



**OKUTENDEKA ABAKULEMBEZE B'EKKANISA  
MU BUVANJUBA BW'AFIRIKA**

# **KAABAKUUKU**

bya

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Kaabakuuku yabeerawo mu kiseera kye kimu ne Yereimiya. Yawandiika ekitabo kino mu kiseera eky'akatyabaga. Alwoozebwa okuba nga yakiwandika ng'olutalo lwa Carchemish lunaatera oba nga lwakaggwa mu (605 Kristo Tannazaalibwa), nga Babbulooni ne banywanyi be Abameedi n'Abaperusi baakazikiriza Obusuuli ne banywanyi babwo Abamisiri. Essuula za Kaabakuuku ezisooka yali mboozzi wakati wa Kaabakuuku ne Katonda; essuula eyokusatu yali ssaala ye n'okwatula kwe okw'okukkiriza. Ekitabo kino kyogera ku nsonga enkulu omuli: ekibi, obubi, okubonaabona, obutali bwenkanya, n'engeri Katonda gyatunuuliramu ensonga zino; n'engeri Katonda gy'asirikamu era n'akola ebintu mu ngeri etafaanagana ne bwe tulowooza. Mu ngeri nnyingi, emiramwa egiri mu kitabo kya Yobu, Okubikkulirwa, ne Zabbuli eziwerako bijulizi bwa Kaabakuuku. Okufundikira 1 kwogera "ekizibu kyobubi," n'Okufundikira 2 kutuwa eby'okulabirako ebiwerako ku Njigiriza eyanamasasaana, ekitegeeza., ekintu kye kimu ekibaawo nga kikwata ku Katonda ate ne ku basigire be.

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## I. Ennyanjula

### A. *Omuwandiisi*

Kaabakuuku y'omu ku “bannabi abatono. ekkum n'ababiri.”<sup>1</sup> Kaabakuuku yeyogerako nga “*Kaabakuuku nabbi*” mu **Kaab 1:1** and **3:1**. Ennyanjula y'ekimu ku biwandiiko bya apokrifika mukitabo ky'Endagaana Enkadde *Beero n'Ogusoga* kigamba nti “okuva mu bunnabbi bwa Kaabakuuku, omwana wa Yesu [Yoswa], ow'ekika kya Leevi.” Kino kitulaga nti kyaliba nga Kaabakuuku yali mu Leevi ng'akwatagana n'abayimbibi b'omu yeekaalu (soma **1 Ebyom 25:1-8**), olwokuba **Kaab 3:1** agamba nti **essuula 3** yali “*ssaala . . . okusinzira ku Ekisigiyonosi*.” E “*kisigiyonosi*” mu ngeri nnyingi kitegeerekeka nga: “enjogera y'abayimbi butya zabbuli bwe naayimbibwa” (Mansfield 2017: *Kisigiyonosi*); “kiraga entegeka y'ennyimba ez'okusaba” (*Africa Study Bayibuli*, Kaab 3:1, weetegereze); era “y'engeri y'ekitontome ekikwata ennyo ku mutima” (*New American Standard Bayibuli*, Kaab 3:1, weetegereze). Bwe tweyongerayo, **Kaab 3:19** amalirizaagamba nti “*ya mukulu w'abayimbi, ku bivuga byange eby'enkoba*.” Kino “kitulaga nti yalina ebivuga: mu biseera ebyo Omuleevi yekka ye yakkirizibwanga okukozesa ebivuga ku nnyimba ze mu Yeekaalu” (Hirsch 2002-2011: Kaabakuuku). Ng'oggyeko ebyo, tewali kirala kyogerwa ku Kaabakuuku, era erinnya lye terirabikira mu kitabo kirala kyonna mu Bayibuli.

Era n'amakulu g'erinnya Kaabakuuku tegamanyiddwa. Ku ludda olulala, “lirabika nga linnya eryewolebwa mu Basuuli “kambakûku,” ekimera ekisimbibwa” (Hirsch 2002-2011: Kaabakuuku). Abalala bagamba nti lyaggyibwa mu kigabo ky'Olwebbulaniya ekitegeeza “okunyweza” oba “okuwambaatira,” nga kiva ku kwagala kwe yalina eri Mukama oba olw'okumeggana ne Mukama (Stephens-Hodge 1970: 787).

### B. *Ebiseera n'Ebyabaawo*

Kaabakuuku yawandiikira mu kiseera eky'akatyabaga eri eggwanga lya Yuda.<sup>2</sup> Ekitabo kitandika nga kiraga ebiseera by'obutabanguko, obutali butuukirivu, obugwagwa, empalana, n'obutali bwenkanya ebyali bisaasaanidde ensi. **Kaab 1:6** ate era ayogera ku Katonda “*ng'ayimusa Abakuludaaya [ekitegeeza., Ababbulooni]*” abaali bagenda okulumba era bazikirize Yuda ng'ababaka ba Katonda abasala omusango. Babbulooni, mu butuufu, baagolokoka era ne bazikiriza ekibuga ky'Abasuuli ekikulu ekye Nineeve mu 612 (KT), baasanyawo n'ebiyali bisigalidde eby'obwakaba bw'Abasuuli era ne bawangula ne Misiri mu 605 (KT), era n'olwekyo ne bawangula Yuda, ne bazikiriza Yerusaalemi, yeekaalu, era ne batwala n'abantu mu buwanjangu e Babbulooni mu 586 KT. N'olwekyo, abalondoola ebyafaayo ekitabo kino bakiteeka mu biseera by'obufuzi bwa Yosiaya (640-609 KT) oba ku Yewowakimu (609-598 KT), newakubadde ng'abamu balaba ng'ekyawandiikibwa mu biseera bya Manase nga bano tebanafuga, (697-642 KT) (soma Armerding 1985: 493; Patterson 1989: 666-67; Stephens-Hodge 1970: 767). Donald Gowan agamba nti abakugu mu by'ennimi baagerageranya olulimi lwa Kaabakuuku n'ebiwandiiko ebirala era ne bakiraga nti, bw'ogeraageranya Olwebbulaniya engeri gye luzze lukulaakulanyizibwamu, Kaabakuuku yaaliba nga yawandiikibwa mu myaka egyasemberera egyo 600 KT (Gowan 1976: 16).

Kaabakuuku tayogerera ddala nsibuko ya butali butuukirivu, obugwagwa, empalana n'obutali bwenkanya mu nsi. Abalondoozi b'ensonga abasingakino bakiraba ng'obukambwe bw'omumaka, newakubadde ng'abalala bakiraba ng'okunyigiriza kw'abasaatuuzi abagwira (ob'olyawo Abasuuli). Philip Whitehead agamba nti bwe kiba nti obubi n'obutali bwekanya bwali buleetebwa bagwira, olwo “ekigendererwa kya Katonda ku bwenkanya bwe mu Kaabakuuku kiba kisingawo, kubanga ‘Abakuludaaya’ babeera tebasindikibwa kubonereza Yuda olw'obutali bwesigwa bwayo, wabula nga babeera bazze kutulugunya” (Whitehead 2016: 266). Endaba y'ebintu esinga obulu kwe kumanya nti ensibuko y'ekibi n'obutali bwenkanya bwali mu Yuda yennyini. Kino kirabibwa mu ngeri bbiri: empandiika Kaabakuuku gy'akozesa mu byafaayo.

Empandiika Kaabakuuku gy'akozesa eri obubi n'obutali bwenkanya efaanagana ne bannabi abalala gye bakozesa ku butali bwesigwa bwa Isirayiri (ne Yuda) eri Katonda. Carl Armerding annyonyola, “Kya bulijjo ‘obwenkanya’ era ‘n'obukambwe’ mu kitundu tebikwatagana, era ‘ababi’ ye Isirayiri okuggyako nga kiragiddwa bulungi mu bigambo ebirala (eky'okugeza., Okuva 23:1-9; Isa 5:7-15). Wano, mu mulamwa gwe gumu, balwoozebwa okuba Abayudaaya okusinzira ku mutendera guno.” (Armerding 1985: 499) Whitehead agattako, “Olw'okuba ng'obutali bwenkanya obwogerwako bwa buli kiseera, mu Bannabbi Ab'oluvannyuma,

<sup>1</sup> Bannabbi abatono bayitibwa “batono,” si lwakuba bunnabbi bwabwe nti si bukulu ng'obwa Isaaya, Yeremiya, Ezekyeri, ne Danyeri, naye kubanga, mu kutwaliza awamu, ebitabo byabwe bimpfi.

<sup>2</sup> Eggwanga lya Isirayiri lye yawulamamu bibiri mutabani wa Sulemaani Lekobowaamu bwe yalya obwakabaka nga mu 930 BC. Obwakabaka obwamabuka bwayitibwanga Isirayiri; obwakabaka obwamaserengeta nga buyitibwa Yuda. obwakabaka bwomumabuka obwa Isirayiri bwasanizibwawo Abasuuli mu 722 BC era ne buvaawo.

nga birabika nga bya waka, Nze nteesa nti ‘abagwira abanyigiriza’ abasomebwako mu 1:2-4 si kituufu. Kaabakuuku yemulugunya ku ‘butabanguko’ (חמט) ne ‘kukuzikirizibwa’ (דש) mu 1:3, bye bigambo ebyakozesebwa okunnyonnyola obuvundu mu Ezek 45:9 ne Amosi 3:10, era n’okufaayo kwe eri ‘obwenkanya’ (משפט) kino kikwatagana bulungi n’okunyigirizibwa okwakolebwanga bannansi bokka na bokkka.” (Whitehead 2016: 266)

Mu byafaayo, Manase ye kabaka wa Yuda eyasinga obubi: yakola ebibumbe, n’abiteeka ne mu yeekaalu yennyini; n’ayisa batabani be mu muliro [ekitegeeza., okusaddaaka amabujje]; yakola eby’obusamize n’okwelaguza; yakolagananga n’abasawuzi n’abakongozzi; era n’akola obubi obulala bungi “*okusinga Abamooli abaamusooka bye baakola, n’ayonoonesha Yuda n’ebifaananyi*” (2 Basse 21:11). Era ekyavaamu, Katonda yeralayirira nti “*ndireeta obubi ku Yuda ne ku Yerusalemi obusingirayodala era nabuli muntu alikiwulira alisasamala*” (2 Basse 21:12). Ky’amazima nti Yosiya ye yasikira omusika wa Manase Amoni, era Yosiya n’akola ebyali ebirungi mu maaso ga Mukama. Yasaanyawo ebifo webasinzizanga ebibumbe, n’azuula n’ekitabo ky’amateeka era n’azzaawo n’embaga y’okuyitako, era n’akola nenkyukakyuka endala. Wabula era, “*naye Mukama n’atakyuka kuleka kiruyi kye ekingi ekyabuubuusa obusungu bwe eri Yuda olw’okusunguwaza kwonna Manase kwe yamusunguwaza. Mukama n’ayogera nti Ndiggyawo ne Yuda mu maaso gange nga bwe nzigyeewo Isiraeri, era kino kye nneeroboza, Yerusaaalemi n’ennyumba gye nmayogera nti erinnya lyange linaabanga eyo.*” (2 Basse 23:26-27) enkyukakyuka za Yosiya tezaalwawo. Wabula ate, yaddayo mu makubo ge amabi, okufaanana nga Isirayiri bwe yali mu nnaku z’abalumuzi. Yekoyaazi ye yasikira Yosiya, era n’afugira emyezi esatu gyokka, era naye yali kabaka mubi. Naye yasikirwa Yekoyakimu. Yekoyakimu yafuuka “muddu” wa Babulooni (2 Bass 24:1). Yatta abantu bangi abaatalina musango, ekintu “*Mukama kye yali tasobola kumusonyiwa*” (2 Basse 24:4). Yeremiya yamulagulako olw’okwagala amagoba agatali g’amazima, ng’ayiwa omusaayi ogutalina musango, ng’anyigiriza abantu n’okubaggyako ebyabwe (Yer 22:13-19; soma ne Yer 26:1-23). Embeera eno—obwannantagambwako bungi n’obutali bwekanya mu nsi, nga butandikira mu bakulembeze ob’oku ntikko—nga bubaananira ddala n’embeera Kaabakuuku gye yakaabiriramu Mukama.

### C. Essira ly’ekitabo

Kaabakuuku abuuza ekibuuzo Abakristaayo n’abatali kye babuuzza: Katonda ayinza atya—alwoozzebwa okuba ng’amanyi byonna, alina maanyi gona, era nga mulingi olubeerera—akrkiriza atya obubi okwegiriisiza mu ggwanga lyaffe ne mu nsi yaffe? Ekirala, mu maaso g’obubi bwe butyo, lwaki Katonda asirise nnyo? Okugatta kw’ekyo, eky’okuddamu kya Katonda eri ekizibu ky’obubi n’obutali bwenkanya mu Isirayiri kirabika nga tekikwataganira ddala n’obulungi bwe, n’okwagala kwe eri obwenkanya, okwagala kwalina eri abantu be; omuli, Katonda okusindika abantu ababasinga obubi, Ababbabulooniokuzikiriza Yuda. Shimon Bakon agamba, “Kaabakuuku aleeta okwemulugunya kwa mirundi ebiri oba esatu, ng’abuuzza . . . etteeka Katonda lyakwasizaamu empisa. Ayi Mukama, ndituusa ddi okukukaabirira naye nga tompuliriza lwaki nkukaabirira nti, “*Ebikolwa eby’obukambwe bimpitiriddeko,*” naye n’otannyamba? (1:2). Yali atabuddwa n’okusirika kwa Mukama wakati mu butabanguko n’obubi obw’ejjenjeero. Wakati ngawanjagira Katonda ng’ayagala Katonda afuge enneeyisa y’abantu ku nsi, Kaabakuuku yeetaba mu mboozu ne Mukama.” (Bakon 2011: 26) Philip Whitehead agattako nti, “Ekitabo kya Kaabakuuku kyogera bingi mu bufunze era kye kimu kubinyumira ennyo omusomi eyewaddeyo mu kukkiriza mu Ndagaano Enkadde eri Katonda ow’ekisa. Kaabakuuku abuuza Katonda entakera ku bikwata kukubonaabona kw’omutuukirivu, era newakubadde ng’ekitabo kikomekkereza, nga ekimazeeyo byonna, mu ngeri y’essuubi, kikulekera ebibuuzo ate n’okusinga byonna kyogerera mu ngeri bbiri okusinga, eky’okulabirako, okukakasibwa kwa munnazzabbuli ng’agamba nti talabanga mutuukirivu ng’alekeddwa, newakubadde ng’abaana be basaba emmere (Zabb 37:25).” (Whitehead 2016: 265). N’olwekyo ekitabo kino kya biseera byaffe era kya mugaso gye tuli.

### D. Enzimba n’ensengeka

Kale *Enkuluze y’Ekiyudaaya* ekutemeratemera mu kitabo:

“Kigwa mu biti bibiri: (1) essu. i. ne ii.; (2) essu. iii. Ekitundu ekisooka ye ‘massa’ (obunnabbi obw’okunenya). . . . Ekitundu ekisooka kiri mu ngeri ya mboozu. Essu. i. 2-4 yeekokkola obwonoonefu bw’empisa, obulabika nga Katonda bwatafaako; i. 5-11 mulimu ekirangiriro kya Katonda ku musango ogugenda okujja okuyita mu Bakaludaaya; i. 12-17 kiraga okwemulugunya kwa nabbi ku malala agassusse n’obbukambwe bw’omulabe. Mu essu. ii. Katonda alabula Kaabakuuku obutasala musango mu bukambwe olw’ekibi ekyali eky’ejjenjeero, naye asigale nga muvumu (1-4). ‘Ebibonoobono’ bya mirundi etaano, ebiri mu ‘kitangaala’ oba ‘olugero oluvuma’ (5-6), olwafunzibwa abantu abo bennyini abaali banyigirizibwa oyo eyabawangula, byonna biweebwa ennamba

(6, 9, 12, 13, 19). Essu. iii. Eno zabbuli erombojja okulabisibwa okw'emirundi egiwerako, okunnyonnyola amaanyi ga Katonda ag'entalo, agaweta ensi, ensozi, n'emigga olw'ekigendererwa kye—ddala, n'omwezi n'emmunnyeenye, ku lw'abantu be. Oluyimba lufundikira n'ekirangiriro nti newakubadde emikisa gy'obutonde giriremererwa mu nnaku ez'enjala, omuyimbi alisanyukira mu Mukama (17-19)." (Hirsch 2002-2011: Ekitabo kya Kaabakuuku)

Ekitabo kisobola okusengekebwa bwe kiti:

### **I. Embooji ya Kaabakuuku eyasooka ne Katonda (1:1-11)**

A. Ebigambo ebisooka (1:1)

B. Okwemulugunya: Katonda asirise wakti mu bubu n'obutali bwenkanya (1:2-4)

C. Okwanukula kwa Katonda: togenda kukkiriza kwanukula kwange—nze nnyimusa Abaludaaya okusalira Yuda omusango n'okumuzikiriza, naye nabo gugenda kubasinga kubanga amaanyi gaabwe ge bafudde katonda (1:5-11)

### **II. Embooji ya Kaabakuuku eyokubiri ne Katonda (1:12—2:20)**

A. Okwemulugunya: Oli mutukuvu nnyo okukkiriza obubi, kale, lwaki osanyukira Abakaludaaya abatulugunya era ne bamira abo ababasinga obutuukirivu (1:12-17)

B. Kaabakuuku alindirira okuddibwamu Katonda (2:1)

C. Okwanukula kwa Katonda (2:2-20)

1. Wandiiika okwolesebwa; kulindirire, kugenda kutuukirira (2:2-3)

2. Ensonga enkulu: Omutima gw'owamalala si mulungi munda mu ye, naye omutuukirivu anabeeranga mulamu lwa kukkiriza (2:4)

3. Ebibonoobono bya mirundi etaano birangirirwa eri oyo ow'amalala (2:5-19)

4. Okumaliriza: Mukama ali mu yeekaalu ye entukuvu; ensi yonna esirike mu maaso ge (2:20)

### **III. Essaala ya Kaabakuuku (3:1-19)**

A. Ebigambo ebisooka (3:1)

B. Okusaba Katonda obuyambi (3:2)

C. Okubikkulirwa okw'obwakatonda (3:3-15)

D. Okwatula okw'okukkiriza (3:16-19)

## **II. Ebyogerebwa ku Kaabakuuku**

### **A. Embooji Esooka (1:1-11)**

- **1:1**: *Ebikuuno nabbi Kaabakuuku bye yalaba:*

Eky'ekitabo okubeera ekya "*nabbi Kaabakuuku*" kyayogeddwaako omuwandiisi eri waggulu.

**Olunyiriri 1** lulangirira bulangirizi ekigenda okuddirira. Ekimu ku by'enjawulo ku bunnabbi bwa Kaabakuuku kwe kuba nti, obutafaanagana bannabbi abalala abaayogeranga ekigambo okuva eri Mukama era abaatumbwanga okwolekeza obunnabbi bwabwe eri amawanga oba abantu kinnoomu, Kaabakuuku teyatumbwanga kwogera eri mawanga oba eri abantu, naye yali ayogera butereevu eri Katonda mwene. Wabula, ekigambo "ekikuuno" ku ntandikwa y'ekitabo kino "kiraga ekyo Katonda kye yali atadde ku mutima gwa Kaabakuuku, nga n'olwekyo agenda kukirangirira eri bonna" (Patterson 1989: 668). Kale nolwekyo, okwemulugunya kwaKaabakuuku n'ebibuuzo eri Katonda tebiva mu butawa Katonda kitiibwa oba mu kuteebereza wabula biviira ddala mu Katonda yennyini. Ekyo ob'olyawo kiri bwe kityo kubanga Katonda akimanyi nti ffena tulina ebibuuzo n'okwemulugunya bwe kutyo, kale nno Katonda y'abibuuzo era naabyanukula.

- **1:2-4**:<sup>2</sup> *Ayi Mukama, ndituusa ddi okukukaabirira naye nga tompuliriza lwaki nkukaabirira nti, "Ebikolwa eby'obukambwe bimpitiriddeko," naye n'otannyamba?* <sup>3</sup> *Lwaki ondaga obutali bwenkanaya era lwaki ogumikiriza obukyamu kubanga okuzikiriza n'ebikolwa eby'obukambwe biri mu maaso gange, empaka n'ennyombo byeyongedde.* <sup>4</sup> *Amateeka kyegavudde gatagonderwa era n'obwenkanya ne*

***butakolebwa. Ababi be basing abatuukirivu obungi era babebunguludde, n’obwenkanya ne bulinnyirirwa.***

Ekibuuzo Kaabakuuku ky’abuuzo mu **luny. 2** kye kimu ku bibuuzo ebikulu bye tintera okubuuza. Aleeta ensonga emanyiddwa nga “ekizibu ky’obubi” era n’ensonga “siyodisite” ekitegeeza., okunnyonyola lwaki Katonda omulungi atuukiridde, ataggwaawo, ali buli wantu akkiriza obubi okubaawo. Ekigambo “siyodisite” kitegeeza “Katonda omwenkanya” (Sherry 2020: Theodicy). Kaabakuuku aleeta ensonga eno mu ngeri bbiri mu mbozi ye esooka n’eyokubiri ne Katonda: mu booji ye esooka leeta ensonga ya Katonda okusirika wakati ng’obubi n’obutali bwenkanya nga bugenda mu maaso; mu mbooji eyokubiri aleeta ensonga eri mubwenkanya bwa Katonda okukozesa eggwanga erisinga okubeera ebbi okulamula abalisinga obutuukirivu.

Ekitabo kya Kaabakuuku (ewamu n’ebitundu by’ebitabo ebirala, omuli Yobu, Okubikkulirwa, ne zabbuli eziwerako) biwerezebwa eri ekibuuzo kye yandika naky’o mu kitabo: “*Olituusa ddi Mukama?*” Ndikaabira obuyambi kutuusa ddi era ggwe n’osigala ng’oisirise? Omubi alikulaakulana kumala bbanga ki ggwe nga tolina ky’okolawo? Obutali bwenkanya bulikoma ddi ng’ababukola tebabonerezebwa? (soma **Zabb 6:3; 13:1-2; 35:17; 74:10; 79:5; 80:4; 89:46; 90:13; 94:3; Yer 12:4; Okubi 6:10**) Olw’okuba ng’abantu bonna beebuuzo ebibuuzo bino—Abakristaayo n’abatali—ekitabo kino naffe leero kikyatugasa. Mu butuufu, ekitabo kino kirabika nga kyawandiikirwa eri abantu bonna, mu biseera byonna eri ebifo byonna. Philip Whitehead ayogera nti, “Tewali nsibuko ya muwandiisi etulagibwa (eky’okulabirako) nga mu Koseya, Amosi ne Yeremiya. Obuvo bwa nabbi obutatubulirwa byonna byolekezebwa ku bukulu bw’ensonga, era n’eri embooji ya Kaabakuuku nga yemulugunya eri Katonda. N’olwekyo, kikubiriza omutaputa okusoma Kaabakuuku ng’ayogera ku kigendererwa kimu eky’okukkiriza, omuli, ekizibu kya Katonda ekirabika eri obutali bwenkanya n’obwononefu.” (Whitehead 2016: 267-68) J. H. Eaton agattako, “Obubaka bwe bulabikira mu ngeri ey’omuggundu ng’ekigendererwa kwe kubeera nga butegeerekeka mangu. Olw’ensonga eno kyogera ebigasa eri emirembe, era wano kisanyusa okuba ng’abantu ababeeranga ku nnyanja emyufu [kyenkana emyaka nga 500 okuyitawo oluvannyuma lwe byogerwako mu Kaabakuuku] ebyazuulibwa mu ssu 1-2 eky’abulunganyama era ne bawandiika ne bye yawandiika n’ebyogerebwa ku Kaabakuuku bye tukozesa leero.” (Eaton 1961: 82) Newakubadde Kaabakuuku abuuzo ebibuuzo abantu bonna bye babuuzo, kikuku okwetegereza by’ajuliza ng’abuuzo ebibuuzo: “Okubuuza nti obutali bwenkanya bulikoma ddi okukkirizibwa okweyongera kitegeeza nti waliwo Katonda era ng’asobola okubukomya. Kino era kiraga nti okunyigirizibwa kuno kubadde kuloopebwa lunye eri Katonda, era nga Katonda akimanyi bulungi, nti era asuubirwa okubaako kyakolawo.” (Whitehead 2016: 269)

Mu kitundu kino, **oluny. 2** lwogera ku “butabanguko” (Olwebbulaniya = *hamas*) ekintu “ekiraga okutyobolebwa kw’amateeka nga mu kino omuntu akosa muntu munne (eky’okulabirako. Olube 6:11). Amakulu gaakyo agali munda kwe kuba nga waliwo ekikyamu, ng’obukambwe obulumya omubiri kye kimu kubirabika. . . . *Hamas* kirabika emirundi mukaaga mu Kaabakuuku (1:2, 3, 9, 2:8, 17 [ebiri]) . . . kale nno ekigambo ekyo kyali kyankizo nnyo mu ktabo kino.” (Armerding 1985: 500)

Mu **luny. 3** Kaabakuuku abuuzo ekibuuzo ekiddirira “*Kinaamala bbanga ki?*” Okutegeeza nti, “*Lwaki?*” Kijjukire nti, buli omu abuuzo ekibuuzo kino—Abakristaayo n’abatali—buli lwe tusinginkana obutali bwenkanya, okubonaabona, era n’obubi (soma **Okuva 17:3; 32:11-12; Okub 11:11, 20; 14:3; 20:4-5; 21:5; Yoswa 7:7; Abal 6:13; 21:3; 1 Sam 4:3; 1 Bases 9:8; 2 Ebyom 7:21; Yobu 3:11-12, 20, 23; 7:20-21; 10:2, 18; 13:14, 24; 21:4, 7; Zabb 10:1; 22:1; 42:9; 43:2; 44:23-24; 74:1, 11; 80:12; 88:14; Isa 63:17; Yer 9:12; 12:1; 13:22; 14:8-9, 19; 15:18; 22:8; Okuku 5:20**). Waliwo ebintu ebikulu bibiri mu kibuuze kino. Ekisooka, waliwo ekizibu mu nzivuunula. Enzivuunula ezimu ziraga ekitundu ky’ekibuuzo kya Kaabakuuku ekisooka nga yeyogerako, naye ekitundu ekyokubiri ng’ayogera ku Katonda, eky’okulabirako., “*Lwaki ondeka okulaba obutali butuukirivu era lwaki otunula n’otabaako ky’okola?*” (ESV); “*Lwaki ondeka okulaba obutali bwenkanya? Lwaki ogumiikiriza abakola ebikyamu?*” (NIV). Enzivuunula ezimu ebibuuzo byombi zibiyolekeza Kaabakuuku kennyini, eky’okulabirako., “*Lwaki ondeka okulaba obubi, era n’ondeetera n’okulaba obugwagwa?*” (NASB); “*Lwaki ondaga obubi, era n’ondeetera okulaba omutawaana?*” (NKJV). Enzivuunula zombi NASB ne NKJV zirina ekigambo “nze” mu kitundu ky’ekibuuzo ekyokubiri mu bunukuta obwesulise, nga kiraga nti akalazi “nze” tekaalimu mu Lwebbulaniya mukusooka. Obutabaawo bw’akalzi butegeeze amakulu okukyuka.

Ekyokubiri waliwo amakulu mu kibuuze kya Kaabakuuku ekibuuzo nti “*Lwaki?*” Weetegereze ekigamba nti ye “*ggwe [Katonda] andibisa obutali butuukirivu*” era singa NASB ne NKJV zibeera ntuufu mu nzivuunula yaazo, “ggwe” (Katonda) “*ggwe ondeetera okulaba obugwagwa buno?*” Mu njogera endala, obutali butuukirivu bwe butwetooloolaera ne tubwetegereza, wabaawo ensonga lwaki weebuli. Katonda abeera atulinze

okubaako kye tukolawo. Tuli babaka ba Katonda okuleeta obununuzi, si kubeera awo nga tukungubaga bukungubazi.

Mu **luny. 4** Kaabakuuku esira alissa ku butali bwenkanya n'okuwagira obubi by'alaba nga bimwetooldode. Akaabirira Katonda kubanga akimanyi nti “*ye Mukama ye Katonda ow'obwenkanya*” (**Isa 30:18**; soma ne **Ekyam 32:4**; **Zef 3:5**).<sup>3</sup>

**1:5-11:**<sup>5</sup> “*Mutunuulire amawanga, mwetegereze. Mwewuunyize ddala nnyo. Kubanga njenda kukola omulimu mu nnaku zammwe gwe mutalikiriza newaakubadde nga mugubuuliddwa.* <sup>6</sup> *Kubanga laba, nkuyimusiza Abakaludaaya, eggwanga eryo eririna ettima era ekkambwe, ababunye ensi eno n'eri nga bawamba amawanga agatali gaabwe.* <sup>7</sup> *Ba ntiisa, batiibwa, be beetekera amateeka gaabwe era be bagassa mu nkola, nga balwanirira ekitiibwa kyabwe.* <sup>8</sup> *Embalaasi zaabwe zidduka okukira engo, era mu bukambwe zikira emisege egy'ekiro. Abasajja abeebagala embalaasi bava mu nsi ey'ewala era bajja beesaasaanyizza ne banguwa okutuuka ng'ensega bw'erumba ky'eneerya.* <sup>9</sup> *Bajja n'eryanyi bonna, ebibinja byabwe birumba ng'embuyaga ey'omu ddungu; ne balyoka bayoola abawambe abangi ng'omusenyu.* <sup>10</sup> *Weewaawo, basekerera bakabaka ne baduulira n'abakungu. Basekerera buli kibuga ekiriko ekigo ne bakituumako ebifunfugu ne balinniyira okwo, ne bakiwamba.* <sup>11</sup> *Awo ne bayita nga bakunta ng'embuyaga; abantu bano omusango be gwasinga, eryanyi lyabwe ye katonda waabwe!*”

#### Okwetegereza ennyanukula ya Katonda

Mu kitundu kino, Katonda ayanukula omulanga gwa Kaabakuuku; wabula by'amwanukula Kaabakuuku si bye yali asuubira. Okusalira magezi, ekibi, obubi, n'obutali bwenkanya Kaabakuuku bwe yali yemulugunyaako, Katonda amugamba nti “*agenda kuyimusa abakaludaaya,*” bano nga be bantu *ababi ennyo era batali benkanya wadde.* “*Bantu ba bulabe ennyo era bantiisa; tebalinaamu kisa na kusaasira kwonna mu bo. . . . Bjjirira kutulugunya. . . . Bano bakuyjaanya abalabe baabwe ng'omusenyu. . . . Baasekerera bakabaka, era nabafuzi babasekerera. Basekerere nembiri. . . . Bano bakuntu ngembuyaga nga basaatuuka, be bantu abaasingibwa omusango, amaanyi gaabwe nga gali mu Katonda waabwe!*” Yeremiya yalagula ekintu kye kimu mu **Yer 4:1—6:30**. Waliwo ebintu bye tulina okwetegereza wano. Ekisooka, Katonda akyogerera ddala nti *ye kennyi y'ayimusizza Abakaludaaya (oluny. 6)*. Buno bwe bukakafu nti Katonda y'afuga amawanga, ng'ayimusa agamu ate amalala n'agassa (soma **2 Ebyom 20:6**; **Yobu 12:23**; **Zabb 33:10-11**; **75:6-7**; **135:10-12**; **136:10-22**; **Enge 21:1**; **Isa 13:1—23:18**; **40:21-24**; **41:2-4**; **45:1-7**; **Dan 2:20**; **4:17, 32**; **5:21**; **Abar 9:17**; **13:1**). Kale nno, Bayibuli etugamba nti, “*Mukama kyonna ky'asiima ky'akola, mu ggulu ne ku nsi*” (**Zabb 135:6**). Katonda ayogera nti “*alanga ku ntandikwa ebigenda okubaawo. Okuva ku mirembe egy'edda ennyo, n'alanga ebintu ebitannabaawo, nga njamba nti, 'Enteekateeka zange zijja kubaawo era ndituukiriza byonna bye nategeka. . . . Weewaawo njogedde era nnaatuukiriza. Nga bwe nategeka bwe nnaakola.'*” (**Isa 46:10-11**)

Ekyokubiri, ekyo Katonda kye yali akola—kwe kugamba., okuyimusa amawanga amalala okulumba n'okuzikiriza Isirayiri eyali emenye endagaano ne Katonda n'etaweereza Mukama n'essanyu n'obwesigwa—kyali kyayogerwa dda eri Abaisirayiri nga tebannaba na kuyingira nsi mpya (**Ekyam 28:47-57**). Kyenkana emyaka nga 150 nga Kaabakuuku tannawandiika, Katonda yali yalangirira omusango ku bwakabaka obwamambuka ga Isirayiri okuyita mu nabbi Amosi nti: “*Muwulire ekigambo kino Mukama ky'aboogerako mmwe abaana ba Isirayiri, ennyumba yonna gye naggya mu Misiri.*” <sup>2</sup> “*Mu bantu bonna abali ku nsi, mmwe mwekka be nalonda. Kyendiva mbabonereza olw'ebibi byammwe byonna.*” <sup>3</sup> *Abantu ababiri bayinza okutambulira awamu wabula nga bakkiriziganyizza.*” (**Amosi 3:1-2**; see also **Yer 25:29**; **1 Peet 4:17**)

Ekyokusatu, Katonda akimanyi nti Abakaludaaya gwanga *eritamutya*: “*bajuuddde obutali bwenkanya n'okutuluganya abalala. . . . be bantu abaasingibwa edda omusango, ng'amaanyi gaabwe ye katonda waabwe!*” Guno si gwe mulundi ogwali gusooka Katonda okukozesa amawanga agabakira amaanyi, agatamuwa kitiibwa okusalira abantu omusango. Katonda yakosezaako Abasuuli okulumba n'okusanyaawo obwakaba bwa Isirayiri mu mambuka ng'ababonereza olw'ebibi n'okusinza ebifaananyi (**Amosi 6:14**; **Kos 7:1—10:15**); era

<sup>3</sup> Ekisanyusa, **Isa 30:18** wamaliriza wagamba nti, “*baamukisa abo abamulindirira.*” Eyo y'embeera ya Kaabakuuku. Yali awulira ng'alindiridde ebbanga ggwanvu era nga “*obwenkanya obulwaawo bwe bwenkanya obumiddwa.*” **Isa 30:18** ali mu kukakasa Kaabakuuku—era naffe—nti obwenkanya obulwisiddwaawo *tekitegeeza* obwenkanya obukumiddwa. Buli kikyamu kigenda kuterezebwa (soma **Olube 18:25**; **Zab 9:7-8**; **Isa 3:10-11**; **Abar 8:28**; **2 Abakk 5:10**; **Abakk 3:25**). Obwenkanya bwe bugenda kuba nga bujjudde, olw'okuba ng'amanyi byonna era ng'abikkula byonna, ne bye tulowooza nti bikwekeddwa n'ebigendererwa by'emitima gyaffe (**1 Sam 16:7**; **I Bass 8:39**; **1 Ebyom 28:9**; **Zabb 44:21**; **Enge 15:3**; **21:2**; **Omub 12:14**; **Mat 10:26**; **Makko 4:22**; **Lukka 8:17**; **12:2-3**; **16:15**; **Ebik 11:24**; **Abar 8:27**; **1 Abakk 3:13**; **4:5**; **Abaeb 4:13**).

yakozesaako Obusuuli okubonereza Yuda olw'obutali bwenkanya bwabwe (Isa 8:5-8; 10:1-6; 29:1-8). Era tukiraba, ebyo byaliwo ddala nga Katonda abikozesa oba okuziyiza olutalo okwolesa obulungi bwe n'okwagala kwe okutuukiridde (soma Okuva 15:3-12; Abala 2:23—3:2; 1 Sam 17:45-47; 30:1-19; 2 Sam 5:17-25; 2 Ebyom 17:10; 20:15, 22).

### Empandiika y'ennyanyukula ya Katonda

Katonda ng'ayanukula omulanga gwa Kaabakuuku, yakozesa ebigambo bye bimu Kaabakuuku bye yakozesa, nga kino kitegeeza nti yawulira okulaajana kwa Kaabakuuku era nti, newakubadde Kaabakuuku yali tanyumirwa kye baamuddamu, Katonda ye yali ayanukulaokwemulugunya kwa Kaabakuuku. N'olwekyo, "tunula" era "olabe" mu **luny. 5** kikwatagana ne "tunula" era "olabe" mu **luny. 3**. "Obukambwe" mu **luny. 9** kikwatagana "n'obukambwe" mu **lunyi. 2**. "Obwenkanya" mu **luny. 7** kikwatagana "n'obwenkanya" mu **luny. 4**.

Katonda okuddiŋŋana ebigambo bino era nakyo kiraga nti agenda kusasula Yuda okusinziira ku bikolwa byabwe. Ng'ayita mu bikolwa ne mu by'okulabirako Katonda alamula abantu n'amawanga n'abasasula "okusinziira ku bikolwa byabwe" (Abale 24:17-22; Abala 1:6-7; 9:22-24, 56-57; 2 Sam 12:9-12; 1 Basse 2:32-33; 20:35-42; 21:17-19; 2 Ebyom 6:23, 30; Yobu 4:8; 34:11; Zabb 18:24; 31:23; 62:12; Enge 1:31; 11:25; 14:14; 22:8; 24:12; Omub 12:13-14; Isa 59:18; Yer 17:10; 25:14; 32:19; Ezeek 7:3, 8-9, 20, 23-24, 27; 9:10; 11:21; 16:43, 59; 18:30; 22:31; 24:14; 33:20; 35:6, 11, 15; 39:24; Kos 8:7; 10:13; 12:2; Yow 3:5-7; Obad 15; Zekk 1:6; Mat 16:27; 25:14-30; Makko 4:24; Lukka 6:37-38; 12:47-48; Yok 5:28-29; Abar 2:1-6; 12:19; 1 Abakk 3:8, 11-15; 2 Abakk 5:10; 11:15; Abag 6:7-8; Abeef 6:8; Abako 3:25; 2 Tim 4:14; Abaeb 10:26-27; 1 Peet 1:17; 2 Peet 2:20-22; Yuda 14-15; Okubi 2:23; 14:13; 20:11-13; 22:12). Eriiso ku liiso; ekyo Yuda kye yali asize, nga ky'alina okukungula; okusinziira ku kigera kye, nga kye kirina okumusasulwa.<sup>4</sup> Wabula, Armerding akinokola nti amazima gano ge gamu "ge gakola ku Yuda oba ku Babbulooni: omusango gwa Mukama eri ekibi mu bantu be era gusalirwa n'Ababbabulooni, ekirabikira ddala obulungi mu luny. 11b ne kigaziyizibwa mu 2:6-19. Obuyinza bwa Katonda tebuggyawo buvunaanyizibwa bwa muntu; wabula obudde bw'okuwa embalirira tebafaanagana (cf. Abar 2:4-11; 9:11-24; 1 Timo 5:24)." (Armerding 1985: 502)

Ekyo Katonda kyayogerako kwe kussa mu nkola ennono eyogerwako mu **1 Peet 4:12-13, 17-19**:  
<sup>12</sup> *Abaagalwa, temwewuunya obulumi obw'amaanyi bwe bubatuukako ng'abatuukiddwako ekintu ekitali kya bulijjo. 13 Kyokka musanyuke kubanga mugabanye ku kubonaabona kwa Kristo, mulyoke mujjule essanyu, ng'ekitiibwa kye kirabise. . . .*<sup>17</sup> *Kubanga ekiseera kituuse Katonda okulamula ng'atandikira mu nnyumba ya Katonda. Obanga okulamula kutandikidde ku ffe, kale kiriba kitya ku abo abajeemera Enjiri ya Katonda? 18 "Era obanga kizibu omutuukirivu okulokolebwa, kale aboonooni n'abatatya Katonda balikolebwa batya?" 19 Noolwekyo abo ababonaabona olw'okutuukiriza ekyo Katonda ky'ayagala, basaanidde okuwaayo obulamu bwabwe eri Katonda waabwe omwesigwa, bakole obulungi." Mu **1 Peet 4:12-19**, "Peetero yali akubiriza ekkansa—ennyumba ya Katonda—eyali eyigganyizibwa, okuguma. Abakkiriza baali balafuubana okwekutula ku bibi bye babeerangamu edda ebyabasibanga (ennyiriri 1–4). Peetero abajjukiza nti bagenda kusingisibwa omusango gwa Katonda (olunyiriri 5) naye abakkiriza mu Kristo nga balina okwekumira ku mutindo ogusinga ne kw'ogwo gwe baatandikirako. Kale 'okugezesebwa okukambwe' kwe baasisinkana kwabalongoosa ngomuliro bwe gulongoosa zaabu (olunyiriri 12)." ("Kino kitegeeza ki" 2002-2020: n.p.) Isirayiri ne Yuda bwe babeera mu byombi "ekisa n'obukambe bwa Katonda" (Abar 11:22). Olw'okuba ng'ekkanisa ye Isirayiri omupya ow'omwoyo, n'ekkanisa esuubire kye kimu.<sup>5</sup> J. Alec Motyer ayogera ku kino: "Ekkansa ebanjibwa enneeyisa y'emu nga Isirayiri bwe yali, nga 'kwe kutta ebitundu ebyokunsi, obugwenyufu, empitambi, okwaka, n'okwegomba obubi, n'okululunkana ate ng'era kwe kusinza ebifaananyi (Abako. 3:5, mu nzivuunula y'omuwandiisi). Pawulo akimanyi nti ekibi kya Isirayiri ekinyiiza eky'okusinza ebifaananyi kye kimu ekikwata ekkansa era, nga kinyoomebwa, nga bulijjo, naye nga kwe kwegomba okubi kw'obutayaayanira bya Katonda n'okumwagala." (Motyer 2000: 596) Katonda aleeta obuzibu n'okubonaabona eri abantu ng'ayagala okubaterreeza. N'olwekyo, abakkiriza "bayinza okukakasibwa nti okubonaabona kwabwe—tekutegeeza nti ke kabonero ka Katonda okubasuulirira okulemererwa essuubi lye balina mu kuzuukira kwa Kristo—mu butuufu ke kabonero akalala nti Abakristaayo y'ekkanisa ya Katonda empya kw'eyo ng'Omwoyo kw'atuula nga muye omuliro gw'okubeerawo kwe nga gulongoosa era nga gukakasa ekifo mw'abeera." (Johnson 1986: 291)*

Ffe—nga kinnoomu, ng'ekkanisa, era ng'ebitundu—tuisinkana ebintu bye bimu ne Yuda ow'edda bye

<sup>4</sup> Kino kimanyiddwa ng'ennono ya *lex talionis* (ennono egamba nti ekibonerezo ekiweebwa eyasobezza kirina okuba nga kyenkanankana n'obunene bw'omusango gwe yazizza).

<sup>5</sup> Olw'okuba ng'ekkanisa ye Isirayiri empya ey'amazima era ey'omwoyo, nga bwekyogerwa mu Menn 2018: 55-59.



yasisinka. Ekibuuzo kiri nti: tugenda kukolera ki ekibi, obutali bwenkanya, n’obubi? Tugenda kubuleka bufuge kyeere nga bwe kyali mu nnaku za Kaabakuuku oba tugenda kubitereza? Tukimanyi nti “*Kubanga Mukama gw’ayagala amukangavvula*” (**Abueb12:6; Enge 3:12**). Naye tulina okujjukira ekyo Pawulo kye yawaako amagezi, “<sup>31</sup>*Naye singa tusooka okwekebera, tetwandisaliddwa musango kutusinga. 32 Kyokka Mukama bw’atusalira omusango aba atukangavvula tuleme kusalirwa musango awamu n’ensi.*” (**1 Abakk 11:31-32**) Yuda teyasobola “kwesalira musango,” kale n’alamulwa bubi nnyo Katonda okuyita mu Babbabulooni. Kati ffe “twekebera bulungi, tuleme okusalirwa omusango”?

Waliwo engeri endala Katonda gy’akozesaamu ebigambo mu **nny. 6-11** etalabikira mu nzivuunula endala. **Olunyiriris 6-11** luvvunula amannya g’Ababbabulooni nga “bali” oba “ebyabwe.” Mu Lwebbulaniya, wabula, kyenkana amannya ago gonna googera ku kitonde kisajja, kwe kugamba., “omusajja” oba “eby’omusajja.” Enkozesa y’ekikula ky’omusajja eddamu okwogera ku Babbulooni Katonda bwe yali ayanukula okwemulugunya kwa Kaabakuuku okwokubiri mu **Kaab 2:4a, 5-19**. Kino kikwatagana mu **1:10** (“*Basekerera buli kibuga ekiriko ekigone bakituumako ebifunfugu ne balinnyira okwo, ne bakiwamba*”). Olwebbulaniya mu butuufu lugamba nti, “*Omusajja asekerera buli lubiri, kubanga omusajja akujjanyanya enfuufu era n’awamba omukazi.*” “Omukazi” kitegeeza Yerusalemi ne bbugwe we (Moseman 2017: 265-66). Enjogera eno ekifuula kya “muntu kinnoomu,” bwe kitaba kya kwegatta, mw’ekyo Katonda ky’agamba Kaabakuuku era n’olwensonga eyo, kifuula okwanukula kwa Katonda eri ebibuuzo byonna okuba nga kwewuunyisa era nga kutiisa.

Era n’ekintu ekirala eky’okukozesa olulimi nga lwogera ku omu tulina okukitunuulira. Jjukira nti Katonda yagamba nti, “*Nkuyimusiza Abakaludaaya*” (**oluny. 6**). David Moseman ayogera ensonga nti “okuyita mu kuzozesa ekigambo ‘omusajja’ emirundi esatu (eny. 7 ne 10) n’ebiro bye mbooji nga bwe bigoberera, ekiwandiiko wansi kitulaga nti omusajja (Babbulooni) y’akola, era bw’atyo n’omusajja (Yakuwa). Bw’ofaayo ku lunyiriri 7: ‘Waabulabe era omusajja atiibwa ye. Mu musajja oyo obwenkanya mwe busibuka, era mu ye ekitiibwa mwe kisibuka.’ Bwotagoberera mulamwa, oyinza okulowooza nti bino byogera ku Yakuwa. Kale bwe kityo, omuntu tekimwetaagisa kufuba nnyo okuwulira okuwaawaala kwa Zabb 2:4 mu lunyiriri olwe 10. Era mu lunyiriri 11, enkozesa y’ekigambo ‘embuyaga/omwoyo’ רח (rwh), etaziyizibwa era ey’amaanyil eyera buli kyesanga mu kkubo lyayo, era nakyo kitujjukiza Yakuwa.” (Moseman 2017: 266) Enjogera eno etumulisiza nti Katonda yaali mukukola ng’asalira Yuda omusango okuyita mu Babbabulooni.

Wabula, nga bwe kyayogeddwako waggulu, obusukkulumu bwa Katonda n’okukozesa kwe abantu okutuukiriza by’ayagala ng’Ababbabulooni tekiggyaawo bantu abo okuba nga be bavunaanyizibwa. Kino kirabikira mu makkati g’**olunyiriri 11** wetulabira okukuba ekkoona ery’embagirawo. Ababbabulooni “*bayita nga bakunta ng’embuyaga,*” naye Katonda nabo yabasalira era omusango. Bano “*be baasingisibwa edda omusanngo*” (lit. “*era gwamusinga dda*”). Amangu ddala nga yakalangirira omusango gwa Babbulooni, ensonga eyamusingisa omusango yayogera: “[*gaabwe*] *eryanyi lyabwe ye katonda waabwe!*” Armerding amaliriza nti, “obukambwe n’amalala g’Ababbabuloon” galaga engeri y’okwegulumiza. Abantu bwe batyo tebawaayo mbalirira, tebanonya kwenenya, tebatereza nsonga, bwe batyo nga bwe batyoboola ennono z’obulamu obwatondebwa. Ensala y’omusango ‘okubasinga’ kisobola kutegeeza embooji eyogera ku kuzikiriza okw’ekitalo (cf. 2:6-20; 3:13-16).” (Armerding 1985: 503-04)

### **Okujuliza mu Ebikolwa 13**

Eky’enkomerero, **oluny. 5** lujulizibwa mu **Bik 13:41**. Lukka yakyusaamu katono okuva ku mpandiika egamba nti “*wakati mu mawanga*” okudda ku “*mmwe abasekerezi*” era n’agattako “*omulimu*” oluvannyuma “*mu nnaku zammwe.*” I. Howard Marshall ayogera nti, “Lukka atunuulira embeera eriwo nga y’eddingana ng’ekyo ekyaliwo mu biseera bya Kaabakuuku, nga mw’ekyo Katonda addamu n’akola ‘omulimu,’ era ob’olyawo kitegeerekeke mu nkozesa *ergon* [omulimu] nga kitusongera ku buweereza obw’ekitume obujulizibwa mu ngeri engazi (13:2; 14:26), ekyasiikuula obutakkiriza mu Bayudaaya nga kibaleetera okuba nga bavunaanyizibwa ku musangao gwa Katonda” (Marshall 2007: 587). Ekisanyusa, mu **Bik 13** Pawulo yali ayogererera mu sinnagooga ku Ssabbiiti. Kale, mu buli mbeera “*omulimu mu nnaku zammwe gwe mutalikkiriza*” kyali kigambibwa Bayudaaya ababeeranga mu Yuda. Mu nnaku za Kaabakuuku Katonda yali akozesa Ababbabulooni okukola “omulimu gwe” ogw’obulamuzi, kyokka ng’ate mu nnaku za Pawulo, Katonda yali akozesa ekkana. Mu butuufu, Pawulo yalabula n’abantu abaali mu sinnagooga, “*Mwegendereze, ebigambo bya bannabbi bireme kutuukirira ku mmwe*” (**Bik 13:40**). Nga bwe kikwatagana mu **1:2-4**, waggulu, obubaka bwa Kaabakuuku bwogera ku nnono n’ensonga ezikwata ku mirembe gyonna, amazima agajulirwa ne Lukka. Ekibuuzo eri ekkana olwaleero kye kino: Katonda akozesa ekkana ng’ekikozesbwa kye okuwa omukisa oba okusalira abalala omusango, oba ekkana kaakati okubeera ekitundu ku musango gwa Katonda?

Nga bwe kiri nti omulamwa gwa Pawulo okujuliza **Kaab 1:5** bwali buweereza bwe obw'ekitume, ekinyusi ekikulu mu **Bik 13:41** y'enjiri yennyini. Mu sinnagooga, Pawulo yatandika okulombojja ebyafaayo bya Isirayiri, ebyasonganga era ne bituukirizibwa omulokozi eyasuubizibwa, Yesu (**Bik 13:16-25**). Olwo bw'atyo n'akkaatiriza okufa n'okuzuukira kwa Yesu ekyasobozesa nti *“ku bw'oyo okuggyibwako ebibi kubuuliddwa; 39byonna bye mutandiyinzizza kuggibwako mu mateeka ga Musa, ku bw'oyo buli akkiriza abiggyibwako”* (**Bik 13:38-39**). Mu njogera endala, ennono Katonda gy'annyonnyola Kaabakuuku mu **Kaab 1:5-11** ate ne mu **2:5-19**—eri nti ajja kuleeta obulungi okuva mu bubi, obwenkanya okuva mu butali bwenkanya, n'obulokozi okuva mu kuzikirira—kituukirizibwa ddala mu Yesu Kristo. Wadde nga Kaabakuuku yawulira nga Katonda amulese, ku musaalaba Kristo ky'amazima yalekebwawo Kitaawe (**Mat 27:46**). Olw'okuba nga Kitaffe yayabulira Kristo, bwe tubeera mu Kristo, tetugenda kulekebwawo (**Mat 28:20; Abar 8:31-39; Abaeb 13:5**). Ne mu mbeera enzibu ennyo ze tuyinza okusisinkana tulina obukakafu nti: Kristo ali naffe; akolera mu ffe era okuyita mu ffe okutugumya (**2 Aakk 1:3-5**) n'okutufaananya ye (**Abar 8:28-30**). Mu kiseera eky'okugezesebwa okw'amaanyi, n'okuyigganyizibwa, n'okweraliikirira, ne tusobola okubeera n'emirembe era n'essanyu bye tutasobola kufunira walala (**Yok 14:27; 16:33; 1 Peet 1:3-9**). Enjiri tefaanagana na kintu kirala kyonna oba n'eddiini endala yonna yonna mu nsi. Katonda yekka, okuyita mu Kristo, y'eyatukolera kye tutayinza kwekolera. Enjiri mu butuufu, gwe *“mulimu gwe mutalikiriza newakubadde omuntu ng'agubabuulidde nnyo”* (**Bik 13:41**).

### **EBIBUZO EBYOKUKUBAGANYAAKOEBIROWOOZO**

1. Ogeraageranya otya embeera y'abantu-ey'eb'obufuzi-n'eb'enfuna eya Yuda mu kiseera kya Kaabakuuku n'embeera y'abantu-ey'eb'obufuzi-n'eb'enfuna ey'ensi yaffe? Olowooza Katonda ayinza kugikolera ki?
2. Kiki era kye tuteekwa—nga bassekinnoomu era n'ekkanisa—okukolera obubi era n'obutali bwenkanya bwe tulaba mu nsi yaffe ne mu bitundu mwe tubeera?
3. Ddi lwe wakaabirira Katonda ku bubi oba kubutali bwenkanya? Wakikola otya, bw'oba nga wakikola, ddala Katonda yayanukula okusaba kwo?
4. Weeyisa otya eri akasiirikiro ka Katonda wakati ng'obubi n'obutali bwenkanya bugenda mu maaso nga Katonda tayanukula eri okuwanjaga kwo? Tusaanye kweyisa tutya mu mbeera eyo?
5. Tweyisenga tutya mu kiseera nga Katonda asiriikiridde eri obubi n'obutali bwenkanya bwe tulaba mu nsi yaffe ne mu kitundu mwe tubeera?
6. Ddala “twesalira omusango ffeka tuleme kusalarwa” (1 Cor 11:31)?
7. Katonda yayimusa abantu ababi n'okusingawo (be bakaludaaya) nga be baakozesebwa okubonereza Yuda olw'ebibi bye.
  - Ekyo okyogera ki?
  - Olaba yo ebifaanana ekyo mu nnaku zino?
  - Ekyo tuyinza kukyogerako tutya era twandikikoledde ki ?
8. Okwanukula kwa Katonda eri okwemulugunya kwa Kaabakuuku okwasooka tekwali ekyo Kaabakuuku kye yali asuubira. Mu butuufu, ob'olyawo kwali kukontana n'ekyo kye yali asuubira.
  - Ekifaanagana ng'ekyo kyali kikutuuseeko?
  - Wakikolera ki?
  - Tweyisenga tutya ekintu ng'ekyo bwe kitubaako?
9. Kituufu nti Katonda akozesa ekkkanisa ng'omubaka we okuwa omukisa oba okusalira abalala omusango. Olwo ekkkanisa nayo erindiridde musango gwa Katonda?
10. Enjiri eyawukana etya n'eddiini endala zonna eziri mu nsi?

**B. Embooji Eyokubiri (1:12—2:20)**

**1:12-17:** <sup>12</sup> *Ayi Mukama toli wa mirembe na mirembe, ggwe Mukama Katonda wange, si ggwe Mutukuvu wange? Tetulifa. Ayi Mukama ggwe wabateekawo n’obawa amaanyi batusalire emisango. Era ggwe Olwazi, wabateekawo kubonereza.* <sup>13</sup> *Amaaso go gajjudde obulongoofu tegatunula ku kibi, so toyinza kugumiikiriza bukyamu. Kale lwaki ggwe ogumiikiriza ab’enkwe, n’osirika ng’omubi amalirawo ddala omuntu amusinga obutuukirivu?* <sup>14</sup> *Kubanga abantu obafudde ng’ebyennyanja eby’omu nnyanja, ng’ebitonde eby’omu nnyanja ebitaliiko abifuga.* <sup>15</sup> *Omulabe omubi abakwata bonna ng’eddobo, oluusi n’abawalula mu katimba ke, n’abakuŋaanya mu kiragala kye n’alyoka asanyuka n’ajaguza.* <sup>16</sup> *Kyava awaayo ssaddaaka eri akatimba ke n’ayotereza n’ekiragala kye obubaane; akatimba ke kamuwa obulamu obw’okwejalabya, n’alya emmere ey’ekigagga.* <sup>17</sup> *Kale, bwe batyo bwe banaalekebwa okutikkula obutimba bwabwe, n’okusaanyaawo amawanga awatali kusaasira?*

Okukkiriza kwa Kaabakuuku

Kuno kwe kwanukula kwa Kaabakuuku eri ebyo Katonda bye yamuddamu ku kibuuze kye ekyasooka era n’okwemulugunya kwe. Mu butuufu, agamba nti: “Ggwe, Katonda, olina okubeera omutukuvu era omulongoofu era toyinza kutunula ku bubu n’ebikyamu—kale oyinza otya okutuyimusiza abantu abatatya Katonda era ababi okutusina ate bo okutusalira omusango n’okutuzikiriza?” Abalondoozi b’ensonga bagamba nti ekibuuzo kya Kaabakuuku yakibuuzo Katonda olw’enkolagana ye ne Katonda Kaabakuuku gye yalina, era ng’asinzira mu kifo kye eky’okukkiriza. Amazima gano tugategeera bwe tulaba Kaabakuuku ng’ayita Mukama “Katonda wange” era “Omutukuvu wange.” Okugatta kw’ebyo, newakubadde enzivuunula ey’Olwebbulaniya ekozesa ekigambo “Mukama” mu **luny. 12**, mu Lwebbulaniya, Kaabakuuku mu butuufu yakozesa linnya lya Katonda ery’endagaano eriyitibwa, YAKUWA (Yawe (soma **Okuva 3:13-16; 6:2-8**)). Yeeyongerera okukozesa erinnya YAKUWA ng’ayogera ku Katonda okuyita mu kitabo kyonna (soma **Kaab 1:2, 12; 2:2; 3:2, 19**). Waatalikozesa wokka ye **Kaab 3:3** wagambira “Katonda [Eloah] yajja okuva Temani” ne mu **3:18** (“kyokka ndijaguliza Mukama, ne nsanyukira mu Katonda Omulokozi wange”). Oboolyawo akozesa erinnya lya Katonda kubanga Eloowa ne Elokimu biraga obusukkulumu, amaanyi, n’obuyinza bwe (soma **Zabb 50:22; 114:7; 139:19** erinnya Elokimu werikozesebwa), ne **Kaab 3:3-15** wonna nga woogera ku busukkulumu bwa Katonda n’amaanyi ge ebisinga eby’omuntu yenna na buli kitu kyonna. Mu **Kaab 1:11**, awo Katonda waayogerera ku Bakaludaaya “bano omusango be gwasinga, eryanyi lyabwe ye katonda waabwe,” akozesa ekigambao Eloowa ng’ayogera ku “lubaale” (Eloowa kitgeeza “omulabe wa Katonda” mu **Dan 11:37-39**). **Essuula 3** egeraageranya obusukkulumu, amaanyi, n’obuyinza bwa Katonda omulamu ne lubaale w’Ababbabulooni “eryanyi lyabwe ye katonda waabwe.”

Mu njogera endala, Kaabakuuku yali tayogera (ng’abantu abamu bwe baali balaba “ekizibu ky’obubi”), “Nze sisobola kukkiriza mu katonda awagaira era n’akkiriza n’obubi okubeerawo.” Whitehead agamba, “Kaabakuuku teyali mulabe wa Katonda we, era yali tabuusabuusa kubeerawo kwa Katonda. Yakiremerako nti Katonda mutuukirivu (2:13) era obunkeke bw’ebyo ebyali bigenda mu maaso n’ekyo Kaabakuuku bye yali amanyi ku Katonda ng’alina okuleeta obwenkanya naye ng’ekyo kituukirizibwa lwa kukkiriza mu ‘kwolosebwa’ okwamulagibwa mu 2:2. Mu kifo ky’okubeera omumativu ku mbeera eyali egenda mu maaso ey’okubonaabona n’alwoozza nti kakwakkulizo ka kukkiriza, Kaabakuuku yabuuzo ekibuuzo kye nga kyesigamye ku kukkiriza.” (Whitehead 2016: 280) Brian Allred agattako nti, “Wadde nga tubeerawo olw’okukkiriza wakati mu mbeera enzibu naye era kizingiramu n’okubeera ab’amzima eri Katonda, era tuyigira ku Kaabakuuku nti kirimu n’okwenywereza ku mazima g’ekyo ky’omumanyiiko. Kikulu okumanya ekyatanula ebibuuzo bye eby’omulundi ogwokubiri (eny.12-13). Akyatula nti Katonda mutukuvu, mwesigwa, ayinza byonna, mulongoofu, era w’amazima. Obubonero bunu ku Mukama bukulu nnyo era ge mazima agateegaanika eri Kaabakuuku ne mu mbeera enzibu ennyo. Mu bigambo ebirala, Kaabakuuku bw’ajulira ekyo ekikontana n’ekyo kyakkirizaamu, takkiriza ekyo ky’alaba okukyusa ekyo kyakkirizaamu. Wabula, mu kusoberwa kwe, yenywereza kw’ekyo ky’amanyi nti kye ky’amazima ku Katonda.” (Allred 2017: 179) Tewali wonna mu kitabo kino Kaabakuuku waakikonerako nti ayinza okwabulira Katonda. Kino kikulu nnyo eri Abakristaayo okukijukiranga bwe basisinkana ebizibu, okubonaabona n’obubi.

Okusoomozebwa kwa Kaabakuuku eri Katonda

Embuuzo y’ekibuuzo kya Kaabakuuku mu **luny. 12** (“Ayi Mukama toli wa mirembe na mirembe, ggwe Mukama Katonda wange, si ggwe Mutukuvu wange?”) yali nnambulukufu nnyo mu Lwebbulaniya okusinga okusinga enzivuunula endala bwe ziraga. Francis Andersen agamba, “Tewali kyewuunyisa ekisinga essaala ya

Kaabakuuku eyokubiri. Tewali kifaanana kino mu Bayibuli yonna. Katonda asembererwa n'obwetowaze n'ekitiibwa bwe tubaako kye tusaba atukolere, nga bwe kiba mu ssaala ez'obwetowaze. . . . Ekibuuzo kya Kaabakuuku, nga bw'ajjukiza Yakuwa nti walubeerera, mutukuvu, taggwaawo, naye era atulyamu olukwe, newakubadde nga teyakyatulira ddala kye kitundu ekyali mu kuwanjaga kwa nnabbi. Obubonero obumwogerwako tebulaga bwenkanya n'obuyinza omuntu bwe yandisuubidde Yakuwa okwolesa ng'afuga ensi n'azikiriza n'ababi. Obubonero obwogerwako bukulu, nga bwogera ku mbala n'embeera z'omuntu oyo okusinga by'akola. . . . Kubanga Katonda alina okuba nga mutukuvu era nga taggwaawo, lwaki abantu tebakuumbwa, era lwaki obufuzi bwa Katondaobw'ensi bumaamirwa obwanantagambwako n'obusibira mu bbwa?" (Andersen 2001: 175)

Okutabulwatabulwa kwa Kaabakuuku oba okusoberwa kweyongera okulabikira mu kitundu kino. Atandika na kukoolwa erinnya lya Mukama "Katonda wange, Omutukuvu wange." Ye okuyita Katonda "Olwazi" kiraga endaba ye ku Katonda nga y'ensibuko y'obukuumi bwe era n'amaanyi ge. Kale nno, akkaatiriza obukakafu nti "Tetulifa."<sup>6</sup> Era akkiriza nti "ggwe wabateekawo n'obawa amaanyi [Abababbulooni] batusalire emisango, era ggwe . . . wabateekawo okubonereza" naye tannakiriza nti obwenkanya bwa Katonda bwe bukola ekyo. Okwemulugunya kwe okwasooka mu **luny. 4** kwali nti "ababi be basinga abatuukirivu obungi era babeebunguludde, n'obwenkanya ne bulinnyirirwa." Kkyokka akkiriza nti "ggwe alina amaaso agayinze obulongoofu obutatunuulira bubi, so toyinza kulaba bukyamu" (**oluny. 13**). Eyo y'ensonga lwaki takikiriza nti Katonda asobola ekyo okukikiriza "omubi bw'aliira ddala omuntu amusinga obutuukirivu;" (**oluny. 13**).<sup>7</sup> Kale abuuza nti, "Lwaki ggwe okutunuulira abo abakuusakuusa, n'osirika omubi bw'aliira ddala omuntu amusinga obutuukirivu?" (**oluny. 13**) Mu **nny. 14-16** atunuulira Abababbulooni nga be bavubi ate Yuda n'amwanga amalala nga by'ebyennyanja, ebifuuse emmere ya Babbulooni baamutakkuta. Kyokka Katonda ali mabega wa kino "Obafudde ng'ebyennyanja eby'omu nnyanja," (**oluny. 14**). N'olwekyo, alaba obutakwatagana bwa Katonda okutuma n'okufuula Abababbulooni okubeera abalamuzi (abassa mu nkola) nga tebalina gwe basinza okuggyako amaanyi gaabwe n'okuteesa kwabwe. Tebalina gwe bajuliza wabula bo okwejulizaako bokka na bokka n'okutuukiriza okwegomba kwabwe okwokwejaabaata. N'olwensonga eyo, Kaabakuuku yatandika okwogera nti "tetulifa," n'amaliriza nga yeebuza nti "Agenda kweyongera okukaliza obutimba bwe ng'atta amawanga olubeerera ewatali kusaasira?" (**oluny. 17**) Mu kino, alabika teyebuza ku bulungi n'obwenkanya bwa Katonda okukoze abasamize ababi ennyo okusinga Abayudaaya okubonereza Yuda naye era n'obunene oba obukambwe bw'ekibonerezo n'okubonaabona kwe kireeta. Mu njogera endala abuuza nti, "Mu mazima, oli Katonda ow'obwenkanya bw'oba ng'ogenda kugumiikiriza olubeerera obutali bwenkanya obukolebwa ababi era abasamize abatatya Katonda?"

Mu ngeri eno, endaba ya Kaabakuuku yali efaanagana n'eya Yobu. Abantu bangi, bwe balowooza ku Yobu, balowooza ku kulemera kwo kwe mu kukkiriza wakati mu kubonaabona n'okunyigirizibwa okw'ekitalo. Balowooza nnyo ku bitundu bino:

- <sup>20</sup> Awo Yobu n'asituka n'ayuzo ekyambalo kye, n'amwa omutwe, n'avuunama ku ttaka, n'asinza Katonda. <sup>21</sup> n'agamba nti, "Nnava mu lubuto lwa mmange, nga ndi mwereere, era ndifa nga ndi mwereere. Mukama ye yampa, era Mukama ye aggyeewo. Erinnya lya Mukama lyebazibwe." <sup>22</sup> Mu ebyo byonna Yobu teyayonoona, era teyanenya Katonda." (**Yobu 1:20-22**)
- <sup>9</sup> Awo mukazi we n'amugamba nti, "Okyanywezezza obutayonoona bwo? weegaane Katonda, ofe." <sup>10</sup> Naye Yobu n'amugamba nti, "Oyogera ng'omu ku bakazi abasirusiru bwe boogera. Owa! tunaaweebwanga ebirungi byokka okuva ewa Katonda ne tutaweebwa bibi?" Mu ebyo byonna Yobu teyayogera bubi ku Katonda. (**Yobu 2:9-10**)
- "Ne bw'anzita, mu ye mwe nnina essubi." (**Yobu 13:15**)<sup>8</sup>
- <sup>25</sup> Mmanyi nga Omununuzi wange mulamu, era nga ku nkomerero aliyimirira ku nsi. <sup>26</sup> Era ng'olususu lwange bwe luwedde, kyokka mu mubiri gwange ndiraba Katonda; <sup>27</sup> nze mwene ndimulaba, n'amaaso gange, Nze, so si mulala." (**Yobu 19:25-27**)

<sup>6</sup> Ku ludda olulala, David Moseman ye akkiriza nti "Mukifo ky'okutandika ne 'Katonda, oli ludda wa' Kaabakuuku kaakati atandika ne 'Ggwe ani, Katonda?' . . . Ekibuuzo kino ekisooka ku kikula kya Katonda eky'olubeerera kigobererwa ebighambo bya Kaabakuuku: 'tetulifa.' Kaabakuuku akyalemedde ku 'era n'amutwala' era, mu butakkiriza, akakasa nti ekyo kyalabye tekisobola kubaawo—'tetulifa.' Yerusalemi era n'obulamu nga bw'akimanyi tekisobola kuzikirizibwa." (Moseman 2017: 266-67)

<sup>7</sup> Katonda tamalayo byonna, eyo y'enkola ye ey'ennono eyitibwa *lex talionis*, ekitegeeza., ekyo Yuda kye yasiga, kyagenda okukungula; ekigera ky'akozesa, naye ky'ekigenda okumuddizibwa.

<sup>8</sup> Wabula, olunyiriri luno lufundikira lugamba nti, "nja kuwolereza amakubo gange mu maaso ge."

Wabula, tulina okukijjukira nti, eyasuula kukkiriza kwe mu Katonda, naye yabuusabuusa obwenkanya bw'ebikolwa bya Katondaku bulamu bwe:

- “<sup>16</sup> Ne bwe na ndimukoowodde n'ampitaba, sirowooza nti yandimpadde ekiseera n'ampuliriza. <sup>17</sup> Yandimenyeemenye mu muyaga nannyongerako ebiwundu awatali nsonga. . . . <sup>22</sup> Byonna kye kimu, kyenya njamba nti, Azikiriza bonna abataliiko musango awamu n'abakozi b'ebibi. <sup>23</sup> Kawumpuli bw'aba asse mbagirawo, Mukama asekerera okubonaabona kw'abatalina musango. <sup>24</sup> Ensi yaweebwayo mu mukono gw'abakozi b'ebibi. Abikka ku maaso g'abagiramula - bw'aba nga si Mukama, kale ani?” (Yobu 9:16-17, 22-24)
- “<sup>7</sup> Wadde nga nkaaba nti, 'Mpisiddwa bubi,' siddibwamu; ne bwe nkuba enduulu, tewali antaasa. <sup>8</sup> Azibye ekkubo lyange sisobola kuyita; amakubo gange agalese mu kizikiza. <sup>9</sup> Anziggyeeko ekitiibwa kyangen'anziggyako n'engule ku mutwe gwange. <sup>10</sup> Anjuzaayuzza ku buli ludda okutuusa lwe watasigalawo kantu, asigula essuubi lyange ng'omuti. <sup>11</sup> Obusungu bwe bumbubuukirako; ambala ng'omu ku balabe be.” (Yobu 19:7-11)
- “<sup>7</sup> Lwaki abakozi b'ebibi bawangaala, ne bakaddiwa ne beeyongera n'amaanyi? <sup>8</sup> Balaba abaana baabwe bwe banywezebbwa, ezzadde lyabwe nga balaba. . . . <sup>23</sup> Omusajja omu afira w'abeerera ow'amaanyi, nga munywevu ddala ali mu mirembe gye, <sup>24</sup> omubiri gwe nga guliisiddwa bulungi, amagumba ge nga gajjudde obusomyo. <sup>25</sup> Omusajja omulala n'afa ng'alina obulumu ku mutima, nga teyafuna kintu kyonna kirungi. <sup>26</sup> Ne beebaka kye kimu mu ttaka, envunyu ne zibabikka bombi.” (Yobu 21:7-8, 23-26)
- “<sup>20</sup> Nkukaabirira nti, Ayi Katonda, naye toddamu; nnyimirira, naye ontunuulira butunuulizi. <sup>21</sup> Onkyukira n'obusungu; onnumba n'omukono gwo ogw'amaanyi. <sup>22</sup> Onsitula mu bbanga n'ongobesa empewo, n'onziza eno n'eri mu muyaga. <sup>23</sup> Mmanyi nga olintuusa mu kufa, mu kifo kye wateekerawo abalamu bonna.” (Yobu 30:20-23)

C. S. Lewis, eyafirwa mukazi we olwa kkookolo, yalina endowooza y'emu. Lewis yagamba nti, “Sirowooza nti ndi mu kabi ak'okulekeraawo okukkiriza mu Katonda. Obulabe obusinga kwe kutandika okulowooza ebintu ebibi bwe bityo. Embeera gye nneevuma obuntabaako kwe kulowooza nti 'Kale mu kusooka kwa byonna tewali na Katonda,' naye n'okkiriza nti 'Kale kino Katonda kino ky'afaanana. Teweyongera kwerimba.” (Lewis 1961: 9-10)

#### Embeera yaffe egeraageranyizibwa ku ya Kaabakuuku

Twetaaga okimanya nti Katonda mutukuvu, w'amazima, mulungi, mwesigwa, alina okwagala, era ayinza byonna, okusingira ddala bwe tusingira obutali bwenkanya, okubonaabona, obubi, n'okufiirizibwa. Kaabakuuku yali asobola okutunula emabega n'alaba engeri Isirayiri gye yanunulwamu mu buddu okuva e Misiri, empagi y'ekire eyalabibwanga emisana era n'omuliro ekiro, maanu gye baalya mu ddungu, amazzi okuva mu lwazi, okuwangula Abakanani, era n'okunyezebwa kw'eggwanga Isirayiri mu nsi ng'obubonero bwa Katonda n'amaanyi ge amasukulumu, obwenkanya, era n'okwagala okununula. Ffe tuli mu kifo ekirungi ekisinga kw'ekyo Kaabakuuku mwe yali. **Abar 8:28** wagamba nti, “Era tumanyi nti eri abo abaagala Katonda era abayitibwa ng'okuteesa kwe bwe kuli, ebintu byonna abibakolera wamu olw'obulungi.” Kyajja kitya Pawulo, eyabonaabonero mu kkomera, mu kukubibwa embooko, n'amayinja, n'okubbira kw'ekyombo (soma **2 Abakk 11:23-33**), yasigala atya ng'akyesiga obulungi bwa Katonda, obwesigwa bwe, n'obwenkanya bwe, n'okwagala kwe? Ayanukula ekibuuzo ekyo mu **Abar 8:31-32** bw'ayogera nti, “Kale tunaagamba ki ku bintu bino? Katonda bw'abeera ku lwaffe, ani asobola okutulwanyisa?” Nga Allred bw'akinokolayo nti, “Obwesigwa bwa Pawulo busimbiddwa mu musaalaba. Yesu Kristo yakomererwa era n'azuukira: guno gwe musingi gw'obuvumu bwa Pawulo mu bulungi bwa Katonda, amagezi ge, era n'obwenkanya bw'obugabirizi bwa Katonda, obukakafu bwe ng'ebintu byonna bikola ku lw'obulungi eri abo abaagala Katonda era be yayita, nga tofuddeeyo ku biriwo leero. Era obwo naffe bwe buvumu bwe tulina. Bulijjo mu mbeera ez'okusoberwa, n'okutabulwa, n'obulumu, erabika nga tetegeerekeka, mu nsi enkambwe, osigala okyayagala okumanya nti Katonda w'amazima? Tunuulira Kristo eyakomererwa era n'azuukira. Oyagala okumanya nti Katonda mugezi? Tunuulira Kristo eyakomererwa era n'azuukira. Oyagala okumanya nti Katonda mwesigwa? Oyagala okumanya nti Katonda mulungi? Oyagala okumanya nti Katonda wa kwagala? Tunuulira Kristo eyakomererwa era n'azuukira. Mu kifo ky'okutaputa Katonda nga tusinziira ku bye tyitamu ebya kiseera kino, kwo okukkiriza kunyweza bunyweza ekyo kye tumanyi nti ge mazima ng'ebintu tubirabira mu ggalubindi ez'omutango gwaffe. Mu Yesu, Katonda atuwadde eky'okulabirako ekitegeerekeka eky'obulungi bwe, obwenkanya bwe, obwesigawa bwe, n'omukwano gwe, nga tetufuddeeyo ku mbeera yaffe ey'ekiseera kino kye tulimu.” (Allred 2017: 180)

- **2:1: Kale ndiyimirira mu kifo kyange we ntera okubeera ntunule nga ndi waggulu eyo ku ggulumu nnindirire ky'alinyamba, era ne kye ndimuddamu ekikwata ku kwemulugunya kw'abantu.**

Kaabakuuku ng'omukuumi

Mu **luny. 1** Kaabakuuku alindirira, ng'anoonya Katonda amwanukule ku kwe mulugunya kwe. Ekifaananyi ky'omukuumi n'akanaala mwayimirira bikozezebwa nnyo bannabbi okulaga embeera ey'okulindirira (**Isa 21:8, 11; Yer 6:17; Ezeek 3:17**). Ekifaananyi *“eky'okuyimirira ku kanaala, n'olengera okulaba”* okusingira ddala kikozezebwa ku “bakuumi abakuuma ebisenge by'ekibuga (2 Sam 18:24-27; 2 Basse 9:17-18, 20), abo nga be baalina okulabula abatuuze ku kabi akabeeranga ebweru (Isa 21:6; 52:8; Ezeek 33:2-6). Enjogera eyo ekozezebwa bannabbi ng'ekisiikirize, nga bano be bakuumi ba Isirayiri okulaba ebigendererwa bya Mukama n'okubitegeeza abantu (Kos 9:8; cf. Isa 56:10-11; Yer 6:17; Ezeek 3:17; Mik 7:4, 7).” (Armerding 1985: 509)

Ekifaananyi kino kitulaga ebintu bisatu eby'ekyo kye kitegeeza “okulindirira Mukama.” Ekisooka, okulindirira n'okukuuma byetaagisa, okugumiikiriza, n'obuwulize. Ebyawandiikibwa tebitubulira bbanga lyenkana wa Kaabakuuku lye yalina okulinda nga Katonda tannamwanukula. Kiyinza okuba nga kyali kiseera ekiwerako (kino tujja kuyogera mu bugazi gye bujja. Omukuumi tabeera na ddembe kuvaawo awo waakuumira singa kyalinda kirwawo oba singa aba takyawulira mirembe. Okugumiikiriza kitegeeza okusigala ng'oli mwesigwa okutuusa ku nkomerero, mu biseera ebizibu ne mu biseera ebirungi, ng'engero za Yesu eziwerako bwe zikkaatiriza. (Soma **Mat 24:42-51; 25:14-30; Lukka 12:35-48; 19:12-27**). Nga bwe tulaba mu **Kaab 2:4b**, okugumiikiriza kukulu nnyo mwebyo Katonda byagamba Kaabakuuku era naffe.

Ekyokubiri, okuyimirira ku kanaala kuyamba omukuumi okulaba ebintu ebiri wansi mu ngeri omulala gyatayinza. Kino kikwatagana ku mbeera enzibu n'obugumiikiriza. **Abar 5:3-5** ne **Yak 1:2-4** woogera ku buziba bw'embala okugumiikiriza mu kukkiriza okuyita mu kugezezebwa n'okuyigganyizibwa kye kuleeta. Pawulo yatambulira mu ndowooza eyo bwe yasobola okugamba mu **Abar 8:18**, nti *“Okubonaabona kwe tubonaabona kaakano kutono nnyo bwe kugeraageranyizibwa n'ekitiibwa ekiritubikurirwa.”* Asafu “naye ku ludda olulala yali endaba y'ebintu bw'etyo mu **Zabb 73:17** bwe yalaba obuggagga abatatya Katonda bwe balina nga butaliimu ng'obugerageranyizza n'enkomerero yaabwe bwe yali egenda okuba. Tugenda kulaba mu **ssuula 3** nti endaba ya Kaabakuuku ey'ebintu yakyuka nnyo.

Ekyokusatu, “okulindirira Mukama” kitegeeza kulindirira “Mukama,” si kulinda bintu by'agenda okutuwa. Kino era, kikwatagana n'ebiseera ebizibu. Setaani bye yali avunaana Yobu byali bigamba nti, *“Yobu atiira bwereere Katonda? <sup>10</sup> Tomukomedde lukomera okumwetooolola ye n'ennyumba ye ne byonna by'alina, enjuyi zonna? Owadde omukisa omulimu gw'engalo ze, n'ebintu bye byaze mu nsi. <sup>11</sup> Naye kaakano golola omukono gwo okome ku byonna by'alina, kale alikwegaanira mu maaso go.”* (**Yobu 1:9-11**) ekyo kye kibuzo buli omu alowooza okuba ng'agoberera oba ng'ayagala Mukama kyasisinkana: Ddala njagala Katonda olw'ekyo kyali oba olw'ekyo kye mmusuubira okumpa? Ebiseera ebizibu bitulaga oba nga twagala Mukama olw'okumwagala oba olw'okumusubira okutuweereza. Ku ludda olulala, ebiseera ebizibu bituyamba okuva mu mbeera ey'okwerimba, okwerowoozako n'okunyigiriza abalala ne tudda mu nkolagana ey'amazima. Ekyewuunyisa kiri nti bwe tulindirira Mukama mu bwesigwa era ne tumuweereza n'obulamu bwaffe bwonna, mu **Lukka 12:37** Yesu asubiza okutuweereza ffena emirembe gyonna: *“Balina omukisa abaddu abo, Mukama waabwe bw'alijja b'alisanga nga batunula; mazima mbagamba ng'alyesiba n'abatuuza ku mmere, n'ajja n'abaweereza.”*

Waliwo ebintu bisatu ku kulindirira n'okukuuma kwa Kaabakuuku bye tulina okufaako. Ekisooka, mu kulindirira n'okukuuma, Kaabakuuku yali akkiriza nti ye tamanyi buli kimu. Naffe tetumayi buli kimu. “Ekifaananyi kirimu bingi okusinga omuntu yenna ku ffe by'alaba. Obutoffaali bwonna obugatta akakunizo tetubulina. Okusenziira ku mawulire amatono ge nnina, sisobola kutegeerera ddala magezi, obulungi, oba obwenkanya bwa Katonda or enteekateeka ze oba ebyo by'akozesa n'engeri zaabyo zaakozesa okusenziira ku bibaawo mu kiseera ekyo kyokka. Wadde nga tetusobola kukiwakanya nti Katonda akkiriza ekibi era n'akozesa n'ekikolimo okutuukiriza enteekateeka ye ey'obwakatonda – era ng'obulumi bw'abantu n'okubonaabona kwabwe nga kitundutundu ku nteekateeka ye – kino tekiggyawo obulungi bwa Katonda n'amagezi ge.” (Allred 2017: 180)

Ekyokubiri, eky'okuba nti Kaabakuuku yali atunula *“okulaba by'anaayogera nange, era bye mba nziramu eby'okwemulugunya kwange.”* Kitulaga nti yali asubira Katonda agenda okumwanukula. Yali akyalina enkolagana n'empuliziganya ne Katonda. Newakubadde ng'enzivuunula efundikira n'**oluny. 1** nga lugamba nti Kaabakuuku yali anoonya *“bye mba nziramu eby'okwemulugunya kwange,”* Olwebbulaniya mu butuufu lugamba nti *“ekyo kye nnaakola ku kunenyezebwa kwange.”* Ddala “okunenyezebwa kwange” kwogera

ku kunenyezebwa kwa Kaabakuuku Yakuwa kwe yamunanya oba okunanya kwa Yakuwa eri Kaabakuuku? “Olwebbulaniya luwagira ensoma zombiriri, ekiyinda okuba nga kigenderere. Olunyiriri 12-17 kiyinda okuba kyali kikakasa okunanya Yakuwa ng’anenyezebwa nnabbi. Kale bwe kityo, Kaabakuuku olw’okweyongera okutya obulabe n’ekiryu mu nnyiriri 12-17, nnabbi ayinda okuba nga yali asubira okunenyezebwa okw’obwakatonda.” (Moseman 2017: 268) Yali tagenderera kwanukula “eri” naye “okuwakanya” okunenyezebwa okw’obwakatonda okulaga amakulu mu bujjuvu mu **luny. 1**: “Nti Kaabakuuku asubira eky’okuddamu okuva eri Yakuwa kiyamba Kaabakuuku okweyongera okukakasa obwesigwa bwa Katonda n’obuyinza bwe n’ekyo kye yali amanyi ku Katonda era kyamukkiririzaamu okukola. Kaabakuuku asubira okunenyezebwa olw’okusomooza Yakuwa era nakyo kikakasa entegeera ye ku butuukirivu n’obutukuvu bwa Katonda. Eky’enkomerero, nti Kaabakuuku agenderera okwanukula ‘ng’awakanya’ okuwabulwa kwa Katonda kiraga okulafuubana kwa Kaabakuuku n’ekiryu kye, nga bwe biragibwa mu lunyiriri olwe 2-4 ne 12-17 okutwaliza awamu.” (Ibid.: 269)

Ekyokusatu, okutandikira mu **luny. 2**, tukimanyi nti Katonda yayanukula Kaabakuuku, naye nga bwekyayogeddwa eddako, ebyawandiikibwa tebitulaga kiseera ki kye kyatwalira Kaabakuuku ng’akyalinda Katonda okumwanukula. Okufaanagana n’ekibuuzo ekyaggulawo ku ntandikwa y’ekitabo—*Ai Mukama, ndituusa wa okukaaba, naawe nga tokkiriza kuwulira?*—ebyawandiikibwa tebitubulira “Bbanga ki” Kaabakuuku yamala ng’akaabirira Katonda. Bwe tutunulira ebyafaayo, tukimanyi nti Kabaka Nebukadduneeza ow’e Babbulooni yazinda Yerusalemi omulundi ogusukka ogumu, nga yatandika mu 598 KT era n’amaliriza n’okusaanyaawo Yerusalemi ne Yeekaalu mu 586 KT era n’atwala Abayudaaya mu bunyaga e Babbulooni. Oluvannyuma bakkirizibwa okudda ewaabwe olw’ekiragiro kya Kkuulo mu 538 KT. Kale nno, okusinzira ku kiseera Kaabakuuku we yawandiikira ekitabo kino, embeera gye yali yemulugunyaako yali emaze emyaka nga 70. Wabula, bwe tuddayo mu biseera Manase weyafugiranga Yuda (697 KT), omugatte gwekiseera kyonna ekitali kyabwenkanya, obukambwe, era n’obubi okutuusa ku kuva mu buwambe e Babbulooni kyamala emyaka nga 160.

#### Embeera yaffe bw’ogigerageranya n’eya Kaabakuuku

Kino kitutegeza nti, bwe tusinginkana embeera enzibu ne tuwanjagira Mukama okututaasa oba okubaako byatubulira oba byatwanukula, ayinda obutatwanukula okumala ekiseera ekitali kigere. Tulina kusigala nga tusaba era nga tukaabirira Mukama okumala *ebbanga lyonna*. Mu butuufu kisoboka nti mu bulamu buno tuyinza *obutasobola*, kufunirawo ansa ya Mukama buli lwe tumusaba. Kyokka ate bwatwanukula, katwanukula kiyinda okuba nga si kye tusubira (nga bwe kyali mu mbeera ya Kaabakuuku). Era bwe kityo bwe kyali ne mu mbeera ya Pawulo. Yawandiika bw’ati, “*Noolwekyo olw’obutagulumizibwa nnyo, kye nava nfulumizibwa eriggwa mu mubiri, ye mubaka wa Setaani, ankube nneme okugulumizibwa ennyo.*”<sup>8</sup> *Emirundi esatu egy’enjawulo nga nsaba Mukama amponye eriggwa eryo.*<sup>9</sup> *Buli mulundi ng’anjamba nti, “Ekisa kyange kikumala, kubanga amaanyi gange gatuukirira mu bunafu.” Noolwekyo kye nnaavanga nneegulumiza n’essanyu lingi olw’obunafu bwange, amaanyi ga Kristo galyoke galabisibwe.*<sup>10</sup> *Kyenva nsanyukira mu bunafu, mu kuvumibwa, mu bizibu, mu kuyigganyizibwa, mu binzitoowerera, ku lwa Kristo, kubanga buli bwe mba omunafu, olwo nga ndi wa maanyi.”* (2 Abakk 12:7-10)

Tewali ayagala kubeera “*mu bunafu, mu kuvumibwa, mu bizibu, mu kuyigganyizibwa, mu binzitoowerera.*” Naye buli omu ebyo abiyitamu. Pawulo yayiga okubigumira era ng’asobola n’okubyewaaniramu, kubanga mu kukola bw’atyo, amaanyi ga Kristo gaatuula ku bulamu bwe. Mu butuufu okuviira ddala ku ntandikwa y’obulokozi bwe okudda eri Kristo, Katonda yamugamba nti, “*Era nnaamulaga nga bw’atekwa okubonaabona ku lw’erinyanya lyange*” (Bik 9:16). In 2 Abakk 11:23-33, Pawulo ajjukira obuzibu obungi—okuva mu bannansi ne bannamawanga—bwe yayitamu. Kyokka, nate, ng’amaliriza agamba, “*Naye obanga kinywanidde okwenyumiriza, ka neenyumirize olw’ebyo ebiraga obunafu bwange.*” (2 Abakk 11:30). Eby’okuyigira bino bizibu. Tebikwatagana na bye twagala ne byetusubira. Biwakanya endowooza y’ensi esinga obungi era n’enjigiriza ezimu, eziyigiriza nti obulamu kwe kubeera nga mulamu katebule, olina ensimbi, era ng’oli musanyufu. Kyokka ng’ebyokulabirako bino bya bayibuli. “*Obunafu, mu kuvumibwa, mu bizibu, mu kuyigganyizibwa, mu binzitoowerera*” bituuka ku buli muntu—si mu ngeri y’emu oba ekigera—naye bituuka ku buli muntu.

Ekikulu ennyo y’engeri *gwe tweyisa* bwe tusinginkana okubonaabona, obubi, era n’obutali bwenkanya bwe butyo oba bwe tulaba abalala nga bayita mu kubonaabona, obubil, era n’obutali bwenkanya bwe butyo. Nga bwe twakyogeddako edda, obutali butuukirivu bwe butwetoolola era ne tubutegeera, ekyo kibaawo lwa nsonga. Katonda abeera ayagala tukitegeere era tubeeko kye tukolawo. Kubanga ffe tuli babaka ba Katonda okuleeta obununuzi so si kuddaawo kukuba biwoobe eri obubi obutwetoolode (oba obutali butuukirivu bwe tuyitamu).

Ekisumuluzo ky'okwanukulira okubonaabona, obubi, era n'obutali bwenkanya ffe kwe kwebuuzi nti: Bino ebiriwo bitugoba ku Katonda oba bitusembeza gyalu? Nze nnyanyizza Katonda okukozesa embeera zino okunkuzi n'ayongera okunfaananyanga nga ye, bwe ntyo nange ne nnyuma ababonaabona? Eyo y'emu ku nsonga lwaki Katonda aleeta "obunafu, okuvumibwa, obuzibu, okuyigganyizibwa, n'obutyabaga" mu bulamu bwaffe—tusobole okugumya bannaffe ababonaabona nokwagala kwa kKristo. Pawulo kennyini ekyo yakitulaga bwe yayogera nti, "3 Yeebazibwe Katonda era Kitaawe wa Mukama waffe Yesu Kristo, Kitaffe ow'okusaaasira era Katonda ow'okusanyusa kwonna; 4 atusanyusa mu buli kibonoobono kyaffe, ffe tulyoke tuyinzenga okusanyusanga abali mu kubonaabona kwonna, n'okusanyusa ffe kwe tusanyusibwa Katonda. 5 Kuba nga bwe tugabana ennyo mu bibonyoobonyo bya Kristo, era bwe tutyo mu Kristo mwe tugabanira ennyo essanyu. 6 Naye bwe tubonaabona, tubonaabona olw'okusanyusibwa n'okulokoka kwammwe; era bwe tusanyusibwa, tusanyusibwa olw'okusanyusibwa kwammwe, okuleeta okugumiikiriza ebibonyoobonyo ebyo naffe bye tubonyaabonyezebwa." (2 Abakk 1:3-6)

- **2:2-3:** <sup>2</sup> Awo Mukama n'anziramu n'ayogera nti, "Wandiika okwolesebwa okwo okwole bulungi ku bipande," alyoke adduke mbiro oyo abisoma. 3 Kubanga okwolesebwa okwo kukyali kwa ntuuko zaakwo ezaalagirwa, era kwanguwa okutuusa enkomerero, tekulirimba, bwe kuba nga kulwawo, kulindiriranga; kubanga tekulirema kujja, tekulirwawo."

Ekiseera kyatuuka Katonda n'ayanukula Kaabakuuku. Namulagira okwolesebwa kuwandiikibwe wansi kusobole okusangibwawo abalala, omuli n'emirembe egyali gigeenda okuddirira (soma **Abar 15:4**).<sup>9</sup> Katonda kino yali yakikolako mu biseera ebyayita ne bannabbi abalala (soma, eky'okulabirako, **Okuva 17:14; 34:27; Isa 8:1; 30:8; Yer 30:2; 36:2, 28; Ezeek 43:11**). Ensonga yennyini eyawandiisa okwolesebwa eragibwa mu **luny. 3**: Ng'okwanuka kwa Katonda eri Kaabakuuku kwali kwakubaawo mu biseera by'omu maaso, kale kyali kyetaagisa okukitereka kisangibwewo abo abalibaawo nga kituukirira. **Olunyiriri 3** lukiraga nti Katonda alina enteekateeka eraga nti agenda kutuukiriza ekyo kye yasubiza mu "biseera ebituufu." Wabula, ebiseera bye byeyagera tebifaanagana na byaffe; n'olwekyo, kiyinza okulabika gye tuli ng'ebiruddewo era ebyakasoobo okutuukirira, naye "nga biteekwa okutuuka." N'olwekyo, tusobola okudduku empaka ezitusaliddwa n'obuvumu n'okugumiikiriza. Olw'okuba nga tetussobola kulaba lugendo lwa misinde lwonna, ffe "tulina okunywerera ku ssuubi eryo Katonda ly'atubikulidde, ne tulindirira mu kukkiriza n'essuubi erissussa amaaso ku biziyiza ebiriwo okutuusa nga lituukiridde" (Armerding 1985: 512).

Nga bwe kiri ku "kwolesebwa" ku bwako, Sweeney alowooza nti **enny. 2-4** okuva mu kwolesebwa, kw'ossa n'**oluny. 4** nga lwe lukulu; akkiriza **enny. 5-20** zirimu okunnyonyola kwa Kaabakuuku ku makulu g'nyanukula ya Katonda (Sweeney 1991: 71-72). "Endaba esingako obulungi kwe kukirabira mu bitundu bibiri [**enny. 2-3, 4-5**] nga kizimba omusingi gw'ennyanjula y'okwolesebwa, ebyo nga by'ebitundu ebitaano ebyebibonoobono ebitaano (enny. 6-20). . . . Okusinzira ku **luny. 3** okwolesebwa kwali kukwata ku (by'enkomerero) ey'omu maaso, ku kyali kigeenda okubaawo. Olunyiriri 4 ne 5 tezoogera ku bya mu maaso. Naye ebibonoobono ebitaano ebyali bijja mubiseera eby'omu maaso." (Clendenen 2014: 506)<sup>10</sup>

Okuwandiika okwolesebwa n'okukutereka kulaga obukulu bw'okwolesebwa. Ekyo kikakasibwa okuba eky'amazima; okuzikirizibwa kwa Yerusaslemi ne Yeekaalu ng'ezindibwa Ababbabulooni n'okutwala aba Isirayiri mu buwanjangu e Babbulooni byali bikulu mu byafaayo byaf Isirayiri, naye obukulu bw'ensonga eyo bwagenda wala ne busukka ne Isirayiri. Newakubadde ng'Abayudaaya abaali mu bunyage baali bakkiriziddwa okuddayo mu Isirayiri mu 538 KT, abasinga obungi ku bo tebaddayo. Kale "eky'okubeera ebweru" (Abayudaaya abaali ebweru wa Isirayiri) kyali kikulu mu byafaayo by'obulokozi. "Abukristaayo obwasooka bwasooka kusaasaanira bitundu ebyo omwali Abayudaaya. Kwe kugamba, bwasasaanira Misiri, ne Siriya, ne Asiya, ne busaasaanira Buyonaani ne Yitale. Bino by'ebifo bye tumanyi ewabeeranga Abayudaaya, wabeerangayo sinnagooga zaabwe era nga waliyo Abayudaaya bangi nga basaasaanidde ebitundu ebyo." (Cohen 1995-2014: "Abayudaaya abaali ebunaayira") y'ensonga enkulu eyaleetera Obukristaayo okusaasaanira

<sup>9</sup> Amakulu ga "kale buli akisoma adduke embiro" tegategeerekeka. L. E. H. Stephens-Hodge agamba nti eno njogera ya Kiyudaaya etegeza "nti akisome mangu (buli akiraba)." (Stephens-Hodge 1970: 770). Armerding akinyweza nti "ekisomebwa kikkirizibwe akisoma, olwo omulimu gwe 'adduke' n'obubaka" (Armerding 1985: 511). Youssouf Dembele ateza nti, "Okwolesebwa kuwandiikibwe wansi bulungi ku bbumba oba ku mbaawo olwo abakusoma bakitegeere nti beetaaga okudduka okuwaonya obulamu bwabwe." (Dembele 2006: 1065).

<sup>10</sup> Ku ludda olulala, Andersen alowooza nti tekitegeerekeka oba ng'okwolesebwa ye **Kaabakuuku 3** oba "ebibonoobono" by'omu **ssuuula 2**. Agamba nti, "Eky'amaanyi kye tuyinza okukola kwe kutegeera ebiri mu kitabo kya (Kaabakuuku 3) n'okwolesebwa n'ebibonoobono ('ebibonoobono') ng'obubaka" (Andersen 2001: 207).



ebitundu bino yali nti Abayudaaya bano abaali eyo bayanjulira abasamize Bayibuli ababeeranga mu bwakabaka bw' Abarani era ne babalaga Katonda wa Bayibuli. Abasamize bangi baasikirizibwa, nga bakooye eby'obusamize obwabaleeteranga obukalu mu by'omwoyo. Abasamiza bano “abatya lubaale” be bantu abaamala ne bazuula ekiwummulo eky'omwoyo eky'amazima mu Kristo ne mu Bukristaayo. Ensonga lwaki abasamize bano abaali “batya lubaale” baayanguyirwa okukkiriza Kristo kwe kuba nti “baali bamanyiiko ku bulombolombo bw' Ekiyudaaya olw'okugendangako ku sinnagooga, nga basobola okutegeera amakulu g'ebigambo nga ‘masiya’ oba ‘Dawudi’ oba ‘Yerusaalemi’ oba ‘Obwakabaka’ ebyo nga by'ebyawaw enjiri amaanyi. Olw'okubeerako kwabwe mu sinnagooga kwabayamba okuwuliriza, okutegeera n'okukkiriza enjiri.” (Fredriksen 2018: 153) Abayudaaya abaali ebunaayira baasobola okwanjulira Bayibuli ne Katonda wa Bayibuli eri aboogera Oluyonaani, n'abasamize bannamawanga kubanga byali bikwatanaganamu ne bya bannamawanga, olw'okuba ng'okutwalira awamu byalimu “enkola y'Ekionaani” Abayudaaya, ekitegeera nti., Abayudaaya abaayogeranga Oluyonaani, bangi nga balina endowooza n'obuwangwa obw'Ekionaani soma “Okusaasana kw'Obukristaayo” 2020: Omulimu gw'Obuminsane).<sup>11</sup> Wadde ng'Abakristaayo abaasooka baali Bayudaaya, baali “basamize abatya lubaale” abaasinga okuvaamu abantu abaakyuka ne balokoka. Tewali na kimu kw'ebyo Kaabakuuku bye yali asobola okulengera. Mu butuufu, ekitundu ekinene ekyazannyibwa abantu bano abaalimu enkola “y'Ekionaani,” Abayudaaya abaali ebunaayira mu kufuuka olutindo wakati w'abasamize ne Kristo kino tekyabawo okutuusa nga wayiseewo emya 600 nga Kaabakuuku amaze okuwandiika.

Kino kitutegeera nti tetusobola kusalawo budde bwa Katonda nga tusinziira ku biseera byaffe. Katonda amanyi “*alanga enkomerero okuva ku lubereberye, n'ebigambo ebitannakolebwa okuva ku biro eby'edda; ayogera nti Okuteesa kwange kulinyweraera ndikola bye njagala byonna*” (Isa 46:10). Mu maaso ge, “*olunaku olumu luli ng'emyaka olukumi (1,000), n'emyaka olukumi (1,000) giri ng'olunaku olumu.*” (2 Peet 3:8; soma era Zabb 90:4). Jjukira nti, nga bwe twayogedde mu 2:1, waggulu, n'okwanukula kwa Katonda “obutereevu” ku kwemulugunya kwa Kaabakuuku okw'emirundi ebiri okwaliwo kwatwala emyaka nga 70-160 okutuukirizibwa. Wano, tulaba ensonga enkulu lwaki Katonda yakola nga bwe yakola, kwe kugamba., kwe “kujjuza ensi n'okumanya kw'ekitiibwa kya Mukama” (2:14), nga kye kyavaamu okujja kwa Yesu Kristo mu nsi n'okujja kw'abantu ab'okukkiriza “*okuva mu buli kika n'olulimi n'abantu n'eggwanga*” (Okub 5:9; 7:9), ebitaatandikirawo okutuusa nga wayiseewo emyaka 600 bukya Kaabakuuku awandiika. Nga bwe tujja okulaba nga tukwasaganya ne 2:5-19 n'essuula 3, okwanukula kwa Katonda eri Kaabakuuku kwali kwogera ku biro eby'enkomerero, nga kutwaliramu abantu bonna era n'okuddizibwawo kw'ensi yonna. N'olwekyo, wadde ng'okwemulugunya kwa Kaabakuuku kwali kutuufu, bye y'ajuliza ye tebimala n'akamu. Ekintu kye kimu naffe kitubaako. Okufaayo kwaffe n'okwemulugunya kwaffe eri Katonda kuyinza okuba okutuufu, naye nga bye tujuliza nga tebimala n'akamu, era nga kirabika nti tetulina “kifaananyi kigazi” eky'ekyo ekigenda mu maaso, na lwaki weekiri, era na kiki Katonda kyagenderera okuyita mu kyo.

- **2:4: Laba oyo ow'emmeeme etei nnongoofu wa kugwa, naye omutuukirivu aliba mulamu lwa kukkiriza kwe.**

Olunyiriri luno si ky'ekyokuddamu ekijjudde ku kwanukula kwa Katonda eri Kaabakuuku naye kukola omusingi. Mu lunny. 4a, oyo “*eyeegulumiza*” ow'emmeeme “*eteri nnongoofu*” afanaanyizibwa n'omuntu omubi mu 1:12-17. “Mu mulamwa gw'ebikozesebwa, oluny. 4a lwogera ku Bakaludaaya ne mu lunny. 4b olwogera ku Yuda.” (Sweeney 1991: 76) okusingira ddala, wabula, “omutuukirivu” ayinza okuba nga si Yuda ob'olyawo, olw'okuba ng'obukambwe, ekibi, era n'obutali bwenkanya nga ye Yuda kennyini bye byaleetera Kaabakuuku okukaabirira Katonda. N'olwekyo, “Mu mulamwa gw'oluny. 3, ‘omutuukirivu’ yali kitundu ku mukkiriza eyaffikkawo eyali akkiririza mu kwolesebwa, ng'alindirira obulokozi bwa Katonda okumuggya mu babi” (Clendenen 2014: 508). Obubonero bw'oyo “eyeegulumiza” oba ow'amampaati bunnyonyolwa mu lunny. 5, olutulaga ensibuko “y'ebibonoobono” eby'emirundi etaano ebitandikira mu lunny. 6.

#### Okuwuumbawuumba okwa Kaab 2:4b

Obukulu bw'o lunny. 4b (“*omutuukirivu anaabanga mulamu lwa kukkiriza*”) lwali lutegeerekeka mu Bayudaaya. Ekitabo ekiyitibwa *Babbulooniian Talmud*, ekyawandiikibwa mu kyasa ekyokusatu okutuuka mu kyokutaano [Kristo ng'Azaaliddwa- KA], lukulu mu Buyigirizwa bw'Ekijudaaya era nga y'ensibuko

<sup>11</sup> Baali bayitibwa “Bakelenisiti” okuva mu kigambo kyo “Luyonaani” oba “Muboogera-Oluyonaani.” Kale “Okukalenisita” kwe kukoppa obuwangwa n'enkola z'Ekionaani. Abakalenisiti Abayudaaya baalingamu abo abaasaasanira mu Bannamawanga, nga boogera Oluyonaani, era nga bakozesa Endagaano Enkadde ey'Oluyonaani eyitibwa *Sepucwaginti*. Boogerwako mu **Bik 6:1** ne **9:29**.

y'amateeka g'Ekiyudaaya n'enjigiriza. Tractate Makkot 24a agamba, "[Omuyigiriza] Simlai bwe yabanga abuulira y'agamba nti: Amateeka lukaaga kkumi n'asatu ge gaweewwa Musa. . . . Isaaya bwe yajja n'agafunza mu [nnono] mukaaga, nga bwe kyawandiikibwa, [i] Oyo atambulira mu butuukirivu, ne [ii] ng'ayogera eby'amazima, [iii] Oyo anyooma amagoba ag'okunyigiriza abalala, [iv] atawaayo ngalo ze eri enguzi, [v] attakiriza matu ge kuwulira bya kuyiwa musaayi, [vi] era n'amaaso ge nga gagaana okutunuulira obubi; anabeeranga waggulu. . . . Mikka bwe yajja yagafunzaamu [ennono], nga bwe kyawandiikibwa, Kino kya bagambibwa, Ayi gwe omuntu, kiki ekirungi, kiki Mukama kyakwetaaza: [i] gwe okukikola obulungi, era [ii] kwe kwagala okusaasira [iii] n'okutambulira mu bwetowaze mu maaso ga Katonda wo. . . . Ate era Isaaya n'agafunzaamu [ennono] bbiri, nga bwe kyayogerwa, Bw'ati Mukama bwayogera, [i] Mukuume obutuukirivu [ii] mukole obutuukirivu [n'ebirala.]. Amosi bwe yajja n'agafunza mu [nnono]emu, nga bwe kyagambibwa, Kubanga bw'atyo bwayogera Mukama eri ennyumba ya Isirayiri, Munnoonye Nze olwo mubeere balamu. . . . naye yali Kaabakuuku eyajja gonna n'agazingira mu [nnono] emu, nga bwe kyawandiikibwa nti, Naye omutuukirivu anabeeranga mulamu lwa kukkiriza."<sup>12</sup>

Kaakati **oluny. 4b** bwe lugamba nti omutuukirivu anabeeranga "mulamu" lwa kukkiriza kwe, ekinyusi kiri nti "omulamu" kitegeeza ki mu mulamwa guno? Debbie Hunn agamba nti, "Mu mirundi 279 ekigambo [hāyāh] gye kyeyambisibwa mu Ndagaano Enkadde wabweru wa Kaab. 2.4, tewaliiwo kyakulabirako wekikozesebwa nga 'okweyisa' oba'enneeyisa. . . . Omulamwa gwa Kaabakuuku nagwo guwagira amakulu 'okuba omulamu' okusinga ku 'ky'enkwata y'obulamu' kubanga ensonga ya nnabbi yali nti abatuukirivu baali battibwa (Kaab.1.13-17)." (Hunn 2009: 229) Ensonga eyokubiri ku ky'okuba "omulamu" eri nti: "Kubeerawo okutuusa ddi?" oba "Kubeerawo ddi?" Mu mulamwa gw'ebiyafaayo, Kaabakuuku yali akwatibwako olwa Ababbabulooni abaali beeyongerwa okubaturimbula (**1:17**); naye Mukama amukakasa nti wagenda kubaawo baakaawonawo (**2:4b**). N'olwekyo, eky'omutuukirivu anaaba "omulamu" kyogera ku bulamu obwali bugenda okubaawo oluvannyuma lw'okulumba kw'Ababbabulooni. Okwolesebwa kwennyini kusuubiza bingi okusinga ku ky'obutafiira mu buwambe. Kale nno, "Abayivu bangi bategeera ekya Kaabakuuku okwogera ku bulamu obw'oluvannyuma. . . . Enjogera ya Kaabakuuku ng'akozesa ebifaananyi eby'enkomerero n'okuzikirira n'ebirwoozo ebisonga mu buufu obw'enkomerero. Mu 2.14 ayogera ku ky'ensi okujjula okumanya kw'ekitiibwa kya Mukama. Mu 3.3-15 asiiga ekifaananyi ky'okujja kwa Mukama mu ngeri ey'amaanyi: Okwakayakana kwa Yakuwa kufaanana n'ekitangaala ky'enjuba (3.4); kawumpuli n'ebibambulira bye bimukulembera (3.5); ensozi zisaanyizibwawo era n'obusozi ne busaanawo (3.6); ayawula ensi ku migga (3.9) era n'alinniyirira amawanga (3.12). . . . Kaabakuuku kennyini agenda kutambulira ku bifo ebigulumivu [3.19] *oluvannyuma* Katonda amununula n'abantu abasigaddewo okuva mu balabe baabwe (3.13-14). Mu njogera edala, eyali asobola okulindirira okwolesebwa yali wa kukulaba nga kutuukirizibwa. Singa kyali nga 2.1-4 bw'ateesa, abantu baalina okulindirira okwolesebwa, kyali bwe kityo kubanga, okufaanana Kaabakuuku, bandikirabye nga kituukirira . . . ng'otadde wali ebbali ekitakirizika nti bonna bali bato nnyo we baawulirira okutebeereza mu 2.3, abatuukirivu abamu bandibadde bafudde ng'omwaka gwa539 tugunnatuuka; era olw'okuba nga baali baakubaawo okulaba okwolesebwa nga kutuukirira, obulamu bwe bandiwangaaliddemu bwandibadde bwakuzuukira. Ekiwandiiiko bwe kityo kyogera ku [Eschaton|jml]. (Ibid.: 230, 231; soma ne Clendenen 2014: 506-07, 509) kale nno, newakubadde nga Yuda yasaanyizibwawo era n'awanjanguusibwa mu Babbulooni, era abantu abamu bawangaala ne basobola okulaba okuzikirira kwa Babbulooni nga kukolebwa aba Meedi-Perusi era n'okudda kwabwe okuva mu bunyage, okutuukirizibwa kw'okwolesebwa okujjuvu kweyongerayo okusukkuluma ku Yuda ne Babbulooni.

Wabaddewo okukubagana empawa ku makulu g'ekigambo "okukkiriza" mu **luny. 4b**. Clendenen agamba, "Mu nkozesa y'ekigambo emirundi 49, enkozesa y'ekigambo 'emūnā [ekigambo eky'Olwebbulaniya ekyavvuunulwa nga "okukkiriza"] kirina okulunḡanya kwa mirundi esatu: obwesigwa oba okwesigibwa, obwesimbu oba amazima, era n'okwesigika oba okubeera ow'amazima. Kyenkana amakkati g'obungi bw'ekigambo googera ku Yakuwa n'Amateeka ge." (Clendenen 2014: 509) N'olwekyo, "enzivunuula empya zoogera ku kigambo 'emūnā mu Kaab 2:4 nga 'obwesigwa, obwesimbu' (NJPSV, REB, TEV, GW, NLT, NIV [2011], NET) oba 'amazima' (CEB). Abayivu abamu bataputa Kaabakuuku kye yali ayogera okuba nga kiwakanya n'ekyo Pawulo kye yali ayogera, nti obutuukirivu buweebwa lwa kugondera mateeka. Abayivu

<sup>12</sup> Yali Rabbi Nahman bar Yitzhak eyawanyisa Kaabakuuku n'amufuula Amosi, ng'agamba nti, "Tewali bukakafu nti olunyeriri oluli mu Amosi nti lwali lunyweza mitzvot [ekitegeeza., ebiragiro bya Katonda ebirina okukolebwa ng'oluwalo lw'eddiini] ku muntu omu; ategeezza nti Amosi agamba: Mmunnoonyeze mu Mateeka gonna, wabula olunyeriri teltubuulira ngeri ki omuntu gy'ayinza okunoonya Mukama. Wabula, agamba nti: Kaabakuuku yajja n'anyweza amateeka 613 ku muntu omu, nga bwe kyogerebwa: 'Naye omutuukirivu anaabanaga mulamu lwa kukkiriza.'" (Makkot 24a, *The William Davidson Talmud*, n.d.: 27)

abalala bataputa nti Kaabakuuku yali agamba nti abatuukirivu babeera balamu olw’obwesigwa bwa Katonda (oba olw’obwesigwa bw’okwolesebwa) kwa Katonda.” (Ibid.: 505-06)

### **Kaab 2:4b mu Ndagaano Empya**

**Olunyiriri 4b** lwafuuka enjigiriza enkulu mu Bukristaayo, nga lujulizibwa okuva mu **Abar 1:17; Abag 3:11**; ne **Abaeb 10:38** nti “*omutuukirivu anaabanga mulamu lwa kukkiriza.*”<sup>13</sup> Abatunuulizi b’ensonga abamu balowooza nti Pawulo teyannyonyola bulungi **luny. 4b** nti era amakulu ga Pawulo geego ge yajja mu “mu kusoma” entaputa ya Kaabakuuku. Wabula, enjawulo wakati “w’okukkiriza” era “n’obwesigwa” teyeeaganika nti weeri. Bwe tubeera bakalaativu ku ky’enjigiriza ey’okubikkulirwa okugenda n’ekyamazima nti Endagaano Empya yevvuunula Enkadde, olwo “okukkiriza” y’ebeera enzivuunula entuufu. Omulamwa ogw’emirundi esatu nga bajuliza **Kaab 2:4b** ekyo gukifuula kyangu okutgeerwa olwa bino:

- Mu **Baruumi 1** okukkiriza si magezi ga muntu naye kitubikkulirwa Katonda.<sup>14</sup> Mu njogera endala, abantu tebasobola kukolerera kya kubeera mu mbeera ey’obutuukirivu nga batuukiriza ebisaanyizo by’etteeka. **Olube 15:6** atugamba nti Ibulaamu “yakkiriza *Katonda, n’abalibwa okuba omutuukirivu*” (soma ne mu **Abag 3:6**). **Kaab 2:4b** alabika nga naye ali ku nsonga yeemu—embala y’okukkiriza okw’amazima, okulokola: “Nnabbi [Kaabakuuku] yali akubiriza abantu ba Yuda okutambulira mu bigere bya Ibulayimu, ng’oyo okukkiriza kwe tekwatufuukira kijjukizo kyokka, wabula obulamu bwonna obulimu obuwulize obutagooka (soma okusingira ddala. Olube. 22, nga gwe musingi gwa Yakobo 2:21-24). Okukkiriza kuzingiramu okulindirira ekisuubizo naye kino bulijjo kikuteeka mu mbeera ey’akatayabaga ok’okubuusabuusa; n’olwekyo, obugumu n’okulemerako by’ebirungo byakwo. Mu bigambo ebirala, eri Kaabakuuku tewaaliwo njawulo wakati w’okukkiriza n’obwesigwa nga bwe tintera okulwooza.” (Silva 2007: 802) Mu **Baruumi 4** Pawulo alambulula obukulu bw’okukkiriza kwa Ibulayimu. N’olwekyo, “Kiddire eri okujuliza ekyawandiikibwa kya Kaabakuuku okukiraba ng’ekimatiza nti yali akubagana empawa, Pawulo yali akozesa ekyawandiikibwa ekyo ng’ensibuko y’okuyigiriza kwe; ate era n’ekirala, entegeera ye ey’eby’obwakatonda yagenda yeeyongera amaanyi ne yeeyongera n’okutegeera obubaka obw’ekinnabbi.” (Ibid.)
- Mu **Baggalatiya 3** okukkiriza kugeraageranya Amateeka, ng’okuyita mu go “*tewali n’omu Katonda gw’awa butuukirivu*” (**Abag 3:11**) kubanga go “*tegeesigama ku kukkiriza*” (**Abag 3:12**); Pawulo agattako nti obutuukirivu tebujja kuyita mu mateeka, era amateeka tegawa bulamu (**Abag 2:21; 3:21**). Era ekyo kijulirwa n’okwemulugunya kwa Kaabakuuku okwasooka mu **Kaab 1:2-4** ewatulaga nti amateeka gaalemererwa okuleeta obutuukirivu. Ensonga lwaki amateeka tegaleeta butuukirivu oba tegagaba bulamu tekiri lwakuba nti amateeka gaasannyalazibwa, gaawaba, oba tegatuukirizibwa buli omu. Omuntu yali asobola okuwata amateeka kyokka n’ataba na bulamu kubanga yalinga talina kukkiriza. “Kyaliwo Peetero bweyatandika *okukwata* amateeka g’ebiyokulya, Pawulo n’amugamba nti yali avudde ku mulamwa gw’enjiri era nga n’amateeka agamenya [**Abag 2:11-16**]. Kyaliwo ng’Abayigiriza b’amateeka baagala *okukuuma* ekiragiro ky’okukomola Tito mu2:3 olwo Pawulo n’abagamba nti amazima g’enjiri baali bekkiriranya nago. Ekizibu kye n’Abayigiriza b’amateeka si kwekulemererwa kwabwe obutagoberera bukwakkulizo bw’amateeka; ekizibu kiri nti tebaateegera kigendererwa kyago ekikulu, omuli, okubeera n’omutima omuggya (Ekyam. 30:6, 7) era ng’ewatali kusobozesebwa Katonda (Ekyam. 4:30, 31; 5:29; 29:4) era ng’ewatali kukkiriza (Okuva. 14:31; Okuba. 14:11; 20:21; Ekyam. 1:32) olwo ng’amaanyi gonna gagenda kuba nkola ya ddiini n’okulafuubana okwomubiri.” (Piper 1983: n.p.)
- Mu **Bebbulaniya 10** omulamwa gutambulira ku kukkiriza kw’omuntu okw’obwakabaka bwaKatonda n’empeera z’alina eri abantu be nti zirituukirira Kristo bw’alikomawo. “Okukkiriza” “*kwe kukakasa nti ebisuubirwa birituukirira, era n’obutabuusabuusa newakubdde nga tebinalabika*” (**Abaeb 11:1**). **Abaebbulaniya 11** weeyongera okutuwa eby’okulabirako ebiverako eby’abantu abaali mu Ndagaano Enkadde abaali batunudde mu maaso, okuyita mu kukkiriza, nga balindirira ebisuubizo bya Katonda okutuukirira. Bano baali “*bakakasibwa olw’okukkiriza kwabwe*” nti newakubadde nga “*tebaafuna ekyasuubizibwa*” (**Abaeb 11:39**). Bwe kityo naffe, tulina kulindirira okujja kwa Kristo, ne tutambulira mu kukkiriza, ne tutapondooka. Ekintu ekyo kye kimu ekyali ne ku Kaabakuuku. “Ekikolwa eky’obwesigwa

<sup>13</sup> Mu Baruumi, Abaggalatiya, n’Abebbulaniya erinnya “ababe” nga tonatuuka ku “kukkiriza” lyabuukibwa. Olwebbulaniya nalwo ennyiri luziva mabega ebya **Kaab 2:4a** ne **4b** ne lugattako ebigambo “wange” (ekitegeeza., “*Omutuukirivu wange anaabanga mulamu la kukkiriza*”).

<sup>14</sup> Kino kirabikira mu Secwaginti (LXX), enzivuunula y’Oluyonaani okuva mu Lwebbulaniya, eyamalirizibwa ng’ekyabulayo emyaka kikumi Kristo okujja mu nsi. Yawaanyisa ekigambo “wange” n’ekisikiza “wuwe” mangu ddala nga tonnasoma “okukkiriza” (ekitegeeza, “*omutuukirivu anaabanga mulamu lwa kukkiriza kwange*”).

kimu ekyasabibwa mu mulamwa ogwo mu [Kaab 2:4b] ky'ekiragiwo eri Kaabakuuku eky' okulindirira . . . okwolesebwa. Era mu luny. 2 woogera ku byawandikibwa ebirala ebyogera ku kwolesebwa, kikakafu nti okwolesebwa Mukama teyagenderera kukuwa Kaabakuuku yekka. N'abalala baali baakuwulira obubaka, era n'abatuukirivu, nga Kaabakuuku, baali baaakwolesa [ 'émûnâ] olw' okulindirira okutuukirizibwa kw'ekisuubizo kya Katonda. Kaakano abantu abalindirira okwolesebwa balinda kubanga bakkiriza mu kutuukirizibwa kwakwo, era abantu abakkiriza mu kwolesebwa kw'emirembe gya Katonda balindirira mu kusuubira. Mu mulamwa guno, [ 'émûnâ] tekyetaagisa kikolwa kubanga Yakuwa kennyini y'agenda okuleeta obulokozi. Kyetaagisa kukkiriza okusigaza obukakafu bw'okwolesebwa." (Hunn 2009: 227; soma era ne Clendenen 2014: 511) Kale nno, Andersen amaliriza bw'ati, "Eby'ekitalo [mu Kaabakuuku] ebigambibwa abantu ba Katonda era nga biggyawo okubusabuusa n'obwesige. Okuggyako abo bokka abalina okukkiriza (oba abo abeesiga obwesigwa bwa Katonda oba ekigambo kye) be baliba abalamu. Okutuuka awo, enzivuunula ez'Oluyonaaani, omuli Abaeb 10:38, zaggyayo ekinyusi ky'ensonga." (Andersen 2001: 215)

The NT's yali ajuliza [jm2] **Kaab 2:4b** mu **Abar 1:17**, **Abag 3:11**, ne **Abaeb 10:38** watulaga amazima nti okubikkulirwa kwa Katonda kwaweebwanga nga kugenda kwongerwako era n'ekyokuba nti ne byabaawo mu Ndagaano Enkadde ku Isirayiri nti byali "bifaananyi" era "n'ebisiikirize" ebyali bisonga ku biseera eby'omu maaso, ku Ndagaano Empya, amazima g'ebyo'omwoyo (**Abag 4:21-31; Abakk 2:16-17; Abaeb 8:5; 9:15-10:22; 12:18-24**).<sup>15</sup> "Mu Kaabakuuku, omulamwa gw'okukkiriza kwe kwolesebwa ng'ababi bazikirizibwa ate ng'abatuukirivu balokolebwa. Essuula 3 eriko ebimu byejjuzamu, okusingira ddala nga boogera ku Yakuwa kennyini ng'azze okununula abantu be. Pawulo, wabula, akitegeera nti okufa kwa Kristo kwali kwetaagisa okusobola okununulaabantu ba Katonda okubawonya emirembe gino emibi (Abag. 1.4). Naye newakubadde ng'okufa kwa Kristo kwakulembera okujja kwa Yakuwa, naye tekukijjaawo; wabula, kwali kwetaagisa kino okubaawo (1 Abakko. 15). Yakuwa ajja kumala ajje mu kifaananyi kya Kristo okununula abantu be. Pawulo taggyaawo kwolesebwa kwa Kaabakuuku naye ayongera okukugaziya n'okubikkulirwa okwajja oluvannyuma." (Hunn 2009: 228)

#### "Omutuukirivu," "okukkiriza," era "n'obwesigwa"

Okujja kwa Kristo kutangaaza era ne kubikkula amakulu ag'enkomeredde, n'enkolagana eri wakati w'oyo "omutuukirivu," "akkiriza," era "omwesigwa." Ekintu ky'olina okumanya kiri nti, omuntu ye ku bubwe, "*Tewali, mutuukirivu n'omu*" (**Abar 3:10**). Ku ludda olulala, Katonda mutukuvu atuukiridde era tasobola kubeera mu kibi (soma **Zabb 5:4-6; Kaab 1:13; Abar 1:18**). Ekigera ekifuula omuntu "omutuukirivu" kye kino, "*Kale mmwe mubeerenga batuukirivu, nga Kitammwe ali mu ggulu bw'ali omutuukirivu.*" (**Mat 5:48**). Tetusobola kufuna butuukirivu buno okuyita mu kufuba kwaffe (soma **Isa 64:6**). Eyo y'ensonga lwaki Kristo yajja era n'atukolera ffe kye twali tetusobola kukola. Ye, era ye yekkaa, y'eyatambulira mu bulamu nga talina kibi. Ekyo kyamusanyiza "okutambulira mu bigere byaffe" era ku musaalaba, yasadulira ekibonerezo ky'ebibi byaffe kye twalina okusasula. Ebibi byaffe byatekebwa ku ye. Mu kiseera kye kimu, obutuukirivu bwe buubalirwako ku ffebwe tussa okukkiriza kwaffe mu ye. Eno y'enjigiriza "ey'obutuukirivu obw'obwereere," kwekugamba., "bwe tussa okukkiriza kwaffe mu Kristo, Katonda assa ku ffe obutuukirivu bwa Yesu obutuukiridde olwo ne tubeera nga tetuliiko kamogo mu maaso ge. . . . Bwe tubeera n'obutuukirivu bwa Kristo nga butusiddwaako, oba nga butubaliddwaako, tubeera tufaana nga Yesu bw'ali, nga tetuliiko kibi kyonna. Tetubeera batuukirivu ku lwaffe; wabula, tubeera tufunye obutuukirivu bwa Kristo nga busiddwa ku akawunta zaffe. Kuno si kutuukirira kwaffe, naye kwa Kristo ng'oyo Katonda gw'alaba bw'atuleeta mu kussa ekimu naye. Ffena tukyali boonoonyi mu *bikolwa*, naye ekisa kya Katonda kitulangiriddeko obutuukirivu bwe tuyimirira nabwo mu maaso gamateeka." ("Lwaki ddala butuukirivu bwa Kristo" 2002-2020: n.p.; soma **2 Abakko 5:21**). Enjigiriza y'obutuukirivu obw'obwereere eviira ddala mabega mu biseera bya Ibulayimu (**Olube 15:6**).<sup>16</sup> Lino ly'essomo ekkulu ennyo Martin Luther lye yayiga, okukimanyira ddala nti, "Omuntu afuuka *mutuukirivu* lwa kussa *kukkiriza* kwokka mu Katonda. Obutuukirivu bumuweebwa lwa *kukkiriza* kwokka era okuyita mu *kukkiriza* kwokka, ekyo Luther kye yayiga nti 'yalangirirwa' Katonda okubeera *omutuukirivu*, era olw'ekyo, kyamusobozesa *okubeera omulamamu*, okusikira obulamamu obutaggwaawo." (Morledge 2016: n.p.).

Olwo, kaakati waliwo enkolagana wakati w'okukkiriza n'obwesigwa (kwe kugamba., okwolesa okukkiriza kwaffe)? Patterson awumbawuumba bw'ati: "Eri endowooza y'Ekiyudaaya tewali njawulo wakati w'okukkiriza n'obwesigwa. Omuntu omutuukirivu ebya ddala y'oyo ng'okukkiriza kwe kulabikira mu bikolwa

<sup>15</sup> Kino kyogerwako mu bugazi mu Menn 2018: 4-6, 26-93.

<sup>16</sup> **Olube 15:6** lugamba, "*Ibulaamu n'akkiriza. Olw'ekyo Mukama n'amubalira obutuukirivu.*" Ibulaamu yali "kifaananyi" oba "kisiikirize" ekitusongera mu maaso ku Mazima ag'Endagaano Empya agatuukirizibwa mu Kristo era n'ekkanisa.

bye.” (Patterson 1979: 670) Mu bigambo ebirala, “Omuntu okubeera omwesigwa kitwaliramu okubeera n’obwesige eri Katonda. . . . Era ‘okukkiriza’ (*pistis*) kutegeeza obunyiiikivu obw’obuwulize obutasalako.” (Armerding 1985: 513) Omutume Yakobo yakyogerako bw’ati: “*Ndaga okukkiriza kwo awatali bikolwa byo, nange olw’ebikolwa byange nnaakulaga okukkiriza kwange*” (**Yak 2:18**). Buno bwe bwesigwa mwe tutambuliza obulamu—nga tetuddayo kutambulira mu kibi n’obutakkiriza, naye ne tusigala nga tukkiriza mu Katonda era n’okwolesa bye tukkirizaamu era n’obwesige mu ngeri gye tubaawo n’ebyo bye tukola—ekyo kiraga nti obwesigwa bwaffe bwa namaddala, “si bigambo bugambo.”<sup>17</sup>

Ennono egamba nti “*omutuukirivu anaabanga mulamu lwa kukkiriza [kwe]*” yali nkulu ddala mu mulamwa gwa Kaabakuuku ogw’okubeera wakati mu bubu, obutali bwenkanya, era n’okunyigirizibwa n’okubeera mu ntiisa ey’okulumbibwa ababasinga okuba ababi era abatalina busaasizi. Walter Rast agamba nti, “Ekirangiriro ‘naye omutuukirivu anaabanga mulamu lwa kukkiriza kwe okutagooka’ kiteekwa okulabibwa ng’okusomoozebwa okupya okw’okwenywerezaako ng’okwolesebwa tekunnabaawo era nga n’oyo anyigiriza tanakolwako. Okwenywereza kuno ky’ekikolwa ekisinga okuba ekituufu okwolesebwa mu bulamu bw’omukkiriza” (Rast 1983: 173)<sup>18</sup> “Okwenywereza ku” ku kukkiriza era n’okweyongera okutambulira mu kukkiriza wakati mu kwennyamira okuzibu, mu bubu, mu kweraliikirira, era ne mubutali bwenkanya nga bikulu era nga byetaagisa eri abakkiriza ekiseera kyonna, mu kifo kyonna.

Mu bufunze, wadde ng’obunnabi bwa Kaabakuuku bwajjira mu kiseera ky’ebyafaayo ebyalimu embeera ey’engeri, obunnabi bwalimu ennono ezisukka Yuda ne Babbulooni. Oyo “omubi” nga bw’ayogerwako Kaabakuuku azingiramu bombi Abayudaaya (**1:2-4**) ne Bannamawanga (Abakaludaaya, **1:6-17**). Olw’okuba ng’okwolesebwa kuzingiramu ebikwata ku nsi yonna era n’ebyenkomerero, omubi, ng’ayogera ku Bayudaaya era ne Bannamawanga, yafuulibwa ekintu ekigazi ekisukka ku Bayudaaya n’Abakaludaaya abaaliwo mu biseera bya Kaabakuuku.

Ekintu kye kimu kituuka ne ku “batuukirivu.” Mu **Kaab 1:5** Katonda yagamba Kaabakuuku nti “*Mutunule mu mawanga*,” **Kaab 1:13** woogera ku babi okumira “*abo ababasinga obutuukirivu*”; mu **nny. 14-16** ekifaananyi ky’okuvuba (okugeraageranya okulala ku “kumiribwa”) kitwaliramu abantu bonna, so si Byudaaya bokka; **oluny. 17** lwogerera ddala bulungi ku mubi “*ng’akaliza akatimba ke ewatali kusaasira n’atta amawanga*”; ekyo kikakasibwa ne mu **2:5** ewoogera ku muntu omubi nti “*yekunjaanyiza gy’ali amawanga gona, era ateeka wamu abantu bonna ng’ababe*.” Mu bigambo ebirala, mu batuukirivu mulimu Bannamawanga era n’ Abayudaaya. Omulamwa gwa Pawulo ng’ajuliza **Kaab 2:4b** mu **Bar 1:17** ne **Abag 3:11** kino akitulaga bulungi (soma **Abar 1:16; Abag 3:28**; soma ne **Bik 10:34-35; Okub 5:9; 7:9**). “Olwo ate Pawulo alaba olunaku lw’omusango mu Kaabakuuku, kubanga oba nga Kaabakuuku yakiraba oba nga nedda, ekyo kye kyali kigenda okuddirira mu bunnabi bwe. . . . Mu buufu buno bwe bumu, Mukama tagamba nti abatuukirivu tebalifa. Wabula, asubiza Kaabakuuku nti nabo, bajja kubeera balamu olw’okukkiriza kwe batadde mu bulokozi bwa Mukama, ekitegeeza, olw’okulindirira okwolesebwa. Kale n’olwekyo, Pawulo akozesa Kaab. 2.4 ku bombi Abayudaaya ne Bannamawanga kubanga bafuna obulamu obutaggwaawo lwa

<sup>17</sup> Kale *enkola* y’okukkiriza n’obwesigwa erina ebikulu bingi ebigirimu. Timothy Keller akinokolayo nti, “Eddiini [ekitegeeza., eddiini yonna okuggyako Obukristaayo] etambulira ku nnono egamba ‘Nze bwembeera omuwulize—n’olwekyo nga Katonda ansembeza.’ Naye ennono efuga enjiri egamba nti ‘Nze nsembezebwa Katonda okuyita mw’ekyo Kristo kye yakola—n’olwekyo nze ne mbeera omuwulize.’” (Keller 2008: 179-80) Newakubadde nga tetusobola kukolerera ggulu naye tulokolwa kisa kya Katonda kyokka okuyita mu kukkiriza mu Kristo (**Yok 3:16-18; 6:28-29; Abar 2:16-17; 10:8-13; Abaef 2:8-9; Abag 3:1-14**); wabula, tulokolebwa *olw’ekigendererwa*: “*Kubanga ffe tuli mulimu gwe, abaatonderwa mu Kristo Yesu olw’ebikolwa ebirungi, Katonda bye yasooka okuteekateeka ffe okubitambulirangamu*” (**Abaef 2:10**). Okukkiriza Kristo tekutuleka ku lwaffe ffeka okukola “emirimu emirungi” gye yatuteekerateekera. Kale nga bwe tuli “mu Kristo,” naye bw’atyo bw’ali mu ffe. Omuntu bw’ajja eri Kristo, oyo afuna omutima omupya (**Ezeek 36:26; 2 Abakk 3:3**), endowooza ya Kristo (**1 Abakk 2:16**), era n’Omwoyo wa Kristo (**Ezeek 36:26; Yok 14:17**). Oyo akolera mu ffe era okuyita mu ffe okukyusa endowooza zaffe, ebyenkizo, endaba, nokusalawo kwaffe to okutufaananya nga ye (**Abar 8:29**). N’olwekyo, Pawulo asoboala okutugamba “*Mutuukirizenga obulokozi bwammwe bennyini n’okutya n’okukankana; 13kubanga Katonda akolera mu mmwe, yabaagazisa era n’abasobozesa n’okukola, by’asiima*” (**Abaf 2:12-13**). Emirimu gye tukola nga tumaze okukkiriza Kristo olw’okukkiriza “bubeera bubonero obw’embeera y’omwoyo ogw’omutima gw’omuntu. . . . Okulamulwa tekuli mu kutunuulira bikolwa birungi okubisukkulumya ebibi. Wabula, ebikolwa birabibwa ng’obujulizi obwolesa obwesimbu bw’omutima; byolesa okukkiriza oba obutakkiriza, obwesigwa oba obutali bwesigwa. Omusango gugenda kubikkula oba ng’abantu baali beesigwa eri Katonda n’Omana gw’endiga oba eri abalabe ba Katonda.” (Ngundu 2006: 1576; see **Mat 6:19-21; 24:45-51; 25:31-46; Lukka 12:42-48; Abaf 2:12-13; 1 Tim 6:18-19; Abaef 6:10-12; 1 Yok 4:7-21**) kale nno, obutaba na bwesigwa kyenkanankana *butakkiriza* mu Yesu Kristo.

<sup>18</sup> Rast alina enzivuunula “okukkiriza okutagooka” lino “ly’eddagala erisinga obulungi” eri ekizibu “ky’okugezaako okunoonya ekigambo ekigatta okukkiriza n’obwesigwa” (Rast 1983: 169n.1).

kukkiriza so si lw'amateeka, asigala atambulira mu buufu bwa Kaabakuuku.” (Hunn 2009: 232, 239)

- **2:5-19:**<sup>5</sup> *Weewaawo, era omwenge mulyazaamaanyi, omusajja owa malala tayinza kuyimirira. Omululu gwe mugazi nga amagombe, ng'okufa, takkutanga, yekunjaanyiza gy'ali amawanga gonna, era ateeka wamu abantu bonna nga ababe.*<sup>6</sup> *Abo bonna tebalimugererako lugero ne bamukokolerako ekikokko ne boogera nti, “Zimusanze oyo eyeetuumako ebyo ebitali bibye! Alituusa wa? Era eyeebinika emisingo!”*<sup>7</sup> *Tebalisituka abakubanja nga totegedde, tebalizuukuka abalikweralikiriza? Naawe olibeera munyago gwabwe.*<sup>8</sup> *Kubanga wanyaga amawanga mangi, ekitundu kyonna ekifisseewo ku mawanga ago naawe balikunyaga; olw'omusaayi gw'abantu n'olw'obukambwe bwe wakola ku nsi, n'ekibuga ne bonna abakibeeramu.*<sup>9</sup> *Zimusanze oyo afuna ennyumba ye ku magoba amabi, azimba ekisu kye waggulu, awonyezebwe mu mukono gw'obubi!*<sup>10</sup> *Oleteedde ennyumba yo ensonyi, ng'omalawo amawanga mangi, era wasobya emmeeme yo ggwe.*<sup>11</sup> *Kubanga ejjinja liryogerera waggulu nga linsinzira mu kisenge, n'omuti guliriddamu nga gusinzira mu misekese.*<sup>12</sup> *Zimusanze oyo azimba ekibuga n'omusaayi, era atandika ekibuga ku butali butuukirivu!*<sup>13</sup> *Laba, tekyava eri Mukama w'eggye abantu okutengejjera omuliro, n'amawanga okwekooyeseza obwereere?*<sup>14</sup> *Kubanga ensi erijjula okumanya ekitiibwa kya Mukama, ng'amazzi bwe gasaanikira ku nnyanja.*<sup>15</sup> *Zimusanze oyo awa baliraanwa be eby'okunywa ku kikompe eky'obukambwe, n'abatamiiza alyoke atunuulire ensonyi zaabwe!*<sup>16</sup> *Ojjudde ensonyi mu kifo ky'ekitiibwa, nywa era otagatte! Ekikompe ekiri mu mukono gwa Mukama ogwa ddyo kirikyusibwa gyoli, n'ensonyi zirisaanikira ekitiibwa kyo!*<sup>17</sup> *Kubanga obukambwe obw'akolebwa ku Lebanooni bulikusuukirirako, n'okuzikirira kw'ensolo ku likutiisa, olw'omusaayi gw'abantu n'obukambwe eby'akolebwa ku nsi n'ebibuga ne bonna ababituulamu.*<sup>18</sup> *Ekifaananyi ekyole kigasa ki? Omukozi waakyo n'okwola n'akyola, ekifaananyi ekisaanuuse, n'omuyigiriza w'eb'obulimba bigasa ki? Kubanga omukozi w'omulimu yeesiga ekyo ky'akoze, bw'akola ebifaananyi ebitayogera!*<sup>19</sup> *Zimusanze oyo agamba ekintu eky'omuti nti, “Zuukuka!” Era agamba ejjinja eritayogera nti, “Golokoka!” Kino kiyinza okuvaako okubikkulirwa? Laba, kibikkiddwako zaabu ne ffeeza, naye tekirimu mukka gwa bulamu mu kyo.*

Mu kitundu kino, **oluny. 5** ajuliza ebiri mu **luny. 4a** era oyo “eyegulumiza” era ekyo n'akigaziya omwo; **oluny. 5** olwo n'atulaga omusingi gw'okujolongebwa kwe bwe kugenda okumalibwawo (**luny. 6**) era ne “bibonoobono” eby'emirundi etaano (**enny. 6, 9, 12, 15, 19**). Mu mulamwa, omuntu eyali avumirirwa, ye Babbulooni. Wabula, nga bwe twalabye waggulu, ekinnyonyolwa mu nyiriri kizingiramu byonna nga kiraga Katonda nga bwagenda okusalira abakozi bebibi bonna omusango, si Babbulooni yokka.

#### Ekifaananyi “ky'omwenge”

Okujuliza ku “mwenge” mu **luny. 5** kirabika ng'ekitakwatagana, naye kikwataganira ddala n'omulamwa guno. Bw'ogeraageranya obunnabbi obwogera ku kuzikirira kwa Babbulooni, Yeremiya ageraageranya Babbulooni ku mwenge: “*Babbulooni kyabanga kikompe kya zaabu mu mukono gwa Mukama, ekyatamiizanga ensi zonna; amawanga gaanywa ku mwenge gwakyo; bwe gatyo amawanga ago ne galaluka*” (**Yer 51:7**). Okugatta kw'ebyo, mu Bayibuli, omwenge gukyikirira obulamuzi bwa Katonda (soma **Zabb 75:8; Isa 51:17, 21-22; 63:1-6; Yer 13:12-14; 25:17-29; Okuku 1:15; Okub 14:9-10, 17-20; 16:19; 19:15**). Olw'okuba nga Katonda yali yeyambisa Babbulooni ng'ababaka be okusalira Yuda omusango, ekifaananyi ky'omwenge wano kyali kirungi nnyo nnyini okukozesa.

Ekitundu kino era kitutegeeza nti Katonda agenda kusalira Babbulooni omusango. **Kaab 2:5a** “ng'atulanga nti Omukaludaaya yeyali atamidde n'obuyinza bwe” era, newakubadde “ekifaananyi ekiri mu 2:5c-f kiraga amaanyi Kaabakuuku ge yannyonyoleramu mu 1:14-16, kituddiramu okututaputira ennyinnyola eyo ng'akozesa bulungi eby'okulabirako eby'amagezi, okulaga nti amaanyi ago gennyini n'omululu gwa Bakaludaaya y'agenda okubikomya.” (Janzen 1982: 407). **Ennyiriri 15-16** zikozesa ekifaananyi ky'okunywa omusango gwa Katonda okukiwakanya. Kaakati **enny. 15-16** zigamba nti “*5Zimusanze oyo awa baliraanwa be eby'okunywa ku kikompe eky'obukambwe, n'abatamiiza ... alyoke atunuulire ensonyi zaabwe! 16Ojjudde ensonyi mu kifo ky'ekitiibwa, nywa era otagatte! Ekikompe ekiri mu mukono gwa Mukama ogwa ddyo kirikyusibwa gy'oli, n'ensonyi zirisaanikira ekitiibwa kyo!*” Katonda ayogera nga bwe yayogera ng'ayanukula okwemulugunya kwa Kaabakuuku okwasooka mu **ssuula 1**, nti agenda kubalamula “abasasule ng'ebikolwa byabwe”: eriiso ku liiso; omuntu ky'asiga oba eggwanga kye lisiga, kye balikungula; olupimo lw'okozesa, era lwe lukikozesebwa ku ggwe. “*Ekikopo kiri mu mukono gwa MUKAMA ogwa ddyo*” ebintu byatuukirira ku Babbulooni nga bwe byayogera, kubanga Babbulooni yawangulwa kabaka waayo n'abakulembeze be



n'abazaana bwe baali banywera omwenge mu bibya ebya zaabu ne ffeeza ebyo NebukKaduneeza bye yali yanyaga okuva mu yeekaalu e Yerusalemi (**Dan 5:1-31**). Okubalabula bave ku ky'okusinza ebifaananyi mu nny. **18-19** nakwo kwateegerekeka Babbulooni bwe yawangulwa. Danyeri yayogera eri kabaka Berusazza n'abakulembeze b'Ababbabulooni ekiro ekyo Babbulooni lwe yawangulwa. Ekimu ku bintu bye yayogera kyali nti, *"Naye weegulumiza eri Mukama w'eggulu, ne baleeta ebintu ebyo mu nnyumba ye mu maaso go, naawe n'abaami bo, abakyala bo n'abazaana bo, ne mubinyweramu omwenge: n'otendereza bakatonda aba ffeeza, n'aba zaabu, ab'ebikomo, ab'ebiyuma, ab'emiti, n'ab'amayinja, abatalaba, so tebawulira, so tebategeera. Naye Katonda oyo alina omukka gwo mu mukono gwe, era amanyi engeri zo zonna, tomuwe kitiibwa."* (**Dan 5:23**)

Twalabye dda nti okwanukula kwa Katonda eri Kaabakuuku ku nkomerero kwali kutwaliramu ensi yonna era n'enkomerero yaayo era ng'alamula abantu nga nabo bwe babadde balamula abalala. Enkozesa y'ebigambo mu **luny. 16** (*"Ojjudde ensonyi mu kifo ky'ekitiibwa, nywa era otagatte! ekikompe ekiri mu mukono gwa Mukama ogwa ddyo kirikyusibwa gyoli, n'ensonyi zirisaanikira ekitiibwa kyo!"*) bitulagira ddala butya kino bwe kyabaawo. Emirundi ebiri mu lunyiriri luno Katonda yali agamba Ababbabulooni—n'abantu bonna—nti, newakubadde banoonya ekitiibwa, mu kifo kyakyo bagenda kufuna buswavu. Kyali kisoboka okuyita mu Yesu Kristo olwo *"ensi erijjula okumanya ekitiibwa kya MUKAMA"* (**oluny. 14**). Yali Kristo, *"ye newaakubadde nga yali mu kifaananyi kya Katonda, Teyeerowooza kwenkanankana ne Katonda, 7 wabula yeewaayo n'afuuka ng'omuddu. . . .<sup>8</sup> ne yeetoowaza, n'aba muwulize n'okutuukira ddala ku kufa, ate okufa okw'okukomererwa ku musaalaba."* (**Abaf 2:6-8**) Yali Kristo *"olw'essanyu lye yali alindirira bwe yagumiikiriza omusaalaba, ng'anyooma ensonyi"* (**Abaeb 12:2**).<sup>19</sup> Mu njogera endala, enjiri y'ekyusa ebintu byonna. Abantu mu buntu bwabwe banoonya ekitiibwa era ne byakyepaatiikako naye bamaliriza bali mu buswavu n'okufa. Kristo yatwala ensonyi zaffe, bwe tujja gyali, tufuna ekitiibwa (*"ekitiibwa kya MUKAMA"*) ekyo kyalinako obwannannyini. Nga Kristo bwe yagamba nti, *"Kubanga buli agezaako okuwonya obulamu bwe alibufiirwa, oyo alifiirwa obulamu bwe ku lwange alibuwonya"* (**Mat 16:25**; see also **Mat 10:39**; **Makko 8:35**; **Lukka 9:24**; **Yok 12:25**)

#### Obunnabi "obw'ebibonyoobonyo."

Nga tutunuulira "ebibonyoobonyo" bino mu **nny. 6-19**, "zibasanze" kikozebwa nnyo bannabbi okulaga omusango ogugenda okusalibwa (eky'okulabirako, **Isa 3:9**; **5:8, 11, 18, 20-22**; **Yer 22:13**; **23:1**; **Amosi 6:1**). Yesu yakozesa olulimi lwe lumu ku "kiwoobe" nganenya abantu olwobuteenenya nobutaba nakukkiriza, nolwobunnanfuusi, nolwabo abalemesa abalala okulokoka (eky'okulabirako, **Mat 11:21**; **18:7**; **23:13-16, 23, 25, 27, 29**; **26:24**).

Mu Kaabakuuku, Marvin Sweeney yeekeneenya nti, "ebigambo bingi mu kulabula ebiraga nti embeera ebeera eyogerwako ebeera esuubirwa, ng'ejuliza n'abantu n'amawanga abagenda okukosebwa (enny. 6a, 8a, 10b, 13b), ensi, abantu, era n'agayanja (enny. 8b, 14, 17b), era n'obukambwe bwa Lebanoni (oluny. 17a). Nga tutunuulira ensonga esemyeyo, Nebukkaduneeza ayogera ku ky'okutwala Lebanoni n'eky'okutwala embaawo ze okuddayo okuzimba Babbulooni. Ekikolwa kino kikwatagana n'ekiwoobe kya Kaabakuuku eky'obunnabbi ekyogera ku kunyaga n'okuluutinga ensi (enny. 6b-8), amagoba ag'obukumpanya okukuuma enju (enny. 9-11), okuzimba ekibuga ng'oyiwa omusaayi (enny. 12-14), era n'okuwamba ettaka (enny. 15-17). Eky'enkomerero, okukkaatiriza kwa nnabbi nti omusango oguvuunaanibwa abatulugunya kwe kusinza ebifaananyi (enny. 18-20) kikwatagana n'enneeyisa y'Abakaludaaya mu i 11, 16 (cf. ii 13a)." (Sweeney 1991: 77-78)

<sup>19</sup> Jerome Neyrey akinokolayo, "Mu nsi y'obuwangwa ey'Endagaano Empya, okufa kwa Yesu ku musaalaba kwalabibwa ng'ekikolwa ekisembayo okuba eky'obuswavu. . . . Naye enjiri, wadde ng'eyogera ebikolwa ebyaliwo n'obuswavu, etubuulira ebyafaayo birala. Mu maaso g'omubuulizi w'enji, okuswazibwa kwa Yesu mu mazima by'ebyafaayo by'ekitiibwa kye: 'Kristo tekyamugwanira okubonaabona era bw'atyo n'ayingira mu kitiibwa kye (Lukka 24:26; soma Bik 14:22; Abaeb 2:10). Mu butuufu, mu njiri eyokuna, okufa kwe kwogerwako ng'ekitiibwa era n'okugulumizibwa kwe (Yok 7:39; 12:28; 17:5; soma 21:19). Oba okukifunza Pawulo, obusirusiru, obunafu n'ensonyi mu maaso g'abantu, ate gabeera magezi, maanyi na kitiibwa mu maaso ga Katonda (1 Abakk 1:20, 25). Kale nno, ebyafaayo by'okufa kwa Yesu okw'ensonyi bitegerekeka bulingi eri bayigirizwa be 'ng'okuyimusibwa,' okugulumizibwa kwe, okutuuzibwa ku nnamulondo, mu bufunze, ekitiibwa kye. Ensonga eyo eyinza okweyongera okufunzibwa: ani asalawo oba ng'okukomererwa kyali kitiibwa oba buswavu? Bwe kiba nga kisalwawo Bayudaaya, olwo Yesu yaswazibwa. Naye Katonda bw'atulaga ku maanyi agayolesebwa olw'okufa kwa Yesu, olwo ensi yabakkiriza y'ewa ensala, yo egabira Yesu ekitiibwa." (Neyrey 1994: 115, 118-19) Ekyo Kristo kye yamaliriza ku musaalaba kikulu mu ngeri bbiri **Kaab 2:16** yali ajuliza Ababbabulooni, naye mu butuufu nga baali Bayudaaya abasaba nti Kristo—Muyudaaya munnaabwe!—akomererwe. Mu kukola ekyo, bano "baayolesa obutali bukomole bwabwe" era ne bakiraga nti, bo okufaanana n'abalala, baali babi era abasinza ebifaananyi mu mitima gyabwe ng'Ababbabuloni.

Nga Katonda bwe yadda mu bigambo bya Kaabakuuku ng'ayanukula okwemulugunya kwa Kaabakuuku okwasooka, era yakola ekintu kye kimu ng'ayanukula okwemulugunya kwa Kaabakuuku okwokubiri. “Ekiwoobe ekyasooka [oluny. 6] lufunza ekibuuzo kya Kaabakuuku kye yabuuza emirundi ebiri (1:2, 17) era, mu kamwa k'amawanga, lukyanukuza kujereegera omukulembeza w'Abakaludaaya—'olituusa wa?' ekifo ekyatekebawamu ekibuuzo kino ekyokuvvoola ku mimwa gyabo abaali banyigirizibwa kitulaga obulimba bwabo abaali beefuula nti essukkuti namaanyi gaabwe ga lubeerera.” (Janzen 1982: 407) okugatta kwebyo, **enny. 7-8** zigamba, “*Abakubanja tebalikuyimukirako nga tomanyiridde, era tebalizuukuka ne bakweraliikiriza? Oliba togudde mu mikono gyabwe? 8 Kubanga onyaze amawanga mangi, abantu abasigaddewo balikunyaga; Oyiye omusaayi gw'abantu, n'oyonoona ensi n'ebibuga n'abantu bonna ababibeeramu.*” Ekyo kyennyini kye kyatuuka ku Babbulooni; be baali batulugunya be babawangula (abaali “bababanja”), Abameedi n'Abaperusi (**Isa 13:17-19; Yer 51:11; Dan 5:28-31**).<sup>20</sup> Eky'enkomerero, “Omukaludaaya yalwoowa nti amaanyi ge ga bwakatonda [1:11]. 2:13 lunyweza Yakuwa okuba nga ye Katonda, nga lugeraageranya okufuba kw'Omukaludaaya (era n'amwanga gonna) nga be bakulembedde omuliro gw'omusanga gwa Katonda era ogw'enkomerero (*riq*) era n'okuyenjebuka (*ya'ap*). Ebigambo ebibiri ebisembayo byanukula emisango Kaabakuuku gye yasooka okuvunaana obunafu bwa *tôrà* [etteeka] lya Katonda *Imispāt* [n'obwenkanya bwe].” (Ibid.)

“Ensi egenda kujjula okumanya kw'ekitiiba kya Mukama”

**Olunyiriri 14** lwogera ku kigendererwa kya Katonda ekiri emabega “w'ebibonyoobonyo” era n'omusango ogubifugiramu: “*Kubanga ensi erijjula okumanya ekitiibwa kya Mukama ng'amazzi bwe ganjaala ku nnyanja.*” “Ekigendererwa ky'okuberawo kwa Katonda 'ky'ekitiibwa' kye ekirina okujjula ensi yonna nga bwekijjudde ennyumba ye (cf. Okub 14:21; Zabb 57:5, 11; 72:19; Okuv 40:34-35; 1 Basse 8:11), era ng'omuntu oyo alina okukiteegerera ddala mu bujuvu—nga kwe 'kumanya' . . . nga kugenda kuba nga 'ennyanja' mu kkukka wansi, mu bugazi, mu buwanvu” (Armerding 1985: 517-18). John Piper akinokolayo nti ekigambo “ekitiibwa kya Katonda” okutwaliza awamu “kitegeza ekitiibwa ekirabika oba obulungi bwa Katonda obulaga okutuukirira kwe. Kuno kwonna kugezaako kunnyonyola ekintu ekitannyonyolekeka mu bigambo—ekyo Katonda ky'afaanana mu kitiibwa kye ne mu bussukulumu bwe.” (Piper 2003: 308) obussukulu bw'ekitiibwa kya Katonda bulabika okuyita mu Bayibuli yonna:

- Katonda yatutondera ekitiibwa kye (**Isa 43:6-7**)
- Yatulondera ekitiibwa kye (**Abaef 1:4-6**)
- Yesu yabonaabona era n'afa olw'ekitiibwa kya Katonda (**Yok 12:27-28**)
- Yesu atusembeza mu kussa ekimu naye olw'ekitiibwa kya Katonda (**Abar 15:7**)
- Buli kintu kye tukola kirina kuba ku lwa kitiibwa kya Katonda (**1 Abakk 10:31**)
- Mu Yerusalemi empya, ekitiibwa kya Katonda ky'ekikola ng'enjuba (**Okub 21:23**)

Agamba nti “*ensi erijjula okumanya ekitiibwa kya Mukama ng'amazzi bwe ganjaala ku nnyanja*” (**2:14**) watubikkulira ekigendererwa ky'okwolesebwa eky'enkomerero. Kino era kyeyongera okulabikira mu Ndagaano Enkadde ey'oluyonaani eyititibwa Secwaginti (LXX) nga bavvunula **2:3**. Kyokka ebyawandiikibwa mu Lwebulaniya (Olwebbulaniya) bisoma nti, “*Kubanga okwolesebwa okwo kujja mu kiseera kyakwo ekigere. Kwogera ku by'enkomerero ate si kwa bulimba. Bwe kunaaba ng'okuluddewo, mukulindirire, kujja kutuukirira, tekugya kulwa.*” Endagaano enkadde ey'Olyonaani ekyusa olunyiriri olwo gye lusembera ne lusoma nti, “*newakubadde ye, ng'alwawo mmwe ye mumulinde; kubanga ye atekwa butekwa okujja, era talirema butajja.*” Mu njogera endala, si kwolesebwa kwokka kwe kulituukirira, naye omununuzi kikakafu nti agenda kujja. Ekyo kiwa okwolesebwa ekifo eky'enjawulo ku kigendererwa eky'obwamasiya. Mu Ndagaano Empya, “oyo ajja” kyogera ku Yesu, nga ye Masiya (soma **Mat 3:11; 11:3; 21:9; Lukka 7:19; 19:38; Yok 1:15, 27; Okub 1:4**). Mu butuufu, Endagaano Enkadde ey'Olyonaani mu **Kaab 2:3** yajulizibwa mu **Abaef 10:37**. Omulamwa oguli awo ye muntu okugumira mu kukkiriza kwe nga bwe tulinda okudda kwa Kristo okw'omulundi ogwokubiri. Nga bwe kizozesebwa mu Bebbulaniya, okujuliza okuva mu Kaabakuuku kukwataganya Enjigiriza ey'Ekikristaayo, Obulamu bw'ekikristaayo, era n'enkomerero.

Okusinza ebifaananyi

**Ennyiriri 18-19** zino, lwe “ludda lw'ennusu olulala” olw'**oluny. 14**. Wabula ate **oluny. 14** lugamba nti ekigendererwa kya Katonda y'ensi okujjula okumanya kw'ekitiibwa kya Katonda, **enny. 18-19** zitulaga ensonga

<sup>20</sup> **Olunyiriri 8** (“*Kubanga onyaze amawanga mangi, abantu abasigaddewo balikunyaga*”) eno y'engeri endala Katonda gy'akozesaamu ennono ya “ky'osiga era ky'okungula.”



Iwaki Katonda yalangirira “ebibonyoobonyo” era naaleeta n’omusango: ensibuko y’omululu gwonna, obukambwe, era n’okunyigirizibwa nga bye byavaako okulangirira “ebibonyoobonyo” ebyava ku *kusinza ebifaananyi*. Mu butuufu ekitundu kyatandikira mu **luny. 5** nga kyogera ku mampaati g’Ababbabulooni n’omululu gwabwe ogwali gusukkiridde. Kyokka ebyo bizaala okwegulumiza ate nga kwe kusinza ebifaananyi, era n’omululu nakwo kubeera kusinza bifaananyi mu **Beef 5:5** ne mu **Bakol 3:5**. Kale n’olwekyo, okuva ku ntandikwa okutuuka ku nkomerero, ensibuko y’ekibi kwali kusinza bifaananyi. Wadde ng’Abakaludaaya baali bamanyiddwa lwa kusinza bifaananyi, Moseman akinokolayo nti obusamize obwogerwako wano bugenda buziba nnyo okusingako ne bwe kirabika: “okulabula okwakomekkereza, okulabula ku busamize, kukulu. . . . Bw’otunuulira ekifo kyakyo ku nkomerero era n’amazima nti enfaanana yaakyo, tewali kubuusabuusa ebigambo ebitaliimu, bya njawulo ku biri mu bitundu ebirala, alangirira ayagala abantu bamuwulirize. Kino kitegeeza nti okulabula kuno kuli mu kunenya enkola y’obamize bw’Ababbabulooni, oba kirowoozebwe nti n’obusamize bunenyezebwa ne ku Bayudaaya? Mu butuufu (1) mukukubaganya ebirowoozo okwawedde, (2) okwemulugunya kwa Kaabakuuku okwasooka eri Bayudaaya banne, era (3) n’olw’Abayudaaya okuwagiranga obusamize mu buli kitundu eky’Endagaano Enkadde, omuntu abeera awo ng’alaba obusamize erudda n’erudd wakati w’Abayudaaya n’Ababbulooni. Ate era kikulu okukijjukira nti okulabulwa kuno kwawulirwa mu mbooji Yakuwa gye yanyumya ne Kaabakuuku. Okutwaliza awamu, abataputa batera okulowooza nti tebikwata ku Kaabakuuku ng’omuntu naye ng’ebigambo bye baamutuma okugamba abalala. Naye kwali kwanukulwa okw’obwakatonda eri Kaabakuuku. Olwo Kaabakuuku ye tanenyezebwa busamize? Ekituufu kiri nti, yali takkiririza mu bifaananyi. Wabula ate era, ebibuuzo bya Kaabakuuku ‘Oli ludda wa, Katonda?’ ne ‘Katonda, ggwe ani?’ era n’okunenya kwe Katonda n’obuvumu, biraga nti Yakuwa tagya mu kifaananyi kya Yakuwa ekyo kyalimu.” (Moseman 2017: 271)

Obusamize obwogerwako wano mu butuufu bukwat ku Yuda era ne ku Babbulooni. Ekyo kikakasibwa n’ekyo Isaaya ne Yeremiya nabo kye baalagula ku kuzikirizibwa kwa Yuda era ne Babbulooni. Mu mbeera zombi, baagerageranyizibwa ku Sodoma ne Gomora (Babbulooni—**Isa 13:19, Yer 50:40; Yuda—Yer 23:14; Okuku 4:6**). Mu **Ezeek 16:49-50**, Katonda yageraageranya Yuda ku Sodoma era n’ayogera n’ekibi kye ekyali kisinga obunene, kyali nti: “*Guno gwe musango muganda wo Sodomu gwe yazza: ye ne bawala be baali baamalala, nga baumululu abatafaayo, wadde okuyamba abaavu abaali mu bwetaavu. 50 Baali baamalala, era baakola ebikolwa eby’ekivve mu maaso gange, kyennava mbaggyawo nga bwe nasiima.*” Ebintu ebyo bye byamanyibwa ku bombi, Ababbabulooni ne Yuda.

Ensonga ya Moseman ngazi n’okusinga bwakiraga. Nga bwe twalabye edda, ekitabo kirabika nga kyawandiikibwa eri abantu bonna ab’ebiseera byonna mu bifo byonna. Mu mbooji yaffe eya **Kaab 2:4b**, ayitibwa “omubi” atwaliramu bombi, Abayudaaya (**1:2-4**) ne Bannagwanga (be Bakaludaaya, **1:6-17**). Olw’okuba ng’okwolesebwa kuzingiramu ensi yonna n’ebiribaawo ku nkomerero, omubi ayogerwako, azingiramu bombi, Abayudaaya ne Bannagwanga, kyali kifuuse ekizingiramu Abayudaaya n’Abakaludaaya ab’omu biseera bya Kaabakuuku. Kino kiraga ebizibu by’obusamize kubanga obusamize kiyinza okwogerebwako nga y’ensibuko y’ekibi *kyonna*. Kale n’olwekyo tekyewuunyisa nti mu Biragiro Ekkumi ekiragiro ekisooka kitangira okusinza *ebifaananyi*, ekitegeeza. okugulumiza ekintu *kyonna* ku Katonda (**Okuva 20:1-6; Ekyam 5:7**).<sup>21</sup> Martin Luther yannyonyola nti, “Abo bonna abateesiga Katonda era nga mu mirimu gyabwe oba mu kubonaabona, mu kufa oba mu bulamu, nga tebesiga kuganja kwe, ekisa kye era n’omutima gwe omulungi, naye nga banoonya ekisa kye mu bintu ebirala oba mu kwekkiririzaamu, tebatuukiriza kiragiro kino [Ekiragiro] ekisooka, era abatambulira mu kusinza bifaananyi, ne bwe babeera ng’abakutuukiriza ebiragiro biri, era okwo nga kw’ogatta okusaba okwa buli ngeri, okusiiba, obuwulize, obugumiikiriza, okwefuga, n’obutabaako musango gw’abatukuvu ng’obigasse wamu. Kubanga omulimu omukulu guba tegunakolebwa, era bwe gutabaawo ebirala byonna buba butaliimu, kweraga na kwefuula, nga tewali kibiwigira.” (Luther 1520: X) Timothy Keller ye akyogerako bw’ati, “Okusenziira ku Bayibuli, engeri y’okunyonnyolamu ekibi esookerwako

<sup>21</sup> Okusukkulumya ekintu *kyonna* oba omuntu yenna ku Katonda (kusinza bifaananyi) y’engeri endala ey’okugamba nti omuntu oyo tanoonya “kitiibwa kya Katonda” naye ng’anoonya kitiibwa kye oba ng’ekitiibwa akinoonyeza mu mulala oba mu kintu ekirala (soma **Abar 1:21-23**). Omwenkanonkano wakati w’okusinza ebifaananyi n’obutanoonya kitiibwa kya Katonda gwalagibwa mu Bayibuli ya *Life Application Bible, New International Version*: “Ekyo ky’ekinyusi ky’okusinza ebifaananyi – nga tusaba ba katonda okutuyamba batuwe bye tusaba. Ekinyusi ky’Obukristaayo kwe kusaba Katonda *oyo eyatutonda* okutuyamba atuwe ebyo eby’okukola omulimu. Ekigendererwa ky’okusinza ebifaananyi kwe kwegulumiza; ekigendererwa ky’Obukristaayo kwe kugulumiza Katonda.” (*Life Application Bible, New International Version* 1991: 1589n.1:11) Obutanoonya kitiibwa kya Katonda kiremesa okukkiriza (**Yok 5:44**). Kino kye kizibu ky’ensi yonna, olw’okuba “nga bonna baayonoona, ne bagwa ne batatuuka mu kitiibwa kya Katonda” (**Abar 3:23**). Ekyava mw’ekyo, bonna bali wansi w’omusango gwa Katonda.

si kwe kukola obukozi ebintu ebibi, naye okuddira ebintu ebituufu ne *tubigulumiza*. Kwe kugulumiza ekintu n’okifuula kikulu nnyo eri obulamu bwo, n’ekigendererwa kyo, n’essanyu lyo okusinga enkolagana yo ne Katonda.” (Keller 2008: 162)

Ekyo Luther ne Keller kye boogera kizingiramu ne Kaabakuuku kennyini era naffe: tewali n’omu kuffe ali waggulu w’okusinza ebifaananyi, kubanga ffena tintera okuddira ebintu ebirungi ne *tubigulumiza*; emirundi mingi mu bulamu tuteeka abantu abamu mu kifo oba amaka oba omulimu oba obuwanguzi oba ssente oba ebintu ebirala—okusingira ddala ffe kennyini—ne tubiteeka waggulu w’okwagala kwaffe, obwesige, obuwulize, n’okwewwyo eri Katonda. Okwo kwe kusinza ebifaananyi. **Ezeek 14:1-8** abeera ayogera ku kino bw’ayogera ku *“bifaananyi mu mutima.”* Mu bigambo ebirala, okusinza ebifaananyi kwe kusooka era kuli ku mwanjo era nga kizibu kyaffe ekiri munda mu mitima gyaffe, okwesinza ffe ffeka era n’ebintu ebirala. Omululu, obukambwe, n’obutali bwenkanya, n’ebibi ebirala Kaabakuuku bye yekokkola ebyo kabonero bubonero akabika ku ngulu ak’ekizibu ekiri ekiri munda, ok’okwabulira okwagala, okwewaayo, era n’okusinza Katonda (soma, Powlison 1995: 35-36). Nga Yesu bwe yagamba, *“Omuntu ky’alya si kye kimwonoonyesa, wabula ekyo ekiva mu kamwa ke, kye kimwonoonyesa . . . Naye ebintu ebiva mu kamwa, biva mu mutima ne byonoona omuntu.”* (**Mat 15:11, 18**) “Bayibuli, ekibi ky’okusinza ebifaananyi tekyogerako ng’ekibi mu bibi ebirala ebingi (era tekiyita kinaantabikalabika). Wabula, okulemererwa kwaffe kwonna okw’obuteesiga Katonda mu bujjuvu oba obutabeera mu bulamu bumuweesa kitiibwa byonna bisibuka mu kusinza bifaananyi—nga ky’ekintu kye tufuula ekikulu okusinga Katonda. Bulijjo ekibi kibeera n’ensibuko. Emabega w’ebibi byaffe wabeerawo okwagala okusinza ebifaananyi.” (Keller 2007: n.p.) Ekizibu ky’okusinza ebifaananyi kibunye ensi yonna.

### Okuwuumbawuumba

Okuwuumbawuumba, eky’okuddamu kye yawa Kaabakuuku ku kwemuluganya kwe, Katonda amugamba nti: Ekisooka, olw’ebibi bya Yuda, agenda kubonereza Yuda ng’amuwendulira abalwany abagwirira, nga Musa bwe bwe yali yalabula abantu ebigenda okubaawo nga tebannayingira na mu nsi, nga Katonda bwe yali yakola mu biseera ebyayita. Ekyokubiri, Katonda teyamenyawo ndagaano gye yali yakola (**Okuva 24:1-8**), naye olw’okuba nga Yuda teyali “mutuukirivu” era nga *“tabeera mulamu lwa kukkiriza”* (geraageranya **Kaab 1:2-4** ne **2:4b**), Yuda kennyini y’eyamenya endagaano; n’olwekyo, Katonda yatuukiriza bulungi obwenkanya bwe mu kunenya Yuda. Ekyokusatu, olw’okuba ng’Abakauldaaya, mu butuufu “bali babi” okusinga Yuda (soma **Kaab 1:13**), nabo baali baakuvunaanibwa n’okubonerezebwa olw’ebibi n’obubi bwabwe; nga bwe baasiga, bwe batyo bwe balikungula. Mu bufunze, Katonda “mu bwenkanya asalira aboononyi bonna omusango, oba ng’abantu be abalonde oba nga nedda” (Scott 1985: 340).

- **2:20: Naye MUKAMA ali mu yeekaalu ye entukuvu; ensi yonna esirike mu maaso ge.**

Ku kwe kuwuumbawuumba kwo kwanukula kwa Katonda eri Kaabakuuku. Ekiyamba “Naye” kitulaga enkwatagana y’ebintu ebyabaawo ku nsi, nga bwe binyumizibwa mu **nny. 5-19**. Byali bibulira Kaabakuuku naffe nti, si nsonga biki bye tulaba bigenda mu maaso mu nsi, Katonda asigala ali ku nnamulondo ye era ng’afuga ensi yonna n’obuyinza bwe, ng’agezesa abatuukirivu n’ababi (soma **Zabb 11:4-7**). Katonda alina enteekateeka era ng’ali mu kugissa mu nkola kaakano. Katonda amanyi *“alanga ku ntandikwa . . . era nndituukiriza byonna bye nategeka.”* (**Isa 46:10**). Olunaku lumu, *“ensi erijjula okumanya ekitiibwa kya Mukama, ng’amazzi bwe ganjaala ku nnyanja.”* (**Kaab 2:14**).

Katonda yali yayogera dda *“okwolesebwa okwo kujja mu kiseera kyakwo ekigere; kwogera ku byenkomerero—si kwa bulimba. Bwe kunaaba ngo’kuluddewo, mukulindirire; kujja kutuukirira; tekujja kulwa”* (**Kaab 2:2**). “Mu 2:5-17 obukakafu buweebwa nti ababi tebalikulaakulanira ddala, bannakyemalira baliremererwa, era n’ebifaananyi tebiribeera kantu. Obwenkanya bwa Katonda buliba bwa lwatu. Naye Kaabakuuku ye kennyini kino alina kukitwala lwa kukkiriza, wadde nga talabwo bwenkanya mu mbeera ye.” (Whitehead 2016: 275) Ekintu kye kimu naffe kye tulina okukola bwe tuisinkana obutali bwenkanya, obubi, era n’okunyigirizibwa mu nsi. “Olunaku lumu obwenkanya, obutukuvu, amagezi, n’obulungi bwa Katonda era n’ebigendererwa bye bijja kulabikira ddala” (Allred 2017: 181). Olunaku olwo terunaatuuka. Okutuusa olunaku olwo nga lutuuse, “ebiseera obwenkanya, obutukuvu, obwesigwa, amazima, obulungi, n’okwagala kwa Katonda bwe bibeera tebirabika gye tuli ng’abali mu kiwonvu eky’okunyigirizibwa ekikutte enzikiza nga kye tulina okutambuliramu. Naye waliwo engeri omutuukirivu gy’asobola okutambulira mu kalenge. Kaabakuuku atuyigiriza nti tusobola okukolagana ne Katonda mu mazima era ne twogera eri okutambulwatabulwa kwaffe. Tusobola okunywera ku mazima ge tumanyi ku Katonda era ne tulabira embeera zaffe mu ggalubindi ez’okuzuukira. Nga tunywezeddwa ennanga y’okwagala kwa Katonda okuli Kristo Yesu, tusobola okulindirira

MUKAMA mu bwetowazae bwe tukkiriza ebyo byonna bye tutannamanya, bye tutannalaba oba okutegeera. Era tusobola okubeera mu ssuubi ery'ekisuubizo eky'ebyomu maaso nga kwe kwagala, amagezi, obwenkanya, era n'obugabirizi bw'obulungi bwa Kitaffe ow'omu ggulu nga tebukyali bwa kyama naye nga bwakira ddala bulungi eri bonna ku lw'ettendo ly'ekitiibwa kye." (Ibid.: 182)

Endaba eyo etulaga obwetaavu n'amagezi ag'ekitundu ekisembayo ekyo **luny. 20**: "*ensi zonna zisirike mu maaso ge*" (soma ne **Zef 1:7; Zekk 2:13**). Amazima g'ekyo gaayogerwa Yobu, eyasisinkana ebizibu eby'amaanyi okusinga ku Kaabakuuku era naffe. Katonda bwe yamala okumulabikira era n'amubuuza, Yobu yamuddamu nti, "*Mmanyi ng'oyinza okukola ebintu byonna, era tewali kyotegeka kyonna kiyinza kuziyizibwa . . . Mazima ddala nayogera ebintu bye sitegeera, ebintu ebyassukirira okutegeera kwange. . . . Kyenvudde neenyooma era neenenyezza mu nfuufu ne mu vvu.*" (**Yobu 42:1-6**)

### **EBIBUZO EBY'OKUKUBAGANYAKO EBIROWOOZO**

1. Oddamu otya abantu aboogera ebigambo nga bino "Nze sikikiriza mu katonda aganya obubi, obutali bwenkanya, okubonaabona okubaawo"?
2. Wakati mu bubu, obutali bwenkanya, n'okubonaabona okw'ekitalo, ffe *tumanya* tutya mw'ebyo, nti Katonda era akyali, mutukuvu, w'amazima, mulungi, mwesigwa, ayagala, era ayinza byonna?
3. Tuyinza kubuulira ki abantu abeeyitanga Abakristaayo naye nga babivaamu olw'okuba nga waliwo ebintu ebizibu ennyo ebyabatuukako oba ebyatuuka ku bantu baabwe?
4. Abantu batera kweyisa batya ebintu bwe bigenda byeyongera okwonooneka, nga newakubadde basabidde embeera eyo? Tusanidde kweyisa tutya mu biseera bwe bityo?
5. Wali osisinkanyeeke embeera n'ogirwamu ebbanga eddene ng'okaabirira Mukama okumala ekiseera ekiwanvu ddala (essande eziwera, emyezi, emyaka, emyaka amakumi) naye nga toddibwamu?
  - Embeera eyo wagikwata otya?
  - Embeera eyo tugikwatenga tutya?
  - Tubudebudenga tutya abantu abayita mu mbeera bw'etyo?
6. Pawulo yenyumirizanga mu bunafu, okuvumibwa, obuzibu, okuyigganyizibwa, era ne mu butyabaga "olwo amaanyi ga Kristo galyoke gatuule ku nze . . . kubanga bwe mbeera omunafu ate lwemba ow'amaanyi" (2 Abakk 12:10). Kino kiwanya endaba yaffe ey'ebintu.
  - Abakristaayo abalala n'ekkanisa okutwaliza obalaba beeyisa batya bwe bwe basisinkana obunafu, okuvumibwa, obuzibu, okuyigganyizibwa, era n'obutyabaga?
  - Ggwe weyisa otya bw'osisinkana, obunafu, okuvumibwa, obuzibu, okuyigganyizibwa, era n'obutyabaga?
  - Ekkkanisa enayamba etya bammemba baayo abasisinkana, obunafu, okuvumibwa, obuzibu, okuyigganyizibwa, era n'obutyabaga nga Pawulo bwe yakola?
  - Obuweereza obw'okuddukirira abalala buyinza okuzzaamu amaanyi abo abasisinkanye obunafu, okuvumibwa, obuzibu, okuyigganyizibwa, era n'obutyabaga?
7. Ekkkanisa esobola etya okuyigiriza bammemba baayo okubeera ababaka ba Katonda abaleeta obununuzi wakati mu, bubu, obutali bwenkanya, mu kifo kyokubeera nga nabo bakungubagira, obubil, era nobutali bwenkanya obutwetooldde?
8. Kiki ekyetaagisa "okulindirira Mukama"?
9. Tunuulira eky'amazima nti: (A) mu Kaab 2:1, olw'okulindirira ansa ya Katonda, Kaabakuuku yali akkiriza nti tamanyi buli kintu; ne (B) okuzikirizibwa kwa Yuda okwakolebwa Ababbabulooni kwavaamu Abayudaaya abaayiga obuwangwa bw'Abayonaani ne bakozesebwa nnyo mu kubunyisa Obukristaayo okumala emyaka nga 600 oluvannyuma. Ebintu nga bino obiyigiramu ki, okugeza: (A) enkolagana yaffe ne Katonda; (B) obwesige bwaffe mu Katonda; (C) n'enneeyisa yaffe bwe tubeera tusabira ekintu ne tutafuna kuddibwamu okwo kwe twetaaga?

10. Kubaganya ebirowoozo ku makulu “gomutuukirivu anabeeranga omulamu olw’okukkiriza.” Luganda ki oluli wakati “w’okukkiriza” era “n’obwesigwa”?
11. “Ekitiibwa kya Katonda” kye kiki?
12. Buli kye tukola kirina kuba ku lwa kitiibwa kya Katonda (1 Abakk 10:31). Tuyinza tutya okukola buli kintu ku lw’ekitiibwa kya Katonda?
13. Okusinza ebifaananyi kye ki?
14. Kubaganya ebirowoozo ku nsonga y’okuba ng’omulandira gw’ekibi *kyonna* guva ku kusinza *bifaananyi*. Ffena mu mutima tusinza ebifaananyi?
15. Tuyinza tutya okussa okukkiriza mu bulungi bwa Katonda n’obwenkanya bwe ng’obubi n’obutali bwenkanya era ng’obutali bwenkanya bufuuse bwa jjenjeero mu nsi?

### C. *Essaala ya Kaabakuuku (3:1-19)*

“Essuula eyokusatu . . . y’entikko y’ekitabo, ebyava mu mbooji ya nnabbi ne Mukama we, n’entegeera ye ey’obunnabbi obwo. Essuula 3 yaweebwa omutwe gw’essaala (3:1), kyokka n’eweebwa abantu okugikozesa nga zabbuli mu kusinza okw’olujjudde (soma 3:19c). Ekibiina ekyagiweebwa tekikoma ku batuuze ba Yuda abaali baalangirirwako obubi, naye etwaliramu n’abo abayinza okwesanga mu mbeera bwe zityo, embeera enkakali eziva mu mukono gwa Mukama.” (Bissett 2016: 17)<sup>22</sup> Kino era kirabikira ne mu nkozesa y’ekigambo “Seera” (**enny. 3, 9, 13**). “Seera” kirabika emirundi 71 mu Zabbuli 39, nga kino ky’ekitabo kyokka ekirala wekirabikira mu Bayibuli. “Abayivu abamu balowooza nti ntit Seera lwali lulimi lwa bayimbi olutegeeza ‘akasiriikiriro’ oba ‘okuwummulamu,’ abalala nti, ‘enkomerero,’ ‘okukangula eddoboosi,’ ‘ennanga,’ nebiralala. Naye abalala balowooza nti kwe kuwummulamu kw’amaloboosi g’abayimbi, ‘ne basiriikiramu, ng’ebivuga bye byogera byokka.” (Noyes 2019: Selah Definition) **Kaabakuuku 3** kyasomwanga mu kiseera ky’Ebijaguzo ebya Wiiki bwe baalinga bajaguzo okujja kwa Tora (Fishbane 2002-2020: n.p.).

Mu nzimba, **essuula 3** ekwataganyizibwa, olw’olumu n’okugerageranyizibwa, n’**essuula 1** era wamu n’ekitundu ky’ekitabo ekisigaddeyo.<sup>23</sup> Nga Michael Thompson bw’agamba, “Essuula 3 eyinza okutwalibwa ng’okwolesa okukkiriza nga mu 2:2-5 we waggula ekkubo. Kirina okuteegerekeka nti 3:2 okusingira ddala ekwatagana ne 2:2-5, era ng’essuula 3 eyongerera okuzimba amakulu n’ekyokukola ku kaweeefube wa Kaabakuuku alabibwa mu 1 ne 2.” (Thompson 1993: 41-42)

- **3:1: essaala ya Kaabakuuku nabbi, okusinzira ku Sigiyonoosi.**

Nga bwe yakola mu **Kaab 1:1**, Kaabakuuku yeyogerako nga “*Kaabakuuku nnabbi.*” **Kaab 3:1** agamba nti **essuula 3** yali “*essaala . . . okusinzira ku sigiyonoosi.*” Eyo “sigiyonoosi” emirundi mingi egambibwa okutegeeza: “olulimi lw’ebiyokuyimba butya zabbuli bw’erina okuyimbibwa” (Mansfield 2017: Shigionoth); “ng’eraga enteekateeka y’oluyimba olw’okusaba” (*Africa Study Bayibuli*, Kaab 3:1, weetegereze); ne “ekitontome ekikwata ennyo ku bantu” (*New American Standard Bayibuli*, Kaab 3:1, weetegereze). Bwe tweyongerayo, **Kaab 3:19** amaliriza ng’agamba nti “*ya mukulu w’abayimbi, ku bivuga byange eby’enkoba.*” Kino kiraga nti “yalina ebivuga: Omuleevi yekka ye yakkirizibwanga okuyimba ng’akuba ebivuga ku nnyimba ze mu Yeekaalu” (Hirsch 2002-2011: Kaabakuuku).

Sweeney agattako nti, “Eyo *tēpillā*, ‘essaala,’ y’essaala eva mu zabbuli nga yeegayirira Katonda okununula [soma **Zabb 17:1; 86:1; 90:1; 102:1; 142:1**]. Ekigambo ky’Olwebbulaniya *siggāyon* mu ngeri yeemu kitegeeza okukungubaga nga bwekirabika mu Zabb. 7 oluyimba olw’okukungubaga, era nga kikwataganya ekigambo Akkadian *segu*, ‘ekitegeezaoluyimba lw’okukungubaga’. Ebigambo bino bikwatagana n’embeera yonna okutwaliza awamu ey’okwennyika eyaliwo erabibwa okuyita mu zabbuli zonna.” (Sweeney 1991: 78)

<sup>22</sup> Zabbuli lwe luyimba olutukuvu oba ekitotontome ekitukuvu ekirina okuyimbibwa. Bissett, Sweeney, n’abalala essuula ya **Kaabakuuku 3** bagitwala okubeera zabbuli.

<sup>23</sup> Kino kifaanagana n’ekitabo ky’Okubikkulirwa, ekifundikira Bayibuli yonna. Essuula ezisembayo mu Kubikkulirwa zikwataganyizibwa bulungi, okusinga nga bageraageranya, n’essuula essatu eza Lubereberye (soma Menn 2017: 79-80).

**3:2:** *Ayi Mukama, mpulidde ebighambo byo; mpulidde ettutumu lyo Ayi Mukama, ne ntya. Bizze buggya mu nnaku zaffe, bimanyise mu biro bino, era mu busungu jjukira okusaasira.*

Kuno kwe kwegayirira kwa Kaabakuuku (amakulu., okuwanjagira Katonda amuyambe). Atandika na kutunula mabega ku bikolwa bya Katonda bye yakola edda nga gwe musingi gw’okusaba obuyambi bwa Katonda mu kiseera kyalimu.<sup>24</sup> Kino kikwatagana n’ekyo Katonda kennyini kye yalagira Yoswa okukola Isirayiri bwe yasomoka omugga Yoludaani ne bayingira mu nsi Katonda gye yali yabasuubiza (**Yoswa 4:1-7**; soma ne **Okuva 32:13; Zabb 44:1-26; 77:1-20; 90:1-17**). Afundikira okwegayirira kwe “*mu kiruyi kyo jjukira okusaasira.*” Kino kiwatagana n’ekibuuzo kye mu Kaab **1:17**, “*Oyo anasigala akaliza obutimba bwe n’okutta amawanga ewatali busaasizi emirembe gyonna?*” era kikwatagana n’embala ya Katonda yennyini (soma **Okuva 34:6-7; Zabb 86:1-5, 14-15; Yona 4:2**). Okwegayirira okwo kutusiigira ekifaananyi ky’essaala yonna: **enny. 3-15** zissa essira ku maanyi, ekiruyi, ekitiibwa era nebikolwa bya ebiwuniikiriza; **enny. 16-19** zifundikira ne Kaabakuuku ng’ategedde obutono bwe ku bunene bwa Katonda, kyokka mu kiseera kye kimu n’ajaguliza mu Katonda amaanyi ge.

- **3:3-15:** <sup>3</sup> *Katonda yajja ng’ava e Temani, Omutukuvu oyo ng’ava ku lusozi Palani. Ekitiibwa kye kyatimbibwa ku ggulu, ensi n’eryoka ejjula ettendo lye.* <sup>4</sup> *Okumasamasa kwe ne kulyoka kubeera ng’enjuba evaayo. Ebimyanso byayakanga okuva mu mukono gwe, era omwo mwe mwasinziranga amaanyi ge ag’ekitalo.* <sup>5</sup> *Kawumpuli ye yakulembera, Endwadde endala zinaamutta ne zigoberera.* <sup>6</sup> *Yayimirira n’anyeenyanyeenya ensi; Yatunula n’akankanya amawanga. Ensozi ez’edda za merenguka, obusozi obw’edda ne buggwaawo. Engeri ze, za mirembe na mirembe.* <sup>7</sup> *Nalaba eweema z’e Kusani nga ziri mu nnaku: n’entimbe ez’ensi ya Midiyaani nga zijugumira.*  
<sup>8</sup> *Ayi Mukama, wanyuigira emigga? Obusungu bwo bwali ku bugga obutono? Wanyuigira ennyanjabwe weebagala embalaasi zo, n’olinnya ku magaalii go ag’obuwanguzi?* <sup>9</sup> *Wasowolayo akasaale ko, wategeka okulasa obusaale; ensi n’ogyawulayawulamu n’emigga.* <sup>10</sup> *Ensozi zaakulaba, ne zeenyogootola; Amataba ne gayitawo mbiro, obuziba bw’ennyanja ne buwuluguma, ne busitula amayengo gaayo waggulu.* <sup>11</sup> *Enjuba n’omwezi ne biyimirira butengerera mu bifo byabyo, olw’okumyansa kw’obusaale bwo nga buwenyuka n’olw’okumyansa kw’effumu lyo eritemagana.* <sup>12</sup> *Watambula okuyita mu nsi ng’ojjudde ekiruyi, wasambirirasambirira amawanga mu busungu bwo.* <sup>13</sup> *Wavaayo oleetere abantu bo obulokozi, olokole gwe wafukako amafuta; Wabetenta omukulembeze w’ensi ekola ebibi, ng’omwerulira ddala okuva ku mutwe okutuuka ku bigere.* <sup>14</sup> *Wafumita omutwe gwe n’effumu lye ye, abalwanyani be bwe baavaayo okutugoba, nga bali ng’abanaatumalawo, ffe abaali baweddemu essuubi nga twekwese.* <sup>15</sup> *Walinniyirira ennyanja n’embalaasi zo, n’otabangula amazzi amangi.*

#### Okuwuumbawuumba

Ekitundu kino kyogera ku kitonde ekifaanana omuntu ekitegeeza., endabika ya Katonda mu nsi eri abantu). Ekitonde kino kyabakikra Kaabakuuku mu kwolesebwa. Ebitonde bino bulijjo byolesa amaanyi n’ekitiibwa kya Katonda, gamba ng’okubwatuka, okumyansa, omuliro, omukka, ebire, musisi, n’ebirala. (eky’okulabirako, **Okuva 19:16-24; Ekyam 33:2; Abala 5:4-5; Isa 30:27-30**). Olulimi Kaabakuuku lwakozesa mu **nnyi. 6, 9, 10, 11, ne 15** era nalwo lufaanana n’olwa bannabbi abaayogeranga buli kiseera ku katyabaga ak’ebyobufuzi n’okukyusa obukulemebeze—omwalinga Yuda ne Babbulooni—ky’ekifaananyi eky’obutanguko mu nsi yonna oba okuwangulwa kw’ebitonde byennyini, eky’okulabirako, **Isa 13:10, 13** (obuwanguzi bwaba Meedi eri Babbulooni); **Isa 34:4** (okusalira Edomu omusango); **Yer 4:23-28** (Babbulooni okusalira Yuda omusango); **Ezeek 32:7-8** (Babbulooni okuwangula Misiri); **Amosi 5:20; 8:9** (Obusuuli okuwangula Isirayiri **Zef 1:15** (Babbulooni okusanyaawo Yerusalemi). Olulimi lwe lulumu olusiiga ekifaananyi ky’okuzikiriza lusangibwa mu **Zabb 18:7-15; 114:3-6; 144:5-7; Isa 5:25; 64:3; Mik 1:4-6; Kag 2:6-7, 21-22**. “Eno y’engeri Abayudaaya ababulijjo gye basiigamu ekifaananyi okulaga embeera z’abantu n’ebyobufuzi ezibaawo okuggyayo amakulu gaabyo kye gategeeza mu bujjuvu” (Wright 1996: 361). Olulimi lwe lumu lukozesebwa ne kukitonde ekisinga obukulu, okwo, nga kwe kudda kwa Kristo (soma **Mat 24:29; Makko 13:24-25; Lukka**

<sup>24</sup> “Kyaliba ng’ekigendererwa ky’okujuliza okwo kwe kujjukira ebikolwa eby’obununuzi, okusingira ddala ‘ebyaliwo mu kuva.’ Ng’asinziira kw’ebyo bye yali akoze, nabbi asaba Yakuwa nti addemu akole ebikulu ebyo. ‘Mu makkati g’emyaka kigambibwa nto ob’olyawo mu njogera egamba ‘mu biseera byaffe.’” (Thompson 1993: 42)

**21:25-26; Okub 6:12-17; 8:5, 10-12; 11:13-19; 16:8-21).**<sup>25</sup>

Ekitundu kino kikwatagana n’okwanukula kwa Katonda eri okwemulugunya kwa Kaabakuuku okwasooka mu **Kaab 1:5-11**. Byombi biwulikika ng’ebyekijaasi mu nyinnyonyola yaabyo. Byombi ebyabaawo bikoszesza ebighambo ebimu ebifaanagana okunnyonyola enkulaakulana /y’eggye ery’obwakatonda: “jangu” (**1:8; 3:3**); “okukaada” (**1:6; 3:12**); “embalaasi” (**1:8; 3:8, 15**). Byombi bitegeeza ekirowoozo kya Ababbabulooni “okuvaabiira” abalabe baabwe (**1:8; 3:14**). Byombi binnyonyola obuwo bw’eggye erirumbaganyi: “*embalaa zaabwe ziva wala*” (**1:8**); “*Katonda yajja ng’ava ku Temani, Era Omutukuvu yajja ng’ava ku lusozzi Palani*” (**3:3**). Wabula era, “ebinyonyolwa ebibiri bigenderere era nga bitulaga ebintu ebifaanagana, n’eggye lya Yakuwa erimanyiddwa okuba nga ly’erisinga amaanyi. Eggye lya Babbabulooni lye lisooka okwogerwako, era nga lirabika nti ly’amaanyi; likankanya abatuuze, bakakaba, era n’ebibuga. Naye amaanyi g’eggye lya Yakuwa gogwerako nga gasukkiridde ebirala byonna. Yakuwa akankanya eggulu, ensi, ensozi, obusozi, ennyanja, amawanga—era n’eggye lya Babbabulooni! Okugeraageranya kuno kwogera ku ggye lya Yakuwa nti likubisaamu emirundi ebiri amaanyi g’eggye ly’abalumbaganyi Ababbabuloonian.” (Dorsey 1999: 307)

Emboozu ey’ebiseera ebyayita y’ekozesbwa okuyita mu ssaala yonna. Kino nakyo kibadde kiyitibwa emboozu y’ekiseera “ky’obunnabbi ekituukiridde.” “Mu Lwebbulaniya ne Aramaica nga Bayibuli [Endagaano Enkadde] mwe yawandiikibwa, ekintu bwe kyabaanga kikafu nti kigenda kubaawo mu biseera ebijja, kyabanaga kyogera ng’ekyabaddewo era ekyatuukirira.” (“Ekiseera ky’obunnabbi ekituukiridde” 2013: n.p.) eby’okulabirako ebirala biri mu **Olube 6:18; 15:18; 18:26; 41:30; Yobu 19:27; Isa 5:13; 11:1-2**. Enzivuunula ezisinga zoogera ku kiseera nga bajuliza gye bujja, naye mu Lwebbulaniya boogerera mu kiseera ekyayita.<sup>26</sup>

#### Enzimba n’ebifaananyi

Mu njogera y’olulimi, ekitundu kino kirimu ebitundu bibiri: **enny. 3-7** era **enny. 8-15**. **Ennyiriri 3-7** zaazimbibwa nga batunuulira ebitundu ebyali bijulizibwa gye byali mu mu **ssuula 3** (bbiri mu **luny. 3** era n’ebbiri mu **luny. 7**), era mu kitundu kino Katonda tayogerwako butereevu. **ennyiriri 8-15** zo teziraga bintu gye byali naye zisiiga ekifaananyi ky’amazzi (“emigga”; “ennyanja,” “amazzi agayira,” “obuziba,” “amazzi agayira”) n’ebifaananyi by’amagye (“embalaasi”; “amagaali”; “ensawo y’ekitala”; “omutege”; “obusaale”; “effumu eritenmagana”; “okukumba”; “abalwanyani bannamige”) ebitaali mu **nnny. 3-7**; era, ne mu **nnny. 8-15**, obutafaanagana **nnny. 3-7**, Katonda gye bamwogererako obutereevu nga “Ggwe.”

Ebifaananyi ebisinga ebyasiigibwa mu ssaala ya Kaabakuuku byaggyibwa ku mulimu gwa Katonda ogw’amaanyi mu kiseera ky’okuva ne kulusozi Sinai. Ebyabaawo mu lugendo ne ku lusozzi Sinai ebirabikira emabega w’ekitonde kino bifaanaira ddala ne bya Kaabakuuku mu **luny. 2** era nga luddayo okutunuulira omulimu gwa Katonda omunene ennyo ogw’ebyaafaayo (“*Ai Mukama, mpulidde ebighambo byo, n’entya*”). Enkozesa y’emboozu eri mu kiseera ekyayita etutegeeza ensonga eno. Omulimu gwa Katonda omunene ennyo ogwebyafaayo mu lugendo ku Sinai gwandijjukiza Kaabakuuku ku ndagaano za Katonda ne Isirayiri era eky’obuteesala ku bantu be olubeerera (eky’okulabirako, **Yer 5:10-18; 30:1-22; 31:35-37; Amosi 9:8-12**). N’olwekyo, Kaabakuuku yali asobola okusaba mu **luny. 2** nti Katonda “addemu okukola” omulimu gwe. Mu **luny. 3**, okujuliza ku Katonda ajja ng’ava eTemani ne ku lusozzi Palani kikwatagana bulungi ne **Ekyam 33:2**, nga gwe gwali omukisa gwa Musa ogwasembayo okusabira abantu ku nkomerero y’olugendo, nga babulayo katonu okuyingira ensi ensuubize.<sup>27</sup> “*Ekitiibwa kya Katonda ekijjula eggulu era n’ensi kyali kijjudde ettendo lye, era n’ensi yali ejjudde ettendo lye*” kikwatagana ne **2:14** ewagamba nti “*Kubanga ensi erijjula okumanya ekitiibwa kya Mukama, ng’amazzi bwe gasaanikira ku nnyanja.*” Ekigambo ky’Olwebbulaniya ekyavuunulwa mu **luny. 3** okuyitibwa “ekitiibwa” kye kimu “n’ettendo” era nga kitegeeza “obuzito, amaanyi, ekitiibwa, obusukkulumu” (Koehler and Baumgartner 2001: *hōhd*, 1:241). Ekitiibwa kino, nga kikwatagana ne bijulizibwa mu **luny. 4** okutegeeza “okwakayakana,” “ekitangaala,” era ne “bimyanso” bya Katonda ebyaka “*nga biva mu*

<sup>25</sup> Nga tutunuulira okudda kwa Kristo, newakubadde ng’obubonero ku ggulu ne ku nsi bulinga obulina kye bulaga, kirabaika ng’ekyo kya bulijjo. Eky’okulabirako, D. A. Carson amaliriza agamba nti obubonero obulanga amadda agokubiri “ob’olyawo bulina kutwalibwa nga bwa bulijjo, olw’embeera y’obudde bw’Omwana w’Omuntu gye yeesigaliza” (Carson 1984: 505).

<sup>26</sup> Enzivuunula eya *Young’s Literal Translation of the Holy Bible* etuwa obudde bw’emboozu obutuufu. Eri ku mutimbaganu: <https://www.biblegateway.com/versions/Youngs-Literal-Translation-YLT-Bible/>.

<sup>27</sup> Temani kyali kisangibwa mu Edomu (Seiri) mu buvanjuba bw’amaserengeta g’ennyanja enfu. Paran kitegeeza eddungu mu buvanjuba bwa Sinai. Abayivu abamu balaba olusozi Parani nga “lwe lumu n’olusozi Sinai, wabula ng’abalala balabayo Parani omulala mu kifo ekiyitibwa Jebel Fārān, ekifo ekyogerwako abatambuze abamu, naye ng’abala tebalulabayo.” (“Paran” 2008: n.p.)

*mukono gwe*” nga biraga Mukama oyo “amulisa ensi . . . n’ekitangaala kye ekitemagana ekyalaga ekitiibwa kye ku lusozi Sinai—ekitangaala ekitemagana n’okumyansa kw’eggulu ekyagoberera ebyaliwo, nga kikka n’ekitiibwa kye” (Armerding 1985: 526). “Kawumpuli” era “n’ekibonerezo” ng’obubonero bw’omusango gwa Katonda **oluny. 5**) Kale nga bigenda kubeera ng’ebibonyoobonyo Katoda bye yasindikra Misiri mu biseera by’okuva.

Endaba ya Kaabakuuku era n’engeri gy’abuuzamu Katonda ebibuuzo ekyuka

Essaala eno eraga nti endaba ya Kaabakuuku ey’ebintu ekyuse. Yali afunye okwolesebwa okw’ekitonde; amaaso ge nga gaguddwaawo eri okuberawo n’amaanyi ga Katonda eby’ekitalo. Mu **ssuula 1** ne **2** essira liri ku babaka ba Katonda be yakozesa okutuukiriza enteekateeka ze; mu **ssuula 3** essira liri ku Katonda kennyini. Mu **ssuula 1** endaba ya Kaabakuuku yali yesigamyeye ku mbeera ezaali zoolekedde Yuda. Okwanukula kwa Katonda eri Kaabakuuku, okusingira ddala mu **2:5-19**, kwamukakakasa nti Babbulooni naye wakusalirwa omusango. Naye endaba ya Katonda yali egenda wala okusukka awo n’ezingiramu ensi yonna n’enkomerero yaayo. Kaakati, mu ssaala ye, Kaabakuuku kennyini alina endaba ezingiramu ensi yonna era n’enkomerero y’abantu. Kale nno, **enny. 6-7** zikitangaaza nti omusango gwa Katonda teguli ku ggwanga limu lyokka (si ku Misiri mu kiseera ky’okuva oba Babbulooni mu kiseera kino) naye gubuna ku nsi yonna; kiri ku “nsi” yo gye yapima era “n’amawanga” ago ge “yanyeenya” **luny. 6**). Ekya kikakasibwa mu bigambo bino “*Ensozi ez’edda za merenguka, obusozi obw’edda ne buggwaawo. Engeri ze, za mirembe na mirembe.*” Kaabakuuku akiraba nti Katonda tali mu kugolola ttumba Yuda ne Babbulooni zokka naye alaba ekintu ky’embala ya Katonda “ey’olubeerera” era n’amakubo ge. Okweyongerayo, **oluny. 6** lukozesa olulimi olutulaga ebiseera eby’enkomerero omuliba okudda kwa Kristo okulimu okusala omusango, okuzikirira, n’okuzibwa kw’ensi obupya, ekitegeeza, **Okub 6:14** (“*buli lusozi, na buli kizinga ne biva mu kifo kyabyo*”), **16:20** (“*Buli kizinga ne kidduka era tewaali lusozi na lumu olwalabikako*”), era **20:11** (“*Ensi n’ebanga ne bidduka okuva mu maaso ge, naye nga tewali we biyinja kwekweka*”).

**Olunyiriri 8** ekyo kye kyabaawo eky’okusatu eri Kaabakuuku ng’abuuzamu Katonda. Omuteeko gw’ebibuuzo ogusooka guli mu **1:2-3**: “*Ayi Mukama, ndituusa ddi okukukaabirira naye nga tompuliriza? Lwaki nkukaabirira nti, “Ebikolwa eby’obukambwe bimpitiriddeko,” naye n’otonnyamba? Lwaki ondaga obutali bwenkanya era lwaki ogumiikiriza obukyamu?*” Omuteeko gw’ebibuuzo ogwokubiri guli mu **1:12**: “*Si ye ggwe ataggwaawo, Ai MUKAMA Katonda wange, Omutuvu wange?*” Mu mbeera ezo zombi, Kaabakuuku mu kusooka kwa byonna yali atankana embala ya Katonda. Kaakati mu **luny. 8**, ekibuuzo kye kiri mu kikula kirala. Ng’abuuzamu nti “*Ekiruyi kyo kyali ku migga, Ai MUKAMA? Obusungu bwo bwali migga, oba ekiruyi kyo kyali ku nnyanja bwewe bagala embalaasi, ku ggaali yobulokozi?*” Mu kussokera ddala kwe kubuuzamu “*Ekigendererwa ky’ebyo byonna kye kiki?*” Ekya okuddamu, ekya okuddamu kyakooneddwako dda nti “*eggali ey’obulokozi,*” ekisangibwa mu **luny. 13**: “*Wanoonya obulokozi bw’abantu bo, ku lw’obulokozi bw’oyo gwe wafukako amafuta. Wabetenta omutwe gw’omukulembeze w’enju y’omubi, n’omulamama amaanyi okuva ku bisambi okutuukira ku nsingo.*” Ekigendererwa kya Katonda eky’emirundi ebiri bwe bulokozi bw’abantu be era n’okusalira omusango abo abatali batuukirivu. Okwerawo ababi bonna era n’obulokozi bw’abantu ba Katonda olwo nno “*ensi erijjula okumanya ekitiibwa kya Mukama, ng’amazzi bwe ganjaala ku nnyanja*” (**Kaab 2:14**). Newakubadde tuyinza okuba nga tetulaba bintu bino bwe bijja bibaawo okutuusa ensi ku nkomerero, naye weebiri. Katonda alina enteekateeka, era buli ky’akola kituukiriza enteekateeka ye (**Abar 8:28**).

Enteekateeka ya Katonda ey’okulamula n’eyobulokozi eri ensi yonna

Katonda alina enteekateeka nnamutayiika ng’era ejulizibwa mu ngeri ez’enjawulo “enjuba,” “omwezi.” “ensi,” “ensozi,” “emigga,” “ennyanja,” “amazzi agayira,” era “amazzi agakulumuluka” mu **nny. 8, 9, 10, 11, 12**, ne **15**. Kino kitubikkulira obuyinza n’amaanyi ga Katonda gaalina ku bitonde bye byonna. Eby’okulabirako bino bye bivaamu ebibuuzo Katonda bye yabuuzamu Yobu mu **Yobu 38-39**. Kubanga Katonda atuukiriza enteekateeka ze ng’atusiigira ekifaananyi eky’amagye ekimufaanana (“embalaasi”; “amagaali”; “ensawo ey’ekitala”; “omutege”; “obusaale”; “effumu eritemagana”; “okukumba”) mu **nny. 8, 9, 11, 12, 14**, ne **15**. Ekifaanananyi kino kitulaga Katonda nga ye Mukama w’amagye (“amagye” kiva mu Lwebbulaniya *sabaoth*, ekitegeeza “amage amangi”). Mu **1 Sam 17:45**, nga tanalwana nga Goliyaasi, Dawudi yayaogera erinnya lya Katonda lino. Mu kukola bwatyo, Dawudi yali agamba nti Katonda wa nsi zonna, nga ye mufuzi ali wonna mu nsi, oba mu ggulu oba ku nsi.

“Okwawulamu ensi” (**v. 9**) era n’ensozi “ne zeenyogootola” (**oluny. 10**) woogera ku musisi ow’ekitalo, nga bwe bubonero bw’ekitonde (**Isa 64:1; Mik 1:3-4**) n’omusango gwa Katonda ogw’ebiseera eby’enkomerero era n’okudda kwa Kristo (soma **Zekk 14:4; Okub 8:5; 11:19; 16:18-20**). Ng’omwezi n’enjuba bwe byayimirira

okusobozesa Yoswa ne Isirayiri obuwanguzi ku ba Amoni e Gibiyooni (**Yoswa 10:12-13**), kale nno omwezi n'enjuba biyimimirira (**oluny. 11**) lutulaga entambula y'ensi bwegenda okutataaganyizibwa ng'ako nako kabonero ka musango Katonda gw'agenda okusala mu biseera by'enkomerero era n'okuyimusa abantu be ku madda ga Kristo (soma **Isa 13:10; 24:23; Mat 24:29; Makko 13:24-25; Lukka 21:25-26; Okub 6:12-14; 8:10-12**). **Olunyiriri 12** (“*Watambula okuyita mu nsi ng'ojjudde ekiryuyi, wasambirirasambirira amawanga mu busungu bwo.*”) kiddamu ekyo ekyayogerwa mu **luny. 6** era nate kiraga enteekateeka ya Katonda nnamutayiika ey'okulamula ezingiramu bombi “ensi” era “n'amawnga.” Ekyo kikwatagana ne Katonda okusala omusango mu biseera eby'oluvannyuma n'okudda kwa Kristo, ekizingiramu okulamula kw'abantu bonna, abakkiriza n'abatali bakkiriza (soma **Mat 7:21-23; 10:32-33 (Makko 8:38); Mat 13:24-30, 36-51; 16:27; 24:42-51; 25:10-13, 14-30, 31-46; Lukka 12:35-48; 17:22-37; 19:12-27; 21:26-28; Yok 5:25-29; Ebik 17:31; Abar 2:5-16; 14:10-12; 1 Cor 4:5; 2 Abakk 5:10; 2 Abase 1:6-10; 2 Tim 4:1; Abaeb 6:2; Yak 5:7-9; 2 Peet 3:7-13; Okub 11:18; 14:14-20; 19:11-21; 20:11-15; 22:12**) era n'okuzikiriza oba okulongoosa ensi eno eriwo era n'okuzibwawo kw'ebitonde (soma **Zabb 96: 11-13a; Bik 3:19-21; Abar 8:17-25; 2 Peet 3:3-13; Okub 11:17-18; 20:11-15**).

Ekifaananyi ekyeddirinjana “eky'emigga,” “ennyanja,” “amazzi agayira,” “obuziba,” ne “n'ebiyiriro” era biyinza okuba akabonero ak'omusango. Eky'okulabirako, Isaaya yalagula ku kuzikirizibwa kwa Isirayiri Abasuuli, nga beegasse “omugga” (kwe kugamba., Efuleeti) n'Abasuuli: “*6 Kubanga abantu bano bagaanye amazzi g'e Sirowa agakulukuta empolampola, ne bajaguza olwa Lezini ne mutabani wa Lemaliya, 7 kale nno Mukama anaatera okubaleetako amazzi ag'Omugga, ag'amaanyi era amayitirivu, ye kabaka w'e Bwasuli n'ekitiibwa kye kyonna; galisukka ensalosalozonna, ne ganjaala ku ttale lyonna. 8 Era galyeyongerera ne ganjaala mu Yuda, galyanjaala ne gamuyitamu gakome ne mu bulago, n'emikutu gyago gyegolole okujjuza ensi yo, ggwe Emmanweri.*” (**Isa 8:6-8**) Mu kitabo ky'Okubikkulirwa, ennyanja n'emigga (omuli, okusingira ddala, Efuleeti) bikozezebwa nga ebikozezebwa/oba abatuukibwako omusango gwa Katonda ogw'enkomerero (soma **Okub 8:8-10; 9:14; 12:15; 16:3-4, 12**).

Omugga Efuleeti gwali mukulu eri Babbulooni. Isaaya ne Yeremiya baalagaula ku Babbulooni baali baayogera ku kukalira kwagwo (**Isa 11:15; 44:27-28; Yer 50:38; 51:36**). Obunnabi bwatuukirira Kkuulo bwe yawugula amazzi gaagwo (soma **Isa 44:27-28**). Kino kyayamba amagye ga Kkuulo okulumba Babbulooni nga tebategedde era ne bakiwangula (Beale 1999: 827). Okukalira kwa Efuleeti era n'omusango gwa Katonda eri Babbulooni gwagoberera okukalira kw'Ennyanja Emyufu n'omugga Yoludaani mu biseera by'okuva (soma **Okuva 14:21-22; Yoswa 3:16; 4:23**). Omutendera guno gwe gumu gulabikira mu **Kub 16:12** nga balaga omusango gwa Katonda ogw'enkomerero bamalayika omukaaga we bafukira ekibya ky'ekiryuyi kya Katonda ku mugga Efuleeti ne gukalirira. Greg Beale ayogera ku kino, “Nga bwe byali mu kuva okusingira ddala okugwa kwa Babbulooni eky'ebyaafayo, okukalira kwa Efuleeti nate era kwakulembera okuzikirira kwa Babbulooni eky'oluvannyuma. Era nga Babbulooni bwe yafuulibwa okukikirira ensi yonna n'afuuka akabonero, kale ne Efuleeti tekikoma ku kitundu ekyo kyokka omwali omugga ogwo mu Iraq, Siria, ne Butuluuki naye buteekwa kulabibwa nga bubonero era nga bwa nsi yonna, wadde nga waliwo abalwoowa nti bitegeeza kitundu ekyo mwe byali. Kino kitulagibwa mu [Okubi] 17:1, wetulabira malaaya w'e Babbulooni 'ng'atudde ku mazzi amangi,' nga y'engeri endala ey'okujuliza omugga 'Efuleeti n'amazzi gaagwo (16:12) Kale 'amazzi amangi mu 17:1 gakola ng'akabonero akoogera ku 'mawanga n'enkuyanja y'abantu . . . era n'amawanga n'ennimi' mu 17:15. . . N'olwekyo, okukalirira kwa Efuleeti' kifaananyi ekyo butya enjigiriza za Babbulooni ezibunye ensi yonna bwe zigenda okujemeera Babbulooni [soma **Okub 17:15-18**].” (Ibid.: 828) William Milligan amaliriza bw'ati, mu Kubikkulirwa, Efuleeti “kaali kabonero bubonero ak'omusango; era ne bamalayika abana abasibirwa ku gwo, naye kaakano baali basumuluddwa, kano katundu—nnya olw'okubeera ennamba y'ensi—ogwo gwe musango ogwogerwako . . . ogutuuka ku bantu bonna ku maaso g'ensi.” (Milligan 1896: 151) bwe tumanya omusango gw'ensi yonna ogw'enkomerero Kaabakuuku gwayogerako, kirabika nti ekifaananyi ky'omugga n'amazzi kyali kitulaga ebintu bye bimu ebiri mu Kubikkulirwa.

Okugatta kw'ebyo, ebyogerwa mu **luny. 8** nga bagamba “*Wanyigira ennyanja*” ne mu **luny. 15**, “*Walinyirira ennyanja n'embalaasi zo, n'otabangula amazzi amangi,*” reinforce the theme of judgment era, nate, kisiiga ekifaananyi ekiri mu Kubikkulirwa. Endagaano enkadde kulaga ennyanja ngesibuko ya katabanguko nobubi (**Yobu 38:8-11; Zabb 74:12-15; 89:9-10; 104:5-9; Enge 8:27-29; Isa 27:1; 51:9-10; Ezek 32:2**). Abataty Katonda era nabajeemu bageraageranyizibwa ku nnyaja (**Isa 17:12-13; 57:20; Yer 6:23; 50:41-42; Yuda 13; Okub 17:15**). Ngebitonde bya **Dan 7:2-8** (ebikulu, obwakabaka obutatya Katonda) bwe byafubutuka mu nnyanja, bwe kityo nekitonde mu **Kub 13:1** (ensi yonna, obuwangwa obutakkiriza mu Kristo kwossa nebibina) ebyava mu nsi. Kyokka Katonda agenda “*kulinnyirira ennyanja*” (**Kaab 3:15**). Obuwanguzi bwa Katonda obujudde amaanyi agatabangula, g'obubi, obutakkiriza, era n'obujeemu galabikira mu **Kub 21:1**



ewagamba nti, mu ggulu eppya ne mu nsi empya “nga n’ennyanja tekyaliwo.” “Ennyanja nga y’ensibuko y’amaanyi agawakanya obufuzi bwa Katonda nga gagyiddwaawo ne gasikizibwa omugga ogw’obulokozi, ogulina ensibuko ku nnamulondo [Okub 22:1]” (Beale 1999: 328). Essaala ya Kaabakuuku okukakasa akabonero, ak’ensi yonna, era ne mu bisuubizo bya Katonda eby’omusango era n’obukolokozi bye yawa Kaabakuuku mu **2:5-19** era ng’atunuulira ne mu byabaawo ebiraga okubikkulirwa mu kitabo eky’Okubikkulirwa.

**Olunyiriri 13** (“*Wavaayo oleetere abantu bo obulokozi, olokole gwe wafukako amafuta*”) bitulaga oludda olulala olw’omusango eri ababi, omuli, obulokozi bw’abatuukirivu. Katonda tamala goolesa kiruyi, naye akikolera mu busungu obutuukirivu: ye “*yabetenta omukulembeze w’ensi ekola ebibi*” (**oluny. 13**) ng’agenderera okulokola abantu be. Nate era, ekifaananayi kitulaga ebyaliwo mu kuva. Kaabakuuku yali yemulugunya ewa Katonda olwa Katonda okusirika ng’obubi bugenda mu maaso era n’okweyambisa abantu ababi okuzikiriza Yuda. Wabula, olunyiriri luno lukibikkula nti “Yakuwa—tayinza n’akamu butafaayo eri ebikyamu (1:2-4) oba okukkiriza obubi okubeerwao ne butabonerezebwa (1:12-17)—alina okujja n’alokola (ys) abantu be, okwo, kwe kubanunula mu mitawaana gy’ensi egya kaakano, okubalokola mu makomera ge balimu agabasibye (13a).” (Thompson 1993: 43) Mu mulamwa oguli wano, “*gwe wafukako amafuta*” kirabika nga kikwatagana ne kya “*abantu bo*,” ekitegeeza, endagaano ya Yakuwa n’abantu be, mu kitundu ekisooka eky’olunyiriri i.<sup>28</sup> Ekigambo kirabika nga kikozezebwa mu ngeri ey’omu **Zabb 28:8; 84:9; 89:38, 51; 105:15; 132:10-12**.

Ku ludda olulala, ekigambo “*eyafukibwako amafuta*” (*mashiach* = mesaya) kisinga ku kozesebwa ku muntu eyafukibwako amafuta. N’olwekyo, bangi bakiraba nga kyogera ku bakulemebeze Katonda be yakozesanga—Musa ne Yoswa mu kiseera ky’okuva, oba mu bwakaba bwa Dawudi, era n’ababaka b’abantu mu biseera bya Kaabakuuku —era, okukomekkereza, nga ye Masiya eyalangibwa okujja. Ekyo kiyinza okulabikira mu lulimi Olwebbulaniya, olw’okuba ng’ekigambo (מֵשִׁיחַ), ekiyinza okuvuunulwa “ne,” kirabika amangu ddala ng’embooji eno tenawandiikibwa “*gwe wafukako amafuta*” naye si oluvannyuma “*lw’abantu bo*.” Matthew Henry atandikira ku kino ng’agamba nti Katonda yalokola abantu be nga bakyali mu lugendo lw’ e Misiri era nga baatera okutuuka gye baali abalaga, naye nga bino byali “byakulabirako” eby’obununuzi bwa Yesu Kristo eri ensi. Bwe *bulokozi obuleetebwa oyo eyafukibwako amafuta*, ne Yoswa, eyakulemeberamu amageye ga Isirayiri era yali kifaananyi ky’oyo, kya Yesu oba Yoswa.<sup>29</sup> Ekyo Katonda kye yakolera Isirayiri ey’edda kyakolebwa ng’atunuulidde eyafukibwako amafuta, ku lw’Omutabaganaya, eyali omutandisi era omusingi gw’endagaano gye yakola nabo. Kyali kya bulokozi *wamu naye*, kubanga mu bukoloji bwonna Katonda bwe yabaleetera, *Katonda yatunuulira amaaso g’oyo gwe yafukao amafuta*, era n’abikozesa ye.” (Henry 1991: 1556; somako ne Jamieson, Fausset, ne Brown 1961: 832 naye alina endowooza y’emu) bwe kiba nga kino kye yali ategeeza nate era kitubikkulira ebiseera eby’oluvannyuma mu ssaala eno. Era kitubikkulira eky’okuddamu kya Katonda ekyawukana n’ebyo Kaabakuuku bye yali asaba mu **luny. 2**, “*mu kiruyi kyo, jjukira okusaasira*”: *ekiruyi kya* Katonda kyayibwa ku Kristo olwo tulyoke tufune okusaasirwa.

Embooji eddako mu **luny. 13**, “*wabetenta omukulembeze w’ensi ekola ebibi*,” erina ebyokukola ebifaanagana nembooji egamba nti “*oyo gwe wafukakao amafuta*.” Bwe tutunuulira ebyafaayo by’olugendo lw’okuva, “*omukulembeze w’ensi ekola ebibi*” kisobola okukiikirira Falaawo. Bwe tutunuulira omulamwa gw’okuzikiriza Babbulooni, “*omukulembeze w’ensi ekola ebibi*” kitegeeza omukulembeze w’Ababbabulooni. Naye omulamwa bw’ogutunuuliza ensi yonna ng’eyolekedde enkomerero okwanukula kwa Katonda eri Kaabakuuku kwogera ku ntikko ya byonna “*omukulembeze w’ensi ekola ebibi*” olwo abeera Setaani kennyini. Kino kituzzaayo embega eri mu **Lube 3:15** eyo Katonda gye yakolera ekirangiriro ekyasooka eky’enteekateeka ye ey’obulokozi eri ensi: “*Nteeka obulabe wakati wo n’omukazi, ne wakati w’ezzadde lye n’ezzadde ly’omukazi; ezzadde lye linaakubetentanga omutwe naawe onoolibojjanga ekisinziro*.” **Olube 3:15** luyitibwa “*enjiri esikiriziddwa*” (‘enjiri eyasooka’) kubanga ky’ekirangiriro kya Katonda ekyasooka eky’enteekateeka ye ey’ekisuubizo eri ensi yonna.” (Kaiser 1995: 37) Okusinziira ku bunnabbi buno, omuntu okuva mu nsigo y’omukazi (oyo eyamanyibwa nga Kristo) eyali alina okufa n’akuba Setaani ekkonde evannyuma ku musaalaba,

<sup>28</sup> Ekyo, okusingira ddala kirabikira mu nzivuunula ya Sepucwaginti (LXX) mu **luny. 13a**: “*Wavaayo oleetere abantu bo obulokozi, olokole gwe wafukakao amafuta*.”

<sup>29</sup> Mu Bayibuli, Yoswa “kifaananyi” kya Kristo. Mu Abaebbulaniya, “Yoswa” ye “Yekwosa” oba “Yesuwa”; erinnya lye limu mu Luganda “Yesu.” Bwe tweyongerayo, **Abaeb 4:4, 8** baakozesa ekigambo eky’Oluyonaani, *Iēsous*, ku linnya Yoswa ne Yesu. Nga Yoswa bwe yatuusa abantu ku buwanguzi okwettakkuluzi ku balabe baabwe ne bayingira mu nsi ensuubize, ku musaalaba, Yesu naye yawangula abalabe abasinga abalala bonna—ekibi, okufa ne Setaani—n’atuusa abantu be mu nsi ensuubize ey’obulokozi n’obulamu obutaggwaawo; bw’alikomawo, Yesu agenda kudda n’entikko y’ensi ensuubize ey’eggulu eppya n’ensi empya.

naye nga ne Setaani yali wakubetenta ekisinzziro kye oba okumuleetera okubaoonaabona.

Ekyo kyennyini kye kyabaawo. Okugwa kwa Setaani kunyonnyolwa mu **Kub 12:10** (“*kaakano . . . omuloopi eyaloopanga baganda baffe, eri Katonda waffe emisana n’ekiyo, agobeddwa mu ggulu*”) kikwatagana ne **Yok 12:31** (“*kaakano omufuzi wensi eno agenda kusuulibwa ebweru*”). Mu **Yok 12**, Yesu agamba nti ye “bw’anayimusibwa waggulu” ku musaalaba kitegeeza nti “omukolo oguggulawo okusalira Setaani omusango gugenda kukolebwa mu bumalirivu” (Beale 1999: 660). Ebirivaamu bikulu nnyo eri abakkiriza, newakubadde nga tekirabika n’amaaso aga bulijjo. Obuzibu bwe tulaba ebweru si by’ebiraga obutayagalibwa oba obutafibwako mu by’omwoyo. “Okuwangulwa kwa Setaani mu ggulu kitegeeza nti amaanyi ge gaali gamenyeddwa mu byafaayo by’omuntu, kale bw’atyo nga ne bwanyinyiitiza okufuba kwe okufuga amawanga okuzikiriza omulimu gwa Katonda, obusobozi bwe bwali bukugirwa (eky’okulabirako, ng’atalina buyinza ku kkanisa), era ennaku ze zibaliddwa (enny. 13ff.)” (Beasley-Murray 1974: 202). Nga Beale bw’amaliriza, “okugwa kwa Setaani kutegeeza nti obulokozi bw’abagoberezi baYesu batebenkedde nga tebukangibwa Setaani, era n’amaanyi gaabwe eri emizimu ekyo ky’ekiraga okuwangulwa kwa Setaani era n’obutebenkevu bw’obulokozi bwabwe” (Beale 1999: 660).

Mu **luny. 14**, “*Wafumita n’amafumu omutwe gw’abalwanyani be*” kiddamu amazima nti omusango gwa Katonda gw’amazima era mutuukirivu: Ababbabulooni n’ababi abalala okukozesebwanaga okukola obubi eri abalala nabo kwabaddira anti, “ekyo ky’osiga, era ky’okungula.” N’olwekyo, abatali batuukirivu tebasobola kwemulugunya ku kubonerezebwa kwabwe. Bw’addamu ebigambo “*ennyanya*” ne “*embalaasi zo,*” **luny. 15** lwali luddamu ebigambo by’o **luny. 8**, kale ekyo mu lulimi kiraga **enny. 8-15** okukola ekitundu.

- **3:16-19:** <sup>16</sup> *Mpulira, era omubiri gwange gukankana, Emimwa gyange ne gijugumira olw’eddoboozi; Okuvunda ne kuyingira mu magumba gange, ne nkankanira mu kifo kyange, Nja kulinda mu kasirise olunaku olw’okulabiramu ennaku, Bwe zirija eri abantu abatutabaala.* <sup>17</sup> *Kubanga omutiini newakubadde nga tegwanya, So n’emizabbibu nga tegiriko bibala; Emizeyituuni ne bwe gifa, era nga bateganira bwereere, Ennimiro ne bwezitaleeta mmere yonna; Embuzi nga zimaliddwawo mu kisibo, So nga tewali na nte mu biraalo,* <sup>18</sup> *Era naye ndisanyukira Mukama, ndijaguliza Katonda ow’obulokozi bwange.* <sup>19</sup> *Yakuwa, Mukama, ge maanyi gange, Naye afuula ebigere byange okuba ng’eby’empeewo, Era alintambuliza ku bifo ebigulumivu.*

*Ya mukulu w’Abayimbi, ku bivuga byange ebirina enkoba.*

#### Okuwuumbawuumba

Nga bwe kiri ne kubitundu ebya **Kaabakuuku 3**, ekitundu kino ekisembayo kikwatagana n’ekyo ekyasoose okuwandiikibwa mu kitabo. Ekitundu kino ekisembayo mu ssaala ya Kaabakuuku kikwatagana n’okwemulugunya kwa Kaabakuuku (**Kaab 1:2-4**). Byombi biraga omuntu eyeeyogerako (“Nze” . . . “nze”) ky’ekiraga. Mu **1:2** abuuza Katonda, “*Ayi Mukama, ndituusa wa okukaaba . . . naawe nga tokkiriza kuwulira?*” Kaakati, mu **3:16-18**, azuula eddagala lya kino: “*Nja kulinda mu kasirise. . . . Wadde omutiini tegutojjera. . . kyokka ndijaguliza Mukama, ne nsanyukira mu Katonda Omulokozi wange.*” Okweyongerayo, “ebigambo ebibiri ebikola embooji ebyo Kaabakuuku bye yakozesa okulaga Katonda obutali bumanyirivu, ‘Nze nkowoola obuyambi’ era ‘Nze nkaabirira ggwe,’ ekirabikira mu kwemulugunya kwe (1:2), bigeerageranyizibwa mu kitundu ekiggalawo nga bakozesa ebigabo bibiri ebikontana ebyolesa essannyu lye: ‘Nze njakujaguliza mu Yakuwa, Nze njakujaguliza mu Katonda omulokozi wanger’ (3:18)” (Dorsey 1999: 307). Eky’enkomerero, endaga-kikolwa “okuwulira” kirabikira mu nnyiriri eziggulawo ebitundu byombi (**1:2; 3:16**) naye nga bikola emigaso emikulu egitafaanagana. “Mu kitundu ekiggalawo, okwemulugunya kwa Kaabakuuku nti Yakuwa tawuliriza kulajaana kwe ng’asaba obuyambi (1:2)—ne Kaabakuuku kino kyamutabula nnyo. Mu kitundu ekiggalwo tulina oludda lw’ennusu olulala: Kaabakuuku awulira eddoboozi ly’okubwatuka, eddoboozi ery’amaanyi erya Yakuwa ng’ajja okulokola abantu be, era ekyavaamu, olutalo lwe olw’omunda lwamalibwawo.” (Ibid.)

Mu **luny. 16**, okutya kwa Kaabakuuku kulabikira mu kutya kw’eggye erirumbanganyi, ng’ayogera nti eggwanga “*eryentiisa etagambika*” ng’abo bonna “*bajja okukola obukambwe*” (**1:7, 9**). Era ng’akimanyi nti Yuda tagenda kutalizibwa, era nga ye oba omulalayenna tewali kyagenda kukolawo. Kyokka, olw’ekyo Katonda kyamubikkulidde mu **ssuula 2**, akimanyi nti Abakaludaaya, era nabo bagenda kuzikirizibwa. N’olwekyo asobola okwogera nti “*Naye nnaalindirira n’obugumiikiriza olunaku olw’okulabiramu ennaku bwe lulijjira eggwanga eritulumba.*” **Olunyiriri 17** lutulaga emirandira gy’ebyenfuna bya Yuda’ebyali byesigamye ku bulimi. Okukulaakulana kwa Yuda kwesiganga ku ndagaano Katonda gye yali yakola nabo (**Abale 26:3-13; Ekyam 28:1-14**). Wabula ate, nga Kaabakuuku yennyini bwe yali amanyi (**1:2-4**), Yuda yali yamenya

endagaano era ng'agwanira okusisinkana obusungu bwa Katonda. Okubonerezebwa okwo kwe kwa baleetera okuzindibwa abantu abatatya Katonda, abatalina busaasizi abaali bagenda okukosa oboolyawo eby'obulimi byabwe, eby'enfuna, famine, era baleete obwavu.

Bwe tutunuulira ekikula kya Katonda ku nsonga z'enkomerero y'abantu, ebintu Kaabakuuku bye yali atandise okutegeera, okujuliza okuli mu **luny. 17** nti “*Wadde omutiini tegutojjera*” luyinza okubaamu amakulu ag'enkomerero. Okusingira ddala, nga lusonga ku muti omutiini Kristo'gwe yakolimira mu **Mat 21:19; Makko 11:13-14**. Olwo lwali lugero nga lukwata ku Isirayiri eyali esambazze Masiya. Gary DeMar akinokolayo nti, si muti gwokka mu lugero luno, naye “na buli kikoola na buli muti mu lugero kaali kabonero ka musango gwa Isirayiri, omusango ogwajja mu 70 [KA]” (DeMar 1999: 402). Yesu okugaanibwa eri eggwanga lya Isirayiri yakufuula enkola mwabuulirira enjiri ng'ayita mu lugero lwa nannyini nmiro n'abokozi be bwe yagamba nti, “*Obwakabaka bwa Katonda bulibaggyibwako ne buweebwa eggwanga eribala ebibala byabwo.*” (**Mat 21:43**).<sup>30</sup> Kale, mu kukomekerezera, ekisinga obukulu eri Katonda, ng'ekyo Kaabakuuku yaliba nga yakirozaako, tekyali kya byanfuna oba eby'ekisirikale, naye kyali kya byamwoyo.

### Endaba empya

Ennyiriri zino ezisembayo zitulaga endaba y'ebintu ekyusiddwa, nga kiva mu kukyusibwa kwa Kaabakuuku. Ekitabo kino kyonna kyali kyogera ku bantu—bombi, Abayudaaya ne Bannamawng—abaali batanoonya kitiibwa kya Katonda, naye nga bafa ku kitiibwa kyabwe. Kaakati, Kaabakuuku yali tatunuulira bantu balala oba enneeysa yaabwe embi eyali ebeetoolodde, naye ng'atunuulira Mukama. Kubanga ye “*Katonda Omulokozi wange*” (**3:18b**). Ye Katonda—si mbeera ezeetoolodde Kaabakuuku oba ezitunuulidde eggwanga—naye “*oyo ge maanyi gange*” era n'amuyimusa waggulu (**oluny. 19**; soma **Zabb 42:1; Isa 40:29-31**). N'olwekyo nga wadde waaliwo eggwe eryali ligenda okubatabaala era ob'olyawo n'okwonoona eby'enfuna, Kaabakuuku era mu byonna asobola “*okujaguliza mu Katonda*” (**oluny. 18a**). n'ekigambo ekivvuunulwa nti agenda “*kulindirira mukasirise*” olunaku oluzibu okutuuka (**oluny. 16**) kirina mu butuufu amakulu “ag'okuwummula” era ng'alina “n'okwanukula okutaliimu kutya” (Koehler and Baumgartner 2001: *nooagh*, 1:679). Eno eyinza okuba nga y'ensonga lwaki essaala ya Kaabakuuku ejjudde okukuba obufaananyi obulaga emirimu gya Katonda' gye yakola mu byafaayo mu kuva era ne kulusozi Sinai. Olw'okuyingiza ebintu bino ebuziba mu mutima gwe ne mu ndwoozza, Kaabakuuku asobola okwesiga Katonda kubanga kaakati akimanyi nti Mukama yeegigika; ajjukiziddwa Katonda akuuma endagaano n'abantu be era amanyi butya obulokozi bwa Mukama bwe bugenda okuleeta obutuukirivu era bujjuze ensi yonna n'ekitiibwa kye. Kino kisobozesa Kaabakuuku okuwummula n'okusanyukira mu Mukama *ate mu kiseera kye kimu* ng'akanakana era ng'atidde olw'abalumbaganyi abaali bajja. Kino kiraga engeri Kaabakuuku gye yali alabamu ebintu bwe yali ekyuuse ennyo okwawukana ne weyandakira mu ntandikwa y'ekitabo mu **1:2-4**. “Ebigambo bino ebisembayo bituwa okumaliriza okusaanira, kubanga byenyumiriza mu Yakuwa era atuusizza Kaabakuuku ku ddala lino, oyo Katonda nga y'omu akozesa Abakaludaaya okubonereza Abayudaaya, Abakaludaaya abo Kaabakuuku kaakano baalindirira n'obugumiikiriza.” (Moseman 2017: 273)

“Newakubadde ng'ekitabo kimaliriza n'enjogera eyolesa okukkiriza, kuno kukkiriza okwetabuddemu okutya. Omuntu asobola okuddira okutya kwa Kaabakuuku n'akwesigamya ku kutya kw'obulumbaganyi. Ob'olyawo mutuufu, wabula, ng'okutya kwe bwe kuva ku ntegeera ye empya ku Katonda era ng'etegeerekeka bulungi ng'okumussaamu ekitiibwa. Mu 3:2 ne 3:16, Kaabakuuku ayatula okutya kwe, nga biva mu bintu ebibiri bye yali awulidde. Mu kisooka, yali yawulira ebifa ku / Yakuwa. ekyokubiri, tukijjukire nti yali alaba ekitonde. Byombi biraga nga Yakuwa y'ensibuko y'okutya kwe. Era bwe kityo, Yakuwa y'ensibuko era kye kinyusi ky'okukkiriza. Tekyegaanika mu kitundu ekyokubiri, Kaabakuuku yali takyabuuzza Katonda okubaako kyakola. Akakasa bukakasa nti agenda kulindiirira mu kasirise. . . . N'olwekyo, Kaabakuuku atuuse ku kutegeerera ddala n'okusiima ekyo Yakuwa kyali. Nga bw'abadde akola bulijjo, Kaabakuuku akyasobola okukakasa obuuutkirivu, obuyinza, n'obwesigwa bwa Yakuwa, naye kaakati abitegeera mu ngeri mpya.” (Ibid.)

<sup>30</sup> Ekisanyusa, Yesu bwe yakolimira omuti omutiini, yagamba, “*Toddangayo okubala ebibala!*” (**Mat 21:19**). Era mu ngeri y'emu yayogera ku bwakabaka obwali buweebwa abantu “*okuzaala ebibala byabwo*” (**Mat 21:43**). Ensonga eyinza okuba, newakubadde nga Kaabakuuku agamba “*newakubadde ng'omutiini tegwanya*” (**Kaab 3:17**), mu nkola, emitini “tegyanya”: “Ekibala kyekimuli ekivuddeyo—era ekimuli ekyo kibeera kitunudde wansi. Bwe kikula ekibala ky'omutiini, ekibala munda kisigalamu ebyali ku kimuli, omuli obuntu obutono bwe tintera okuyita ensigo.” (Marks 2016: n.p.) Katonda asanyukira okubala kwaffe ebibala, kwe kugamba., obwesigwa bwaffe (laba okukubaganya ebirowoozo ku kukkiriza n'obwesigwa ng'okikwataganya ne **Kaab 2:4b** mu n.17, waggulu, n'ebiwandiike ebikigoberera).

### Embeera yaffe bwe tugigeraageranya ku ya Kaabakuuku

Kaabakuuku yali akuba obufaananyi bw'olugendo lw'okuva okumuwa obukakafu bwe yali yeetaaga okugasimbagana n'abalumbaganyi abaali bajja. Abakristaayo bali mu kifo ekisingako obulungi ekya Kaabakuuku kye yalimu okusobola okubeera n'emirembe egy'omunda era *“tusanyukira mu Mukama bulijjo”* (**Abaf 4:4**), ne mu kiseera eky'obuzibu obutagambika, eky'obutali bwenkanya, okubonaabona, era n'obubi. Wadde ng'ebyolugendo lw'okuva byali bintu ddala ebyaliwo, era nga bikulu nnyo mu byafaayo bya Isirayiri, naye mu ngeri nnyingi kyali kisiikiriz ekitusongera ku Yesu Kristo. Mu Abaebbulaniya watulaga butya Kristo bw'afaanana Musa naye ng'ate musukkulumu ebitagambika okusinga Musa (**Abaeb 3:1-6**): Kristo *“Kubanga ng'omuzimbi bw'aweabwa ekitiibwa okusinga ennyumba gy'azimbye, bw'atyo Yesu wa kitiibwa okusinga Musa”* (**Abaeb 3:3**). Musa yakulemberamu abantu be okubaggya mu buddu e Misiri; Yesu yakulemberamu abantu be okubaggya mu buddu obuzibu ennyo obw'ekibi, obwa Setaani, era n'okufa. Musa n'Endagaano Enkadde teebaasola kuwa bantu bulamu butaggwaawo; Yesu n'Endagaano Empya awa abantu be obulamu obutaggwaawo. Lukka awandiika nti ne ku Lusozi lw'Okufuusibwa Yesu, Musa, ne Eriya baali boogera ku *“kuva”* kwa Yesu [ekigambo ky'Oluyoonaani ekitegeeza “okugenda” mu **Lukka 9:30-31**].

Mu Kristo twaweebwa omutima omupya (**Ezeek 36:26; 2 Abakk 3:3**), endowooza ya Kristo (**1 Abakk 2:16**), era n'Omwoyo awa ewa Kristo (**Ezeek 36:26; Yok 14:17**). Oyo akolera ennyo mu ffe (**Abaf 2:12-13**) era nga tayinza kutuleka wadde okutwbulira (**Mat 28:20; Abar 8:31-39; Abaeb 13:5**). Era oyo y'atuwa emirembe gye: *“Mbalekera emirembe, era mbawa emirembe gyange. Emirembe gye mbawa tegiringa egy'ensi. Noolwekyo temutyanga era temweraliikiriranga.”* (**Yok 14:27**) Emirembe gye *“egisukkiridde okutegeera kwammwe”* (**Abaf 4:7**). Bwe tubeera mu Kristo tusobola *“okujaguzanti amannya gaffe gawandiikiddwa mu ggulu”* (**Lukka 10:20**) kubanga, okufaanana nga Kaabakuuku, naffe tujaguliza *“mu MUKAMA . . . mu Katonda ow'obulokozi bwange”* (**Kaab 3:18**). Embeera ze tuyimu ziyinza okufuukuuka; kale ssinga essira tulissa ku mbeera ezo, ebintu bwe bitabuka tuba tetusobala kujaguza. Naye Kristo takyuka (**Abaeb 13:8**); kale amaaso gaffe galina kubeera ku ye. Ffe *tukimanyi* nti Kristo yeesigika, kubanga yawaayo byonna ku lwaffe—n'atuuka n'okulekebwaawo Kitaawe—ffe tuleme okulekebawo, era byonna yabikolera ffe. Kaakati Kristo era n'amazima g'enjiri bwe bafuuka ekitundu ku ffe era ne tusigala ng'ebyo bye tutunuulidde ne mu kiseera ekizibu ennyo, eky'okweraliikirira, era n'okubonaabona, tuggya kusobola okwanjanga embeera enzibu ennyo nga tulina emierembe n'essanyu ebitasangibwa walala wonna.

### **EBIBUZO EBY'OKUKUBAGANYAKO EBIROWOOZO**

1. Lwaki olowooza nti Kaabakuuku (ne bannabbi b'Endagaano Enkadde abalala) baakozesanga olulimi olw'obubonero mu bintu ng'ebyokuwamba kw'amagye, okukyusa obufuzi, ne mu kulabikirwanga Katonda (ebitonde)?
2. Lwaki olowooza nti ekifaanananyi ekiri mu ssuula 3 nti kyaliba nga kyaggyibwa kw'ekyo ekyabaawo mu kuva era ne ku lusozi Sinai?
3. Emboozzi eri mu “kiseera ekituukiridde” y'afaanana etya? Lwaki okukigikozesa kikulu mu Kaabakuuku 3?
4. Endaba y'ebintu eya Kaabakuuku yakyuka etya mu ssuula 3 bw'ogeraageranya n'essuula 1 ne 2? Kiki, ddala bwe kibaayo, ekyo kye kitubuulira?
5. Ekibuuzo kya Kaabakuuku kye yabuza Katonda mu 3:8 kyawukana kitya n'ebibuuzo mu 1:2-3 ne 1:12? Kiki, ddala bwe kibaayo, ekyo kye kitubuulira?
6. Kiki Katonda kye yayanukula Kaabakuuku ku kibuzo kye mu 3:8? Ekyo kitubuulira ki?
7. Kubaganya ebirowoozo ku bukulu bw'enjawulo y'ebyokulabirako ebikozesebwa mu ssuula 3.
8. Mu 3:16-19 Kirabika bulungi nti Kaabakuuku attidde obulumbaganyi bwe yali amanyi nti bujja era n'okufiirizibwa okwali kugenda okubuvaamu. Kyokka wabula asobola “okusanyuka.”
  - Wali osisinkanyeeke embeera enzibu naye n'obeera ng'okyasola okusanyuka?
  - Tuyinza tutya okuzimba okukkiriza kwaffe (era n'okwabantu baffe) nga tusobola okwanjanga embeera ezitiisa naye ne twogera nga Kaabakuuku bw'ayogera mu nyiriri zino?

9. Ennyanukula ya Katonda eri Kaabakuuku era n'essaala ya Kaabakuuku bitusongera bitya ku Yesu Kristo?

10. Ekitabo kya Kaabakuuku kyogera kitya ku “kizibu ky'obubi”?

### III. Okumaliriza

Twatandika na kutunuulira kizibu kya Kaabakuuku eky'obubi n'eky'okuwolereza obulungi n'obwenkanya bwa Katonda: Katonda ayinza atya, ate nga mulungi era nga mutuukirivu, okukkiriza obubi, n'abatali batuukirivu okukulaakulana ate n'aleka “abatuukirivu” okubonaabona? Esonga eyo y'emu eyaleetebwa ne mu **Zabbuli 73**. Michael Thompson ayogera nti (Asafu) “yalemererwa okutuuka ku magezi agamatiza eri ekizibu (Zabb. 73:16). Naye ate endaba y'ebintu yakukyuka nnyo mu lunyiriri 17 munnazzabbuli ‘bwe yagenda ewatukuvu wa Katonda’: mu nteekateeka y'okusinza, mu ‘ekifo ekirimu okubeerawo kwa Katonda’, olwo n'atandika okutegeera bupya nti yali awaniriddwa mu bukuumi bwa Yakuwa, bw'atyo n'addamu okubeera n'emirembe.” (Thompson 1993: 52) Yobu yasisinkana embeera y'emu: “Okunnyonyola n'okukubaganya ebiwoozo ku njigiriza, keebere ntuufu etya, nga bwe kyalagibwa mikwano gya Yobu byagaana okumatiza eyali abonaabona. Okumatizibwa n'emirembe byajja okuyita mu kubikkulirwa kwa Yakuwa, mu kwogera kwa Mukama (Yobu 38:1–40:2; 40:6–41:34).” (Ibid.) Kale wano, “amgezi g'obuntu tegakola, ng'era bwe gataakola mu Zzabbuli 73 oba mu kitabo kya Yobu oba ewalala wonna. Wabula Kaabakuuku, okufaanana Yobu, asobola okusigala ng'asaba Yakuwa ng'asinziira kw'ebyo by'amanyi ku Katonda.” (Ibid.: 53) Kaabakuuku ayanjula obuzibu “bw'ekizibu ky'obubi,” naye era nabyo tebimuwa kya kuddamu kyankomeredde ku bulungi n'obwenkanaya bwa Katonda. Wabula, Katonda ayanukula okwemulugunya kwa Kaabakuuku ng'amugamaba bugambi nti, “Nnina enteekateeka nnamutayiika; Manyidde ddala ekigenda mu maaso; Nze Katonda ow'obwenkanya, era kye nkola kyakulabibwa nga ky'amazima abantu bonna n'amawanga gonna bagenda kuvunaanyizibwa gyendi; ebikyamu bigenda kubonerezebwa abatuukirivu bagenda kuyimusibwa, era n'ekitiibwa kyange kigenda kujjula ensi.” Olw'okuba nga kino kiyinza obutabaawo mu biseera byaffe, eky'okuddamu ku “kizibu eky'obubi” era n'ensonga ya Katonda okubeera omulungi era omwenkanaya emaliriza ekomyewo ku kukkiriza kwa kinnoomu. “Ddala Kaabakuuku yafuna okuddibwamu ku kibuzo kye ekyasooka ekyabuza nti ‘olituusa ddi and’ ne ‘lwaki’? Teyaddibwamu butereevu. . . . Wabula, ekitabo kya Kaabakuuku kiyinza okusomebwa ng'ekibuza ekibuza eky'omu maaso, era bw'atyo n'aba ng'akkiriza ekya Katonda okubeera omulungi era omwenkanya ‘olubeerera.’ Mu ndaba y'ebintu bw'etyo, obubi n'okubonaabona tebiba bizibu bya kutegeera, naye biba n'ekigendererwa eky'obwakatonda. Wabula, olw'okuba ng'ekigendererwa kiyinza okuba nga tekimanyiddwa (oba nga tekyetaagibwa kumanyibwa) eri omukkiriza, obwenkanya bwa Katonda mu kukola ekya bulina okwanirizibwa olw'okukkiriza.” (Whitehead 2016: 279-80)

Mu bufunze, Kaabakuuku yali alabye, nga Asafu bwe yalaba mu Zabb **73:17**, nti enkomerero y'ababi, aboononyi, n'abatai batuukirivu yasalibwawo dda. “Kyokka ng'omutuukirivu anabeeranga mulamu lwa kukkiriza lwa bwesigwa bwe era nakulemerako kwe, era abo nga be bayimusibwa Yakuwa—ekintu kyotasobola kunnyonyola nga tokozesezza lulimi lwa kusinza oba olw'ekiddiindiini—olwo ebyo ne bimanyibwa oluvannyuma lwa byonna. Ku lunaku olwo kirimanyibwa nti Yakuwa mu maanyi ge agalokola ali wamu nabo. Bwe batyo baliweebwa amaanyi okuvvuunuka ebizibu, n'okubonaabona okukakali. Ekya kye kintu Kaabakuuku kennyini kye yategeera. Kikulu nnyo okukimanya nti mu kusooka Kaabakuuku yali ayogera ku lw'abantu, naye gye yasembera ng'amaliriza n'obuvumu yayogera nga ye omuntu omu, ekirabikira mu bigambo, ‘kyokka nze naajaguliza mu Mukama...’ (3:17-19).” (Thompson 1993: 52-53)

David Dorsey akyogerako mu ngeri yeemu. Enzimba y'embooji ya Kaabakuuku, “etandikira mu kunenya n'enfundikirira mu kwebaza, ekigendererwa ky'ekitabo kwe kujja abasomi baakyo mu kutabulwatabulwa n'okweraliikirira ne kibalambika n'okubazzaamu essuubi. . . . Okugeraageranya okwenyinyonyola ebbiri okw'abalwany Ababbulooni abaali bajja ate n'eggye lya Yakuwa [**Kaab 1:5-11; 3:3-15**] kuleetera omusomi okugeraageranya amagye ag'emirundi ebiri. Bye gafaananganya byewuunyisa; naye ne byawula amagye gombi nabyo biwuniikiriza nnyo. Yakuwa asukkulumye bya kitalo ku Babbulooni; era atekwa okuzikiriza omulabe. Esonga etegeerekeka bulungi. Waliwo amagye ag'abantu ag'amaanyi, era Yakuwa ayinza okweyambisa agamu ku magye ago okubonereza baayagala okubonereza. Naye abo temubatya. Wabula, ssa obwesige bwo mu Yakuwa, oyo alina amaanyi agasukkiridde eggye lyonna ery'abantu. Okukkiriza kwe tussa mu Yakuwa tubeera tukutadde mu kifo ekituufu.” (Dorsey 1999: 309)

## OKUFUNDIKIRA 1—EKIZIBU KY’OBUBI: OBUYIZA BWA KATONDA, OBUVUNAANYIZIBWA BW’OMUNTU, ERA N’OKUBEERAWO KW’EKIBI ERA N’OBUBI

Mu kitabo kye *Embooji Ezikwata Ku Ddiini Ez’obutonde*, David Hume yayogera “ekizibu ky’obubi” ekirudde nga kitawaanya ensi n’engeri Katonda gy’akirabamu: “Mweteefuteefu okuziyiza obubi, naye nga tasobola? Olwo kitegeeza nti talina maanyi. Alina amaanyi naye nga tayagala? Kitegeeza nti tayagaliza bantu birungi. Alina amaanyi era ng’ayagala? Olwo aba mubi?” (Hume 1779: part 10, 186) Oba, okukiteeka mu ndaba ey’amagezi: “[1] Bw’aba nga Katonda gyali, olwo aba alina amaanyi gonna era nga mulungi ekisembayo; omuntu omulungi atuukiridde aggyawo obubi era n’abugobera wala nnyo nga bw’asobola; tewali kkomo ku muntu alina amaanyi gonna; nolwekyo, bwabanga Katonga gyali, tewalibaddewo bubi mu nsi; [2] naye waliwo obubi mu nsi; [3] n’olwekyo, Katonda taliyo.” (Sherry 2017: “Ekizibu”; soma ne Erlandson 1991: “The Anti-theist Cannot Generate”)<sup>31</sup> Kino kitutwala ku nsoga ya Katonda omulungi era omwenkanaya oba “Katonda agaba obutuukirivu,” ekitegeeza., okunyonnyola butya Katonda bwali omulungi ekiyitiridde, nga taggwaawo, era ng’alina amaanyi gonna kyokka n’aganya era n’akkiriza obubi okubaawo.<sup>32</sup>

Tulabye ng’ekitabo kya Kaabakuuku kireeta ensonga y’ekizibu ky’obubi naye nga tekiggyaayo, butereevu, oba okulaga obulungi era n’obwenkanya bwa Katonda. Ekitabo kye kiraga nti Katonda amanyidde ddala ekigenda mu maaso. Alina enteekateeka nnamutayiika. Akozesa buli omu, amawanga gonna, okusalawo kwe tukola n’ebikolwa bye tukola—oba bya butuukirivu oba bubi—okutuukiriza enteekateeka ye. Oba nga tukiraba oba nedda, buli kintu kyonna kitutwala ku “*nsi erijjula okumanya ekitiibwa kya Mukama, ng’amazzi bwe gasaanikira ku nnyanja*” (**Kaab 2:14**).

<sup>31</sup> Kino kye kimanyiddwa ng’ekizibu ky’ekibi ekirimu obuyiia. Omwozezi w’abatakiriza William Rowe akkiriza, wabula, nti “tewali n’omu, ndowooza, eyaliwangudde endowooza ey’ekigayaavu bw’etyo. Mu butuufu, . . . waliwo okuwakana okulimu obwenkanya olw’endowooza egamba nti okubeerawo kw’ekibi kukwatagana bulungi n’okubeerawo kwa Katonda.” (Rowe 1996: 10n.1) Abatakiriza nti Katonda gyali abalala bakkiriza: Draper 1996: 26n.1 (“Nzikiriziganya n’abasomesa b’eddiini abasinga obungi nti abakkiriza nti Katonda mulungi tebalina nnyo buzibu na kubeerawo kwa kibi”); Gale 1996: 206 (“Kyenkana buli omu kaakano akkiriza nti okuwolereza okutono kukozezeddwa okumalawo empaka zino amaanyi”); Mackie 1982: 150 (“tewali kukubagana mpawa wakati w’ebigambo nti Katonda ali wonna nti era mulungi yenna nti era waliwo n’ekibi”), 154 (“Obuzibu bw’ekibi tebulnai webulagira nti, enjigiriza enkulu eza Katonda okubeera omulungi nti tezikutwatagana zokka na zokka”). Patrick Sherry agamba nti ebyo ebiwakanyizibwa ku Katonda “tebikirabira mu mbeera ng’ekibi ekimu kiyinza okuggyawo ekirala oba ne kiyamba ekirala okuyimuka oba okubaawo kw’ekibi ekimu ne kuvaamu ekirungi ekikisinga. Wabula era, wayinza okubaawo amagezi agakugira ekyo abeera wonna ky’ayinza okukola oba kyatayinza kukola. Abawakanya kino n’olwekyo, bo badidde okubaawo kw’ekibi ne bakifuula obujulizi nti Katonda taliyo mu kifo ky’obujulizi nti gyali.” (Sherry 2021: “Ekizibu ky’ekibi”) Endaba eno ey’oluvannyuma, emanyiddwa “ng’esendasenda” oba “ey’obujulizi” ku kizibu ky’ekibi, yo egamba nti okubaawo kw’ekibi, wadde nga tekwatagana n’okubaawo kwa Katonda asobola byonna, bo bagikozesa ng’obujulizi “nti ob’olyawo” Katonda taliyo. “Kaakati kikkirizibwa ku (njuyi zonna kumpi) nti endowooza eyo si ntuufu, naye endowooza eyo ebuzaabuzi, ekyaliwo nnyo era ekyali nnamu” (Alston 1996: 97).

<sup>32</sup> Mu nkola y’ebintu, “abakkiriza nti Katonda gyali nti naye alina ensonga lwaki aganya obubi okubaawo. Okwewoozako kwabwe nabo tekumala kubanga bawa nsonga, Katonda zaalina lwaki taggyawo kibi. Ebbanga lyonna kye bannyonnyola bwe kitamalaawo obutakwatagana obuli munda balowooza nti bulijjo abeera mulungi, olwo akkiriza mu bulungi bwa Katonda bwokka abeera azudde eddagala ly’ekibi.” (Feinberg 1994: 19) “Ba kakensa n’abayivu bangi Abakristaayo . . . bagenze beeyongerera (era eri endowooza yange, mu butuufu) okukubiriza abakkiriza nti baleme kutondawo njigiriza wabula okuwolereza. . . Okuwolereza kugenderera kukakasa nti ebibi ebyogerwa ku Katonda tebiwangula, abakolokota Katonda ne balemererwa okuggusa ensonga yaabwe.” (Keller 2013: 95) Mu mbeera bw’etyo, omugugu ogusinga obuzito ogw’okuleeta obujulizi ne gusigala kw’oyo atakkiriza nti Katonda gyali, olw’okuba ng’abeera yatandikidde mu bya kuwakanya ebikwata ku bulungi bwa Katonda; ku ludda olulala, singa awakana agezaako okukkiriza ebya Katonda, agenda kwettika omugugu munene okusinga ogw’ono awolereza Katonda (Feinberg 1994: 205, 283-84; Keller 2013: 95-96). Kirina okutegeerwa nti abawandiisi abamu bakozeza ekigambo “enjigiriza” nga boogera ku njigiriza ez’okukkiriziganya n’ezokuwolereza.

Okusinzira ku ndaba ya Bayibuli, wabula, “ekizibu ky’ekibi” kyonna mu butuufu kiri mabega. Ekinyusi ky’ensonga tekiri “Katonda ayinza atya okuganya ekibi n’obubi okusalira abantu omusango?” Naye kiri nti “Abantu aboononyi bayinza batya okutuukirizibwa Katonda omutukuvu?” Obutukuvu bwa Katonda gwe musingi. Ekibi tekikwataga na butukuvu bwe. Mu butuufu, “Katonda afaayo ku birowoozo byaffe ebikyamu. Ekikontana n’ekyo, ekikula kye ekitukuvu kyesittazibwa nnyo ebintu bwe bityo. Ye nga Katonda atuukiridde, tasobola butafaayo ku kibi kyonna. Ekirimbo ekitono kyesittaza oyo ayitibwa mazima. Ekirowoozo ekitono ennyo eky’okukola obubi omulala kyesittaza oyo ayitibwa kwagala. OkuSinziira ku butukuvu bwe n’embala ye etuukiridde Katonda tasobola butafaayo eri enneeeyisa yabantu etasaanira okuba ng’etamukwatako.” (Alexander 2008: 130) Nolwekyo, Katonda agenda kulamula ekibi n’aboononyi (soma **Abar 2:16; 2 Abakk 5:10; Abaeb 9:27; Okub 20:10-15**)

Bwe tweyongerayo, ye Katonda ow’obwenkanya, era buli muntu na buli ggwanga tuvunaanyizibwa ku bye tukola. Obubi bwonna si bwe bugenda okuvunaanibwa bwokka, naye okuyita mu buli kintu Katonda akolera “*abantu bo obulokozi [n’oyita] mu oyo gwe wafukako amafuta*” (**Kaab 3:13**). Mu butuufu, ye kennyini yajjira mu kifaananayi ky’omuntu Yesu Kristo era ye n’akolebwako obutali bwenkanya, mu kubonaabona, era ne bubi. Newakubadde tuyinza okulowooza nti asirise oba nti talinaawo kyakolawo, endowooza zaffe ezo zonna nkyamu.

Katonda yaalina obuyinza bwonna ku bitonde byonna; amanyi byonna era amagezi ge tegakoma. N’olwekyo, amanyi buziba okusinga ffe butya buli kintu kyonna bwe kisobola okubaawo. Olw’okuba nga wa lubeerere era ng’eteekateeka ye efa ku buli kintu, ebiseera mwakolera ebintu bye biwanvu nnyo okusinga ebyaffe. N’olwekyo, ekitabo kya Kaabakuuku kyogera ku kizibu ky’obubi nga kiwandikira ku nsonga ey’enjawulo ennyo era n’okulung’anyama okwawukana okusinga abayivu abatali bakkiriza nga bwe bakwatamu ensonga. Bo batandika n’obubi obubunye era ne baabuuza, “Katonda ayinza atya—ddala bwe wabaawo Katonda—akkiriza atya kino?” Era n’okwogera ku “kizibu ky’obubi” kiraga nti omuntu asuddewo enzikiriza z’Ekikristaayo zi nnaasangwa n’agenda n’endaba y’ensi. Mu mazima, “endowooza y’okukubaganya ebirowoozo okuva mu bubi teyali ya tutumu era nga tesikiriza okutuusa mu biseera byokwakirwa. . . . Abantu abaali munda mu [ndaba y’ensi ey’ebintu] nga mwe balabira ebikyamu neKatonda, enfundikira eno erimu okubusabuusa era yo erabikira ddala bulambalamaba mu nnyanjula.” (Keller 2013: 86-87; soma era Erlandson 1991: Okumeggana N’empaka: [“engeri yokka obubi gye bweyolekamu eri Katonda wa Bayibuli kwe kukkirizibwa abo abatakakasizza ddala kituufu nga tebakyawula ku kikyamu.”])

Kaabakuuku naye yabuuza ekibuuzo kye kimu abatali bakkiriza kye babuuza, naye teyagattako kawakatirwa nti “bwe wabeerayo Katonda.” Wabula, Kaabakuuku ye yatandikira mu kifo kya kukkiriza. Yali akimanyi nti Katonda gyali, era ng’akimanyi nti Katonda mulungi, mugezi, wa kitiibwa, omutonzi era awanirira ebintu byonna, era ng’alina enteekateeka nnamutayiika eri ensi. Bwe tukulembeza Katonda mu kusooka—era ne tukulembeza *n’ekyo kye tumanyi okuba ekituufu ku Katonda* nga y’entandikwa yaffe—ffe (okufaanana Kaabakuuku ng’amaliriza) tusobola okutegeera, olw’okukkiriza okwesigamye ku mazima, nti okubeerawo kwa Katonda, obutaggwaawo bwe, okubeerawo kwe wonna, amagezi ge, era n’obulungi byonna bikyaliwo era tebikosebwa kubaawo kwa bikyamu, okubonaabona, era n’obutali bwenkanya. Kale ekyo bwe kimala okwogerwa, katukwate ku kizibu ky’obubi era n’ensonga ya Katonda okubeera nga mulungi era nga mwenkanya mu ngeri engazi ko, olw’okuba nga bino bintu bikulu.

### **I. Katonda omulungi, ayinza byonna agwanidde okwogera ku bulungi n’ebikyamu**

Katonda mutukuvu, w’amazima, mutuukirivu, era mulungi (**Olube 18:25; Okuva 34:6-7; Abale 11:44; Yobu 34:10-12; Zabb 5:4; 136:1; 145:17; Kaab 1:13; Abar 1:18; Yak 1:13**), kyokka ng’ekibi n’ebikyamu bikyaliwo. Abantu bangi balemererwa okukwataganya butya Katonda bw’ayinza okubeera omulungi era ng’ayinza byonna kyokka n’afuga ensi erimu ekibi n’ebikyamu. Wabula, ebijwetekebwa ku Katonda bitulowoozesa nti, mu butuufu, ebintu ebimu bikyamu nnyo: “Okwogera ku kintu nti kikyamu kwe kukipimapima n’entegeera yo, era entegeera yo ey’ekibi n’ekituufu teyawukana ku nneeyisa esaanidde. . . . Ekikyamu tekisobola kubeera kikyamu enneeyisa y’abantu nayo bweba nga tetegeereka. Naye ekikyamu kisigala kyo kikyamu. Eyo y’ensonga lwaki kisigala nga kirabika. N’olwekyo, enneeyisa egwanira erina okusigalawo.” (Koukl 2013: “Okubeerawo kw’ekiyamu”) Nga tutunuulira *ensibuko* y’enneeyisa esaanira, ennungi n’enkyamu, “Katonda atuukiridde mu nneeyisa lwe lupimo kwe tupimira omutindo gw’enneeyisa . . . ekyo kikola amakulu nga twogera ku kubaawo kw’ebikyamu” (Koukl 2009: 138; soma n’era Kouk 2013: “eky’okuddamu ekisigaddeyo kimu”; Lewis 1996: 45-46; Craig 1997: 9-12). Mu bigambo ebirala, waliwo okubaawo olupimo kwe tupimira ekintu okubeera nga kirungi oba nga kibi, kituufu oba kikyamu, kya mpisa oba bugwenyufu—omusingi gwe twesiga era olupimo olwo ye Katonda.<sup>33</sup>

Olaba ne Jean-Paul Sartre nnalukalala omufilosoofo atakkiriza nti Katonda gyali era ng’akkiriza nti omuntu aberawo ku lulwe, yakkiriza nti: “Oyo akkiriza nti omuntu abaawo ku lulwe . . . akisanga nga kimuswaza nnyo okwogera nti Katonda taliyo, kubanga abulwa engeri gy’annyonnyola nti amagezi ge ly’eggulu mu ye. Kale ekyo tekisobola kuba kituufu mu *ngeri yonna* [kwe kugamba., okwo kwe kwerimba

<sup>33</sup> Ku ludda olulala, awakanya okubaawo kwa Katonda omukenkufu Richard Dawkins ayogera kyere nti “ekikulu tekirina buzibu, lwakuba nti tekifaayo. Lino lye limu ku masomo amazibu omuntu gaalina okuyiga. Teteusobola kukigaana nti ebintu biyinza okubeera ebibi oba ebirungi, nga bikambwe oba nga bibi, naye tulina kukikiriza—nga tetufuddeeyo ku kubonaabona kwonna, ku kulemererwa kwonna.” Agattako nti, “Ensi gye tulaba erina ebintu ebiriramu erabye, bye tugisuubiramu tebisiboka, terina musono, terina kigendererwa, terina bubi era terina bulungi, terinawabula obuzibe, ewatali kusaasirwa.” (Dawkins 1995: 96, 133)

omuntu kwe yeetekamu ng'awakanya abalala bye balabye era bye beetegerezza], kubanga endowooza etuukiridde tesobola kukikiriza. Teali wekyawandiikibwa nti 'ekirungi' kibaawo, nti omuntu abeere w'amazima era nga talimbaolwokuba naga kati ffena tuli ku nnyonyi erikoabantu bokka. Dostoevsky lumu yawandiika: 'Singa Katonda yali taliyo, buli kintu kyalikkiriziddwa' . . . Buli kintu kibeera kikkirizibwa singa Katonda abeera taliyo, era omuntu yalibadde ayolekedde okuggwaamu ssuubi, nga talina kye yesigamako munda ye oba wabweru we. Akizuula ewatali kulonzalanza, nti talina kya kwekwasa. Kubanga . . . tewali alisobola kunnyonyola ebikolwa by'omuntu ng'abijuliza ekikula ekimu. . . . Ate era ku ludda olulala, singa Katonda taliyo, tubeera tetulina atulunganyama era atuwa ebiragirowo eburagirowo ebifuga enneeeyisa yaffe. N'olwekyo tetubeera n'atugoberera, oba atukulemebedde alina ennono ze tulabirako, engeri yonna ey'okuggyibwako omusango oba okwekwasa." (Sartre 1946: n.p.) Omukenkufu ono atali Mukristaayo awandiika ennyo ku nneeeyisa egwanira ayitibwa Richard Taylor naye akkiriza ekintu kye kimu, "Omulembe omupya, mpolampola gugenda gugaana endowooza ekkiriza nti tulina omutuku atuwa amateeka, kyokka ne basigala ng'abaagala okusigaza endowooza y'ekituufu n'ekiyamu, nga berabidde nti, bwe tussa Katonda ebbali, tubeera tuggyeewo ebitulaga ekikyamu n'ekituufu. . . . Endowooza y'okukola ekituufu [eri] ebeera tekyasoboka kukolebwa nga Katonda asambajiddwa." (Taylor 1985: 2-3, 84)

Ebizibu ebiva mu kino bya ngeri bbiri: (1) Bwe tussa Katonda n'ekigambo kye ku mabbali, kwe kugamba., ye nga gwe musingi ogwesigika okumanya ekituufu n'ekiyamu era n'enneeyisa esaanira, ffe olwo tubeera twetaddeko ekibi n'ekiyamu ku bulamu bwaffe, era Katonda atuvunaana olw'ekyo. (2) Kati "ekizibu ky'ekiyamu" kizibu kigenda wala nnyo era abatakkiriza nti Katonda gyali era eri abatakkiriza mu Katonda wa Bayibuli okusinga bwe kiri ku Bakristaayo. Abatali bakkiriza tebalowooza nnyol, era tebalina kumanya kumala, era tebabeerera [ekitegeeza., tebalemerako nnyo mu bugenderevu; tebeewakanya] na musingi okugamba nti etteeka *lyonna* ery'omuntu oba ekikolwa kye kituufu, kya nsonga, oba si kituufu mu bantu bonna, oba kiyamu oba kibi— etteeka eryo ne bwe baliwakanya batya era ne bwe liba lya bulabe litya, oba nga linyigiriza, lya kwefaako, oba lya butwa kwenkana wa. Greg Bahnsen akyogerako bw'ati: "Ku ludda olulala, ye [atali mukkiriza] akkiriza er n'ayogera ku bikyamu ebimu (eky'okulabirako., okutyoboola eddembe ly'abaana) nti kyo bwakyo kiyamu, naye ku ludda olulala akkiriza nti kiyamu bwe kiba ng'abantu b'omu kitundu ekyo bakirabamu obuzibu (oba obuwangwa) ne babaako bye bulekamu mw'ekyo ekikyamu (eky'okulabirako., okusanyuka, essanyu erisinga kwe kusanyuka kw'abasinga obungi, eddembe). Atali mukkiriza bw'ayogera nti abantu be besalirawo enneeeyisa ebasaanira, ono atali mukkiriza abeera ategeeza nti abo abakola ekibi babeera tebakola kibi kyonna bwe babeera ng'ekyo kye baasalwo okukola. Mu mbeera eno, ono atali mukkiriza anyiigira obugwagwa amaliriza awagaidde enneeeyisa ewagira ebikyamu, kyokka mu kiseera kye kimu ng'agamba nti enneeeyisa enkyamu terina kukkirizibwa – kubanga 'mbi.'

Kaakati ki kye tuzuula kyekino, nti atali mukkiriza alina okwesigama ku ndaba y'ebintu ey'Ekristaayo mu kyama okubeera nga byayogera bikola amakulu, ng'akkiriza nti wabaawo ekintu ekikyamu ekimanyiddwa Abakristaayo mu nsi yonna! Abatakkiriza nti Katonda gyali bakonjera abakkiriza nti gyali okuggusa ensonga yaabwe. Ekizibu ky'ebikyamu n'olw'ekyo kizibu kya bwongo eri atali mukkiriza, so nga si bwe kiri ku mukkiriza. Nga omukkiriza, nsobola okukozesa entegeeera yange eyenneeyisa egwanira ne nvumirira okutyoboola eddembe ly'abaana. Atali Mukristaayo tasobola. Kino tekitegeeza nti nsobola okunyonnyola lwaki Katonda akola ekyo kyakola mu kuteekerateekera ensi okulaba ennaku n'obugwagwa. Kino kitegeeza butegeeza nti obusiwuufu bw'empisa mu ndaba y'Ekristaayo busigala bulabibwa kye kimu, enteegera y'Omukristaayo ku kituufu, okumanya, era n'empisa tebikyuka. Endaba y'oyo atali Mukristaayo (ow'engeri yonna) yo tefaayo nnyo ku busiwuufu bwa mpisa. Endaba eyo tesobola kunywerera ku mulamwa era n'ekyuka mu ntegeeera yaayo ey'ekibi n'ekiyamu. N'olwekyo ekizibu ky'ekiyamu oba ekibi kirimu okuzannyira ku ndowooza y'omuntu naye nga kiva ku bautakkiriza." (Bahnsen 1991: 15-16)<sup>34</sup>

<sup>34</sup> C. S. Lewis yakinokalayo nti n'obwannamansasaana, ekitegeeza., amaanyi ag'emirundi ebiri, amalungi n'amabi, tegatuwa bukakafu obw'okukola ekirungi oba ekibi, okweyisa obulungi oba obubi. "Obuzibu bw'enneeyisa buli nti obwannamansasaana buwa kibi ekikula eky'okwefaako n'okwemalirira, ekifaanana eky'ekirungi. . . . Mu mbeera ki ekimu gye kigambibwa okuba ekirungi ate ekirala ne kiba kiyamu? Bwe kiba ng'ekiyamu kirina obutuufu bwe bumu n'ekirungi, obwetwaze n'obujjuvu, olwo obuwulize bwaffe okugoberera ekirungi kubeera kusalawo kwa kuteesaako. Okwemanya omuwendo kw'amakulu kubanja ekintu kirala. Kugamba nti ekirungi kirina okuba nga kye kyasookawo ate ekibi ne kuba kukyama . . . nti ekirungi kisobola okubaawo ku bwakyo so ng'ate ekibi kyetaaga ekirungi kye kyesigamako okusobola okusigalawo. . . . Enjawulo wakati w'Omukristaayo n'oyo ow'obwannamansasaana eri nti Omukristaayo alowooza ekisingako kw'ekyo era ng'akiraba nti singa Mikayiri ye mutuufu ate nga Setaani ye mukyamu kino kiba kitegeeza nti babeera bakyikirira ebintu eby'enjawulo ku kintu eyayogeddwaako edda, ku musingi ogw'ekituufu." (Lewis 1970a: 22-24) W. Gary Crampton agattako, "Mu butuufu, enjigirizaey'obufirosofo eyitibwa ey'obwannamansasaana terina makulu wadde. Singa waliwo obutaggwaawo bubiri n'obwakatonda bubiri, tetusola kuba nti obumu bulungi ate



Mu ngeri y'akakunizo, n'olwekyo, okubeerawo kw'ebikyamu abamu bakyesigamya ku Katonda okuba nga taliyo. Mu kukubaganya ebirowoozo n'omuntu atakkiriza nti Katonda gyali, William Lane Craig kino yakissa mu ngeri eyakakodyo ya mirundi ebiri: "1. Bwe kiba nga Katonda taliyo, enneeyisa egwanira mu bantu teriyo. 2. Enneeyisa egwanira mu bantu gyeri. 3. N'olwekyo, Katonda gyali." (Craig and Sinnott-Armstrong 2004: 19) Kankensa Omukristaayo Alvin Plantinga yawuumbwumba bw'ati, "Endaba y'ensi ey'obuntu. Terina makulu geesigika mu nneeyisa esaanira yonna; ensonga esinga obunene, olwo tewalibaddewo kika kya kibi ekitiisa ennyo. . . . Kale nno, bw'oba ng'olwoozo nti waliwo ekintu bwe kityo ng'ekikolobero eky'entiisa (ng'entegeera yaffe etugamba nti kino si kya bulijjo), bw'oba ng'olwoozo nti abatakkiririza mu Katonda nti gyali nga bo beesigama ku butonde balina ensonga, olwo olina okukubaganya ebirowoozo okw'amaanyi okuva ku bikyamu [kwe kugamba., nti Katonda gyali]." (Plantinga 1993: 73)

C. S. Lewis yakiraba nti ensonga eno esukka ku ky'abawakanya okubeerayo kwa Katonda obutaba na busobozi okutegeera avunaanyizibwa ku kituufu n'ekikyamu, ekirungi n'ekibi, n'enneeyisa esaanira naye n'ekuba akasaale ku mutima gw'endowooza eyo egamba nti Katonda taliyo. Mu *Bukristaayo Obwabulijjo* Lewis (nga naye kennyini yali takkiririza mu Katonda) yawandiika nti, "Okuwakana kwange ku kubaawo kwa Katonda kusinziira ku nsi okubamu obukambwe n'obutali bwenkanya. Naye ne yebuuza nti ntegeera ntya enkola y'obwenkanya era n'obutali bwenkanya? Omuntu tasobola kwogera ku musittale gukyamye okuggyako ng'amanyi ogwegolodde obulungi bwe gufaanana. . . . Mu butuufu ekirowoozo ky'obwenkanya nadikivuddeko ng'anjamba nti kyavudde mu ndowooza yange. Naye singa nakola ekyo, era endowooza yange ewakanya Katonda yandizikiridde—kubanga endowooza eyo yali yesigamye ku ky'okugamba nti ensi yalimu obutali bwenkanya bungi ddala, ekyagaana kubaawo okusanyusa bye nnali nneeyagaliza." (Lewis 1996: 45-46) n'olwekyo, obutakkiriza nti Katonda gyali kubeera kwerimba.

Bwe kiba nga tewali maanyi gasukkulumye, kwe kugamba., bwe kiba ng'ensi gye tulabako kye kintu kyokka ekiriwo era nga naffe tuli bintu buntu abaava mu kwetabulatabula kw'ebintu (okusinga nga tuyitibwa bannabutonde, bannabintu, oba baakulabako)<sup>35</sup>—ebintu abatakkiririza mu kubeerayo kwa Katonda bye beesibako—olwo endowooza ku by'okubeerawo kwe "eddayo wansi ku kizibu ky'okumanya. Singa ekirowoozo kibeera tekitegeereka era tekirina makulu nga kiva mu nneewulira yo, olw'ensonga ez'enjawulo, ddala tulina okukyesiga?" (Lewis 1970a: 21) Ekyo yayongera okukigaziya: "Bwe kiba ng'okukkiririza mu bye tulabako kyalu kituufu olwo ebirowoozo eby'engei yonna bitujjira bujjizi lwa ntegeera yaffe. N'olwekyo, ebirowoozo byonna byalibadde tebirina makulu. Ekyo bwe kiba nga kituufu, olwo tetusobola kutegeera mazima. Naye okwo kubeera kwetuga." (Lewis 1970b: 137; soma ne Lewis 1960: 12-24) Endowooza eyo y'emu eyogeddwaako n'abalala, omuli bannasayansi Abakristayo n'abatli Bakristaayo abamanyiddwa era n'abasunsuzi b'ensonga (soma Lucas 1970: 114-16 [soma 116n.1 abalambuludde ensonga eyo y'emu]; Moreland 1987: 77-103; Nagel 2012: 71-95; Polanyi 1964: 389-90; Reppert 2003: *passim*; Willard n.d.: n.p.).

## **II. Obukyamu bw'abalowooza nti Katonda taliyo olw'okubaawo kw'ekibi**

Omukristaayo asobola okuba n'obuvumu nti okubaawo kw'ebikyamu si bwe bukakafu obulaga nti Katonda taliyo nti *oba obulungi bwe tebuliyo*, kubanga Katonda alina ensonga ezimumala okuganya buli kibi okubaawo newakubadde ng'ayiza obutatubikkulira nsonga lwaki. Greg Bahnsen agamba nti "Singa Omukristaayo *kimubeera mu mutwe gwe* nti Katonda atuukiridde era nga mulungi yenna ng'ebyawandiikibwa bwe bitulagira okukola olwo aba yewaddeyo okutunuulira buli kigenda mu maaso n'endowooza entuufu eri mu mutwe gwe. Era mu ngeri eyo, Omukristaayo bw'alaaba ebikyamu oba ebitali bituufu mu nsi, alina okusigaza endowooza ye ku bulungi bwa Katonda *n'akitegeera* nti Katonda alina *ensonga entuufu* ku bikyamu ebibaawo. Katonda mu butuufu yaalina amaanyi gona okusobola okubeera Katonda; tetusobola kumulowoozaako nga gwe kiyitiriddeko oba atabuddwa olw'ebikyamu ebiri mu nsi yonna. Era Katonda mu butuufu mulungi, Omukristaayo alyogera nti - kale buli kikyamu kye tusanga kirina okuba nga kikwatagana n'obulungi bwa Katonda. Kuno kwe kugamba nti Katonda y'ateekateeka obubi ng'agenderera okubuggyamu ekirungi." (Bahnsen 1991: 19, *essira*. Mu oligino.) Oba, nga Doug Erlandson bw'akiggyayo, "Katonda tagaanibwa

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obulala bubu. Ekyo kitegeera nti, tetukyalina lukoba kwe tupimira obulungi oba obubi, era tetusobola na kubitebuka. Naye bwe wabaawo olupimo oluttukiridd (ng'ekyo, kye kintu ekiri waggulu w'embala ebbiri), olwo nno waba tewakyalimo bwannamansasaana." (Crampton 1999: 2n.6) Enjigiriza y'Ekristaayo eyigiriza ku Katonda omu yekka y'ekuwa omusingi gw'ekibi n'obulungi.

<sup>35</sup> J. P. Moreland annyonyola enjigiriza y'obutonde bw'ati: "Ebikulu ebikola enjigiriza y'obutonde biri bisatu 1) olusayansi—endowooza ey'amagezi age kinnasayansi nga y'engeri y'okumaya yokka oba nga ge gasinga amamala gona; 2) endowooza nti y'obusikiritu okufuuka ebintu n'endowooza y'ebintu okweteekawo; ne 3) endowooza nti ebitalabika tebiriiyo nti n'okubaawo kw'ensi tekulina kigendererwa." (Moreland 2004: n.p.)

kuganya bubu obuziyizibwa okubaawo singa abeera ‘n’ensonga ezimatiza’ olw’okukola ekyo” (Erlandson 1991: “Atakkiririza mu Katonda Takitegeera”). N’olwekyo eky’okuddamu eri ekibuuzo kya David Hume eky’akakunizo kiri bwe kiti: (1) Katonda omulungi okuzaama aziyiza obubi bwonna okubaawo nga bw’ayinza okujjako *ng’alina ensonga ematiza* olw’okubikkiriza okubaawo; (2) Ebibi weebiri; (3) N’olwekyo, Katonda alina ensonga ezimumala okuganya obubi okubaawo. Ibulayimu yalina endowooza eno bwe yagamba nti, “*Omulamuzi ow’ensi yonna teyandisaanye akole kituufu?*” (**Olube 18:25**, KJV) Ne Pawulo yalina endowooza eyo bwe yagamba nti “*Katonda abeera wa mazima, buli muntu ne bw’aba omulimba*” (**Abar 3:4**).

Mu buufu buno era ne mu bigambo ebirala Abakristaayo bye bazze ng’abakozesa, nga bwe tuzze tulaba (soma n.31 waggulu) nti n’abatakkiriza nti Katonda gyali bakkiriza nti “okubeerwo kw’obubi kukwatagana ne Katonda gwe batakkirizaamu” (Rowe 1996: 10n.1; soma ne Draper 1996: 26n.1; Gale 1996: 206; Mackie 1982: 150, 154). Okukkiriza kuno kukulu nnyo eri ekyo ekiyitibwa ekizibu ky’okibi obulabwako. John Feinberg akyetegereza nti, “Abakkiriza nti Katonda gyali n’abatakkirizas bonna bakkaanya nti okubaawo kw’obubi *kukwatagana* n’okubeerawo kwa Katonda. Olw’okuba ng’abakkiriza nti Katonda gyali bawadde ensonga Katonda zayinza okuba nazo n’aleka obubi mu nsi, ensonga ezisiimulawo *ebitakwagana* wakati wa Katonda n’okubeerawo kw’obubi, kaakati kijja kitya okuba ng’obubi bwe buyinza okuba obujulizi nti okubeerayo kwa Katonda kubuusibwabusibwa? . . . Wabula, awakanya okubeerawo kwa Katonda bw’akkiriza nti okuwoza kw’oyo akkiriza nti Katonda waali kusobola okukwatagana nga tokubaganye mpawa ku kubeerawo kwa Katonda n’obubi; kwe kugamba, kiraga nti Katonda era n’obubi basoboaala okubeera ewamu, kirabika ng’emmaliriza y’ensonga ey’amaanyi etuukibwako okulaga Katonda ataggwaawo, ajjudde okwagala oyo alina ensonga etegeerekeka lwaki obubi bubaawo okusinga endowooza egamba ntim tewali Katonda. Bwokkiriza nti obubi oubil *busobola* okukwatagana ne Katonda, olwo atakkiriza nti Katonda gyali asobola atya okulaga nti obubi *tebukwatagana* na Katonda ng’ate yawakanya dda ekyo Katonda okubeerayo?” (Feinberg 1994: 164, 290)

Abawakanya okubeerayo kwa Katonda beesiba ku ky’obubi obuyitiridde mu nsi, n’okweyongera kwabwo (eky’okulabirako., okutulugunya; endwadde eziruma ennyo), omusaala ogutagasa (obuyinike) okw’obubi obungi (eky’okulabirako., empeewo efiira mu kibira ekikute omuliro; abakazi abakwatiibwa era n’abaana abatemu), era n’ebibambulira (amataba; musisi; endwadde) ebyo bye bakozesa nga bamatiza abantu ku kya Katonda obutabeerayo. Ekizibu, wabula, ekiri emabega w’endowooza y’abatakkiriza nti Katonda gyali eyesigamye ku ndowooza yaabwe ey’ekyama nti Katonda talina nsonga emulekesaawo bubu, naye ekyo tekisobola kukkirizika. Bwe tweyongerayo, waliwos “ebijwetekebwa ebirala *munda* waakiri ekisoose. Ekiteeberezebwa kigamba—‘bwemba nga nze sirabawo nsonga ya Katonda kuleetawo bubu . . . olwo kitegeeza nti talina kukikola.’ Naye endowooza eyo si ntuufu. . . Katonda atusukkiridde amaanyi era atusingira ddala okumanya ekyo kyakola. Kale katwebuuzze nti; ‘Bw’aba Katonda ng’amanyidde ddala byonna—*lwaki* aba talina nsonga zimukkirizisa bubu gwe *bw’otayinza kulowooza ko*’ okukiremerako nti tumanyi obulamau n’ebyafaayo nga Katonda ajjudde maanyi nokumanya kwonna kubeera kwerimba.” (Keller 2013: 97-98) olw’okuba ng’abatakkiriza nti Katonda gyali tebasobola kukakasa nti Katonda talina nsonga emulemesa kuleka bubu okubaawo, ebyo bye balowooza “ebirowozebwa” tebisobola kuyimirira. Ensonga endala nnyingi eziraga nti bye beekwasa tebiriimu kannigguusa:

- Okwogera ebitakwatagana ku lwaki ekintu ekimu kibaawo (kwe kugamba., okubeerayo kwa Katonda), “omuntu omu alina kuyesigamya [endowooza eyo oba okusalawo okwo] ku bujulizi obujjudde nga bukwatagana n’ebiyigirizibwa” (Feinberg 1994: 290). Mu butuufu, “tekisoboka okutebeereza ebiyinza okubaawo nga totunuulidde bifa mabega wa nsonga eyo” (Ibid.: 164). Kino kikulu olw’okuba “ekiyinza okuba nga kibuusibwabusibwa oba ng’obujulizi ku nsonga endala” (Ibid.: 213). Mu bigambo ebirala, “omuntu akozesa ebirabikako . . . ng’awakanya ekyo Katonda okubeerawo, alina okuwa ensonga entuufu *n’goggyeeko eky’obubi okubaawo*. . . Bwaba tazirina, eky’okugamba nti obubi bwe bubaawo tekirina kye kizaala. Ebyo bye bintu bye twalabye edda nti tebilliyo.” (Ibid.: 182, okukkaatiriza kwongeddwaako) Ekintu kino kifuula endowooza eyo okuba nga nkyamu ey’abatakkiriza nti Katonda nti gyali olw’ekibi, kubanga abatakkiriza *tebamanyi* kukwataganya nsonga gye ziva oba obujulizi obulaga okubaawo kwa Katonda. Wabula, ensonga yaabwe “bagyesigamya ku bujulizi bwa mulundi gumu [okubaawo kw’obubi] nga bafundikira ensonga yaabwe” (Ibid.: 290).

Amawulire agali emabega w’ekyo oba obujulizi obwetaagibwa okusobola okuleeta ensonga etegeerekeka oaba endowooza yonna ekwata kukubeerawo kwa Mukama, bisobola okubaamu bino naye tebikoma ku: Bayibuli ky’ebeeredde ey’enjawulo; okuwakanya obutakkiriza obuggyawo; obulamu obw’obutakkiriza ebireetebwa ebintu ebitali na bulamu; obutakkiriza bw’endowooza n’entegeera ebiva mu bintu ebirina obulamu; obutasobola bw’ebyo ebitalina bulamu okukozesebwa okwogera ku bintu nga amagezi, amazima, ennono, ekituufu n’ekikyamu; obujulizi bw’omusono okuyita wonna mu nsi; obunnabbi

obutuukirizibwa; okuzuukira kwa Yesu Kristo; obujulizi bw'ebyamagero; era n'obulamu . Feinberg amaliriza nti, “Kiyinza okuzuuka nti okumanyisibwa okuli emabega w'ensonga kuleeta okulowooza nti okumanya nti Katonda waali okuba nga kituufu ddala ng'era obubi tebusobola kukiremesa kuba kituufu” (Ibid.: 164). Wabula, okulemererwa kw'abo abatakiriza nti Katonda gyali okulabikiramu obujulizi bwonna era n'ebiri emabega okutandika okuleeta ensonga ekwatagana ku kubeerawo kwa Katonda. Ensonga y'obubi, nga yeeriwo yokka, terina bujulizi bwonna okukubaganya ku kubeerawo kwa Katonda.

Omugaso gw'okwetegereza obujulizi obuli emabega w'okubeerawo kwa Katonda nga twanukula ekizibu ky'ekibi tekirina makulu olw'omugaso guno omualala. John Feinberg akinokolayo nti “oyo atakiriza nti Katonda gyali bw'agamba nti ekibi kye kimulemesa okubeerayo, oyo akkiriza nti gyali amubuuze nti, ‘Obujulizi buwakanya Katonda ki?’ Okutuusa ng'awakanya okubaawo kwa Katonda atangaazizza Katonda ki gw'awakanya, era okutuusa ng'oyo akkiriza nti Katonda gyali atangaazizza Katonda gw'awolereza, kigenda kubeera kizibu, bwe kiba nga tekisoboka, okubalirira obuwanguzi bw'okuwakanya oba obw'okuwolereza.” (Feinberg 1994: 285) Nga twanukulira obulumbaganyi bw'abawakanya okubaawo kwa Katonda, n'olwolwekyo kikulu okusoma Bayibuli n'ebigirimo ebikwata ku Katonda n'ebikyamu. Kino kituufu ddala olw'okuba oyo awakana okuwakana kwe kulina ensibuko, waakiri mu kitundu, mu kubikkulirwa okwa Bayibuli (kwe kugamba., embeera y'okuba nga taggwaawo, ayinza byonna, era Katonda omulungi). K. Scott Oliphint ayogera nti, “olw'okuba ng'ekirabibwa tekikwatagana na Bukristaayo, tewali bukyamu oba amagezi agaziyizibwa ekintu okuva ku nsibuko yeemu egambibwa okuba nga yeerimu, obubonero bwa Katonda” (Oliphint 2013: 174-75).<sup>36</sup> Enzikiriza y'omuntu kw'ekyo kyalowooza nti bwatyo Katonda oba nti bw'ati bwe yalikoze ku kibi, ekyo terina mugasso gwonna (Feinberg 1994: 18; Oliphint 2013: 175).

- Ensonga z'oyo awakanya Katonda tezikola makulu: tekrina makulu wabula okukakasa nti Katonda ekyo ky'agenda okukola, oba, okwogera mu ngeri endala, era kiraga, nti Katonda bw'abaayo, ebitwetoloodde tebisola kuwakanya nsonga eyo. Kubanga ebyo byonna tekuli kyesigamizibwako ensonga newakubadde tusobola okulaba ebintu ebikyamu eby'enjwaulo ebityitirivu, mu nsi, “ebyo bye tuyitamu buli lunaku tebitumanyisa kukwatagana kwa bibi ebirala oba ebirungi. . . . Bye tulaba, tusobola okulaba ebikyamu bingi, naye tetusobola kuteegera kye bitegeeza, era tetusobola kutegeera nkolagana ya Katonda nabyo, kyonna kye kiri. N'olwekyo, naye bwe twesigama ku bye tuluko kati, kirabika nga tugenda kumaliriza nga tukiraba nti wagenda kweyongerwa okubaawo ebikyamu mu nsi. Naye ekyo tekirina wadde kye kitegeeza ku nkolagana ya Katonda n'ebikyamu ebigenda mu maaso. . . . Ebintu byokka ebirabibwa era nga bimanyibwa mangu bwe bubu. Ebikyamu tebirina bujulizi mu byo okusinzira bwe tubipima (bibib nnyo, bikolobero, n'ebirala.) butya bwe bikwatagana ne Katonda.” (Feinberg 1994: 269, 288) Endowooza y'omuwakanyi “oyo amanyi ekyo Katonda ky'alina okukola, oba ye kyalowooza akole kubanga ye amanyi Katonda ky'alina okukola singa abadde Katonda” (Feinberg 1994: 178). As Bruce Reichenbach bw'ayogera, “endowooza y'omuwakanyi yeesigamye ku kyokulowooza nti kale ffe nga bwe twagala okuziyiza okubonaabona ne, *Katonda* yandiziyizza okubonaabona” (Reichenbach 1982: 37-38). Endowooza eyo ey'amalala yeewuunyisa olw'okuba nga “tebasobola kulaga bujulizi obwetaagibwa nti Katonda asobola okuziyiza obubi ng'atavudde mu kifaananyi kye.” (Ibid.: 37). Mu bufunze, endowooza y'oyo awakanya Katonda okubaawo alowooza ku kiki Katonda kye yalikoze oba ky'alina okukola era ng'alowooza nti ebirowoozo bye bituufu (eky'okulabirako., waliwo obubi bungi; waliwo ebikolobero; Katonda alina okuggyawo ebibi; Katonda asobola okuggyawo obubi abantu bangi ne bafunamu nga tabaleetedde bulumi). Ebirowoozo by'omuwakanyi tebirina makulu wadde era tebyesigamye ku kigamba oba ku nsonga era tebyesigamye ku bujulizi bwonna oba ku mazima wadde n'akamu!
- Eky'amazima kiri nti, Katonda *asukkiridde* okumanya kwaffe, era *alabira wala nnyo* okusinga ffe bwe tuyinza okulaba n'okujuliza, era amagezi ge *gasukkulumye* ku gaffe. Stephen Wykstra yagegeranya okutegeera kwaffe ku nsonga za Katonda okuganya obubi n'okubonaabona ku mwana ow'omwana ogumu agezaako okutegeera bazadde lwaki bagenderera okumulumya, ekintu ekitasobola kubeera kituufu. Ebbanga wakati w'obusobozi n'okutegeera kwaffe n'amagezi ga Katonda agasukkulumye efaanana n'omwana

<sup>36</sup> Ku lw'ensonga eyo K. Scott Oliphint aleeta ebirowoozo, “Adam yasalawo mu buvunaanyizibwa bwe okujeemera Katonda, n'alya ekibala ekyagaanibwa, era oluvannyuma lw'ekyo ebitonde byonna ne bigwa,” okumalawo obutakwatagana wakati wa Katonda omulungi amanyi byonna era asobola byonna n'ekibi mu kifo ky'oludda olumu okwegatta ku lulala, “Katonda alina ensonga ezirimu eggumba ez'okuganya ekibi” (Oliphint 2013: 172). Olukiiko lwa Westminster Confession of Faith lwogera ku busobozi bwa Adam kukusalawo okukola bino: “Omuntu mu mbeera ye ey'obutaba na musango, yalina eddembe, n'amaanyi okusalawo n'okukola ekyo ekirungi era ekisanyusa Katonda; naye ate, ng'asobola okukyuka, ng'asobola okugwa n'abivaako.” (Westminster 1647: 9.2)

ow’omwezi ogumu ne bazadde be. Wykstra akinokolayo nti “obutafaanagana obuli wakati w’okumanya kwaffe okuliko ekkomo era n’okwolesebwa okwetaagibwa okuteegera eby’ensi bituwa ensonga okuloowza nti . . . bwe wabaayo ebirungi ebyo Katonda by’aluubirira [nga byekuusa ku bubu n’okubonaabona], bigenda kusukkirira okuteegera kwaffe bulijjo” (Wykstra 1996: 139-40; soma ne Plantinga 1996: 75-76 [“*Ekibi kibeera kikusike* bwe kiba nti tetusobola kulowoozaayo nsonga lwaki (bwe wabaayo omuntu oyo) Katonda yakiganyizza. . . . Katonda bw’aba nga gyali tuyinza okusuubiranti walibaawo ekibi eky’ekyama. Mu butuufu, ebitonoto biraga nti tewali nsonga etumanyisa nteekateeka ya Katonda yonna, ne bw’asalawo zonna okuzitumanyisa. Naye mu butuufu ne bwe wabaawo ekikyamu eky’enkiso tekikifuula kikyamu nti Katonda gyali.”]). Kino kituufu okusenziira ku Bayibuli, kubanga egamba nti “*ebintu eby’ekyama bya Mukama Katonda waffe*” (**Ekyama 29:29**), now “*tutambula lwa kukkiriza, so si lwa kulaba*” (**2 Abakk 5:7**), and “*Kubanga kaakano tulabira mu ndabirwamu ebitalabika bulungi; naye mu biro biri tulirabira ddala bulungi amaaso n’amaaso; kaakano nteegerako kitundu; naye mu biro biri nditeegerera ddala era nga bwe nateegererwa ddala*” (**1 Abakk 13:12**).

William Alston kino akigaziya; oluvannyuma lw’okwogera ensonga ennyingi ezivaako okuba nga Katonda ayinza okuganya ebibambulira n’okubonaabona, agamba nti, “Ne bwe tuba nga tukkirizibwa okugaana ensonga zonna eza Katonda okuganya okubonaabona ezoogeddawo, era tulina okusigala nga tutunuulira ebinyinza okuba nga nga tebirootebwangako mu njigiriza yaffe ey’obulungi n’obwenkanya bwa Katonda. Lwaki tulowooza nti enjigiriza yaffe eyo emala byonna, keebeere nnungi etya oba abagiyigiriza, eyinza okumalayo ebintu byonna? . . . Olw’okuba nga tekisoboka mu nnono erimu okutuukirizibwa olw’okugamba nti Katonda talina nsonga zimumala okuganya [obubil] ezimanyiddwa gye tuli, obolyawo ne zitamanyiddwa, tewali ayinza kumatira olw’okwesiba ku kya Katonda okuba nga talina nsonga ereetera abatalina musango kubonaabona [William Rowe bw’anyonyola ku kisoro ekifiira mu muliro ogukwata ekibira] ne Sue [okukwata bakazi, okukuba, n’okutemula akawala ak’emyaka etaano] emisango egyo n’emiralala egy’okubonaabona. . . . Ne bwe kiba . . . ng’omulabe ebyo byonna bye njogedde agenda kubisambajja, era ng’agenda kwesanga ng’alina obuvunaanyizibwa obulaga nti nti tewali nsonga yonna ya bwakatonda mu mbeera efaanana bw’etyo. Ensonga eyo yokka y’erina okusalawo.” (Alston 1996: 119) Timothy Keller akiraba nti, “singa Katonda oyo ajjudde amaanyi era n’amagezi ye yali alunjamya ebyafaayo byonna ebituukatwako eri enkomerero ennungi, kyalibadde kya busiru okubaako kye tutunuulira ne tutegeera byonna ebigenda okukivaamu” (Keller 2013: 101). Mu bufunze, “abakkiriza nti Katonda gyali tebetaaga kuba na ndowooza lwaki Katonda yalikkiriza obubi okulabika ng’ategeerekeka. Basobola okugamba nti Katonda alina ensonga naye ng’esusse okutegeera kwabwe. Ekyo kijja kuba kikwatagana n’obukristaayo obugamba nti okumanya kwa Katonda kutususse nnyo. Eno si ndowooza ya kisiru, kubanga ffena mu kutegeera kwaffe tweyongera okukkiriza ekintu nga tetusobola kukinyonyola. Eky’okulabirako, omuntu ayinza okunyonyola ennono z’obuweereza, newakubadde ng’okugezesha okumu kuyinza kusola okuvaamu ebizibu era nga tasobola kunnyonyola lwaki.” (Feinberg 1994: 220)

Olaba neDavid Hume, eyatandika okuyigiriza ku “kizibu kyobubi,” yakkiriza nti kirabika tuyinza okulemererwa ensonga za katonda ezimulekesa obubi nokubonaabona okubaawo: “kale amagezi ago agaliko ekkomo galina okukkiriza nti galina wegakoma, era negakkiriza, nti wasobola okubaayo eddagala ly’embeera ezo [obubi nokubonaabona], ebitasobola kutegeerekeka muntu buli kiseera” (Hume 1779: part 11, 200). Ekitabo kya Yobu kitubuulira nti “tekikola makulu era si kituufu okulowooza nti omutu yenna asobola okutegeerera ddala ensonga zonna Katonda zasinziirako okuleeta obulumi nennaku, oba obubi bwonna” (Keller 2013: 95). Kale bweba ngeyo yensonga, tekisoboka eri yo atakkiriza nti katonda gyali okuwakanya okubeerawo, obungi, okweyongera, era n’ebikolobero byennaku zino okubeera nga bye biraga nti katonda taliwo.

Ebikwatagana ku butyabaga (okugeza., musisi, amataba, okufuukuuka kw’omubiri, endwadde), bino byonna ebituufu byakyankalana olw’okugwa kw’omuntu mu kibi (**Olube 3:17-19; Abar 8:20-22**). John Frame agamba, “Ebibambulira ky’ekikolimo ekyaleetebwa ku nsi olw’enneeyisa embi. Kikola ng’ekibonerezo eri ababi era ng’okukangavulwa eri abo abatuukirivu olw’ekisa kya Katonda. Era kitujjukiza engeri z’ekibi n’ezobununuzi ezibunye ensi yonna [soma **Bak 1:20**].” (Frame 2008: 142) Mu bigambo ebirala, tewaliyo bantu oba ebintu ebiri mu ngeri yaabyo “ennungi ennyo” Katonda mwe yabitondera (**Olube 1:31**) naye byayonoonebwa ne biva ku nteekateeka olw’obujeemu bw’omuntu eri Katonda. N’olwekyo, kyabusiru okunyenya Katonda olw’obutyabaga.

Bwe tusukka kwekyo, Katonda yatonda ensi abantu mwe balina okubeera n’ebitonde ebirala nga buli omu akola bulungi. Ensi etambulira ku mitendera egiyamba ebitonde okugibeerako. Olw’olumu emitendera gino gizaala obulabe. Wabula, “kya busiru okusuula eri emitendera egikola obulungi ebiseera ebisinga

olw'ebiseera ebitono ennyo lwe gitakola bulungi ne givaamu obubi, okusingira ddala nga tetumanyi na kigituseeko" (Feinberg 1994: 149). Richard Swinburne akinokolayo nti, "Wateekwa okubaawo obutyabaga obubi (kwe kugamba. Obutyabaga tebuleetebwa butereevu bantu) singa abantu bamanyi okuleetawo obutyabaga oba okubuziyiza. Era wayinza okubaawo *bungi*, singa abantu baba n'okumanya, nga bwe twalabye, okumanyira ddala ekigenda okubaawo kuva mu kutegeera ebyaliwo edda. . . . Teebereza nti singa abantu bazimba ebibuga kkubo lya musisi, babeera baali ku ndebolebo z'okufiirwa ebizimbe ne nnamungi w'abantu mu myaka egy'omu maaso, oba si ekyo, ekyo okukyewala. Ekyo basobola kukikola batya okuggyako nga bamanyi eyo musisi gy'ayita era na biki ebiyinda okuvaamu? Era bajja batya okumanya kino, okuggyako nga musisi abaddewo ng'aleetebwa obutonde bw'ensi nga musisi w' e Lisbon mu 1755? . . . ebizibu ebituuse ku bisolo biwadde abantu eby'okuyiga ne bamanya eky'okusalawo, ekiyambye ennyo abantu—olw'okulaba ebizibu by'endiga, abantu bategedde obulabe bwa ttayiga; bwe balaba ente nga zigwa mu kateebe, tebalinnya mu kateebe ako, era n'ebirala." (Swinburne 1979: 207, 208, 209)

Bwe tweyongerayo, ekintu ekiyinda okuba eky'omugaso, ate era nga kiyinda okuba eky'obulabe, okugeza., amazzi ga mugaso, kyokka omuntu ayinza okubbira n'afa; amaanyi agawannula ebintu waggulu gagasa, kyokka omuntu ayinza okugwa wansi bw'alinnya mu bbanga. Emigaso egibirimu gya mugaso nnyo nga bwe tukimanyi nti okukyusa embeera eno n'emitendera kisobola okukyusa obulamu bwonna era n'ensi. Bruce Reichenbach ayogera, "Kizingiramu ki okutaataaganya amateeka agafuga entambula y'emmere mu lubuto obutwa ne butakosa muntu munda? Tolowooza nti obutwa obwo birina okutaataaganyizibwa, olwo bisobole, okwawukana n'ebiyenda ebigonza emmere? Okukyusa ensi nga bw'eri n'oggyawo ebibambulira, n'obeera mu nsi efugibwa ennono ezenjawulo, kiyinda okuzingiramu okukyusa ebintu ebiriwo byo byennyini. Birina okuba nga, nga bintu bya njawulo nnyo ddala okutwaliza awamu. Omuliro gubeera tegukyasola kwokya oba si ekyo nga tebikyasobola kuvaako buganga; nga laddu tekyalina masanyalaze emibiri okuba nga gisika ebintuu ebigiri okumpi; embaawo ziba zimenyekamenyeka era nga kyangu okukosa omuntu. . . . Okutongoza amateeka g'obutonde ag'enjawulo okusobola okuziyiza obutayabaga kubeera kugenda kutaataagana abantu bennyini." (Reichenbach 1982: 110-11)

- Ebikwatagana ku butyabaga n'obubi obusukiridde (eky'olulabirako., ekyo Rowe ne Sue), Reichenbach agamba nti, "Oyo Omuyivu alowooza nti okubonaabona tekulina makulu, kubanga tamanyi kirungi kye kukola. Naye kino kiraga butamanya; eky'obutamnya nti tekirina bulungi bukivaamu tekitegeeza nti tekiriimu bulungi oba nti tekisobola kuvaamu. . . . Agamba nti n'empeewo okubonaabona kirimu amakulu, era tekikola amakulu okugamba nti okubonaabona kwayo tekuriimu makulu gonna. Naye kino kireeta ekibuuzo; kiki ekirina okulagibwa mu kuleeta ensonga bwe zityo." (Reichenbach 1982: 38; soma ne Trau 1986: 485-89) Feinberg KAd, "Omuntu alina okusooka okulaga nti waliwo engeri *zonna* bwe zityo eziraga okubonaabona *kwennyini* nga tetunakkiriza nti waliwo okubonaabona *okulabika* nga tekurina makulu. . . . Okwo kusoomozebwa kw'amaanyi kwe tuisinkana, okusingira ddala olw'okumanya kwaffe okuliko ekkomo. Abatakkiriza nti Katonda gyali tebalina kirala okuggyako okulaga obujulizi nti akatyabaga akabaawo tekarina makulu, naye 'kaaliba nga si k'amakulu' tekimala kwanukula kibuzo kya Reichenbach kye yaleese mu ddiro." (Feinberg 1994: 180)<sup>37</sup>

Timothy Keller agamba, "Mu kisaawe ky'ebiyokuyiga ku butangauko, bannasayansi bakiyize nti, enkola ez'obusirikitu—ng'embeera y'obudde—ziyinda okukyuka olw'akantu akatono ennyo. Eky'okulabirako ekirungi, kye kiwojjolo ekibuukira e China ekiyinda okwetegerezebwa okumanya ekkubo ly'omuyaga mu bukiika kkono bwa Pacific. Kyokka nga tewali ayinza kulowooza nti waliwo bingi ebiri mu kubuuka kw'ekiwojjolo. . . . Bwe kiba ng'okubuuka kwe kiwojjolo . . . kuzibu nnyo okutegeera, kale okiraba otya omuntu, bw'atunuulira okufa kw'omuvubuka n'akulaba nga tekuliimu 'makulu' era nga talaba bigenda kukuvaamu mu maaso eyo?" (Keller 2013: 100-01) Olaba ne William Rowe atakkiriza nti Katonda gyali naye akkiriza, "Kiyinda okutwetaagisa okubeera n'ekintu ekyokumanya byonna nga tetunagambaa nti tewaliiwo kigasa bangi kikwatagana na kubonaabona kwa mpeewo ekintu ekyetaagisa omuntu alina amaanyi gonna, amanyi byonna eyalifunye ekirungi ekyo nga takkiriza kubonaabona oba obubi oba ekisinga obubi" (Rowe 1996: 4).

- Ekikwata ku bungi bw'obubi, "Okusalawo ku bubi bulina kwenkana wa Katonda omulungi kw'asinziira okubuganya kisinziira ku ndaba y'omuntu, wabula si kubirabika. N'olwekyo, tekisoboka kukikasa nti

<sup>37</sup> Keith Yandell agamba, "Waliwo ebibi ng'ekigendererwa kyabyo, nga birabika ng'ebirina ekigendererwa ku nkomerero, naye ng'ekyo si kituufu, kubanga singa birina ekigendererwa ekirungi naffe twalibadde nga tukiraba. Naye tekitegeeza nti tebirina nsonga, era singa tebirina nsonga yonna, n'ekyo twalibadde tukiraba. Si kituufu okulowooza ddala nti tebirina nsonga yonna, kubanga si kituufu okulowooza nti olw'okuba nga ggwe togiraba nti teriiwo, oyinda obutagiraba, naye weeri." (Yandell 1989: 19-20)

waliwo obubi bungi nga tewali nsonga. Abo abawakanya okubaawo kwa Katonda kino bawulira nga kiyitiridde, kyokka ng'abo abakkiriza nti gyalu bawulira ng'ekyo kikkirizika. Tewali n'ekimu ku bino, ekikakasa nti obubi bungi nnyo, era tewalibaayo. Kale nno, endowooza nti obubi bungi nnyo oba bumala bumazi tesobola kubeera *bujulizi* kuwakanya kya Katonda kubeerayo. Bwe kiba bwe kityo, tebalina buzibu bwe bawa abakkiriza nti Katonda gyalu." (Feinberg 1994: 265)<sup>38</sup> Nga bwe bijwetekebwa nti obubi obumu "tebulina makulu," okusinziira ku butono bw'okutegeera kwaffe (na ddala nga twegeraageranya ku Katonda), endowooza egamba nti obubi "bususse obw'omulamuzi" ebeera bubeezi ndowooza—so si bujulizi, etalina nnyo kyetegeeza okusinziira ku nsonga Katonda z'ayinza okuba nazo. N'olwekyo, obwo si bujulizi obumatiza nti Katonda taliyo. Okusinziira ku ndaba yaffe, bitono ebinyinza okuba nga bisoboka era nga byesigika, naye okusinziira ku ndaba ya Katonda era n'okumanya kwe n'amagezi ge "butya obubi bwe bugya mu nteekateeka ya Katonda nnamutayiika n'ebigendererwa bye na butya bwe kikwatagana n'ebirungi n'ebibi, tetusobola kutondawo nsi ya njawulo okuva kw'eno gye tulimu. . . . Bwe kiba ng'endaba y'ebintu yesigama ku bibi ebingi nga tetumanyi lwaki ebintu biringa bwe biri, kiba kya busiru n'okulowooza nti waliwo ebikyamu bingi." (Ibid.: 308) Bwe tweyongerayo, obutyabaga obubiri obufaanagana buyinza buyinza okuwolerezebwa mu ngeri ez'enjawulo ddala. "Tetulina kulowooza nti obutyabaga obufaanagana bubeera n'ekigendererwa kya Katonda ekifaanagana okubukkiriza okubaawo. . . . Ekiva mw'ekyo kiri nti obutyabaga bwe tulowooza nti buyitiridde buyinza okuba nga tebuyitiridde n'akamu, kubanga buyinza okuba n'entaputa n'ekigendererwa eky'enjawulo okusinga ffe bwe tulowooza." (Ibid.: 308-09)

- Eky'enkomerero, "Katonda tekimukakatako kunnyonyola nsi, nti gyalu, kubanga era ye y'entikko y'obulungi. [Atakkiriza] si yalina okutulaga nti ensi yaffe nungiko okusinga endala, nti oba y'esinga. . . . Annyonyola bunnyonyozi nti ensi yaffe y'emu kw'ezo ennungi Katonda ze yali ayinza okutonda." (Feinberg 1994: 36, 142) Michael Peeteroson ayogera, "Katufumiitirizeeko katono tulabe oba nga tusaanidde okunenya oyo atusobozesa n'okubeerawo, atusobozesa okutegeera empisa ezisaanira, n'okubeera n'amakulu g'obulamu obusangibwa mu matwale ge. Ky'amazima, tunenya abo abalimba, ababba, n'abatemula, naye si kituufu nti mu ngeri eyo y'emu okunenya Katonda olw'okutondaawo embeera evaamu obubi. Mu mazima kikwatagana n'omwoyo wa Katonda ow'empisa ezigwanidde okutondawo enneeysa esaanira era n'okubezaawo bangi abalina obulamu obuliko ekkomo." (Peeteroson 1982: 127) Obutyabaga bwe bubaawo, "Kiva kukuba nti nti tuli mu nsi ey'ekibi, eyagwa. . . . Ekisa kye, ekiziyinza obubi obuteyoongera kubaawo kitulaga, obujulizi bw'obulungi olw'okuba ng'ekisa ekyo tekitubanja." (Feinberg 1994: 148) Tuteekwa okujjukira, "Amaanyi ga Katonda n'okwagala kwe tebimukaka kukola buli kintu ekisoboka. Bimusobozesa busobozesa nti buli ky'akola kibe kirungi era bw'alemererwa okukola ekirungi ekyo ky'abadde asobola okukola [eky'okulabirako., okuggyawo obubi], abeera alina esonga lwaki ekyo akikoze bw'atyo." (Ibid.: 178) Wabula, Katonda talina kimukakatako, mu nneeysa oba mu birala, okutubuulira lwaki akoze bw'ati oba lwaki nedda.

Bayibuli etulaga nti olunaku lumu Katonda agenda kutonda ensi omutali bulumi, kubonaabona, obubi, okufa, oba ekikolimo (**Okub 21:1, 4; 22:3**). Kale lwaki teyatandika n'ensi eyo eyalibadde esinga eyaffe? Feinberg akyanukula ati: "Naye nga nnungi ku lwekigendererwa ki? Kirabika nga Katonda yalina ebintu bingi bye yayagala okumaliriza bwe yatonda ensi. Tewali ngeri gye tusobola kukimanya nti ensi eyo yandituukirizza ebigendererwa bya Katonda okusinga eno mwe tuli. Wabula, ne bwe tuba tulowooza nti ekigendererwa kya Katonda kyokka kwe kumuleetera ekitiibwa, tetukimanyi nti bwe tugerageranya ensi mwe tuli neeyo eddirira nti Katonda yalifunye ekitiibwa kingi okusinga ky'afuna okuva mu nsi eno." (Ibid.: 142) Olw'okuba Katonda yagenderera okutonda ensi ng'erimu abantu mu mubiri (nga si bamalayika oba ebikulekule oba "abalinga bamalayika") era n'abassa mu nsi gye basobola okukolera, okusobola okuziyiza obusiwuufu bw'empisa nga kibetaagisa okukyusa ebintu bingi mu kikula kyabwe, era okukyusa obutyabaga kiba era kibetaagisa ebintu bingi okukyusa obutonde, olwo enteekateeka ya Katonda okutonda

<sup>38</sup> Waliwo ensonga ku bikwatagana ku kweyongerera kwokubonaabona n'obulumi. "Nga tuli mu kufumiitiriza tuyinza okugatta obulumi bwebisolola nabantu mu nsi, m bifo byonna ebiseera byonna, omugatte gwobulumi ogwo teguliyo. Obulumi tebukunganyizibwa . . . obulumi obwengeri eyo tebusobola kusangibwa mu ndowooza ya muntu yenna. Tewaliyo kintu kiyitibwa 'mugatte gwa bulumi' kubanga tewali abulina." (Boyd 1999: 98-99) omuntu eybonaabona nomugatte gwobulumi "ye Katonda kennyini; kubanga amanyi buli mwana we era nebitonde bye byonna, abaimanyi nnyo nokusinga bwe byemanyi era awulira obulumi bwe biimu nkusinga byo bwe biwulira. . . . Bwe wabaayo omugatte gwokubonaabona, ogw tegukolebwa ndowooza ya muntu, era tegumanyiddwa muntu, naye guli mu ndowooza ya Katonda. Ye yekka yamanyi obulumi bwensi, era yasobola okubugumira. Kyokka ffe tubwemulugunyaako! Ffe twabumusibako olwensonga yobutakkiriza wabula ngekiseera kyonna ye yabwettika mu kwagala era natununula olwokulumirirwa kwe okutaggwaawo." (Ibid.: 99; soma **Isa 53:3-12**)

abatufaanana mu nsi eno mwe tuli eryoke eyimirizibwe (soma Feinberg 1994: 130-36, 149-54, 309-10). “Katonda yali mukyamu okuba n’ebiruubirirwa ebirala? Bwe biba nga bibi, era ne bwe bitaba bibi.” (Ibid.: 142) N’olwekyo, “singa Katonda tasabola kujjirawo ddala bibi n’atuukiriza ebiruubirirwa bye ebirala era ensi yaffe (kwe kugamba., ekitasoboka mu magezi okukola ebibiri), olwo tekimukakatako kukola bibiri [kwe kugamba., tekimukakatako kuggyawo bubu]” (Ibid.: 125). John Hick amaliriza ati, bwe tussa amaaso gaffe ku bungi bwe bibi, “Okunenyanya ng’okwa Hume kubuzaabuza ekyo eggulu lye kiri, nga ky’ekifo omusangibwa abantu abatuukiridde, n’ekyo ensi yaffe kyeri, omuli abantu abali mu lugendo lw’okutuukira” (Hick 1977: 293-94).

### **III. Enkolagana eri wakati wa Katonda omulungi n’okubeerawo kw’ekibi n’obubi**

Waliwo ebintu ebiwerako ebiri mu nkolagana ya Katonda n’ekibi n’obubi gye tulina okussa mu ndowooza yaffe bwe tukimanya nti Katonda ajjudde amaanyi gonna, amanyi byonna, era mulungi ekitenkanika, kyokka akkiriza ekibi okubaawo.

#### **A. Katonda alina obuyinza ku bintu byonna, era ali mu kaweeefube okutuukiriza entekateeka ye**

Bayibuli etulaga Katonda alina obuyinza ku bintu byonna era nga yenyigira mu nsonga zonna eziri mu nsi; entekateeka ye ngazi era nnamutayiika, era awa ebiragiro n’akola n’ebikolwa okutuukiriza entekateeka ye (soma **1 Ebyom 29:11-12; Yobu 12:13-25; Zabb 103:19; Isa 40:21-26; 46:9-11; Dan 4:35; Bik 4:27-28; Abar 9:14-24; Abef 1:11; Okub 17:14-17**). Eno emanyiddwa ng’enjigiriza y’obugabirizi bwa Katonda, kwe kugamba., “omulimu ogukolebwa ogw’amaanyi ag’obwakatonda, ng’omutonzi akuuma ebitonde bye, era nga yenyigira mu buli ekiyita mu nsi, era nga buli kimu akilunnamya ku nkomerero yaakyo” (Berkhof 1949: 181). Eky’okulabirako, atonda ensozi, atonda empewo, era n’afuula akawungeezi enzikiza (**Amosi 4:13**); akunsa empewo n’akulukusa n’amazzi (**Zabb 147:18**); Afuga enjuba, omwezi, n’emmunyee nye, era n’asiikuula n’ennyanya (**Yer 31:35**); Afuga enkula y’ebimera (**Isa 41:19-20**); Afuga ebisolo (**Yobu 39**). Katonda era y’afuga era n’alamula n’ensonga z’abantu. Eky’okulabirako, y’asalawo ku by’obulamu oba okufa, omuli n’okuzaalibwa n’obulemu, endwadde, era n’okufa, omuli n’okufa “kw’abatalina musango” (**Olube 20:17-18; Okuva 4:11; 2 Sam 12:15; Nekk 9:6; Yobu 12:9-10; Isa 44:24; Ezeek 24:15-18**); Ayimusa abamau, n’akkakanya abalala (**1 Sam 2:7**); Afuga amawanga (**2 Ebyom 20:6; Zabb 33:10-11; Isa 40:23-25**); Asiiikuula emitima gy’abantu, n’ateeka ebirowoozo mu ndowooza zaabwe, era n’akyusa emitima gyabwe (**Ez 6:22; Nekk 2:12; 7:5; Zabb 105:25; Isa 44:28; Kagg 1:14**). Obuyinza bwe butwaliramu n’okusalawo kwe ku nneeyisa y’abantu embi (**Olube 45:5-8; Lukka 22:22; Bik 2:23-24; 4:27-28; 13:27; Okub 17:17**). Kale nno, Bayibuli kyeve etugamba nti, “*Mukama kyonna ky’asiima ky’akola, mu ggulu ne ku nsi*” (**Zabb 135:6**). Katonda states that he “*alanga enkomerero okuva ku lubereberye, n’ebigambo ebittannakolebwa okuva ku biro eby’edda; ayogera nti Okuteesa kwange kulinywera era ndikola bye njagala byonna; Ilayita ennyonyi ey’amaddu okuva ebwanjuba, omusajja ow’okuteesa kwange okuva mu nsi ey’ewala; weewaawo, n’ayogera, n’okutuukiriza ndikituukiriza; n’ateesa, n’okukola ndikikola.*” (**Isa 46:10-11**)

#### **B. Obuyinza bwa Katonda ku bibaawo butwaliramu n’obuyinza bwe ku kibi n’obubi naye nga tekirina mu ngeri yonna gye kimufuula mwonoonyi**

Abantu bangi bagezaako okutaatira Katonda nti tasabola kwenyigira mu kibi oba obubi m ngeri yonna (ebintu byonna ebibi ebibaawo babiteeka ku Setaani oba ku bantu). Wabula, Bayibuli etusiigira ekifaananyi ekyetengeredde era ekizibu. Ku ludda olumu, “Enneeyisa embi si kye kintu Katonda kye yatonda bwe yali atonda ebintu ebirala. Ekyo tekyalimu n’akatono. Katonda yatonda ebintu ebikwatibwako, omuli ensi n’abantu abagibeeramu. Katonda yakigenderera ffe okubaako bye tukola, era ye yatukola nga tweyinza. Naye si y’atukozesa bye tukola era si y’abikola. N’olwekyo, tetusobola kugamba nti Katonda y’eyayagala wabeewo okweyisa obubil olw’okuba nga weekuli mu nsi. Katonda yatonda ababaka abasobola okubaako bye bakola; naye teyatonda bikolwa byabwe (ebirungi oba ebibi).” (Feinberg 2001: 788; soma ne Adams 1991: 59 [“Yalagira wabeewo ekibi mu ngeri nti abantu mu kwesalirawo kwabwe (ekitegeeza., nga tebakakiddwa ng’abasinziira ku bikula byabwe) be bafuuka abatandisi b’ekibi kyabwe”]; Koukl 2012: n.p.) Oyinza okugamba nti, Katonda assaamu ekitiibwa okusalawo kw’abantu ng’abantu abalamu. Abantu tabafuga ng’obugologoosi oba nga zi roboti. Abantu basobola okwerowooreza era ne basalawo eky’okukola.

Nga bwe kyayogeddwa waggulu, “Enkolagana ya Katonda n’ensi ngazi nyo ddala’: Katonda waali era akola mu nsi. Katonda tatondangako nsi ate n’agirekawo, naye Katonda yatonda ensi era n’agiyingiramu, n’agibeeramu, nga Katonda. . . . Katonda abeerawo ku buli nsonga era ngakola ku buli mulundi. Okuviira ddala ku nsonga esembayo obutono okutuuka kwesembayo obunene, tewaliwo kyatenyigiramu. Katonda tasabola

kugobebwa mu nsi oba mu bulamu bw'ekitonde kyonna. Mu kiseera kyekimu, okubaawo kwa Katonda tekuteeza nti buli kimu yakiragira okuba nga bwe kiri oba nti okwagala kwe tekusobola kuziyizibwa.<sup>39</sup> . . . Ensi esigaza obuyinza bwayo ng'ekitonde newakubadde ng'ejjudde okubeerawo kw'omutonzi. . . . Katonda—oyo asinga ensi—akola ng'asinzira mu nsi, so si bweru wa nsi. . . . Ekyo kitegeeza, bombi Katonda n'ebitonde balina obuvunaanyizibwa mu kuteekawo ebintu, era n'emirimu gyabwe gikwatagana mu nkola ne mu kugasa. . . . naye era be tweyongerayo, Katonda awa abantu amaanyi n'obuvunaanyizibwa mu ngeri *ereetera Katonda* okubeera n'enkolagana ey'enjawulo nabo. Okwewaayo kuno kulimu ebikkirizibwa n'ebigaanibwa mu nkozesa y'amaanyi agali mu bitonde. Eky'okulabirako, Katonda tasobola kutonda bisolo mu ngeri etali yakubizaazisa. Ekirala kye yagaana, abantu baweebwa eddembe okwesanyaawo, newakubadde nga kiwakanya okwagala kwa Katonda gye bali. Obweyamo bwa Katonda okuwa abantu amaanyi okuvunaanyizibwa ku bitonde buvuddemu abantu okwesigama ku bitonde<sup>40</sup> okuyita mu byo Katonda mwagenda okukolera omulimu gw'ensi.” (Fretheim 2005: 23-24, 26, 27; soma ne Berkhof 1949: 188-90) Okukwatagana ne bye tunyonnyodde eby'emirudi ebiri, Pawulo agamba Abakristaayo nti “*Munyiikirenga okukola ebiraga nti mwalokolebwa, nga mutya era nga mukankana. 13 Kubanga Katonda yakolera mu mmwe, era yabaagazisa n'abasobozesa okukola by'ayagala, olw'okumusanyusa*” (Abaf 2:12-13).

Nga tutunuuliraanteekateeka ya Katonda nnamutayiika ne kaweebube we gw'aliko mu nsi, mu kiseera kye kimu nga n'abantu basigaza obuvunaanyizibwa bwabwe ng'abantu, Bayibuli eddinjuna okutulaga *okunyonnyola okw'emirundi ebiri* ku biriwo: Katonda ayinza byonna era y'akkiriza byonna (ekyo mu kwogera, kwe kunyonnyola kw'ebiriwo byonna); kyokka era ekyo kikwatagana era tekirina mu ngeri yonna gye kiggyawo buvunaanyizibwa bw'abantu ku kusalawo kwabwe n'ebintu bye bakola (ekyo, mu kwogera, era kwe kunyonnyola kw'ebiriwo byonna).<sup>41</sup> Kino kimanyiddwa ng'enjigiriza y'ebigwaawo, ekitegeeza., “okukwatagana kw'amaanyi ag'obwakatonda n'amaanyi amalala, okusinzira ku nnono ezaatekebwawo mwe gakolera, agazisobozesa okukola era ne gakola bulungi ddala” (Berkhof 1949: 187). Enjigiriza erimu ebintu ebikulu bibiri: “(1) Nti amaanyi ag'obutonde tegakola gokka, ekitegeeza nti, olw'amaanyi agabirimu, nti naye Katonda abeera akolera mu buli kitonde. Kino kirina okusigalawo nga kiwakanya eky'okuba nti Katonda teyenygira mu bya nsi. (2) Ensonga eyo eyokubiri nkulu, era nga terina kutwalibwa ng'amaanyi obwaanyi Katonda gaakozesa. . . . Kino kirina okukkaatirizibwa emirundi okuwakanya endowooza ye kipanseyisitiki egamba nti Katonda y'akola buli kintu kyonna ekiri ku nsi.” (Ibid.)<sup>42</sup>

Olukiiko lwa ‘Westminster Olw'okwatula Okw'okukkiriza ‘ (1647) lwawuumbawuumba embeera eno mu ngeri bw'eti: “3.1. Katonda okuva edda n'edda lyonna, abadde akolera mu magezi agasukkulumye ne mu kuteesa kwe okutukuvu, ng'a tewali amukuba ku mukono, era ng'alagira by'ayagala ne biba; kyokka era, nga bwe kiri si kituufu nti Katonda ye mutandisi w'ekibi, oba ebikolwa eby' obukambwe ebituuka ku bitonde olw'okusalawo kwabyo; naye era eddembe oba okubaawo kw'ebintu mu kitundu ekyokubiri tekuggyibwawo, wabula kunywezebwa bunywezebwa. . . . 5.2. Newakubadde, nga tukwatagana n'okumanya kw'ebijja mu maaso era n'ekiragiyo kya Katonda, mu kitundu ekisooka, ebintu byonna bibaawo nga tebikyuka, era nga tebisobola kukyuka; kyokka, olw'obugabirizi bwe bumu, abiragira okugwa, okusinzira ku kikula eky'ekitundu ekyokubiri, oba nga kyetaagisa, oba nga bw'ayagala, olw'okusalawo kwe. . . . 5.4. Amaanyi agasukkulumye, amagezi agatanoonyezeka, era n'obulungi bwa Katonda obutaliiko kkomo byonna birabikira mu bugabirizi bwe, olwo ekyo ne kitembezebwa mu kugwa okwasooka, era n'ebibi ebirala eby'abantu ne bamalayika; si lwa kuweebwa

<sup>39</sup> Waliwo amakulu “gw'okwagala” kwa Katonda. Okwagala kwe kubikuliddwa oba okwempolampola, mu butuufu, kusobola okulwanyisibwa abantu; wabula, okwagala kwe kw'ekyama tekusola kulwanyisibwa (soma ekitundu III. B.-E.).

<sup>40</sup> Fretheim bw'ayogera ku kya Katonda “okwesigama” ku bitonde bye, kirina okutegeerekeka nti aba ayogera ku kya Katonda okukola ng'ayita mu bitonde bye, si mbagirawo oba obuterevu: “tewali nnono ya bitonde kwekozesa byokka, olwo nga Katonda abagyegattako bweggasi. Mu buli mbeera yonna entunnansi n'entabuza y'ebintu biva wa Katonda. Waliwo amaanyi amatukuvu agabisindikiriza okubaako kye bikola. . . . Katonda aleetera obutonde okubaako kye bukola n'okutambulira mu buwufu obubituusa gye yabitekerateekera okumalira. Kale Katonda asobozesa ebitonde bye okubeera ng'ebikozesebwa ebyokubiri, okukola, nga tabiwa buwi maaanyi mu ngeri eyawamu, naye ng'abiwa amaanyi okubaako ebikolwa ebimu bye bikola.” (Berkhof 1949: 189)

<sup>41</sup> K. Scott Oliphint yeetegera, “Kizibu okulaba ng'ekintu ekimu, ng'obugabirizi bwa Katonda, busobola okugatta byombi ebiragiyo bya Katonda n'ekikolwa kya Adamu ekyekyayagalire ng'ekitundu ku kiragiyo. Naye kikafu, mu nsi eyo Katonda, mwabeerera mu Kristo, nayamba mbala y'omuntu kyokka nasigala nga Katonda, ekyo si kintu kyangu okukirowoozaako ng'obugabirizi bwa Katonda. Ekyo kitegeeza nti, nga Kristo bw'agatta obwakatonda n'obuntu nga tafiiriddwa ekimu ku byo, bwe butyo nobugabirizi bugatta ekitukuvu (ekiragiyo) ne kyobuntu (okusalawo) mu ngeri nti tewali kintu kikulu kibulira mu kinnaakyo.” (Oliphint 2006: 301)

<sup>42</sup> Okufundikira 2 ky'ekimeeza eky'ebukulabirako ebiverako okuva mu Bayibuli ebiraga ebyaliwo nga bivunaanyibwa ku Katonda oba ku babaka be abalala.



buweebwa lukusa, naye ng'akigasse n'amagezi amayitirivu era ng'akinywezezza nyo, era ng'alagidde, era n'okubifuga, mu mulembe ogugenda gubikkuka, nga yamanyi gye biggweera; kyokka ate, nga kwonoona bwe kuva ku bitonde nga tekuva ku katonda, oyo, nga ye mutuukirivu era omutukuvu asingayo, kale bw'atyo tayinza kubeera mutandisi wa kibi oba okukiwagira." (Westminster 1647: 3.1; 5.2, 4)

Kino katukinnyonnyole. Olw'enkologana eno Katonda gy'alina n'abantu n'ensi, abawandiisi ba Bayibuli "tebakwatibwa nsonyi okwogera ku Yakuwa yennyini mu ngeri enneekusifu (obwekusifu bwe obutamusobozesa kuvunaanibwa kibi) nga bamwogerako nga y'avaako 'nsalensale' avaako obubi obungi. . . . Katonda tayimirira mabega wa kibi nga bw'ayimirira emabega w'obulungi. . . . Waliwo ebbanga eriteekebwawo wakati w'abantu ne Katonda abantu bwe boonoona. . . . Mu bufunze, newakubadde tuyinza okubulwa ebika ebyetaagisa okunnyonnyola ekizibu mu bugazi bwakyo, naye era tuteekwa okukiremerako nti *ensalensale ow'obwakatonda abeera emabega w'obulungi n'obubi nga tebyenkanankana.*" (Carson 1994: 28, 36-37) enkologana eno ey'obwakatonda eyesigamye ku bantu ne bannaabwe erimu ebintu waakiri nga bibiri: (1) "Eno y'enkologana y'ebyo ebitenkanankana; nkolagana y'ebyo ebitenkanankana. Katonda ye Katonda era ffe tetuli ye." (Fretheim 2005: 16) Kino kitegeeza nti waliwo enjawulo ku ddala mwe tukolera ebintu era n'ekitiibwa wakati wa Katonda ng'omutonzi naffe ebitonde. Enjawulo eno mu madaala egeraageranyizibwa ku muwandiisi w'omuzannyo n'omuzannyi. Mu "Makabeesi," Makabeesi yatta Dankani. "Shakespeare y'assaamu ekitundu ky'obutemu mu muzannyo gwe. Naye obutemu bwali mu muzannyo. . . . Tulaba obutuufu bwa Makabeesi ng'abonerezebwa olw'omusanga gwe yazza. Naye tukkiriza nti tekyandibadde kya bwenkanya wadde singa Shakespeare yawozesebwa era n'attibwa olw'okutta Dankanai. . . . Mu butuufu, tulina ensonga ey'okutendereza Shakespeare olw'okuteekamu ekitundu kino, Makabeesi, okutulaga ebizibu ebiva mu kibi." (Frame 2008: 162-63) Olw'amadaala agatafaanagana wakati waffe ne Katonda, Katonda akola nga "omuwandiisi w'omuzannyo" (eky'okulabirako., mutonzi, y'agaba obulamu, y'agaba amateeka, ye mulamuzi, omulokozi) era ng'asukkulumye nnyo nyini ku ffe. Newakubadde ng'ekyokulabirako tekyaliyo (ffe, we tuli mu buliwo wadde nga Makabeesi ye taliwo), entegeera yaffe ey'enjawulo mu madaala ne Katonda era etulaga enjawulo eriwo mu nneeyisa, ekyo "kiyinza okunnyonnyola lwaki abawandiisi ba ba Bayibuli, abataalonzalonza kwogera nti Katonda aganya ekibi n'obubi okubaawo, naye nga tebamuvunaana kukola bubu" (Ibid.: 163).<sup>43</sup> (2) Kano kakunizo akakutuusa ku nyinnyonnyola n'entegeera enzijuva. Wabula ate era, bwe twogera ku oyo alina amaanyi gonna, n'okumanya kwonna, era Katonda abeera wonna alina enteekteeka y'ensi yonna, ayinza byonna, era assa enteekateeka ze mu nkola, era n'ebitonde ebirina eddembe okusalawo n'okukola ekintu kye bavunaanyizibwako, enkologana ya Katonda n'ebitonde bye nga bwe yannyonnyoddwa waggulu *tesobola kubeera ya njawulo kw'eyo eriwo.*

Katonda mu byonna y'asembayo okuvunaanyizibwa ku bubu olw'okuba nga y'alina obuyinza ku buli kintu, era y'alangirira "*enkomerero ku ntandikwa*" (Isa 46:10), era nga y'ateekawo enteekateeka nnamutayiika eri obutonde bwonna, omuli obubi, eyo gyamaliririza (Enge 16:4; Isa 46:8-11). Wabula, enkologana ya Katonda "eteenkanankana" eri emabega w'obulungi n'obubi kitegeeza nti "Katonda abeera mabega mu ngeri nti n'ekibi tekisobola kubeera wabweru w'ensalo z'obufuzi bwe, wadde ng'obubi tebuvaanyizibwa ku ye: bulijjo kivunaanibwa ku babaka be abokubiri, olw'ensonga eyokubiri. Ku ludda olulala, Katonda abeera emabega w'ekirungi mu ngeri nti tekikoma kubeera mu nsalosalo ze ez'obufuzi bwe, naye ekirungi kibaliriwa ku ye, era oluvannyuma ne kibaliriwa ku babaka be abokubiri." (Carson 1990: 213) Mu bigambo ebirala, Katonda si y'avunaanyizibwa ku bubu era si ye mutandisi w'obubi oba *obwonoonefu* obw'ekibi. Kale nno, Dennis Johnson agamba nti "newakubadde ng'omusango oguzikiriza ogulabikira mu kkondeere [mu Kubikkulirwa] guva ku kyoto eky'omu ggulu olw'ekigendererwa kya Katonda [Okub 8:1-19], okunenyezebwa kw'okuzikirira kw'ensi tekukwata ku mutonzi omutukuvu naye kukwata kw'abo abasendasenda abantu okumujeemera ne Kristo we, abasiga ensigo ez'ebikyamu, okubuusabuusa, okuvuganya, era n'obulabe ebivvoola ensi n'abagibeeramu [Okub 8:20-21]" (Johnson 2001: 154n.13; soma ne Olube 4:1-7; Isa 10:5-16; Abaeb 1:1-11; Kagg 1:5-11; Bik 2:22-24).

Berkhof akyogerako bw'ati, "Tewaliiyo wadde omulundi ogumu ekitonde lw'ekikola nga kyetongodde ku maanyi ne kukwagala kwa Katonda. Mu ye mwe tubeera era *mwe tutambulira* era mwe tubeerera abalamu, Ebik 17:28. Omulimu guno ogw'obwakatonda gugoberera ekikolwa ky'omuntu ku buli mutendera, naye nga tekiggyako muntu ddembe lye. Ekikolwa kisigala kiva mu kusalawo kwe, ekikolwa ky'abeera avunaanyizibwako. Ebyaliwo bino eby'omuddiriinjanwa tebiva mu kubeera ne *causa prima* [ekivaako bino

<sup>43</sup> Nga tutunuulira enjawulo mu madaala wakati wa Katonda naffe, era n'olwekyo *obuvunaanyizibwa* obukulu obw'enjawulo Katonda bw'azannya era naffe bwe tuzannya mu muzannyo, Keith Yandell agamba, "Ekyo Katonda ky'ayinza okuganya nga kikwatagana n'obulungi bwe si ky'ekyo ffe kye tusobola okuganya ne kikwataga naffe" (Yandell 1989: 30).

ekisooka] era ne *causa secunda* [ekivaako bino ekyokubiri]. Mu ngeri yonna ekikolebwa ky'ekyo ekiva mu bikireeta. Omuntu asigala nga y'ensonga y'ekikolebwa. Bavinck kino akinnyonyola ku ky'enku ezaaka, nti Katonda yekka y'azireetera okwaka, naye okwaka kuno tekusobola kussibwa ku Katonda naye ku nku nga y'ensonga." (Berkhof 1949: 189)

**Yakobo 1** annyonyola butya ekibi bwe kiyimuka. **Yak 1:2, 12** asiima abantu abagumira "okugezesebwa." **Yak 1:13-15** agamba nti, "Omuntu yenna bw'akemebwanga, tagambanga nti, "Katonda ye yankemye," kubanga Katonda takemebwa, era naye yennyini takema muntu n'omu. 14 Naye buli muntu akemebwa ng'okwegomba kwe okubi, bwe kuli, n'asendebwasendebwa. 15 Okwegomba okwo bwe kumala okuba olubuto, ne kuzaala ekibi, n'ekibi bwe kikula ne kizaala okufa." Ebigambo "okugezesebwa" ne "okukema" bya lugamda, ekitegeeza., engeri y'erinnya ne nnaakogeza -kikolwa nga kiva mu kigambo ky'Oluyonaani ekiyitibwa (*peirasmōs* [ekigezo] ne *peirazō* [okukema]). Omulamwa gutuwa enjawulo: Katonda atussa mu mbeera okutukema n'okutugezesa—omuli n'embeera eziyinda okutukema okwonoona era ne mu mbeera gy'amanyi nti tuyinza, mu butuufu, okwonoona—*kyokka si yatusiikiriza okwonoona*. Wabula, okukemebwa okwonoona kuva munda mu muntu nga kuva ku nsibuko eyokubiri nga ye Setaani, era okusalawo okwonoona kiva mu muntu: "Enneeyisa embi eva mu kwegomba okubi okw'omuntu. Ebirowoozo ku bwabyo tebiba bibi era si bye bikola ekibi . . . naye bwe bitusikiriza okujeemera enneeyisa esaanira Katonda gye yalagira, olwo tubeera twonoonye. Okwegomba si kwe kyokkaa okuvaako ebizibu, wabula n'okusalawo, entegeera, n'enneewulira, eky'okulabirako, nabyo biyingirawo mu kiseera ekyo. Naye Yakobo agamba nti okukemebwa n'ebikolwa ebibi bitandikira ku kwegomba kwaffe." (Feinberg 2001: 789)

Kino tukiraba bwe tumanya butya ekibi n'obubi bwe kyayingira mu nsi. Katonda yatonda ensi nga terina kibi oba obubi kubanga yali "*nningi nnyo*" (**Olube 1:31**). Katonda yatonda abantu "*mu kifaananyi kya Katonda*" (**Olube 1:26-27**). Yabawa abosobozi okulowooza nokubeera nenneewulira, okwegomba, okuba nebigendererwa, obusobozi okusalawo, era nobusobozi bwomubiri okutambula, ebintu byonna bye tusobola okukozesa ku lw'obulungi (oba obubi). Yawa omusajja n'omukazi omukisa (**Olube 1:28**), n'ayogera gye bali, yasisinkananga nabo (**Olube 1:28-30; 2:16-17, 19; 3:8-9**), era n'abassa mu mbeera ennungi ddala (**Olube 2:8-15**). Katonda yagambira ddala Adamu obutalya ku muti gw'okumanya obulungi n'obubi era n'amulabula n'obuzibu obuli mu kugulyako (**Olube 2:16-17**). Ekibi kyayingira mu nsi Adamu ne Eva bwe baajeemera Katonda ne balya ekibala (**Olube 3:1-6**). **Olube 3:6** watulaga engeri ekibi gye kyasaasaana nga kiva ku Adamu ne Eva: "*Awo omukazi bwe yalaba ng'omuti mulungi nga gusanyusa okutunulako era gwegombewwa okuleeta amagezi, n'anoga ekibala kyagwo n'alya; n'awaako ne bba naye n'alya.*" Kino kimanyiddwa nga "Okugwa" kw'omuntu.<sup>44</sup> Olw'okuba nga Adamu ne Eva be baali baaweebwa okufuga obutonde bwonna, Okugwa tekwakosa bo bokka naye n'abatu bonna era nobutonde bwonna (**Olube 3:14-19; Abar 5:12-19; 8:20-22**). "Okubonaabona n'okufa okutwalira awamu byebizibu ebyava mu kwonoona, era gwe musango gwa Katonda olwekibi kyaffe" (Keller 2013: 115). Mu bufunze, enkola y'ebintu ey'olubereberye yacankanyizibwa era kati tekyali mu butuufu bwayo. Wadde nga waliwo okugwa, abantu abakyalina obusobozi okulowooza, okusalawo, n'ebirala Katonda bye yabatonda nabyo, newakubadde nga kati twonoona era ne tujeemera Katonda (soma **Abar 3:9-18**). "Enjigiriza y'Ekikristaayo ku Kugwa n'ebyakivaamu eri omuntu era n'ngeru ensi yaffe kitegeeza nti ffe ffena tuvunaaanyizibwa okuyita mu kibi kyaffe olwa [ebizibu n'obutyabaga] obubaawo. Katonda talina musango, kubaga ye takola bibi." (Feinberg 1994: 148)

Katonda aganya ekibi, si lwa ubi okuva mu kibi kyo kyennyini, naye akiganya lwa "magezi, obutukuvu, olw'ekisinga obulungi era n'ebigendererwa" (Edwards 1984, *Eddembe*, §IX: 76; soma ne Piper 2000: 107-31). Mu mbeera eno, Randy Alcorn ayogera nti Katonda "okuva ku lubereberye yagenderera okuganya ekibi, era n'okukyukira ekibi, okuddira ekyo bamalayika ababi n'ekyo abantu kye bagenderera olw'obubi okukiggyamu obulungi. . . . Kisoboka okuteekerateekera ekintu ky'omanyi nti kija naye nga si ggwe akireese. Katonda si yeyawaliriza Adamu neEva okukola obubi, naye yabatonda nga balina eddembe era n'akkiriza Setaani okubeera mu lusuku, ng'amanyidde ddala nti bagenda kusalawo ubi era ng'amanyi kyagenda okukola ku nteekateeka ye ey'obununuzi ku lw'obulungi bw'abasinga obungi." (Alcorn 2009: 226-27)

Mu butuufu, abantu bayinza okuba n'ekiruubirirwa kimu olw'ekyo kye bakola (eky'okulabirako., okuleetawo obubi), naye Katonda ayiza okuba n'ekiruubirirwa ekirala okuleetawo embeera y'emu (eky'okulabirako., okuleetawo obulungi). Katonda sobola okukola ng'ayita mu bitonde bye nga tabikase kukola kye batayagala (ne bwe kiba ng'okwagala kwe n'ekigendererwa kye kyawukana ne kyabwe) era nga naye

<sup>44</sup> Bayibulin ekitangaaza bulungi nti Setaani "yagwa" nga Adamu ne Eva tebanayonoona, olw'okuba Setaani y'eyakema Adamu ne Eva era n'abalimba ku kikula kwabwe era n'ebya mu kulya ekibala ky'okumanya obulungi n'obubi (geraageranya **Olube 2:16-17** ne **Olube 3:1-4**).

tayonoonye (ebitonde bye ne bwe byonoona) (soma **Enge 16:2**). Okutundibwa kwa Yusufu mu buddu (**Olube 45:4-8; 50:20; Zabb 105:17**), okuzindibwa kwa Yuda okuva eri Isirayiri (**2 Ebyom 28:1-15**), okuzindibwa kwa Isirayiri eggye lya Basuuli (**2 Bass 19:20-31; Isa 10:5-16**), okuzikirizibwa kwa Yuda eggye ly'Ababbabulooni (**Ezeek 11:5-12; Kaab 1:5-11**), Yuda okulyamu Yesu olukwe (**Mat 26:20-24; Yok 6:64**), ekkobaane eryakolebwa Kayaafa, baakabona abakulu, era n'Abafalisaayo okutta Yesu (**Yok 11:47-53**), era n'okukomererwa kwa Yesu nga kikolebwa Keerodde, Pilaato, Bannamawanga, era n'abantu ba Isirayiri (**Isa 53:3-10; Bik 2:22-23; 4:27-28**) byonna byakulabirako bya nsonga eno.

Kino kye kyama kye tusobola kutegeera, kubanga enkolagana ya Katonda—ya lubeerera, ng'oyo amanyi byonna, omuntonzi alina amaanyi gonna—nga ya njawulo n'ebitonde ebitali bya lubeerera (ekitegeeza., tewali egifaanana) era nga tefaanagana n'eyebitonde gye bibeera nayo n'ebitonde binnaabwe (Talbot 2005: bubaka bwa ddooboozi).<sup>45</sup> Okweyongerayo, Katonda amanyidde ddala ebiri mu maaso byonna—omuli n'enkomerero ya byonna, ebinaatera okubaawo, ebikyaliko ewala, ebijja obutereevu n'ebitajja butereevu, ebiva mu buli kigambo, buli kikolwa, n'ebibaawo ebirala. Buli kimu kitundu ku nteekateeka ya Katonda nnamutayiika. Kale n'olwekyo ye wa njawulo okumanya ddi lw'aganya obubi n'okubonaabona okubaawo era naddi lwatakikola. Kale nno, ye yekka asaanira okukkiriza obubi n'okubonaabona, omuntu omulungi (atalina kumanya kwa Katonda okutuukiridde) kw'atayinza kuziyiza.

### C. Wadde ng'ekibi n'obubi kitundu ku nteekateeka ya Katonda nnamutayiika, ekibi n'obubi tabiwagira

Ob'olyawo omugaso ogusinga obukulu kwe kuba nti, newakubadde ng'okubeerawo kw'ekibi n'obubi kitundutundu ku nteekateeka ya Katonda, Katonda *alwanyisa* ekibi n'obubi. Kino kiva mu mbala ye ey'obutukuvu, amazima, obutuukirivu, era n'obulungi. **Kaab 1:13** agamba nti Katonda “*ajjudde obulongoofu tegatunula ku kibi, so toyinza kugumiikiriza bukyamu.*” Tuyinza okulowooza nti ekibi nsonga ntonotono nti era ekibonerezo n'ebiva mu kibi (endwadde, okubonaabona n'okufa) bizitowa nnyo okusinga omusango. “Naye ekyo kiraga ng'endaba yaffe ey'ebintu bw'eri emabega ennyo ku ndaba ya Katonda ku nsonga zino. . . . Okusenziira ku ndaba ya Katonda atuukiridde, atalina kye yeetaaza kibi, endowooza eyo gye tulina ebeera

<sup>45</sup> Mu ngeri ey'ekifilosoofo, ekigambo ekikozesebwa okunnyonyola enkolagana y'abantu ne Katonda kiyitibwa “enkwatagana”: Katonda y'alina obuyinza ku byonna, naye obuyinza tebugyaawo buvunaanyizibwa bw'abantu (ekitegeeza., abantu tebafuuka zi roboti oba obugologoosi); bwe kityo, abantu bavunaanyizibwa ku kusalawo n'ebikolwa byabwe, omuli n'okujeemera okuteesa kwa Katonda, era bavunaanyizibwa ku kusalawo okwo n'ebikolwa ebyo, naye kino tekitegeeza nti s Katonda bibeera bimuguddeko bugwi. Mu bigambo ebirala, Katonda asobola okumanya ebigenda okujja; abantu bakola ebyo bye basazeewo okukola (ekitegeeza., Katonda tabakaka kukola kye batayagala), naye balina obuyinza *obusembayo* okuwakanya enteeekateeka za Katonda (soma Carson 1994: 163-67, 201-22; Carson 1990: 199-227; Feinberg 2001: 625-796; Alcorn 2009: 258-69). Nga Feinberg bw'ayogera, “Buli muntu, mu ngeri eyabulijjo asalawo ky'ayagala, naye era ng'alina obusobozi okukikyusa. Era bw'asalawo ekikyamu, akikola lwa kusalawo kwe. Eddembe ly'okusalawo ebikwatagana era nalyo ddembe; era tebalikaka.” (Feinberg 1994: 138)

Abagezigezi n'abayivu abamu mu by'enzikiriza bawolereza ekizibu ekiva mu kibi ekiyitibwa “eddembe ly'okusalawo okweworeza,” ekyesigamye ku ndowooza endala eyitibwa eddembe oba obutakwatagana obw'okwesalirawo. Akulembera mu nsonga eno ye Alvin Plantinga. Newakubadde ng'okwewolereza okw'okwesalirawo kwogera ku bizibu bw'ekibi, ekigambo ky'obutakwatagana si kya Bayibuli. Plantinga bw'ati bwannyonyola okwesalirawo: “Bwe kiba ng'omuntu wa ddembe okukola ekikolwa ekimu, kitgeeza nti era alina eddembe obutakikola; tewaliwo mbeera zimulemesa /oba amateeka agamulemesa okukikola, oba obutakikola. Kibeera mu buyinza bwe, mu kiseera ekyo, okukikola oba obutakikola. . . . Kaakati Katonda ye yatonda ebitonde, naye tasobola *kubireetera kusalawo* kukola ekyo ekituufu.” (Plantinga 1974: 29) Kino kitegeeza nti “eky'eddembe ly'okwesalirawo okukakasibwa, eky'obuyinza bwa Katonda okufuga byonna kiggyibwo” (Oliphint 2006: 275). Ekyo Bayibuli tekiwagira, okuva bwe kiri nti “Ebyawandiikibwa bitulaga Katonda nga y'asalawo byonna abantu bye bakola, ate ne baba nga be bavunaanyizibwa ku birungi oba ebibi (cf. Olube 50:20; Isa 10:5-15; Lukka 22:22; Bik 2:23, 4:27-28; 13:48; Abaf 2:12-13; 1 Ki 8:58, 61; Okuv4:21, 7:3, 10:20, 10:27). Oyinza okugamba nti, tekilabika ebyawandiikibwa biwagira EIO.” (Erlandson 1991: n.10) Mu butuufu, mu **Abar 9:19-21** Pawulo ayogera ku njawulo wakati wa Katonda n'omubumbi era ffe ebbumba nga ffe tuliko obuzibu. John Frame akinokolayo nti, “Kino kyanukula obuzibu bw'ekibi nga kibuuza ku buyinza bwa Katonda. Kino kiri wala nnyo okuva ku ky'eddembe ly'okwewolereza.” (Frame 2008: 164) Ekirala ekikwatagana na kino: “Singa Katonda amanyi byonna amanya kye njenda okukola – era ng'akakasa, kirabika, atekwa, olwo sisobola kukola nga bwe saagala, n'olwekyo, sikola nga bwenjagala[mu ngeri y'okuba n'eddembe]. N'olwekyo, eky'okulemerako nti Katonda amanyi byonna kirabika nga tekikwatagana n'eddembe ly'okwewolereza ku kizibu ky'ekibi.” (Runzo 1981: 131) Feinberg amaliriza, “Bwe kiba ng'okukwatagana gye kuli, olwo enjigiriza egamba omuntu tasobola kwewala kibi.” (Feinberg 1994: 65). Ebizibu ebirala ebireeta endowooza y'okukola ky'oyagala n'okusalawo okw'okwewolereza mu ndaba ya Bayibuli, naye tetugenda kubyogerako wano (soma Keller 2013: 90-93; Feinberg 1980: 149-50; Frame 2002: 135-45; “Enkwatagana” 2018: Resources).

nkyamu nnyo.” (Feinberg 1994: 331) Kino tukiraba mu **Yok 11:1-44** ewoogera ku kufa kwa Lazaaro, oyo Yesu gwe yazuukiza okuva mu ntaana. Mu butuufu, okufa kwajja mu nsi olw’ekibi (**Olube 2:17; Abar 5:12-14. 1 Abakk 15:26** okufa kuyitibwa “*omulabe ow’oluvannyuma.*” Yesu bwe yasembera ku ntaana ya Lazaaro, **Yok 11:38** watugamba nti “*yakwatibwako nnyo*” (oba “*n’asinda munda ye,*” NKJV). Timothy Keller akinokolayo nti “enzivuunula zaffe nrafu nnyo. Ekigambo ky’Oluyonaani Yokaana kye yakozesa kitegeeza ‘okuwogganaira waggulu olw’obusungiu.’ Kigambo kya kugugumuka.” (Keller 2013: 136; soma Zodiates 1993: “*embrimaomai,*” 574 [“okuwuluguma, okubwatuka”]) Keller yeyongerayo, “Kale Yesu asunguwalira nnyo ekibi, okufa, okubonaabona newakubadde nga Katonda, wabula ye teyeenyigira. Kino kitegeeza nti ekibi ye mulabe w’ebitonde bya Katonda eburungi, era mulabe wa Katonda kennyini. Era omulimu gwa Yesu gwonna kwali kuggyawo kibi na kukikomya.” (Keller 2013: 137) D. A. Carson agattako nti Katonda “akirinnyako [ekibi; obubi; enneeeyisa enkyamu], akikyaawa nnyo nti *kigambo* yafuuka omwana gw’endiga ya Katonda aggyawo ekibi ky’ensi, era ekiruyi kya Katonda kirabikira ku kibi ([Yokaana] 1.29; 3.36)” (Carson 1994: 160-61). Ronald Rittgers ayogera ku mugaso gw’enjuyi zombi ez’enkologana ya Katonda n’obubi n’okubonaabona: “Katonda oyo atalina nkolagana yonna oyo si Katonda n’akamu, era oyo si Katonda wa Bayibuli, abonaabonera awamu n’abantu—n’gali ku musaalaba—kyokka ate nga y’alina obuyinza bwonna ku babonaabona. Enzikiriza zombi (era zirina) zaali nkulu ku ekyo Abakristaayo kye bakkiriza nti okubonaabona gye kuggweera kulina amakulu nti era Katonda mu busatu bwe atununula okuva mu kubonaabona.” (Rittgers 2012: 261)

Kino ob’olyawo kye kyama ekisinga obukulu ku nsonga y’obubi n’okubonaabona, n’okufa—nti Katonda y’asalawo okujja mu nsi nakkiriza okukosebwa ekibi, okubonaabona, era nokufa mu kifaananyi kya Yesu Kristo. Kino si kyama bwama naye yali nteekateeka eyobwannalukalala ye okweteeako ekibi okusobola okukizikiriza, nokutondawo abantu abapya okukilwanyisa, era ku nkomerero bakisaanyeewo nga tazikirizza bantu bakola kibi. Ensonga yentekateeka eno enkambwe eri nti “ekibi kyekwese buziba mu mutima gwomuntu singa Kristo yajja anamaanyi okuisaanyaawo wonna we kyali, naffe yandituzikiririzaamu” (Keller 2013: 137). Kyokka ngali mu Kristo “yessaako obujeemu obutaali bubwe, nabufuula bubwe, olwo bannyini bujeemu obwo baleme okubonaabona olubeerera olwekibi, naye balyoke babalibwe okuba abatuukirivu (2 Abakk. 5:21)” (Oliphint 2006: 340). John Stott awuumbawwumba, “Ekinyusi kyekibi ye muntu okudda mu kifo kya Katonda, ate ekinyusi kyobulokozi, ye Katonda okudda mu kifo kyomuntu. Omuntu yewanjanyama ku Katonda ne yeeteeka mu kifo kya Katonda; Katonda yesaddaaka ku lwomuntu era namuzza we yali alina okubeeta. Omuntu yeewa obuyinza obwa Katonda yekka; Katonda bw’atyo nakkiriza ekibonrezo ekyali ekyomuntu.” (Stott 1986: 160)

Obuziba bw’ekibi kyaffe era ne kyekyatwalira Katonda okutusonyiwa (kwe kugamba., “*Omwana we omu yekka,*” **Yoka 3:16**) kirabikira ku Yesu ng’ali ku musaalaba. “Mu Matayo 10:28 Yesu agamba nti tewali kuzikirizibwa kwa bintu ebirabika okusobola okugeraageranyizibwa ku kuzikirizibwa okw’omwoyo gwa geyeena, okulimu okufiirwa okubeerawo kwa Katonda. Naye kino kyennyini kye kyatuuka ku Yesu ku musaalabala-bwe yalekebawo Kitaawe (Matayo 27:46). . . . Bwe yalajaanira Katonda we nti yali amwabalidde yali ng’asuuliddwa mu geyeena yennyini. Naye lowooza—bwe liba ng’ebbanja ly’ekibi lyali ddene obwenkanidaawo era nga teryasasulwa, naye geyeena yaffe neeba nga yeeyongera kugaziyizibwa, olwo twogere tutya kw’ekyo Yesu kyayogera nti ebbanja ‘lyaggwa’ (Yokaana 19:30) oluvannyuma lw’essaawa ssatu? Tukimanyi nti kye yawulira ku musaalaba kyali kibi nnyo n’okusinga geyeena zaffe ezaali zitusaanira ng’ozigasse wamu. . . . Yesu bwe yayawukanyizibwa ku Katonda yagenda emagombe ewali omuliro ogwaka okusinga bwe tulwooza. Yayita mu kiruyi kya Kitaawe. Ate nga yakikola kyeyagalire, ku lwaffe.” (Keller 2009: sec.4) Mu bufunze, ng’abatakiriza nti Katonda gyali boogera ku buzibu bw’ekibi n’okweyongera kwakyo, n’okubonaabona kwe kireeta, okubonaabona kwa Kristo kwe yagumira—ku lwaffe—tekugeraageranyizibwa; kwe kubonaabona okukyasinze eri ekitonde kyonna, oba muntu oba kisolo, ekyali kigumidde okubonaabona Kristo kwe yagumira.

Mu buufu bw’omusaalaba Randy Alcorn atujjukiza, “Ekintu kimu kye turalina kwogera ku Katonda—nti tamanyi kye kitegeeza okulekebawo ewatali n’omu ayamba, okubonaabona okw’ekitalo, n’okufiira mu nnaku etagambika. . . . Abantu abamu tebasobola kukikiriza nti Katonda asobola okutonda ensi abantu mwe basobola okubonaabonera. Naye si kikulu okub nga Katonda asobola okutonda ensi nga mu yo temuli alibonaabona okumusinga?” (Alcorn 2009: 214-15)<sup>46</sup> Albert Camus atali Mukristaayo yategeera eky’okuddamu

<sup>46</sup> Okukomererwa kwa Kristo nakwo kutulaga mu ngeri etuukiridde nti okukwatagana bwe kuba nga kutuufu singa Katonda ayinza byonna era nga mulungi era ng’abantu be bavunaanyizibwa ku bikolwa byabwe. D. A. Carson anyonnyola: “Singa bazza omusango be baatandika okwenunula, ate Katonda n’ajja mu dakiika ezisembayo okumaliriza obutonotono obusigalidde, olwo omusaaaba guba tegwali mu nteekateeka ze, mu bigendererwa bye, ng’ate y’ensonga eyamusindisa Omwana we mu nsi—era ekyo tekirowoozeka. Sing ku ludda olulala Katonda yali atunuulira ebikolebwa, abantu n’abalaba nga bugologoosi obutavunaanyizibwa, olwo kiba kya busiru okwogera ku kkobaane, oba n’ekibi—mu mbeera eyo

ekyenjawulo ye “yekizibu kyekibi” mwekyo Kristo kye yamaliriza ku musaalaba: “Kristo yajja okkola ku bizibu ebikulu bibiri, ekibi n’okufa, nga bye bizibu byennyini ebitawaanya eyajeema. Amagezi ge ku bizibu ebyo, agasooka, kwe kubiyitamu. Katonda—omuntu, naye yabonaabona—n’obugumiikiriza. Ekibi n’okufa tebikyasobola kumubalirwako olw’okuba ng’abonaabona era n’afa. Ekiro ky’e Gologosa kikukulu nnyo mu byafaayo by’omuntu olw’ensonga nti, mu kisiikirize ekyo, obwakatonda bwe bwalekawo ebitiibwa byabwo era n’anywa ku ttondo erisembayo, okuggwaamu essuubi, obulumi bw’okufa. . . . Ssaddaaka ya Katonda atalina musango ye yokka esobola okuwolereza okunyigirizibwa kw’abantu mu nsi okutakoma. Okubonaabona kwa Katonda kwokka kwe kusobola okuggyawo obulumi bw’omuntu.” (Camus 1956: 32, 34) Okukyogera mu ngeri endala, “Bwe kiba nga Katonda abonaabonera wamu naffe ffena abanyigirizibwa, kati kitegeerekeka bulungi nti obwenkanya bw’amakubo ge eri abasajja n’abakzi tebusobola kuwakanyizibwa: kyonna ekiyinda okubatuukako si kipya kw’ekyo Katonda kye yalina akugumira” (Surin 1986: 90). Olw’okuba Kristo yagumira ekibi ekisembayo era n’akikozesa olw’ekisonyiwo, obulokozi, era n’obulamu obutaggwaawo, tetusobola kumwesiga mu bizibu byonna ebisigaddeyo bye tusobola okusisinkana?

“Yesu teyajja ku nsi kuleeta bwenkanya ku mulundi gwe ogwasooka wabula okubugumira. . . . Okufa kwe n’okuzuukira kwe kwatondawo abantu abalina obusobozi obw’enjawulo okusaanyaawo ekibi mu mitima gyabwe era n’obuvunaanyizibwa okukiwakanya era n’obutekkiriranya ku kibi kye basisinkana mu kitundu mwe babeera. Naye nga byonna byaliwo olw’Omwana wa Katonda eyayingira mu kubonaabona kw’abantu okukiremesa okwegiriisa era n’okukomya ekibi, okubonaabona, era n’okufa okubikolamu obulungi.” (Keller 2013: 124) Kale “amaanyi ago ag’enjawulo agasaanyaawo ekibi” gasibuka ku kikolo kya njiri era n’obulokozi. Enjiri erimu ensisinkano eya kinnoomu n’ekyo Kristo kye yakola ku musaalaba. Sebastian Moore agamba nti, enjiri “etwanjulira okwolesebwa kwa Yesu, omusajja atalina kibi mu ye, eyazikirizibwa kubaga *yali* talina kibi. Etuyita okutuula wansi w’amaanyi amapya agayitibwa Omwoyo Omutukuvu, okwezuula mu butemu obwo obwekitalo . . . okutegeera ekibi kyaffe nga bwe tutakitegeerangako, nga kibikuddwa, okutegeera okufa okwali kutusaanira-okw’okufa, era *mu* mbera eyo okuwulira omulundi ogusooka okwagala okuwangula ekibi.” (Moore 1981: 14) Okulokoka kulimu okuyingizibwa mu maka ga Katonda (**Yok 1:12; Abar 8:14-17, 23; 9:4; Abag 3:26; 4:5-7; Abaef 1:5; 2:19; 1 Yok 3:1**), okuweebwa omutima omuggya (**Ezeek 36:26; 2 Abakk 3:3**), endow ooza ya Kristo (**1 Abakk 2:16**), era n’Omwoyo ava eri Kristo (**Ezeek 36:26; Yoka 14:17**) akolera mu ffe (**Abaf 2:12-13**) okweyongera okutufaananya Kristo kennyini (**Abar 8:29; Abaef 4:11-16**). Eno y’ennyanyukula y’Ekiristaayo entuufu eri “ekizibu ky’ekibi” era y’engeri yokka ey’okuggyawo ekibi era bwe tutyo ne tunogera “ekizibu” kyennyini eddagala; “abantu basobola okuwangula ekibi singa babeera basobola okwewaayo eri Katonda ne bakkiriza oukyusibwa mu buntu bwabwe: ewatali kisa kino ekisuubirwa [kitegeeza., ekisa eky’obwakatonda ekikolera ku kwagala kw’abantu nga tekinadda eri Katonda] ebitonde ku bwabyo tebisobola kutandika lutalo ku kibi” (Surin 1986: 122).

Enteekateeka ya Kristo etali ya bulijjo yaleeta enjawulo mu bulamu bw’abantu bwe yayolesebwa mu byafaayo: “Ababuulizi Abakristaayo n’abawandiisi abasooka tebaakoma ku kyakukubiriza namaanyi nti ekola amakulu mu kubonaabona, naye baakikasa nti obulamu bw’Ekikristaayo bwennyini bukikakasa. Cyprian yajjukira butya, mu biseera bya kawumpuli, Abakristaayo tebaasuulawo balwadde baabwe oba okudduka mu bibuga, ng’abatuuze abasamize abasinga bwe baakola. Wabula baasigala nga balabirira abalwadde baabwe era ne bafiira mu bukkakkamu. Ebiwandiiko by’Ekristaayo eby’edda ennyo, nga Ignatius ow’e Antiyokia *Eri Abalans* n’ebbaluwa ya Polycarp *Bbbaluwa y’Abafiripi* eraga ebyaliwo eri Abristaayo abaali batulugunyizibwa n’okuttibwa olw’enzikiriza yaabwe. . . . Abawandiisi nga Cyprian, Ambrose, n’oluvannyuma Augustine baayogera nti Abristaayo *baabonaabona era ne bafa bulungi*—era kino kyamanyibwa, era nga bwe bujulizi obulabika nti Obukristaayo ‘ye yali enjigiriza esukkulumye.’ Enjawulo wakati w’abasamize n’Abakristaayo mu mbeera eno yali y’amaanyi abantu okusobola okukkiriza Abakristaayo kye boogera.” (Keller 2013: 41-42) Telford Work awuumbawuumba: “Omwebagazi wa Yesu yayolesa obuwanguzi ku bintu by’ensi ebiggwaawo. Abagoberezi be tebaalekebwa nga beekuyengera mu butali bwenkanya okutuusa okudda kwa Mukama waabwe. Obuwanguzi bwe bweyogera okulabikira mu nneeyisa yaabwe ey’enkola eddirira, okutukuzibwa kwabwe nga kulanga n’okuteekateeka okudda kwa Yesu. Ebyakolebwanga, ng’okubuulira enjiri, okuwonya, obuweererza obw’okusaasira, enneeyisa era n’okugoba abantu mu buweereza, okuddukira abatesobola era n’okugabanya eby’obugagga, okuleetawo emirembe, obuwulize eri abafuzi, era n’okufiirira enzikiriza byawa eky’okuddamu eri ekibuuzo ekyaleetebwa ekizibu ky’ekibi nti: Naye ddala Katonda gyali? Naye Katonda afaayo eri okubonaabona? Ddala Katonda anaabaako ky’akolawo?” (Work 2000: 109-10)

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tewabaawo kibi Kristo ky’alina kuggyawo olw’okufa kwe, kale lwaki ye aba alina okufa? Katonda yali akola omulimu gw’omuyinza wa byonna mu kufa kwa Yesu; abantu baali boonoonyi okutta Yesu, newakubadde nga baali batuukiriza kwagala kwa Kitaffe; wabula ye Katonda kennyini yali mulungi kitalo.” (Carson 1990: 212)

Okufuuka kwa Kristo omuntu era n’okukomererwa kwe si y’enkomerero ya Katonda ey’okukola ku kibi n’obubi. Kristo agenda kukomawo ku nsi; mu kiseera ekyo abafu baakuzuukira era asilire ekibi omusango awamu n’aboonoonyi (**Okub 20:11-15**) era atongoze eggulu eppya n’ensi empya nga mw’ebyo temugenda kubaamu butyabaga (**Abar 8:21; 2 Peet 3:10**) oba enneeyisa embi, olulumi, okubonaabona, okufa, oba ebikolimo (**2 Peet 3:13; Okub 21:1, 4; 22:3**). N’olwekyo, ensonga z’ekibi n’okubonaabona zeetaaga okulabira mu mulamwa omunene ogw’ebyafaayo by’abantu omuli olubeerera, si mu bulamu buno obuggwaawo ku nsi eno. William Ferraiolo akinokolayo nti, “Obulamu obwekwese munda ennyo bwe tuyinza okuteebereza butono nnyo nyini ddala bw’obugeerageranya n’obwolubeerera. Obulumi ne bwe buba nga bwenkana ki oba okunyiinyitira kw’okubonaabona, omuntu kyalina okumanya kiri nti, ebbanga omuntu ly’amala ngavudde mu kibaya okutuuka lwagenda mu ntaana lisigla limpi.” (Ferraiolo 2005: “Abolubeerera Abenjawulo”) mu ndaba yebintu bweti, Yesu yagamba nti, “*Temubatyanga abo abatta omubiri kubanga tebasobola kutta mwoyo! Naye mutyenga oyo yekka, ayinza okuzikiriza byombi omwoyo n’omubiri mu ggeyeena*” (**Mat 10:28**). John Hick agattako, “enkomerero ennungi’ tekigenda kubeera kirabooba okuliyirirwa okwenkanankana nokubonaabona kwomuntu yenna, naye bwe bulungi obutakoma obutageraageranyizika nokubonaabona kwomuntu yenna mu kubufuna” (Hick 1977: 341).

Okusukka kw’ekyo, okuzuukira era n’eggulu eppya, era nti si kibi n’aboonoonyi be bokka ob’okuvunaanibwa era obwenkanya bukolebwe, naye ekibi kyennyini kyakuggyibwawo. Mu ggulu ne mu nsi ebipya abantu bagenda kubeera n’emibiri egy’ekitiibwa, emipya, egyazuukizibwa (**1 Abakk 15:20-22, 35-54**). “Okuzuukizibwa kw’emibiri kutegeeza nti tetufuna bufuzi kukubagizibwa kye twafiirwa naye tukiddizibwa. Tetufuna mibiri na bulamu bwe twalina, naye tufuna obulamu n’emibiri gye twegombanga. Tufuna obulamu obw’ekitiibwa, obutuukiridde, obutateeberezeke mu nsi eziddwa obuggya.” (Keller 2013: 117) Mu butuufu, **1 Abakk 15:54** wagamba nti ku kudda kwa Kristo, nga byonna biziddwa bupya, “*ne kiryoka kituukirira ekigamba nti, “Okufa kumiriddwa.”*” Olulumi nti “kumiriddwa” lutegeeza nti okufa (era n’ekibi era n’obubi obwakiyambanga) mu ngeri emu kugenda kutwaliba mu ggulu ne munsu empya era kikyusibwe, ng’emmere bw’emiribwa n’ekyusibwa okuyamba omubiri. Kino kiraga nti “ekitiibwa eky’oluvannyuma n’essanyu lye tulimanya ligenda kusukkulumira wala nnyo kw’eryo eryalibaddewo nga tewali na kibi. . . . Kale bwe kiba bwe kityo, ekyo kiba kitegeeza okusanyizibwawo kw’ekibi okwa namaddala. Ekibi tekiriddamu kubeera muziziko eri obulungi n’essanyu lyaffe, naye kigenda kuba kyongedde kutereza mbeera. Obubi bugenda kuba nga butereza ekyo kye bwali buwakanya.” (Ibid.) N’olwekyo, “okubonaabona kw’abantu kugenda kufuusibwa Katonda mu kuyusibwa kw’ebyafaayo, ekintu ekyayanjulwa edda ku musaalaba” (Surin 1986: 135).

Nga bwe kiri ku kuyusibwa okw’Ekristaayo, Olunaku lw’Omusangao olusuubirwa era n’ensi n’eggulu ebipya birina amakulu agalabikako okubeera n’obusobozi okwanjanga ekibi, obutali bwenkanya, era n’okubonaabona. Olunaku lw’omusango olusuubirwa “lutusobzesza okubeera n’ekisa. Bwe tulukkiriza, tufuna essuubi n’ebitusikiriza okukola obwenkanya. Si nsonga tulina obuwanguzi butono butya, tukimanyi nti obwenkanya *bugenda* kuteekebwawo—nga bujjudde era nga butuukiridde. Ebikyamu byonna—bye tuyise enneeyisa embi—bigenda kuterezebwa. Naye kitusobzesza okubeera ab’ekisa okusonyiwa, n’okuva mu kuwoolera eggwanga ne mubukambwe. Lwaki? . . . Bwe tukimanyi nti tewali alina ky’aligenda nakyo, era ng’ebikyamu byonna biriterezebwa, olwo tusobola okubeera mu mirembe.” (Keller 2013: 116) Miroslav Volf, ye muntu eyabaira ddala ku bukambwe mu nsi mwasibuka e Croatia, agamba nti, “Ennono ey’obutayolesa bukambwe efugibwa okuwoolera eggwanga okutukuvu” (Volf 1996: 304), era “Nobukakafu bw’omusango gwa Katonda ku nkomerero y’ebyafaayo eyo y’eriba entikko y’okwegaana ebikolwa eby’obukambwe mu makatti g’omusango” (Ibid.: 302).

Ekisuubizo ky’omusango gwa Katonda ogw’amazima era n’ensi empya okubeera ey’amaanyi, essuubi eddamu eriwa Abakristaayo obusobozi okugumira okutulugunyizibwa n’okubonyabonyezebwa okuzibu ennyo ne basigaza ekisa era n’essanyu: “Tukimanyi nti Abakristaayo abaasooka beetekerateekera okubonaabona n’emirembe era nga bayimba ennyimba ng’eno empologoma bwe zibataagula era ne basonyiwa n’abantu abaabatta. Era gye baakoma okuttiibwa gye baakoma okweyongera obungi.” (Keller 2013: 314) Howard Thurman agattako nti Obukristaayo era n’essuubi lyabwo ery’olunaku lw’omusango era n’eggulu n’ensi empya byakola “mu kubawa obuvumu obw’okugumiikiriza okubonaabona [Abaddu mu Amerka]. . . . Kujjukira ki okusingayo okuyinza okuweebwa enzikiriza okutwalira awamu era n’eri abakkiriza bonna okusinga kuno: Kwayigiriza abantu okutambulira mu bulamu obwa waggulu, ne batunuulira bulungi ebyo ebyaliwo ebyali bikontana n’essuubi lye baalina era ne babikozesa ng’ebikozesebwa ne babiggyamu essuubi mu mbeera eyo, n’obukambwe bwayo bwonna, n’etasobola kubabententa.” (Thurman 1998: 71) J. Kristoiaan Beker, ye kennyini eyali omuddu mu ba Nazi, ayogera ati, “Enjigiriza ya Bayibuli ku ssuubi etunuulira amaanyi ag’okufa ng’eraba meereere mu biseera eby’omu maaso era nga ne mu magezi g’okufa Katonda ng’alaba yakuwangula dda nnyo.

Kusobola okugumiikirizika, n’olwekyo, amaanyi g’okufa agatunakuwaza ‘gali ku lugendo olugafulumya,’ era beera n’obugumu nti ekibi tekigenda kubeera na bulamuzi busembayo eri ebitonde bya Katonda. Era obuvumu bunobozesa Abakristaayo okutema empenda ez’essuubi nga balukulemberwa Omwoyo, empenda tezikomaba kubayamba kuwangula nsi y’Abasamize, naye n’okunafuya amaanyi g’okufa agalabikira mu massekkati gaffe.” (Beker 1987: 121-22)

Mu bufunze, enjiri esobozesa abakkiriza okwanukula ebibuuzo bya Hume: “‘Ddala [Katonda] ayagala kumalawo ekibi, naye nga tasobola? Olwo kitegeeza nti talina maanyi.’ Abakkiriza ne baamwanukula nti, ‘Nedda,’ ‘Agenda kujja mu kitiibwa okulamula abalamu n’abafu.’ ‘Asobola, naye nga atayagala? Olwo abantu abaagalizya bubi.’ ‘Okwawukana, Katonda wa kusaasira eri abaagaliza abalala obubi, era ng’ayagala beenenye.’ ‘Asobala era ng’ayagala? Olwo lwaki ekibi weekiri?’ ‘Ekibi kiri buli wantu, naye okusingira ddala ku musaalaba, eyo Katonda kennyini gye kyamukoseza. Ye, okusinga omulala yenna, yeetikka ekibi olw’obwenkanya bwe n’okusaasira. Kyokka ate ku musaalaba ekibi wekyamalibwamu amaanyi. Naffe twandizikiridde nakyo, singa Katonda teyatwabudde (era naawe?) okutubalira mu bawanguzi.’” (Work 2000: 110)

#### **D. Oyinza okutunuulira ekya Katonda okuganya ekibi era nobubi ngobwolaba enkolagana yenjuba nenzikiza era n’obunnyogovu**

“Waliwo enjawulu nenen nnyo wakati wa Katonda okubeera ng’akwatibwa mu ngeri eyo, olwo *lukusa*, lwe mu kibaawo n’ekikolwa, ng’omubaka waakyo ye kibi, (newakubadde ng’ekibaawo kiva mu lukusa lwe,) era ng’okubaawo kwe kimukwatako olwo *kukibeezaawo* era n’okussaawo ekikolwa ky’ekibi; oba y’olwokubeera *alagira* okubeerawo kwakyo, nga *takiziyiza*, mu beera ezimu, era n’olwokuba nga ye *muzannyi* oba *omutandisi* waakyo, olwe *birungi ebivaamu* oba *olw’obutayonona biseera* . . . Nga bwe waliwo enjawulo ennene wakati w’enjuba okuba y’ereeta ekitangaala era ne bbugumu ly’ensi, era n’okutemagana kwa zaabu n’ekikomo, olw’okubeerawo kwayo, n’olwamaanyi gaayo agayamba; era nga y’evaako enzikiza n’obunnyogovu, mu kiro olw’okutambula kwayo, bwe gwayo emabega w’ensi. Okatambula kw’enjuba kwe kuvaako ebirala byonna bye tulaba; naye yo si y’ebireeta, oba ebizaala; newakubadde nga biva ku kukutambula kwayo, mu mbeera bwe zityo: bwe kityo ne Katonda talina wayambira ku bantu kusalawo bubi. Singa enjuba y’eyali *ensibuko* entuufu ey’obunnyogovu n’enzikiza, yalibadde nga y’*entikko* y’ebintu bino, nga bweri entikko y’ekitangaala n’ebbugumu: . . . kiyinza okwogerwa nti enjuba ereeta enzikiza n’obunnyogovu, nti era amagulu gaayo mazikivu era manyogovu. Naye ffena tukimanyi nti ebyo bibaawo nge teriiwo, kale tetusaanye kujuliza kintu bwe kityo, okwawukana kw’ekyo; . . . naye ng’okusingira ddala ate nga kyekyetaagisa ebintu bino ebibaawo bijja lwa kuvaawo kwayo, era gye bikoma n’okukikkaatiriza nti y’ereeta ekitangaala n’ebbugumu. Kale, bwe kityo n’ekibi si kibala ekiva ew’Oyo ali Waggulu ennyo, naye okwawukana kw’ekyo, kiva mu kwesigaliza amaanyi ge n’ebikolwa bye, mu mbeera ezimu, ng’asinziira ku kagala kwe; kino tekitegeeza nti mwonoonyi, oba anti emirimu gye girimu obubi, oba ekintu kyonna eky’obubi; naye okwawukana kw’ekyo, nti ye n’ababaka be bonna balungi era abatukuvu, era ye yentikko yobutukuvu. Kibeera tekiriyo, kubanga abantu abakola ekibi nga Katonda abalese bokka *ku lwabwe*, era ne boonona buli lw’abaleka, mbu olwo ekibi tekiva mu *bo bennyini*, nti naye kiva eri Katonda; bw’oyogera bw’otyoyoty, kitgeeza nti Katonda abeera mwonoonyi: naye ekyo kyewuunyisa nnyo, kubanga enzikiza ekwata ng’enjuba emaze okugwaayo, era enzikiza tesobola kukwata ng’enjuba ekyaliwo, nti n’olwekyo enzikiza yonna eva ku njuba, nti era bw’egwayo ng’obudde buziba.” (Edwards 1984, *Freedom*, §IX: 77)

#### **E. Kubanga Katonda asobola okutunuulira ebibaawo mu ngeri bbiri nga’akozesa “ggalubindi enfunda” era ne “ggalubundi engazi” mu kiseera kyekimu, ayinza okulagira mu kyama (oba “olw’ekiragiro”) ky’okwagala kwe okubikkuliddwa (oba “enneeyisa”) etakkirizibwa.**

**Ekyam 29:29** wagamba, “*Ebintu eby’ekyama bya Mukama Katonda waffe, naye ebyo ebyabikkulibwa bye byaffe n’abaana baffe emirembe gyonna, tulyoke tugonderenga ebigambo byonna ebiri mu mateeka gano.*” (**1 Tim 2:4**; soma **Ezeek 18:23**; **2 Peet 3:9**), ebitundu ebiraa bikakasa nti *si* bonna nti bonna bagenda kulokolebwa naye Katonda ewatali bukwakulizo alondayo *abamu* (**Mat 11:27**; **Yok 1:12-13**; **6:37-39**, **44**, **65**; **10:25-29**; **Bik 13:48**; **Abaef 1:4-5**, **11**; **2:8-9**). I. Howard Marshall agamba, “Eky’okuba nti Katonda abantu bonna abaagaliza obulokozi tekitegeeza nti bonna bagenda kukkiriza enjiri balokoke. *Tulina okwawula ku kiki Katonda ky’ayagala okulaba nga kibaawo era n’ekyo kyakola okubaawo, era bino byombi byogewako ng’okwagala kwa Katonda.*” (Marshall 1989: 56, okukkaatiriza, kugattibwako) John Piper agattako nti, “Akakaksa okwagala kwa Katonda okulokola abantu *bonna*, ate nga bwakakasa n’okulondebwa *kw’abamu* ekiraga nti waliwo ‘okwagala kwa mirundi ebiri’ mu Katonda. Kino kitegeeza nti Katonda alangirira embeera

emu ey'okukoleramu abintu naye ng'alaga n'ekirala ekigenda okujja. Enjawulo Katonda gy'akoleramu ebintu ezze ey'ogerwako mu ngeri ez'enjawulo okuyita mu byasa. Si nkola mpya. Eky'okulabirako, abayivu mu by'enzikiriza boogera ku kwagala kw'obuyinza bwe ne ku nneeyisa, okwagala okutuufu n'okwagala okukake, okwagala okwekyama n'okwagala okutubikkuliddwa, okwagala okw'ekiragiyo n'okwagala okwetteeka, okwagala okw'okwekkokola n'okwagala okwokwekenneenya.” (Piper 2000: 109)

Piper ekimu ku kino “Katonda alina obusobozi okutunuulira ensi ng'akozesa ggalubindi ebbiri. Asobola okulabisa enfunda oba engazi. Katonda bw'atunuulira ebireeta obulumi oba ebibi okuyita mu ggalubindi enfunda, atunuulira akatyabaga oba kibi ekyo ne kimusunguwaza era ne kimunyiiza. ‘Nne sisanyukira mu kufa kwa muntu yenna, bw'ayogera Mukama Katonda’ (Ezek. 18:32). Naye Katonda bw'atunuulira obulumi n'ekibi nk'akozesa ggalubindi engazi, alaba akatyabaga n'ekibi ng'akigeraageranya n'ebirala ebikifaanana n'ebikulukutira mu kyo. Akirabira mu kukikwataganaya n'ebikivaamu mu mutendera ogwa Musa ng'akirabira mu butakoma. Endaba y'amateeka (ekirungi n'ekibi) mwasanyukira mu (Zabb. 115:3).” (Piper 2000: 126)

Jonathan Edwards kino akigaziya era n'agattako ekintu ekirala ekikulu, kubanga Katonda asobola okulaba ekintu kye kimu ng'akozesa ggalubindi zombi “enfunda” era “n'engazi,” asobola okuziyiza n'okubonereza “ekibi nga *bwe kiri*” olwo abantu bakole nga bw'ayagala ku lw'obulungi bwe n'ensonga ze. “Tewaliwo butakwatagana nti Katonda alaba ekintu nga kyo kyennyini, era n'akiyita kibi, kyokka ate kuyinza okubeera okwagala kwe kibeewo, ng'otunuulidde ebibaddewo. . . . Abantu *basalwo* okwonoona nga bakola ekibi, era bwe batyo n'abatandisi n'abokozi baakyo: babeeera bakyagala, olw'ebigendererwa n'ebyo bye bafunamu. Katonda tasalawo kwonoona, oba olw'okufana ekintu kyonna ekibi; newakubadde nga ssanyu lye okulagira ebintu bibeewo, era bw'aganya ekibi okubaawo, olw'abangi ogunyulwamu olw'ebiva mw'ekyo ekibaddewo. Okwagala kwe okulagira ebintu okubaawo kale ekibi ekyo kijja kubaawo, ku lw'obulungi obuyinza okukivaamu, tekiriiko kabuuzi nti ekibi akikyawa, ng'ekibi: kale bwe kiba bwe kityo, olwo tewali nsonga lwaki tagaana bantu kukola kibi nga kyo, era n'akibonereza.” (Edwards 1984, *Freedom*, §IX: 78-79; soma ne Piper 2000: 107-31; Edwards 1986, *Remarks*, essuula. 3: 525-43) Eky'okulabiako kino kizingiramu Katonda ng'akozesa Abasuuli okubonereza Isirayiri olw'ekibi kye ate era n'okubonereza Abasuuli olw'amampaati (**Isa 10:5-19**); ng'ayimusa aba Babbulooni okuzikiriza Isirayiri naye ate okuvunaana Babbulooni omusango gw'obutatya Katonda (**Kaab 1:5-11**); okukkiriza okulibwamu olukwe n'okukomererwa kwa Kristo kyasooka ate n'okulangirira akabi ku musajja eyamulyamu olukwe (**Mat 26:24; Makko 14:21; Lukka 22:22**). Timothy Keller akinokolayo nti, “Kuno kwenkanyankanaya okukulu. Ku ludda olumu, ekibi kitwalibwa mu bukalaativu nti kya ddala. Kyokka nga waliwo obukakafu nti ku nkomerero, tekisobola kuwanguka.” (Keller 2013: 141)

Ekitundu ekyokubiri eky'ebiva mw'ekyo bye byama n'ebiragiyo bya Katonda n'okubeerawo kw'ekibi n'obubi ku nsi tebirina mu ngeri yonna gyebikwatagana na kwagala kw'okubikkulirwa kwa Katonda ne ku nneeyisa y'abantu. Katonda n'okwagala kwe “okwemirundi ebiri” n'olwekyo kukwatagana ne ndowooza egamba nti byonna ebibaawo biba byasalibwawo dda nga tebiziyizika[fetolisimu]. Randy Alcorn agamba nti, “Bwe kiba nga Katonda aakkiriza, obuddu, n'okukusa abaana mu bw'okwetunda, olwo lwaki tubirwanyisa? Eno y'ensonga lwaki: Bayibuli eyogera ku buyinza bwa bwa Katonda, kyokka nga buli kiseera ekubiriza abantu okwogerera abali obubi n'okuyamba abateesobola (soma, eky'okulabirako, Engero31:8-9)—kino kiwakanyanyiza ddala enjigiriza ya fetolisimu.” (Alcorn 2009: 263) okutwalira awamu, ku lwensonga ze nnungi okusingira ddala nga *tezibikuddwa* gye tuli Katonda akkiriza ekibi kibeere ku nsi okutuusa nga Kristo akomweyo ku nsi, naye ate mu kiseera kye kimu *akitubikkulidde* “ekyo ekirungi” era ky'atusaba: “*kwe kukola obwenkanya, okukola eby'ekisa, era n'okutambulira mu bwetowaze ne Katonda*” (**Mik 6:8**; soma era, eky'okulabirako, **Eyam 10:12-13; Mat 5:38-48; 6:14-15; 18:21-35; 22:36-40; 25:31-46; Makko 9:41-42; Lukka 6:27-38; 12:33; Abef 4:25-5:21; 1 Tim 6:17-19; Yak 1:27**).

#### **IV. Ensonga eziwerako lwaki katonda aakkiriza okulekawo ekibi nobubi**

##### ***A. Kubanga Katonda ye muntu asingayo obulungi gw'oyinza okusanga, ekibi n'obubi byetaagisa okusobola okulaga ekikula kya Katonda nembala ye entuufu***

“Katonda wa njawulo nnyo. Ye mutu yekka mu nsi asaanira okusinziwa.” (Piper 2010: 51) Ye y'ensibulko y'okutuukirira kwonna: okwagala, obulungi, amazima, obutukuvu, obutuukirivu, obwenkanya, okusaasira, ekisa, n'ebirala. N'olwekyo, ekitiibwa kye kisukkulumye ebintu byonna (soma, eky'okulabirako, **Isa 43:6-7; Kaab 2:14; Yok 7:18; 14:13; Abar 11:36; 15:8-9; 9:22-23; 1 Abakk 10:31; 1 Peet 4:11; Okub 21:23**). Kale “ekizibu kyekibi” ku bwakyo (n'endowooza ezirowooza nti Katonda yakiwagira) byesigamye ku birowoozebwa okuba ebituufu—okubeera kwaffe obulungi era abasanyufu—ekyo kikulu nnyo; nti Katonda



yatonda ensi okureetera omuntu embeera esingayo obulungi. Endwooza eyo si ntuufu. Katonda teyatonda nsi eno ng'ekikulu ffe kwe kugifunamu. Wabula, Bayibuli egamba nti “*Mu ye ebintu byonna mwe byatondebwa mu ggulu ne ku nsi, ebirabika n'ebitalabika . . . ebintu byonna byatondebwa nga biyita mu ye era ku lulwe*” (**Bakk 1:16**). Ku ntikko ya byonna, buli kintu Katonda y'akikkiriza okubaawo—omuli ekibi n'obubi—era nga kitundutundu ku nteekateeka ye nnamutayiika, eyabangibwa nga n'emisingi gy'ensi teginakolebwa, okwolesa ekitiibwa kyaKatonda, ekitiibw a kya Kristo, era nekitiibwa kyekisa kya Katonda mu Kristo (soma, eky'okulabirako, **Zabb 24:1-10; 148:1-13; Yok 11:1-4; 13:31-32; 17:1-5, 22-24; Abar 5:12-21; 8:28-29; 9:19-23; 11:32-36; Abaef 1:3-6; Abaf 2:6-11; 2 Tim 1:8-9; Abaeb 2:9-10; Okub 13:8; 15:3**). Charles Hodge agamba, “Okumanya Katonda bwe bulamu obutaggwaawo. Kye kisingayo obulungi omuntu ky'ayinza okufuna. Era okusaasanyizibwa okw'okumanya okwo, okulabisibwa okw'okubikkulibwa okw'okutuukirira kwa Katonda atakoma, y'enkomerero esembayo ey'emirimu gye gyonna. Ekitiibwa kya Katonda okubeera nga y'enkomerero ya byonna esingayo, tekitekakatako okulowooza nti ensi eno y'esinga obulungi okusobola okutuwa essanyu n'okutufunira eddaala ery'obutukuvu wakati mu bitonde ebirala. Yakolebwa okutuukiriza ekigendererwa egyagitondesa, nga kwe kulabisibwa kw'okubikkulirwa kw'okutuukirira kwa Katonda.” (Hodge 1981: 435-36; soma ne Erlandson 1991: “Endaba ya Bayibuli” [“Katonda yaganya ekibi asobole okulabisa ebitonde byonna okusingira ddala abantu, ekitiibwa kye mu ngeri etasoboka. Kwe kugamaba, yganya okugwa kw'omuntu n'ebibi ebyakivaamu okusobola okwolesa obutuukirivu bwe, obwenkanya, ekisa, era n'okusaasira mu bujjuvu nga bwe kisoboka.”])

Ebyawandiikibwa ebiwerako bituwa eky'okulabirako nga Katonda aganya ekibi n'obubi okwolesa embala ze ez'enjawulo:

- *Yesu n'addamu nti, “Ku bonna omusajja ono newaakubadde bazadde be tekuliiko yayonoona, wabula kino kyabaawo emirimu gya Katonda girabikire ku ye”* (**Yok 9:3**)
- *Awo Yesu n'agamba nti, “Najja mu nsi okusala omusango, abatalaba balabe, ate naabo abalaba babe bazibe ba maaso.”* (**Yok 9:39**)
- *Ebyawandiikibwa kyebyava byogera ku Falaawo nti, “Kyennava nkuyimusa, ndyoke njolese amaanyi gange mu ggwe, erinnya lyange liryoke litegeezebwe mu nsi zonna.”* (**Abar 9:17**)
- *Katonda yayagala okulaga obusungu bwe, n'amaanyi ge eri abo bonna abaali basaanira okuzikirizibwa, kyokka n'abalaga obugumiikiriza. 23 Ekyo yakikola alyoke amanyise obugagga bw'ekitiibwa kye, eri abo bonna be yeerondera okugabanira awamu ekitiibwa kye.* (**Abar 9:22-23**)
- *Olw'okwagala kwe, yatuteekateeka tubeere abaana be mu Yesu Kristo, ng'okusiima kwe bwe kuli. 6 Katonda tumutendereze olw'ekisa kye yatuwa.* (**Abaef 1:5-6a**)
- *Era mu ye mwe twaweerwa obusika ne twawulibwa ng'enteekateeka bw'eri ey'oyo akola ebintu byonna okusinziira ku magezi ag'okwagala kwe; 12 ffe Abayudaaya tulyoke tumuleetere okugulumizibwa, ffe abaasooka okuba n'essuubi mu Kristo.* (**Abaef 1:11-12**)
- *Naye ebyawandiikibwa bitegeeza nti ebintu byonna bifugibwa kibi, ekyasuubizibwa kiryoke kiweebwe abakkiriza olw'okukkiriza mu Yesu Kristo.* (**Abag 3:22**)
- *Laba tubayita ba mukisa abo abaagumiikiriza. Yobu yeesiga Mukama, era obulamu bwe butulaga ng'entegeka ya Mukama bwe yatuukirizibwa obulungi; kubanga Mukama wa kisa era ajjudde okusaasira..* (**Yak 5:11**)

Mu kwogera ku nnyiriri z' Abaruumi, Hodge agamba nti, “Ekibonerezo ky'aboononyi si kikulwa kya kuteeseganya, tewali kusonyiwa wabula okuleeta ennaku; kyakolebwa okulaga obutali busanyufu bwa Katonda eri ekibi, era n'okumanyisa ekikula kye. Ku ludda olulala, obulokozi bw'abatuukirivu bwakolebwa okwolesa obugagga bw'ekisa kye.” (Hodge 1886: 319)

Jonathan Edwards akubaganya ebirowoozo *lwaki* okubaawo kw'ekibi n'obubi byali byetaagisa okulaga ebintu byonna ebiri mu kikula kya Katonda ekijjudde: “Kintu kituufu era kirungi nnyo olw'ekitiibwa ekitaggwaawo okweyongera okwaka; era olw'ensonga ze zimu, kituufu nti okweyongera kw'okwaka okw'ekitiibwa kya Katonda nga kirina okujjula; ekitegeeza, nti ebitundu by'ekitiibwa kye byeyongere okwaka, olwa buli bulungi bubeere nga bwenkana n'okumassamasa [okutemagana; okumasamasa; amatiribona], oyo akirina asobole okubeera n'okumaya okutuufu ku Katonda. Si kituufu nti ekitiibwa ekimu kye kirina okuyitirira mu kulabisibwa, ekirala ne kitalabisibwa wadde. . . . Ku lw'ensonga eyo y'emu si kituufu nti omuntu atekeddwa okwolesa ekisukkiridde, era ekirala n'ekitoniwala nnyo. . . . N'olwekyo kisaanira, nti mu kitiibwa kya Katonda ekisukkulumye, obuyinza bwe era ne mu busukkulumu bwe, obwenkanya, era obutukuvu bwe, bulyoke bulabisibwe. Naye kino kyali tekisoboka, okuggyako ng'ekibi n'ekibonerezo bitekeddwawo. . . . Singa tekyali kituufu nti Katonda aganya ekibi era n'akibonereza, tewaalibaddewo kulabisibwa kwa butukuvu bwa Katonda mu kukyawa ekibi, oba mu kubaawo kw'abo baasosowaza, mu bugabirizi bwe ob'obwakatonda.

Tewalibaddewo kulabisibwa kwa kisa kya Katonda oba obulungi bwe bwennyini, singa tewaaliwo kibi eky'okusonyiyibwa, tewalibaddewo bizibu bye tulokolwamu. . . . Era kyali kyetaagisa wabeewo ekibi, olw'okulabisa ekitiibwa kya Katonda okwali kulina okutuukirizibwa era nga tekwalisobose ewati kibi, kale nno ekibi kyetaagisa, okusobola okufuna essanyu ly'ebitonde erisingirayo, era n'obujjuvu bw'empuliziganya ne Katonda, nga mw'eyo weyatondera ensi; okubanga essanyu ly'ebitonde lirimu okumanya kwa Katonda, era n'okutegeera omukwano gwe. Era singa okumumanya kubeera tekutuukiridde, essanyu ly'abatonde nalyo terisobola kutuukirira.” (Edwards 1986, *Remarks*, ch. 3: 528; soma ne Piper 1998: “2.2 Lwaki Katonda Aganya”; Erlandson 1991: “Endaba ya Bayibuli” [“Obutuukirivu n'obwenkanya birabika bulungi si ng'ebirungi byokka bisiimibwa, wabula era nga n'ebibi bibonerezebwa. Okusaasira n'ekisa birabisibwa bulungi ng'ababiweebwa tebabisaanira. . . Ekisa n'okusaasira era nabyo birabisibwa mu ttendo mu nsi okugwa kw'omuntu gye kw'aviiramu *okufa*, si mu kukosebwa okw'ekitundu. Omuntu *omulwadde* mu mwoyo ayinza eby'okuddizibwa mu kuganja kwa Katonda abirinamu omukono. Okuggyako oyo yekka eyali afudde n'addizibwa okuganja y'asobola okulaba *ekigera* ky'okusaasira kwa Katonda.”]; Edwards 1984, *Enkomerero*: 94-121; Hodge 1981: 435 [“Ekibi, n'olwekyo, okusinziira ku byawandiikibwa, kikkirizibwa, nti obwenkanya bwa Katonda bulyke bumanyibwe mu kubonerezebwa kwakyo, era n'ekisa kye mu kisonyiwo kyakyo. Era ensi yonna, ewatali kumanya kw'ebyo Katonda byali, kigenda kubeera ng'ensi etalina kitangaala eky'enjuba.”]; Piper 2003: 17-50; Piper 2010: 39-54)

Kirina okujjukirwa nti omuzanyo gw'okubeerawo—omuli n'omugaso gw'ekibi n'obubi, okubonaabona era n'okufa—bwe bibeera bizanyibwa bibeera ku siteegi esingira ddala ekyo kye basobola okutegeera oba okuteebereza. Ekitiibwa kya Katonda n'ekikula kye biragibwa si bantu bokka abali wano ku nsi naye okuyita mu nsi yonna, omuli abanunule mu ggulu era ne bamalayika (soma **2 Bass 6:15-17; Zabb 19:1; Mat 18:10; Lukka 2:13-14; 15:7, 10; 1 Abakk 4:9; Abef 3:8-10; Bakk 2:15; 1 Tim 3:16; 1 Peet 1:12; Abaeb 12:1; Okub 1:1; 15:3-4; 17:1; 21:9**). Era, nga bwe twayogedde olubereberye, ensonga zino zirimu obutaggwaawo, si bya kaseera buseera ebiriwo.

Eky'enkomerero, twayogedde ddaa omugaso gwa Katonda okufuuka omuntu n'okutangirirwa kw'ekibi Kristo kwe yamaliriza ku musaalaba. Obukulu bw'ensonga eno bwogerwako okuyita mu Ndagaano Empya yonna:

- *Kubanga abo be yamanya olubereberye, yabalonda okufaananyizibwa mu kifaananyi ky'Omwana we, ye abeerenga omubereberye mu booluganda abangi. (Abar 8:29)*
- *Nnyongera okubasabira, amaaso g'emitima gyammwe gamulisibwenga, mulyoke mumanye essubi ly'okuyitibwa kwammwe, n'obugagga obungi bwe mulina mu ye, mmwe awamu n'abantu ba Katonda bonna.<sup>19</sup> Njagala mutegeere amaanyi ge agasukkiridde agakolera mu ffe abakkiriza, ng'okukola kw'obuyinza bw'amaanyi ge bwe kuli,<sup>20</sup> amaanyi ago ge yakozesa mu Kristo bwe yamuzuukiza mu bafu, n'amutuuzza ku mukono gwe ogwa ddyo waggulu mu ggulu.<sup>21</sup> Waggulu eyo, Kristo gy'afugira obufuzi bwonna, n'obuyinza bwonna, n'amaanyi gonna, n'obwami bwonna, na buli kitiibwa kyonna ekiweebwa omuntu. Afugira mu mulembe guno, era alifugira ne mu mulembe ogugenda okujja.<sup>22</sup> Katonda atadde ebintu byonna wansi w'ebigere bye, n'afuula Kristo omutwe gw'ebintu byonna eby'ekkanisa, 23era ekkana gwe mubiri gwe ye yennyini, mwatuukiririza ebintu byonna. (Abaef 1:18-23)*
- *Era n'alabikira mu kifaananyi ky'omuntu, ne yeetoowaza, n'aba muwulize n'okutuukira ddala ku kufa, ate okufa okw'okomererwa ku musaalaba. Katonda kye yava amugulumiza, n'amuwa erinnya erisinga amannya gonna; buli vviivi ery'abo abali mu ggulu n'abali ku nsi, era n'abali wansi w'ensi liryoke lifukaamirirenga erinnya lya Yesu, era buli lulimi lwatulenga nga Yesu Kristo ye Mukama, Katonda Kitaffe aweebwe ekitiibwa. (Abaef 2:8-11)*
- *Ye gwe mutwe gw'omubiri, n'omubiri ogwo ye Kkanisa. Ye mubereberye, era ye yasooka okuzuukira mu bafu, alyoke abeerenga omubereberye mu byonna. (Bakk 1:18)*

W. Gary Crampton akinokolayo nti ekirowoozo ekitono ku nsonga ya kino, “Mu magezi kikwatagana nti Okuggwa kw'omuntu kw'alina okubaawo singa Katonda yali wakugulumizibwa okutuuka ku ntikko okuyita mu kugulumizibwa kw'Omwana we. Ekitegeeza, Katonda okweteekerateekera Okugwa, era ng'akiganya mu maanyi ge okubawo, nga kyetaagisa. Yali yakiganya olw'ekitiibwa kye. . . . Singa Adamu yayita ekigezo kye mu lusuku. . . . yandikakasiddwa Katonda okubeera n'obutuukirivu bwe. . . . Obutuukirivu bwa Adamu, olwo bwanditereddwa ki abava mu lulyo lwe bonna (ng'eyo, y'ensi yonna). Era abantu bonna balimwebazizza, so si Kristo, Omulokozi. Okumala emirembe gyonna, Katonda yaligabanye ekitiibwa a kye n'ekitonde: Adamu. Era mu butuufu, obuwulize bwe bwandivuddemu okusinza ebifaananyi. N'olwekyo, enkola eyo ey'okuyita mu ye yalibadde tesoboka. Okuggyako ensi eno yokka erabikako, eyalimu okugwa kw'omuntu, gye kisoboka okulabisiba ekitiibwa kya Katonda yokka. Singa Adamu yagonda, Yesu Kristo yandiremeseddwa okutuukiriza

obuvunanyizibwa bwe nga ‘ng’omubereberye mu b’oluganda abangi’ era Mukama w’ekkanisa ye. Era Kitaffe teyalifunye kitiibwa kye olw’omulimu gwe okuyita mu Mwana.” (Crampton 1999: 5-6)

### **B. Katonda tasobola okuggyawo kibi nga taggyeewo bantu n’ensi nga bwe tukimanyi**

John Feinberg agamba nti, mu bulungi bwe ne mu magezi ge, Katonda yasalawo okutonda ensi era n’agijjuza abantu. Waliwo obubonera obuwerako obulaga omuntu kyali. Obubonero buno bufuula abantu okuba ab’enjawulo ku bitonde ebirala byonna. Newakubadde ng’abantu tebafaanagana, abantu bonna balina obusobozi okulowooza, enneewulira, okusalawo, okwegomba, ebigererwa (nga byesigamye ku kwegomba kwabwe), era n’obusobozi bw’omubiri okutambula. Bwe tweyongerayo, Katonda “yakigenderera gye tuli okutuwa obusobozi buno okubukozesa mu nsi esaanira abantu okubeeramu eno mwe tuli. Kale nno, ye yatonda ensi yaffe, eddukanizibwa okusinziira ku mateeka agafuga obutonde [soma, eky’okulabirako, **Yobu 38:25-27; Mat 5:45**]. . . . Eky’enkomerero, Katonda yakigenderera okutonda ebitonde ebiriko ekkomo mu nneeyisa ne mu nkyukakyuka (ku bikwata ku mpisa, ekkomo lyaffe teritwonoonesa, okuggyako nti tetulina nneeyisa ya Katonda etuukiridde ey’olubeerera). Okutwalira awamu, Katonda yagenderera okutonda omubiri ogutali gwa kitiibwa, nga si gwa kirala kyonna era nga si gwa Katonda.” (Feinberg 2001: 788)

Katonda tayagala kukubagana mpawa (eky’okulabirako, kuba kaansodannya oba mukolere olwazi oluzito ennyo okusitula). N’olwekyo, Katonda tasobola kuggyawo nneeyisa mbi kubanga “singa Katonda akola ekyetaagisa okuggyawo ensi yaffe erimu ebikyamu, olwo abeera akubaganye empawa n’ekigenderera kye eky’okutonda abantu n’ensi nga bwe kiri; era ekyo kituleetera okwewuunya oba ng’alina oludda lumu olumumanyiddwaako; era /oba ng’asobola okukola ekintu kye tutasobola kusuubira kumwagaliza okukola, kubanga kyalireese obubi bungi okusinga obuliwo.” (Ibid.: 789) Feinberg alambulula engeri ennyingi Katonda zaakozesa okukugira amagezi g’abantu, enneewuira, okusalawo, ebyegombewo oba ne by’okwegagaliza, ebigererwa, ne ntambula y’emibiri, oba/n’okuyingirira amateeka agafuga obutonde, okuziyiza ekibi n’obubi obutabaawo (Ibid.: 789-95). Mu butuufu, okutuusa omuntu omu ku ddaala erya buli kiseera okusalawo okukola ekirungi ekiba kyetaagisa, ggwe naawe okukyusa bingi mu bulamu okuyamaba bali abalala (Ibid.: 790). Mu bufunze, tewaalibaddewo nsi oba abantu nga bwe tukimanyi. Bwe tweyongerayo, “Singa tewaliwo mateeka agafuga ensi agamanyiddwa, ebigererwa n’ebikolwa byaliziyiziddwa era ob’olyawo ne biggyibwawo. Mu kugatta kw’ekyo, Katonda ayagala abantu bakwatagane ne bannaabwe, naye enkwatagana y’abantu bw’etyo yetaaga enkola ey’obutonde etaaliko ludda abantu mwe batambuliza obulamu.” (Feinberg 1994: 265) Peetero Van Inwagen agamba nti, Katonda okukola eky’amagero n’aziya obutyabaga oba enneeyis etasaanira okubaawo kiyinza okuvaamu ensi ejjuddemu emivuyo. “Era mu butuufu, tewaliwo njawulo nnene wakati wa nsi ejjuddemu emivuyo n’eyo etali bw’etyo. . . . Kale, n’olwekyo, tewaliwo muwendo gw assalira ogw’okubonaabona Katonda gw’asobola okukkiriza nga tasambazze bulungi bwa nsi ogutaliimu mivuyo mingi.” (Van Inwagen 1996: 173n.11) Kankiddemu, okuyingirira oba okukyusa amateeka agafuga obutonde n’emitendera gy’ensi kwe kuleetawo ensi ey’enjawulo n’ebitonde ebiralala abatali bantu okubeera mu nsi.

Feinberg amaliriza bw’ati, “Ddala Katonda yakola ekikyamu mu kutonda omuntu? Si kituufu n’akamu bwotunuulira omuwendo gwomuntu omunene bwe guli era nomugaso Katonda gwatuteekako. Nga amazima agakakasiddwa t, tusobola okugamba nti enneeyisi embi bubeerawo nga bugobererwa ensi ejjudde abantu. Naye era, era eno yemu ku nsi ennungi Katonda gye yakola. Katonda ye Katonda omulungi. Ensi yaffe erimu abantu eyolesa obulungi bwe.” (Ibid.: 795) ekinyusi wano kigamba nti Katonda takozesa bubi kufuna kirungi (nga bwe kiri mu **Abar 8:28**) nti naye olwokubeerawo kwanbtu mu nsi nga bwe kiri “gwe muwendo ogwomotendera ogusooka,” ekitegeeza, obulungi- obwefaanana bwokka, si obulungu obusibuka mu butabaawo bwa kibi. Abantu balina obulungi obutayogerekeka obusaanira okusiimibwa ngoggyeko ekibi nobubi bwe tuleeta.

### **C. Obubi bwonna Katonda bw’akkiriza ku ntikko yaabwo buvaamu ebigasa abasinga obungi nga bwe butonde bwennyini**

Pawulo yagamba nti, “Era tumanyi nga eri abo abaagala Katonda, era abo abayitibwa ng’okuteesa kwe bwe kuli, ebintu byonna bibatuukako olw’obulungi.” (**Abar 8:28**). Emu ku nsonga lwaki Katonda aganya ekibi kwe kuba nti olw’olumu ekibi kiyinza okuvaamu ebigasa abantu abangi—ababonaabona oba abalala—mu biro bino bye tulimu. Feinberg akinokolayo nti, “Mu buli mbeera yonna eriwo, Katonda ayinza okwagala okutuukiriza ebintu ebiberako, nga si kimu kyokka. Era si mu bulamu bwokka obw’oyo abonaabona. Mu kukkiriza okubonaabona, Katonda ayinza okwagala okubaako kyatuukiriza mu bulamu bw’oyo abonaabona, oba mu bulamu bw’abo abamanyi ababonaabona, oba eri amaanyi g’emizimu agamunyigiza.” (Feinberg 1994: 339-40) waliwo eby’okulabirako ebitaggwaayo ku nsonga eno. Bino bye bimu ku by’okulabirako ebyo:

- “Omuntu oukuggyibwamu olubiriizi kibi, nanaye kyetaagisa okuwonya obulamu, era kirungi. Entalo

mbi nnyo, kyokka ensi yeetaaga entalo okukuuma eddembe ly'obuntu n'ery'okusinza, nga bye bimu ku bifunibwa. . . . Kale nno, bwe kiba ng'ekibi kyetaagisa okusobola okuyamba abasing obngii, kirekeraawo okuba ekibi, mu bulambalamba, era kisigala kikwatagana bulungi n'okusaasira kwa Katonda okukikiriza okubaawo.” (Hodge 1981: 432-33)

- Yusufu yatundibwa baganda be mu buddu, naye oluvannyuma n'abagamba nti, “*Mwagenderera okunnumya, naye Katonda n'akifuula ekirungi, n'akiozesa abantu baleme okufa.*” (**Olube 50:20**).
- Mu Bayibuli, Katonda akozesa ekibi okugezesa abaweereza be (**Yobu; 1 Peet 1:7; Yak 1:3**); okubayigiriza (**1 Abakk 11:31-32; Abaeb 12:4-11**); okutaasa obulamu bwabwe (**Olube 50:20**); okubayigiriza obugumiikiriza n'obutawanika, okubakuza mu mbala, era n'okubazzaamu essuubi (**Abar 5:3-5; Yak 1:2-4**); okubakyomwayo kw'ekyo ekisinga obukulu (**Zabb 37**); okugenda ebuziba mu kukkiriza mu Kristo (**Abaf 3:7-11**); okubasobozesa okugumya abalala (**2 Abakk 1:3-7**); okubasobozesa okujulira amazima n'obuvumu (**Ebik 7**); okubawa essanyu erisingawo, okubonaabona bwe kusikirwa ekitiibwa (**1 Peet 4:13**); okulamula aboononyi mu biseera bino (**Ekyam 28:15-68**) ne mu biseera ebijja (**Mat 25:41-46**); okuleeta ekirabo eri abakkiriza (**Mat 5:10-12**); era n'okwolesa omulimu gwaKatonda (**Okuva 9:16; Yok 9:3; Abar 9:17**).
- Ekirala, “Katonda mu kusaasira kwe okungi *aziyiza* obukambwe obw'enkomerero [ekitegeeza., omusango] okutuusa nga buli mukisa ogw'okwenenya n'okusonyiyibwa nga guweddeko. Era kino kireeta okusoberwa, okubonaabona, era n'okufa kw'abantu abatalina musango abalina okulindirira. Eri abajulizi aboogerera waggulu nti, ‘Mukama omuyinza wa byonna, olituusa ddi?’ Katonda n'abanukula: ‘Ekiseera kikyabulako! . . . okutuusa ng'omuwendo gw'abaweereza bannammwe guweze bulungi, abo abalina okuttibwa nga nammwe bwe mwattibwa’ (Okubi. 6:10-11). . . . Era okusaasira kwa Katonda kulabika nti n'abajulizi abattibwa emyaka enkumi ebbiri egiyise— era n'Etalo z'Eddiini ne Kinnyoolankoto! – Nabo tebasobola kumalawo kusaasira okwo. Ekyava mu kusaasira kwa Katonda okutali kwa bulijjo mu kulindiriza omusango, nga mu butuufu *ky'ekizibu kyekibi*. Lwaki Katonda alinda ng'eno abantu bwe bali mu kukosa n'okulumya bannaabwe? Ani atakmanyi nti ekyo akikola lwa kwagala? Naye Katonda ayanukula nti: ‘sirina kusaasira bantu b’ e Nineeve, ekibuga ekinene, omuli abantu omutwalo gumu mu enkumi bbiri abatayawula mukono gwabwe gwa kkono ku gwa ddyo, era nga balina n'ente nnyingi?’ (Jon. 4:11)” (Work 2000: 107; see also **Abar 2:4; 1 Tim 2:4; 2 Peet 3:9; Okub 2:21**)
- Timothy Keller amenya engeri nnya Katonda gy'akozesaamu okubonaabona: “Esooka, okubonaabona kukyusa engeri gye twelabamu. Kututowaaza ne kutuggyako amampaati n'amalala. . . Okubonaabona kutuyamba okwekebera n'okulaba obunafu bwaffe, kubanga kutuggyamu ebisinga okuba ebikyamu. . . . Ekyokubiri, okubonaabona kukyusa nnyo enkolagana yaffe n'ebintu ebirungi mu bulamu bwaffe. Tugenda kukiraba nti ebintu ebirungi bibeera bifuuse bikulu nnyo gye tuli. . . . Ekyokusatu, ekisinga byonna omugaso, okubonaabona kusobola okunyweza enkolagana yaffe ne Katonda okusinga ekirala kyonna [soma **2 Abakk 4:7-18**]. C. S. Lewis ekirangiriro kye ky'amazima, nti mu kukulaakulana Katonda atukuba akaama naye mu buzibu atuboggolera. . . Eky'enkomerero, okubonaabona kyenkana kisaanyizo ekyetaagisa bwe tuba nga tugenda kugasa abalala, okusingira ddaa nga bayita mu kugezesebwa. Okubonaabona kutuleetera okulumirirwa abalala okusinga bwe twandikikoze nga tetubonaabonangako [soma **2 Abakk 1:3-5**].” (Keller 2013: 190-92)
- John Feinberg ayogera ku bika by'ebintu kkumi Katonda by'ayinza okutuukiriza okuyita mu kubonaabona: “Ekisooka, Katonda ayinza okuganya okubonaabona olw'ekigendererwa nga bwe kiri mu Yokaana 9:1-3. Mu mbeera eyo, okubonaabona *kw'awa Katonda omwagaanya okwolesa amaanyi ge. . . .* Ekyokubiri, Katonda ayinza okukozesa okubonaabona *okukuggyako okwewaana. . . .* [Ekyokusatu,] Katonda yaganya okubonaabona kwa Yobu waakiri mu bitundutundu *okwolesa okukkiriza okutuufu era okw'amazima eri Setaani. . . .* Ekyokuna, olw'olumu Katonda akozesa okubonaabona ng'omwagaanya *okwolesa eri omukkiriza era n'atali mukkiriza enkola y'omubiri gwa Kristo. . . .* [Ekyokutaano,] ebyawandiikibwa bituyigiriza ebintu ebiwerako ng'okubonaabona kw'abatuukirivu *kutumbula okutukuzibwa kwakwe. . . .* [Ekyomukaaga,] olw'olumu Katonda aganya okubonaabona mu bulamu bw'abatuukirivu olwo *obuweereza bwe bayinza okuweebwa nga buli mu ngeri eyo. . . .* [Eky'omusanvu,] Katonda era akozesa okubonaabona *okututeekerateekera okugezesebwa okutulinze mu maaso. . . .* [Eky'omunaana] okubonaabona kw'omutuukirivu *kubateekateeka olw'omusango gw'ebikolwa byabwe okuweebwa empeera* [soma **1 Peet 1:7**]. . . . Eky'omwenda, Katonda asobola okukozesa okubonaabona kw'omutuukirivu *ngomusingi kwasinziira okubayimusa* [soma **2 Abakk 4:17**]. . . . Ekyenkomerero, Katonda ayinza okukozesa okubonaabona *ng'egeri y'okutwala omukkiriza okubeera naye.*” (Feinberg 1994: 340-46)

- Richard Swinburne agamba, “Olwebikolwa by’obuzira, okulumirirwa, n’ebirala, byalagirwa abantu okubikolanga, nga walina okubaawo obuzibu. Obuzibu buwa abantu omwagaanya okukola ebikolwa ebyo ekyolesa obulungi bwabwe. Ensi etalimu buzibu yandibadde ensi abantu gye batalagiramu kusonyiwa, okulumirirwa, obuterekereza. Era abantu abatalina mwagaanya ogwo babeera bagyiddwaako omukisa gw’okulaga okufaayo kwabwe.” (Swinburne 1979: 214-15)
- John Hick ageraageranya ensi nga “abantu abaatondebwa nga tebatuukiridde.” Agamba nti, “Bwe kiba nti ekigendererwa kya Katonda mu kutonda ensi kiri mu ‘kuleeta baana bangi mu kitiibwa’ [**Abaeb 2:10**], ekiruubiriwa ekyo kyandisazeewo ekika ky’ensi gye yatonda. . . . Kikakafu nti tufuba okusanyusa abaana baffe; naye tetubaagaliza masanyu ga boonoona mu biseera byabwe nga bakula nga tutunuulira ebiseera byabwe ebyomu maaso olw’enneeyisa, obutefaako, okulumirirwa, obuvumu, ekisa, okubeera eky’okulabirako ku lw’amzima, era ne waggulu wa byonna bwe busobozi bw’okwagala. Tetutambulira ku ndowooza etugamba nti essanyu y’entikko y’obulamu. . . . Wabula, ensi eno erina kubeera kifo ekikyusa endowooza.” (Hick 1977:253, 256, 258, 259) Oluvannyuma y’ajuliza omutontomi John Keats eyagunjaawo enjogera ya “abantu abaatondebwa nge tebatuukiridde” era n’agamba, “Temukiraba nti ensi ey’obulumi n’emitawaana ly’essomero eritugeziwa ne litufuula abantua bajjudde?” (Ibid.: 259n.1)
- Abantu abamu bava ku Katonda olw’okubonaabona n’okunyigirizibwa. Wabula, “Ng’ate bangi bwe *bazuula* Katonda okuyita mu kubonaabona n’okunyigirizibwa. Bano bakizuula nti obuzibu bubasembeza eri Katonda okusinga okumubaggyako. Ebiseera eby’emitawaana bibasisimula mu tulo tw’okulowooza nti beemalirira ne badda mu bukalaativu bw’eby’obwakatonda. . . . Mu nzikiza tubeera n’okusalawo kwe tutabeera nakwo mu biseera ebirungi. Tusobola okusalawo okuweereza Katonda olw’okubanga ye Katonda.” (Keller 2013: 5, 248) Elie Wiesel, eyasimattuka enkambi za Nazi gye batirimbuliranga abantu, ategeera endowooza abantu ze bayinza okufuna mu biseera ebizibu: “‘Ebizibu eby’okuttibwa? Otegeeza ki n’okuttibwa?’ . . . Gregor yanyiga. ‘Oluvannyuma lwe byatutuukako, okkiririza otya mu Katonda?’ Ng’aliko n’akamwenyumwenyu akava mu kutegeera, Rebbe yamubuza nti, ‘Oyinza otya *okugaana* okukkiririza mu Katonda oluvannyuma lwa bino ebitutuuseeko?’” (Wiesel 1966: 192)

Ekisinga obulungi ku lwabanagi kiri nti Katonda ali mu kukola newakubadde ngobu we buli kaakano era nga bukolebwa bantu bakinnoomu. Nolwekyo, Katonda ali naffe mu kubonaabona kwaffe (soma, eky’okulabirako, **Ekyam 31:6, 8; Zabb 22:24; 23:4; 34:18; 94:14; Isa 41:10, 17; 43:2; 53:4; 63:9; Yok 14:16-20; Abar 8:35-39; 2 Abakk 1:3-7; 4:8-10; 12:7-10; Abaf 4:12-13; Abaeb 13:5; 1 Peet 4:12-19**). Amanyi kye tuyitamu era atuyamba okuguma era okubonaabona ne kututereza (soma, eky’okulabirako, **Zabb 119:71; Mat 5:10-12; Bik 5:40-42; Abakk 10:13; 2 Abakk 1:3-4; 4:16-17; Abaf 3:10; 4:6-7; Yak 1:2-4; 1 Peet 1:6-7; 2:19-21; 5:10**). Kristo alumirirwa wamu naffe ng’ababe mu kubonaabona (**Bik 9:4-5**). Mu butuufu, Katonda addira ennaku zaffe n’okubonaabona n’abifuulamu essanyu (**Zabb 30:11; Yer 31:13; Yok 16:20**). Naye okukula n’okukyukya okuyita mu muliro gw’okubonaabona tekwekola kwokka. “Tulina okukitegeera, ne tukyesigamya ku Katonda, ne tukyogera, era ne tukkiririza mu Katonda nga tuli mu muliro. Katonda kennyina ayaogera mu Isaaya 43 nti agenda kubeera *wamu* naffe, ngatambula naffe mu muliro. Okumumanya mu buntu nga tuyita mu kubonaabona, ky’ekisumuluzo ekitufuula ab’amaanyi okusinga okufuuka abanafu.” (Keller 2013: 229)

Bayibuli *tetusuubiza* nti *buli* kibi n’obubi bigenda kuvaamu ekigasa abangi oba “essanyu ku nkomerero” mu *bulamu buno*. Timothy Keller agamba nti, “Obutafaanana n’abakiriza b’e kama, Abakristaayo balowooza nti okubonaabona si kya bwenkyanya era tekusaanira. Obulamu si bwangu. Abantu ababeera obulungi tebatera kukola bulungi. . . . Okubonaabona tewali akusaba era kwa ntiisa, era kutera okutuuka ku bantu nga tebakusuubira.” (Ibid.: 29, 94) Ekizibu ekiri mu kutunuulira obulamu buno ku lw’obulungi, obwenkanya, era n’okukubagizibwa, tumaliririza nga tutunudde kumpi nnyo—kubanga obulamu bwaffe tebukoma wano nga tufudde. Kyokka wabula, Bayibuli etusuubiza obulamu obupya, embiri egizuukiziddwa, ensi enunuddwa, byonna nga biweredda obukakafu olw’okuzuukira kwa Kristo (**1 Abakk 15:20-26, 50-58**). “*Ebyo* bye biseera byaffe ebyomu maaso, era eko kitegeeza nti . . . obuntu bwaffe bujja kusigalawo, bulungiwazibwe, era butuukirizibwe oluvanyuma lw’okufa. Era bwe kityo enkomerero yaffe etuukiridde, omukwano ogutaziyizibwa—omukwano ne Katonda n’abalala.” (Ibid.: 42-43) Olwo emirembe gyonna tulyoke tukimanye nti ekibi tegwali muziziko eri ekitiibwa eky’olubeerera, “nti naye kyaongerera kutereza bintu. Ekibi kigenda kuba nga kituukiriza ekirungi kye kitagenderera.” (Ibid.: 117) Okutwaliza awamu, bino byonna byaleetebwa ekibi ekinene ekyakolebwa: okulya olukwe n’okukomererwa, kw’omutukuvu, ataalina kibi eyali abadde ku nsi—Yesu Kristo; kyokka kyava mu kwewaayo kwa Kristo eri ekibi kino ekinene n’obubi ne yeettika ebibi byaffe era n’ekibonerezo ky’ebibi ebyo kye twali tusaanira okusobola okuzikiriza amaaanyi g’ekibi n’obubi, okutabaganya abantu ne Katonda, era n’okukyusa obulamu bwaffe.

Okubonaabona kw'ensi eno yonna tekusosobola kugerageranyizibwa ku kitiibwa ekitaggwaawo Katonda ky'alireeta ku nkomerero (**Abar 8:18-21; 2 Abakk 4:16-18; Okub 21:1-4**). “Bwe tulibeera mu mirembe mu Nsi Empya, ng'essanyu y'empewo gye tussa, tujja kutunula emabega ku nsi eno eriwo tulyoke tukakase olw'okulaba si lwa kukkiriza nti ggwe wamma okubonabona kwe twayitamumu kwali kusaanira—nti era okufuulibwa kwa Kristo omuntu era n'obununuzi bwe bufudde ensi yonna ettendo” (Alcorn 2009: 195; soma ne Willard 2002: n.p.). Mu butuufu, eri abanunule, obulamu obutakoma n'okubeera mu nsi n'eggulu ebipya tebigenda kutuwa buwi “endaba empya gye tulabumu ebintu mu mubiri” naye bigenda “kufutiza ennaku y'omuntu yonna gye yalabira ku nsi—ka bibe binene bitya bye basisinakana nga bali wano ku nsi” (Ferraiolo 2005: “Obudde bwe Buyitawo Ebiwundu Biwona”). Mu kuzingako byonna, obwenkanya bwa Katonda, ekisa kye, okusaasira, era n'obutuukirivu bwe bugenda kuba nga bulabibwa buli omu; tewali agenda kumuvunaana kukola bubi. Wabula, “*AMAWANGA GONNA GAGENDA KUJJA MU MAASO GO, NGA GAKUSINZA, OLWEBIKOLWA BYOS EBIBIKUDDWA*” **Okub 15:4**).

Twatandise n'ekitundu kino **Abar 8:28**, era olunyiriri olwo lulimu ekigambo ekikulu kye twetaaga okulwoozaako. Ekigambo ekyo “awamu.” **Abar 8:28** wagamba nti “ebintu byonna—omuli n'ebibi—bimaliriza awamu nga bifugibwa Katonda mu ngeri nti n'ebibde bigendererde okukola obubi, ku nkomerero, bimaliriza bikoze ekikontana n'ekigendererwa kyabyo—ekiganyula abangi era nekitiibwa ekyandiyiseewo. Katonda yekka kaakano y'alina endaba y'ebintu ey'olubeerera era n'ensonga mw'alabira nga byonna bigenda kukola ku lw'obulungi era ku lw'ekitiibwa kye—naye oluvannyuma lwa byonna naffe tujja kubeera mu kifo ekyo era nga naffe tubiraba nga Katonda.” (Keller 2013: 301-302)

#### **V. Katonda ayinza byonna, obuvunaanyizibwa bw'omuntu, era n'okubeerawo ky'ekibi n'obubi: okumaliriza**

Abantu babuuzababuuza ebisaanira mu kiseera ky'obubi, okusingira ddala ng'obubi obwo si be babuleetedde abaagalwa baabwe oba mikwano gyabwe.<sup>47</sup> Katonda alina ensonga ennungi era ezimatiza mu buli kintu kyonna ky'aganya okubaawo—omuli ekibi kyonna n'obubi bwonna—naye ensonga ezo zonna tazitubikulidde era tatera kutubuulira lwaki ebintu ng'ebyo bibaawo. **Ekyam 29:29** era n'okubonaabona kwa Yobu kutulaga ensonga eno. Feinberg akiraba nti, “Okusinzii ku ndaba yaffe, tetulabawo kakwate ka kirungi kayinza kuva mu kibi, naye ekyo tekitegeeza nti tewali kakwate ako. Kaakati ng'omwana kitawwe bw'amugaana okukeeseza ku mbaga, ekyo tekikuwa bubaka bumala, kitaawe okumugaana kitegeeza nti tamwagala? Kale nno naffe tetuli mu kifo eky'okulamula oba nga waliwo obubi bungi oba nga nedda. . . . Mu nsonga y'omwana ayagala okukeeseza ku mbaga, tetusobola kulwooza nti buli kiseera kitaawe lw'amugaana, nti akikola lwa nsonga y'emu. Olumu asobola okumugaana kubanga alina ssennyiga, omulundi omulala abagenyi bayinza okuba ng'omwana tebamwagala ku mukolo, omulundi omulala ng'aba ffamile balina gye bakeera olunaku oluddirira nga baagala yeebake ekimala. Bwe kityo . . . tetulina kulwooza nti buli kibi Katonda ky'aganya kibeerawo lwa kigebdererwa ekifaanagana. Biyinza okuba ebigerendererwa eby'enjawulo.” (Feinberg 1994: 308-309)

Wadde ng'abantu batawaanyizibwa okubeerawo kw'ekibi mu nsi, era ne Katonda bw'atyo. Waliwo okwefuulafuula eri “ekizibu ky'ekibil.” R. Maurice Boyd akiraba bw'ati, “Kiri mu buyinza bwaffe okweggyako emitaawna gye twemulugunyaako, kyokka tusalawo ekyo obutakikola. Katonda si y'atalina kyakoze, naye ffe bennyini. Katonda atadde obusobozi mu ngalo zaffe okumalawo ebikyamu bye twetandikirawo. Kyokka olw'obusiwuufu bwe nneeyisa yaffe, twetwagala kuwaayo budde bwaffe, oba ebirowoozo byaffe, oba amaanyi, oba ssente okukkakkanya obulumi bw'abalala. Kyangu nnyo okunenya Katonda olw'okwennyika ensi kw'erimu mu kifo ky'okufuuka omubaka w'obulungi bwe.” (Boyd 1999: 107) Ku luddala olulala, Katonda mu mazima agenda kubonereza abakola ekibi n'obubi, mu butuufu, baasaliriwa dda omusango mu maaso ge (**Olube 18:25; Okub 14:18; Zabb 7:8-16; Yok 3:18; 16:11; Ebik 10:42; Abar 2:12-16**). Ebitabo byonna bigenda kubikkulwa, era obwenkanya era n'obutuukirivu bisigalewo. Nga Timothy Keller bwe yayogedde edda, okukimanya nti obwenkanya bwa Katonda bugenda kusigalawo “kituyamba okubeera n'essuubi era n'ekisa. Bwe tukikiriza, tufuna essuubi era n'ebigerenderako okukolerera obwenkanya. Si nsonga butono butya bwe tuyinza okuba nabwo kati, tukimanyi nti obwenkanya *bugenda* kunywezebwa—nga bujjudde era nga butuukiridde. Ebikyamu byonna—bye tuyise enneeyisa embi—biterezebwe. Naye era kituyamba okubeera ab'ekisa, okusonyiwa, n'okwewala okuwoolera eggwanga n'obukambwe.” (Keller 2013: 116)

<sup>47</sup> Feinberg yeetegereza, “Tewaliyo kintu kibi nga e kizibu ky'ekibi. Okusingira ddala, okweyoleka 'kwe kizibu ky'ekibi' okuleeta ebizibu eby'enjawulo biwerako ebisomooza enkola z'enzikiriza.” (Feinberg 1994: 14) Ebizibu bye tuvunkana nabyo ebintu ebibi bwe bitutuukako, abantu baffe, n'emikwano gyaffe, by'ebyo Feinberg by'ayita “ebizibu by'ekibi eby'ekinnadiini.”

Naye Katonda akoze ku kisinga eky'okutukakasa obukakasa nti agenda kulamula abantu olw'ebibi, obukyamu era n'obubi bwe bakoze: yennyini yajja ku nsi mu kifaananyi kya Yesu Kristo era n'abeera wansi w'ekibi n'obubi; yeettika ekibi kyaffe era n'asasula n'omutango gwakyo ng'ayagala bonna abamukkiriza bafune obulamu mu kifo ky'okufa okutaggwaawo ku lunaku lw'omusango. Mu buufu bwa bino byonna, omuwandiisi w'obutabo omu Russia Kristoian Fyodor Dostoevsky yafundikira bw'ati, "Nzikiriza ng'omwana nti okubonaabona kujja kuwonyezebwa era kuterezebwe. Nzikiriza nti okutulugunyizibwa n'ebikolobero byonna bijja kumerenguk ng'ekkerenda lye batadde mu mazzi, bibeera ng'endowooza y'omuntu bw'eseebengerera. Nzikiriza nti ku nkomerero y'ensi, ku ssaawo y'olubeerera, ekintu eky'omuwendo ennyo kigenda kubaawo Ekigenda okumatiza emitima gyonna, okumalawo obukyayi bwonna, okutangirira emisango gyonna, ey'omusaayi gwonna ogwayiika. Nzikiriza tekigenda kukoma ku kya kusonyiwa kwokka naye okutereza ebyo ebyabaawo." (Dostoevsky 1957: 217)

## OKUFUNDIKIRA 2—EBYOKULABIRAKO BYA BAYIBULI KU NJIGIRIZA Y'EBIBAAWO

Ebyokulabirako bya Bayibuli engeri gy'ebiraga Katonda n'ebintu ebirala bwe byenyigira mu mbeera y'emu, omuli ebibaawo ebirimu ekibi n'obubi:

EKYABAAWO	EBIREETEBWA KATONDA	EBIREETEBWA ENSONGA ENDALA
Okutondebwa kw'ensolo Obuwanguzi bwa Ibulaamu ba kabaka bana Olubuto lwa Saala & Isaaka azaalibwa Baganda ba Yusufu bamutunda mu buddu Yusufu agenda e Misiri Yusufu akulaakulanira mu buddu Baganada ba Yusufu bazzaayo ssente Olugendo lwa Isirayiri okuva e Misiri Okukalubya omutima gwa Falaawo	<b>Olube 1:25</b> <b>Olube 14:20</b>  <b>Olube 21:1</b> <b>Olube 45:7-8; 50:20</b> <b>Zabb 105:17</b> <b>Olube 39:3, 23</b> <b>Olube 42:27-28</b> <b>Okuva 3:7-8</b> <b>Okuva 4:21; 7:3; 9:12; 10:1, 20, 27</b> <b>Okuva 32:1-8; Acts 7:39-41</b>	<b>Olube 1:24</b> <b>Olube 14:14-16</b>  <b>Olube 21:2, 5</b> <b>Olube 37:25-28; 45:4-5</b> <b>Olube 37:28</b> <b>Olube 39:3, 23</b> <b>Olube 42:25</b> <b>Okuv 3:10; Ebyom 6:18-19</b> <b>Okuv 7:14, 22-23; 8:15; 9:34</b>
Ennyana ya zaabu & Isirayiri esinza ebifaananyi Okuwongebwa kwa Isirayiri & okutukuzibwa Okuwangulwa kwa Sikoni Okuwangulwa kwa Basani Obusobozi bw'abantu okukola obugagga Obuwanguzi bwa Yoswa Obuwanguzi bwa Isirayiri obw'ensi ensuubize Okuwangulwa kwa Yeriko Okuwangulwa kwa Ai Okuwangulwa kwa Makeda Okuwangulwa kwa bakabaka abalala Gidiyoni awangula Midiyani Obufumbo bwa Samusoni n'omu Firisuuti Samusoni atta Abafirisuuti 1000 Isirayiri awangula Bennyamini Abaana ba Eli bagaana okumuwuliriza Sawulo awangula Amaleki Abigayiri yegayirira ku lwa Nabbali Amagezi ga Kusaayi gakkirizibwa Dawudi awangula abalabe be Ekibi kya Dawudi okubala abantu Okufa kwa Yowaabu Okweyawula kwa Isirayiri ne Yuda Akabu agenda ku lutalo, awangula Aramu Akabu agenda ku lutalo era attibwa Amadda ga Rabusake mu nsi y'ewaabwe era n'okufa kwe Okuwona kwa Kezekiya	<b>Abale 20:8</b> <b>Ekyam 2:30-31, 33, 36</b> <b>Ekyam 3:2-3</b> <b>Ekyam 8:18</b> <b>Ekyam 3:21-22</b> <b>Okuva 23:23, 29-30; Ekyam 4:37-38; 7:1-2, 22-24; 9:3a</b> <b>Yos 6:2</b> <b>Yos 8:1</b> <b>Yos 10:19b</b> <b>Yos 11:8a</b> <b>Abal a 7:7, 9, 14-15</b> <b>Abal 14:4</b> <b>Abal 15:18</b> <b>Abal 20:28</b> <b>1 Sam 2:25</b> <b>1 Sam 15:2</b> <b>1 Sam 25:32</b> <b>2 Sam 17:14</b> <b>2 Sam 22:18-20, 40-42, 48-49</b> <b>2 Sam 24:1</b> <b>1 Bass 2:32-33</b> <b>1 Bass 12:22-24</b> <b>1 Bass 20:13, 28</b> <b>1 Bass 22:19-23</b> <b>2 Bass 19:6-7</b>  <b>2 Bass 20:5-6</b>	<b>Bik 7:42</b> <b>Abale 20:7-8</b> <b>Ekyam 2:32-36</b> <b>Ekyam 3:1, 3-6</b> <b>Ekyam 8:18</b> <b>Ekyam 3:28</b> <b>Okuva 23:24, 31; Ekyam 7:2, 24; 9:3b</b> <b>Yos 6:3-5</b> <b>Yos 8:2-22</b> <b>Yos 10:19a, 20-21</b> <b>Yos 11:8b-9</b> <b>Abala 7:16-22</b> <b>Abala 14:1-3</b> <b>Abala 15:14-16</b> <b>Abala 20:29-48</b> <b>1 Sam 2:22-25</b> <b>1 Sam 15:3-6</b> <b>1 Sam 25:14-31</b> <b>2 Sam 17:5-14</b> <b>2 Sam 22:38-39, 43</b> <b>2 Sam 24:10, 17; 1 Ebyom 21:1-4</b> <b>1 Bass 2:31, 34</b> <b>1 Bass 12:16-20</b> <b>1 Bass 20:14-21, 29-30</b> <b>1 Bass 22:29-37</b> <b>2 Bass 19:7</b>  <b>2 Bass 20:7</b>

Okufa kwa Sawulo Abafirisuuti n'Abawarabu balumbaYuda Okuwangulwa kwaYuda n'okufa kwa Amaziya Okuteekateeka yekaalu era n'okuzzaawo okusinza Okuwangulwa kwaYuda n'okufa kwa Yosiya Katonda ayogera okuyita mu bannabi be Babbulooni bazikiriza Yuda Ekiragirowo nti Abayudaaya bayinza okukomawo e Yerusalemi bazzeewo yeekaalu Ezera alaba okuganja Nekkemeya alaba okuganja Enkwe z'abalabe b'Abayudaaya zigwa butaka Okuzzaawo ebisenge bya Yerusalemi Okugezesebwa kwa Yobu Okutondebwa kw'abantu Okuwangulwa kw'abalabe ba Dawudi Okukula kw'ebirime Okuzimba ennyumba oba ekintu ekirala Okukuuma ekibuga Pulaani z'abantu, okwogera, n'ebikolwa Okusalawo kw'abantu Abasuuli balumba Yuda Okuzikirizibwa kwa Isirayiri Okuzikirizibwa kwa Babbulooni Okuzikirizibwa kwa Misiri Obuwanguzi bwa Kuulo Okufa kwabasajja b'e Anasoosi Baluki neYeremiya beekweka kabaka Isirayiri erumbibwa Googi Okuzikirira kwa Edomu Yona asuulibwa mu nnyanja Ekyeeya mu nsi Okuzzaawo yeekaalu mu Yerusalemi Okuwandiika n'obujulizi bwa Bayibuli Abantu bajja eri Kristo okulokolebwa Okulyamu Yesu olukwe Okukomererwa kwa Yesu Obulokozi bw'abakkiriza Ebikolwa ebituukirivu eby'abakkuiriza Obulokozi bw'abantu mu Kkolinso Pawulo n'abalala bawona akabenje Okubuulira enjiri Okuyigganyizibwa kw'Abakristaayo Erigga lya Pawulo "mu mubiri" Okukuumbwa kw'abatukuvu Abantu abagoberera "omusajja ow'ekibi" Abantu gye bagenda ne byonna bye bakola Ebikolwa bya "malaaya," "ba kabaka ekkumi," ne "nsolot" mu Kubikkulirwa	<b>1 Ebyom 10:14</b> <b>2 Ebyom 21:12-16a</b> <b>2 Ebyom 25:14-16</b> <b>2 Ebyom 29:36</b>  <b>2 Ebyom 35:20-21</b>  <b>2 Ebyom 15-16</b> <b>2 Ebyom 36:15-17; Yer 21:8-10; Ezeek 5:7-11, 13</b> <b>Yer 16:15; 29:10-14; 2 Ebyom 36:22; Ez 1:1; 6:14</b>  <b>Ez 7:6, 9-10, 27-28</b> <b>Nekk 2:8</b> <b>Nekk 4:15</b>  <b>Nekk 6:16</b> <b>Yobu 1:12, 21-22; 2:6; 42:11</b> <b>Yobu 10:8; 31:15; Ps 139:13-16</b>  <b>Zabb 18:17-19, 43a, 47-48</b> <b>Zabb 104:14a-b</b> <b>Zabb s 127:1a</b> <b>Zabb127:1c</b> <b>Enge 16:1b, 9b</b> <b>Enge 16:33b</b> <b>Isa 7:17-20; 8:5-8</b> <b>Isa 9:8-21</b> <b>Isa 13:1-5</b> <b>Isa 19:1, 2a, 4a</b> <b>Isa 45:1-7</b> <b>Yer 11:22a, 23</b> <b>Yer 36:26</b> <b>Ezeek 38:1-6, 16</b> <b>Obad 8-9</b> <b>Yona 2:3</b> <b>Kag 1:9, 11</b> <b>Kag 1:14</b> <b>Mat 19:4-5; Yok 5:37-38; 2 Tim 3:16; 2 Peet 1:20-21</b> <b>Yok 6:37, 44, 65; Bik 13:38</b> <b>Lukka 22:22a</b> <b>Isa 53:10; Bik 2:23; 4:28</b>  <b>Yok 1:12-13; Abaef 2:8-9</b> <b>Yok 3:21; Abaef 2:10; Abaf 2:13</b> <b>Bik 18:10b</b> <b>Bik 27:22-25, 34</b> <b>1 Abakk 2:4</b> <b>1 Abakk 4:7-11; Rev 6:9-11</b> <b>2 Abakk 12:7-9</b> <b>1 Abas 5:23-24</b> <b>2 Abas 2:11</b> <b>Yak 4:13-15</b> <b>Okub 17:17</b>	<b>1 Ebyom 10:4</b> <b>2 Ebyom 21:16b-17</b> <b>2 Ebyom 25:17-28</b> <b>2 Ebyom 29:5-35</b>  <b>2 Bass 23:29; 2 Ebyom 35:22-24</b>  <b>2 Ebyom 15-16</b> <b>2 Bass 25:8-21; 2 Ebyom 36:17-19; Yer 21:8-10; Ezeek 5:12</b> <b>2 Ebyom 36:22-23; Ez 1:1; 6:14</b>  <b>Ez 7:6, 9-10, 27-28</b> <b>Nekk 2:7-9</b> <b>Nekk 4:11-14</b>  <b>Nekk 3:1-32; 4:6, 21-22; 6:3, 15</b> <b>Yobu 1:13-19; 2:7</b> <b>Olube 4:1; 5:3; Yobu 14:1; Zabb 51:5</b> <b>Zabb 18:37</b> <b>Zabb 104:14c</b> <b>Zabb 127:1b</b> <b>Zabb 127:1d</b> <b>Enge 16:1a, 9a</b> <b>Enge 16:33a</b> <b>Isa 7:17-20; 8:5-8</b> <b>Isa 9:8-21</b> <b>Isa 13:1-5</b> <b>Isa 19:2b-3, 4b</b> <b>Isa 45:1-7</b> <b>Yer 11:22b</b> <b>Yer 36:19</b> <b>Ezeek 38:7-16</b> <b>Obad 6-7</b> <b>Yona 1:15</b> <b>Kag 1:5-6, 10</b> <b>Kag 1:14</b> <b>Olube 2:24; Lukka 24:27; Yok 5:46-47; Bik 26:22</b> <b>Yok 6:37, 44, 65; Ebik 13:38</b> <b>Lukka 22:21, 22b; Yok 13:21-27</b> <b>Makko 14:43-15:39; Bik 2:23; 4:27</b> <b>Yok 3:36; Abar 10:12-17</b> <b>Yok 3:21; Abaef 2:10; Abaf 2:12</b> <b>Bik 18:9-10a</b> <b>Bik 27:30-32, 38-44</b> <b>1 Abakk 2:4</b> <b>1 Abakk 4:7-11; Okub 6:9-11</b> <b>2 Abakk 12:7</b> <b>1 Abas 5:12-22</b> <b>2 Abas 2:9-10, 12</b> <b>Yak 4:13-15</b> <b>Okub 17:1-16</b>
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