nâ kèynâ.</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>Sì faytî sì keli dzî sìsì a awo nâ kèynâ nîn ghi ateyn, wà nîn keli sì yè'i kîmî mìtulâ mì mì awo mzâ a mì n-bê ta wùl nîn kij sì chi sì a ngej, kî nô ifu i Salû.</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>Ifayti ibèysì atu atu kum à nîn ghi ma wà kâ' a wà bif a ghi fu a Grace Notes, a ghi: Mbàyn ankînjì, sì sì anam, ifè'tâ i mbi, ifu-i salû, nsa', nsa' àtì-ati, sì sa', Satàyn, ichi ayvis.</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>Sì faytî sì fè'tâ ichî isa' sì a ngej</p>	<p>Defining Legalism</p>
<p>Standard (Webster's New Collegiate) zì a ghi n-faytî fè'tâ awo ateyn bë na ichi nâ yèynì sì ngej nîn ghi: sì nà dîm wi, lì kî ta yi n-ghî, ma wà fi meyn nì dyànjì sì lèm isa' kesa à n-ghî abâs iwo i Fiyinì ma ichi i juñì a.</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>Dzì zì a ghi bë ateyn n-tó' bayn wi. "Sì nì sì dyànjì" nîn ghi ghà sì lèm isa' a? Mì n-kyâ na à nîn ghi ìwo sì nì sì dyànjì ilví ta n-gufâ mitù jelâ a mîgànjàgànjà 55 a chûe ì mò' ghelî ghi ma ghi ba'i meyn ibàm nì vâ kij sì nà nyiñ mîgànjàgànjà 70. Sì nà lutâ nì kî ta isa'i nîn be a dzî kfaj ì to kâ' a yi gvi nì nge'.</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>, Mìtì, sì nà yvînî isa' I Fiyinì kâ ta yi n-ghî n-ghî wi ìwo a scè. Samò', wà faj tì yvînì a na gî mbi. Kîmî na wà kâ' a wà lem dzî ìngajntînì ì lì sì nà chî ateyn kâ a dzî a fî a wà n-kelî awo kì a kilitéynsì nin keli sì nà ni -a a àjena nchînìsì. I yeyn nâ yèynì nîn bef wi, a ghi wi sì nà chî a yé'tâ isa' sì a ngej (a dzî a fî a ghesìnà nîn kâsì ta sì na chî à yé'tâ isa' a dzî ikò'sì nîn ghi), no mì ta à lì a à na ghi ma ghi bë' iwo anteyni dzî atu. (A n-ghî sì nà chî à yé'tâ isa' sì a ngej ilví ta wà nîn kfâ' na sì nà chî ichi yi nganjì à, a wà na nî ìwo sì keli ibòe kesâ sì keli tiboysî kësa imya'tâ sâ Fiyinì fî.)</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 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>Sì a chfîtî, dzì zì a wà nîn ki mbañi sì isa' kûm nchînì a Rome 14: 21 lì a yi ni vâ na wà na bu fi kûm wì mîlu' ìn to na à na ghi dzî ì zya, bòm ta wà nîn kòj wi na yi fu nge' sì wâyñ-nî vzâ a ibîmi i ñweyn i nîn boli ma wù lì a wù dyamtî ateyn. I</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 conformance; but it's not legalism, because</p>

<p>yeyn nâ yèynì lì a na ghî kî nô iwo ta wà bë'ì atu a dzì i jùñ miòtì a ghî wi ichi sì nà ye'tâ isa', bòm ta wà kiñ wi na Fìyìnì nyotâ va sì awo a fì a wà n-ni. Wul ì lì a wù na ki na wà ni meyn dyàntâ miòtì a n-ghî wi iwo i àjena. Yi n-bef fì wi ta ka wà lem miwolò ìn to lì nà chî ateyn, a ghî wi sì nà chî a ye'tâ isa' abàs iko'sì. Kì nô samo', a fo kì a wùl ì bimini vzì a wù n-kya iwo kum ifu atem ajurjà salû a wù nâ bê na wùl n-chî ye'tâ isa' nâ ghî wi ti miòtì a ghî kì ta wùl lem miwolò ìn to ìn lì sì nà chî ateyn sì a ñweyn a ngej.</p>	<p>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>Dzì zì a ghî tò' fè'tâ ichi ye'tâ isa' ta yì n-lutì ghî ateyn nîn ghî a ñwà'lì ghè a ghî nîn fayti fè'tâ ateyn Oxford Itanji kfaj: Midzítâ mì i gî a àjena ghî n-ti abàs iye'i iwo I Fìyìnì na ghî na nî kì ta isa'i nin be ma ghî ke'nî meyn ntum ì jùñ, a ghî iye'i kum sì layn nsa' toynâ ifèl, kesa no mì iye'i i kà ta yi n-ke' a dzì nâ ghàyn.</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>Rome 4: 4,5 bè iwo atyen yi na bayn a, "Wùl nîn nî ifèl ghî lâ' ñweyn nî afò a, yi bû nà dyéyn na i fù ì fu afo ateyn sì ñweyn. À nî a nà ghî iwo ta wù f'elì ghî nà kelì sì là' ñweyn. 5, À n-nî Fìyìnì na gheli ghîbì na ghî àtì-atì. Fìyìnì fì nîn ndû sì wùl ì vzì a wù faj tì nî ifèl miòtì ma wù bîmi meyn iwo zì a fì nì sì ñweyn, fì lì ñweyn sì a wul àtì-atì bòm ibîmi I ñweyn."</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>Ì Rome 11: 6 n-ghî kîmì a ndayn, "Fìyìnì fì ti kae na ghî ma fì cho' meyn gheli a dzì nâ ghàyn, fì bû nà ghî na fì cho' meyn tom nîn dzì zì a mbeylì nîn fèlì ateyn kî nô isas awo fì a Fìyìnì fì nîn læ meyn tom nîn dzì zì a ka ghî na nî mbeylì wul i gal wi."</p>	<p>And Romans 11:6 is clear, "And if by grace, then is it no more of works: otherwise grace is no longer grace. But if it be of works, then is it no more grace: otherwise work is no more work."</p>
<p>Dzì sì a ghesìnà ta wùl nîn felì fì kelì ìmya'tî ateyn nîn ghî tèyn: Mì felì sì vâ a wà la' ma. Kì nô a ndayn, iwo nîn bef wi ateyn, a n-ghî kî nô dzì zì a mbeylì nîn fèlì ateyn kî nô isas awo fì a Fìyìnì fì nîn læ meyn tom nîn dzì zì a ka ghî na nî mbeylì wul i gal wi.</p>	<p>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.</p>
<p>Mítì wùl vzì a wù nîn chi ye'tâ kî isa' abàs iko'sì n-faytâ kya na Fìyìnì fì nîn fèlì kîmì tèyn- kesa a chi a li a, kfâ'tâ tèyn. Wù n-bê na: Mì n-fèlì sì Fìyìnì fì, Fìyìnì fì lâ' ma nî ibôe fì boysâ mà a dzì i li.</p>	<p>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.</p>
<p>À n-ghî wi dzì zì a Fìyìnì fì nîn fèlì ateyn. Wù n-kiñ wi ifèl i ghesìnà, nsem kfì wi ñweyn kum a, kî nô samo' ifèl I ghesìnà nîn kî' wì a jûñ asì nî ñweyn. Isaya 64: 6, "ilayn I ghesìnà nô ì jìm nîn ghî kî tèyn ta isa' I ndzisì i nyelini-i...". Mâ kæsi</p>	<p>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.</p>

nyù'tì sì fomsí Fìyìnì nì ifèl I jùnjì nì mà, a wù na ki kí na à nìn ghî ìsa' i ndzísí i nyelini-i.	
À n-ghî ìwo zì a ghesinà bè na ichi ye'tî isa' àbàs iko'sí, ta yi n-mômsí sì na ghî na wùl na ba'sâ sâ Fìyìnì toynâ ifèl nì ïwéyn, n-ghî "gheli ta ghî n-ye'i na na wùl kâ' a wù ni iwo sì keli ibòè kèsâ ila' sâ Fìyìnì fî."	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."
Iwo yèyni nà "sì na yè'tî isa" bòj sò' ndû no mî nì ìnkì iwo ì ka ta wùl n-nâ na ghî la' ì la' ïwéyn, ta wùl n-nâ kij sì nì iwo na yi fom sâ Fìyìnì fî, kèsâ sì gâmtâ Fìyìnì, kèsà sì fu iko'sí sâ Fìyìnì fî toynâ adya' nì wùl.	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.
Ichî iye'tî isa' àbàs iko'sí n-boj bê kîmî dzì ikò'sí ì kà ta yì n-ghî ta adîli a tzìyn wul atu nî ïlvì, kèsâ a tzìyn ànôyn a lì a, ta kí nìn kij sì nì wul nâ vzì na wù na chî à yè'tî isa'. Ghî nî ghî nà nyaçsì kfâyntâ su'sâ ì su'sí "a bu kí nà wà fsisi meyn dzì zì a ghès nin ki ateyn, a wà na ghî wi wul a ghès antéyn". Sì bë na ghî saj fvìsì vâ nìn ghî ìwo zì a ghî nìn nyaçsì lì sì boj kilitèyn sisì a ghî kù'tî bìmi bìmi ateyn.	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.
Tèyn, a n-ghî wi ichi ye'tî isa' sì a ngej wà lèm miwolì ìn lì sì nà ti atu, a n-ghî ichi ye'tî isa' ïlvì ta wà lì miwolì nâ meyn nà ye'tî sù'sì à atu nì wùl ïlvì na a nìn ghî dzì ibòè kèsâ sì nà chî nchînì àyvis.	So, while it is not legalism to have high standards, it is legalism to try to impose those standards on others as a system of salvation or spirituality.
Iwo yèyni na "ifu atem ajuña salû" nìn ghî lâ a Ñwà'lì Fìyìnì kûm no mî ghà ta afo nìn ghal wi Fìyìnì sì nì sâ wul mìsòj bòm ifèl zì a ghî sì ghî ma ghî ni meyn sì ghesinà ma à nì Bôbo Jisòs Kilitùs a ànwâmnì. Ifu nà yeyni salû n-dyèyn na wùl fsi meyn sâ Fìyìnì fî afo bula ghî la' ì la' kèsâ kfeynâ sâ ànkeyna. Afo nìn gî wi nô à mò' a ghesinà nìn ghî ànkeyna, nô iwo ghî wi nô ì mò' a ghesinà kâ' a ghî ni, a yi n-kfeynì nô sì afo ta Fìyìnì fî n-ghî wi sì fu sâ ghesinà. Kì nô samo', ifèl I ghesinà n-kwo nî na ghesinà na ghanjsâ ìwuyn asì nì Fìyìnì fî, iwo Fìyìnì fî lum bìmî wì.	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.
Jàn Rome 2: 17-23, ifyè' i wul vzì a wùl n-kfîyñ fidyo'	Read Romans 2:17-23, A Portrait of a Boaster
Jàn Rome 4: 1-6, "Mìti a ghî wi asì nì Fìyìnì..."	Read Romans 4:1-6, "But Not Before God..."
Dzì zì a ichi ye'tî isa' nìn fèlì ateyn	Systems of Legalism
Mìdzìtâ mì ìnì awo nìn ghî ìn kà ta Fìyìnì nìn lum bìmî wì iwo ma wùl nì ifèl: ibòè, ichi ayvis, ighe'ni,	There are four principal spiritual transactions in which Works are not accepted by God: Salvation, Spirituality,

nì ìmya'tì.	Maturity, and Reward.
Iyè'tì isa' a ibòè	Legalism in Salvation
Mìdzìfì mì ikò'sì nìn dvì kì tèyn ta mì n-mômsì sì nà yè'i ibòè toynâ ifèl, kèsà sì nà fyes ifèl nì ibìmi, tèyn ta:	There are many religious systems which teach salvation by works, or which try to mix works with faith, such as:
Bìmi + lèm isa' I Mosìs	Believe + keep the Law of Moses
Bìmi + ghi sì anam à kya	Believe + be circumcised
Bìmi + i fsì mu mì jvà	Believe + water baptism
Bìmi + i fè'tì mbì shyasì	Believe + confess your sins
Bìmi + mà'i awo a nyelini-a kì a wà tì nà ni i fi fugej ì zya	Believe + give up your bad habits and fully surrender
Bìmi + fi dyéyn kì nô iwo anteyn a ndayn kèsà nà kelì ikumi ìwuyn yi ngeyn ghi fì ches fìsi.	Believe + make a public display or have great sorrow of a show of tears
Bìmi + zì a chôs	Believe + church membership
Mìtì ntum ì jùnì ghi na bìmi ka wâ bà'sì àfo a li a!	But the Gospel is Believe plus Nothing!
Iyè'tì isa' a dzì a fì a kìlitèysì nìn chi ateyn	Legalism in Christian Living
A kèynà nìn ghi àwo isa' a li a ta ghi nín ye'tì atu nì kìlitèysì:	Here are some types of religious legalism imposed on Christians:
Ka môm: ikfà'tì na wùl nìn faytì kya Fìyìnì bòm ta wù bam ifwo i li kèsà jùmtì mbanji sì awo nà ni ka ni.	Taboos: thinking one is spiritual because he abstains from certain things or follows a certain system of do's and don'ts.
Sìnì nchînì sì gheli ghi li: iwo yèynì na sì na chi nchînì kìlitèysì n-dyéyn na wà nín kelì sì nà laf a dzì ì lì, ku a dzì ì lì, tañì a dzì ì lì, kìmì nì a li a, nì ìghì a ghi n-ghi nà ghi kya iwo i Fìyìnì.	Imitating Personalities: the idea that living the Christian life is conformity in dress, mannerisms, speech, etc., with those who seem spiritual.
Ilayn ghi fè'nì nì i li: "Mbì shyasì nìn bem chwô semsi, bòm tèyn mì n-kya iwo i Fìyìnì chwô và", kèsà mì chî ayvis wa chî a njwosi ìwùyìn."	Relative Righteousness: "your sins are worse than mine, therefore I am more spiritual" or "I am spiritual and you are carnal."
Ilûmlì: Iwo i Fìyìnì toynâ a itanjì tìlèmi, dìm à, ke' ta wù n-fvì meyn sì ìwùyìn, fè chimi à.	Ecstatics: spirituality by speaking in tongues, groaning, getting in a trance, fainting.
Nyablì nì ngen: iwo Fìyìnì toynâ sì nà chu'lì nìn ngej kèsà sì faytì sì mì kì nô ngej nì àwo a jun à a li a, fvì kì nô sì awo a junjì a lì a kesa awo ta wùl nà kelì kì nô sì nì bòm wul nìn kfà'tì sòe na Fìyìnì fì nìn sañli-a kum à.	Asceticism: spirituality by self-sacrifice or extreme self denial; giving up normal activities or even necessities in the mistaken notion that God is impressed.
Àwo a nañsi ni-a: Iwo yèynì na wùl nìn faytì kya iwo I Fìyìnì bòm ta wù n-tô' lì abâs ìlvì iko'sì kèsà sì nañsi. À nà ghi iku' nì Abostòlà, gheli Jûsì lì lèm ìsì i anam na ghi iwo to ijèl nì kìlitèysì. À n-ghi a mânchi a fèyn, I fvì i mu kèsà iwo ì mo' àbàs a	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

naŋsini-a ghi lî lem à na yi n-keli sì nà ghi jæ ta ka wùl ì bœ.	necessary to salvation.
Ifimsi kûm dzì zì a ghi nîn nî iwo ateyn nì iwo zì a ka yi fvi ibàm ateyn: Iwo I yèynì têyn na wà nîn kya iwo I Fiyìnì bòm ta wà nîn faytì jèm, fu a, fè'tì iwo i Fiyìnì, ndû a chôs, nì a lìa. Mìti awo nâ kèyna a kî n-keli wi nge' tèyn nîn ma kî gvì ta wùl kilitèyn n-lèma ibîmi ma wù fi meyn luyn nì Àyvis a Nwa'ni-a. À n-ghi wi iwo zì a yi n-nî na wùl na kya Fiyìnì fî lema a Kilitùs. Yi n-jôf na ghi dyeyn sì a nyinj ateyn.	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.
Dzì kûm àtem ifu salû nîn ghi tèyn: À nà ghi ta wà n-yinj aka' à mò', ki ko'sâ kî sâ Kilitùs, a tisf Àyvis a Nwa'ni-a, no mi gá ta wà n-nî kî gvì nì imya'ti wu bu fî ghi wi sì lè sì ndù alé' (aso ikwo, akas ikwo, nì ngo'si tosi). W nîn felì fvîsì njùn Fiyìnì, adya' abàs ayvis a iwo a fî wà n-nî gvì sâ Fiyìnì fî, a ghi ifu kî salu.	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.
À nâ ghi ta wà nîn yinj wi aka' à mò' (bòm ta wà bû fè'tì mbi), wa nà ki ko'sâ kî sâ ngej ì zya, wa na tisf ngej ì zya, no mi ghà nà sasà ghi kî tèyn. No mi nì ifelì i juñj nì và wa nà felì fvîsì kî njùn wùl (înka', iwi, nì iyvâfâ). Nô adya' ayvis a nîn ghi wi ta kî nîn tò'tì ifel ì zya, imya'ti ghi wi sì lè sì nà ghi sâ ìnyeyni iyvi.	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.
Sí nà yvinj iwo I Fiyìnì nîn ghi wi ichi yè'tî isa'. Bèytì dzì zì a ghi nîn bè na yì n-ghi ateyn. No mi ghà ta wà n-nî nîn ghi ma ghi kâ' a ghi lâ bòysì iyvi, ilví ta we n-nî awo ghi àti-atì.	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.
Mítì wùl vzì a wù n-chi ye'tî isa' nîn bîmî wì kî nà ifelì i juñj zì a wù n-nî sâ Fiyìnì fî nîn lèm wì kî ïweyn na wù na yinj aka' a mò' fî jelì ïyén Bôbo mitì na yi nîn nî ïweyn a wù na faytì kya iwo I Fiyìnì fî ghi kilitèyn ì bemni.	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.
Dzì zì a wâyn-nì vzì a wù n-boli ibîmi n-ghi ateyn-Rome 14	Characteristics of the Weaker Brother - Romans 14
9yi n-jôfì na wà jaŋ Rome nchwæsì 14 jæ ta ka wà toyni ibèysì alé' ghayn.)	[Please read Romans chapter 14 before going through the discussion in this section.]
Rome 14 n-faytì meyn fè'tì ighi zì a wùl vzì a wu n-chi ye'tî isa' nîn ghi ateyn, ghi tojtì kîmì ïweyn na "wâyn-nì vzì a wù n-boli". Alé' nâ kèyna nîn ghi àlè' a to a dyèyn ta ka ghi na kelì ikfa'tì atem a juñj à sâ wùl vzì a wù n-nî iwo yi bef a kesa, "ghi wi ayvis". Wa kya na, ghesìnà nô gî jìm nîn kelì ìlwé' vzì a ghi nîn boli ateyn. Wà li a wà na ghi	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

wul ì bimini ì to a ilwè' ghè a wà nin to ateyn, ghi waynì vzì a wù n-boli ìlwè' ghè a wà nin boli ateyn. I yeyn nà yèynì kì ibyàs ì jìm n-ghi sì gàmtì và na ka wà na ye'tfisa' fi sa' gheli.	areas of weakness. The idea in both cases is to avoid legalism and judgmentalism.
Wùl ì bimini vzì a wù nìn tonì a Rome 14 n-ghi ma wù ghe'nì meyn, kya ifu atem a juj à nì mbâ'tì Fìyìnì, kì ko'sf kì nì Kilitùs, lum ghi mìlvì kì sì idvì felà a tisì Àyvis a Nwa'ni-a.	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.
Wâyn-nì vzì a wù nìn boli nin kya wi ifu i atem a junjà, kì nô àbas a nchînì àyvìs, tèyn wù na chi ye'tfisa' a dzì ì mò' kèsà sì i dvì. Wù nà du' ghi wi a jûn a bu kì na wù n-sà'tì wul ì bimini vzì a wù ntonì ibimi àlé' a lì a ta kì nin bìlì ké' ì ke'i a ñweyn a nchînì. Wâyn-nì vzì a wù nìn boli ibimi nin keli dzì ì mò' kèsà sì lì sì a fêyn:	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:
Wâyn-nì vzì a wù nìn boli nin to a mìwolì ì mbôl mìtì faytì kya wì iwo i Fìyìnì kèsà sì nà kfâ'tì a dzì nì Fìyìnì fì.	The weaker brother is strong on scruples but not well informed about doctrine or divine viewpoint.
Wâyn-nì vzì a wù n-boli n-felì kì ta wù n-ku, ta ìwuyin nin lùm, ta ghi tì nà sì chi ko', awo kì a wù toynì ateyn, alé' kì a wù fvì ateyn, a ghi wi a samo' Nwà'lì Fìyìnì.	The weaker brother operations on criteria of feelings, emotions, traditions, experiences, background, instead of Bible truth.
Wâyn-nì vzì a wù n-boli ibimi nin felà a tisì njwòsì ìwuyin, fvìsì njùn wùl (ìnkâ', ìwi, nì ìyvafà) a ghi ti wu kfâ' na à nín ghi njùn Fìyìnì (asœ ìkwo, akas ìkwo nì ngò'sì tosì).	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).
Wâyn-nì vzì a wù n-boli n-ghajsfì ìwuyin fì lum kùlì kì kuli ìghì a ghi n-tonì ibimi, lum sa'tì kì sa'tì àjena.	The weaker brother is proud and critical of the strong believer, always judging him.
Wâyn-nì vzì a wù n-boli ibimi nin lì àzue a ñweyn wu tuj awo nì gheli ghi lì, lèm kûghònì, bê awo a bi à, sa' a.	The weaker brother sticks his nose into the affairs of others by gossiping, maligning, and judging.
Wâyn-nì vzì a wù n-boli nî wù mòmsì sì bom afo ì nà lì no mi ndà kam zisì kì ateyn	The weaker brother likes to set up a mold and try to squeeze everyone into it, so he is a bully.
Wâyn-nì vzì a wù n-boli n-lum du'a wulì kì wulì, bòm tà wù nè' à a ñweyn iku, wù n-lum dù'a lì no mi fì ghà sì iwo kij na ghi na kelì ìlvì ñweyn, wù faytì koysì ìsuyn sì mgej ì ñweyn fì ghi chfilì nà ghi na bëjtì ñweyn ma yi lù a fìnlì fì mbi nì ñweyn.	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.
Wâyn-nì vzì a wù n-boli wù n-kì gheli ghi li ghe'à momsi sì kan àjena, wu n-bàs ìwuyin wù nà kan awo kì a gheli ghi li nín ni fì fèlì à.	The weaker brother is jealous of others and tries to discredit them; he nit-picks and condemns the activities and projects of others.
Kì: Wâyn-nì ta wù n-boli n-ghi bòm ta wù lè' sì	Note: the weaker brother is weak because he resists

fsisi iye' kûm tifu ti atem a juñà. Wù kà' a wù fi nyañsi nà ghi a jûñ iñvi ta wù fè'tì mbisi ñweynsi, à na tisî Ayvîs a Nwa'ni-a, wù na fi jumtì iwo sì nà faytî fsisì iwo i Fiyinì ta yi nñn nî ñweyn a wù na to ibimi.	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.
Tifè'nì ma ti lù a Gàlesiyà	Illustration from Galatians
Yi n-jòft na wà jañ kì nô ñwà'lì nà yèyn i jím sì gheli Galesiyà jæ ta ka wà ki kàli ta ghi fu kàli nì dzì zì a ichi ye'tì isa' nñn ghi ateyn a chôs Gàlesiyà. Awo anteyna nà kàli a dzì a fèyn tèyn:	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.Ghelî ghîbîminî a Gàlesiyà nñn læ gvì isas nì gheli Jùdiyà ta ghi nà chî isas isa' anôyn be iwo na ghi keli sì anam a wûl.	1. The Galatian believers came under the influence of Judaistic legalism from the Circumcision crowd.
2.Àjena lè meyn fvisì ngeñsi àjena sì nà jelì a dzì ifu atem a juñà i zisì ngeñsi àjena isas isa'.	2. They took themselves out from under the Grace principle and put themselves under the Law.
3.Àjena n-læ meyn zìtì nà sì bam mìnchi, njoñsi, milví, nì bëñsì.	3. They soon adopted a practice of observing the days, months, times, and years.
4.Yi n-læ meyn nì àjena sesi bëñtì ndyèynsì àjena i fayti Bôl na à nñn ghi 'mbàynì'.	4. This influenced their appreciation of their teacher and turned the Apostle Paul into an "enemy."
5.Àjena nà bu fi lemâ wì kilitùs wu bu fi "bà'lì wì antêynì nì àjena", bòm tèyn àjena nà bu fi lemâ wì sì ghe'ni.	5. Their growth process was stopped and Christ was not "formed in them", so they were not growing into maturity.
6.Bòm ta ghi nà sì lema ki si ilæ bulâ ghi ghi ghe'ni ibimi, nkàyntì ifèl (a felì fvìsì Ayvîs a Nwa'ni-a) ghi teyn fvìsì, ifelì i àjena nà sì ghi ki ifelì i ànkaj a ghi ta njwòsi iwuyn sì nà chfili.	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.Sì ndu nì ifelì i fvìsì i ànkaj nâ i yèynì awo a lì a nà boj ndû kì sì i dvì:	7. Along with this pseudo-production went many other factors:
-ghi lì na kij ìkfim a 5: 26	- The glory-seeking concept of 5:26
-mbà'tì sì nà sañtì fvìsì no mi ndà a 6: 1	- The practice of straightening everyone else out, 6:1
-iwo kûm sì nà sì "boli à" kì nô sì nà felì fvìsì à a dzì iwo i Fiyinì a 6: 2-6	- The concept of "weariness" with actual doctrinal spiritual production, 6:2-6
-mba'tì sì nà nì na "gheli ghi li na ku a jûñ", ngwà', ighî a wa isas, kësa ighî a ghi n-ngañti, 6: 11-13	- The program of "impressing others", peers, subordinates, or superiors, 6:11-13
Iwo yèyni na à nñn kelî wùl ìkfim, nñn lêm Fiyinì abe, yi kè'nì ifu i atem a juñà a 6: 14, 15	- The idea that man gets the glory, God is left out, the antithesis of Grace, 6:14,15
Midzìfî mzì a ghi kà' a ghi fvìsì a chôs Gàlesiya nñn ghi ma ghi nya'tì meyn àbàs itziyn:	The principles to be derived from the example of the Galatian church are listed below:
1. Sì na ye'tì isa' nñn ghi bòm ta wùl n-le' meyn	2. Legalism is a result of a process of turning away

<p>fvì antêynì amo'. À n-ghi ìwo ma wùl ì chò'ni cho'ni (icho'ni). Ghelì nà chò'ni kì nô cho'ni sì nà chi à ye'tì isa'.</p>	<p>from the truth. It is therefore deliberate (volitional). People deliberately choose legalism.</p>
<p>2. Ìnki iye'tì isa' zì a wùl nà jumtì n-ghi kûm ìnkì àlè' zì a wù n-fvì ateyn, iwo zì a wù nìn yèyn a ïwéyn ikè', iwo ini i ni-i, kësa fìdzitì. Nchìnì ìla' nì wùl nì dzì zì a ghi lèmsì ko' nì wùl ateyn ni fè'tì ìnki iwo I Fìyìnì zì a ka wù jumtì. Gàlesiyà nìn bè ìwo kûm ichi ye'tì isa' ma yi làli a isaà nì gheli Jûsì nì nchìnì àjena.</p>	<p>3. The type of legalism which a person follows is often be 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.</p>
<p>3. Ichi ye'tì isa' nìn lum ghi mà' àbà'lì kì iwo I ànkanj, "ìnkì iwo I Fìyìnì I li yi kè' ì sì a nyinj". Gàlesiyà 1: 6</p>	<p>4. Legalism always has a pseudo-content, "another gospel of a different kind". Galatians 1:6.</p>
<p>4. À nà ghi tèyn ta ichi ye'tì isa' nì yi zìtì sì nà felì a nchìnì nì wul ì bimini, wù nà sì kulì ìwo zì a yì n-chem wul ìlvì, dzìsì ïwéyn, nì ntum. Gàlesiyà 1: 10-12</p>	<p>5. Once legalism begins to operate in a believer's life, he becomes suspicious of another person's motives, methods, message. Galatians 1:10-12.</p>
<p>5 Kìlitèyn vzì a wù ghe'nì ibimi ma wù fvì ikosi-a fì a gheli tì nà chi-à ye'tì isa' lì a wù yèyn këli ichi ye'tì isa' nô sì a nje. Bòl nà mya' ì mya' atu iwo i Fìyìnì nìn gheli Jûsì jlf ta ka ghi beynsì ïwéyn. Gàlesiyà 1: 13, 14</p>	<p>6. 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.</p>
<p>6. Ichi yè'tì isa' nìn gvì ìlvì fì li yì jèlì a mìdzitì si zì sì fyes, sì sònì sì ki, sì yvìnjì mìwolì, kem kè' na ghi nìn ghe'nì chì ì chi. Wùl vzì a wù n-chi ye'tì isa' nìn faytì ì lì ìlvì ïwéyn kìn na ìlvì ì jùnì gvì a wù lali. Gàlesiyà 2: 1-4.</p>	<p>7. 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.</p>
<p>7. À nà sì ghi ta gheli ghi a ghi n-chi ye'tì isa' ta ghi kòynì nì amo', kì nò ta yì n-ghi ghi fì lì ateyn, yi fe i na bu fì kya wi sì luynsì awo kì a yì n-kiñ. Ifayti iye'i nì gheli gì a ghi nìn chi ye'tì isa' na ghi na wo sì fèl. Gàlesiyà 2: 5-9.</p>	<p>8. 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.</p>
<p>8. Gheli ghi a ghi nìn chì ye'tì isas isa' kæ fe ighòj abàs a li a, a àjena kasì yvìnjì fì kè' àbàs a li a. Gheli ghi a ghi nìn chi ye'tì isa' wo sì ku wul ìbimini bòm ta wù n-ghi antêynì nì gheli ghi to ibimi, a àjena nì kasì gvì gvì a ïwéyn atu ìlvì ta wù n-ti kì nì i nyinj.</p>	<p>9. 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.</p>
<p>9 Ichi yè'tì a isa' nì yi nà ghi antêynì nì gheli ghi asì jæ ta ka yi ke' a ndayn antêynì ndô Fìyìnì. Wul wù asì kæ sì nà chi à ye'tì isa, a wù li gheli ghi li zìsì ateyn. I yeyn nà yèynì n-nyânsì lì àlè' ìlvì ta ifèl sì ndu wi wul wù asì na kiñ ìtô'tì. Sì achfìti, à nà ghi ìlvì ta awo nìn to gvì abàs ikwo, a wùl wù asì na kelì ìmôm sì vzì sì a mìdzitì na ghi na nì ìwo yi fvì kì ifu i atem a juñà.</p>	<p>10. 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.</p>

<p>10. Iwo kûm ichi ye'tì a isa' nà ghî ma yi kâ' a yi na kè' kî nô a jûn aler iwo a lì a ılıvi fì li. À na ghî a chôsì Gàlesiya, ichi ye'tì isa' nà ghî isa' ta ghî lì fye'. Isà' nîn ghî iwo bef i wi ateyn, 'sì gvì nì ghesìnà sî Christ', ichi I ye'tì isa' nà bebsì iwo nà yèynì. ɿchfítì ɿ li: Ichi ye'tì isa' nîn li ɻye'i kûm na ghî bas ıwuyñ sì mbzì yi lèm na à n-ghî dži sì na to iwo i Fìyinì. Yi n-lí ɻye'i kûm ifsi i mu yi lem na wùl kâ' wu bû na ghî wul ɿ mò' a chôs bula wù toyñì ateyn.</p>	<p>11. 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.</p>
<p>Iwo i yeynì na "ákôs" a Gàlesiya 5: 1 nîn dyéyn na "sì na ghî akôs a mîdzìtì ta wùl lèm sì nà chî ateyn". Iyeyn nà yèynì gi wi ta wùl nîn bîm chî ɿ chi, cha'nî chi ɿ chi. Isà'i nà kelî wi nge'. Sì sì anam nà kelî wi nge'. Mìtì ghelî ghî a ghî nà chi ye'tì isa' nîn læ meyn tèjsì ıfwò nà wèyn na sì tisì wul ma wùl nà ghî sì nà fèlì felî ateyn.</p>	<p>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 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 Wùl vzì a wù n-chi ye'tì isa' nîn ghî ma ghî "lo' meyn". Iwo nà yèynì nîn ndyéyn na "ghî gvì nì ndòyn a wa atu bòm ɭkosì iyumi." Ichi ye'tì isa' nîn fom sì wùl ta ıwuyñ nîn chfîlì na ghî na bêj tì à ɿ gûf ɿ ɭweyn zâ ndù a kî ta wù na mômssì sì nà chi à ye'tì isas isa'. Gàlesiya 3: 1-3.</p>	<p>12. 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>Wùl vzì a wù n-mômssì sì nà chià ye'tì isa', ghî bë na wù nîn ghî "àngu" yi dyéyn na "wù n-kya wi iwo". Ichi ye'tì a isa' nîn wul ɿ chojnì ɿ bemnì ılıvì a sœsì nì ghelî ghîbimini. yi n-choj ghelî na ka àjena na faytì kelî iwo I Fìyinì nì sæsì nô sì jìm a nchînì yi ye'tì ifu atem a juñà.</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 Wùl ɿ vzì a wù n-chi ye'tì isa' lum ye'ì wi awo a fì a wù n-toynì ateyn. Wu nâ ghañì à, no mi ta wù ni wu fè chwòsì, ɿ fì mômssì chwòsì, wù nà yeyn wi njas ɿ ɭweyn. W' u nà yeyn àwo a ɭweyn kî ndû ɿ wì, wu lù nà fvì kî iwo a fêyn zì atyen nì I li. Lum ki kî I zì-ì a yi n-jofì, lum kulî wi, lum nì wì na ghî li kul. Gàlesiya 3: 4</p>	<p>13. 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 Kîmì afò kî a wùl vzì a wù n-chî ye'tì isa' n-nî wu lèm ngej ɿ ɭweyn isas nîn ghî kîmì afò kî a kî nî kî lâli lej mà' ɭweyn. Kîlitèyn nîn kae sì lèm ɿ ngej ɿ ɭweyn isas awo ta ghelî ghî li n-bâmsì, a wù lâ faj tì kfeynì iwo. Kî nô iwo zì a wu n-fvìsì ni dyéyn na wù nîn ghî kî a yumsì bòm ta yì nì ɭweyn a wù na lum cho' wi afvi. Ifu atem a juñà nîn ghî kî dzì zì a yì bû timi nì na ılwê' vzì a wul ɿ bimini nîn wutì ateyn na gha' ndû asì.</p>	<p>14. 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>Ifu atem a juñà sî vâ nì mbôynì...</p>	<p>Grace to you, and peace...</p>

