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Ekisa	Grace
Ennyanjula	Introduction
<p>Katonda kitaffe bulijjo alowooza kisa. Bwaaba akolagana n’eggwanga oba abantu bassekinnoomu, bwaaba asala omusango, alaga obusungu bwe, okwagala kwe, oba okusaasira kwe, mu mulembe gwonna oba ekiseera ekigere, mu budde bwonna ne mumbeera zonna, ekisa kya Katonda kikoma ku birowoozo bye n’ebikolwa.</p>	<p>God the Father always thinks Grace. Whether He is dealing with nations or individuals, whether he is exercising His divine justice, wrath, love, or mercy, in whatever dispensation or time frame, at all times and in all circumstances, the Grace of God influences His thoughts and actions.</p>
<p>Obuvuukirivu bwonna n’emisango gya Katonda kitaffe bitulagira kutuukirira mu ffe. Naye tuli “bonoonyi, abaasaliirwa omusango, abatali balongoofu.” Emisango gya kitaffe egituukiridde giraga empeera ey’obwenkanya ku kibi “emmeeme eyonoona, y’erifa.”</p>	<p>The absolute righteousness and justice of God the Father demand perfection in us. But we are “sinners, condemned, unclean.” The Father’s perfect justice demands a just penalty for sin “the soul that sinneth, it shall die.”</p>
<p>Naye kitaffe, okwagala kwe gye tuli, okulaba nti twali tetusobola kutuuka ku mutindo gwe, n’atuma omwana we okutwala ekibonerezo kyaffe tusobole “ffe tulyoke tufuuke obutuukirivu bwa Katonda mu ye.” (2 Kol. 5:21). Akakwakkulizo k’okukkiriza kwaffe mu Yesu Kristo ke katubalirwa okuba abatuukirivu, nga “Ibrayimu yakkiriza Katonda: n’ekimubalirwa okuba obutuukirivu.” (Lub. 15:6).</p>	<p>But the Father, in His love for us, seeing that we could not meet His standards, sent His Son to bear our penalty so that we “might be made the righteousness of God in Him.” (2 Cor. 5:21) Righteousness was imputed to us on the sole condition of our faith in Jesus Christ, just as “Abraham believed God and it was counted unto him for righteousness.” (Gen. 15:6)</p>
<p>Katonda kitaffe kati asobola okututunuulira nga abatuukirivu. Era asobola okulaga okwagala kwe gye tuli mu ngeri ezitabalika ekiseera ky’obulamu bwaffe. Ekigambo “ekisa” kikozezewa okulaga okuwaayo kwa Katonda eri ffe olw’okwagala kwe gye tuli, okuwaayo okulaliiko kkomo kubanga omusango gwaffe guli gwatujjibwako, empeera yaffe yasadulwa, obutuukirivu bwa Katonda n’emisango gye gyatuukirizibwa tuli “mu Kristo” era tugabana ku kwagala kitaffe kw’alina eri omwana we.</p>	<p>God the Father is now able to look upon us as righteous. And He is able to express His love for us in countless ways during our lifetime. The word “grace” is used to refer to God’s giving to us out of His love for us, a giving that is unrestricted because our former condemnation has been removed, our penalty has been paid, God’s righteousness and justice have been satisfied, and we are “in Christ” and share the love that the Father has for His own Son.</p>
<p>Obukugu mu kuyigiriza kwa Baibuli ku kisa kye kigendererwa ekisinga obukulu eky’obulamu bw’omukristaayo. Emirimu gyo nga omukkiriza, obusobozi bwo okukola obulungi ng’osomesa ekanisa yo ey’omukitundu, emirimu gyo emingi mu kukozeza ebirabo byo eby’omwoyo mu kubuulira abalala – byonna byesigamizibwa ku ngeri gy’otegeeramu obulungi n’okukozeza ennono z’ekisa. Zino wammanga zezimu ku nsonga lwaki essomo ly’ekisa kkulu nnyo eri buli mukristaayo.</p>	<p>Mastery of the Bible’s teaching about Grace is the most important goal of the Christian Way of Life. Your productivity as a believer, your ability to function effectively as member of your local church, your effectiveness in the use of your spiritual gifts in reaching out to others - all are absolutely dependent on how well you understand and use Grace principles. The following are some of the reasons why the subject of Grace is so important to every Christian:</p>
<ul style="list-style-type: none"> • Ekisa y’endowooza emu esinga obukulu mu kigambo kya Katonda. Obulokozi “bwa kisa okuyita kukkiriza”, n’obulamu bw’omukristaayo businga kukolera ku nnono z’ekisa. • Ekisa bye kikola omusingi okuyiga Baibuli kwonna. 	<ul style="list-style-type: none"> • Grace is the most important single concept in the Word of God. Salvation is “by Grace through faith”, and the Christian way of Life functions entirely on Grace principles. • Grace provides the foundational structure for all Bible

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<p>Bef. 2.</p> <ul style="list-style-type: none"> Okumanya ennono z'ekisa zireetera abakkiriza okumanya Kunene n'okugumira mu nteekateeka ya Katonda, obugabirizi bwe, emikisa gye. Enjigiriza ey'ekisa ereetera abakkiriza obugumu mu kujulira n'okuyigiriza, okubuulira enjiri wamu n'engeri y'obulamu bw'ekikristaayo. Ekisa kireetera abakristaayo okutegeera enkola z'ensi n'ebirowoozo bya Katonda ku biseera eby'oluvannyuma. Ekisa kikkirizisa abakkiriza nti obutuukirivu bw'antu Okuyita mu kisa, abakkiriza bafuuka "mikutu gya kisa" eri ensi. Amaka gafuuka maka ga kisa, ekkana zifuuka kkanisa za kisa, entabiro z'okukomwako ekisa. 	<p>study. Eph. 2</p> <ul style="list-style-type: none"> Knowledge of Grace principles gives believers great knowledge and confidence in God's Plan, His provisions, His blessings. The doctrine of Grace gives believers confidence in witnessing and teaching, both for evangelism and the Christian Way of Life. Grace gives Christians insight into the workings of society and God's actual intentions regarding the future. Grace convinces believers that human righteousness is completely out of the picture. Through Grace, believers become "conduits of Grace" to society. Families become Grace families; churches become Grace churches, centers of Grace influence.
<p>Ekigendererwa ky'omusomo guno, kwe kuyiga engeri Katonda gy'alowoozaamu era n'engeri y'okuba "n'endaba y'obwakatonda" mu kulowooza kwaffe wamu ne Yesu Kristo nga "ejinja ly'okunsonda", tutandika omusingi ogw'enjigiriza y'ekisa, okuva mu "batume" ne "abannabbi" olw'okuyiga ebigambo bya Baibuli ebikolera awamu n'ekisa, okutandikawo ennono z'enjigiriza y'ekisa, era n'olw'ekifaananyi ky'ekisa n'olw'okuteeka mu nkola.</p>	<p>The goal of this study, then, is to learn how God thinks and how we can have "divine viewpoint" in our own thinking. With Jesus Christ as the "chief cornerstone", we develop the "foundation" of the doctrine of Grace, from the "apostles and prophets" by studying the Bible vocabulary dealing with Grace, by developing principles of the doctrine of Grace, and by illustration and application.</p>
<p>Ensibuko y'ebigambo: Ebigambo bya Baibuli nga obikwanaganiza ku kisa</p> <p>Omusomo guno gulaga ebigambo byonna mu Baibuli ebiri eri essomo ly'ekisa. Olunyiriri n'ezo zonna ezilwetooolodde zayigibwa, okusinga nga tulutunuulidde wamu n'ensibuko y'ebigambo, enjigiriza, n'okuteeka munkola. Omusomo gw'ekigambo n'ebintu mwetuggya enjigiriza bibino wammanga:</p> <p>Enkuluze ya Vine: Ebigambo by'endagaano empya.</p> <p>Moulton ne Milligan: Ebigambo by'oluyonaani mu ndagaano empya.</p> <p>Okwebuuzza ku bitabo eby'edda eby'oluyonaani.</p> <p>Chafer, L.S: Ekitabo kya siyologye omulambike obulungi.</p> <p>Ebitabo n'obutabo bwa R.B. Thieme ne Chester McCalley.</p>	<p>Etymology: Bible Vocabulary Related to Grace</p> <p>This study contains a thorough review of all words in the Bible which are related to the topic of Grace. The context of each verse was studied, especially considering it with respect to etymology, doctrine, and application. Word study and doctrinal source materials include the following:</p> <p>Vine, Expository Dictionary of New Testament Words</p> <p>Moulton and Milligan: The Vocabulary of the Greek New Testament</p> <p>Kittel's Greek Lexicon</p> <p>Various references to the Greek of the Septuagint</p> <p>Chafer, L.S.: Systematic Theology</p> <p>Books and Tapes by R. B. Thieme and Chester McCalley</p>
<p>Olukalala lw'ebigambo by'ekisa ebya Baibuli bitandika n'ekigambo (Chara), "essanyu: okujaganya." Ekigambo kino kyakozesebwanga okwogera ekigambo ky'okusanyuka oluvannyuma lw'ekintu ekirungi; mu biseera ebimu kitegeeza "embaga" oba "embaga y'obugole." Era (Chara) kyakozesebwa nnyo nga erinnya ddala!</p> <p>Mu Oxyrhyncus Papyrii [P Oxy VIII, 1162], Ebbaluwa y'omusajja omukristaayo yalimu okulamusa, "Leon,</p>	<p>The Grace vocabulary of the Bible begins with the word (chara), "joy; gladness". This word was widely used to express the idea of a joyous response to something good; it sometimes meant "festival" or "wedding". And (chara) was widely used as a proper name!</p> <p>In the Oxyrhyncus Papyrii [P Oxy VIII, 1162], a Christian man's personal letter included the greeting, "Leon, elder, to the elders and deacons, beloved brothers in the Lord, fullness of joy (chara)." The word chara is used in the following</p>

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<p>omukadde, eri abakadde n'abaweereza, ab'oluganda abaagalwa mu Mukama, nzijudde essanyu (Chara)." Ekigambo Chara kikozezebwa bitundu bya Baibuli bino wammanga:</p> <p>Mat. 2:10, "Bwe baalaba emmunyeenye, ne basanyuka essanyu (chara) lingi nnyo."</p> <p>Mat. 5:12, "Musanyuke, mujaguzze nnyo (Chara): kubanga empeera yammwe nnyingi mu ggulu."</p> <p>Mat. 13:44, "Obwakabaka obw'omuggulu bufaanana n'eky'obugagga ekyakisibwa mu lusuku; omuntu n'akiraba, n'akikweka; n'olw'essanyu (chara) lye n'agenda n'atunda by'ali nabyo byonna, n'agula olusuku olwo."</p>	<p>Bible passages:</p> <p>Matt. 2:10, "When they saw the star, they rejoiced with exceeding great joy (chara)."</p> <p>Matt. 5:12, "Rejoice and be exceeding glad (chara): for great is your reward in heaven..."</p> <p>Matt. 13:44, "Again, the kingdom of heaven is like treasure hid in a field; when a man has found it, he hides, and for joy (chara) thereof goes and sells all that he has, and buys that field."</p>
<p>Matayo 18:13 ayogera ku ssanyu (chara) lya Mukama ng'azudde endiga eyabula.</p> <p>Matayo 25:21, 23, "Mukama we n'amugamba nti weebale, oli muddu mulungi mwesigwa: wali mwesigwa mu bitono, ndikusigira ebingi: yingira mu ssanyu (chara) lya Mukama wo."</p>	<p>Matt. 18:13 describes the Lord's joy (chara) at finding the lost sheep.</p> <p>Matt. 25:21, 23, "His lord said unto him, Well done, good and faithful servant: you have been faithful over a few things, I will make thee ruler over many things: enter into the joy (chara) of thy lord."</p>
<p>Tutandika okulaba enkolagana wakati w'essanyu n'ebyo ebireeta essanyu, gamba ng'okuganja n'ebyassava (obulungi) bye tufuna okuva eri Mukama.</p> <p>Lukka 2:10, "Temutya; kubanga, laba, mbaleetera ebigambo ebirungi eby'essanyu (chara), eringi eririba eri abantu bonna: kino kisimba essira ku kigambo kya CHARA ng'omukolo ogw'okugyaguzza.</p> <p>Bafiripi 4:1, "Kale, baganda bange abaagalwa be nnumirwa omwoyo, essanyu (chara) lyange era engule yange, muyimirirenga bwe mutyo okunywerera mu Mukama waffe, abaagalwa."</p> <p>1 Bas. 2:19, 20, "Kubanga essuubi lyaffe ki oba ssanyu (chara) oba ngule ey'okwenyumiriza? Bwe mutaba mmwe, mu maaso ga Mukama waffe Yesu mu kujja kwe? Kubanga mmwe kitiibwa kyaffe n'essanyu."</p>	<p>We begin to see the relationship between joy and that which causes joy, namely, the favor and bounty which we receive from the Lord.</p> <p>Luke 2:10, "...behold, I bring you good tidings of great joy (chara), which shall be to all people." This emphasizes the idea of CHARA as an occasion of rejoicing.</p> <p>Phil. 4:1, "Therefore, my brethren dearly beloved and longed for, my joy (chara) and crown, so stand fast in the Lord ..."</p> <p>1 Thess. 2:19, 20, "For what is our hope, or joy (chara), or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his Coming? For ye are our glory and hope."</p>
<p>Ebigambo ebikyekuusaako kye kikolwa (Chairo), "Okujaganya; okucacanca; okuba omusanyufu" n'ekigambo (Chaire), kikozezebwa nga okulamusa "Mirembe! Oba Emirembe gibeere gy'oli!" mu kusisinkana oba mu kwawukana era kikozezebwa nnyo ng'okulamusa oba mu kukomekkereza ebbaluwa.</p> <p>Bik. 15:23, "ne bawandiika ne bagikwasa mu mikono gyabwe nti Abatume n'ab'oluganda abakadde tulamusizza (chairo) ab'oluganda abali mu Antiyokiya ne Bubuuli ne Kirukiya abali mu mawanga.</p> <p>Mat. 26:49, "Amangu ago n'ajja awali Yesu, n'agamba nti MIREMBE, Labbi; n'amunywegera nnyo.</p> <p>"MIREMBE, Kabaka w'abuyudaaya ..." Baalekaanira waggulu nga baduulira Kristo bweyali tannakomererwa.</p>	<p>Related words are the verb (chairo), "to rejoice; to be glad; to be joyful" and the word (chaire), used as a greeting "Hail! or Health!" upon meeting or separating and used widely as a salutation or closing of letters.</p> <p>Acts 15:23, "And they wrote letters by them after this manner: The apostles and elders and brethren send greeting (chairo) unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia."</p> <p>Mat. 26:49, "Judas...came to Jesus and said, HAIL, master; and kissed him."</p> <p>"HAIL, King of the Jews..." was shouted in derision at Christ before His crucifixion.</p> <p>"HAIL, Mary, highly favored..." was the greeting of the angel to Mary. Note: the verses does not say "full of</p>

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<p>“MIREMBE, Malyamu, aweereddwa ennyo ekisa” kwali kulamusa kwa Malayika eri Malyamu. Wetegeere: ennyiriri tezigamba nti “eyajjula ekisa.” Malyamu ye yali afuna ekisa, si y’ensibuka y’ekisa.</p>	<p>“grace”. Mary was a recipient of Grace, not the source of Grace!</p>
<p>Okumanya enkozesa ya (Chairo) tugiraba mu 2 Yok. 10,11, “Omuntu yenna bw’ajjanga gye muli n’ataleeta kuyigiriza okwo temumusembezanga mu nnyumba, so temumulamusanga (chairo) kubanga amulamusa assa ekimu naye mu bikolwa bye ebibi” nekiba nti, tetulina kusanyusa bayigiriza b’obulimba.</p>	<p>A curious use of (chairo) is seen in 2 John 10,11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither BID him GOD SPEED (chairo): for he that BIDS him GOD SPEED is partaker of his evil deeds." That is, we are to offer no joy to false teachers.</p>
<p>Ekikolwa (Charidzomai) kikozezebwa mu ngeri nnyingi mu Baibuli. Kitegeeza “okusanyusa, okuwaayo mu kisa; okukkiriza olw’okuganja.” Mu buli kitundu kya Baibuli wammanga, gezaako okutegeera kiki ekyo ekiraga ekisa kya Mukama mu ndowooza ey’omwoyo.</p> <p>Lukka 7:21, “Awo mu kiseera ekyo n’awonya bangi endwadde n’okubonaabona ne dayimooni, n’abazibe b’amaaso bangi n’abawa (charidzomai) okulaba.</p> <p>Bar. 8:32, “Ataagana mwana we ye, naye namuwaayo ku lwaffe fenna, era talitugabira bintu byonna wamu naye? Charidzomai nakyokirina amakulu “ag’okusazaamu; okusonyiwa.”</p> <p>Lukka 7:42, Awo bwe baali nga tebalina kya kumusasula n’abasonyiwa (charadzomai) bombi”</p> <p>2 Kol. 2:7, 8, “kyekivudde kibagwanira mmwe, okumusonyiwa (charidzomai) obusonyiyi, gwe musonyiwa ekigambo, nange mmusonyiwa: kubanga nange kye nsonyiye, oba nga nsonyiye, nkisonyiye, nkisonyiye ku lwammwe mu maaso ga Kristo.”</p>	<p>The verb (charidzomai) is used several ways in the Bible. It means “to gratify; to bestow in kindness; to grant as a free favor.” In each of the Bible passages below, try to determine what it is that shows the Lord’s Grace mental attitude.</p> <p>Luke 7:21, “And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave (charidzomai) sight.”</p> <p>Rom. 8:32, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”</p> <p>Charidzomai also has the meaning of “to remit; to forgive”.</p> <p>Luke 7:42, “A creditor had two debtors...And when they had nothing to pay, he frankly forgave (charidzomai) them both...”</p> <p>2 Cor 2:7,10, “To whom you forgive anything, I also: for if I forgave (charidzomai) any thing, to whom I forgave it, for your sakes I forgave it in the person of Christ.”</p>
<p>Okuteeka munkola: Okusonyiwa</p> <p>Ekigambo “okusonyiwa” kigambo kya kisa, mu Lungereza era ne mu Luyonaani. Amakulu agedda mu Lungereza gaali “okugaba oba okuwaayo.” Olwo nno, okusonyiwa nekujja kutegeera “okusazaamu ebbanja; okuva mu busungu oba okusaba okuliyirwa; okuddiramu omuntu asobezza.”</p> <p>Fenna tulina ebbanja eri abalala, eri ensi mu kutwalira awamu. Era emirundi egisinga tuwulira ng’abantu batubanja ebintu bingi mu nkolagana yaffe nabo.</p> <p>Tuwulira nga tubanjibwa ekweyisa obulungi n’okufa ku bantu abalala. Emirundi egimu tulowooza tubanjibwa empeera oba ekifo oba kuyimuka mu by’obusuubuzi, oba ku mulimu. Mutuufu tulina ebbanja ery’okuyisa abantu obulungi, n’obwenkanya, okuliwa n’ebintu ebirala bingi.</p>	<p>Application: Forgiveness</p> <p>The word “forgive” is a Grace word, in the English as well as in the Greek. An early meaning in English was “to give or to grant”. Then, forgive came to mean “to remit a debt; to give up resentment or claim for requital; to pardon an offense.”</p> <p>All of us are debtors to others, to society as a whole. And we often feel that people owe us many things in our human relationships. We feel we are owed courtesy and consideration. Sometimes we think that we are owed reward or status or promotion in some enterprise, or on the job. We are certainly owed fair treatment, justice, restitution and many other things.</p>
<p>Naye, abantu bangi tebalina mwoyo n’empisa ez’obuntu m ne y ne e mye. Tebasobola kusasula nsi kye babanja! Tebalowooza, b’eyagala bokka, tebalina kisa.</p> <p>“Ye Omukristaayo akole ki okusasula ebbanja</p>	<p>But, many people are spiritually, ethically, and morally bankrupt. They simply cannot pay society what they owe! They are thoughtless, selfish, ungracious. What should a Christian do about all of the debts owed to him. Answer:</p>

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<p>erimubanjibwa? Eky'okuddamu: kubasonyiwa, nga Kristo bweyakusonyiwa.</p>	<p>forgive them, as Christ forgave you.</p>
<p>Omukristaayo atambulira mu kisa nga bwe kiri (endaba ey'obwakatonda) atuuka n'afuuka omuntu asonyiwa. Okusonyiwa kitegeeza "kwe kuleka ky'obanja; okulekeraawo okuba n'obusungu." Omugagga ali mu Lukka 7 yasobola okusonyiwa abasajja ababiri beyali abanja kubanga ali akulakulanye. Yabawa okusenziira ku kulakulana kwe. Omuntu agabira abalala kw'ebyo Katonda by'amaze okumuwa nga bw'amukulakulannyiza. Bwekiba mu nsimbi, ennono eri nti "Eyabbanga alemenga kubba nate: wakiri afubenga, ng'akola ebirungi n'emikono gye alyoke abeerenga n'ebyokumuwa eyeetaaga."</p>	<p>A Christian who practices Grace thinking (divine viewpoint) will become a forgiving person. To forgive means "to give up a claim; to cease bearing resentment". The rich man in Luke 7 was able to forgive the two debtors because he was prosperous. He gave to them out of his prosperity. A person can only give to others out of what God has already provided in the way of prosperity. In terms of money, the principle is "Let him that stole, steal no more; rather, let him labor, doing with his hands the thing that is good, that he may have to give to him that needeth."</p>
<p>Ng'omukristaayo akula, olina ebika ebirala eby'okukulakulana, olw'ekisa kya Katonda. Olina enkulakulana ey'amagezi (endagaano ey'obwakatonda). Enkulakulana ey'omwoyo (emirembe ne Katonda). Enkulakulana ey'omumutima (wawummula mu mutima). Enkulakulana mu nsimbi (wafunza eby'obulamu byonna). Enkulakulana mbeera z'obuntu (obufumbo obuyimiridde amaka agayimiridde, n'ebirala). Buli lw'ozuula mu bulamu bwo omuntu gw'olinako ensonga, kola kyonna ekyetaagisa okumusonyiwa! Katonda yatusonyiwa fenna abatalina kintu kyonna ekyaffe ku bwaffe eky'okumuwa. Era tatusubira oba tatusaba kumusasula olw'ebirabo eby'ekisa kye. Era tulina okuba emikutu egy'ekisa eri ensi." Mundayo walifuluma emigga gy'amazzi amalamu."</p>	<p>As a growing Christian, you have many other kinds of prosperity, by the Grace of God. You have intellectual prosperity (divine viewpoint). You have spiritual prosperity (peace with God). You have emotional prosperity (relaxed mental attitude). You have financial prosperity (mastery of details of life). You have social prosperity (stable marriage, stable family life, etc.). Wherever in your life you find that someone else owes you something, you have the wherewithal to forgive him! God has forgiven all of us who are absolutely without resources of our own. And He is not expecting or demanding some kind of payment in return for His Grace gifts. And we are to be channels of Grace to the world. "Out of your innermost being shall flow rivers of living water."</p>
<p>Ekgambo ekirala eky'ekisa (Charisma), "ekirabo kyabuwa; emiganyulo; ekirabo eky'omwoyo." Enkozesa y'akyo tugiraba mu Bar. 1:11, "kubanga mbalumirwa okubalaba, ndyoke mbawe ku kirabo eky'omwoyo (Charisma), mulyoke munywezebwe." Kino si kirabo eky'omwoyo okuva eri Omwoyo Omutuukirivu, naye ebirungi eby'omwoyo ebyo Pawulo byeyali ayagala okugabana n'abakristaayo b'omu Ruumi. [Olw'enkozesa y'ekigambo Charisma nga "ekirabo ey'omwoyo", laba 1 Kol. 12:4, 9, 28, 30 ne Bar. 12] Bar. 6:23, "Empeera y'ekibi kufa, naye ekirabo (Charisma) kya Katonda bwe bulamu obutaggwaawo."</p>	<p>Another Grace word is the noun (charisma), "a free gift; a benefit; a spiritual gift." An interesting use is seen in Romans 1:11, "For I long to see you, that I may impart unto you some spiritual gift (charisma), to the end you may be established." This is not a spiritual gift from the Holy Spirit, but a spiritual benefit which Paul wished to share with the Roman Christians. [For the uses of charisma as "spiritual gift", see 1 Cor. 12:4,9,28,30,30 and Romans 12.] Rom. 6:23, "For the wages of sin is death, but the gift (charisma) of God is eternal life through Jesus Christ our Lord."</p>
<p>Naye kino kyabeerawo kitya? Katonda atuwa atya ekirabo ng'ekyo? Bar. 5:15, "Naye ng'okwonoona kuli bwe kwali, era n'ekirabo tekyali bwe kityo. Kuba obanga olw'okwonoona kw'omu abaafa bangi, okusinga ennyo ekisa kya Katonda n'ekirabo olw'ekisa olw'ekisa ky'omuntu oli mu Yesu</p>	<p>But how did this happen? How can God give such a gift to us? Rom. 5:15, "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."</p>

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<p>Kristo kyasukkirira okubuna abangi.”</p> <p>Okutegeera kino obulungi, olina okusoma ennyiriri zonna ezetoolodde ekyawandiikibwa kino. Ebijuliriza Bar. 5:15 bivira ddala (wakiri) mu ssuula 2:1 okutuuka 6:2.</p> <p>Ekigambo ekyogera ku kisa ekisinga obukulu kye (Charis), kirina okutaputa okwenjawulo kungi mu Ndagaano Empya, nga kw’otadde “okuganja; okusiima; ekirabo; okugunjulwa, okugaba; n’okusanyuk nga ebifaananyi bwe biweebwa mu byawandiikibwa wammanga.</p> <p>Lukka 1:30, “Awo Malayika n’amugamba nti Totya, Malyamu; kubanga olabye ekisa (Charis) eri Katonda.”</p> <p>Lukka 2:52, “Awo Yesu ne yeeyongerangako amagezi n’okukula, ne mu kisa eri Katonda n’eri abantu.”</p>	<p>To comprehend this fully, you must study the context. The complete context of Romans 5:15 ranges from Romans 2:1 to 6:2 (at least)!</p> <p>A very important Grace word is (charis), which has a variety of translations in the New Testament, including “favor; pleasure; gift; benefit; liberality; and gratitude” as illustrated in the following scriptures.</p> <p>Luke 1:30, “And the angel said unto her, Fear not, Mary: for you have found favor (charis) with God.”</p> <p>Luke 2:52, “And Jesus increased in wisdom and stature, and in favor (charis) with God and man.</p>
<p>Ekibikolwa 24:27 ne 25:9 Charis kikozezebwa okutegeera okusiima.</p> <p>2 Kol. 8:4, “nga batusaba n’okwegayirira okungi olw’ekisa (Charis) ekyo n’ojussa ekimu okwo mu kuweereza abatukuvu.”</p> <p>2 Kol. 1:14, 15, “nga n’okwatula bwe mwatwatulako akatono, nti ffe tuli kwenyumiriza kwammwe, era nga nammwe bwemuli gye tuli, ku lunaku lwa Mukama waffe Yesu. Ne mu kusuubira kuno nnali njagala okujja gye muli edda, mulyoke muweebwe ekisa (Charis) olw’okubiri.”</p> <p>Ekozesa eno eteeka essira nti okuganyula, oba ekirabo, kibala ekiva mu kisa ekyatekebwa mu muntu oyo (benefactor).</p> <p>1 Kol. 16:3, “Era bwe ndituuka be mulisiima mu bbaluwa abo be ndituma okutwala ekisa (Chris) kyammwe mu Yerusalemi.”</p>	<p>Acts 24:27 and 25:9 use charis with respect to pleasure.</p> <p>2 Cor. 8:4, “Praying with us with much entreaty that we would receive the gift (charis), and take upon us the fellowship of the ministering to the saints.”</p> <p>2 Cor. 1:14,15, “As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are out’s in the day of the Lord Jesus. And in this confidence I was minded to come unto you before, that ye might have a second benefit (charis).” This usage emphasizes that the benefit, or gift, is the effect of the gracious disposition of the benefactor.</p> <p>1 Cor. 16:3, “And when I come, whoever you shall approve by your letters, them will I send to bring you liberality (charis) to Jerusalem.”</p>
<p>Kigambo kya ssanyu, ng’okwanukula kw’oyo aganyulwa mu kisa kino, olwo lwetutandiika okulaba Katonda ky’akozesessa abantu okwanukulira awamu. Ekirabo ky’obuwa kireeta okwebaza okwessanyu mu ngeri y’okwanukula.</p> <p>Bar. 6:17, “Naye Katonda yeebale (Charis) [eky, “kisa eky’okwebaza eri Katonda] kubanga mwawulira mu mutima engeri eyo ey’okuyigiriza gye mwaweebwa.”</p> <p>2 Kol. 1:14, “Naye Katonda yeebazibwe (Charis) eyassa mu mutima gwe Tito okufuba okwo ku lwammwe. Laba ne 8:16 ne 9:15.</p> <p>1 Tim 1:12, “Mwebaze oyo eyampa amaanyi, ye Kristo Yesu Mukama waffe, kubanga yandowooza nga ndi mwesigwa, bwe yanteeka mu buweereza.”</p> <p>1 Pet. 2:18 Okutuuka kwa 20 Abaweereza, mugonderenga bakama bammwe mu kutya kwonna, si balungi bokka n’abawombeefu, naye ea n’abakambwe. Kubanga kino</p>	<p>It is in the idea of gratitude, as the response of the one who receives a Grace benefit, that we begin to see the means by which God causes the correct response in people. A free gift brings a joyous, thankful response.</p> <p>Rom. 6:17, “But God be thanked (charis) [that is, ‘grace to God’] that you were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered to you.”</p> <p>2 Cor. 1:14, “Now thanks (charis) be unto God, which always causes us to triumph in Christ, and makes manifest the savor of His knowledge by us in every place.” See also 8:16 and 9:15.</p> <p>1 Tim. 1:12, “And I thank Christ Jesus our Lord, who has enabled me, for that he counted me faithful, putting me into the ministry.”</p> <p>1 Pet. 2:18 to 20, “Servants, be subject to your masters with all respect; not only to the good and gentle, but also</p>

Ekisa	Grace
<p>kye kisiimibwa (Charis) omuntu bwagumiikiriza okulumwa olw'okujjukira Katonda, ng'abonyaabonyezebwa awatali nsonga. Kubanga bwe mukola obubi ne mukubibwa empi, bwe muligumiikiriza, ttendo ki? Naye bwemukola obulungi ne mubonyaabonyezebwa bwe muligumiikiriza, ekyo kye kisiimibwa (EKISA) eri Katonda.</p> <p>Soma ne Lukka 6:32 okutuuka ku 36.</p>	<p>to the unreasonable. For this is thankworthy (charis), if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when you are buffeted for your faults, you shall take it patiently? but if, when you do well, and suffer for it, you take it patiently, this is acceptable (GRACE) with God.</p> <p>READ also Luke 6:32 to 36</p>
<p>Ebigambo ebirala eby'oluyonaani ebikozesebwa bulijjo ku kwebaza oba okweyanza bye bino (eucharistia) ne (eucharistos), era ebijibwa mu kigambo (Charis). Waliwo eby'okulabirako bitono nnyo ku bino mu kiwandiiko "papyri", naye waliwo emu ku bbaluwa eyawandiikibwa omufuzi w'amatwale Kulawudiiyo nga alaga essanyu ku muzannyo ogwakolebwa okumuwa ekitiibwa.</p> <p>Ebigambo ky'olulattini gratia kireetebwa mu Lungereza ebigambo "okusanyuka" "n'okwebaza" n'ebirala.</p> <p>Ebigambo ky'oluyonaani eucharistia kireetebwa bulambalamba mu Lungereza okwatulwa nga "Eucharist", kikyakozesebwa, naye okusingira dala ekkanisa ekikozesa mu mukolo gw'okusembera ku mmeza guno, amakulu amalala ag'ekisa galabikira "Eucharist."</p>	<p>Other common Greek words for gratitude or thankfulness are (eucharistia) and (eucharistos), which are derived from (charis) as well. There are very few examples of these in the papyri, but there is a copy of a letter written by the Emperor Claudius expressing his gratification at games performed in his honor.</p> <p>The Latin word gratia is brought into the English in the words "grateful" and "gratitude), etc. The Greek eucharistia is brought into the English in "Eucharist", still used, but mainly by the high church, to refer to the Lord's Supper or Communion service. In modern English, the connotation of Grace is barely visible in "Eucharist."</p>
<p>Okwebaza kye kiraga essanyu eri Katonda omuntu afunye ekisa kya Katonda yaliraga okwebaza kw'omukristaayo akuze, kitundu ku ssanyu ekibala ky'Omwoyo Omutukuvu; nekiba nti kyeyongera gy'okoma okuzimbibwa.</p> <p>Bak. 2:7, "nga mulina emmizi, era nga muzimbibwa mu ye, era nga munywezebwa okukkiriza kwammwe, nga bwe mwayigirizibwa, nga musukkirira okwebaza.</p> <p>2 Kol 4:14, 15, "nga tumanyi ng'oyo eyazuukiza Mukama waffe Yesu, era naffe alituzuukiza wamu ne Yesu, era alitwanjulira wamu nammwe kubanga byonna biri ku bwammwe, ekisa ekyo bwe kyeyongera olw'abangi kiryoke kyongezenga okwebaza (eucharistia) Katonda aweebwe ekitiibwa.</p> <p>1 Bas. 3:9, "kubanga kwebaza (eucharistia) ki kwe tuyinza okusasula Katonda ku lwammwe olw'essanyu (chara) lyonna lye tusanyuka (chairo) ku bwammwe mumaaso ga Katonda waffe" ekisa okusenziira ku oyo agaba; okwebaza okusenziira ku atoola – kino kifaananyi kya njigiriza ey'ekisa ky'okugaba n'okutoola.</p> <p>Soma 2 Bak. 9:10 okutuuka 12.</p> <p>Baef. 5:4, "newakubadde eby'ensonyi, newakubadde ebinyumizibwa eby'obusiru, newakubadde okubalaata, ebitalaana: naye waakiri okwebazanga (eucharistia)." Kino kituwaliriza okwogera ku."</p>	<p>Thanksgiving is the expression of joy towards God by a person who has been the recipient of God's Grace. The mature Christian's gratitude, therefore, is a part of the joy that is the fruit of the Spirit; thus it increases with edification.</p> <p>Col. 2:7, "Rooted and built up in him, and established in the faith, as you have been taught, abounding therein with thanksgiving (eucharistia)."</p> <p>2 Cor. 4:14,15, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving (eucharistia) of many rebound to the glory of God."</p> <p>1 Thess. 3:9, "For what thanks (eucharistia) can we render to God again for you, for all the joy (chara) wherewith we joy (chairo) for your sakes before God." Grace on the part of the giver; gratitude on the part of the receiver - an illustration of the Doctrine of Reciprocal Grace.</p> <p>READ 2 Cor. 9:10 to 12.</p> <p>Eph. 5:4, "Neither filthiness, nor foolish talking, nor jesting, which are not appropriate, but rather, giving of thanks (eucharistia)."</p> <p>This leads us to a discussion of ...</p>
<p>Kigambo ky'oluyonaani (eucharistia), ekikolwa ekirina amakulu "g'okwebazanga."</p>	<p>The Greek word (eucharisteo), a verb which has the basic meaning of "to give thanks."</p>

Ekisa	Grace
<p>Mu Luyonaani olw'edda eucharisteeo kitegeeza "okukola ekisanyusa" oba "okuwaliriza" nga mu Flinders Petrie Papyrii, "okukola kino on'oba otuwaliriza (eucharisteeo)" oba mu Grenfell ne Haant ku Hibeh Papyrii, olyoke oleone okumpaliriza ku kitali kigendererwa."</p> <p>Mu Luyonaani olw'oluvannyuma, kino kyayitawo mangu mu kutegeeza okuba musanyufu, oba olw'okwebazanga ng'olina by'ofunye. N'olw'ekyo mu [P oxy I (AD 303)], "kale njakusobola okununula ettaka lyange lw'onomanya okusiima (eucharisteeo) kwange, ai ow'ekitiibwa."</p> <p>Pawulo yebaza (eucharisteeo) Abaruumi, abafeeso, abakolosaayi n'Abasessalonika mu kulamusa kwe - yebaza mu Baf. 1:3 olw'okussa ekimu kwe balina awamu naye. Era yebaza mu 1 Bak. 1:4 olw'ebirabo bya Katonda eri abakristaayo.</p>	<p>From the early Greek eucharisteeo meant "to do a good turn to" or "to oblige", as in the Flinders Petrie Papyrii, "by doing this you will oblige (eucharisteeo) us", or in Grenfell and Hunt on the Hibeh Papyrii, "so that you shall not oblige me to no purpose."</p> <p>In later Greek, this passed easily into the meaning of being grateful, or for giving thanks for something received. So in [P Oxy I (AD 303)], "so I shall be enabled to recover my property and acknowledge my gratitude (eucharisteeo) to your excellency."</p> <p>Paul gives thanks (eucharisteeo) for his readers in his greetings of Romans, Ephesians, Colossians, and Thessalonians. He gives thanks in Phil. 1:3 for fellowship shared with him. And he gives thanks in 1 Cor. 1:4 for God's gifts to the Christians.</p>
<p>Ekigambo kikozezebwa Pawulo okujjukiza abakkiriza okwebazanga. "Nga mwebazanga (eucharisteeo) ennaku zonna olwa byonna Katonda kitaffe mu linnya lya Mukama waffe Yesu Kristo." (Baef. 5:20).</p> <p>Ekigambo kikozezebwa mu ngeri endala nga kyogera ku buteebaza bw'abannamawanga. "Newakubadde okumwebazanga, naye ne bagobereranga ebitaliimu mu mpaka zaabwe", (Bar. 1:21).</p>	<p>This word is used by Paul to remind believers to give thanks. "Giving thanks (eucharisteeo) always for all things unto God and the Father in the name of our Lord Jesus Christ." (Eph. 5:20)</p> <p>The word is used negatively in referring to the unthankful heathen. "Neither were thankful, but became vain in the their imaginations...", (Rom. 1:21).</p>
<p>Ennono ya Katonda Ekola</p> <p>Abafeeso 2:4-7 kinnyonnyola ekisa nga ennono ya Katonda ekola. Olunyiriri 4 lutandika n'amazima ku ludda lwa Katonda. Katonda y'alina eby'obugagga ebitaliiko kkomo; ye "mugagga w'ekisa", era alina okwagala Kunene." Oludda olulala omuntu alina eby'obugagga bingi. Era Katonda alina enteekateeka esimba ekyetaago kyaffe ku by'obugagga bwe (Baef. 2:5).</p> <p>Abaruumi 44 ekirambika nti Ekisa tekitalirwa nga ebbanja. Ennono bbiri ezikola nga bwezirambikiddwa wano, ennono "y'ebanja" n'ennono "y'ekisa."</p> <p>Mu nteekateeka "y'ebanja", empeera egabibwa olw'okufuba okumu. Ennono "ey'ekisa" omuntu aweebwa empeera okusenziira ku kusaanira kw'omulala, Yesu Kristo. Ennono zino zombi tezizobola kugattibwa wamu.</p>	<p>God's Operating Principle</p> <p>Ephesians 2:4-7 discusses Grace as God's operating principle. Verse 4 starts with certain facts on God's side God is the possessor of infinite resources; He is "rich in mercy", and He has "great love". Man, on the other hand, is described as "dead". Man has the deepest need; God has the greatest resources. And God has a plan for linking our need to His resources (Eph. 2:5).</p> <p>Romans 4:4 states plainly that Grace is the opposite of a merit plan. Two principles of operation are stated here, a "debt" principle and a "grace" principle. In a "debt" plan, reward is given in return for effort of some kind. A "grace" principle is one in which reward is given on the basis of the merits of another, Jesus Christ. The two principles are mutually exclusive; they cannot be combined or mixed.</p>
<p>Abaruumi 6:16-23 kisonga ku njawulo wakati "w'empeera" n'ennono "y'ekirabo."</p> <p>Bar. 4:13-16 annyonyola nti singa amateeka (ennono y'ebanja) gatuleetera okuba abasika, bwekityo okukkiriza (ennono y'ekisa) tekugasa." Mu kino tewali kwekkiriranya. Olunyiriri 16 lugamba "kyekuva kuva mu kukkiriza, kulyoke kubeerenga kwa kisa." Okukkiriza kye kikolwa kyokka ku ludda lw'omuntu ekiteekateeka omukisa nga ennono z'ekisa tezizanyiziddwaawo. Setaani bulijjo ayagala okugatta ekinu ku kukkiriza, kubanga ekyo</p>	<p>Romans 6:16-23 points out the contrast between "wages" and the gift principle.</p> <p>Romans 4:13-16 explains that if the Law (debt principle) will make us heirs, then faith (grace principle) "is made void." This allows for no compromise. Verse 16 says "It is of faith that it might be by grace." Faith is the only action on man's part that can appropriate blessing without ruining the Grace principle. Satan is always eager to add something to faith, because that would ruin Grace and negate divine blessing.</p> <p>Romans 3:23-31 shows that, while in Grace salvation is free,</p>

Ekisa	Grace
<p>kyoona ekisa era okusobola okuziyiza omukisa gwa Katonda. Bar. 3:23-31 ekyawandiikibwa kiraga, bwe tubeera mu kisa obukoloji bwa bwereere, so nga ate amateeka gasimbiddwa era gawkatibwa.</p>	<p>yet the Law is established and upheld.</p>
<p>Kale "Ekisa" kye kigambo ekikozezebwa mu Baibuli ky'eyogera kw'ebyo byonna Katonda byakolera omuntu olw'omutango olw'ekibi ogwa Mukama waffe Yesu Kristo, omulimu ogwatukolebwa ku musaalaba. Ekisa kitegeeza nti Katonda yakola omulimu era Katonda yafuna "obubonero", ekitiibwa omuntu atasobola kukola mirimu gisiimibwa, afuna amagoba ag'obwereere ag'omulimu gwa Kaatonda. Ekisa kitegeeza nti omuntu yafuna okuva eri Katonda ekyo ky'atasobola kukolerera oba ky'atasaanira; kubanga tetulina kye tuli era tewali kyetuyinza kuba nakyo ekimala okutusaanyiza ekyo kyonna Mukama ky'atuwa oba ky'atukolera.</p>	<p>So "Grace" is the word used in the Bible to refer to all that God is free to do for mankind because of the Lord Jesus Christ's sacrifice for sins, the Work done for us on the Cross. Grace means that God has done the work and God receives the "credit", the glory. Man, who is unable to produce acceptable works, receives the free benefits of God's work. Grace means that man has received from God that which he has not earned or deserved; because nothing that we are and nothing that we have is sufficient to qualify us for any of what the Lord gives to us or does for us.</p>
<p>Ekisa, oba okuba ow'ekisa, kye kisanyiizo ekisinga eky'omukkiriza omukulu mu Kristo. Omukkiriza omupya oyo aba "aleze ku kusa." Bweyongerera okukula, ayiga "okulowooza mu kisa (kungulu) okusinga okulowooza mu malala (munda). Akowooza ekisa mu kiseera eky'okubusabusa, mu kiseera eky'obwaavu, mu kiseera eky'okukulakulana, mu kubonaabona ne mubizibu, wamu ne mu kuyigganyizibwa. Omukristaayo omukulu wa kisa, asonyiwa, teyeragaraga. Musanyufu, so taleeta nnaku. Okuva munda ye mukulukuta amazzi ag'obulamu; gwe mukutu oguleeta ekisa eri ensi ejjudde enjala.</p>	<p>Grace, or graciousness, is the most outstanding quality of the mature believer in Christ. The new believer has "tasted Grace". As he grows in Christ, he learns to "think Grace" (outward) rather than thinking pride (inward). He thinks Grace in time of doubt, in time of poverty, in time of prosperity, in suffering and pressure, and even in persecution. The advanced Christian is gracious, forgiving, unassuming. He is uplifting, not depressing. Out of his innermost being flow rivers of living water; he is a conduit that brings Grace to a thirsty world.</p>
<p>Ebika by'ekisa Mu bino wammanga, essomo ery'ekisa lyogerwako wansi w'emitwe ena. EKISA KIMU, oba ekisa kya bantu bonna, mulokole oba si mulokole, nga enkuba etonnyera abalungi n'ababi. KISA EKIROKOLA: "Ekirabo kya Katonda, omuntu yenna aleme okenyumiriza", gamba ekisakolera eri abonoonyi. EKISA EKIRAMU: Obugabirizi bwa Katonda kitaffe olw'ebyetaago by'omukkiriza eby'obulamu bwe bwonna. Katonda agabirira omukkiriza yenna "aleze ku kisa" ebyo byonna ebyetaagisa okukulakulana, obulamu obw'essanyu era "n'amwongerera ekisa." EKISA EKITAKOMA: Ekisa kya Katonda mu butaggwaawo, ekyo kyetugenda okufuna okuva eri Katonda olw'obulokozi; ebyo bye tugenda okufuna nga engule oba empeera bye tulyalirira ku bigere bya Kristo.</p>	<p>Categories of Grace In the following paragraphs, the subject of Grace is discussed under four headings. COMMON GRACE, or Grace which is common to all mankind, saved or unsaved, such as the rain which falls on the just and unjust. SAVING GRACE, the "gift of God, lest any man should boast", namely, Grace applied to the lost sinner. LIVING GRACE, the provision of God the Father for the needs of the believer for the rest of his lifetime. God provides everything that is needed for a prosperous, happy life for any believer who has "tasted grace" and avails himself of "more grace". SURPASSING GRACE, the Grace of God in eternity; what we will receive from God because of Salvation; what we will receive from God as crowns or rewards to be laid at the feet of Christ.</p>
<p>EKISA EKY'AWAMU</p>	<p>Common Grace</p>

Ekisa	Grace
<p>Buli muntu yenna azaalibwa wansi w’obuyinza bwa Katonda atekwa okumanya nti Katonda waali mu buli muntu era n’omukisa gwonna ogw’okusalawo okuwa Katonda ekitiibwa.</p> <p>BAR. 1:18-22 BIK. 17:22-30 ZAB. 19:16</p> <p>Mu kisa, Katonda yagaba emikisa mingi nga gy’egimu eri abantu bonna, oba bakristaayo oba si bakristaayo. Enkuba etonnyera abalungi n’ababi; n’ebyafaayo bya baibuli bitulaga enkulakulana mu bintu eweebwa abatakkiriza nga eky’okulaga ekisa kya Katonda eri abantu bonna.</p> <p>Mat. 5:43-48.</p>	<p>Every human being is born under the complete watchfulness of God. God provides each person with an awareness of the existence of God and with a bonafide opportunity to exercise a choice with respect to God.</p> <p>ROM. 1:18-22 ACTS 17:22-30 PS. 19:16</p> <p>In Grace, God has provided many blessings common to all people, whether they are Christians or not. It rains on the just and unjust alike; and Bible history shows us that material prosperity is often given to unbelievers as a demonstration of God’s Grace to all people. MATT. 5:43-48</p>
<p>Katonda yateekawo ebitongole enkola ey’obwakatonda okusobola okulama n’okubeezaawo omuntu era nga buli omu aganyulwa mu zzo. Mukama ayagala omuntu okubeera ow’eddembe era nga wampisa.</p> <p>Enkola ey’okusalawo yeyenkizo ku bintu ebirala, omuntu yenna okuba n’eddembe okusalawo ku nsonga zonna ez’omwoyo. Obufumbo kyekikuuma abantu mu mpisa era n’amaka okukuumibwa n’okukula obulungi. Eggwanga lyo liteekawo enkola mu bantu okusobozesa eddembe ly’obuntu n’empisa ssekinnoomu okukuumibwa.</p> <p>Katonda kitaffe aleeta enjiri eri omuntu yenna alina ekigendererwa ekirungi gy’ali omuntu bw’atandika okumanyi nti Katonda waali. Era Omwoyo Omutukuvu aleetera atakkiriza okutegeera enjiri n’asobola okusembeza Kristo singa aba akyagadde.</p> <p>BIKOLWA 17:26, 27; YOKAANA 7:16, 17.</p> <p>Olw’ekisa Katonda akyakwatiridde omusango n’obusungu eri omuntu. Akyagumiikirizza, ng’awa buli muntu omukisa ogumala okwenenya oba okukyuusa ebirowoozo bye eri Kristo.</p> <p>2 PETERO 3:9</p>	<p>God has provided Divine Institutions for the protection and preservation of the human race, and everyone profits from this. The Lord intends that people live under conditions of freedom and morality.</p> <p>The institution of Volition makes it possible, among other things, for everyone to have a free will choice in all spiritual matters. The institutions of Marriage and Family provide for the orderly preservation of the human race and the growth of families in a protected, nurturing environment. The institution of Nations gives a simple structure to society so that personal freedom and individual morality are preserved.</p> <p>God the Father provides gospel information to any person who shows any positive inclination toward Him when the individual become conscious of God. And God the Holy Spirit makes the gospel clear to the unbeliever so that he can accept Christ if he wants to.</p> <p>ACTS 17:26,27; JOHN 7:16,17</p> <p>Meanwhile, by Grace God withholds His judgment and wrath from mankind. He is longsuffering, giving everyone ample opportunity to repent or change his mental attitude toward Christ. 2 PETER 3:9</p>
<p>EKISA KY’OBULOKOZI</p> <p>Ekigambo “Ekisa ky’obulokozi” kirimu emitendera gy’enjigiriza egikwata kw’ebyo byonna Kristo byatukolera ku musaalaba.</p> <p>Essomo ery’awamu ery’ekisa ky’obulokozi kirimu obulokozi n’okuyigiriza kwonna okukwata amazima agakwata ku kifo ky’omuntu, ebintu birwerako Katonda by’akolera abakkiriza mu kiseera eky’okulokoka. Soma ku bikwata ku njigiriza z’obulokozi okufuna olukalala lw’amasomo gano.</p> <p>Osobola okusiima bw’olaba obunene bw’ekyo omukkiriza ky’afuna, bw’oba Abafeeso 1, mu nnyiriri ezisooka osangamu emikisa gino wammanga:</p>	<p>Saving Grace</p> <p>The term "Saving Grace" covers the categories of doctrines which deal with all that Christ did for us on the Cross. The general topic of Saving Grace includes salvation and all of the teaching regarding Positional Truth, the dozens of things God does for believers at the moment of salvation. Read the notes entitled Salvation Doctrines for a complete listing of these topics.</p> <p>You can get an appreciation for the extent of what the believer receives at salvation, by reading Ephesians 1. In just the first few verses you have the following blessings:</p> <p>1:2 "Grace to you and peace..." 1:3 "all spiritual blessings in Christ"</p>

Ekisa	Grace
<p>1:2 "Ekisa kibeerenga gye muli n'emirembe...." 1:3 "Eyatuwa buli mukisa gwonna mu Kristo." 1:4 "Nga bwe yatulondera mu ye." 1:4 "Abatalina kabi mu maaso ge." 1:5 "Okumufuukira abaana ku bwa Yesu." 1:6 "Kye yatuwa obuwa mu oyo omwagalwa." 1:7 Eyatuweesa okununulibwa kwaffe olw'omusaayi gwe." 1:8 "Kye yasukkiriza gye tuli mu magezi gonna n'okutegeera kwonna." 1:9 :Katonda yatutegeeza ekyama eky'okwagala kwe."</p>	<p>1:4 "chosen in Him" 1:4 "without blame before Him" 1:5 We are adopted by Christ 1:6 We are accepted in the Beloved 1:7 We are redeemed, forgiven 1:8 God's wisdom and prudence are available. 1:9 God's will is made known</p>
<p>BARUUMI 3:24, agamba okutukuzibwa okwaweebwa okusenziira ku nnono ey'ekisa kye "olw'okununulibwa okuli mu Kristo Yesu." Ekisa kituweebwa buwa "olw'okununulibwa okuli mu Kristo Yesu." Ekisa kituweebwa buwa olw'omuwendo Yesu gweyasaasula. Omuwendo gw'obulokozi gwali kufa kwa Yesu Kristo ku musaalaba.</p> <p>Ekisa ly'ekkubo lyokka Katonda mweyalina okulokolera omuntu era n'asigala ku nnono z'okutuukirira kw'ekikula kye. Bik. 4:12 Omusingi g'wekisa olw'obulokozi gulabibwa mu nnyiriri zino wammanga.</p> <p>BEF. 2:8, 9 ZAB. 103: 8-12 BAR. 3:23, 24; 4:4; 5:20 2 BAK. 8:9 BEB. 2:9 TITO. 2:11; 3:7</p>	<p>ROMANS 3:24 says that justification offered on the Grace principle is "through the redemption that is in Christ Jesus." Grace can be extended freely to us because of the price paid by Jesus Christ. The cost of salvation was the death of Christ on the Cross.</p> <p>Grace is the only way that God could save man and still be consistent with His perfect character. ACTS 4:12 The Grace basis for salvation is seen in the following verses:</p> <p>EPH. 2:8,9 PSA. 103:8-12 ROM. 3:23,24; 4:4; 5:20 2 COR. 8:9 HEB. 2:9 TITUS 2:11; 3:7</p>
<p>EKISA EKIRAMU</p> <p>Buli mukristaayo atambuliddeko mu kisa waakiri omulundi gumu mu bulamu bwe. "Alezeeko ku kisa" 1 Pet 2:2, 3. Omukkiriza agambibwa okuba omwana wa Katonda, takyali mulabe. Kristo yakola ekisoboka kyonna olw'abalabe be okwetikka ebibi byaffe bwe yafa ku musaalaba. Okuva lwe yatukolera ekisinga ku lwaffe bwe twali abalabe, talisingawo nnyo kutukolera kati bwe tuli abaana be bennyini?"</p> <p>Eky'okuddamu kiri "alidikola n'okusingawo.</p> <p>Ekisa kye kirowoozo ky'obulamu Katonda mw'atuweera ebirungi ebingi nga bituukiridde.</p> <p>BAR. 5:9-17; 8:32; 11:12 BEB. 9:14</p>	<p>Living Grace</p> <p>Every Christian has experienced Grace at least once in his lifetime. He has "tasted Grace." 1 PET. 2:2,3. The believer is said to be a child of God, no longer an enemy. Christ did the most for His enemies by bearing our sins when He died on the Cross. Since he did the most for us when we were His enemies, how much will He do for us now that we are His own children. The answer "much more than the most". Grace is the concept of a life in which God gives us the most then gives us much more than the most.</p> <p>ROM. 5:9-17; 8:32; 11:12 HEB. 9:14</p>
<p>Bw'amala okulega ku kisa, omukkiriza yeyongera okuba n'ekisa kyonna kyeyetaaga.</p> <p>Okufuna emikisa gyonna Katonda gy'agaba, omukristaayo alina okukola okusalawo okukwe ng'alonda ebintu bya</p>	<p>Once having tasted Grace, the believer can go on to have all of the Grace he wants. To obtain all the blessings that God provides, a Christian must exercise his free will by choosing the things of God. The most important thing is the believer's attitude toward the Word of God. The Lord provides</p>

Ekisa	Grace
<p>Katonda. Ekintu ekisinga y'endowooza y'omukkiriza eri ekigambo kya Katonda. Mukama awa abakkiriza obusobozi okukula n'okuba ab'amaanyi okusobola okuwa Katonda ekitiibwa mu bulamu. Mubutuufu, omukristaayo alagirwa okukula mu kisa, 2 Pet. 3:18 –</p> <p>Kumanya kutono nnyo okwetaagisa okusembeza Kristo nga omulokozi. Naye ate okumanya Kunene okwetaagisa mu kiseera ky'obulamu bw'omukkiriza okusobola okugobolola mu kisa. Buli kitundu ky'obulamu bw'omukristaayo kyetaaga okuteeka mu nkola okumanya n'okuyingira mu kisa kya Katonda.</p>	<p>believers with the capacity to grow and be effective so that they can glorify God in this lifetime. In fact, the Christian is commanded to grow in Grace, 2 PET. 3:18.</p> <p>Very little knowledge is required to accept Christ as Savior. But extensive knowledge is required during the believer's remaining lifetime in order to profit from Grace. Every facet of a Christian's life requires an applied understanding of the Word and orientation to the Grace of God.</p>
<p>Ekisa kya Katonda bulijjo weekiri eri abakkiriza. Mubutuufu, Mukama alindirira okufuka ekisa kye gye tuli, Isa. 30:18-19.</p> <p>Ekisa kimala mu buli kizibu.</p> <p>Ekisa kyasukkirira okusinga ekibi. Bar. 5:20</p> <p>Ekisa kyasukkirira okusinga okubonaabona. 2 Bak. 12:9, 10.</p> <p>Ekisa kyasukkirira okusina Setaani. Yak. 4:6, 7.</p>	<p>God's Grace is always available for the believer. In fact, the Lord waits to pour out His Grace to us, ISA. 30:18–19.</p> <p>Grace is sufficient for every problem.</p> <p>Grace is greater than sin, ROM. 5:20.</p> <p>Grace is greater than suffering, 2 COR. 12:9,10.</p> <p>Grace is greater than Satan, JAMES 4:6,7.</p>
<p>Ekisa ekyenjwulo ky'ekisa ky'okufa, omukristaayo ali mu kiseera eky'okufa kwe, oba ekiseera ekyo kimala essaawa bbiri oba emyaka ebiri, Zab. 23:4 Ekisa ky'okufa kisobozesa omukkiriza okunyumirwa okufa newakubadde ayinza okubeera n'obulumi mu mubiri nga bunene.</p>	<p>A special provision of Grace is dying Grace, for the Christian who is in the dying stage of life, whether that stage lasts two hours or two years, PS. 23:4. Dying Grace enables the believer to enjoy dying even though he might be having great physical pain.</p>
<p>Omukristaayo bw'alagajjalira ekigambo kya Katonda atondawo omuwaatwa mu mwoyo gwe, ekitundu ku yye ekisobola okutegeera n'okumanya amazima ga Baibuli. Wakati mu muwaatwa guno okuyigiriza kw'obulimba wekuyingirira, eddiini, amateeka n'enjigiriza za Setaani ekyeyongera okwonona okuyigirizibwa mu nteekateeka ya Katonda. Bef. 4:17 n'ebiddirira. N'olw'ekyo, okulemererwa okwenyigira mu nteekateeka ya Katonda olw'obuzibu bw'omukkiriza obusinga obunene. Beb. 12:15; Bag. 5:4.</p>	<p>A Christian who neglects God's Word creates a vacuum in his own spirit, that part of him which can understand and assimilate Bible truth. Into this vacuum will come false teaching, religion, legalism, and Satanic doctrines which further distort his orientation to the Plan of God. Eph. 4:17 and following. Therefore, failure to participate in the Plan of God is the believer's greatest occupational hazard. HEB. 12:15; GAL. 5:4.</p>
<p>Wammanga by'eby'okulabirako bugabirizi bw'ekisa kya Katonda eri obulamu bw'omukristaayo:</p> <ul style="list-style-type: none"> • Ekisa mu kusembezebwa Katonda. Bef. 1:6 • Ekisa mu kuba n'obugumu mu nteekateeka ya Katonda. 2 Bass. 2:16 • Ekisa mu kusaba. Beb. 4:16 • Ekisa mu bugabirizi obwa buli lunaku. Zab. 84:11; Bik. 4:33, 34; Bar. 8:32 • Ekisa wakati mu kubonaabona. 2 Bak. 12:9, 10 • Ekisa nga Katonda atugumiikiriza. Zab. 103: 8-12 • Ekisa mu kusumulula amaanyi ga Katonda. 2 Tim. 2:1 	<p>The following are some examples of God's Grace provision for the Christian life:</p> <ul style="list-style-type: none"> • Grace in God's acceptance: EPH. 1:6 • Grace in confidence in God's plan: 2 THESS. 2:16 • Grace in prayer: HEB. 4:16 • Grace in daily provision: PSA. 84:11; ACTS 4:33,34; ROM. 8:32 • Grace in suffering: 2 COR. 12:9,10 • Grace in God's patience with us: PSA. 103:8-12 • Grace in releasing the power of God: 2 TIM. 2:1 • Grace in victory over sin: ROM. 6:14 • Grace in spiritual growth: 2 PET. 3:18; ACTS 20:32; 1

Ekisa	Grace
<ul style="list-style-type: none"> • Ekisa mu kuwangula ekibi. Bar. 6:14 • Ekisa mu kukkuta mu mwoyo. 2 Pet. 3:18; Bik. 20:32, 1 Bak. 15:10 • Ekisa mu birabo eby'omwoyo. Bar. 12:6, Bef. 3:7, 8; 4:7 • Ekisa mu kunywera. 1 Pet. 5:12 • Ekisa mu kubeera ow'ekisa. 2 Bak. 8:19; Kol. 4:6; 1 Pet. 4:10 • Ekisa mu nkola z'obulamu. Beb. 12:28, 2 Bak. 1:12; Bar. 11:6 • Ekisa mu kusinza Katonda. Kol. 3:16 • Ekisa mu kukola obulungi. 1 Bak. 15:10, 2 Bak. 6:1; 9:8-11; Bef. 4:29. 	<p>COR. 15:10</p> <ul style="list-style-type: none"> • Grace in spiritual gifts: ROM. 12:6; EPH. 3:7,8; 4:7 • Grace in stability: 1 PET. 5:12 • Grace in becoming gracious: 2 COR. 8:19**; COL. 4:6; 1 PET. 4:10 • Grace in method of living: HEB. 12:28; 2 COR. 1:12; ROM. 11:6 • Grace in worship of God: COL. 3:16 • Grace in the production of divine good: 1 COR. 15:10; 2 COR. 6:1; 9:8-11; EPH. 4:29
<p>EKISA EKITASINGIKA</p> <p>Ekisa ekitasingika kirimu buli kimu Katonda ky'akolea abakkiriza mu butaggwaawo. Ekisa kino okusookera ddala kisinziira kun kolagana y'omukristaayo ne Yesu Kristo. Mukino, omukkiriza afuna empeera n'engule mu ggulu, ekyo ekitundu ku bugabirizi bw'ekisa. Yiga ebintu bya Baibuli bino wammanga:</p> <p>BEF. 2:7; YOK. 14:13 1 BAK. 9:25; BAF. 4:1 1 BASS. 2:19; 4:13-17 2 TIM 4:8; YAK. 1:12 1 PET. 1:3, 4; 5:12 2 PET. 3:13; KUB. 21:4</p>	<p>Surpassing Grace</p> <p>Surpassing Grace includes all that God is free to do for the believer in eternity. This Grace is based primarily on the Christian's relationship to Jesus Christ. In addition, the believer receives rewards and crowns in heaven, which are a part of Grace provision. Study the following Bible passages:</p> <p>EPH. 2:7; JOHN 14:13 1 COR. 9:25; PHIL. 4:1 1 THESS. 2:19; 4:13-17 2 TIM. 4:8; JAMES 1:12 1 PET. 1:3,4; 5:12 2 PET. 3:13; REV. 21:4</p>
<p>OKUKYAMIZIBWA KW'EKISA</p> <p>Nga bw'oyinza okusuubira, omulimu gwa Setaani omukulu ku nsi kukyanya ebyo Baibuli byeyigirizaako ku kisa. Waliwo amakubo abiri okukyanya oba okwonoona ekisa (okutwala okutegeeza oba okutegeeza ekintu kye kitali).</p> <p>Ekisooka, Ekisa emirundi egisina kitwalibwa okutegeeza nti olina ebbeetu okwonoona. Nekiba, ng'ekisa kikozezewa nga eky'okwewolereza okwenda, ekikasa ekibi eky'omulwatu. Kino bulijjo ekigambo kya Katonda tekikiriziza, Bar. 6:1, 2; 1 Yok. 1:9 okutuuka 2:1; Yuda 4.</p> <p>Ekisa emirundi egimu kitwalibwa nga olukusa okuba abagayaavu (okusingira ddala okulekayo okuyiga Baibuli). Kino kikasa nti kibi okumanya eky'okukola n'otokikola. Naye endowooza eno tekkiriziganya n'ebyo byonna Baibuli byeragira okuyiga, okunyiikira, n'okuyigirizibwa mu kisa Beb. 6:11, 12; 2 Pet. 1:5, 10; 1 Bak. 15:10.</p>	<p>Distortions of Grace</p> <p>As you can well imagine, Satan's main personal task on this earth is to distort what the Bible teaches about Grace. There are two basic ways to distort or pervert the idea of Grace (taking it to mean or imply something that it does not).</p> <p>First, Grace is sometimes taken to mean that is permissible to sin. Thus, Grace is used as an excuse for licentiousness, emphasizing overt sins. This is always condemned by the Word of God. ROM. 6:1,2; 1 JOHN 1:9 TO 2:1; JUDE 4.</p> <p>Then, Grace is sometimes taken as permission to be lazy (especially to skip Bible study). This emphasizes sins of omission. But this idea violates all of the Bible's commands to study, to be diligent, to be oriented to Grace. HEB. 6:11,12; 2 PET. 1:5,10; 1 COR. 15:10</p>
<p>Omulabe w'ekisa asinga obukulu ge mateeka. Ekisa n'amateeka byawukanira ddala. Bar. 11:6. Ekisa kitegeeza nti Katonda yakola "omulimu" era muggwo mw'afunira</p>	<p>The greatest enemy of Grace is legalism. Grace and legalism are mutually exclusive, ROM. 11:6. Grace means that God does the "work" and receives the glory (credit) for it. Legalism means that man does the work and receives the</p>

Ekisa	Grace
<p>ekitiibwa (obubonero). Amateeka gategeeza nti omuntu yakola omulimu era n’afuna obubonero. [ebiwandiikiddwa webiri ku njgiriza y’amateeka].</p> <p>Ekisa kyesigamiziddwa okusinga ku mbala ya Katonda ng’oggyeko obusobozi bw’omuntu, okusaanira kw’omuntu, okufuba kw’omuntu, n’ebirala. Amateeka, go gesigamizibwa ku mirimu gy’omuntu n’obusobozi.</p> <p>Ekisa n’amateeka bikontana mu byebisimbako essira. Ekisa kiteeka nnyo essira kw’ekyo Katonda ky’akolera emmeeme y’omuntu, ku bwereere awatali kusasula. Emirimu n’emikisa mu bulamu bw’ekikristaayo bibala by’ekyo Katonda kyeyatuwa awatali muwendo gwa kusasula. Amateeka gaggyawo endowooza y’omuntu ow’omunda negateeka nnyo essira ku mirimu egikolebwa mu lujjudde olw’ekigendererwa ky’okufuna obutuukirivu eri Katonda n’okusanyusa abantu.</p>	<p>credit. [Notes are available on the doctrine of Legalism.]</p> <p>Grace depends solely on the character of God and entirely excludes human ability, human merit, human achievement, etc. Legalism, however, depends on human activity and ability.</p> <p>Grace and legalism have opposite emphasis. Grace emphasizes what God does in the soul of man, free of charge. The production and blessings in the Christian's life are byproducts of what is first provided by God without cost. Legalism excludes the mental attitude and emphasizes overt activity for the purpose of gaining credit with God and impressing men.</p>
<p>Amateeka gaziyiza omuntu okusembeza Kristo ng’omulokozi. Bag. 2:21.</p> <p>Amateeka ganafuya omukkiriza okutambulira mu bulamu bw’ekikristaayo,. Bag. 5:2 okutuuka 4.</p> <p>Katonda mutuukirivu, n’enteekateeka ze zaatukirira. Emirimu gy’omuntu gyajjibwa mu nteekateeka ya Katonda kubanga omuntu tatuukiridde. Singa omuntu yali akkirizibwa okubaako by’akola ku nteekateeka ya Katonda, enteekateeka eyo teyandibadde nga etuukiridde; teyandibadde; teyandibadde y’amaanyi okusinga obunafubwaayo obugirimu. Ekisa kijjirawo ddala okusaanira kw’omuntu</p>	<p>Legalism hinders a person from accepting Christ as Savior, GAL. 2:21.</p> <p>Legalism neutralizes the believer in the Christian Way of Life, GAL. 5:2 TO 4.</p> <p>God is perfect, and His plan is perfect. Man's work is excluded from the plan of God because man is imperfect. If man were permitted to make a contribution to the Plan of God, the plan would no longer be perfect; it would be no stronger than its weakest link. Grace eliminates all considerations of human merit.</p>
<p>Olwo, ekisa nekikontanira ddala essukuuti y’omuntu. Okumanyira ddala amakulu g’ekisa agajjudde ddaala ddene okutuuka mu buwombeefu obw’amazima. Ebika by’amalala ebinokodddwayo agali mu abo abatayingira mu kisa:</p> <ul style="list-style-type: none"> • Waliwo amalala ku ludda lw’omukkiriza agaana obukuumi obutaggwaawo obw’ekisa. Alowooza ebibi bye bye bisinga enteekateeka ya Katonda. Alowooza ekisa tekimala. • Waliwo amalala mu kukkiriza eyeyingiza mu bulamu bw’omwoyo obw’obulimba obuyitibwa mu mateeka oba mu ddiini. Alowooza ebikolwa bye bisanyusa Katonda era bisinga enteekateeka ya Katonda. • Waliwo amalala mu mukkiriza akyamuukirira alowooza nti bw’awulira mu mubiri n’okukyamuukirira kwe bye bisinga era byeby’amazima okusinga ekigambo kya Katonda oba ekisa kya Katonda. 	<p>Grace, then, in the antithesis of human arrogance. An awareness of the full meaning of Grace is a giant step toward true humility. Four types of pride are noted in those who are not oriented to Grace:</p> <ul style="list-style-type: none"> • There is pride on the part of the believer who rejects the eternal security of Grace. He thinks his sins are greater than the plan of God. He thinks that Grace is not sufficient. • There is pride in the believer who falls apart during suffering. He thinks that his pressures and adversities are greater than the provision and protection of God. • There is pride in the believer who enters into a life of false spirituality through legalism or religion. He thinks his personal works impress God and are greater than His plan. • There is pride in the emotional believer who thinks feelings and emotions are greater and more real than the Word of God or the Grace of God.
<p>Engeri y’okukula mu kisa</p> <p>Obuwanguzi ku kibi ky’amalala.</p> <p>Nga bwe tulabye, omulabe w’ekisa asinga obukulu</p>	<p>How to Grow in Grace</p> <p>Victory over the Sin of Pride</p> <p>As we have seen, one of the greatest enemies of Grace is</p>

Ekisa	Grace
<p>g'emalala g'abantu b'omunsi, ekibi ekisinga obunene okuva omuntu lweyagwa, kye kibi ekisinga obubi ku bibi by'omutima kubanga kizaala okuvvoola.</p> <p>"Ndi Katonda." Jjukira ekiseera kiri Setaani we yagambira nti "Nze ndi....." Ekisa kiwakana n'amalala g'omuntu mu ngeri yonna.</p> <p>Waliwo okunyigiriza kungi okwolekera essukuuti y'Amerika. Ensi yaffe erina abantu abagagga abakulakulana n'emikisa mingi egy'okufuna n'empeera, okuva mu buto n'okweyongerayo.</p> <p>Ebifo ebinene n'eddembe ly'okutambula weebiri eri buli muntu, era kyangu okufuna omutwe omunene, okulowooza nti tulina byetumaze okutuukako, okuba n'ekifaananyi eky'okwemalirira. Okuwangula obukalabakalaba buno n'endowooza y'ekibi kino eky'ennyamiza kyetaaga okutegeerera ddala enjigiriza ey'ekisa.</p>	<p>native human pride, one of the greatest evils since the Fall of Man. It is the worst of the mental attitude sins because it amounts to blasphemy. "I will be my own God." Remember the times that Satan said "I will..." Grace opposes human pride in every way.</p> <p>There is great pressure toward arrogance in the United States. Our country has a successful, affluent society with many opportunities for achievement and rewards, from childhood on. Status and upward mobility are available to everyone, and it's easy to get the big head, to think that we have accomplished something, to have the "self made man complex." Victory over this very subtle and devastating mental attitude sin requires a thorough understanding of the doctrine of Grace.</p>
<p>Eddaala erisooka mu kuwangula amalala (n'okukula mu ndowooza ey'ekisa) kwe kumanya nti amalala kitundu ku kibi ekiri ku buli omu. Tewali atandikira mu kulowooleza mu kisa!!</p> <p>Eddaala ery'okubiri kwe kusabira obuwanguzi wano n'okusaba Mukama amagezi mu nsonga eno.</p> <p>Eky'okusatu kwe kwatula ekibi ky'amalala bw'ozuula nga kiri mu ggwe.</p>	<p>The first step in victory over pride (and growth in Grace thinking) is to be aware that pride is part of everyone's Sin Nature. No one starts out thinking Grace!!</p> <p>The second step is to pray for victory here and to ask the Lord for wisdom in the matter.</p> <p>The third step is to confess sinful pride when you recognize it in yourself.</p>
<p>Waliwo obubonero bw'amalala bungi.</p> <p>Obusungu eri enneeyisa y'omuntu omu, ensobi, obunafu, obutaba nampisa oba okulemererwa okutuuka ku kigera ekyo kira obutuukirivu bwannakyeokedde omusingi gw'abwo malala.</p> <p>"Olaba, nze si" Bino bigambo by'amalala nnyo. Baruumi 2:13 kitulagira obutasalira balala musango gy'obeera ffe tetulina wetuweeuuka. Okwewaanira, n'okulinnyirira abantu abalala, ago malala, kwe kulemererwa okulowooleza mu kisa.</p>	<p>There are many symptoms of pride. Indignation at someone else's behavior, mistakes, shortcomings, lack of discipline, or failure to measure up is an indicator of selfrighteousness, whose basis is pride. "Well, I never..." these are key pride words. ROMANS 2:13 commands that we should not judge others as if we ourselves had no areas of weakness. Self-promotion, and the demotion of other people is pride, it is the failure to think Grace.</p>
<p>Akabonero akalala ak'amalala bw'ebutasonyiwa, okubeera n'ekiruyi. Amalala gaziya endowooza ey'okusonyiwa. Bufumbo bumeka obumenyeka olwakino? Bantu bameka abandibadde abasanyufu ku mirimu gyabwe mukifo ky'onakuwala singa basonyiwa bakama baabwe oba bakozi bannaabwe nga bakoze eky'obusiru? Buli muntu akola eby'obusiru naye okulembwa okusonyiwa ago malala. Ebiralal ebiraa amalala kwe kwemulugunya, okutolotooma, okusiiga omulala enziro, olugambo. Ebibi by'olulimi bingi bisibuka mu malala.</p> <p>Bw'olaba ekibi ky'amalala mu ggwe, kyatule mukwenenya! Singa okiraba mu muntu omulala, musabire!</p>	<p>Another symptom of pride is lack of forgiveness, the holding of grudges. Pride prevents a forgiving attitude. How many marriages break up because of this? How many people would be happy on the job instead of miserable if they could just forgive the boss or a fellow worker for doing something dumb? Everybody does dumb things, but failure to forgive is pride. Other indicators of pride are complaining, griping, maligning, gossiping. Most of the sins of the tongue have their roots in pride.</p> <p>When you see sinful pride in yourself, confess it! If you see it in others, pray!</p> <p>The fourth step toward progress in Grace thinking is to "grow in Grace"; actually this is the first and last step toward maturity. Grace thinking overcomes pride, and the</p>

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<p>Eddaala ery'okuna okweyongera mu kisa kwe "kukula mu kisa"; mubutuufu lino lye ddaala erisooka era erisembayo okutuuka ku bukulu (maturity). Okulowooleza mu kisa owangula amalala, era n'obubonero bw'amalala bujja kutandika okubula. Omuntu eyali ajjudde oja kugenda okwesanga nga bweyongedde okukula mu Kristo obubonero nga bulabika wabaddewo okunyigiriza Kunene. Mu kaseera ako, bulabika mangu era nebukolebwako mangu okukendeeza ku kweyonoona n'okwonoona abalala.</p>	<p>symptoms of sinful pride will start to disappear. A person who was at first totally filled with himself will find that as he grows in Christ the symptoms will show up only under extreme pressure. At that time, they will be recognized and dealt with immediately to minimize the ill effects on himself and others.</p>
<p>Okulunnamizibwa mu kisa Eddaala erisooka mu kulunnamizibwa mu kisa kwe kutegeera ekisa kya Katonda, ekigendererwa ky'eky'okuyiga kino. Eddaala ery'okubiri kwe kukozeza ekisa kya Katonda obulungi okuyita mu kukozeza enkola z'obulamu bw'omukristaayo ezirabika mu bitundu bino wammanga [buli nkola eyogeddwa mu bufunze wammanga erambikiddwa mu nkuluze y'ebiwandiiko bya Baibuli ebikwata ku buli ssomo].</p>	<p>Grace Orientation The first step in Grace orientation is understanding the Grace of God, the purpose of this study. The second step is to appropriate the Grace of God through the use of the techniques of Christian living seen in the following sections. [Each of the techniques described briefly below has a complete discussion in the Bible Notes Library studies relating to each topic.]</p>
<p>Okwatula ekibi Ekibi ky'omuntu kireetera omukkiriza okuva mu bulamu bw'ekikristaayo. Olina okwatula ekibi buli lunaku nga bweweyongerayo. Singa tokola kino, ekibi kifuuka omugugu nekibuutikira essanyu lyo, nekikunuunamu amaanyi g'omwoyo, nekyonoona engeri gy'obalamu ebibala. Ekidirira kwe kutandika okunoonya obugabirizi obw'ebiyetaago byo n'okuyaayaana wabweru w'obugabirizi bw'ekisa kya Katonda. Nga oli wekka, kola olukalala lw'ebibi by'endowooza, ebibi by'olulimi, n'ebibi by'empisa ebikutawaanya ennyo. Saba Mukama okukumanyisa emize gy'obulamu bwo. Yanukula mu bwangu eri Omwoyo Omutukuvu bw'akozesa ekigambo okusonga ku kibi kyo. Yatula ekibi mu linnya lyakyo eri Katonda; bw'omala sanyuka olw'okusonyiyibwa n'okunaazibwa n'obumu bwo ne Katonda obuzziddwa obugya. Ebisuubizo byonna n'obugabirizi bwa Katonda kitaffe kati weebiri okutwala. Kifuule empisa yo ey'omwoyo okwatula ebibi buli lwebirabika mu bulamu bwo era onootuuka ku buli kintu ekisa kyebigabirira.</p>	<p>Confession of Sin Personal sin leads the believer away from the Christian Way of Life. You must deal with sin on a daily basis by confessing and moving on. If you don't do this, sin becomes a burden which clouds your joy, drains your spiritual energy, and destroys your productivity and vitality. The result will be that you will seek provision for your needs and desires outside of God's Grace provision. In privacy, make a list of mental attitude sins, verbal sins, and behavior sins which bother you the most. Ask the Lord to make you aware of the habits of your own life. Respond immediately to the Holy Spirit when He uses the Word to spotlight your sin. Name the sin to God; then rejoice in forgiveness and cleansing and your renewed fellowship with God. All the promises and provisions of God the Father are now available to you. Make it a spiritual habit to confess sins whenever they show up in your life and you will have continuous and immediate access to everything that Grace provides.</p>
<p>Obulamu bw'ekiwummulo ky'okukkiriza Ekiwummulo ky'okukkiriza kwe kukkiriza mu bisuubizo ya Katonda n'okuyingira mu "kiwummulo" ky'obulamu bw'omukristaayo ng'osaba n'okusanyukira mu bisuubizo ebyo. N'olw'ekyo, olina okunoonya ebyawandiikibwa oba okutegeera omwoyo ow'ennaku yaffe, nekyoyagala okutuukiriza mu ffe n'okugezesebwa. Okubeera mu kigambo mpolampola kitusimba mu kifo ekipywa, mu mbeera empya ey'obulamu bwo awali obuwanguzi</p>	<p>The Faith Rest Life Faith Rest is the believing of the promises of God and then entering into the "rest" phase of Christian living by claiming and enjoying those promises. Therefore, you must search the Scriptures daily to remind yourself of promises and to learn new ones. You must know who and what God is so that you will not hesitate to believe that He can do what He has promised to do. Study the attributes of God using verses about the</p>

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<p>okuyita mu kisa.</p>	<p>Essence of God. Know Him as He reveals Himself in the Bible. Believe Him when He tells you what He will do for you. Count on it. Let your faith rest on it. Cast your burden on the Lord. Everything you learn about Grace will encourage and strengthen you.</p>
<p>Okujjula Omwoyo Omutukuvu Omwoyo Omutukuvu akujjuza n’afuga obulamu bwo bw’oba tolina kibi mu bulamu bwo ky’otannayatula. Osobola okwesiga Omwoyo Omutukuvu okukubikkulira ekibi bw’okikola oba nga tonnaba. Omwoyo Omutukuvu bw’aba nga y’afuga, abaza ebibala bye (BAG. 5:12) ekiva mu kisa omukisa ogwenkana awo eri abalala. Okwagala kw’obwakatonda gwe mugaso gw’ekisa omunene. Waliwo essanyu mu kubeera mu kisa. Emirembe tegibeera awatali kulunnamizibwa okulindirira. Obugabirizi bw’ekisa kya Katonda. Obuwombeefu, obulungi, okukkiriza, obuteefu, n’okwegendereza bye bibala by’obutuukirivu, bwe bulungi bwo bwa Katonda.</p>	<p>The Filling of the Holy Spirit The Holy Spirit fills you and controls your life when you have no unconfessed sin in your life. You can trust the Holy Spirit to reveal sin to you when you commit it, or even before. When the Holy Spirit in control, He produces His fruit (GAL. 5:12), the product of graciousness which is such a blessing to others. Agape love is a great Grace benefit. There is joy in living in Grace. Peace does not coexist with disorientation to Grace. Longsuffering gives the ability to wait for God's Grace provision. Gentleness, goodness, faith, meekness, and temperance are fruits of righteousness, which is divine good.</p>
<p>Okulunnamizibwa kw’ekisa Okulunnamizibwa mu kisa kuleeta obusobozi okutunuulira abantu netubalaba nga Katonda bw’abalaba. Bwe busobozi okubaleka okubeera abalamu mu Mukama, n’okwesiga Katonda okwerula ekkubo lye gye bali. Enkola eno eleetera abantu okukola ensobi n’otobasalira musango. Kikuyamba okukkiriza okukwogerako n’otokosebwa oba n’otoba nabukaawu. Kukuleetera “okugulumiza abalala okusina ggwe”, oba tokola kintu okuyita mu kuyomba oba okwegulumiza, onoobeera “omukutu ogw’ekisa.”</p>	<p>Orientation to Grace Grace Orientation gives the ability to look at people and see them as God sees them. It is the ability to let them live their lives as unto the Lord, and trusting God to make His way clear to them. This technique lets people make mistakes without your judging them. It enables you to accept criticism without hurt or bitterness. It enables you to "esteem other better than yourself", to "do nothing through strife or vainglory." You will be a "conduit of Grace."</p>
<p>Okufuga embeera z’obulamu Ffenna tulina embeera z’obulamu. Tuzifuga oba zo okutufuga! Singa omuddu w’emu ku zo oba ezisingawo, ebirowoozo byo bitwaliddwa zo, era nezikufuga. Nezijjula ebirowoozo byo, emboozu zo, okusalawo kwo. Obuddu bw’embeera z’obulamu zitutwala okunoonya essanyu okuyita mu bugabirizi obutali bwa kisa obw’ensi ne Setaani. Okufuga embeera z’obulamu kitegeeza nti otunuulira Mukama olwa buli mbeera. Essanyu lyo teryesigamye ku bantu, embeera oba ebintu. Olina emirembe gya Katonda egibulwa okutegeera. Oyize okumatizibwa mu buli mbeera. Osobola okulindirira. Ekiseera kya Mukama okugabirira buli kyoyagala; osobola okubyeyagaliramu ng’obirina; era osobola okusigala nga oli musanyufu Mukama bw’alaba nga kisaana obutakuwa kyoyaayaanira.</p>	<p>Mastery of the Details of Life We are all involved with details of life. Either we master them, or they master us! If you are a slave to one or more details of life, your thoughts are devoted to them, and they drive you. They dominate your thinking, your conversation, your decisions. Slavery to the details of life leads to a search for happiness through the non-Grace provision of the world and Satan. Mastery of the details of life means that you look to the Lord for every detail. Your happiness does not depend on people, circumstances or things. You have the peace of God that passes understanding. You have learned to be content under any circumstances. You can wait for the Lord's timing in providing the details you want; you can enjoy them when you have them; and you can stay happy when the Lord sees fit not to provide some detail.</p>
<p>Omutima oguwummudde Omutima oguwummudde gwesigamizibwa ku kumanya</p>	<p>Relaxed Mental Attitude A relaxed mental attitude is based on knowing God and on</p>

