



EQUIPPING CHURCH LEADERS
• EAST AFRICA •

OBUKRISTAAYO N'OBW'AMAZIMA?

bya
Jonathan M. Menn

B.A., University of Wisconsin-Madison, 1974
J.D., Cornell Law School, 1977
M.Div., Trinity Evangelical Divinity School, 2007

Equipping Church Leaders East Africa, Inc.
714 S. Summit St., Appleton, WI 54914
(920) 284-6841 (US and WhatsApp)
jonathanmenn@yahoo.com
www.eclea.net

2024

Omu kitabo eki nitureeba ahabwenki obukristaayo n'obw'amazima. Ekitabo kiine ebicweka bishatu: Ekicweka ky'okubanza nikyoreka obwesigwa bwa Baibuli hamwe na Yesu Kristo. Yesu akaba ari omuntu kwonka nawe akagira ngu ni Ruhanga aine omubiri gwe. Bakamwikiriza nk'omwe ahabw'okuhikiiriza obunabi hamwe n'okuzooka kwe kuruga omu bafu. Ekicweka 2 nikyoreka ngu ekindi ekikuru ekirikukwata aha bukurisitaayo, okuronda eby'obutungu—n'okwikiriza ngu tihariho Ruhanga nainga ninga ebirikurenga eby'obuhangwa kandi kandi ngu ensi n'ebintu byona ebiriho nibibaho ahabw'amaani g'obuhangwa— tikiri ekigwire kyonka, kureka tikirikubaasika. Ekicweka kya kashatu nikigamba aha buremeezi oburikukirayo oburungi omu bukurisitaayo, ekirikumanywa nka “oburemeezi bw'ebibi,” i.e., Ruhanga ku araabe naamanya byona, aine amaani, kandi ari murungi, ahabwenki hariho ebibi bingi omu nsi? Ebyongyeirweho 1 nibishoboorora engiri eki eri; ebyongyeirweho 2 nibiha eby'okureeberaho bingi kuruga omu Baibuli ebirikukwata aha nyegyesa y'okwegaita, ie., ekintu kimwe nikibaasa kurugiirira ahari Ruhanga hamwe n'abajwekyerwa abandi; kandi Ebyongyeirweho 3 neegarukamu ekibuuzo ekirikubuzibwa abatarikwikiriza omuri Ruhanga, ekirikugira ngu, Ruhanga ku araabe niwe yaahangire ensi, “n'oha owaahangire Ruhanga?”

EBIRI OMU KITABO

<u>OKWANJURA</u>	4
EKICWEKA KYA 1—BAIBULI NA YESU KRISTO	
I. Baibuli Neyesigwa	4
A. <i>Baibuli n'ey'omutaano</i>	5
B. <i>Entunguuka ya Baibuli</i>	7
C. <i>Baibuli n'envunuura ehikire y'ebihandiko bya Baibuli eby'okubanza</i>	10
D. <i>Abarikugira ngu Baibuli ehindwirwe</i>	11
E. <i>Abarikugira ngu Baibuli eshobire mu</i>	12
F. <i>Yesu Kristo akaikiriza obwesigwa bwa Baibuli</i>	18
II. Yesu Kristo akooreka ngu Ruhanga ariho kandi n'oku ari	19
A. <i>Yesu akeehingana na Ruhanga kandi yaayoreka ngu ni Ruhanga</i>	20
B. <i>Yesu okubaho ataine kibi, n'obuhame oburikworeka ngu niwe Ruhanga</i>	22
C. <i>Yesu akagira ngu aine enkoragana y'omutaano na Ruhanga Taata, akamweta “Taata wangye”</i>	23
D. <i>Yesu akeeyeta “Omwana wa Ruhanga” kandi nayikiriza kwetwa “Omwana wa Ruhanga” abandi</i>	24
E. <i>Yesu kukoresa ekigambo “Omwana w'omuntu” nikyoreka oburingaaniza bwe</i>	25
F. <i>Abaabaire nibahakanisa Yesu bakareeba ngu akaba nayetwara nka Ruhanga, reero basherura okumwita ahabw'okujumira Ruhanga, ahabw'okugira ngu akaba ari Omwana wa Ruhanga ow'omutaano</i>	26
G. <i>Yesu naayetwa “Ruhanga” nainga “Mukama” emirundi mingi omu Endagaano Ensyayoona</i>	27
H. <i>Amaziina, ebitiina, hamwe n'ebindi ebirikoresibwa ahari Ruhanga omu Endagaano Enkuru nainga Endagaano Ensyayoona, nibikozesibwa ahari Yesu omu Endagaano Ensyayoona</i>	28
I. <i>Obunabi hamwe n'ebigambo ebirikukwata ahari Ruhanga nainga Mukama omu Endagaano Enkuru, nibihandikwa kandi bikakoresibwa ahari Yesu omu Endagaano Ensyayoona</i>	29
J. <i>Abantu bakaba nibaramya nainga nibashaba Yesu nka Ruhanga, kandi Yesu akaikiriza okuramibwa okwo</i>	29
K. <i>Okuhendera</i>	30
III. Yesu akahikiiriza obunabi	31
IV. Okubambwa n'okuzooka kwa Yesu: Okwanjura	34
V. Okubambwa kwa Yesu Kristo n'amazima g'ebiyafaayo	35
A. <i>Abajurizi baingi</i>	35
B. <i>Enyikiriza y'abakristaayo ey'okubanza</i>	36
C. <i>Obujurizi bw'eby'amagara oburikworeka okufa</i>	36
D. <i>Yesu akazikwa omu kituuro</i>	36
E. <i>Enkora y'abeegi</i>	37
F. <i>Okujanjaara kw'ebintu ebirikweshiisha</i>	37
G. <i>Okuhamya kuruga omubazigu n'obutari bw'abakristaayo</i>	37
H. <i>Okuremwa kw'enshoborora endiijo</i>	39
I. <i>Okuhendera</i>	40
VI. Okuzooka kwa Yesu Kristo n'amazima g'ebiyafaayo	40
A. <i>Ekituuro kikaba kitaine kintu kyona</i>	41
B. <i>Abakristaayo aba ira bakatandika kurangirira okuzooka kwa Yesu omuri Yerusalemu</i>	43
C. <i>Abajurizi baingi</i>	43
D. <i>Amagara g'Abakristaayo aba ira gakahinduka ahabw'ebi bareebire</i>	44
E. <i>Okuhinduka kwa Paulo, omuzigu wa Kristo ahonaaho</i>	45
F. <i>Okuhinduka kw'amaani kwa Yakobo, owaabaire aine okubanganisa omuri Kristo</i>	45
G. <i>Okutandikaho n'okubaho kw'ekanisa y'abakristaayo</i>	46
H. <i>Okuremwa kw'enshoborora endiijo</i>	48
I. <i>Okuhendera</i>	52

EKICWEKA KYA 2—OBUTABASIKA BW'EKINDI

VII. <u>Obukristaayo na sayansi</u>	53
VIII. <u>Okwikiriza omu eby'obuhangwa: Okwanjura</u>	55
IX. <u>Eby'obuhangwa omukwegarukamu tibitereire (i.e., okwehakanisa)</u>	56
A. <u>Okwikiriza eby'obuhangwa tibirikubaasa kushoboorora ebintu ebitarikwetegyezibwa</u>	56
B. <u>Enshonga kuruga omu bwengye n'enshonga kuruga omukuhinduka erikuhakanisa okwikiriza omu eby'obuhangwa</u>	58
• Enshonga kuruga omu bwengye.....	59
• Enshonga kuruga omukuhinduka erikuhakanisa okwikiriza omu eby'obuhangwa.....	61
C. <u>Okuhendera</u>	63
X. <u>Enkora y'obuhangwa oburikuhinduka nehakana n'amazima g'obuhangwa</u>	63
A. <u>Ebihandiiko ebirikukwata aha ebitsigaire</u>	64
• Okubaruka kwa Cambria hamwe n'obutabaho bw'ebintu ebyatsigaire.....	65
• Ebindi ebitarikuhikaana n'ebitarikushushana.....	68
• Okuhendera.....	70
B. <u>Obujuruzi bw'eb'amagara: enkora na ebirikumanywa</u>	70
• Tihariho enkoragana y'empinduka y'eb'amagara	70
• Tihariho “muti gw'amagara”.....	72
C. <u>Entunguuka y'ebicweka ebisya, emiringo, emirimo hamwe n'ebintu ebirikubaho</u>	73
• Ebitabo ebirikukwata aha nkura y'ebintu.....	73
• Oburemeezi bw'empindahinduka + okuronda eby'obuhangwa okureetaho ebicweka bisya, emiringo, emirimo hamwe n'ebintu ebirikubaho.....	74
• Oburemeezi obutarikubaasa kukyendeezibwa.....	76
• Omugasho gw'okutoorana eby'obuhangwa aha mpindahinduka.....	76
• Obujuruzi bwa eby'obuzaarwa.....	77
• Okuhendera.....	80
D. <u>Ekiteekateeko ky'okubaho kw'ebintu kuruga omu kuhinduka ti kya sayansi</u>	81
E. <u>Okuhendera</u>	83
XI. <u>Okwikiriza omu eby'obuhangwa Tikuriubaasa kushoboorora Okubaho nk'Oku Kuri</u>	86
A. <u>Okwikiriza omu eby'obuhangwa tibirikubaasa kushoboorora ebirikukwata aha okumanya n'ebiteekateeko</u>	86
B. <u>Okwikiriza omu eby'obuhangwa tibirikubaasa kuhoboorora emicwe n'obugabe bw'abantu</u>	88
C. <u>Okwikiriza omu eby'obuhangwa tibirikubaasa kushoboorora oburugo bw'amagara</u>	95
D. <u>Okwikiriza omu eby'obuhangwa tibirikubaasa kushoboorora okubaho kw'ensi</u>	97
• Entandikwa y'ensi yoono, M-enteekateka, hamwe n'ensi nyingi.....	98
• Okutereza kurungi (Okuteekateekyera aha bantu).....	101
• Okuhendera	104
E. <u>Okwikiriza omu eby'obuhangwa tibirikubaasa kushoboorora eby'omutaano</u>	104
F. <u>Okwikiriza omu eby'obuhangwa tibirikubaasa kushoboorora ebirikubaho bwanyima y'okufa</u>	107
G. <u>Okuhendera</u>	109

EKICWEKA KYA 3—OBUREMEEZI BW'EKIBI

XII. <u>Oburemeezi bw'ekibi: Obutegyeki bwa Ruhanga, obujunanzibwa bw'abantu, n'okubaho kw'ekibi n'obubi</u>	112
A. <u>Ruhanga murungi kandi ow'obushoboorozi bwona, nayetengwa kubaasa kugamba aha burungi n'ekibi</u>	113
B. <u>Okuremwa kw'enteekateeka y'abatarikwikiriza Ruhanga kuruga aha kubaho kw'ekibi</u>	115
C. <u>Enkoragana ahagati ya Ruhanga murungi n'okubaho kw'ekibi n'obubi</u>	120
• Ruhanga aine obushoboorozi ahari buri kimwe, kandi naakora munonga kuhikiiriza enteekateeka ye.....	120
• Obutegyeki bwa Ruhanga aha bintu ebirikubaho nibutwariramu obutegyeki bwe aha kibi n'obubi, kwonka ti omu muringo ogurikumuhindura omusiisi nginga mubi.....	120
• N'obu ekibi n'obubi biri omu nteekateeka ya Ruhanga yoono, ayemereire kurwanisa ekibi n'obubi.....	124
• Omuntu naabaasa kureeba entebeekanisa ya Ruhanga y'ekibi n'obubi nk'oku eizooba riine akakwate n'omwirima n'obufuki.....	127
• Ahabw'okugira ngu Ruhanga naabaasa kureeba ekintu kurabira omu “maisho ga haihi”	

hamwe na “aga hare” omu bwire bumwe, naabaasa kuragiira ekintu ahabw'ekihama kye (nainga “okurangira”) eki okukunda kwe okushuriirwe (nainga “okwenda”) kuri uzibira.....	127
D. Enshonga ezirikubaasa kureetera Ruhanga kutaho ekibi n'obubi.....	128
• Ahabw'okugira ngu Ruhanga niwe murungi orikukirayo oburungi, ekibi nobubi nibyetengwa kugira ngu ebintu byona ebirikukwata ahari Ruhanga n'emitwarize ye bimanyikwe kurungi.....	128
• Ruhanga tarikubaasa kumaraho obubi atarikwihaho abantu n'ensi nk'oku turikukimanya.....	130
• Ebibi byona ebi Ruhanga arikwikiriza n'ebi arikukoresa, aha muheru nibiheereza kandi bigarukamu ebirungi by'ebihangirwe.....	131
E. Okubaho kwa geyena	133
F. Obutegyeki bwa Ruhanga, obujunanizibwa bw'abantu, hamwe n'okubaho kw'ekibi n'obubi: Okuhendera.....	135
EBYAYONGYERWAHO 1—ENGIRI.....	135
EBYONGYERWEHO 2—EBY’OKUREBEERAHO BY’ENYEGYESA Y’OKUBAHO HAMWE.....	140
EBYONGYERWEHO 3—N’OHA OWAHANGIRE RUHANGA?.....	141
EBYAGAMBWAHO.....	144
OMUHANDIIKI.....	174

OBUKRISTAAYO N'OBW'AMAZIMA?**OKWANJURA**

Buri omwe nabuuzza “ebibuuzo ebikuru” eby'amagara: Ahabw'enki hariho ekintu omu mwanya gw'obutabaho? Hariho Ruhanga kandi, ku kiraabe nikwo kiri, mbasa kumumanya nta, nainga, aha rubaju orundi, naitwe, hamwe n'ebintu byona ebiriho, n'ebihikiirizi byonka? Ekigyendererwa ky'amagara, n'enki, nainga tihaine? Hariho ebihikire n'ebitahikire? Ku haraabe hariho Ruhanga murungi kandi ow'amaani goona, ahabwenki hariho ebibi bingi omu nsi? Kandi nimbaasa nta kumanya kimwe ahari ebi? Amazima n'ebyo ebirikuhaana n'amazima kandi ebitarikhakanisibwa (reeba Geisler 1976: 143-45). Enkora yoona y'okureeba ensi eshemereire kuba neebaasa kworeka enshonga zoonza omu muringo ogurikwetengwa (reeba Geisler 1976: 146). Hariho ediini nyingi n'ebiteekateeko by'ensi, otwariiremu ediini ezirikworeka ngu hariho Ruhanga omwe nk'obuhindu, obukristaayo, n'obusiraamu, enteekateeka y'obuhangwa eya Parmenid, Plotino, Hegeli, na Spinoza, enteekateeka y'obuhangwa kuba Ruhanga, obumwe bw'oburugo nk'obuhindu na buda, n' e. okwikiriza omu by'obuhangwa (okwetegereza eby'obuhangwa omu buryo bwa sayansi).¹ Abantu baingi tibarikukuratira ediini yoona eteirweho nainga enteekateeka y'ensi, kureka, omu mazima, “nibaronda n'okutoorana” enshonga kuruga omu nteekateeka z'ensi ezitarikhushushana. Buri diini nainga enteekateeka y'ensi eine eby'okugarukamu byayo aha bibuuzo ebiri ahaiguru.

Okuhakanisa kwangye n'okugira ngu obukristaayo n'obw'amazima. Omu kugamba ngu obukurisitaayo n'obw'amazima, tindikuhakanisa enteekateeka y'ekibiina ekimwe nainga okuhanuura aha nyegyesa y'obukurisitaayo (e.g. omuheru gw'ensi). Tindikugyezaho kworeka oburingaaniza bw'entaro z'abakurisitaayo, okucondooza, ebikorwa ebindi ebikozirwe omumaziina g'obukristaayo, nainga emyanya y'eb'obutegyeki etarikushushana erikushagikwa abebembezi b'abakurisitaayo nainga amakanisa gatarikhushushana. Omu mwanya gw'ekyo, niteekateeka aha ki C. S. Lewis akeeta “Obukristaayo bwonka” nari John Stott akeeta “Obukristaayo omufunze”. Okukira munonga, ningamba ngu Ruhanga ariho kandi ngu nitubaasa kumumanya; tituri butandu kureka Ruhanga niwe yaatuhangire. Ruhanga orikworekwa omu Baibuli kandi orikworekwa omu muntu wa Yesu Kristo, niwe arikugarukamu ebibuuzo ebiri ahaiguru. Omu bwiire bukya, engiri, niyo nshonga nkuru y'obukristaayo (**Ebyongyeirweho 1**) n'amazima.

Eki nikyo Baibuli erikworeka ngu Ruhanga ahaire abantu okworekwa kw'obuhangwa okurikumara kworeka buri omwe ngu tarikuguma ngu ariho, kureka ngu n'oha. N'ahabw'ekyo, **Rom 1:19-20** nihagira ngu, “*Ebintu ebirikubaasa kumanywa ahari Ruhanga nibyorekwa omuri bo, ahabw'okuba Ruhanga yaabyoreka. Kuruga aha kuhanangwa kw'ensi, emitwarize ye etarikureebwa, amaani ge agatahwaho n'oburingaaniza bwe, bikareebwa kurabira omu bi yaahangire, kugira ngu tibaine ky'okwekwasa*”. N'ahabw'ekyo, abo abarikuhakanisa okubaho kwa Ruhanga “*nibahakanisa amazima*” g'okushekurwa oku (**Rom 1:18**) kandi, ekirikurugamu, nibahinduka “*abataine mugasho omu kuteebereza kwabo*” kandi “*abashema*” omu kuteekateeka kwabo (**Rom 1:21-22**; reeba nabwo **Zab 14:1; 53:1**).

Enkora egi erikukuratira baibuli nehamizibwa ahabw'eshonga z'omunda hamwe n'aheeru. Ebi birimu: (1) Okuremwa kukora ekirikuhikana n'ekyo. ie. Okubaho kwa Ruhanga nikwetengwa kandi, omu mazima, nikiteekateekwaho buri omwe (n'abo abarikuhakanisa okubaho kwe), ahabw'okuba hatariho we kikaba kitarikubaasika kumanya ekintu kyona. Omu muringo ogundi, Ruhanga ow'ebiro byona, orikumanya byona, n'omuringo murungi, niwe arikureetaho enshonga y'omutaano, ey'omutaano, ey'omutaano, ey'omutaano, ey'oburingaaniza, eya sayansi, ey'emitwarize, ey'amazima, n'ebindi. Tihariho enteekateeka y'ensi endiijo erikubaasa kushoboorora oku kiri. (2) N'obu haraabe hariho ebitabo by'ediini bingi ebirikugira ngu n'ebya ruhanga, Baibuli n'ey'omutaano kandi eshemereire kwesiga. (3) Amazima g'obukristaayo hamwe n'enshonga ahabw'enki turikumanya ngu Baibuli neesigika, nigatandikira ahari Yesu Kristo. N'obu Yesu araabe yaabaire ari omushaija w'amazima omu byafaayo by'omwanya n'obwire, akagira ngu akaba ari ekirikukira aha mushaija: akagira ngu ni Ruhanga ow'ebiro byona, ow'obushoboorozi bwona, orikumanya byona, owaizire omu nsi nk'omushaija. Okumanywa kwe nk'omuntu nikureetwa ebintu bibiri: (A) okuhikiirira kw'obunabi; (B) okuzooka kwe kuruga omu bafu. Obunabi obwahikiriziibwe nibworeka okubaho n'okumanya kwa Ruhanga, ahabw'okuba nibworeka ngu hariho omuntu oine obwengye aheeru y'obwire n'omwanya (nainga otarikukwatwa obwire n'omwanya) orikubaasa kutugambira omu bwijwire ebintu ebirukwija kubaho emyaka mingi enyimaho. Okuzooka nikyo kintu “kikuru munonga”, ahabw'okuba Yesu akagira ati, “Ninye Ruhanga (nkahinduka omuntu), kandi ninyija kukyoreka ndikukora ekintu ekitarikubaasika aha muntu wenka kukora, nk'okwita n'okuziikwa, kandi bwanyima, omu biro bishatu, ninyija kuzooka omu mibiri y'abantu kuruga omu bituuro, nkaturaho ebiro byona”. Okuzooka kwe ti nshonga “y'okwikiriza kwonka”; n'eshonga y'ebyafaayo, nk'oku

¹ Enkora nungi y'okureeberaho ensi eri omu kitabo kya James Sire, *The Universe Next Door*, 4th ed. (Downers Grove, IL: InterVarsity, 2004).

Julius Caesar yaayabukire Rubicon, oba akakikora nainga tarakikozire. Yesu ku araabe tarazookire omu kituuro, obwo obukristaayo tiburikwesigwa, nk'oku entumwa Paulo yaagizire omu 1 Kor.15:12-19. Kwonka, Yesu ku araabe yaamazire kuzooka omu bafu, ekyo nikyoreka oku ari, ebi yaagambire, hamwe n'ebi yaayikirizemu. Omu bwiire bukya, obukurisitaayo nibwegamira aha byafaayo n'amazima g'ebyaafaayo. N'ahabw'ekyo, obukristaayo nibubaasa kuhindurwa omu muringo ogutarikubaasa kuhindurwa omu diini endiijo, oburingaaniza, nainga enteekateeka y'ensi.

Okugira ngu obukristaayo n'obw'amazima tikirikumanyisa ngu buri kimwe omu madiini agandi n'ebiteekateeko by'ensi n'ebishuba. Hariho amazima maingi omu bintu ebitarikushushana eby'amadiini agandi n'ebiteekateeko by'ensi. C. S. Lewis akashoborora bingi ebitarikushushana omu ki yaayetsire Tao omu kitabo kye ekyo *The Abolition of Man* (1947a). Kwonka obukristaayo ku burikuba obuhikire naagira ngu niwe Yesu kandi ku araabe niwe arikugira ngu niwe, amadiini agandi hamwe n'ebiteekateeko by'ensi nibibaasa kuba nibitaana n'obukristaayo hamwe na Yesu, n'ahabw'ekyo nibibaasa kuba bitahikire. Eki nakyo tikirikujumirira omuntu weena orikukuratira ediini endiijo nainga enteekateeka y'ensi.

Enshonga eri aha n'amazima nainga ebitahikire by'obukurisitaayo, tihaine ekindi. Kishemereire kumanywa ngu ngambireho aha nshonga nkuru ezirikuhakanisa obukristaayo ahandi: Ninshoboorora n'okujumirira obusiraamu *Omubukristaayo n'Obusiraamu: Ebikuru* (2020). Aha bikwatiraine n'enyikiriza y'Ekiyudaaya, Obukristaayo bukaruga omu nyikiriza y'Ekiyudaaya kandi n'okuhikiirira kw'enyikiriza y'Ekiyudaaya, nk'oku ndikuhanuura omuri *Eby'ediini omu Baibuli* (2021). Omu kitabo eki, **EKICWEKA KYA 2—OBUTABASIKA BW'EKINDI** nikigamba kandi kijumirira ekindi ekikuru aha bukurisitaayo (kandi, ahabw'enshonga egyo, ahakintu ekindi kyona ekirikukwata ahari Ruhanga), okukira munonga, enteekateeka y'ensi ey'obuhangwa (erikumanywa nka sayansi erikwikiriza omubuhangwa, eby'obutungu na ebiikureebwa).² Omu **kicweka kya kabiri**, ninyija kugamba omu bwiire bukya aha nyegyesa z'ediini ezindi, okukira munonga obusiraamu and y'obuhangwa kuba Ruhanga, obumwe bw'oburugo, ahu kirikukwataho.

Nk'oku kirikwija kumanywa, omu nshonga nyingi ez'omugasho—e.g., okuzooka kwa Kristo, okubaho kw'ebintu ebitarikwetegyerezibwa, ebitarikushushana, ebitarikukwata ahari boona nk'ebiragiyo by'okwetegyereza, okubaho kw'amazima, okubaasa kw'ebiteekateeko by'abantu kuteekateeka, omugasho gw'ebyaafaayo, okubaho kw'emitwarize, amaani g'ebibi, entandikwa y'amagara, ebiteekateeko, hamwe n'okubaho kw'ensi yona—enshonga enkuru, tibwino nkayo (obutarikuhakanisibwa), kureka n'okuvunuura bwino egyo. Abantu nibakira kureeba bwino kurugirira aha nteekateeka yaabo y'ensi. Okuvunuura ebintu ebitarikushushana ebitarikwikirizana, nikuruga omubintu ebitarikushushana omu muringo gw'obwengye n'okureeba ensi. Aha rurengo rw'obuhame, nitugira ngu enshonga ezirikugambwaho ahaiguru hamwe n'ezindi ezishemereire kugambwaho, nizikwatanisa kurungi n'obukristaayo, okukira eby'obuhangwa nainga enteekateeka z'ensi ezindi. Aha rurengo rw'omugasho munonga, nitwija kugyezaho kworeka omu **kicweka kya 2**, ngu n'obu abantu boona baraabe nibateekateeka, nibasherura amakuru n'oburingaaniza, kandi baine enyikiriza ezirikukwata aha mitwarize n'ebirungi n'ebibi, amazima ga Baibuli n'obukristaayo, nibyo bintu ebitarikwetengwa kugira ngu omuntu agire obushoboorozi enshonga, amakuru, hamwe n'okukwatanisa, otwariiremu enshonga y'okureeba eby'emicwe, ebirungi n'ebibi.

Ku ogire ngu, nk'oku kirikugambwa, obukristaayo n'obw'amazima, ekyo nikijja kukwata aha magara n'ebiro by'omumaisho by'abo abariho hati abatari bakurisitaayo, hamwe n'abo abarikweyeta abakurisitaayo, kwonka abatarikukuratira enyikiriza yaabo. Ebi ebitarikukwata aha muntu we nk'omuntu tibirikugambwaho omu kitabo eki; **EBIRIKWONGYERWAHO 1—ENGIRI** neekikora aha nshonga egi omu buhango, kwonka tibirikumara. Ahabw'oburemeezi bw'ahaiguru n'obw'ebiro byona oburi aha bantu boona, Yesu hamwe n'obukristaayo ku baraabe nibagamba amazima, omuntu weena oine emiteekateekyere mirungi ashemereire kushwijuma obuhame kugira ngu akore encwamu erikwetegyerezibwa.

EKICWEKA KYA 1—BAIBULI NA YESU KRISTO

I. Baibuli Neyesigwa

Nitutandika n'omutaano gwa Baibuli, ahabw'okuba neeha omusingi gw'okwetegyereza ebi Ruhanga arikwenda hamwe n'okureeba ensi kw'abakristaayo.

² Ndimu nintwara okwikiriza omu b'obuhangwa kushushana na eby'obugaiga n'ebirikureebwa. “Aha rurengo rw'eb'obuhangwa [okushwijuma ebitariho], abashomi nibakira kutwara okwikirizaomu eby'obuhangwa nk'ebirikushushana n'eb'obutungyi”; kurugirira aha kiteekateeko eki, “obuhangwa nibushoboororwa kurungi kurugirira aha misingye y'eb'obuhangwa. Emisingye egi erimu obuhango, amaani, hamwe n'ebintu ebindi eby'omubiri hamwe n'eb'obuhangwa ebikirizibwe abanyasayansi. Okwongyera ahari ekyo, okwetegyereza okwikiriza omu eby'obuhangwa nikugira ngu emyoyo, baruhanga, hamwe n'emizimu tibirihho kandi ngu tihariho 'kigyendererwa' omu by'obuhangwa”. (“Okwikiriza omu eby'obuhangwa” 2022: Okwanjura) Eki nikimanywa nka okwikiriza omu ebitarikureebwa omu eby'obuhangwa.

A. *Baibuli n'ey'omutaano*

N'obu Baibuli erikukira kuteekateekwaho nk'ekitabo kimwe kihango, omu mazima n'ekitabo kikye ekirimu ebitabo 66 “ebitabo”: 39 omu Endagaano Enkuru (i. e., Baibuli y'Oruheburaayo; Ebyahandiikirwe ebirikwera eby'Abayudaaya) hamwe na 27 omu Endagaano Ensyu.³ Ekigambo “Baibuli” nikiruga omu kigambo ky'Orugriika *biblia* (neuter plural), ekirikumanyisa “ebitabo.” Kwonka, bwanyima y'obwire, ebyahandiikirwe by'Abayudaaya n'abakurisitaayo bikatwarwa nk'ekintu kimwe. N'ekyarugiremu, “ekigambo kimwe ekirikukwata ahabantu baingi omu Ruladini ey'omu bwiire obw'ahagati kikatandika kwetegyezibwa omu kuoresibwa, kitarikumanyisa ‘Ebitabo’ kureka ‘Ekitabo’” (Metzger 1993: 79).

Ebitabo bya Baibuli bikahandiikwa abahandiiki 40 omu bwire bw'emyaka 1500 (OT ekahandiikwa kuruga omu 1450 BC kuhisya 430 BC kandi NT kuruga omu AD 50-95). Ebitabo ebirikukora Baibuli bikahandiikwa omu buhangwa n'embeera zitari zimwe na zimwe, aha mahanga ashatu (Asia, Africa, na Europe), omu ndimi ishata (Oruheburaayo, Orusiria, n'Orugriika), hamwe n'omu miringo mingi (ebyafaayo, ebitontome, enfumu, obunabi hamwe n'ebindi. Kurugiirira aha bwingi bw'obwire, emyanya, eby'obuhangwa, embeera, abahandiiki, n'emitwarize, ekindi kitabo kyona ekirikuhandiikwa omu muringo nk'ogwe, nikibaasa kuba kitarikwetegyezibwa, ekirikukwata munonga aha bikwatiraine n'enyikiriza y'obuhangwa eya ira etarikutukwataho hati. Kwonka ekyo tikyo kiri ahari Baibuli. Purofeesa omuhangu kuruga omu yunivasite ya Wisconsin-Madison Keith Schoville, orikukwata munonga aha ndimi eza ira, naagira ngu Baibuli niyo kihandiiko kirikukira obukuru omu mirimo eya ira ekirikukirayo obw'omutaano, “ekirimu okukwatanisa okw'omutaano aha bikwatireine n'obuhangwa bwa Ruhanga hamwe n'obuhangwa bw'omuntu” (Schoville 1981: 67).

Baibuli neegamba ebirikukwata aha nshonga, kandi Yesu Kristo niwe arikukwata aha nshonga egyo (**Luk 24:25-27, 44-47; Yoh 5:39; Byak 3:18; 10:43; 26:22-23; 1 Pet 1:10-12**; reeba Kaiser 2001: 219-21). Buri kitabo kya Baibuli kiine eki kirikukora aha kitebyo ekyo, kandi ekitebyo kyona nikyo kirikubaasa kushoboororwa kurungi. Baibuli n'ekyafaayo ky'okuhangwa, ebyafaayo hamwe n'ebiro by'omumaisho by'ensi hamwe n'abantu: Ruhanga akahanga ensi nungi hamwe n'abantu kutuura n'okushemererwa, n'okumarwa omu kukwatanisa nawe. Ahabw'ebibi byaitu, tukafeerwa omukago ogwo, reero twareeta obubi n'okufa omu nsi. Kwonka, Ruhanga taraturekire omu kibi n'okufa kwaitu. Kurabira omu nteekateeka y'amaani eyabaire erimu okwetwa kwa Ibrahimu n'eihanga rya Israeli, akatebeekanisa omuhanda gw'okwija kwe omu nsi omuri Yesu Kristo kureeta okusaasirwa kw'ebibi n'okugaruraho omukago gwe nawe. Naija kugaruka kucwekyereza kimwe ekibi n'okufa, okugarura busya enkoragana yaitu nawe, n'okugarura busya ensi n'obuhangwa bw'ensi kugira ngu bibe eby'ekitiinisa kukira obu byahangirwe.

Abahandiiki b'ebyahandiikirwe nibaha obuhame ngu Baibuli n'ekyorekyerwa kya Ruhanga eky'omutaano ekirikukwata ahariwe n'enteekateeka ye ahabw'abantu humanity (reeba., **Kur 17:14; 20:1; 24:4, 7; 34:27; Neh 9:13-14; Yer 1:4, 9; Ezek 2:7; Luk 3:2-4; 1 Kor 2:12-13; 7:10; 11:23; Gal 3:16; 1 Tes 2:2-9, 13; 2 Tim 3:16-17; 2 Pet 1:20-21; 3:14-16**). Abahandiiki ba Baibuli, ebirikugambwa omu Byahandiikirwe, bakabigyeyeranisa n'ebigambo bya Ruhanga (**Rom 9:17; Gal 3:8**), nibakira kukoresa ebigambo nka “Ruhanga nagamba,” “Ruhanga nagamba,” nari “mwoyo Orikwera nagamba” (reeba., **Kut 1:3, 26-29; 3:13-14; 6:13; 17:9; Kur 3:14; Kub 22:12; 1 Bag 3:11; Zab 50:16; Yer 3:1; 42:20; Yon 4:9; Mat 15:4; Luk 11:49; Byak 2:17; 21:11; 2 Kor 6:16; Heb 3:7**). Obutegyeki bwa Baibuli obw'omutaano n'obw'ahamuhuru nibushoboororwa omu kigambo ekirikukoresibwa munonga, “Kikahandiikwa.” (reeba, **Yosh 8:31; 2 Kgs 3:21; 2 Bus 25:4; 31:3; Ezra 3:2-4; Dan 9:13; Mat 4:4-10; 21:13; 26:24, 31; Mak 7:6; 14:21, 27; Luk 2:23; 19:46; 24:46; Yoh 12:14; Byak 1:20; 7:42; Rom 1:17; 2:24; 3:4, 10; 8:37; 11:8; 12:19; 14:11; 15:3, 9, 21; 1 Kor 2:9; 3:19; Gal 3:10, 13; 4:22; Heb 10:7**).

Omu “Kusharamu kwa Chicago aha butashobya bwa Baibuli” (1978), ekitongore ekya International Council on Biblical Inerrancy nikishoboorora enshonga za Baibuli nk'oku kirikukurataho:

“1. Ruhanga, orikugamba amazima, akahwera abantu kumanya Ebyahandiikirwe ebirikwera kurabira omuri Yesu Kristo nk'omuhangi, Mukama, omucunguzi kandi omuramuzi. Ebyahandiikirwe ebirikwera n'obujurizi bwa Ruhanga ahariwe. . . .

2. Ebyahandiikirwe ebirikwera, ahabw'okugira ngu n'ekigambo kya Ruhanga, kikahandiikwa abantu

³ Baibuli y'Oruheburaayo erimu ebitabo 24 omu bicweka bishatu, Torah (Ebiragi), Neviim (Bannabi), hamwe na Ketuvim (Ebihandiiko). F. F. Bruce naashoboorora ngu ebitabo ebi 24 “nibishushana n'ebitabo makumi ashata na mwenda omu ndagaano enkuru y'Abaporotesitante; entaaniso omu kubara neetandikira aha kubara ababuuzizi ikumi na babiri (‘bakye’) hamwe n'okubabaganisa omu bicweka bibiri buri kimwe, Samuel, Abagabe, Obusingye na Ezra-Nehemiah.” (Bruce 1988: 29, 29n.4) Tushemereire kumanya ngu ekanisa y'abakaturiki neyongyera omu baibuli yabo ebitabo bingi ebyahandiikirwe ahanyima y'ebitabo ebiri omu Baibuli y'Oruheburaayo kuhwa kandi ebitabo bya Endagaano Ensyu bitakahandiikirwe; ebitabo ebi bikaba bitari bimwe aha ebyaikiriziibwe kureka bikongyerwamu omu Septuagint (okuvunuura Endagaano Enkuru omu ru Greeka) kandi nibimanywa nka ebitabo bya Apokurufa nginga Dyutrokanonika.

abatebkanisiibwe kandi bakarebererwa Omwoyo gwe, kiine obushoboroozi bwa Ruhanga ekitarikushobya omu bintu byona ebi birikukwataho: n'eky'okwikiriza, nk'okuhabura kya Ruhanga, omuri byona ebikirikuhanya: kyoreberwe, nka ekiragiyo kya Ruhanga, omri byona ebikirikushaba;kyakiirwe, nka okweyama kwa Ruhanga, omuri byona ebi kirikuraganisa. . . .

4. Ahabw'okugira ngu buri kimwe kikahandiikwa Ruhanga, Ebyahandiikirwe tibirimu nshobi omu nyegyesa yaabyo yoon, tibirimu nshobi omu ebyo ebirikugamba aha bikorwa bya Ruhanga omu kuhanga ebintu, ebyabaireho omu byafaayo by'ensi yoon, hamwe n'oburugo bwakyo ahansi ya Ruhanga, nangwa omu bujurizi bwayo aha embabazi za Ruhanga okujuna amagara g'abantu.” (“Chicago Statement” 1978: 3)⁴

N'obu abakristaayo baraabe nibatwara Baibuli nk'ekigambo kya Ruhanga, okubaasa kucondooza amazima g'ebintu ebyabaireho omu bwire obwa kare, Baibuli neebaasa kureebwa nk'oku omuntu arikubaasa kureeba ebyahandiikirwe ebindi eby'obukuru. Nk'oku Habermas na Licon bagambire omu kitabo kyabo ekirikukwata aha byafaayo by'okuzooka kwa Yesu Kristo, nibareeba Endagaano Ensyu nk'ekitabo ky'ebyafaayo kandi nibareeba ebihandiiko ebirikwikirizibwa abeegi, otwariiremu n'abo abarikubanganisa obukristaayo Christianity (Habermas and Licon 2004: 51-52; reeba nabwo Gilbert 2015: 19) Ekyo nikyo kimwe n'omuringo ogu Greg Gilbert yaahikire aha NT hamwe n'engiri ina, i.e. *nk'ebihandiiko by'ebyafaayo*; kwonka, akahendera yaagira “ngu-buri murundi, nitukihendera n'obwesigye bw'amaani omu byafaayo ngu nibireebeka nk'ebihikire” (Gilbert 2015: 125-26; reeba Blomberg 2007: 323) [“engiri zishemereire kushwijumwa nk'oku ebindi bitabo bya ira byashwijumwa ngu nibabaasa kugumira okushwijuma nk'okwo kurungi munonga”]).

B. Entunguuka ya Baibuli

Kurugiirira ahari Toora (ebitabo bitaano eby'okubanza omu Baibuli, ebirikumanywa nka Pentateuch), eby'obuhangwa bw'Abayudaaya n'Abakristaayo nibigira ngu Musa niwe yahandiikire Toora.⁵ Abeegi abarikukirayo oburungi nibatebeekana okufuruka kwa Israeli kuruga omuri Egypt nk'omwaka 1446 BC (Payne 1980: IX; *New American* 1995: 1; reeba Kennedy 2020: 56-59 ahabw'obuhame bw'eby'obuhangwa oburikworeka ngu Amenhotep II, obutegyeki bwe nka Faraho wa Egypt bukatandika nk'omwaka 1450 BC, niwe Fara N'ekyarugiremu, “obwire bw'emyaka makumi ana ey'okutambura kw'Abaisraeli omu ihamba, kuruga omuri 1446 kuhisya 1406 B.C., nikibaasa kuba nikyo bwire obu Musa yaahandiikire ekitabo kya Okutandika” (*New American* 1995: 1). Bwanyiya y'okugamba aha byafaayo by'okucondooza kw'abacondooza ebikwatireine n'obwire n'okuhandiikwa kwa Torah, Kenneth Matthews akahendera yaagira ngu 'obujurizi bwingi obw'omunda, n'obu burikuba butarikubaasa kuhamya okuhandiikwa kwa Musa, nibworeka okukwatanisa kw'emyaka rukumi eya kabiri [BC] (Matthews 1996: 79-80; reeba na Van de Weghe 2007: 104-6). William F. Albright, obundi omuhangu omukuru omu by'obuhangwa bwa Baibuli, owaayambeire omu kuhamya emizingo y'enyanga efiire, naagira ngu, n'obu abacondooza baingi baabaire nibateekateeka ngu Okutandika 14, erikworeka oku Ibrahim yasingire abagabe ba Mesopotamia omu rutaro, ekaba ekyerereirwe munonga kandi etari y'ebyafaayo, eki tikirikukikora. Ebimwe “ebirikugambwaho n'ebya kare munonga, ebirikutugarura omu myaka y'ekikomo eyahagati. Nk'eky'okureeberaho, ekigambo ekitarikutangaaza ekirikumanyisa 'abakuumi', ekyakoresiibwe omu mushororongo 14, ekitarikushangwa ahandi omu Baibuli, hati nikimanywa nk'ekigambo ky'Abamisiri ekyakoresiibwe omu bitabo by'okwegyesa ebyahwaire omu kyasha kya ikumi na mwenda B.C. ez'abakuumi b'abaami b'Abapalestina, kandi zikakoresibwa bwanyiya y'ebyasha bina omu mabaati ga Taanakh. Endembo enyingi ezirikugambwaho omu shuura egi, obwahati nizikirizibwa kuba eza ira munonga, hamwe n'ebigambo ebikuru hamwe n'ebigambo ebirikugambwaho omu shuura egi, nibyoreka kurungi ngu hariho omushororongo gwa ira ogurikworekwa omu bihandiiko ebiriho hati.” (Albright 1954: 237)

Emaaka y'ira erikukwata aha shuura z'okubanza omu Endagaano Enkuru, bikakorwaho omuri 2019 obu aha rushozi Mt. Ebal, omuri Isreal, akacweeka kake kakare k'ebiragiyo, kakajumburwa. Kikahandiikwa ahagati ya 1400-1250 BC “kandi nikyo kihandiiko ky'Oruheburaayo ekikuru munonga ekyasangirwe omu nsharo za Israel eya ira” (Stripling, et al. 2023: 22). Akacweeka n'ak'omugasho “ahabw'okukoresa eiziina rya Ruhanga YWH, tikirikubanganisa ngu ebyahandiikirwe n'eby'Oruheburaayo, ti by'Abanyakanaani. Okugarurwaho kw'ekikolimo eki kuruga aha eitambiro aha rushozi Mt. Ebal nekwatanisa na Yosua 8, erikugamba aha kwombeka eky'okureeberaho (omushororongo. 3031), okuhandiika (v. 32), hamwe n'okurangirira ebikyeneso (ekicweka. 3334)”. (Stripling, et al. 2023: 22) Bruce Waltke akongyeraho ngu Torah eshemereire kuba yaabaire eri ey'obukuru, ahabw'okuba abahandiiki ba Baibuli abaabaire bariho batakagiire

⁴ Van de Weghe 2007: 265-334 334 nagamba aha kubonekwa kwa sayansi, obunabi, okukwatanisa, okubaasa kuhindura amagara, obujurizi bwa Kristo, hamwe n'ebintu bingi ebirikworeka ngu Baibuli ekahandiikwa Ruhanga, i.e., n'Ekigambo kya Ruhanga, ti bigambo by'abantu byonka.

⁵ Yesu akaikiriza obuhandiiki bwa Musa (Mat 8:4; 19:7-8; Mak 1:44; 7:10; 10:3-5; 12:26; Luk 5:14; 16:29-31; 20:37; 24:27, 44; Yoh 3:14; 5:45-46; 6:32; 7:19, 22-23).

omu buzaahe bakaba nibamanya ebiri omuri Torah; nk'eky'okureeberaho, omu **Zaburi 1** (c. 1000 BC) ekata ekitebyo ky'obuhangwa omu muringo gwa zaaburi (reeba Waltke 2001: 21-29). Emizingo ya Ketef Hinnom (ekirikumanywa nka “emizingo ya siringi”) ekajumburwa omuri 1979. Biine ebicweka bya **Okubara 6:24-26**, kandi bikahandiikwa omu mwaka nka 600 BC (Ketef Hinnom scrolls 2023). Emizingo egi n'eya ira (i.e., batacacwekyerize Hekalu omuri 586 BC hamwe n'okutwarwa kwa Israeli omuri Babulooni. N'ahabw'ekyo, nabo bakahamya ngu Torah ekabaho kare (reeba Van de Weghe 2007: 144-45)⁶.

Ekitabo ky'ahamuheru kya Endagaano Ensy, nk'oku kirikworekwa omu kukuratana kwa Baibuli, n'ekya Malachi. “Ebihandiiko ebirikushoboorora ebirikukwata ahari” (*New American Standard Bible nibigira* ngu ekitabo kikahandiikwa omuri 433-430 B.C. (*New American* 1995: 909). Omu Baibuli y'Oruheburaayo (i.e., engyenderwaho y'Abayudaaya ey'ebi abakurisitaayo barikutwara nka OT), ekitabo eky'ahamuheru n'ekya Chronicles (“Hebrew Bible” 2022, engyenderwaho y'ebitabo). Ebyafaayo bikahandiikwa ahabw'abahuuku abagarukire omuri Israeli bwanyima y'obutaaho omuri Babulooni. Okwikiriza kweyongyeire nikuhikaana n'ebiro by'ebyafaayo omu kicweka ky'ahamuheru ky'ekyasha kya kataano B.C.E. (*New American* 1995: 378. Tihariho kuhakanisa okurikukwata aha biro ebi. N'ekyarugiremu, Endagaano Ensy ekahwa emyaka 400 Yesu atakazairwe hamwe n'ebyabaireho omu ndagaano ensya kikabaho. Buzima, Baibuli y'Oruheburaayo hamwe n'ebihandiiko ebimwe ebirikukwatanisa, bikavunurwa kuruga omu Ruheburaayo kuza omu Rugriika, okuvunuura okurikumanywa nka Septante (LXX), okutandika omu kyasha kya kashatu BC kandi kwahwa omuri 132 BC (“Septuagint” 2022: Ebyafaayo; reeba Bruce 1988: 135).⁷

Tihariho guruupu nainga orukiiko orwashaziremu ebitabo ebirikuza kutwarwa omu bitabo bya ira⁸. Omu mwanya gw'ekyo, “abahandiiki boona bakoreka okwetegyerereza kutari kwa buriijo, ngu ebi baabaire nibahandiika tibirikuruga ahari Ruhanga kwonka, kureka n'ekicweka ky'empurizagana erikugyenda omu maisho kuruga ahari Ruhanga. Obuhikire bw'ebigambo nk'ebyo, bukacondoozibwa abantu abaabaire bariho omu bunaku bwabo. Bakacwera emanja nk'ezitarikushushana n'ebihandiiko ebindi nainga ebigambo ebi abahandiiki bagambire omubiro ebindi nainga ebyo eby'abahandiiki abanda”. (Kaiser 2001: 38-39) Aha muheru gw'ekyasha ky'okubanza AD, omuhandiiki w'ebyafaayo Omuyudaaya, Josephus akahandiika ati, “titwine ebitabo ebitarikubarwa, ebitarikwikirizana kandi ebirikuhanisa ebindi [nk'oku Abagirika baine], kureka ebitabo abiri na bibiri byonka, ebi birimu ebihandiiko by'ebyabaireho enyima, ebirikwikirizibwa ngu n'ebya ruhanga” (Josephus c.97: 1. 8).⁹ Yesu akaikiriza engyenderwaho y'ebyahandiikirwe eya ira (**Mat 23:35; Luk 11:51**; reeba Kaiser 2001: 38).

Aha bikwatiraine na Endagaano Ensy (EE), okutebwa omu Endagaano Ensy, ebitabo bikaba nibyetengwa kuhikiiriza engyenderwaho nyingi: (1) *Obushoborozi bw'entumwa*: nainga obuhandiiki bw'entumwa, nainga, ku kiraabe kitari ekyo, obumanyiso bw'obushoborozi bw'entumwa bukateekwa kubaho (Bruce 1988: 258; reeba na Carson and Moo 2005: Abo abu abatumwa baabo batandikirweho kandi bakamanyibwa, bakaba bari abajwekyerwa ba Kristo, bagambire n'obushoborozi bwe, kandi okuvunuura kwabo okwa OT kukakorwa nk'okw'obushoborozi (Bruce 1988: 119-20) (2) *Ebya ira*: Ebyahandiikirwe omu bwire bw'entumwa, i. e. “amagara g'entumwa ezirikwetegyerizibwa gakaba gaine ebiragiro by'okushangwa omu NT; ebihandiiko by'omurembe ogwakuratsireho, n'obu byakubaire nibishemereire, tibikateebwaho” (Bruce 1988: 259) (3) *Amazima*: ebihandiiko bikaba biine kuhikaana n'okwikiriza okwabaireho omu bihandiiko kandi

⁶ Omu kyasha ky'ekumi na mwenda, okuhakanisa “ebyafaayo (nainga ‘eby'omutaano’) ebya Baibuli” hamwe n'ekiteekateeko ky'ebihandiiko “documentary hypothesis” bikakorwa, ekirikworeka ngu Torah ekaba erimu oburugo bw'ebintu bishatu na mushanju, kuruga ahagati y'ekyasha kya ikumi n'ekya mukaaga na Enkora egi ahari Baibuli ekaba etarikwegamira aha bihandiiko, kureka aha biteekateeko by'obufirosofo kuruga obwo, kandi erimu oburemeezi bwingi omu bujuzi n'oburemeezi (reeba Kaiser 2001: 53-54, 133-38; McDowell 1981: 25-184). Georg Huntman naagira ngu “nikimanywa munonga ngu nikimanywa gye ngu engyenderwaho ya Kant nainga eya Hegel neha enkora y'okucondooza aha byafaayo; nk'eky'okureeberaho, enteekateeka ya Hegel ey'entunguka ekakoresibwa aha ntandikwa ya Endagaano Enkuru, okukira munonga ebitabo bitaano, kandi enteekateeka egi ey'entunguka eteirweho okubanganisa ahabw'eby'obuhangwa, Samuel Külling akyoreka omu kimwe aha bitabo bye ebikuru [*Zur Datierung der “Genesis-P-Stücke”* (1964)]” (Huntemann 1993: 135) nk'oku Omugasho gw'ebirikujumburwa omu by'obuhangwa niguza kugambwaho omu bwijwire ahansi.

⁷ Torah (ebitabo bitaano eby'okubanza omu OT) bikavunurwa kuruga omuri 285-47 BO; ebindi bitabo bikakorwa bwanyima (“Septuagint” 2022: Entandikwa, Ebyafaayo).

⁸ Ekigambo “omutindo” nikiruga omu bigambo by'Oruheburaayo n'Orugriika ebirikumanyisa “ekikondo ky'okupima”, “ebiragiro” nainga “omutindo” (Bruce 1988: 17-18). Ekitabo ekirikwetwa omutindo n'orunyiriri rw'ebitabo ebirikwikirizibwa abakurisitaayo (n'Abayudaaya kurugirira aha OT) nk'ebine obushoborozi (reeba Kaiser 2001: 29-30; Gilbert 2015: 62).

⁹ Bruce naagira ati, “Josephus ku arikugamba aha bitabo abiri na bibiri, naabaasa kuba naagamba aha bihandiiko ebirikushushana n'ebitabo abiri na bina eby'Abayudaaya eby'obuhangwa, nka Ruusi arikugambwaho nk'ekyeyongyeirweho omu bitabo by'Abacwi b'emanja hamwe n'okurira kwa Jeremiah.” (Bruce 1988: 33; reeba na Kaiser 2001: 35-36).

zikaguma omu makanisa agatandikirweho entumwa (Bruce 1988: 260, reeba na Carson and Moo 2005: 736. (4) *Okukwatanisa hmwe (okukwatanisa kw'ensi yoona)*:¹⁰ “Ekikuru munonga n'ekihandiiko okwikirizibwa n'okukoresibwa amakanisa buri hamwe” (Carson and Moo 2005: 737). Ebihandiiko ebirikwetegyerezibwa omu byaro byonka tibirikwikirizibwa kutwarwamu (Bruce 1988: 261; reeba na Sproul 1992: 23; Gilbert 2015: 69-72).

John A. T. Robinson akozire enshonga y'amaani ngu Endagaano Ensyayoona ekahwaho batacawekyerize Hekalu omuri BO 70, ekirikubaasa kuba nikimanyisa ngu NT ekahwaho bwanyima y'emyaka 40 y'okufa kwa Yesu (reeba Robinson 1976: *passim*; reeba na Moreland 1987: 151-57; Williams 2018: 78-81). Richard Buckham, omu kucondooza kwe, akahendera yaagira ngu, okutashushana n'ebiteekateeko by'abeegi b'omu kyasha kya ikumi na mwenda n'ekya makumi abiri, ngu Baibuli ekahandiikwa emyaka igana n'okukiraho bwanyima y'ebyabaireho kurugirira aha migane y'omunwa etarikwetegyerezibwa, engiri ziine omutindo *obujurizi* kandi “bwiine abajurizi abareebire n'amaisho, tiburikuhindurwa n'okuvunurwa, kureka omu muringo ogurikuhikaana n'oku abajurizi boona bagambire, ahabw'okuba ababurizi b'engiri bakaba bahikaine n'abajurizi abareebire n'amaisho, batarikubwihaho eby'obuhangwa” (Bauckham 2006: 6; reeba na Lewis 1967b: 155 [ebirikugambwa omu bitabo by'engiri ni “obunyamakuru”, tibiri kwevuga, ebirikukwata aha rukundo, ebirikukwata aha by'okureeberaho, ebigano, n'ebitahikire]). N'amaziina g'abantu abarikugambwaho omu bitabo by'engiri nigahama eki. Okubaho n'okukoresibwa kw'amaziina agamwe nikuhikaana n'okubaho kw'amaziina g'Abayudaaya omu Palestine omu bwire obwo . . . kandi kikaba kitarikubaasa kurugirira omu kwongyera amaziina aheeru y'Abayudaaya omuri Palestine, ahabw'okuba enkora y'okukoresa amaziina g'Abayudaaya omuri Diaspora [i. e. , okujanjaara kw'Abayudaaya bwanyima ya BO 70] kukaba okutaana munonga. (Bauckham 2006: 84) Omu muringo ogundi, tikirikwesigwa kwikiriza ngu ebirikugambwa omu Ngiri bikaruga aheeru ya Palestine bwanyima ya BO 70 (reeba Keller 2008: 265n.8). Timothy Keller nayongyera ahari eki: ku ogire ngu NT ekahandiikwa bwanyima y'obwire bwingi bw'amagara ga Yesu, okubaasa kutunguura ebiragiro by'abebembezi b'ekanisa y'okubanza n'okunyweza obushoborozi bwabo (nk'oku abantu abamwe barikwikiriza), omuntu naabaasa kuteekateeka ngu Yesu akakwata orubaju omu kuhanuura okwabaire nikugyenda omu mais g. , yaaba abanyamahanga bashemereire kusharwa). Kwonka eki tikirikubaho (Keller 2008: 104-6). Okuhunama kwa Yesu aha nshonga nk'ezo n'obuhame oburikworeka ngu Endagaano ensyayoona ekahandiikwa bukiri kare, ti ahabw'eshonga z'ekanisa.

Ku kirikukwata aha bitabo ebirikwetwa omu Endagaano Ensyayoona, n'obu ebitabo ebirikukira obwingi ebirikwetwa omuri Endagaano Ensyayoona byakozire kurungi kuruga obu byahandiikwa, hakaba hariho ebitabo bikye omu Endagaano Ensyayoona ebyabaire nibihakanisibwamu. Ebi bikaba birimu Abaheburaayo, Yakobo, 2 Petero, 2 na 3 Yohaana, Yuda, na Okushuuruurwa. Hakaba hariho n'ebitabo bingi ebyabaire nibihakanisa ahabw'okugira ngu tibirikwikirizibwa. Ebingi ahari ebi bikaba biri ebitabo ebitahikire ebyahandiikirwe aba Gnostic omu kyasha kya kabiri. Ebitabo ebi tibirateirweho amaani. (Enshonga egi terikwetegyerezibwa abarikuhakanisa ebibuuzo, "Emihanda y'okutooranamu ebitabo abiri na mushanju ebirikwetegyerezibwa ni eha?" kuruga omu bantu baingi abaabaire nibahakanisa.)¹¹ Omu mazima, ebitabo bishatu byonka ebitaratairweho nibyo byateekateekirweho munonga. Ebi bikaba biri *1 Clement, Omuriisa wa Hermas* hamwe na *Didache*. Ebitabo ebi tibirakwatsirweho ahabwokuba tibirehandikirwe entumwa, kandi abahandiiki bo boona bakaikiriza ngu obushoborozi bwabo bukaba buri ahansi y'entumwa”. (Sproul 1992: 22. Greg Gilbert naashoboorora ngu ebihandiiko “by'Abakristaayo byonka ebirikworekwa nk'ebyo omu kyasha ky'okubanza, nibyo byonka ebyakozire Endagaano Ensyayoona” (Gilbert 2015: 64, emph. omu ntandikwa; reeba na Geisler 1976: 370-71).

Barker, Lane, na Michaels nibagira ngu “ekanisa yoona ekahika aha kumanya ebitabo makumi abiri na mushanju nk'ebirikwetengwa n'ekyo omutaano ku orikwijuka ngu ebirugiremu tibiragambirwe. . . . Kubarikuteekateeka ahaby'obuhangwa ebitarikushushana hamwe n'ebikwatiraine n'enyikiriza y'abakristaayo omu makanisa, okukirizana kwabo aha bitabo ebyabaire biri omu ndagaano ensyayoona nikyoreka ngu okusharamu oku tikurugiire aha bantu bonka”. (Barker, Lane, na Michaels 1969: 29) Bwanyima, omu kugarukamu enshonga nyingi hamwe n'okwehakana, ebitabo bya Endagaano Ensyayoona “kikakorwaho omu rukiiko rwa Hippo omuri 393 CE, orukiiko rwa Carthage omuri 397 CE, hamwe n'orukiiko rwa Carthage omuri 419 CE” (Dirks 2008: 43).

¹⁰ Ekigambo “katurika” (Greeka = *katholikos*) nikimanyisa ekanisa ya boona, kitari ekanisa ya Abakaturiki ba Roma eya hati. Kikaba nikikoresibwa kushoboorora ekanisa ya orthodox, ey'ensi yoona, okutashushana n'ebibiina ebitarikukwatanisa, kandi kikakoresibwa okuhitsya obu Okutaana kwa Oburuga-Izooba-Oburengerwa Izooba yabaho omuri 1054. Kuruga obwo n'okuruga aha mpindahinduka y'abaporotesitante omu myaka ya 1500, ekigambo 'abakatoliki' kitwire nikikoresibwa kumanyisa ekanisa y'abakaturiki.

¹¹ Egyo niyo nshonga erikugambwa omuhangu w'abasiraamu Gerald Dirks. Akahandiika engiri 41 ezitarikworekwa, kandi yahendera yaagira ngu “engiri ina zonka ahari 45 nizo zaashangire omu *ndagaano ensyayoona*, ebicweka 9 ahari igana by'ebyo ebyabaire nibibaasika”. (Dirks 2008: 82-83) Dirks taragambire ngu engiri ze 41 ezitarikworekwa, zikaremwa kukuratira engyenderwaho y'amazima (reeba ekihandiiko, ahaiguru; reeba na Van de Weghe 2007: 13-42; Gilbert 2015: 64).

“Kikahamibwa” n'ekigambo ekirikukora ahabwokuba, nk'oku Sproul arikugamba, “ekanisa ekamanya, yaikiriza, yaakiira, kandi yaayorobera ebiragiro by'Ebyahandiikirwe. Ekigambo eki ekanisa yakozesize omu rukiiko n'okugarukana, 'nitutunga.’” (Sproul 1992: 23)

N'ahabw'ekyo nitubaasa kugira obwesigye ngu Baibuli erimu “ebitabo ebihikire”. Ebitabo byona ebiri omu NT nibihikiiriza ebirikwetengwa bina eby'obushoborozi bw'entumwa, eby'obukuru, eby'obuhangwa, hamwe n'eb'ensi yona. N'ahabw'ekyo, tihaine ekitabo ekishemereire kuba kiriho. Okwongyera ahari ekyo, kandi n'eky'omugasho munonga, “tihaine ekihandiiko ekyabaireho omu byafaayo by'ensi yona ekyabaire kiri omu kitabo ekirikwera kwonka kitari omuri kyo. N'amazima, ebitabo ebimwe bikareetaho okwerarikirira omu byasha by'okubanza by'ekanisa, kwonka ahamuheru, buri kimwe kikacwerwa orubanja nk'ekya ira, eky'entumwa, ekya aba orthodox, nainga ekirikwetengwa munonga, nainga okukwatanisa kw'ebyo byona.” (Gilbert 2015: 73-74)

C. Baibuli n'envunuura ehikire y'ebihandiiko bya Baibuli eby'okubanza

Endgano Enkuru hamwe na Endagaano Ensyu biine okurabura kwingi okurikworeka ngu titushemereire kuhindura ebyahandiikirwe nk'oku byaheirwe (**Bir 4:2; 12:32; Enf 30:6; Mat 5:19; Kush 22:18-19**).

Ebihandiiko eby'okubanza ebyahandikirwe abahandiiki ba Endagaano Enuru na Endagaano Ensyu tibikiriho, kwonka ebihandiiko bingi nibyoreka ngu Baibuli n'ehikire nk'oku eri hati, n'okukira munonga ahabw'okuba ekaba etarikhindurwa. Ekihandiiko kya Abaheburayo nikyo kihandiiko ky'Oruheburaayo ekirikwesigwa ekya Baibuli y'Oruheburaayo (Endagaano Enkuru). “Ekihandiiko kya'aba Heburayo kikakopora munonga, kikateebwaho kandi kikagabwa ebibiina y'Abayudaaya abarikumanywa nka Masoretet ahagati y'ekyasha kya mushanju n'ekya ikumi CE” (“Masoretic Text” 2019: n. p). Emizingo ya Dead Sea, eyajumbwirwe omu mpuku haihi n'enyanya ya Dead Sea, ekabaho omu byasha bitaano na bibiri Kristo atakazairwe. Harimu ebihandiiko ebikumi n'ebikumi. “Ekicwika kimwe kya kana ky'ebihandiiko bya Endagaano Enkuru n'ebitabo by'Oruheburaayo, Orugriika, hamwe n'Orusiria”, kandi buri kitabo ky'Oruheburaayo okwihaho Esita nikijwekyerwa omuzingo gumwe (obumwe n'obumwe emizingo mingi) (Livingston 1974: 215-16). Omuri byo harimu Omuzingo gwa Isaaya, “ogurikukirayo obuhango (sentimita 734) kandi ogurikubiikwa kurungi omu mizingo ya Baibuli, kandi nigwo gwonka oguri haihi kuhwaho. . . . Nikyo kimwe aha bitabo ebikuru munonga kuruga omu Dead Sea, emyaka rukumi n'emwe kukira ebihandiiko ebikuru ebya Baibuli y'Oruheburaayo ebiturikumanya, emizingo etakajumbwirwe”. (“Omuzingo gwa Isaaya omukuru” 2019: n.p.)

Okujumburwa kw'emizingo y'enyanya efiire, kikaheereza abacondoora ebihandiiko ebikuru eby'emyaka rukumi okukira ebya Masoreti. Eki kikabaasisa okugyerageranisa ebihandiiko bibiri. Ebyarugyire omu kucondooza okurikworeka ngu “hariho entaaniso y'ekigambo aha kigambo omu bicwika 95 ahari igana, kandi entaaniso y'obucwika 5 ahari igana neetwarirwa omu kujanjaara kw'ekinyuguta hamwe n'okuhandiika”. (Geisler and Nix 1986: 265) N'amazima, omu muzingo gwa Isaaya, ebigambo bishatu byonka ebirikworeka empandiika etarikushushana bikashangwa omu kitabo ekirimu emiko igana n'eshuura nkaaga na mukaaga omu bitabo byaitu eby'orungyereza (Kaiser 2001: 45-46, 164). Josh McDowell na Don Stewart nibagira ngu emizingo ya “Enyanja efiire ekoreka butunu ngu Abayudaaya bakaba beesigwa omu kuhandiika ebihandiiko bya Baibuli” (McDowell and Stewart 1980: 26).

Robert Wilson akakora okukyebera kurungi ebihandiiko bya OT, emizingo ya Enyanja efiire etakajumbwirwe. N'obu haraabe hatariho bujuzi oburikworeka emizingo y'enyanya efiire, Wilson akashanga ngu “omu ndagaano enkuru yona harimu engyenderwaho ezirikushagikwa ebihandiiko ebirikuhingura ahari 200 kuhika ahari 400, omuri ezo buri kitabo nikishangwa, okwihaho okukoresa ebyahandiikirwe omu bwijwire hamwe n'ebitahikire. Ekihandiiko eki kijwire, nainga ekitahikire, tikirikubaasa kurabanisamu eiraka nainga amakuru g'ebigambo”. (Wilson 1929: 69) Akahendera yaagira ngu okuhindura “n'okuhindura ebihandiiko ebi eby'Oruheburaayo kumara enkumi n'enkumi z'emyaka, n'ekintu ky'omutaano omu byafaayo by'ebitabo”. (Wilson 1929: 82). Obuhikirizi bw'abahandiiki obu bukaruga ahakuheereza Baibuli ekitiinisa. Kurugirira ahari Talmudi (ekihandiiko ekikuru ekya Obuyudaaya bwa ba Rabi), ebiragiro bikaba nibiragiira omuringo gw'amagufa agashemereire kukoresibwa, oburengye bw'empagi, omuringo gw'amabara agashemereire kukoresibwa, omwanya oguri ahagati y'ebigambo, kandi bikazibira okuhandiika ekintu kyona kuruga omu bijusyo kikakorwa batahandiikire eiziina rya Ruhanga. Okwongyera ahari ekyo, “Ekihandiiko kyabaire nikishangwa kirimu enshobi n'emwe, kikanikwa kandi kyacwekyerezibwa.” (Geisler and Nix 1986: 264) N'ekyarugiremu, “enkumi n'enkumi z'ebihandiiko by'Oruheburaayo, n'obuhame bwabyo kuruga omu LXX [i. e. [Septuajinti] hamwe na Samaritan Pentateuch, hamwe n'ebindi bingi ebirikukyeberwa kuruga aheeru hamwe n'omunda y'ebihandiikirwe, nibyoreka obwesigye bw'ebyahandikirwe omu ndagaano enkuru” (Geisler and Nix 1986: 265).

Ahabikwatireine na Endagaano Ensyu hamwe na Baibuli yona, “tihaine ebihandiiko ebindi ebya ira kuruga omu bwire bumwe ebirikworeka obuhame bw'ebihandiiko nk'obwa Endagaano Ensyu y'Orugriika”

(Gilchrist 2002: 19). Ebihandiiko bya NT nibishangwa omu bihandiiko ebirikuhika nka “5,366 ebirimu ebicweka hamwe n'ebirimu byona ebyakopiirwe n'engaro kuruga omu kyasha kya kabiri kuhisya omu kya ikumi na bitaano. Okugyerageranisa, ebitabo ebindi kuruga omu nsi eya ira bikiriho omu bihandiiko bikye kandi bikyerereirwe”. (Geisler and Nix 1986: 267; reeba naHabermas 2001: 148-49; Kitchen 1977: 131-32) Sam Shamoun naagira ati, “Twine kopi z'ebitabo bya Baibuli nka 25,000, byona nainga ebicweka byabyo. Ahabw'okugira ngu buri kimwe kikahandiikwa n'engaro, enkumi n'enkumi z'emiringo etari emwe ekabaho. Kwonka, abacencuzi b'ebyahandiikirwe, abatarikubaasa kuba abakuritsaayo, bashwijume n'obwegyendesereza envunuura ezi kandi baherize kuhendera ngu twine 98. ebicweka 33 ahari igana ebyabandize kushomwa, hamwe n'ekicweka kimwe. ebicweka 67 ahari igana bikiriho omu miringo etari emwe na emwe. N'ahabw'ekyo, twine ebicweka kikumi ahari igana by'ebyahandize kurabira omu bihandiiko. Okwongyera ahari ekyo, abarikuhakanisa nabo batungire amazima ngu tihaine ekirikukwata aha nyegyesa nkuru yoono, ahabw'okuba bingi ahari byo tibirikukira aha nshobi z'okuhandiika, okutaikirizana omubare, hamwe n'ebihandiiko ebyabaire nibiteekatekwaho nk'ekicweka ky'ebihandiiko ebyakuratsireho.” (Shamoun, “Omujurizi wa Korani”, n.d.: n.p. reeba Habermas and Licona 2004: 85) Bwanyima y'okuhanuura aha kurinda n'okujanjaaza ebyahandiikirwe omu Baibuli kurabira omu bihandiiko hamwe n'obujurizi obundi, Randall Price akagira ati, “Sayansa y'okushwijuma ebyahandiikirwe etungire oburingaaniza bw'amaani omu Endagaano Enkuru hamwe n'omu Endagaano Ensyu. Okuhikiirira oku nikureebeka ngu enshobi omu byahandikirwe (obumwe n'obumwe etari y'omugasho munonga) nereebeka omu mpapura nka 40 ahari 830 omu nvunuura zaitu ez'omurembe eza Endagaano Enkuru, hamwe n'aha mpapura ishata ahari 200 omu Endagaano Ensyu.” (Price 2007: 252)

Okwongyera aha bihandiiko bya baibuli, “ebitabo by'abakristaayo aba ira nka Clement owa Roma, Polycarp, Ignatius, na Pappias birimu buri mushororongo gwa Endagaano Ensyu” (Sundiata 2006: 74). Eki n'ekyo'omugasho, ahabw'okuba abashaija aba boona bakazarwa omu kyasha ky'okubanza. N'ahabw'ekyo, Endagaano Ensyu “neebaasa kurondoora kuruga omu kyasha ky'okubanza kyanguhi kandi ekakwatagana n'ebi twine eriizooba.” (Sundiata 2006: 75)

Tihariho enkumi n'enkumi z'ebihandiiko bya Baibuli byonka, kwonka n'engiri ina hamwe n'ekitabo ky'ebikorwa by'entumwa, kuruga aha kutandika kw'ekyasha kya kashatu (i. e. , omu kutandika kwa 200s), nizishangwa omu kihandiiko kimwe, Papyrus 45, ekishangwa omu kitabo kya Chester Beatty omuri Dublin (Williams 2018: 38). Baibuli yoono ekateerwa omu kitabo ahagati ya AD 329-440. Kopi za Baibuli ezi nizimanywa nka Kodekisi Vaticanus, Kodekisi Sinaiticus, hamwe na Kodekisi ya Alexandria; zirimu Baibuli yoono nainga haihi yoono (Enkuru na Ensyu) omu Rugriika.¹² Baibuli yoono ekavunuurwa omu Ruladini omu kyasha kya kana (Latin Vulgate). Enkumi n'enkumi z'ebihandiiko bya Baibuli, amabaraha g'abebembezi b'ekanisa abarikushoborora aha bitabo bya NT, hamwe n'envunuura z'omutaano n'ez'Oruladini, nizo zimwe na Baibuli nk'oku eriho hati. Nikyoreka butunu ngu ebihandiiko bya Baibuli hamwe n'envunuura tibirikushushana, kandi ngu Baibuli tekubireho, tekuhindwirwe, nainga ngu terononekire¹³

D. Abarikugira ngu Baibuli ehindwirwe

Abasiraamu n'abandi nibaikiriza ngu ebitabo bya Baibuli tibirikushushana nk'oku byabandize kuhandiikwa. Nk'ekyo'okureeberaho, omuhakani w'abasiraamu Jerald Dirks naagira ngu Torah “eriho hati eri hare munonga n'eya *Torah* ey'okubanza, nobu haraabe hariho ebirikukwata ahari *Torah* ey'okubanza ebirikubaasa kugumizamu nibishangwa”; nikyo kimwe, ekitabo kya Zaaburi “nikishushana n'ekya Daudi eky'okubanza, nobu haraabe hariho eshuura n'emishororongo omu zaaburi ezirikwakiirwa, nizibaasa kuba ziri omu zaaburi” ezabandize; “kandi engiri ya Yesu ey'okubanza terikubaasa kushangwa omuri Baibuli, nobu haraabe hariho ebighambo bingi ebirikugambwa ngu bikakorwa Yesu omu Baibuli, nibibaasa kuba biri ebicweka ebithahikire kuruga omu engiri eyabandize”. (Dirks 2008: 189; reeba na 'la Mawdudi n.d.: Q. 3:4n.2) reeba n'omunyakibiina ky'abasiraamu Muhammad bin Abdullaah As-Suhaym naagira ngu ebirikugambwa omu bitabo ebi bingi bikahwaho kandi byahwaho, n'okubiihaho n'okubihindura” (As-Suhaym 2006: 153-54).

Eki kikabaho kita, ryari, nkahi, ahabwenki, kandi n'oha? Abasiraamu n'omuntu weena orikugira ngu Baibuli ehindwirwe tarikubaasa kugamba. Omuhangu w'abasiraamu Yahiya Emerick naabaasa kugyerageranisa embeera “n'omuzaaano ogu omuntu arikugambira ondijjo obutumwa, reero reeba oku obutumwa burikuruga n'omuntu ow'ahamuheru. Obwahati bwingana eki omu byasha by'okujanjaara, noija kureeba oku enfumu n'emigyenzo misya birikubaasa kuhinduka ekicweka ky'enyikiriza, n'obu kiraabe kitarimu bushoborozi kuruga omu batumwa ababandize”. (Emerick 2004: 88) Sulam naagira ngu obushomankuzi n'okwetwa amaziina

¹² Ebitabo ebi bikiriho. Kodekisi ya Vatican neshangwa omu Vatican Library; Kodekisi ya Sinaiticus na Kodekisi ya Alexandria neshangwa omuri Eibikiri ry'ebitabo Bungyereza omuri London.

¹³ Okushwijuma kurungi ebyahandikirwe bya Baibuli, wagyerageranisa n'ebitabo ebindi eby'ebyaafaaayo, nikugira ngu hariho obuhame bwingi oburikworeka ngu Baibuli neyesigwa? (n. d.); reeba na Williams 2018: 111-22; Moreland 1987: 134-36; Geisler 1976: 306-13.

g'abandi, n'ebirikukwata “aha Bayudaaya n'Abakristaayo, ebitabo ebyashubirwe ababuurizi baabo, bikabura ahabw'obutamanya ebyabaire biri omu bitabo byabo, okutwara abantu nk'abaheereza batari Allah, n'obwire bureingwa obwabaire buhingwire ahagati yaabo n'ok N'ahabw'ekyo abeebembezi baabo bakahandiika ebitabo ebimwe ebi baabaire nibagira ngu nibiruga ahari Allah, kwonka tibiruga ahari Allah, kureka n'ebiteekateeko ebitahikire by'abanyabishuba n'enshobi z'abahagizi.” (As-Suhaym 2006: 78)

Okugamba ngu Baibuli ehindwirwe, tikirikwetegyerezibwa kandi tikirikuhaana n'amazima. Twaheza kugamba aha buhinduzi obuhikire obwa OT na NT hamwe n'obuhame bw'ebihandiiko ebirikworeka ngu Baibuli teshindwirwe. Tihariho bantu barungi, ebigyendererwa, obushoboorozi, nainga emigisha y'okushiisha Baibuli. bibahoireho nainga bigambirweho. Omuhandiiki w'ebyaafaayo owa ira, Josephus, akashoborora enteeekateeka y'Abayudaaya aha bikwatiraine n'okukopa ebitabo bya Baibuli y'Oruheburaayo, “Baine obumanzi bw'okugiyongeramu ekintu kyona, okugiihamu ekintu kyona, nari okugihinduramu ekintu kyona; kwonka n'eky'obuhangwa ahabw'Abayudaaya boona, ahonaaho kandi kuruga aha kuzaarwa kwabo, okuheereza ebitabo ebyo ekitiinisa nk'ebirimu engyesa za Ruhanga, n'okubigumizamu, beera oyeteekateekire kubafeera” (Josephus c.97: 1.8). Abakristaayo nibareeba ebya ira hamwe n'ebya nyensya omu muringo nigwo gumwe. Omu byasha bishatu eby'okubanza eby'obukristaayo, abakurisitaayo bakaba bari abantu bakye abaabaire nibahiiganisibwa omu bwakabaka bwa Rooma. Abbas Sundiata “naagira ngu bakaba batiine bushoboorozi bw'okuhandiika ebyafaayo. Abakristaayo abo ab'amaani kandi abaine rukundo, bakaba baine orunyiriri rw'ebitabo ebi baabaire baine nk'Ebyahandiikirwe. N'eky'obushema kuteekateeka ngu guruupu egi ey'abantu abarikwenda kurokoka ekabaasa kwikiriza omuntu weena kwongyera ahari ebihandiiko ebyabawereire kubaho kumara ebyasha bingi.” (Sundiata 2006: 72-73)

Abayudaaya n'abakristaayo boona nibakwatanisa omu Baibuli y'Oruheburaayo (Endagaano Enkuru) kandi bagitwara nk'ekigambo kya Ruhanga. Walter Eric naagira ati, “Abasiraamu bashemereire kuteekateeka munonga aha nshonga egi, Endagaano Enkuru neetwarwa nk'ekigambo kya Ruhanga, ediini ibiri ezitarikushushana kandi buri eizooba zitungirwe n'obwegyendesereza. N'ahabw'ekyo tihaine ekirikubaasika eky'okuhindura ebyahandiikirwe eby'amadiini abiri, ahabw'okuba ekikorwa ky'okuhindura kimwe kikabaire nikibaasa kworekwa ekindi”. (Eric 2011: 9-10) John Gilchrist akahendera yaagira ngu omuntu ashemereire kuhakanisa omuntu weena orikugira ngu Baibuli ehindwirwe kureeta obuhame bw'ebyaafaayo, okuhama ebigambirwe bye. “Ekyabandize kukora nenki? Nenki ekyahindikire kikagihindura ekitabo ekiriho eriizooba? N'oha owaakozire empindahinduka ezi? Zakozirwe ryari? Ku orikuhakanisa omusiraamu weena kumanya abantu abahikire abarikuteekwateekwa kuba bakozire ebihagaro omu Baibuli, omu bwire ki omu byafaayo, n'empindahinduka ki ezaakozirwe omu bihandi Obujurizi nk'obwo tiburaho.” (Gilchrist 2002: 20)

E. Abarikugira ngu Baibuli eshobire mu

Obujurizi oburi ahaiguru nibworeka ngu Baibuli ei twine eriho hati neehikire omu muringo gw'ebigambo byayo kandi neekora nk'oku yaabaire ehandiikirwe omu kubanza. Enshonga endiijo erikukwata ahari Baibuli ngu terikwesigwa n'okugira ngu terikwesigwa. Omu muringo ogundi, ekirikugambwa n'okugira ngu Baibuli terikwikirizana na sayansi nainga ebyafaayo ebirikwetegyerezibwa. Okuhakana nk'okwo tikuhikire. Mukuru w'eishomero ry'Oruheburaayo n'Orusemiti aha Yunivasite ya Wisconsin-Madison, kandi purezidenti w'ekibiina ky'eb'obuhangwa ekya Near East Archaeological Society, Keith Schoville, akagira ati, “Tushemereire kutwara Baibuli nka nkuru ahabw'okuba ebyafaayo byayo bikamanyirwe.” (Schoville 1981: 68). Omuringo gumwe ogw'omugasho ogurikworeka ngu ebyafaayo bya Baibuli nibihikire, n'okucondooza eby'obuhangwa. Omuhangu omu by'obuhangwa Titus Kennedy naagira ngu “oburemeezi oburi ahagati ya Baibuli n'ebintu eby'obuhangwa ebijumbwirwe omu myaka 150 ehwaire, n'obw'omutaano munonga, n'obw'omutaano munonga, n'obw'omutaano munonga”. (Kennedy 2020: 238-39; reeba ripoota z'okucondooza kuruga omu kitongore kya Associates for Biblical Research aha mukutu gwabo kurugirira aha bikwatireine n'ebyaabaireho)¹⁴ Ebisigarira by'ebihangirwe by'omu itaka bitumanyisize ebyabaireho, emikorere, ebigambo, emyanya hamwe n'abantu abarikugambwaho omu Baibuli, ekyabaire kitarikwetegyerezibwa.

Ekirikuzibira kimwe ahari eki n'okugira ngu bingi ebiri omu Baibuli nibigamba ahari ebyo Ruhanga, Yesu, hamwe n'abantu abandi abarikumanywa omu Baibuli ebi baakozire n'ebi bagambire. Okwihaho ekihandiiko ekirikworekwa ekirikugarukamu ebigambo ebiri omu Baibuli, eby'obuhangwa tibirikworeka ngu abantu abo boona bakakora nainga bakagamba ebihandiikirwe omu Baibuli. Okwongyera ahari ekyo, eby'obuhangwa nibyoreka ngu emyanya, emicwe, ebyabaireho, emituurire, esente, ebyombeko, abantu, hamwe n'ebindi bingi ebirikugambwaho, nibihikaana n'oku Baibuli erikubishoborora n'oku erikubishoborora. ku

¹⁴ Ekitongore ky'okucondooza aha Baibuli (<https://biblearchaeology.org/>) hamwe n'ekitongore kya Near East Archaeological Society (<https://www.neasociety.org/>) n'ebitongore bibiri ebirukworeka emirimo y'amaani y'okucondooza eby'obuhangwa omu mahanga g'omu baibuli.

haabaire hatariho ebaruha nk'egyo (Blomberg 2007: 327). Nk'oku Craig Blomberg arikugira, ekirikubaasa kuyeberwa kyaba kihikire, “nikiba kihikire kwikiriza ngu ekitarikukuyeberwa nabwo nikiba kihikire” (Blomberg 2007: 320). Ebirikuraho nibiija kugambwa aha by'okucondooza ebirikukwata ahari Baibuli ahansi.

Obujurizi bwingi nibworeka obwesigwa bwa Baibuli. Eky'okubanza, Gilbert naagira ngu abahandiiki ba baibuli, nibashoboorora butunu ngu nibaikiriza ebi barikugamba kandi nibenda ngu naitwe tukwikirize (reeba e.g., **Bir 30:19; 31:19, 26, 28; 1 Sam 12:3-5; Luk 1:1-4; Yoh 21:24-25; Byak 4:19-20; 1 Yoh 1:1-3; 2 Pet 1:16**; Gilbert 2015: 84; Waltke 2001: 29 [“Okurugiirira aha byafaayo ebirikugyenda omu maisho, obujurizi oburi omu bitabo bitaano, nibuhagira ekiteiso ky'omugambirizi ngu nikyoreka ekyabaireho”]).

Ebihandiiko ebirikworeka butunu ekigyendererwa ky'abahandiiki biine akakwate n'ekya kabiri kandi ekirikukwatanisa, n'okugira ngu ebyahandiikirwe bya Baibuli ebirikukwata aha byafaayo ebitarikushushana, timipango, tibitebyo, kandi tibiri ebitarikwetegyezibwa. Nk'eky'okureeberaho, ebyahandiikirwe ebirikukwata aha kufuruka kwa Israeli kuruga omuri Egypt omu bitabo bitaano eby'ebyafaayo bikateebwaho nk'ebyafaayo ebihikire omu muringo ogurikworeka okujaguza okw'obwesigwa bwa Ruhanga omu kufuruka okuri omu Zaaburi. Kenneth A. Kitchen, pufofeesa omu ishomero ry'eby'obuhangwa, eby'obuhangwa, hamwe n'eby'obuhangwa bwa Egypt, omu yunivasite ya Liverpool, naagira ngu "okukwatanisa kw'amaani n'ekya Nile [i. e. , ebikwatiraine n'omugyera Nile] hamwe n'embeera ezirikukwataho ezirikworekwa omu byahandiikirwe bya Okuruga, biine amakuru marungi. Eky'okubanza n'eky'omugasho munonga, nikimaraho ekigyendererwa kyona eky'okusherura ebyeshongoro ebirikushangwa omuri Zab. 78 na 105. Eki nikyoreka omuringo gw'eby'obuhangwa ogwabaire guriho omuri burugwa izooba obwa kare. . . . Orurimi hamwe n'ebyevugo byabaho hamwe, “*orurimi niryo rw'okubanza kandi ebyevugo nibyo byakabiri.*” (Kitchen 2003: 252, emph. in orig.)

Ebyafaayo n'amazima, okutashushana n'emipango, ebitebyo, nainga ebitarikwetegyezibwa ebirikugambwa omu Baibuli, n'eky'okubanza, n'eky'okubanza omu engiri za Yesu Kristo. C. S. Lewis, owaabaire ari omuhanguzi omu yunivasite ya Oxford okumara emyaka makumi ashatu omu bitabo by'obuhangwa n'obuhangwa, reero yaheebwa entebe y'obuhangwa n'obuhangwa omuri Magdalen College, Cambridge, akahandiika ngu omuntu ku “yaangambira ngu ekintu ekiri omu Ngiri n'ekyabazayo nainga Rukundo . . . Ntwire ninsoma ebitontome, ebirikukwata aha rukundo, ebitabo by'okureeberaho, engano, n'enfumu amagara gangye goona. Nimanya oku bari. Nimanya ngu tihaine n'omwe aharibo ori nk'ogu”. (Lewis 1967: 154-55; reeba na Geisler 1976: 320; Blomberg 2007: *passim*) Richard Buckham akongyeraho ngu engiri nizooreka emiteekateekyere y'abagirika n'abarooma ab'ebyafaayo omu bwire obwo, abaabaire nibaheereza ekitiinisa okukira ripoota zoonza ez'abajurizi n'abo abaabaire bejumbire omuri ebyo eb Eki nikigumizamu ahabw'okuba ebyabaireho bingi nibigambwa omu muringo ogurikwetongoire abajurizi nainga ripoota ezirikuhingura ahari omwe; eki n'eky'omugasho ahabw'okugira ngu “okuhama kw'ingiri n'omuringo gw'omugasho omu kumanya amazima g'ebyafaayo” (Blomberg 2007: 199). Engiri nizikoresa n'ebiteekateeko ebirikukwata ahari Yesu eby'abantu abaabaire batarikumwikiriza. Ebyo tiburugo bw'ebihandiiko ebitehikire ebyahandiikirwe bwanyima y'ebyabaireho kukora eby'obutegeyeke nainga ebindi ebigyendererwa by'abantu. Mazima, omuringo gw'okuhandiika ebirikugyenda omu maisho gukaba gutariho omu kyasha ky'okubanza n'ekya kabiri kandi gukaba gutatandikirweho mpaka omu kyasha kya ikumi na mwenda (Lewis 1967: 155; reeba na Lewis 1970: 158-59). Okwongyera ahari ekyo, ebitabo bya Endagaano Ensyu bikahandiikwa emyaka nka 20-40 (okukira munonga nka 65) bwanyima y'obuheereza bwa Yesu, okufa, n'okuzooka. N'ekyarugiremu, “hakaba hatariho obwire burikumara obw'enfumu n'enfumu nyingi kweyongyera n'okubuzabuzama amazima g'ebyafaayo omu muringo gw'omugasho”. (Moreland 1987: 156) Eky'ahamuheru, omu Baibuli yoonza, harimu ebintu bingi ebirikushetsya ebirikukwata aha bantu abakuru, ekirikworeka ngu abahandiiki bakaba nibagezaho kureebeka gye nainga kuba abagaiga. N'amazima, entumwa za Endagaano Ensyu enyingi bakafeerwa okwikiriza kwabo kandi abantu tibarikufeerwa ebi barikumanya ngu n'ebishuba.

Eky'okubanza, abahandiiki ba Baibuli buriija nibagamba aha bintu ebyabaireho, ebirikubaasa kuhamibwa. Nk'eky'okureeberaho, ebirikugambwa omu baibuli kuruga omu Okuruga kuhika omu Eky'Ebiragiro nibyoreka amazima g'ensi, ti ebiteekateeko. “Ebikondo ebirikwetantara omwonyo, amaizi kuruga omu mabaare, emicwe y'ebinyonyi, enyonyi, n'ebirara. nikyoreka embeera y'omubyaro eyaabuzima, ekirikwetenga obwengye bw'omubyaro (ti okushoma ebitabo omuri Babulooni nainga Yerusalemu)”. (Kitchen 2003: 311) Nikyo kimwe, omuri NT, Luka 3:1-3 yonka erimu ebigambo bingi ebirikukwata aha bantu b'ebyafaayo, emyanya, embeera, hamwe n'ebyabaireho, buri kimwe ekirikubaasa kuyeberwa kandi kikakyeberwa, nainga kikasisikarira yaaba Luka yaaba aine enshobi. Engiri ina zoonza zirimu okushoboorora okuhikire kw'amaziina, emyanya, ebimera by'omubyaro, enkora y'esente, endimi z'omubyaro, emicwe etari ya buriija hamwe n'emigyenzo y'omubyaro, byona ebirikwetenga okumanya okuhikire kw'omubyaro, kandi byona bikareetera engiri kugambwa (reeba Williams 2018: 51-86).

Engiri ya Yohaana nehereza amakuru maingi agarikukwata aha myanya, erikworeka ngu omwanya

gumwe guri “haihi” n'ogundi (**Yoh 3:23; 11:18; 19:20, 42**) nari okuheereza amaziina g'emyanya omu Ruheburaayo, kugira ngu gatungye okumanywa kurungi (**Yoh 5:2; 19:13, 17**). Yohaana naagira ngu omuntu naaruga Kana yaaza Kaperenaumu (**Yoh 4:47, 49, 51**) kandi akaruga Kaperenaumu yaaza Yerusaalemu (**Yoh 2:13**). Buriijo, omu matemba g'ensi, abantu nibateekateeka ngu okuza ahaiguru n'okuza omu matemba, kandi okuza ahansi n'okuza omu mashuuma. Yerusaalemu eri omu mashuuma ga Galilaaya. Kwonka, Kaperenaumu eri nka fuuti 700 ahansi y'omutindo gw'enyanya kandi Yerusaalemu eri nka fuuti 2500 ahansi y'omutindo gw'enyanya. N'ahabw'ekyo, ebigambo bya Yohaana nibihikaana n'omwanya. Ekyo nikimwe aha bintu bikye ebirikworeka ngu abahandiiki ba Baibuli bakaba nibamanya ekibarikugambaho (reeba Williams 2018: 51-62 aha bikwatiraine n'obwengye bw'abantu b'omutaano n'oburikwetegyerezibwa abahandiiki b'engiri ina [“engiri tizirikwetegyerezibwa gye omu by'obuhangwa bwazo wagyerageranisa n'ebindi”]).

Matayo na Mako bombi nibagamba aha ekibiina erikwetwa “aba Herodians” (**Mat 22:16; Mak 3:6; 12:13**), Mako na Luka nibagamba aha “kwegugunga” okwareteire Baraba okusibwa (**Mak 15:7; Luk 23:19, 25**) kandi Yohaana naagira ngu Anasi akaba ari ishenkazi wa Kayaafa (**Yoh 18:13**). Paul Barrett naagira ati, “Amahurire nk'ago tigarikushangwa omuri Josephus nainga oburugo obundi bwona obu turikumanya. Ebirikukiraho nka ebi, kandi tugambireho bikye, tibirikubaasa kubaho bwanyima n'ahandi. Ebirikukwataho nibikwata aha byafaayo bya Yesu nk'oku byabaire nibijukwa abeejumbiremu kandi bikagambwa kuruga aha ntandikwa.” (Barnett 1990: 81) Omu bwiire bukya, ebirikugambwa omu Baibuli byona biine obuhame oburikworeka ngu abantu, emyanya, hamwe n'ebintu ebyabaireho bikagambwa abajurizi abaabaire nibamanya ebi baabaire nibagambaho.

Ekya kana, hariho enshonga endiijo erikureetera Baibuli kuba ey'omutaano kandi erikubaasa kuhindurwa. “Nikyo kitabo kyonka ekyakozirwe omuntu, nainga guruupu y'abantu, ekirimu obunabi bwingi oburikukwata aha mahanga, ahari Israeli, aha bantu boona omu nsi, aha ndembo ezimwe, hamwe n'okwija kw'Ogwo owaabaire naija kuba masiya” (Smith 1961: 9). Haihi ebicweka 27 ahari igana ebya Baibuli birimu obunabi (Payne 1980: 12-13). Yesu akakora obunabi emirundi mingi (e.g., **Mat 24:25; Yoh 13:19; 16:13**). Obunabi bukakora, omu bintu ebindi, okworeka okubaho kwa Ruhanga n'okwejumba kwe omu magara g'abantu be (**Yosh 3:10; Isa 42:9**), okushagika abeebembezi abarikwera omu maisho g'abantu (**Yosh 3:7**), okubagaruramu amaani n'okubahuumuriza (**Kut 28:15-22; Kur 3:11-12; 1 Sam 10:1-7**), okworeka okwikiriza kw'omuntu (**1 Sam 17:37; Heb 11:22**), n'okureetaho okwikiriza n'okugira amagara marungi n'okureetaho okwikiriza n'okugira amagara marungi (**Nah 1:15; Yoh 14:29; 2 Pet 1:19; Kush 1:3**). Wilbur Smith naagira ati, “Ensi eya ira ekaba eine oburyo bwingi bw'okumanya ebiro bya nyensya, oburikumanywa nk'okuraguza, kwonka ti omu bitabo by'orugriika n'orulatini [nainga Korani y'obusiraamu hamwe n'ebitabo by'amadiini agandi], nobu byakuba nibikoresa ebigambo by'obunabi n'obunabi, nitubaasa kushanga obunabi oburikworeka ekintu ky'omutaano ekirikuza kubaho omu biro by'omumaisho, nainga obunabi oburikworeka omujurizi arikwija omu bantu” (Smith 1961: 9).

Ekitongore kya Reasons to Believe nikigamba aha bunabi ikumi na bushatu oburikukwata ahabintu ebitarikushushana. Nibahendera bati, “Obushoboorozi bw'okushangwaho omu bwire butari bumwe na bushatu n'obw'omurundi gumwe ahari 10138 (138 nikishushana n'omuhendo gw'abantu 10 omu kuteebereza okuri ahaiguru). Kubaasa kuta omuhendo omu nteekateeka, oburemeezi obu nibubaasa kugyerageranisibwa n'omugisha ogurikworeka ngu ekiragiro kya kabiri ekya thermodynamics nikijja kuhindurwa omu mbeera ehairwe (nk'okureeberaho, yingini ya peteroori nejja kwefuriiza omu bwire bw'okwotsya, nainga obutagatsi nibuza kuruga omu mubiri og Okugamba kyanguhi, kurugirira aha bunabi ikumi na bushatu, ebyahandiikirwe omu Baibuli nibibaasa kugambwa ngu nibyesigwa kukira ekiragiro kya kabiri ekya thermodynamics.” (Enshonga n. d. 4) Enshonga y'obunabi bwa Baibuli nejja kugaruka kugambwaho omu **shuura ya III**, Yesu okuhikiiriza obunabi.

Ekya kataano, tikihihire okugamba ngu Baibuli eijwire enshobi n'okwehakanisa. Ahabikwatireine na Endagaano Ensy, Walter Kaiser naagira ati, “Ebyobuzima, kuruga omu burugo bwona, ku birikumanywa kurungi, burijjo nibihanya ebirikukwata aha bantu, abantu n'emyanya ya Endagaano Enkuru kurabira omu bujurizi bw'eb'obuhangwa, oburikukwata aha by'obuhangwa n'obuhangwa obur N'obu haraabe hariho ebihandiiko bikye kuruga omu rukumi rwa kabiri hamwe n'ekicweka ky'okubanza ekya rukumi rw'okubanza BC (i. e. , obwire bw'ebintu ebirikushoboorwa omu bitabo bitaano), ebintu eby'obuhangwa ebirikujumburwa abakugu omu by'obuhangwa bw'omu itaka, bikakwatanisa abakuru b'amahanga [i. e. , Abraham, Isaac, and Jacob] hamwe n'obuhangwa bw'omulembe gwa Bronze ogwahagati omu muringo gw'omutaano (Livingston 1974: 205, 261; reeba Albright 1954: 236). J. A. Thompson akongyeraho ngu endembo za Ur, Haran, Nahor, hamwe n'endembo ezindi nyingi omu mwanya ogu [Mesozopotamiya] nizimanywa kuruga omu bihandiiko, kandi obumwe n'obumwe eiziina erikushushana nirikozesibwa aha muntu omu biiburi (Thompson 1982: 26). N'amazima, ekitabo kya Lament for the Destruction of Ur (ekitongore ky'ebitontome ekya Mesopotamia) nikyoreka okucwekyerezibwa kwa Ur omu mwaka gw'ahamuhuru gw'omugabe Ibbi-Sin owa 3rd Dynasty of Ur

omu 1950 BC (reeba Kennedy 2020: 24-25). Eki nikihama ngu Ibrahimu akaba yaaruga omuri Uri omwaka 1950 gutakahikire, ekirikuhikaana n'obwire bwa Baibuli omu **Okutandika 11:31-12:5**. Ebihandiiko ebirikukwata ahari Yusufu omuri Misiri (**Okutandika 39-50**) bishemereire kuba byahandiikirwe omuntu owabaire naamanya emicwe ya Misiri, kandi nangwa n'ebikopo by'abantu omu kitebyo bihandiikirwe oburugo obutari bwa Baibuli kuba obuhikire (Thompson 1982: 46-47; reeba na Kaiser 2001: 84-96; Kennedy 2020: 29 . [“Ebiragiyo, emigyenzo, n'emihendo ebirikuba biri omu biragiyo bya Hammurabi kuruga omu kyasha kya 18 BC omu myaka y'ekikomo eyahaiguru hamwe n'ebirikukwata aha bantu kuruga omu bwire bwa Isaac, Jacob, na Joseph omu Okutandika nibyoreka ngu ebintu ebyo bikabaho omu bwire bumwe kandi nibyoreka gye embeera y'obwire obwo obwire obuhikire.”]).

Omuntu ku arikugyenda omu maisho omu byafaayo bya Israeli eya Endagaano Ensyaa, okuhikaana kw'ebyaafaayo bya Israeli eya ira n'ebindi ebirikumanywa ebirikukwata aha magara g'abantu omuri burugwa izooba oburi haihi nikugyenda omu maisho. Eki nikitwariramu ebirikukwata ahari Musa hamwe n'okuruga omuri Egipta. Omuzaano gwa Egypt oguhindwirwe kandi gukahandiikwa omukugu omu by'obuhangwa bwa Egypt William C. Hayes omuri 1972 akahandiika amaziina g'abahuuku 95. Nikihama ngu n'ebintu bikye nk'eiziina ry'omwe aha bazaarisa ba Egypt omu **Kur 1:15** (Shiphrah) n'ebihikire (reeba Aling 2010: n. p. ; Albright 1954: 237; reeba na Rohl 2015, Associates 2019, Windle 2021, hamwe na firimu y'ebihandiiko eya *Patterns of Evidence: The Exodus* (2014) ahabw'obuhame oburikukwata ahari Musa hamwe n'okuruga) Ekihandiiko ekirikuruga 1400 KA aha kisiika ky'omunda omuri Hekalu ya Misiri nikigamba aha “ensi y'abazengerezi ba Mukama.” Kennedy naareeba, Kuruga abantu aba ira bonka abarikumanywa nk'abaramya Yahweh bakaba bari Abaisraeli nainga Abaheburaayo, nikikuratira omu muringo ogurikwetegyezibwa ngu abafuruki aba bakaba bari Abaisraeli batakatandikire kutuura omuri Canaan (Kennedy 2020: 61). Obwire bw'ebihandiiko ebyo nibushushana n'obwire bw'okuruga omuri Israeli nk'oku kirikworekwa omu Baibuli. Orugyendo orwakozirwe Abaisraeli omu eihanga rya Kanaani, ahanyima y'okuruga omuri Egypt, nk'oku kirikworekwa omu **Kub 33:45b-50**, rukakasibwa maapu za Egypt, nk'oruruguuto rwa Egypt orurikutamburira omuri Transjordan aha muheru gw'obwire bwa Bronze (Krahmalkov 1994: 58). Ebiragiyo hamwe n'ebihandiiko ebirikworeka ngu ebiragiyo bya Musa bikaba biri eby'obutegyeki [i. e. , Sawuli atakabeire omugabe wa Israeli ow'okubanza omuri 1050 KA] kandi akahikaana n'obwire bwa Musa kurungi (Livingston 1974: 261). Nikyo kimwe, *enkora* y'endagaano ya Musa hamwe n'ebiragiyo byayo (Okuruga-Ebiragiyo na Yosua 24) n'enkora nungi y'obwire bw'okuruga omuri Israeli, obwahati omu kyasha kya 14th/13th KA, kandi *butari kare ninga bwanyima* aha obuhami ouriho.” (Kitchen 1977: 79, okuhama. Omu y'okubanza) Enyimaho, akacweka kakye k'ekitooma k'erangi erikutukura kakajumburwa, k'emyaka nka 3800 ey'obukuru, ekyasangirwe kirimu erangi erikukoresa erangi erikushohozibwa kuruga omu biwuka ebirikwetwa oak, ekirikuhikaana n'akakooko akarikwetwa “munyongororwa gurikutukura” akarikugambwaho emirundi makumi abiri n'etaano omur Baibuli (reeba, e.g., Kur 26:1; Lev 14:6). Erangi egi ekaba ekoresibwa omu ihema hamwe n'emyenda y'abanyamurwa. Okujumburwa “nikureeta obuhame oburikwetegyezibwa oburikworeka ngu hakaba hariho amakorero g'emyenda omu nsi eya ira, ekirikureetaho entaaniso ahagati y'ebihandiiko hamwe n'ebirikujumburwa ab'eb'obuhangwa.” (“Discovery of ancient textile” 2024: n.p.; reeba Sukenik, et al., 2024: 104673).

Ebihandiiko bya Baibuli ebirikukwata aha ku Abaisraeli basingire ekicweka kya Yorudani kyona ahanyima y'okuruga omuri Yersaalemu, nibihambwa eby'obuhangwa n'ebindi ebitarikukwata ahari Baibuli. Nk'eky'okureeberaho, Purofeesa Emeritus owa Endimi hamwe n'ebyahandikirwe ebya burugwa-Izooba aha Yunivasite ya Michigan, Charles Krahmalkov, naashoboorora ngu ebirikugambwa omu **Baramuzi 4-5**, “birimu ebyafaayo n'ebirikukwata aha myaka y'ekikomo eyahwaire, obutuufu bwabyo bukakasibwa ebihandiiko bya Misiri eby'obwire obwo. Hakabaho omugabe orikwetwa Yabini. Emyanya erikugambwaho omu Baibuli ekabaho omu bwire obwo. Tihaine ekihandiiko kyona ekyabaire kigingiriirwe.” (Krahmalkov 1994: 62) “Israili” neegambwaho omu bwijwire aha kitebe (eibaare ry'amabaare eririkwemerera nainga empagi eririkworeka ebihandiiko) ekya Merneptah, owaabaire naategyeka Misiri kuruga 1224-1216 KA, “ekirikworeka ngu omu bwire obu bakaba bari abantu abarikwetegyezibwa ahabwiie obu omuri Palastina” (Thompson 1982: 64). Ahanyima y'okuhanuura aha maapu za Misiri eza ira hamwe n'ebindi bihandiiko, Krahmalkov akahendera ati, “Omubwiire bukya, ekitebyo kya Baibuli ekirikukwata aha kutahirira ekicweka kya Yorudani ekyatandikireho okuhangura Palestine yoona nikigambwa kurugirira aha byafaayo ebihikire” (Krahmalkov 1994: 58).

Bwanyima y'eihanga rya Israeli kuhinduka obutegyeki bw'obugabe, okusima eby'eihanga rya Dan ery'obuhangwa omu 1993 kikajumbura ebicweka by'ekitabo ky'obusinguzi ekya Aramaic eky'omu kyasha kya mwenda KA ekirikugamba ahari kabaka wa Israeli hamwe n'enju ya Daudi. 847-842 (Dever 2001: 128). Eki nikihama ngu Daudi akamanywa n'aheeru ya Israeli nk'omugabe wa Israeli kandi mukuru w'ekika kya Daudi, kandi nikihama n'obwire bwa Daudi omu baibuli (Kennedy 2020: 99). Akabonero ka jasper omu kyasha kya ikumi, akarikusimburwa kuruga omu irembo rya Megido omu matemba ga Israel, karimu ebihandiiko by'Oruheburaayo “ebya Shema, omuheereza wa Yeroboamu,” nikihama ebiro n'obutegyeki bw'omugabe

buzaahe, abarikuhakanisa Nehemia, Sanbalati, Tobiya, na Geshem (**Neh 2:10, 19**) boona bahamiibwe ab'eby'okukuchondooza (Kaiser 2001: 100-1).

Ebi byona nibyoreka ngu ebyabaireho omu OT bikahandiikwa kandi bikabaho obu barikugira ngu bikahandiikwa kandi bikabaho. Bwanyima y'okugamba aha burugo bwingi bw'obuhame bw'eby'obuhangwa, ebyahandiikirwe, eby'obuhangwa hamwe n'ebindi ebyafaayo ebirikuhamya ebyahandiikirwe omu Baibuli, Kitchen akagarukamu ekishushani arikugira ati, “Twine omutindo murungi ogurikuguma nigugyenda omu maisho, ogurikworeka enkoragana kuruga nk'omwaka gw'enkumi ibiri B. C. (n'emirandira y'okubanza) okuhika omuri 400 B. C”. (Kitchen 2003: 500; reeba Kennedy 2020: 11-173). Albright naashoborora ngu eby'obugaiga bw'omu itaka bikakasize engyenderwaho ya Baibuli omu “muringo ogutarikwetegyezibwa”; naahendera ebihandiiko bya “Baibuli ebirikukwata aha byafaayo bihikire aha rurengo orurikusinga ebiteekateeko by'omwegi weena ow'omurembe ugu” (Albright 1954: 123-24, 229).

Embeera nishushushana omukukwata aha Endagaano Ensyia. Keith Schoville naagira ngu ebihandiiko bya Endagaano Ensyia “bikateebwaho kurungi nk'ebyafaayo by'amazima kukira ebihandiiko ebindi eby'obukuru kuruga omu nsi eya ira” (Schoville 1981: 69). Omu mazima, William F. Albright akagira ngu amashomero ga Endagaano Ensyia agabaireho omu kyasha kya ikumi na mwenda, agakiriho, “gari enyima ya eby'okucondooza, kandi n'ahabw'ekyo, ahabw'okugira ngu gakombekwa *omuri Luf* [omumwanya], nigagumire munonga obwahati. (Albright 1964: 29). Ahabw'okuba Yerusalemu ekacwekyezibwa Abarooma omuri BO 70 kandi orurembo orusya orw'ekikaafiire rukatebwaho omuri AD 135, kandi ahabw'okuba Yerusalemu eriho hati erimu abantu baingi, kigumire kukora eby'obuhangwa n'okumanya emyanya y'obuhangwa omu Yerusalemu erikugambwaho. Endagaano Ensyia. Kwonka, ebyahandiikirwe omu NT ebirikukwata aha myanya egyo ebirikworekwa, buriijo nibiba biri ebihikire. Ebyo harimu ekidiba kya Beseseda hamwe n'emanya etaano ei kirimu erikugambwaho omuri in **Yoh 5:1-2** (reeba Bruce 1960: 94; Wenham 1998: 8) kandi “Ebarazat” neyeta “Gabbath” omu Ruheburaayo(Aramaic) ekirikugambwaho omu **Yoh 19:13**. Okucondooza kwabo nikuhama ebihandiiko bya Yohaana (reeba Albright 1954: 245) Okukomerwa kwa Yesu kuhandiikirwe omu bihandiiko hamwe n'omu bishushani by'abarooma abarikuhakanisa kuruga aha muheru gw'ekyasha kya 1 kuhika aha ntandikwa y'ekyasha kya 2 (Kennedy 2020: 194-97). Bruce naahandiika ebindi bingi ebirikuhamya ebihandiiko bya NT, otwariiremu n'ebikye omu ndagaano ensya (Bruce 1960: 95; reeba na Kitchen 1977: 132; Kennedy 2020: 175-136; Blomberg 2007: 327-31). Sir Frederic Kenyon, omucondooza w'eby'obuhangwa, akahendera yaagira ati, "Obwire ahagati y'ebiro by'okuhandiikwa hamwe n'obuhame oburikukirayo nibuba bukya munonga kandi oburikworeka ngu Ebyahandiikirwe bikahika ahariitwe nk'oku byahandiikirwe, obwahati bihirweho. Byombi *amazima* hamwe na obwesigwa bw'ebitabo by'Endagaano Ensyia, nibibaasa kutwarwa nk'ebirikwikirizibwa.” (Kenyon 1949: 288-89, emph. in orig.; reeba naKitchen 1977: 132)

Okwongyera aha eby'okucondooza, eby'okuhandiika, eby'omurembe hamwe n'ebindi ebirikukwata aha byafaayo, Baibuli “eijwire ebirikukwata aha ebijumbwirwe abanyasayansi ebyabaire bitarikubaasa kubaho kuhisya emyaka 3,000 enyimaho. Ebihandiiko ebirikukira obwingi nibihakanisa ebya sayansi eya obwire obwe eibyahandiikirwe”. (Reasons n.d.: 5) Ebi abanyasayansi bagambire nibitwariramu: enamba y'enyonyoozi erikurenga akahumbi kamwe (**Yer. 33: 22**); buri nyeenye n'ey'omutaano (**1 Kor. 15:41**); omushana nigutambura (**Yub. 38:19-20**); empewo eine oburemeezi (**Yub. 28: 25**); omuyaga niguhaha omu muyaga (**Omu. 1:6**); eshagama n'oburugo bw'amagara n'okukiza (**Lev 17:11**).

Ebitabo bingi bihandiikirwe ebirikworeka n'okutereza ebiteekateeko ebitahikire ebikozirwe kurwanisa amazima ga Baibuli.¹⁶ Gilbert naagira ati, “N'obu Baibuli etwire neetahirirwa abantu abarikubangaanisa kumara

¹⁶ Eby'okureeberaho bikye by'ebitabo nk'ebyo n'ebi: Randall Price, *Searching for the Original Bible* (Eugene, OR: Harvest House, 2007) (Envunuura za Baibuli, enkora y'okuhindura abantu abatukuvu, obwesigwa); Robert Wilson, *A Scientific Investigation of the Old Testament* (New York: Harper, 1929) (obwesigwa bwa OT); Craig Blomberg, *The Historical Reliability of the Gospels*, 2nd ed. (Downers Grove, IL: IVP Academic, 2007) (okuhanuura aha bitabo, eby'okutangaaza, hamwe n'ebindi ebirikworeka obwesigwa bw'engiri); Craig Blomberg, *The Historical Reliability of the New Testament* (Nashville: B&H Academic, 2016) (okuhanuura aha bihandiiko, eby'okutangaaza, hamwe n'ebindi ebirikworeka obwesigwa bwa NT); C. Stephen Evans, *The Historical Christ and the Jesus of Faith: The Incarnational Narrative as History* (New York: Oxford University Press, 1996) (okuhanuura aha biteekateeko by'obufirosofo n'eby'obuhandiko by'abashomi ba Baibuli ab'obunaku obu hamwe n'obwesigwa bw'ebyafaayo ebirikukwata ahari Yesu omu Baibuli); J. Warner Wallace, *Cold-Case Christianity* (Colorado Springs: David Cook, 2013) (obwesigye bwa NT kuruga owabaire atarikwikiriza omuri Ruhanga hamwe n'omurimo gw'okushwijuma ebihagaro); Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids: Eerdmans, 2008) (engiri n'obujurizi bw'abaturizi); Norman Geisler na Thomas Howe, *The Big Book of Bible Difficulties* (Grand Rapids: Baker, 1992); Gleason Archer, *Encyclopedia of Bible Difficulties* (Grand Rapids: Zondervan, 1982); (ebiteekateeko ebirikuhamya nainga ebizibu kuruga omu bitabo bya Baibuli); Jason Lisle, *Keeping Faith in an Age of Reason* (Green Forest, AR: Master Books, 2017) (ebiteekateeko ebirikuhamya ebiteekateeko bya Baibuli); John Hayley, *Alleged Discrepancies of the Bible* (Grand Rapids: Baker, 1977) (ebiteekateeko ebirikuhamya); Titus Kennedy, *Unearthing the Bible* (Eugene, OR: Harvest House, 2020) (ebijumbwirwe kuruga omu

emyaka erikurenga magana abiri, nikiba kiri eky'omugasho kugamba ngu buri kigambirwe ngu neekontana, ekitarikuhikaana, hamwe n'enshobi, kitungirwe n'omuringo gumwe ogurikwetegyerezibwa, kandi obumwe n'obumwe n'okukiraho.” (Gilbert 2015: 97). Omu bwiire bukuye, turikwihirira aha bi Baibuli erikugamba ahariyo, omutindo n'ekigyendererwa ky'abahandiiki baayo, oku Baibuli erikwesigwa, n'emiringo etari emwe n'emwe ei ebyahandiikirwe omu Baibuli byayorekwamu, nitubaasa kugira obwesigye bw'amaani omu bi Baibuli erikwesigwa ripoota (reeba Geisler 1976: 314-27).

Obundi enshonga nkuru erikukwata ahari Baibuli yaaba ehikire nainga ngaaha, n'eshonga y'obuhangwa, i.e., yaaba sayansi y'obunaku obu, na munonga ey'entunguka, eyorekire ngu Baibuli terikwetegyerezibwa kurugirira ahari sayansi. Eki nikigambwaho omu **kicweka kya 2** omu kitabo eki. Omu nshonga egi, kishemereire kwetegyerezibwa ngu, omu kugyezaho kwetegyereza kurungi eki Baibuli erikugamba aha by'obuhangwa, otwariiremu n'emitwarize ya Baibuli etarikushushana, hamwe n'okukoresa orurimi rw'akamanyiso hamwe n'orw'eb'obuhangwa, abacandooza abatarikushushana batwireho engyenderwaho z' Ebiteekateeko ebitarikushushana ebirikukwata aha ku Baibuli erikutwarira eby'obuhangwa, nibigarukwamu omu n.80, ahansi.

F. Yesu Kristo akaikiriza obwesigwa bwa Baibuli

Steve Moyise naagira ngu “engiri ina eziri omu Endagaano Ensyu nizooreka Yesu arikujuura kuruga omu mirongo 60 y'ebahandiikirwe [i. e. Endagaano Enkuru] n'okukoresa emirundi ebiri omubare gw'ebintu ebirikugambwaho hamwe n'ebindi ebirikugambwaho” (Moyise 2010: 3-4). Ebihandiiko ebi nibiruga omu bitabo byona ebya Endagaano Enkuru, otwariiremu ebihandiiko 26 kuruga omu biragiro, 16 kuruga omu bitabo, kandi 15 kuruga omu baanabi (Moyise 2010: 4). Eki n'eky'omugasho ahabw'okuba Yesu akaikiriza ngu OT n'ekigambo kya Ruhanga kandi ebigambo byayo tibikasisikaire (**Mat 5:17-19; Yoh 10:33-36**). Akagamba ahari Baibuli nk'eyine obushoborozi. (**Mat 4:1-11; 22:23-30; Luk 4:1-13; Yoh 13:18; 17:17**). Akeeta Endagaano Enkuru “*ekigambo kya Ruhanga*” (**Mak 7:13; reeba Mat 22:31-32; Yoh 10:34-35**), “*ekiragiro kya Ruhanga*” (**Mat 15:3**) kandi “*amazima*” (**Yoh 17:17**). Agyinzire ngu Endagaano Enkuru ekahandiikwa omu bigambo, kurugiirira aha bigambo hamwe n'emiringo y'ebikorwa (**Mat 5:17-19; 22:31-32, 43-45; Luk 16:17**). Akahamya ngu Ruhanga akagamba kurabira omu bantu (**Mat 22:43; 24:15**) kwonka, omu bwire bumwe, akataanisa Baibuli aha migyenzo y'abantu (**Mat 15:6; Yoh 5:46-47**) Akagira ngu buri kimwe eki yaagambire n'ekigambo kya Ruhanga. (**Yoh 8:28-29; 12:44-50**). Akajumirira okuremwa kw'abantu kwetegyereza Baibuli. (**Mat 22:29; Luk 24:25; Yoh 3:10**). Akagira ngu “*ebyahandiikirwe tibirikubaasa kuhendekwa*” (**Yoh 10:35**) kandi “*nikyanguhi amaju n'ensi kuhwaho, okukira akacweka kamwe k'ebiragiro kuhwaho*”. (**Luk 16:17; reeba Mat 5:18**).

Yesu akaba naikiriza ngu ebyabaireho hamwe n'abantu abarikugambwaho omu bitabo bya ira, bikaba biri ebitehikire, otwariiremu ebya Baibuli ebirikukwata aha kuhangwa, Adamu na Haawa, hamwe n'entebekanisa ya Ruhanga y'obushwere (**Mat 19:4-6; Mak 10:6; Luk 11:50**); Kayini na Abeeli (**Mat 23:34-35; Luk 11:51**); Noa hamwe n'omwegyemure (**Mat 24:37-39; Luk 17:26-37**); Ibrahim, Isaaka, na Yakobo (**Mat 22:32; Luk 16:22-31; Yoh 8:56-58**); Looti hamwe n'okucwekyerezibwa kwa Sodoma (**Mat 10:15; 11:23-24; Luk 10:12; 17:28-32**); Musa n'ekisaka ekirikwotsya (**Luk 20:37-38**); Musa n'okwihaho enjoka omu ihamba (**John 3:14**); mana omu ihamba omu bwire bw'okuruga omuri egi eihanga (**Yoh 6:49**); Musa niwe yahandiikire ekitabo kya Toora (**Mat 8:4; 19:7-8; Mak 1:44; 7:10; 10:3-5; 12:26; Luk 5:14; 16:29-31; 20:37; 24:27, 44; Yoh 3:14; 5:45-47; 6:32; 7:19, 22-23**); Eliya na Elisa bakaba bari ba nabi kandi bakozire eby'okutangaza (**Luk 4:25-27**); Yona omu kyenyanja kihango (**Mat 12:39-40**); Yona n'okweteisa kwa Nineeve (**Mat 12:41**); Daniel akaba ari nabi (**Mat 24:15-16**); Yohaana omubatizi akaba agambirweho omu bitabo bya ira (**Mat 11:10; Mak 1:2; 9:13; Luk 3:4; 7:27**); Sitaane (**Mat 25:41; Luk 10:18; 22:31-32; Yoh 8:44**); emizimu n'emyoyo (**Mat 8:28-32; 9:32-33; 12:25-28; Mak 1:23-26; 3:11-12; 5:1-13; 7:26-30; Luk 4:33-35; 9:1, 37-42; 10:17-20**); baamaraika (**Mat 13:41, 49; 16:27; 18:10; 22:30; 24:31, 36; 25:31; 26:53; Mak 8:38; Luk 15:10; 16:22; 20:36; Yoh 1:51; Kush 3:5**); amagara bwanyima y'okufa, eiguru na geyena (**Mat 10:28; 22:29-32; 25:31-46; Mak 12:24-27; Luk 16:19-31; 20:34-38; 23:42-43; Yoh 3:16; 5:24-29; 11:25-26; Kush 1:18**); n'eb'okutangaza bya OT (**Mat 12:39-40; Luk 4:25-27**). Arthur Lindsley naahendera, “nikireebeka akaikiriza

biijusyo ebirikukwata ahari Baibuli); Ray Comfort, *Scientific Facts in the Bible* (Gainesville, FL: Bridge-Logos, 2001) (ebirikukwata ahari sayansi bingi ebiri omu Baibuli); Henry Morris, *The Biblical Basis for Modern Science* (Green Forest, AR: Master Books, 2002) (okuhika kwa sayansi omu bya Baibuli); Josh McDowell, *Evidence that Demands a Verdict* (San Bernardino, CA: Here's Life, 1979) na *More Evidence that Demands a Verdict*, rev. ed. (San Bernardino, CA: Here's Life, 1981) (obuhame bw'ebyafaayo oburikworeka obwesigwa bwa Baibuli hamwe n'amazima g'obukristaayo); Norman Geisler na Paul Hofman, eds., *Why I am a Christian: Leading Thinkers Explain Why They Believe* (Grand Rapids: Baker, 2006) (obuhame bw'ebyafaayo n'obundi oburikworeka obwesigwa bwa Baibuli n'okugira ngu Yesu Kristo niwe Mwana wa Ruhanga); N. T. Wright, *The Resurrection of the Son of God* (Minneapolis: Fortress, 2003) (okworeka kurungi okuzooka kwa Yesu Kristo).

ebyafaayo byona ebiri omu ndagaano enkuru otwariiremu n'ebyo ebirikuteganisa abantu b'obunaku obu” (Lindsley 2007: n.p.).

Yesu akagira ngu Endagaano Enkuru ekaba neekwata aha muntu we n'ekigyendererwa kye (reeba **Luk 24:13-27**). N'ahabw'ekyo, akeegyesa ngu obunabi oburi omu OT bukaruga ahari Ruhanga kandi obwamahuhuru nibukwata ahariwe (**Mat 11:7-10; 12:40; 13:14; 26:24, 31; Mak 9:12-13; 14:21, 27; Luk 4:18-21; 7:24-27; 16:31; 18:31-33; 22:37; 24:25-27, 44-45; Yoh 5:39; 13:18; 15:25; 17:12**); akagira ngu Baibuli eshemereire kuhikiirira omuri we (**Mat 5:17; 26:56; Luk 4:21; 22:37**). Ahabw'enshonga egi, Josh McDowell na Don Stewart nibagira ngu, “Ekyarugwamu kyorobi. Omuntu ku arikwikiriza omuri Yesu Kristo, ashemereire kwikiriza ngu Endagaano Enkuru hamwe n'ebigirimo bihikire. Baingi nibenda kwikiriza Yesu, kwonka nibenda n'okwanga ebicweka bingi ebya Endagaano Enkuru. Enkora egi teriho. Yesu naabaasa kuba yaabaire naamanya eki arikugamba nainga atarikukimanya. Obujurizi nibworeka butunu ngu Yesu akareeba Endagaano Enkuru nk'ekigambo kya Ruhanga; Enteekateeka ye ahari kyo ekaba eine obwesigye bwingi” (McDowell and Stewart 1986: 31; reeba Wenham 1980: 3-36; Carter 2017; Butt 2022) Yesu nawe akaikiriza Endagaano Ensyu. (reeba **Yoh 14:26; 15:26; 16:13-15; 1 Kor 2:10-13; 4:1; 14:37; Gal 1:11-16**; reeba Geisler 1976: 368-71; Corduan 2001: 186-87; Gilbert 2015: 134-42; Carter 2017). Ekitongore ky'eby'obutegeye eki OT kikahebwa obushoborozi oburikushushana n'obw'ekitongore ky'eby'obutegeye eki Endagaano Enkuru (reeba **Yoh 20:31; Byak 2:42; 1 Kor 4:1; 14:37; 15:1-2; Efe 2:19-20; 2 Tes 2:15; 3:14; Heb 2:1-4; 2 Pet 3:15-16; 1 Yoh 4:6; Kush 1:3; 22:18-19**).

Nk'oku kyagambirweho omu **kicweka 1**, n'obu Yesu Kristo araabe yaabaire ari omuntu, akagira ngu niwe Ruhanga owaizire omu nsi nk'omuntu. Enshonga erikukwata ahari Yesu neekwatanisa munonga n'eshonga y'okuhikiirira n'okwesigwa kwa Baibuli.¹⁷ Yesu ku araabe ari Ruhanga owaizire omu nsi nk'omuntu, n'ahabw'ekyo akamanyiso ke nk'omuntu nikareetaho amazima n'obwesigwa kwa Baibuli omu bintu byona, ahabw'okuba akaikiriza amazima n'obwesigwa kwa Baibuli omu bintu byona (reeba Lindsley 2007: n.p. [“At stake in the debate on the authority of Scripture is the authority of Christ Himself. Either we have a divine Christ and an baibuli etarikwosha, nainga baibuli etarikwosha kandi etarimu kristo wa ruhanga”]). Omu muringo ogundi, okumanya Yesu nikureetaho oburugo bw'amazima n'obwesigwa kwa Baibuli.

II. Yesu Kristo akooreka ngu Ruhanga ariho kandi n'oku ari

Abeegi bakye ab'omurembe ogu nibagira ngu Yesu Kristo tarabaho. Okwongyera aha biiburi erikugamba aha magara gye, Gary Habermas naagira “ngu ebihandiiko ikumi na mushanju ebitari by'abakristaayo, nibyoreka ebirikukiraho makumi ataano ebirikukwata aha magara, okwegyesa, okufa, n'okuzooka kwa Yesu, hamwe n'ebirikukwata aha kanisa y'okubanza” (Habermas 2001: 150). Okwongyera ahari ekyo, obujurizi oburikukwata aha by'obuhangwa nibuhamya amazima agarikukwata aha magara ga Yesu (reeba Habermas 1984: 152). Ebihandiiko by'ebyafaayo ebiriho, nibyoreka bingi ebirikukwata aha magara ga Yesu. Oburugo oburikukirayo oburungi, n'obw'amazima, n'obuhamwe bw'abantu baingi omu Endagaano Ensyu.

Yesu akaba ari omushaija.¹⁸ Kwonka Yesu akagira ngu akaba ari ekirikukira aha muntu; akagira ngu

¹⁷ Norman Geisler naareeba ngu eki Yesu yaagambire omu **Mat 19:4-6** ekirikukwata aha bushwere n'okutaana “tikirikwesigwa okwihaho ekihandiiko kya Endagaano Enkuru ekirikukwata ahari Adamu na Haawa, ekirikugamba aha bantu abahikire ab'omubiri n'amagufa. . . . Aha, oburungi bw'eky'okugarukamu kya Yesu aha kibuzo ekirikukwata aha bushwere n'okutaana nikyegamira aha ku Ruhanga yaahangire omushaija n'omukazi nk'omubiri gumwe. (Geisler 1976: 358-59)

¹⁸ Omu Baibuli nitureeba ngu Yesu akaba aine omubiri gw'abantu ogw'omubiri, eshagama, n'amagufa (**Luk 22:44; 24:39-40; Yoh 1:14; 19:34; 20:19-29; Rom 1:3; 8:3; Fil 2:7; Kol 2:9; 1 Tim 3:16; Heb 2:14; 10:5; 1 Pet 2:24; 1 Yoh 1:1-3; 4:2; 2 Yoh 7**); Yesu akakora ebintu byona ebirikubaho omu mubiri “gw'omuntu” (**Yoh 8:40**) kandi abandi bakamureeba nk'omushaija (**Mat 8:9, 27; 12:23-24; 13:54, 56; 26:61, 71-72, 74; Mak 2:7; 6:2; 14:71; 15:39; Luk 5:21; 7:8, 39, 49; 9:9; 15:2; 23:2, 4, 6, 14, 18, 22, 41, 47; Yoh 1:30; 4:29; 6:52; 7:12, 15, 25, 27, 35, 46, 51; 9:11, 16, 29, 33; 10:33; 11:37, 47, 50; 18:14, 17, 40; 19:5, 12; Acts 2:22-23; 5:28; 6:13; 17:31; 25:19; Rom 5:15; 1 Kor 15:21, 47; Gal 2:20; Eph 5:2; Fil 2:8; 1 Tim 2:5**).

Yesu akakora ebintu byona ebirikubaho omu mubiri gw'omuntu: Akakura (**Luk 2:40, 52**); akaba aine enjara n'eiriho ry'amaizi, yaarya kandi yaanya. (**Mat 4:2; 21:18; 27:48; Mak 11:12; 15:36; Luk 4:2; 24:41-43; Yoh 4:6; 19:28-30**); akaruha yaagwejgyerera. (**Mat 8:24; Mak 4:38; Luk 8:24**); akatunga oburuhe n'obunafu. ((**Mat 4:11; 27:32; Mak 15:21; Luk 23:26; Yoh 4:6**); okubonabona ((**Mat 20:17-19; 26:67; 27:26-31; Mak 9:12; 10:32-34; 14:65; 15:16-20; Luk 22:63-64; 23:11; John 4:6; 18:22; 19:1-3; Heb 5:8**); akafa kandi yaziikwa (**Mat 27:50, 57-66; Mak 15:37, 39, 42-47; Luk 23:46, 50-56; Yoh 19:30-42; Byak 25:19; Rom 5:8; 1 Kor 15:3-4; Fil 2:8; Heb 2:14**); ku yaafiire, eshagama n'amaizi bikaruga omu rubaju rwe (**Yoh 19:34**).

Yesu akaba aine enyehurira nk'ez'abantu boona, kandi akazooreka. Akahurira esaasi **Mat 9:36; 14:14; 15:32; 20:34; Mak 1:41; 6:34; 8:2; Luk 7:13**); akakunda (**Mak 10:21; Yoh 11:5, 36; 13:23; 15:10, 12; 21:20**); akagira ekiniga (**Mat 21:12-13; Mak 3:5; 11:15-17; Luk 19:45-46; Yoh 2:13-16**); akagira enaku (**Mat**

niwe masiya owabaire agambirwe omu bitabo bya ira kandi, okukira munonga, ngu niwe Ruhanga owaizire omu nsi nk'omuntu (**Mat 12:1-8; Yoh 5:16-18; 10:24-33; Kush 1:8**) Okutandika n'ekicweka eki, **ekicweka 1** nikijja kworeka ngu Yesu niwe yaagambire ngu niwe.

A. Yesu akeehinganisa na Ruhanga kandi yaayoreka ngu ni Ruhanga

Omuhangu w'abasiraamu Alhaj A. D. Ajjola naagamba kurungi ati, “Ruhanga naayetegyerezibwa kurugiirira aha mitwarize ye. Kikahamibwa kandi kikaikirizibwa ngu Yesu niwe mukama w'emitwarize ya Ruhanga, omuntu naaba aine obushoborozi bw'okumutwara nka Ruhanga. “Mukama w'emitwarize ya Ruhanga”, nk'oku ebigambo ebirikukurataho hamwe n'ebikorwa bya Yesu birikworeka:

1. Akagira ngu akabaho kare (akabaho atakagiire omuntu (**Yoh 8:58; 17:5, 24**). N'amazima yaabaireho kare (e.g., **Yoh 1:1-2, 14-15, 30; 8:58; Fil 2:6-7; Kol 1:15-17; Heb 1:2**).

2. Akagira ngu akaruga ahari ishe omu iguru. (**John 3:13; 6:38; 7:33; 8:23, 42; 16:5, 27-28**).

N'amazima akakikora (e.g., **Yoh 3:31; 13:3; 1 Kor 15:47; 1 Yoh 4:9-10, 14**).

3. Akagira ngu niwe wenka orikumanya Tata kandi orikubaasa kumworeka (**Mat 11:27; Yoh 6:46; 17:25**). Ekya n'ekyamazima (**Yoh 1:18; Heb 1:1-2; 1 Yoh 5:20**).

4. Akagira ngu akaba ataine eki arikukora ahabwe, kureka ebi Ishe yamworeka. (**Yoh 5:19, 30; 6:38; 8:28; 12:49; 14:10**). N'amazima akabaho amagara marungi munonga kandi n'okworeka okurungi kwa Tataitwe (e.g., **Mak 1:24; Luk 1:35; 23:22, 40-41; Yoh 5:30; 8:29, 46; 2 Kor 5:21; Kol 1:15, 19; 2:9; Heb 1:3; 3:2; 4:15; 7:26; 9:14; 1 Pet 1:19; 2:22**).

5. Baibuli neegira ngu Ruhanga naatuma nabi (**2 Bus 36:15; Yer 26:5; Luk 11:49-51**). Okworeka ngu niwe Ruhanga owaizire omu nsi, Yesu akagira ngu niwe yaayohereize ba nabi. (**Mat 23:34-35**).

6. Akagira ngu akatuma kandi akabatiza n'omwoyo gurikwera (**Luk 24:49; Yoh 15:26; 16:7; 20:22**). Nakora ekya (**Mat 3:11; Mak 1:8; Luk 3:16; Yoh 1:33; Byak 1:8; 2:1-21**).

7. Naamanya kandi naabaasa kugamba ebiro bya nyensya (e.g., **Mat 12:40, 16:21; Mak 8:31; Yoh 2:18-22; Byak 1:5, 8**).

8. Akagamba kandi yaayoreka ngu niwe mukama w'eizooba rya sabiiti. Abafarisayo bakagira ngu abeegi ba Yesu bakaba baine omushango gw'okuhenda eizooba ahabw'okuba bakasharura ebihingirwe aha eizooba rya sabiiti. Yesu akagarukamu ngu abeegi be tibaine rubanja *ahabwokuba* niwe Mwana w'omuntu n'ahabw'ekyo niwe mukama w'eizooba ry'eizooba ry'eizooba (**Mat 12:1-8; Mak 2:2328; Luk 6:1-5**). Yesu ku yaagambire ekya, akaba naahamya “obutegyeki bwe aha Sabato, n'ahabw'ekyo, aine obushoborozi bw'okwihaho nainga kuhindura ebiragiho” (Moo 1984: 17). Eki nikishushana n'okugira ngu nibaringana na Ruhanga ahabwokuba esabato ekaba eri emwe aha biragiho ikumi (Ebiragiho Ikumi), ebyabaire biri ebiragiho bya Ruhanga ebyahairwe Musa aha rushozi Sinai (**Kur 20:1-17**). Omu muringo ogundi, Ruhanga wenka niwe yaabaire naabaasa kuranga ebiragiho bya Ruhanga, n'ahabw'ekyo Ruhanga wenka niwe arikusinga ebiragiho bya Ruhanga kandi aine obushoborozi bw'okubihindura nainga okubihenda. Yesu akagamba ekirikushushana n'ekyo omu **Yoh 5:17-18** obu yakiza omushaija aha eizooba ry'eizooba ry'eizooba reero yaamugira ngu “*twara omukyeeka gwaawe otambure*,” arikuhenda ebiragiho bya Sabato. Aho, Yesu kweyeta “*Mukama wa Sabato*” tikirikukwata aha mitwarize ye yonka, kureka neekwata aha mitwarize y'abandi (i.e., kikikirizibwa omushaija kutwara paleti ye kandi ekya kikaba kitarikwikirizibwa). N'ahabw'ekyo, obushoborozi bwa Yesu “nibweyongyera n'aha biragiho ikumi” (Moo 1984: 29). Akabaasa kukora eki ahabwokuba “naagamba n'obushoborozi nk'ogwo owahaire ebiragiho (cf. Mark 2:28, Luke 6:5)” (Ramm 1985: 43).

9. Akagira ngu aine obushoborozi bw'okusaasira abantu ebibi byabo (e.g., **Mat 9:2-8; Mak 2:3-12; Luk 5:17-26; Yoh 8:1-11**). N'omukiza orikubaasa kucungura abantu kuruga omu bibi byabo (e.g., **Mat 1:21; Luk 2:11; Yoh 1:29; 3:17; Byak 3:26; 4:12; Rom 3:24-26; 4:25; 5:1, 6-11; 10:9; 1 Kor 6:11; 2 Kor 5:18-21**).

C. S. Lewis akareeba omugasho gw'ebigambo bya Yesu okubasa okusasira ebibi—ebibi bingi. Twena nitwetegyereza ngu omuntu aine obugabe n'obushoborozi bw'okusaasira omuntu owamugwisize kubi; kwonka omuntu aine bugabe ki n'obushoborozi bw'okusaasira omuntu “ahabw'okuteera aha bigyere by'abandi n'okwiba esente z'abandi? . . . Kwonka eki nikyo Yesu yaakozire. Akagambira abantu ngu enshobi zaabo zikasaasirwa, kandi tarategyereize kwebuza aha bantu abandi boona abu enshobi zaabo zaabaire ziteganiise. Aketwaza nk'orikukwatwaho munonga, nk'orikukorwa kubi munonga omu bihagaro byona. Eki nikikora amakuru ku araabe yaabaire ari Ruhanga oine ebiragiho ebirikuhendekwa kandi oine rukundo erikuhutazibwa omu bibi

26:38); akatangaara (**Mat 8:10; Mak 6:6**); akashemererwa kandi yashemererwa (**Luk 10: 21; Yoh 13:11**); akakwatwaho n'okuteganiisibwa omu mutima, yaabonabona, yaabonabona, kandi yaabonabona munonga. (**Mat 26:37-38; Mak 3:5; 14:33-34; Luk 22:44; Yoh 11:33, 38; 12:27; 13:21**); akarira (**Luk 19:41; Yoh 11:35; Heb 5:7**); akatunga okukyeberwa (**Mat 4:1-10; Mak 1:13; Luk 4:1-13; Heb 2:18; 4:15**).

byona. Omu kanwa k'omugambirizi weena otari Ruhanga, ebigambo ebi nibyoreka eki ndikubaasa kutwara nk'obushema n'okwetunguura ebitarikuhikaana n'omuntu weena omu byafaayo.” (Lewis 1980a: 55) Buzima, obu Yesu yaagambiire omushaija owabaire ari ekimuga omu maisho g'abebembezi b'Abayudaaya ati, “*Mutabani, ebibi byawe byasasirwa.*” (Mak 2:5; reera Mat 9:2), Abeebebezi b'Abayudaaya ku baarebire eki, bakateekateeka bati, “*N'ahabw'enki omuntu ogu arikugamba atyo? Narogota ahari Ruhanga! N'oha orikubaasa kusaasira ebibi, okwihaho Ruhanga wenka?*” (Mak 2:7; reeba Mat 9:3)

10. Akagira ngu aine amaani g'okuha abantu amagara agatahwaho (Yoh 3:16; 4:14; 5:25-29, 40; 6:27, 32-40, 44, 47-58, 68; 10:10, 27-28; 11:25-26; 14:6, 19; 17:1-3; Kush 1:18). N'amazima nikwo arikukora. (Rom 6:23; 2 Tim 1:10; 1 Yoh 5:11-13, 20; 21:27).

11. Akagira ngu niwe yaahangire ebirikukwata aha magara g'abantu (Yoh 11:25). Kandi omu mazima nikwe (Yoh 1:4; 5:26; Kush 1:18).

12. Akagira ngu aine obushoborozi bwona. (Mat 11:27; 28:18; Mak 14:62; Luk 10:22; Yoh 17:1-3). Mazima aine obushoborozi n'obutegyeki nk'omugabe w'abagabe n'omukama w'abakama (Luk 1:32-33; Yoh 3:31; 13:3; Byak 2:30-36; Efe 1:20-22; Fil 2:9-11; Kol 2:10; Heb 1:3; 1 Pet 3:22; Kush 1:5; 17:14; 19:11-16).

13. Naagira ngu naija kucwera ensi orubanja (Mat 7:21-23; 16:27; 25:31-46; Yoh 5:22, 27-29; Kush 22:12). Naija kukikora (Mat 3:12; Byak 10:42; 17:31; Rom 2:16; 1 Kor 4:4-5; 2 Kor 5:10).

14. Yesu akeihaganisa na Ruhanga (Mak 9:37; Luk 22:69-70; Yoh 5:17-23; 10:30, 34-38; 14:6-11; 17:21-23). Akagira ngu byona ebiyabaire naayegyesa bikaba nibiruga ahari Ruhanga kandi bikaba biine obushoborozi (Mat 5:21-48; 7:24-26; 24:35; Yoh 5:24; 8:26-28; 12:48-50; Yoh 3:34). Akagira ngu naakora omu muringo nigwo gumwe n'ebi ishe arikukora (Yoh 5:19); boona nibaija kumuheereza ekitiinisa nk'oku baheereza Isheboona ekitiinisa. (Yoh 5:23); niwe wenka orareebire Isheboona (Yoh 6:46); okumumanya n'okumanya Taata (Yoh 8:19); we na Ishe n'omwe (Yoh 10:30); okumwikiriza nikimanyisa okwikiririza omuri ogwo owamutumire (Yoh 12:44); okumureeba nikimanyisa okureeba Taata owamutumire (Yoh 12:45; 14:9); n'okumwanga nikimanyisa okwanga Taata (Yoh 15:23).¹⁹

Omuhendo gw'ebi Yesu yaagambire ahariwe nibitangaaza. Omugasho gw'okugira ngu Yesu ni Ruhanga nigweyongyera ahabw'enshonga: Yesu akaba atari muntu orikwikiriza ngu Ruhanga niwe wenka kandi na Ruhanga wenka. Akaba ari Omuyudaaya w'omu kyasha ky'okubanza owaabaire naateekateeka ngu Ruhanga n'ekintu ekitarikushushana n'ensi, owaahangire ensi, kandi ngu okuramya omuntu weena nka Ruhanga n'okujumira Ruhanga. Omuhendo gw'ebigambo ebirikugambwa, ebikozirwe omu nshonga egyo, bishemereire kureetera omuntu weena oine emiteekateekyere mirungi kucondooza amazima ga Yesu. Eki nikyo kiri okukira munonga, n'obu omuntu weena araabe naabaasa kweyita Ruhanga, kandi abantu bakye (okukira munonga “abashomankuzi”) bakikozire, tihariho kintu kyona ekya “abashomankuzi” ahari Yesu. Yabehabeiha obuhumbi n'obuhumbi bw'abantu kuruga omu mitwarize yoona, eby'obwegyese, n'emanyanya yoona, omunsi yoona, omu myaka 2000 ehwaire, ngu niwe yaabaire nayetwara. Hatariho kubanganisa, obuhumbi bw'abantu nibabaasa kuba batahikire omu kuhendera kwabo. Kwonka omutindo gw'okwikiriza gushemereire kureetaho enshonga ngu hariho enshonga nungi ahabw'enki abantu baingi, omu myanya mingi, kandi kumara obwire buraingwa, baikiriize ebi Yesu yaagambire. Okwongyera ahari ekyo, omuntu weena oine emiteekateekyere mirungi, ashemereire kucondooza munonga amazima ga Yesu, ahabw'okuba ku araabe ahikire, amagara g'omuntu agatahwaho nigabaasa kurugiirira ah'okugarukamu kwe aha kibuzo eki Yesu ari, n'eki ekyo kirikutwariramu omu magara gaitu.

Kurugirira aha mbeera y'Abayudaaya omu kyasha ky'okubanza hamwe n'ekiteekateeko kye ahari Ruhanga, C. S. Lewis naashoborora obukuru bw'ebigambo bya Yesu ebiri ahaiguru, “Omushaija owaabaire ari omushaija wenka kandi akagamba ebintu nk'ebi Yesu yaagambire, tarikubaasa kuba omwegyese murungi w'emitarize. Naabaasa kuba ari omushema - aha rurengo rw'omushaija orikugira ngu n'eibi ry'omuriro

¹⁹ Okwongyera ahari ebyo byona ebiri ahaiguru, Yesu akooreka oburingaaniza bwe arikukora eby'okutangaza bingi omu bantu. (Mat 8:1-17; 9:1-8, 18-29; 15:29-31; 20:29-34; Mak 2:1-12; 3:1-6; 6:53-56; 10:46-52; Luk 4:38-40; 6:6-11; 7:1-22; 8:40-48; 13:10-13; 14:1-6; 17:11-19; 18:35-43; 22:51; Yoh 4:46-53; 5:1-9; 9:1-11); akazoora abafiire (Luk 7:11-17; 8:40-56; Yoh 11:1-16); bakabinga emizimu (Mat 8:28-34; 9:32-33; 12:22-29; 15:21-28; 17:14-18; Mak 1:23-28, 34, 39; 3:11, 22-27; 5:1-13; 7:24-30; 9:17-27; Luk 4:31-36, 41; 8:26-36; 9:37-42; 11:14-22); akaheereza abandi obushoborozi aha myoyo n'endwara endwara (Mat 10:1; Mak 6:7; Luk 9:1; 10:17-19); akaba naabaasa kushoma ebiteekateeko (Mat 9:4; 12:25; Mak 2:8; Luk 5:22; 6:8; 9:46-48; Yoh 13:10-11); akariisa abantu baingi omu muringo gw'eky'okutangaza (Mat 14:13-21; 15:32-38; Mak 6:33-44; 8:1-9; Luk 9:12-17; Yoh 6:1-13); akaba naabaasa kutamburira aha maizi (Mat 14:22-33; Mak 6:45-51; Yoh 6:16-21); akareetera abandi kutamburira aha maizi. (Mat 14:28-31); akaba aine obushoborozi aha buhangwa n'obwire (Mat 8:23-27; 21:18-19; Mak 4:35-41; 11:12-14, 20-21; Luk 8:22-25); kandi akaba naabaasa kuhindura amaizi viinyo (Yoh 2:1-11).

ogutarikwetegyerezibwa—nainga naabaasa kuba ari sitaane w'omuriro ogutarikwetegyerezibwa. Oshemereire kukora eky'okucwamu kyawe. Omushaija ugu naabaasa kuba ari omutabani wa Ruhanga, nari omusheija nainga ekintu ekindi kibi munonga. Noobaasa kumukingaho ahabw'okugira ngu n'omusheija, noobaasa kumucwera orubanju reero omwitse nk'omuregi; nainga noobaasa kumugwa aha bigyere reero omweta Mukama kandi Ruhanga. Kwonka reka turekye kwija n'ebitahikire ebirikukwata ahariwe nk'omwegyesa w'emitwarize. Ekyo takaturekwire kigwire. Akaba atagyendereire.” (Lewis 1980a: 55-56; reeba naLewis 1970h: 157-58)²⁰

B. Yesu okubaho ataine kibi, n'obuhamwe oburikworeka ngu niwe Ruhanga

John Stott enkurut naagira ati, “Eki abakurisitaayo barikweta ekibi n'oburwaire oburikujanjaara omu ba Endagano Ensyau boona. Twena nituzaarwa n'oburwaire bwabwo omu buhangwa bwaitu”. (Stott enkurut 2008: 46) Sundiata naareeba ekekyo nikimanyisandagano ensyau ky'omugasho ekirikukwata ahari eki, ngu n'obu twakuba tutakozire kibi, nitukiba twine ekyetengo ky'okukikora. “Okutashushana n'ekyo, Ruhanga we taine ebiteekateeko nk'ebyo. N'ahabw'ekyo, Ruhanga ku araabe yaabaire atuura omu ba Endagano Ensyau nk'omushaija, ekekyo nikimanyisandagano ensyau kimwe ekirikubaasa kumureetaho okwetnk'eky'okureberahoyerezibwa n'okumutaanisa n'abandi, n'amagara agatahikire agu yaabaire naija kutuura, ahabw'okuba Ruhanga tarikubaasa kukora ekibi.” (Sundiata 2006: 201)

Omu baantu boona abatwireho, Yesu wenka niwe yaabaire ahikiriire kandi ataine kibi²¹. Yesu wenyini akagira ngu akaba ataine kibi (**Yoh 8:46**; reeba **Yoh 8:1-11**) kandi akakora ebyo byonka ebi Ishe yamworekire (**Yoh 5:19, 30; 6:38; 8:28; 12:49; 14:10**). Eki nikihambwa munonga obujurizi bw'abazigu be (abaabaabaire batiine kigyendererwa ky'okwikiriza ngu taine kibi, kwonka abaabaire baine ekigyendererwa ky'okureeba enshobi ze, ebibi bye, n'enshobi ze, n'okujumirira emicwe ye) n'obujurizi bw'abo abaabaire nibamumanya kurungi (n'ahabw'ekyo, bakaba bari omu mwanya murungi gw'okureeba emicwe ye ey'amazima ei yaayorekire omu maisho g'aba Endagano Ensyau boona), omuri **Yoh 8** Yesu akaba aine Endagano Ensyau ongame nungi n'abebembezi b'Abayudaaya abaabaire nibamuzihakanisa. Akababuza ati, “*N'oha omurimwe orikuhanya ekibi?*” (**Yoh 8:46**) N'obu baakubaire nibamujunaana ngu n'Omusamaria kandi ngu aine ekyehuubo, kandi bakagyezaho kumuteera amabaare ahabw'okweyeta Ruhanga, tihaine owaabaire naabaasa kumujunaana ekibi. Bwanyima y'okureebya Yesu, Yuda akagarura sente ezi yaahairwe yaagambira abebembezi b'Abayudaaya ati, “*Nkozire ekibi ahabw'okureebya eshagama etaine rubanja*” (**Mat 27:4**) Pontio Pilaato akagira emirundi ebiri ati, “*Tindashangire mushango gwona omu mu Endagano Ensyau ugu*” (**Luk 23:4, 14**). Aha kukomerwa kwe, omwe ahari abo abaakomerwa hamwe nawe akagira ati, “*Nitubonabona omu buryo buhikire, ahabw'okuba nitutunga ekiturikwetenga ahabw'ebikorwa byaitu; kwonka ugu t'akozire kibi kyona*” (**Luk 23:41**). Omukuru w'abaserukare owabaire aine obujunaanizibwa bw'okubatiza, akahendera ati, “*Buzima omu Endagano ensyau ugu akaba ataine rubanja*” (**Luk 23:47**) kandi ati, “*Buzima ugu akaba ari Omwana wa Ruhanga!*” (**Mat 27:54**).

Abo abaabaire nibamanya Yesu kurungi, n'ahabw'ekyo bakaba bari omu mbeera nungi y'okumanya amazima, nabo bakagira ngu Yesu akatuura omu magara marungi kandi n'okworeka okurungi kwa Ishe. Petero akeeta Yesu “*nk'omwana gw'entama ogutaine kamogo, ogutaine kamogo*” (**1 Pet 1:19**) kandi akongyeraho ngu 'tarabaasize kukora kibi, kandi omumunwa gwe tiharagizemu buryarya' (**1 Pet 2:22**). Yohaana akamweta *Yesu*

²⁰ Okuhikiirira kwa Lewis's “obulemeezi omuri bishatu” (i.e., Yesu okugamba nikutereetera ebirikubaasa kubaho bishatu byonka: akaaba ari omubeihi, nainga omusheija, nainga akaba ari omwana wa Ruhanga) nikyorekwa obwengye bwa Richard Dawkins okureetaho ekirikubaasika kya kana, “ngu Yesu akaba aine enshobi omu mazima” (Dawkins 2006: 92). OmuEndagano ensyau tarikubaasa “kukora enshobi” yaaba nayikiriza ngu niwe Ruhanga ow'obushoboorozi bwona, omuhangi w'eiguru n'ensi!ensi! Oburwaire bw'omutwe obw'amaani nibwo burikubaasa kureetera omuEndagano ensyau kugamba ekekyo nikimanyisandagano ensyau nk'ekyo (kugyira ngu akaba atarikubeshereka) okwihaho ku yaabaire nagamba amazima agarikumukwataho.

²¹ Eki nikiikirizibwa na Koraani hamwe n'abasiraamu. **Q. 19:19** nenk'eky'okureberahoirira ngu maraika akarangirira Mariamu ngu n'obu araabe yaabaire ari emweishiki, akaba naija kuheebwa “*omutabani orikwera*” (Ali), “*omutabani ataine kamogo*” (Pickthall), “*omutabani ohikiriire*” (Hilali-Khan), “*omwojo orikwera munonga*” (Arberry; reeba na Sahih, Shakir, Sarwar, Haleem). Abd al-Masih nagira “Abahangu b'abasiraamu, al-Tabari, al-Baidawi, na al-Zamakhshari, bakaikirizana ngu ekigambo “ekirikwera munonga” nikimanyisa okutaine rubanja, okutaine rubanja hamwe n'ekibi. Kristo atakazairwe, omwoyo gurikwera gukarangirira ngu orikuzaarwa kuruga omu mwoyo gwa Ruhanga, naija kuguma aine oburingaaniza, ataine kibi kyona. Hakaba hatariho ekyetengo ky'okutukuza omutima gwe, ahabw'okuba akaba ari orikwera. Omwana wa Mariamu tarahirire kigambo kya Ruhanga kyonka, akakihikiiriza. Hakaba hatariho eEndagano ensyaaaniso ahagati y'ebikorwa bye n'ebigambo bye. Akaguma ataine rubanja kandi ataine kibi”. (al-Masih 1993: 13) Sayyid Abul Ala Mawdudi naahendera, “Ruhanga akaha Yesu amagara marungi, agataine kamogo. N'ahabw'ekyo, akaba ari eky'okureberaho ky'amazima, amazima, oburingaaniza n'oburungi”. (A'la Mawdudi n.d.: Q. 4:171n.213). Omwank'eky'okureberahoyesa w'abasiraamu Mahmoud Ayoub, akashoboorora oku “Yesu ari owomutaano. . . . Obwecumi obu, obu Adamu yaabaire aine kuhisya obu Sitaane yamukwataho n'ahabw'ekyo yabufeerwa, obwahati nibukyeberwa Yesu wenka”. (Ayoub 1980: 93)

Kristo ohikiriire (1 Yoh 2:1, 29; 3:7) yaayongeraho ati, “*Omuri we tihariho kibi.*” (1 Yoh 3:5). Reeba na **Mat 1:22-23; 27:3-4; Mak 1:24; Luk 1:35; 4:34; 23:22, 40-41, 47; Yoh 5:30; 7:18; 8:29, 46; 14:6-11; 17:6; Byak 3:14; 4:27, 30; 13:28, 35; 2 Kor 4:4; 5:21; Kol 1:15, 19; 2:9; 1 Tim 3:16; Heb 1:3, 9; 3:2; 4:15; 7:26-28; 9:14; Kush 3:7; 5:1-8**. Endagano ensyaaaniso y'emitwarize ahagati ya Yesu n'abandi, ekareebwa bukiri kare. Omuri **Luk 5**, Peter na bagenzi be bakabiba ekiro kyona bateine ky'okuteera. Yesu akabagira ngu bate amaizi omu maizi agarikwiruka, reero bagarukye bakoresa obutimba bwabo. Kubakozire batyo, bakakwata ebyenyanja bingi. **Luk 5:8** nihagira ngu, “*Kwonka Simooni Petero ku yaareebire ekyo, yaagwa ahansi aha bigyere bya Yesu, yaagira ati, "Mukama wangye, va ahariinye, ahabw'okuba ndi omu w'ekibi, Mukama wangye!"* Obu yaabaire naafa, Yesu akagamba aha ba abaabaire nibamwita ati, “*Taata, basasire, ahabw'okuba tibarikumanya eki barikukora*” (**Luk 23:34**). Yesu akaba atarikweyendeza kimwe. Nk'oku John Stott enkurut arikuhendera, “*Yesu akaba ataine kibi ahabw'okuba akaba atarikweyendeza. Okwehayo nk'okwo n'okukunda. Kandi Ruhanga n'okukunda.*” (Stott 2008: 55)

C. Yesu akagira ngu aine enkoragana y'omutaano na Ruhanga Taata, akamweta “*Taata wangye*”

Omu **Mat 7:21; 10:32-33; 11:27; 12:50; 16:17; 18:10, 19; 20:23; 25:34; 26:39, 42, 53; Luk 2:49; 10:22; 22:29; 24:49; Yoh 2:16; 5:17, 43; 6:32, 40; 8:19, 38, 49, 54; 10:18, 25, 29, 37; 14:2, 7, 20, 21, 23; 15:1, 8, 10, 15, 23, 24; 20:17; Kush 2:27; 3:5, 21** Yesu akooreka enkoragana ye ey'omutaano na Ruhanga Taata obwo arikumugambaho nka “*Taata wangye*”. Yesu taragambire ahari Ruhanga nka “*Taata waitu*”, eki yaynk'eky'okureeberahoyeise abenk'eky'okureeberahoi be kugamba baaba nibashaba Ruhanga (**Mat 6:9**; reeba na **Luke 11:2; Rom 1:7; 1 Kor 1:3; 2 Kor 1:2; Gal 1:3; Efe 1:2; Fil 1:2; Kol 1:2; 2 Tes 1:1; Filem 1:3**). Omu mwanya gw'ekyo, Yesu akagamba ahari Isheboona butunu, arikukoresa ekigambo ky'Orusiria Abba, ekirikumanyisa omukago gw'ahaiguru, n'okukundana (**Mak 14:62**). N'obu haraabe hariho emirundi etari ya buriiho y'Abayudaaya abandi *kushoboorora* ahari Ruhanga nka Abba, “*titwine bujurizi oburikworeka ngu abandi batakabiireho Yesu bakagamba ahari Ruhanga nka Abba*” (Bauckham 1978: 249, emph.yayongeraho) **Rom 8:15** na **Gal 4: 6** nibyoreka ngu Yesu akenk'eky'okureeberahoyesa abenk'eky'okureeberahoi be kukoresa eiziina rye erikutwarira Ruhanga nka Abba. Omuringo ogu ogw'omutaano ogw'okugamba nigworeka ngu ekanisa eya ira ekaba neemanya ngu omu muringo ogu ogw'okugamba ahari Ruhanga, ekaba eine omugisha gw'omutaano ogurikwetengwa ahari Yesu. Omu muringo ogwo, kikaba kiri enkoragana ya Yesu ahari Ruhanga nka Abba Omuringo ogu ogw'omutaano ogw'okugamba nigworeka ngu ekanisa eya ira ekaba neemanya ngu omu muringo ogu ogw'okugamba ahari Ruhanga, ekaba eine omugisha gw'omutaano ogurikwetengwa ahari Yesu. Omu muringo ogwo, kikaba kiri enkoragana ya Yesu ahari Ruhanga nka Abba, *eki yaagabaniise n'abnk'eky'okureeberahoi be.*” (Bauckham 1978: 248, emph.yayongeraho) Kikaba kiri Yesu - okwetwa Ruhanga “*Taata wangye*” ekyareteire Abayudaaya kugyezaho kumwita ahabw'okujumira Ruhanga. Baketnk'eky'okureeberahoyereza ngu Yesu ku yaayetsire Ruhanga “*Taata wangye*” akaba “*nayeta Ruhanga Taata we, arikwehindura orikwingana na Ruhanga*” (**Yoh 5:18**; reeba na **Yoh 8:38-59**).

Nikyo kimwe, Yesu akagira ati, “*Nyowe na Taata turi bamwe*” (**Yoh 10:30**). D. A. Carson naashoboorora eki, “*Ekgambo kya “omwe” n'eky'omutaano, ti ky'abashaija: Yesu na ishe ti muEndagano ensyau omwe, nk'oku abashaija barikubaasa kushoboorora, ahabw'okuba obwo eEndagano ensyaaaniso ahagati ya Yesu na Ruhanga etandikirweho omuri [Yoh] 1:1b, ekaba neebaasa kwihwaho, kandi Yohaana tarikubaasa kug Omu mwanya gw'ekyo, Yesu na Ishe n'omwe omu bikorwa, omu bi barikukora: ebi Yesu arikukora, na Ishe naakora, n'okugarukamu.*” (Carson 1991: 394) Ebigambo bya Yesu ebirikukwata aha kuba “*omwe*” na Ishe bikakurataho ebigambo bye ebiri omuri **Yoh 10:28** ebirikugira ngu “*Nimbaha amagara agatahwaho [eEndagano ensyaaama ze... kandi tihaine orikwija kubatsimbura omukono gwangye]*”. John Gilchrist naagira ati, “*N'oha oyihireho Ruhanga wenka orikubaasa kuheereza abantu amagara agatahwaho?*” (Gilchrist 2010: 14, okuhanya. omu kubanza.) Ebigambo bya Yesu ebirikukwata aha kukwatanisa kwe na Ishe tikirikwetengwa, “*kureka nikimanyisa ‘kimwe omu bekyo nikimanyisandagano ensyau’ byona. Yesu akaba atarikubasa kugamba ebigambo ebirikutangaaza nk'ebyo, ku ogire ngu akaba atarikwenda kworeka ngu hariho okukwatanisa kw'amaani ahagati ya Ishe n'Omwana, n'ahabw'ekyo akaba aine Ruhanga.*” (Gilchrist 2010: 14) Ekyo nikyo Abayudaaya barikwetnk'eky'okureeberahoyereza eki Yesu yaagambire; bakaba nibenda kumwita ahabw'okuhakanisa Ruhanga, “*ahabw'okuba iwe nk'omuEndagano ensyau oyetwara nka Ruhanga*” (**Yoh 10:33**). Okwongyera ahari ekyo, Yesu akaba atarikubaasa kugira ngu tihaine orikubaasa kwiha eEndagano ensyaaama ze omu mikono ye, ekirikugambwa ahari Ishe omuri **Yoh 10:29**, okwihaho obu yaabaire aine amaani g'okurinda abakuratsi be nk'oku Ishe yaabaire aine. Omu bwiire bukye, Yesu akaba nagamba ngu aine amaani agatahwaho.

Okukwatanisa kw'amaani ahagati ya Yesu na Ishe kukashoboororwa aha mukoro ogundi. Omuri **Yoh 14:6-14** hakabaho okuhanuura ahagati ya Yesu n'abnk'eky'okureeberahoi be Tomasi na Firipo. “*Yesu akamugira ati, "Niinye muhanda, n'amazima, n'amagara; tihaine orikwija ahari Taata, kwonka kurabira*

omuriinye.” ⁷*Ku oraabe wamanyire, nomanya na Taata; okuruga hati nimumanya, kandi mumureebire”.*

⁸*Firipo yaamugira ati, “Mukama wangye, Endagano enkuruworekye Sho, ekyo nikitumara”. ⁹Yesu yaamugarukamu ati, “Endagano ensyawire naimwe obwire buraingwa, Endagano enkuruakamanyire, Firipo? Oranyareebire, abaareebire Taata; noobaasa Endagano enkuru kugamba Endagano enkuru: Tworekye Taata?” ¹⁰Torikwikiriza ku ndi omuri Taata, na Taata ari omuriinye? Ebigambo ebi ndikugamba, tindigamba byangye; kureka Taata ori omuriinye, niwe arik ¹¹Inyikiriza ku ndi omuri Taata, na Taata ari omuriinye. . . .*

¹³*Kandi kyona eki murikushaba omuri eziina ryangye, nikiza kukikora, kugira ngu Taata ahimbisibwe omuri Omwana. ¹⁴Ku muryanshaba eekyo nikimanyisandagano ensyau kyona omu iziina ryangye, ninyija kukikora. ebigambo bya Yesu nibishoboorora okukwatanisa ahagati ye na Ishe, mazima, “n'omutindo gw'okukwatanisa ugu ogurikworeka ngu Yesu naatworeka Ruhanga” (Carson 1991: 494).*

D. Yesu akeeyeta “Omwana wa Ruhanga” kandi nayikiriza kwetwa “Omwana wa Ruhanga” abandi

Yesu akeeyeta “Omwana” kushoboorora enkoragana ye ey'omutaano na Ruhanga Taata. Omuri **Mat 11:27 (Luk 10:22)** Yesu akagira ati “*Bekyo nikimanyisandagano ensyau byona byankwasirwe Taata wangye; kandi tihaine orikumanya Omwana, okwihaho Taata; kandi tihaine orikumanya Taata, okwihaho Omwana, n'ogwo ou Omwana arikwenda kumuhishurira*”. Eki Yesu arikugamba n'okugira ngu niwe wenka orikumanya Ruhanga omu mazima, kandi omuringo gwonka gw'okumanya Ruhanga n'okumurabira omuri we! Yetnk'eky'okureeberahoyereze ngu n'ekigyendererwa ky'Omwana ekishemereire kukorwa, omuEndagano ensyau weena yaaba nayenda kumanya Ishe. Ekyo n'ekigambo ky'omutaano ekishemereire kutwarwa nk'eky'omugasho. Kurabira omu kugamba eki, Yesu nayetwara nk'ow'oburingaaniza kandi ayeteeka ahaiguru y'abandi boona. Omu kugambira abenk'eky'okureeberahoi be okuhindura amahanga goona abenk'eky'okureeberahoi, Yesu akabagambira okubatiza abaikiriza “*omumaziina ga Ishe, n'Omwana, n'Omwoyo Orikwera*” (**Mat 28:19**). Omurundi ogundi, nayeta 'Omwana' aine enkoragana ey'omutaano na Ishe. Nikyo kimwe, omuri **Yoh 3:16-18**, Yesu akeeyeta omwana wa “*Ruhanga omwe nyamunnk'eky'okureeberahoyere*”²². Kuhikaana n'emirimo ei yakozire, Yesu akeeyeta “*Omwana wa Ruhanga*” omuri **Yoh 5:25; 10:36; 11:4**. Enshonga ekaba eri ngu akakora eki Ruhanga wenka aine amaani kukora (okuzoora abafu). Omu nfumu y'omusiri gw'emizaabibu (**Mat 21:33-46; Mak 12:1-12; Luk 20:9-19**), Yesu akeetaanisa na baanabi boona abaabaire batumirwe, yaarangirira okufa kwe, yaayoreka ngu niwe muhanda gwonka ogw'okujunwa, kandi yaagira ngu obukama bukaba butari bw'Abayudaaya bonka. Omu ky'okureeberaho, Ruhanga Taata akooheriza ababuurizi omu ihanga rya Israeli abaabaire nibabatuEndagano ensyauza; n'ahabw'ekyo ahamuheru akasharamu kwoheriza omwana we (Yesu). N. T. Wright akahendera kurungi, “ngu taata ku yaaherize kwoheriza mutabani we omu musiri gw'emizaabibu, tarikubaasa kwoheriza ondijjo muEndagano ensyau weena. Okwanga omutabani nikimanyisa okwanga omugisha gw'ahamuheru”(Wright 1996: 362, 365)²³

Ekya kabiri, Ruhanga wenka omurundi ogurikuhingura ahari gumwe akeeta Yesu “Omwana we” omu mbeera ezirikubaasa kuba nizigamba ahari Yesu Omwana wa Ruhanga. Aha kubatizibwa kwa Yesu, “*eiraka rikaruga omu iguru rikagira ngu, 'ogu niwe Mwana wangye ou nkunda, ou nshemerereirwe munonga*” (**Mat 3:17; Mak 1:11; Luk 3:22**). Omurundi ogundi, Yesu kuyahindikire omu maisho g'abnk'eky'okureeberahoi be bashatu, “*eiraka rikaruga omu kicu rikagira, 'Ogu niwe Mwana wangye ou nkunda, ou nshemerereirwe munonga; mumuhurikize!*” (**Mat 17:5; Mak 9:7; Luk 9:35**).

Ekya kashatu, maraika Gabrekyo nikimanyisal akeeta Yesu “*omwana wa Ruhanga*”. Gaburekyo nikimanyisali ku yaabaire naarangirira Mariamu ngu Yesu akaba nazaarwa, akagira ati, “*Naija kuba mukuru, kandi naayetwa Omwana w'Orikukira Boona*” (**Luke 1:32**). Mariamu ku yaabuurize ati, “*Eki nikibaasika kita,*

²² Ahabw'okugira ngu ebihandiiko ebya ira bikaba bitarikukoresa obubonero bw'okugarukamu nainga obubonero oburikushushana, hariho obutaikirizana yaaba **Yoh 3:16-2** n'ebigambo bya Yesu (i.e., ahamuheru gw'okugarukamu kwe ahari Nikodemo okwatandikire omuri v. 10) nainga n'ebigambo by'omuhandiiki w'engiri ya John (reeba Carson 1991: 203-04; Burge 1989: 851).

²³ Enshonga niyo emwe nenk'eky'okureeberahoambwaho omuri **Heb 1:1-2** erikugira ngu, “*Ruhanga bwanyima y'okugambira baishenkuruitwe omu baanabi omu miringo mingi n'emiringo mingi, omu biro ebi eby'aha muheru agambire naitwe omuri Omwana we, ou yaataireho kuba omusika wa byona, kandi ou yaakozireho ensi yoono*”. Omu kitabo Revelation, Yesu akagaruka yaaynk'eky'okureeberahoyerageranisa na Ruhanga. Omuri **Kush 1:8** Ruhanga naagira ati, “*Ninye Alifa na Omnk'eky'okureeberahoa*”. Omuri **Kush 1:17** Yesu akagira ati, “*Ninye ow'okubanza kandi ow'ahamuheru*”. Omu **Kush 21:6** Ruhanga naagira ati, “*Ninye Alifa na Omnk'eky'okureeberahoa, eEndagano ensyaandikwa n'ahamuheru*. Omu **Kush 22:13** Yesu akahendera ati, “*Ninye Alifa na Omnk'eky'okureeberahoa, ow'okubanza kandi ow'ahamuheru*, eEndagano ensyaandikwa n'ahamuheru”. Ebigambo ebi byona nibikwata ahari **Isa 44:6; 48:12** (“*niinye ow'okubanza, kandi niinye ow'ahamuheru*”) ebirikukwata ahari Ruhanga (ebi Yesu arikukoresa ahariwe).

obu ndi emweishiki?” (Luk 1:34) Gaburekyo nikimanyisali akagarukamu ati, “Omwoyo gurikwera naija kwija ahariwe, n'amaani g'orikukirayo obukuru nigaija kukushwekyerera; n'ahabw'ekyo omwana orikwera naija kwetwa Omwana wa Ruhanga” (Luk 1:35). Omu nshonga nk'eky'okureeberahoyo, Gaburekyo nikimanyisali arikugamba ahari “Omwana wa Ruhanga” naabaasa kuba naagamba ahari Yesu Omwana wa Ruhanga.

Ekyana kana, Sitaane na badayimooni bakeeta Yesu “Omwana wa Ruhanga” omu muringo ogurikworeka ngu Yesu n'omwana wa Ruhanga. Omuri **Mat 4:3, 7 (Luk 4:3, 9)** Sitaane, obu yaabaire natebya Yesu, akamweta *omwana wa Ruhanga*. Chamblin naashoboorora ngu “Sitaane, atarikubangaanisa Yesu nk'omutabani, nayongyeraho ebigambo ebikuru: ‘Kuruga [envunuura nungi kukira if] ori Omwana wa Ruhanga’” (Chamblin 1989: 727; reeba na Kapolyo 2006: 1115). Yesu tarahakaniise kwetwa *omwana wa Ruhanga*. Omu mwanya gw'ekyo, akagarukamu Sitaane arikukoresa Ebyahandiikirwe. Omuri **Mat 8:29** (reeba na **Mak 5:7; Luk 4:41; 8:28**) Yesu akaba abingire emizimu kandi nk'eky'okureeberahoyo ekareeta okurira ngu, “*Nituhaganisa ki, Omwana wa Ruhanga? Waizire kutubonabonesa obwire butakahikire?*” Joe Kapolyo naagira ati, “Emizimu ekaba etaine buremeezi kumanya ngu Yesu niwe mugabe ou obukama bwa Ruhanga bwaizire omuri N'ahabw'ekyo bakamweta Omwana wa Ruhanga kandi nk'omuramuzi owabaire naija kumaraho emirimo yaabo.” (Kapolyo 2006: 1128)

Ekyana kataano, abantu abandi baketa Yesu “Omwana wa Ruhanga” omu muringo ogurikworeka ngu akaba ari omwana wa Ruhanga. Omuri **Mat 14:33**, Yesu akaba yaaherize kutamburira aha maizi, kuragiira kandi akaha Petero amaani g'okutamburira aha maizi, n'okurinda eby'obuhangwa; “*abo abaabaire bari omu bwato bakamuramya, barikugira bati, ‘Buzima niiwe Omwana wa Ruhanga!’*” Blomberg naareeba ngu “omu kworeka obushoborozi bwe aha muyaga hamwe n'ebingonzi, Yesu naakoresa obugabe obwabaire bubikiirwe Yahweh wenyini (cf. Yobu 9:8; Zab. 77:19)” (Blomberg 2007: 50). Yetnk'eky'okureeberahoyereze ngu okwetwa “Omwana wa Ruhanga” nikikwatagana n'abenk'eky'okureeberahoi okuramya Yesu kandi Yesu tarikubetomboita ahabw'okumuramya nainga kumweta Omwana wa Ruhanga. Omu mwanya gw'ekyo, nayikiriza ekyapa n'okuramya. Omuri **yoh 11:27**, Mariza akahayo okwikiriza kwe ngu Yesu niwe “*Kristo, Omwana wa Ruhanga, Owaizire omu nsi*”. Carson naagira ati, “Okwetomboitwa kwe tikwo kugarukamu, kandi tikwo kugarukamu kw'omuEndagano ensyau Endagano enkuruakuratiire enshonga. Eky'okugarukamu kye nikitwara enshonga omu maisho, ahabw'okuba naagira ngu ogwo ori 'okuzooka n'amagara' [ebigambo bya Yesu ebirikukwata ahariwe omu **Yoh 11:25**] ashemereire kuba ari nk'ogwo ahabw'okuba niwe masiya owabaraganisiibwe Ruhanga.” (Carson 1991: 414)

E. Yesu kukoresa ekigambo “Omwana w'omuntu” nikyoreka oburingaaniza bwe

Yesu nayetwa “Omwana w'omuntu” emirundi nka 80 omu bitabo by'engiri; nikyoreka arikukira kw'eky'okureeberahoyambaho. “Omwana w'omuEndagano ensyau” n'omuEndagano ensyau kandi n'owa Ruhanga, nk'oku Yesu ari omuEndagano ensyau kandi n'owa Ruhanga. Ebigambo “Omwana w'omuntu” nibyoreka ebiri omu **Dan 7:13-14** (“*Nkareeba omu kworekwa kw'ekiro, reeba, omu bicu by'omu iguru haizayo orikushushana n'Omwana w'omuntu, yaizira owa ira, bamureeta omu maisho ge. Yaheebwa obutegyeki, ekitiinisa n'obugabe, kugira ngu abantu boona, amahanga goona, n'endimi zoona, bamuheereze. Obutegyeki bwe n'obutegyeki obutarikuhwaho, n'obukama bwe tiburikwija kucwekyerezibwa.*”). Omuri **Kush 1:13-14** John akatunga okworekwa kuruga ahari Yesu, orikushoboororwaho “*nk'orikushushana n'omwana w'omuntu. . . omutwe gwe n'eishokye rye bikaba biri birikwera nk'obwoya bw'eEndagano ensyaaama, nk'omuzira*”. Ebishushani byo bikaruga omu kworekwa kwa Danekyo nikimanyisal omuri **Dan 7:9, 13**. Kwonka, omu kworekwa kwa Danekyo nikimanyisal (**Dan 7:9**) akaba ari “*Omukuru ow'ebiro bingi*” aine “*emyenda ye erikwera nk'omuzira, n'eishokye ry'omutwe gwe nk'eishokye ry'entaama eririkwera*”. Kurugiirira aha nshonga nk'eky'okureeberahoi, “John naareeba ‘omwe orikushushana n'omwana w'omuntu’ ari ondiiyo kuruga kandi ari omwe aha Omukuru w'Ebiroho—akakwate katarikwetegyerezibwa kwonka kari kwikirizibwa n'amazima arikweyeta ‘ow'okubanza kandi ow'ahamuheru’ ([Kush] 1:17), ei Ruhanga yarangiire obwaruhanga bw'ebiro bona bwe (Isa. 41:4; 44:6; 48:12). Omwana w'Omuntu ni Ruhanga, obwengye n'okwera kwe tibiine bugarukiro.” (Johnson 2001: 59)

Yesu ku yaabaire naakoresa ekigambo “Omwana w'omuEndagano ensyau” akaba nahamya ngu niwe Ruhanga owaizire omu nsi *nk'omuEndagano ensyau*. Omuri **Yoh 3:13**, akagamba butunu ati, “*Tihariho owarebire omu iguru okwihaho Ogwo owarugire omu iguru, Omwana w'omuEndagano ensyau*”. Nikyoreka kimwe, omuri John 6:62 Yesu akagira ati, “*Kandi ku muraarebe Omwana w'omuEndagano ensyau arikuza omu iguru ahu yaabaire ari?*” N'ahabw'ekyo, Yesu akaruga omu iguru yaagaruka omu iguru, kandi okugamba kwe ahari “*aho yaabaire ari*” nikuhamya okubaho kwe (reeba Carson 1991: 301). Omu bwiire bukya, akaba atari musheija wa burijjo.

Nitureeba Yesu arikweyeta ruhanga omu bigambo ebindi ebi yaagambire aha “*Mutabani w'omuEndagano ensyau*”. Nk'eky'okureeberahoyambaho, Yesu okugamba ngu *Omwana w'omuEndagano ensyau aine*

obushoborozi omu nsi kusaasira ebibi (Mat 9:6; Mak 2:10; Luk 5:24) n'okugamba ngu Ruhanga akaija omu nsi nk'omuEndagano ensyau, ahabw'okuba Ruhanga wenka niwe aine obushoborozi bw'okusaasira ebibi; kwonka aha Yesu naagira ngu naasaasira ebibi aha bushoborozi Omuri **Mat 12:8; Mak 2:28; Luk 6:5** Yesu akagira ati, "Omwana w'omuEndagano ensyau niwe mukama w'eizooba rya sabiiti." Nk'oku kyagambirweho ahaiguru, Yesu ku yaagambire ekyo, akaba nayetwara nka Ruhanga. Omuri **Luk 9:58** Yesu akagira ati, "Omwana w'omuEndagano ensyau tarazire kucwekyereza amagara g'abaEndagano ensyau, kureka okugacungura" (reeba na **Luk 19:9-10**). Okuha omuEndagano ensyau weena okujunwa, n'ekekyo nikimanyisandagano ensyau eki Ruhanga wenka arikubaasa kukora. Omuri **Mat 13:41-42** Yesu akagira ati, "Omwana w'omuntu aryasindika baamaraika be, bakaruga omu bukama bwe ebekyo nikimanyisandagano ensyau byona ebirikutnk'eky'okureeberahoanisa abaEndagano ensyau, n'abo boona abarikukora ebitahikire, babite omu kikoomi ky'omuriro; ahu nihaija kubaho okurira n'okutsya amaino." Eki nikimanyisa okucwa orubanja orwahamuheru. Nikyo kimwe, omuri **Mat 16:27** Yesu naagira ngu "Omwana w'omuntu naija kwija omu kitiinisa kya Ishe na baamaraika be, kandi obwo naija kushashura buri omwe kurugiirira aha bikorwa bye." J. Knox Chamblin naagira ngu "nk'oku kiri omuri Danekyo nikimanyisal 7:13-14, Omwana w'omuntu nayorekwa nka Ruhanga (baamaraika n'abe, ti ba Tataitwe bonka, v. 27)" (Chamblin 1989: 743). Okwohereza baamaraika n'okucwa orubanja rw'ebiro byona, n'ebikorwa bya Ruhanga. Nk'eky'okureeberahoye niyo nshonga niyo emwe ei Yesu ayetwire "Omwana w'omuntu" omuri **Mat 24:30-31; 24:42-44; 25:31-46; Mak 8:38; 13:26; Luk 9:22-26; 12:8-9; Yoh 9:35-39**.

Omuri **Mat 16:13-17, Yoh 1:49-51, na Yoh 5:19-29** "Omwana w'omuEndagano ensyau" naagyerageranisibwa "n'Omwana wa Ruhanga". Omuri **Mat 24:42-44**, "Omwana w'omuntu" naagyerageranisibwa na Mukama. Omuri **Mat 25:31-46**, "Omwana w'omuntu" naagyerageranisibwa "n'omugabe" orikwija "kushutama aha kitebe kye eky'ekitiinisa" kucwera abantu boona omu nsi orubanja, arikwohereza bamwe omu geyena n'abandi omu magara agatahwaho. Ekyo, n'amazima, nikibaasa kugamba ahari Ruhanga wenka. N'ahabw'ekyo, Yesu ku yaayetsire "Omwana w'omuntu", akaba nayetwara nka Ruhanga ow'obushoborozi bwona. Omuri **Mat 19:27-28** Yesu naagira ngu, "Omwana w'omuntu ku araashutame aha kitebe kye eky'ekitiinisa, naimwe nimwija kushutama aha bitebe ikumi na bibiri, mucwere enganda ikumi na ibiri eza Israeli emanja." (reeba na **Luk 22:29-30**). Ekitebe y'obukama neebaasa kuba "entebe" ya Ruhanga. Omuri **Yoh 6:27** Yesu naagira ngu abantu bashemereire kukorera "eby'okurya ebirikugumaho, eby'amagara agatahwaho, ebi Omwana w'omuntu araabahe". Kandi, amagara agatahwaho, n'ekekyo eki Ruhanga wenka arikubaasa kutuha, kandi aha Yesu naagira ngu naija kugatuha (reeba **Yoh 6:40, 53-54**).

Eky'ahamuheru, omu kuhurira orubanja rwe omu maisho g'omunyamurwa omukuru omuri **Mat 26:63-65 (Mak 14:61-63; Luk 22:66-71)** hakabaho okuhanuura okurikukurataho: "Omunyamurwa omukuru akamugira ati, Nkurahiisa Ruhanga ohuriire, Endagano enkuruugambire ku oraabe ori Kristo, Omwana wa Ruhanga. Yesu akamugarukamu ati, Iwe ogambire; kwonka nimbagambira Endagano ensyai: Okuruga hati, nimwija kureeba Omwana w'omuEndagano ensyau ashutami aha rubaju rwa buryo orw'obushoborozi bwona, arikwija aha bicu by'omu iguru. Obwo omusesorodoEndagano enkuru omukuru yashwekyereza ebijwaro bye yaagira ati, 'Ajumira Ruhanga! Nitwetenga tuta abandi bajurizi? Muhuriire obwahati okuvvoora kwe'". Craig Blomberg naagamba ahabwenki Yesu okwetwa Omwana w'omuEndagano ensyau omu nshonga nk'eky'okureeberahoi n'eky'omugasho munonga: Ogu "Omwana w'omuEndagano ensyau" okugamba, omu mwanya gw'okugira ngu akaba ari masiya, nikyo kyabaire nikibaasa kureetera omusesorodoEndagano enkuru omukuru kushatura ebijwaro bye yaarangirira ngu Yesu Okwetwara nka masiya kikaba kitari kiheneso ky'okufa, ekindi, Abayudaaya bakaba batarikubaasa kutunga masiya! Kwonka okweyita Omwana w'omuEndagano ensyau ow'omu iguru, owaabaire ari Mukama kandi ari haihi na Ishe omu iguru, kikaruga aha bugarukiro bw'ebi abeebembezi b'Abayudaaya baingi baabaire nibatwara nk'ebirikwikirizibwa abaEndagano ensyau ba burijjo." (Blomberg 2007: 93)

F. Abaabaire nibahakanisa Yesu bakareeba ngu akaba nayetwara nka Ruhanga, reero basherura okumwita ahabw'okujumira Ruhanga, ahabw'okugira ngu akaba ari Omwana wa Ruhanga ow'omutaano

Omuri **Mat 9:2-3; 26:63-66; Mak 2:6-7; 14:61-64; Luk 5:20-21; 22:66-71; Yoh 5:17-18; 8:53, 59; 10:30-33, 39; 19: 7** Abaabaire nibahakanisa Yesu bakamanya ngu akaba naagira ngu niwe Mwana wa Ruhanga ow'omutaano, kandi bakateeraho kumwita ahabw'ekyo Ebiragiro bya Musa bikaba nibyoreka ekiheneso ky'okufa ahabw'okujumira Ruhanga (**Lev 24:14, 16, 23**; reeba **Yoh 19:7**). **Yoh 5:18** nihagira ngu Abayudaaya bakaba nibenda kwita Yesu, "ahabw'okuba akaba atarikuhenda eizooba ry'eizooba ry'eizooba ry'eizooba [nk'okukiza omuEndagano ensyau aha eizooba ry'eizooba ry'eizooba ry'eizooba] kwonka, kureka akaba nayeta Ruhanga Ishe, akeehindura orikwinganana" Ruh Omuvunuuzi w'abasiraamu kandi omuvunuuzi wa Koraani Yusuf Ali naikiriza "ngu Yesu akajunaanwa orubanja rw'okuhakanisa Ruhanga ahabw'okugira ngu ni Ruhanga nainga omwana wa Ruhanga" (Ali 2006: Q. 3:55n.395). Bernard Ramm naagira ati, "Omu bwire obu,

kurugiirira aha miteekateekyere y'abantu, hariho ekintu kimwe kyonka eki Yesu ashemereire kukora. Ashemereire kwehakana orubanja kandi agambe ahabwenki yaakize omushaija aha eizooba ry'eizooba rya Sabato. Naagira ngu Abayudaaya bakaba bahikire. Naingana na Ruhanga. Omu mishororongo erikukurataho, Yesu naashoboorora ebekyo nikimanyisandagano ensyau ebi Ruhanga wenka arikubaasa kukora, kwonka nabwo ebi arikubaasa kukora. N'ahabw'ekyo, naingana na Ishe.” (Ramm 1985: 43)

G. Yesu naayetwa “Ruhanga” nainga “Mukama” emirundi mingi omu Endagaano Ensyayoona

Emirundi erikukira ahari gumwe, Endagano Ensyayoona neekoresa eiziina rya Yesu, eririkworeka butunu ngu n'eiziina rya Ruhanga omwe, Mbaho [YHWH]. **Heb 1:4** nihagira ngu Yesu akahebwa ekitiinisa aha mukono gwa buryo ogwa Ruhanga, kandi nk'ekyo, “*akahinduka mukuru munonga kukira baamaraika, nk'oku yahairwe eiziina eririkukirayo oburungi*”. Richard Buckham naareeba ngu eki nikibaasa kugamba aha “*eiziina rya Ruhanga, eiziina eriri ahaiguru y'amaziina goona*” (**Fil 2:9**), eryahairwe Yesu “*obu Ruhanga yamutwara omu mwanya gw'ahaiguru*” (Bauckham 1999: 34). Ekirikukwatanisa n'eki n'okukoresa kw'Abakristaayo aba ira ebigambo “*kweta eiziina rya Mukama*” (**Byak 2:21; 9:14; Rom 10:13; 1 Kor 1:2; 2 Tim 2:22**). Omu Endagano Enkuru, “*ekigambo eki nikimanyisa okwetwa eiziina rya Ruhanga YHWH [reeba Kut 4:26; 1 Bag 18:24; Zab 80:18; Isa 12:4; Yow 2:32; Zef 3:9; Zek 13:9]*, kwonka abakurisitaayo aba ira bakakoresa eiziina eryo ahari Yesu.” (Bauckham 1999: 34) Eby'okureeberaho ebindi ebirikworeka ngu Yesu akeetwa “Mukama” nainga ‘Ruhanga’ birimu ebirikukurataho:

- **Mat 1:23:** “*REEBA, OMWISHIKI OMUSHAIJA ARYETWARA ENDA, AZAARE OMWANA W'OMWOJO, KANDI EIZIINA RYE NIBAIJA KUMWETA EMANUEL*”, ekirikumanyisa, “*Ruhanga ari naitwe*”.
- **Mat 7:22-23:** *Baingi nibaija kung'amba eizooba eryo, “Mukama, Mukama . . .” Kwonka obwo nihaija kubagambira Endagano ensyai: Tindikubamanyaho; “nimungarukamu, imwe abarikukora ebitahikire”.*
- **Luk 1:42-43:** *Kandi we [Erizabeeti] akagamba n'eiraka ry'ahaiguru ati, “Iwe [Maryamu] oine omugisha omu bakazi boona, n'ekijuma ky'omu nda yaawe kiine omugisha?”*
- **Yoh 1:1, 14:** *Omu Endagano ensyaandikwa hakaba harimu Kigambo, kandi Kigambo akaba ari na Ruhanga, kandi Kigambo akaba ari Ruhanga. . . . Ekigambo kakahinduka omubiri, kyaatuura omuriitwe, reero twareeba ekitiinisa kye, ekitiinisa nk'eky'omwana omwe nyamunnk'eky'okureeberahoyere owa isheboona, aijwire embabazi n'amazima.*
- **Yoh 20:28:** *Ahanyima y'okugambirwa kuhika n'engaro ye kuhurira ebituli omu mikono ya Yesu hamwe n'aharubaju rwe, Tomasi akagira ati, “Mukama wangye na Ruhanga wangye!” Yesu tarafubire Tomasi ahabw'okuhakanisa Ruhanga, kureka akaikiriza ebitiinisa ebyo.*
- **Byak 7:59-60:** *Bakagumizamu nibateera Siteefano amabaare obu yaabaire naashaba Mukama yaagira ati, Mukama waitu Yesu, yakira omwoyo gwangye! Akagwa ahansi aha mavi ye, yaarira n'eiraka ry'ahaiguru ati, “Mukama, Endagano enkuruakababariirira kibi eki!” Ku yaagambire atyo, yaagwejn'eky'okureeberahoyerera.*
- **Byak 10:36:** *Ekigambo eki yaasindikire abaana ba Israeli, okubuurira obusingye kurabira omuri Yesu Kristo (niwe Mukama wa boona).*
- **Byak 16:31, 34:** *Bakagira bati, “Iikiriza Mukama waitu Yesu, noiya kujunwa, iwe n'ab'omuka yaawe.” . . . Akabaiha omu nju ye, yaabaheereza eby'okurya, yaashemererwa munonga n'ab'omuka ye boona, ahabw'okwikiriza Ruhanga.*
- **Byak 20:28:** *Mwerinde, n'obusyo bwona, Omwoyo Orikwera obu yaabahindwire abareberezi, okuriisa ekanisa ya Ruhanga, ei yaaguzire n'eshagama ye.*
- **Rom 9:5:** *Nibo [abarikuba nibagamba aha Baisraeli] baishenkurubo, kandi Kristo nk'oku omubiri gurikugambwa, niwe ari ahaiguru ya byona, Ruhanga asiimwe ebiro byona. Amiina.*
- **1 Kor 2:7-8:** *Kwonka nitugamba obwengye bwa Ruhanga omu kihama, obwengye obusherekirwe, obu Ruhanga yaabaire atebekaniise obw'ekitiinisa kyaitu, emyaka etakahikire; obwengye obu tihaine omutnk'eky'okureeberahoyeki w'ensi nk'eky'okureeberahoi yaayetnk'eky'okureeberahoyereize; ahabw'okuba ku babaire babwetnk'eky'okureeberahoyereize, bakabaire bataakomerera Mukama w'ekitiinisa.*
- **1 Kor 11:26:** *Ahabw'okuba ku murikurya omugaati ogu, mukanywa n'ekikopo, nimuranga okufa kwa Mukama waitu, okuhitsya obu araije.*
- **Fil 2:5-7:** *Mugire emiteekateekyere nk'eky'okureeberahoi omuriimwe eyaabaire eri omuri Kristo Yesu, owaabaire ariho [lit. obu araabeire ari omu muringo gwa Ruhanga, tarateekateekire ngu okushushana*

na Ruhanga n'ekeyo nikimanyisandagano ensyau ky'okukwata, kureka akeehayo, yaatwara omuringo gw'omuhuuku, yaaba omu nshusha y'abaEndagano ensyau²⁴.

- **Kol 2:9:** Ahakuba omuri we, okujuura kwona okw'oburungi nikutuura omu mubiri.
- **Tito 2:13:** Niturinda amatsiko g'omugisha n'okureebeka kw'ekitiinisa kya Ruhanga waitu omukuru kandi Omukiza, Kristo Yesu. Okwongyera ahakubeetwa “Ruhanga”, n'ekyomugasho kureeba ngu Yesu nawe naayetwa “Omujuni”, ahabw'okuba omu nvunuura ya ira, Ruhanga akagamba butunu, “Ninye Mukama, kandi tihariho mujuni ondiijo” (Isa 43:11).
- **Heb 1:8:** Kwonka ahari Omwana naagira ati, "Ruhanga, eEndagano ensyaebe yaawe nenk'eky'okureeberahoumaho ebiro byona, n'enkoni y'obugabe bwe n'enkoni y'oburingaaniza."
- **2 Pet 1:1:** Simooni Petero, omuhuuku kandi eEndagano ensyaumwa ya Yesu Kristo, ahari abo abatungire okwikiriza nk'okwaitu, ahabw'oburingaaniza bwa Ruhanga kandi omukiza waitu, Yesu Kristo.
- **1 Yoh 5:20:** Kandi nitumanya ngu Omwana wa Ruhanga yaizire, yaatuha okwetnk'eky'okureeberahoyereza, ngu tumumanye ow'amazima; kandi turi omuri ogwo ow'amazima, omuri mutabani we Yesu Kristo. Ogu niwe Ruhanga ow'amazima n'amagara agatahwaho.

H. Amaziina, ebitiinisa, hamwe n'ebindi ebirikukoresibwa ahari Ruhanga omu Endagaano Enkuru nainga Endagaano Ensyau, nibikozesibwa ahari Yesu omu Endagaano Ensyau

Obumwe n'obumwe ekicweka ekirikukwata ahari Ruhanga n'igambwaho nk'ekirikukwata ahari Yesu (omu kimeeza ekir ikukurataho, ^{x,y,z} kooreka ebirikugambwaho butunu).²⁵

Eiziina/Omutwe /Ebirikushoboroora	Kirikugambwa ahari Ruhanga	Kirikugambwa ahari
MBAHO	Kur 3:13-14	Yoh 8:24, 28, 58; 18:5-6
Mukama	Isa 40:3^x; 45:23-24^y; Yow 2:32^z	Mak 1:2-4^x; Fil 2:10-11^y; Byak 2:36; Rom 10:13^z
Ruhanga	Zab 45:6-7^x	Heb 1:8-9^x; Yoh 1:1, 14, 18; 20:28; 2 Pet 1:1
Okubanza n'amuhuru	Isa 41:4; 44:6; 48:12	Kush 1:17; 2:8; 22:13
Alufa na Omega	Kush 1:8^x; 21:5-6^x	Kush 22:13^x
Aimukiibwe aiguru iguru	Zab 57:5, 11; 108:5	Heb 7:26
Mujuni	Isa 43:3, 11; 1 Tim 4:10	Mat 1:21; Luk 2:11; yoh 4:42; Tit 2:13
Mucunguzi	Zab 130:7-8	1 Kor 1:30; Efe 1:7; Tit 2:13-14
Muramuzi	Kut 18:25; Zab 50:4-6; 96:13	Yoh 5:22; 2 Kor 5:10; 2 Tim 4:1
Mugabe	Zab 95:3	Kush 17:14; 19:16
Omugabe wa Israili	Isa 43:15; 44:6; Zef 3:15	Yoh 1:49; 12:13
Holy	1 Sam 2:2; Yoh 17:11	Byak 3:14; Heb 7:26
Murungi ²⁶	Zab 34:8	Yoh 10:11
Ekyererezi	Zab 27:1; Isa 60:20; Mik 7:8	Yoh 1:4-5, 9; 3:19; 8:12; 9:5
orukiri	Bir 32:4; 2 Sam 22:32; Zab 89:26	1 Kor 10:4; 1 Pet 2:4-8
Ekyererezi	Zab 27:1; Isa 60:20; Mik 7:8	Yoh 1:4, 9; 8:12
Mwami	Isa 54:5; 62:5; Hos 2:16	Mak 2:18-19; 2 Kor 11:2; Kush 21:2
Omuriisa	Zab 23:1; 80:1; Isa 40:11	Yoh 10:11, 16; Heb 13:20; 1 Pet 2:25; 5:4
Muhangi	Kut 1:1; Zab 102:25-27^x; Isa 40:28	Yoh 1:3, 10; Kol 1:16; Heb 1:2, 10-12^x
Mureberezi	Yob 34:14-15; Zab 3:5; 2 Pet 3:7	Kol 1:17; Heb 1:3

²⁴ Zodiates naagamba aha makuru g'ebigambo by'emishororongo nk'eky'okureeberahoi: “*Morphē* in Fil. 2:6-8 kiteekateekye nk'ekeyo nikimanyisandagano ensyau ky'okureeberaho. [ekigyendererwa] n'ekyamazima. Tihaine owabaire naabaasa kuba ari omu muringo murungi owa Ruhanga owaabaire atari Ruhanga Enshonga ngu Yesu akagumizamu ari Ruhanga obu yaabaire ari omu mbeera y'okushishwa, ekakorwa omwebembezi w'eihanga. ekicweka., okuba omu muringo gwa Ruhanga. Huparchō neetwariramu okugumizamu nk'oku waabaire ori.” (Zodiates 1992: *morphē*, 997)

²⁵ Bickersteth (1957: 24-90) neehayo ebihandiiko bingi kuruga omu baibuli ebirikukwata ahari Ruhanga wa Kristo hamwe n'oburingaaniza bwe na Ruhanga; aha mpapura 40-50 akahandiika ebyahandiikirwe 42 ebirikukwata ahari Ruhanga omu nvunuura ensyau ebirikukwata ahari Yesu

²⁶ Omuringo gwa Ruhanga ogw'oburungi nigworeka eki Yesu yaabaire nayenda kugamba obu yaabuuza omutsigazi ati, “*Ahabw'enki noonyeta murungi? tihariho murungi okwihaho Ruhanga wenka.*” (Mak 10:18; Luk 18:19). Akaba atarikhakana ngu ni Ruhanga, kureka, akaba nahamya oburingaaniza bwe arikubuuza ekibuuzo. Akaba nagamba omushajja ati, “N'amazima nomanya ou orikugamba nawe?” Nk'oku Victor Babajide Cole yaagizire, “Yesu akaba atarikhakana ngu akaba ari “omurungi”. Omu mwanya gw'ekyo, akaba naagyemesereza omushajja kureeba ekirikutwarirwa omu kumweta 'omurungi', ekirikumanyisa ngu ni Ruhanga!” (Cole 2006: 1189)

Omuhu w'amagara Entsibiko ya "amaizi g'amagara" Musaasizi w'ebibi Ogwe owacumisirwe Omutegyeki byona Omanyanya byona Ocaaka emitima n'ebiteekateeko Naziimura kurugirira aha ikorwa by'abantu	Bir 32:39; 1 Sam 2:6; Zab 36:9 Yer 2:13 Kur 34:7; Isa 55:7; Dan 9:9 Zek 12:10^x Neh 9:6; Isa 44:24-27; 45:22-23^x Yob 21:22; Ps 33:13-15 1 Bus 28:9; Zab 7:9; 139:1-4, 23; Yer 17:10 Zab 62:12^x; Yer 17:10; 32:19	Yoh 5:22; 10:28; 11:25 Yoh 4:10, 14; 7:37-38 Mat 1:21; Mark 2:5; Byak 26:18; Kol 2:13 Yoh 19:37^x; kush 1:7 Mat 28:18; Efe 1:20-22; Fil 2:9-11^x; 3:21 Yoh 16:30; 21:17 Mak 2:8; Yoh 2:24-25; Kush 2:23 Mat 16:27^x; Kush 2:23
--	---	---

I. Obunabi hamwe n'ebigambo ebirikukwata ahari Ruhanga nainga Mukama omu Endagaano Ensyau

- *Mukama mmutwire omu maisho gangye obutoosha; ahabw'okuba ari aha mukono gwangye ogwa buryo, tindigwa. (Zab 16:8; ezirikukwata ahari Yesu omu Byak 2:25)*
- *Ekitebe kyawe, ai Ruhanga, n'eky'ebiro n'ebiro; enkoni y'obugabe bwawe n'enkoni y'oburingaaniza. (Zab 16:8; zikakoresibwa ahari Yesu omu Heb 1:8)*
- *Kare okatandikaho ensi, n'eiguru n'omurimo gw'engaro zaawe. Nibijja kuhwaho, kwonka Iwe ogumeho; byoona nibijja kuhwaho nk'ekyambaro; noobihindura nk'ekyambaro, kandi bihindurwe. (Zab 102:25-26; ezirikukwata ahari Yesu omu Heb 1:10-12)*
- *Eibaare eryabaire ryangirwe abombeki, niryo ryahindikire eibaare rikuru ery'obuhamizo. (Zab 118:22; zikakoresibwa ahari Yesu omu Acts 4:11)*
- **Isa 6:1-13:** Omuri **Isa 6:5**, Isaaya naagira ati, "Nkabi munonga, ahabw'okuba nshishirwe... Ahakuba amaisho gangye gareebire omugabe, Mukama w'amahe". Omu **Isa 6:8-13** "eiraka rya Mukama" rikaragiira Isaaya kugyenda agambe obunabi aha baEndagaano ensyau ba Israeli. **Yoh 12:40** nenk'eky'okureeberahoamba ahari **Isa 6:10**. **Yoh 12:41** bwanyima nekoresha ebiri omu **Isaya 6** ahari Yesu, erikugira ngu, "Ebyo nabi Isaaya akabigamba ahabw'okureeba ekitiinisa kye [Yesu], yaamugambaho".
- *N'ahabw'ekyo Mukama wenka naija kubaheereza akamanyiso; reeba, omwishiki aine enda, azaare omwana w'omwojo, kandi eiziina rye aryamweta Emmanuel. (Isa 7:14; ekakoresibwa ahari Yesu omu Mat 1:22-23, ekirikworeka ngu "Emmanuel" nikimanyisa "Ruhanga ari naitwe")*
- *Mukama w'amahe niwe oshemereire kutwara nk'orikwera. kandi naija kuba okutiina kwanyu. Naija kuba eibaare ry'obujunaanizibwa, n'eibaare ry'okutnk'eky'okureeberahoanisa enju ya Israeli yoona, n'eibaare ry'okwerarikirira, n'omutnk'eky'okureeberahoo n'omutnk'eky'okureeberahoo aha batuuragye ba Yerusalemu. (Isa 8:13-14 zikakoresibwa ahari Yesu omu Rom 9:33; 1 Pet 2:8)*
- *Eiraka nirireeta, "Muteekateekye omuringo gwa Mukama omu ihamba; mukorekye omu ihamba oruguuto rwa Ruhanga waitu". (Isa 40:3; kikakoresibwa ahari Yesu omuri Mat 3:3; Yoh 1:23)*
- *Enju yangye neija kwetwa enju y'okushabiramu (Isa 56:7; Yesu akakikoresa ahariwe omu Mat 21:13)*
- *Kwonka iwe, Betelehemu Efurata, orikukirayo kuba mukye omu nganda za Yuda, omuriiwe harugaho orikwija kuba omutnk'eky'okureeberahoyeki wangye omuri Israeli. Enkora ye n'eya ira, kuruga omu biro by'obuhangwa. (Mic 5:2; nikigambwa ahari Yesu omu Mat 2:6. Orurimi rw'ekicweka kya kabiri ekya Mik 5:2 n'orurimi rwa ENDAGANO ENKURU orurikushoboorora ahari Ruhanga ow'ebiro n'ebiro omu bicweka nka Zab 74:12; 90:2; 93:2; Isa 43:13; 63:16)*
- *Ninyija kufuuhirira enju ya Daudi hamwe n'abatuuragye ba Yerusalemu, omwoyo gw'embabazi n'okweshengyereza, kugira ngu banyetnk'eky'okureeberahoyereze ou bateireho; kandi bamugirire enaku, nk'oku omuEndagaano ensyau agirira omwana we omwe wenka, kandi bamuririre n'obusaasi nk'okurira kw'omwana we w'okubanza. (Zek 12:10; kikakoresibwa ahari Yesu omuri Yoh 19:37; Rev 1:7)*

J. Abantu bakaba nibaramya nainga nibashaba Yesu nka Ruhanga, kandi Yesu akaikiriza okuramibwa okwo

Baibuli neyoreka butunu ngu Ruhanga wenka niwe ashemereire kuramibwa (**Bir 20:3-5; 34:14; Bir 4:19; 5:7-9; 8:19; 1 Bag 9:6-7; Isa 42:8**). Yesu akagamba butunu ngu Ruhanga wenka niwe ashemereire kuramya (**Mat 4:10; Luk 4:8**). Okuramya abantu nainga baamaraike, n'okuramya ebishushani kandi n'ekibi (**Bir 20:1-5; Bir 5:6-9; Rom 1:18-23**). Abenk'eky'okureeberahoi ba Yesu bakamanya ekyo. Koruneelio ku yaagyezaho kuramya Petero, Petero akagira ati, "Yemerera, nyowe ndi omuntu buntu" (**Byak 10:25-26**). Abantu b'omuri Lusitura ku baateekateekire ngu Paulo na Barunaba bakaba bari baaruhanga babiri abaizire omu nsi omu muringo gw'abantuu, kandi bakaba nibenda kubaheereza ebitambo **Byak 14:11-18**). Ekyo nikyo eki buri Muyudaaya orikwikiriza Ruhanga omwe ashemereire kugarukamu omuEndagaano ensyau orikugyezaho kumuramya. Na baamaraike bakagira bati, "Ekyo tokikora. Ndi omuheereza waawe" obu omuntu yaagyezaho

kubaramya (**Kush 19:10; 22:8-9**). Yesu wenka niwe yaabaire ari ow'omutaano. Omuri **Mat 2:11; 14:33; 28:9, 16-17; Luk 24:51-52; Yoh 1:1-14; 5:22-23; 9:35-38; 20:28; 28:9; Byak 2:36; 7:59-60; 20:28; Rom 9:3-5; Fil 2:5-11; Tito 2:13; Heb 1:5-10; 2 Pet 1:1; 1 Yoh 2:23; Kush 5:1-14** abantu bakaramya ninga bakashaba Yesu nk'oku bakuramize Ruhanga wenka. *Yesu akaikiriza okuramya kwabo*. Okugarukamu kwa Yesu omu kwikiriza okuramibwa, kukaabaire kuri okujumirira n'okuramya ebishushani ahari weena, nobu yaabaire ari nabi, ku araabe yaabaire ari omuntuu. Eky'okuba ngu Yesu tarahakanise, kureka akaikiriza abantu kumuramya, kikoreka ngu akaba naamanya ngu ni Ruhanga owaizire omu nsi nk'omuntu—ahabw'okuba Ruhanga aizire omunsi nk'omuntu nibwe Yesu yayikirize okuramibwa.

N'amazima, okuramya Yesu kukabaho kare, Endagano Ensyau etakahandiikirwe. Okuramya Yesu omu nsi yoona nikugambwaho omu **Fil 2:9-11**, enzikiriza y'abakristaayo aba ira, obu Paulo yaabaire atakahandiikire ekitabo kya Abafiripi (reeba ekicweka **V. B. Enzikiriza y'abakristaayo ey'okubanza**, ahansi). **Fil 2:9-11** nenk'eky'okureeberahoamba ahari **Isa 45:22-23** ekirikukwata aha kuramya kwa Yahweh; eki nakyo nikyoreka ngu Yesu naingana na Ruhanga.

Enshonga ezi ninkuru munonga ahabw'eshonga ishata. Eky'okubanza, titushemereire kwebwa ngu obukristaayo bukaruga omu buyudaaya. Omu bwire obu Yesu yaabaire ari omu nsi, obw'Abayudaaya bukaba “nibutaanisa munonga Ruhanga omwe n'ebekyo nikimanyisandagano ensyau ebindi byona” (Bauckham 1999: vii). Omu muringo ogundi, obw'ediini y'Ekiyudaaya ekaba neyikiriza munonga Ruhanga omwe nk'obusiraamu. Abantu abaabaire nibaramya Yesu bakaba bari Abayudaaya omu kyasha ky'okubanza, kandi embeera eibaabaire nibaramya Yesu ekaba eri ey'Ekiyudaaya omu kyasha ky'okubanza. Omumbeera nk'eky'okureeberahoyo n'omu baEndagano ensyau abo, okuramya omuntu weena kikaba nikitwarwa nk'ekikorwa ky'okushiisha Ruhanga n'ekibi. Kwonka bakakora ekyo ahabwokuba Yesu akaba aine ebihandiiko ebirikworeka ngu niwe Ruhanga owaizire omu nsi nk'omuntu.

Ekyo kabiri, abantu ab'ahamuheru omu nsi abarikubaasa kuramya omuntu nka Ruhanga, n'abo abari haihi n'omuntu ogwo. e., ab'eka hamwe n'abanywani. Enshonga, n'amazima, n'okugira ngu ab'eka hamwe n'abanywani ab'ahamara nibamanya buri kimwe ekirikukwata aha muntu nk'oku ari. Nibabaasa kureeba eki omuntu arikugyezaho kushereka abantu; kandi nibabaasa kureeba okukyererwa kw'ekiniga, obworo, okweyendeza, hamwe n'oburemeezi obundi omu mitwarize, obwo abo abarikukorengana n'omuntu barikuba bari hare tibarikubaasa kureeba. Kwonka abo abaabaire bari haihi na Yesu bakamuramya, ahabw'okureeba emitwarize ye ehikire, nk'oku Yesu yaabaire ataine 'okushemererwa' omu bwire bw'ekiniga, obworobi, okweyendeza, nainga oburemeezi obundi omu mitwarize ye: omu mazima akaba ataine kibi omu biteekateeko bye, omu bigambo bye hamwe n'ebikorwa bye. Yesu akaba aine emitwarize nk'eya Ruhanga, ahabw'okuba akaba ari Ruhanga owaizire omu nsi nk'omuntu.

Ekyo kashatu, n'obu abantu bakye omu byafaayo byoona babasise kubaiha ebibiina bikye by'abantu abesherekire ngu bo niba 'mesia' nainga ngu baine oburugo bw'obwaruhanga omunda yaabo, Yesu wenka niwe ahamize obuhumbi n'obuhumbi bw'abantu omu nsi yoona, kuruga omu enshonda z'magara zoono, obariire mu Abayudaaya na Abasilamu (abarikuteekateeka ngu okuramya omuntu weena n'okurogota), kandi abo abaabaire barikumumanya gye, ngu ni Ruhanga. Enshonga erikwetegyerezibwa erkushoboroora ebintu ebi ahari Yesu ni, amazima, Ruhanga owaizire omu nsi nk'omuntu.

K. Okuhendera

Omu *The Religions of Man*, Huston Smith akareeba ngu abantu babiri bonka—Buddha na Yesu—bashemeize munonga abandi, ahabw'obuhangwa n'emitwarize yaabo, ekyareteire abantu “kubuuza ekibuuzo eki: ti: ‘Niiwe oha?’ kurugirira aha maziina, oburugo, nainga obuzaarwa, kureka, “Niiwe oha?—nikika ki eky'ebihangirwe eki okurugamu, oni muringo ki ogw'ebihangwa ogu orikujwekyera?” (Smith 1958: 90). Obu Buddha yaabuzibwa ebibuuzo ebi, akeehakana okuba ruhanga, maraika, nainga orikwera” (Smith 1958: 90). Eky'okugarukamu kya Yesu kikaba kiri ekitarikushushana n'ekyo. Yesu akahamya kandi yaayoreka ngu ti ruhanga wenka, kureka Ruhanga akaija omu nsi nk'omuntu. Kandi abo abaabaire nibamumanya. ekyo nikimanyisa., abo abaabaire nibamumanya kurungi kandi abu yaabaire atarikubaasa kushereka emitwarize ye n'okumanya kwe, bakareeba ngu Yesu n'amazima ni Ruhanga owaizire omu nsi nk'omuEndagano ensyau, ekiteekateeko ky'amaani ekyabaire nikibahwera kuta amagara gaabo omu kabi n'okuhayo amagara gaabo ahabw'ekiteekateeko ekyo. Ekiteekateeko ky'ahaiguru ekirikubaasika ahari Kristo, ekirikworeka ngu Yesu ni Ruhanga, kikaba kiri eky'omugasho omu kwikiriza kw'abakristaayo kuruga aha Endagano ensyaandikwa, nangwa n'ebitabo by'engiri bitakahandiikirwe. Nitumanya eki ahabwokuba engiri zoono ina nizimanyisa Yesu nka Ruhanga (reeba ahaiguru). Richard Buckham akahendera ati, “Abahandiiki b'endagaano ensyau tibarareebire oburugo bw'Abayudaaya oburikworeka ngu hariho Ruhanga omwe nk'ekizibu ky'okuta Yesu omu butongore bwa Ruhanga; bakakoresa eby'obugaiga bwabwo munonga kugira ngu batware Yesu omu butongore bwa Ruhanga; kandi bakareeba omu kuta Yesu omu butongore bwa Ruhanga okuhikiirira.” (Bauckham 1999: 27)

Obukaikuru bw'abantu kuruga omu bunaku bwa Yesu, bahikire aha muheru nigwo gumwe ngu Yesu ni Ruhanga owaizire omu nsi nk'omuntu. Ebigambo bya Yesu, ebikorwa bye, hamwe n'emitwarize ye, nibituretera oburemezi nk'obw'Abayudaaya b'omu kyasha ky'okubanza: Yesu nooha? Ebi Yesu arikugamba n'eby'omugasho munonga, buryomwe ashemereire kureeba obujurizi, kandi acwemu ahbw'okuba, Yesu ku araabe yaagambire amazima, okwanga Yesu *nka mukama* nikimanyisa okwanga Ruhanga n'ahabw'ekyo okufeerwa amagara, kwonka okuba na Yesu nk'omukama nikimanyisa okuba na Ruhanga Tataitwe n'ahabw'ekyo n'okutunga amagara agatahwaho (Yoh 8:19; 1 Yoh 2:23; 4:15; 2 Yoh 9).²⁷

III. Yesu akahikiiriza obunabi

Omu shuura 1 tukareeba oburungi n'obwesigwa bwa Baibuli reero twatandika enshonga y'obunabi bwa Baibuli. N'obu Baibuli erimu obunabi oburikukwata aha mahanga maingi, abaEndagano ensyau, hamwe n'ebyabaireho, aha ninza kuta amaani aha bunabi oburikukwata ahari Meesiasi, i.e., Yesu Kristo, nk'oku kyagambirweho, niwe muEndagano ensyau mukuru omu Baibuli yoon. Aha bikwatiraine n'obunabi bwa Yesu Kristo omu ndagaano ya ira, ijuka ngu hakaba hariho emyaka erikurenga 400 ahagati y'ebitabo by'enyima omu ndagaano ya ira hamwe n'okwija kwa Yesu. N'ahabw'ekyo, hariho obwire bw'enkumi n'enkumi z'emya, kuhika aha myaka nka 1400, ahagati y'obunabi oburikukwata ahari Mesia n'okuhikiirira kwabwo (reeba Geisler 1976: 341).

O mugasho gw'obunabi n'okugira ngu obunabi nibuhamya ngu Yesu niwe masiya, kandi obundi nibubuzabuza. (reeba **Bir 18:20-22; 1 Bag 22:28; Isa 48:5; Yer 28:9; Ezek 33:33; Zek 2:9, 11; 4:9; 6:15**). N'obu kiraabe nikibaasika okugira ngu obunabi bukye bukaba bwahikirizibwa abandi, Yesu niwe wenka owaabaire naabaasa kandi akabuhikiiriza. Yesu akaba ataine bushoborozi aha bunabi bwingi (e.g., omuringo n'omwanya gw'okuzaarwa kwe, enzarwa ye, okuryarya kwe, ebikorwa by'abenk'eky'okureeberahoi be, abarikubeeherera, n'abaabaire nibabita, omuringo gw'okufa kwe, okuziikwa kwe. N'ahabw'ekyo, akaba atarikubaasa kukoresa ebyabaireho kuhikiiriza obunabi (reeba Geisler 1976: 342-43). Omuhendo n'obuhame bw'obunabi oburikukwata ahari Yesu nibworeka ngu hariho obwengeye n'okumanya kwa Ruhanga enyima ya Baibuli; tikirikwesigwa kugamba ngu obunabi bukorwa butungire (nk'oku nikijja kugambwaho ahansi). Obunabi nibukwata aha magara ga Yesu. Bunabi oburikukwata aha buntu bwa Yensu nka Mesia ni:

Obunabi	Ei buri omu Endagaano Enkuru	Okuhikirizibwa omu Endagaano Ensyau
1. Kuzaarwa oshugaine 2. Omwana wa Ruhanga	Isa 7:14 Zab 2:7; 2 Sam 7:12-16; 1 Bus 17:11-14	Mat 1:18, 24-25; Luk 1:26-35 Mat 3:17; Mat 16:16; Mak 9:7; Luk 9:35; 22:70; Yoh 1:34, 49; Byak 13:30-33
3. Omwijukuru wa Abrahamu 4. Mutabani wa Isaaka 5. Mutabani wa Yakobo 6. Oruganda rwa Yuda 7. Omunju ys Yesse 8. Enju ya Daudi	Kut 13:15; 22:17-18 Kut 21:12 Kub 24:17 Kut 49:10; Mik 5:2 Isa 11:1, 10 2 Sam 7:12-16; Zab 132:11; Jer 23:5	Gal 3:16 Mat 1:2; Luk 3:23, 34 Mat 1:2; Luk 1:33; 3:23, 34 Mat 1:2; Luk 3:23, 33; Heb 7:14 Mat 1:6, Luk 3:23, 32 Mat 1:1; 9:27; 15:22; 20:30-31; 21:9, 15; 22:41-46; Mak 9:10; 10:47-48; Luk 3:23, 31; 18:38-39; Byak 13: 22-23; Kush 22:16
9. Kuzarirwa omu Bethlehemu 10. Atura ho	Mik 5:2 Mik 5:2	Mat 2:1, 4-8; Luk 24-7; Yoh 7:42 Yoh 1:1-2, 30; 8:58; 17:5, 24; Kol 1:17; Kush 1:17; 2:8; 22:13
11. Aryayetwa Imanueli 12. Aryayetwa Mukama 13. Aryaba Nabbi 14. Aryaba omunyamurwa 15. Aryaba omuramuzi 16. Aryaba omugabe 17. Omwyo aryamuzaho	Isa 7:14 Zab 110:1; Yer 23:6 Bir 18:18 Zab 110:4 Isa 11:4; 33:22 Zab 2:6; Jer 23:5; Zek 9:9 Isa 11:2; 42:1; 61:1-2	Mat 1:23 Mat 22:43-45; Luk 2:11 Mat 21:11; Luk 7:16; Yoh 4:19; 6:14; 7:40 Heb 3:1; 5:5-6 Yoh 5:30; 2 Tim 4:1; Yak 4:12 Mat 21:5; 27:37; Yoh 18:33-38 Mat 3:16-17; 12:17-21; Mak 1:10-11; Luk 4:18, 21; Yoh 1:32

²⁷ Underlying the fact that Jesus could be both fully man and fully God at the same time is the Christian doctrine of the Trinity, i.e., the fact that God is one essence (Greek = *ousia*) of three persons (Greek = *hypostasis*; Father, Son, and Holy Spirit). Although the doctrine of the Trinity may not be fully understandable, the Trinity is neither incoherent (i.e., internally self-contradictory) nor illogical, and it necessarily arises from the data given us in the Bible. It is beyond the scope of this book to discuss the Trinity in detail, but the nature of the Trinity and trinitarian concepts embedded in reality are discussed in detail at Menn 2020: 115-29.

18. Aryayebembera omuzaana 19. Omuzinya gwa Ruhanga 20. Obuheereza Galilaya 21. Kukora eby'okutangaza	Isa 40:3; Mal 3:1 Ps 69:9 Isa 9:1 Isa 32:3-4; 35:5-6	Mat 3:1-3; 11:10; Luk 1:17; Yoh 1:23 Yoh 2:15-17 Mat 4:12-13, 17 Mat 9:32-35; 11:4-6; Mak 7:33-35; Yoh 5:5-9; 9:6-11; 11:43-47
22. Aryayegyesa omu enfumu 23. Akary'owokutaaha omuri hekalu 24. Akary'okutaaha omu Yerusallemu aha ndogoyi	Zab 78:2 Mal 3:1 Zek 9:9	Mat 13:34 Mat 21:12 Mat 21:6-11; Luk 19:35-37
25. Akary'owokuteeza abayudaya entsibo 26. Akary'owokuha abanyamahanga ekyererezi	Zab 118:22; Isa 8:14; 28:16 Isa 49:6; 60:3	Rom 9:32-33; 1 Pet 2:7 Byak 13:47-48; 26:23; 28:28
27. Akangwa abantu be 28. Akangwa ataine kizibu 29. Akary'okuzooka omu bafu	Zab 69:8; Isa 53:3 Zab 69:4; Isa 49:7 Zab 2:7; 16:10; Hos 6:2	Mat 21:42-43; Yoh 1:11; 7:5, 48 Yoh 15:25 Mat 28:6; Mak 16:6; Luk 24:21, 46; Byak 2:31; 13:33
30. Akary'owokutemba owa taata 31. Ashutami aha mukono gwa buryo bwa Ruhanga	Zab 68:18 Zab 110:1	Byak 1:9; Efe 4:8 Mak 16:19; Byak 2:34-35; Heb 1:3

Obunabi oburi kukwata aha kufa n'okuzooka kwa Yesu kurimu:

Obunabi	Ei buri omu Endagaano Enkuru	Okuhikirizibwa omu Endagaano Ensywa
1. Muniwani we kuurebya	Zab 41:9; 55:12-14; Zech 13:6	Mat 10:4; 26:47-50; 13:21-27; Luk 22:19-23
2. Kureebibwa efeeza 30	Zek 11:12	Mat 26:15; 27:3
3. Sente kunagwa owa Ruhanga	Zek 11:13	Mat 27:5
4. Esente kugura eby'omumumbi	Zek 11:13	Mat 27:6-10
5. Kusigwaho abeezi	Zech 13:7	Mat 26:31, 69-74; Mak 14:27, 50
6. Kuhunama aha bareegi	Isa 53:7	Mat 27:12; Byak 8:32-35
7. Kuteerwa n'okucweerwa	Isa 50:6; 53:5	Mat 26:67; 27:26; Mak 10:33-34
8. Kuzanisibwa	Zab 22:7-8	Mat 27:31; Luk 22:63-65
9. Engaro n'ebigere kucumitwa	Zab 22:16; Zk 12:10	Luk 23:33; Yoh 20:25-27
10. Kubonabona ahabw'abandi	Isa 53:5-6, 8, 10-12	Rom 4:25; 1 Kor 15:3
11. Kufa n'ababi	Isa 53:12	Mat 27:38; Mak 15:27-28; Luk 22:37
12. Kushabira abri kumuhiganisa	Isa 53:12	Luk 23:34
13. Entenyu habw'ebijwaro bye	Zab 22:18	Yoh 19:23-24
14. Abanywani kwemereera hare	Zab 38:11	Mat 27:55-56; Mak 15:40; Luk 23:49
15. Abantu kuzunguza emitwe	Zab 22:7	Mat 27:39
16. Abantu kumushamariira	Zab 22:17	Yoh 23:35
17. Kugira eiriho	Zab 22:15; 69:21	Yoh 19:28
18. Kuheebwa vinyo na sumuruna	Zab 69:21	Yoh 19:28-29; Mat 27:34
19. Kurira okurekwaho Ruhanga	Zab 22:1	Mat 27:46
20. Omwoyo kuguha Ruhanga	Zab 31:5	Luk 23:46
21. Amagufa ge tigarahendekire	Zab 34:20	Yoh 19:33
22. Orubaju rwe kucumitwa	Zek 12:10	Yoh 19:34-37
23. Omutima kuhendeka	Zab 22:14; 69:20	Yoh 19:34
24. Omwiruma aha ensi	Kut 15:17; Amos 8:9	Mat 27:45
25. Kuzikwa omu kituro ky'omugaiga	Isa 53:9	Mat 27:57-60

Obunabi oburikushemeza munonga nibushangwa omu **Kut 15:1-18**. Aheeru, Ruhanga akaba nahamya endagaano “*ei yaakozire na Ibrahimu [omubwire obwo akaba naayetwa Abramumu]?*” (**Kut 15:8**) Ruhanga kubaasa kumaraho okubanganisa kwa Abramumu, akamugira ngu atware enyamaishwa ezimwe. Abramumu akaba naamanya ngu Ruhanga akaba naija kuhamya endagaano ye nawe, n'ahabw'ekyo akareeta enyamaishwa, yaazitama omu bicweka bibiri, n'obucweeka bw'ebicweka by'omubiri bwaba burikuhakanisa. Omu mahanga ga burugwa izooba obwa kare, “burijjo bakaba batamburira omu bitundutundu by'enyamaishwa ezifiire”(Alter 1996: 65n.8; Payne 1980: 162). Kwonka omu muringo ogu, Ruhanga wenka (omu muringo gw'akamanyiso “*nk'ekihome ky'okureesa n'ekitookye ky'omuriro*”, **Kut 15:17**) bakarabira omu bicweka by'enyamaishwa

ezifiire.²⁸ Ruhanga kurabira omu bitundutundu by'amatungo ahabwe hamwe n'ahabwa Abram, akaba nagamba ati, "Aburaamu, ku ndikuhenda ebiragiyo by'endagaano nk'eky'okureeberahoi, nshemereire kuba nk'amatungo aga agafiire". Kwonka akaba nagamba ati, "Iburaamu, ku orayombize ebiragiyo by'endagaano nk'eky'okureeberahoi, orekye kunyikiriza, orekye kunkuratira, nyowe, kutari iwe, mbe nk'enyamaishwa ezi ezifiire."

Endagaano ei Ruhanga yaakozire nayo ekaba eri obunabi (reeba **Gal 3:16**). Bwanyima y'emyaka nka 2000, aha rushozi orurikwetwa Kalvari nainga GologEndagano enkuru, omuri Yesu Kristo, Ruhanga akakikora. Ekirikureetera obunabi oburi omu **Okutandika 15** okutangaaza munonga, n'oku bwahikirizibwe omu bwijwire. Nk'oku enyamaishwa zaisirwe, nikwo na Yesu yaitwa. Kwonka, enyamaishwa zikaba zitarikwitwa kyonka, kureka zikatemwa omu bicweka bibiri. **Mat 27:51** nikitugambira ngu obu Yesu yaafa, "ekishengye ky'omuri Hekalu kikashenyuka ahagati kuruga ahaiguru kuhisya ahansi". **Heb 10:19-20** nikitugambira amakuru g'ekyo. Nikigira ngu, "Twine obwesigye bw'okutaaha omu mwanya ogurikwera kurabira omu shagama ya Yesu, kurabira omu muhanda musya kandi oguri omu magara, ugu yaatwiguriire kurabira omu kitambaare, nkyo mubiri gwe". Ekibikka ekyo kikaba nikyoreka ngu aha musharaba, Yesu Kristo akahikiiriza endagaano ya Ibrahimu (reeba Payne 1980: 162). Okwongyera ahari ekyo, **Kut 15:17** nihagira ngu, "Eizooba ku ryarengere, omu mwirima gw'amaani." Obwo nibwo omwika gw'omwika hamwe n'omuriro gw'omuriro gwahika aha bicweka. **Mat 27:45** nikitugambira ngu obu Yesu yaabaire ari aha musharaba, "kuruga aha shaaha mukaaga, omwirima gukagwa omu nsi yoona kuhisya aha shaaha Mwenda". Okucwerwa orubanja rw'ekibi n'okwahukana na Ruhanga ebiro byona, ekirikumanywa nka geyena. emyanya omu Baibuli neeyetwa "omwirima ogw'aheru" (**Mat 8:12; 22:13; 25:30**). Omwirima ogw'abaire guri omu iguru obu Yesu yaabaire ari aha musharaba, gukaba guri akamanyiso k'okucwa orubanja kwa Ruhanga ahabw'ebibi ebi Yesu yaabaire aine. Omwirima ogwo gukaba nigujwekyera omwirima oguri aheeru ya geyena. Ahabw'okugira ngu ekigyendererwa kya geyena n'okwahukana ahari Ruhanga, obu Yesu yaagira kuruga aha musharaba, "Ruhanga wangye, Ruhanga wangye, ahabwenki wansigaho?" (**Mat 27:46**), akaaba naabonabonesibwa geyena. Ebyabaireho tibirikubaho ahabwa butandu, kandi tibirikubaasa kuba byabaire bitahikire, ahabw'okuba tihaine owaabaire naabaasa kurwanisa embeera y'obwire nainga kureetera ekishengye ky'omuri Hekalu kushatuka. Enshonga yonka erikwetnk'eky'okureeberahoyerezebwa n'okugira ngu Ruhanga wa Baibuli ariho, naamanya "emperu kuruga aha kutandika" (**Isa 46:10**), kandi akaba naakoresa obunabi n'okuhikiirira kwabwo kworeka amazima ge, okuhama ngu Yesu Kristo n'oha, n'okuhama amazima g'engiri.

Hariho ekirikukira aha mugasho gw'obunabi. Okushwajuma oburemeezi nikyoreka ngu tikirikubaasika obunabi bwingi oburikukwata ahari Yesu kuhikiirira ahabwa butandu. Emyaka mingi enyimaho, Peter W. Petero akatwara obunabi munaana oburikukwata ahari Yesu (akazaarwa omuri Betelehemu, **Mik 5:2** akaba aine owamubembeire kutebeekanisa omuhanda, **Mal 3:1**; akataaha Yerusaalemu aha ndogoya, **Zek 9:9**; akahemukibwa munywani we arikumuteera ebironda omu ngaro **Zek 13:6**; akahemukibwa ahabw'ebicweka 30 eby'efeeza, Zk 11:12; akahemukibwa ahabw'okutwara eseEndagano ensyae omu nju ya Mukama, omu mubumbi, **Zk 11:13**; akanyangarazibwa kandi yaabonabona kwonka akahunama omu maisho g'abamubeeherera **Isa 53:7**; akakwatirwa orukwe n'ebigyere bye, **Zab 22:6**; akakwatirwa orukwe ahabw'ebicweka 30 eby'efeeza, **Zek 11:12**; Ekibiina aha Pasadena City Collnk'eky'okureeberahoe kikakora okucondooza kw'obubonero, kyabanza kyagaruka n'okuteebereza okurikwetnk'eky'okureeberahoyerezebwa kandi okurikwetnk'eky'okureeberahoyerezebwa ahabw'omugisha gw'omuEndagano ensyau omwe kuhikiiriza obunabi munaana. Okuteebereza n'okubara bikaba biri nk'oku: 1 ahari 2. $8 \times 105 \times 103 \times 102 \times 103 \times 105 \times 103 \times 104 = 1$ omuri 1028 (Stoner 2005: 59-62)²⁹. Ekibuuzo n'eki: Omugisha gw'omuEndagano ensyau kuba yaabaire ariho kuruga omu bunabbi obwo kuhisya hati kandi akahikiiriza obunabi bwona munaana ni guuha? Okugarukamu ekyo, omuEndagano ensyau nagabana 1028 n'omuhendo gw'abaEndagano ensyau boona ababaire bariho kuruga omu bunabbi obwo, oburikuteekwateekwa kuba buri obuhumbi 88. Ekyarugiremu n'okugira ngu -omugisha gw'omuEndagano ensyau weena okubaasa kubaho hati kandi akahikiiriza obunabi obw'omunaana n'obw'omurundi gumwe ahari ikumi na mushanju¹⁷ (Stoner 2005: 63).

Eki nikimanyisa ki? Stoner akahandiika ngu omuntu ku yaakutwara doora z'efeeza 10^{17} yaaziteeka aha

²⁸ Nitumanya ngu efurembe erikureesa hamwe n'omuriro gurikwaka nikimanyisa Ruhanga wenka, ahabw'okuba bwanyima akebemba Abaisraeli kuruga omu buhuuku omuri Nk'eky'okureeberahoypt (ekyagambirweho omu **Kut 15:13-14**) nk'enkingi y'ekicu nyomushana, n'enkingi y'omwika nyekiro (**Kur 13:21**); ku yaarebekire "aha rushozi Sinai kuheereza Musa ebiragiyo ikumi, orushozi Sinai rukaba rwine omwika ahabwokuba Mukama akaruhaho omu muriro, omwika gukaba nigweyongyera nk'omwika ogurikuruga omu kikoomi". (**Kur 19:18**).

²⁹ Ekicweka kya 2.8 nigurugiiirira ahabw'okugira ngu omuhendo gw'abantu omu nsi yoona tigurikwingana obuhumbi bubiri, kandi omuhendo gw'abantu omuri Betelehemu tigurikwingana emitwara mushanju na igana na makumi ataano. N'ahabw'ekyo, omuntu nashooroora 7,150 omu buhumbi bubiri ekirikurugamu omugisha gw'omuEndagano ensyau omwe ahari babiri. 2.8×105 akazaarwa omuri Betelehemu (Stoner 2005: 60)

maisho ga Texas, obuziba bwa fuuti ibiri³⁰. Akashoborora ati, “Kati teekaho akabonero kamwe aha doora ezi ez'efeeza, kandi Endagano enkuruahure eEndagano ensyaebe yoona kurungi, omu ihanga ryona. Siba amaisho g'omushaija, omugambire ngu naabaasa kugyenda ahu arikwenda, kwonka ashemereire kuronda doora emwe ey'efeeza, reero agambe ngu nk'eky'okureeberahoi niyo eyaabuzima. Akaba aine mugisha ki gw'okutunga oguhikire? Omugisha nigwo gumwe ogwabaire guri ogw'abaporofeti kuhandiika obunabi obu munaana, reero bwona bakahikiirira omu muntu omwe, kuruga omu bunaku bwabo kuhisya hati, ku baraabe bahandiikire barikukoresa obwengye bwabo. . . . Eki nikimanyisa ngu okuhikiirira kw'obunabi obu munaana nikyoreka ngu Ruhanga akahwera omu kuhandiika obunabi obwo n'obuhame oburikwetengwa omuri 2017. (Stoner 2005: 63) Stoner akagyenda omu maisho, arikukoresa engyenderwaho niyo emwe, ngu omugisha gw'omuntu kuhikiiriza obunabi 48 oburikukwata ahari Yesu niguba 1 ahari 10¹⁵⁷. Ekyo nikishushana n'omuhendo gwa elekitroni ezirimu obupiira bwa elekitroni 500, buri kipiira kiine obuhango bwa obuhumbi mukaaga bw'emyaka y'ekyererezi! (Stoner 2005: 64-65)³¹

Ebirikuruga omu bihandiiko ebi nibitangaaza. Stoner naashoborora ati, “Eki tiky'obuhame bwonka. N'obuhame oburikworeka ngu Baibuli ekahandiikwa Ruhanga, obuhame oburikworeka ngu ensi n'obwengye tibirikumara kugira obuhame”. (Stoner 2005: 65; reeba na Kaiser 2001: 169; Van de Wnk'eky'okureeberahoe 2007: 219-32; Reasons n.d. Ebi byona nibyoreka ngu Yesu niwe Ruhanga owaizire omu nsi nk'omuntu. Ekirikumanyisa eki n'okugira ngu, obu yaikiriize kandi akaikiriza omu byafaayo bya Baibuli, Baibuli n'ehikire kandi eshemereire kwesiga. Omu bwiire bukya, obukristaayo n'obw'amazima. Kwonka hariho enshonga endiije erikworeka amazima ngu Yesu niwe arikugira ngu niwe, Baibuli neehikire kandi neyesigwa, n'obukurisitaayo n'obuhikire, okuzooka kwa Yesu Kristo.

IV. Okubambwa n'okuzooka kwa Yesu: Okwanjura

Okubambwa n'okuzooka kwa Yesu nikyo kirikukwata aha bukristaayo. Omugasho gwazo omukuru nigugarukwamu amaani omuri Endagano Ensyau (e.g., **Mat 20:28; Yoh 10:17-18; Rom 1:4; 5:8-11; 1 Kor 15:1-4, 20-23; Fil 2:5-11; Kol 2:13-14; Heb 2:14-15**).³² Yesu akagamba ebirikukwata aha kukomerwa kwe n'okuzooka kwe (e.g., **Mat 16:21; Mak 9:31; Luk 9:22; Yoh 2:18-22**). Yesu akagira ngu ni Ruhanga owaizire omu nsi nk'omuntu. Akaija kutuura omu magara agu tushemereire kutuura. ekyo nikimanyisa., hatariho kibi, n'okushashura omuhendo gw'ebibi byaitu, ekyabaire kitari ekyo tukaabaire nituteekwa kushashura kwonka tutakabaasize. Omu bwiire bukya, ekigyendererwa ekikuru eki Yesu yaizire omu nsi, kikaba kitari ky'okukiza abantu nainga okubegyesa (n'obu ebyo byabaire biri eby'omugasho), kureka okufeera aha musharaba ahabw'abantu (**Fil 2:6-8**). Abaabaire nibahakanisa Yesu bakamushaba akamanyiso, yaabagira ngu naija kubaha akamanyiso k'okuzooka kwe. Yesu akaba nagamba ngu naija kworeka ngu niwe arikugira ngu niwe arikukora ekeyo nikimanyisandagano ensyau (okuzooka omu mubiri gw'abafu) ekitarikubaasika omuntu weena. (**Mat 12:38-40; 16:1-4; Yoh 2:18-21; reeba na Mak 14:58; Luk 11:29-30; Rom 1:4**). Okukyebera amazima omu byafaayo nk'okwo, n'okw'omutaano omu bukurisitaayo.

Omu Baibuli, okuzooka kwa Kristo omu mubiri, nikukwatanisa n'okubambwa kwe aha musharaba(e.g., **Mat 17:22-23; Mak 10:32-34; Yoh 2:18-22; Rom 4:24-25; 1 Kor 15:1-4; Fil 2:5-11**). Ahabw'okugira ngu ekigyendererwa ky'okwija kwa Kristo omu nsi kikaba kiri okwetwara ekibonerezo ky'ebibi by'abaEndagano ensyau obwo arikwehayo aha musharaba, okuzooka kwe (n'okugaruka kwe): (1) nikyoreka ngu Ruhanga akaikiriza ekitambo kya Kristo; kandi (2) nikyoreka ngu Kristo n'oha, na buri kimwe eki Kristo yaagambire n'eki yaikiriza.³³ N'omunyabwengye w'obwire obwo otarikwikiririza omuri Ruhanga, Antony Flew, akaikiriza

³⁰ Texas eri 268,597 sikwea mailo (695,660 km²) omubwingi. Kiri ahagati ya Myanmar (sikwea mailo 261,228; 676,578 km²) na Zambia (sikwea mailo 290,586; 752,617 km²).

³¹ Omu kutandika kw'ekitabo kya Stoner, H. Harold Hartzler, Ph. D., purofeesa w'eby'okubara, ebya physics, n'eby'omu mwanya, kandi omuhandiiki-omubiiki w'ekibiina kya American Scekyo nikimanyisaEndagano ensyaific Association, akagira ati, “Ekihandiiko kya Scekyo nikimanyisance Speaks kyashwijumwa n'obwnk'eky'okureeberahoyendesereza akakiiko k'abanyakibiina kya American Scekyo nikimanyisaEndagano ensyaific Association hamwe n'akakiiko akarikukurira guruupu niyo emwe kandi kishangirwe, okutwarira hamwe, nk'ekyesigwa kandi ekirikwesigwa kurugirira aha bihandiiko bya sayansi ebirikworekwa. Okucondooza kw'okubara okurimu, nikwnk'eky'okureeberahoyendesereza aha misingye y'okureebeka kw'ebekyo nikimanyisandagano ensyau ebirikubaasa kubaho, kandi Purofeesa Stoner akozesize emisingye nk'eky'okureeberahoi omu muringo oguhikire kandi ogurikwikiriza”. (Hartzler 2005: 4) Stoner akongyeraho ati, “Omushomi ku araabe atarikwikirizana n'ebiteekateeko ebirikuheebwa, naabaasa kukora ebiteekateeko bye, reero abigyende omu maisho.” (Stoner 2005: 60)

³² Bruce Demarest naagira ngu ahagati ya 25%-42% omu bitabo bina eby'engiri, byona nibigamba aha sande y'ahamuhuru y'amagara ga Yesu, “kandi okwihaho obunabi bwingi oburikworeka okufa kwa Meesiasi omu ENDAGANO ENSYA, harimu ebigambo 175 ebirikugamba aha kufa kwe omu ENDAGANO ENSYA”. (Demarest 1997: 166-67).

³³ Ulrich Wilkens akakigambaho ati, “*Omusalaba* n'akamanyiso n'akamanyiso k'Ekikristaayo. Okwesiga omushaara, n'obu kiraabe kiri kityo, hamwe n'amaani n'obwnk'eky'okureeberahoyendesereza ebirikuruga omu musharaba, nibigyendera aha

ngu ekibuuzo ky'okumanya yaaba Yesu akazooka n'omubiri “n'eky'omugasho munonga omu biteekateeko hamwe n'omu nkoresa. Ahabw'enshonga erikwetegyerezibwa ngu akakikora, ku ogire ngu n'enshonga egyo nemanywa, niyo nshonga erikukurayo oburungi, yaaba etari yo yonka, ey'okwikiriza ngu Yesu ni Ruhanga wa Ibrahimu, Isaaka na Israeli” (Flew 1987: 3) Enjuma Petero na Paulo bakakimanya gye eki. Aha rubaju rumwe, Petero akagira ngu obushoboorozi bwaitu bw'okutunganga amagara masya n'obusika obutahwaho nibubaho “*kurabira omu kuzooka kwa Yesu Kristo kuruga omu bafu*” (1 Pet 1:3-4). Aha rubaju orundi, omuri 1 Kor 15:14 Paulo akagira ati, “*Kristo ku araabe atazookire, okubuurira kwaitu n'okwikiriza kwanyu ti kwa busha*”. (reeba na 1 Kor 15:17). Habermas na Licona bakahendera bati, “Yesu ku araabe atazookire omu bafu, akaaba ari nabi w'ebishuba kandi omushomankuzi ou omuntu arikwetegyereza atashemereire kukuratira. Okutaana n'ekyo, ku araabe yaazookire omu bafu, ekyabaireho kikahamya ebiteekateeko bye eby'omutaano.” (Habermas and Licona 2004: 27)

Enshonga z'okubonabonesibwa hamwe n'okuzooka kwa Kristo n'ez'ebyaafaayo: nainga akabonesibwa reero akazooka omu mubiri kuruga omu kituuro nainga tarazookire. Aha nshonga ezi ez'omugasho, eki Baibuli erikworeka ngu ebekyo nikimanyisandagano ensyau ebyo bikabaho kihikire, nainga okubihakanisa kihikire. Byombi tibirikubaasa kuba ebihikire. Ebi n'enshonga z'ebyaafaayo ezishemereire kwink'eky'okureberahoyesibwa, ti nshonga “z'okwikiriza.” (reeba Habermas 1984: 21)

V. Okubambwa kwa Yesu Kristo n'amazima g'ebyaafaayo

Obujurizi bwingi nibworeka ngu Yesu akafa aha musharaba. Obujurizi obwo burimu ebirikukurataho:

A. Abajurizi baingi

Okuhanikwa kwa Yesu aha musharaba, tikwabaire okw'ekihama. Omu mwanya gw'ekyo, gukaba guri omukoro gw'abaEndagano ensyau boona ogurimu abakuru omu gavumenti ya Rooma, abebembezi b'Abayudaaya (Ekibiina ky'Abayudaaya), hamwe n'abantu ba buriijo, abanywani n'abazigu ba Yesu. (Mat 26:56), Petero akaba ari omujurizi omu kuhurira omushango gwe omu maisho ga omunyamurwa omukuru (Mat 26:69; Mak 14:54). Luka naagira ngu abaEndagano ensyau baingi, Endagano enkuruwariiremu n'abakazi, bakagyenda na Yesu arikukoresa omusaraba (Luk 23:27), hamwe na Simooni ow'e Kirene, owaagyemesereziibwe kutwara omusalaba. (Mat 27:32). Maama wa Yesu, Mariamu, hamwe na Yohaana entumwa, bakaba bariho aha kukomerwa; kuruga aha musharaba, Yesu akaheereza Yohaana okureeberera Mariamu (Yoh 19:26-27). Hakabaho n'abahinguzi (Mat 27:39-40). abakazi baingi, abamwe aharibo bakaba bari abakurasi ba Yesu, shwenkazi we, hamwe n'abanywani be. (Mat 27:55-56; Luk 23:49; Yoh 19:25), Abeebembezi b'Abayudaaya (Mat 27:41; Mak 15:31) omukuru w'amahe omuri Rooma (Mat 27:54; Mak 15:39; Luk 23:47), hamwe n'abaserukare ba Rooma (Mat 27:35; Mak 15:24; Luk 23:35; Yoh 19:18, 23) boona bakareeba Yesu arikuhanikwa aha musharaba.

Obu babaire nibatwara Yesu okumusibira, “*bakagyema omushaija owabaire naaruga omu kyar, Simooni owa Kirene (ishe wa Alekizanda na Rufo), okutwara omusalaba gwe*”. (Mak 15:21). Enshonga yonka eretsire amaziina ago, n'okugira ngu bakaba nibamanywa kandi barikubaasa kuhikwaho. Eki Mako arikugamba n'okugira ngu “Alexander na Rufus nibahamya amazima g'ebi ndikukugambira, waaba noyenda kubabuuza”³⁴ Eky'okuba ngu nyina wa Yesu, abanywani be, hamwe n'entumwa Yohaana bakaba bariho obu yaakomerwa nikimanyisa (Mat 27:55-56; Luk 23:49; Yoh 19:25-27). Maama naamanya mutabani we. Abanyabuzaare ba Yesu, abanywani be, hamwe n'abaabaire nibamumanya, bakaba nibamanya ngu Yesu niwe yaakomerwa, kutari muEndagano ensyau ondiijo. Okubaho kw'abebembezi b'Abayudaaya nabwo n'eky'omugasho. Ekigyendererwa kyabo kikaba kiri okureeba ngu Yesu, atari mubeihi, niwe yaabaire akomerwa kandi akafa. John, omujurizi, akagamba butunu ati, “*Oreebire ebyo akaha obujurizi, kandi obujurizi bwe n'obw'amazima; kandi ogwo naamanya ku naagamba amazima, ngu naimwe mwikirize*.” Yoh 19:35). Okugira ngu omuntu ondiijo akaba ari aha musharaba, nainga ngu Yesu tarafiire aha musharaba, nikihakanisa enshonga. Okugira ngu omuntu ondiijo akaba ari aha musharaba, nainga ngu Yesu tarafiire aha musharaba, nikihakanisa enshonga.

Matayo, Mako, Luka, Yohanna, ekitabo kya Ebykozirwe Entumwa, ebaruha y' Abarooma, 1 na 2 Abakorinso, Abagalatia, Abaefeso, Abafilipi, Abakolosai, 1 Abatesalonica, 1 na 2 Timoseo, Abaheburayo, 1 Petero, 2 Petero (nikigambwaho), 1 Yohanna, na Okushururwa ebihandiiko byaabo byona nibahandiika okufa kwa Yesu; omuringo gw'okufa kwe ku gurikugambwaho, nibagira ngu kukabaho aha musharaba. Ebitabo ebyo bikahandiikwa abahandiiki mushanju batarikushushana kandi byona bikahandiikwa omu myaka 20 kuhika aha 65 Yesu aherize kufa. Eki nikimanyisa ngu okubambwa kwa Yesu kukahandiikwa obu abajurizi baingi baabaire

kuzooka kw'abafu kwa Kristo owabaire atairwe aha musharaba. Omugasho n'obwebembezi bw'obukristaayo ku burikubaasa kwemerera nainga kugwa n'okwikiriza omu musharaba gwa Kristo, obwo amaani g'okwikiriza oku nigemerera nainga kugwa n'okwikiriza omu kuzooka kwa Kristo”. (Wilckens 1978: 124).

³⁴ Keller, *The Reason*, 101.

bakiri abahuriire; ahabw'ekyo, Endagano Ensyakaba etarikubaasa kugamba ngu Yesu akabambwa ku araabe atabambirwe (reeba Keller 2008: 102).

B. *Enyikiriza y'abakristaayo ey'okubanza*

Nk'oku kyagambirweho, ebitabo bya Baibuli bikahandiikwa bukiri kare, okutandika emyaka etakahikire 20 bwanyima y'okufa kwa Yesu. Kwonka, abahandiiki b'ekitabo ekisya, bakata omu bihandiiko byabo enzikiriza z'abakristaayo *aba ira, ez'obukuru kukira ebitabo ebibarimu* (reeba Habermas 1984: 119; Cullmann 1949: 10, 22-23). “Engyenderwaho nk'ezo eza ira nizikira kureebeka omu ndagaano ensya kandi nizikora nk'enynk'eky'okureeberahoyesa n'ebigambo ebyabaire bigarukwamu kuruga omu kanwa kuhisya obu byahandikwa omu kitabo kyenyeine. N'ahabw'ekyo, enzikiriza ezi zikabaho enyima y'ebyahandiikirwe omu ndagaano ensya. . . . Ebekyo nikimanyisa ngu bibiri ebirikukira kubaho omu nyikiriza ezi, bikaba nibikwatiraine n'okufa n'okuzooka kwa Yesu hamwe n'obuhangwa bwe obwarugiremu” (Habermas 1984: 33, 120). Enzikiriza ezi eza ira harimu **1 Kor 15:3-7** na **Fil 2:6-11** (Cullmann 1949: 22-23). Enkora y'enyikiriza yoon neekwata aha kufa kwa Kristo. **1 Kor 15:3-4** Negira ngu “*Kristo akafeera ebibi byaitu kurugirira aha Byahandiikirwe, kandi akazikwa*”. Enyikiriza eyahandiikirwe omu Abafiripi neeyoreka oku yaafiire: “*n'okufa aha musharaba.*” (**Fil 2:8**). Enzikiriza ya **1 Kor 15:3-7** n'eya kare kandi etakahikire ahari Paulo neyikirizibwa abantu boona omu by'ediini (Habermas 1984: 124-25; reeba na Jeremia 1966: 101-03). A. Mw. Hunter naagira ati, “*Ekicweka [1 Kor 15:3-7] n'ahabw'ekyo nikibiika obujurizi bukuru kandi oburikweteyerezibwa Nihikiiriza ebyetengo by'oburingaaniza omu byafaayo.*” (Hunter 1976: 100)

C. *Obujurizi bw'eby'amagara oburikworeka okufa*

Ekicweka omu bwijwire omu *Journal of the American Medical Association* nikishoboorora kurugirira aha muringo gw'eby'amagara ebyabaireho kurugirira aha kukomerwa kwa Yesu (i.e., okujunda kwe okw'amatondo maingi g'eshagama omu musiri gw'e Gesesemaani, okuteerwa kw'Abayudaaya n'okuteerwa kw'Abarooma, obutarikubaasa kwetwarira omusalaba gwe), omuringo gw'okubonabonesibwa kwe, n'okuteerwa amahembe g'Abarooma n'eshagama n'amaizi kuruga omuri we, nk'oku Abahandiiki bakahendera bati, “*Kihikire, oburemeezi bw'obuhame bw'ebyafaayo hamwe n'obw'eby'amagara nibworeka ngu Yesu akafa atakazozire ekihuta aha rubaju rwe, kandi nikishagika eEndagano ensyaeekateeka y'obuhangwa ngu ekiifuba, ekyasimbirwe ahagati y'ebihaha bye eby'oburyo, nikibaasa kuba kitarafumire ekihaha kye ekya buryo kyonka, kureka n'omutima n'omutima, ekyamureeteire kufa. N'ahabw'ekyo, okuvunuura kurikurugirira aha kiteekateeko ngu Yesu tarafiire aha musharaba, nikireebeka kitahikire n'obwengye bw'eby'amagara obw'omurembe.*” (Edwards, et al. 1986: 1463)

Omuserukare Omurooma owafumire Yesu omu mbaju n'orumoga, akaba naayenda kuhamya ngu Yesu akafa (**Yoh 19:31-34**). Ku ogire ngu omuserukare ogwo akaba atarikuhama kimwe ngu Yesu akafa, abaserukare bakabaire nibaija kuhenda amaguru ga Yesu nk'oku baakozire abashaija abandi babiri abaakomerwa nawe, nainga bakabaire nibaija kukora ekindi kureeba ngu afa. Ku ogire ngu Yesu tarafiire, kwonka omuserukare w'abaserukare Omurooma akamanyisa Pilaato ngu akafa, akaabaire naahenda ebiragiro bye kandi akaabaire nabeiha omuduumizi we, n'ahabw'ekyo akaabaire naashashurira ekyo n'amagara gye. N'ahabw'ekyo, tikirikwikiriza kugamba ngu Yesu tarafiire aha musharaba.

D. *Yesu akazikwa omu kituuro*

Pontio Pilato, omutegeyeiki Omurooma owa Buyudaaya, akaba aragiire ngu Yesu bamubambe aha musharaba (**Mat 27:26; Mak 15:15; Luk 23:24-25; Yoh 19:16**). Bwanyima y'okuhanikwa, Yozefu owa Arimathea, memba w'orukiiko rw'Abayudaaya, akashaba omurambwe gwa Yesu, kugira ngu aguziike; Pilaato akarekura omurambwe gw'okuziikwa kwonka bwanyima y'okuhama kuruga ahari mukuru w'abatsirikare owaabaire ariho obu Yesu yaahanikwa (**Mat 27:57-58; Mak 15:42-45; Luk 23:50-52; Yoh 19:38**)³⁵ Enzikiriza y'okubanza, eyabaireho Paulo atakatandikire kandi erikugaruka omu bwire bw'okubonabonesibwa, erimu ebigambo okugira “*ngu akazikwa*” (**1 Kor 15:4**). Ekigambo ekyo n'eky'omugasho ahabw'okugira ngu kikahama ngu Yesu akafa (reeba wright 2003: 321). Yesu akazikwa omu kituuro kya Yusufu owa Arimathea; n'ahabw'ekyo, omwanya ahu Yesu yaaziikirwe gukaba nigumanywa munonga (**Mat 27:59-60; Mak 15:46; Luk 23:53; Yoh 19:38-42**). “*Eibaare rihango*” rikateerwa kukinga orwigi, ekituuro kikakingwa, kandi aha kituuro bakataho omukuumi kureeba ngu tihaine owabaasa kwiba omutumbi (**Mat 27:60-66; Mak 15:46; 16:3-4; Luk 23:53; Yoh 19:41-42**). Obukongi bwa gavumenti, hamwe n'abakuumi b'Abarooma, bikaremesa omuntu weena

³⁵ Hatariho kubanganisa, Yozefu ow'e Arimathea niwe muEndagano ensyau ow'amazima ow'ebyafaayo owaziikire Yesu. Craig naashoboorora ngu “*tikirikubaasika ngu abakurisitaayo aba ira bakaba nibatandikaho omuEndagano ensyau, bamuheereza eiziina hamwe n'orurembo oruri haihi, reero bateeka abaEndagano ensyau abo ab'ebishobobo aha kakiiko k'ebyafaayo ak'orukiiko orurikurira ekanisa y'Abayudaaya, abaabaire nibamanywa munonga*” (Craig 1981: 53).

kutaaha omu kituuro ekyo (McDowell 1981: 53-61).³⁶

E. *Enkora y'abeegi*

Ebyabaireho ahonaaho ahanyima y'okubambwa, nibihikirizana *kwonka* na Yesu kubambwa. Nk'eky'okureeberaho, **Yoh 20:19** negira ngu abeegi bakaba bari *omu* “*kishengye ekikingirwe . . . ahabw'okutiina Abayudaaya*”. Ekyo nikibaasa kushoboorwa ku ogire ngu omwebembezi waabo akaitwa ahabw'okushaba kw'abebembezi b'Abayudaaya kandi abeegi hati bakaba nibatiina ngu abebembezi b'Abayudaaya nibaija kubakuratiira. **Mak 16:10** akongyeraho ngu abenk'eky'okureeberahoi ba Yesu bakaba “*nibabonabona kandi barikurira*”. **Luk 24** nikigira ngu bakaba “*nibarebeka kubi*”. Abenk'eky'okureeberahoi babiri bakagamba enshonga omu **Luk 24:20-21** obu baagambire ahari “*oku abanyamurwa abakuru n'abatnk'eky'okureeberahoyeki baitu bamuhaireyo kucwerwa orubanja rw'okufa, reero bakamubamba aha musharaba. Kwonka tukaba nituteekateeka ngu niwe yaabaire naaza kucungura Israeli*”. Omurundi ogundi, obusaasi n'amatsiko g'abo agatahikire, nikikora amakuru kurugiirira aha kukomerwa kwa Yesu. Ahabw'okugira ngu omwe aha beegi abaabaire bari omu muhanda barikuza Emausi akeetwa eziina n'obuhame obundi oburikworeka ngu ebyahandiikirwe nibihikire kandi nibyesigwa, ahabw'okuba Kleopa akaba naabaasa kuba yaabuuriizibwe ebyabaireho eizooba eryo.³⁷

F. *Okujanjaara kw'ebintu ebirikweshiisha*

Obukristaayo bukazaarwa omu kyasha ky'okubanza omu kicweka ky'Abayudaaya, kwonka engiri zoonza ina hamwe n'ebihandiiko ebindi bingi omu Endagano Ensyau, nibyoreka ngu Yesu akakomerwa Abarooma. Ku ogire ngu ekitebyo ky'amagara ga Yesu kikateebwaho abakuratsi be bwanyima y'ebyabaireho, ekitebyo ky'okubonabonesibwa kwa Yesu kikaba kitarikubaasa kwongyerwamu: “Kigumire kuteekateeka omuringo murungi gw'okubeihabeihwa abantu omu kyasha ky'okubanza eky'Abayudaaya ngu omuntu *tari* masiya okukira okubagambira ngu owaabaire omukiza akaitwa abaserukare ba Israel abaabaire nibabonabonesa abantu! Okugyenda omu maisho n'okubagambira ngu owaabaire naija kuba omukiza, akafeera aha muti, nikiija kwongyera kubi munonga eby'obushuubuzi (cf. Bir. 21:22-23)... N'ahabw'ekyo, enshonga y'okugira ngu engyenderwaho y'okureberana terikugumizamu kugamba aha kukomerwa kwonka, kureka neekugihindura ekicweka kikuru “ bwayo, eshemereire kutwarwa nk'obuhame ngu abakurisitaayo ababandize, n'abahandiiki b'engiri eziri kureeberana, bakaguma nibenda kumanya, kwijuka kandi n'okuranga omu maani ekyo ekyabaireho kirikwisa enshoni ekikwatiraine n'ekigombe kito. Ogu nigwo muringo ogurikweshiisha, ab'ebyaafayoo barikukira kuronda omu kushwajuma amazima g'ebihandiiko eby'obuhangwa.” (Eddy and Boyd 2007: 411)

G. *Okuhanya kuruga omubazigu nabo abatari babakristaayo*

Oburugo bwingi, obwa ira, obutarimu bukurisitaayo, nibuhanya amazima g'okubambwa kwa Yesu Kristo. Celsus, omuroma w'omu kyasha kya kabiri kandi omuhakanisa w'obukurisitaayo, akahanya ngu Yesu akakomerwa kandi yaafeera aha musharaba (“Celsus” 2023: On the Cross). Okuhanikwa aha musharaba kukashohozibwa omu bishushani. “Ekishushani ky'okubanza ekirikumanywa eky'okubonabonesibwa kwa Yesu nikiruga omuri Rooma, ekyasangirwe kihandikirwe omu bbugwe wa Paedagogum aha rushozi rwa Palatine. Ekimanyirwe nka Alexamenos Graffito, ekishushani nikyoreka Yesu aha musharaba n'omutwe gw'endogoya,

³⁶ Josh McDowell nikyoreka ngu “akabonero aka aha kituuro kya Yesu kakaba n'obuhame ngu omubiri gwa Yesu gukaba guriho. Okwongyera ahari ekyo, ahabw'okugira ngu akabonero kakaba kari ak'Abarooma, kikareetaho obuhame ngu omubiri gwe gukaba gukuumiibwe okurekyeraho abashomankuzi, ahabw'amaani n'obushoborozi bw'obutnk'eky'okureeberahoyeki bwa Rooma”. (McDowell 1981: 59)

³⁷ Aha sande ahonaaho ahanyima y'okuziika, **Mak 16:11** ebyahandiikirwe nibyoreka ngu Mariamu Magadala akagambira abenk'eky'okureeberahoi ngu ekituuro kikye, Yesu akazooka kuruga omu kituuro, kandi akabaho, kwonka ku “*baahuriire ngu akabaho kandi yamureebire, bakanga kwikiriza*”. Nikyo kimwe, **Mak 16:13** nenk'eky'okureeberahoiira ngu abenk'eky'okureeberahoi babiri abu Yesu yaabaire ayorekire aha muhanda ogurikuza Emausi, “*bakaza bakagambira abandi, kwonka nabo tibarabakiriize*.” **Luk 24:10-11** ekitabon nikyoreka ngu Mariamu Magadala, Yowaana, Mariamu nyina wa Yakobo, hamwe n'abakazi abandi bakagambira abenk'eky'okureeberahoi ebyabaire bigambirwe maraika aha kituuro. “*kwonka ebighambo ebi bikabarebeka nk'ebitain mugasho, kandi tibarabakiriize*”. **Yoh 20:24-25** yetnk'eky'okureeberahoyereze ngu obu Yesu yabanza kureebeka abenk'eky'okureeberahoi be, Tomasi akaba atariho. Abenk'eky'okureeberahoi ku baagambiire Tomasi ngu bareebire Yesu, Tomasi yaabagira ati, “*Okwihaho okureeba omu ngaro ze enkovu z'emisumaari, nkata engaro yangye omu myanya y'emisumaari, kandi nkata engaro yangye omu mbaju ye, tindikwikiriza*”. RipoEndagano enkuruu zoonza ezirikworeka obuteikiriza ngu Yesu akabaho, nizikora amakuru ku ogire ngu Yesu akafa kandi yazikwa. Abenk'eky'okureeberahoi bakaba nibamanya ngu abaEndagano ensyau abafiire nibaguma bafiire, kandi okuzooka kw'omubiri kukaba kutabaho. “*baketeekateekyera*” bwanyima y'obwire bureingwa, nibabaasa kuba bataragambire aha bigyezo by'obutaikiriza, ahabw'okuba ebighambo nk'ebyo eby'obutaikiriza bikareetera abenk'eky'okureeberahoi ekitiinisa.

kandi omushaija ayemereire ahansi nareeba omuntu owabaire ari aha musharaba n'omukono oguri ahaiguru. Ahansi, ebihandiiko by'orugriika nibishoborora ngu 'Alexamenos naaramya ruhanga we'" (Kennedy 2020: 196-97) Ebindi ebirikwikirizibwa Abarooma n'Abayudaaya ngu Yesu Kristo akahambwa, omubw'amazima, harimu ebirikukurataho:

1. Talmudi y'Abababulooni. Ekihandiiko kya Talmudi ekya Babulooni, nikyo kihandiiko kikuru omu dini y'Abayudaaya. Ekihandiiko kya tractate sanhedrin, akababi 43a nikigira ngu "aha kiro ky'okuhingurwaho Yesu akahanikwa. Ebiro makumi ana okuitwa kutakabeireho, omubuurizi akarugayo yaagira ati, "Naza kuteerwa amabaare, ahabw'okuba akozire eby'obufumu, kandi akaretera Abaisraeli kuruga omu mazima." Omunt u weena orikubaasa kugamba ekeyo nikimanyisandagano ensyau kyona ekirikumurwanirira, arugye omu maisho amushabe. Kwonka ahabw'okugira ngu tihaine ekyaeesirwe kumushagika, akahanikwa aha rubaaju rw'Okuhingurwaho!" (*Bab. Talmud*: Sanhedrin 43a) Ekihandiiko kimwe nikyoreka ngu Yesu naagamba ahari Yesu kurabira omu kwongyera "omunazareti" ahamuheru gw'eiziina rye (*Bab. Talmud*: Akakiiko 43a, n. 34). Abenk'eky'okureeberahoi abaingi nibahendera ngu ekicweka eki ekya Talmudi kikaruga omu bwire obwa kare obw'okuteerana, AD 70-200 (Habermas 1984: 97-98). Eki n'eky'omugasho ahabw'okugira ngu ekitabo kya Babylonian *Talmud* n'ekitabo ky'abenk'eky'okureeberahoyesa b'Abayudaaya ekirikwikiriza obujunanizibwa bw'okwita Yesu kandi ngu akafa. Okugamba ahari "okuhanika" nikuruga omu **Bir 21:22-23** kandi nikigambwa aha kukomerwa kwa Yesu (**Luk 23:39; Byak 5:30; 10:39; Gal 3:13**).

2. Toledot Yeshu. Hariho envunuura nyingi eza *Toled Yeshu* eki n'ekicweka ky'okushekyerera amagara ga Yesu, ekirikuruga omu kugarukamu kw'Abayudaaya aha bukurusitaayo. Obwire obu kikakwatanisibwamu tiburikwetnk'eky'okureeberahoyezibwa, eky'okubanza kukigambaho n'omu kyasha kya Mwenda ("Toledot Yeshu" 2024: Okukora hamwe n'obwire). *Toledot Yeshu* ekirikworeka ngu "Yesu akaitwa, nikyoreka ngu Yesu akaitwa aha shaaha ya mukaaga aha kiro ky'okuhingurwaho hamwe n'ekiro Saabato" (*Toledot Yeshu* n.d.: text). Omurimo nagwo n'ogw'omugasho ahabw'okugira ngu n'obu guraabe gurikworeka Yesu nk'orikuhakanisa obukristaayo, niguhamya ngu Yesu akaba naabaasa kukora eby'okutangaza, Endagano enkuruwariiremu n'okuzooro abafiire, kandi Yesu akagira ngu okugaruka kwe kukaba kugambirweho omu bitabo bya Endagano Enkuru. Yesu akagarukamu ati, "Bannabi ba ira bakagamba aha kwija kwangye bati, "Kandi haryabaho omuzi ogurikuruga omu kikondo kya Yesse, kandi niiwe." (*Toledot Yeshu* n.d.: text).

3. Josephus. Josephus akazarwa omuri BO 37. Akaba omwahure w'Abayudaaya kandi bwanyima akarwana n'Abarooma omu rutaro rwa BO 66-70. Ahanyima y'Abayudaaya kusingurwa, akegeita aha Baroma nk'omuhandiiki w'ebyafaayo omu maka g'omugabe Vespasian. Omu kitabo kye ekya *Antiquities of the Jews*, ekyahandiikwa omu BO 93, Josephus akahandiika ekirikwetwa *Testimonium Flavianum*: "Omu bwire obu, hakabaho Yesu, omushaija omunyabwengye, ku oraabe nooyeta omushaija. Ahakuba akaba ari omuEndagano ensyau owaakozire eby'okutangaaza kandi akaba omwnk'eky'okureeberahoyesa w'abaEndagano ensyau nk'abo abaikiriize amazima n'okushemererwa. Akasinga Abayudaaya baingi hamwe n'Abagriika baingi. *Akaba ari Messiah i*. Pilaato ku yaahuriire okwetomboitwa kw'abashaija b'amaani omuriitwe, akamusharira orubanja rw'okuhanikwa aha musharaba, abo abaabaire nibamukunda omu kubanza, tibararekireho kumukunda. *Aha eizooba rya kashatu akabareebeka ari omu magara, ahabw'okuba ababuurizi ba Ruhanga bakaba bagambire ebirikukwata ahariwe hamwe n'ebindi bekyo nikimanyisandagano ensyau bingi by'omutaano*. Kandi oruganda rw'abakurisitayo, orurikwetwa eiziina rye, nahati tirurahwaho". (Josephus c.93:18.63-64, italics added) Abantu baingi nibaikiriza ngu omukristaayo owabaireho bwanyima akongyeraho ebicweka ebirikuhandiikwa omu burugo. Abacondooza abaingi nibaikiriza ngu Josephus akahandiika ebicweka by'ekitabo ekirikwetwa *Testimonium* (reeba Habermas and Licona 2004: 266-70n.42).

4. Tacitus. Tacitus, abaabaire nibatuura kuruga omu myaka nka BO 55-120, naamanywa "nk'omuhandiiki w'ebyafaayo orikusingayo oburungi" omuri Rooma eya ira (Habermas 1984: 87). Ebyafaayo bye, ebyahandiikirwe ebirikukwata ahari BO 115, hamya okufa kwa Yesu. Omu kugamba aha muriro gw'amaani ogwabaireho omuri Rooma ahansi y'obwebembezi bwa empare Neroni, Tacitus akagira ngu "Nero akareetaho okubonabonesibwa kw'amaani aha bantu abaabaire nibangwa ahabw'ebikorwa byabo eby'ekiniga, abarikwetwa abakurisitayo. Kristus, ou eiziina ryatandikireho, akabonabonesibwa munonga omu butegyeki bwa Tiberiyo, kuruga omu mikono y'omwe ahabebembezi baitu, Pontio Pilaato." (Tacitus c.115: 15.44)

5. Luciana owa Samosata. Luciana owa Samosata akaba ari omuhandiiki w'orugriika owaabaire arikurwanisa abakristaayo. Omu mwaka nka BO 165-75, akahandiika ekitabo *The Passing of Peregrinus*. Omuri kyo, akagamba aha bakurisitayo abarikuramya "omushaija owaakomerwa omuri Palestine ahabwokuba niwe yaataireho ediini ensya omu nsi" (Lucian owa Samosata c.165-75: 11).

6. Mara Bar-Serapion. Mara Bar-Serapion akaba ari omufirosofo orikuruga Syria. Akahandiika ahagati y'emyaka nka BO 73-200. Akahandiikira omutabani ebaruha kumugumya amaani okukuratira abenk'eky'okureeberahoyesa b'obwengye aba ira. Omu baruha akagira ati, "Abanya Athene bakagasirwa bata omu kwita Socrates, ahabw'okureeba ngu bakatunga enjara n'oburwaire nk'ekifubiro kyabwo?... Nainga

Abayudaaya *ahabw'okwita* omugabe waabo omunyabwengye, okureeba ngu obugabe bwabo bukabingwaho kuruga *ahari bo?* Ruhanga n'oburinganisa akazimirira obwngye bwabo *boona* bashatu. Abantu ba Athene bakaitwa enjara, abantu ba Samos bakajumbirwa enyanja, kandi Abayudaaya bakacwekyerezibwa kandi babingwa omu bugabe bwabo, batwarwa omu mahanga goona.” (Mara Bar-Serapion n.d.: n.p., emph. in orig.)

Ebyahandiikirwe ahaiguru nibyoreka ngu tihaine omuntu weena omu nsi eya ira owaabaire atarikwikiriza ngu Yesu akafa aha musharaba; omu mazima, kikaba kimanyirwe buri omwe.

H. Okuremwa kw'enshoborora endiijo

Tihariho enshonga endiijo erikubaasa kushoboorora okukomerwa. Koraani neehakana ngu Yesu tarafiire nainga akahanikwa aha musharaba (Q. 4:157) tikirikugyendera aha byafaayo nainga enshonga, kandi kiremirewe ahabw'eshonga eziri ahaiguru. Nikyo kimwe n'ekiteekateeko ngu omuntu ondiijo “akahinganisibwa” ahabwa Yesu nainga ngu tarafiire aha musharaba, kureka akazooka omu kituuro.

1. Ekiteekateeko kya “okuhinganisibwa”. Ekiteekateeko ky'abasiraamu ekirikukira obwingi n'okugira ngu omuntu ondiijo akaza omu mwanya gwa Yesu kandi yaakomerwa omu mwanya gwe. Tikirikubaasa kushoboorora nainga kuhakanisa obujurizi bw'ebyaafaayo oburikukira obwingi oburikworeka ngu Yesu akahambwa nainga kushoboorora nainga kuhakanisa obujurizi bw'ebyaafaayo oburikukira obwingi oburikworeka okuzooka kwe (reeba ahansi). Omuvunuuzi w'abasiraamu orikumanywa munonga Sayid Abul Ala Mawdudi naikiriza ati, "Nk'oku kirikukwata aha kuhurira orubanja omu ishengeru rya Pilaato, nikibaasa kuba nikwo kyabaire kiri ngu Yesu niwe yachebeirwe. Pilaato akamucwera orubanja rw'okufa”. (A'la Mawdudi n.d.: Q. 4:157n.193) Yesu akaba ari omu maisho g'abaserukare b'Abarooma obu yaacwerwa orubanja n'obu yaabaire ahabwabo kutwarwa kwitwa; kandi akaguma ari omu maisho gaabo kuhisya obu yaakomerwa kandi yaafa (nk'oku yaabaire ari omu maisho g'abandi kuruga aha kukwatwa n'okucwerwa orubanja kuhisya aha kukomerwa). Hakaba hatariho “okubuzabuzibwa” hamwe n'omugisha ogu omuntu ondiijo yaabaire naabaasa kuza omumwanya gwa Yesu. Yahiya Emerick's naagira ngu Abarooma bakakwata omushaija ogutahikire, “barikuteekateeka ngu Abasemiti boona bakaba nibashushana” (Emerick 2004: 224). Kwonka, Abasemiti boona tibarikushushana *n'abasemiti abandi*, omurundi ogu harimu Yesu- nyina, abenk'eky'okureeberahoi be, abanywani be, abamanyirwe be, hamwe n'abazigu be (abaabaire nibenda kureeba ngu Yesu niwe yaisirwe, batari bamwe “abarikushushana”).

Eky'ahamuheru, ahabw'okuba obujurizi bw'eb'y'obuhangwa oburikworeka okuzooka kwe n'obw'amaani munonga (reeba ahansi) ekiteekateeko ngu “omuntu ondiijo akaza omu mwanya gwa Yesu” nikyetyengyesa okuhendera ngu “Yesu orikushushana” akazooka kuruga omu kituuro! Okwongyera ahari ekyo, ahanyima *y'okuzooka* kwe, omushaija w'ebishobobo akaba naabaasa kugumizamu n'omurimo gw'okubeihabeiha ngu niwe Yesu “owabuzima”, obwo arikumanya abeegi be (Yoh 20:11—21:24), arikushoboorora oku Endagano Enkuru yoono yaabaire nemukwataho (Luk 24:13-49), akaragiira abenk'eky'okureeberahoi be kugyenda omu nsi yoono bakajanjaaza engiri ya Yesu ow'amazima (Mat 28:18-20; Mak 16:15-18), reero yaaza omu iguru (Mak 16:19; Luk 24:50-53; Byak 1:9-11). Ekiteekateeko ky'okuhingana n'ahabw'ekyo tikirikwetegyerezibwa.

2. Ekiteekateeko kya “okugwa kihumura”. Obundi enshonga ezindi ezirikushoboorora aha kukomerwa kw'abantu ezaabaire nizigyezaho kushoboorora enshonga ezimwe, zikaba nizigambwaho “ekiteekateeko kyokugwa kihumura” ekirikworeka ngu Yesu tarafiire aha musharaba, kureka akaruga aha musharaba yaagwa kihumura (i.e. akaraganisa) reero akazooka omu kituuro. Eki kikaba eky'omutaano omu kyasha kya ikumi na mwenda omu kugyezaho kushoboorora okuzooka kwa Yesu; kikaba nikyo kiteekateeko ky'omwebembezi w'abasiraamu owafiire Ahmed Deedat kandi nikyo kiteekateeko ky'ekibiina ky'abasiraamu ekya Ahmadiyya obwahati (Habermas 1984: 56; Deedat 1984: *passim*).

Ekiteekateeko ky'okugwa kihumura kiremirewe ahabw'eshonga zoono ezirikugambwaho ahaiguru. Nikihikaana n'obujurizi bw'abajurizi ababandize—abanywani n'abazigu b'obukristaayo Obukristayo (Moule and Cupitt 1972: 508; Maekyo nikimanyisar 1973: 112). Okwongyera ahari ekyo, ekiteekateeko ebirikugambwaho tibirikuhikaana n'obuhame oburiho. Eky'okubanza, “okuhambwa n'okufa ahabw'okunyiganyiga, nk'oku ebinywa by'omu mbavu hamwe n'eb'y'omu kifuba okwetoorora amahaha birikwemereza okwisya kwonka omubiri gukaguma omu mwanya gw'okunyiganyiga. N'ahabw'ekyo, okwekoresa okufa aha musharaba tikirikwikiriza omu Endagano ensyau kwisya; omuntu tarikubaasa kwekoresa oburemezi bw'okwisya kumara obwire buraingwa”. (Habermas 1984: 57) Ekya kabiri, ekiteekateeko ky'obushuma nakyo nikyehuzya okurumbwa kwa Yesu. Nk'oku orupapura rwa *Journal of the American Medical Association* rwagambire, “orumoga, orwamureteire ahagati y'ebihaha bye eby'oburyo, rukaba nirutaba omu bihaha by'oburyo byonka, kureka n'omutima hamwe n'omutima n'ahabw'ekyo kikamureetera okufa. N'ahabw'ekyo, okuvunuura kurikurugirira aha kiteekateeko ngu Yesu tarafiire aha musharaba, nikireebeka kitahikire n'obwengye bw'eb'y'amagara obw'omurembe”. (Edwards, et al. 1986: 1463) Ekya kashatu, ekiteekateeko ky'okugw kihumura terikworeka ngu omubiri gwa Yesu gukaba gutarikubaasa kutebeekanisibwa kuziikwa ku ogire ngu haakiriho n'akakooko

kamwe k'amagara akasigaire omuri we, kandi ngu omu kituuro Yesu akaba atarikubaasa kwisya kurabira omu buremezi bwingi bw'ebirungo n'emigoye eyabaire emushwekire (reeba McDowell 1981: 98).

Ekyana kana, ku araabe yahonokire aha kukomerwa, akabaasa kwihaho ata eibaare eririkuzibira orwigi rw'ekituuro? Mat.27:60 nihagira ngu ekituuro ahu Yesu yaaziikirwe kikaba kyabairwe omu ibaare kandi "eibaare rihango" rikaba rihindwirwe aha rwigi rwaryo. Omu bituuro nk'ebyo harimu amabaare agarikwetroora, garikubaasa kuba gaine oburemezi bwa taani. (2000 pawundi) n'okukiraho, zikabaire nizibaasa kutwarwa omu muhanda ogurikwetroora kakye kuzibira orwigi orurikuza aha kituuro (Dulle 2011: n.p.; "Amabaare g'okwiruka" 2009: n.p.; McDowell 1981: 54). Nk'oku Jason Dulle arikworeka, "kurugiirira aha nkora y'ebituuro ebyo, kikaba kitarikubaasika Yesu kusindika eibaare kuruga omunda y'ekituuro. Akaaba aine kutwara eibaare ry'oburemezi oburikurenga paawundi 2000 omu mufurnk'eky'okureeberahoye ataine ky'okukwata. Ekikorwa nk'ekyo kikaba kitarikubaasika aha musheija omwe oine amagara marungi, kandi ari wenka, omushajja owabaire aherize kuteerwa Abarooma." (Dulle 2011: n.p.; reeba na "Amabaare g'okwiruka" 2009: n.p.; Habermas 1984: 56-57) Okwongyera ahari ekyo, ekyo kyabaire kikozirwe, akabaasa ata kurwanisa abakuumi b'Abarooma?

Eky'ahamuheru, ekiteekateeko ky'obushubuzi kikareetwa David Strauss (omuhakanisa w'obukristaayo obwa orthodox) aha muheru gw'ekyasha kya ikumi na mwenda. Strauss akashoboorora, "Kikaba kitarikubaasika ngu omuntu owabiire ari haihi kufa kuruga omu kituuro, owaabaire natambura ataine maani kandi arwaire, arikwenda obujanjabi, owaabaire nayetenga okubohwa, okwongyera amaani, n'okwikiriza okubonabona kwe, akaheereza abenk'eky'okureeberahoi ekiteekateeko ngu akaba ari omusinguzi w'okufa n' Okuzooka nk'okwo kukaba nikubaasa kumaraho ekiteekateeko eki yabaire akozireho omu magara gaabo n'omu kufa kwabo, okukira munonga kukaba nikubaasa kugiha eiraka ry'okushemererwa, kwonka kikaba kitarikubaasa kuhindura enaku yaabo omu kushemererwa, n'ekitiinisa kyabo omu kuramya." (Strauss 1865: 412)

I. Okuhendera

Enshonga ngu Yesu akafa aha musharaba, ekakasibwa munonga omu byafaayo, kandi neyikirizibwa abakugu abarikubanganisa nainga abarikuhakanisa obukristaayo (reeba Habermas na Licon 2004: 44, 48-49) Omwe ahabakutaazi b'ebyaafaayo ni John Dominic Crossan owaagizire ati, "Okuba ngu [Yesu] akakomerwa, nikimanywa nk'ekeyo nikimanyisandagano ensyau kyona eky'ebyaafaayo ekirikubaasa kubaho, ahabw'okuba bombi Josephus na Tacitus... nikwikirizana n'ebyahandiikirwe by'abakurisitaayo aha nshonga nk'eky'okureeberahoye" Crossan 1994: 145; reeba na Dunn 2003: 339; Eddy hamu na Boyd 2007: 172). Bwanyima y'okushwijuma obujurizi, Hans-Ruedi Webber akahendera ati, "Yesu owa Nazareesi akahambwa ahansi ya Pontio Pilaato' eki n'ekyabuzima eki omuntu weena atarikubaasa kubanganisa okwihaho yaayanga ebirikugambwa omu Baibuli n'ebitari bya Baibuli ebitehikireho" (Weber 1979: 12)

VI. Okuzooka kwa Yesu Kristo n'amazima g'ebyaafaayo

Ebihandiiko by'ebyaafaayo ebirikushushana n'ebyo ebirikworeka ngu Yesu akafa aha musharaba, nabyo nibyoreka ngu akazooka omu mubiri. Okuzooka n'okuzooka kw'omubiri n'omubiri gw'omu Endagano ensyau owafiire omu magara masya, omuri Kristo, omu magara agatahwaho. Abantu abatarikwikiririza omuri Ruhanga, tibarikwikiririza omuri Ruhanga kandi bagyezaho kumusherura "eby'obuhangwa" okushoborora okushoboorora ripo endagano enkuru ezirikukwata aha kuzooka. Abatarikwikiririza omuri Ruhanga, nibabuza yaaba eby'okutangaaza nibibaasa kubaho, barikugira ngu tihariho Ruhanga, n'ahabw'ekyo, tiharikubaasa kubaho eby'okutangaaza. Kwonka, ku haakuba hariho Ruhanga ow'obushoboorozi bwona nk'oku Baibuli erikushoboorora, obwo tihaine ekitarikuhikaana n'ebyamagyezi, Endagano enkuruwariiremu n'okuzooka kwa Yesu kuruga omu bafu (Bahnsen 1996: 226; Keller 2008: 86; Gilbert 2015: 109) Kwonka sayansi neebaasa kushwijuma eby'obuhangwa, kutari ebirikukira eby'obuhangwa, kandi Ruhanga n'eb'okutangaza, ahabw'obuhangwa bwabyo, nibikira eby'obuhangwa.³⁸ Okwongyera ahari ekyo, sayansi neebaasa kugamba omu muringo gw'ebirikubasika kandi terikubaasa nainga teshemereire kumanya *a priori* ekiri nainga ekitarikubaasika. N'ahabw'ekyo, eby'okutangaaza bishemereire kucondoozibwa kurungi (reeba Habermas 1984: 24; Lewis 1970e: 134).

N'amazima, abantu baingi aba ira hamwe n'abarikukuratira ebiteekateeko ebitehikire, nibaikiriza ngu ebekyo nikimanyisandagano ensyau bingi bikabaho omu muringo gw'eb'okutangaza, n'obu turaabe nitumanya ngu ebekyo nikimanyisandagano ensyau ebyo bikabaho ahabw'obuhangwa.³⁹ Eby'okutangaaza ebikuru

³⁸ J. Gresham Machen naagira ngu nikigira ngu eky'okutangaaza n'ekeyo nikimanyisandagano ensyau ky'omutaano "eky'okutangaaza n'ekeyo nikimanyisandagano ensyau ky'obuhangwa ekirikubaho ahabw'amaani ga Ruhanga". (Machen 1923: 99).

³⁹ Kwonka, n'aba ira bakaba nibamanya ngu eby'okutangaaza n'ebekyo nikimanyisandagano ensyau ebitehikire n'ebiragiro by'obuhangwa. C.S. Lewis. naagira ati, "Ekiteekateeko ky'ekyamagyezi nikitwariramu okumanya 'ebiragiro'

eby'obuhangwa tibirikworeka ngu n'ebyaaireho omu byafaayo. Omu mwanya gw'ekyo, embooji nk'ezo n'enfumu nainga enfumu, nainga n'ebyaaireho omu byafaayo ebirikworekwa gye. N'ahabw'ekyo, kyanguhi ab'ebyaafaayo kuhendera ngu embooji nk'ezo tizirikuhikaana n'ebyaafaayo. Ebihandiiko bya Baibuli ebirikukwata aha by'okutangaza, nibitaana n'ebindi ebirikukwata aha by'okutangaza ebya ira, ekirikureetera ebyahandiikirwe bya Baibuli okuba ebirikwesigwa munonga. Ebirikugambwa omu Baibuli tibirikureebeka nk'ebitebyo, ebitahikire, nainga ebitahikire, kureka nibigambwa nk'ebihandiiko by'abajurizi b'ebyaaireho, ebyaaireho omu byafaayo. Ebihandiiko bya Baibuli ebirikukwata aha by'okutangaza, nibitaana n'ebindi ebirikukwata aha by'okutangaza ebya ira, ekirikureetera ebyahandiikirwe bya Baibuli okuba ebirikwesigwa munonga. Ebirikugambwa omu Baibuli tibirikureebeka nk'ebitebyo, ebitahikire, nainga ebitahikire, kureka nibigambwa nk'ebihandiiko by'abajurizi b'ebyaaireho, ebyaaireho omu byafaayo. "obukoryo" nikishushana n'okwiha obumyu kuruga omu koEndagano enkurui, kureka, buriijo nibishoboororwaho nka "obubonero" (reeba **Yoh 2:11, 23; 3:2**). Nibashoboorora oku Yesu ari (okutambura kwe aha maizi n'okutuubya omuyaga nibyoreka obukuru bwe ahari ebyobuhangwa ebi yaahangire). Eby'okutangaaza bye nabyo biine akakwate n'obutumwa bwe oburikworeka ngu akaija kutereza ensi ei abantu barimu enjara (n'ahabw'ekyo, okugaburira abantu omu muringo gw'ekyo okutangaaza), okubonabona (n'ahabw'ekyo, okukiza abantu omu muringo gw'ekyo okutangaaza), n'okufa (n'ahabw'ekyo, okuzoora abafiire) (reeba Blomberg 2007: 104-51). Ebyafaayo ebirikukwata aha by'okutangaaza, nibyorekwa omu bekyo nikimanyisandagano ensyau ebyaaireho omu baEndagano ensyau ahabw'okutiina (reeba **Mat 28:4; Mak 4:41; Luk 24:36-37**) n'okubanganisa (reeba **Mat 28:17; Mak 16:11, 13; Luk 24:10-11, 36-41; Yoh 20:24-25**) ekyahikire ahari bamwe aha bantu abaareebire eby'okutangaaza ebimwe nainga bakabihurira. Omu bwiiire bukya, ebirikukwata ahari eby'okutangaaza tibirikubaasa kwihwaho omu koEndagano enkurui, kureka bishemereire kushwijumwa nk'oku omuntu arikubaasa kushwijumwa ebirikukwata ahari abo abarikugambwaho nk'abajurizi b'ebekyo nikimanyisandagano ensyau ebyaaireho eky'okutangaaza ekikuru kandi eky'omugasho, n'okuzooka kwa Yesu Kristo.

Okuzooka kwa Yesu n'okw'omugasho munonga ahabw'okugira ngu kukagambwaho kare, Yesu wenyini hamwe n'omu Endagano Enkuru. Yesu akaha okuzooka kwe nk'okugyezibwa oku turikubaasa kumanya ngu naagamba amazima (**Mat 12:38-40; 16:1-4; Yoh 2:18-21**; reeba na **Mak 14:58; Luk 11:29-30; Rom 1:4**). Omu Endagano Enkuru, **Zab 2:7; 16:10; 132:11**, na **2 Sam 7:12** bakateebereza okuzooka; ebiteebereza ebyo nibishoboororwa omu **Byak 2:27, 30-31**, na **13:33** nk'oku kirikuhikiirira ahabw'okuzooka kwa Yesu. obundi omufirosofo w'ekyasha kya 20 ow'omugasho munonga omu bya sayansi, akashoboorora ngu kyanguhi kutunga obuhame bw'ekiteekateeko "ku turikuronda okuhanya"; kwonka okuhamizibwa kushemereire kuba kurugiremu "okuteebereza okw'akabi" (Popper 1965: 36). Tikirikubaasa kuba eky'akabi munonga "okuteebereza" okukira okuteebereza ekekyo nikimanyisa ngu ekitarikukira kubaho kandi ekitarikubaasika omuEndagano ensyau weena nk'omuntu kukora, nk'okuzooka kuruga omu bafu. Yaaba Yesu akazooka omu mubiri, n'ekibuuzo ky'ebyaafaayo: naabaasa kuba yaakozire nainga atakozire. Nk'oku purofeesa w'ebyaafaayo ebya ira Edwin Yamauchi yaagizire, "N'amazima okuzooka kwa Yesu tikurikubaho, kwonka Yesu wenka n'owomutaano munonga"; n'obu kiraabe kiri kityo, "ekirikuhabwirwa n'okumanya yaaba okuzooka kwa Kristo kuri omu byafaayo nk'ekekyo nikimanyisandagano ensyau ekitarikwetnk'eky'okureberahoyezibwa, nainga kurugiirira aha kwikiriza kw'abeegi" (Yamauchi 1974: n.p.) N'ahabw'ekyo, n'obu okuzooka kw'omushaija kuruga omu bafu kuraabe kuri okw'omutaano kandi okutahikire, yaaba kikabaho nainga kitabaho, kishemereire kumanywa nk'oku omuntu arikubaasa kumanya ebindi ebyaaireho omu byafaayo, kurabira omu bujurizi oburiho n'okukoresa enshonga zaitu kumanya ngu kikabaho nari tikirakozirwe. Ebyafaayo ebirikukurataho nibyoreka ngu Yesu akazooka omu mubiri kuruga omu kituuro.

A. Ekituuro kikaba kitaine kintu kyona

Ekituuro ahu Yesu yaaziikirwe kikaba ki ri ekya Yusufu owa Arimataya (**Mat 27:57-60; Mak 15:45-46; Luk 23:50-53; Yoh 19:38-42**). N'ahabw'ekyo, ekaba eri ekituuro ekirikumanywa. Abakazi abaizire aha kituuro aha sande ahanyima y'okuziika, bakareeba ahu Yesu yaaziikirwe, n'ahabw'ekyo bakaba nibamanya omwanya gw'eituuro. (**Mat 27:61; Mak 15:47; Luk 13:55; Yoh 20:1**).

1. Omugasho gw'abakazi. Aha sande ahonaaho ahanyima y'okuziika, Mariamu Magadala hamwe n'abakazi abandi bakaza aha kituuro, bashanga eibaare rikingirweho kandi ekituuro kitaine kekyo nikimanyisandagano ensyau kyona, reero baashanga Kristo owazookire omu bafu (**Mat 28:1-7; Mak 16:1-9; Luk 24:1-8; Yoh 20:1**)⁴⁰ Bakagambira abeegi ngu ekituuro kikaba kitaine ekirimu kyona kandi ngu Yesu

by'obuhangwa; torikubaasa kugira ekiteekateeko ky'okwetaEndagano ensyau okuhisya obu waaba oine ekiteekateeko ky'ebiragiyo" (Lewis 1970b: 100). N'ahabw'ekyo, ahabw'okugira ngu Yusufu akaba naamanya oku abaishiki barikutwara enda, akaba nayenda kusharaho omukago gwe na Mariamu ku yaamanyire ngu aine enda (reeba **Mat 1:18-20**).

⁴⁰ Robert Stein nikiigira kiti, "Okubaho kw'aba Semi n'emigyenzo y'abasemi etarikushushana omu bihandiiko by'engiri ebirikukwata aha kituuro ekitarimu busha, nikyoreka ngu ebyahandiikirwe ebi bikaba biriho kare kandi bikaba nibikira

akazooka omu kituuro kandi aine amagara (**Mat 28:8; Mak 16:10-11; Luk 24:9-12; Yoh 20: 2-18**). Ebihandiiko ebi n'eby'omugasho ahabwokuba okureebeka kwa Yesu okwabandize ahanyima y'okuzooka kwe kukakorwa abakazi kandi n'amakuru g'okubanza agarikukwata aha kuzooka kwe gakakorwa abakazi. Enshonga nk'eky'okureeberahoi neeyoreka ngu ebyahandiikirwe omu Baibuli tibirikuteekwatekwaho; bakaba bataine bushoboorozi bw'okukora nk'abajurizi omu kootii nainga hakaba hariho oburemeezi bw'amaani aha bujurizi obu baabaire nibabaasa kuheereza ("Omujurizi" 1998-2022: Obushoboorozi (1) Abakazi; Meacham 2009: Ebiragiro ebindi) N'ekyarugiremu, abenk'eky'okureeberahoi obutakiriza ebirikugambwa abakazi, tikirikuruga aha bekyo nikimanyisandagano ensyau ebirikutangaaza ebi baabaire nibagamba, kureka n'ahabw'okuba bakaba bari abakazi. Kwonka enshonga nk'eky'okureeberahoye ey'ahamuheru neehwera omu kuhamya ngu ebihandiiko bya Baibuli n'amazima, nk'oku Paul Maier arikushoboorora, ahabw'okuba obujurizi bw'abakazi bukaba butarikwesigwa," ku ogire ngu ebyahandiikirwe ebirikukwata aha kuzooka kwe bikaba bihingirwe... abakazi bakaba batarikubaasa kwejumba omu kitebyo nk'abajurizi b'okubanza" (Maier 1973: 98). Historian Michael Grant concurs, "Omuhandiiki w'ebyaafaayo Michael GraEndagano ensya naikiriza "Ekanisa y'okubanza ekaba etarikubaasa kugamba ahabwayo ngu okujumbura okw'amaani kandi okw'omugasho kukakorwa abakazi, n'omukazi owaabaire aine ebikorwa bibi omu bwire obwo" (Grant 1977: 176).

2. Omugasho gw'Abayudaaya. Abeebembezi b'Abayudaaya tibarhakaniise ngu ekituuro kikaba kirimu busha. Omu mwanya gw'ekyo, omukuumi Omurooma ku yaagambiire abanyamurwa abakuru ebyabaireho, abeebembezi b'Abayudaaya bakaguriira omukuumi ogwo kandi baajumba ekitebyo ngu "abenk'eky'okureeberahoi ba Yesu bakaija nyekiro bamwiba". (**Mat 28:11-15**).⁴¹ Twaheza kugamba ebirikuruga omu kitabo kya Josephus, omuhandiiki w'ebyaafaayo omu kyasha ky'okubanza ahabw'Abarooma. Paul Maekyo nikimanyisar naagira ngu "enshonga y'omutaano, Josephus tarateireho kuhamya okuzooka kwe n'amakuru agu aine ngu omubiri gwa Yesu gukaba gukiri omu kituuro. Hatariho kubanganisa eki n'ekiteiso kuruga omu kasirise, kwonka akasirise n'ak'omugasho munonga kurugiirira ahakikorwa kya Josephus eky'okuteekaho ba Meesi ab'ebishobobo omu bitabo bye". (Maier 1973: 116) Justin Martyr, omu kihandiiko kye ekya *Dialogue with Trypho*, akagamba ahari c. BO 150 ngu, "ab'obushoborozi b'Abayudaaya bakatuma abashaija ab'omutaano okwetoroora enyanja ya Mediterranean kuhakanisa ebi abakurisitaayo baabaire nibagamba aha nshonga y'okuzooka." (Maier 1973: 116-17)

Okwongyera ahari ekyo, Edward Bode naagira ngu okugamba ngu omuntu akaiba omutumbi, kikabaho bukiri kare, ahabw'okuba bwanyima y'obwire bureingwa, "ebekyo nikimanyisa ngu bingi bikaba nibabaasa kubaho kushoboorora oku [ekituuro] kiri busha" (Bode 1970: 163). Akagaruka yaagira ngu enshonga z'abeebembezi b'Abayudaaya "zikaba zitarikuhakanisa okubaho kw'ekituro kiine busha; kureka bakaikiriza amazima ngu ekituro kiine busha barikugyezaho kushoboorora busha omu muringo ogundi hatari kuzoka kwa Yesu". (Bode 1970: 163; reeba na Craig 1981: 83-84; Wright 2003: 638) Obu n'obuhame bw'amaani, ahabw'okuba abeebembezi b'Abayudaaya bakaba bari abazigu b'Abakristaayo, n'ahabw'ekyo bakaba baine enshonga za *obutaheereza* eby'okurwanisa (okwikiriza ngu ekituuro kikaba kirimu busha) okushagika okurangirira kw'abeegi omu kuranga ngu Kristo akazooka kuruga omu kituuro.

3. Okuremwa kuha ekituuro ekitinisa. Hariho enshonga endiijo y'omugasho eshemereire kushwijumwa. James Dunn naagira ngu "titwine kihandiiko kyona omu myaka y'okubanza y'obukristaayo ekirikukwata aha kituuro ekirikuhebwa ekitiinisa nk'omwanya ahu Yesu yaabaire aziikirwe. . . . Eki nikitangaaza munonga, ahabw'okuba omu buyudaaya obw'obunaku obu, nk'omu madiini agandi, ekyetengo ky'okuheereza ekitiinisa abafiire abarikuhebwa ekitiinisa kurabira omu kwombeka ebituuro ebishemereire, hamwe n'okuheereza ekicweka ekyo ekitiinisa, nikimanywa munonga. . . . Ahabw'enki abakurisitaayo ababandize batarakuratiire engyenderwaho n'emigyenzo nk'eky'okureeberahoi? Ekyokugarukamu kyonka ekirikwetnk'eky'okureeberahoyezibwa, kurugirira aha bujurizi oburikworekwaho obwahati, n'okugira ngu tibarikwikiriza ngu haine ekituuro ekyabaire kirimu omubiri gwe. Tibarabaasize kuheereza ebisigaire bye ekitinisa ahabwokuba bakaba nibateekateeka ngu hakaba hatariho ebisigaire ebirikubaasa kuhebwa ekitinisa". (Dunn 2003: 837-38; reeba na Craig 1981: 63) Okuremwa kuheereza ekitinisa ebituuro bya Yesu nikitaana n'okuheereza ekitinisa ebituuro n'amagufa g'abajurizi abakristaayo aba ira (reeba *The Martyrdom of Polycarp* c.160: 18) Nikyo kimwe n'ekituuro kya Muhammad omuri Madina, ekikiriho n'obwahati nk'omwanya gw'oburambuzi bw'abasiraamu. Omuhangu w'ebyaafaayo Michael Grant naahendera ati, "Ku turaabe nitukoresa engyenderwaho niyo emwe nk'oku twabaire nitukoresa omu bitabo ebindi eby'obuhangwa, obujurizi nibukoma kandi nibuhikire, ekirikworeka ngu ekituuro kikashangwa kigufu" (Grant 1977: 176).

kubaho omuri Palestine." (Stein 1977: 25).

⁴¹ Ekiteekateeko ky'omubiri ogwibirwe nikigambwaho omu bwijwire omu kicweka **H. Okuremwa kw'enshonga ezindi**, ahansi.

B. *Abakristaayo aba ira bakatandika kurangirira okuzooka kwa Yesu omuri Yerusaalemu*

Enshonga ngu ebituuro bya Yesu bikaba biri busha hamwe n'okwikiriza kw'Abakristaayo omu kuzooka nikuhamizibwa enshonga ngu abakristaayo aba ira tibararindirire kumara emyaka mingi kurangirira okuzooka kwa Yesu (n'ahabw'ekyo abajurizi bakaba bafiire) kureka bakikora kuruga aha kutandika.⁴² Nk'oku Petero na Yohaana baagambire bwanyima y'okukwatwa n'okutiinisibwa abeebembezi b'Abayudaaya ahabw'okubuurira okuzooka “*kwa Yesu, titurikubaasa kureka kugamba ebiturabire n'ebi tuhuriire*” (**Byak 4:20**). Tibaragyenzire omu kicweka ky'eihanga kurangirira okuzooka kwa Yesu (ahataraho owaabaire naabaasa kubahakanisa), kureka bakatandika kurangirira omuri Yerusaalemu, orurembo ahu Yesu yaisirwe kandi yaaziikwa, kandi ahu abaabaire nibahakanisa, abeebembezi b'Abayudaaya hamwe n'Abarooma, baabaire bari ab'amaani (**Byak 2-7**).⁴³ Tacitus nikihama ngu ekanisa ekatandikira omuri Buyudaaya (Tacitus c.115: 15.44).

Edward Bode naagira “ngu, kurugirira aha kiteekateeko ky'Abayudaaya eky'okuzooka kw'omubiri hamwe n'okumanya omwanya gw'ekituuro, kikaba kitarikubaasika kubuurira ahari Yesu owazookire omuri Yerusaalemu ku ogire ngu ekituuro kikaba kikiriyo kiine omubiri. Ahabw'emiteekateekyere y'Abayudaaya ey'okuzooka hamwe n'okubaho kw'ekituuro, omu endagano ensyau akaba aine kwekorerera okureeba yaaba ekituuro kyabaire hataine ekirimu”. (Bode 1970: 174; reeba na Craig 1981: 82-83) “Ekituuro ekitarimu kintu kyona, kikaba kitarikubaasa kuhama okuzooka kwa Yesu, kandi kitarikubaasa kureetaho okwikiriza omuri we. Kwonka ekirikutaana n'ekyo tikihihire. Ku ogire ngu ab'obushoborozi b'Abayudaaya bakabaire nibabaasa kureeta omubiri gwa Yesu, bakabaire nibasingura okuzooka kwa Yesu, nk'oku abeezi baabaire nibakiikiriza kandi barikukirangirira.” (Neill 1964: 288, *emph. in orig.*) Abeebebezi b'Abayudaaya bakaba baine oburyo, ekigyendererwa, n'omugisha gw'okucwekyereza ekibiina ky'abakristaayo ekyabaire kitandikire, kandi bakabaire nibabaasa kandi bakabaire nibabaasa kukikora ku ogire ngu bakaza aha kituuro, bakaihayo omurambwe gwa Yesu, kandi bakoreka boona ngu bagureebe; kwonka ekyo tibarakizozire ahabwokuba tibarabaasize.

Nikyo kimwe n'ab'obushoborozi omuri Rooma abaabaire nibenda kurinda obusingye n'okwerinda okurwana omu bantu abu baabaire nibategyeka. Terry Miethe naagira ngu “ekyabaire nikigambwa n'okugira ngu omubiri gukaba gutakiriho, ngu abajurizi boona bakaba bakiri abahuriire, kandi ngu ekanisa ekaba nereeta oburemeezi bwingi ahabw'okugira ngu gavumenti ya Rooma ekaba neebaasa kurekyeraaho obwo erikureeta obujurizi oburikuhakanisa” (Miethe 1987: 70). N'ahabw'ekyo, “ku ogire ngu ab'obushoborozi [Abayudaaya nainga Abarooma] bakabaire nibabaasa kureetaho omurambwe gwa Yesu, bakabaire nibashiisha enyikiriza y'okuzooka... nikyoreka ngu tibarabaasize kukishoza” (Packer 1987: 149). Okuremwa kw'abazigu b'abakristaayo aba ira kureeta omubiri gwa Yesu, n'obuhame oburikworeka ngu ekituuro kikaba kitaine kekyo nikimanyisandagano ensyau kyona, n'obuhame oburikworeka ngu ekituuro kikaba kitaine kekyo nikimanyisandagano ensyau kyona ahabw'okuba Yesu akazooka kuruga omu kituuro nk'oku yaabaire agambire kandi nk'oku abenk'eky'okureberahoi be baabaire bagambire bakaba nibarangirira.⁴⁴

C. *Abajurizi baingi*

Kare ho, twareeba enyikiriza z'abakristaayo aba ira, otwariiremu **1 Kor 15:3-7**. Enzikiriza nk'eky'okureberahoye n'eyomugasho munonga, ahabw'okuba ekaruga omu bantu aba ira AD 30s ekikuru n'obwire bw'okubonabonesibwa/okuzooka kwe, kandi kikashangwa kurugirira aha bujurizi bw'abajurizi (Habermas 1987: 43; reeba na Habermas 1984: 125 hamwe n'ebigambo ebirikugambwaho omuri kyo). Emishororongo 4-7 ey'enyikiriza negira ngu akazikwa, “*kandi akazooka aha eizooba rya kashatu, nk'oku ebyahandiikirwe birikworeka, kandi yaayorekyerera Kefa, reero yaayorekyerera ikumi na babiri. Bwanyima yaayorekwa ab'eishe - emwe abarikurenga magana ataano omurundi gumwe, abaingi aharibo bakiriho, kwonka abamwe bagwejn'eky'okureberahoye; reero yaayorekwa Yakobo, reero yaayorekwa endagano*”

⁴² Eky'okuba ngu abenk'eky'okureberahoi ba Yesu bakatandika kurangirira *okuzooka* kwe, nikyoreka ngu *akakomerwa*. Okugamba ngu omuEndagano ensyau akazooka kuruga omu bafu, tikirikwetnk'eky'okureberahoyerezibwa okwihaho omuEndagano ensyau ogwo yaaba yaaheza *kufa*.

⁴³ Peter Williams naashoboorora emyanya mingi hamwe n'embeera ya Yesu ahanyima y'okuzooka kwe, bingi ebirikukwata aha kubugana haihi, birimu okuganiira. Naahendera arikugira ati, “Kigumire kuteekateeka aha muringo ogu Yesu arikurebekamu omu bitabo by'engiri hamwe n'ebaruha z'abakristaayo aba ira, hatariho abaEndagano ensyau baingi abarikugira ngu bareebire Yesu arikuzooka kuruga omu bafu.” (Williams 2018: 134-35).

⁴⁴ “Enjuma y'okutandika n'okukura kw'ekana ekaba eri omu rurembo rwa Yerusaalemu, ahu, omu myanya yoona, kyabaire kiri eky'obushema okubuurira Kristo owazookire, okwihaho eEndagano ensyaumwa n'abahurikizi baabo ku baabaire nibamanya ngu ekituuro kya Yusufu kikaba kigwire. Bwanyima y'ameezi makye, ab'obushoborozi bakaba nibenda kuremesa orugyendo rwabo, reero batandika n'okubonabonesa abaEndagano ensyau. Eky'okukoresa ekirikubaasa kukora munonga n'okugamba ngu hakaba hariho omurambwe omu kituuro kya Yusufu, kwonka eki tikiragambirweho ahabw'okuba obwire obwo hakaba hariho abaEndagano ensyau baingi omuri Yerusaalemu abaabaire bareebire n'amaisho gaabo ngu ekituuro kikaba kigwire omu bwire obwo” (Maier 1973: 120)

ensyaumwa zoona". A. M. Hunter nikyoreka ngu **1 Kor 15:3-7** "n'obujurizi oburikukwata aha nshonga y'okuzooka oburikutugarura enyima omu myaka mukaaga kuruga aha kukomerwa, kandi kibeire kihikire kwetwa ekihandiiko ky'ekanisa y'abakristaayo ekikuru munonga eki twine'. Okwongyera ahari ekyo, n'omugyenzo ogurikworekwa. Obu Paulo yaahandiika, Petero na Yakobo bakaba bakiri abahuriire kandi abantu abarikukira obwingi 'ab'eishemwe magana ataano' kwonka akahonokaho kandi akabaasa kubuzibwa." (Hunter 1976: 100, emph. omukubanza.) Enzikiriza nk'eky'okureberahoi neekwatanisa ebyabaireho n'ababiireho n'ababiireho. Habermas naashoborora omugasho gw'eki, "Ekihikire ngu abajurizi nibo babandize kugamba ebyabaireho, nikyoreka ngu enfumu kuruga omu bwire bwanyima tibarikubaasa kushoboorora obujurizi obu obwabandize" (Habermas 1984: 126-27).

Ebikwatiriine n'abajurizi magana ataano, C. H. Dodd nayetegyereza, "Tihariho kigyendererwa kyona omu kugamba ngu abajurizi abarikukira obwingi ahari abo 500 bakiriho, okwihaho obu Paulo arikugira ngu 'abajurizi bariho kubuzibwa'" (Dodd 1968: 128). William Lane Craig nayongyera ati, "*Paulo akaba atarikubaasa kugamba ekyo, ekintu kukiraabe kabiire kitarabeireho*" (Craig 1981: 94, emph. in orig.). N'eky'omugasho kwijuka ngu ebaruha ya Paulo eya Abakorinso ekaba eri ey'ekanisa kandi ekaba eri ey'okushomwa n'akanwa i.e., ekaba eri eyaboona, etari y'omuntu omukihama. Okweta kwa Paulo kubuza abajurizi, kukaba kuri okweta okwabuzima kandi okurikubaasa kukorwa, ahabw'okuba okugyenda omu butware bwa Rooma, aha nguuto za Rooma hamwe n'aha nyanja kikaba kyorobii kandi kyanguhi. (reeba Keller 2008: 204; reeba na Wright 2003: 325 ["Ekigyendererwa ky'akacweka kyonka n'obuhame, okwetwa kw'abajurizi, n'ebekyo nikimanyisandagano ensyau ebyabaireho ebi bakareebi barikubaasa kuhamya"])

D. Amagara g'Abakristaayo aba ira gakahinduka ahabw'ebi bareebire

N'obu Yesu araabe yaagambire aha kufa kwe n'okuzooka kwe, Endagano Ensyu neeyoreka butunu ngu abeegi be tibaramwetegyereze; bakaba batiine kiteekateeko ky'okufa n'okuzooka kwa Mesia reeba, e.g., **Mat 16:21-23; Mak 9:30-32; Luk 24:18-22; Yoh 12:12-16**). Nk'oku kyagambirweho kare, abenk'eky'okureberahoi tibarayikiririize amakuru g'abakazi ngu Yesu akazooka kuruga omu kituuro. Yesu akareebeka abeegi kubagaruramu amaani ngu akaba atari kworekwa kyonka, nari ekiroto, nari omwoyo, nari omuzimu; akabashaba kukwata aha mubiri gwe, kandi akarya nabo (**Luk 24:36-43; Yoh 20:19-29; 21:9-14**). Oku ebekyo nikimanyisandagano ensyau ebi bikabaho, kikahamibwa Ignatius, omureeberezi wa Antioch. Ignatius akaba ari munywani wa Polycarp owabaire ayegisiibwe entumwa, kandi akagamba n'abantu baingi abaabaire bareebire Kristo (Irenaeus c.185: 3.3.4). Obu Ignatius yaabaire ari omu muhanda gw'okufa kwe nk'omu mwaka gwa 110, akahandiika ebaruha omu kanisa omuri Smyrna ahu Polycarp yabaire ari omureeberezi. Omu baruha akagamba ati, "Ahakuba nimanya ngu bwanyima y'okuzooka kwe, akaba akiri omu mubiri, kandi ninyikiriza ngu na hati nikwo ari. Nk'eky'okureberaho, ku yaizire ahari abo abaabaire bari na Petero, akabagambira ati, 'Munkwate, mukwate, mureebe ku ntari mwoyo ogutaine mubiri. Kandi ahonaaho bakamukwataho, baikiririza, ahabw'okwikiriza omubiri gwe n'omwoyo gwe. Ahabw'enshonga egi, bakagaya okufa, kandi bakashangwa bari abasinguzi baako. Kandi bwanyima y'okuzooka kwe, akarya kandi akanywa nabo, nk'omuntu w'omubiri, n'obu araabe yaabaire ari omwe na Isheboona omu mwoyo.'" (Ignatius c.110c: 3)

Okureebeka kwa Yesu omu mubiri gwe ogwabaire guzookire, kakahindura abeegi. Obu Yesu yaakwasirwe hamwe n'ahanyima y'okukomerwa, abenk'eky'okureberahoi be bakamwehakana, bamurekaho, beeshereka omu kutiina. Kwonka ahanyima y'okuzooka kwe, abeegi abo bakahinduka, baateeka amagara gaabo omukabi barikworeka okuzooka kwe omuri Yerusaaemu n'ahandi, bagumisiriza okuhiiganisibwa, kandi beeteekateekire kufa ahabwa Kristo owaazookire. Clement owa Rooma, orikugambwaho kuba yaareebire entumwa (Irenaeus c.185: 3.3.3; Tertullian c.200: 32), akahandiika aha muheru gw'ekyasha ky'okubanza ngu obumanzi bwabo omu kubuurira bukaba buri ahabwokuba bakaba bahamiibwe kurabira omu kuzooka kwa Mukama waitu Yesu Kristo". (Clement c.95: ch. 42). Ku ogire ngu abeegi ababandize bakaba batareebire Mukama owaazookire, bakabaire batahindukire kuruga omu kutiina kuhinduka abajurizi b'obumanzi b'okuzooka kwa Yesu, oihireho okuhiiganisibwa n'okufa (ebi baingi aharibo baabonabwiine). Kwonka ekyo kitaroho, obukristaayo tibarikubaasa kubaho.

Endagaano Ensyu negamba aha kuhiiganisibwa kw'abeegi ababandize abaabaire bareebire Yesu aherize kuzooka hamwe n'obumanzi obu baabaire nibarangirira ngu Yesu akazooka kandi ngu ni Mukama (e.g., **Byak 4:1-31; 5:17-42; 6:7-7:60; 2 Kor 11:23-33**). Eki nikihamibwa ebihandiiko ebindi eby'abakristaayo aba ira (e.g., Clement c.95: 5; Ignatius c.110c: 1-3). Petero na Paulo, hamwe n'abandi baingi, bakaitwa ahabw'okwikiriza kwabo (reeba Tertullian c.200: ch. 36). Polycarp, owafiire ahabw'okwikiriza kwe omuri ca. BO 160 (*Martyrdom* c.160: 9), omu *Baruha ye eri Abafiripi* (c.110) terikworeka kubonabona kwonka n'okufa kwa Paulo n'entumwa ezindi, kureka n'oburugo bw'okwemerera kwabo—okuzooka kwa Kristo: "Ahakuba tibarakunzire ensi nk'eky'okureberahoi eriho hati, kureka ogwo owafiire ahabwaitu, kandi ahabwaitu akazoorwa Ruhanga kuruga omu bafu" (Polycarp c.110: 9).

Omuntu ku arikureeba obujurizi bw'ebyaafaayo, enshonga erikushoboorora empindahinduka y'omutaano omu mitwarize n'amagara g'abeegi erikukwata aha obujurizi obundi oburikumanywa (e.g., Okufa kwa Yesu, okuzikwa kwe, ekituuro kirimu busha) n'okuzooka kwa Yesu omu mubiri. Origen akooreka enshonga egi omuri BO 248, "Kwonka obwamushinja oburikureebwa kandi butarikubaasa kuhakanisibwa [aha kuzooka kwa Kristo] nimoamya kuba omurimo gw'abeegi be, abayehiireyo kwegyesa enyegyesa eyayakirwe akabai aha magara g'abantu,—enyegyesa ei babaire batari kubaasa kwegyesa n'obumanzi obwe kurinogira ngu bakayiyi okuzooka kwa Yesu kuruga omu bafu; ogwe, omubwiire bumwe, taratebekaniise abandi kugaya okufa kwonka, kwonka bakaba bo bonka omukubanza kworeka obutatiina okukanga kwayo." (Origen 248: 2:56) Okurangiriira okuzooka kwa Yesu omu maisho g'okuhiganisibwa n'okufa mbwenu nikhakanisa enteekateeka y'okugwa kihumura, okwibwa kw'omubiri, ninga ebindi "eby'obuhangwa" kugyezaho kushoboorora okuzooka, ahakuba tihariho omuntu arikwikiriza kubonaboona kandi akafa ahabw'ekyo eki arikumanya ngu n'ekishuba.⁴⁵

N'eky'amazima, abantu baingi bafiire beekundiire ahabw'enshonga ezibarikwikirizamu n'obu enshonga ezo ziraabe zitari z'amazima nainga mbi. Kwonka, Michael Licon naashoboorora ngu, aha bikwatiraine n'abakurisitaayo aba ira abatungire okuhiiganisibwa n'okufa ahabw'okwikiriza kwabo, "hariho entaniso y'amaani ahagati y'entumwa eyafiire ahabw'okwikiriza kwe n'abo abarikufa ahabw'okwikiriza kwabo ebiro ebi. Abajurizi ab'omurembe gw'obwahati nibakora ahabw'okwesiga enyikiriza zaabo ezi baahairwe abandi. Abeegi bakafeera ahabw'okugumizamu n'obujurizi bwabo ngu bo *bonka* bakareeba Yesu aherize kuzooka. Abajurizi b'obunaku obu nibafeera ebi barikwikiriza ngu n'amazima. Abeegi ba Yesu bakafeera ebi baabaire *nibamanya* ngu n'amazima nainga tigarimazima." (Licon 2010: 370; reeba na Dunn 2003: 861 ["Tikugira ngu okwikiriza omuri Yesu kukahindurwa omu kitebyo ky'okuzooka. . . . Tibarikiriize ngu bakareeba Ruhanga kyonka, bakamanya okureeba Mukama ahuriire kuruga omu bafu."])

E. Okuhinduka okwahonaaho okwa Paulo, omuzigu wa Kristo

Entuma Paulo, owabandize kumanywa nka Saulo owa Tarso, akaba ari Omufarisaaayo oshomire munonga (**Byak 22:3; 26:4-5; Phil 3:4-5**). Akaba aine ekihika ky'amaani omu nyikiriza y'Abayudaaya ey'okwikiriza Ruhanga omwe, ei yakuriiremu kandi akegyesibwamu, ekyamurugiremu okubonabonesa abakurisitaayo (**Byak 7:54-8:3; 9:1-2; 22:4-5; 26:9-11; Fil 3:6; 1 Tim 1:13**). Kwonka, n'obu yabaire ari ahagati y'okuhiganisa aba Kristayo, Paulo akahinduka owa Kristo omu muringo gw'omutaano (**Byak 9:1-22**). Niki ekirikureetaho empindahinduka y'amaani—ekyahindwire Paulo kuruga omu kubonabonesa kuza omu kubonabonesibwa? Paulo wenyini naashoboorora enshonga y'empindahinduka nk'okushanga Kristo owazookire. Nayongyera aha nyikiriza y'okubanza omuri **1 Abakorinso 15** "*kandi ahamuheru gw'abo boona, yaareebeka naanye nk'owabaire atakazairwe*" (**1 Kor 15:8**). Eki Paulo yaagambire kihikire ahabwokuba nawe akaba ayeteekateekire kubonabonesibwa n'okufa ahabw'okwikiriza kwe omuri Kristo owazookire. Okwongyera ahari ekyo, abeebembezi b'ekanisa y'okubanza abaamushwijumeire bakamureeba nk'ow'amaani nk'entumwa ezindi (reeba **2 Pet 3:16**; Polycarp c.110: 3:2; 9:1; Ignatius c.110a: 12:2; c.110b: 4:3).⁴⁶

N'obu abantu baingi bahindukire kuruga omu nyikiriza emwe kuza omu endiijo, Licon naatwajutsya ngu abantu buriijo nibahindukira omu diini emwe ahabw'okugira ngu bahuriire nari bashomire ebirikukwata aha diini nk'endiijo kandi baikiririza omu bibahuriire nari ebibashomire. Okuhinduka kwa Paulo kukaba okw'omutaano. "okureebeka kwa Yesu owazookire omu bafu. Eriizooba nitubaasa kwikiriza ngu Yesu akazooka kuruga omu bafu kurugirira aha bujurizi obwa kabiri, turikwesiga Paulo n'abenk'eky'okureeberahoi abaareebire Yesu akazooka. Kwonka ahari Paulo, ebyamuhikireho bikaruga omu bujurizi bukuru [okureebeka kwa Yesu wenka]." (Licon 2010: 440)

F. Okuhinduka kw'ahonaho okwa Yakobo, owaabaire aine okubanganisa omuri Kristo

Baibuli nenk'eky'okureeberahoiira ngu Yesu akaba aine barumuna be baingi kandi omwe aharibo akaba ari Yakobo James (**Mat 13:55-56; Mak 6:3**; reeba na **Mat 12:46-47; Mak 3:31-32; Luk 8:19-20; Yoh 2:12**;

⁴⁵ Charles Colson agizire ati, "Kwonka shi abeegi? Abashaija ikumi na babiri abataine maani, abantu ba buriijo, bakaba batarikukwatwa enshoni n'okwetomboitwa omu by'obutnk'eky'okureeberahoyeki, kureka bakateerwa, bateerwa amabaare, kandi baitwa. Buri omwe aha benk'eky'okureeberahoi akahakanisa, okuhisya aha kufa kwabo, ngu bakareeba Yesu omu mubiri arikuzooka kuruga omu bafu. Torikuteekateeka ngu omwe aha Endagano ensyaumwa nk'eky'okureeberahoyo akabaire naabaasa kushatuka atakatemirwe omutwe nainga okuteerwa amabaare? Ogwo omwe aharibo akabaasa kukora endagaano n'ab'obushoborozi? Tihaine owaakozire ekyo. Nooreeba, abashaija nibahayo amagara gaabo ahabw'ekeyo nikimanyisandagano ensyau ekibarikwikiriza ngu n'ekyamazima, tibarikwija kuhayo amagara gaabo ahabw'ekeyo nikimanyisandagano ensyau ekibarikumanya ngu n'ekishuba" (Colson 2002: n.p.).

⁴⁶ Habermas na Licon nibagira ngu "ebihandiiko bya Paulo nibishoboororwa emirundi makumi abiri na gumwe abashaija bataano b'eEndagano ensyaumwa kandi obundi nibishoboororwaho emirundi endiijo" (Habermas and Licon 2004: 280n.4).

Byak 1:14; 1 Kor 9:5; Gal 1:19). Okugira ngu Yakobo akaba ari munyaanya wa Yesu, nakyo kikahamibwa Josephus (Josephus c.93: 20.9.1). Yakobo naareebeka kuba yaabaire ari Omuyudaaya orikutiina Ruhanga kandi arikugyendera aha mateeka n'emigyenzo y'Abayudaaya (reeba **Gal 2:11-12**; reeba na Eusebius 325: 2.23, arikugamba ebya Hegessippus). Obu Yesu yaabaire akiri omu nsi, Yakobo na beene ishe, bakaba batarikwikiriza ngu Yesu niwe yaabaire naagamba ngu niwe, kandi bakaba nibateekateeka ngu akaferwa omutwe (**Mak 3:21, 31; Yoh 7:1-5**). Obu Yesu yaabaire ari aha musharaba, okuheereza nyina omu mikono y'omweegi we Yohaana, omu mwanya gw'okumuheereza omurumuna we, nikyoreka ngu obwo Yakobo akaba atari mwikiriza (**Yoh 19:25-27**).

Bwanyima y'okufa n'okuzooka kwa Yesu, nk'oku Paulo yaagambire omu nyikiriza eya ira, “*akareebeka Yakobo*” **1 Kor 15:7**) N'obu turaabe twine amakuru makye agarikukwata ahakuhindura kwa Yakobo okukira Paulo, ebyafaayo nibyoreka ngu okuhindura kwa Yakobo kukaba okw'amaani kandi okw'omutaano nka Paulo. Okureebeka kwa Kristo owaizire omu bafu ahari Yakobo kikaba kiri kare, ahabw'okuba Yakobo akaba ari omwe ahari abo abaabaire batnk'eky'okureeberahoyereize omu kishengye eky'ahaiguru omuri Yerusaalemu okuhebwa amaani kuruga omu mwoyo ogurikwera, ekyabaireho ahaizooba rya pentecoti, ekirikworeka ngu okureebeka kwa Yakobo kukabaho omu biro 50 bwanyima y'okuzooka. (**Byak 1:14**). Bwanyima, Yakobo akahinduka omwebembezi w'ekanisa omuri Yerusaalemu. (**Byak 15:13-21; Gal 1:19**). Akahandiika emwe aha baruha ezirikukwata aha Endagano Ensy. Okuhinduka kwe kukaba okw'amaani munonga, nk'abeegi abandi aba ira, akafa nk'omujurizi, ekirikworekwa abatarikukwata aha Bukristaayo hamwe n'abakurisitaayo (Josephus c.93: 20.9.1; Eusebius 325: 2.23).

Nk'oku kyabaire kiri ahari Paulo, ekibuuzo kishemereire kubuzibwa: Niki ekirikushoboorora aha kuhinduka n'empinduka y'amaani omu magara ga James, owaabaire aine okubanganisa? Okushoboorora okurikukirayo oburungi okurikuhikaana n'enshonga zoonza eziriho kandi okurikwetengwa *kuruga aha kutandika* (**1 Kor 15:7**) n'okureebeka kwa Kristo owazookire ahari Yakobo. Nk'oku Wright arikukigamba, “kigumire kugamba ahabw'obukuru bwe hamwe n'obwebembezi bwe obutarikuhakanisibwa okwihaho yaabaire naamanya ngu akareeba Yesu owazookire kuruga omu bafu” (Wright 2003: 325).

G. Okutandikaho n'okubaho kw'ekanisa y'abakristaayo

Obu Yesu yaabaire ari omu nsi, abeegi be bakaba batiine kwetegyereza kwa masiya orikufa kandi akazooka; “kwonka n'abashomi abarikubanganisa nibaikiriza ngu okukiriza ngu Yesu akazooka kuruga omu bafu kukaba kuri aha mutima gw'okwikiriza kw'Abakristaayo aba ira” (Craig 1981: 127). Enyikiriza egyo ekaruga nkahi? Enyikiriza nk'egyo terarugire omu bukaafiire. Abakafiire tibarikwikiriza omu kuzooka. Amadiini g'ekikaafiire gakaba gaine emboozu z'okufa n'okuzooka kwa ruhanga na ruhanga omukazi nka Adonis, Attis, Demeter, Dionysus, Persephone, Isis, Osiris, Tammuz, na Balder, mutabani wa ruhanga wa Norse Odin. Enfumu z'ekikaafiire nk'ezo, tizo zaareesire abakurisitaayo kwikiriza omu kuzooka kwa Yesu, ahabw'okuba abakurisitaayo aba ira boona bakaba bari Abayudaaya, abaabaire batarikugyendera omu nyikiriza y'ekikaafiire. Abashagiki b'ediini z'ekikaafiire tibarikwikiriza ngu abantu b'amazima bakagaruka omu magara. Bakaba nibamanya ngu ebi nebirikweshaniriza omu bwiire bw'okubya n'okusharuura hamwe n'okuzaara kw'abantu (reeba Wright 2003: 80–81). C. S. Lewis naagira, “Ebitebyo by'abakafiire nibigamba aha kufa n'okuzooka, buri mwaka, nainga tihaine orikumanya ahu kandi tihaine orikumanya ryari. Ekitebyo ky'abakurisitaayo nikikwata aha muntu w'ebyaafaayo, okwitwa kwe nikubaasa kumanywa kurungi, omu maisho g'omuramuzi Omurooma, kandi n'abantu abu yaatandikire nabo baine enkoragana erikugyenda omu maisho na hati.” (Lewis 1980b: 83)⁴⁷ N'abategyekiyeki ba Rooma abafiire abararangirwe nk'aba ruhanga, nainga engano ezirikworeka ngu abantu nka Romulus, bahahinduka ruhanga, tibarikubaasa kuba niho enyikiriza yaba Kristayo yarugire ahakuba ebitebyo ebyo tityine omubiri hamwe n'okuzooka (Wright 2003: 83)

Ahabw'okugira ngu eby'obukaafiire tibarikubaasa kuba nibyo byareesire abeegi kwikiriza omu kuzooka kwa Yesu, omuntu ku arikwanga ngu Yesu akazooka omu kituuro, ashemereire kushoboorora ehi abeegi barikwiiha okwikiriza omu okuzooka oba n'omu bukurisitaayo nainga obuyudaaya (reeba Craig 1981: 129). Hatariho kubanganisa, okwikiriza omuri masiya owabambirwe kandi akazooka tikurikubaasa kuba kwarugire omu bukurisitaayo, ahabw'okuba obukurisitaayo bukaba butakabeireho. Ekiteekateeko eki nakyo kikaba kitarikubaasa kuruga omu Buyudaaya, n'obu Abayudaaya balingi baraabe nibaikiriza omu kuzooka. Kwonka,

⁴⁷ C. S. Lewis nayoreka oburemezi bw'okugamba enshonga nk'ezo nk'eshonga y'okuteekateeka ngu okuzooka kwa Kristo tikuriho. Enshonga nk'eky'okureeberahoye neetwarira kimwe ngu obukristaayo n'obugwire, kandi nenk'eky'okureeberahoye bagamba aha migane y'ekikaafiire nk'obuhame oburikworeka ngu bugwire “nk'oku waatandikire nokumanya ngu hakaba hatariho ebintu nka goonya, reero emboozu ezitarikushushana ezirikukwata aha nzoka nizibaasa kuhwera omukuhanya obutikiriza bwawe. Kwonka amazima g'obukristaayo ku garikuba gari ekibuuzo eki orikuhanuura, obwo enshonga erikuruga omu by'obuhangwa buzima ni *petitio* [i.e., *petitio principii*—enteekateeka egwire eya “nikibanja ekibuuzo” ei ebyahamibwa nibitwarwa nk'ebiyine kubaho].” (Lewis 1970e: 132)

enteekateeka y'Abayudaaya ey'okuzooka ekaba etarikushushana n'ey'Abakristaayo omu miringo ebiri. Abakristaayo bakaba nibarangirira ngu okuzooka kwa Yesu kukabaho ahagati y'ebyaafayo kandi kukabaho aha muntu omwe wenka, Okutashushana n'ekyo, omu biteekateeko by'Abayudaaya, okuzooka *buriijo*: “(1) kikabaho ahanyima y'ahamuheru gw'ensi, ti omu byafaayo, kandi (2) kikakwatwaho abantu boona, ti muntu omwe wenka”. (Craig 1981: 129)⁴⁸ Consequently, Professor C. F. D. Moule naahendera, “Tindikuteekateeka nakakye ngu ekintu kyona omu Endagaano Enkuru nikyo *kyagiresireho* [enyikiriza omu Mesia ahimbukire]. . . . Timbasise kujumbura n'emwe [oba ebandiko omu Endagaano Enkuru nainga enyikiriza eziri aheru ya baibuli] ekiri kugamba aha kutaaha omumagara *agatawhaho* ahabw'omuntu, ebyafaayo *bitakawheireho*: kandi ni *eki eki omuntu aine kushoboroora*.” (Moule and Cupitt 1972: 508, *emph. in orig.*)

N'obu kiraabe kiri kityo, *haine* ekyabaireho ekirikworeka entandikwa n'okujanjaara kw'omuringo gw'ensi ensya ogurikwetwa obukristaayo. Ekyo kikaba “kiri ki”? Enshonga yonka erikushoboorora oburugo bw'obukristaayo, ekyareteire empindahinduka y'amaani omu nyikiriza y'Abayudaaya, n'okugira ngu Yesu akazooka omu bafu. Tihariho enshonga endiijo erikworeka amazima goona. Aha bikwatireine n'eki, Timothy Keller akagira ngu empindahinduka y'amaani omu kureeba ensi yoona (okwikiriza omu kuzooka kw'omubiri kikaba nikyoreka gye) “buriijo nikitwara emyaka y'okuhanuura hamwe n'okuhakanisa omubiteekateeko hamwe n'abahandiiki okuhanuura . . . mpaka orubaju rumwe rusingure. Okwo nikwo eby'obuhangwa n'ebiteekateeko by'ensi birikuhinduka.” (Keller 2008: 209) Kwonka obukiristu hamwe n'ekiteekateeko ky'obukiristu aha kuzooka kikaba kitari nk'ekyo. Entandikwa y'obukurisitaayo hamwe n'ekiteekateeko ky'obukurisitaayo eky'okuzooka, tibirikushushana omu byafaayo; bikatebwaho ahonaaho bwanyima y'okufa kwa Yesu. Hakaba hatariho omuringo gw'okuhanuura, okuhakanisa, nainga okuhanuura kw'abateekateeki hamwe n'abahandiiki. Omu mwanya gw'ekyo, abakuratsi ba Yesu bakagamba aha bi bareebire n'ebi baarabiremu. Bakaba bari abajurizi b'ebekyo nikimanyisa ngu ebitarikuteekateekwaho kandi eby'omutaano, omu mwanya gw'okurwanirira engyenderwaho nsya. Entsibuko y'okwikiriza kwabakristayo n'etaana n'enteekateeka ezindi, kandi okuzooka kukahinduka *kukuru* n'omutwe gw'enteekateeka ensya egi (reeba Wright 2003: 477). Enshonga neeyetenga okushoborora omu byafaayo. Kandi, enshonga yonka ehikire n'okugira ngu Yesu akazooka n'omubiri.

Empindahinduka y'ahonaaho omu kwikiriza nehamizibwa enshonga ezitarikushushana omu kwikiriza n'okukoresa kw'abakristaayo, kandi byona bikatandika bukiri kare:

1. Okushaba kwa sande. “Emwe aha nyikiriza z'Abayudaaya ekikuru munonga n'okukuza eizooba rya sabaato kandi nabwo abakurisitaayo n'Abayudaaya bakahindura okuramya kwabo okuruga aha rwamukaaga kuza aha sande [**Byak 20:7; 1 Kor 16:2**], eki bakakiita 'eizooba rya mukama' [**Kush 1:10; Didache c.70-110: 14.1**]. Enkora y'amaani niyo yabaire neebaasa kureetaho empindahinduka nk'eky'okureeberahoi: okujaguza kwabo okwa buri sande okw'Okuzooka.” (Maier 1973: 122) James D. G. Dunn nayongyera ati, “Ekikuru munonga n'enyikiriza ngu Yesu akatandika kureebeka ‘aha eizooba ry'okubanza omu sande’ (Sande) ahanyima y'okubambwa n'okuziikwa kwe. . . . Kandi titushemereire kwebwa enshonga erikutangaaza kwonka erikukira kurekyerwa, ngu okuruga kare, sande ekaba eri eizooba ry'omugasho gw'omutaano aha bakurisitaayo, 'eizooba rya Mukama', ahabw'okuba niryo eizooba eri baabaire nibajaguza okuzooka kwa Mukama”. (Dunn 2003: 860). Buzima, abazaire b'ekanisa aba ira, Ignatius na Justin Martyr, nibagamba aha kuzooka kw'abafu nk'oburyo bw'okutandikaho eizooba risya ry'okuramya (Ignatius c.110d: 9.1; Justin Martyr c.155: 67).

2. Okubatizibwa. N'obu okubatizibwa kwabaire nikukorwa omu Buyudaaya obw'obukuru ahabw'abahandukire kuruga omu diini y'Ekiyudaaya nk'akamanyiso k'okweteisa n'okutukuzibwa (“Okubatizibwa” 1906; reeba **Mat 3:1-6; Mak 1:4; Luk 3:3; Yoh 1:25-27**), amakuru gaayo omu bukurisitaayo gakahindurwa gakahwatagana n'okufa n'okuzooka kwa Yesu (**Rom 6:3-5; Kol 2:12**). Ekanisa ekabaasa kugumizamu n'emitwarize y'Abayudaaya eya ira, kwonka teragumizemu. Kandi empindahinduka nk'eky'okureeberahoi omu makuru ekabaho bukiri kare omu byafaayo by'ekanisa.

3. Okwirira (Kyakiro ya Mukama). **1 Kor 11:23-26** nikyoreka enyikiriza endiijo eya ira kuruga aha endagano ensyaandikwa y'obukristaayo omu myaka ya 1930, omurundi ugu kuruga ahari Yesu wenyini (Jeremias 1966: 101, 104-5; Habermas 1984: 121). Okujaguza eby'okurya bya Mukama nikwijuka okufa kwa Yesu aha musharaba kandi nikwnk'eky'okureeberahoi aha bi Yesu yaagambire aha ky'okurya ky'ahamuheru eki yaagabaniise n'abenk'eky'okureeberahoi be. Kwonka nk'oku twareebire, okuzooka nikwo kurikworeka obukuru bw'ekitambo kya Yesu aha musharaba. N'ahabw'ekyo, **1 Kor 11:26** naahendera engyenderwaho obwo arikugira ati, “*N'ahabw'okuba ku murikurya omugaati ugu, mukanywa n'ekikopo, nimuranga okufa kwa Mukama waitu, okuhitsya obu araije*.” Ekyo nikyoreka ngu Yesu ahuriire kandi naija kugaruka.

4. Okuhandiikwa kw'ebihandiiko bya Endagano Ensya eby'okubanza, ebirikukwata ahari Kristo

⁴⁸ Enzikiriza y'Abayudaaya erikukwata aha kuzooka aha muheru gw'ensi neeyorekwa omu nzikiriza y'Abayudaaya nk'oku kirikworekwa omu ENDAGANO ENSYA (reeba **Mak 9:9-11; Yoh 11:23-24**).

n'okuzooka kwe. Twaheza kureeba ngu enzikiriza z'abakristaayo aba ira, endagano enkuruwariiremu **Fil 2:9-11** na **1 Kor 15:3-7**, nizigarukayo aha endagano ensyaandikwa y'emyaka ya BO 30, okukira munonga omu bwire bw'okuhaniikwa/okuzooka. Abenk'eky'okureeberahoi bakatandika kuhandiika ebaruha n'engiri zaabo, ebyahinduka ekicweka kya Endagaano Ensyu, emyaka etakahikire 20 bwanyima y'okufa n'okuzooka kwa Yesu. Ebihandiiko ebyo nibyoreka amazima ngu abenk'eky'okureeberahoi aba ira bakateekateeka munonga ahari Yesu, bakwijuka ebi yaagambire n'ebi yaakozire, bakasherura omu bitabo bya ira okureeba oku yaahikiiriize ebyabaire bigambirwe, bakata omutima aha biro bya Mukama waabo eby'ahamuheru, kandi batandika obuheereza bw'amaani aha Bayudaaya bagyenzi baabo. Emirimo nk'eky'okureeberahoi ekaba etarikubaasa kwetandikiraho kandi ekaba etarikubaasa kubaho ku ogire ngu Yesu akazooka omu bafu. Buzima tihaine ebikorwa nk'ebyo ebyabaireho (nk'oku turikumanya) ahanyima y'okufa kw'omwnk'eky'okureeberahoyesa w'oburingaaniza [omunyamurwa omukuru, orikushushana na masiya, ow'aba endagano ensyau b'e Qumran, orikugambwaho omu mizingo y'enyanja ya Dead Sea] nainga Yuda owa Galilaaya [owaabaire naayenda kuba masiya, omutandiiki w'aba Zelote, owaayebembeire okwekarakaasa ahabwa Rooma; naagambwaho omu **Byak 5:37**].” (Barnett 1990: 145)

Ekiteekateeko kyona ekirikukwata aha kyabaireho omukasheeshe k'okubanza aka Paasika, *okwihaho okuzooka kwa Kristo*, “tikirikumaraho ekizibu ekirikuteekateekwaho aha: okutandika kw'ekanisa y'abakristaayo, ahabw'okwikiriza okuzooka kwa Kristo okw'ekyamagezi” (Strauss, 1865: 412). N'ahabw'ekyo, Ulrich Wilkens akahendera ati, “Ebyafaayo by'obutumwa omu bukurusitaayo obw'okubanza hamwe n'ebyaafaayo by'ebiteekateeko by'abakurusitaayo n'emitendera yaabyo mingi, bishemereire kwetnk'eky'okureeberahoyerezibwa nk'ebyarugire omu kuzooka kwa Yesu, omubuurizi w'okukunda. Ku ogire ngu tikwo kyabaire kiri ahabw'obumanyirizi obu, hatariho kubanganisa obukristaayo bukabaire butarikwija kubaho. Kurabira omu by'okureeberaho ebi, obukurusitaayo bwona nibuhebwa omusingi.” (Wilckens 1978: 131)

H. Okuremwa kw'enshoborora endiijo

Ebiteekateeko bingi bigambirweho kushoboorora okuzooka. Ekiteekateeko ky'ebishobobo, omubiri gukaibwa, okuhakanisa ngu Yesu tarafiire n'ahabw'ekyo tarikubaasa kuba yaazookire, n'okuzooka n'ekiganiiro nka baaruhanga n'abakazi b'ediini z'ekikaafiire. Ebindi ebirikuhakanisa n'ebi:

1. Okuzooka n'ekiganiiro ekyatandikireho bwanyima. Egi niyo “enshoboroora eikire” y'omushomi w'obusiraamu Muhammad Asad gwonka orikubaasa kushoboorora ekigambo omu **Q. 4.157** aha bikwatiraine n'okumuhanika, Abayudaaya tibaramwitsire, “kandi tibaramuhanikire, kwonka ekyo kikareebeka nk'ekyabaireho.”⁴⁹ Asad naagira ati, “Embooji y'okubonabonesibwa nk'nk'eky'okureeberahoyo eshoboroirwe kurungi omu kigambo kya Korani ekya wa-laki shubbiha lahum, ekirikushoboororwa nka -kwonka kikabareebeka nk'ekyabaire kiri kityo ekirikumanyisa ngu bwanyima y'obwire bwingi, bwanyima y'obwire bwa Yesu, enshonga ekaba yaakureeraho (obundi ahabw'obushoborozi bw'enyikiriza ya Mithraist) ekirikumanyisa ngu akafeera aha musharaba okushashura ebibi 'ekibi eky'okubanza' ebirikuteekwateekwaho kuba nibiremesa abantu; kandi enshonga nk'eky'okureeberahoi ekasimba amaani omu bagyenzi ba Yesu ab'ebiro by'omumaisho, n'abazigu be, Abayudaaya, batandika kugiikiriza - n'obu kiraabe kyabaire kiri omu muringo gw'okushekyerera (ahabw'okuba okukomerwa, omu bwire obwo, kikaba kiri ekikorwa ky'ekiniga nigateebwaho abakozi b'ebihagaro abakye munonga). Eki nikyo kekyo nikimanyisandagano ensyau kyonka ekirikushoboorora gye ebigambo wa-laki shubbiha lahum, okukira munonga ahabw'okugira ngu ekigambo shubbiha li nikishushana n'ekigambo khuyyila li, '[ekintu] kikhinduka ekishushani ky'omutaano ahariinye', i.e., 'omu bwonko bwangye' - omu muringo, '[kyo] kikandebekyera.’” (Asad 1980: Q. 4:157n.171) “Ekigane” kya Asad nikigyenderera enshonga y'okubambwa kwonka nikibaasa kukora n'aha kuzooka, ahabw'okuba byombi biine akakwate.

Emyaka nka 200 enyimaho, Julius Müller akakora enshonga nkuru ngu nikitwara obwire bwingi okuhandiika ebirikukwata aha bantu b'ebyaafaayo hamwe n'ebyaabaireho, okukira munonga ku haraabe hariho oburugo n'abajurizi. Müller akahandiika ati, “Kihikire ngu hashemereire kubaho obwire bwingi bw'okuhindura ebyafaayo byona kurugirira aha migyenzo y'abantu, ebirikukwata aha migane ku birikukorwa omu mwanya gumwe ahu abaheekyera baabaire nibatuura kandi bakakora. Aha tihaine orikubaasa kuteekateeka oku enshonga nk'ezo zaabaire nizibaasa kubaho omu bwire bw'ebyaafaayo, okutunga ekitiinisa ky'abantu boona, n'okwihaho ebyafaayo ebirikukwata aha mitwarize n'okukwatanisa kw'abazira baabo omu biteekateeko by'abantu, ku ogire ngu abajurizi bakaba bakiriho, abaabaire nibabaasa kubuzibwa. N'ahabw'ekyo, ebyahandikirwe

⁴⁹ Kutarikwerekwa ekindi, ebirikugambwa kuruga omu Korani nibiija kuruga omu nvunuura y'orungyereza eya Yusuf Ali, *Ekirikumanyisa Korani ey'ekitiinisa* Envunuura ezindi ezirikwija kugambwaho (Sahih International [yaagambirweho nka Sahih], Pickthall, Shakir, Sarwar, al-Hilali na Khan [yaagambirweho nka Hilali-Khan], na Arberry) nibishangwa aha mukutu gw'abasiraamu *Korani ey'Oruwarabu* (<http://corpus.quran.com/>); envunuura za Muhammad Asad na M. A. S. Abdel Haleem nawe najja kugambwaho.

ebirikugambwaho, nk'oku bitarikukunda obwahati oburikwetnk'eky'okureberahoyerezibwa, kureka nibikunda omwirima ogutarikwetegyerezibwa ogw'obwire obwa kare, tibirikwenda kuronda oburengye bw'emyaka, hamwe n'obw'omumwanya, n'okwihaho ebirikukirayo obumanzi, ebitar” (Müller 1844: 26, ekyashohoziiibwe omu Craig 1981: 101) Omuhangu w'Abagriika n'Abarooma A. N. Sherwin-White akongyeraho ati, "Herodotus naatuhwera kukyebera obwire bw'okukora enfumu, kandi okukyebera nikyoreka ngu n'eminyeeto ebiri ninkye munonga, tikirikubaasa kwikiriza enfumu kwebembera eby'obuhangwa by'enzarwa." (Sherwin-White 1992: 189-90). Tihariho eky'okureberaho kimwe kuruga omu byafaayo byona ekirimo, omu myaka makumi ashatu (nainga etakahikize) enfumu n'enfumu ezirikukwata ahari omu endagano ensyau w'omugasho omu byafaayo, ebekyo nikimanyisandagano ensyau ebikuru ebirikukwata ahariwe n'ebitahikire, bikakorwa kandi bikikirizibwa nk'ebihikire. Nk'oku Müller na Sherwin-White barikworeka, eminyeeto mingi eshemereire kugyenda etakahikire nikibaasa kutandika kuhangura. Ekyo nikyo kyabaireho aha bikwatiraine na Yesu, nk'oku William Lane Craig arikureeba, obwire oburikwetengwa okurundaana ebirikukwata aha byabaireho omu bitabo by'engiri nibubaasa kututa omu kyasha kya kabiri B.O. obwire obu engiri ezirikwetwa apokarifa zaabaire ziriho” (Craig 1981: 101-02).

Ebiteekateeko ebiri omu Endagano Ensyau ngu Yesu akazooka, nibihakanisa ekiteekateeko ngu okuzooka kukaba kuri enfumu eyabaireho bwanyima, ahabw'okuba hakaba hatariho bwire bwa “emigane” z'okuzooka okutunguka. Engiri ina, Matayo, Mako, Luka, na Yohaana, hamwe n'ekitabo ky'Ebyakozirwe, ekyahandiikwa Luka, byona nibyoreka okuzooka kwa Yesu kandi bikahandiikwa ahagati y'emyaka nka 40 kuhika aha myaka nka 65 Yesu aherize kuzooka. Okwongyera ahari ekyo, twine ebaruha za Paulo ahari Abarooma, 1 na 2 Abakorinso nikimanyisandagano ensyau, Abagalatiya, Abaefeso, Abafiripi, Abakolosai, 1 Abatesalonika, 2 Timoseo, n'Ebaruha ya Petero, byona nibigamba aha kuzooka. Ebaruha ezo n'ez'omugasho ahabw'okugira ngu Paulo na Petero bakafeera ahagati y'emyaka ya 60 BO, ekirikumanyisa ngu ebaruha zaabo zikahandiikwa emyaka 20 nari 30 bwanyima y'okuzooka. Bakaba bari abajurizi b'okureebeka kwa Kristo ahanyima y'okuzooka kwe. N'ahabw'ekyo, twine ebihandiiko ebirikworekwa aba Endagano Ensyau mukaaga abatarikushushana abaabaire bariho obu okuzooka kukabaho, abarikuhama ngu okuzooka kukabaho. Okwongyera ahari ekyo, nk'oku kyagambirweho ahaiguru, ebaruha za Paulo ezimwe zirimu enzikiriza eza ira, ezaabaireho obu Paulo yaahandiika kandi ezirikukwata aha kuzooka kwe. “Ahabw'okugira ngu abenk'eky'okureberahoi ababandize bakaba nibagira ngu Yesu akazooka kuruga omu bafu, okuzooka kwe kukaba kutarugire omu kugamba ebiteekateeko. Ekitebyo ky'amagara gye tikirashemeziibwe bwanyima y'obwire bwingi, ebyabaireho nibibaasa kurondoorwa kuruga aha bajurizi ababandize”. (Habermas na Licono 2004: 61-62) Nk'oku twareebire, ebihandiiko bya Endagano Ensyau ebirikukwata ahakuzooka kwa Kristo “nibibaasa kurondoorwa kuruga aha bajurizi ababandize.”

Okuzooka kwa Yesu ti kitebyo ky'eb'ediini ekyateirweho bwanyima y'obwire bwa Yesu. Omu mwanya gw'ekyo, ebyafaayo by'okuzooka bikakorwa kuruga aha Endagano Ensyau andikwa kandi nikyo kikuru omu kubaho kw'ekanisa. “Okwikiriza ngu Ruhanga akazooka Yesu kuruga omu bafu aha eizooba rya kashatu, nikikuru nk'okwikiriza kw'abakristaayo kandi hati, nk'oku kyabaire kiri kare, nikyo kicweka ekirikureetera ekanisa kwemerera nainga kugwa. Omu bunaku obu abacondooya baingi baine ebyarugire omu kucondooza kwabo aha ndagaano ensyau, nikibaasa kugaruramu amaani kumanya ngu n'abahangu b'ebyaafaayo abarikubangaanisa nibaikirizana ngu aha bukristaayo obw'okubanza, okuzooka kwa Yesu kuruga omu bafu kukaba kuri ekekyo nikimanyisa ngu ekyabaireho omubyafaayo, omusingi gw'okwikiriza, kandi ti kitebyo ekirikuruga omu biteekateeko by'abaikiriza”. (Braaten 1966: 78) Hatariho okuzooka kwa Yesu, “hakaba hatariho ekanisa y'abakristaayo kandi na Endagaano Ensyau ekaba etarikubaasa kuhandiikwa” (Braaten 1966: 78).

2. Okushoboroora eby'enteekateeka. Tikirikubasika kuba ngu abeegi bakarangirira okuzooka kwa Yesu nk'ekyokushoboroora okufa kwe. Ekiteekateeko ngu Peter, James, hamwe n'abandi bakatunga ebiro Endagano Enkuruo ebiteekateeko nainga bakatunga oburemezi bw'amaani, tikirimo bujurizi bwona (Right 2003: 20 reeba). N'amazima, atakabambirwe, Yakobo akaba atarikwikiriza ngu murumuna we Yesu niwe masiya kandi naabaasa kuba yaabaire naateekateeka ngu akyenzire (**Mak 3:21, 31; Yoh 7:1-5**). Tikirikwetegyerezibwa kuteekateeka ngu Omuyudaaya atarikwikiriza nka Yakobo, “owaabaire naareeba omurumuna owakomerwa aha musharaba nka masiya w'ebishobobo owakyenirwe Ruhanga—akaba ari omu mwanya gw'okubugabugana okuroota ahari Yesu azookire, okuroota okurikubaasa kuhindura ediini ye omu bicweka ei yabaire naikiriza ngu yaba agwaire nafeerwa amagara ge.” (Habermas and Licono 2004: 107-08) Nikyo kimwe n'ekiteekateeko ngu Paulo akatandika kujanjaaza ebirikukwata ahakuzooka ahabw'okuba akaba aine enshonga nyingi ahabw'okuhiiganisa abakurisitaayo. Tihariho bujurizi oburikworeka ekyo, kandi enshonga n'okugira ngu Paulo akagumizamu kubonabonesa abakurisitaayo kuhisya obu yaabugana Kristo owazookire omu bafu.

Okwongyera ahari ekyo, tihaine omweegi owaabaire atebakanisiibwe kwikiriza ngu Yesu akazooka. Okuzooka kw'omubiri kikaba kitari kandi *omuntu weena*—otairemu n'abeegi—bakaba nibateekateeka ngu

nikwija kubaho aha mu Endagano Ensyau omwe ahagati y'ebyaafaayo (reeba Wright 2003: 689, okuhamya. kwayeyongyera)⁵⁰. Omu kyasha ky'okubanza hakaba harimu ebibiina ebindi eby'obumeesiani, abebembezi baabo bakaba baisirwe ab'obushoborozi. “Tihariho omurundi gumwe ogu turikuhurira okugamba kw'abakuratsi abagwire amaani barikugira ngu omuzira waabo akazooka kuruga omu bafu. Bakaba nibamanya gye. ‘Okuzooka’ kukaba kutari mukoro gw'obwesheekye.... Omuyudaaya owabaire ari omwebembezi w'eby'okwesharinga owaisirwe, kandi owabaasize kweshara okukwatwa, akaba aine eby'okukora bibiri: okurekaho enkora y'okwesharinga, nainga okuronda omwebembezi ondijjo. Twine obuhame oburikworeka ngu abantu nibakora byombi. Okugamba ngu omwebembezi w'okubanza akaba akiriho kikaba kitarikwetengyesa. Okwihaho ku yaabaire ari.” (Wright 1993: 63)

3. Okuzooka kwa Yesu kukaba kuri “okw'omwoyo” kwonka. Ekiteekateeko ngu Yesu tarazookire omu mubiri, kureka akazooka omu “omwoyo,” tikirikubaasa kushoboorora ebirikukwata aha byafaayo. Maier naashoboorora, “omu Bugriika, orikwikiriza omu bitarikureebwa naabaasa kuba yaahamize okuzooka kw'omwoyo gwa Yesu obu omubiri gwe gukaba guri omu kituuro ekyabaire kirimu abantu. Kwonka aha muyudaaya, hakaba hatariho kuzooka hatariho kuzooka kw'omubiri Ekiteekateeko ky'obwahati eky'obukurisitaayo ekyabaire nikibaasa kuguma nikikora n'obu omutumbi gwa Yesu guraabe gwatungirwe obushema bw'obunyabwengye ahari St. Paulo n'ekanisa y'okubanza”. (Maier 1975: 5) Ekiteekateeko nk'ekyo tikirikwetegyereza ebyabaireho omu magara g'abeegi kandi tikirikubaasa kushoboorora ebirikukwata aha kituuro ekitarimu muntu hamwe n'entadikwa y'obukristaayo.

Omu kyasha ky'okubanza, okuziika kw'Abayudaaya kukabaho omu mitendera ebiri: ey'okubanza, omubiri gukazikwa aha slaabu, gukazingwa omu bibugu omu kituuro ekirikushushana n'empuku n'orwigi rw'amabaare orwabaire nirugyenda (nk'ekituuro kya Yusufu owa Arimataya ahu Yesu yaaziikirwe); eky'akabiri, bwanyima y'omwaka gumwe nari kukiraho, enyama ku yaabaire yaaheza kujunda, abanyabuzaare nainga abanywani bakaba bagaruka, barundaana amagufa, bagata omu bokisi y'amagufa. “Ku ogire ngu abeegi bakaikiriza ngu eki baayetsire 'okuzooka' kikaba kiri ekekyo nikimanyisa ngu ky'omwoyo, okusigaho omubiri omu kituuro, haabaho omuntu owaabaire aine kugaruka kurundaana amagara ga Yesu kandi agabiika kurungi.... Kwonka n'amazima, ku ogire ngu haaba hariho owagarukireyo kurundaana amagufa ga Yesu yaagata omu shanduukye, ekyo kikabaire nikibaasa kucwekyereza obukristaayo butakatandikire kurungi.” (Wright 1998: 52)

Yesu akahakanisa ekiteekateeko ngu akaba ari omuzimu arikugira abenk'eky'okureeberahoi be kumukwataho n'okurya nawe (**Mat 28:9; Luk 24:36-43; Yoh 20:15-17, 24-29; 21:9-14**). Buzima, buri omwe owahurire okurangirira kw'okuzooka, akaba naamanya ngu ekyabaire nikigambwa n'okuzooka *kw'omubiri*; ekyo nikyo kimwe “n'okugaruka” kubaho (reeba Wright 2003: 31).⁵¹ Ku ogire ngu tikwo kyabaire kiri, abebembezi b'Abayudaaya bakaba batarikwija kugamba ngu omutumbi gukaibwa, kwonka bakabaire nibaza aha kituuro bakareeta omutumbi..

Ekiteekateeko ky'okuzooka kw'eby'omwoyo (ekiteekateeko ekyo tikirikukora makulu) tikirikushoboorora ebihandiiko byonka, kureka nikihakanisa buri kicweka kya baibuli ekirikugamba aha kuzooka. Nk'eky'okureeberaho, enshonga ya Paulo omuri **1 Abakorinso 15** nikikwata aha 'kuzooka kw'omubiri': okuzooka kw'omubiri gwa Yesu nigwo musingye gw'enshonga ye kandi n'obuhame ngu abo boona abari omuri Kristo nabo nibaija kuzooka.

4. Abeegi bakaba nibaroota ebitehikire nainga baine okworekwa. Ijuka ngu okuzooka kwa Yesu kukaba kutarikushushana n'okwikiriza kw'Abayudaaya okwabaireho omu kuzooka, ahabw'okuba (1) kukabaho omu bwire bukya omu byafaayo, kutari aha muheru gw'ebyaafaayo, kandi (2) kukaba kurimu omu Endagano Ensyau omwe, kutari bantu boona. N'ahabw'ekyo, ekiteekateeko ngu abenk'eky'okureeberahoi bakaba nibareeba ebirikworekwa nikyoreka ngu okuzooka kwa Yesu kukaba kuri okw'omugasho omu kureeba kw'ensi kw'abenk'eky'okureeberahoi ba Yesu Abayudaaya. (reeba Craig 1981: 132; Keller 2008: 207). Omu nshonga

⁵⁰ Eki nikihambwa ebyahandikirwe ebirikukwata aha kukora kw'abenk'eky'okureeberahoi abaabaire nibabanganisa amakuru g'okuzooka kwe (reeba **Mak 16:10-11, 13; Luk 24:10-11, 36-37, 41; Yoh 20:24-25**). Nabwanyima y'obwire bukya obu Yesu yaayoreka abenk'eky'okureeberahoi be omuri Galilaaya, **Mat 28:17** nikigira ngu ku “*baamureebire, bakamuramya, kwonka abamwe bakagira okubanganisa*”. Ku ogire ngu ebyahandikirwe ebi bikakorwa bwanyima y'obwire buraingwa, okubanganisa nk'okwo tikukabaireho, ahabw'okuba kukabaire nikureetera abeegi kureebeka nk'abatane kwikiriza kuye. Kwonka, okubanganisa nk'okwo nikwo omuntu arikubaasa kuteekateeka ngu ebekyo nikimanyisa ngu ebyo bikabaho, ahabw'okuba okuzooka kw'omuEndagano ensyau kikaba kitakabaho kandi kitarikuteekateekwaho. N'ahabw'ekyo, okuhandiikwa kw'okubanganisa oku nikyoreka ngu eki n'ekihandiiko ky'amazima, kutari kukora ebiteekateeko ebitehikire.

⁵¹ Omugriika ebigambo nk'eky'okureeberahoeiro na *anastasis*, ebirikukira kuvunurwa nka “okuzooka” omu Baibuli hamwe n'ahandi, “n'ebigambo ebirikukoresibwa munonga kworeka ekekyo nikimanyisandagano ensyau ekitarikushushana n'okutuura omu mubiri, nk'okugaruka omu magara g'omubiri. Tihariho bujuzi oburikworeka ngu ebigambo ebi bikaba nibyoreka okubaho kw'omubiri gw'omuEndagano ensyau bwanyima y'okufa”. (Wright 2003: 330)

nk'eky' okureberahoyo, n'obu abenk'eky' okureberahoi baabaire ahabw'oburemeezi bw'ekituuro ekitarimu kekyo nikimanyisa ngu kyona, bakaba batarikubaasa kumureeba nk'owaizire omu mubiri kuruga omu bafu kugaruka omu nsi. Bakabaire nibaza kumureeba omu “kifuba kya Ibrahim”. (reeba **Luk 16:19-31**), ahabw'okuba ekyo nikyo, omu “kwikiriza kw'Abayudaaya, emyoyo y'abahikiriire erikuza kurinda okuzooka okw'ahamuheru.” (Craig 1981: 132)

Okwongyera ahari ekyo, ekiteekateeko ky'okureebeka nikitwetengesa kwikiriza ngu abantu baingi—abarikuhika ahari 500 omurundi gumwe—boona bakareebeka ekekyo nikimanyisa ngu kimwe. Ekyo tikirikwikirizibwa, ahabw'okuba ebiteekateeko n'okworekwa nibikwata aha muntu weena. Okwongyera ahari ekyo, ebiteekateeko n'okworekwa nk'okwo, nibibaho abantu baaba bari omu mbeera y'okwerarikirira, okuteekateeka, nainga okuteekateeka. Ekyo n'ekitarikushushana n'embeera y'omutwe n'enyeherira y'abeegi, abaabaire bari omu mbeera y'obusaasi n'okwerarikirira, kandi abaabaire baine oburemeezi bw'okwikiriza omu kuzooka kwa Yesu nobu yaabaire abaire abaireho. Abantu omu nsi eza ira hamwe n'ez'obwahati, bareebire ebirikworekwa by'abakundwa baabo abafiire juba. Kwonka, N. T. Wright naakora enshonga y'amaani ngu “okworekwa nk'okwo, *tikurikumara* omu kwikiriza kw'abakristaayo aba ira. . . . Mazima, okworekwa nk'okwo kukaba nikumanyisa, nk'oku abantu omu nsi eza ira hamwe n'ez'obwahati, ngu omuntu akafa, kutari ngu abaire ari omu magara”. (Wright 2003: 690-91, *emph. omukutandikwa*). Omu bwiire bukye, nk'oku George Eldon Ladd arikushoboorora omu bwiire bukye, “*Okwikiriza tikuretsireho okureebeka; okureebeka kukareetaho okwikiriza.*” (Ladd 1975: 138, *emph. omukutandikwa*).

Eky'ahamuheru, okureebeka kwa Yesu ahanyima y'okuzooka kwe kukahika aha muheru; okureebeka kw'entumwa Paulo nikwo kwahererukireyo (**1 Kor 15:8**).⁵² Ku ogire ngu ebi bikaba biri ebiteekateeko bitari okureebeka kwa Yesu owazookire omu mubiri, tihariho nshonga ahabw'enki bikabaireho bwanyima y'okuzooka kwe; ebiteekateeko bikabaire nibabaasa kugumizamu ebiro byona, na hati (reeba Craig 1981: 113). Ekiteekateeko ngu abeegi bakaba baine ebiteekateeko ebihakire nainga okworekwa nainga ekekyo nikimanyisa ngu ky'ediini omu mwanya gw'okureeba Yesu aherize kuzooka n'ahabw'ekyo nikihakanisa amazima n'ebihandiiko by'abajurizi abareebire ebyabaireho.

5. Omumtumbi gukatwarwa ninga gwafurirwa. Nk'oku kyagambirweho, eky'okubanza kukorwa ahabw'okugira ngu Yesu akazooka, n'ebigambo by'abeebembezi b'Abayudaaya ngu abeegi be bakwiba omumtumbi gwe. Maier naagira ngu enteekateeka y'omubiri ogwibirwe neetunga oburemeezi bubiri obutarikubaasa kusingurwa, “enshonga y'ekigyendererwa hamwe n'eshonga y'okwita: Okukora enteekateeka y'okwiba ebituuro omu kituuro ekirikuba kirindirwe kurungi, kikaba nikyetenga ekigyendererwa ky'amaani kuruga omu guruupu y'abashaija abaine emyoga. Kwonka nooha owabaire aine ekigyendererwa n'obumanzi bw'okukikora? Hatariho kubanganisa abenk'eky' okureberahoi abaabaire bahweiremu amaani, bakeshereka omu kuhwa amaani ahabw'okuremwa kwa Yesu n'okutiina ab'obushoborozi omu Hekalu abantu b'eihanga”. (Maier 1973: 109) Maier agumiizemu kworeka oku ekiteekateeko ky'abeegi okwiba omumtumbi kitari ky'amazima. “Omwanya gw'ekituuro gukaba gurimu abakuumi abahairwe ebiragiro by'okuzibira ekigyendererwa nk'ekyo. . . . Abakuumi omu bwire obwa ira, bakaba nibabyama omu mpindahinduka, n'ahabw'ekyo kikaba kitarikubaasika ab'ekibinja ky'abakuumi kugyenda aha maisho gaabo boona abaabaire bagwejegyeire, nk'oku obumwe nikigambwa. Akaimukiriro akaretsirweho okuhenda akabonero, okuzinga eibaare, okutaaha omu kituuro, n'okwihaho omurambwe, kikaimutsya abakuumi n'obu boona baabaire bagwejegyeire.” (Maier 1973: 110-11)

Okwongyera ahari ekyo, James Dunn naareeba ngu obutaheereza ekitinisa ekituuro kya Yesu, tibujurizi bw'okuzooka kwe kwonka, beitu n'obuhame oburikworeka ngu abeegi bakwiba omumtumbi, “N'ahabw'okuba abeegi ku baraabe baihireho omurambwe, tikirikweteregyerezibwa ngu tibaragubikire omu muringo gw'ekitiinisa okuhuumura omu mwanya ogundi oguhikire. Omu muringo ugu, tikirikubaasika kuteekateeka ngu enkora y'okuramya ey'ekihama ekaba etarikubaasa kugumizamu n'abo abaabaire nibamanya kandi ngu akakooko kaayo kakaba katarikubaasa kuhika aha benk'eky' okureberahoi baingi”. (Dunn 2003: 838) Eky'ahamuheru, abeegi kwiba omurambwe reero bakagira ngu Yesu akabaho, “nikyoreka ngu abeegi bakaba nibateekateeka ngu Abayudaaya abandi nibabaasa kwikiriza ngu omuntu naabaasa kuzooka omu bafu” (Keller 2008: 207-08). Kwonka, nk'oku twaheza kureeba, tihaine omuntu weena omu bwire obwo n'obuhangwa, yaaba ari omuhedeni nainga Omuyudaaya, owaabaire naikiriza ngu okuzooka kw'omubiri gw'omuntu ahagati y'ebyafaayo kukaba nikubaasika, nk'oku aba Endagano Ensyau batarikukwikiriza ebirikubaasika ebiro ebi.

Enshonga ezirikushushana nizikwata aha kiteekateeko ngu omuntu ondiijo akatwara omurambwe. Abeebebezi b'Abayudaaya bakaba baine ekigyendererwa ky'okureeba ngu omumtumbi gusigala ahu gukaba guri. (**Mat 27:62-66**). Nikyo kimwe, abaabaire batarikwenda kutwara omubiri, bakaba bari Yozefu owa

⁵² Paulo *akataanisa* okureeba kwe Yesu aherize kuzooka n'okworekwa, okworekwa kw'eby'omwoyo, n'ebindi ebirikushushana n'ebyo, *Endagano enkuruwariiremu n'ebi yaarabiremu* (reeba **2 Kor 12:1-5**).

Arimathea na Nikodemo, ahabw'okuba nibo baashaba omubiri gwa Yesu, bagutebekanisa kuziikwa, kandi baguzika omu kituuro kya Yozefu. Kandi Pontio Pilaato niwe yaabaire naija kuba owahererukireyo kutaataaganisa omubiri, ahabw'okuba niwe yaabaire aragiire ngu abantu bakomerwe, yaikiriza ngu ebituuro bikumiibwe, kandi yaikiriza ngu ebituuro bikumiibwe. Tihariho bantu abandi nainga guruupu ezaabaire ziine eshonga yoono y'okwihaho omubiri, tutarikugamba aha kukoragana n'abarooma abarikukinga ebituuro hamwe n'abakuumi. Omu bwiire bukye, tihariho bujurizi bw'ebyaafaayo oburikworeka ngu omuntu weena akatwara omubiri gwa Yesu, nainga yaaba aine ekigyendererwa nainga obushoboorozi kukikora. N'ahabw'ekyo, nk'oku kiri n'enshonga ezindi ezindi, ekiteekateeko ngu haine ekyabaireho aha mubiri gwa Yesu okwihaho okuzooka kwe, tikirikuhihana n'ebyaafaayo ebiriho.

I. Okuhendera

Ngu Yesu akabambwa kandi akazooka omu mubiri, nikibaasa kuhamibwa kurugiirira aha kucondooza kw'ebyaafaayo omu muringo nigwo gumwe n'ebindi ebyabaireho omu byafaayo. Omu muringo ogundi, n'obu abakristaayo baraabe nibareeba Baibuli nk'ekigambo kya Ruhanga, okubaasa kucondooza amazima g'ebekyo nikimanyisandagano ensyau ebyabaireho omu bwire bwa kare, Baibuli terikwetengwa kureebwa nk'ekigambo kya Ruhanga, kureka neebaasa kureebwa nk'oku omu Endagano Ensyau arikubaasa kureeba ebihandiiko ebindi ebya ira. (reeba Habermas na Licono 2004: 51-52; Blomberg 2007: 323; Gilbert 2015: 125-26)

Okugamba enshonga endiijo tikirikuhamya oburingaaniza bwayo. Ebiteekateeko ebindi ebirikushoboorora okuhambwa n'okuzooka, nibibaasa kuba bitarimu bujurizi, tibirikworeka ebirikukwata aha byafaayo, nainga nibihakanisa ebirikukwata aha byafaayo. Enshonga ahabw'enki enshonga ezindi zitandikirweho, tizirikuruga omu bujurizi, kureka nizigyendera aha nshonga z'eb'obufirosofo n'eb'ediini, oihireho obujurizi. Enshonga ahabw'ekyo n'ahabw'okuba obujurizi burimu oburemeezi obu omu endagano ensyau aine obushoboorozi obundi atarikwenda kwikiriza, i.e., ngu Yesu n'omwana wa Ruhanga. Kwonka, okugumizamu n'obwesigye bw'eb'obwengye n'eb'ediini, tikirikumara kwihaho okuzooka kwa Yesu obwo orikugira ngu “tikirabiire (ninga kitarikubaasa) kubaho.”

Omu mwanya gw'ekyo, omuntu ashemereire kugarukamu ebibuuzo bingi eby'ebyaafaayo: Abayudaaya boona bakaikiriza ngu okurama omuntu nka Ruhanga n'okujumira Ruhanga, n'enki ekyareteire abantu aba kurama Yesu nka Ruhanga? Tihariho Abayudaaya abaabaire nibaikiriza ngu omushaija owabaire ari ahagati y'ebyaafaayo akazooka omu mubiri gw'omubiri gw'abantu abafiire, n'enki ekyareteire abantu abo kukikora? Abayudaaya boona bakaba nibagira ngu Sabato (Rwamukaaga) niry eizooba eririkwera ery'okurama. Niki ekyareteire abantu abo kutandika kurama aha sande? okubonabonesibwa munonga n'okufa? Niki ekirikuretera abantu kurangirira ngu Yesu akazooka kuruga omu bafu, kandi bakaguma nibahama okuzooka kwe, n'obu baraabe nibahiganisibwa n'okwitwa?

Abakristaayo aba ira tibarataireho ekiteekateeko ky'ekituuro ekitarimu bantu hamwe n'okureebeka kwa Yesu ahanyima y'okuzooka kushoboorora 'okwikiriza' oku baabaire baine, ahabw'okuba tihaine owabaire nateekateeka ebekyo nikimanyisandagano ensyau nk'ebyo. Tihaine owabaire naateekateeka ngu ekekyo nikimanyisandagano ensyau nk'eki nikibaasika, okwihaho okuzooka kw'abantu boona aha muheru gw'ebyaafaayo. N'ahabw'ekyo, nka N. T. Wright naagira ati, “tihaine omuringo gw'okuhindura ogwabaire nigubaasa kureetaho ebiteekateeko nk'ebyo: tihaine owabaire naabaasa kugitandikaho, n'obu haakubaho okwetomboita (nainga okusaasirwa), n'obu haakubaho eshaaha nyingi nz'okushoma ebyahandiikirwe. Okuha ekiteeso ekindi n'okurekyera aho kukora ebyafaayo n'okutaaha omu nsi y'ebiteekateeko byaitu, omuringo musya ogutarikwetegyezibwa, ogurikwerarikirira munonga ngu enteekateeka y'ensi ey'ahanyima y'okutangazibwa eri omu kabi k'okugwa. Omu muringo gw'obuhame obu ab'ebyaafaayo barikukira kwikiriza, enshonga ei twayoreka, ngu ebituuro hamwe n'okureebeka kwe nibyo byareesireho enzikiriza y'abakristaayo aba ira, n'ey'amaani nk'oku omuntu arikubaasa kushanga” (Wright 2003: 707)

Yesu akagira ngu ni Ruhanga, akaija omu nsi nk'omuntu kandi yaagira ngu naija kukyoreka arikukora ekekyo nikimanyisa ngu ekitarikubaasika aha muntu buntu, ekirikumanyisa ngu naija kuzooka omu bituuro bwanyima y'okufa kandi aziikwe kumara ebiro bishatu (**Mat 17:22-23; 27:62-63; Mak 8:31; 9:9, 31; 10:32-34; Luk 18:31-33; 24:6-7; Yoh 2:18-22**). Yaaba akakikora, tikiri kibuzo ky'obufirosofo nainga eby'ediini, nainga enshonga “y'okwikiriza”, kureka n'enshonga y'ebyaafaayo: nainga akakikora nainga tarakikozire. Okumanywa kwa Yesu (kandi n'ahabw'ekyo n'amazima g'ebi yaagambire n'ebi yaayikiriza) nikirugirira aha eky'okugarukamu ky'ekibuuzo ekyo (reeba **1 Kor 15:12-19**). Obujurizi bw'ebyaafaayo nibuhama amazima g'okuzooka kwe hatariho kubanganisa. N'ahabw'ekyo, okuzooka kwa Yesu nikyo kekyo nikimanyisandagano ensyau kikuru munonga omu byafaayo, ahabw'okuba nikyoreka ngu Yesu n'oha. ekyo nikimanyisa. niwe mwana wa ruhanga ow'omutaano. (reeba **Rom 1:4**) n'ahabw'ekyo nikihama buri kimwe eki Yesu yaabaire naikiriza, yaagambire,

kandi akakora (reeba **1 Kor 15:1-19**).⁵³

Ahabw'okugira ngu Yesu akaikiriza ebyafaayo bya Baibuli nk'ekigambo kya Ruhanga, akahagira ebyahangirwe bya ira, kandi akahandiika ebyahangirwe bya nyensya, okuzooka nikuhama ngu Baibuli n'ekihandiiko ky'ebyafaayo kandi n'ekigambo kya Ruhanga. Enshonga n'okuba okuzooka nikuhama ngu Yesu niwe yaagizire ngu ni Ruhanga owaizire omu nsi nk'omu Endagano Ensyau. N'ahabw'ekyo, naamanya eki arikugamba, Endagano enkuruwariiremu n'ekiteekateeko kye ahari Baibuli. Nk'oku Gilbert arikushoboorora, "Ku orasharamu ngu Yesu akazooka omu bafu, amazima n'obushoborozi bwa Baibuli nibikukuratira ahonaaho, omu butongore, kandi n'amaani maingi." (Gilbert 2015: 15). Omu bwiire bukye, obukristaayo n'obw'amazima.

Obundi eky'omugasho munonga ekirikugambwaho, okukira munonga okuzooka, n'okureeba ngu buri omwe aine ekibuuzo eki arikwenda kukora ahari Yesu. Omu muringo ogundi, nitureeba engiri, amazima agarikukwata ahari Yesu n'eki yaakozire. Engiri hamwe n'ebi tushemereire kukoraho, nibyorekwa omu **Ebyongyeirweho 1**. Emitnk'eky'okureeberahoo eri ahaiguru munonga. Yesu akaikiriza kandi akenk'eky'okureeberahoyesa ebirikukwata aha magara g'abantu ahanyima y'okufa, eiguru hamwe na geyena (**Mat 10:28; 22:29-32; 25:31-46; Mak 12:24-27; Luk 16:19-31; 20:34-38; 23:42-43; Yoh 3:16; 5:24-29; 11:25-26; Kush 1:18**). N'ahabw'ekyo, Yesu ku araabe niwe yaagambire ngu niwe, n'ahabw'ekyo okukwatanisa nawe n'ekeyo nikimanyisandagano ensyau ky'omugasho. N'ahabw'ekyo, abantu boona, abakurisitaayo, abasiraamu, abatarikwikiririza omuri Yesu, bashemereire kucondooza aha bujurizi, basherure yaaba ebi Baibuli erikugamba n'amazima, reero bagarukemu ekibuuzo eki, "Ninyija kukora ki ahari Yesu?"

Abayudaaya b'omu kyasha ky'okubanza bakaba batari batarikumanya, abatarashomire, nari abarikwikiriza ebatahikire; bakaba bari abantu nkaitwe. Okwikiriza kwabo okw'amaani hamwe n'okutendekwa kwabo omu by'ediini, kikabahindura abantu abaherukireyo kukiriza ngu Yesu, nainga omuntu weena, akaba ari Ruhanga ow'obushoborozi bwona. Kwonka bo, Endagano Enkuruwariiremu n'abo abaabaire nibamumanya kurungi (abaabaire baine enshonga n'eky'okwikiriza ekeyo nikimanyisa ngu nk'ekyo), bakaikiriza ngu Yesu akaba ari Ruhanga owaizire omu nsi nk'omuntu. Since they did so—and in light of all the other evidence that has been discussed above—on what possible basis can any of us say that they were wrong?

EKICWEKA KYA 2—OBUTABASIKA BW'EKINDI

VII. Obukristaayo na sayansi

J. Gresham Machen nagira, "Ediini eyamazima terikubaasa kugira obusingye n'eb'y'obwenye bw'ebishuba, hamwe na sayansi egwire; ekintu tikirikubaasa kuba kihikire omu diini kwonka kigwire omu eby'obwengye ninga omu sayansi. Emiringo yona ey'okuhika aha mazima, yaba ehikire, neija kuhika ahari ebyo ebiri kujwarana." (Machen 1923: 58) Charles Darwin atakashowhize emirimo ye aha *On the Origin of Species by Means of Natural Selection* omuri 1859, Obukristayo na sayansi bikaba nibireebwa nka ebiri kujwarirana, ekiteekateeko ekyahangiire mpaka omu magara ga Darwin goona (Gilley and Loades 1981: 286-87). Allan Chapman, omushomesa mukuru wa Oxford aha ebyafayo bya sayansi, ahandiikire ngu enyikiriza ya Yudaya-Obukristayo ninkuru omu kukura kwa sayansi ey'ebiro ebi. Omumazima, Obukristayo bukareetaho "ekiteekateeko kisa ky'amaani omu biteekateeko by'omuntu: obwire bw'ebyafaayo Kandi nimpama ngu n'ahabwa omukago ahagati ya okwikiriza omu Ruhanga omwe na okutandika, okukuratana kw'ebintu, n'okuhendera ebyareitsire endeeba y'ensi eya sayansi kubaho, nk'oku erikuheereza amaani g'okureeba ebintu nk'okubiri." (Chapman 2013: 239-40)

Ekiteekateeko eki kigambirweho aba, omu bandi abaingi, abari kubara batari ba Kristayo haza b'amaani na omunyabwengye Alfred North Whitehead. Whitehead nagira ngu okwikiriza omu buteeka bw'ebintu, obuteeka bw'ebihangwa, kukaba kutarikubaasa kurengiwa amaisho omu kutandika kwa sayansi eya hati (Whitehead 1967: 4). Kwonka, ekyo kyonka kikaba kitarikumara. Ekyabaire nikyetengwa kikaba kiri "okwikiriza okutarikusingurwa ngu buririkubaho ekirikumanywa nikibaasa kugira akakwate n'ebyo ebyabaireho omu muringo guri kuhikire, oguri kubaasa kureeberwaho engyenderwaho. Hatariho kwikiriza oku, omurimo muhango ogwa aba sayansi gukubaire gutaine matsiko." (Whitehead 1967: 12) Enteekateeka egi ekaruga nkahi? "Twagyeranisa enteekateeka egi omuri Buraaya n'emicwe y'amahanga agandi garikwevuga, nihareebeka kuba hariho oburugo bumwe bwa entsibuko yayo. Eshemereire kuba yarugire omu myaka y'enyima erikuhama ngu Ruhanga n'omunyabwengye, owamanirwe nka Yehova ow'omuntu hamwe n'enteekateeka y'abanyabwengye ba Greece." (Whitehead 1967: 12). C. F. von Weizsäcker nahendera, "Omuti ei ebibo egyi eya sayansi erikuseyeya ekuriire ni Obukristayo" (von Weizsäcker 1964: 121)

Robert Koons nahandiika ebintu mushanju ebi enyikiriza omu Ruhanga ya Bulaya ebirikworeka ngu

⁵³ Eki nikimanyisa ngu, nk'oku Craig Blomberg arikugira, "okuzooka kwa Yesu ku kiraabe kyabaireho, eby'okutangaza by'engiri tibirikwikirizibwa" (Blomberg 2007: 150).

sayansi eya hati omubyafaayo ekaba etari aha *musingi* gwa okwikiriza Ruhanga wa aabayudaya n’abakristayo kyonka, kureka sayansi ya hati ekaba kandi eine *kwegama n’okwetenga* aha kwikiriza omu Ruhanga wa Yuda n’abakristayo (Koons 2003: 82-87). Okwegama aha, na okurabanamu ahagati, sayansi eya hati na Obukristayo ninpango kandi ninaingwa. Stephen Meyer nakyondoza omubwijwiire ebyo ebya enyikiriza ya Buyudaya n’obukristayo na ebya baibuli ei sayansi ya hati erikwegama ho omu *Return of the God Hypothesis* (Meyer 2021a: 13-49). Omunyabwengye Alvin Plantinga nagamba aha emyanya myingyi erikworeka okwikirizina kuhango ahagati ya okwikiriza Ruhanga w’abakristayo na sayansi eya hati (Plantinga 2011: 265-303). Okucondoza kwa Craig Gay aha Obukristayo n’okwimuka kwa sayansi eya hati nikworeka okuhikana kwa byombi Ruhanga omu buhangwa na obukodyo bw’okuronda okumanya ahagati ya sayansi eya hati na obukristayo obwa ba Purotestanti okukira. Buzima, okwikiriza gw’Okugarura busya aha ediini y’obufumu y’emyaka y’ahagati hamwe na Ekanisa y’abakaturiki ba Roma kwesiga enteekateeka ya Aristotle, hamwe n’okwetonda kwa Yohana Kalvin omu kweega ebyahandiikirwe, bikaheereza ekyokureeberaho ky’okurugayo kwa sayansi eya hati kwoka nabwo, orubaju orundi, yayombeka omusingye gwa “okuruga aha kwikiriza” okwa sayansi eya hati (reeba Gay 1998: 16, 107-25, 272-73, na ebi arikugamboho omwe; reeba na Koons 2003: 80-82).

N’ahabw’ekyo tikishemereire kutangaza ngu Obukriatayo tiburi omusingye gwa sayansi eya hati kyonka kureka abakristayo batuura bari kandi bakiri bamwe omu bebeembezi ba sayansi: “Omu biro bya kare ebya sayansi, oihiremu baingi aba sesorodoti baba sayansa b’omu bwiire bw’ahagati, omuntu akaba aine abashomi b’eby’omumwanya nka Nicholas Copernicus, Galileo Galilei, Johannes Kepler, Pierre Gassendi, na Isaac Newton. Reero hakurataho Robert Boyle (orikumnywa ahabwa ekiragiro kya Boyle), Michael Faraday (omukugu w’amashanyarazi), William Buckland na abandi baingi abashoi ba itaka omu bwiire bwa Victoria (baingi omuri bo bari abarikweera), Abbot Gregor Mendel (owantandikireheby’obuzaarwa), James Clerk Maxwell (omukuu w’ubara), na Sir Arthur Eddington na Father Georges Lemaître (bombi abashomi b’ensi omu myaka ya 1900). Kandi abo nibakye omu abafeire, otabariire mu abahuriire er’izooba.” (Chapman 2013: 234)

Embeera egyo—ninga enyentegyerza y’embeera ekahinduka kandi yahinduka munonga omu myaka eyakurastire okushohoza *Origin*. Ekitabo kya Darwin *Origin* kikongyeraho kandi kyaba ek’okureeberaho omu “empinduka omu enkora ya sayansi ninga empinduka eyabaire netandika omu mwaka gwaa [kwonka] kugaba kurikakye kuhwa omu myaka ya 1890” (Stanley n.d.: 1). Enshonga ibiri ez’amaani ezareetsireho empinduka omunteekateeka ninga endeeba y’ensi ni: (1) empinduka omu muringo gwa sayansi, okukura kwa sayansi, n’orikureebwa kuba omu sayansa otereire ninga ow’obushoborozi omuri sayansi; kandi (2) enshonga ey’ahamuhuru akakwate ahagati ya okuteekateeka n’okushuururwa, sayansi n’ebyahandikirwe, okwikiriza omu eby’obuhangwa kuhayana na okwikiriza omu ebirikukira eby’obuhangwa, obutaikiriza omuri Ruhanga kuhayana n’okwikiriza omubuhangwa, okubaho kitaraaire kuhaana na engyenderwaho, nari, okukita omubufunze, okubaho kwa Ruhanga nikubaasa kwesigwa nka amazima omuburyo bwago omu basayansa nka kimwe aha mirimo yabo? Kukyakubaho ngu, amaani ga “obukugu” omuri sayansi, okuteekateeka, obutaikiriza omuri Ruhanga, okubaho kitaraaire, na okwikiriza omu by’obuhangwa gasinga amaani ga Baibuli, okwikiriza omuri ebirikukira eby’obuhangwa, ekigyendererwa, n’okwikiriza omuri Ruhanga, hakiri omu aba sayansi hamwe n’omubanyamahuriire ba sayansi. Ekyarugiremu ekaba eri empinduka omu ogwe aine obushoborozi omu kwesigwa omu kushoboroora okubaho hamwe n’ekurakurana ya “ensi erikureebwa” hamwe n’abantu abarikugyituramu. (“Peer Review” 2020: n.p.)

Ebiteekateeko bya sayansi nk’okubemereire hati omubwesherekye ninga butunu nibhamya kuheereza enshoboroora y’okubaho kw’ensi hamwe n’amagara etarimu Ruhanga. N’ahabw’ekyo, ekibiina ky’abeegyesa ekya National Association of Biology nikigira ngu abeegyesa “bashemereire kushagika eby’obwegyese bwa sayansi barikwanga okushaba kw’okugamba aha byafaayo by’amagara nainga kushoboorora engyenderwaho y’entunguka barikukoresa enshonga ezitari za buriijo nainga ez’obuhangwa” (NABT 2019: n.p.). Ogu nigwo muheru gw’ebiteekateeko n’emiteekateekyere eyagambirwe Darwin hamwe n’omuhangu we, Thomas Henry Huxley.⁵⁴ Embeera eriho hati ekashoboororwa omu bwijwire Richard Lewontin, owaabaire ari omuhangu omu

⁵⁴ Omu bwire obu yaahandiikire *Origin*, Darwin akaba naikiriza omuri Ruhanga “nk’omurimo gw’okubanza.” Kwonka, enteekateeka egyo ekakyendeera bwanyima y’obwire kandi yaheza yaagira ati, “Ekyama ky’entandikwa y’ebintu byona titurikubaasa kukishoborora; kandi nze nk’omuntu nyine kumarwa kuguma ndi Omuntu otarikumanya” (Barlow, ed. 1958: 92-94). Huxley niwe yaataireho ekigambo “Omuntu otarikumanya,” kandi enteekateeka ye ekaba neeshushana n’eya Darwin, ngu ekigambo ‘obuhangwa’ nikikwata ahari ebyo byona ebiriho, kandi okubaho kw’obuhangwa oburikukira obw’obuhangwa tikuhamiibwe (Huxley 1895: 39n.1 hamwe n’ebihandiiko ebikwatireine nabyo). N’obu Darwin arikubaasa kuba yaabaire atarikumanya ngu Ruhanga ariho, akakyoreka butunu ngu okutaahamu kwa Ruhanga omu by’obuhangwa nikuhakanisa engyenderwaho y’okutoorana eby’obuhangwa (reeba n.74 hamwe n’ebihandiiko ebikwatireine nabyo, ahansi). N’ahabw’ekyo, Charles Hodge n’abandi bakahendera kurungi bukiri kare ngu engyenderwaho ya Darwin ekaba

by'obuhangwa aha yunivaasite ya Harvard,” Okwenda kwaitu kwikiriza ebiteekateeko bya sayansi ebitarikuhikaana n'ebya butoosha, nkyo kikuru omu kwetegyereza entaro ahagati ya sayansi n'eby'obuhangwa. Nituzaha rubaju rwa sayansi, oihireho obushema bw'ebintu ebimwe ebirikugambwaho, oihireho okuremwa kuhikiiriza ebiraganiso byayo ebirikukwata aha magara n'amagara, oihireho okugumisiriza kw'abantu ba sayansi embooji ezitarikworekwa, ahabw'okuba twine okwehayo kwaitu, okwehayo kwaitu omu by'obutungi. Tikugira ngu engyenderwaho hamwe n'ebitongore bya sayansi nibitugyemesereza kwikiriza okushoborora okurikukwata ahabintu ebirikubaho omu nsi, kureka, okutaana n'ekyo, nitugyemeserezibwa okukuratira enshonga ezirikukwata ahabintu, okutandikaho ebyoma by'okucondooza hamwe n'ebiteekateeko ebirikureetaho okushoborora, Okwongyera ahari ekyo, okukunda eby'obutungi tikurikubaasa kuhwaho, ahabw'okuba titurikubaasa kwikiriza ekigyere kya Ruhanga omu rwigi”. (Lewontin 1997: 31, emph. omu ntandikwa.)

VIII. Okwesiga eby'obuhangwa: Okwanjura

Okwesiga eby'obuhangwa (ekirikumanywa nka sayansi nainga eby'obuhangwa ebitarikureebwa, ebirikukatwaho, nainga ebirikureebwa) n'ekiteekateeko ky'ensi ekirikworeka ngu tihariho muntu nka Ruhanga nainga ekintu kyona ekirikusinga eby'obuhangwa: “Tihariho ensi etanire eri eya ebirikurenga eby'obuhangwa, ey'omwoyo ninga ya Ruhanga; ninga tihariyo ekigyendererwa ky'omwanya narishi omugasho omu bihangirwe hamwe n'amagara g'abantu” (Carroll 2016: 11; reeba na Schafersman 1996: Definitions; Halverson 1976: 394-95). Okwesiga eby'obuhangwa nikuhama “enkora erikwemariirira”, omuri yo, “buri kikorwa kishemereire kwetegyerezibwa nk'omuringo ogurikwetabwamu ebintu ebirikureebwa byonka, kandi ekirikubaho omu mwanya n'obwire” (Halverson 1976: 395; reeba na Simpson 1967: 344). Victor Reppert naashoborora ati, “Ku haakuba hatariho ebihangirwe ebirikurenga eby'obuhangwa, nitumanya oku eby'obuhangwa byabaire biri, ensi etakakozirwe. Ebirikukwatwaho bikagyenda omu maisho kurugiirira aha mateeka ga ebirikukwatwaho, hatariho kigyendererwa kyona. Ahabw'ogwe arikwikiriza omu by'obuhangwa 'ekigyendererwa' kiine kwija ho nk'ekirikuruga omumpinduka erikushwijumwa aha rurengo rw'okushwijuma orukubanza, orw'ebirikukwatwaho. Mbweni, ogwe orikwesiga eby'obuhangwa aine kukwata 1) *Enshonga y'okukinga*: Ebirikukwataho n'enkora ekingire; tihaine ekindi kureka ebirikukwatwaho ekishoborora ahu ekintu kyona kiri omubwire bwona. 2) *Enkora y'ebihangirwe*: Ebirikureebwa n'ey'omuringo; enshonga tizirikushoboorora ahu ebicweka birikugyenda, hamwe. na 3) *Enkora y'okwongyera*: Ebintu ebindi byona omu mwanya n'obwire (okunywana kw'ebintu, eby'omubiri, eby'enteekateeka eby'abantu, n'eby'entatsya) n'omuringo ogu birimu ahabw'okuba ebirikureebwa nikwebiri”. (Reppert n.d.: 4) Omu bugufu, tihariho kintu kyona ekiri “aheeru” y'obuhangwa. Eki nikitwariramu enteekateeka ngu ensi ekabaho ahabwayo, amagara gakaruga omu bintu ebitaine magara, kandi buri kimwe omu nsi n'omu nsi egi nikirugirira aha nkora y'entunguka etarikwetegyerezibwa eyabaireho omu muringo gw'obuhangwa kurabira omu mirimo y'obuhangwa eby'omutaano ebirikugyenda omu maisho omu bya physics na chemistry (Plantinga 2011: ix-x, 24, 122; Plantinga 1997: 21-22; Johnson 1996: 28-29; Behe 1996: xi). nk'omuhangu omu by'omu mwanya, Carl Sagan, nkyo yaagambire, “Ensi n'ebintu byona ebirihho, ebyabaireho, kandi ebireije kubaho” (Sagan 1980: 1).

Ebiteekateeko by'obuhangwa, hamwe n'ebikwatireine nabwo, ebya Darwini eby'obuhangwa nainga eby'obuhangwa, “n'ebiteekateeko by'omugasho munonga omu bwire bwaitu” (Behe 2007:1). Nikiteganisa sayansi ey'obwahati, kwonka n'ekirikukiraho: kiriyo nikigambwaho nk'omuringo “gw'ekiteiso ky'eby'amagara, ekirikukwata aha burikimwe”, eby'emiteekateekyere, eby'obuntu, ebiragiho hamwe n'eby'obutegyeki (Behe 2007: 4; reeba na Dembski 2002). [“Aba Daiwini omu mazima n'ekigombe ekiri kuvuga okuhaajana kweitu”], Omunyabwengye otarikwikiririza omuri Ruhanga kandi omuhangu omu by'entunguka ya Darwinian Daniel Dennett naashoboorora aha ntunguka ya Darwinian nka 'asidi y'ensi yoona: erya omu biteekateeko by'enzarwa kandi ereka omu maisho gaayo enteekateeka y'ensi ehindwire' (Dennett 1995: 63; reeba na 521). Dennis akaba naamanya eki Benjamin Wiker yaagambire omu muringo gw'obwengye, "Buri kiteekateeko ky'ensi, buri kiteekateeko ky'obuhangwa, nikitwariramu enteekateeka y'emitwarize; buri kiteekateeko ky'emitwarize, buri kiteekateeko ky'obuhangwa bw'abantu, nikitwariramu enteekateeka y'obuhangwa okugihagira” (Wiker 2002: 22).

Enteekateeka y'ensi egi neehakanisa oburemeezi n'okurwanisa bw'obukurisitaayo (n'emiringo y'okwikiriza omu ruhanga yoona). Enshonga eri, nk'oku Phillip Johnson yaagambire, "Eby'obuhangwa ku birikuba bihikire, omuntu niwe yaahangire Ruhanga, kitari ekindi" (Johnson 1995: 8). Enkora y'obuhangwa, hamwe n'ebyo byona ebirimu, n'omuzigu w'amaani kandi endiijo enteekateeka y'ensi erikutaana obukurisitaayo. Nk'oku omunyabwengye William Halverson arikugira, “Okutaana n'emicwe y'okwikiriza Ruhanga *kandi n'okugihakanisa* hemerireho *eby'obuhangwa*” (Halverson 1976: 385, omuringo gw'okubanza. eyongyeirweho).

William Dembski orikurwanirira enteekateeka y'obwengye naagira ati, "Ekizibu n'okumanya yaaba amazima gaine ekigyendererwa kandi gaine obwengye nainga gaine ebiteekateeko n'ebintu. Eki nikyo kicweka kihango. Ebyafaayo byona ebirikukwata ahakutondebwaho bikabaho aha rubaju rumwe nainga orundi rw'ekibuuzo eki, ekyareteire amaani g'obuhangwa agatarikureebwa nainga obwengye oburikwetengwa nk'ekyamazima". (Dembski 2002: 11) Richard Dawkins, orikuhakanisa munonga ebirikukwata ahari Ruhanga hamwe n'orikwikiriza omukuhinduka kw'ebintu, "naagira ngu "enteekateeka erikumanywa erikubaasa kweshumba" aha Ekigyendererwa ni empinduka ya mporampora; emyanya ebiri "iri haihi kuba etarikukwatanisa" (Dawkins 2006: 61). Nainga, nk'oku Alvin Plantinga arikugamba, waaba otarikwikiriza ebirikukwata ahari Ruhanga, entunguka y'ebintu ey'obuhangwa "niyo'muzaano gwonka oguri omu tawuni" (Plantinga 1997: 22).

Johnson naashoborora omuringo gw'eb'obuhangwa ogurikukwata ahari byona, "Abarikwikiriza nibatandikira ahari Ruhanga, kandi abanyasayansi abarikukwata ahaby'obuhangwa nibatandikira aha ebirikukwatwaho (obundi ebicweka ebirikubaho kuruga omu mpindahinduka y'omuhendo gw'ebintu) hamwe n'ebiragiyo by'obuhangwa. Ebitarikukwata aha kumanya kw'omuntu, kurigirira aha sayansi y'eb'obuhangwa, amaani g'obuhangwa agataine kigyendererwa ag'omuringo ogurikwetegyerezibwa saayansi yaitu, gakaba nigabaasa kukora, kandi gakakora, emirimo y'obuhangwa eyabaire neetwarwa nk'eya Ruhanga" (Johnson 1995: 16-17) Eki *tikiri* kumanyisa ngu sayansi hamwe n'obukurisitaayo (nainga sayansi hamwe n'eb'ediini okutwarira hamwe) tibirikuhikaana. Nk'oku turikwija kureeba ahansi, tikwo kiri. Kwonka, "eky'okwongyera" aha bya ebirikuhamibwa sayansi omu enteekateeka y'eb'obuhangwa (ebirikukwatwa ho n'ebirikureebwa)—ekitarikwetengwa ahabwa sayansi *nka* sayansi kubaho—nikihakanisa obukristaayo hamwe n'okwikiriza. Enkora egi ey'okureeba ensi omu muringo gw'eb'obuhangwa, etari sayansi, niko eri aha nshonga.

Abarikukira obwingi ku baraabe batari boona ab'ebiteekateeko ebikuru n'ebibiina by'obutegeye eby'emyaka 300 ehwaire (Rousseau, Kant, Hegel hamwe na Bugirimaani, John Stuart Mill hamwe n'okweshemeza, Marx hamwe na abarikwikiriza omuri Marx, Nietzsche hamwe n'obutagira omugasho, Freud, Sartre hamwe n'okweshariramu) bakaba baine enteekateeka y'ensi ey'obuhangwa, kandi abaingi bakaba nibahakanisa aha bukurisitaayo. Enteekateeka y'ensi egi ninkulu omuri sayansi, omu bantu b'oburebgyera izooba n'omukweega ("abamwe nibagira ngu n'enkora y'eb'obwegyese eyamazima eya hati," Plantinga 2008: n.p.). Omunyasayansi kandi omunyabwengye. C. F. von Weizsäcker naagira ati, "Okwikiriza omuri saayansi nikyo diini erikukirayo omubiro byaitu" (von Weizsäcker 1964: 12). N'ahabw'ekyo, obwengye bw'obuhangwa bwa sayansi, nibwetenga okuhanuurwaho n'okujumirirwa aha. N'obu eby'obuhangwa bitarikusinga omu nsi ezitarikuruga omu mahanga g'oburengyerwizooba, nk'oku za yunivasite n'abanyasayansi gatari g'oburengyerwizooba barikukuratira bagyenzi baabo abarikuruga omu mahanga g'oburengyerwizooba (nk'oku kirikwija kuba), eki nikijja kweyongyera kuba eky'omugasho omu nsi yona. Aharubaju orundi, eby'obuhangwa hamwe n'ebikwatireine nabyo, okuhinduka kw'obuhangwa, byaba bitahikire, obwo nikimanyisa ngu hariho ekicweka ky'okwikiriza ekihikire; nk'oku turikugyezaho kworeka, ngu emwe n'obukurisitaayo. Ku kiraabe nikwo kiri, nk'oku kirikwija kugambwaho bwanyima, sayansi teshemereire kuteganisibwa kubi nakakye.

IX. Eby'obuhangwa omukwegarukamu tibitereire (i.e., okwehakanisa)

A. Okwikiriza eby'obuhangwa tibirikubaasa kushoboorora ebintu ebitarikwetegyerezibwa

Omu kitabo *An Enquiry Concerning Human Understanding* (1748), David Hume akeetegyereza ngu, kurugirira aha byatugyeiremu, twena nituteekateeka ngu ebintu ebirikushushana nibiija kurugwamu ebirikushushana (Hume 1748: 4.2.16). Akareeba, "Nk'oku kyabaireho enyima, nikibaasa kwikirizibwa kuheereza amakuru agarikukwata aha bintu ebyo byonka, hamwe n'obwire obwo, obwabaire buri ahansi y'okumanya kwakyo." (Hume 1748: 4.2.16). Akongyeraho ekibuuzo kikuru eki, "Kwonka ahabwenki oburemeezi obu bushemereire kwongyerwa aha biro by'omumaisho, hamwe n'ebintu ebindi, ebiturikumanya, nibibaasa kuba nibishushana omu kureebeka; eki nikyo kibuuzo kikuru eki naabaire niinyemeraho" (Hume 1748: 4.2.16). Hume akahendera arikugira ngu okushaba eby'okureeberaho eby'enyima nk'omusingye gw'okuteekateeka ngu eby'obuhangwa nibibaho, nikireetaho ekibuuzo eki: "Ahabw'okugira ngu ebintu byona ebirikugambwa kuruga omu by'okureeberaho, nk'omusingye gwabyo, ebiro bya nyensya nibiija kuba nibishushana n'ebya. . . . N'ekya busha okwefuza ngu oyegire ebirikukwata aha mibiri kuruga omu bi waarabiremu enyima. Omuringo gwazo ogw'ekihama, hamwe n'ebirikurugamu, ebirikurugwamu hamwe n'obushoborozi bwazo, nibibaasa kuhinduka, hatariho kuhinduka omu mitwarize yaazo. Eki nikibaho obumwe, hamwe n'ebikwatiraine n'ebintu ebimwe: Ahabw'enki kitarikubaasa kubaho buriijo, kandi n'ebikwatiraine n'ebintu byona? Ni nshonga ki, n'enkora ki y'okugamba erikukuhwera kwetantara enteekateeka egi?" (Hume 1748: 4.2.19, 21) Omunyabwenje otarikwikiriza omuri Ruhanga Bertrand Russell akaikirizana ngu okugamba ngu eby'obuhangwa nibibaho omu muringo gumwe, kurugiirira aha byabaireho enyima, nikireetaho ekibuuzo ekirikugambwaho, ahabw'okuba nikitwarira kimwe ngu eby'obuhangwa nibibaho omu muringo gumwe.

(Russell 1912: 93-108; reeba na Ayala 1977: 477 [“Okwetegyereza kuremirwe kuhika aha mazima g'ensi yoona. N'obu haraabe hariho ebihandiiko bingi ebirikubaasa kurundaanwa, tihaine ekihandiiko kyona ekirikubaasa kugambwa kuruga omu bihandiiko ebyo.”]⁵⁵ Okwongyera ahari ekyo, Russell akaikiriza ngu “engyenderwaho y'okwegyesa, nobu erikwetengwa ahabw'oburingaaniza bw'enshonga zoonza ezirikwegamira aha by'okureeberaho, t'erikubaasa kworekwa kurugirira aha by'okureeberaho, kwonka buri omwe naikiriza ataine kutiina” (Russell 1912: 109; reeba na “Probable Reasoning” n.d.: par. 8.IV [“n'obu engyenderwaho y'okukwatanisa eri omusingye gw'okucondooza kwona okurikwetegyerezibwa nk'okwo, teshemereire kurugiirira aha nshonga, okworeka, nainga ekirikubaasa kubaho”])).

Enshonga n'okugira ngu eby'obuhangwa tibirikuha musingye gw'okuteekateeka ngu eby'obuhangwa nibibaho omu muringo gumwe. Eby'obuhangwa nabwo tibirikubaasa kushoboorora ebirikukwata ahari byona, nk'ebiragiyo by'oburingaaniza, amazima, nainga ebiragiyo by'obuhangwa, ebirikworeka oburingaaniza n'oburingaaniza. Enshonga ahabw'enki engyenderwaho y'obuhangwa etarikubaasa kuheereza oburugo, omusingye, nainga enshonga n'okugira ngu, kurugiirira aha nshonga y'obuhangwa, ebintu byoona ebirikubaho tibirikubaho, n'okutambura, hatariho enteekateeka, enteekateeka, nainga ekigyendererwa. Okwegyesa eby'obuhangwa nikuhama ngu ebintu by'omubiri n'eb'omubiri nibyo byonka ebiriho, nikuhama ngu buri kimwe ekirikubaho nikurugirira aha maani g'obuhangwa, kandi nikihakanisa ngu ekintu kyona ekitarikureebeka, eky'omwoyo, nainga eky'omutaano kiriho (reeba Russell 1912: 139). Ebintu byona ebitarikwetegyerezibwa, tibirikureebeka, kureka tibirikureebeka kandi tibirikwetegyerezibwa obwire, omwanya, hamwe n'ebintu ebirikwetegyerezibwa omunsi; n'ahabw'ekyo, eby'obuhangwa ku birikuba biri ebihikire, tibirikubaasa kubaho (reeba Bahnsen 1996: 144).⁵⁶

Kwonka zibaho, kandi buri omwe otwariiremu n'abakugu omu by'obuhangwa, nibamanya ngu ziriho. Ebiragiyo ebirikwetegyerezibwa nibibaasa kuba ebihikire kandi ebirikwetegyerezibwa, kandi nibitworeka ebirikwetegyerezibwa ebirikwetegyerezibwa. Ku ogire ngu ebiragiyo ebirikwetegyerezibwa n'ebihikiirizi by'entunguka, tihariho nshonga y'okuteekateeka ngu n'ebiragiyo ebirikwetengwa kandi ebihikire. Omu muringo ogundi, ku ogire ngu eby'obuhangwa nibihikire, ebiragiyo ebirikwetegyerezibwa tibirikukuratirwa, kureka nibyikirizibwa ahabw'okuba ebintu ebimwe ebirikubaho omu buhangwa hamwe n'okutambura kwa atomu hamwe n'obuhangwa bw'obwongo bwaitu, nibitureetera “kwikiriza” ngu ebyetegyereza byaitu n'ebihikire. nikyo kituresire kwikiriza ngu n'amazima. Kwonka ekyo kukirikuba nikwo kiri, tihariho kandi tiharikubaasa “kubaho ekintu nk'okwikiriza okurikwetegyerezibwa, otwariiremu n'okwikiriza omu by'obuhangwa”. (Craighead 1996: 181; reeba na Lewis 1967a: 63 [“ekika kimwe ky'ekiteekateeko -ekiteekateeko ekirikwetegyerezibwa -tikirikubaasa kuba eky'omugasho kandi kitari ky'omugasho omu nsi egi: ahabw'okuba okuhitsya obu ekiteekateeko kibeire kihikire, titwine nshonga y'okwikiriza omu nsi egi.... Okwikiriza eki nikireebeka nk'ekitarikubaasa kwetantarwa kandi kiine ebirikurugamu ebikuru munonga. Eky'okubanza, nikihakanisa enteekateeka yoona erikukwata ahaby'obutungi.”]) N'amazima, “obwengye bwona n'ekintu kyona, nibugyendera aha kugyendera kw'ebiteekateeko. Ku ogire ngu, omusingye, okwetegyereza oku twine ku turikugira ngu, 'ahabw'okuba A ni B, n'ahabw'ekyo C eshemereire kuba D' n'ekirooto, ku ogire ngu nikyoreka oku omubiri gwaitu gurikukora, kutari oku ebintu ebitari byaitu bishemereire kuba biri, *obwo titurikubaasa kumanya kintu kyona.*” (Lewis 1967a: 62-63, emph. yayongeraho)⁵⁷ N'ahabw'ekyo, okukoresa eby'obuhangwa tikirikwetegyerezibwa, tikirikubaasa kwetwaza kurungi, kandi nikyefaho.

Enkora enkuru endiijo erikuhakanisa eby'obuhangwa—baruhanga bingi—terikukora gye. Ebiteekateeko

⁵⁵ C. F. von Weizsäcker akashoboorora, “Enshonga niyo emwe omu muringo ogu, enshonga z'okubara n'ez'amazima kandi amazima gaazo tigarikwegamira aha bwire. Ebihandiiko ebirikukwata aha bintu ebirikugyenda omu maisho tibirikwetegyerezibwa, kandi ekyabaire kihikire nyomwebazyo nikibaasa kuba eky'ebishuba eriizooba. Obwahati, ku ogire ngu atomu nizo zirikukizayo kubaho, ebigambo ebirikukwata aha bintu ebitarikwetegyerezibwa nk'ebicweka by'okubara, enshonda ishata hamwe n'ebindi, nibibaasa bita kuba okumanya okuhikire? Ku ogire ngu abakugu omu by'obuhangwa bwa atomu bakatwara enshonga zaabo omu muringo gw'amaani, tibarikubaasa enyiriri kwonka ezirikukwata aha ntebakanisa ya atomu nk'enyiriri zonka.” (von Weizsäcker 1964: 69-70)

⁵⁶ Owabaire atarikwikiririza omuri Ruhanga A. N. Wilson akaruga omu by'obuhangwa ahabw'okugira ngu nk'oku yaagizire “obutikiriza omu by'obutungi tiburikwetegyerezibwa, kureka tiburikwetegyerezibwa. Abantu abatarikwikiririza omu by'obutungi nibagira ngu turi entuura y'ebintu. Tihariho eky'okugarukamu kyona aha kibuzo ngu nitubaasa tuta kugira rukundo, oburingaaniza, nainga ebyeshongoro twaba turi ebikopo by'enyama ebirimu ebishushani.” (Wilson 2009: n.p.).

⁵⁷ Ebiragiyo by'ebiteekateeko, okukuratirwa, hamwe n'ebiragiyo ebitarikuhakanisa nk'ebirikwetengwa kumanya ekintu kyona, n'eb'omugasho, bishemereire kuba eby'ensi yoona. Omu muringo ogundi, tihariho kintu ekirikumanywa “nk'omutaano gw'amahanga g'oburengyerwa-izooba” okugyerageranisa “ebiteekateeko by'oburugwa eizooba” nainga “enteekateeko yangye okugyerageranisa n'entekateeka eyaawe”. Okugira ngu ekizinga tikirikwingana, $2+2=4$, kandi omuntu tarikubaasa kuba omu matemba ga America na Asia omu bwire bumwe, n'amazima omuri burugwa izooba hamwe n'omuri burengyerwa izooba, obwire bwona, emyanya yoona, n'embeera yoona. Ebintu ebi tibiteekateeko by'abantu, kureka n'eb'omugasho.

ebirikukwata ahari ba Ruhanga bingi nibireebeka omu mashomero maingi g'obuhindu n'obw'obuhindu, kandi omu Tao-te-Ching. Ebiteekateeko ebirikukwata ahari ba Ruhanga bingi nibigira ngu Ruhanga naashushana n'ensi, ngu Ruhanga niwe buri kimwe kandi byona ni Ruhanga; nainga buri kimwe nikiruga ahari Ruhanga nk'ekimuri ekirikutunguka kuruga omu mbibo, nainga Ruhanga akatunguka omu muringo gw'obuhangwa, nainga ebintu ebirikuwaho n'emitwarize y'ekintu kimwe ekitari oihireho Ruhanga, tihariho (reeba Geisler 1976: 151, 173). Amadiini agarikwikiriza omu ba Ruhanga bingi nigagira ngu ebintu byona ebirikubaho nibibaasa kuhika aha kintu kimwe, ekyo nikimanyisa” byona n'ekimwe” (reeba Potter 2012: n.p.; “Monism” 2022: n.p.) Ediini ya ba Ruhanga bingi neeyikiriza ngu Brahman (i.e. ekintu kimwe, ekitaine bugarukiro, ekirikwetengwa munonga; ruhanga; Omwoyo gw'ensi yoona) nikyo kyonka ekiriho; omugasho gw'omuntu weena (*Atman*) n'omutima gw'ensi yoona; n'ahabw'ekyo,” *Atman ni Brahman*” Enkora yoona etari emwe n'emwe n'omuringo gw'ekintu kimwe, kandi ekintu kyona ekirikubaasa kureebeka nk'ekiriho kwonka kitari kicweka ky'ekintu kimwe, ekirikwera n'ekyokureeberaho (Sire 2004: 144-45; reeba naSmith 1958: 82-84).

Ebiteekateeko nk'ebyo tibirikwikirizibwa kandi tibirikwikirizibwa, ahabw'eshonga ina: Eky'okubanza, ku haakuba “byona n'ekintu kimwe” hamwe n'okwahura ahagati y'ebintu n'ebintu, tikirikwetegyerezibwa, titurikubaasa kukimanya, ahabw'okuba embeera nk'egyo neehikaana n'ebiragiyo by'oburingaaniza. Ku ogire ngu nikwo kyabaire kiri, omuntu akaba atarikubaasa kworeka oburingaaniza nainga kushoboorora enshonga y'okwikiriza ebirikukwata ahari Ruhanga. Ekyo kabiri, okubaho ku kurikuba kuri okurugiirira aha mwoyo ogurikwetegyerezibwa, obwo amazima tigarikubaasa kuteeberezibwa nainga kworekwa. Ekyo kashatu, Norman Geisler naashoboorora ngu “omuntu orikwesiga ‘Ruhanga ashemereire kuhamya ngu Ruhanga ariho, kwonka nyowe tindiho.’ Kwonka eki n'okwehakanisa, ahabw'okuba omuntu ashemereire kubaho kubaasa kuhamya ngu tarikwo”. (Geisler 1976: 187). Ekyo kana, Ruhanga ku araabe niwe wenka oriho kandi, n'ahabw'ekyo, arikukwatanisa n'obuhangwa bw'ensi, obwo okuramya ebitarikukwata ahari Ruhanga nikishushana n'okuramya ebitarikukwata ahari Ruhanga, ahabw'okuba byombi nibigira ngu Ruhanga (okuramya ebitarikukwata ahari Ruhanga) nainga ensi. ”Entaaniso yonka eriho n'okugira ngu abatarikwikiriza omuri Ruhanga, nibacwamu kuheereza Ruhanga ekitiinisa, kandi abatarikwikiriza omuri Ruhanga tibarikukikora. Kwonka omu muringo gw'obufirosofo, byona nibishushana, nk'omuringo gumwe ogw'ebiro byona ogurikwetegyeka.” (Geisler 1976: 190; reeba na Smith 1958: 121-22)

Okutashushana n'eby'obuhangwa hamwe n'okwikiriza ebirikukwata ahari Ruhanga, eby'obuhangwa hamwe n'obukurisitaayo, nibitushoboorora gye ebirikukwata ahari Ruhanga hamwe n'ebirikukwata aha buhangwa. Okwikiriza omuri boona hamwe n'obukristaayo, nikushoboorora enshonga y'obuhangwa, ahabw'okuba Ruhanga w'okwikiriza, okutashushana na “ruhanga” w'okwikiriza, ari aheeru y'ensi (tikirikushushana nagwo) niwe muhanga w'eby'obuhangwa n'ebintu byona ebiriho. Greg Bahenson naagira ngu ebiteekateeko bya “Ruhanga”, nibiha ebintu byona obuhangwa n'oburingaaniza, ekirikworeka oburingaaniza bw'ebintu (obwingi) [i.e., ebintu ebitarikushushana n'ebyabuzima, ahatari *maya*] tibirikubaasa kwetegyerezibwa (okukwatanisa)” (Bahnsen 1996: 49). **Heb 1:3** nikitugambira ngu Omwana wa Ruhanga ow'ebiro n'ebiro “*naahikiiriza ebintu byona n'ekigambo kye eky'amaani*”. Ekigambo ky'Orugriika ekirikumanyisa okugumyaho n'ekya pherō, ekirikumanyisa ekikorwa ekirikugumizamu. Omu muringo ogundi, ensi n'ensi nibigumibwa kandi bigumizamu kuhika aha muheru gwabyo, kuruga ahari Ruhanga owaataireho engyenderwaho y'eiguru n'ensi omuringo gw'ebintu byona kuruga enyima (Isaaya 46:10; Yeremiya 31:35). Omu nsi erikwebemberwa Ruhanga nk'ogwe, okukwatanisa omu by'obuhangwa nikuteekateekwaho, kandi nk'ekyarugiremu, enkora ya sayansi hamwe n'emirimo ya sayansi nibibaasika kandi n'eyomugasho.” (Laskaris 2018: 444; ree na Meyer 2021a: 441-43) Eby'obuhangwa nibitwariramu ebintu ebitarikwetegyerezibwa nk'ebiragiyo by'obwengye, amazima, ebiragiyo by'obuhangwa, hamwe n'obuteeka n'okushushana kw'obuhangwa; kwonka, ahabw'obuhangwa bwabyo, eby'obuhangwa tibirikubaasa kushoboorora ebintu ebi byona. Omu bwiire bukye, eby'obuhangwa tibirikubaasa kwekwasa, kureka, *nibitwara enteekateeka y'ensi nk'ekirikwetengwa kwetegyereza ekintu kyona*⁵⁸. N'ahabw'ekyo, okureeberera eby'obuhangwa n'ekishuba.

B. Enshonga kuruga omu bwengye n'enshonga kuruga omukuhindurwa erikuhakanisa okwikiriza omu eby'obuhangwa

Eby'obuhangwa ebirikuhanisa n'ebindi nibibi munonga kukira ebyo ebirikugambwaho ahaiguru. Enshonga n'okugira ngu, n'obu abakugu omu by'obuhangwa baraabe nibahakanisa n'okuteisa kushagika enteekateeka yaabo, eby'obuhangwa tibirikubaasa kushoboorora ebirikukwata aha biteekateeko. Kurugirira ahaby'obuhangwa, ebiteekateeko byona n'eshonga nibirugirira aha kutambura kwa atomu omu bwongo,

⁵⁸ Eki nikiikirizibwa omukugu omuby'obuhangwa Paul Davies “orikugira ngu n'omunyasayansi otarikwikiriza omuri Ruhanga naikiriza nk'ekikorwa ky'okwikiriza okubaho kw'ebiragiyo ebirikushushana n'eby'obuhangwa ebirikubaasa kwetegyerezibwa. N'ahabw'ekyo sayansi neebaasa kugyenda omu maisho, omunyasayansi yaaba aine enteekateeka y'eby'obutegeki”. (Davies 2003a: 148)

ebirikurugirira aha mateeka g'eb'y'obuhangwa hamwe n'ebya physics. N'obu kiraabe kiri kityo, abakugu omu by'obuhangwa nibatwarira kimwe ebiragiro by'obuhangwa n'okwetegyereza kw'abantu, nobu eby'obuhangwa n'eb'y'obuhangwa bitarikubaasa kugambwaho kandi nibihakanisa eby'obuhangwa. Stephen Hawking akaikiriza eki kandi yaakikweta oburemezi bw'omutaano (Hawking 1988: 12-13). Omu bwiire bukuye, abakugu omu by'obuhangwa tibarikubaasa kutuura kurugirira aha kureeba kwabo kw'ensi, kureka bashemereire kutwara enteekateeka y'obuhangwa hamwe n'ey'abakristaayo, kugira ngu bagume nibahakanisa enshonga zaabo ez'obuhangwa. N'ahabw'ekyo, eby'obuhangwa tibirikwetegyerezibwa, i.e., nikyehakanisa.

- Enshonga kuruga omu bwengye

Omu kitabo kye eky'eb'y'okutangaaza, C. S. Lewis akashoboorora ekirikumanywa nka enshonga kuruga omu nshonga⁵⁹. Lewis naashoboorora ngu okumanya kwona okurikubaasika nikwegamira aha bushoboorozi bwaitu bw'okuteekateeka kurungi: “Okwihaho okuteekateeka kw'abantu kurungi, tihaine sayansi erikubaasa kuba eyaabuzima. Nikikiraho ngu tihaine ekihandiiko kyona ekirikukwata aha nsi n'omu iguru ekirikubaasa kuba ekihikire, okwihaho ekihandiiko ekyo kurekyeraho okuteekateeka kwaitu okuba okw'obwengye”. (Lewis 2001: 21) Eby'obuhangwa, nabwo, nibikwata ahari buri kimwe, otwariiremu ebiteekateeko hamwe n'ebiteekateeko by'omutwe, “ahabw'okuba eby'obuhangwa n'ekiteekateeko ngu ensi n'ensi n'ebintu byona ebirikubaho, ebiteekateeko n'ebikorwa by'abantu otwariiremu, nibigyendera aha bintu ebindi ebirikugyenda omu maisho aha nkora yona y'ebintu ebirikukwatanisa kimwe” (Schutte 1984: 481).

Ku haraabe buri kimwe ekiriho n'ekicweka ky'obuhangwa, obwo amaani g'obuhangwa nigareeta buri kimwe. ie. hariho enkoragana y'ebintu ebirikugyenda omu maisho n'ebirikugyenda omu maisho ebirikureeta ebirikugyenda omu maisho, otwariiremu ebiteekateeko n'ebikorwa by'abantu, kuruga aha ntandikwa y'ensi n'ensi; n'ahabw'ekyo, ebirikukwata aha bintu ebirikugyenda omu maisho bishemereire kuba bihikire (Halverson 1976: 394; reeba na aha 385; Hawking 1988: 12-13; Moreland 1987: 89-90; Wiker 2002: 139-41). Kwonka, ekyo tikirikubaasa kuba nikwo kiri, ahabw'okuba okucwamu nikwehakana. J. R. Lucas naagira ati, “We [omuhangu] tarikukwata ebiteekateeko bye ahabw'okuba bihikire, kureka n'ahabw'okugira ngu aine obuhangwa nk'obwo, kandi atungire n'ebintu nk'ebyo. . . . Okucwamu, n'ahabw'ekyo, tikirikubaasa kuba ekihikire, ahabw'okuba kukirikuba nikwo kiri, titushemereire kutwara enshonga za determinists nk'enshonga, kureka nk'enshonga z'omutaano.” (Lucas 1970: 114-15; reeba na Moreland 1987: 90-96)

Kurugirira ahakintu ky'obuhangwa, “ebiteekateeko” tibirikukira ebiteekateeko by'omubiri (obwongo); kwonka omu bwire bumwe, ebiteekateeko by'obuhangwa nibyoreka ngu ekicweka eki-ekintu kimwe eky'omubiri ekirikureetaho ebiteekateeko kishemereire kuba nikibaasa kworeka amazima nainga Orikwikiriza ngu ebintu bikabaho birikuruga omu bindi, J. B. S. Haldane akaikiriza ati, “Nikindeebeka nk'ekitarikubaasika ngu ebiteekateeko n'ekintu ky'obuhangwa. Ahabw'okuba ebiteekateeko byangye ku birikuba nibiteebwaho entambura ya atomu omu bwongo bwangye, tinyine nshonga y'okuteekateeka ngu enzikiriza yangye n'amazima. Nizibaasa kuba nizikora kurungi, kwonka ekyo tikirikubareetera kukora kurungi. N'ahabw'ekyo, tinyine nshonga y'okuteekateeka ngu obwongo bwangye nibukorwa za atomu.” (Haldane 1928: 219-20) Bwanyima akagira ati, Okusherura eby'obutungi ku kiraabe kihikire, nikireebeka ngu titurikubaasa kumanya ngu kihikire. Okugira ngu ebiteekateeko byangye nibirugirira aha bintu ebirikugyenda omu maisho omu bwongo bwangye, nibiteebwaho ebiragiro by'obuhangwa, kutari eby'obwengye”. (Haldane 1932: 162)⁶⁰ Haldane akaba nateekateeka ahari Lewis owaagizire ngu, ebiteekateeko byaitu byona ku birikuba biri “eby'akabenje kuruga omu kutambura kwa atomu”, obwo “tindikureeba nshonga y'okwikiriza ngu akabenje kamwe kashemereire kuba nikabaasa kumanyisa gye akabenje akandi koono. “Nikishushana n'okuteekateeka ngu ekishushani ky'omutaano ekyatwairwe okutsinduka kw'ekikopo ky'amate, kishemereire kukuhwera kumanya oku kikopo kyabaire kikozirwe n'enshonga ahabw'enki kyabaire kitahikire.” (Lewis 1970a: 53; reeba na Lewis 1970e: 136-38)

Lewis naataanisa oburemezi (ekirikureeta n'ekirikurugwamu) n'okwekwatsa (ekirikureeta n'ekirikurugwamu) kandi yaayoreka ngu titurikubaasa kumanya ekintu kyona okwihaho okuteekateeka kwaitu, okwekwatsa, n'okwetegyereza kwaitu kuri okw'amazima n'okw'omugasho (Lewis 2001: 26). Ebikorwa by'okuteekateeka n'enshonga nibikwatiraine n'enshonga eziri aheeru nainga ezindi; ekindi, ebiteekateeko n'enshonga nibibaasa kuba ebihikire nainga ebitahikire (reeba Lewis 2001: 25-26; Taylor 1974: 116-19). Ahabw'obuhangwa bwakyo, okuteekateeka tikurikwetegyesa kandi tikurikubaasa kwegamira ahaby'obuhangwa, ahabw'okuba ebikorwa by'okuteekateeka, okuteekateeka, hamwe n'okwetegyereza tibiine

⁵⁹ Ebitabo ebirikukwata aha nshonga egi ni bingi. Obundi okuhanuura okurikukirayo oburungi ahari eki n'okwa Victor Reppert, C. S. Lewis's *Dangerous Idea* (Downers Grove, IL: InterVarsity, 2003). Reeba na Moreland 1987: 77-103; Taylor 1974: 114-19. Lewis akashoboorora gye enshonga egi omu bitabo bye bingi: reeba Lewis 1980b: 91-92; 1970a: 52-53; na 2001: 17-36.

⁶⁰ N'obu Haldane yaaheza kwehakana ebi yaagambire, nabwo bikiri ebihikire (reeba Haldane 1954: 7, 29).

kakwate n'ebindi ebirikukwata aha buhangwa. Lewis naakoresa eky'okureeberaho nk'oku ebicweka by'ekyoma birikukwatanisa omu mubiri, kwonka omuntu ku arikuteekateeka aha kyoma, ebiteekateeko bye tibirikukwatanisa n'ekyoma omu muringo nigwo gumwe nk'ebicweka by'ekyoma birikukwatanisa; ebiteekateeko bye ebikwatiraine n'ekyoma tibiri kicweka ky'ekyoma. N'ahabw'ekyo, ebiteekateeko byaitu, okuteekateeka kwaitu, n'okumanya kwaitu, tibiine kakwate n'obuhangwa, kureka, omu muringo gumwe, nibirenga aha buhangwa (Lewis 2001: 37-38). Nk'oku Ronald Nash arikukigamba, nobu eby'obuhangwa bitarikwikiriza ekintu kyona ekiri aheeru y'obuhangwa, “enteekateeka y'okuteekateeka neeyetenga ekintu ekirikuhingura ensharo z'obuhangwa” (Nash 1988: 258). Ahabw'okugira ngu eby'obuhangwa nibyetenga ngu ebiteekateeko bibe eby'omubiri nainga eby'obuhangwa ebirikukwatanisa n'ebicweka ebindi eby'obuhangwa nk'ebicweka by'ekyoma, eby'obuhangwa “tibirikwikiriza ebikorwa by'okumanya nainga okwetegyereza ahu omugasho gw'ebiteekateeko byaitu nk'omuringo gw'okuhika aha mazima, nikigyendera”. (Lewis 2001: 27).⁶¹ Omu bwiire bukya, enshonga y'okugira ngu noobaasa kuteekateeka omu muringo oguhikire n'ey'omutaano, terikubaasa kushoboorwa, n'ahabw'ekyo terikwikiriza eby'obuhangwa.

Eby'obuhangwa tibirikworeka ngu enshonga zaitu n'ez'omugasho. Omufirosofo Richard Purtill naagira ati, “Ebiteekateeko ebirikwetegyereza nibyo byonka ebirikubaasa kugira enteekateeka nainga ekigyendererwa, nahabw'ekyo tihariho enteekateeka nainga ekigyendererwa ekirikubaasa kureeba ngu [okukuratira eby'obuhangwa ku kirabe kihikire] okuteekateeka kwaitu nikwija kuhika aha mazima. Amaani agataine biteekateeko nigabaasa kutuha amaani g'okuteekateeka kurungi, kwonka nabwo *nigabaasa* kutuha amaani g'okuteekateeka agatahikire. (Purtill 1974: 44) Ahabw'okugira ngu, kurugiirira ahakiteekateeko ky'obuhangwa, buri kimwe nikibaho kurabira omubikwatiraine n'omugisha, okurabira omu bintu ebitarikugyenda omu maisho, “ebitarikugyenda omu maisho, ebirikurugamu n'okushiisha obwesigye bwaitu omubutuufu bw'ekiteekateeko kyona” (Purtill 1974: 44) Eby'obuhangwa, nibyoreka ngu amaani agataine biteekateeko gakareetaho ebiteekateeko, amaani agatarikwetegyerezibwa gakareetaho enshonga, amaani g'ebintu gakareeta ebintu ebitarikwetegyerezibwa (enshonga, ebiteekateeko, enamba), ebintu ebitarikwetegyerezibwa (ebiragiro by'ebiteekateeko, amazima, ebirikukwata Omu bwiire bukya, okukoresa eby'obuhangwa tikirikwetegyerezibwa. Omu muringo ogundi, omuringo gwonka ugu omuntu arikubaasa kworeka ngu naikiriza engyenderwaho y'obuhangwa n'okwanga engyenderwaho y'obuhangwa (reeba Nash 1988: 259).

Eby'obuhangwa tibirikubaasa kworeka obwengye, enshonga hamwe n'amazima, ahabw'okuba, n'obu eby'obuhangwa birikubaasa kumaraho ebintu ebirikubaasa kukora akabi kandi bikongyera aha bintu ebirikubaasa kurinda amagara gaabyo, eby'obuhangwa tibirikubaasa kuhindura eby'obuhangwa n'okugarukamu kwabyo n'obu okureeba kw'omubiri kuri okw'omugasho munonga ahabw'omushana, okureeba kw'omubiri hamwe n'okutunguka okundi kwona tikurikubaasa kureetera omuntu kumanya ebirikukwata aha musana (Lewis 2001: 28-29; na Taylor 1974: 118) N'amazima, enshonga yoona erikugambwaho nk'ey'obuhangwa, enshonga y'entunguka y'abantu, oku barikuteekateeka, oku barikuteekateeka, n'oku barikuteekateeka, neetaho ekibuuzo ekirikugambwaho, ahabw'okuba terikubaasa kushoboorora oku enshonga z'omuntu weena, oku arikuteekateeka, n'oku arikubaasa kuhendera Nk'oku Lewis arikworeka, obwo orikugira ngu enteekateeka y'omuntu, enteekateeka, nainga okuhendera n'ekintu ky'obuhangwa (nk'oku eby'obuhangwa birikworeka), nooba noogira ngu okahika aha”mazima” agataine kakwate n'ebirikukwata aha mubiri n'ebirikukwata aha by'obuhangwa. Omu bwiire bukya, waaruga “aheeru” y'obuhangwa, “kwonka tihariho muringo gwona, okwihaho okushaba ekibuuzo ky'okugaruka omunda.” (Lewis 2001: 31-33; reeba na Taylor 1974: 119; Wiker 2002: 139-41)

Omu bwiire bukya, engyenderwaho y'obuhangwa eine enshobi nyingi. Enkora y'obuhangwa neegira ngu ebiteekateeko byaitu byona nibiruga omu maani g'omubiri. Kwonka eby'obuhangwa ti maani g'omubiri, nainga ekintu ekirikubaasa kupimibwa, nainga kworekwa ebiteekateeko byaitu. Ekiteekateeko ekyo kikamanyirwe kurabira omubiteekateeko. Ekiteekateeko kyaba kihikire, tihaine ekirikworeka ngu nikyesigwa. Ahabw'okugira ngu engyenderwaho y'eb'obuhangwa terikutureetera kwesiga enshonga, ku ogire ngu engyenderwaho y'eb'obuhangwa n'amazima, terikutureetera kwesiga amazima gaayo. N'ahabw'ekyo, tihariho musingye gw'okwikiriza ngu eby'obuhangwa n'amazima. Kwonka abakugu omu by'obuhangwa nibaikiriza ngu eby'obuhangwa n'amazima. N'ahabw'ekyo, “ekiteekateeko ky'obuhangwa n'ekishobobo nainga kyaba kihikire, titurikubaasa kumanya ngu kihikire. N'ahabw'ekyo, aha nshonga zombi, tushemereire kwikiriza ngu

⁶¹ Amazima n'enshonga ezihikire nibyetenga okubaho kw'ebiteekateeko. Abantu n'ebiteekateeko byabo tibirikuhwa, nibibaho obwire bukya, kandi nibihinduka. Kwonka amazima tigarikuhinduka kandi nigaturaho ebiro byona. N'ahabw'ekyo, enshonga yaayo eshemereire kuba etarikuhinduka kandi etarikuhwaho, okutashushana n'ebiteekateeko by'abantu. Omusingye gwonka ogurikworeka amazima n'ebiteekateeko bya Ruhanga ebitahwaho. Okuhendera okurikwetengwa n'okugira ngu “ku ogire ngu ebiteekateeko by'abantu bikahwaho, amazima nigagyenda omu maisho, ahabw'okukwatanisa kwago n'ebiteekateeko bya Ruhanga. Kwonka ku ogire ngu (n'obu kiraabe kitarikubaasika) tihaine ebiteekateeko otwariiremu n'ebya Ruhanga, amazima nigabaasa kurekyera aho kubaho”. (Nash 1988: 166)

engyenderwaho y'obuhangwa n'obuhangwa n'ebishobobo.” (Craighead 1996: 173)

Okubaho n'okw'oburingaaniza kandi nikwetegyezibwa ku turaabe twine obushoboorozi butari bw'omubiri, obutari bw'eby'emikono, obutari bw'akabenje, obutari bw'amaaso, n'oburugo bw'obwengye. Richard Taylor naaha eby'okureeberaho bibiri okworeka eki. Eky'okubanza, ku orikugyenda omu gaari y'omwika reero okareeba amabaare marikwera aha rushozi gategyekirwe omu muringo ogurikushushana n'ebaruha Ekitongore ky'egaari y'omwika ekya Bungyereza nikikwakiira omuri Wales, reero okashoborora ngu nooyingira omuri Wales, “nikiba kitari ky'oburingaaniza entebekanisa y'amabaare nk'obuhame oburikworeka ngu waaba nootaaha omuri Wales, kandi omu bwire bumwe n'okuteekateeka ngu nibabaasa kuba batungire entebekanisa egyo ahabwa butandu, ekirikumanyisa, nk'ekyarugire omu kukorengana kw'amaani g'obuhangwa nainga ag'obuhangwa” (Taylor 1974: 115). Ekya kabiri, ka tugire ngu eibaare rikashangwa n'obubonero burikushemeza ahari ryo, bwanyima y'okushwijuma munonga, rikaba nirishushana n'obuhandiko bw'enukuta eza ira obwabaire nibugira ngu, "Aha Kimon akagwa arikwebembera ekibinja ky'Abathene kurwanisa amahe ga Xerxes." Kandi, ku ogire ngu omuntu arikwihirira aha eibaare, akahendera ngu omushaija orikwetwa Kimon akagwa omu rutaro nk'oku kirikworeka aha eibaare, obwo omuntu tarikubaasa kuhendera ngu obubonero oburi aha eibaare n'oburugo bw'amaani g'obuhangwa agataine mugasho. Okutaana n'ekyo, omuntu aine kuteekateeka ngu zikahandiikwa omuntu owaabaire aine ekigyendererwa ky'okuhandiika ebyafaayo. Ku ogire ngu obubonero bukaba butarimu kigyendererwa, nk'okuruga omu mirimo y'enshozi nainga ekindi, obwo tiburikubaasa kworeka enshonga yoona, okwihaho, obundi, enshonga ezimwe ezirikukwata aharibo n'oburugo bwabo. N'ahabw'ekyo, nikiba kitari ky'oburingaaniza omuntu weena kuteekateeka ngu ebirikworeka obubonero n'amazima, hamwe n'okugira ngu bikabaho ahabw'amaani agataine kigyendererwa.” (Taylor 1974: 116)

Taylor ariyo nashoboorora ebintu bibiri: eky'okubanza, amakuru nigaruga omu muringo ogurikwetegyezibwa (ekikuru n'okugira ngu amabaare ku garikuba gatarugiire omu muringo ogurikwetegyezibwa, nigabaasa *kutaine makuru*); ekya kabiri, amakuru gashemereire kubaho omu biteekateeko by'omuntu orikwetegyezera amabaare gatakatebekanisiibwe; nikyo kyabaire *nikyoreka* oku amabaare garikutebekanisiibwa n'obubonero obukozirwe. N'ahabw'ekyo, omugasho tigurikubaasa kumanywa n'amabaare, kandi tigurikubaasa kuruga omu mabaare (reeba Moreland 1987: 511-52). Craighead naagira ngu enshonga y'ahamuheru, n'ey'omugasho, "Eky'okureeberaho kyona ekirikworeka ngu ebintu ebikuru ebirikukwata ahaby'obuhangwa n'eby'omutwe kandi ngu okushoboorora okurikukirayo nikugyenda aha kusharamu kw'omutwe n'omuringo gw'obuhangwa. . . . Tushemereire kuteekateeka ngu hariho omuhangi oine embabazi. Ku ogire ngu omuzimu mubi ari enyima y'ebishushani, obwo obushoboorozi bwaitu obw'okwetegyezera tiburikwesigwa munonga nk'oku bwabaire nibubaasa kuba bwabaire buri amaisho, amaani g'obuhangwa agabaire nigareetaho oburemeezi. Enshonga ku erikuba eri nk'oku turikuteekateeka, nikimanyisa ngu omuhangi waayo n'omunyabwengye”. (Craighead 1996: 185) Eby'obuhangwa tiburikubaasa kushoboorora enshonga, enshonga, enshonga hamwe n'amazima; okushoboorora kwonka okurikubaasika, n'omuhangi w'ebintu eby'omutaano.

- Enshonga kuruga omukuhinduka erikuhakanisa okwikiriza omu eby'obuhangwa

Alvin Plantinga agambire enshonga erikushushana ei arikweta “Evolutionary Argument Against Naturalism” (EAAN), omu muringo gw'obunyabwenje.⁶² Okutandika n'okubanganisa okwashohozibwe Darwin yaaba ebiteekateeko by'omutwe gw'omuntu nibibaasa kwesigwa ku ogire ngu omutwe gukaba gutungirwe kuruga omubyo'nyamaishwa ebyahansi (reeba Barlow, ed. 1958: 93), ahanyima y'okureeba ngu enkurakurana neeyenda *emicwe* y'abantu omu mwanya gw'okwikiriza amazima, Plantinga akatandikaho enkora “P(R/N&E) kiri ahansi”:R N'ekiteiso ngu okumanya kweitu nikwesigwa; N n'obuhangwa; E n'ekiteekateeko ngu itwe n'okumanya kweitu tutungire omu muringo ogurikuteekateekwaho abanyasayansi ab'obunaku obu; P(.../____) n'obugufu bwa “omugisha gwa...haba_____.” (Plantinga 2011: 317; reeba na Plantinga 2002: 4)⁶³

Haihi abacencuzi b'eby'obuhangwa boona nibagira ngu enyikiriza “tizirikukira aha mitwarize y'obutafaari bw'emitwe hamwe n'obutafaari bwabwo” (eki nikimanywa nka “okukyendeeza eby'obutungi”) (Crick 1995: 3, nikipambwa omuri Plantinga 2011: 322-23), nainga ngu ebintu by'obwonko ebirikukwata aha magara g'omuntu, nibyo birikukwata aha biteekateeko bye (eki nikimanywa nka “eby'obutungi ebitarikhwera omu kukyendeeza”) (Plantinga 2011: 322-25). Omu muringo ogundi, kurugirira ahaby'obuhangwa, ebiteekateeko byona n'enyikiriza n'ebintu ebirikubaho. Ekibuuzo ky'ahamuheru (kandi eky'akabi munonga)

⁶² Enshonga ye erugire omu myanya mingi, otwariiremu Plantinga 1993b: 219-37; 1994: 1-54; 2000: 227-40; 2002: 1-12; na 2011: 307-50. Omu Plantinga 2000: 237n.28 naikiriza ngu enshonga ye neeshushana n'eza Lewis na Taylor.

⁶³ Plantinga naayongyera aha nshonga ye, hamwe n'oburugo bwayo, omu bwijwire omu Plantinga 1993b: 216-37 and Plantinga 2000: 227-40. Omu Plantinga 1993b: 218-28, 231-33, Plantinga nikigamba omu bwijwire ahabwenki, kurugirira aha nyegyesa y'entunguka, E etarimu R.

ahabw'obuhangwa n'okugira ngu, "Eki ekirikukwata aha waya z'omubiri nikibaasa kita *kubaho* n'ebirimu *na kakeye*?" (Plantinga 2000: 233n.50, emph. omu ntandikwa.) Tikirikubaasa, ahabw'okugira ngu eby'obuhangwa nainga ebyabaireho tibirikubaasa kugira "ebirimu" nk'okwikiriza; n'ahabw'ekyo, eby'obuhangwa tibirikubaasa kushoboorora okuteekateeka, enteekateeka eikire, amakuru hamwe n'amazima.

Kurugirira aha nyegyesa y'empinduka y'obuhangwa, enyamaishwa ziine obwengue bw'okumanya ("ebirikworeka") oburikukwatanisa n'obuhangwa bwazo kugira ngu zitunge eby'okurya n'ab'okuzara n'okuhunga abarikubyaaita, kwonka ebikorwa ebyo tibirikwetenga enyikiriza eyaabuzima. Nk'oku Plantinga arikugira, "Ebirikworeka n'ekintu kimwe; ebirikukwata aha nzikiriza n'ekintu ekindi kimwe; kandi titurikwetegyereza (otiireho eberikukwatwaho) ahabw'enki ekimwe kishemereire kukuratira ekindi." (Plantinga 2011: 331)⁶⁴ Omunyabwenje omuri Bungyereza Hastings Rashdall nayongyeraho ati, "Enshobi n'okubuzabuza nibibaasa kuba ebintu by'omugasho omu by'entunguka; okuhika aha rurengo rumwe, tikirikwetengwa, kurugiirira aha nshonga y'obuhangwa, ngu bibaireho" (Rashdall 1924: 2:209). Eki kigumizemu n'abamwe abarikwikiriza ngu ebintu bikabaho birikuruga omu bindi (Wright 1994: 265 ["enkoragana yaitu n'abandi, n'obumwe n'obumwe, naitwe, teri ahaiguru aha rukarara rw'eby'obuhangwa"]; Trivers 1989: xx ["enteekateeka eya buriijo erikugira ngu eby'obuhangwa nibireetaho ebishushani ebirikwetegyerezibwa kurungi, n'enteekateeka etarikwetegyerezibwa gye aha bikwatiraine n'entunguka y'ebiteekateeko"]; Churchland 1987: 548-49 ["Omurimo mukuru gw'emitsi n'okutwara ebicweka by'omubiri ahu bishemereire kuba kugira ngu eby'omubiri bigumeho. . . . Amazima, n'obu garikuba gari ki, nigatwara omwanya gw'ahaiguru munonga"]). Omuhangu omu by'emiteekateekyere omu by'okwegyezamu, Justin Barrett, akagira ngu n'eky'akabi munonga, okuteekateeka ngu eby'obuhangwa bikora obwongo bwaitu n'emirimo yabwo, kugira ngu tubwesigye kutugambira amazima: "N'ahabw'okugira ngu nitubaasa kubaho n'okuzaara, tikirikuhamya ngu ebiteekateeko byaitu byoona nibitugambira amazima agarikukwata aha kintu kyona, namunonga ku kirikuhika aha kuteekateeka okw'omutaano. . . . Abakugu omu by'emitwarize y'abantu bagumizemu kworeka ngu ebiteekateeko byaitu tibirikuhikaana n'amazima. N'omubiteekateeko ebikuru nitukoresa ebintu ebitahikire obwire bwona, turikushwijuma amakuru nk'oku garikwija. Ekiteekateeko ky'obuhangwa ekirikukwata aha biteekateeko by'abantu nikibaasa kwikirizibwa n'okugira ngu ebiteekateeko byaitu bikaba biri birungi ahabw'okutuura *enyimaho*." (Barrett 2004: 19n.19, emph. omu ntandikwa) Omuhangu omu by'obuhangwa David Lack naahendera yaagira ngu "omunyasayansi ashemereire kuba naabaasa kwesiga ebyarugire omu bigyezo bye. N'ahabw'ekyo tarikubaasa kwikiriza ekiteiso ngu ebiteekateeko by'abantu bikabaho kurabira omu kutoorana eby'obuhangwa, eki nikimanyisa, nk'oku kirikubaasa kureebeka, ngu ebirugyire omu biteekateeko by'abantu nibigyendera aha mugasho gwabyo gw'okubaho, kutari amazima gaabyo, ekirikureetera ebiteekateeko bya sayansi." (Lack 1957: 104)

Ahabw'okugira ngu tihaine orikubaasa kumanya amazima g'enzikiriza yoona yaaba eby'obuhangwa nibihikire, Plantinga naateekateeka ngu oburemeezi nibubaho. 5. Ekyebuuzibwaho n'okugira ngu oburemeezi bw'okugira ngu ebiteekateeko ebikozirwe omu muringo ogo nibibaasa kwesigwa nibuaha? Plantinga naagira ngu hakiri ebicweka 75% by'ebiteekateeko ebikozirwe bishemereire kuba bihikire kugira ngu ebiteekateeko bitwarwa nk'ebiteekateeko "ebirikwesigwa". Kurugiirira aha nshonga ezi, omuntu yaaba aine enyikiriza rukumi ezitarikukwatanisa, oburemeezi bw'okugira ngu ebicweka bishatu ahari ina by'enyikiriza egyo n'ebihikire "n'obw'ahansi 10⁻⁵⁸. . . . [Na] enzikiriza igana zonka, oburemeezi bw'okumanya ngu bishatu ahari ina aharizo n'ebihikire, ahabw'okugira ngu oburemeezi bw'omuntu weena okuba ohikire n'ekicweka kimwe, n'obw'ahansi munonga, ekintu nk'ekyo. 000001." (Plantinga 2011: 331-33) Omu bwiire bukye, enkurakurana y'eby'obuhangwa hamwe n'eby'obuhangwa nibihakanisa kandi tibirikubaasa kushoboorora obwesigwa bw'enyikiriza y'omuntu; omu mazima, kurugiirira aha nkura y'ebintu, twine enshonga y'amaani okubanganisa obwesigwa bw'ebiteekateeko byaitu hamwe n'amazima g'ebi turikwikiriza. N'ahabw'ekyo, enkurakurana y'obuhangwa hamwe n'entunguka y'ebintu omu buhangwa tibirikubaasa kwikirizibwa (Plantinga 2011: 344-45; reeba na Plantinga 2002: 11). N'ahabw'ekyo, engyenderwaho y'obuhangwa, eshemereire kwangwa nk'etari y'amazima.

Okwongyera ahari ekyo, abaikiriza b'eby'obuhangwa tibaine nshonga y'okubuzabuza ngu obwongo

⁶⁴ Einstein akakora enshonga erikushushana erikukwata aha nshonga ngu hariho omwanya oguri ahagati y'ebirikugyenda omu maisho n'ebiteekateeko, "omu kuteekateeka nitukoresa, n'ebiteekateeko ebimwe ebitarikubaasa kuhikwaho kuruga omu bikwato by'ebirikugyenda omu maisho, embeera ku erikureebwa kuruga omu kureeba. Nk'enshonga y'amazima, nimpamiza kimwe ngu bingi ebirikubaasa kugambwaho: ebiteekateeko ebirikuruga omu biteekateeko byaitu hamwe n'omu ndimi zaitu, byoona ku turikubireeba omu muringo ogurikwetegyerezibwa, n'ebiteekateeko by'obugabe ebitarikubaasa kutungwa kuruga omu byetegyereza byaitu. Eki tikiyanguhi kwetegyereza ahabw'okugira ngu twine omuze gw'okugaita ebiteekateeko ebimwe n'ebiteekateeko ebimwe n'ebiteekateeko ebimwe ebitarikwetegyerezibwa *tikirikubaasika omu muringo ogurikwetegyerezibwa* ekirikutaanisa ensi y'ebirikwetegyerezibwa n'ensi y'ebiteekateeko n'ebigambirwe". (Einstein 1944: 286-87, emph. yayongeraho)

bwaitu hamwe n'emitwarize yaitu nibikora enzirikiza ezihikire. Enshonga, n'amazima, n'okugira ngu Ruhanga akahanga abantu omu kishushani kye, kandi ekyo nikitwariramu okubaasa kuteekateeka ebiteekateeko ebihikire, okuteisa, n'okukora enshonga ezihikire, n'okureetaho enshonga ezirikuhikaana n'amazima. Obwegyese bw'abakurisitaayo (i.e. oku turikubaasa kumanya ekintu kyona) n'ahabw'ekyo tikirikwetengyesa omu muringo ogutarikubaasika omu by'obuhangwa; n'amazima, tikirikwetengyesa kumanya ebirikugyenda omu maisho omu by'obuhangwa.⁶⁵

C. Okuhendera

Eby'obuhangwa hamwe n'entunguka y'obuhangwa tibirikubaasa kuzibira omwanya oguri ahagati y'ebintu/ebiteekateeko/ebiteekateeko, kandi abarikwetegyereza eby'obuhangwa/eb'obuhangwa “tibaine musingye gwona *ogurikworeka enshonga n'enshonga*”. (Popper 1983: 104, emph. Omu ntandikwa). N'ahabw'ekyo, eby'obutegeye, okukira munonga eby'obutegeye bw'abakristaayo, tibirikwetomboita kandi tibirikwetomboita. Enshonga n'okugira ngu Ruhanga aine ebiteekateeko (**1 Kor 2:16**), akahanga abantu omu kishushani kye (**Kut 1:26**), kandi naatuhanga obushoboorozi bw'okuteekateeka (**Isa 1:18**). Ruhanga ni Ruhanga w'ebiteekateeko kandi nikyo ari; n'ahabw'ekyo, ebiteekateeko n'eb'omugasho kandi aha muheru nibikwatiraine n'obuhangwa bwa Ruhanga obw'ebiro byona. Phillip Johnson naagira ati, "Ebiteekateeko byaitu byahangwa omu kishushani ky'omuhangizi, omuhangizi w'ensi yoona, twine enshonga y'okwesiga obushoboorozi bwaitu". (Provine na Johnson 1994: 11). Okwongyera ahari ekyo, obukristaayo nibwikiriza ngu abantu tib'omubiri gwonka, kureka, nitukwatanisa omubiri n'omwoyo. Ekyo n'eky'omugasho, ahabw'okuba omwoyo okugira ngu tigurikwetengwa omu by'obuhangwa, nigureetaho oburemeezi omu by'omubiri, ekirikutwikiriza kureetaho oburemeezi omu by'omubiri. Kuturikubugana n'amaani g'obuhangwa agarikukora aha bintu byaitu, titurikugyemeserezibwa kukora omu muringo ogurikwetengwa enshonga ezo. Kurabira omu mwoyo, nitubaasa kugaruka enyima kuruga omu nshonga n'ebirugiremu okusharamu, okuteekateeka, reero tukasharamu eki turikwikiriza nainga eki turikwenda kukora. Nitubaasa kucwamu ahagati y'ebiteekateeko ebirikuhayahayana kurugirira aha birungi by'ebiteekateeko ebyo, okwetantara amaani g'obuhangwa agabiireho". (Dulle n.d.: Omwoyo nigwetengwa; reeba na J. P. Moreland 2023: 53-69 ahabw'enshonga z'amaani ezirikworeka okubaho kw'emoyo hamwe n'ahabw'enki eby'obwengye bitaine mugasho omu kugamba aha nshonga y'okumanya hamwe n'emoyo) n'ahabw'ekyo, eby'okwikiriza, okukira munonga eby'obukristaayo, nibyo byonka ebirikubaasa okugaita ensi y'ebintu (ensi y'okwetegyereza) hamwe n'ensi y'ebintu ebirikwetegyerezibwa, ebiteekateeko hamwe n'ebiteiso

Obukristaayo nibuhagirwa enshonga z'obwengye, nibuhikaana, kandi nibubaasa kushoborora n'okushoborora eby'obuhangwa bw'ensi, eby'obuhangwa, ebiragiro by'obwengye, hamwe n'obushoboorozi bw'abantu obw'okumanya. Victor Reppert naahendera ati, "Ebihandiko ebirikukwata aha bintu ebirikukwata aha nshonga, nibiteekateeka ngu hariho ekintu eki barikugyeha kushoborora. Kurugirira aha nshonga y'eb'obuhangwa, ensi neetandika hatariho ebiteekateeko kandi omu muringo gumwe neetandika kurabira omu kutabula n'okuhindura obucweka bw'ebintu. Kwonka ka tugire ngu, . . . ensi ekabaho ahabw'emirimo y'omuntu oine obwengye. Ku ogire ngu nikwo kyabaire kiri, nitubaasa kwetegyereza oku ekihangirwe ekirikwetegyereza kirikubaasa kuheereza abantu omu nsi n'omu iguru omuringo gw'okwetegyereza. . . . Okushoboorora enshonga omu muringo ogurikworeka enshonga, tikirikwetengyesa ebibuuzo nk'okushoboorora embeera y'obuhangwa omu muringo ogurikworeka embeera y'obuhangwa. [Kwonka] okushoborora enshonga omu muringo ogutarikwetegyerezibwa nikishoborora enshonga z'aheeru, kandi kikashiisha enshonga ezi eshemereire kwegamira." (Reppert 1998: 6-7; reeba na Reppert 2003b: 10-11)

X. Enkora y'obuhangwa oburikuhinduka nehakana n'amazima g'obuhangwa

Omu myaka erikushoba omuri 160 kuruga ekitabo kya Darwin ekyo Origin kirikushohozibwa, enyetegyereza ya Darwin eyeyongyere, hamwe n'enyetegyereza ezindi eza sayansi hamwe n'ez'obufirosofo zitandikirweho ezirikukwata aha nshonga z'okubaho okusikira (kikatandikwa kujumburwa omushaija wa Augustine, Gregor Mendel omu myaka ya 1860), ekyarugiremu engyenderwaho y'obuhangwa ey'omurembe (obumwe n'obumwe neyetwa neo-Darwinism). “(1) engyenderwaho y'obuhangwa niyo erikureetaho engyenderwaho y'obuhangwa; (2) entaaniso egi neebaho ahabw'empindahinduka ezitarikushushana kurugiirira aha bukugu bw'omuntu; (3) empindahinduka ezirikuteerwaho omu bwire nizikora nk'omusingye gw'entunguuka y'ekika ky'obuhangwa (okuza omu maisho mporampora); (4) empindahinduka n'ekyarugire omu kuronda kw'obuhangwa; kandi (5) okuhinduka nikubaho aha rurengo rw'abantu” (Hancock, Lehmborg, na Bradburd 2021: 1245). Eki kihindikire enshonga ya sayansi erikushoboorora okubaho n'entunguuka y'enyamaishwa,

⁶⁵ N'eky'omugasho kumanya ngu, nk'oku James Bielby arikworeka, “n'obu kiraabe kihikire ngu enshonga za Plantinga nizikira enshonga za boona, amazima g'enshonga za boona tigariho omu nshonga za Plantinga” (Beilby 1997: 75-76).

n'obu haraabe hariho empindahinduka nyingi eziteirweho. Nk'eky'okureeberaho, omu mwaka gwa 1970 Niles Eldredge na Stephen Jay Gould bakahakanisa engyenderwaho y'omutaano eya enyikiriza ya Darwini hamwe na enyikiriza ya Darwini ensya, enkora y'entunguuka (ei bagambire ngu terikwikirizibwa omu bihandiiko by'ebintu ebyabaireho), n'ekiteiso kyabo ekya 'obutebenkevu bw'obubonero," ie. eby'obuhangwa ebirikukira obwingi nibiba biri omu mbeera y'obutabaho, kwonka empindahinduka ezirikukira obwingi nizibaho omu bwire butari bumwe na bumwe (Eldridge na Gould 1972; Gould na Eldridge 1977). Aha rurengo orurikukirayo oburungi, n'ahabw'enki ensi yoono eriho, hamwe n'omuringo ogu eriho, ebirikukwata ahari ebibaro bya Newtoni ey'obuhangwa omu bwire bwa Darwin, bihindukire munonga ahabw'ebiteekateeko bya Einstein eby'omutaano n'eb'obuhangwa, entunguuka ya quantum mechanics, n'obwahati hariho engyenderwaho n'enkora ya M-theory.

Oihireho engyenderwaho yaabo eya sayansi, engyenderwaho y'obuhangwa hamwe n'enyikiriza y'entunguuka, ebirimu, tibirikubaasa kushoboorora omu buryo bwa sayansi n'amazima ahabw'okubaho nk'oku kiri. Omu bintu ebindi, enkurakurana y'obuhangwa neegira ngu, aha rurengo rwona orw'obuhangwa, embeera ezirihho, zikareetaho ebintu ebitarikushushana, e.g., ekintu kikaruga ahari kitariho, okwebaganisamu kukaruga omu kukwatanisa, oburingaaniza bukaruga omu butabanguko, amagara gakaruga omu butari magara, obwengye, ebiteekateeko, n'ebiteekateeko bikaruga omubutari bwengye, obutari bwengye, n'obutari bwengye. Ab'eb'obwengye hamwe n'abatari bakurisitaayo bateireho enshonga ezirikushoboorora aha magara gaabo, hamwe n'oburingaaniza bw'ebiteekateeko ebitarikukwata ahari Ruhanga ebirikukwata aha nkura y'ebintu.⁶⁶ Enshonga ezi nizihika aha nshonga zoono ezirikukwata aha buhangwa bwa Darwin. Enshonga nk'ezi nkye nizijja kugambwaho aha.

Tutakatungire enshonga za sayansi ezirikukwata ahari neo-Darwinism, kwonka, hariho oburemeezi bw'omusingye, haakiri nk'oku enkurakurana bya Darwinism erikugambwa kukora aha bantu. Omusingye mukuru gw'ekiteekateeko kya Darwin kyoona n'ekiteekateeko ekirikuteekwateekwaho kuba "Okurwanirira Okubaho," ekiyarugire omu kiteekateeko ekyateirweho Thomas Malthus omuri *An Essay on the Principle of Population* (1798). Darwin akagira ngu endwano y'okubaho neekora omu bihangirwe byona omu nsi yoono, "ekirikuruga omu maani gaabyo ag'omutaano g'okweyongyera. . . . Egi niyo nyegyesa ya Malthus, erikukoresibwa omu butware bw'enyamaishwa n'obw'ebimera. Abantu baingi ab'ekika ky'omuntu ku barikuzaarwa, tibarikubaasa kuhonokaho; n'ahabw'ekyo, hariho okurwana kw'okubaho, nikipuratira ngu ekintu kyona ekirikubaho, kyaba nikitaanaho kakye omu muringo gwona ogurikubaasa kwegasira, omu mbeera y'amagara egumire kandi obumwe n'obumwe etarikushushana." (Darwin 1859: 23; reeba na aha 79) David Stove ahaireyo ekitabo kyona kworeka ngu enshonga egi n'enshobi. Ku kiraabe kihikire, omuhendo gw'ebintu byona, otwariiremu n'abantu, nigubaasa kweyongyera kukira eby'okurya ebirikuba birihho. Nihaija kubaho okuhayahayana kw'okutuura n'okuzaa, "okurikuba kw'amaani munonga, okurikubaasa kusingura abantu bakye omu murembe gwona". (Stove 1995: 29). Ekyo nikiyoreka butunu ngu tikiyo kiri. N'ahabw'ekyo, nk'oku Stove arikuhendera, "engyenderwaho egi terikuba eyaabuzima n'omubintu ebindi, kwonka omuri itwe n'ey'amaani munonga. . . . Okushoboorora kwa Darwin okurikukwata aha nkura y'ebintu, nikitwariramu ekiteiso ekitahikire aha muntu. . . . [Eki]nikimanyisa ngu okushoboorora kwa Darwin okurikukwata aha nkura y'ebintu, nobu kurikuba (nk'oku nagambire kare) nikwo kurikukirayo oburungi, tikuhihikire." (Stove 1995: 29)

Kuhikaana n'obuhame bwa sayansi oburikukwata ahakuhinduka kw'ebintu, nituza kureeba obuhame oburikworeka ngu ebintu bikaruga omu bindi, obuhame oburikworeka ngu ebintu bikaruga omu bindi, n'obuhame oburikworeka ngu tibirikubaasa kukora ebicweka bisya, emicwe, emirimo, n'ebintu ebirikubaho.

A. Ebihandiiko ebirikukwata aha ebisigaire

Omuhanu omu by'enyamwishwa omuri Bufaransa Pierre-Paul Grasse, owaabaire ari mukuru w'eishomero rya Evolutionary Biology omuri Paris, akareeba ngu "enkora y'empinduka neyorekwa kurabira omu ebisigaire"; n'ahabw'ekyo, "okweega amgara g'enyima yonka niyo erikubaasa kuheereza . . . obujurizi oburikworeka ngu ebintu bikabaho birikuruga omu bindi". Grassé 1977: 4; reeba na Løvtrup 1987: 7 [ebihandiiko ebirikukwata "aha by'obuhangwa n'obuhame bwonka obu twine" obw'okukyebera amazima g'ekiteiso ky'obuhangwa)]⁶⁷ Ahabikwatireine n'obuhame oburikukwata aha biijusyo, omu kitabo kya *Origin*, Darwin wenyini akagira ati, "Ahabw'enki, ebika by'abantu kubirugire omu bika by'abantu ebindi, titurikubaasa kureeba empindahinduka nyingi buri hamwe? Ahabw'enki eby'obuhangwa byoona bitarikushoberwa, omu mwanya gw'okureeba? . . . Kurugirira aha kiteekateeko eki, hariho empindahinduka nyingi munonga,

⁶⁶ Oburemeezi bwingi obwa sayansi n'obundi, oburemeezi, hamwe n'okwehakanisa omu nyegyesa ya Darwini ey'entunguuka aha rurengo rwona, bikateerwa hamwe kurungi W. R. Bird omu kitabo kye ekya encyclopaedia eky'ebintu bibiri *The Origin of Species Revisited: The Theories of Evolution and of Abrupt Appearance* (New York: Philosophical Library, 1989).

⁶⁷ Obundi ekitabo ekirikusingayo oburungi ekirikukwata aha bifunjo n'ekya Duane Gish, *Evolution: The Fossils Still Say NO!* (El Cajon, CA: Institute for Creation Research, 1995).

ahabw'enki tutarikubishanga omubwingi bwingi omu nsi? . . . Ekiteekateeko kyangye ku kiraabe kihikire, emiringo etarikubarwa, erikukwatanisa hamwe emiringo y'ekibinja kimwe, eshemereire kuba yaabaire eriho; . . . Kwonka nk'oku enkora y'okucwekyereza abantu eri aha rurengo rw'amaani, nikwo n'omuhendo gw'ebintu ebindi ebyabaire biriho, gushemereire kuba guri ahaiguru munonga. N'ahabw'enki buri kicweka ky'eitaka hamwe n'ekicweka ky'eitaka, bitarikujugaine n'ebikwatireine n'ekicweka ekyo? Ekicweka ky'eitaka tikirikworeka engyenderwaho y'ebintu nk'egyo, kandi eki, obundi, nikyo kikuru munonga ekirikubaasa kuhakanisa enshonga egyo.” (Darwin 1859: 178, 179, 184, 333-34) Darwin nawe akaikiriza ati, "Omuringo ogu guruupu z'obuhangwa zoonza zireebekamu ahonaaho, gukahaburwa abakugu omu by'obuhangwa, nk'okureeberaho, Agassiz, Pictet, hamwe na Sedgwick, nk'okuhakanisa okw'amaani okw'okwikiriza omu kuhinduka kw'obuhangwa. Ku ogire ngu emiringo mingi y'ebintu, erikuruga omu kika kimwe, ekaba etandikire kubaho omurundi gumwe, ekyo nikibaasa kuba eky'akabi munonga aha nyegyesa y'entunguka kurabira omu kutoorana eby'obuhangwa.” (Darwin 1859: 354-55)

- Okubaruka kwa Cambria hamwe n'obutabaho bw'ebintu ebyatsigaire

Omuringo gw'omutaano ogu guruupu z'ebintu by'omutaano zireebekamu ahonaho”, gukaba guri ogw'amazima omu bwire oburikwetwa “okubwatuka kwa Cambrian”, ekirikumanyisa “obwire bukye obwahingwireho nk'omwaka 538. emyaka miriyoni munaana enyimaho omu bwire bwa Cambrian obu emiringo y'enyamaishwa ey'amaani etandikire kureebeka omu bihandiiko by'ebihangirwe ebyabaireho kare”; okubarukaho kwa Cambrian kutakatandikire, “ebiramu ebingi bikaba biri byorobi munonga, ebirimu obutofaari, nainga obutofaari bukye oburimu obutofaari bwingi, obumwe n'obumwe zikatebekanisibwa omu matware”. (“Cambrian explosion” 2022: okutandika)⁶⁸ Hariho emiringo eshatu y'enyamaishwa omu bwire bwa Cambrian butakatandikire, kwonka emiringo misya makumi abiri ekareebeka omu bwire bwa Cambrian, hamwe n'emiringo endiijo ena erikureebeka omu bwire bwa Cambrian obwakuratsireho; okubarukaho kwa Cambrian kureebeka omuhendo gw'ebintu ebisya hamwe n'ebicweka by'omubiri (Meyer 2013: 32, 34, 84-86; reeba na Meyer 2004: Okubwatuka kw'ekika kya Cambrian [hakiri 19 kandi obundi nka 35kukareebeka omu kubwatuka kw'ekika kya Cambrian]).⁶⁹ Eki tikirikwetegyerezibwa kurugirira ahari Darwinian, enkora y'entunguka, ahabw'okugira ngu "emyanya mingi y'obuhangwa eya kare eya Precambrian, nehereza embeera nungi y'okurinda eby'obuhangwa kukira ebyo ebiriho omu bwire bwa Cambrian” (Meyer 2013: 69).

Darwin akaba naamanya eki kandi yaagira ngu ekiteiso kye ku kiraabe kihikire, “tikirikubaasa kuhakanisa ngu ensi etakatandikire kubaho, hakabaho obwire bureingwa, nk'obwire buraingwa, nainga oburengye munonga, obwire bwona kuruga omu myaka ya Cambrian kuhisya obwahati; kandi ngu omu bwire obu obwingi ensi ekaba eijwire ebihangirwe ebiri Aha nitushanga okuhakanisa kw'amaani, ahabw'okuba nikireebeka nk'ekitarikwetegyerezibwa yaaba ensi, eri omu mbeera nungi y'okutuurwamu eby'obuhangwa, etwireho kumara obwire burikumara.” (Darwin 1859: 359) Okwongyera ahari ekyo, “akaikiriza ngu nk'oku kirikwetegyerezibwa hati, okuburaho kw'ebintu ebirimu eby'obuhangwa ebiri ahansi ya Cambrian strata, tihaine kubanganisa [okuhakanisa ebiteiso byangye] n'ebiy'omugasho munonga” (Darwin 1859: 302), kandi “omushango oguriho hati gushemereire kuguma gutashoborirwe, kandi nigubaasa kushabwa nk'enshonga nungi erikuhakanisa ebiteekateeko ebiri aha” (Darwin 1859: 361). Akagaruka yaikiriza ati, "Aha kibuzo ahabw'enki tutarikushanga eby'obugaiga bw'omu itaka kuruga omu bwire bukye oburikuteekwateekwa kuba butakahikire omu bwire bwa Cambrian, tindikubaasa kuheereza eky'okugarukamu ekirikumaramu." (Darwin 1859: 360). N'ahabw'ekyo, Darwin wenyini akaba nagamba enshonga emwe erikubaasa kuhakanisa ekiteiso kye. Eky'okugarukamu kye kyonka ahabw'eibura ry'ebintu ebyabaireho enyima y'emyaka ya Cambrian hamwe n'eibura ry'ebintu bingi ebyabaireho omu bwire bw'obuhangwa “bw'ebintu ebyabaireho enyima y'obuhangwa bw'ebintu ebyabaireho enyima y'obuhangwa bw'ebintu ebyabaireho enyima y'obuhangwa bw'ebintu. . . . Okushoboorora kuri, nk'oku niteekateeka, omu butahikiriire bw'ebihandiiko by'ebiy'obuhangwa” (Darwin 1859: 392).

⁶⁸ Hoyle na Wickramasinghe nibashoboorora, “Kwonka, n'obu turaabe nitubaasa kufayo kuteekateeka ahari bakitiria, ebishaka hamwe n'ebikwato nk'ebyanguhi wagyeragyeranisa n'embwa n'embaraasi, omutindo gw'amakuru niguguma guri ahaiguru munonga. Eby'obuhangwa ebirikukira obwingi bikaba biriho obu amabaare g'ensi gakakorwa N'ahabw'ekyo, titwine bujurizi, nobu kuruga omu bujurizi oburikworeka obwire bw'enyima, nk'oku omutindo gw'amagara g'abantu gwatandikirweho, n'ahabw'ekyo engyenderwaho y'entunguka teine musingye murungi.” (Hoyle and Wickramasinghe 1981: 8)

⁶⁹ Phyla n'ebibinja by'ebimera n'enyamishwa ebikuru, omuri byo, ba memba b'ekika ekyo boona, “nibabagana ebintu bingi ebitarikushushana, ebirikumanywa nka **enteekateeka y'omubiri** gw'ekika ekyo. N'ahabw'ekyo, obwo orikwega ebintu ebirikushoboorora emiringo y'enyamaishwa etari emwe n'emwe, nooyega n'ebintu ebirikushoboorora emiringo y'enyamaishwa etari emwe n'emwe.” (McCauley 2022: “What is an animal phylum?” bold emph. Omu ntandikwa)

Omu myaka erikurenga 160 kuruga *Origin* ku yaashohozibwe, obukaikuru bw'ebintu ebyabaireho bikizirwe. Ebihandiiko by'ebuhangwa tibikiri omu mbeera y'obutahikiirira oburikukirayo oburungi, kureka hati “nibikura” (Foote 1997: 181; reeba na Meyer 2013: 71). Kwonka, ebihandiiko ebirikukwata aha by'obuhangwa nibyoreka *ekitarikushushana* n'ekyabaire kitebekenisiibwe Darwin ngu nikijja kubaho ebintu ebindi by'obuhangwa ku byaizire. David Raup, orikukurira eby'obuhangwa aha Field Museum of Natural History omuri Chicago, naagira ati, “Twine eby'okureeberaho bikye ebirikukwata aha mpindahinduka y'obuhangwa kukira ebi twabaire twine omu bwire bwa Darwin.”. Eki nikimanyisa ngu zimwe aha nshonga za Darwini ez'omutaano ezirikukwata aha mpindahinduka omu bifunjo, nk'entunguka y'embaraasi omu matemba ga America, zikaba zishemereire kubingwa nainga kuhindurwa ahabw'obuhame oburikukiraho. ekyabaire nikireebeka nk'entunguuka y'amaani obu haabaire hariho ebihandiiko bikye, hati nikire” (Raup 1979: 25; reeba Gish 1995: 189-97 ebikwatiraine n'embaraasi) Omu bwiire bukye, “emitwarize y'obuhangwa etarikubarwa” tekatungirwe ahabw'okuba teriho.

Darwin akagezaho kushoboorora ahabw'eibura ry'ebintu ebyabaireho enyima y'emyaka ya Cambrian hamwe n'eibura ry'ebintu ebyabaireho enyima omu bihandiiko by'ebintu ebyabaireho enyima (“okutahikiirira kw'ebintu ebyabaireho enyima y'ensi”) kikaba kitari eky'okugarukamu. Enshonga n'obutakahikiirira omu bihandiiko ebirikukwata aha by'obuhangwa, kureka n'obutakahikiirira omu bihandiiko ebirikukwata aha by'obuhangwa. ie., ebitarikwetegyezibwa omu bihandiiko ebirikukwata aha “biijusyo buriijo nibibaho bitarikhwairira aha nshonda ezirikukwatanisa amataagi amahango g'omuti gw'amagara ogwa Darwin”. (Meyer 2013: 24) Omu muringo ogundi, ebyahandiikirwe ebirikukwata aha by'obuhangwa nibyoreka gye kandi nibihakanisa ekiteekateeko kya Darwin ekirikugira ngu ekika kimwe “ky'ebihangirwe” kikahinduka kurabira omu mitendera y'ahagati reero kikahinduka ekindi kika ky'ebihangirwe.

Ekizibu ky'eibura ry'ebintu ebirikugyenda omu maisho tikirikukoma aha butabaho bw'ebintu ebirikugyenda omu maisho omu bwire bw'okubwatuka kwa Cambrian, kureka nikikwata ahabintu byona ebirikugyenda omu maisho omu bihandiiko by'ebintu ebirikugyenda omu maisho. Omuhangu orikumanywa omuri Harvard Stephen Jay Gould akagira ngu entaaniso y'omutaano omu bugabe bw'ebimera n'enyamaishwa neebaasa kureebeka nk'erikworeka entunguuka omu byafaayo by'amagara, “kwonka ebihandiiko ebirikukwata aha bihangirwe ebyabaireho tibirikwikiriza okuvunuura nk'okwo. Tiharabaireho ntunguuka omu kutunguura eby'obuhangwa”. (Gould 1976): 37). Omumwanya ogundi, akaikiriza ati, “Ab'ebuhangwa boona nibamanya ngu ebihandiiko ebirikukwata aha by'obuhangwa biine ebintu bikye by'omugasho omu kukora; empindahinduka ahagati y'ebibiina ebikuru nizikira kubaho ahonaaho,” kandi akongyeraho ngu titurikubaasa “n'okuteekaho engano y'okugumizamu omu mbeera” (Gould 1977b: 24, 28; reeba na Gould 1980: 127). Omuhangu omu by'obuhangwa George Gaylord Simpson akagira,” Omwanya oguri ahagati y'ebiragiro ebirikwetegyezibwa, ebibiina hamwe n'ebika, nigugyenda omu maisho kandi buriijo niguba guri muhango” (Simpson 1960: 149). Francisco Ayala hamu na James Valentine nibajira “Hariho ebicweka 25 ebikuru ebirikubaho (phyla) omu bwakabaka bw'enyamaishwa byonka, byona biine ebihengyere ahagati yaabo ebitarikumanywa.... N'amazima, tihariho guruupu z'ebintu ebikye ebirikumanywa nk'abazaire b'abantu babiri nainga abarikukiraho, hamwe n'abazaire b'ebika bikye (ahabw'obubonero bwingi) nibo bashangirwe. Ebihangirwe ebirikukira obwingi ebiri aha rurengo oru rw'ahaiguru nibireebeka butunu omu bihandiiko by'ebintu ebyabaireho, kandi titurikumanya baishenkuru baabyo”. (Ayala na Valentine 1979: 258) Omuhangu Steven Stanley naagigambaho atyo,” Ebyafaayo ebirikwetegyezibwa, tibirikworeka eky'okureeberaho kimwe ky'empinduka y'embeera y'abantu, n'ahabw'ekyo tihaine ekirikworeka ngu enkora egi neebaasa kuba ehikire” (Stanley 1979: 39, emph. yayongeraho; reeba na Hoyle na Wickramasinghe 1981: 77-97; Løvtrup 1987: 352-53 [“ebyahandiikirwe ebirikukwata aha by'obuhangwa nibiremwa kuheereza obujurizi oburikworeka ngu engyenderwaho y'obuhangwa neetandika, ekishemereire kuba nikyoreka ngu ebintu nibihinduka”]).

Dr. E. S. Russell, Omukugu omu by'obuhangwa omuri Scotland hamwe n'omufirosofo w'ebuhangwa, akagira ati, “Buri kika ky'enyamaishwa kikombekwa aha nteekateeka y'okwombeka etarikushushana n'ebindi. Oburugo bwabyo tbumanyirwe; ahagati yaabo tihaine akakwate kazima, kandi tihaine oburemeezi bw'okuhindura kimwe omu kindi.” (Russell 1962: 58; reeba na 'ha 130) N'amazima, Gould naagira ati, “Ebintu ebitarikukira kureebeka omu biijusibwa omu biijusibwa bikiriho nk'ekihama ky'ebuhushuubuzi ekya paleontology.” (Gould 1977a: 14). Grassé nahendera, “Obutabaho bw'obuhame oburikworeka butunu, nikireetaho okuteebereza okurikwetegyezibwa aha ntandikwa y'ekika; titwine n'omusingye gw'okumanya oburemeezi obu ebiteekateeko ebi birimu.” (Grassé 1977: 31)

Tihariho “mpindahinduka” omu bihandiiko ebirikugambwaho, kandi ebihandiiko ebirikugambwaho nibyoreka engyenderwaho etarikushushana n'ekishemereire kubaho ku ogire ngu entunguka ekaba eri eyaabuzima. Gould naagira ngu ebihandiiko ebirikukwata aha by'obuhangwa birimu ebintu bibiri, “okukira munonga ebitarikhikaana n'obuhangwa oburikworekwa mporampora”: “1. *Okuteera akaruuu*. Ebihangirwe ebirikukira obwingi tibirikuhinduka obu biba biri omu nsi. Nibireebeka omu bihandiiko ebirikukwata aha

by'obuhangwa, nibishushana nk'oku byabura; empindahinduka y'emibiri yaabo buriijo neeba etarikwetegyezibwa. 2. *Okureebeka kw'omurundi gumwe*. Omu mwanya gwona oguriho, ekika ky'ekintu tikirikurugaho mporampora ahabw'empindahinduka y'abazaire baakyo; nikireebeka omurundi gumwe 'kandi kikakorwa kurungi'". (Gould 1977a: 14; reeba na Raup 1979: 23-24) Gould na Niles Eldredge obwahati nayongyeraho ngu obutahinduka i.e., okuburaho kw'empindahinduka omu nkura y'ebintu, "nikyo kintu ekirikukirayo kubaho omu by'obuhangwa", kandi "obutebekana nibukizayo omu bihandiiko ebirikukwata aha bintu ebyabaireho" (Gould na Eldredge 1993: 223). Okwongyera ahari ekyo, "ahabw'okugira ngu eby'obuhangwa nibiguma nibitereera kurabira omu mpindahinduka y'embeera y'obwire ey'amaani, nk'oku glacial cycling, okuyimirira kushemereire kureebwa nk'ekintu ky'omugasho, kutari kugarukamu ebitarikhundurwa omu by'obuhangwa" (Gould na Eldredge 1993: 223). N'ekyarugiremu, Gould na Eldredge nibaikiriza, "abaingi abarikworeka ngu ebintu bikaruga omu bindi . . . banyuminisibwe oburinganiza oburikwetengwa, ngu okugumizamu n'oburinganiza omubintu ebimwe, kishemereire kutwarwa nk'oburemeezi bw'amaani omu nkura y'ebintu". (Gould na Eldredge 1993: 223-24).

Okubwatuka kwa Cambrian nikuhakanisa enteekateeka ya Darwin omu muringo ogundi. Enkora ya Darwin neegira ngu emiringo y'enyamaishwa ensya ekaruga omu ishenkuru emwe N'ahabw'ekyo, omu kubanza zikaba nizeeshushana munonga; entaaniso mpango ahagati y'entuura y'obuhangwa, zikaba nizijja kubaho bwanyima, nk'oku empindahinduka nyingi zirikugyenda nizibaho kandi zikongyera (Meyer 2013: 34, 39, 41-44, 74-75). N'amazima, ebyahandikirwe ebirikukwata aha *by'obuhangwa nibihakanisa enteekateeka ya Darwin*. Omuhangu w'eby'obuhangwa hamwe n'omufirosoofo wa sayansi Stephen Meyer naagira ngu entaaniso y'omutaano ahagati y'ebishushani by'enyamaishwa ebirareebekire ahonaaho omubwiire bw'okubwatuka kw'obuhangwa bwa Cambrian, "ekareebeka butakatandikire, kutari bwanyima y'okureebeka kw'abantu baingi (nk'ebihangirwe eby'emiringo etari emwe na emwe)" (Meyer 2013: 40). Michael Denton naashoborora ebirikukwata aha kubwatuka kwa Cambrian hamwe n'ekikwetwa omuti gw'amagara, "Obutonde *n'obutagumizamu*," ekirikuhikaana n'ebiteekateeko bya Darwinian ebirikukwata aha nkura y'ebintu n'okutebereza (Denton 2016: 112).

Ekiteekateeko kya Gould na Eldredge eky'obutebenkevu bw'obubonero kikaba kigyerizeho kurinda enteekateeka y'entunguka kurugirira aha kihikire ngu, ku ogire ngu enkurakurana ekaba eri eyaabuzima, hashemereire kubaho empindahinduka nyingi omu bihandiiko ebirikukwata aha bintu ebyabaireho. Okutebekanisibwa kw'obubonero nikuhakanisa enteekateeka egyo (i.e., okutandikaho emiringo misya y'ebintu) tikirikuruga omu bantu baingi, kureka omu bantu bakye, abatarikushushana n'abazaire baabo "ahu ebintu ebitarikhushushana nibijanjaara juba" (Gould 1977a: 16). Ekizibu ky'okubanza ekirikukwata aha nkoragana y'obubonero n'okugira ngu nikishoboorora kakye munonga. Denton, owaabaire ari omucondoozi omukuru omu kitongore kya Biochemistry aha Yunivasite ya Otago, Dunedin, New Zealand, akashoboorora ngu enkora ya Gould na Eldredge ekabaasa kushoboorora enshonga nkye ahagati y'ebinyonyi nka embwa/empunu nainga embeba/empunu kwonka terikubaasa kushoboorora enshonga. Denton naagira ati, "Oburemeezi obw'amaani nk'obwo tiburikubaasa kubaho, okwihaho twaba nitwikiriza omu by'okutangaaza, omu bwire bukye kurabira omubintu bimwe na bimwe ebirikuba biri omu myanya mikye kurabira omu kika kimwe nainga bibiri ebirikugyenda omu maisho ebirikutuura omu myanya etarikwetengwa" (Denton 1986: 193) Okukira munonga, ekiteiso ky'obutebenkevu bw'obubonero, tikirikwegamira aha bujurizi, kureka nikirugirira aha butabaho bw'obujurizi. Nikireetaho ekibuuzo kurabira omu kuteekateeka ngu entunguka n'ekyamazima, omu mwanya gw'okureeba obutari bw'empinduka nk'obuhame oburikworeka ngu entunguka ekabaho.

Oburemeezi obundi obw'amaani oburikuruga omu nkoragana n'okugira ngu tihaine enkora y'okureetaho emitwarize misya. Omu muringo ogundi, tihariho musingye ogurikworeka ngu ebintu ebimwe nibibaho omu bantu bakye, ebitarikhushushana, nibibaasa kureetaho empindahinduka omu mirimo y'ebimera nainga enyamaishwa nainga ebicweka byabyo (reeba okuhanuura aha Meyer 2013: 136-51). Gould akaikiriza omuri 1982, yaagarukamu omu kitabo kye eky'ahamuheru omuri 2002, "Enkora y'okuteera akaruuru terikworeka enkora y'okuteera akaruuru ... ti nyegyesa erikukwata aha nkora y'obuhangwa bw'omuntu" (Gould 2002: 1010; reeba na Meyer 2013: 146-48). Omu mwanya gw'ekyo, n'eky'okureeberaho ky'ebihangirwe ebyabaire biriho (Bohlin 2013: n.p.). Omu mazima, Gould na Eldredge bakagira ngu oburinganiza oburimu obubonero, "*tiburikuruga omu nkora ya Darwini, kureka n'omuringo ogutarikumanywa* ogw'okutooranamu eby'obuhangwa aha rurengo orurikukira obwingi bw'abantu b'omubyaro." (Gould and Eldredge 1977: 139, emph. yayongeraho).

Bakaikiriza ngu okugumizamu "n'obutashemererwa [n'ekiteekateeko ky'obutebenkevu bw'obubonero], eky'oburingaaniza omurundi ogu, nikigyenderera okugamba ngu okuzaarwa n'okuzaarwa nikureetaho empindahinduka y'amaani omu mitwarize, ahabw'okuba tihaine ekirikworeka ngu enshonga nk'egyo" (Gould and Eldredge 1993: 227).

- Ebindi ebitarikuhikaana n'ebitarikushushana

Ebintu bishatu ebindi ebirikukwata aha biijusyo tibirikuhiikaana n'enteekateeka y'okubaho kw'ebintu byona kuruga aha shwenkuru omwe. Eky'okubanza, taxa nyingi ezitarikushushana (ebibinja by'ebimera eby'emiringo etari emwe na emwe nainga enyamaishwa) byona biine ebintu ebitarikushushana, “ebitarikushushana, ebirikushoboorora taxa” ebirikubaasa kureebeka nk'ebihikire kandi ebitarikuhinduka, kandi ebitarikukwata aha bintu ebyabaireho kare. Ebihangirwe ebirikushoboorora ebirikukwata aha bikoko ebirikutuura omu itaka birimu ekicweka kya pentactyl, enteekateeka y'omubiri gw'obukooko erimu ebicweka bishatu, enkora y'ebimuri bya angiosperm, enkora ya amniotic membrane, hamwe n'ebindi bingi munonga (Denton 2016: 43-57). Omuhangu omu by'obuhangwa William Thompson akongyeraho ngu “ekintu ky'ahamuhuru eki tushemereire kuteekateeka aha misingye ya Darwini n'okugumizamu kw'enteekateeka nkye. Kwonka eki nikyo turikushanga. Ensi y'enyamaishwa, nk'eky'okureeberaho, neebaasa kugabanyisibwa omu guruupu ikumi enkuru nainga phyla, zoona ziri . . . ebihandiiko ebitebeekanisiibwe kandi ebirikubaasa kushoboororwa kurugiirira aha nshonga y'eb'obuhangwa. Enyamaishwa zoona ezirikwetegyerezibwa ezabaireho, nizibaasa kutwarwa omu guruupu ezi”. (Thompson 1960: 6) Omu bwiire bukya, ku ogire ngu entunguka, n'emiringo yaayo etari emwe n'emwe y'empindahinduka, n'amazima, ebintu ebisya ebirikushoboorora ekika ky'enyamishwa tibishemereire kubaho.

Ekya kabiri, enshonga n'okugira ngu emiringo mingi y'ebintu, kuruga aha bakitiria kurabira omu bika by'ebintu ebitarikushushana kuhisya aha nyamaishwa, tihaine ekyahindikire kuruga obu byabaho. Grassé akahandiika ebihangirwe bingi nk'ebyo, otwariiremu enyamaishwa nka opossums, ebirikutuura omu myanya etari emwe n'emwe, n'ahabw'ekyo nibigasirwa omu mbeera z'obuhangwa ezirikubaasa kureetaho entunguka, kwonka tikirikuhiinduka (Grassé 1977: 78) Naahendera arikubuuza ati, “Enkora ya Darwini ey'okuvunura entunguka y'ebintu neebaasa kugamba ki ahabw'okugira ngu eby'obuhangwa ebirikukirayo oburungi— ebimwe aharibyo kumara obukaikuru bw'emyaka ehwaire—bihindikire munonga nk'ebindi?” (Grassé 1977: 87) Eky'okugarukamu n'okugira ngu tikirikubaasa kandi tikirikubaasika.

Ekya kashatu, enshonga n'okugira ngu eby'atsigaire bingi nibibaho omu muringo “ogutahikire” kurugirira aha nyegyesa y'entunguka. Omuhangu omu by'okuhinduka omu magara Richard Dawkins naagira ati, “Eky'okuhinduka nikyoreka ngu ekintu kimwe omu byasigaireho kyona ekirikubaho kyaba kiri omu mwanya ogutahikire, enshonga egyo neebaasa kuhwaho” (Dawkins 2006: 127; reeba na Thomson 1982: 529). Aharubaju orundi, ow'okuhanga Dr. Carl Werner naagira ati, “Ku ogire ngu entunguka terakozirwe (enyamaishwa tizirikuhiinduka munonga bwanyima y'obwire) kandi ku *ogire* ngu enyamaishwa n'ebimera bikahangwa omurundi gumwe kandi bikatuura hamwe (abantu, dinosaurs, emiti ya oak, roses, embwa, empisi, n'ebindi), n'ahabw'ekyo omuntu ashemereire kuba naabaasa kushanga ebisigaire by'enyamaishwa n'ebimera ebirikugyenda omu maisho hamwe na dinosaur omu mabaare.” (Werner om Batten 2011: Introduction, emph. in orig.) Werner akakyebera enshonga ze arikureeba ebisigaire by'ebintu ebyabaire bishangwa omu myanya y'okutimba eya dinosaur, “kugira ngu abanyasayansi abarikushagika enkurakurana y'ebintu barekye kugyira ngu ebisigaire by'ebintu ebyabaire nibitureeba tibyabaire ‘bikuru. Ebintu byona eby'atsigaireho ebi twakoresize okugyerageranisa, bikashangwa omu mabaare ga dinosaur (Triassic, Jurassic na Cretaceous).” (Werner nikigambwa omuri Batten 2011: Enkora okwanjura)⁷⁰ Werner akatangaara ahabw'ebi yaajumbwire. Omu bitongore by'amabaare ebirikuteekwateekwaho kuba ebya “dinosaur”, akashanga eby'okureeberaho ebirikubaasa kukorwa kuruga omuri buri “kika ky'enyamaishwa ekitarimu migongo ekiriho obwahati”; omu by'obuhangwa,

⁷⁰ Erikukurataho neeyoreka emyaka y'obuhangwa n'obwire, kuruga omu bwire bwa Cambrian kuhisya hati, nk'oku abanyasayansi b'ensi eya ira barikuteekateeka (reeba (reeba “Geologic time scale” 2022):

Eziina	Eshaaha y'obwire
Quaternary	2.6 kuhika 0 emyaka obukaikuru bukya enyimaho
Neogene	23 kuhika 2.6 emyaka obukaikuru bukya enyimaho
Paleogene	66 kuhika 23 emyaka obukaikuru bukya enyimaho
Cretaceous	145 kuhika 66 emyaka obukaikuru bukya enyimaho
Jurassic	201.3 kuhika 145 emyaka obukaikuru bukya enyimaho
Triassic	251.9 kuhika 201.3 emyaka obukaikuru bukya enyimaho
Permian	298.9 kuhika 251.9 emyaka obukaikuru bukya enyimaho
Carboniferous	358.9 kuhika 298.9 emyaka obukaikuru bukya enyimaho
Devonian	419.2 kuhika 358.9 emyaka obukaikuru bukya enyimaho
Silurian	443.8 kuhika 419.2 emyaka obukaikuru bukya enyimaho
Ordovician	485.4 kuhika 443.8 emyaka obukaikuru bukya enyimaho
Cambrian	538.8 kuhika 485.4 emyaka obukaikuru bukya enyimaho

akashanga ebyenyanja ebirimu amagufa (shark hamwe na rays), ebyenyanja ebirimu amagufa (sturgeon, paddlefish, salmon, herring, flounder hamwe na bowfin), hamwe n'ebyenyanja ebitarimu bihaha (hagfish hamwe na lamprey), “kandi nibishushana n'ebishushani by'omurembe gw'erizooba”; ebikere ebirikureebeka nk'eby'omurembe hamwe na salamander kandi “ebibiina by'enyamaishwa eby'erizooba byona bishangirwe omu bisaka bya dinosaur kandi nibishushana n'eby'omurembe gw'erizooba”; ekirikukiraho, “ebika by'ebinyonyi eby'omurembe, otwariiremu: enkuyege, enkuyege, enyonyi za pingwini, enka, enyonyi za albatross, enyonyi za cormorants, enyonyi za sandpipers, enyonyi za avocets, n'ebindi”; bishangirwe aha myanya y'okusima ya dinosaur, “hamwe n'ebisigarira by'enyamaishwa ebirikushushana n'ebishekye, obukooko, obukooko bwa Tasmania, obukooko, obukooko, obukooko, obukooko, n'obukooko oburikwetwa platypus oburikwetwa duck-billed platypus”; Werner naayetegyereza ati, “Abantu bakye nibo barikumanya omuhendo gw'enyamaishwa ezirikushangwa omuri dinosaurs. Abakugu omu by'obuhangwa bashangire emiringo y'enyamaishwa 432 omubishobobo bya dinosaur; haihi n'omuhendo gw'emiringo ya ekikaaka. Ebi birimu amagumba g'enyamaishwa agarikuhika haihi 100”; Werner akahendera naagira ati, “Omu bisaka by'amabaare ga ekikaaka, tushangire ebisigaire kuruga omu bihingwa ebikuru ebirikubaho obwahati, otwariiremu: ebimuri, ginkgo, emiti ya cones, moss, vascular mosses, cycads hamwe na ferns. Kandi, ku orikureeba eby'obuhangwa ebi noobigyerageranisa n'ebya hati, noiya kuhendera juba ngu ebimera tibyahindikire.” (Werner agambirweho omu Batten 2011: passim, emph. omu ntandikwa.)

Gary Gates na Lita Sanders nibaheereza eby'okureeberaho ebindi bingi ebyatsigeireho ebiri “omu mwanya Cambria etakabeireho ogutahikire,” otwariiremu: • “embiibo y'ebimera—obuhamwe bw'ebimera ebyaine ebimuri—ebyashangirwe omu mabaare Cambria etakabeireho. Kurugirira ahari abo abarikworeka ngu, ebimera eby'ebimuri bikatandika kubaho emyaka 160 [obukaikuru bw'emyaka] enyima, kwonka eby'obuhangwa bwa Cambria etakabeireho nibikuru oburikuhingura emyaka 550 obukaikuru bw'emyaka.” • “ekikaaka zishemereire kuba zaihindikire ebinyonyi. Kwonka Confucius akaba ari ekinyonyi ky'omunwa ekyabaire kiriho omu bunaku bwa kare munonga, ekyabaire nikigambwa ngu kikaruga omu dinosaurs ezaabaire ziine ‘amababi’. Kikashangwa omu nda ya dinosaur.” • “Omwata ogushangirwe omubishobobo bya dinosaur (amasha agatatsigireho). Kwonka omwata tigushemereire kuba gwatandikireho kuhitsya emyaka obukaikuru ikumi ahanyima ya dinosaurs kuhwaho.” • “Ekiika ky'enyamaishwa ekirikushushana n'embwa kikashangwa n'ebisigalira bya dayinoso omu nda yaayo, kwonka tihaine enyamaishwa mpango ezirikubaasa kurya dayinoso ezabaire zishemereire kubaho hamwe nazo.” (Bates na Sanders 2014: Eby'obuhangwa bingi ebitarikwetengwa; reeba nabwo Doyle 2015: Eky'okureeberaho ky'empunu ekyabaireho kare [ebihandiiko by'ensi, ebirikworeka empindahinduka y'amabaare kuruga omuri Roraima omuri Amerika y'amashuuma, nibishangwa ahari 1.7 [obuhumbi bw'emyaka y'obukuru]. Omu muringo ogurikwetegyerezebwa ogw'entunguka y'ebintu, Pollen eshemereire kuba n'enkumi n'enkumi z'emyaka mikye kukira amabaare garikwingana.”); Oard 2010; Oard 2004: 10-11; Oard 1996: 171-72; Woodmorappe 1982: Ebishushani ebitarikushushana [emeza y'ebishushani ebitarikushushana ebirikurenga 200 ebyashohoziiibwe]; Wysong 1976: 365-83) Hariho n'ebikondo by'ebigyere ebirikushushana n'eby'abantu ebishangirwe omuri Laetoli omuri Tanzania kandi ebirikukwata aha myaka nka 3.7 emyaka miriyoni mushanju. Omwe ahab'ebya sayansi abaabaire bejumbiremu akagira ati, “Torikukora enshobi. . . Ni nk'ebikondo by'ebigyere by'abantu eby'omurembe. Ku orikuba osiga omuntu omu musheenye gw'ekicweka ky'enyanya omuri California obwahati, kandi omwana w'emyaka ena akabuuzibwa ekyabaire kiri, ahonaaho naagira ngu hariho owatamburiireyo. Akaba atarikubaasa kukigamba kurugirira aha bihandiiko ebindi igana aha rubaju rw'enyanya, nk'oku naiwe orikubaasa kukikora. Omuringo gw'omubiri gw'aheru nigushushana. Hariho ekikondo ky'omurembe ky'omurembe n'ekikondo ky'amaani hamwe n'omupiira murungi gw'ebigyere omu maisho gaakyo. Ekigyere kihango kiri omu runyiriri. Tikirikuguma aha rubaju nk'ekigyere ky'enkima, nainga nk'ekigyere kihango omu bishushani bingi ebirikukwata ahari Australopithecines omu bitabo.” (Johanson na Edey 1981: 250) Hariho obutaikirizana ahari abo abaakozire ebigyere. Abamwe nibagira ngu bikakorwa abantu abahikire, abarikumanywa nka abantu (Gish 1995: 274-76); baingi nibagira ngu ebigyere bikaruga aha hominid Australopithecus afarensis (Hatala, Demes, and Richmond 2016: 1-9). Kwonka ku baraabe bakoziro abantu abahikire, ekyo nikibaasa kuhakanisa enkurakurana y'ebintu.

Kimwe aha bijumbwirwe ebirikushemeza munonga n'eby'omugasho, n'ebya Robert Gentry omukugu omu by'obuhangwa bwa obutafari bukye. Omurimo gwa Gentry gukaba nigugyenderera oburengye bwa polonium halos, oburikworeka oburengye bw'eby'obugaiga bw'omu itaka oburikushangwa omuri amabare ago Cabria etakabrukire eyabaire eriho kare, ekyarugire omu kusisikara kwa radioactive ya polonium. Polonium-218 aine amagara ky'edakiika ishata zonka. Omugasho n'okugira ngu “kurugirira aha nkura y'eitaka, amabaare ga grani agarikukorwamu ebishushani ebitarikushushana halos gakaba gatandikireho nk'amabaare ga omuriro garikwotsya mpora mpora kumara emyaka mingi. Okwongyera ahari ekyo, oburengye bw'amaani oburikujunanzibwa aha mifuregye egi, bukaba nibubaho obwire bukye munonga, obwo magma etakatungire obwire bw'okunyogoga n'okukora amabaare ga grani.” (Gentry 1986: 2) Ku ogire ngu orutare orurikwetwa

granite orurimu ebishengye bya polonium, omu mazima, “primordial”. ie., nibijwekyera ensi omu bwire bw'okutandikaho kwayo, ekirikworeka ngu ensi ekahangwa ahonaaho, omu mbeera nungi, kurugiirira aha kiteekateeko kya Baibuli, kutari kurugiirira aha nyegyesa z'obuhangwa. Gentry akakora okucondooza okundi ahari radiohalos omu biijusyo by'emiti kuruga omu bwire bushatu butari bumwe na bumwe(Triassic, c.200-250 mya; Jurassic, c.145-200 mya; na Eocene, c.35-60 mya). Ebihandiiko bikaba birimu oburemeezi bwa polonium halos hamwe n'oburemeezi kuruga omu radioactivity kwa uranium. Ebirikukwataho nibyoreka ngu “uranium ekatahirira omu mbaho zoono omurundi gumwe” (Gentry 1986: 57-58). Eki nikimanyisa ngu ebyombeko bishatu ebirimu emiti etarikushushana, tibirateirweho obukaikuru bw'emyaka, kureka, omu mwanya gw'ekyo, n'obuhame oburikworeka ngu byona bikashangwa bisherekyerera ahonaaho” (Gentry 1986: 58). Ebi Genry yaajumbwire nibihikaana n'ebiteekateeko bya baibuli ebirikukwata aha kuhanangwa kw'ebintu kandi nibihakana n'ebiteekateeko ebirikukwata aha nkura y'ebintu (reeba Snelling 2012 [3-part series of articles]; “Fingerprints” 2010).

- Okuhendera

Darwin wenyini akagira ngu eby'obuhangwa ku birikuba bitarikworeka empindahinduka nyingi, ekiteekateeko kye nikibaasa kuba eky'ebishobobo. Ebihandiiko ebirikukwata aha by'obuhangwa tibirikumara nk'oku Darwin yaabaire naateekateeka, kandi nibyoreka ekirikutaana n'ekiteekateeko kya Darwin eki yaagambireho: “eby'obuhangwa ebitarikubarwa”, ebirikworeka ngu ebintu bikaruga omu bindi, tibirikubaho; entaaniso y'amaani omu bintu eby'omutaano, ekarebeka ahonaaho kandi etakahikire omu bintu eby'omutaano; ebintu bingi eby'emiringo yoona, byanga kuhinduka; kandi ebintu bingi eby'emiringo yoona hamwe n'ebiy'omutaano, nibishangwa omu bintu “ebitahikire”. N'ahabw'ekyo, ebiteekateeko bya Darwin, kurugiirira aha kukiyebera kwe, n'ekishuba. Na Gould naagira ngu engyenderwaho ya neo-Darwinian synthesis, “eyaza omu mwanya gwa Darwinism, ekafa, oihireho okugumizamu nk'ekitabo ky'eby'obutegeyeki” (Gould 1980: 120). N'obu oburinganiza bw'obubonero-obundi buryo bwa Darwinian gradualism-burikwetegyereza obutabaho bw'enkorora y'empindahinduka omu bihandiiko bya fosili, tibirikubaasa kushoboorora enshonga eziri ahagati y'ebika by'enyamaishwa ebikuru, n'ahabw'ekyo tibirikubaasa okurwanisa oburemeezi obwo obw'amaani obw'entunguka y'obuhangwa nainga, ahabw'enshonga egyo, enshonga y'ebihangirwe ebitaine ntunguka hamwe n'ebitarikukuratana (Meyer 2013: 148-49).

Eby'obuhangwa ebirikworeka ngu ebintu bikaruga omu bindi tibirikuhikaana kandi tibirikubaasa kushoboorora obujurizi oburikukwata aha biijusyo; Obukristaayo nibuhikaana kandi nibubaasa kushoboorora obujurizi oburikukwata aha biijusyo. Enshonga n'okugira ngu Baibuli neeyoreka ekyabaireho, ngu Ruhanga akahanga ebimera n'enyamaishwa kandi yaazitandika kuzaara kurugirira aha “bika byazo” (**Kut 1:1, 11-12, 20-21, 24-25**). Omu muringo ogundi, hariho obugarukiro omuri buri “kika”. Enshonga aha “ti y'ebiy'ediini”, kureka n'ey'amazima: ekiteekateeko ki ekirikuhikaana n'obuhame kandi ekitarikuhikaana n'obuhame? Eky'okugarukamu nikyoreka butunu.

B. Obujuruzi bw'ebiy'amagara: enkorora na ebirikumanywa

Okwongyera aha bihandiiko ebirikukwata aha by'obuhangwa, omu myaka kuruga omuri Darwin, enkorora y'ebiy'obuhangwa eya molecular biology etuhaire obushoboorozi bw'okugyerageranisa ebintu ebirikubaho aha rurengo rwa biochemistry. Kurugirira aha kumanya oku okusya, ekintu kyonka ekirikwetengwa kworeka enkoragana y'entunguuka omu biine amagara n'okushwijuma obuhwezi bw'omubiri omu biine amagara n'okworeka ngu enkorora yaabo neebaasa kutebakanisibwa nk'enkorora y'entunguuka. (Denton 1986: 275, 277) Obujurizi oburikukwata aha biochemical hamwe na molecules, buremirwe kuhamya engyenderwaho ya Darwin; omu mazima, molecule biology nehakana n'ekiteekateeko ky'entunguuka. Okutandika n'emyaka ya 1960, okucondooza kwingi okwa biochemical na molecular kukakorwa, kandi boona bakahamya enteekateeka y'obuhangwa ngu engyenderwaho y'obuhangwa neehikaana n'enteekateeka y'obuhangwa erikukuratirwa munonga, ekirikworeka ngu ebintu bikaruga omu bindi. Okwongyera ahari ekyo, okwebaganisamu kukarebeka nk'okuhikire omu by'okubara, okukira oku abakugu omu by'obuhangwa baabaire nibateebereza.” (Denton 1986: 278)

- Tihariho enkoragana y'empinduka y'ebiy'amagara

Denton naaha entebe y'okugyerageranisa kwa cytochromes C eza bakitiria hamwe n'ebintu ebitari bakitiria, otwariiremu ebizinga bingi, ebimera, obukooko, ebyenyanja, ebirikutamburira omu itaka,

ebirikutambaara, ebinyonyi hamwe n'enyamaishwa.⁷¹ Ekirugiremu n'okugira ngu, aha rurengo rwa molekiyu, tihariho omuringo gw'okweyongyera kuruga omu bishokye kuza omu bimera kuza omu bishokye, ebyenyanja, ebirikutamburira omu itaka, ebirikutamburira omu itaka, ebinyonyi hamwe n'enyamaishwa. N'amazima, omutindo gw'obutafarai, “eby'omugongo kubirikugyerageranisibwa n'ebitari by'omugongo, emiringo yona neetandukana” kuruga omuri bataahi baabo (Denton 1986: 280-81, 284-86; aha omutindo gw'obutafarai, abantu nibakundana munonga lamprey eels hamwe n'ebinyonyi!)

Enkora niyo emwe neekorwa aha nyamaishwa zoon. Nk'eky'okureeberaho, ekyenyanja “eby'obuhangwa ebirikubaho,” nikishushana n'ekyenyanja ky'ebihaha ekyabaireho omu myaka 350,000,000 y'obukuru; n'obu kiraabe kiri kityo, oburyo bw'ebinyonyi by'omu bihaha, tiburikukira obwa lamprey nk'obw'ebinyonyi ebindi, eby'omu itaka, nainga eby'omu itaka nainga enyamaiswa (Denton 1986: 302) Ebi byona nikimanyisa ngu, aha rurengo rwa molekiyu, buri kika ky'ebintu ebirikubaho n'eky'omutaano kandi “tikirikukwatanisa” n'ekika ky'ebintu. Aha rurengo rwa molekiyu, tihaine ekika ky'ebintu ebirikubaho ekirikwetengwa kukira ebindi. Omu bwiire bukye, obujurizi bwa molecules, nk'obuhame oburikukwata ahari fosili, tiburikuhama nyegyesa y'entunguka ngu ekika kimwe ky'ekintu kikaruga omu kindi kurabira omu mikutu y'ebindi, kureka nikihakanisa ekiteekateeko ekyo. (reeba Denton 1986: 290-91)

Omu kugamba kwe omu American Museum of Natural History omu 1981, Dr. Colin Patterson, owaabaire ari omukugu omu by'obuhangwa omuri British Museum of Natural History, akagamba aha bujurizi oburikukwata aha magara g'abantu kuruga omu kuyebera okwabaireho juba. Omuhangu orikumanywa munonga omu by'entunguka, Ernst Mayr, akagira ngu, omu kugyerageranisa engo, ebinyonyi, hamwe n'ebirikutamba, “omuhendo gwa emiringo ya genes ezirikugabana C, engo hamwe na B, enyonyi endiijo, nizijja kuba nizikira C, engo hamwe na D, ebinyonyi. Naateebereza ngu omubimwe ebirikukwata aha magara ga buri omwe, BC neija kuba nungi kukira CD”. (Patterson 1981: 7) Eki nikyo kikyebirwe kandi eki nikyo kyajumbwirwe: “Okuteebereza nikugira ngu amino acids ezirikushushana n'eza B enjoka, C engo hamwe na D enkoko, ngu BC neija kuba erikusinga CD. Kandi ebi nibyo yaajumbwirwe: BC: 8 ahari 143 – obuchweka 5.6 ahari igana; CD: 25 ahari 143 – 17.5 ahari igana; BD: 15 ahari of 143 – 10.5 ahari igana.” (Patterson 1981: 7-8) Patterson akahendera ati, “Aha turi. Ekiteiso nikiteebereza, tukakigezaho kandi okuteebereza kukahindikira kimwe. CD nesinga BC n'ahabw'ekyo hariho ekitahikire omu kuteebereza. Hariho ekitahikire omu nyegyesa egyo”. (Patterson 1981: 8) Patterson akagaruka yagamba aha kucondooza okundi, okurikushushana, okutarikwikirizana n'enyikiriza y'obuhangwa y'okuruga omu ishenkuru omwe.

Enshonga ezirikushushana nizihakanisa engyenderwaho y'okubaho kw'ebihangirwe aha buri rurengo rw'ebirikukwata aha magara g'abantu. Nk'eky'okureeberaho, Grassé nikigira ngu, ku ogire ngu entunguka y'obuhangwa ekaba eri eyaabuzima, obwingi bwa DNA bushemereire kuhikaana n'omuhendo gw'obuhangwa; ebintu ebirikugyenda omu maisho bishemereire kugira DNA nyingi. Kwonka, ekitarikushushana n'ekiteekateeko ky'entunguka, eki tikyo kiri. “Akatafari ka protzoan nyingi hamwe na protophytes hamwe n'eza metazoans ez'ahansi ziine DNA nyingi munonga yaaba etari nyingi kukira ey'ebinyonyi hamwe n'enyamaishwa.” (Grassé 1977: 189)

Okweyongyera kw'obuhangwa, nikyo kiteekateeko ky'okubanza ekirikumanyisa oku emiringo n'emirimo misya erikubaasa kubaho. Kwonka, “ekiteiso nikyoreka okukwatanisa okurungi ahagati y'ebintu ebirikugyenda omu maisho n'omuhendo gwa genome, omuhendo gwa genome hamwe/nainga omuhendo gwa chromosome. Ebiteekateeko ebi byona tibirikwikirizana n'obuhame.” (Bergman 2006: 100) N'ahabw'ekyo, abantu baine obuhangwa oburikwingana 25,000, kwonka omuceeri guine oburikwingana 50,000; ebirikukwata aha muhendo gwa chromosome, omuringo ogurikuzaha ahansi gw'obuhangwa bwa diploid omu nyamaishwa ezitoorainwe ni ugu: *Cambarus clarkia* (a crayfish) 200, embwa 78, enkoko 78, abantu 46, *Xenopus laevis* (Ekikere kya Afirika y'amashuuma) 36, *Drosophila melanogaster* (enyonyi y'ebijuma) 8, *Myrmecia pilosula* (an ant) 2,” na “genome erikukirayo obuhango terikushangwa omu muntu, kureka omu obukoko! *Epulopiscium fishelsoni* nikitwara DNA emirundi 25 nk'akakooko k'omuntu, kandi emwe aharizo ekozirwe emirundi 85,000 kwonka ekiri obukoko”. (Bergman 2006: 100-101; reeba na Orgel na Crick 1980: 604 [akakooko ka DNA akarikushangwa omu bintu ebimwe nk'ebinyuguta hamwe na eminya, “nikabaasa kuhika emirundi 20 okukira akakooko ka DNA akarikushangwa omu bantu”]) Omu bwiire bukye, ebihandiiko ebirikukwata aha buhangwa tibirikushagika byonka, kureka n'ebirikutaana n'ebyo ebiteekateeko ebirikugira ngu ebintu bikaruga omu bindi.

⁷¹ Cytochrome n'ekintu kyona omu guruupu y'obutafaari oburikwetwa hemoproteins oburikubaasa kuyendeera n'okusiisikara[okutungwa n'okufeerwa ebyoma by'amashanyarazi] n'obuhwezi bwa enzayimu, nizikora omurimo gw'omugasho omu kuhindura amaani omu butofaari.

- Tihariho “muti gw'amagara”

Ekikuru munonga, okuhinduka nikureetaho “omuti gw'amagara” ogurimu ishenkuru omwe arikureetaho abaijukuru baingi, abatarikushushana barikugwiiraho nk'amataagi g'omuti. Ebihandiiko ebirikukwata ahari Obutafari tibirikushagika eki na kakye. Omuringo gumwe gw'obuhangwa nainga puroteni niguheereza amataagi “n'omuti gw'amagara”, kandi omuringo ogundi gw'obuhangwa nainga puroteni niguheereza amataagi “n'omuti gw'amagara” (reeba Luskin 2009: n.p.; Meyer 2013: 119-21). Graham Lawton yagira, “oburemeezi bukatandika aha ntandikwa y'emyaka ya 1990 obu kyabaire nikibaasika kukoresa oburyo bw'obuhangwa bwa obukooko hamwe n'obw'obuhangwa bw'abantu omu mwanya gwa RNA. Buri omwe akaba nateekateeka ngu enkora ya DNA neiya kworeka ngu hariho omuti gwa RNA, kandi obumwe bakikora, kwonka, ekikuru munonga, obumwe tibarakikora. Nk'eky'okureeberaho, ekika kya RNA nikibaasa kworeka ngu ekika kya A kiine enkoragana nungi n'ekika kya B okukira ekika kya C, kwonka omuti ogukozirwe kuruga omuri DNA nigubaasa kworeka ekindi.” (Lawton 2009, nagambwa omu Luskin 2009: n.p.)

Lawton nagumizamu yaagira ngu hariho okucondooza okwakozirwe aha buhangwa 2000 oburikushushana n'abantu, ebikere, enyonyi z'omunyanja, enyonyi z'ebijuma hamwe n'enyonyi z'omunyanja. Kurugirira aha nyegyesa y'entunguka, omuntu ashemereire kuba yaabaasize kukora omuti gw'entunguka ogurikworeka enkoragana ahagati y'emiringo mukaaga y'ebintu ebirikubaho. Kwonka, “obuhangwa butarikushushana nibugamba ebirikhakanisa ebirikukwata aha nkura y'ebintu. Eki kikaba kihikire munonga aha buhangwa bwa obukooko bw'enyanya. Omu muringo gw'enzarwa, ebisharara by'omunyanja, ebirikumanywa nka tunicates, nibiteerwa hamwe n'ebikere, abantu hamwe n'ebindi ebirikukoresa amagara g'omunda omu kika kya Chordata, kwonka obuhangwa bwazo bukaba nibuheereza obubonero butarikushushana. Omu muringo gw'enzarwa, ebisharara by'omunyanja, ebirikumanywa nka tunicates, nibiteerwa hamwe n'ebikere, abantu hamwe n'ebindi ebirikukoresa amagara g'omunda omu kika kya Chordata, kwonka obuhangwa bwazo bukaba nibuheereza obubonero butarikushushana”; haihi ebicweka ataano ahari igana by'obuhangwa bwayo, nibyoreka ebyafaayo bimwe by'entunguka hamwe n'ebindi ebicweka ataano ahari igana. (Lawton 2009, nikingambwa omuri Luskin 2009: n.p.) Lawton naahendera naagira ati, “Eriizooba purogyekiti egwire munonga ahabw'obujurizi butari burungi. Abahangu omu by'obuhangwa nibagira ngu enteekateeka y'emiti ehweireho kandi eshemereire kubingwa. ‘Titwine bujurizi bwona ngu omuti gw'amagara guriho,’ [Omuhangu omu by'entunguka omuri Bufaransa Eric] Bapteste nikwo yaagizire. Bomu egyo ehamize abamwe ngu enteekateeka yaitu aha biology eshemereire kuhinduka.” (Lawton 2009, nikingambwa omuri Luskin 2009: n.p.)

Nikyo kimwe n'ekihikire ku orikugyerageranisa ebirikukwata aha mubiri n'ebirikukwata aha DNA. Omu kucondooza kw'amaani okurikukwata ahari hominoids, otwariiremu gorillas, chimpanzee, orangutans, abantu, hamwe n'enkima z'ensi enkuru, otwariiremu baboons, mangabees, hamwe na macaque, “emiti ya obutafaari hamwe n'emitwarize yaayo tibirikubaasa kukorwa kukwatanisa” (Gura 2000: 232; reeba na Schwartz na Maresca 2006: 357). N'ekyarugiremu, okucondooza kukahendera, “ebiteekateeko ebirihho ebirikukwata ahakubaho kw'abantu tibirikwesigwa” (Gura 2000: 232). Omu bwiire bukye, aharurengo rwona, ebirikukwata ahari molecules hamwe na microbiology nibihakanisa ebiteekateeko ebirikugambwa ngu ebintu bikabaho kurugirira aha buhangwa.

Ekizibu kiriho n'aha rurengo rwa butoosha. Hariho emiringo ebiri y'obuhangwa bw'akakooko kamwe: obwa prokaryotes hamwe n'obwa eukaryotes. Ebihangirwe ebirikwetwa Prokaryotes nibikye kandi nibyorobi kandi DNA yaabo ekajanjaara munonga; nibijwekyerwa obukoko hamwe na blue-green algae. Eukaryotes ni nkuru kandi DNA yaazo eri omu kicweka kimwe nainga ekirikukiraho ekya nukiriya; obukooko oburimu akakooko kamwe (okwihaho oburengye bwa bbululu), obukooko oburikwetwa microfungi, protozoa, n'ebimera n'enyamaishwa ebirimu obukooko bwingi, nibikorwa obukooko bwa eukaryotes. Abahangu b'ebirikukwata aha magara g'abantu abaingi bakaba nibateekateeka ngu ebiramu ebirikwetwa eukaryotes bikaruga omu biika ebirikwetwa prokaryotes. Kwonka, ebyaherize kujumburwa omu by'obuhangwa, tibirikushagika ekiteekateeko ekyo. Sir Fred Hoyle naagira ati, “Obuhangwa bwa [prokaryotes] nibukuratana aha DNA, kwonka obuhangwa bwa eukaryotes nibukurwa kuruga omu bicweka bya DNA ebitarikukwatanisa. Nikyoreka ngu hariho entaaniso y'amaani ahagati y'emiringo ebiri y'obuhangwa. Enshonga niyo emwe ekabaasa kuba yahikireho kare, okurugiirira ahabw'okugira ngu okukoresa ebirikwetwa photosynthesis omuri eukaryote tikirikukoresa amaizi nk'omu eukaryote, entaaniso y'omutaano”. (Hoyle 1981a: 70-72) Omu mazima, obutofaari bwa eukaryote nibushangwa omu mabaare g'ensi agarikukirayo obukuru, agarikukwatanisa n'ebiro by'obwire, nainga bukiri kare, amabaare agu obutofaari bwa prokaryote burimu (Hoyle na Wickramasinghe 1981: 70-75). Ebi byona n'ebya'akabi aha ntunguka y'ebihangirwe.

C. *Entunguuka y'ebicweka ebitsya, emiringo, emirimo hamwe n'ebintu ebirikubaho*

Darwin nawe akareetaho enshonga ei yaayetsire “ebichweka by'omubiri ebirikwetengwa munonga n'ebizibu munonga”. Omu kitabo kya *Origin*, akaikiriza ati, “Okuteekateeka ngu eriisho n'oburyo bwaryo bw'okureeba omu bwire butari bumwe na bumwe, okwikiriza omuhendo gw'ekyererezi ogutarikushushana, hamwe n'okutereza enshonga z'obuhangwa n'obuhangwa, nikireebeka nk'ekitarikwetegyerezibwa omu muringo ogurikukirayo oburungi. . . . Ku kiraabe kyabaire nikibaasa kwerekwa ngu hariho ekicweka ky'omubiri ekitarikubaasa kukorwa kurabira omu kuhindura kukye, ekiteiso kyangye kikabaire nikijja kugwa.” (Darwin 1859: 190, 194)⁷²

- Ebitabo ebirikukwata aha nkura y'ebintu

Ni bujurizi ki oburikworeka ngu empindahinduka omu buhangwa hamwe n'okushoorora eby'obuhangwa nibibaasa kureetaho ebicweka ebitsya, emiringo, emirimo hamwe n'ebintu ebirikubaho? “Omuringo ogurikworekwa omu bitabo”, nigwo ogurikworekwa ebihuguhugu (*Biston betularia*): obu oburofa kuruga omu by'amakorero bwashwekire emiti, ebishokye ebirikwera bikarebeka, n'ahabw'ekyo ebinyonyi bikabirya juba; n'ahabw'ekyo, omuhendo gw'ebishokye ebirikwera gukeyongyera munonga. Bwanyima, oburofa ku bwabaire nibucwekyerezibwa, enseenene ezirikwera zikagaruka zaayetegeyeka. Kwonka, Carl Wieland naagira ngu, “Ekitebyo ky'omu kitabo ky'eby'obwegyese nikyoreka ngu engyenderwaho z'obuhangwa nizikyendera hamwe, omu muringo gumwe oguhangirwe. Tikirikuha kintu kyona ekirikubaasa kureetera obukaikuru n'obukaikuru bw'emyaka, nikibaasa kwongyera aha makuru g'obuhangwa agarikwetengwa omu kuhinduka kw'omuntu kuruga ahari ameba.” (Wieland 1999: 56) N'abarikuhakanisa okubaho kw'ebihangirwe nibaikiriza ngu ekintu nk'ekyo nk'eky'ahansi kandi tikirikworeka okubaho kw'ebihangirwe omu bikorwa (Denton 1986: 81; Grassé 1977: 84; Matthews 1972: xi [“ebihuguhugu zoono nizigumaho kuruga aha ntandikwa kuhisya aha muheru *Biston betularia*”]; Grene 1966: 193-97). Omu muringo ogundi, eki tiky'entunguka, kureka n'empindahinduka y'erangi hamwe n'okugaruka omunda y'ekika ky'obuhangwa ekirikwetegyerezibwa. Omuhangu omu by'obuhangwa M. W. Ho na N'omuhanguzi w'okubara P. T. Saunders ahamuheru, “obusinguzi bwa [neo-Darwinian] engyerageranisa neekoma aha nshonga nkye ezirikukwata aha nkura y'ebintu, nk'empindahinduka y'erangi ebihuguhugu; n'obu erikuba eine kikye ky'okugamba aha bibuuzo ebirikutushemeza munonga, nk'oku enseenene zaabaire ziriho omu kubanza nk'oku kyabaireho nk'okurugaho kw'ensiri” (Ho na Saunders 1979: 589; reeba na Grene 1966: 193 [“Erangi y'enkwanzi, enkwanzi nainga embeba neebaasa kureebeka kurugiirira aha bintu ebirikubitaayaayisa; kwonka 'entunguka'? Ebiteekateeko ebi nibishoboorora oku omurundi gw'okubanza harikubaireho enshekye nainga enshekye nainga embeba? Nibugabe ki obu twine kureetaho omuringo ogu erangi nainga ebintu ebindi ebitarikwetegyerezibwa kurugirira aha ntandikwa y'ekika ky'obuhangwa, reka tugaruke aha mitendera, emiringo, n'emiringo y'ebintu ebirikubaho?”]).

Nikyo kimwe, kimwe aha bihangirwe ebirikukirayo kwegyesibwa, okugyerageranisibwa, n'okuhindura omuringo, enshohera (*Drosophila melanogaster*). N'obu kiraabe kiri kityo, “eky'obuhangwa *Drosophila melanogaster* ebisigaire nibimanywa nka *melanogaster*. N'ekyamazima ngu empindahinduka ezimwe nizikwata aha ntunguuka y'ebicweka ebimwe kandi nizibaasa kureetaho empindahinduka nyingi, kwonka ezi nizikira kubaho omu muringo mubi, ezirikureetaho okukwatwa hamwe n'entunguuka etari ya buriiijo, nk'okureeberaho, omu mpindahinduka y'amapapa agatarikwebaasa erikureebeka omuri *Drosophila* mutant . . . Empindahinduka y'obuhangwa terikureetaho ekicweka kisy'a ky'omubiri; nekireetaho okuruga aha mutindo, ekirikumanywa munonga, ekitarikubaasa kugumaho kumara obwire buraingwa, kandi ekirikumanywa munonga, n'empindahinduka nkye ezitarikukwata nainga okuhindura enteekateeka y'ekika ky'obuhangwa.” (Russell 1962: 103; reeba na Behe 2007: 200-01) Nk'oku Arthur Koestler arikugamba, “tihaine empindahinduka yoono erarebirwe omu bukaikuru bwa *Drosophila* ereesire abaana abarikureebeka nk'ab'omugasho omu by'entunguuka” (Koestler 1978: 183).

Aha bizinga bya Galapagos omuri Enyanj ya Pasifiki, hariho ebinyonyi bingi ebitarikushushana, ebitarikushushana omu muringo n'obuhango bw'emimwa yaabo. Darwin akashoma ebinyonyi ebi, ebirikwetwa “obubonero bw'entunguka y'ebintu” (Cromie 2006: n.p.). Abarikucondooza aha eishomero ry'eby'amarwariro erya Harvard, “bakashanga oburyo bw'okukoresa oburyo bw'obuhangwa bwa Darwin”. (Cromie 2006: n.p.). Nk'oku kiri n'ensiri z'entungo hamwe n'ensiri z'ebijuma, n'obu kiraabe kiri kityo, ensiri zikiri ensiri, hatariho bujurizi oburikworeka ngu ziriyo nizihinduka ekintu ekindi kyona. Omuhangu w'ebinyonyi Robert Zink aherize kugamba, “Ebinyonyi ebitarikushushana tibirikushushana munonga omu muringo ogurikubaasa kubitaanisa,

⁷² Darwin akahayo empapura ina n'ekicweka omu kitabo kye ekya *Origin* aha riisho. Akateekateeka ngu, omuringo gumwe, obwonko nibuhurira ekyererezi, kandi akareeba emiringo y'amaisho etarikushushana omu bihangirwe ebitarikushushana, yahendera yaagira ngu “tushemereire kuteekateeka” kandi “obundi titurikwikiriza” ngu amaisho nigabaasa kukorwa okuronda okw'obuhangwa, okukora aha mpindahinduka omu buhangwa (Darwin 1859: 194).

nk'ebishushani by'ebyooya nainga ebyeshongoro”. (Breining 2015: No New Species; reeba na Wells 2009: B. Okukwatanisa n'okureetaho entunguuka [“tihariho ebihangirwe bisya ebirareebirwe kurugirira ahamishwa ga ekinyonyi”]). Okweyongyera kw'ebinyonyi ebihango n'ebikye kweyongyeire kurugirira ahabw'embeera y'obuhangwa eyomire nainga erikwera (reeba Johnson 1991: 25; Gibbs na Grant 1987: 511-12). Nk'oku omuhandiiki wa sayansi omwe yaagizire, ebinyonyi bya Darwin' “n'eky'okureeberaho ky'oburemeezi bw'okutoorana eby'obuhangwa” (Lönnig 2020b: n.p.), kandi “nikyoreka butunu ngu tihariho empindahinduka y'amaani eriyo neekorwa omuri ebinyonyi Darwin aha bizinga bya Galapagos.” (Lönnig 2020a: n.p.).

Kuhika aha rurengo ruhango, Darwin akatebeekanisa ekiteiso kye aha kukwatanisa ahagati y'okutoorana eby'obuhangwa hamwe n'okutoorana eby'obuhangwa ebirikukoresibwa abarikuzaa abarikutoorana emicwe y'ebimera nainga enyamaishwa (Darwin 1859: 25-57; reeba Grene 1966: 195). Eki n'eky'okureeberaho ekitahikire: “Omuntu aine ekigyendererwa nainga ekigyendererwa ky'okureeberaho; 'okutoorana eby'obuhangwa' tikirikubaasa kugira ekigyendererwa. Omuntu naatorana abantu abu arikwenda kuhikaana nabo, arikubatoorana kurugirira aha mitwarize ei arikwenda kutunguura. Naabarinda hamwe n'abaana baabo omu muringo gwona oguri omu bushoboorozi bwe, arikubarinda okurabira omu by'obuhangwa, ekirikubaasa kwihaho abantu baingi b'omutaano; naagyenda omu maisho n'omurimo gwe kuruga aha murembe kuza aha murembe kuhisya obu yaahika aha kigyendererwa kye, kyaba nikibaasika. Tihariho ekintu kyona eky'omuringo ogu ekirikubaho, nainga ekirikubaasa kubaho, kurabira omu nkora y'obuhangwa ey'okwihaho n'okutooraha kw'abantu abatarikushushana eki turikweta kubi 'okutoorana kw'obuhangwa'.” (Russell 1962: 124; reeba na Matthews 1972: xi) Okwongyera ahari ekyo, enyamaishwa ez'omunda ezigarukire omu byaro, nizikira kufeerwa emitwarize yaazo (Grassé 1977: 124, 225). Okushooro abantu tikirikurugwamu okureetaho emiringo misya, kureka nikyoreka oburemeezi obu emiringo erikubaasa kuba etarikushushana. Tikirikuhikaana “n'entunguka” y'ebintu. (Grassé 1977: 125-26; reeba na Bergman 1992: 147-49)

Tihariho eky'okureeberaho ekiri ahaiguru, yaaba kiri omu kishaka (enkwanzi z'entungo nainga entungo) nainga ezahindukire omu maka n'okutooranwa (enkwanzi z'ebijuma hamwe n'enyamaishwa ezindi), ezirugiremu okukora ebicweka ebisya, emiringo, emirimo, nainga ebintu ebirikubaho. Omuhangu omu by'obuhangwa omuri Sweden, Søren Løvtrup, akagira ngu “tihaine orikworeka ngu okuronda kw'obuhangwa nikubaasa kureetaho ekintu kyona, okwihaho ebintu ebitari bikuru kurugirira aha nkora y'entunguuka”. (Løvtrup 1987: 4). Mazima, Michael Behe naagira ati, “Tihakabeireho orukiiko, ekitabo, nainga empapura ezirikukwata aha ntandikwa y'ebirikukwata aha magara g'abantu.” nangwa n'akakooko, ka tugambe ekicweka ky'omubiri, omuringo, omurimo, nainga ebihangirwe (Behe 1996: 179). Ebiri ahaiguru n'eby'okureeberaho ebirikumanywa nka “microevolution,” i.e., entaaniso omu kika ky'ekintu ekirikubaho, okwihaho okuhinduka kw'ebintu ebikuru, i.e., okukura kw'ebicweka ebisya, emiringo, emirimo hamwe n'ebintu ebirikubaasa kurugwamu amoeba okuhinduka abantu.⁷³ Kwonka enshonga n'okumanya yaaba enkora y'obuhangwa ey'okuhindura omu buhangwa n'okushooro eby'obuhangwa nikibaasa kureetaho empindahinduka y'omuringo hamwe n'omurimo ogurikwetagisa. Obujurizi nibworeka kurungi ngu okuhinduka kw'abantu tikurikubaasika omu by'obuhangwa.

- Oburemeezi bw'empindahinduka + okuronda eby'obuhangwa okureetaho ebicweka bisya, emiringo, emirimo hamwe n'ebintu ebirikubaho

Eriisho n'ekicweka kimwe aha bicweka bingi ebitarikubaasa kubaho ahabw'okukora aha mpindahinduka y'obuhangwa. Ahabw'okuheereza amaisho ekitiinisa, R. L. Wysong “naayetegyereza, “Okukora eriisho, haine empindahinduka y'omugasho eshemereire kubaho. Empindahinduka ezi tizirikubaasa kutwariramu okugaruka kutebekanisa ebintu bikye omu DNA, kwonka kikabaire nikibanza kukora DNA erikumara kukora nayo, reero empindahinduka ya DNA egyo ekabaire neetabaganisibwa n'ebindi bicweka bya DNA ebirikutegyeka obwonko, emitsi, amagumba, ebinywa hamwe n'ebindi ebirikukwata aha magara g'abantu.” (Wysong 1976: 306; reeba na Grassé 1977: 105; Taylor 1983: 94-103; Schützenberger 1996: 11, 13-14) Obusimu oburikuteekwatekwaho “kuba nibuhurira omushana” nari obutofaari bwaitu bushemereire kuhinduka ekicweka ekirikuhurira ekyererezi; bwanyima bushemereire kuhinduka ekicweka ekirikushushana n'ekikopo ekirikubaasa kuta amaani, ekirikwetenga empindahinduka y'ebinywa; bwanyima bushemereire kuhinduka ekishushani (kandi ekyo tikirikubaho omu mwanya gumwe, kureka omu myanya ebiri omu kic omubiri); obwo hashemereire kubaho enkoragana y'obwonko n'obwonko, erikuhindura ekishushani (ekyo nikibaasa kita kuba

⁷³ Tushemereire kumanya ngu engyenderwaho ya Baibuli erikworeka ngu ebintu bikahangwa neyikirizana n'ekiteekateeko ky'okwetwa “empindahinduka omu bukye”: “Abebembezi b'eby'obuhangwa ab'omurembe ogu nibakoresa enkora y'obuhangwa eyabaire etandikirweho (nikikwatagana n'okutooranwa kw'obuhangwa, okuhinduka kw'emiringo y'ebintu, n'okujanjaara kw'obuhangwa, nebindi.). N'ahabw'ekyo, emishango mingi y'obuhangwa obutahikiriire (nk'okureeberaho ebyenyanja ebiine amaisho g'omu mpuku) nibitwarwa nk'ebyenzarwa ebatahikire n'empindahinduka.” (Tyler 1997: n.p.)

n'omugasho gw'okutoorana?); kandi ekicweka ky'okureeba kiri enyima y'obwongo, kwonka amaisho gari omu maisho g'omutwe, kandi orubaju rwa buryo orw'ekicweka ky'okureeba nirukwatanisa n'ekicweka ky'obumusho eky'okureeba hamwe n'okugarukamu. Ebi byona bikaabaire nibyetenga enkumi n'enkumi z'empindahinduka ezirikubaasa kubaho *omurundi gumwe*; kandi tihaine ekibaasa “kuba eky'omugasho” okuhisya obu byona byabaire biri omu myanya yaabyo (reeba Behe 1996: 18-22, 38-39; Grassé 1977: 106). Ebi byona bishemereire kwongyerwamu engyenderwaho y'obuhangwa hamwe n'obuhangwa bw'ekicweka ky'omubiri ekirikutangaza, eki tikirateekateekirweho na Darwin nainga abaikiriza ngu ebintu bikaruga omu bindi (reeba Grassé 1977: 105).

Wysong akongyera yaagira ati, “Enkora y'amagufa eshemereire ‘kuhindurwa’ kugira ngu enju y'amaisho ehinduke. Amagufa gashemereire kuba gaine ebituli ebirikwetengyasa (foramina) kugira ngu emitsi emifuregye y'eshagama hamwe n'obusimu eby'okuriisa amaisho. . . . Buri kintu kyona ekirikukwata aha riisho nikiba kiri omu bushoborozi bw'obuhangwa bw'omuntu(Drosophila—ekinyonyi—erangi y'amaisho neebemberwa obuhangwa nka 15). Buri kicweka ky'omubiri kirimu enkumi n'enkumi za nucleotides. Okuhinduka kw'akakooko ka DNA akarikumara kukora enamba z'amaisho, nikishushana n'okukora eshuura omu kitabo kuruga omu baruha nyingi [akahandiika ebindi bingi ebirikwetengwa].” (Wysong 1976: 306-309). Grassé naahendera yaagira ati, “Ekirikukiraho, omu bwire bw'okutandika kw'ebintu, eby'obuhangwa bishemereire kuba nibibaasa kureeba omu maisho.... Kwonka okuronda tikurikubaasa kubaho hatariho kuteebereza omurimo gw'ekitongore ekirikutandikaho omubiro by'omumaisho.” (Grassé 1977: 106) Kwonka, ekyetengo ky'okureeba omu maisho nikihikaana n'eki 'okutoorana eby'obuhangwa' kirikukora. Dawkins naashoboorora ngu okuronda kw'obuhangwa “tikwine kigyendererwa omu biteekateeko. Tikiine biteekateeko n'amaisho g'ebiteekateeko. Tikirikuteekateekyera nyensya. Tikirikureeba hare, tikirikureeba hare, tikirikureeba hare. Ku kirikubaasa kugambwa ngu nikikora omurimo gw'okukora eshaaha omu buhangwa, nikyo kikora eshaaha z'empumi.” (Dawkins 1986: 5; reeba na Ayala na Valentine 1979: 322). Omu bwiire bukya, entunguka y'ebintu ey'obuhangwa *terikubaasa* kureetaho amaisho nainga ebindi “ebicweka by'omubiri ebirikwetengwa munonga.”

Nk'eky'okureeberaho ekindi, yetegyerere enteekateeka y'okuzaara. Obuhangwa oburikuteekwateekwaho kuba nibwo bwabandize kubaho, bukaba nibubaasa kuzaara omu by'omubonano kurabira omu kwebaganisamu kw'obutafaari(reeba Wolchover 2017). Kwonka, omu bwire obumwe, okuzaara omu by'okuteerana nikugambwa kuba kweyongyere. Nk'amaisho (nari n'okukiraho), okuhinduka kw'okuzaara omu by'okuteerana nikwetenga empindahinduka nyingi munonga, omurundi ugu omu bantu babiri abatarikushushana, kutari omwe. Ekicweka ky'omubiri ekirikuba kitakuzire munonga tikurikubaasa kuba “n'omugasho gw'okubaho”; mazima, ekika ky'abantu ekirikuba kitakuzire munonga tikurikubaasa kuzaara, n'ahabw'ekyo, tikurikubaasa kubaho na kakya. Okuzaara omu by'okuteerana, enkyuukakyuuka y'omubiri eshemereire kureetaho enkyuukakyuuka y'ebicweka by'omubiri eby'abashaija n'abakazi, omubintu ebitarikushushana (obushaija, amaizi, amagosi, vas deferens; amahuri, enda, enshekye, obukazi), byona bitunguukire kandi bikakwatanisa. Okwongyera ahari ekyo, omushaija n'omukazi bashemereire kubaho omu bwire bumwe n'omwanya gumwe! Nikigambwa ngu eby'obuhangwa nibikunda ebyo ebirikubaasa kurekaho abaana barungi. Okuzaara okutarimu kuteerana, “tikirikutwariramu okukwatanisa kw'abakazi, ekirikurugwamu okuzaara ahonaaho, okukira okuzaara kw'abakazi, ahu ebicweka ataano ahari igana by'abaana n'abashaija kandi tibarikubaasa kuzaara” (Evolution of sexual reproduction 2023: okwanjura). N'ahabw'ekyo, okuzaara omu by'okuteerana tikurabaasize kubaho, ahabw'okuba nikihakanisa engyenderwaho y'entunguuka.

Jeremy Rifkin omu bwiire bukya, “Omuntu naabaasa kukora orunyiriri rw'enkumi n'enkumi z'ebintu ebirikugyenda omu maisho ebitarikuhikaana n'enteekateeka y'entunguuka ya mporampora kurabira omu kutoorana eby'obuhangwa. N'amazima, waashwijuma kurungi, buri nkora erikukora kurungi eri omu biine amagara neekora nk'ekicweka kimwe, kandi ebicweka ebirikukikora tibirikworeka mugasho gwona ahabwabyo omu kutunguura amagara g'omuntu weena nainga ebihangirwe.” (Rifkin 1984: 140) Arthur Koestler naahendera ati, “Enyikiriza ngu okugarukana kw'empindahinduka zoonza ezabaire nizeetengwa, kikabaho ahabw'oburemeezi bw'omutaano, tikirikuhakanisa emiteekateekyere mirungi yonka, kureka n'emisingye ya sayansi” (Koestler 1978: 176).

Hariho enshonga endiijo omuri eki etarikukira kuteekateekwaho. Eki nikimanyisa ngu abantu baingi nibateekateeka aha ntandikwa y'emiringo misya hamwe n'entandikwa y'ebintu, Koestler akongyeraho amazima ag'omugasho ngu entandikwa n'entandikwa y'ebintu “tibirikureetaho emiringo misya yonka; nikireetaho emiringo misya y'emitarize, emyoga misya y'obuhangwa erikuzaarwa kandi erikuzaarwa. Ku ogire ngu amaani agari enyima y'entunguuka y'ebyombeko ebitsya tigarikumanywa, abo abari enyima y'entunguuka y'emiyoga y'obuhangwa, tibarikwetegyerizibwa.” (Koestler 1978: 177) Emitwarize n'emiyoga egyo ey'obuhangwa neetwariramu okufuruka kw'ebinyonyi hamwe n'ebindi ebirikuzara (Koestler 1978: 177-78; reeba na Macbeth 1971: 71-72). Nk'oku kirikukwata aha bantu, orurimi rw'abantu (okugamba kurungi) n'orw'abantu bonka. Tihariho omuringo gw'empurizagana ogurikwetegyerizibwa, ogurikubaasa kurugwamu okugamba. (Denton 2016: 198-99) Omu bwiire bukya, engyenderwaho ya “Neo-Darwinism teine ebikwato by'okukora aha

buremeezi bw'entunguuka y'emitwarize misya”, emyoga misya hamwe n'endimi z'abantu (Koestler 1978: 177).

- Oburemeezi obutarikubaasa kukyendeezibwa

Omu kitabo kye ekya *Darwin's Black Box: The Biochemical Challenge to Evolution* ekya 1996, Michael Behe bakahanuura ahashonga y'oburemeezi “obutarikubaasa kukyendeezibwa,” i.e., “enkora emwe erimu ebintu bingi ebirikukwatanisa kurungi ebirikukora emirimo yaayo, okwihaho ekicweka kimwe nikireetera enkora yaayo kurekyera aho kukora kurungi” (Behe 1996: 39). Akashoborora ngu enkora egumire munonga terikubaasa kukorwa butunu (ekirikumanyisa, okugumizamu n'okutunguura omurimo gw'okubanza, ogurikugumizamu n'okukoresa enkora niyo emwe) ahabw'okukora empindahinduka n'kya omu nkora yaayo, ahabw'okuba ekintu kyona ekirikubaasa kureetaho enkora egumire kandi etarimu kicweka, tikirikubaasa kukora ” (Behe 1996: 39). Akakoresa omutege gw'embeba ogurikukira obwingi nk'eky'okureeberaho ky'oburemeezi obutarikubaasa kukyendeezibwa: ebicweka byayo byona (esipuringi, enyondo, okukwata, ekitebe ky'okukwata) bishemereire kuba biriho, bishemereire kuba eby'omuringo oguhikire n'omuringo oguhikire, kandi bishemereire kuba. Bwanyima akahanuura omu bwijwire ngu obukooko oburikwetwa cilium hamwe na flagellum omu kashengye n'oburyo bw'omutaano obutarikubaasa kubaho ahabw'empindahinduka y'omutaano hamwe n'okutooranwa kw'obuhangwa (Behe 1996: 59-73). Akahika aha muheru nigwo gumwe aha bikwatiraine n'oku eshagama erikutana (Behe 1996: 74-97).

Obutofaari n'ekintu ky'omutaano munonga. Niboreka butunu emirimo y'omugasho, ekirikumanywa nk'eky'obuhangwa. Omu kukora ebirungo by'omubiri (ebirikutandika n'okureeberera okukura kw'omubiri), “buri codon [DNA nari RNA engyenderwaho ya nucleotides ishata (a trinucleotide) erikukora ekicweka ky'amakuru agarikukwata aha magara g'omuntu, neegambira obutofaari kutandika kukora purotini, okwongyera amino asidi aha puroteni erikukurakurana, nainga kurekyeraaho kukora protein. Nk'eky'okureeberaho, a messenger RNA codon, GCA, nikyoreka okwongyerwa kwa amino acid alanine aha protein. The messenger RNA stop codon, UAG, nikimanyisa okuhendera kw'okukora kwa protein egyo”. (“Cordon” 2022: n. p.) I. L. Cohen akahanuura aha mugasho gw'eki, “Ekihikire ngu enkora egi erimu akamanyiso ka STOP GO, kiine ebirikukwataho. Nikyoreka ekigyendererwa ky'okukora, okumanya ebirikwetengwa omu biro by'omumaisho omu nkora egumire munonga kandi ehikiriire. Okugira ekigyendererwa nikyoreka obwengye n'obwegyendesereza. Ebi tibintu ebi turikubaasa kugamba ngu bikaruga ahari atomu n'obutundutundu butarikuteekateeka. . . . Nikyoreka omutindo gw'obwengye oguri ahaiguru munonga okukira ekintu kyona eki turikumanya, n'amazima oguri ahaiguru munonga okukira omutindo gw'obwengye n'obwengye bwaitu.” (Cohen 1984: 60)

Bwanyima y'emyaka ikumi ahanyima y'ekitabo kya *Darwin ekya Black Box*, Behe akagaruka ahari cillium na flagellum. Akashoborora ngu omu myaka ikumi kuruga obu yaahandiika ekitabo kye eky'okubanza, okumanya ebirikukwata aha nsi y'obuhangwa bwa cillium na flagellum kweyongyeire munonga. Obwahati nitumanya ngu celium na flagellum n'ebicweka by'oburyo bw'okwombeka oburikwetengwa munonga. Cillium, omu bintu ebindi, “n'ekintu ky'omutaano ekirikukwata aha bintu ebirikugyenda omu maisho”, ekirikukwatanisa n'oburyo bw'okutamburira omunda y'obutafaari oburikwombeka n'okureeberera cillium (Behe 2006: 85-94). Cilia na flagella “n'emitwarize egumire munonga omu bushoboorozi bwazo, kwonka ziine emitwarize egumire erikubombeka, hamwe n'emitwarize y'obuhangwa erikukwatanisa n'okwombeka okwo, oburemeezi bwazo obwa sayansi obwahati nibwo butandikire kwetegyereza. . . . Enkora nk'egyo erikukwatanisa, ey'omutaano, ey'obutafaari ekabaho ahabw'empindahinduka y'obuhangwa, nk'oku Hoover Dam yaakombekwa ahabw'okurundaana amataagi, amababi hamwe n'ebitosi.” (Behe 2006: 102; reeba na'ha 146-47)⁷⁴

- Omugasho gw'okutoorana eby'obuhangwa aha mpindahinduka

Emitwarize erikugambwa ngu eby'obuhangwa nibigyenderaho, nibiruga omu mpindahinduka n'okushoroora. Kwonka, empindahinduka y'omubiri + okuronda *eby'obuhangwa*, ahabw'obuhangwa bwabyo, tizikateebwaho kukora ebicweka bisya, emiringo, emirimo, nainga ebintu ebirikubaho. Enshonga n'okugira ngu okuronda eby'obuhangwa nikukorera aha bika n'emitwarize ebiriho hati, reero bikaihamu ebyo ebitarikhukaana, okukira okuhanga ebintu bisya n'emitwarize etari emwe n'emwe, “okuhwera omurugamba rw'okubaho.” N'ahabw'ekyo, okuronda eby'obuhangwa nikukira kurinda omuringo n'emirimo y'ebintu ebirikutuura omu

⁷⁴ Ahamuheru omu kitabo naagamba aha nkoragana y'obuhangwa (eyetsirwe “kernel”) ahabw'okwombeka ebitundu by'omubiri ebirikwetwa endomesoderm omuri sea urchins. Ku orikukoresa ekishushani, nikireebeka nk'ekitongore ky'eby'amashanyarazi nainga kompyuta. Okutaataaganisa enkora y'obuhangwa bw'ekintu kimwe, nikishiisha emirimo yaakyo yona, ekirikumanyisa ngu enkora yaakyo egumire munonga kandi ekaba etarikubaasa kubaho ahabw'enkora y'entunguuka etarikwetegyerezibwa. (Behe 2006: 196-97)

mwanya gw'okubihindura. (Meyer 2013: 147; Løvtrup 1987: 120; Koestler 1978: 171; Grassé 1977: 115, 119, 121)

Empindahinduka ezi eby'obuhangwa birikukoresa ni nk'enshobi z'okukopa. N'ahabw'ekyo, nibitera kuba eby'akabi, kutari bya mugasho aha mubiri. Obwire ku burikuhinguraho, okuteerana kw'empindahinduka nikweyongyera kukyendeeza amakuru agarikukwata aha buhangwa kandi, okwihaho okureetaho emirimo misya, “nikirugamu *okufeerwa* emirimo” (Meyer 2013: 236; Grassé 1977: 115). Eki n'ekyo'omugasho munonga, obundi buriijo, aha bikwatiraine n'empindahinduka y'obuhangwa erikwetengwa kureetaho empinduka y'amaani. ie., okukura kw'ebicweka ebitsya, emiringo, emirimo hamwe n'ebintu ebirikubaho. Omuhangu omu by'obuhangwa, Wallace Arthur, naashoboorora ati, “Ebicweka by'obuhangwa ebirikutegyeka enkora y'entunguuka ya buriijo, nibijumba omu kuteekaho enteekateeka y'omubiri. Empindahinduka omu buhangwa obu nizibaasa kuba ez'akabi munonga, kandi nikibaasa kuba nikwo kiri *buriijo*.” (Arthur 1997: 14, emph. omuntandikwa.; reeba na Schützenberger 1967: 74-75; Meyer 2013: 171-72) Ekyo kikahamibwa Christiane Nüsslein-Volhard na Eric Wieschaus orareesire enkumi n'enkumi z'empindahinduka omuri *Drosophila melanogaster* (fruit flies) okucondooza aha nkora yaabo. Bakareetaho empindahinduka omu buhangwa oburikujunanizibwa aha ntunguuka y'omwana kandi bakasingura ekirabo kya Nobel omuri 1995 ahabw'omurimo gwabo. Kimwe ahajibumbwirwe n'okugira ngu, hatariho okwetantara, ebirikuhinduka bikafa nk'enkwanzi zitakahikire aha myaka y'okuzaara (Meyer 2013: 255-57). Omu bigyezo ebindi ebirikukorwa enyonyi z'ebijuma bwanjima y'okuheebwa ekirabo kya Nobel, Nüsslein-Volhard hamwe na Wieschaus bakagaruka bashanga ngu, omubintu byona ebirikuhinduka omu buhangwa bw'omubiri ebirikuteganisa entunguuka y'omubiri, okufa kw'omubiri gw'omubiri gw'omubiri gw'omubiri nikwe (Meyer 2013: 260-61). Ekikuru n'okugira ngu, ahabw'okugira ngu okuhindura obuhangwa oburikworeka enteekateeka y'omubiri, nikishiisha omubiri, okuhindura obuhangwa hamwe n'okutoorana eby'obuhangwa, *tikirikubaasika* kwombeka enteekateeka y'omubiri omu kubanza, nainga okukora enteekateeka y'omubiri ensya.

Nk'oku ekyo kitarikumara, abakyondoozi boorekire ngu okuhinduka n'okutooranwa kw'obuhangwa tikirikubaasika kukora ebicweka ebitsya, emiringo, emirimo hamwe n'ebintu ebirikubaho. Omuhangu omu by'obuhangwa Michael Behe na omukugu omuby'obuhangwa David Snoke bakashwajuma oburemeezi bw'entunguuka y'obuhangwa erikureetaho empindahinduka ibiri nainga ezirikukiraho (ahabw'okugira ngu okutunguura emiringo n'emirimo misya nikyetenga empindahinduka ezirikuhingura ahari gumwe nainga puroteni nainga oburyo busya) (reeba Behe and Snoke 2004: Ebirikukwata aha bintu ebitarikwetegyerezibwa). Behe na Snoke akashanga ngu empindahinduka hamwe n'okutooranwa nibibaasa kureetaho empindahinduka ibiri ezirikukwatanisa omu magara g'abantu akakaikuru kamwe. Kwonka, ekyo kikabaho omu bantu abarikwingana akawumbi kamwe n'okukiraho abaine obutofaari bwingi, “*omuhendo ogurikuhingura omuhendo gw'abantu abarikuzaara omu miringo y'enyamaishwa ey'emiringo etari emwe n'emwe*.” (Meyer 2013: 245, emph. Omu ntandikwa.; reeba Behe and Snoke 2004) Kwonka, empindahinduka ibiri ezirikukwatanisa nizibaasa kubaho omu bantu abarikwingana miriyoni emwe, kwonka kugira ngu ekyo kibeho, nikibaasa kutwara eminyeeto obuhumbi ikumi kukikora, ekirikworeka ngu omwaka gumwe ahabw'omurembe gumwe, nikishushana *n'emyaka obuhumbi ikumi*, nainga emirundi ebiri. emyaka y'ensi nk'oku abanyasayansi barikugiteebereza (Meyer 2013: 245). N'omuhendo ogwo gukaba nigureeba okuzaara kw'ebintu bibiri byonka ebirikukwatanisa nk'ebirikwetengwa kukora ekicweka kisywa ky'obuhangwa; ku ogire ngu empindahinduka ishata nainga ezirikukiraho nizeetengwa (nk'oku hatariho kubanganisa), obwire hamwe/nainga omuhendo gw'ebintu ebirikubaho nigubaasa kuba guri ahaiguru munonga (Meyer 2013: 247). Omurundi ogundi, oburyo oburikworekwa (nari oburikwetengwa) okureetaho emiringo misya, emirimo, ebicweka hamwe n'ebintu ebirikubaho tibirikwikirizibwa, kureka tibirikubaasika. Ebyarugiremu ebirikushushana ebirikukwata ahaby'okubara ebitarikubaasika omu nyegyesa ya Darwin ey'entunguuka kushoboorora entunguuka kurugirira aha biragiyo ebirikumanywa eby'ebiramu, eby'obuhangwa, hamwe n'ebiy'obuhangwa byahikireho abanyasayansi baingi omu myoga ya sayansi etari emwe (reeba Eden 1967: 5-12; Ulam 1967: 21-28; Schützenberger 1967: 73-75; Salisbury 1969: 342-43; reeba na Cohen 1984: 64-73; Denton 1986: 308-25; Meyer 2013: 170-77).

- Obujurizi bwa obutafarai

Entunguuka y'ebimera n'enyamishwa neekorwa aha rurengo rw'obuhangwa. Kwonka, tihariho omuringo ogurikwetegyerezibwa nainga ogurikubaasika aha rurengo rw'obuhangwa, okureetaho empindahinduka ezirikwetengwa kuhindura omuringo gumwe gw'ebihangirwe omu muringo ogundi. Aha bikwatireine n'enkora y'obuhangwa y'okwekoresa obuhangwa, ekirikworeka oku emiringo n'emirimo misya erikubaasa kubaho, Jerry Bergman naagira ngu “okukoresa oburyo bw'okukoresa obuhangwa nikukorwa. Nk'ekyo'okureeberaho, okugaruka kwegaita kw'obuhangwa bwa chromosome nikubaasa kurugwamu okufeerwa obuhangwa aha chromosome emwe n'okutunga obuhangwa obundi aha chromosome enyanyazi. Okugarukana kw'obuhangwa

tikurikubaasa kutwariramu obuhangwa bwona, kureka n'ebicweka oburugo bw'omubiri, obucweka chromosome, nainga oburugo bw'omubiri bwona.” (Bergman 2006: 99)

Ekizibu n'okugira ngu n'obu okukoresa oburyo bw'obuhangwa kurikubaasa kukora omurimo gw'okureetaho empindahinduka omu biine amagara, tikirikukora omurimo gw'okuhindura omuringo gumwe n'omuringo ogundi. Behe naashoboorora ati, “Okukoresa obuhangwa bumwe, nainga n'obuhangwa bwona, tikirikureetaho ebyoma bisya ebirikuteganisa; nikireetaho ekicweka ky'ebyo ebyabaire biriho kare” (Behe 2006: 74; reeba Lynch na Conery 2003: Abstract; Bergman 2006: 101-4)

Obundi ekikuru munonga, DNA neetwariramu ebihandiiko by'obuhangwa ebirukuhwera ebintu ebirikutuura, okukura, okukora, okukura, n'okuzaara. DNA n'ekintu ekirikushushana na Kompyuta. Nikitwara amakuru g'omurimo gw'okwombeka protein nainga oburyo obutafari bwa RNA . Na Richard Dawkins naikiriza ngu obuhangwa bwaitu bw'obuhangwa ni nka Kompyuta kandi “nk'omutimbagano. . . Ebihangirwe n'amakuru g'omutaano agarikubasa kuhandiikwa, okuhandiikwa n'okushwijiwama, hatariho kuhinduka nainga empindahinduka omu makuru gaabyo. . . Ebikwato bya DNA nibikopibwa n'oburingaaniza oburikuhikaana n'obw'aba ingyiniya ab'omurembe ogu.” (Dawkins 1995: 17-19) Nk'oku entunguka erikugambwa kubaho, ebintu ebirikubaho nibihinduka eby'omutaano munonga. Oburemeezi obweyongyeire omu bicweka, emiringo, emirimo, hamwe n'ebintu ebirikubaho nibyetenga oburyo bw'obutafaari bwingi kukora emirimo yaabyo etari emwe n'emwe ekirikwetenga oburyo busya n'obw'omutaano. (reeba Meyer 2013: 161-68). Eki nikyetengyesa okweyongyera kw'amakuru agarikukwata aha buhangwa. Denton naabuza ekibuuzo ekirikwetegyerezibwa, “N'eky'amazima ngu enkora y'omurembe neebaasa kwombeka amazima, ekintu kikye munonga ekirikubaasa kukora nk'obutafaari bwa puroteni nainga oburugo bw'omubiri, n'eky'omutaano munonga, ekirikuhikaana n'ekigyendererwa ky'omugisha, ekirikus ekintu kyona ekikozirwe obwengye bw'omuntu?” (Denton 1986: 342; reeba Meyer 2004: *passim*).

Eric Davidson kuruga omu Itendekyero ry'ebya Tekinorogye erya California, akashwijuma enkora y'obuhangwa omu kutunguuka kw'enyamaishwa omu bwijwire kukira abarikucondooza abandi. Enteeekateeka y'omubiri gw'ekintu kyona, terikukuratirwa obuhangwa bw'omubiri, kureka n'emitimbagano y'obuhangwa (dGRNs). Kwonka, Davidson naagira ngu dGRN “terikubaasa kuhinduka, okwihaho okufeerwa ekicweka ky'omubiri ekitarikwetegyerezibwa nainga okufeerwa amagara gaayo.” (Davidson 2011: 38). Naayongyeraho ati, “Buriijo nihabaho ebirikubaasa kurugamu, ekitongore kya dGRN kyahwaho. Ahabw'okugira ngu ebirikurugamu buriijo nibiba bibi munonga, okuhindura omuringo nikye, kandi ahabw'okugira ngu ebicweka bikwataniise, omutimbagano gwona nigugabana omutindo ngu hariho omuringo gumwe gw'ebintu kukora. Kandi n'amazima embuto za buri kika nizikura omu muringo gumwe.” (Davidson 2011: 40)

Okukora ebicweka ebisya, emiringo, emirimo, nainga ebintu ebirikubaho, nikyetenga okuhindura DNA y'ekintu ekirikubaho, ekitarikubaasa kubaho hatariho empindahinduka nyingi, ezirikukwatanisa (nk'oku twareebire omu cilum na flagellum, kandi nk'oku okucondooza kwa Davidson kurikworeka, tikirikubaasika). Omu bwiire bukya, okwetegyereza kwaitu eby'obuhangwa hamwe n'ebirikukwata aha magara g'abantu, ebi Darwin yaabaire atarikumanya kandi ebyabaire bitarikumanywa obu engyenderwaho ya Darwini yaatandikwaho, kihindwire enkurakurana y'obuhangwa etarikubaasika omu by'obuhangwa. Davidson akahendera arikugira ngu enkurakurana y'eby'obuhangwa eya Darwini erikworeka ngu “empinduka omubikwatireine n'entunguuka niyo erikureetaho empinduka omubikwatireine n'entunguuka; kandi neetwarira kimwe empinduka omubikwatireine n'enteekateeka y'omubiri erikugyenda omu maisho. Ebiteekateeko ebi byona tibirikwesigwa. Eki tikirikutangaaza, ahabwokuba engyenderwaho y'obuhangwa eya Darwini erikureetaho ebiteekateeko ebi, ekaba eri ey'obuhangwa bw'obuhangwa oburikukwata aha bantu n'okuhindura emibiri yaabo, kandi tihaine ekirikukwata aha nkora y'obuhangwa erikukwata aha nkora y'omubiri erikureeta entunguuka enteekateeka y'omubiri.” (Davidson 2011: 35-36)

Omu mazima, obujurizi bw'okwetegyereza n'okukyebera aha rurengo rwa molekuyuuru nibuhamya omu by'okubara ngu empindahinduka n'okutooranwa kw'obuhangwa tibirikubaasa kureetaho entunguuka y'ebicweka ebisya, emiringo, emirimo hamwe n'ebintu ebirikubaho. Enyamaishwa ensya nizeetenga ebitundu by'omubiri ebisya hamwe n'ebika by'obutafaari ebisya. (reeba Meyer 2013: 161-63). Proteins zirimu emitendera eshatu y'omuringo ogurikwetengwa; omuringo gw'omuringo gw'ahiguru nigwetwa “protein fold”. Okubaasa kukora emirimo misya, ebirikweta omubiri nibyetenga okubingwa bisya (Meyer 2013: 189). Ahabw'okugira ngu ebizinga bya protein ebisya “*nibyo bikye munonga omu byafaayo by'obuhangwa*, nibyo bikye munonga omu by'obuhangwa ebirikubaasa kutooranwa”; omu bwiire bukya, “obushoboorozi bw'okukora ebizinga bya protein ebisya nikyo kikuru munonga omu by'obuhangwa” (Meyer 2013: 190, *emph.* Omu ntandikwa.). Meyer naashoboorora okucondooza okwakozirwe omunyasayansi wa puroteni, Douglas Axe hamwe n'abandi aha nshonga egi. Okugyezaho kwa Axe omu kuhindura oburyo bw'okukoresa oburyo obutsya n'emirimo, kukashanga ngu empindahinduka y'omuringo gumwe gw'oburyo omu muringo ogundi terakozirwe (reeba Meyer 2013: 196-97). Omu bwiire bukya, enkurakurana y'obuhangwa terikubaasa kuhindura n'ekicweka kikye

ky'obuhangwa omu biine amagara.

Micheal Behe nayoreka ngu “ahabw'abantu baayo baingi munonga, okuzaara kwabo, hamwe n'okumanya kwaitu ebirikukwata aha buhangwa, ekirikworeka ngu ekiteekateeko kya Darwin kihikire, n'ebyaafaayo by'omushwija gw'ensiri,” n'obuhame kuruga omu kucondooza kwa *E. coli* na HIV (Behe 2007: 12-13). Bwanyima y'obwire, okukwatanisa ahagati y'obukooko bw'omushwija gw'ensiri n'abantu kireesireho empindahinduka omubukooko bw'omushwija gw'ensiri (ekyayambire obukooko bw'omushwija gw'ensiri kugumira emibazi ya chloroquine) hamwe n'abantu kugumira omushwija gw'ensiri (e.g., ku baraabe baine sickle hemoglobin or hemoglobin C mutations). Kwonka, oburwire bwa chloroquine ku burikuhwaho kukoresibwa kuragurira abarwaire b'omushwija gw'ensiri omukyanga, oburemeezi bw'akakooko ka malaria nibukyendera kandi akakooko kakagaruka (Behe 2007: 50-51). Aha bikwatiraine n'okurwanisa omushwija gw'ensiri omu bantu, byombi sickle hemoglobin or hemoglobin C okuhinduka n'ez'akabi munonga. Okwongyera ahari ekyo, enkyuukakyuuka terikukora kutunguura enkora y'obuhangwa ey'omutaano kandi erikukwatanisa. Omu bwiire bukya, “empindahinduka ezi tizirikukora engyenderwaho nsya kandi tizirikwongyera ahari egyo eriho obwahati. . . . Boona nibashiisha. Ebimwe nibibi munonga kukira ebindi, kwonka byona n'eb'y'oburemeezi kandi tihaine ekirikubombeka.” (Behe 2007: 33-34, 38)

Ekikuru munonga, okureeba omuhendo gw'abantu n'obukooko bw'omushwija gw'ensiri omu byafaayo hamwe n'ebi turikumanya hati ebirikukwata “aha nkora y'abantu n'omushwija gw'ensiri. [i.e., ekirikwingana n'ekikuru ekirikwetagisa omushwija gw'ensiri kugumira chloroquine], nituza kutegyereza emyaka obukaikuru igana emirundi obukaikuru ikumi” (Behe 2007: 61). Ekyo nikikubisa emirundi mingi emyaka y'obuhangwa bw'ensi! Omu muringo ogundi, oburemeezi bw'empindahinduka nk'egyo kubaho n'omurundi gumwe omu bwire bw'okubaho kw'abantu, n'obw'omuhendo: tikirikwetengwa ngu empindahinduka n'okutoorana eby'obuhangwa tibirikubaasa kureetaho okwombeka ebintu ebisya, ebirikuteganisa, ebirikukorengana, ebitundu, emirimo nari eby'obuhangwa (reeba Behe 2007: 137-47, 152-62, 200 okugyerageranisa oburemeezi bukya oburikuruga omu kuhinduka kw'omushwija gw'ensiri, HIV, na *E. coli*).

Enkora y'obuhangwa neetwariramu okugira ngu, waheebwa omugisha ogurikumara, empindahinduka ezitarikwebemberwa hamwe n'okutoorana eby'obuhangwa nibibaasa kwombeka ebyoma by'omutaano ebi turikureeba omu butofaari hamwe n'ebicweka ebisya, emirimo hamwe n'ebintu ebirikubaho. Enkora y'obwenge/okuhangwa kwa Baibuli neegira ngu empindahinduka hamwe n'okushoorora eby'obuhangwa nibibaasa kureetaho empindahinduka nkye, kwonka tibirikubaasa kureetaho enkora y'obutafaari obutari bumwe na bumwe. Bahe nashoborora ebihandiiko bya sayansi, “Darwin hamwe n'entebekanisa y'ebintu ebitarikushushana, nibitureetera amatsiko g'ebi tushemereire kushanga twaba nitushwijuma omuhendo gw'ebintu ebirikubaho ogurikwingana obuhumbi igana n'obuhumbi igana n'obuhumbi igana n'obuhumbi igana [i.e., okucondooza okw'amaani okurikukwata aha musujja gw'ensiri nikugambwaho omu kitabo kya Behe]. Okuhisya obwahati, oburemeezi bukaba butarikwetengwa kukiyebera kimwe. Kwonka obwahati ebyarugiremu biri omunda. Ebiteekateeko by'obuhangwa bwa Darwin nibihakanisibwa.” (Behe 2007: 235)

Ebiri ahaiguru nibyoreka ngu ekirikwetwa “microevolution,” i.e., empindahinduka hamwe n'empindahinduka y'emiringo y'obuhangwa omubintu ebimwe, tibirikubaasa kureetaho “microevolution,” i.e., empindahinduka y'ekika kimwe ky'ekicweka ky'omubiri, omuringo, omurimo, nainga ekintu ekindi: obukooko tiburikuhinduka ebyenyanja, ebiine amaizi, ebirikutambaara, ebinyonyi, enyamaishwa, n'ahamuheru abantu (Gilbert, Opitz, and Raff 1996: 361 [“empindahinduka omu bukya nereeba empindahinduka ezirikukwata aha magara g'abaine amaani, kutari kuhika kw'abaine amaani”]). Frank Salisbury ow'ekitongore ky'ebimera ekya University ya Utah State University akagira, “Eby'obuhangwa eby'omurembe nibitunga ebiteekateeko bibiri ebirikureebeka nk'ebitarikukwatanisa. Ekimwe n'ekiteekateeko ky'entunguka kurabira omu kutoorana eby'obuhangwa eby'obuhangwa ebirikubaasa kukorwa n'empindahinduka y'obuhangwa. Ekindi n'ekiteekateeko ky'obuhangwa nk'ekicweka kya DNA, buri buhangwa n'obw'omutaano omu ntebekanisa y'obuhangwa bwabwo. Ku ogire ngu amagara nigeemerera ahari buri kicweka ky'omubiri kuba eky'omutaano nk'oku kirikureebeka, obwo n'eky'omutaano munonga, tikirikubaasa kubaho ahabw'empindahinduka y'omutaano.” (Salisbury 1969: 342) N'amazima, “ebirugire omu myaka 20 y'okucondooza aha nkora y'obuhangwa, bituresire aha nshonga y'omutaano eya Darwin,” nk'okumanya, “ekika ky'empindahinduka ezi enkora y'entunguuka erikwetenga kukora ebicweka bisya by'omubiri gw'enyamaishwa, okukira munonga, empindahinduka ez'omugasho ezirikworekwa bukiri kare omu ntunguuka, tizirikubaho. Kwonka, omuringo ogutarikwetenga empindahinduka y'obuhangwa omu DNA ogurikubaasa kubaho, ogurikworekwa omu bwire bw'entunguuka [ogurikuteganisa ebintu bikye ebirikukwata aha nkora yaayo] niguboneka.” (McDonald 1983: 92-93; reeba na Meyer 2013: 262) Omu bwiire bukya, tikirikubaasika kugyira ngu ebintu bikaruga omu bintu bikye bikaza omu bintu bihango, nk'oku n'abaikiriza ngu ebintu bikaruga omu bintu bikye hati barikumanya (reeba Gould 1977b: 23; Gould 1980: 120-21, 124-25; Grassé 1977: 88, 96-97, 170, 211-28, 243-46; Manser 1965: 28; Russell 1962: 102-5, 121-23).

N'ahabw'ekyo, enkurakurana y'obuhangwa terikubaasa kuba eyaabuzima.

- Okuhendera

Darwin wenyini akahakanisa enshonga y'oburemeezi bw'ebicweka by'omubiri nk'eshonga y'okuhakanisa engyenderwaho ye ey'entunguka y'ebintu. Omu kureeba obujurizi, omuntu ashemereire kubuza: Ekiteekateeko ki ekirikukira oburingaaniza, ekirikworeka ngu amaisho, ebicweka ebindi nk'ebyo, hamwe n'ebintu ebitarikushushana bikaruga omu buhangwa kurugirira aha mpindahinduka y'omugisha, nainga ebiteekateeko n'ebintu ebyo bikakorwa Ruhanga n'ekigyendererwa? Aha ruteerane rw'eitendekyero rya Wistar okwakana 1966 aha buremeezi bw'okubara aha nshonga y'okwetegyereza kwa Darwin okurikworeka ngu ebintu bikaruga omu bindi. Enkora ya Dr. Stanislaw Ulam's ekoreka ngu tikirikubaasika omu by'okubara ngu ebintu bikabaho, kurugiirira aha bukade bw'empindahinduka ezirikwetengwa omu bwire bukya obw'emyaka rukumi. Omu kugarukamu, arukwikiriza ngu ebintu bikabaho birukuruga omu bindi, C. H. Waddington, Peter Medawar, Ernest Mayr akagira ati, "N'amazima amaisho gahindikire" kandi nitumanya "ngu okuhinduraho okubaho." (Ulam 1967: 29-30); n'ahabw'ekyo, bakahendera bati "ekibuuzo okitwire ahansi" (Ulam 1967: 29). Nikyo kimwe kikabaho bwanyima Dr. Marcel Schützenberger akahika aha muheru ogurikushushana n'ogwa Dr. Ulam's (Schützenberger 1967: 75). Dr. Waddington akagarukamu ati, "Enshonga yaawe n'okugira ngu amagara gashemereire kubaho omu muringo gw'omutaano." (Schützenberger 1967: 80). Waddington, Medawar, na Mayr bakaba nibahendera enshonga zaabo ahari *ekiteekateeko ekyabaire kiriho kare ngu ebintu bikaruga omu bindi kikabaho*, tikirikugyendera ahaby'okubara hamwe n'ebya sayansi. Waddington, Medwar, hamwe na Mayr tibarabaasize kuteekateeka nainga kwikiriza ekindi kyona ekirikukwata aha nshonga y'obuhangwa hamwe n'entunguka y'ebintu. Phillip Johnson akeetegyereza ngu aba Darwinist "bamanya" ngu enkora "y'okuhindura ebintu ebimwe neebaasa kureetaho amapapa, amaisho, hamwe n'obwongo, ti ahabw'okugira ngu enkora egyo neebaasa kureebeka kukora ekintu kyona ekirikushushana, kureka ahabw'okugira ngu engyenderwaho yaabo nebahamiza ngu tihaine amaani. Okuburaho kw'omuhangi omu nsi n'omu iguru, nikyo kitandikiriro ky'obuhangwa bwa Darwin." (Johnson 1991: 115) Ekindi kyona ekirikubaasa kugambwa, eky'okugarukamu kyabo tikiri kya sayansi nainga omu mutima gw'okubuurririza. N'obu haraabe hahingwireho emyaka mingi kuruga obu orukiiko rwa Wistar rwabaho, amazima agarikworekwa Abashaho Ulam na Schützenberger tibikahindikire; eky'omugisha mubi, n'ebiteekateeko by'abahangu omu by'obuhangwa..

Eki nikyoreka enshonga emwe eyareesirwe omu kutandika kw'ekitabo eki, n'okumanya, enshonga enkuru tiburingaaniza bwingi (obutarikuhakanisibwa), kureka *okuvunuura* n'okuhendera okurugiiremu. Obu amazima garikwikirizibwa, entaaniso y'okuvunuura neetandikirira omu nshonga z'obufirosofo n'okureeba ensi. Okugaruka kushwijuma n'okuhindura ebiteekateeko by'omuntu nikigumira abantu baingi. N'obu kirabe kiri kityo, nk'oku Johnson arikugira, "obujurizi bushemereire kushwijumwa hatariho kuteekateeka kwona aha mazima g'ekiteiso ekirikugyezibwa" (Johnson 1991: 73). Okuhitsya obu ekyo kirabeho, enteekateeka y'obuhangwa n'entunguka y'ebintu neija kugumizamu, ti ahabw'obuhame, kureka n'obu burikuba buriho.

Kimwe ahabubuuzo ebindi ebi turikureeta omu kitabo eki n'eki, "N'ekiteekateeko ki ekirikuhikaana n'amazima: eby'obuhangwa nainga eby'obukristaayo?" Ebihangirwe bya Ruhanga tibirikureebeka nk'ebihangirwe ebitarikushushana, kureka nibigyenda omu maisho (mazima, nibigyendera aha) oburengye bw'obuhangwa. Darwin akakora ekiteiso kye atarikumanya oburugo n'obuhangwa bw'ebintu ebirikutuuraho, oburungi bwabyo n'oburemeezi bwabyo butakahwireho. Tureebire ngu aha rurengo rw'obuhangwa (phenotype) hamwe n'aha rurengo rwa molekyle (ekika kya geno), okwehinduka kw'obuhangwa tikurikwikirizana kandi tikurikubaasa kushoboorora enshonga za sayansi. Okwongyera ahari ekyo, obukristaayo nibuhikaana n'ebya sayansi kandi nibubaasa kubishoboorora.

Eki tikirikumanyisa ngu sayansi t'ey'omugasho kandi ngu okucondooza kwa sayansi omu by'obuhangwa tikwine mugasho nainga tikushemereire kubaho. N'ekyomugasho, n'ekyomugasho, kishemereire kubaho, kandi nikibaasa kurugwamu entunguka y'amaani omu by'obwengye hamwe na tekinorogyo. Enshonga ngu enteekateeka y'ensi eriho obwahati ey'eby'obuhangwa hamwe n'entunguka n'ekishuba, teshemereire kuteganisa eby'obuhangwa, okwihaho okuhindura enteekateeka y'omuntu, n'ahabw'ekyo, okuhendera kw'omuntu aha nshonga n'omugasho gw'ebi yashangire omu bya sayansi. Eki nikyeyorekwaho omuhangu Richard Owen hamwe n'abanyasayansi abandi, abaataire enteekateeka yaabo ahari sayansi aha nshonga za Ruhanga na Baibuli, ezirikuhikaana n'omuringo ogu ebintu birikwombekwamu.⁷⁵ Ekintu kyonka ekirikubaasa kukora dizayini

⁷⁵ Owen (1804-1892) n'omwe ahari ba sayansi baingi abu okucondooza kwabo kwabaire nikwegamira baibuli, kutari kwegyesa ngu ebintu bikaruga omu bindi. Henry Morris naaha ebirikukwata aha bantu 101 omu kitabo kye ekyo *Men of Science-Men of God*(1988). Abanyasayansi nk'abo harimu Carolus Linnaeus (1707-78), ishe w'eby'obuhangwa, omuringo gwe gw'okushoorora ebirikugyenda omu maisho gukaba nigugyezaho kugyeragyeranisa "ebika" bye n'ebika ebirikugambwaho omu **Kut 1**. Georges Cuvier (1769-1832), Mathew Maury (1806-1873), omutandiiki w'eby'amaizi

n'obwengye bw'omuntu. Ekyyo nikyyo kiteekateeko kyonka ekirikuhikaana na sayansi, ahabw'okuba ebiteekateeko byonka, okutashushana n'eb'obuhangwa, “nikyyo kyonka ekirikumanywa, ekirikureetaho oburugo bw'amahurire maingi” (Meyer 2021a: 211). Nk'oku omurimo gwa Owen n'ogw'abandi gurikworeka, okuhakana enteekateeka y'ensi ey'okubaho kw'ebintu, tikishemereire kuteganisa sayansi nainga okucondooza kwa sayansi. “Nk'eky'okureeberaho, sayansi y'eb'amarwariro, ekaguma eri eyomugasho munonga yaaba hariho oburyo bw'okukiza omu muringo gw'eky'okutangaaza, obutarikubaasa kushoboororwa kwa sayansi” (Johnson 1995: 92; reeba ba Alston 1994: 49-50). Okucungura okucondooza kwa sayansi kuruga omu migugu y'ebiteekateeko n'ebiteekateeko ebitahikire, kishemereire kugibaasisa kuronda amazima, nk'oku eby'okureeberaho eby'omu mwanya byarekwirwe obu byareka enkora ya Ptolemaic ahabwa Copernican.

D. Ekiteekateeko ky'okubaho kw'ebintu kuruga omu kuhinduka ti kya sayansi

“Sayansi” neetebanisibwa nk'enkora y'okumanya ebirikukwata aha nsi hamwe n'ebintu ebirikugyenda omu maisho kurabira omu “nkora ya sayansi,” i.e., “engyenderwaho n'emitendera y'okusherura obwengye omu muringo ogurikwetengwa, ekirikutwariramu okumanya n'okukora ekizibu, okurundaana ebihandiiko kurabira omu kwetegyereza n'okukyebera, n'okukora n'okukyebera ebiteekateeko” (Merriam-Webster 2022: science; scientific method). Ekitongore kya sayansi nakyoo nikishoboorora sayansi n'emitwarize yaayo nk'oku kirikukurataho, “Saayansi n'okucondooza n'okukoresa okumanya n'okwetegyereza eby'obuhangwa n'eb'obuhangwa kurugirira aha bujurizi. Enkora ya sayansi neetwariramu ebirikukurataho: • Okucondooza kutagweriire rubaju: Okupima hamwe n'ebihandiiko (n'obu kiraabe kitari kukoresa okubara nk'ekintu ky'okukoresa) • Obuhamwe • Okugyerageranisa hamwe/nainga okwetegyereza nk'omuringo gw'okukyebera ebiteekateeko • Okweega: enteekateeka y'okutandikaho ebiragiro eby'omutaano nainga okuhendera kuruga omu mazima nainga eby'okureeberaho • Okugarukamu • Okushwijuma munonga • Okuhamya n'okukyebera: okukyebera, okushwijuma n'okushwijuma.” (Science Council 2024: “Okushoboorora kwaitu okwa sayansi”)

Karl Popper, obundi omunyabwenje w'ekyasha kya makumi abiri orikukurayo amaani omu bya sayansi, akagira ngu omuringo gwona ogurikworeka okwetegyereza n'okugyezaho, nobu guraabe gwine amaani g'okushoboorora kandi gwahamiibwe kurabira omukuhamya, tikirikumanyisa ngu n'ogwa sayansi. Enshonga n'okugira ngu okuraguza enyonyoozi, okushwijuma ebiteekateeko bya Freud, hamwe n'enkora ya Marx ey'ebyaafaaayo byona nibihikiiriza engyenderwaho egyo. N'ekyarugiremu, Popper akagira ngu “*ekirikworeka embeera ya sayansi y'ekiteiso n'okubaasa kukyeberwa*” (Popper 1965: 37, emph. Omu ntandikwa.; reeba na Ayala 1977: 476 [“Ekiteekateeko ekitarikubaasa kuhakanisibwa okwetegyereza n'okukyebera tikirikubaasa kutwarwa nk'ekya sayansi.”]). Akagumizamu arikworeka ngu kyanguhi kutunga obuhamwe bw'ekiteiso kyaitu “ku turaabe nituronda obuhamwe,” kwonka obuhamwe bushemereire kubarwa ku burikuruga omu kuteebereza kw'akabi, i.e., “ku ogire ngu titurikwetegyerezibwa engyenderwaho erikugambwaho, nitubaasa kuteekateeka ngu haine ekirikubaasa kubaho ekitarikuhikaana n'engyenderwaho egyo, ekirikubaasa kuhakanisa engyenderwaho egyo”; enshonga n'okugira “ngu ekiteekateeko ekitarikubaasa kuhakanisibwa ekintu kyona ekirikubaasa kubaho, tikiri kya sayansi” (Popper 1965: 36). Okwongyera ahari ekyyo, “Obujurizi oburikuhamya tibushemereire kubarwa okwihaho oburikuruga omu kukyebera amazima g'ekiteiso; kandi eki nikimanyisa ngu nibubaasa kworekwa nk'ekigyendererwa ky'amaani kwonka kitarikubaasa kuhakanisa ekiteiso” (Popper 1965: 38).

Enshonga ya Popper neekora kihango aha buhikire bwa sayansi, ahabw'okuba neeza butunu aha mazima

n'eb'enyanya, okucondooza kwe kuronda emihanda y'enyanya, kukaba kurugirira aha kwetegyereza kwe okwa **Zab 8:8**; James Simpson (1811-1870), omutandiiki w'ebyamagara g'abakazi, ekyamureteire kucondooza ekyarugiremu okujumburwa kwa chloroform kikaba nikyegamira aha kubyama kwa Adamu omu **Kut 2:21**; Louis Pasteur (1822-1895), okucondooza kwe kukashiisha ekiteekateeko ky'okuzaara kw'omutaano; Joseph Clerk Maxwell (1831-1879) okucondooza kwe okurikukwata aha nshonga z'amashanyarazi, obuhangwa bw'omuriro, hamwe n'ebintu ebindi, kukaba nikwegamira ekiragiro kya Ruhanga omu **Kut 1:26-28**; Edward Maunder (1851-1928), owatandikireho ekibiina kya British Astronomical Association, owahandiikire aha buhame bwa Baibuli n'obwengye omu by'obwengye; William Ramsay (1869-1936) okuhikiirira kwa baibuli omu by'obuhangwa, kandi akahandiika ebitabo bingi ebirikworeka obuhwezi bwa baibuli omu by'obuhangwa n'okutangaaza aha bitabo byendagano ensya; Douglas Dewar (1875-1957), omukugu omu by'ebinyonyi owahandiikire ebitabo bingi hamwe n'empapura aha musingye gwa sayansi ogw'obuhangwa; L. Merson Davies (1890-1960), omuhangu omu by'obuhangwa hamwe n'omuhangu omu by'obuhangwa, akahandiika ekitabo arikurwanirira amazima ga sayansi ga Baibuli. Taratairwe omu kitabo kya Morris, kwonka n'omwe “orikwetegyerezibwa nk'omuhangu orikukurayo omu by'empurizana za radio-halos” (Taylor 1984: 311), Robert Gentry, okucondooza kwe ahari radio-halos za polonium kukaba kwesigamiire aha kwikiriza kwe omukuhangwa kw'ensi ensya (reeba Gentry 1986: 1-3). Ninyeta abanyasayansi aba, ahabw'okuba okucondooza kwabo kukaba kurugirira aha bigambo bitari bimwe na bimwe ebiri omu Baibuli, kandi/nainga bakahandiika aha kukwatanisa kwa sayansi na Baibuli. Niboreka ngu enshonga ya baibuli, ey'obuhangwa, terikuhikaana na sayansi nainga okucondooza kwa sayansi, kwonka, omu mazima, neebaasa kuhwera nainga kureetaho okucondooza kwa sayansi.

nainga ebitahikire by'ekiteekateeko kya sayansi. Enshonga ya Popper neetaba omu nyegyesa ya Darwin ey'entunguka y'obuhangwa ahabwokuba omurimo gwa Darwin ogurikukira obwingi gukaba gurimu “okucondooza omu bitabo kuronda obuhame, kitari kuhakanisa bujurizi” (Løvtrup 1987: 405). Kwonka ekirikukira ahari ekyo, Darwin akaba atarikureeba enshonga omu muringo oguhikire, ogutaine kakwate, nainga n'omutima gw'okugyezaho kumanya amazima agarikukwata aha ntandikwa kurugirira aha kukyeberwa. Omu mwanya gw'ekyo, nk'oku Søren Løvtrup arikureeba, “kuruga omu bitabo bye hamwe n'okuhandiika kwe, nikireebeka ngu ekigyendererwa kya Darwin ekikuru kikaba kiri eky'okuhakanisa eby'obuhangwa” (Løvtrup 1987: 402). N'ahabw'ekyo, omu baruha ei yaahandiikiire purofeesa Asa Gray omu kwakataano kwa 1863, Darwin akagira ati, “N'obuntu, n'amazima, ninyenda munonga okuronda eby'obuhangwa; kwonka ekyo nikireebeka nk'ekitaine mugasho munonga, wagyeragyeranisa n'ekibuuzo ky'obuhangwa *nainga* okuhindura.” (Darwin, ed. 1887: 2:371). Robert Young akahendera yaagira ngu Darwin akaba aine kurinda enshonga ye aha rurengo rumwe rw'okwetegyereza, ahabw'okuba “akaba atarikubaasa kworeka enkora y'entunguka, kandi akaba atarikubaasa kuheereza eky'okureeberaho ky'emiringo ei yaakozire. Omurimo gw'okubanza gukaba nigugyenda mpora mpora kandi ebihandiiko ebirikukwata ahari byo bikaba bitarikwetegyerezibwa.” (Young 1985: 98). Omurimo gwa Darwin ogwabaire guri enyima y'ebyo byona, n'ahabw'ekyo, “gukaba guri ogw'okushoborora okuburwa obujurizi, obwo arikugarukamu kugamba ngu enshonga ye ekaba neekirizibwa munonga kukira enshonga y'obuhangwa ey'omutaano” (Young 1985: 98, *emph. in orig.*).⁷⁶

Nk'oku twahanuura ahaiguru, omu bintu ebikuru munonga, enkurakurana y'ebiramu etarikwetegyerezibwa terikubaasa kwemerera aha kujumirirwa kwa sayansi okutarikwetegyerezibwa: okushoboorora oku erikukora nikuhakanisa amazima kandi terikubaasa kumaraho oburemeezi bw'omutaano oburimu (Grassé 1977: 202) Abanyasayansi abaingi bariyo nibashoboorora ekintu ky'omugasho munonga, ekirikumanyisa ngu engyenderwaho ya Darwin, teshemereire kuba engyenderwaho ya sayansi. Nk'eky'okureeberaho, ahabw'okugira ngu engyenderwaho ya Darwin ey'entunguka n'ey'okugaruka kwombeka ebyafaayo, tikirikubaasa kurebebwa nainga kuhamibwa kurabira omu kukyebere. Nk'okushoborora oku ebika ebirihho hati byabaho, nikishushana n'ekiteiso ky'ebintu ebitarikushushana ebitarikubaasa kugarukwamu. N'ahabw'ekyo, enshonga egi terikubaasa kuhamibwa omu bya sayansi. (reeba Denton 1986: 75; Peters 1976: 3).

Omukugu omu by'obukooko omuri Canada William Robin Thompson, omu kutandika kwe omu kitabo kya Darwin's Origin ekya 1956, akagamba ahari Jean Louis Armand de Quatrefages, omuhangu omufaransa, arikuhakanisa engyenderwaho ya Darwin, arikugira ngu “de Quatrefages akagamba aha nshoboorora ya Darwin y'omuringo ugu embeba zaabaire nizibaasa kuhindikamu entanga, ahabw'okutunga empindahinduka nkye omu n'obuhangwa ahabw'obuhangwa bw'obuhangwa; reero yaagumizamu kworeka ngu n'ekyorobi kuhindura entanga ngu ehinduke enyonyi. Eky'okworeka nikibaasa kuhindurwa kitakugoyeire kuhikaana n'omushango gwona ogurikubaasa kubaho. Tikiine mugasho omu bya sayansi, ahabw'okuba tikirikubaasa kuhamibwa.” (Thompson 1960: 4; reeba na Birch na Erlich 1967: 352)

Enyetegyereza y'entunguka omu by'obuhangwa omu miringo yaayo yoonna (Enkora ya Darwinism, neo-Darwinism, nainga endiijo engyenderwaho) tikirikubaasa kuteebereza ebirikubaasa kubaho kandi tikirikubaasa kukyeberwa kandi tikirikubaasa kuhakanisibwa, n'obu kiraabe kitari kya sayansi, kureka n'ahabw'eshonga ezitari za sayansi, ez'obunyabwenje, n'okureeba ensi (Lewontin 1997: 31 [“eby'obutungi tibirikwikirizibwa, ahabw'okuba titurikubaasa kwikiriza ekigyere kya Ruhanga omu rwiigi”]). Buzima, nk'oku David Raup arikworeka, “tikirikwetegyerezibwa buriijo, n'amazima tikirikwetegyerezibwa buriijo, ngu abaijukuru baabaire nibakora kurungi kukira abo abaabaire batandikireho. . . . Kuturikwikiriza ngu okuronda eby'obuhangwa nikukora, nk'oku twine kukikora, ebyafaayo ebirikukwata aha bintu ebikye tibirikutugambira yaaba bikareetaho empinduka ebicweka 90 ahari igana ebi turikureeba, nainga ebicweka mwenda ahari igana. . . . Kwonka nabwo, nikibaasa kuba ngu entaaniso nyingi ezi turikureeba omu bibiina by'enyamaishwa ebikuru, n'entaaniso ezitarikukora kihango aha magara g'abantu. N'ahabw'ekyo nitugamba aha magara g'abo abaine omugisha hamwe n'ag'abo abaine amaani.” (Raup 1979: 23, 26; reeba na Koestler 1978: 171-72).

Stephen Jay Gould naikiriza ngu ekiteekateeko kya Darwin tikiri “kya'sayansi” kyonka, kureka “n'ekiteekateeko ky'amaani”, “n'ekiteekateeko ky'amaani”, “n'okureeba ensi yoonna”, “ebiteekateeko by'ebyafaayo”, nainga “okubuurririza aha byafaayo”; tikirikubaasa “kureebwa nainga kuragurirwa kurabira omu

⁷⁶ Darwin akashoborora gye enteekateeka ye y'obutaikirizana ahagati ya Ruhanga n'obuhangwa. Darwin akahandiikira Charles Lyell ebiro 20, Okwaikumi, 1859, naateekateeka munonga aha bi orikugamba aha kyetengo ky'okugumizamu n'okukoresa amaani g'obuhangwa. Tindikubasa kureeba ekyetengo ky'ekyo; kandi n'okwikiriza, ninteekateeka, nikiiija kureetera engyenderwaho y'okutoorana eby'obuhangwa kuba etarimu mugasho.” (Darwin, ed. 1887: 2:174) Okwongyera ahari ekyo, “Darwin akahakanisa ekiteekateeko ngu Ruhanga akata amagara g'omuntu omu mubiri gw'enyamaishwa omu muringo gw'eky'okutangaaza, kandi yaataho oburemeezi aha nshonga ye. “Tindikubaasa kuhayo kintu kyona ahabw'ekiteekateeko ky'okutooranwa kw'obuhangwa ku kiraabe nikyetenga okwongyerwa omu muringo gw'eky'okutangaaza aha rurengo rumwe rw'obuhangwa.”” (Keynes 2002: 256)

kukyebera” kandi “tikirikubaasa kukyeberwa kurabira omu kukyebera n'okugarukamu”, “kureka nikyeberwa kurabira omu kwetegyereza, ti okwetegyereza” kandi kikaba nikibaasa “kucwerwa orubanja kurabira omukusherura engyenderwaho erikuhikaana n'ey'omuringo ogurikwetongoire.” (Gould 1986: 22-24) Daniel Dennett omu muringo nigwo gumwe, nikyoreka ngu engyenderwaho y'obuhangwa terikugyezaho kworeka oku ebyafaayo byabaire biri, “kureka n'obushoboorozi bwonka bw'okworeka oku bibaire nibibaasa kuba biri”, kurugiirira aha ki turikumanya aha bintu nk'oku biri (Dennett 2014: 319). N'ahabw'ekyo, Karl Popper akahendera yaagira ngu engyenderwaho ya Darwin, omu muringo yaayo ey'okubanza n'ey'omurembe, “ti nyegyesa ya sayansi erikubaasa kukyeberwa, kureka n'enteekateeka y'okucondooza” (Popper 1976: 168; reeba naat 171). Pierre-Paul Grassé hamwe na Sir Fred Hoyle kyeta sayansi “y'ebishobobo” (Grassé 1977: 6; Hoyle na Wickramasinghe 1981: 131; reeba na Løvtrup 1987: 385 [okugamba ngu enyamaishwa ziine obushoboorozi n'okubaasa “kuhikaana” n'obuhangwa bwazo, “nikimanyisa okuhama ngu ziriho, nainga ekindi n'ekiteiso ky'obuhangwa”).

Embeera n'ey'akabi munonga kukira egyo. Purofeesa w'eby'obuhangwa aha university ya Yale, Keith Thomson nayoreka ngu “obuhame” obwa ira obw'okushanga baishenkuruitwe omu biijusyo, “tiburikubaasa kukyeberwa kurabira omu kurundaana ebijusyo ebitarikugyenda omu maisho, ahabw'okuba ekiteekateeko ky'entunguka n'eky'amaani munonga ekirikubaasa kureeba nk'ekihikire. N'amazima, hariho engyenderwaho y'omuringo ogurikworeka enkoragana y'entunguka, reero ekakorana n'enkora y'enkolagana erikubaasa kurugwamu okugamba ngu enkoragana egyo eshemereire kuba ehikire. Okukwatanisa kw'ebihandiiko n'okuvunuura nikwo kurugirira aha nshonga ya kabiri y'entunguka y'ebintu [i.e., ngu ebintu ebirikubaho biine enkoragana kurabira omu buzaarwa bwabyo].” (Thomson 1982: 529-30; reeba na Patterson 1999: 109 [“Ebihangirwe ebikuru nibibaasa kutugambira ebintu bingi, kwonka ekintu kimwe ekitarikubaasa kutugambira n'okumanya yaaba bakaba bari baishenkuru w'ekintu ekindi kyona.”])

Omu muringo ogundi, engyenderwaho y'entunguka y'ebintu ey'obuhangwa n'ey'oburingaaniza. i.e., enshonga y'ekicweka, ekintu ekirikwetegyerezibwa omu muringo gwakyo.⁷⁷ N'ahabw'ekyo, Robert Henry Peters, purofeesa w'eby'obuhangwa aha university ya McGill tukashanga “enshonga nyingi ezirikukwata aha buhangwa, otwariiremu okuronda eby'obuhangwa, okwetantara okuhayahayana, hamwe n'ebicweka by'okusikira, ebika by'ebintu ebitarikushushana hamwe n'obuhangwa bw'omwanya... tibaine emicwe y'okuteebereza n'okukoresa erikushoboorora engyenderwaho za sayansi. N'ahabw'ekyo, bishemereire kwetwa empurizana.” (Peters 1976: 11; reeba na Manser 1965: 18-34; Eden 1967: 5; Koestler 1978: 170-73; Brady 1979: 600-621) Ebigambo ebirikukwata ahaby'obuhangwa tibirikubaasa kuhindurwa, n'ahabw'ekyo, tibirikubaasa kuba ebya sayansi. N'ahabw'ekyo, “omushango gw'obuhangwa/obuhangwa, ku guraabe guri ogw'amazima, nigushiisha okuronda kw'obuhangwa nk'ekiteiso ky'oku empindahinduka y'obuhangwa erikubaho” (Hunt 2014: 4).

E. Okuhendera

N'obu eby'entunguka birikuba bitarikuhikaana n'enyikiriza, tikirihikaana n'ebyaafaayo, n'obukurisitaayo oburi omu Baibuli. Enshonga n'ez'emiringo ebiri kandi zitwiireho kuruga omu ntandikwa: (1) Enkora ya Darwin n'enshonga y'ensi yoona, ti nyegyesa y'entunguka y'ebiramu yonka. Michael Ruse (we nk'omwebembezi w'eby'entunguka) naikiriza ngu kuruga “omu ntandikwa [Enyikiriza ya Darwin] ekozire nk'ediini y'ensi, etarikushushana n'ediini y'Ekikristaayo, ei yaaruga omuri.” (Ruse 2016: abstract).⁷⁸ Omuhangu omuby'obuhangwa H. S. Lipson naikirizana kandi naayetegyereza, “Eky'entunguka kakahinduka omu muringo

⁷⁷ Nka, “okubaho kw'abarikukirayo amaani”: Nooha orikuhangaara? Orikukirayo amaani. Abarikukirayo amaani nibaaha? Abo abarikubaho Nainga, abantu abarikukirayo amaani omu bantu, nibo barikukirayo kurekaho abaana baingi. N'oha orikusigaho abaana baingi? Abo abaine amagara marungi.

⁷⁸ Ahamwe, Ruse akagira ati, “Ebintu bikaruga omu bintu ebindi, nibishongyerwa abarikubikora nk'ebirikukira aha bya sayansi, Eby'entunguka nibirangirirwa nk'ekiteekateeko, ediini y'eby'obuhangwa, erikuhikaana n'obukristaayo, erikworeka amakuru n'emitwarize. . . . Eki kikaba kihikire ahakubaho kw'ebintu omu ntandikwa, kandi nikyo kimwe n'eriizooba.” (Ruse 2011: n.p.) Omu kitabo kye eky'a *Darwinism as Religion*, Ruse naakora enshonga egi arikureeba enshonga nyingi otwariiremu Ruhanga, oburugo, abantu, enganda n'ebibiina, emicwe, eby'okuteerana, ekibi n'okushemererwa, kandi arikworeka oku, kurabira omu bitabo bya Darwin hamwe n'emiringo endiijo, “ediini neegamba aha nshonga ezi nk'okugamba ‘n'obwegyendesereza nk'omujwekyerwa w'ediini’” (Ruse 2017: ix). Okurugiirira aha nshonga ezitarikushushana, Allan Chapman nawe naamanya ebiteekateeko mukaaga “eby'ediini” n'ebymbeko ebirikworeka sayansi y'omurembe (Chapman 2013: 170-71). Chapman naagira ati, “Omu bwiire bukya, sayansi ey'omurembe, omu mwanya gw'okubinga ebibuuzo by'ediini n'ebymugasho omu kishushani, ebireesire omu mwanya gw'okureeberaho.” (Chapman 2013: 164). Okushushana ahagati y'obuhangwa n'ekibiina ky'ediini kukareebwa omuri 1873 T. S. Baynes (Baynes 1873: 502-7). Obundi eki tikishemereire kututangaaza, ahabw'okuba Momme von Sydow, omu kihandiiko ekirikushemeza, nayoreka ngu Darwin akateekateeka ngu ebintu bikaruga omu bindi, “aha nyegyesa z'eby'obuhangwa, ezaabaire nizireebeka nk'eziine emicwe mirungi hamwe n'enyikiriza y'ediini” (von Sydow 2005: 155).

gumwe ediini ya sayansi: haihi abanyasayansi boona bakikiriize kandi baingi beeteekateekire kuhindura ebiteekateeko byabo kugira ngu bigyende omu maisho n'ekyo” (Lipson 1981: 64). (2) Enkora ya Darwini y'okureeba ensi eyegamiire aha buhangwa n'eb'y'obuhangwa; tihariho mwanya gwa Ruhanga nainga eby'obuhangwa; omu mwanya gw'ekyo, enkora y'entunguka neegambwaho nk'etatebekanisiibwe, etatebekanisiibwe, etarikweteberezibwa, ey'akabenje, n'ey'empumi.

N'abaikiriza ngu ebintu bikabaho birikuruga omu bindi, nibaikiriza ngu ebintu ebirikubaho bikahangwa (Dawkins 2006: 79; reeba na at 116, 157-58), kandi 'nikireebeka baine ekigyendererwa ekihandiikirwe omuri bo boona' (Dawkins 1995: 97). Nibagira ngu okureebeka kwa dizayini egi, nikirugirira aha maani g'obuhangwa (Dawkins 2006: 79, 113-14, 116, 121, 157-58; Dawkins 1995: 98). Kwonka, nk'oku twareebire ahaiguru, okwehinduka kw'obuhangwa nikuhikaana n'obuhame oburikworeka ngu hariho amagara g'emiringo etari emwe n'emwe.

Ku ogire ngu entunguka y'obuhangwa, etarikwebemberwa, etatebekanisiibwe, terikubaasa kushoboorora entunguka y'ebicweka by'omubiri, emiringo, emirimo, n'ebintu ebirikubaho, ekirikubaasika n'okugira ngu ebicweka by'omubiri, emiringo, emirimo, n'ebintu ebirikubaho ebi turikureeba hati kandi omu mazima, kikatebekanisiibwa, kikateebwaho, kandi kikareetwaho omuntu w'obwengye, ow'obwengye bwingi n'amaani.⁷⁹ Omu kicweka kihango, purofeesa wa Sweden omu by'amakuru Steinar Thorvaldsen hamwe na purofeesa w'eb'y'okubara Ola Höjer bakashoboorora aha makuru kuruga omu nkora ya DNA, puroteni hamwe n'emihanda y'obutumwa hamwe n'emikutu. Nibarugamu bati, “Okutereza kurungi n'omuringo ogurikwetegyerezibwa omu biine amagara. N'amazima, okuhindura kurungi n'okw'amaani munonga omu biine amagara kukira ebitarimu magara. Nikibaasa kumanywa kurabira omu kukoresa engyenderwaho ya sayansi... Twine obujurizi oburikumara kworeka ngu okukora kurungi n'okukora kurungi n'okuyetengyesa okureebwa munonga omu bantu ba sayansi nk'ekintu ky'okukoresa omu kucondooza n'okwetegyereza eby'obuhangwa.” (Thorvaldsen na Hössjer 2020: 7; reeba na Axe 2016: *passim*; Meyer 2021b: 1-15) Omu bwiire bukye, enteekateeka n'obuhangwa n'ekiteekateeko kya sayansi kuruga omu biine akakwate n'obuhangwa (reeba Denton 1986: 341 [“Enshonga y'okukora dizayini n'ey'oburingaaniza kurugirira aha kukoresa engyenderwaho y'okushushanisa. Enshonga y'okukora dizayini n'ey'oburingaaniza kurugirira aha kukoresa engyenderwaho y'okushushanisa.”]).

Behe naagira ngu “okuhendera kwa dizayini y'obwengye nikuruga omu bihandiiko. . . . Nikiruga omu murimo gw'amaani ogukozirwe aba biochemistry omu myaka makumi ana ehwaire, hamwe n'okuteekateeka aha muringo ogu turikuhikamu ebirikukwata aha nkora yaabo burizooba.” (Behe 1996: 193) Enkora y'okuhika aha kuhendera nk'okwo nikyo ekirikumanywa nka “okubuzaho abantu”, “ekirikumanywa nk'omuringo gw'okuteekateeka ogurikutandika n'okwetegyereza kandi ogurikwetenga okusherura enshonga enyanguhi kandi erikubaasa kushoboororera okwetegyereza [i.e., enshonga n'enshonga ezirikusingayo oburungi]” ekirikwetwa “enshonga erikureetaho sayansi” (Thorvaldsen na Hössjer 2020: 3; reeba na Meyer 2013: 346-49).

Okutandikaho kw'omuhangi omunyabwengye, nikyo kyonka ekirikushoboorora kurungi entandikwa n'obuhangwa bw'amagara, n'oburemeezi bwago, ahabw'okuba omuhangi n'omuhangi wenka niwe aine obushoborozi oburikwetengwa, obu empindahinduka n'okutoorana eby'obuhangwa bitarikwetenga; omuhangi w'obwengye wenka niwe aine obushoborozi bw'okutebekanisa enshonga n'amakuru n'ekigyendererwa omu biteekateeko bye. Omuhangi nk'ogwe, buriijo naayetwa Ruhanga.⁸⁰ N'ahabw'ekyo, okweyongyera kw'emiringo

⁷⁹ Ebihandiiko ebirikworeka ngu ebintu ebimwe “nikireebeka nk'ebikozirwe” nibyoreka ngu abantu nibamanya ngu hariho entaaniso ahagati y'okureebeka n'amazima (okukora okwabuzima) kandi nibyoreka ngu hariho omuringo gw'okumanya ekindi omu mbeera yoona. Enshonga egyo yonka eshemereire kumanyisa ngu enteekateeka y'obwengye/ebihandiiko ebirikukwata aha kuhangwa kw'ebihangirwe tibishemereire kugaanibwa nk'ekintu ky'omugasho; ekirikworeka ngu enteekateeka y'obwengye/ebihandiiko ebirikukwata aha kuhangwa kw'ebihangirwe n'ebihangirwe ebirikworeka

⁸⁰ Hariho enshonga ina enkuru ezirikukwata aha kukwatanisa kwa Ruhanga n'entebeekanisa y'ebihangirwe: (1) “omuhangi w'obwengye” abarikushagika, nka puriida Phillip Johnson, Michael Behe omu by'obuhangwa, hamwe n'omuhangu omu sayansi Stephen Meyer, tibarikutandika na Baibuli kandi tibarikugamba nainga kumanya omuhangi w'obwengye. Nibaikiriza ngu ensi eine obuhumbi bw'emyaka kandi n'oburugo bw'ebintu byona ebirikubaho; nibareeba okubaho kw'omuhangi, n'ahabw'ekyo n'omuhangi, nk'eky'omugasho kuruga omu mazima ga sayansi, ahabw'okugira ngu tikirikubaasika kwetegyereza okuhangwa kw'amagara, ebintundu ebisya, emirimo hamwe n'ebintu ebitari bimwe na bimwe. Ebirikukwata aha muringo ogurikwetegyerezibwa ogureteire ebicweka ebyo, emiringo, emirimo hamwe n'ebintu ebirikubaho, tibirikwetegyerezibwa. Omu kitabo kye ekya 2021 ekya *The Return of the God Hypothesis*, Meyer akeeta Ruhanga(2) “Enkora y'okuhinduka kw'eb'y'obutegeyeki” abarikushagika, nk'omuhangu Francis Collins, nibaikiriza ngu Baibuli n'oburugo bw'amakuru burikwesigwa agarikukwata ahari Ruhanga n'eb'y'omwoyo kwonka tiburugo bw'amakuru agarikukwata ahari sayansi nk'okuhangwa kw'ensi n'ebintu ebirikubaho. Nibaikiriza enzikiriza ya sayansi erikukwata aha myaka y'ensi, enzarwa y'ebintu byona ebirikubaho, hamwe n'enkora ya Darwini ey'entunguka. Nibikiriza ngu Ruhanga akakoresa enkora y'entunguka y'ebintu kuhangwa ebintu ebirikubaho, otwariiremu n'abantu; omu muringo gumwe, Ruhanga akareeberera enkora y'entunguka y'ebintu, obwo arikukora enteekateeka y'okubaho n'obushoborozi bw'okutoorana empindahinduka “ezihikire” okureetaho okubaho nk'oku kiri hati. (3) “Enkora y'obuhangwa y'ensi enkuru” abarikushagika,

y'enyamaishwa ensya eyabaireho omu bwire bwa “Cambrian explosion” kikaba kiri eky'omutaano kandi kitarikwetegyerezibwa. Bakahika aha mwanya barikwetengwa n'obumanyiso bwabo obw'omutaano. Tihariho enkora etatebkanisiibwe, etarikwetegyerezibwa, etarikwetegyerezibwa, ekyorekirwe, nari ekimanyirwe, erikubaasa kureetaho enkora y'obuhangwa etebkanisiibwe gye nk'egyo. Enkora y'ekigyendererwa niyo erikureetaho ebintu ebindi ebi turikushanga ebirikworeka kimwe aha bintu ebikuru. ie., obutumwa oburikworekwa hamwe n'enkora y'enyamaishwa eza Cambrian (kandi, ahabw'enshonga egyo, emiringo endiijo yona y'amagara). N'ahabw'ekyo, nitubaasa kuhendera ngu okukora n'okutonda enyamaishwa za Cambrian n'ekigyendererwa kuruga ahari omuhangi w'amaani n'obwengye, nikyo kigyendererwa ekirikukirayo oburungi kandi ekirikushoboorora gye okuremwa kwazo n'okubaho kwazo (reeba Meyer 2013: 381). N'obu omukugu omu by'obuhangwa Francisco Ayala araabe naikiriza ngu ebintu bikabaho kurugirira aha buhangwa, naikiriza, “Amaani g'okugamba ngu ebintu bikahangwa kurikworeka ngu hariho Omuhangi. Buri hamwe ahu harikuba hariho omurimo nainga enteekateeka, nitusherura owaagihandiikire. Ekiso nikikozirwe kushara kandi eshaaha ekozirwe kugamba obwire; enkora yaabo ekozirwe abarikukora ebiso hamwe n'abarikukora eshaaha. Ebyombeko, ebicweka hamwe n'emitwarize y'ebintu ebiine amagara, bikatebkanisiibwa kukora emirimo emwe. N'ahabw'ekyo, enkora y'ebintu ebirikubaho hamwe n'emitwarize yaabyo, nibyoreka ngu hariho owabiteekateekire.” (Ayala 1977: 496, emph. omu ntandikwa..)

Kurugirira aha nkwatanisa y'obuhangwa ahagati y'obukristaayo na sayansi, tikiri ky'oburingaaniza kureeba, nk'oku Thomas Henry Huxley yaakozire, eby'ediini okutwarira hamwe n'obukristaayo okukira munonga, “nk'abazigu ba sayansi ab'obuhangwa kandi abatarikugarukana” (Huxley 1860: 15:106). Enshonga nkuru kandi ez'omugasho, otwariiremu n'eshonga nkuru y'oburungi nainga obutari burungi bwa sayansi n'eb'obuhangwa n'eb'obutungi, nibihanuurwaho erizooba abakurisitaayo n'abatari bakurisitaayo, abarikwikiriza ebirikukwata ahari Darwin n'abatarikwikiriza ebirikukwata ahari Darwin (reeba, omu., Buell na Hearn, eds. 1997; Manson, ed. 2003; Dennett kandi na Plantinga 2011; Rasmussen na Leon 2019). Naheereza eby'okureeberaho bingi, kuruga omu beegyesa b'entunguka, tibirikworeka ngu ebintu ebirikukwata aha magara bikaba bitarikwetegyerezibwa ekiteekateeko kya Darwin hamwe n'oku okuteekateeka kurugirira aha kiteekateeko kya Darwin kurugiremu n'aba sayansi abakugu omu by'obuhangwa okuhendera ebitarikushushana n'eb'abaireho (Behe 2007: 188-91).⁸¹

Ku ogire ngu ab'eb'obuhangwa abarikukirayo nibareeba omu muringo oguhikire obuhwezi obu ab'eb'obuhangwa n'aba sayansi barikugumizamu nibakora omu kutungura obwengye, okwetegyereza hamwe na sayansi, batarikuhakanisa enteekateeka y'okubaho kwa Ruhanga, n'okwiguraho ebihandiiko bya sayansi

nk'omuhangu omu by'omu mwanya, Hugh Ross, nibaikiriza ngu Baibuli hamwe na sayansi n'oburugo oburikwesigwa bw'amakuru agarikukwata aha kuhanangwa kw'ensi hamwe n'ensi, kandi ngu ku barikwetegyereza kurungi, sayansi na Baibuli nizikwatanisa. Nibaikiriza ngu ensi eine obuhumbi bw'emyaka kandi nibagira ngu n'obu haraabe hariho okuhinduka, abantu hamwe n'ebintu ebindi ebirikubaho bikakorwa Ruhanga. (4) “Enkora y'okutandikaho ensi ensya” abarikushagika, nk'omuhangu w'ebiramu Duane Gish hamwe n'omuhangu Robert Gentry, nibatandika na Baibuli kandi bagumizamu nibagira ngu Baibuli neeyoreka ngu ensi n'obwengye tibirikumara obuhumbi bw'emyaka, kureka biine emyaka 10,000 nainga etakahikireho. Nibateekateeka ngu Ruhanga akahanga ebintu ebitarikushushana kandi baikiriza ngu ebintu bikaruga omu bindi entaaniso omu ebika ebitarikushushana; n'obu kiraabe kiri kityo, nibanga enkora ya “macroevolution”, ekirikumanyisa ngu ekika kimwe ky'ebihangirwe nikibaasa kuhinduka kika ekindi. Ebiteekateeko ebitarikushushana nibigambwaho kandi bishobororwa omu bihandiiko by'aha mikutu bya Ted Davis, “Science and the Bible” (2019).

Hariho endiijo emyanya ebiri erikukorwa abeegi ba Baibuli abamwe aha bikwatiraine n'ebihandiiko by'obuhangwa omu kitabo ky'Okutandika. (i.e., eby'obuhangwa tibirikwikirizibwa) kwonka ekitabo kya Okutandika hamwe n'ebindi bitabo bya Baibuli tibirikworeka obwire n'omuringo ogu Ruhanga yaakoreise omu kuhanangwa ebintu. Ekiteekateeko ky'obuhangwa nikigira ngu ebyahandikirwe omu **Kut 1:1-2:3** nibiteekateekwaho eby'ediini hamwe n'eb'abandiikirwe, hatariho okushwijuma oburugo bwabyo (Irons na Kline 2001: 217-53). Ekiteekateeko kya “cosmic temple” nikigira ngu ekitabo kya **Okutandika 1** tikirikushoboorora entandikwa y'ensi, kureka nikyoreka entandikwa n'ekigyendererwa ky'ensi, nk'oku Ruhanga yaagiteekateekire n'ey'abantu abakozirwe omu kishushani kye, nk'eihekye. (Walton 2009: 33-167). Ebiteekateeko byombi nibihikaana n'ekiteekateeko kya “ensi enkuru” nainga “ensi ensya” hamwe n'ekiteekateeko ky'obuhangwa nainga eky'obuhangwa. Nk'oku Walton arikugamba ebirikukwata aha nteekateeka ya cosmic temple, “saayansi terikubaasa kuheereza enteekateeka etari ya baibuli aha ntandikwa y'ebintu, ahabw'okuba tihariho nteekateeka ya baibuli aha ntandikwa y'ebintu, oihireho ekiteekateeko kyona ekyabaireho, ku kyabaireho, n'oku kyabaireho, Ruhanga akakikora” (Walton 2009: 112). Nikyo kimwe nikibaasa kugambwa aha bikwatiraine n'ekiteekateeko ky'obuhangwa (okwihaho eky'okutandikaho abantu). See Hagopian, ed. 2001 na Walton 2009 ahabw'okukwatanisa ahagati y'ebiteekateeko by'obuhangwa hamwe n'ebiteekateeko ebirikworeka ngu Baibuli neegamba aha ntandikwa y'ensi hamwe n'abantu abarikugituramu.

⁸¹ Behe akongyera yaayoreka ngu ebitabo ebirikushomesibwa omu biochemistry tibirikworeka ngu ebintu bikaruga omu bindi i.e., enkurakurana terikwetengwa omu biochemistry nk'oku erikwegyesibwa, ekakyeberwa, kandi eyegyesibwa (Behe 1996: 180-83).

ebirikwetegyerezibwa abanyasayansi, ekigyendererwa kya sayansi nikiza kutunguuka, okuronda amazima ahu garikubaasa kuba gari. Ekirikutangaza, okwiguraho ebitabo bya sayansi ebirikwetengwa munonga, n'ebitabo bya sayansi ebirikwetengwa munonga, nikiza kuhikaana n'ebi Darwin yaagambire omu kutandika kw'ekitabo kye kya mukaaga ekya *Origin*, “Ninyetegyereza gye ngu tihariho enshonga emwe erikugambwaho omu kitabo eki etarikubaasa kugambwaho, ekirikureetaho enshonga ezitarikushushana n'ezo ezihikireho. Ebyarugire omu bigyezo nibibaasa kuhikwaho kurabira omu kugamba amazima n'enshonga aha rubaju rwa buri kibuzo.” (Darwin 1872: 2)

XI. Okwikiriza omu eby'obuhangwa Tikuriubaasa kushoboorora Okubaho nk'Oku Kuri

A. Okwikiriza omu eby'obuhangwa tibirikubaasa kushoboorora ebirikukwata aha okumanya n'ebiteekateeko

Ahabw'okugira ngu enshonga ya metaphysical naturalism neshagika engyenderwaho y'entunguka y'ebintu ey'obuhangwa, nikipururira ngu “amaani agatarikwetegyerezibwa, agataine kigyendererwa gashemereire kuba gaine obushoboorozi bw'okukora omurimo gwona ogw'obuhangwa, ahabw'okuba hakaba hatariho ekindi kintu kyona. Ekigyendererwa n'obwengye tibirikubaasa kubaho kuhisya obu byabaho kurabira omu nkora etarikwetegyerezibwa kandi etarimu kigyendererwa.” (Provine and Johnson 1994: 6) Okutashushana kw'abantu, okukira munonga okwetegyereza kw'abantu, ebiteekateeko, hamwe n'obushoboorozi bw'okuteekateeka, bikiri ekizibu ky'amaani aha ntandikwa y'eby'obuhangwa. Omuhangu orikumanywa munonga omu by'entunguka, Theodosius Dobzhansky, akaikiriza ati, “okwetegyereza kw'abantu nikitandukana munonga n'ebindi bintu ebirikubaasa kuba biriho omu nyamaishwa ezitari bantu. Omuhendo gw'entaaniso nigureetera entaaniso y'omuringo, kutari ya diguri.” (Dobzhansky 1977: 453) Omunyabwenje kandi omuhangu omu by'entunguka Daniel Kennett naagira ngu, “Akacweka kakye, akatari ka buntu, akarikureebeka, akarikureebeka nk'ekitongore ky'obuhangwa, nikyo kitongore ky'amaani, n'omugasho, n'okumanya, omu nsi yoono” (Dennett 2014: 203) Kwonka, engyenderwaho y'entunguka terikugyezaho kworeka oku okwetegyereza nainga ebiteekateeko birikubaasa kuruga omu bintu ebitarikwetegyereza, kwonka buri kimwe eki turikumanya ahari physics na chemistry nikyoreka ngu okwetegyereza n'ebiteekateeko tibirikubaasa kuruga omu bintu ebitarikwetegyereza. Omuhangu kandi omufirosofo Michael Polanyi naamanya eki, “Hydrochloric acidi terikubaasa kushoza platinum omu nshobi. . . . Nitugamba ebiteekateeko ebi Shakespeare yaabaire aine obu yaabaire naahandiika emizaano ye, kutari ebiteekateeko ebirikukwata ahari asidi ya haidrokloric asidi erikushoza zinki, ahabw'okuba abantu nibateekateeka, kwonka asidi tibarikuteekateeka. N'ahabw'ekyo, nikyoreka butunu ngu okubaho kw'omuntu nikubaasa kushoboororwa engyenderwaho ezindi okwihaho ezo ezirikumanywa hati nka physics na chemistry. . . . N'obu turaabe tutaine kiteekateeko ky'oku omuntu arikubaasa kuhinduka omuntu orikwetegyereza kandi aine obujunanzibwa, nikiba kitari ky'omugasho kugamba ngu twine enshoboorora y'obuhangwa bw'omuntu.” (Polanyi 1964: 389-90)⁸²

Okwongyera ahari ekyo, nk'oku twaheza kugamba, okuhanya ngu eby'obuhangwa bikareetaho ebiteekateeko n'ebiteekateeko ebi turikumanya ngu nibibaasa *kwesigwa*, n'okwehakana. Eky'okugarukamu kyonka eki Stephen Hawking arikubaasa kuheereza n'okugira ngu, kurugirira ahakiteekateeko kya Darwin eky'okutoorana eby'obuhangwa, “nitubaasa kuteekateeka” ngu obushoboorozi bwaitu obw'okuteekateeka nibubaasa kuba buhikire (Hawking 1988: 13). Enshonga egyo terikushoboorora kandi terikubaasa kumaraho oburemezi, ahabw'okuba engyenderwaho ya Darwin terikutureetera kuteekateeka nk'okwo, ahabw'eshonga ezirikukurataho. Eky'okubanza, ijuka omwanya ogutarikubaasa kuzibirwa ahagati y'ensi y'ebirikugyenda omu maisho n'ensi y'ebiteekateeko n'ebiteekateeko ebi Einstein yaagambireho (Einstein 1944: 286-87). Ekituga ekyo ekitarikubaasa kuzibirwa nikimanyisa ngu asidi ya haidrokloric neebaasa kusheesha zinki kumara obukaikuru bw'emyaka, kwonka terikubaasa kutunguura obushoboorozi bw'okuteekateeka aha bi erikukora (ensi y'ebiteekateeko hamwe n'ebiteiso). Ekya kabiri, “Okuronda kwa Darwin nikureeta emigisha y'obusinguzi omu kurekaho abaana, hamwe n'ekiteekateeko ngu amaani g'omutwe agatarikureebwa nigareetera omuntu waabo kurekaho abaana barungi kukira eby'obuhangwa ebirikuheebwa obushoboorozi bukye, tikirikwerekwa n'obuhangu nainga n'obuhame” (Johnson 1995: 62). Ekya kashatu, ahabw'okugira ngu okuronda eby'obuhangwa nigwo musingye ogurikworeka engyenderwaho y'ebiragiro by'obuhangwa, ebiteekateeko byona nibibaasa

⁸² Enshonga ya Polanyi ekagarukwamu munonga omunyabwenje orikwetwa Thomas Nagel omu kitabo kye ekya *Mind & Cosmos: Why the Materialist Neo-Darwinian Conception of Nature is Almost Certainly False* (Oxford: Oxford University Press, 2012). Nagel naashoboorora omu bwijwire oburemezi bw'okushoboorora eby'obuhangwa, okwetegyereza (ebiteekateeko, enshonga, n'okushwijuma), hamwe n'omugasho (ebirungi n'ebibi, ebihikire n'ebitahikire). Ekitabo kya Angus Menuge, Brian Krouse, na Robert Marks ekya *Minding the Brain* (Seattle: Discovery Institute, 2023), nikyoreka obuhame kuruga omu mishomo mingi, otwariiremu obwengye, eby'obwonko, eby'obuhangwa, eby'emibazi, ebya kompyuta, n'ebiy'okubara, ngu ebiteekateeko n'ebiy'obuhangwa (ebiy'omubiri, eby'obuhangwa) tibirikubaasa kushoboorora, omu bintu ebindi, ebiteekateeko, okukwatanisa kw'ebiteekate.

kurugirira aha “bintu ebirikugyenda omu maisho omu bwongo bwangye... nitegyekwa ebiragiyo bya kemisiture, kutari ebyo ebirikwetegyezibwa” (Haldane 1932: 162). Ekyo tikirikumanyisa “ebiteekateeko” nainga “okumanya” kwonka.

Ekyo kana, okuronda kw'obuhangwa tikurikureeta oburingaaniza omu kuteekateeka kandi tikurikubaasa kureetaho okwetegyeza, okwetegyeza, hamwe n'amazima, ahabw'okuba okuronda kw'obuhangwa nikubaasa kwihaho emitwarize y'akabi kandi kwongyera ahari egyo erikwongyera aha “mikisa y'omuntu ey'okubaho”, kwonka ti ekyo nikibaasa kumanywa nk'ekihikire (Lewis 2001: 28-29; reeba na Taylor 1974: 118) Nk'oku twareebire kare, obushoboorozi bw'okwiruka enyamaishwa, okutungwa eby'okurya, n'okusherura ab'okushwerana nabwo, nibwetaga engyenderwaho y'okumanya erikukwatanisa n'ebinywa by'omubiri kandi erikukwatanisa n'ebintu ebimwe ebyetorwaire, kwonka obushoboorozi obu tiburikwetenga “enyikiriza ezihikire,” kandi ez'ahamuheru tizirikurugirira ahari ez'okubanza (reeba n.62, supra, hamwe n'ebihandiiko ebirikwetengwa; reeba na Wright 1994: 265; Trivers 1989: xx; Churchland 1987: 548-49; Lack 1957: 104; Rashdall 1924: 2:209) N'ahabw'ekyo, engyenderwaho ya obuhangwa erikworeka ebirikukwata ahari biteekateeko n'ebiteekateeko “n'ekimanyirwe nka obushema,” i.e., ekiteiso ekirikushoboorora amazima eki kirikuremwa kuhikiiriza. N'ahabw'ekyo, nikyehakana. Nancy Pearcey naashoboorora ngu eky'okureeberaho ky'obushema oburikukwata aha muntu wenka, n'ekiteekateeko ekirikugira ngu “ebiteekateeko by'abantu bikaruga omu bintu eby'obuhangwa. Ekirikumanyisa n'okugira ngu ebiteekateeko ebiri omu biteekateeko byaitu bikatooranwa ahabw'omugasho gwabyo, kutari ahabw'omugasho gwabyo. Kwonka shi ku twakoresa engyenderwaho egyo ahariyo? nabwo, nayo, ekatooranwa okubaho, kutari mazima ekirikworeka okwetwara kwayo nk'amazima. Enkora y'okumanya ebirikukwata aha nkura y'ebihangirwe neekora okwetuga.” (Pearcey 2015: n.p.)

Eky'ahamuheru, Hawking's assertion about natural selection kutuha obushoboorozi bw'okuteekateeka, n'enshonga y'omutaano kandi neetaho ekibuuzo ekirikukwata aha nshonga. Charles Darwin wenyini akashoboorora okubanganisa kwe ati, “Emitwe y'abantu, nk'oku ndikukwikiriza munonga, ekakorwa kuruga aha miteekateekyere y'ahansi nk'ey'enyamaishwa ez'ahansi, neebaasa kwesiga obu erikuza omu bigyezo by'amaani nk'ebyo?” (Barlow, ed. 1958: 93) Abanyabwengye baingi abakurisitayo n'abatari bakurisitayo boorekire ngu okubanganisa kwa Darwin n'okwabuzima, n'ahabw'ekyo n'okw'akabi munonga ahaby'obuhangwa.⁸³

Hariho enshonga endiijo aha nshonga egi erikuhikaana n'ekiteekateeko ngu ebiteekateeko by'abantu bikaruga omu buhangwa. Ekyo n'ekyamazima ngu abantu b'eb'obuhangwa byona n'obwegyese bwona, baine obushoboorozi bw'ebiteekateeko oburikukira obw'okubaisaho. Abantu baine obushoboorozi bw'okweshongora, okuteera ebishushani, n'okubara, n'obushoboorozi bw'okuteekateeka, n'obu buri muntu arikuba ataine obushoboorozi nk'obwa Einstein, Newton, Michelangelo, nainga Mozart, obushoboorozi obwo buri omu bwongo bw'abantu okutwarira hamwe (reeba Denton 2016: 196). Abantu kuruga omu buhangwa hamwe n'orurimi rumwe ku barikuzi omu burugo obundi, nibabaasa kwegu kugamba orurimi orusya, beega kandi bakakora kurungi munonga omu myoga n'emitwarize y'obuhangwa obutsya. Eki nikyoreka ngu obushoboorozi obu obw'obuhangwa butwire buriho omu bantu, oihireho enganda ezitarikushushana, eby'obuhangwa hamwe n'endimi ezitarikushushana kumara enkumi n'enkumi n'enkumi z'emyaka..

Alfred Russel Wallace, owatandikireho na Darwin engyenderwaho y'entunguka kurabira omu kutooranwa eby'obuhangwa, eki akakimanya omubwire bwa Darwin. Akareeba, “obwongo bukya munonga kukira obwa gorila, kurugiirira aha bujurizi oburiho hati”, bukaba nibumara ebyetengo by'omutwe gw'abantu aba ira (Wallace 1870: 343). Wallace akongyeraho ati, “Obwonko bw'amaani obu aine tiburikubaasa kuba bwakozirwe ekiragiyo ky'entunguka, ekirikumanyisa ngu niburugwamu enteekateeka erikuhikaana n'ebyetengo bya buri kika ky'obuhangwa, ekitarikukira ebyetengo ebyo.” (Wallace 1870: 343). Obwingi bw'obwonko bw'omuntu, hamwe n'obushoboorozi bwabwo, tiburikukira ebyo ebirikubaasa kubaho ahabw'okuhinduka kw'obuhangwa. Wallace akeetegyeza ngu n'abantu abarikuruga omu myanya y'ebyaro, abataratunguukire, n'abatarikukoresa tekinorogye, baine “obwongo oburikubaasa, ku barikuba batunguukire, okukora omurimo gw'omuringo n'omuringo ogurikusinga ebyo ebi arikwenda ngu gukozi . . . kandi ahabw'okugira ngu emicwe n'ebiteekateeko byaitu obumwe n'obumwe nibibaho, nitubaasa kuhendera ngu buriijo nibibaho” (Wallace 1870: 340-41).⁸⁴ Susumu Ohno, omuhangu omu by'obuhangwa hamwe n'omuhangu omu by'obuhangwa, owaabaire ari omucondoozi w'amaani omu by'obuhangwa, akaikirizana ati, “Omuhendo gw'abantu abaabaire nibatuura omu mpuku gukaba gurimu oburugo bw'obuhangwa oburikubaasisa omuntu w'obunaku obu kukora ebyeshongoro by'omutaano. . . . Nikireebeka nk'omuntu w'okubanza akaheebwa obushoboorozi bw'obwengye obwabaire nibukira munonga obwabaire nibwetaagwa kukora n'obuhangwa bw'obwire bwe.” (Ohno 1970: 144)

⁸³ Reeba Taylor 1974: 118-19; Churchland 1987: 548-49; Nagel 1989; Plantinga 1993b: 219-37; Plantinga 2000: 227-40; Plantinga 2002: 1-12; Stroud 2004: 28; Plantinga 2011: 312-50.

⁸⁴ N'ahabw'ekyo, Wallace akahendera yaagira ngu okuronda kw'obuhangwa tikurikumara kureetaho okuhinduka kw'omuntu, okukira munonga aha bikwatireine n'obushoboorozi bw'abantu obw'ahaiguru (Wallace 1870: 343).

Aha bikwatiraine n'eki, Denton naabuuza ekibuuzo ky'omugasho, “Okukunda kwaitu ‘n'obushoboorozi bwaitu bw'okuteekateeka omu muringo ogutahikire, orurimi, okubara, n'okweshongora, n'ahabw'enki eby'emikono bibaire biri eby'omugasho omu myanya egyo etarikusaasira, *enkumi n'enkumi z'emyaka etakahikire?* Obushoboorozi bw'obwengye nk'obwo nibureebeka nk'obw'amaani omu muringo ogutarikwetegyerezibwa, oburikubaasa kuba obw'omugasho ahari abo abarikuronda n'okushooroza eby'obuhangwa, n'ahabw'ekyo oburikubaasa kushoboororwa omu muringo ogurikwetegyerezibwa.” (Denton 2016: 196, emph omu ntandikwa.) Omu bwiire bukya, obushoboorozi bw'omutwe gw'omuntu obw'ahaiguru tiburikubaasa kushoboororwa kurugirira aha by'obuhangwa kandi nibuhikaana n'enteekateeka y'obuhangwa “a *reductio ad absurdum* okuhakanisa kwa Enyetegeyereza ya Darwin” (Hoyle na Wickramasinghe 1981: 103).

Plantinga naagira ngu “hariho obutaikirizana ahagati y'ediini n'eb'obuhangwa hamwe n'obutaikirizana ahagati y'eb'obuhangwa n'eb'obuhangwa” (Plantinga 2011: 265). Tureebire entongane ahagati y'obuhangwa n'eb'ya sayansi ahabw'okugira ngu obuhangwa tiburikubaasa kwetegyereza. Okukwatanisa kw'amaani ahagati y'abakuristaayo hamwe na sayansi, nikuruga ahakuhangwa kwa Ruhanga n'obutegeyeke bwe omu nsi, ebintu omu nsi egi tibirikugyenda omu maisho, kureka nibyoreka obwesigwa, okuteebereza, hamwe n'ebiragiro by'obuhangwa.⁸⁵ Okukwatanisa okw'amaani nikuruga ahari Ruhanga ku yaahangire abantu omu kishushani kye kugira ngu tugire okumanya okuhikire. N'omufirosofo otarikwikiririza omuri Ruhanga, Thomas Nagel, naahendera ati, “Eby'obuhangwa ebirikugyenda omu maisho, nibyoreka oburemeezi bw'obushoboorozi bwaitu oburikuturemesa kwesiga, kandi omu kukora ekyo, nibyetomboita,” kwonka “Okwetegyereza okurikukwata ahari Ruhanga . . . nikibaasa kureka obwesigye bwaitu obwa butoosha omu byetegeyereza byaitu” (Nagel 2012: 27, 26). Okuhangwa omu kishushani kya Ruhanga nikimanyisa ngu emyoga y'abantu ey'okweshongora n'okweshongora hamwe n'okubaasa kwetegyereza n'okukoresa okubara okw'amaani n'oburemeezi, nibirenga ahahirikwetengwa okubaasa kubaho n'okuzaara. Okuhangwa omu kishushani kya Ruhanga, nikiha abantu obushoboorozi bw'okuteekateeka, okuteekateeka, okwega kuruga omu by'okureeberaho, n'okwetegyereza ebya butoosha ebitarikwetegyerezibwa, ekirikubaasisa sayansi kukorwa omu mwanya gw'okubanza. Okwikiriza kw'abakuristaayo nikutuha enshonga y'okuteekateeka ngu obushoboorozi bwaitu bw'okumanya nibwija kuhikaana n'ensi. Eby'obuhangwa tiburikutureetera kuteekateeka ngu nibiija kukwatanisa, n'ahabw'ekyo, bishemereire kwangwa.

B. Okwikiriza omu eby'obuhangwa tiburikubaasa kuhoboroora emicwe n'obugabe bw'abantu

Benjamin Wiker agambire ngu, “ahabw'okuba eby'obuhangwa n'eb'obuhangwa by'abantu, tihaine omuringo gwona gw'okwetantara enkoragana ya sayansi n'emitwarize; mazima, buri kiteekateeko ekitarikushushana eky'ensi”, “buri kiteekateeko ekirikukwata aha buhangwa, nikitwariramu enteekateeka y'emitwarize” (Wiker 2002: 22). Omu by'obuhangwa nainga eby'obutungi, tikirikubaasika kumanya ngu ekintu kyona nikirungi nainga kibi.⁸⁶ Enshonga n'okugira ngu, kurugirira ahaby'obuhangwa, oburemeezi, amaani, hamwe n'ebintu ebindi ebiriho. N'ahabw'ekyo, “eb'obuhangwa n'omuringo gw'obufirosofo ogurikworeka ngu ebintu nibyo bikuru omu buhangwa, kandi ebintu byona, otwariiremu ebiteekateeko n'okumanya, nibiruga omu kukoragana kw'ebintu” (“Okukunda eby'obutungi” 2022: okwanjura; reeba na Menuge 2023: 26). Omu muringo ogundi, tihariho “emicwe n'emitwarize” mirungi. Eby'obuhangwa nibyo byonka ebiriho, kandi tihariho kintu kyona “aheeru” y'eb'obuhangwa, tihaine ebihangirwe eby'omutaano, Ruhanga, nainga ekindi kintu kyona - ekirikuha amagara amakuru, nainga ekirikuha emicwe mirungi nainga emibi (reeba Rashdall 1924: 2:211-12). Ekiteekateeko ky'obugabe bw'abantu hamwe n'oburingaaniza tikirikubaasa kuruga omu mazima, nikihakanisa enteekateeka y'obuhangwa hamwe n'ekiteekateeko ky'entunguka. Tikirikwetegyerezibwa kuhika aha nshonga y'okushekyerera okugira ngu, “Ebihangirwe omu nsi etarimu mugasho bikarugaho mporampora kurabira omu kurya n'okuzaana ebindi, n'ahabw'ekyo, twena twine omuhendo ogurikwingana, obugabe burikwingana, kandi tushemereire kukundana.”

Ahabw'embeera egi, Stephen Jay Gould naikiriza ati, “Eby'obuhangwa tibiine bwengye oburikubaasa kuhindurwa nk'omusingye gw'emitwarize y'abantu” (Gould 1987: 225). William Provine, omuhangu omu by'obuhangwa, omuhangu omu byafaayo bya sayansi, hamwe n'omuhangu omu by'obuhangwa, akakishoboorora butunu ati, “Tihariho engyenderwaho y'ekigyendererwa omu by'obuhangwa. . . Abantu hamwe n'enyamiishwa ezindi nizikira kucwamu, kwonka ebi nibiteebwaho okukwatanisa kw'obuhangwa n'obuhangwa kandi tibirikurugirira aha bugabe bw'okwecweramu. Tihariho mateeka ga buriijo agarikukwata aha micwe n'emitwarize, kandi tihariho misingye y'oburingaaniza erikwebembera abantu. Ensi terikufayo ahariitwe kandi

⁸⁵ Omuringo n'emitwarize y'ebiragiro bya sayansi nk'ebine emitwarize y'oburungi, ekirikworeka ngu Ruhanga niwe yabihangire, nikigambwaho omuri Poythress 2003: 111-23.

⁸⁶ Obundi okuhanuura okurikukirayo oburungi aha bikwatiraine n'emitwarize y'obuhangwa hamwe n'entunguuka y'obuhangwa n'ekya Benjamin Wiker, *Moral Darwinism: How We Became Hedonists* (Downers Grove, IL: InterVarsity, 2002).

titwine kigyendererwa omu magara gaitu”. (Provine 1988: 1) Omumwanya ogundi, akagira ati, “Tihariho musingye gw'omutaano gw'emitwarize, tihariho makuru g'omutaano omu magara, hamwe n'obugabe bw'abantu kukora ebi barikwenda.” (Provine and Johnson 1994: 9). Richard Dawkins nikyo kimwe naamanya ngu tihariho enteekateeka nainga ekigyendererwa ky'ensi, tihaine ekirikubaasa kuba kibi nainga kirungi (Dawkins 1995: 133); ahandi akongyeraho ati, “Sayansi teine mihanda y'okusharamu ekishemereire kukuraturwa” (Dawkins 2003: 34; reeba Julian Bagini otarikwikiriza omuri Ruhanga, orikwikiriza ati, “Omu nsi etarikwikiriza omuri Ruhanga, emicwe n'emitwarize nibibaasa kwangwa hatariho ebiragiho by'aheeru, kandi hatariho enshonga erikwetegyerezibwa gye, erikwikiriza amazima gaayo, ekyo nikyo kimwe ekirikubaho obumwe n'obumwe”. Bagini 2012: n.p.). Albert Einstein omu muringo nigwo gumwe akagira ngu “Sayansa neebaasa kumanya ekiri, kwonka etarikubaasa kumanya ekishemereire kubaho, kandi aheeru y'ekicweeka kyayo, okusharamu kw'omugasho gw'emiringo yoona nikyetengwa” (Einstein 1982: 45, emph. omu ntandikwa.; reeba na Dawkins 1997: 397; Campbell 2006: 495). Nk'oku Wiker arikuhendera, “ku ogire ngu eby'obuhangwa bikakorwa omuhanguzi w'eshaaha omwiragujju, omuhanguzi w'eshaaha nawe *n'empumi* omu by'emitwarize” (Wiker 2002: 299).

Omu sayansa w'obwonko Sam Harris naikiriza ngu sayansi neebaasa kumanya emigasho y'abantu, kwonka nahamya engyenderwaho “y'okureetaho entunguuka omu bihangirwe eberikwetegyereza” (Harris 2010: 1, 11-13). Kwonka, omugasho ogwo tigurikuruga omu sayansi, “kureka n'ekiteiso ky'obufirosofo ekirikugamba aha bintu eberikubaasa kureetaho entunguuka omu magara g'abantu omu nsi egi” (Craig 2022: n.p.). N'obu Harris araabe najumirira “engyenderwaho y'emitwarize,” tarikuha musingye ogurikworeka ngu tihariho Ruhanga ahabw'enki emicwe mirungi erikubaasa kubaho. N'amazima, akaikiriza ngu obubi n'oburungi bwabaire n'omuhanda ogurikwesigwa ogw'okureeta “okushemererwa” (ekirikworeka, nikishushana na “okutuura kurungi”), obwo nihaza kubaho “okugumizamu n'okutuura kurungi, ahu abarikwera n'abasiisi barikubaasa kuza aha ntikko ezirikushushana” (Harris 2010: 190). Harris niwe arikworeka enshonga ngu obuteikiriza omuri Ruhanga hamwe n'obuhangwa tibirikubaasa kureetaho emicwe mirungi n'obujunaanizibwa omu bantu boona. Akagira omu kubuuzibwa ngu, okubaasa kubonabonesa omuntu w'eby'obutegeyekei ou yaabaire atarikukunda, kikaba kiri “eky'oburingaaniza” kwejumba omu kuteerana, okucondooza amakuru g'amaani kandi agahikire, yaagira ngu omwebembezi w'eihanga rya Amerika owaabaire ariho obwire obwo, akaba ari ow'ekitiinisa kukira omutujju w'abasiramu Bin Laden, yaagira ngu “akaba atarikwija kufayo” ku mutabani w'omuntu ou arikukunda yaaba aine “emitumbi y'abaana omu mwanya gwe oguri ahansi” (Kew 2022). Ku ogire ngu ebyo byona nibibaasa kubaho ahabw'akaruuru, ni bugarukiro ki uburi “omu' mitwarize” ya Harris aha nshonga z'omugasho munonga?

Okwongyera ahari ekyo, Harris naagira ngu “okureetaho entunguuka omu bihangirwe eberikwetegyereza . . . hashemereire kubaho obwire obu orikuhinduramu amazima agarikukwata aha bwongo” (Harris 2010: 11; reeba naat 191). Akagamba aha kucondooza okurikworeka ngu “hariho emiteekateekyere n'obushoboorozi eberikutureetera okushemererwa, okusaasira, embabazi n'ebindi bingi.) hamwe n'embeera y'omutwe hamwe n'obushoboorozi oburikubukyendeeza (obwinazi, obwangani, entiisa, n'ebindi bingi.)” (Harris 2010: 64). Ku ogire ngu “sayansi” (okutashushana n'obufirosofo n'eby'ediini) eine omurimo gw'omutaano gw'okukora omukureetaho okushemererwa, “obundi ebiro by'omumaisho eby'okushemererwa, obwo, ti mirembe, rukundo, n'oburingaaniza, kwonka emibazi mingi y'obwonko erikureetaho okushemererwa n'okwihaho okubonabona” (Arnold 2011: 395).⁸⁷

Omunyabwenje otarikwikiriza omuri Ruhanga William Halverson naashoboorora ahabwenki tihariho kandi tiharikubaasa kubaho ebiragiho by'emicwe kurugirira aha kutarikwikiriza omuri Ruhanga hamwe n'obuhangwa, “‘Ebintu eberikubaho’, kurugirira ahaby'obuhangwa, tibirikugambwa ngu nibibuuzibwa abeby'ediini; n'ebintu eberikukyeberwa abakugu omu by'obuhangwa, aba physics hamwe na ba sayansi abandi. Okuteeka enshonga omu muringo gworobi munonga: okukunda eby'obutungi n'amazima. . . . Buri kimwe ekirikubaho nikibaasa kushoboororwa kurugirira aha bintu n'enkoragana y'ebintu eberikukorwaho. Omurundi ogundi, enshonga neebaasa kugambwa omu muringo gworobi: okusharaho ebihikiirizi n'amazima.” (Halverson

⁸⁷ Ogu tigwo muringo gw'okukoresa ekihandiiko kya Harris naaha eky'okureeberaho, “Nk'eky'okureeberaho, omuntu ku arikukunda chocolate ice cream, naabaasa kutunga okushemererwa kw'amaani, kwonka yaaba atarikukunda vanilla, nitubaasa kutwara nk'eky'omugasho munonga okuhwera abantu kusingura oburemeezi oburikubareetera okushemererwa. okukunda vanilla—*omu muringo nigwo gumwe ogu turikutwarizamu abantu* ahabw'obutabona oburikubaasa kukira [emibazi? okushemeziwaba?]” (Harris 2010: 196, emph. yayongeraho). Kandi “obujanjabi” obu bukaba nibwija kukoresibwa okugyemesereza abantu kukunda chocolate ice cream kukira vanilla kugira ngu batungye “oburemeezi” (*ebishushani by'ensi ensya*). Timothy Keller akongyeraho ati, “Omwe naabaasa kugamba ngu sayansi y'eby'obuhangwa neebaasa kupima okushemererwa kandi etugambe oku tushemereire kutuura kugira ngu tutungye okushemererwa. Kwonka eki nikireetaho ekibuuzo, ahabw'enki nitwikiriza ngu abantu bashemereire kutuura ahabw'okushemererwa? Sayansi terikubaasa kugarukamu ekibuuzo ekyo. Nikyetenga empaka z'emitwarize n'obunyabwenje.” (Keller 2016: 261n.11)

1976: 394; reeba na'ha 385; Hawking 1988: 12-13; Moreland 1987: 89-90; Wiker 2002: 139-41) Ekirikumanyisa eki n'okugira ngu “obujunanizibwa bw'emitwarize tiburikuhikaana n'ekiteekateeko ky'abantu boona, kandi ninyikiriza ngu ekiteekateeko ky'abantu boona n'ekyamazima. N'ahabw'ekyo, nimpendera ngu omushaija ogwo tarikwetegyezibwa.” (Halverson 1976: 251)

Ekyarugiremu n'okugira ngu, ahabw'enshonga z'obuhangwa, tihariho enshonga erikukwata aha micwe mirungi; emicwe mirungi eshemereire kuba erikwetengwa. ie., kusharwamu buri muntu weena nainga eby'obuhangwa bwe. Kwonka, C. S. Lewis akeeta eki “okwikiriza ebatahikire”. Ku yaabaire naahandiika aha bikwatiraine n'okufa kw'abantu omu rutaro rw'ensi yoona orwa kabiri, Lewis akagira ati, “Buri omwe naagira ekiniga ku arikuhurira Abagirimaani nibashoboorora oburingaaniza nk'oburikuhikaana n'ebyetengo bya Reich ya kashatu. Kwonka burijjo tikirikwijuka ngu okwetomboita oku tikwine musingye twaba nitureeba emicwe nk'ekiteekateeko ekirikubaasa kuhindurwa nk'oku turikwenda. Kutarikuba hariho omutindo murungi, ogurikworeka ab'eihanga rya Bugirimaani, Abajapaani hamwe naitwe, yaaba nitugugondera nainga ngaaha, n'ahabw'ekyo ab'eihanga rya Bugirimaani nibabaasa kureetaho enteekateeka yaabo nk'oku naitwe turikubaasa kureetaho eyaitu. Ku ogire ngu 'kirungi' na 'kirungi' n'ebigambo ebirikureetaho amakuru kuruga omu nteekateeka y'abantu, n'ahabw'ekyo eby'obutegyeki tibirikubaasa kuba birungi nainga bibi kukira ebindi. Okuhitsya obu ekikondo ky'okupima kirikuba kitari kimwe n'ebintu ebipimirwe, titurikubaasa kupima.” (Lewis 1967c: 73) Eki kikareetwa omu kugaaniira ahagati y'abantu (i.e., abatarikwikiriza) aha mitwarize y'abantu. Paul Kurtz akagira ngu “emitwarize terikwetengwa kuruga omu nteekateeka y'eb'ediini nainga ey'eb'obuhangwa erikukwata aha nshonga y'amazima” agarikukirayo oburungi kandi akagamba ahari emisingye y'abantu boona egyo n'ebiragiyo by'emitwarize, kwonka akagira ngu “ebi n'ebiragiyo, ebiragiyo n'ebiragiyo ebi tushemereire kukuratira” (Kurtz 1980a: 11, 22) Mihailo Markovic akagarukamu arikugira ati, “Tikirikwetegyezibwa ahu eki kishemereire kuruga. N'ekintu kimwe okushoboorora emicwe n'emitwarize y'abantu omu byafaayo. N'ekintu ekitarikushushana okuronda omuri byo reero okagira ngu tushemereire kukuratira bimwe ahari byo. Ahabwenki abamwe batari abandi?” (Markovic 1980: 33) Omu kugarukamu kwe, Kurtz akaikiriza ati, “Tindikubaasa kushanga omusingye gw'amaani ogurikworeka ngu bashemereire kukikora” (Kurtz 1980b: 34).

Kugyezaho kureeta engyenderwaho y'emitwarize aha nshonga y'obuhangwa hamwe n'obutakiriza Ruhanga, Darwin akagira ati, “Omuntu otarikwikiriza kimwe omuri Ruhanga, nainga omubiro by'omumaisho n'okuheebwa ebihembo, naabaasa kugira obutegyeki aha magara gye, nk'oku kirikuba kiri hati. nk'oku ndikubaasa kureeba, okukuratira ebiteekateeko n'ebiteekateeko ebirikukirayo amaani nainga ebirikumureebeka nk'ebirikukirayo oburungi” (Barlow, ed. 1958: 94). Okuhurira hamwe n'obutateekateeka z'omuntu tizikumanyisa omuntu oine “amazima”. Nka C. S. Lewis akashoboorora ati, “Ebintu bibiri ku birikuba nibirwanagana, kandi tihaine ekindi ekirikuba kiri omu biteekateeko by'ebihangirwe okwihaho ebyo bibiri, nikiyoreka butunu ngu ekirikusinga amaani omu byombi kishemereire kusingura” (Lewis 1980a: 23). Nancy Pearcey naareeba ngu omuntu ku arikwenda kukora eki arikwenda n'okweyendeza kwonka tikirikukwata “aha mitwarize ye” (Pearcey 1985: 168). Darwin wenyini akaikiriza ngu “okushemererwa okurikukirayo nikuruga omu kukuratira” ebiteekateeko ebimwe, “nk'okukorerera ebirungi by'abandi” (Barlow, ed. 1958: 94). Kwonka, Lewis naagira ati, “Noobaasa kuteekateeka ngu rukundo y'abantu okutwarira hamwe ekaba etarimu kabi [nk'ekiragiyo eki oshemereire kukuratira], kwonka tikwo kiri. Ku orikureekaho oburingaaniza, noiya kushanga orikuhenda endagaano n'okubeihabeihwa obujurizi omu kooti, ahabw'oburungi bw'abantu, kandi ahamuheru nooba omushaija w'ekiniga kandi w'oburyarya.” (Lewis 1980a: 24)

Omusingye gwonka ogu eby'obuhangwa birikubaasa kuheereza aha mitwarize n'emicwe n'okugumaho. B. F. Skinner akagira ati, “Okubaho nikyo kintu kyonka ekirikworeka ngu eby'obuhangwa byaheza kusharwamu, kandi ekikorwa kyona ekirikureetaho okubaho kiine omugasho gw'okubaho.” (Skinner 1971: 130). Ahabw'okugira ngu okuronda eby'obuhangwa nikugambwa kukora aha rurengo rw'obuhangwa, okwefaho hamwe n'emitwarize, kurugirira aha nyegyesa y'entunguka y'obuhangwa, nibibaasa kuba byateirwe omu buhangwa bwaitu kwonka n'ekigyendererwa ky'okwongyera omuhendo gw'abaana b'enganda/enganda/eihanga ie., omugasho gw'okubaho (reeba Simon 1990: 1665). Nka Michael Ruse na Edward O. Wilson akagigambaho ati, “Emitwarize, nainga okwikiriza kwaitu omu mitwarize, n'omuringo ogutairweho kutunguura ebyetengo byaitu by'okuzaara. . . . Omu muringo gw'omugasho, emicwe nk'oku turikugyetegyezera, n'ekirooto ekirikuteetera kukwatanisa. Tikirikukoresibwa aheeru y'eihanga.” (Ruse and Wilson 2005: 310) Dawkins naareeba okwehayo nk'ekyehindikire kurugirira aha magara g'obuzaarwa; naateekateeka ngu okwehayo ahari abo abari aheeru y'ekibinja kyaitu nikirugirira aha “nshobi ya Darwini” (Dawkins 2006: 214-22).

Yaaba “ekirungi” ekirikuteekwatekwaho n'okwongyera aha magara g'ebihangirwe ebirikwetegyezera (Harris), “okubaho” (Skinner), “okutunguura ebyetengo byaitu by'okuzaara” (Ruse na Wilson), nk'omugasho ogundi gwona ogurikuteekwatekwaho, eby'obuhangwa nibyetomboita ahabw'okusherekyerera omu mutindo gw'emitwarize y'abantu boona, oihireho amazima ngu tihariho musingye gw'emitwarize n'emitwarize y'abantu boona ogurikubaasa kuruga omu by'obuhangwa (reeba Lewis 1967: 74-75). Okwongyera ahari ekyo, enshonga

y'okugira ngu entunguka y'obuhangwa terikworeka bujananzibwa bwona omu by'emitwarize, ekashoboorwa David Bentley Hart, orikworeka “ngu emicwe emwe etungirwe omu bwire butari bwa buriijo neebaasa kuba ekaba ey'omugasho omu ntunguka y'ebintu enyima, terikwetengyesa omuntu weena. Okutashushana n'ekyo.... Ekirikubaasa kuba kyabaire kiri eky'omugasho aha bantu kumara emyaka mingi, nikibaasa kuba kitari ky'omugasho aha muntu obwahati, n'ahabw'ekyo, emitwarize ku erikuba eri ey'omugasho kutari ey'ebiy'omwoyo, tihaine orikubaasa kugira ekigyendererwa ky'okukikora kurugirira aha kintu kyona okwihaho ebiteekateeko by'abantu buntu.” (Hart 2013: 252) Omu muringo ogundi, abantu, enyamaishwa, hamwe n'ebintu ebindi ebirikubaho nibibaasa kukoresa ebi barikwenda n'ebibarikuteekateeka ngu nibirungi aharibo, kutari kugira abaana baingi omu biro by'omumaisho (reeba Plantinga 1997: 26n.5; reeba na Stove 1995: 79-224 ahabw'okushwijuma enteekateeka ya Dawkins hamwe n'abakugu omu by'obuhangwa ngu abantu n'abahuuku baabo “obutafari oburikweyendeza”)

N'amazima, emicwe n'ebikorwa by'obuntu ku birikuba biri eby'obuhangwa ebirikworeka okuzaara, tibirikubaasa kuba eby'obuhangwa nainga eby'obuhangwa. Enkora yona, n'obu erikuba eri ey'obwinazi, ey'okweyendeza, nainga etari y'oburingaaniza, erikubaasa kuhwera omuntu kubaho, nejja “kuba nungi” omu nsi erikugyendera aha misingye y'entunguka y'obuhangwa. Nk'oku Deane-Peter Baker arikugira, “enyikiriza n'emitindo y'emitwarize erikugyendera aha buhangwa n'ebirungi ahabw'okugira ngu biine eki bikozire aha magara gaitu n'okujanjaara kwaito. Okubaho kw'ebintu birungi omu bwire butari bumwe n'obumwe, nikyoreka ngu ebintu byabaho omu muringo gw'omutaano, ebiteekateeko ebitarikushushana nibiija kuba biri ebyo ebi hati turikweta 'ebirungi'. Nk'eky'okureeberaho, ku ogire ngu Hitler akasingura orutaro rw'ensi yona orwa kabiri, obwanga bw'Abayudaaya nibubaasa kureetaho okubaho n'okubaasa kw'omuntu kuzaara. Omu mbeera nk'ezo, okurugiirira aha nkura y'ebintu, nitubaasa kugira ngu okwanga Abayudaaya kikaba kiri kirungi.” (Baker 2009: 82)

Pearcey naaza aha mushororongo gw'enshonga ku arikureeba ngu 'okubaho' nainga okubaho kumara obwire buraingwa tikirikumanyisa ngu omuntu weena nainga ekibiina ky'abantu nikirungi kukira abandi. “Buzima, okubaho nikureetwa emitwarize etari mirungi, nk'obuteesigwa, obwimukiri, n'okweyendeza” (Pearcey 1985: 169) B. F. Skinner wenka, ahanyima y'okugira ngu okubaho n'omugasho gw'obuhangwa, akagarukamu ekibuuzo ahabwenki omuntu weena ashemereire kufayo aha kubaho kw'obuhangwa bwe arikugira ati “Okugarukamu kw'amazima aha kibuzo nk'ekyo nikwo kuri: tihariho nshonga nungi ahabwenki oshemereire kufayo, kwonka eby'ob Omu muringo ogundi, enkurakurana y'obuhangwa hamwe n'entunguka y'ebintu omu muringo gw'obuhangwa, tibirikukwata aha mitwarize.” (Skinner 1971: 131). Omu muringo ogundi, enkurakurana y'obuhangwa hamwe n'entunguka y'ebintu omu muringo gw'obuhangwa, tibirikukwata aha micwe n'emitwarize.

Ekikuru munonga n'okugira ngu eby'obuhangwa—ensi egi, n'ensi yona—niyo burikimwe ekiriho, it tibirikubaasa kuheereza omusingye *gwona* gw'emitwarize, ahabw'okuba “eby'obuhangwa nibikora kurugirira aha mateeka g'ebiy'obuhangwa, kutari kurugirira aha biragiyo by'emitwarize” (Pearcey 1985: 169). Pearcey naahendera n'oburemezi bubiri oburikubaasa kushoboorwa ebiragiyo by'obuhangwa. Eky'okubanza, ahabw'okugira ngu eby'obuhangwa tibirikukuratirwa kandi nitubyarwa amaani g'obuhangwa, tushemereire kuba tutarikukuratira ebiragiyo by'obuhangwa; ekya kabiri, “Ku turaabe nitubaasa kushoboorwa kurungi. . . . Titwine bugabe bw'okwecweramu nk'omugyera nainga akabi. . . . N'ahabw'ekyo, n'enki ekirikubaasa kurugwamu? . . . Enkora y'okusharaho eby'omubiri neehakana okubaho kw'okutoorana, n'ahabw'ekyo neehakanisa okubaasa kw'emitwarize mirungi.” (Pearcey 1985: 169; reeba na Noebel 1991: 193-210)

Tihaine orikwikiriza ekyo nainga orikukikora. Buri omwe naikiririza kandi naakora kurugirira ahari ekyo-ebirungi n'ebibi, “emicwe mirungi n'emibi n'ebiyabuzima omu muringo gw'amaani, tibirikurugirira aha ku birikubaasa kurugwamu ebintu ebirikubaasa kutunguura amagara g'abantu” (Baker 2009: 83).⁸⁸ Charles Taylor naareeba ngu okwetegyereza kwaitu ebirikutangaaza “tikurikwetegyerezibwa kurugirira aha [kubaho n'okutunguuka kw'ekibinja], obumwe n'obumwe n'obumwe n'okugihaho oburemezi . . . Okushemererwa hamwe n'ebitarikushushana n'ekicweka ky'amagara g'abantu ekirikworeka obukuru bw'emitwarize erikureebwa nk'ey'omutaano n'ey'omugasho.” (Taylor 2003: 310) Greg Koukl akagyenda aha mutima gw'enshonga, okugira ngu “ekintu kibi n'okusharamu, kandi okusharamu tikwine makuru aheeru y'omutindo gw'emitwarize. . . . Ekibi tikirikubaasa kubaho emitwarize yaaba etari mirungi. Ekibi n'ekyabuzima. Niyo nshonga ahabw'enki abantu barikwanga. N'ahabw'ekyo, emicwe mirungi eshemereire kubaho.” (Koukl 2013: n.p.; Rashdall 1924: 2:212; reeba na Leff 1979: 1249)

⁸⁸ Nk'oku twareebire kare, eby'obuhangwa tibirikubaasa kwekwasa kurungi, kureka biine kutwara enteekateeka y'ensi nk'ekirikwetengwa kwetegyereza ekintu kyona; emicwe n'eky'okureeberaho ekindi ky'eki. Omu muringo ogundi, abatarikwikiririza omuri Ruhanga, abakugu omu by'obuhangwa, hamwe n'abarikukuratiisa eby'obuhangwa tibarikubaasa kworeka oburingaaniza aha birungi n'ebibi, ebihikire n'ebitahikire, kureka bashemereire kugira enteekateeka y'emitwarize nk'omusingye gw'amagara gaabo. (reeba Budziszewski 2003: 186-87; Lewis 1967c: 74-75)

Kurugirira aha *burugo* bw'emitindo y'emicwe, emirungi n'emibi, “Ruhanga ohikiriire omu mitwarize niwe mutindo gwonka ogurikwetengwa . . . ekyo nikyoreka oburemezi bw'okubaho kw'ekibi.” (Koukl 2009: 138; reeba na Koukl 2013; Lewis 1967c: 79-81; 1980a:45-46; Craig 1997: 9-12; Rashdall 1924: 2:212-13). William Lane Craig akagira ati, “Ruhanga ku araabe atariho, n'emitwarize mirungi terikubaho, Ku ndikugamba ebikwatiraine n'emitwarize mirungi, ninyenda kugamba ebikwatiraine n'emitwarize mirungi, n'obu haakubaho omuntu orikubiyikiriza nainga atarikubiyikiriza. Nk'eky'okureeberaho, okugamba ngu okurwanagana kw'aba Nazi kukaba kuri okushemererwa n'okugira ngu kukaba kuri okushemererwa n'obu Abanazi baraabe basingire orutaro rw'ensi yona orwa kabiri.” (Craig and Sinnott-Armstrong 2004: 17)⁸⁹ N'omunyabwenje otari Mukristaayo kandi omuhangu omu by'emitwarize Richard Taylor naikiriza ati, “Emyaka y'omurembe egi, etarikwikiriza ekiteekateeko ky'okubaho kw'omukozi w'ebiragirowa Ruhanga, ekagezaho kugumizamu n'ebiteekateeko by'okumanya ebihikire n'ebitahikire, hatariho kumanya ngu, omu kub. . . . Ekiteekateeko ky'obujunaanizibwa bw'emitwarize tikirikwetegyerezibwa okwihaho ekiteekateeko kya Ruhanga.” (Taylor 1985: 2-3, 84; reeba na Barnett 2017; Perry 2007: 3-29; Plantinga 1993a: 72-73; Leff 1979: 1231-32)

Okwongyera ahari ekyo, Wiker naareeba ngu okwetegyereza ebiteekateeko ebirukukwata aha buhangwa, ekirikuzaarwa omu by'obuhangwa, kukirikwikirizibwa, tihariho okuhakanisa okurikubaasa kukorwa omuntu otarikwikirizibwa omuri Ruhanga nainga orikwetegyereza eby'obuhangwa, n'obu kyaba kibi kita; kandi okwetegyereza emicwe emwe yaihwaho, n'ahabw'ekyo okuhakanisa kwona, nikwija kuhwaho (Wiker 2002: 288, 296-301). Wiker akahendera kurungi ngu, ahabw'okugira ngu “entaro z'emitwarize niziruga omu ntaro z'obuhangwa”, okushoborora enshonga za sayansi n'obufirosofo ezirikukwata aha buhangwa hamwe n'obuhangwa, nigwo muringo gwonka ogw'okushoborora entaro z'emitwarize ezirikukwata aha bantu n'entaro z'emicwe omu bantu (Wiker 2002: 316). Nainga, nk'oku omunyasayansi w'ebiteekateeko Glenn Tinder arikukigamba, “Titurikubaasa kurekaho Ruhanga w'abakristaayo n'ekitiinisa ekirikuheebwa amaziina agandi omu madiini agandi kandi tukagumizamu nk'oku kyabaire kiri. Naitwe twine kureka emicwe y'abakristaayo. Omushaija wa Ruhanga ku araabe ari ekishushani, nikyo kimwe n'ekiteekateeko ngu buri muntu aine omugasho gw'amaani.” (Tinder 1989: 80) Tinder neegarukamu eki Friedrich Nietzsche yaagambire emyaka nka 100 enyimaho, “ku turikuruga omu nyikiriza y'Ekikristaayo, nitwehamu obugabe bw'okugumizamu n'emitwarize y'Ekikristaayo. Eki tikirikwetegyerezibwa ahabwaakyo; twine kugaruka tukashoborora enshonga egi.... Obukristaayo n'enkora, enteekateeka y'ebintu, erikuteekateekwaho kandi erikwetengwa. Ku turikuruga omu kiteekateeko kyayo ekikuru, okwikiriza omuri Ruhanga, nitubaasa kuhenda ebintu byona: titurikubaasa kugira ekintu kyona ekirikwetegyerezibwa omu mikono yaitu.” (Nietzsche 2004: 42)

N'ahabw'ekyo, ahabw'okugira ngu eby'obutegeyeke nibyo byonka ebirukubaasa kworeka emicwe mirungi, ekibuuzo kya “Ruhanga nooha?” nikihinduka ekikuru munonga. Ruhanga w'obusiraamu, Allah, tarikubaasa kuba omusingi gw'emitwarize mirungi; kandi n'omuringo gw'okwemanya “Ruhanga” gumwe:

Omuringo gwa Allah tigurikubaasa kurugwamu emicwe murungi. Hadith neegira ngu Allah “akahanga” embabazi obu yaahanga ensi; “Ruhanga akahanga ebicweka igana (eby'embabazi) kandi yaagabana kimwe omu bihangirwe bye kandi yabiika ekicweka eki okwihaho kimwe nawe (ahaizooba ry'okuzooka)” (Muslim: 2752b; reeba na 2753c; al-Bukhari: 6469; at-Tirmidhi: 3541; Ibn Majah: vol. 5, book 37, no. 4294). Ahabw'okugira ngu n'eky'obuhangwa, okusaasira tiky'omugasho ahari Allah. Hadith endiijo neegira ngu, “Ruhanga akahanga Sitaane, kandi akahanga ebirungi n'ebibi.” (Abi Dawud: 4618). Ahabw'okugira ngu n'ekintu “eky'obuhangwa”, oburungi ti kicweka ky'obuhangwa bwa Allah. N'ahabw'ekyo, ku ogire ngu Allah niwe yaabaire ari oburugo bw'emitwarize n'ebiragirowa by'emitwarize, kikabaireho ahabw'okugira ngu niwe yabiragiire. Kwonka, C.S. Lewis naagira ati, “Ekirungi ku kiraabe nikimanyisa ebi Ruhanga [Allah] arikuragiira, n'oburungi bwa Ruhanga nabwo tiburikwetegyerezibwa kandi ebiragirowa by'omuzigu oine obushoborozi bwingi nibitukwataho nk'ebya Ruhanga ohikiriire.” (Lewis 1967c: 79). Ekindi ekirikubaasa kubaho n'okugira ngu Allah “niwe arikukoresa ebiragirowa by'aheru kandi atakabiireho” (Lewis 1967c: 79). Omu muringo gwona, Allah tarikubaasa kuba oburugo bw'emitwarize n'ebiragirowa by'emitwarize.

Okwongyera ahari ekyo, emicwe ya Allah neetaana n'emitwarize omu muringo ena:

(A) Kurugirira ahari we, Allah tarikwesigwa. Allah nayetwara “nk'omuryarya.”⁹⁰ **Q. 3:54** naagira ati,

⁸⁹ Purofeesa w'ebiragirowa Arthur Leff akagigambaho ati, “N'eky'omugasho munonga okureeba ahabwenki enkora ya Ruhanga etarikwetegyerezibwa. Ruhanga abaho nainga atariho, kwonka yaaba atariho, tihaine ekindi kandi tihaine omuntu weena orikubaasa kutwara omwanya gwe. . . . Tihariho omuntu weena orikubaasa kugambwaho kuba aine amaani ago [amaani g'okutandikaho n'okusharamu, oburingaaniza, oburingaaniza, n'oburungi] okwihaho ekibuuzo ekirikubuzibwa nakyo kyabuuzibwa. Okwihaho, nk'oku kyagambirwe, Ruhanga. . . . Ekigyendererwa kya Ruhanga n'eky'omugasho ahabwokuba n'ekigyendererwa kye ngu kibeho. Ni nshonga ki ezindi ezirikubaasa kureetera ekyetengo ky'omuntu weena ekitarikushwajumwa kugumira eby'obuhangwa?” (Leff 1979: 1231, 1232)

⁹⁰ Tukareeba ahaiguru (ekicweka **V. H. Okuremwa kw'okushoborora**) okundi, kurugirira aha biteekateeko by'abasiraamu, Allah akabehabeihana ensi kuteekateeka ngu okukomerwa kwa Yesu kikaba kiri eky'okureeberaho.

“(Abatarikwikiriza) bakakora orukwe kandi bakakoresa orukwe, kandi na Ruhanga akakora orukwe, kandi Ruhanga niwe arikukurayo kukora orukwe omu.” **Q. 3:54** nka “Allah niwe arikukurayo kukora enkwe.” Ekgambo kikuru ni makr, kirikurugirira aha baruha za Miim-Kaf-Ra. Kurugirira aha mukutu gw'obusiraamu ogurikwetwa Study Quran, Miim-Kaf-Ra nikimanyisa, “Okukoresa oburyarya, oburyarya nainga okwetantara, okukora enteekateeka, okukora eby'emikono nainga eby'emikono nainga oburyarya, okukoresa ebragirowe, okukoresa oburyo” (Study Quran n.d.: Miim-Kaf-Ra). Ogu tigwo mushororongo gwonka ahu Allah arikubehabeiha (reeba **Q. 4:88; 8:30; 11:34; 14:4; 15:39; 86:15-16**; reeba na **Q. 4:142; 7:16, 99; 8: 43-44; 9:115; 13:42; 27:50; 68:45**). Muhammad akeetegyereza oburyarya bwa Allah (at-Tirmidh n. d.: 3551). Sam Shamun naahendera naagira ngu “Ruhanga wa Muhammad n'omubeihi otarikwesigwa, ahabw'okugira ngu nabeiha hatariho kubanganisa. Omusiraamu naabaasa kugamba ngu Allah nabeihabeiha abatarikwikiriza abarikwetenga okubehabeiha. Ekizibu n'okugira ngu ebyahandiikirwe by'abasiraamu nibyoreka ngu Allah tarikubehabeiha abatarikwikiriza bonka, kureka n'abakuratsi be.” (Shamoun, “Greatest Deceiver,” n.d.: n.p.; reeba na Cornelius n.d.) N'ahabw'ekyo, n'enki ekirikubaasa kureetera omuntu kugira obwesigye ngu ebi Allah arikugamba n'amazima?

(B) **Q. 4:88** (Hilali-Khan) naagira ngu Allah niwe arikureetera abantu kuhabya bataine matsiko nainga oburyo: “Nooyenda kuhabura abo abu Ruhanga yahabire? Kandi ou Ruhanga arikubingisa, torikwija kumujunira muhanda.” **Q. 14:4** (Hilali-Khan) nayongyeraho ati, “Ruhanga nahabya ou arikwenda, kandi nahabya ou arikwenda.” (reeba na **Q. 16:93**). Allah naahamya ngu abo abarikuhabya nibaza kweyongyera kugwa omu bibi: *Bwanyima Sitaane akagira ati, “Ahabw'okugira ngu okanshobya, ninza kubashendashenda kuruga omu muhanda oguhikire.”* (**Q. 7:16**, Sarwar). Ruhanga naataho sitaane nk'abakunzi b'abantu: “Omuntu weena orikwetantara kwijuka Ruhanga ow'embabazi, nitumutaho omubi kuba munywani we. Abo nibo barikuzibira abantu kuruga omu muhanda, kandi nibateekateeka ngu nibo barikuhaburwa!” (**Q. 43:36-37**)

(C) Emicwe” ya Allah ni nk'egyo, abasiraamu nibaragiirwa *obutatwara* abatari basiraamu, nangwa n'ab'omuka yaabo, nk'abanywani (**Q. 3:28, 118; 4:89, 144; 5:51; 9:23**); bashemereire kuba “*ab'amaani ahari abo abatarikwikiriza, kandi baine embabazi ahagati yaabo.*” (**Q. 48:29**, Hilali-Khan; reeba **Q. 5:54; 66:9**); kandi bashemereire kurwana n'okwita abazigu baabo n'abatari basiraamu (**Q. 2:191; 4:89; 9:5, 29, 123, 193**). Okuhenda ebragirowe ebi, nikurugwamu ebitarikhwaho. Abahangu b'obusiraamu Dr. Naaweh Ibrahim, Sheikh Aasim Abdul Majid, hamwe na Sheikh Esaam-ud-Deen Darbalah nibagira ngu obusiraamu nibwo “burikworeka omuringo ogu omusiraamu ashemereire kutwaramu abatarikwikiriza, nk'obwanga, obwangani n'obutabanguko, kandi tihaine ekindi eki arikukora. Tihashemereire kubaho enkoragana nungi n'abatarikwikiriza, kandi tihashemereire kubaho okuhikaana nabo. . . . Obusiraamu nibutwara okukunda abatarikwikiriza hamwe n'okwikiriza nabo nk'ebikorwa ebirikuzibirwa. . . . Okuhamira ahabangizi b'ediini omu kihama (ekirikumanywa nk'omutima) nikitwarwa nka *kufu akbar*, nainga okuhakanisa okw'amaani okurikutwara omuntu aheeru y'ekigombe ky'obusiraamu, yaaba omuntu arikukigamba omu bwijwire nainga atarikukigamba.” (Ibrahim, Maajid, na Darbaalah n.d.: 137-38, okujuura **Q. 2:120, 217; 3:28, 118; 11:113; 58:22; 61:8; 68:9**) Eki nikireetaho “ekigyendererwa nikyoreka oburingaaniza” omu kugamba ebishuba n'okubehabeiha, okukira okugamba amazima. N'amazima, obusiraamu butandikireho engyenderwaho y'okubehabeiha erikwetwa *taqiyya*, ekirikukira obwingi omu basiraamu aba Shi'ah (reeba Sookhdeo 2004: 89-92); ekirikushushana n'ekyabasunni nikyeta mudarat (“Some Islamic Doctrines” 2018: n.p.). Ebintu byona ebiri ahaiguru ebirikukwata “aha'mitwarize” y'obusiraamu, “nibihikaana n'omutindo gw'ebirungi n'ebibi” ogurikwikirizibwa omu nsi yoona, ogurikwikirizibwa n'abasiraamu, “nk'ekicweka ky'engyenderwaho y'eihanga ryaitu” (Emerick 2004: 195).

(D) Ebiteekateeko ebimwe eby'obusiraamu nibigira ngu Allah naacwamu kusaasira nainga obutaisaasira ahabw'eshonga ezi arikumanya, hatariho oburingaaniza. Nk'eky'okureeberaho, omu hadith emwe, Muhammad akagira ati, “Abantu emitwaro mushanju omu kibiina kyangye nibaija kutwarwa omu iguru *bataine eki barikukora*” (Muslim: 218a, emph. eyongyeirweho). Hadith endiijo neegira ngu, “[Allah] akashekyerera abashaija babiri, omwe aharibo yaita mugenzi we, reero bombi baataaha omu iguru” (an-Nasa'i: 3165). Ruhanga okusaasira nikishushana n'okugira ngu tihariho entaaniso ahagati y'ekibi n'oburingaaniza, oburungi n'obubi, oburingaaniza n'obutari buringaaniza, orikujunanwa nainga otaine rubanja, okuba omwitsi nainga okubonabonesibwa. N'ahabw'ekyo, ahansi ya Allah, tihariho biragirowe by'emitwarize n'obuhamwe bw'emitwarize.

Ebiteekateeko n'amadiini ebirikworeka ngu hariho ba Ruhanga nibingi omwe, tibirikubaasa kuba omusingye gw'emitwarize. Enkora ya okwikiriza omu mukuru omwe neegira ngu amazima goona nigabaasa kuhika aha kintu kimwe kyonka, i.e. “byona n'ekimwe” (reeba Potter 2012: n.p.; “Monism” 2022: n.p.) Omu nyikiriza ya Pantheism, “eiguru, ensi, hamwe na buri kimwe ekiri omuri byo, byona n'okworeka Brahman, ekitahwaho, ekitarikushushana, ekirikwera, ekirikwera, ekirikuba nikyo kintu kyonka ekiriho omu mazima” (Wayne 2017: Entandikwa). Omu muringo ogundi, “torikubaasa kureeba abantu abandi nk'abantu abatarikushushana abarikukora ebintu ebitarikushushana. Torikubaasa kubagyendera aha mutindo oguri aheeru

yaabo. Tiharikubaasa kubaho omutindo nk'ogwo. Byona n'ekintu kimwe.” (Wayne 2017: Moral incoherence; reeba na Fennell 2017)

Okwongyera ahari ekyo, byona ku birikuba biri ebya ruhanga kandi byona biri kimwe, tihariho ntaanisio ahagati y'ebirungi n'ebibi, “Buri buwuka n'okworeka ebya ruhanga nk'oku iwe na nyowe. Niinye oha kwita enkumi n'enkumi nari obukaikuru bw'abantu abarikwera, okukiza omwana omwe arikufa? Nyine akakwate n'akakooko nk'oku nyine n'omwana.” (Wayne 2017: Moral incoherence; reeba na Fennell 2017) Omu bwiire bukya, “Okwiba n'ekintu kya Ruhanga nk'okuheereza. Okwita n'ekintu kirikwera nk'okucungura.” (Wayne 2017: Emicwe etarikwikirizana; reeba naFennell 2017)

Ekiteekateeko kya Ngu byon nibiruga hamwe ekirikugira ngu ensi neekwatanisa nikyongyera kworeka ngu “ekibi nikireebeka kandi nikibaasa kumanywa nk'ekirungi ku twakireeba omu bwijwire” (Hick 1977: 15). Omu kitabo kya Hermann Hesse eky *Siddhartha*, ekyabaire nikigyendera aha nteekateeka y'okwikiriza Ruhanga, Siddhartha akashoboorera Govinda ngu “omuntu tarikuba ohikiriire nainga oine ebibi. Nikireebeka nk'eki, ahabw'okuba nitubeihabeiha, nk'okureeba ngu obwire n'ekintu kyabuzima. Obwire tibwabuzima, Govinda, eki nkiboneire emirundi mingi. Obwire ku burikuba butari bwenyini, ekituga ekiri ahagati y'ensi n'obutahwaho, ahagati y'okubonabona n'okushemererwa, ahagati y'ebibi n'ebirungi, nabwo n'oburyarya.” (Hesse 2001: Govinda)

Eky'ahamuheru, karma n'ekiteekateeko ngu amagara g'omuntu ag'obwahati n'embeera ye nibiruga omu bikorwa bye eby'enyima, okukira munonga ebikorwa bye omu magara ag'enyima; n'ahabw'ekyo, karma neekwatanisa n'ekiteekateeko ky'okuzaarwa omurundi ogundi (reeba Smith 1958: 77-78, 122-23). James Sire naashoboorora ebirikukwata ahari eki, “Omusinye gw'okukora ebirungi ti kugira ngu ebirungi bikorwe nainga ngu ogirire omuntu ondiijo omugasho. Karma neeyenda ngu buri muntu abonabona ahabw'ebibi bye eby'enyima, n'ahabw'ekyo tihariho mugasho omu kukyendeeza okubonabona. Omwoyo oguhwereirwe niguza kubonabona bwanyima. N'ahabw'ekyo tihariho rukundo y'okugarukamu, rukundo y'okugaba, kandi rukundo nk'egyo terikubaasa kugasira ogitungire. Omuntu naakora ebikorwa birungi kugira ngu atungye okukwatanisa na Ruhanga. Okukora ebirungi n'omuringo gw'okweyamba.” (Sire 2004: 153) N'ahabw'ekyo, okwefaho nikwo kuri aha mutima gwa karma hamwe n'enyikiriza y'okugira ngu byona nibiruga ahri omwe.

Obukristaayo bwonka n'obw'omutaano kandi nibuheereza omusingi ogurikumara ogw'emitwarize n'obugabe bw'abantu.⁹¹ Baibuli neeyoreka ngu Ruhanga n'orikwera, ohikiriire, ohikiriire, kandi murungi (**Kut 18:25; Kur 34:6-7; Lev 11:44; Yob 34:10-12; Zab 5:4; 136:1; 145:17; Hab 1:13; Rom 1:18; Yak 1:13**). Ruhanga wenka niwe nkomo y'ebiragiyo by'emicwe, obumwe nibyetwa “ebiragiyo bya Ruhanga” nainga “ebiragiyo by'obuhangwa” (reeba Lewis 1967c: 79-81; Budziszewski 2003: 12-15). Ebiragiyo bya Ruhanga ebirikukwata aha mitwarize, nibyoreka emitwarize ye erikwera, ey'oburingaaniza, n'oburingaaniza (**Mat 5:48**).⁹² Omu biragiyo bya Ruhanga, “nooshanga obuhabuzi ‘obuhikire’, ‘oburikwesigwa’, oburikukwata aha magara g'abantu,” ahabw'okuba nibugyendera aha buhangwa bw'ebintu hamwe n'obuhangwa bwa Ruhanga. . . . Naakunda ebintu birungi ahabwokuba nibirungi, ahabw'okuba niwe murungi. N'ahabw'ekyo, ebiragiyo bye biine ‘amazima’, n'oburingaaniza, n'oburingaaniza bw'amabaare, ahabw'okugira ngu bikwatiraine n'obuhangwa bwe, n'ahabw'ekyo bigumire nk'obuhangwa obu yaahangire.” (Lewis 1958: 60-61) N'ahabw'ekyo, “okushiisha n'okushiisha ebyetengo byaitu hamwe n'obushoborozi n'okukunda kwa Ruhanga” (Stott 1986: 90).

Ebiragiyo bya Ruhanga ebirikukwata aha micwe n'emitwarize, nibireebeka omu biiburi nk'ebiragiyo ikumi (**Kur 20:1-17; Bir 5:6-21**) “ekiragiyo kya Zaabu” “*Korera abandi nk'oku orikwenda bakukorerere,*” **Mat 7:12; Luk 6:31, Zab 19, na Rom 1:18–2:16**. Nikigambwa omu biragiyo bibiri, “*Okunde Mukama Ruhanga waawe n'omutima gwawe gwona, n'amagara gaawe goona, n'ebiteekateeko byawe byona*”, kandi “*Okunde mutaahi waawe nk'oku orikwekunda.*” Yesu akagira ngu ebiragiyo bibiri nibyo musinye gwa Baibuli yoona (**Mat 22:36-40; Mak 12:28-34; Luk 10:25-28**). J. Budziszewski, omu kuhanuura okurikukirayo oburungi aha nshonga egi, nikyoreka ngu “ebiragiyo bya Ruhanga nibibaho omu Baibuli; eego, Baibuli neebutangaaza, kwonka okumanya ebirikukwata ahari byo nikukizayo Baibuli [reeba nk'eky'okureeberaho., **Kut 4:3-10; 6:5-6; na Rom 5:12-14**], kandi nibibaasa kumanywa nk'ebihikire oihireho ekyo. . . . Eki tikirikureetera Baibuli kuba etari y'omugasho. Nikishoboorora ahabwenki Baibuli neyikirizibwa.” (Budziszewski 2003: 50; reeba Lewis 1947b: 88; Lewis 1967c: 72-81; Lewis 1980a: 17-26; Jepson 1984: 64)

Ebiragiyo bya Ruhanga n'ebiy'omugasho omu bantu boona. C. S. Lewis naashoboorora ngu “hatariho, ebiragiyo by'eihanga nibihinduka eby'omutaano. . . . Tibarikubaasa kujumirirwa ahabwokuba tihariho engyenderwaho y'okubacwera orubanja.” (Lewis 1970g: 318) Ekiteekateeko ky'abakristaayo ngu, omuri Kristo, abantu boona niberingana, oihiremu enzikiriza yaabo, oruganda rwabo, oruganda rwabo, ekikura kyabo,

⁹¹ Obukristaayo nibuha omusingi gw'obugabe bw'abantu omu nsi yoona, nikyorekwa Nicholas Wolterstorff omu kitabo kye eky *Justice: Rights and Wrongs* (Princeton: Ekitongore ky'amahurire eky University ya Princeton, 2008).

⁹² Oku eki kirikukorwa, nikigambwaho omu **Ebyongyeirweho 1—Engiri**.

n'embeera yaabo omu by'entaasya (reeba **Gal 3:28; Kol 3:11**) kikaba kiri eky'omutaano kandi kitakabahoga omu byafaayo by'ensi. Enshonga ahabw'eki n'okugira ngu obukristaayo nibukiriza ngu amazima g'omutaano n'obuntu buntu, ngu “Ruhanga n'omuntu buntu, kandi ngu ensi ekahangwa kandi ekaba eriho kwejumba omu by'obuhangwa bwa Ruhanga n'okwejumba omu by'obuhangwa bwa Ruhanga okukwatanisa na Taata kurabira omu Mwana, hamwe n'amaani g'Omwoyo Orikwera ebiro byona.” (Gay 1998: 282-83). N'ekyarugiremu, “tihazaine ediini endiijo, ey'obuhangwa nainga ey'omurembe, eteire amaani omu muntu nk'Ekikristaayo. N'amazima, okubaho kw'omuntu n'ekitiinisa ky'obukiristu; kandi ahabw'okugira ngu eby'obuhangwa byaitu nibitwara ebintu nk'obugabe bw'omuntu w'omunda, obujunanizibwa bw'omuntu, hamwe n'ekitiinisa ky'omuntu, eki niky kikuru munonga omu nyegyesa y'Ekikristaayo.” (Gay 1998: 283)

Enkora y'omutaano y'obukurisitaayo, ekamanyirwe omucondoozi wa China Zhou Xiping, orikugamba oku enteekateeka y'obukurisitaayo erikushushana n'eya Confucian, Taoist, Buddhist, hamwe n'ebiteekateeko bya China eby'obuhangwa. Naayetegyereza ngu engyenderwaho y'oburingaaniza omu maisho ga “Ruhanga neeha eihanga n'ebitongore ebindi eby'obuhangwa omugasho gw'omuringo ogurikwetegyerezibwa”, kandi “ti kugamba busha nainga ekiteekateeko ekitane mugasho, kureka kiine akakwate n'entunguuka n'entunguuka. N'omusingye ogurikuhabura abantu okuronda amazima, oburungi n'oburungi omu nsi egi.” (Xinping 1997: 35) Naahendera naagira ati, “Okwikiriza okwetegyereza oku kw'omutaano nk'omuringo gwaitu, nibwo turikubaasa kwetegyereza amakuru agahikire g'ebiteekateeko nk'obusingye, obugabe bw'abantu, okugumisiriza, oburinganiza, oburingaaniza, obugabe bw'abantu, engyenderwaho y'ebiragiyo, n'okurinda eby'obuhangwa.” (Xinping 1997: 36).⁹³

Waaba nooshwijuma oburingaaniza bw'ekiteiso ky'amagara, omuntu ashemereire kubuza ebibuuzo nk'ebi: “N'ekyamazima?” kandi “Abantu nibabaasa kukitambuza?” Ekiteekateeko ky'obuhangwa ekirikukwata aha micwe n'emitwarize nikihikaana n'omuringo ogu buri omwe arikukoresa eby'obuhangwa n'eb'obuhangwa arikuteekateeka n'oku arikutuura.⁹⁴ Enkora y'okwegyezamu (oba n'ey'eb'obuhangwa nainga etarikwikiriza Ruhanga) nehakana entaaniso ahagati y'ebirungi n'ebibi, kwonka abarikugyendera ahagati y'ebintu ebimwe tibarikukikora kandi tibarikubaasa kutuura omu muringo ogwo. Obusiraamu na Allah bwabwo niburagiira emicwe n'emitwarize etarikushushana n'ebi abasiraamu barikwikiriza nk'omutindo “ogurikwikirizibwa omu nsi yoona ogurikworeka ebihikire n'ebitahikire”, ekirikumanywa “nk'ekicweka ky'engyenderwaho y'eihanga ryaitu” (Emerick 2004: 195). Ebiteekateeko nk'eb'yo byona nibihakanisa enteekateeka y'abantu boona, omu by'obuhangwa byona, omu bwire bwona, abarikukora aha musingye ngu ebirungi n'ebibi biriho kandi ngu ebikorwa ebimwe n'eb'emicwe mirungi kandi ebindi n'ebitari by'emicwe mirungi. Obukristaayo bwonka nibwo burikworeka omusingi ogurikumara ogw'emitwarize (Ruhanga wenka), omutindo gw'emitwarize ogurikwikirizibwa abantu b'enganda zoon, endimi, n'amahanga (okukunda Ruhanga n'okukunda bataahi baawe), eky'okureeberaho kya Yesu Kristo, n'omuringo (omutima omusya, ebiteekateeko bya Kristo) hamwe n'omwoyo gurikwera oguri omunda yaitu, abantu nibabaasa kuhikaana n'omutindo ogurikwikirizibwa “omu nsi yoona ogurikukwata aha kihikire n'ekigwire.”

C. Okwikiriza omu eby'obuhangwa tibarikubaasa kushoboora oburugo bw'amagara

Enyima y'enshonga ezi, hariho enshonga y'oku, omu nsi erimu eby'obuhangwa, amagara garikubaasa kubaho kuruga omu bintu ebitaine magara. Michael Denton naagira ati, “Ahagati y'akakooko k'omubiri n'akakooko k'omubiri akarikukirayo kukorwa kurungi, nk'akakooko ka crystal nainga ekicweka ky'omuzira, hariho omwanya muhango ogurikwetengwa munonga nk'oku kirikubaasika kuteekateeka” (Denton 1986: 249-50). Okucondooza kwa Michael Behe ahari cilia na flagella nikyoreka ngu obucweka tibarikwetengwa munonga, kureka n'oburyo bw'okwombeka oburikutangaaza. N'obu haraabe hariho oburengye bukye munonga, “buri kagufaari nikishushana n'eikorero rikye erirumu enkumi n'enkumi z'eb'yo byoma by'obuhangwa, ebikozirwe obukaikuru kikumi bwa atomu, ebirikuteganisa munonga kukira ebyoma byona ebyakozirwe abantu kandi ebitarikushushana n'ensi etarimu magara.” (Denton 1986: 250) Omuhangu omu by'obuhangwa William

⁹³ Xinping nikigarukwamu omugyenzi “omukugu omu by'okwombeka” omunyabwenje Jacques Derrida, “Eriizooba eibaare ry'omusingi ry'ebiragiyo by'ensi yoona n'ebirikwera, ebirikwera omu bantu. Toshemereire kwita. Toshemereire kujunaanwa omushango ogurikuhenda oburingaaniza obu, oburingaaniza bw'omuntu nk'omutaahi waawe, ow'eishe - emwe waawe. . . . Omu muringo ogwo, ekiteekateeko ky'enkozi z'ebibi aha bantu n'ekiteekateeko ky'abakristaayo kandi ninteekateeka ngu tikirikubaasa kubaho omu biragiyo by'obunaku obu hatariho eby'obuhangwa by'abakristaayo, eby'obuhangwa bwa Ibrahim, eby'obuhangwa bwa Baibuli. Niyo nshonga ahabw'enki tindikuteekateeka ngu harimu ekintu kyona eky'ensi omu biragiyo by'ensi yoona ebiro ebi.” (Derrida n.d.: 70)

⁹⁴ Michael Ruse na Edward O. Wilson naikiriza okugwa kw'emitwarize y'obuhangwa: ahabw'okugira ngu eby'obuhangwa, n'entunguuka y'emitwarize n'emitwarize, “tibarikwikiriza ngu engyenderwaho y'emitwarize ey'aheeru” eriho kwonka omu bwire bumwe, nibagira ngu “abantu nibakora kurungi ku *barikubeihabeih* ahabw'obuhangwa bwabo, barikuteekateeka ngu hariho emicwe mirungi ei bashemereire kukuratira” (Ruse na Wilson 1986: 186, 179, emph. yayongeraho).

Stansfield naagira ngu hariho ebiteekateeko bibiri ebirikukwata aha ntandikwa y'amagara: “(1) amagara nigakorwa kuruga omu bintu ebiteekateeko magara omu by'obuhangwa (ekiteekateeko *ky'okuzaarwa kw'obuhangwa*), (2) amagara gakorwa amaani g'omutaano (ekiteiso *ky'obuhangwa obw'omutaano*).” (Stansfield 1977: 50). Sir Fred Hoyle, owaataireho engyenderwaho y'okukoresa enyonyoozi, akahandiika ati, “Okukwatanisa kw'ekintu kimwe omu nkumi n'enkumi z'ebintu ebi amagara garikwetengwaho tikurikubaasa kubaho ahabw'enkora y'obuhangwa aha nsi.” (Hoyle 1981a: 526). Akashoborora ati, “Hati teebereza abantu 10^{50} abazibe b'amaaso⁹⁵, buri omwe aine ekicweeka kya Rubik kandi ogyezaho kuteekateeka aha mukisa gw'abo boona kuhika *omurundi gumwe* aha kicweeka ekyo. Obwo nooba oine omugisha gw'okuhika aha kintu kimwe aha bintu bingi ebi amagara garikwetengwa. Ekiteekateeko ngu ti biopolymers zonka, kureka n'enkora y'obutafaari oburi omu magara, nikibaasa kubaho ahabw'oburemeezi omu nsi egi, n'obushema bw'amaani.” (Hoyle 1981a: 527, *emph. in orig.*)⁹⁶ Dr. David Green kuruga omu kitongore *ky'okucondooza* aha enzima aha Yunivasite ya Wisconsin na Dr. Robert Goldberger, mukuru w'ekitongore kya Biosynthesis and Control Section, Laboratory of Chemical Biology, U.S. National Institutes of Health nikyoo kimwe nikigira ngu, “okuhindura kwa obutafari obuhango-aha-akatafari kakye, n'okubuuka kw'amaani munonga okurikubaasa kukiyeberwa. Omu mwanya ogu byona n'okuteebereza. Obuhame oburiho tiburikworeka ngu obutafaari bukatandika aha nsi egi.” (Green na Goldberger 1967: 406-7)

Stephen Meyer naatebeekanisa okubara kw'oburemeezi okundi: ekicweka kimwe kikabara omuhendo gw'ebintu ebyabaire nibibaasa kubaho omu byafaayo by'obuhangwa oburikubaasa kureebwa, omu bintu ebindi, okubara omuhendo gw'obutundutundu bw'obuhangwa oburikubaasa kureebwa (10^{80}), obwire kuruga aha big bang (10^{16} seconds), hamwe n'omuhendo gw'ebintu ebirikukorengana buri sikonda (10^{43}). Kurugirira ahari ebi byona, okuhendera okurikwetegyerezibwa n'okugira ngu, “oburemeezi bw'ebintu ebi abarikucondooza aha ntandikwa y'amagara bashemereire kushoboorora nibirenga aha bushoboorozi bw'obuhangwa bwona. Omu muringo ogundi, ensi yoona terikwetenga eby'okureeberaho ebirikwetengwa kureeba ngu obutumwa oburikukwata aha biine amagara nibubaho ahabwa butandu.” (Meyer 2009: 215-19)

Okwongyera ahari ekyo, enshonga erikukwata aha ntandikwa y'amagara, ti nk'okugira ngu eby'obuhangwa tibirikubaasa kukora ebintu byona ebirikwetengwa kukora obutafaari bw'omubiri, kureka n'okumanya ngu DNA hamwe n'obuhangwa obu amagara garikurabamu, nibishushana n'ebya kompyuuta, n'ebya digito, enkora (reeba Dawkins 1995: 17-18) Omu muringo ogundi, oihireho ebintu n'amaani, amakuru n'ekintu *ky'omugasho* aha magara (Meyer 2021a: 188). Okwongyera ahari ekyo, amakuru gashemereire kuba garikworeka *omurimo ogurikukorwa*, i.e., “enkora ya DNA nehereza ebiragiyo by'okwombeka purotini kandi nibakikora kurugirira aha ntebeakanisa yaabo” (Meyer 2021a: 173). Kwonka, tihariho eky'okureeberaho *ky'eby'obuhangwa ekirikubaasa kureetaho amakuru ag'omugasho g'okukora obutafaari bumwe* (Meyer 2013: vi; Meyer 2021a: 187) omuhanguzi omusaho David Foster naayongyera ahari eki arikugira ati, “Obuhangwa bwa DNA bwa T4 bacteriophage nibujwekyerwa enamba $10^{78,000}$, ekirikumanyisa ngu hariho omugisha gumwe ahari $10^{78,000}$ ogurikubaasa kubaho ahabw'okubuzabuza.” (Foster 1985: viii). Foster naashoboorora omugasho gw'eki, “Ebibaro ebi bishemereire kugyerageranisibwa n'amazima ngu ensi yoona eine obutikitiki 1018, n'ahabw'ekyo tihaine ekirikubaasa kubaho ngu amagara gakabaho kurabira omu nyegyesa ya Darwin ey'okutoorana eby'obuhangwa, erikukorera aha mpindahinduka z'omugisha” (Foster 1985: viii).

Ekizibu ekirikuba kiriho n'ekikuru munonga kukira ebirikworekwa ahaiguru. N'akakooko akarikukirayo kuba kakye “kakoresa oburyo bumwe n'omuringo gumwe gw'okuvunuura nk'akakooko k'omuntu.... Enkora egi teine makuru ku ogire ngu terikuvunuurwa. Ebyoma by'okuvunuura eby'omurembe kirimu obucweka bukya makumi ataano obwa obutafari bkye ebicweka *ebirikuhandiikwa omuri DNA: ebicweka ebyo tibirikubaasa kuvunuurwa okwihaho ebirikuruga omu kuvunuurwa.*” (Monod 1971: 142-43, *emph. omu ntandikwa*) Omu muringo ogundi, DNA erimu ebiragiyo ebirikwetengwa ebintu ebirikubaho, okutunguuka, n'okuzaara kwonka terikubaasa kukora okwihaho yaaba etandikire kukora kurungi; n'ahabw'ekyo, titurikubaasa kutandika kuteebereza, ahabw'enshonga z'obuhangwa, oku DNA yaabaire neebaasa kubaho omu kubanza. Karl Popper akakigambaho ati, “Ekirikureetera entandikwa y'amagara hamwe n'ebiragiyo by'obuhangwa kuba eky'omutaano n'eki: ebiragiyo by'obuhangwa tibiine mugasho gwona okwihaho byahindurwa; ekirikumanyisa, okwihaho

⁹⁵ Nka obuhumbi igana, obuhumbi, obuhumbi, obuhumbi, obuhumbi bw'abantu abatabona.

⁹⁶ Omumwanya ogundi, Hoyle akabara emigisha y'amagara kuruga omu nsi omu butandu ahari gumwe ahari gumwe omuri $10^{40,000}$ eki yaagambireho “nk'oburemeezi bukya munonga obutarikubaasa kuhikwaho nobu ensi yoona yaaba erimu esupu y'obuhangwa.” akongyeraho ati, “Omuntu ku araabe atarikushoorora ahabw'enyikiriza z'abantu nainga okutendekwa kwa sayansi ahabw'okwikiriza ngu amagara gatandikire omu nsi, okubara okworobi nikwihaho ekiteekateeko ekyo omu kooti.” (Hoyle and Wickramasinghe 1981: 24; reeba naMajor 2001). Embeera n'ey'akabi munonga kukira egyo, ahabw'okuba - Tikirikubaasika munonga ngu eby'obuhangwa omu nyanja eza ira bikahika aha bukwakurizo bwa'supa' nk'oku ebitabo bingi ebya “popular science” birikworeka (Stansfield 1977: 56). Omu bwiire bukya, tihariho bujurizi burikworeka ngu “esupu y'obukooko” ekabaho (reeba Denton 1986: 261).

ebirikureeta okukwatanisa kwa puroteni eziteirweho ebiragiho. . . [Kwonka] code terikubaasa kuvunuurwa okwihaho okukoresa ebintu ebimwe omu kuvunuura kwayo”; eki akakiita ekizibu ky'amaani “ekirikutureetera okubaasa kw'oburugo bw'amagara (nk'oburugo bw'ensi yoono) n'ekizibu ekitarikubaasa kuhika omu sayansi, hamwe n'oburemeezi bw'okugyeza.” (Popper 1974: 270).

Enyetegereza ya Darwin, omu miringo yaayo ey'okubanza hamwe n'ey'obwahati, neegamba aha bushoboorozi bw'obuhangwa okureetaho n'okureetaho amagara kuruga omu bintu ebitaine magara, n'ekigambo ekitarikubaasa kuhamya.⁹⁷ Kurugirira ahari Popper's “okwegarukamu” hamwe n'ebindi ebirikukwata ahashonga za sayansi ebi twacondooza, enzikiriza ya Darwin omu ntandikwa y'obuhangwa ey'amagara, n'ey'omutaano munonga kurugirira ahashonga za sayansi ezirikumanywa, n'enshonga etarikwetegerezebwa, okwihaho ekyo, nk'oku Richard Lewontin yaagambire kare, nikigumya ekigyere kya Ruhanga aheeru y'orwigi.

Eki tikirikumanyisa ngu eki turikubaasa kukora n'okwihaho emikono yaitu tukamara ngu tihaine orikubaasa kumanya oku amagara gaizire kubaho. N'obu haraabe hatariho ekintu kyona ekirikubaasa kureetaho amakuru agarikukora (nk'oku twareebire, DNA hamwe n'obuhangwa) hariho ekika kimwe kandi ekika kimwe kyonka ekirikubaasa kureetaho amakuru aga: obwengye/ebiteekateeko. N'ahabw'ekyo, “okujumburwa kw'amakuru ga digito omu butofaari oburikukirayo oburungi, nikyoreka omurimo gw'obwengye ogwabaireho omu ntandikwa y'amagara g'okubanza” (Meyer 2013: vi).

Fred Hoyle akaikiriza. Bwanyima y'okushwijuma ebirikukwata ahari chemistry ya polymer hamwe na nucleosynthesis y'enonyoozi, akahendera yaagira ati, “Okushoborora amazima nikyoreka ngu omuntu oine obwengye oburikukira obw'abantu akakoragana na physics, hamwe na chemistry hamwe na biology, kandi ngu tihariho maani ga muzibe agashemereire kugambwaho omu buhangwa. Enamba ezi omuntu arikubara kurugirira aha mazima, nizireebeka nk'ez'amaani munonga ahabw'okugira ngu eki tikirikubaasa kubusibwabusibwa.” (Hoyle 1981b: 12; reeba na Hoyle na Wickramasinghe 1981: 148)⁹⁸ Omu bwiire bukye, omu bya sayansi, omu miringo ogurikwetegerezebwa, hamwe na Baibuli, amagara tigarikubaasa kubaho kurabira omu nkora y'obuhangwa; okushoborora okurikukirayo oburungi n'okugira ngu gaine kubaho kandi gahangirwe Ruhanga.

D. Okwikiriza omu eby'obuhangwa tibirikubaasa kushoborora okubaho kw'ensi

Enyima y'eshonga ezi zoono, hariho ekibuuzo ky'omugasho ekirikukwata ahaku ensi n'ensi byabaho, nainga, “ahabw'enki hariho ekintu omu mwanya gw'obutabaho?” Martin Heidegger akeeta ekibuuzo ekyo, “ekibuuzo ky'omugasho ekyo ebitarikureebwa” (Heidegger 1959: 7-8). Enshonga n'okugira ngu buri kimwe ekitarikubaasa kubaho nikyotenga ekyarugiremu.⁹⁹ Obukristaayo nibugira ngu “*omu ntandikwa Ruhanga*

⁹⁷ Ebintu ebirikukirayo kuhika haihi n'obuhame n'okugyezaho, okutandika n'okukyebera kwa Miller-Urey omuri 1952, okureetaho eby'obuhangwa kuruga umumwanya gw'ensi ogwabaire gurimu methane, amonia, hydrogen, hamwe n'omwiji gw'amaizi. amashanyarazi gakateerwa omu byoma nk'okubwatuka kw'omurabyo; Omu kukyebera kwa Miller-Urey hamwe n'okundi okurikushushana, okureeba ngu omwika gw'okwisya gukaihwamu, amino acids hamwe n'ebintu ebindi eby'obuhangwa bikarugaho (reeba “Miller-Urey experiment” 2021; reeba na Thaxton, Bradley, na Olsen 1984: 22-41 ahabw'okushoborora of Miller-Urey na okugyerageranisa okurikushushana).

Kwonka, tihaine n'akakooko kamwe k'obuhangwa—omuringo mukye gwa “amagara”—ogwakoziwe okukyeberwa oku, hamwe n'omuringo gw'okureeberaho entaaniso y'amaani ahagati ya amino asidi hamwe n'akakooko k'obuhangwa. Thaxton, Bradley, na Olsen nibashoborora ngu “tihaine bujurizi oburikwetegerezebwa oburikworeka ebirikwetwa miring y'obuhangwa. . . ekirikworeka ngu embeera y'ensi etuuraho,” kwonka obujurizi nibworeka ngu embeera y'ensi ey'okubanza ekaba eriho okurabya, ekyabaire nikibaasa kuremesa obuhangwa bw'ebintu ebirikugyenda omu maisho; ekirikukiraho, okukyeberwa kw'ebintu ebirikugyenda omu “maisho” nikureetwa omurimo gw'abakyondoozi (Thaxton, Bradley, and Olsen 1984: 66, 182-85; see also Behe 1996: 166-70). Bradley, na Olsen ekyongyeirwemu, omushajja omwe naagira ngu, ahabw'obwengye bw'obwengye obu tutungire aha DNA hamwe n'enshonga ezindi kuruga omuri Miller-Urey, “omuntu naabaasa kuhajaana ngu okucondooza aha ntandikwa y'amagara nikushoboroora munonga hati okukira oku kwabaireho omu 1952 kwiha ebibuuzo bingi byabaho kukira eby'okugarukamu, kandi ebihandiiko ebisya ebirikukwata aha nkoragana y'omunda y'obutafaari, nikireetera ekigyendererwa kigumire munonga okukira oku kyabaire kiri” (Tour 2020: 324; see also Dose 1988: Abstract).

⁹⁸ Hoyle arikugarukamu aha enshonga y'oburugo bw'amagara g'ensi hamwe n'okwetegereza kwa “obwengye bw'amaani” obwagikozire ningu amagara g'okubanza omunsi gakatandika umumwanya, garikuraba omunsi aha panspermia (Hoyle and Wickramasinghe 1981). Kwonka eky'okugarukamu ekyo, nikigarukamu ekibuuzo ekirikukwata ahaku amagara gaatandikire, kwonka tikirikukigarukamu.

⁹⁹ Okwongyera aha ntandikwa y'ensi, ekyetengo ky'okubaho kwa Ruhanga obwahati, nikikwata aha kugumizamu kw'ensi n'ebintu byona ebirimu. Norman Geisler naagira ati, “Ekibaire nikireetaho okubaho kw'obuhangwa, nk'oku ndi, tikirikubaasa kuba eky'obuhangwa. Ku kiraabe kyabaire kiri eky'omutaano, tikirikubaasa kuba ekyareesireho eky'omutaano, kureka nabwo nikibaasa kuba ekyarugiremu. . . . Ku haakubaho omuntu orikureebererwa. ahabw'okugira ngu ebiri omu nsi yoono [ebirimu n'ensi yoono], hashemereire kubaho ekintu ekirikwetongoire ekirikwetengwaho. Ku haraabe hariho ekirikubaho, haine ekirikubaasa kukikora nainga ekirikubaasa kukireetaho. Tihaine ekirikubaho ekitarikureetaho. Ku ogire ngu ekintu kikabaho kitarikubaasa kurugwamu, tikirikubaasa kurugwamu; nikibaasa kuba nikireetwa nainga kitarikubaasa

akahanga eiguru n'ensi” (**Kut 1:1**). Omuhangu omu by'entunguka William Stansfield naikiriza ngu “saayansi terikubaasa kushoboorora oburugo bw'ebintu n'amaani.” (Stansfield 1977: 53). N'amazima, nk'oku omuhanguzi w'ekirabo kya Nobel, Sir Peter Medwar arikugamba, omu buhangwa bwakyo, ekibuuzo ekirikukwata ahaku buri kimwe kyabaire kitandikire tikirikubaasa kugarukwamu ab'ebya sayansi, ahabw'okuba “tiharikubaasa kubaho okwetegyereza okurikukwata aha butabaho, n'ahabw'ekyo ensharo nk'eg hariho oburemeezi omu kugamba kwa sayansi n'obwengye bwa buriijo” (Medwar 1984: 88). N'obu kiraabe kiri kityo, abanyasayansi bakozire kyona ekirikubaasika kushoboorora ahabwenki ensi yona erihho.

Omu ntandikwa y'emyaka ya 1970, Stephen Hawking, Roger Penrose, na George Ellis bakoreka ngu ensi n'obwengye bikatandika kubaho omu bwire bukya, kuruga aha kintu kitariho(reeba Meyer 2021a: 115-17). Eki nikimanywa nka “singularity” ahu obwiire burikugambwa kutandika kandi ebiragiro bya physics bikarugaho (Hawking 1988: 49-50; Davies 1992: 49-50). Omuhangu omuby'obuhangwa Paul Davies naagira ati, “Ekitongore ky'obuhangwa eky'okubanza nikyo kirikureetaho oburemeezi bw'obwire obwahwaire omu nsi yona, “Titurikubaasa kugumizamu n'enshonga z'omubiri, nainga n'ekiteekateeko ky'obwiire n'obwiire, kurabira omu buremeezi nk'obwo. Ahabw'enshonga egi, abakugu omu by'obuhangwa nibateekateeka aha nshonga y'okubanza ‘nk'entandikwa’ y'ensi yona. Ahabw'ekiteekateeko eki, big bang neejwekyera okuhangwa kw'ebintu; okutandikaho ebintu n'amaani omu nsi yona, hamwe n'obwiire.” (Davies 1978: 78-79)

Ekiteekateeko ekirikukirayo kukwata ahaku ensi yaaza kubaho n'ekiteekateeko kya “Big Bang” ekirikugira ngu “ensi nk'oku turikumanya, ekatandika n'omuriro gw'amaani ogutahwaho, ogwabaire nigweyongyera, kandi gukaba nigweyongyera, okurabira omu speed etarikutekatekwaho, n'ahabw'ekyo ahamuhendo omu myaka obuhumbi 13.8 bw'emyaka erikwija.” (Howell 2021: n.p.; reeba na “Big Bang” 2021).¹⁰⁰ Ekiteekateeko ekyo nikihikaana n'okubaho kw'amashanyarazi g'omu bwijwire, n'okubaho kw'obwengye oburikureebeka nk'obweyongyere, hamwe n'ebindi bintu(Siegel 2021). Abanyasayansi abamwe tibarakunzire ebiteekateeko by'obumwe n'obumwe kandi ngu obwire buine entandikwa, ahabw'okuba “nibureebeka nk'oburemeezi bwa Ruhanga” (Hawking 1988: 46).¹⁰¹ Ekiteekateeko ekyo kihikire, ahabw'okugira ngu ekintu kimwe nikimanyisa ngu omwanya, obwire, amaani, “hamwe n'enshonga bikatandika aha ntandikwa y'ensi yona”. Obwire obwo butakahikire, tihaine ekyabaireho ekyabaire nikibaasa kureetaho ensi yona (omwanya, obwire, amaani, hamwe n'enshonga) kubaho (Meyer 2021a: 117)

- Entandikwa y'ensi, M-enteekateeka, hamwe n'ensi nyingi

Enshonga nyingi n'ebibuuzo ebikwatiraine n'ekiteekateeko kya okutandika kw'ensi omu kubaruka, bireesire abanyasayansi kutaho enteekateeka endiijo, nainga okutereza enteekateeka ya okutandika kw'ensi omukubaruka, otwariiremu n'enteekateeka ya “string theories”, entunguuka ey'obwahati neeyetwa enteekateeka ya M- (reeba, e.g., Wolf 1988; Craig 1999; Craig n.d.; Tate 2014; Siegel 2021). Omwe aha banyasayansi abo ni Hawking. Hawking na Leonard Mlodinow nibashoboorora engyenderwaho ya enteekateeka ya M nk'erikworeka ngu ensi nyingi zikahangwa kuruga omu busha: “Ahabw'okugira ngu amaani ga gravity nigakora aha mwanya hamwe n'obwire, nikibaasisa omwanya hamwe n'obwire kutebenkera omwihanga ryona. . . . Ahabw'okugira ngu hariho ekiragiro nk'ekya gravity, ensi neebaasa kandi neija kwehanga kuruga omu busha. . . . Okubaho kw'obuhangwa n'enshonga ahabw'enki hariho ekintu omu mwanya gw'obutabaho.” (Hawking na Mlodinow 2010: 8-9, 180) Nibongyeraho ngu eki kikaba kiri eky'omutaano. ie. kikaba kitarikubaasa kubaho kurugirira aha mateeka ga y'eibaro eya ira (etari ya quantum) ahu ensi yona ekaba eri ekicweka “ky'obuhumbi-obuhumbi-obuhumbi bwa sentimita hamwe n'amaani ga gravity gahindwire obwire, “kugira ngu obwire bwetware nk'ekicweka ekindi eky'omwanya” (Hawking na Mlodinow 2010: 131, 134; reeba na Davies 2003a: 150-51) Omu bwire bukya munonga, ”obuhangwa” obu bukaguza juba kukira okwiruka kw'ekyererezi (Hawking and Mlodinow 2010: 129; reeba na Cleaver 2016: 72-73). Omu bwiire bukya, “empindahinduka y'omuhendo”

kurugwamu. Kwonka ahabw'okugira ngu nyowe [nainga ensi yona] tindeeteire nyowe. . . n'ahabw'ekyo okubaho kwangye kushemereire kuba kuretsirwe enshonga. N'ahabw'ekyo, okubaho kwangye nikwetenga obwahati n'obwahati ahabw'okugumizamu kubaho kwangye.” (Geisler 1976: 245, 253) Eki nikigambwa omufirosofo Mortimer Adler orikugira ati, “Okureetaho ebintu ebitarikubaasa kubaho, n'okushiisha. Okugumizamu n'ebintu ebitariho, ebirikubaasa kurekyera aho kubaho, n'okwihaho kimwe. Eby'obuhangwa tibirikubaasa kumaraho abantu omu miringo yona. N'ahabw'ekyo nitubaasa kuhendera ngu hariho ekirikutereetera kukora ekintu kyona.” (Adler 1980: 146). Okuhendera kwa Adler n'okw'omugasho ahabw'okugira ngu obu yaahandiika ekyo, akeehoreka nk'omuhedeni arikuhandiikira abahedeni abandi (Adler 1980: 19).

¹⁰⁰ Abakristaayo baingi nibaikiriza ngu okubwatuka kw'amaani nikyoreka oku Ruhanga yaatandikire kukora eby'omu iguru n'ensi (“Okuvunuura kw'ediini” 2021; Ball 2003).

¹⁰¹ N'obuhame bwa sayansi oburikworeka ngu “ebintu bikahangwa”, obwareteire Allan Sandage, owaabaire atarikwikiriza ngu hariho Ruhanga kandi aine enteekateeka y'eby'obuhangwa eya sayansi, kuhinduka akahinduka Omukristaayo (reeba Meyer 2021a: 107-9).

gw'ebintu nikipigambwa ngu nereetaho okuremwa kw'ensi nyingi kuruga omu busha, ezimwe aharizo zikaguza omu muringo gw'okweyongyera, okureetaho enyonyoozi n'ebizinga, hamwe n'omuringo gumwe, “ebihangirwe nkaitwe.” (Hawking and Mlodinow 2010: 137)¹⁰² Hawking naagira ngu omu nsi egi etarikiwetegyerezibwa, “tiharikubaasa kubaho ensharo y'omwanya n'obwire,” n'ahabw'ekyo tiharikubaasa kubaho ekyetengo ky'okushoboorora engyesho aha nsharo. “Hakaba hatariho ebintu by'omutaano ebirikubaasa kuremesa ebiragiyo bya sayansi kukuraturwa”; omu mwanya gw'ekyo, ensi “n'obuhangwa zikaba zitarikubaasa kuhanangwa nainga kucwekyerezibwa. Kikabaireho.” (Hawking 1988: 136)

Hawking akagamba butunu aha nshonga y'eby'ediini eyabaire eri enyima y'ekiteiso kye. Naayikiriza ngu “ensi yoona ekaba eine entandikwa, nitubaasa kuteekateeka ngu ekaba eine omuhangi”; kwonka, ensi yoona ku erikuba neyetegeyeka kandi etarimu nsharo, nahabw'ekyo, naagira ngu terikubaasa kugira entandikwa, kureka “neebaasa kubaho. N'ahabw'ekyo, omuhangi aine mwanya ki?” (Hawking 1988: 141) Bwanyima y'embyaka mingi akongyeraho ngu entandikwa y'ensi ekaba neetwarwa ebiragiyo bya sayansi, “ebirikworeka ebiri bya nyensya n'ebyahwire. Eki nikibaasa kuremesa eby'okutangaaza nainga omurimo gwa Ruhanga.” (Hawking na Mlodinow 2010: 135, 30) Omu kitabo kye eky'ahamuhuru, Hawking akagaruka yaagira ngu “tihariko Ruhanga. Tihaine owaahangire ensi yoona kandi tihaine orikukora aha bigyendererwa byaitu”; akongyeraho ati, “ninteekateeka ngu ensi yoona ekahangwa kuruga omu busha, kurugirira aha mateeka ga sayansi.” (Hawking 2018: 38, 29)

Hawking akaikiriza ngu ekiteiso kye ekirikugira ngu “tihariko ensharo” tikirikubaasa kwihwa omu kintu kyona (Hawking 1988: 136). Hariho oburemeezi bw'amaani. Eky'okubanza, “ebiragiyo bya sayansi” byonka ebi turikumanya, nibyo byaruga omu “okutandika kw'ensi omukubaruka”. Titurikubaasa n'okugira amatsiko g'okumanya nainga okukoresa ebiragiyo ebyabaire nibikora empindahinduka y'amaani etakahikire hamwe n'okweyongyera kw'ebintu omu bwengye. N'ahabw'ekyo, ahabw'obuhame, okuteebereza nk'okwo kwona tikuri kurungi kukira okuteebereza kwa “Ruhanga” okwahwaireho (reeba Chapman 2013: 156-57).. Eky kabiri, Hawking akahindura obwire bw'ekiteekateeko n'obw'amazima kwija n'ekiteeso kye; “eki akakiita ekyoma ky'okubara.” (Hawking 1988: 135). Kwonka, obwire bwe obw'ekiteekateeko tiburikuhikaana n'obuhangwa bw'omwanya n'obwire obuhikire (Meyer 2021a: 507n.18; 352). Hawking akashoborora “ekigambo ky'okubara [obwire bw'ekiteekateeko] ekitaine makuru g'omubiri nk'oku kyabaire kiine amakuru g'omubiri n'omubiri” (Meyer 2021a: 366). Hawking akaikiriza ngu omu bwire bw'ekiteekateeko, tihariho ensharo nainga ensharo ahagati y'omwanya n'obwire; akongyera yaikiriza ati, “Omu bwire obwabuzima, ensi eine entandikwa n'emperu aha bintu ebitarikushushana ebirikukora ensharo y'omwanya n'obwire kandi ahu ebiragiyo bya sayansi birikucwekyerezibwa.” (Hawking 1988: 138-39) Omu bwiire bukuye, obw'omutaano (entandikwa y'obwire y'ensi), ekirikubaho omu bwire obuhikire, nikireetera ekiteiso kye “eky'obutabaho ensharo” kuba eky'ekiteekateeko nk'obwire bw'ekiteekateeko obu kirikukoresibwamu.

Eky kashatu, okugamba ngu ensi ekahangwa etarimu kintu kyona kurugirira aha mateeka ga sayansi, “n'enshobi y'omutaano”. Enshonga hamwe n'ebiragiyo bya sayansi tibirikushushana. Ebirikureeta n'ebintu ebirikubanza kubaho ebindi ebirikubaho kandi bikakora, nibibaho, nainga biriho omu muringo ogurikubaasa kurugwamu ekintu. Ebiragiyo, aha rubaju orundi, nibishoboorora eby'obuhangwa, ebicweka byabyo, hamwe n'enkolagana yaabo, kwonka nk'okushoboorora, ebiragiyo tibirikubaasa kureetera ebintu kubaho (reeba Meyer 2021a: 371). N'ahabw'ekyo, “ebiragiyo by'amaani ga gravity” hamwe “n'ebiragiyo bya sayansi” tibirikureetaho mwanya, amaani, nainga ekintu kyona ekindi kubaho, kureka nibishoboorora oku birikukorengana bwanyima y'okubaho (reeba Meyer 2021a: 371; reeba na Lewis 1970d: 77 [*“ebiragiyo by'obuhangwa tibiraresireho kintu kyona ekirikubaho. N'omuringo ogu buri kintu kyona ekirikubaho kishemereire kukuraturwa, kurugirira aha ku kirikubaasa kureetwa kubaho.”*])). Okushoboorora kwa Hawking oku ensi yoona “yaahangirwe kuruga omu busha” n'ahabw'ekyo tikurikushoboorora kimwe.

Ekikuru munonga, David Darling, owaabaire ari Dean wa College eya Education aha University oeya New Mexico, nayoreka ebishuba ebiri enyima y'ebigambo by'obuhangwa eby'abantu nka Hawking, “Eky'amaani niki—eky'amaani omuri byona— n'oku orikubaasa kutunga ekintu kuruga omu busha. Otakaikiriza abakugu omu by'obuhangwa kugyezaho kukubeihabeiha aha nshonga egi. Nabo tibaine eki barikumanya — n'obu baraabe nibakora omurimo murungi kwebeihabeiha n'abandi ngu eki tikiri kizibu. ‘Omu kutandika,’ nibajja kugira, ‘hakaba hatariho kintu kyona —hatariho obwire, omwanya, enshonga nainga amaani. Bwanyima hakabaho empindahinduka y'amaani . . .’ Oyihiro! Yemere aho. Nooreeba eki ndikugamba? Eky'okubanza tihariho kintu kyona, reero habaho ekintu kyona. Kandi abakugu omu by'obuhangwa nibagyezaho kutaho orutindo ahagati yaabo barikukoresa enshonga z'omutaano, okwekankana kw'obutahamya, ekirikubareetera kukora ebintu byona. Bwanyima nibaza kubaho kandi otakimanyire, nibaza kwiha enju

¹⁰² Enteeekateeka ya M nayoreka ngu nihabaasa kubaho ensi ezitarikushushana nka 10⁵⁰⁰, buri emwe eine ebiragiyo byayo/ebya sayansi (Hawking na Mlodinow 2010: 118).

y'omupiira ey'obuhumbi igana kuruga omu bikopo byazo. Tinyine buzibu n'enshonga egi kuruga aha mpindahinduka y'amaani erikugyenda omu maisho. Ahabw'enki abantu batashemereire kwombeka engyenderwaho y'oku ensi yaatandikire kuruga omu mbeera y'oburungi kuza omu y'oburemezi. Kwonka hariho oburemezi bw'amaani omu kushoboorora oku byatandikire. Eki torikubaasa kukikora orikukoresa engyenderwaho y'oburingaaniza. Nainga tihariho ekintu kyona ekirikubaasa kutandika nakyo, ekirikworeka ngu tihariho quantum vacuum, tihariho geometric dust, tihariho obwire obu ekintu kyona kirikubaasa kubaho, tihariho ebiragiro by'obuhangwa ebirikubaasa kureetaho empindahinduka kuruga omu butabaho kuza omu kintu kyona; nainga hariho ekintu ekirikwetenga okushobororwa.” (Darling 1996: 49)

N'amazima, okutashushana n'ekiteekateeko kya Hawking ngu physics ey'omurembe egi neyikiriza enteekateeka y'obutabaho bwa Ruhanga aha ntandikwa y'ensi, quantum mechanics niyo erikworeka obutakiriza Ruhanga hamwe n'obuhangwa. Kurugirira ahari quantum mechanics, aharengero rwa subatomic buri kimwe n'eky'oburingaaniza kandi tikirikwetegyereziwa; ekirikukiraho, okubaho kw'omuntu orikureeba (oba omuntu orikumanya nainga ekikwato ekirikukoresibwa omuntu orikumanya) nikyo kirikureetaho “amazima agarikugyenda omu maisho kurugirira aha kukora kw'okureeba” (Garte 2019: 34). Ahabw'enshonga egyo, omuhangu Sy Garte naagira ngu obwahati nitumanya ngu ensi ya atom , photon hamwe n'ebintu ebindi nibitegyekwa ebirikwetwa quantum physics, ekirikwetengesa okukwatanisa okutaine mugasho ahagati y'ebintu, ebirikwetorwaire hamwe n'omuntu orikubishwijuma. . . . Ebintu by'omutaano nk'ebyo ebirikukwata aha buhangwa aha rurengo rwahansi kandi orw'omugasho, nikigumira abantu kugumizamu n'emitwarize yaabo nk'omuringo gumwe oguhikire gw'okureeba amazima.” (Garte 2019: 36-37) Omuntu orikubaasa kwetwa owaataireho ebiragiro bya sayansi n'okukora ebintu n'amaani ebirikukora ensi n'ensi, ni Ruhanga.

Hawking akaikiriza ngu, n'obu ebiteiso nka bye birikubaasa kutwarwa omu maisho, “ahabw'eshonga z'oburungi n'obuhangwa”, ekikyezo ky'amazima eky'ekiteiso kya sayansi, “n'okumanya yaaba nikikora okuteebereza okurikuhikaana n'okwetegyereza” (Hawking 1988: 136-37). David Lindley naayoreka ngu eby'obuhangwa eby'omurembe “tikirikugyendera aha bintu ebirikubaasa kureebwa n'okukyeberwa, ebirikukwata aha bintu ebirikubaasa kureebwa n'okukyeberwa, kureka n'orurimi rw'okubara orurikwetegyereziwa munonga orurikukwata aha bintu ebirikukwatanisa hamwe n'emirimo y'ebingon . . . [ebi] tibiine makuru, ahabw'okuba ebintu ebirikukoresibwa omu kubara tibirikubaasa kukyeberwa n'okupimibwa. . . . Kwonka omugasho gw'ekiteiso ekirikureebeka nk'ekishemeza kwonka kitarikwongyerwamu amaani g'okuteebereza, kandi kitarikworeka bigambo ebirikubaasa kukyeberwa n'enki?” (Lindley 1993: 18-19) Hawking nawe naikiriza ngu enkora ye, nainga enkora nk'egyo, terikubaasa kuteebereza (Hawking 1988: 137).

Ahabw'enshonga egi, omukugu omu by'obwengye, Luke Barnes naabuza ati, “Ekiteiso ky'ensi nyingi nikibaasa kutwarwa nk'ekya sayansi?” Eky'okugarukamu nikigira kiti, “Ngaaha”. naashoborora ati, “Titurikubaasa kureeba ekintu kyona ekirikukwata aha nsi yoona . . . ahabw'okuba tibirikukwata aha nsi yaitu. Nitubaasa kuba tushobiire munonga omuri byona ebi turikwikiriza ebirikukwata aha nsi ezindi kandi tihaine okwetegyereza okurikubaasa kututereza. Amakuru tigari aha. Ebyafaayo bya sayansi bitwegyesize emirundi mingi ngu okukyebera tikirikwetengesa. Ekiteekateeko ngu ebintu bingi biriho, tikirikubaasa kuhamibwa.” (Barnes 2012: 58; reeba na Garte 2019: 52 [ekiteekateeko ky'ensi nyingi “kiine oburemezi bw'okugira ngu tikirikubaasa kukyeberwa, ahabw'okuba obutumwa tibirikubaasa kugyenda ahagati y'ensi nyingi”]) Omu bwiire bukya, nk'oku Phillip Johnson arikworeka, ekiteiso kya “no boundary/no starting point” “n'eky'okubara ekitarikworeka oburingaaniza, tikirikuteebereza kandi tikirikureetaho enteekateeka y'okucondooza. Ekigyendererwa kyonka n'okushagika engyenderwaho y'eby'obuhangwa ngu eby'obuhangwa nibibaho kandi nibibaho ebiro byona.” (Johnson 1995: 226; reeba na Thorvaldsen na Hössjer 2020: 4 [“Ekiteekateeko eki eky'obuhangwa bwingi tikirikwikirizibwa n'obuhame bwona, kandi nikibaasa kutwarwa nk'ekiteekateeko ekitarikwetegyereziwa”])¹⁰³ Paul Davies akongyeraho enshonga nkuru ngu “okubaho kw'ekigyendererwa ky'okubara eky'obuhangwa tikirikushushana n'okubaho kw'obuhangwa obwo”, kureka nikishushana n'ekiteiso ky'okubara ngu hariho obushoborozi butari bwa ziro ngu ensi egi neebaasa kubaho (Davies 1992: 69). N'ahabw'ekyo, ekiteiso kya “obutabaho nsharo/obutabaho ntandikwa” tikirikubaasa kugira omugasho gw'obuhame omu kworeka okushoboorora kw'obuhangwa ahabw'ensi nainga obutabaho kwa Ruhanga.

Eky'ahamuheru, entandikwa y'obuhangwa y'ensi yoona neehakanisa ebiragiro hamwe n'ebirikujumbwamu ebya sayansi. Eky'okubanza, “ekiragiro ky'okurinda amashanyarazi, ekirikumanywa nk'ekiragiro ky'okubanza ekya thermodynamics, nikigira ngu amashanyarazi g'omuringo ogukingire gashemereire kuguma nigakuratana, tigarikubaasa kweyongyera nainga kukyendeera hatariho okutaataaganisibwa okuruga aheeru. Ensi yoona n'enkora ekingire, n'ahabw'ekyo amaani agarikugyenda omu

¹⁰³ Omukristaayo omukugu omuby'obuhangwa Don Page naahandiika ebirukuhakanisa ebiteekateeko bya sayansi, eby'obufirosofo hamwe n'eby'ediini (Page 2008: 19-22; ebindi ebirukuhakanisa ebiteekateeko by'ensi nyingi reeba Davies 2003b; Behe 2007: 220-27; Ellis 2011; Craig n.d.; Maudlin 2005: 461-62; Cleaver 2016: 77).

maisho gatwire nigashushana.” (Moskowitz 2022: n.p.; reeba na Meyer 2021a: 220-21 [“Okwegyesa eby'obuhangwa nikureeba eby'obuhangwa nk'omuringo ogutebkanisiibwe ogurikworeka oburemeezi oburiho”])¹⁰⁴ Ekiragiyo kya kabiri ekya ebirikwotsya nikigira ngu “omu kuhindura omuringo gumwe gw'amaani omu gundi, bimwe ahari byo nibiferwa nk'omuriro ogutarikubaasa kukoresibwa. *Ibura ry'obuteeka* nigwo omutindo gwa ebirikwotsya ogw'obutabanguko omu nkora. Ekiragiyo kya kabiri n'ahabw'ekyo nikimanyisa ngu nk'oku amaani garikuhinduka omunsi yona, entropy neyeyongyera.” (Stansfield 1977: 57) Omuringo gwona ogw'obuhangwa nigumanyisa ngu ensi ekaba etandikire omu bwire butari bwa butoosha n'okubwatuka kw'amaani kwonka, omu mwanya gw'okweyendeza nk'oku ekiragiyo kya kabiri ekya thermodynamics kirikworeka, ensi, kurabira omu muringo ogutarikumanywa, ekagenda neetebekanisibwa kandi neyeyongyera kuba ey'omutaano N'ahabw'ekyo, ekiteiso kyona ekirikworeka ngu ensi ekabaho ahabwayo, nikihikaana n'ebiragiyo by'okubanza n'ebya kabiri ebya ebirikwotsya. Eki nikimanyisa ngu ensi yona ekaba eine entndikwa. “Eiteeka rya kabiri nirigira ngu, ku oraiheho obwire burikumara, ensi yona neija kufa omuriro, nahabwekyo ahabw'enki etari omu mbeera y'okufa omuriro hati, ku ogire ngu etwireho ebiro byona, kuruga ebiro byona. Ku ogire ngu ensi yona tekatandikire kubaho, nahabwekyo hati eshem Nk'eshaha erikukyerereera, obwahati ekaba eshemereire kuba yahwaire.” (Craig n.d.: *The Thermodynamics*) N'obu araabe ari omwebembezi w'entunguka, Stansfield naikiriza ati, “Ebiragiyo ebi nibigamba munonga ahabw'obuhangwa bw'ensi.” (Stansfield 1977: 57).¹⁰⁵

Ekya kabiri, kurugiiirira aha nshonga, omuri 2003 Arvind Borde, Alan Guth, na Alexander Vilenkin bakakora obuhame, “ngu enkora y'obuhangwa yona erikworeka okujanjaara kw'obuhangwa [okutarimu n'okujanjaara kw'obuhangwa bwaitu] otwariiremu enkora ya inflationary cosmology, multiverses, hamwe n'enkora ya oscillating and cosmic egg models, nizikuratira engyenderwaho ya BGV” ekirikworeka ngu ensi ekaba eine entandikwa (Meyer 2021a: 124-28). N'ahabw'ekyo, mukuru w'eitendekyero rya Tufts Institute of Cosmology, Alexander Vilenkin naagira ati, “Ahabw'obuhame oburiho hati, abakugu omu by'obuhangwa tibarikubaasa kweshereka enyima y'obushoborozi bw'obuhangwa obw'ebiro byona. Tihariho okuhunga; bashemereire kureeba oburemeezi bw'entandikwa y'ensi.” (Vilenkin 2006: 176; reeba Grossman 2012: 7) Hawking akashoboorora butunu ekirikumanyisa eki, “Oburemeezi bw'okutandikaho n'omwanya ahu sayansi yaagwa. Omuntu ashemereire kushaba ediini n'omukono gwa Ruhanga.” (Grossman 2012: 6)¹⁰⁶

- Okutereza kurungi (Okuteekateekyera aha bantu)

Obujurizi oburikworeka enteekateeka ya Ruhanga nibubonera omu by'obuhangwa n'okukwatanisa kwabwo n'abantu. Francis Collins, orikukurira purogyekiti ya Human Genome Project, owaabaire ari MD kandi aine PhD omu bya physics, akagira ati, “Hariho ebintu 15 ebirikuguma nibibaho – amaani ga gravity agatarikuhinduka, ebintu ebitarikushushana ebirikukwata aha maani ga nukiriya ag'amaani n'ag'amaani makye, nebindi bingi. ebi biine omugasho ogurikwetegyerezibwa. Ku ogire ngu ekintu kyona ekirikugyenda omu maisho n'ekicweka kimwe aha bukaikuru, nainga omu mbeera ezimwe, n'ekicweka kimwe ahari million, ensi ekaba etarikubaasa kuhika ahu turikureeba. Enshonga zikaba zitarikubaasa kwegaita hamwe, hakaba hatariho ebizinga, enyonyoozi, ensi nainga abantu. Ekyo nikitangaaza munonga. Nikireebeka kitarikubaasika ngu turi aha.” (Paulsen na Collins 2006: n.p.) Eki nikimanywa nka engyenderwaho ya ‘anthropic principle’ nainga “okutereza kurungi” eby'ensi. Omuhangu omu by'obwengye Martin Rees nateekateeka aha miwendo mukaaga¹⁰⁷ kandi naagira ngu “ku ogire ngu emwe ahariyo ekaba neza ‘kutebwaho’, hakaba hatariho

¹⁰⁴ Ahabikwatireine na okushushnis amaani g'obutafari bukye, “Einstein akahakanisa munonga ekiteekateeko ngu quantum mechanics ekahakanisa okurinda amaani. Kandi kikareebeka ngu akaba ahikire. Bwanyima y'abanyasayansi okutereza engyenderwaho ya quantum mechanics bwanyima y'emyaka mikye, abanyasayansi baketegyereza ngu n'obu amaani ga buri obutafari garikubaasa kuhinduka, amaani gaayo goona hamwe n'amashanyarazi gaayo bikaguma nigashushana omu bwire obwo.” (Moskowitz 2022: n.p.)

¹⁰⁵ Ekiragiyo kya kabiri ekya thermodynamics nakyo nikibaasa kwihaho oburemeezi bw'obuhangwa bw'ensi, ahabw'okuba tihariho omuringo ogurikumanywa ogurikubaasa kureetaho oburemeezi bw'obuhangwa bw'ensi obutarikwetegyerezibwa, i.e., ensi terikubaasa kuba ekazire munonga, kureka ekaba ekaba yaayemereize kuyendeera emyaka mingi enyima (reeba Moreland 1987: 33-34).

¹⁰⁶ N'eky'omugasho kwetegyereza ngu Ruhanga tiwe arikubanza kureetaho ensi yona, kureka niwe arikubanza kureetaho ensi yona. Eki nikimanyisa ngu enyetegyereza y'Ekikristaayo ey'obuhangwa neetwariramu ekirikukira aha kugamba ngu ensi ekaba eine entandikwa omu bwire. Nikitwariramu n'ekiteekateeko ngu okugumizamu kubaho kw'ensi nikwegamira ahari Ruhanga. Reeba n.98, supra. Okukigamba omu muringo ogundi, “Ruhanga okwihaho ensi nikishushana na Ruhanga.” (Nash 1988: 125)

¹⁰⁷ (1) Omuhendo gw'oburengye obu turikutuuramu – 3; (2) Amaani g'amashanyarazi n'amaani g'okukurura ahagati ya purotoni ibiri – haihi 10^{36} ; (3) Ekicweka ky'amaani ekirikuhindurwa amaani haayidrojini yaakwatanisibwa kukora heliyamu – haihi 0.007; (4) Obwingi bw'ebintu omu nsi yona, omu mwanya gw'okworekwa omu kilograms buri cubic mita, nikyorekwa omu yuniti ahu obwingi bw'ebintu (10^{-26} kilogramu buri sentimita) burikwingana n'emwe – haihi 0.32;

enyonyoozi n'amagara” (Rees 2000: 4). Ebirikukwata aha magara g'ensi, nibyoreka engyendo y'ensi kuruga aha mushana (tekiri haihi munonga okugihindura ey'omuriro, nainga eri hare munonga okugihindura ey'obufuki) hamwe n'amazima ngu ensi teri haihi munonga nari hare munonga kuruga ahagati y'ekitongore ky'eminyeeto (ekirikubaasa kurugwamu emibazi mingi eya X-rays, ekirikubaasa kurabanisamu okukorwa kw'ebintu) (Behe 2007: 210-12). Michael Behe akongyeraho ngu “oburemeezi oburikwetagisa' amagara omu nsi n'omu iguru, niburenga aha mateeka g'eby'obuhangwa, hamwe n'omu by'obuhangwa, otwariiremu n'ebintu nka amaizi”, okutashushana n'amaizi agandi goona, nigezyongyera ku garikufukiirira hamwe n'amaani gaayo amashanyarazi nigareetera obumwe n'obumwe obuine amaani n'obutaine maani, ebirikwetengwa kugira ngu protein zikoragye (Behe 2007: 208-9, 214). “Nihabaasa kubaho engyenderwaho z'okukoresa ezirikuhika ahari igana, ezirikushushana n'ekitongore ekirikutegeyeka engyenderwaho z'ensi yoonna, ekirikubaasa kutebekanisibwa aha muhendo ogurikwetengwa” (Thorvaldsen na Hössjen 2020: 4). Nk'oku Thorvaldsen na Hösten barikugamba, “emigisha y'ensi kuba erikwikiriza amagara ninkye munonga, tikirikwetegyezibwa kandi tikirikubaasa kubarwa” (Thorvaldsen and Hössjen 2020: 4).

Rees nabuuzza ati, “Enkora egi n'enshonga y'omutaano, n'ekigyendererwa? Nainga n'obuhwezi bw'omuhangi murungi?” (Rees 2000: 4) Enkora nungi egi n'ekitarikushushana n'eki twabaire nituteekateeka ngu eby'obuhangwa nibibaho. Stephen Hawking naikiriza ngu, n'obu twakuteekateeka ngu ensi ekabaho kurabira omu “big bang” nainga okujanjaara kuruga omu mwanya mukye munonga, embeera y'ensi ey'okubanza omu bishushani by'obutagasi bwayo, omuhendo gw'okujanjaara, n'ebindi. “ashemereire kuba atoorainwe n'obwegyendesereza”; n'ahabw'ekyo, kigumire munonga kushoboorora ahabwenki ensi etandikire kandi eriho omu muringo ogu erikukoramu “okwihaho nk'ekikorwa kya Ruhanga owaabaire aine ekigyendererwa ky'okureetaho ebintu nkaitwe” (Hawking 1988: 126-27). Omumwanya ogundi nayongyeraho ngu ensi yoonna hamwe n'ebiragiro byayo “nibireebeka nk'ebihangirwe kurungi kutuyamba, kandi ku turaabe turiho, nitubaasa kuhinduka” (Hawking and Mlodinow 2010: 162).

Enkora nungi y'ensi neeyoreka ekirikukira aha bintu ebitarikwetegyezibwa. Okutereza kurungi nikitwariramu eki Stephen Meyer arikweta “omugasho gw'emirimo” hamwe n'omubazi William Dembski arikweta “ebirikugambwaho,” i.e., “ebintu ebitarikubaasika munonga *ebirikworeka omuringo* ogurikwetongoora” (Meyer 2021a: 157, emph. omu ntandikwa; reeba na Meyer 2009: 360-63). Nikishushana n'eky'okureeberaho ekyakoresiibwe kare aha mabaare againe omuringo “Ekitongore ky'egaari y'omwika eky'a Bungyereza nikikwakiira omuri Wales.” Amabaare nigajwekyera enkora etarikwetegyezibwa munonga, kwonka nabwo nigabaasa kumanywa nk'erikumanyisa amakuru gatari gamwe na gamwe. Nk'oku Dembski yaagizire, “Okushoboorora nikyo kintu kyonka ekirikutuhwera okutaanisa okuronda n'omugisha, okukuratira ebiteekateeko n'okukuratira ebitarikwetegyezibwa” (Dembski 1998a: 64). Omu muringo ogundi, enkora etarikwetegyezibwa erikworeka omugasho gw'omurimo n'okumanya “*burijio* neeruga omubintu ebirikwetegyezibwa, kutari butandu nainga ebiragiro by'enkora n'amaizi” (Meyer 2021a: 158, emph. Omu ntandikwa.). Meyer naayetegyezera ati, “Okutereza munonga kw'ensi nikworeka ebintu ebyo—oburemeezi bw'amaani n'omuringo gw'okukoresa—ekyo burijio nikireetaho okumanyisibwa, n'oburingaaniza bw'okuteekateeka ngu hariho enteekateeka y'obwengye,” kandi “okureeba okutebekanisibwa kurungi nikuhama eki turikubaasa kuteekateeka ku ogire ngu obwengye burimu ekigyendererwa . . . akakora omurimo gw'okuhanga ensi n'ensi hamwe n'amagara” (Meyer 2021b: 20, 274).

Okutebekanisibwa kurungi kw'ensi n'obwengye nikweyoreka kurungi ahari Ruhanga kurugirira ahari: (1) “ebintu ebishemereire kubaho ensi etakabaho kandi etakakozire,” ekirikumanyisa ngu omuhangi w'ebintu ow'obwengye tarikubaasa kuba ari omunda nainga ekicweka ky'ensi, kureka aine kuba yaabaire ari aheeru y'ensi kandi ariho kare. (2) “Nka Bach fugue, ensi eine oburungi bw'amaani, erikwebemberwa ebiragiro by'okubara ebirikukwata aha bwire. Enkora egi ey'okushwijuma eby'obuhangwa etebekansiibwe kurungi, hamwe n'ebintu ebirikugyenda omu maisho omu by'obuhangwa ebirikworeka emigasho erikwikiriza ensi yaitu ey'omutaano kubaho omu muringo ogu itwe, abantu, turikubaasa kugishwijuma.” (Thorvaldsen na Hössjen 2020: 4) Ruhanga wenka niwe yaabaire naabaasa kukora enteekateeka egi. N'ahabw'ekyo, “okwikiriza omuri Ruhanga neebaasa kushoboorora (1) entandikwa y'ensi omu bwire (i.e., omu ntandikwa), (2) oku ensi n'obwengye byatebekanisibwa kurunga aha ntandikwa y'obwire, hamwe (3) n'oburugo bw'obutumwa oburikwetengwa kukora ekintu ky'obuhangwa eky'okubanza.” (Meyer 2021b: 25-26) Eki tikirikwetegyezibwa munonga, kwonka n'eky'omugasho munonga, ekyateganiise obutikiriza bwa Fred Hoyle, kandi kikareetera abanyasayansi abandi, otwariiremu Henry Margenau, professor w'omutaano omuri Yale owa quantum physics, kwikiriza omuri Ruhanga (reeba Meyer 2021a: 130-31, 142-46).¹⁰⁸

(5) Amaani ga burijio ag'omwirima ag'ensi yoonna, gakashoboororwa omu bibiina ahu amaani ga burijio garikwingana n'emwe – 0.68; (6) Oku ebibinja bihango hamwe n'ensi ezindi ziri. Aha minzaani erikukoresibwa omu kitabo kya Rees, eine omuhendo gwa 10^{-5} .

¹⁰⁸ Okugira okuhanuura okurungi okurikukwata aha kukora kurungi hamwe n'ebyafaayo by'okujumburwa kwabyo reeba

Rees, Hawking, hamwe na Richard Dawkins bagyezaho okwetantara amaani g'eki obwo barikushaba enteekateeka “y'ensi nyingi.” Enshonga n'okugira ngu, omu nsi-nyingi, engyenderwaho nungi nizibaasa kubaho omu nsi yoono, ahabw'okuba ensi nyingi nizibaasa kwongyera aha migisha y'okureetaho ensi erikuhwera amagara (reeba Meyer 2021b: 17-18; Dawkins 2006: 145; Rees 2000: 4, 148-61; Hawking na Mlodinow 2010: 164-65). Kwonka, Meyer naashoboorora ngu eby'obuhangwa ebirikuteekatekwaho kukora ensi ezindi, “buriijo nibyoreka engyenderwaho ezirikwetenga okutereza kurungi, ekirikureetaho ekibuuzo ekirikukwata aha ntandikwa y'okutereza kurungi okwabaireho.” (Meyer 2021b: 19-20; reeba na Meyer 2021a: 326-47 waba noyenda ekigaaniri kya okutereza hamwe n'omukago gw'ensi ezindi).

Alvin Plantinga naagarukamu abaheereza b'obusha “nikibaho” omuringo gw'ensizoona okwerinda kurabira omu ky'okureeberaho ky'omuzaani w'ente omu rurembo rwa Tombstone nainga Dodge City “nikibaho” buriijo naaba aine aces ina hamwe na wildcard omu muzaano gwa poker. Abazaani abandi kubarikukwata amasasi gaabo mukaaga, omugabi naagira ati, Ninyetegyereza ngu buri murundi ogu ndikukoresa, ntunga za ace ina hamwe na kaadi y'omunsiko, kwonka otwire nooteekateeka aha bintu ebirikukurataho? Noobaasa kushanga ngu hariho ensi ezitarikuhwaho, n'ahabw'ekyo omu kugaba engaro za pokero ezirikubaasa kubaho, hariho ensi ei turikubaasa kwejumbamu, nitubaasa kwesanga omu nsi emwe ahu omuntu nka nyowe arikukoresa aces na kaadi z'omunsiko, atarikukopa. (Plantinga 1996a: 35) Okuhakana nk'okwo tikurikwija kukwata aha bazaani ba kaadi abandi. N'obu kiraabe nikibaasika omu by'emikono, omushaija owabaire aherize kukoragana n'abazaani be bana hamwe na kaadi ya busha, Plantinga naashoboorora ngu “oburemeezi bw'okugabana kaada n'obw'amaani munonga waaba nooteekateeka ngu ninkopa kukira waaba nooteekateeka ngu kaada zikagabana kurungi.... Nikyo kimwe n'enshonga za fine tuning, oburemeezi bw'okumanya ngu Ruhanga niwe yaahangire ensi n'obw'amaani kukira okumanya ngu ensi t'ehangirwe.” (Plantinga 1997: 27n.25)

Ekiteiso ky'ensi nyingi tikirikubaasa kugarukamu ekibuuzo ky'okubaho kwa Ruhanga n'okwejumbamu kwe. Omubare hamwe n'omuhangu omu by'obuhangwa George Ellis naagira ati, “Banyasayansi bakataho enteekateeka y'ensi nyingi nk'omuringo gw'okushoborora enshonga z'amaani ezirikukwata aha buhangwa bw'okubaho kw'omuntu, kwonka enteekateeka egi nereka enshonga z'amaani ezitarikushobororwa. Enshonga zoono ezirikugyenda omu maisho n'ensi nizigyenda omu maisho n'ensi nyingi. Obwengye bw'emiringo mingi ku burikuba buriho, bukabaho ahabw'oburemeezi, oburemeezi, nainga ekigyendererwa? Ekyo n'ekibuuzo ky'omutaano ekitarikubaasa kugarukwamu ahabw'ensi yoono.” (Ellis 2011: Too Much Wiggle Room)

Obwire obu abanyasayansi abamwe barikuza kurwanirira eby'obuhangwa, n'eky'okureeberaho ekindi eky'okwikiriza kwa Richard Lewontin (ekigambirweho) ngu eby'obuhangwa ebingi tibirikugyendera aha bujurizi omu kuronda amazima, kureka nibikiriza ebiteekateeko *ebirikuhakanisa* obujurizi bwa sayansi, ahabw'okuba okwehayo okwabaireho kare aha nshonga y'obuhangwa (Lewontin 1997: 31). Ekirikutangaza ahabw'embeera eriho hati n'okugira ngu abanyasayansi hati nibagamba aha nshonga ezirikukira oburengye bwa sayansi.¹⁰⁹ Ekiteekateeko ky'obuhangwa bwingi, nainga enteekateeka yoono aha ntandikwa y'ensi, neshoboorora enshonga y'omutaano, ahabw'okuba oku n'enshonga ahabw'enki ensi eriho, tibirikubaasa kureebwa, kukyeberwa, kugyeberwa, nainga kukyeberwa (reeba Cleaver 2016: 77-80). Okugamba ngu ensi ekabaho omu muringo “gw'obuhangwa” (i.e., hatariho Ruhanga) hamwe n'okugira ngu entunguka terikwebemberwa omuntu weena, kureka neekorwa omu bwire butari bwa buriijo, terikukwata aha by'obwengye, tibirikukwata aha nyegyesa ya sayansi, kureka n'ebiteekateeko by'eby'obuhangwa nainga eby'ediini ebitarikubaasa kworekwa “omu buryo bwa sayansi” (reeba Plantinga 2011: 309; Cleaver 2016: 77-80). Okwongyera ahari ekyo, nk'oku omwe aha bashwijumi b'ekitabo kya Rees yaagizire, enteekateeka y'okugira ngu “oburingaaniza bwa Ruhanga, omu kutebeekanisa ensi kugira ngu amagara g'abantu gabeho, *n'ekiteiso kya sayansi ekirikwesigwa*, n'obu kiraabe kitarikubaasa kuhamibwa ab'ebya sayansi” (Roberts 2001: n.p.; reeba na Garte 2019: 52 [“N'obu abanyasayansi baraabe nibanga enshonga zoono ezirikushoboorora ebirikukwata ahari Ruhanga, nikigambwa ngu enteekateeka ya Ruhanga *terikubaasa* kwihwaho omu kukyebera nainga okuhanya kwa sayansi, nk'oku eby'obuhangwa bwona biri”]). N'ahabw'ekyo, nikihikire munonga omunyasayansi nka Gerald Cleaver, omukurisitaayo kandi omukugu omuby'obuhangwa aha University ya Baylor, owaabaire naakora n'ekiteekateeko kya M, kugamba ngu M-ekitenso neeyoreka Ruhanga “omukurisitaayo, ow'obushoboorozi bw'okuhanga ebintu bwingi munonga kukira oku twabaire nituteekateeka” (Persaud 2010: 47, kurugirira ahari Cleaver).¹¹⁰ Nk'oku omukugu omuby'obuhangwa Paul Davies arikwikiriza, abanyasayansi boona nibaikiriza

Meyer 2021a: 130-63 na Plantinga 2011: 193-224.

¹⁰⁹ Omuhangu w'ebya physics Paul Davies, owaabaire nayenda ngu ebiragiro ebirikutegeyeka ensi n'obwengye, bishobokye kushoboororwa kuruga omu nsi n'obwengye, “kwonka n'obu kiraabe kiri kityo, naamanya ngu, okuhisya obu sayansi erikwija n'ekiteiso ky'ebiragiro by'ensi n'obwengye ekirikubaasa kukyeberwa okwetantara okwikiriza nikyoreka ngu n'ekishobobo” (Davies 2006: n.p.).

¹¹⁰ Ahandi, Cleaver akahandiika orunyiriri rw'abanyasayansi n'ab'obufirosofo abandi abakurisitayo abarikwikiriza enteekateeka ya M hamwe n'ekiteekateeko “ky'ensi nyingi” hamwe n'abo abarikuhakanisa ebiteekateeko ebyo (Cleaver

enteekateeka y'ekristaayo, ahabw'okuba “n'omunyasayansi otarikwikiriza omuri ruhanga naikiriza nk'ekikorwa ky'okwikiriza okubaho kw'ebiragiyo by'obuhangwa ebirikwetegyerezibwa. N'ahabw'ekyo sayansi neebaasa kugyenda omu maisho, omunyasayansi yaaba aine enteekateeka y'eby'obutegyeki.” (Davies 2003a: 148)

- Okuhendera

Okubaho kw'ensi hamwe n'ebiragiyo by'obuhangwa tibirikworeka ngu Ruhanga ariho nainga ngu niwe yaahangire ensi yoona, kureka nibikwatagana kandi nibyoreka Ruhanga. Hawking akagamba aha bwengye “obuhangirwe kuruga omu busha kurugirira aha mateeka ga sayansi.” Okubaho kw'ebiragiyo nk'ebyo nikyoreka ngu Ruhanga niwe muhangirwe. Enshonga n'okugira ngu ebiragiyo nk'ebyo hamwe n'okubara okuri enyima ya quantum theory hamwe n'okubaho kw'ensi, nibibaasa kubaho (A) omu biteekateeko by'abantu, (B) omu myanya y'ebiteekateeko, nainga (C) omu biteekateeko ebiriho (i.e., ebiteekateeko bya Ruhanga) (reeba Meyer 2021a: 374). Enkora ya kashatu niyo yonka erikwetegyerezibwa, ahabw'eshonga ibiri: Eky'okubanza, enkora y'okubanza n'ey'akabiri, nizihindura ebiragiyo n'ebiteekateeko nk'ebyo ekicweka ky'ensi, kutari ekintu ekyabaire kiriho ensi etakahikireho; nk'ekyo, tikirikubaasa kuba kyahangire ensi yoona. Eky'a kabiri, n'obu okubara hamwe “n'ebiragiyo bya sayansi” birikubaasa *kushoboorora* eby'obuhangwa, tibirikubaasa *kureetaho* amazima. Enkoragana yaitu ey'omutaano ahagati y'ebiteekateeko by'okubara n'ebindi hamwe n'ebihangirwe n'okugira ngu ebiteekateeko ebitarikureebeka nibitandikira omu biteekateeko kandi ebikorwa by'obwengye n'ekigyendererwa nikireetaho ebintu ebirikworeka ebiteekateeko ebyo. N'ahabw'ekyo, “*ku haraabe* hariho ebiteekateeko n'ebintu by'okubara ebyabaire biriho omu nsi, nk'oku ebya quantum cosmology birikworeka, ebiteekateeko ebyo bishemereire kuba biine oburugo bw'ebiteekateeko oburikukira obw'aheeru - bishemereire kworeka ebiri omu biteekateeko ebyabaireho kare” (Meyer 2021a: 375).

Ebiragiyo by'obuhangwa nabyo tibirikuzibira omurimo gwa Ruhanga ogurikugyenda omu maisho, otwariiremu n'eby'okutangaaza. Hariho enshonga ibiri ahabw'ekyo. Eky'okubanza, “ebiragiyo bya sayansi” nibikora omu “enkora ekingire.” Kwonka, omurimo gwa Ruhanga ogw'amaani omu nsi yoona hamwe n'ebyamagyezi byona ebi arikucwamu kukora, nibyoreka ngu ensi yoona terikukingwa; n'ahabw'ekyo, okutaahamu kwa Ruhanga omu nsi yoona tikurikubaasa kuhenda ebiragiyo by'obuhangwa, ahabw'okuba ebiragiyo by'obuhangwa tibirikukwata aha tikikingirwe (Plantinga 2011: 82-83; 130; Alston 1994: 50). Enshonga ngu ensi ekaba eine entandikwa erikworeka ngu ebintu eby'obuhangwa hamwe n'ensi tibirikuhangaara. Ekyo kyonka nikyoreka ngu ensi n'obwengye tibirikukwatanisa (reeba Wiker 2002: 293). Eky'a kabiri, okwetegyereza ngu ensi n'obwengye tibiri nk'enkora ekingire, nikongyerwamu entunguuka ya quantum mechanics, ekyahindwire okwetegyereza kwa sayansi hamwe n'okukuratira ebiragiyo bya physics eby'obuhangwa. “Kurabira omuri QM [quantum mechanics] n'ebiro bya nyensya eby'enkora tibirikubaasa kuteeberezibwa; hariho obugabe bw'amaani omu nsi yoona, kandi ebiro bya nyensya eby'enkora nibibaasa kuteeberezibwa n'obubonero” (Cleaver 2016: 70). Ahabw'okugira ngu QM nehereza ebirikubaasa kubaho aha bikwatiraine n'embeera y'okubanza, “omu mwanya gw'okushwijuma ebirikubaasa kubaho, n'eby'okutangaaza ebirikutangaaza tibirikuhikaana n'ebiragiyo bya sayansi” (Plantinga 2011: 96; reeba na Lewis 1970e: 133; Cleaver 2016: 70).¹¹¹ Tikirukuhakanisa kwikiriza ngu amaani agataine bugarukiro (Ruhanga) nigabaasa kureetaho ekintu ekyabaire kitaroho; kwonka nikihakanisa kwikiriza ngu tihaine ekirikubaasa kureetaho ekintu. Omu bwiire bukya, n'obu eby'obuhangwa bitarikubaasa kushoboorora okubaho n'okutebekanisibwa kurungi kw'ensi n'obwengye, eby'obuhangwa by'abakurisitaayo nibibaasa. Okubaho n'okutebekanisibwa kurungi kw'ensi n'obwengye nibishoboororwa omu **Kut 1:1**, “*Omu ntandikwa Ruhanga akahanga eiguru n'ensi.*”

E. Okwikiriza omu eby'obuhangwa tibirikubaasa kushoboorora eby'omutaano

Kurugirira aha kushoboorora, eby'obuhangwa nibigamba ngu tihariho nsi y'eby'obuhangwa eriho; n'ahabw'ekyo, eby'okutangaaza hamwe n'ebintu ebindi eby'obuhangwa nk'empurizagana eya butunu kuruga ahari Ruhanga nainga baamaraika tibirikubaasa kubaho. Kwonka, ekyo nikireetaho ekibuuzo ky'okumanya yaaba eby'okutangaaza hamwe n'ebindi ebirikubaho omu by'obuhangwa nibibaasa kubaho waaba nooteekateeka ngu tihariho Ruhanga nainga ensi y'eby'obuhangwa. Saayansi teyine kandi terikubaasa kuhama eki, ahabw'okuba sayansi neebaasa kushwijuma ebintu eby'obuhangwa kutari eby'omutaano, ebintu ebirikubaho. Ku haraabe hariho Ruhanga omuhangi, obwo tihaine ekitarikuhikaana n'okubaasa kw'ebyamagyezi.

Baibuli erimu ebirikukwata aha by'okutangaza hamwe n'ebindi ebirikukwata aha by'obuhangwa. Ebihandiiko bya Baibuli ebirikukwata aha by'okutangaza, nibitaana n'ebindi ebirikukwata aha by'okutangaza

2016: 81-84).

¹¹¹ Aha mpapura 113-21 Plantinga naatebeekana omuringo ogu Ruhanga arikubaasa kukoramu omu miringo y'omutaano erikuhikaana na QM.

ebya ira, ekirikureetera ebyahandiikirwe bya Baibuli okuba ebirikwesigwa munonga. Ebirikugambwa omu Baibuli tibirikureebeka nk'ebitebyo, ebatahikire, nainga ebatahikire, kureka nibigambwa nk'ebihandiiko by'abajurizi b'ebyaireho, ebyaureho omu byafaayo. Kare tukareeba eby'okutangaaza bya Yesu, okukira munonga okuzooka kwe kuruga omu bafu. Eby'okutangaaza bya Yesu nibishoboororwaho “nk'obubonero” (reeba, e.g., **Yoh 2:11, 23; 3:2**) ekyo nikyoreka oku Yesu ari. Tikirikukora kugamba ngu abantu b'omu bunaku bwa Yesu bakaba batarikumanya nainga baine enyikiriza y'ebishuba: bakaba nibamanya, nk'oku turikumanya, ngu abantu abafiire nibaguma bafiire. Ebyafaayo ebirikukwata aha kuzooka (n'ebindi eby'okutangaaza ebirikugambwaho omu Baibuli) nibihamiibwe oburemeezi obu abantu baabaire baine (reeba **Mat 28:4; Mak 4:41**) n'okubanganisa (reeba **Mat 28:17; Mak 16:11, 13; Luk 24:10-11, 36-41; Yoh 20:24-25**) ebyarabiremu abantu abareebire nainga ababihuriire. Kwonka n'obu okuzooka kwakubaire nikuhikaana n'ebyaireho hamwe n'ebyo byona ebi abegegi abo ababandize baabaire beegyesiibwe, bakaba batarikubaasa kwehakana ebi bareebire n'ebi bareebire. N'ekyarugiremu, baingi ahamuheru bakabonabona kandi baafa ahabw'obujurizi bwabo, batarikwehakana, ahabw'okuba bakaba nibamanya ngu n'amazima.

Enshonga n'okugira ngu Yesu ku araabe niwe arikugira ngu niwe, i.e., Ruhanga wenyini akaija omu nsi nk'omuntu, ekirikworeka eby'okutangaaza ebiri omu Baibuli, ahabw'okuba Yesu akahamya ebya endagano ensya, otwariiremu n'ebyamagyezi byayo, nk'ekigambo kya Ruhanga ekirikwesigwa kandi ekirikwesigwa omu byafaayo kandi ekirikworeka obushoborozi nk'ekya ya Endagaano Ensya ekyabaire kiri haihi kuhandiikwa (reeba Geisler 1976: 368-71; Corduan 2001: 186-87; Gilbert 2015: 134-42; Carter 2017). N'ahabw'ekyo, nitubaasa kumanya ngu Ruhanga hamwe n'ebintu ebitali bya buriijo n'eb'yamazima, kandi eby'okutangaaza n'ebindi ebirikukwata aha bintu ebitali bya buriijo nibibaho.

Eby'okutangaaza hamwe n'ebintu ebitali bya buriijo tibirikubaho omu Baibuli yonka. Ruhanga ku araabe ariho, nikimanyisa ngu naija kweyoreka abantu omu miringo etari emwe. N'amazima, enshonga nkuru ahabw'enki okwetegyereza eby'obuhangwa hamwe n'obutakiririza omuri Ruhanga tibihikire, n'okubaho kw'ebihandiiko bingi ebirikwesigwa ebirikukwata aha bintu ebitali bya buriijo n'ebirikubaho. Ebi byarebirwe, byabaho, kandi byagambwa abantu nyamwingi kuruga omu myanya yona, okwetoroora ensi yona, omu byafaayo byona. Eky'okugarukamu kyonka eki abakugu omu by'obuhangwa barikubaasa kugamba n'okugira ngu buri omwe, obukaikuru bw'abantu abarikuruga omu myanya etari emwe n'emwe, abarikugira ngu bareebire eby'okutangaaza nainga ebindi ebitarikukwata ahari Ruhanga, nibabeiha. Nk'oku Keith Campbell arikukigamba, “eby'obuhangwa nibyetenga obuhanguzi bw'ediini, n'okukira munonga obw'eb'y'obuhangwa, okuhindurwa. Ebintu nk'ebyo nibitwarwa nk'embeera y'omutwe etari ya buriijo erikubaasa kureetaho oburemeezi omu nsi y'obuhangwa, kwonka tibirikubaasa kuhikaana n'ensi y'obuhangwa. kwonka tibirikubaasa kutuhwera kumanya ebirikukwata aha ensi y'ebirikurenga eby'obuhangwa”. (Campbell 2006: 493) Ogu nigwo muringo oguhikire ugu Richard Dawkins arikukoresa kugamba ngu ebintu ebitali bya buriijo nibibaho nk'obushema, okureeba ebatahikire, okureeba ebatarikwetegyerezibwa, nainga “oburyo bw'okukoresa oburyo oburi omu bwongo” (Dawkins 2006: 87-92, 347-52). *Buri omwe? Buri kimwe nk'ekyo kikabaho?* Ekyo, nk'okushoboorora kw'obuhangwa okurikukira obwingi oku twareebire, nikireetaho obwesigye bwingi (reeba Moreland 1987: 231-40). Abantu bonka abarikubanganisa okubaho kw'eb'y'okutangaaza n'ebintu ebindi ebitali bya buriijo, n'abo abatarikubitunga. Nikyetegyerezibwa okubuzabuzabwa ebintu ebitarikukwata aha muntu we nk'omuntu, kwonka tikirikwetegyerezibwa ngu eby'okutangaaza n'ebintu ebindi ebitali bya buriijo tibirikubaho kandi tibirikubaasa kubaho. Kandi, okuhendera nk'okwo nikureetaho ekibuuzo ahabwa enteekateeka erikuhakanisa ebirikubaasa kubaho omu by'obuhangwa.

Omunyabwenje omuri Bungyereza C. D. Broad nayoreka, “Enkora y'omugasho ei turikukoresa omu myanya endiijo n'okureeba ebirikugambwa nk'ebihikire [i.e., omumazima; ekirikuhikaana n'amazima; tiky'ebishobobo; n'ekyamazima; n'ekyabuzima; n'ekyamazima] okwihaho haraabe hariho enshonga nungi erikureetera kuteekateeka ngu n'ez'ebishobobo. Eki nikyo kyonka ekirikworeka ngu okwetegyereza okwa buriijo n'okwabuzima. . . . Nintekateeka ngu nikiba kitari ky'oburingaaniza okutwarira ebyaureho omu bwengye bw'ediini kurugirira aha misingye etarikushushana. Ku barikwikiriza, bashemereire kwikirizibwa nk'amazima okwihaho oburemeezi oburikworeka ngu tibarikwikiriza.” (Broad 1953: 197)

Okwesigwa kw'ebirikugambwa ebirikukwata aha bintu ebitali bya buriijo, nikureebeka omu bintu ebitarikushushana: tibarikukoma aha batashomire hamwe n'aboora, kandi tibarikukoma aha muringo gumwe gw'okumanya. Omu mwanya gw'ekyo, ebintu ebitali bya buriijo nibihikwaho abantu b'eb'y'obwegyese n'eb'y'obuhangwa omu nsi yona, kandi n'emiringo y'ebintu ebyo etarikushushana. Ekya kabiri, abantu abarikukira obwingi abatungire eby'obuhangwa tibari kubisherura kandi tibarikwikiriza omu bintu nk'ebyo. Ekya kashatu, abantu baingi bashashwire omuhendo ahabw'ebyo ebyaureho, kwonka tibarayehakaniise nainga okwetantara obujurizi bwabo, nobu kyabaire kyorobi kandi kiri eky'omugasho aharibo kukikora.

Eby'okureeberaho by'emiringo egi eshatu nibirebeka omu kuba ngu “Ruhanga ataayaayiire.... Abasiraamu barikurabira omu birooto, okworekwa, n'okugarukwamu okushaba kwabo omu iziina rya Yesu.

Haihi buri omwe owakozire omu buheereza bw'abasiraamu naabaasa kuhamya okubaho kw'Omwoyo Orikwera.” (Garrison 2014: 242) David Garrison naashoboorora eky'okureeberaho kimwe ky'omushaija omusiraamu owabiire aine ekirooto ky'omutaano. Omwe ahari bagyenzi ba Garrison akaigura Baibuli ye yaashoma okuhindurwa kwa Kristo okurikworeka ngu “*ahamaisho ge gakayaka nk'eizooba, n'emyenda ye ekyeru nk'omushana*” (**Mat 17:1-2**). Omusiraamu akatangaara yaagira ati, “Ogwo niwe musheija, omushaija ori omu birooto byangye! Ogu nooha?” (Garrison 2014: 243) Okucondooza aha basiraamu abahindikire abakurisitaayo nikiyoreka ngu buri hamwe kuruga aha bicweka 25-60 ahari igana by'abasiraamu abahindikire, bakaba baine obumanyiso bw'eby'obuhangwa nk'okworekwa, ebirooto, okukiza omu muringo gw'ekyamagezi, okugarukwamu okushaba, nainga empurizana ezindi ez'obuhangwa (reeba Abdulahugli 2005: 157-66; Dunning 2013: 285-86; Greenham 2010: 166-67; Greeson 2007: 50, 79-91; Naja 2013a: 27-29; Naja 2013b: 155-60; Straehler 2009: 211; Woodberry na Shubin 2001: “I have had a dream”). Abasiraamu aba abahindikire, nibakira kushashura omuhendo gw'okuhiiganisibwa, kwonka nabwo nibagumizamu n'obujurizi bwabo hamwe n'okwikiriza kwabo.

Abantu ba buriijo abaine ebiteekateeko ebirikwetegyerezibwa, omu muringo yona n'embeera yona, batungire eby'okureeberaho ebitari bya buriijo ebi baabaire batateekateekire. Ebyarugiremu tibirikushushana nk'embeera. Abakristaayo baingi ahanyima y'okuhinduka, batungire obumanyiso bw'amaani oburikukwata ahari Ruhanga “*oijwire omwoyo gurikwera*” (**Efe 5:18**) nainga “*bakabatizibwa n'omwoyo gurikwera*” (**Byak 1:5; reeba na Byak 1: 5; 2:1-4; 4:31; 10:44-47; 19:1-6**). Eki kibahereize okushemererwa, emicwe mirungi, n'obutebekana obu baabaire batarikumanya (reeba Lawson 1911). Obuheereza bw'omwoyo gurikwera butwire nibubaho omu nsi yona omu myaka 2000 ehingwireho kandi burugiremu okweyoreka kw'omutima gurikwera okureebirwe obukaikuru bw'abantu, abaingi ahari ababaire batiine mutima gw'okwikiriza ebintu nk'ebyo (reeba Lloyd-Jones 1984; Frisbee na Sachs 2016, 2017, 2019). Nk'eky'okureeberaho, omushaija w'eby'obushubuzi akaaba atarikwikiriza ngu okukiza omu muringo gw'eky'okutangaza nainga ekiconco ky'omutaano *eky'okugamba omu ndimi*” (**1 Kor 12:10**) kozesa obwahati; n'obu kiraabe kiri kityo, akatunga ebiconco ebyo, kandi byahindura amagara gye. Akashashura omuhendo gwakyo omu kanisa ye, etarikwikiriza ngu nizikora na hati (Hunt 1972).

Okweyoreka okundi okw'omutaano okw'Omwoyo Orikwera (n'okundi) kuhandiikirwe kurungi. Omuserukare wa Russia akagyemeserezibwa kwemerera aheeru kumara eshaaha ina omubwire bwa -25°C . omu bwire bw'obufuki bwingi, akajwara yunifoomu y'omushana yonka; amaisho ge gakahinduka ga bururu ahabw'obufuki, kandi n'obu “kyabaire kitarikubaasika, akagwa kifuba yaashaba okusaasirwa,” omu muringo gw'eky'okutangaza, akaguma aine obutagatsi (Grant 1974: 54-59).¹¹² Omu nkambi y'abasibe omu rutaro rw'ensi yona orwa kabiri, akacupa kakye k'amaizi kakaguma nikakora amatondo ga vitamini burizooba bwanyima y'obwire buraingwa kukikora, kkarekyera aho abatsibe ku baahairwe vitamini kuruga omu burugo obundi (ten Boom na Sherrill 1971: 184-85). Omukazi akatunga obushoboorozi omu muringo gw'eky'okutangaza kureeba n'okushoboorora porii abantu ababaire bakwatsirwe, n'obu araabe yaabaire atakabuganireho kandi kitarikubaasika kubaasa kubareeba (Editors 1988: 16-17). Omuserukare akabaasa kweta obuhwezi aha reediyo ye, ekyabaire nikihurirwa kandi kikagarukwamu, n'obu buri kicweka kya reediyo kyabaire kyacwekyerezibwa bbomu (Editors 1988: 44-45). Omu kushemezibwa, omwojo w'emyaka ena, akareeba Yesu n'omu iguru, yaamanya ebintu ebirikukwata aha bantu, abahuriire n'abafiire, ebi yaabaire atarikumanya kandi ebi yaabaire atarikubaasa kumanya omu muringo ogundi (Burpo 2011: 60-123). Eiraka eritane mubiri rikagambira omushaija omusiraamu omu eihanga eririmu abasiraamu baingi, eryabaire riine abakurisitaayo bashatu omu bantu miriyoni 24, “okuronda Yesu, okuronda engiri.” Omushaija akaba atakahuriraga ahari Yesu kandi akaba atarikumanya yaaba “*Yesu* naabaasa kuba ari ekijuma nainga orukiri nainga omuti.” Bwanyima bakamugambira bati, “Vuga omu kitanda, ogyende aha mishozi, ogyende aha rubaju rw'enyanya kuhika ahari _____ (orurembo ahu yabaire atakagiireho). Ku oraije omu rurembo orwo omu kasheeshe, noiya kureeba abashaija babiri. Ku orikureeba abasheija abo, bababuze ahu oruguuto rwa _____ ruri. Nibeija kukworeka omuhanda. Gyenda omu ruguuto oronde enamba egi. Ku orashangire enamba y'esimu, koono aha rwiigi. Orwiigi ku rwayiguka, gambira omuntu ahabwenki oizire”. Akakora ekyo kandi akabugana omwe aha bakurisitaayo bashatu omu bantu miriyoni 24, abashoboroire engiri hamwe n'okuhindura omushaija omwegyesa, ekyahindwire amagara gye omu muringo ogurikutangaaza.” (Ripken 2013: 266-68) Craig Blomberg aine oburugo bwingi oburikworeka eby'okutangaza ebirikukwata aha bintu ebitari bya buriijo (reeba Blomberg 2016: 663-715).

Francis MacNutt naagira enkumi n'enkumi z'emishango y'okukira kuruga ahari Ruhanga, nk'eky'okugarukwamu okushaba. Naagira ati, “Bingi aha bikwatireine n'okukiza, tibirikwetegyerezibwa nk'obuhame; nibibaasa kushoboororwa omu muringo etari emwe n'emwe. . . . Kwonka nyine okwikiriza ngu

¹¹² Omuserukare, Ivan Moiseyev, akatunga eby'okutangaza bingi n'eby'obuhangwa kuhisya obu yaafeerwa abakuru be abatarikwikiririza omuri Ruhanga.

omuntu weena orikwija naanye omukuhumura ahanyima y'okuhumura, naija kureeba abantu baingi abarikutunga emigisha y'okukiza, arikureeba obujurizi bwingi oburikworeka amaani agatarikushushana agariho hati, oburikworeka okuragurirwa kwingi okurikugyenda omu maisho, okurikusinga.” (MacNutt 1974: 22) Blomberg akareeba eby'okukiza omu muringo gw'eky'okutangaza nk'okugarukwamu okushaba, kandi naagira ngu banywani be baingi n'abanywani be ab'ahamara batungire ekintu kimwe. Naahendera naagira ati, “N'eky'oburingaaniza kuhamya kurabira omu nyikiriza y'ediini, oihireho obuhame oburikworeka ngu twena tukaba nitubeiha, okukira okwikiriza ngu eby'okutangaza bikabaho.” (Blomberg 2016: 673n.26). Akagaruka yaajuriza omushaho w'eihanga rya Bungyereza, Rex Gardner, owaakunganiise eby'okukiza omu muringo gw'eky'okutangaza, ebirikworekwa abajurizi hamwe n'ebihandiiko by'eby'amagara, yaahendera yaagira ngu omuntu ku araabe ateteekateekire kwikiriza obuhame nk'obu, okubuuiriza” (Garder 1986: 165, ebirikugambwa Blomberg 2016: 673).

Okwongyera ahari ekyo, abantu baingi bakabugana baamaraika. Baamaraika nibakira kuhisya obutumwa bwa Ruhanga, okuhumura, nainga okurinda omuntu; orikuhikwaho maraika naabaasa kutunga amaani g'omutaano ag'akanya kakyey; obumwe n'obumwe omuntu wenka tarikureeba maraika, kwonka abandi nibakikora (reeba MacDonald 1982: 43; Editors 1988). Nk'eky'okureeberaho, omwishiki owairukire omu ruguuto omu maisho g'emotoka eyabaire eri aha sipiidi, akatwarwa yaataahirirwa omu mbuga y'omutaahi we; abashwereine abari omu motoka “bakagambira abantu boona abaabaire bateeranire aha kishaka ngu bakareeba Susan arikutwara emotoka yaabo omu mwanya.” (MacDonald 1982: 86). Omu nkora endi, omwana w'emya eshatu akaba ayemereire aha ruguuto rw'egaari y'omwika obu egaari y'omwika yaabaire eri haihi; nk'oku maama “yaabiire nairuka kuruga omu nju arikubarira eiziina ry'omuhara we, akareeba ekishushani ky'omutaano kyambiri omujwaro ogurikwera ogurikwera” (MacDonald 1982: 39). Ebintu ebi tibirikubaasa kushoboorwa nk'obusheru, okurebera ebitarikwetegyezibwa, okurebera ebitarikwetegyezibwa, “nainga okukoresa puroguraamu omu bwongo.” Nk'oku twareebire omu myanya endiijo, eby'obuhangwa tibirikushoboorora gye enshonga ezi. Okushoboorora okurikurirwa oburungi, hamwe n'okushoboorora okurikwetegyezibwa, n'okugira ngu ebi n'ebihangirwe bya Ruhanga eby'omutaano.

Dawkins naashoboorora ebirikugambwa David Hume ngu “tiharho bujurizi burikumara kworeka eky'okutangaza, okwihaho obujurizi bwaba obw'omuringo ogwo, oburingaaniza bwabwo nibubaasa kuba obw'okutangaza kukira amazima agarikugyezaho kworeka” (Dawkins 2006: 91, okujuura Hume 1748: 10.1.13). Ebiteekateeko bya Hume n'ebya Dawkins nibirugiirira aha kigambo kya Hume ngu “eky'okutangaza n'okutoroboza ebiragiro by'obuhangwa; kandi nk'oku eby'okureeberaho bigumire kandi ebitarikuhinduka bitandikireho ebiragiro ebi, obuhame oburikworeka ngu eby'okutangaza tibirikukorwa, kuruga omu buhangwa bwabyo, oburemezi nibubaasa kuteekwatekwaho” (Hume 1748: 10.1.13). Omu muringo ogundi, Hume na Dawkins tibarikwikiriza eby'okutangaza n'ebintu ebitari bya buriijo, ahabw'okuba nibaikiriza eby'obuhangwa kandi tibarikwikiriza ngu hariho ebintu ebitari bya buriijo. N'ahabw'ekyo, enteekateeka yaabo terikwetegyezibwa. Kwonka Ronald Nash naagira ngu “ebiragiro by'obuhangwa tibirikworeka oku Ruhanga ashemereire kukora, kureka nibyoreka oku Ruhanga arikwenda kukora. Ebintu by'omutaano byabaho, nikimanyisa ngu Ruhanga akakunda ekintu ekitarikushushana, kwonka okugyerageranisa eki n'ekirikubaho omuntu ku arikuhenda ebiragiro, nikimanyisa okugyerageranisa okutahikire.” (Nash 1988: 243; reeba na Plantinga 2011: 82-83, 130) Buzima, ahari Ruhanga, tiharho “eby'okutangaza.” Tikirikwetengyesa amaani maingi kugira ngu Ruhanga akize omuntu omu muringo gw'eky'okutangaza, nari akazoora abafiire, nk'oku kirikwetagisa kukora ekindi kintu kyona. Ku oraabe otarikuteekateeka munonga aha bujurizi, nk'oku Hume na Dawkins barikukora, ekirikubaasika n'okugira ngu *obutabaho* n'okubaho kw'eby'okutangaza, “nikibaasa kuba eky'okutangaza” kukira okubaho kw'eby'okutangaza. Nk'oku Hamlet yaagambire, “*Hariho ebintu bingi omu iguru n'omu nsi, Horatio, okukira ebirikuteekwatekwaho omu nyegyesa yaawe*” (Shakespeare, “Hamlet” n.d.: act 1; scene 5).

F. Okwikiriza omu eby'obuhangwa tibirikubaasa kushoboorora ebirikubaho bwanyima y'okufa

Kurugirira aha misingye y'obuhangwa, William Provine naagira ati, “Abantu n'ebyoma by'omutaano ebirikufa hatariho magara g'abantu.” (Provine 1988: 1). Omumwanya ogundi akongyeraho ati, “Tiharho magara ahanyima y'okufa. Ku ndikwija kufa nyine obuhame ngu ninza kufa. Ogwe nigwo muheru gwangye. . . . Tinyine myoyo y'omuringo gwona. Obwonko bwangye n'ekintu ky'omubiri, n'eky'obuhangwa, kandi ku burikuhwaho eshagama, okwetegyezera kwangye n'okumanya kwangye nibiija kuhwaho. Tindikuzi kugaruka kweijuka omu bwire obwo. Ninyija kufa, n'okuvunda kandi ekyo nikiija kuba enkomerero ya byona.” (Provine na Johnson 1994: 9, 13) Stephen Hawking akaikiriza ati, “Ninteekateeka ngu okwikiririza omu magara g'abafu, n'ekigyendererwa ky'amaani. Tiharho bujurizi oburikwesigwa oburikworeka eki, kandi eki nikihakanisa buri kimwe eki turikumanya omu bya sayansi. Ninteekateeka ngu ku turikufa nitugaruka omu mucuucu.” (Hawking 2018: 38)

Ebi Provine na Hawking barikugamba bishemereire kuba bihikire ku ogire ngu eby'obuhangwa nibihikire. Kwonka, nk'oku kiri aha nshonga ezindi zoonza ezi tugambireho, enshonga z'obuhangwa tizimazimazima. N'omufirosofo w'Abayonaani aba ira, Epicurus, nka Provine na Hawking, akaikiriza ngu okufa nikuhikaana n'okucwekyerezibwa kw'omuntu, nikigambwa ngu akaikiriza ati, “Ku turaabe nituhama ngu okufa n'okucwekyerezibwa, tikurikubaasa kutiina. . . . Kwonka titurikubaasa kuhamya ngu hariho okucwekyerezibwa, ahabw'okuba eki abantu barikutiina munonga tikugira ngu okufa n'okucwekyerezibwa, kureka ngu okufa tikwo kuri.” (Simmons III 2016: n.p.) Omunyabwenje William Rowe (otaine kwikiriza) naakoresa eky'okureeberaho ky'omuntu ari omu kishengye aine edirisa rimwe. naagira ati, “Ekihikire ngu ebiteekateeko by'abantu nibigyendera aha *mirimo y'obwongo, kandi ebiteekateeko byaabo biine akakwate n'omubiri gw'omuntu*, tikirikworeka ngu ebiteekateeko nibijja kurekyera aho kukora aha kufa kw'omubiri, n'obuhame oburikworeka ngu omuntu ashemereire kwegamira amadirisa *yaaba ari omu kishengye*, n'obuhame oburikworeka ngu ekishengye n'amadirisa byahwaho, omuntu najja kurekyeraho okureeba ensi ey'aheru.” (Rowe 2007: 159, emph. omu ntandikwa.).

Habaireho ebikumi n'ebikumi by'ebihandiiko “ebirikukwata aha kufa” kw'abantu. Okucondooza okuretsirweho abacondozi kuruga omu NYU Grossman School of Medicine omu marwariro 25 omuri Amerika na Bungyereza, bakareeba abantu abarikurenga 500 abu emitima yaabo yaaremire kuteera obu baabaire bari omwirwariro, barikureebeka nk'abatariikumanya, kandi bari aha rutezyo rw'okufa. Kurugirira aha kucondooza, “abahonokireho bakagira ngu bakaba baine oburemeezi bw'omutaano, otwariiremu okwetantara emibiri yaabo, okureeba ebyabaireho bateine busaasi nainga oburemeezi, hamwe n'okushwijuma amagara gaabo, otwariiremu ebikorwa byabo, ebigyendererwa hamwe n'ebiteekateeko byabo aha bandi. Abarikucondooza bakashanga ebirikukwata aha kufa bitarikushushana n'ebirooto, ebiteekateeko ebitahikire, ebiteekateeko ebitahikire, ebirooto ebitahikire, ebirooto ebitahikire, n'ebirooto ebitahikire.” (NYU Grossman 2022: n.p.)¹¹³ Okukyeberwa kukareetaha obubonero oburikworeka ngu obwongo nibukora kurungi. Omucondoozi mukuru Sam Parnia, MD, PhD, akagira ati, “Ebintu ebi ebirikwetegyerezibwa, tibirikubaasa kutwarwa nk'obukodyo bw'obwongo obutarikwetegyerezibwa nainga oburi kufa, kureka n'obuhangwa bw'omuntu obw'omutaano oburikureebeka aha rubaju rw'okufa.” (NYU Grossman 2022: n.p.; reeba naMoody 1976: 16, 21-23, 156-77). Obu n'obuhame bw'embeera oburikworeka ngu hariho ekindi ekirikubaho.

Oyihireho “okuhika haihi n'okufa”, hariho obuhame burungi oburikworeka ngu hariho okuhika haihi n'okufa. Judy Bachrach naagira omu kitabo kye *Glimpsing Heaven: The Stories and Science of Life After Death* (2014). “Aha nshonga egi-eshonga y'okwijuka ebyabaireho nainga ebishushani nainga okubugana ebyabaire nibibaasa kubaho nainga ebyabaire nibibaasa kureebwa omu bwire bw'okufa, hariho, nk'oku bamwe aha bashaho hamwe na ba sayansi abu naabuuzize nibagamba, abantu baingi abareebire ebintu bingi kandi n'ebiyahikireho bingi munonga ebitarikubaasa kugambwaho” (Bachrach 2014: 18; reeba na firimu y'ebihandiiko erikwetwa *After Death* [2023]). Eby'okureeberaho ebi nibiruga omu “nkumi n'enkumi z'abantu abarikugambwaho”, abatarareebire okufa, “beitu n'abo abafiire”, n'obu kyabaire kiri kikyeye, abo abareebire abafiire reero bahurira kandi bahama ngu ebirikugambwaho bihikire bwanyima y'abafiire kugaruka omu magara n'abo abarikushwijuma n'okucondooza ahari ekirikubaho ahanyima y'okufa kw'abantu (Bachrach 2014: 18, 19). Nk'oku kiri amazima n'abo abatungire eby'obuhangwa, abo abatungire ebirikwetegyerezibwa ahanyima y'okufa, “titarabaire nibashemererwa, n'obu baakubaire niberarikirira ngu banywani baabo abakuzire nibajja kubateekateeka batyo. Bakaba bari abantu ba buriijo, abaingi aharibo, kuhisya obu engyendo zaabo ezitatebkanisiibwe zaabatwara ahandi.” (Bachrach 2014: 20)

Ekitabo kya Bachrach (hariho ebindi, ebitabo ebirikushushana) nikishoboorora ebirikukwata aha bantu abafiire. Ripoota ezi zikaruga omu bashaija, abakazi, n'abaana, kuruga omu myanya etarikushushana hamwe n'amadiini gatarikushushana, otwariiremu n'abatariwikiririza omuri Ruhanga, abafiire omu miringo etarikushushana (omu kushemezibwa, okuteerwa omurabyo, okwibira, n'ebindi), bakaba bafiire kumara obwire butari bumwe na bumwe, kandi bakaba baine oburemeezi butari bumwe na bumwe bwanyima y'okufa. Eky'okureeberaho kimwe n'omushaija Omudaaki, kurugirira ahari dokita we, “owaizire omu eirwariro afire: ‘blue—cold, tihaine okwisya, tihaine okwetomboita, tihaine puresha, tihaine okwetomboita kw'obwongo, amaisho gye tigarikukora aha mushana” (Bachrach 2014: 85). N'obu kiraabe kiri kityo, abakozi b'eirwariro bakamuta omunda, okushemeza kukakorwa kumara edakiika 90, reero yahindurwa yatwarwa omu kasenge

¹¹³ Purofeesa w'eb'okushemeza obwonko hamwe n'eb'abaana, Michael Egnor, naagira ngu n'obu haraabe hariho enshonga nyingi ezirikushoboorora ebirikukwata aha kufa kw'abaana, tihaine n'emwe ahari zo erikwesigwa, buri emwe neegamba kakye aha bi abantu baingi barikurabamu, kandi buri kimwe tikirikwikirizana n'enshonga nyingi ezirikukwata ahaby'okureeberaho; naahendera yaagira ngu “okushoboorora okurikukirayo kukwatanisa n'ebihandiiko ebiriho ebirikukwata ahari NDEs, n'okugira ngu ebimwe ahari ebi ebirikubaho n'obubonero bw'okugumizamu kw'ebiteekateeko, oihireho okukyendeera kw'emirimo y'obwongo” (Egnor 2023: 256). Omu bwiire bukya, ebiteekateeko tibirikumara aha bwongo bw'omubiri; n'ahabw'ekyo, okukunda ebintu n'ekishuba.

k'abarwaire ab'amaani, ahu yaguma ari omu kihumura kumara esande emwe. Ekirikutangaaza, akakiira (eki dokita we yaayetsire “eky'okutangaaza”) kandi yaabaasa n'okushoboorora gye ahu omushaho yaasherekire amenyo ge ag'omungaro bwanyima y'okugiihamu kubaasa kumuteeka omu kifuba ku yaabaire afire (Bachrach 2014: 85-86). Dr. Raymond Moody (owatandikireho ekigambo “okufa haihi”), akongyeraho ngu “abashaho baingi bangambiire . . . nibatangaara munonga ahabw'okugira ngu abarwaire abataine myoga y'eby'amagara nibashoboorora kurungi omu bwijwire emihanda erikukoresibwa omu kugyezaho kuhitsya amagara g'abantu, n'obu ebyabaireho baaba nibamanya ngu abarwaire abaabaire bejumbiremu babaire ‘bafiire’” (Moody 1976: 99).

Ekibiina ky'ensi yoona eky'okushwijuma abantu abari haihi kufa, Inc. aine ripoota nk'ezo enkumi n'enkumi (IANDS 2022), nk'oku ekitongore kya Near-Death Experience Research Foundation (NDERF 2022). Jeffery Long, MD, akagamba aha kucondooza okwakozirwe aha bikumi n'ebikumi by'abantu kuruga omu mahanga gatari ga burengyerwizooba, eby'obuhangwa hamwe n'amadiini gatari gamwe. Naagira ati, “Ebintu ebirikukwata ahamuheru gw'okufa nibibaho omu bwire obu omuntu arikuba ataine maani g'omubiri n'ahabw'ekyo aba ataine maani, aba ari omu kihumura, nainga *aba afire*. Kurugiirira aha nshonga y'eby'amagara, abantu abatarikwetegyereza, tibarikubaasa kugamba ebyabaireho, ebirikwetegyerezibwa gye kandi ebirikwetegyerezibwa gye.” (Long 2014: Ebyarugiremu nibyoreka, emph. yayongeraho) Naayongeraho ati, “Ebicweka bingi by'abantu abarikureeba ebintu ebitarikukwata aha mibiri yaabo baaba bari haihi kufa, tikirikubaasa kushoboororwa emirimo y'obwongo nk'oku kirikwetegyerezibwa hati” (Long 2014: Line of Evidence #2). Long akahendera ati, “Obujurizi bwingi nibworeka ngu okuhika haihi n'okufa tikurikwetegyerezibwa omu by'amagara kandi tikurikubaasa kushoboororwa emirimo y'obwongo. Oburugo bw'obuhame oburikubanza nibubaasa kuba obw'omutaano ku burikugambwa guruupu y'abantu omu bwire bw'okumanya. Kwonka, NDEs [abarikuba bari haihi kufa] buriijo tibarikwetegyereza, *nainga bafiire* omu magara gaabo, kandi tibashemereire kugira ebiteekateeko birungi kuruga omu bwire obu babaire batakiijuka” (Long 2014: Okuhendera okucondooza, emph. yayongeraho)

Bachrach akahendera ati, “Enshonga y'obuhangwa y'omu kyasha kya 21 terikukwata amaizi maingi aha. N'ahabw'ekyo, enkurakurana neekwata aha kutunguuka n'obusinguzi omu magara. Ni mugasho ki oguri omu kugira orugyendo rw'okushemererwa orurikuza omu kufa? Kandi, ti boona ebirikukwata aha kufa tibirikushemeza. . . . Saayansi neshangwa erikuhikaana n'ebintu ebitarikubaasa kureebwa nainga kupimibwa.” (Bachrach 2014: 98; reeba na Habermas 2023: 323-56, okushwijuma omu bwijwire emishango y'oburwaire 300 eyahandikirwe kandi ehamiibwe NDEs, otwariiremu n'emishango y'omutima n'obwonko ebyabaire bitakozire kurungi nainga ebyabaire biremereirwe) Ebintu bingi ebirikubaho haihi n'okufa n'ebirikubaho bwanyima y'okufa, nibyoreka ngu okumanya n'omuntu weena biriho kandi bigumizamu bwanyima y'okufa. N'ahabw'ekyo, nibihakanisa munonga eby'obuhangwa.

G. Okuhendera

Tureebire ngu, aha rurengo rwona, eby'obuhangwa tibirikubaasa kushoboorora amazima; omu mazima, eby'obuhangwa tibirikuhikaana n'okubaho nk'oku kiri. Eby'obuhangwa tibirikwetegyerezibwa, omu muringo ogundi, tibirikwetegyerezibwa kandi tibirikubaasa kwetegyereza. N'obu aba sayansi baingi baraabe baine enteekateeka y'ensi ey'obuhangwa, tibarikubaasa kushoboorora entandikwa y'ensi, entandikwa y'amagara, entandikwa y'ebiteekateeko, n'emitwarize. Tikirikubaasa kushoboorora enkumi n'enkumi z'emishango y'eby'obuhangwa n'ebirikugyenda omu maisho ahanyima y'okufa. Ebintu nk'ebyo nibihakanisa enteekateeka y'ensi ey'obuhangwa nainga ey'eby'obutungi.

Ahabw'okugira ngu, nk'oku twareebire, eby'obuhangwa nainga eby'obutungi tibirikubaasa kushoboorora okubaho, eby'obuhangwa byonka nibyo birikubaasa. N'ahabw'ekyo, hashemereire kuba hariho omuhangi w'eby'obuhangwa aheeru y'omwanya, obwire hamwe n'obuhangwa oburikureebeka, owareteire eby'obuhangwa kubaho. Ni bintu ki ebirikwetengwa aha muntu owabiireho? William Lane Craig naashoboorora ngu, ensi ku eraabe etarikwehangwa, kureka ekahangwa abantu aheeru y'obwire, omwanya, hamwe n'ebintu, hariho ebintu ebimwe ebi omuhangi nk'ogwo ashemereire kuba aine. Ebi birimu obutahinduka n'obutabaho (“ahabw'okugira ngu obutabaho bwire, nikimanyisa obutarahukaho, kandi obutarahukaho nikimanyisa obutarahuka kubaho”), okuremwa kureetaho entandikwa, n'amaani agatarikubaasa kwetegyerezibwa. Okwongyera ahari ekyo, omuntu nk'ogwo ashemereire kuba ari omuntu aine ebiteekateeko, ahabw'okuba “ku ogire ngu ekyarugiremu ensi n'obwenge, kikaba kitarikwetengyesa, kikaba kitarikubaasika ekyarugiremu kubaho hatariho ebirugiremu. Ahabw'okuba ebirikwetengwa kandi ebirikumara ebirikukwata aha bikwatireine n'ekigyendererwa byaheebwa, n'ebirikurugwamu bishemereire kuheebwa. Omuringo gwonka ogurikubaasa kureetaho oburemeezi obutarikubaasa kuhinduka, kwonka n'oburemeezi oburikubaasa kubaho obwire bukye, n'oburemeezi bw'omuntu wenka orikucwamu kureetaho oburemeezi obutarikwetengwa. N'ahabw'ekyo, titurikureetwa aha muringo murungi gw'ensi yoona, kureka n'omuhangi waayo.” (Craig 1999: The Supernaturalist Alternative; reeba na Moreland 1987: 41-42)

Ensi neetwariramu ebintu ebitaine magara hamwe n'ebiine amagara, ebitaine buntu hamwe n'omuntu (ebihangirwe ebirikwetegyereza, ebirikwetegyereza, ebirikwetegyereza. Okwongyera ahari ekyo, okukwatanisa (n'oburingaaniza oburikubaasa kwetegyerezibwa n'okwegyesibwa) hamwe n'obutashushana (okukira munonga, okwegaita) nibishangwa aha rurengo rwonwa orw'ensi. Ekyo n'ekyamazima aha biine amagara n'ebitaine magara, kuruga aha rurengo rwa atomu kuhisya aha nkora y'enyonyozi ezirikusingayo obuhango omunsi yona. Eki nakyō nikireetaho enshonga y'oburugo n'enkoragana y'okukwatanisa hamwe n'obutari bumwe na bumwe (nainga nk'oku kirikwetwa, “omwe n'abaingi”), otwariiremu n'ebibuuzo nk'ebi. Nitumanya tuta ngu baingi tibariho nk'abantu abatarikukwatanisa? kandi nitubaasa tuta kutunga okukwatanisa? ekyo tikirikushiisha buri kimwe omu bwijwire?

Ekiteekateeko ky'a ba Ruhanga bingi tikirikubaasa kushoborora okubaho kwe. Okushaba Ruhanga nikwegamira engyenderwaho y'okushaba Ruhanga omwe, ekirikugira ngu "byona n'ekimwe." Okutaikiriza kuraamya ruhanga nainga oburyo bw'obubunyabwenje nibwikiriza ngu eby'omubiri hamwe n'ebiyabuzima nibigaitwa kimwe. Nikirinda okukwatanisa kw'ensi enkuru n'enkye” (Vohra 2014: 94). Omu muringo ogundi, enkora ya Pantheism nehama ngu Ruhanga ti kintu ky'obuhangwa ekiri aheeru y'omwanya, obwire, hamwe n'ensi yona, kureka Ruhanga (*Brahman*) omu mazima *tarikumanywa*, kandi Ruhanga hamwe n'obuhangwa (ensi yona hamwe n'ebintu ebirimu) n'ekintu kimwe. (reeba Ferm, ed. 1964: 557-58). N'ahabw'ekyo, okwemanya Ruhanga tikurikubaasa kushoborora oburugo n'obuhangwa bw'ensi ahabw'eshonga ezirikushushana n'ezo ezirikwihaho eby'obuhangwa nk'okushoborora okurikumara. Eky'okubanza, ahabw'okuba “ruhanga” w'okwikiriza ebintu byona n'ekicweka ky'ensi, ruhanga nk'ogwo tarikubaasa kureetaho ensi kuruga omu kintu kyona, ahabw'okuba ruhanga nk'ogwo tarikwetongoire (reeba Meyer 2021a: 257). Ekya kabiri, enshonga ngu ensi n'obwengye tibirikubaasa kuhwaho kandi biine entandikwa y'obwire bukye, nayo neehakanisa obuhangwa nk'ekyarugiremu. Enshonga n'okugira ngu, ku ogire ngu omu bwire obumwe ensi ekaba etariho, ruhanga w'abarikuhakanisa Ruhanga akaba atarikwija kubaho, ahabw'okuba ruhanga nk'ogwo n'ekicweka ky'ensi. N'ahabw'ekyo, ruhanga nk'ogwo ku araabe atariho, tarikubaasa kureetaho ensi. (reeba Meyer 2021a: 257)

Ekya kashatu, okwikiriza ba Ruhanga bingi tikirikubaasa kushoborora “okutereeza gye”. Okutereeza kurungi kukateebwaho aha ntandikwa y'ensi. Eki nikyetengyesa ekigyendererwa ky'obwengye *ekyabaire kiriho*. Ahabw'okugira ngu “ruhanga” w'okwikiriza ebirikukwata ahari Ruhanga, tarikubanza kubaho, ruhanga nk'ogwo tarikumara kureetaho ensi n'obwengye (reeba Meyer 2021a: 277). Ekya kana, engyenderwaho y'okwemanya Ruhanga, terikubaasa kushoborora aha buntu ahabw'okuba Brahman “n'ekintu ekitarikushushana, ekitarikwetegyerezibwa, ekirikubaho ebiro byona, ekitarikwetegyerezibwa” (Van de Weghe 2007: 358; reeba na Smith 1958: 121-22) Eky'ahamuheru, engyenderwaho y'okwemanya Ruhanga, nayo terikubaasa kushoborora omu muringo ogurikwetengwa, okukira munonga, abantu baingi. Omu mazima, enkora yokukiriza omuli ruhanga neegira ngu okwebaganisamu-n'okwebaganisamu-bingi n'ekirooto (*maya*), ahabw'okuba "byona n'ekimwe" (reeba Smith 1958: 82-84).

Allah w'obusiraamu nawe tarikubaasa kushoborora enshonga y'okubaho kwe nk'oku kiri. Eky'okubanza, enzikiriza y'abasiraamu n'okugira ngu Allah n'“omwe”. Kwonka, “obumwe” bwe n'obumwe bworobi, obw'omuringo gumwe. Eki nikimanyisa ngu Allah n'ekintu ekitarikumara ekirikwetengwa omu *bihangirwe*. Enshonga n'okugira ngu Allah akaba aine kukora ebintu ebindi kugira ngu habeho enkoragana. Enshonga ngu Allah “n'ekitongore ky'obumwe” ekitarikwetegyerezibwa nikimanyisa ngu “tarikubaasa kukora hatariho obuhwezi oburikuhebwa abantu baingi omu nsi” (Frame 1995: 64; reeba na Schaeffer 1982: 289 [Allah “akaba nayetenga kuhanga kugira ngu akunde n'okugamba”; n'ahabw'ekyo, Allah “akaba nayetenga ensi yona nk'oku ensi yona yaabaire nemwetenga]). Ruhanga naabaasa kureetaho okukwatanisa omu nsi yona, kwonka tikirikuhikaana n'obutari bumwe na bumwe.

Ekya kabiri, Allah n'ekintu kitari muntu buntu (nk'amaani nainga omwanya gw'amaani), ti muntu buntu. Eki nikibaho ahabw'omutwarize gwe gw'okwetoora. Ahabw'obuhangwa bwe obworobi, Allah akaba atarikubaasa *kugira omukago* gwona kuhisya obu yaahangire ebintu ebindi ebi yaabaire naabaasa kugira omukago nabyo; akaba atarikubaasa kumanya nainga kworeka omutwarize “gw'omuntu” buntu nainga omukago gw'abantu okuhisya obu yaahangire ensi. N'ahabw'ekyo, tihaine n'emwe aha “omuntu” nainga “omukago” oguri, nainga ogurikubaasa kuba, *ekicweka ky'obuhangwa ekya* Allah. Amaani nainga omwanya gw'amaani nainga ekintu kyona ekitarikukwata aha muntu *tikirikubaasa kureetaho, kukwatanisa, nainga kugira enkoragana n'abantu*. Hadith neeyoreka obutakwatanisa bwa Allah erikugira ngu Allah “akahanga” embabazi obu yaahanga ensi (Muslim n.d.: 2752b; reeba na2753c; al-Bukhari n.d.: 6469; at-Tirmidhi n.d.: 3541; Ibn Majah n.d.: vol. 5, book 37, no. 4294). Ahabw'okugira ngu “n'eky'obuhangwa”, okusaasira tiky'omugasho ahari Allah. N'ahabw'ekyo, n'obu buri shuura yaaba etandikire n'okugira ngu Allah n'omusaasizi, ebigambo ebyo tibirikutugambira kintu kyona ekirikukwata ahari Ruhanga. Hadith endiijo neegira ngu, “Ruhanga akahanga Sitaane, kandi akahanga ebirungi n'ebibi” (Abi Dawud n.d.: 4618). Ahabw'okugira ngu nikiremwa, oburungi

tiburikukwata ahari Allah (kandi n'obubi tiburikukwata ahariwe). Enshonga ngu eby'oburungi n'obubi tiburikukwata ahari Allah, nikyoreka ngu ti muntu buntu, ahabw'okuba ebirungi n'ebibi, hamwe n'embabazi, n'ebintu bye.

Okwongyera ahari ekyo, enyegyesa y'obusiraamu erikugira ngu Ruhanga tarikwetegyerezibwa neeyoreka oburingaaniza bwe. Abu Hamid Muhammad ibn Muhammad Al-Ghazali (1058-1111), omwe aha bahangu b'eb'ediini n'obufirosofo b'obusiraamu, akahandiika bingi aha nshonga y'omutaano n'omutaano gwa Allah, arikugira ati, “Tari nk'ekintu kyona, kandi tarikushushana n'ekintu kyona”; “Emitwarize ye terikushushana n'ey'ebihangirwe ebindi nk'oku enshonga ze zitarikushushana n'enshonga z'ebihangirwe ebindi”; “(omuntu ashemereire) kwehakana okushushana (ahagati ya Ruhanga n'ebintu ebindi) omu bwijwire”; “okumanya kwa Ruhanga tikushushana n'okw'ebihangirwe bye”; Amaziina aga [ga Allah] nigashushana n'emitwarize ya Adamu (omuntu) omu maziina gonka, ekigambo ekirikugambwa”; kandi emitwarize ya Ruhanga eri “ahaiguru y'emitwarize y'abantu, nk'oku ari ahaiguru y'emitwarize yaabo etakahikire, buri kimwe ekirikubaasa kuteekateekwaho abantu, hamwe n'ekirikushushana nakyo (ekishushani) nainga ekirikushushana nakyo” (Shehadi 1964: 17-18, okwiha omu bitabo bitari bimwe na bimwe ebya Ghazali). Profesa Fadlou Shehadi, orikushwajuma emirimo ya Ghazali omu bwijwire, naahendera ati, “Ruhanga [Allah] ku araabe ari ekintu ky'omutaano kitarikushushana n'ekintu ekindi kyona, okukira munonga, kitarikushushana n'ekintu kyona ekirikumanywa omuntu, kishemereire kukuratira engyenderwaho ya Ghazali, *ngu Ruhanga tarikumanwya*. Ahabw'okuba, kurugirira ahari Ghazali, ebintu nibimanywa kurugirira ahakishushani kyabyo, kandi ekitarikushushana n'ekimanyirwe omuntu tikirikubaasa kumanywa. Okwongyera ahari ekyo, Ruhanga ashemereire kuba atarikumanywa, atarikumanywa munonga, ti ‘omuntu w'ahanguuto’ wenka, kureka n'abahangu hamwe n'abarikumanya ebirikukwata ahari Ruhanga. Eki n'ekyahwaireho eki Ghazali yaagambire butunu.” (Shehadi 1964: 21-22, emph. omu ntandikwa) Nk'oku omuhanguzi w'abasiraamu Yahya Emerick arikwikiriza, “We [Allah] tarikworeka abantu.” (Emerick 2004: 49). Obuhangwa tiburikubaasa kuruga omu butabaho. Omu bwiire bukya, nk'ekintu ekitarikukwata aha muntu, Allah tarikubaasa kushoboorora ebirikukwata aha muntu, ahabw'okuba omuntu n'ekintu ekitarikukwata aha muntu.

Obukristaayo bwonka, okutashushana n'obutakiriza Ruhanga obw'obuhangwa, “ruhanga” w aba Ruhanga bingi, nainga Allah w'obusiraamu, nibuha enshonga erikukwata aha kumanya, okubaho, hamwe n'emitwarize. Ruhanga wa Baibuli naahikiiriza ebyetengo by'omuhangi nk'oku kirikworekwa William Lane Craig. Okwongyera ahari ekyo, nk'oku twaheza kugamba, Ruhanga wa Baibuli naahikiiriza ebyetengo by'okureeba ngu nitubaasa kwesiga ebiteekateeko byaitu, kandi niwe wenka orikubaasa kutureetera kugira emicwe mirungi. Eky'ahamuhuru, Ruhanga wa Baibuli n'obushatu, i.e., Ruhanga omwe omu bantu bashatu (Taata, Omwana, n'Omwoyo Orikwera).¹¹⁴ Eki n'ekitarikushushana na “ruhanga” w'abasiraamu hamwe na Allah w'obusiraamu kandi n'eky'omugasho, ahabw'okuba Ruhanga nk'ogwo niwe arikubaasa kukora n'okushoboorora ebirihho nk'oku biri. Enshonga n'okugira ngu okubaasa kushoboorora oku kubaho kuri, okurimu okukwatanisa n'obumwe hamwe n'obuntu, ekyarugiremu kishemereire kuba kiri kihango nk'ensi n'ebintu ebirimu (Wood 1978: 22-23). Cornelius Van Til nashoboorora ngu ahabw'okugira ngu ni bushatu, “omuri Ruhanga omwe hamwe n'abantu baingi n'ab'omutaano munonga. Okukwatanisa omuri Ruhanga tikikuru kukira okwebaganisamu, kandi okwebaganisamu omuri Ruhanga tikukuru kukira okukwatanisa. Abantu b'obushatu nibahikiiriza buri omwe. Omwojo hamwe n'Omwoyo n'eb'obuhangwa [i.e., omu muringo gw'okubaho kwabo] nibahikaana na Isheboona.” (Van Til 1979: 25)

Obukristaayo nibwo bwonka oburikubaasa kushoboorora ebirikukwata aha butonde, ahabw'okuba Ruhanga niwe yaahangire eby'obuhangwa n'ebintu byona ebirihho. Ruhanga n'amazima (**Yoh 14: 6**), naamanya ebiro by'omumaisho kuruga aha kutandika (**Isa 46: 10**), kandi ti Ruhanga w'okubuzabuzibwa (**1 Kor 14: 33**). Francis Schaeffer akakigambaho ati, okubaasa kugira enshonga erikumara, “nitwetenga ebintu bibiri. Nitwetenga Ruhanga otarikhwaho (nainga Ruhanga otarikhwaho), kandi nitwetenga okukwatanisa hamwe n'oburingaaniza omuri Ruhanga” (Schaeffer 1982: 286). “Ebirikukwata aha kigambo kya Ruhanga omu ndagaano enkuru n'ensya nibyo byonka ebirikubaasa kuhikiiriza ebyetengo by'ensi n'omuntu nk'omuntu. Kandi ebirimu nibiha? Nikikwata ahari Ruhanga ow'omutaano, ow'obumwe n'oburingaaniza aha rurengo rw'ahaiguru orwa bushatu. . . . Hatariho engyenderwaho y'ahaiguru ey'okukwatanisa hamwe n'okwetantara ebitarikushushana nk'oku kirikuheebwa omu bushatu, *tihariho eby'okugarukamu*.” (Schaeffer 1982: 287-88, emph. omu ntandikwa) Ruhanga wenka ow'obushatu owa Baibuli niwe arikushoboorora kurungi enshonga y'okubaho nk'oku kiri, otwariiremu okukwatanisa, okwebaganisamu, hamwe n'emitwarize yaayo. Okutashushana na Allah, obushatu “tiburikwetegyerezibwa, ekirikubaasa kuba kitari muntu. Kureka, n'obumwe bw'abantu.” (Frame 1995: 65) Nk'oku Nathan Wood arikugamba, “Obushatu omu kishushani kya Ruhanga bushatu, nigwo musingye n'okushoboorora eby'ensi. Nigwo musingye ogurikutebkanisa ebintu byona.

¹¹⁴ Reeba n.27, ahiguru.

N'entebekana n'omuringo gw'ensi.” (Wood 1978: 103) “Amazima g'obukristaayo n'okugira ngu nigahikaana n'ebyo ebiriho” (Schaeffer 1982: 290).

Omu bwiire bukye, nk'oku omufirosofo Richard Swinburne arikworeka, abanyasayansi, ab'ebyaafaayo, hamwe n'abacondoozi boona nibareeba na bakashwijuma obujurizi, okureeba ekirikushoboorora gye ebirikukwata ahari byo. Okukoresa engyenderwaho niyo emwe, nitureeba ngu okubaho kwa Ruhanga nikushoboorora byona ebaturikureeba, ti bimwe aha bihandiiko byonka. Nk'oku Swinburne arikureeba, okubaho kwa Ruhanga, “nikishoboorora amazima ngu hariho ensi yoona, ngu ebiragiyo bya sayansi nibikora omuri yo, ngu erimu enyamaishwa n'abantu abarikumanya, n'emibiri etatebekanisiibwe kurungi, ngu twine emigisha mingi y'okwekurakuranya hamwe n'ensi, hamwe n'ebirikukiraho, abantu nibagamba eby'okutangaza n'eb'ediini ebibarikurabamu. Nk'oku enshonga za sayansi hamwe n'ebiragiyo birikushoboorora bimwe aha bintu ebi (kandi omu bicweka nibishoboorora), enshonga ezi hamwe n'ebiragiyo nibyetenga okushoboororwa, kandi ebikorwa bya Ruhanga nibibishoboorora. Emitendera niyo emwe egi abanyasayansi barikukoresa okuhika aha nyegyesa zaabo, neetureetera kurenga aha nyegyesa ezo, tukaza ahari Ruhanga omuhangi w'ebintu byona.” (Swinburne 2010: 2)

Okwetegyereza ngu Ruhanga w'obushatu orikugambwaho omu Baibuli niwe yaahangire, yaatebeekana, yaayeta ensi n'ebintu ebirimu amagara bitari bimwe na bimwe, tikirikumanyisa ngu “sayansi ekahwaho.” Enshonga ti (kandi teshemereire kuba) ekiteekateeko ky'obuhangwa nainga eky'eby'obuhangwa ekirikushoboorora kurungi okubaho kw'ensi n'amagara nk'oku turikubimanya, “kureka n'enki ekyareesire amagara, ensi n'obuhangwa bwayo kurugamu?” (Meyer 2021a: 425)¹¹⁵ Isaac Newton okwikiririza omuri Ruhanga nk'oburugo n'omuhangizi w'obutebekana omu nsi n'omu by'obuhangwa, hamwe n'omuhangi w'ebintu ebirikubaho hamwe n'obwengye bw'eizooba, kikamuha amaani omu kucondooza kwe, kandi kikamureetera kukora ekiteeso kye ekirikukwata aha maani agarikureeta ebintu okubara, okwombeka ebyoma by'okureeberaho eby'omumaisho eby'okubanza, okutandikaho engyenderwaho y'okureeberaho engyenderwaho y'ensi, n'okukora okucondooza okurikwetegyerezibwa aha muringo gw'ekyererezi.¹¹⁶ Tihariho enshonga erikworeka ngu okwikiriza ngu Ruhanga aine kubaho hamwe n'omurimo gwe omu kuhanga n'okureeberera ensi n'obuhangwa, nikiija kuteganisa sayansi n'okucondooza kwa sayansi ebiro ebi. Okutaana n'ekyo, nk'oku Meyer arikuhendera, “hariho enshonga nungi erikutureetera kuteekateeka ngu nikiija kureetaho ekyetengo ky'okumanya ebirikukwata ahaburemeezi, entegeka, hamwe n'entebekana y'ensi, nk'oku kyabaire kiri ahari Newton wenka” (Meyer 2021a: 430).

EKICWEKA KYA 3—OBUREMEEZI BW'EKIBI

XII. Oburemeezi bw'ekibi: Obutegyeki bwa Ruhanga, obujunanzibwa bw'abantu, n'okubaho kw'ekibi n'obubi

Omu kitabo kye eky'a *Dialogues Concerning Natural Religion*, David Hume akashoborora “obuzibu bw'ekibi” ekirikukwata ahari Ruhanga: “Nayenda kwonka Atari kubaasa? Reero tayine maani. Ku araabe naabaasa, kwonka atarikwenda? Obwo naaba ari omubi. Mbweni ekibi nikiruga nkahi? (Hume 1779: part 10, 186) Ninga, okukiteeka omu muringo gurikushoborokyerwa: “[1] Ruhanga ku araabe ariho, naaba aine obushoboorozi bwona kandi ari murungi munonga; omuntu omurungi munonga naabaasa kumaraho ebibi nk'oku kirikubaasika; tihariho kikomo aha bi omuntu aine obushoboorozi bwona arikubaasa kukora; n'ahabw'ekyo, Ruhanga ku araabe ariho, tihariho bubi omu nsi; [2] hariho obubi omu nsi; [3] n'ahabw'ekyo, Ruhanga tariho (Sherry 2021: “The problem”; reeba na Erlandson 1991: *The Anti-theist Canot Generate*)”¹¹⁷ Eki

¹¹⁵ Ekibuuzo eki n'ekyo omugasho kandi nikihika aha nshonga nkuru eya sayansi n'omutaano oguri ahagati ya sayansi na “sayansi” .ie., “enteekateeka ngu sayansi n'emitwarize yaayo n'omuringo murungi gw'okworeka amazima agarikukwata aha nsi” (“Saayansi” 2023: Engyenderwaho; reeba na Gay 1998: 88-89). Okwongyera ahari ekyo, nk'oku Lewis Mumford yaagambire, “ebirikugambwa abanyasayansi b'eby'obuhangwa tibirikuhikaana n'ebi abantu boona barikurabamu: ebintu ebyo byonka ebirikubaasa kureetaho okwetegyereza okuhikire n'okugamba ebirikugyenda omu maisho” (Mumford 1934: 46-47).

¹¹⁶ Reeba na n.73 ebirikukwata aha banyasayansi abarikumanywa munonga, abaakozire okucondooza kwabo kurugirira aha bihandiiko bya Baibuli, kandi/nainga bakahandiika aha kukwatanisa kwa sayansi na Baibuli.

¹¹⁷ Eki nikyo kirikwetwa oburemeezi bw'ebibi. Omugambirizi mukuru w'abatarikwikiririza omuri Ruhanga William Rowe, nahabw'ekyo, naikiriza ngu “nteekateeka ngu tihaine owabaasize kutaho enshonga nk'ekyo.” Buzima, . . . hariho enshonga y'amaani erikworeka ngu okubaho kw'ekibi nikuhikaana n'okubaho kwa Ruhanga.” (Rowe 1996: 10n.1) Abantu abandi abarikumanya ngu tihariho Ruhanga nibaikiriza: Draper 1996: 26n.1 (“Ninyikirizana n'abeegyesa b'ediini abarikukira obwingi ngu tihaine ekizibu ky'amaani ekirikukwata aha bubi”); Gale 1996: 206 (“Haihi buri omwe hati naikiriza ngu eby'okwerinda ebirikumara bikoziwe kumaraho oburemeezi obu”); Mackie 1982: 150 (“Tihariho okwetomboita ahagati y'ebigambo ngu hariho ruhanga ow'obushoboorozi bwona kandi murungi kandi ngu hariho n'ekibi”), 154 (“Ekizibu ky'obubi tikirikworeka ngu engyesa enkuru y'ediini terikwikirizana.”). Patrick Sherry naagira ngu okuhakanisa Ruhanga,

nikireetaho enshonga y'obutegyeki nainga “okwiha orubanja ahari Ruhanga,” i.e arikushoboorora oku Ruhanga arikubaasa kuba murungi munonga, arikumanya byona, kandi aine obushoborozi bwingi, kwonka akaragiira n'okwikiriza ebibi.¹¹⁸

Ruhanga niwe aine obushoborozi aha bihangirwe byona, niwe arikumanya byona kandi aine obwengye obutahwaho. N'ahabw'ekyo, naamanya bingi kukira itwe, ebirikukwata aha kukwatanisa kwa buri kimwe. Ahabw'obutahwaho bwe, entebeekansa ye netwariramu burikimwe, obwire bwe hamwe n'enteekateeka ye nibikiraebya itwe munonga. Abanyabwengye abatarikwikiriza, nibatandika n'amazima g'obubi obweyongyeire, reero babuuzza, “Ruhanga naabaasa ata—ku araabe ariho—kuragiira nainga kwikiriza eki?” N'okureetaho “oburemeezi bw'obubi” N'okureetaho oburemeezi bw'obubi, nikyoreka ngu omuntu yaaruga aha nyikiriza y'abakristaayo ehikire ahabwa egyo enteekateeka y'ensi. Omumazima, “oburemeezi bw'obubi” bukaba butiine amaani agubwiine hati nk'obu ensi etakajweriire omushana ogwiine mu enteekateeka erikuhakanisa Ruhanga (reeba Keller 2013: 86-87; Erlandson 1991: “Countering Objections: [“Omuringo gwonka ogu ebibi birikubaasa kurwanisa Ruhanga wa Baibuli n'okwikiriza ebiteekateeko ebirikuhikaana na Ruhanga.”]) Aharubaju orundi, okuta Ruhanga omu mwanya gw'okubanza—n'okuta *ebyo ebaturikumanya kuba ebihikire ahari Ruhanga* nk'entandikiriro yaitu—nitubaasa kwetegyereza, turikwihirira aha mazima, ngu okubaho kwa Ruhanga, obushoborozi bwe bwona, okumanya kwe, obwengye bwe, n'oburungi bwe, byona biriho kandi tibirikukwatwaho okubaho n'obwingyii bw'ekibi, okuboonaboona, n'obutaigana. Ekyo kukigambirwe, reka tukore ahaburemeezi bw'ekibi hamwe n'eshonga y'ebiteekateeko omu bwijwire, ahabw'okuba ebi n'eshonga nkuru munonga. Ekyo kukigambirwe, reka tukore ahaburemeezi bw'ekibi hamwe n'oburungi bwa Ruhanga omu bwijwire, ahabw'okuba ezi n'eshonga nkuru munonga.

A. Ruhanga murungi kandi ow'obushoborozi bwona, nayetengwa kubaasa kugamba aha burungi n'ekibi

Ruhanga n'orikwera, ohikiriire, ohikiriire, kandi murungi (**Kut 18:25; Kur 34:6-7; Lev 11:44; Yob 34:10-12; Zab 136:1; 145:17; Hab 1:13; Jas 1:** Abantu baingi nikibagumira kwikirizana oku Ruhanga arikubaasa kuba murungi munonga kandi aine obushoborozi bwona, kwonka akategyeka ensi erimu ebibi n'ebibi. Kwonka, okuhakanisa Ruhanga nikitwarira kimwe ngu ebintu ebimwe, omu mazima, n'ebibi. “Okugira ngu ekintu kibi n'okukora encwamu y'emitwarize, kandi encwamu y'emitwarize terikukora makuru aheeru y'omutindo gw'emitwarize. . . Ekibi tikirikubaasa kubaho emitwarize yaaba etari mirungi. Ekibi n'ekyabuzima. Niyo nshonga ahabw'enki abantu barikwanga. N'ahabw'ekyo, emicwe mirungi eshemereire kubaho.” (Koukl 2013: “The presence of evil”)

Kurugirira aha *burugo* bw'emitindo y'emicwe, emirungi n'emibi, “Ruhanga ohikiriire omu mitwarize niwe mutindo gwonka ogurikwetengwa . . . ekyo nikyoreka oburemeezi bw'okubaho kw'ekibi (Koukl 2009: 138;

tikurikwikiriza ngu okwihaho ekibi kimwe nikireeta ekindi, nainga okubaho kw'ekibi ekimwe kirimu ebintu birungi ebirikukirayo oburungi. Okwongyera ahari ekyo, nihabaho obugarukiro aha bi omuntu orikubaasa kukora n'ebi atarikubaasa kukora. N'ahabw'ekyo, abaine okubanganisa baingi, batwaira oburemeezi nk'obuhame oburikworeka ngu okubaho kwa Ruhanga tikurikubaasika.” (Sherry 2021: “The problem”) Ekiteekateeko eki eky'ahamuhuru, ekirikumanywa nka ekizibu” ky'okumanya” nainga “obwamushainja” ekizibu ky'obubi, nikigira ngu okubaho kwekibi, n'obu kiraabe kitarikuhikaana n'okubaho kwa Ruhanga ow'obushoborozi bwona kandi murungi, n'obuhame ngu Ruhanga “abaasa” kuba atariho. “Hati nikikirizibwa aha mbaju zoonza (haihi) ngu enteekateeka egyo egwire, kwonka enshonga y'okweegeyera aha birikureebwa ekiriho kandi neekora munonga” (Alston 1996: 97).

¹¹⁸ Omu by'okwikiriza oburungi bwa Ruhanga omukibi, engyenderwaho y'eby'obutegyeki neha enshonga ahabw'enki Ruhanga yaataireho n'okwikiriza ebibi kubaho. Okwesharinga nikuha enshonga ezirikubaasa kureetera Ruhanga kuragiira n'okwikiriza obubi kubaho, omu mwanya gw'okuburemesa. “Obu enshonga egyo erikubaasa kushoboororwa yaamara kwihaho obutakwatanisa omu nkora y'abarikwikiriza, abarikwikiriza nibahikiiriza ebyetengo by'oburemeezi bw'ebibi.” (Feinberg 1994: 19; reeba na Keller 2013: 95) Aha rubaju orundi, omuhakanisa ku arikugyezaho kworeka ngu aine ekiteekateeko ky'amaani, naija kutwara oburemeezi bw'amaani kukira okurwanirira oburemeezi bwe (Feinberg 1994: 205, 283-84; Keller 2013: 95-96). Aha rubaju orundi, omuhakanisa ku arikugyezaho kworeka ngu aine ekiteekateeko ky'amaani, naija kutwara oburemeezi bw'amaani kukira okurwanirira oburemeezi bwe. (Feinberg 1994: 205, 283-84; Keller 2013: 95-96). Tushemereire kumanya ngu abahandiiki abamwe nibakoresa ekigambo “oburungi bwa Ruhanga” kugamba aha nyegyesa nungi hamwe n'okwerinda.

Kwonka kurugiirira ahari Baibuli, "oburemeezi bw'ebibi" buri enyima. Enshonga eyaabuzima terikugira ngu Ruhanga orikwikiriza ebibi n'ebibi, naabaasa ata kworeka abantu oburingaaniza? Kureka, abantu ababi n'abasiiis nibabaasa bata kworeka oburingaaniza ahari Ruhanga orikwera? Ekibi tikurikwikirizana n'oburungi bwe. Buzima, Ruhanga tarikufayo aha biteekateeko byaitu ebatahikire hamwe n'emitwarize yaitu. Okutashushana n'ekyo, omutwarize gwe ogurikwera, nigushaasha munonga ebintu nk'ebyo. Nka Ruhanga ohikiriire, tarikubaasa kwehuza ekibi kyona. Ekishobobo kikye n'ekihagaro ahari Ogwo oine amazima. Okwehurira kw'obwinazi aha muntu ondiijo n'okw'obwinazi ahari Ogwo oine rukundo. Ahabw'obuhangwa bwe oburikwera kandi obuhikiirire, Ruhanga tarikubaasa kufukamira aha mitwarize y'abantu nk'etari y'omugasho. (Alexander 2008: 130). N'ahabw'ekyo, Ruhanga naija kucwera emanja abakozi b'ebibi boona. (reeba **Rom 2:16; 2 Kor 5:10; Heb 9:27; Kush 20:10-15**)

reeba naKoukl 2013: “One remaining Answer”; Lewis 1980a: 45-46; Craig 1997: 9-12; 2007: n.p.). Omu muringo ogundi, hashemereire kubaho omutindo ogurikumara okureeba yaaba ekintu nikirungi nainga kibi, kihikire nainga kitahikire, n'omutindo ogurikwetengwa n'ogwa Ruhanga.¹¹⁹

N'omunyabwenge Jean-Paul Sartre otarikwikiriza omuri Ruhanga, owa Marx, akareeba eki: “Nikishemeza munonga okureeba ngu Ruhanga tariho, ahabw'okuba nikimuburaho n'obushoboorozi bwona obw'okushanga emigasho omu iguru eririkwetegyerezibwa. [i.e., amazima ag'omutaano nigakora omu biteekateeko byaitu, oihireho okwetegyereza n'okumanya], ahabw'okugira ngu tihariho okwetegyereza okutahwaire kandi okuhikire, okurikubaasa kukiteekateekaho. Tihariho ahu kihandiikirwe ngu 'ebirungi' biriho, ngu omuntu ashemereire kuba omwesigwa, nainga atashemereire kubeiha, ahabw'okuba hati turi aha mwanya ahu harimu abantu bonka. Dostoevsky akahandiika ati, ‘Ruhanga ku araabe atariho, buri kimwe kikaabaire nikikirizibwa’. . . . Buri kimwe nikikirizibwa, Ruhanga ku araabe atariho, n'ahabw'ekyo omuntu nafeerwa, ahabw'okuba tarikubaasa kutunga ekintu kyona ekirikubaasa kwegamira omunda ye nainga aheeru ye. . . . Kwonka nabwo, Ruhanga ku araabe atariho, nituheebwa emitwarize n'ebiragiyo ebirikworeka emitwarize yaitu. N'ahabw'ekyo, titwine enyima yaitu, nainga omu maisho gaitu omu nsi nungi y'emitwarize, oburyo bwona bw'okwekwasa nainga okwekwasa”. (Sartre 1946: n.p.). Richard Taylor, omunyabwengye otari Mukristaayo kandi omuhangu omu by'emitwarize, naagira ati, “Emyaka y'omurembe ugu, etarikwikiriza ekiteekateeko ky'okubaho kw'ebiragiyo bya Ruhanga, ekagyezaho kugumizamu n'ebiteekateeko by'okumanya ebihikire n'ebitahikire, hatariho kwetegyereza ngu. . . . Ekiteekateeko ky'obujunaanizibwa bw'emitwarize tikirikwetegyerezibwa okwihaho ekiteekateeko kya Ruhanga.” (Taylor 1985: 2-3, 84)

Ebiri kuruga omuri ekyo nibibiri: (1) Omukuta aharubaju Ruhanga n'ekigambo kye, i.e., Omusingye gw'ekihikire n'ekigwire hamwe n'obujunaanizibwa bw'emitwarize, twetungireho ekibi n'okushiisha, kandi Ruhanga naatujunaanizibwa ahabw'ekyo. (2) Ekizibu ky'obubi" n'ekizibu ky'amaani munonga ahari abo abatarikwikiriza omuri Ruhanga wa Baibuli kukira aha Bakristaayo. Abatarikwikiriza tibaine bwengye, oburikumara, n'oburikwetegyerezibwa (i.e., ekirikwikirizana omunda; kitari kwehakanisa) enshonga y'okugira ngu ekiragiyo ky'omuntu *kyona* nainga ekikorwa ky'omuntu omumazima, omuburinganiza, ninga omunsi yona n'ekigwire, ekitahikire, nainga eky'obubi—n'obu kyakuba nikihakanisa munonga kandi n'obu kyaba kiri eky'akabi, eky'okukozesa, eky'okweyendeza. N'ahabw'ekyo, abatarikwikiriza nibabaasa kwikiriza kandi bakagamba nk'ebikorwa ebimwe (okushoorora omu nganda, okutuntuza abaana) ebitahikire Kwonka nabwo—tibarikukuratira —enyikiriza erikugira ngu omuntu (nainga eby'obuhangwa) nabaasa kwecweramu emitwarize ye. Enzikiriza egi neehakanisa ekiteekateeko ngu abo abarikushoorora omu nganda nainga abarikutuntuza abaana, nibabi, ahabw'okugira ngu nibakora ebirukuhikaana n'emitwarize ei batooraine.

Obutaikiriza n'ahabw'ekyo tiburikwikirizana kandi nibuheereza enshonga ezirikwikiriza n'okwikiriza ebikorwa ebatarikwikiriza ebi arikujumirira nk'ebibi. Omuringo gwonka ogutarikwikiriza gurikubaasa kuteekateeka ngu ebikorwa ebimwe n'ebibi, n'okwesiga enteekateeka y'ensi y'abakristaayo, kugira ngu enteekateeka ye etungye amakuru kuruga omu kubaho kw'ebibi, ekirikuhakanisa enteekateeka y'ensi y'abakristaayo! Okuhakanisa Ruhanga nikyetyesya okurwanirira Ruhanga kubaasa kworeka enshonga zaayo. Oburemeezi bw'ekibi n'oburemeezi bw'abatarikwikiriza, okukira abarikwikiriza. . . . Enteekateeka y'ensi etari y'abakristaayo (omu miringo etari emwe na emwe) terikubaasa kushoboorora enshonga erikureetaho okwetomboita kw'emitwarize. Tikirikubaasa kushoboorora engyenderwaho n'obuhangwa bw'emitwarize nk'ebirungi n'ebibi. N'ahabw'ekyo oburemeezi bw'ekibi n'oburemeezi bw'obufirosofo bw'abatarikwikiriza.” (Bahnsen 1991: 16, *emph. in orig.*)¹²⁰

¹¹⁹ Aharubaju orundi, omuhandiiki omuhangu kandi purofeesa orikwikiriza ngu tihariho Ruhanga Richard Dawkins naagamba butunu ngu “eby'obuhangwa tibirimu bukambwe, kureka tibirikufayo munonga. Egi niyo eishomo erikukirayo kugumira abantu kwega. Titurikubaasa kwikiriza ngu ebintu tibirikubaasa kuba birungi nainga bibi, tibirikubaasa kuba bibi nainga birungi, kureka tibirikufayo — aha kubonabona kwona, tibirikubaasa kugira ekigyendererwa kyona.” (Dawkins 1995: 96, 133)

¹²⁰ C. S. Lewis akashoboorora ngu nobu haakuba hariho engyenderwaho y'emiringo ebiri. Ekyokureberaho obushoboorozi bubiri oburikwingana, obutahangirwe, obumwe burungi, obundi bubu, tiburikuheereza enshonga erikumara y'okumanya ebihikire n'ebitahikire, ebihikire n'ebitahikire hamwe n'ebikwatiraine n'emitwarize. Enshonga n'okugira ngu engyenderwaho y'ebintu bibiri neha ekibi omuringo murungi, ogurikwetegyerezibwa, ogurikwetegyerezibwa, nk'ogw'ebirungi. . . . Omu muringo ki ogurikubaasa kugambwa ngu ekicweka kimwe kihikire kandi ekindi kigwire? Ekibi kukirikuba kiine amazima nk'ekirungi, okwetegyeka n'okwetegyeka, obwesigwa bwaitu aha birungi nibuhinduka obwesigwa bw'ekibiina.” (Lewis 1970e: 22-23) W. Gary Crampton akongyeraho ati, “Omu mazima, enkora y'obufirosofo erikwetwa engyenderwaho ibiri n'ey'obushema. Ku haakuba haabaire hariho bakatonda babiri abarikwingana, titurikubaasa kugira ngu omwe n'omurungi kandi ondiijo n'omubi. Ekyo nikimanyisa ngu, hatariho omutindo gw'ahaiguru ogurikworeka ekihikire n'ekigwire, ekihikire n'ekigwire tibirikubaasa kurugirira aha kintu kyona. Kwonka ku haraabe hariho omutindo ogurikukirayo oburungi (ekirikumanyisa, ekintu ekiri ahaiguru y'obuhangwa bubiri), obwo tihariho engyenderwaho y'abantu babiri. (Crampton 1999: 2n.6) Okwikiriza kw'abakurisaayo okurikworeka ngu hariho Ruhanga omwe, nikwo kurikworeka oburingaaniza aha

N'ahabw'ekyo, okubaho kw'obubi, n'obuhame oburikworeka ngu Ruhanga ariho. Omu kuhanuura n'omuntu otarikwikiriza omuri Ruhanga, William Lane Craig akagamba eki omu muringo ogurikwetegyerezibwa: “1. Ruhanga ku araabe atariho, emicwe mirungi terikubaho. 2. Emicwe mirungi n'emitwarize mirungi biriho. 3. N'ahabw'ekyo, Ruhanga ariho.” (Craig and Sinnott-Armstrong 2004: 19) Omukristaayo omunyabwengye Alvin Plantinga naashoborora, “Omuringo gw'okureeba ensi omu muringo gw'obuhangwa tihariho omwanya gw'obujunaanizibwa bw'omutindo gwona, n'ahabw'ekyo, tihariho omwanya gw'ebibi ebirikutiinisa. . . . Nk'okukiri, waba noteekateeka ngu hariho ekintu kirikutama nk'obubi bwingi (ngu ou okumanya kweitu hariho, tikishuba kiriyaho), kandi wagira ngu ekirikubaasa n'okwikiriza uhanga hamwe n'ebiy'obuhangwa, reero oine enteekateeka y'amaani ahabwa ekibi [i.e., Ruhanga ariho].” (Plantinga 1993a: 73)

C. S. Lewis akeetegyereza ngu enshonga egi terikukira aha butabaho bw'okwikiriza ngu hariho Ruhanga, oburikubaasa kworeka ngu hariho ebihikire n'ebitahikire, ebihikire n'ebitahikire, hamwe n'ebikwatiraine n'emitwarize, kureka neekwata aha mutima gw'okwikiriza ngu hariho Ruhanga. Omu kitabo kye *Mere Christianity*, Lewis (owaabaire atarikwikiriza omuri Ruhanga) akahandiika ati, “Enshonga yangye erikuhakanisa Ruhanga n'okugira ngu ensi nereebeka nk'ey'ekiniga kandi etari y'oburingaaniza. Kwonka nkaba ntungire nta ekiteekateeko ky'oburinganiza n'obutari buringaniza? Omushaija tarikubaasa kugamba ngu enyiriri egumire, okwihaho yaaba aine ekiteekateeko ky'enyiriri egumire. . . . Hatariho kubanganisa nkabaasa kureka ekiteekateeko kyangye ky'oburingaaniza nk'orikugira ngu kikaba kiri ekiteekateeko kyangye. Kwonka ku naabaire nkozire ekyo, oburemeezi bwangye oburikuhakanisa Ruhanga nabwo bukagwa, ahabw'okuba oburemeezi bukaba nibugyendera aha kugamba ngu ensi ekaba etari y'oburingaaniza, kutari kugamba ngu ekaba etarikushemeza ebyetengo byangye.” (Lewis 1980a: 45-46) N'ahabw'ekyo, okuremera ahari Ruhanga n'okwehakanisa.

Ku haraabe hatariho magara g'omutaano, ekyokureberaho ku ogire ngu ensi yoona eriho kandi turi ebintu by'obuhangwa n'ebiy'obuhangwa (ebirikukira kwetwa eby'obuhangwa, eby'obuhangwa, nainga eby'obuhangwa)¹²¹—ebirikutwariramu okwetantara Ruhanga—obwo enteekateeka egi ey'okubaho “neehendera aha buremeezi bw'okumanya. Ebiteekateeko byaba biri ebirikuruga omu mutwe bitiine kgyendererwa, twine enshonga I y'okubyesiga?” (Lewis 1970d: 21) Ekyo akakishoboorora omu bwijwire ahandi: “Ku ogire ngu enshonga z'obuhangwa zikaba ziri ezihikire, ebiteekateeko byona bikabaire nibirugirira aha bintu ebitarikwetegyerezibwa. N'ahabw'ekyo, ebiteekateeko byona nibiija kuba bitaine mugasho. Ku kiraabe kihikire, titurikubaasa kumanya amazima. ekasharura emimiro yaayo.” (Lewis 1970e: 137; reeba na Lewis 2001: 17-36) Ebiteekateeko ebirikushushana bigambirwe n'abandi, otwariiremu abakristaayo n'abatari bakristaayo abarikumanywa munonga omu bya sayansi n'omubanyamwengye (reeba Lucas 1970: 114-16 [reeba aha 116n.1 abandi abagambire aha enshonga emwe]; Moreland 1987: 77-103; Nagel 2012: 71-95; Polanyi 1964: 389-90; Reppert 2003a: *passim*; Willard n.d., “Knowledge”: n.p.).

B. Okuremwa kw'enteekateeka y'abatarikwikiriza Ruhanga kuruga aha kubaho kw'ekibi

OmuKristaayo naabaasa kugira obwesigye ngu okubaho kw'obubi tibujurizi oburikworeka ngu Ruhanga ariho nainga ngu *n'omurungi*, ahabw'okuba Ruhanga aine enshonga erikumara ahabw'okuragiira n'okwikiriza buri kikorwa ky'obubi, nobu yaakuba atagambire enshonga egyo. Nk'oku Greg Bahenson arikugira, ahabw'okugira ngu Omukristaayo naateekateeka ngu nk'oku Baibuli erikugira, Ruhanga n'orikwera kandi murungi, “OmuKristaayo ku arikureeba ebintu bibi omu nsi, naabaasa kandi ashemereire kuguma naateekateeka ngu Ruhanga n'omuringo murungi gw'okureberaho ngu Ruhanga aine *enshonga nungi* ahabw'ebibi ebiriho.” (Bahnsen 1991: 19, *emph. in orig.*) Nainga, nk'oku Douglas Erlandson arikukigamba, “Ekihangerwe tikiine rubanja rw'okwikiriza ebibi ebirikubaasa kuzibirwa ku kiraabe kiine eshonga erikumara omu by'emitwarize okukikora” (Erlandson 1991: “The Anti-theist Cannot Generate”). N'ahabw'ekyo, eky'okugarukamu ahari David Hume's hamwe n'enshonga ezirikushushana n'ezi: (1) Ruhanga murungi munonga naija kuzibira ebibi byona ebi arikubaasa *okwihaho yaaba aine enshonga erikumara* erikwikiriza okubaho kwe; (2) Ekibi kiriho; (3) N'ahabw'ekyo, Ruhanga aine enshonga erikumara ahabw'okwikiriza obubi kubaho. Abraham akaba aine enteekateeka egi obu yaagira ati, “*Omuramuzi w'ensi yoona tarakora ebihikire?*” (**Kut 18:25**, KJV) Paulo akaba aine enteekateeka niyo emwe obu yaagira ati, “*Ruhanga ashangwe ari ow'amazima, n'obu buri muntu yaakuba*

birungi n'ebibi. J. P. Moreland naashoboorora eby'obuhangwa nk'oku: Ebintu bishatu ebikuru omu by'obuhangwa ni 1) eby'obuhangwa, n'okwikiriza ngu okumanya kwa sayansi nikwo kumanya kwonka, nainga n'okw'omutaano munonga; 2) okwikiriza ngu engyenderwaho ya atomu y'ebintu hamwe n'enyikiriza y'entunguka nibishoboorora ebintu byona; na 3) okwikiriza (Moreland 2004: n.p.)

¹²¹ J. P. Moreland naashoboorora eby'obuhangwa nk'oku: “Ebintu bishatu ebikuru omu by'obuhangwa ni 1) eby'obuhangwa, n'okwikiriza ngu okumanya kwa sayansi nikwo kumanya kwonka, nainga n'okw'omutaano munonga; 2) okwikiriza ngu engyenderwaho ya atomu y'ebintu hamwe n'enyikiriza y'entunguka nibishoboorora ebintu byona; na 3) okwikiriza.” (Moreland 2004: n.p.)

ari omubeihi.” (Kut 3:4). Okwongyera ahari ekyo, n'obu Ruhanga araabe aine enshonga erikumara ahabw'okwikiriza obubi kubaho hati, nikipuraturira oburungi bwa Ruhanga obutarikuhwaho hamwe n'obushoboerozi bwe bwona, nitubaasa kugira obwesigye ngu eizooba rimwe obubi nibwija kusingurwa n'okwihwaho.

Kurugirira ahari eki hamwe n'okurugirira ahari bimwe ebi abakurisitayo bataireho, nitureeba ngu n'abatarikwikiririza omuri Ruhanga nibakiriza ngu “okubaho kw'ekibi nikuhikaana n'okubaho kwa Ruhanga” (Rowe 1996: 10n.1; reeba n.116, ahiguru). Okwikiriza oku nikureetaho oburemeezi bw'ekibi. Okwikiriza oku nikureetaho oburemeezi bw'ekibi ahabw'okuba abarikwikiririza omuri Ruhanga n'abatarikwikiririza omuri Ruhanga nibakirizana ngu okubaho kw'ekibi nikuhikaana n'okubaho kwa Ruhanga. N'ahabw'ekyo, ahabw'okugira ngu Ruhanga n'ekibi nibibaasa kubaho omu bwire bumwe, nikibaasa kworekwa kita ngu “ekibi tikirikuhikaana na Ruhanga, n'ahabw'ekyo n'obuhame oburikworeka ngu okubaho kwe tikurikwetengwa?” (Feinberg 1994: 290, emph. in orig.; reeba aha 164)

Abatarikwikiririza omuri Ruhanga, nibakira kworeka oburemeezi bwingi omu nsi, n'amaani g'oburemeezi bwingi (e. g. , okubonabonesibwa; endwara ezirikusaasa munonga), okureebeka nk'okutarikwetegyerezibwa (okutarikwetegyerezibwa) kw'ebibi bingi (e. g. , enyamaishwa okufeera omumuriro gw'ekibira; okutoroboza n'okwita omwana), hamwe/nari oburemeezi bw'obuhangwa (omwegyemure; emyatsi; endwara) omu kukora enshonga zaabo ezirikworeka ngu Ruhanga tariho. Kwonka ekizibu, n'okugira ngu abatarikwikiririza omuri Ruhanga, nibagamba ngu Ruhanga taine nshonga erikumara ahabw'okwikiriza ebibi eby'omuringo ogu; kwonka ekyo n'ekigambo ekitarikubaasa kuhamibwa. Hariho enshonga endiijo eyesherekirwe omu nshonga y'okubanza eyesherekirwe. Ekigyendererwa kya kabiri ekyebisirwe n'okugira ngu, "Naaba *ntari* kubaasa kureeba enshonga ahabw'enki Ruhanga yaataireho nainga kwikiriza oburemeezi obumwe, obwo Ruhanga taine nshonga erikumara ahabw'okubuteekaho nainga kubwikiriza.” Kwonka ekiteekateeko kya kabiri ekisherekirwe n'ekishuba. (reeba Keller 2013: 98) Ruhanga taine bujunanizibwa bwona kutugambira enshonga ze ahabw'okureetaho n'okwikiriza ebibi byona hamwe n'ebibi byona. Nikibaasa kuba ngu enshonga ye egumire munonga kwetegyereza, nainga aine enshonga ezindi ahabw'obutagamba enshonga ye. Ahabw'okugira ngu abatarikwikiririza omuri Ruhanga tibarikubaasa kworeka ngu Ruhanga *taine* nshonga ezirikumara ahabw'okwikiriza ebibi ebitarikushushana, enshonga zaabo ezirikworeka oburemeezi nizibaasa kuremwa.

Enshonga ezindi nyingi nizooreka ngu enshonga ezi ezirikworeka oburemeezi tizirikubaasa kuruga aha musingye:

Okukora enshonga ezirikworeka oburemeezi bw'ekintu (i. e., okubaho kwa Ruhanga), nikyetagisa okutaho obujurizi bwona oburikukwata aha nshonga, ahabw'okuba ekirikubaasa kuba kitarikwetegyerezibwa kurugiirira aha bihandiiko bimwe, nikibaasa kuba nikyetegyerezibwa kurugiirira aha bihandiiko ebindi. Omu muringo ogundi, okubaasa kukora enshonga yoona erikworeka ngu tihariho nainga ngu tihariho Ruhanga, nikyetagisa kureetaho enshonga nungi *oihireho okubaho kw'ekibi kyeniyine*, ngu Ruhanga tariho nainga naabaasa kuba atariho.waaba otakozire ekyo, nooba noogarukamu eki orikumanya, nk'eky'okureeberaho, nooba noobuza ekibuuzo (reeba Feinberg 1994: 182) Enshonga egi neetuma enshonga y'abatarikwikiririza ngu hariho ebibi etarikwesigwa, ahabw'okuba abatarikwikiririza ngu hariho ebintu ebirikukwata ahakubaho kwa Ruhanga, beitu nibagamba aha kubaho kw'ebibi byonka.

Obujurizi oburikwetengwa okubaasa kuhamya ngu Ruhanga ariho, nibutwariramu, kwonka tiburikumara ahari: okwetegyerezibwa kwa Baibuli; okwetegyerezibwa kw'ensi kwija ahabwayo; okwetegyerezibwa kw'amagara kuruga omu bintu ebitaline magara enshonga; oburemeezi bw'ebiteekateeko n'okumanya kuruga omu bihangirwe ebatarikumanya; oburemeezi bw'amaani agatarikumanya kugamba aha bintu ebitarikwetegyerezibwa nka enshonga, amazima, emicwe, ebihikire n'ebitahikire; obuhame oburikworeka ngu ebintu bikahangwa omu nsi yoona; obunabi obwahikiriziibwe; okuzooka kwa Yesu Kristo; obuhame bw'ebyamagyezi; n'okumanya ebirikukwata ahari Ruhanga n'ebitari bya buriijo. Amakuru agandi, nigareetera oburemeezi bw'okubaho kwa Ruhanga kuba ahaiguru munonga, okureeba ngu okubaho kw'ekibi tikurikubaasa kubureetaho oburemeezi (reeba Feinberg 1994: 164). Kwonka, abatarikwikiririza omuri Ruhanga, okuremwa kwetegyereza obujurizi obu n'amakuru agarikukwata ahari Ruhanga, nikibaremesa n'okutandika okuhajaana aha bikwatiraine n'okubaho kwa Ruhanga.

Omugasho gw'okureeba obujurizi bw'okubaho kwa Ruhanga omu kugarukamu ekizibu bw'ekibi nikikuru ahabw'enshonga endiijo ey'omugasho. Omuntu ashemereire kushaba otarikwikiririza omuri Ruhanga kumanyisa Ruhanga ki ou arikurwanisa kurugirira aha bubi oburiho ahabw'okuba omuntu yaaba atarikumanya Ruhanga orikurwanisibwa nainga orikurwanisibwa, nikiba kigumire, n'obu kyaba kitarikubaasika, kumanya oburungi bw'okurwanisibwa nainga okurwanisibwa (reeba Feinberg 1994: 285). Abantu abatarikwikiririza omuri Ruhanga ku baraabe nibatahirira okubaho kwa Ruhanga wa Baibuli (kandi ogwo niwe Ruhanga wenka ou abakurisitaaayo bashemereire kurwanirira), nikihikire kureeba omu Baibuli hamwe n'ebihandiiko ebiri omu Baibuli ebirikukwata ahari Ruhanga n'ekibi. Eki n'ekyamazima munonga, ahabw'okugira ngu okuhakana

kw'abatarikwikiririza omuri Ruhanga kurimu oburugo bwakwo, haakiri omu kicweka, omu kushuuruurwa kwa Baibuli (i. e. , enteekateeka ya Ruhanga ow'obushoboorozi bwona, orikumanya byona, kandi murungi). K. Scott Oliphint naagira ati, "Ahabw'okugira ngu orikuhakanisa akareeta ekizibu nk'ekintu ky'omutaano omu bukristaayo, tihaine ekitahikire nainga ekitahikire, omuntu yaagarukamu ekibuuzo kuruga omu burugo bumwe ahu ekizibu ekirikugambwaho kirimu, otwariiremu n'emitwarize ya Ruhanga" (Oliphint 2013: 174-75).¹²² Okwikiriza kw'omuntu orikuhakanisa eki arikuteekateeka ngu Ruhanga nikwo ari, n'eki arikuteekateeka ngu Ruhanga ashemereire kukora aha bubu, tibirikwetengyesa (Feinberg 1994: 18; Oliphint 2013: 175).

Enshonga y'abatarikwikiririza omuri Ruhanga nayo terikwikirizibwa ahabw'enshonga erikukwatanisa: ti kintu kyona, kureka n'okuhama eki Ruhanga ashemereire kukora, nainga, okukigamba omu muringo ogundi, nikyoreka ngu, Ruhanga ku araabe ariho, amazima gashemereire kuba gatarikushushana n'eki ari. Tihariho ekirikworeka ngu hariho ebirikwetegyerezibwa. N'obu turaabe nitubaasa kureeba emiringo mingi, omuhendo, hamwe n'amaani g'ebibi omu nsi, ebintu ebyo tibirikworeka oku turikubaasa kubishwijuma, i.e Eki n'eky'okureeberaho ky'ekibi ekitarikwetengyesa? Eki n'ekibi ky'amaani omu mbeera zoonza? Ekigyendererwa kya Ruhanga omu kuteekaho n'okwikiriza ekibi eki? (reeba Feinberg 1994: 288) Nk'oku Bruce Reichenbach arikukigamba, "Enshonga z'abaheekyera nizirabika nk'ezitahikire, ngu ahabw'okugira ngu nitubaasa kuzibira okubonabona, *Ruhanga* naabaasa kuzibira okubonabona" (Reichenbach 1982: 37-38; reeba Feinberg 1994: 178). Okwetunguura kw'ebigambo nk'ebyo nikutangaaza, okukira munonga ahabwokuba "tibarikubaasa kuheereza obuhame oburikwetengwa kworeka ngu Ruhanga akaabaire naabaasa kuzibira okubonabona atakafeereirwe ebirungi ebikuru (Reichenbach 1982: 37). Omu bwiire bukye, enshonga yoonza erikukwata ahari Ruhanga neehikaana n'ekiteekateeko ky'ebi Ruhanga ashemereire kukora, hamwe n'ebindi ebirikuteekateekwaho kuba bihikire (nk'eky'okureeberaho, hariho ebibi bingi; hariho ebibi ebitaine mugasho; Ruhanga ashemereire kwihaho ebibi; Ruhanga naabaasa kwihaho ebibi Ebiteekateeko by'abatarikwikiririza omuri Ruhanga hamwe n'ebiteekateeko by'obuhwezi, byona n'ebyo'omutaano kandi tihaine n'emwe ahari byo erikworeka amazima agarikumanywa!

Amazima gari ngu, Ruhanga aine obwengye bwingi kukira obu twine, aine okworekwa kwingi, n'obwengye bwingi kukira obu twine. Stephen Wykstra akagyerageranisa okwetegyereza kwaitu aha nshonga za Ruhanga ezirikwikiriza obubi n'okubonabona n'omwana w'omwezi gumwe arikugyezaho kwetegyereza enshonga z'abazaire be okumwikiriza kubonabona, ekirikumanyisa ngu tikirikubaasika. Omwanya oguri ahagati y'obushoboorozi bwaitu n'okwetegyereza kwaitu wagyerageranisa n'okwa Ruhanga, ni muhango munonga kukira oguri ahagati y'omwana w'omwezi gumwe n'abazaire be. Enshonga ya Wykstra n'okugira ngu entaaniso ahagati y'obushoboorozi bwaitu n'okureeba okurikwetengwa okureetaho ensi, nikituha enshonga y'okuteekateeka ngu ensi ku eraabe ekozirwe Ruhanga, nikiteberezibwa ngu . . . ku haakuba hariho ebintu ebi Ruhanga arikugyenderera [ebikwatireine n'obubi n'okubonabona], nibibaasa kuba bitarikwetegyerezibwa. (Wykstra 1996: 139-40; reeba na Plantinga 1996b: 75-76) ["Ekibi *tikirikwetegyerezibwa* kyaba kiri nk'ekyo, titurikubaasa kuteekateeka aha nshonga yoonza ei Ruhanga (ku haraabe hariho omuntu nk'ogwo) yaabaire aine, ahabw'okukiikiriza. . . . Okwikiriza Ruhanga kukraabe kuhikire, nitubaasa kuteekateeka ngu nihaza kubaho ebibi ebitarikwetegyerezibwa. N'amazima, okuteekateeka kukiye nikyoreka ngu tihariho nshonga erikutureetera kuteekateeka ngu nitubaasa kwetegyereza enteekateeka za Ruhanga aha, nobu yaakuba yaagizire kutugambira. Kwonka n'amazima ngu hariho ebibi ebitarikwetegyerezibwa, tikirikubaremesa ngu Ruhanga ariho."]. Omu Baibuli, "*eki n'eky'amazima, ahabw'okuba 'ebintu eby'ekihama n'ebya Mukama Ruhanga waitu*" (**Bir 29:29**), *hati 'nitugyendera omu kwikiriza, kutari kureeba*" (**2 Kor 5:7**), kandi "*obwahati nitureeba omu kirahuri omu bwijwire, kwonka obwo nitureeba amaisho; obwahati nimanya omu bicweka, kwonka obwo ninza kumanya*" (**1 Kor 13:12**).

William Alston naatebeekanisa eki; bwanyima y'okuhanuura aha nshonga nyingi ezirikubaasa kureetera Ruhanga kwikiriza obubi n'okubonabona, naagira ati, "N'obu turaabe twine obugabe bw'okwihaho enshonga zoonza ezirikworeka okubonabona, nitubaasa kwebuuzo yaaba hariho enshonga ezindi ezitarikuteekateekwaho omu nyegyesa zaitu. Ahabw'enki tushemereire kuteekateeka ngu eby'obutegyeki ebirikugyenda omu maisho, n'obu byakuba biri eby'obwengye kandi bikye, nibibaasa kumaraho omwanya? . . . N'obu kyaba kiri kityo . . . omuhakani wangye ku yaabaire naabaasa kwihaho enteekateeka zoonza ezi naabaire ninteeraho kutaho, akaabaire nakyegyendesereza ahabw'okugira ngu tihaine ekindi ekirikubaasika ahabw'eshonga za Ruhanga ezirikumara.

¹²² N'ahabw'enshonga egyo, Oliphint naatebeekanisa ekiteeso eki, "Adamu n'obujunaanizibwa hamwe n'obugabe, akacwamu kugomera Ruhanga, akarya ekijuma ekyabaire kizibirwe, bwanyima y'obwire obwo, we n'ebihangirwe byona bikagwa," okumaraho obutaikirizana ahagati y'okubaho kwa Ruh ekibi, omu mwanya gw'ekigambo ekirikumanywa munonga, "Ruhanga aine enshonga erikumara ahabw'okwikiriza okubaho kwe kibi" (Oliphint 2013: 172). Ekitongore kya Westminster Confession of Faith nikigamba aha bushoboorozi bwa Adamu obw'okwecweramu nk'oku kirikukurataho: "Omuntu, omu mbeera ye etarimu rubanja, akaba aine obugabe, n'amaani g'okwenda n'okukora ekyabaire kiri kirungi kandi ekirikushemeza Ruhanga; kwonka n'obwegyendesereza, kugira ngu agweho." (Westminster 1647: 9.2)

Enshonga egyo ahabwayo neebaasa kuba ey'omugasho munonga.” (Alston 1996: 119)

Timothy Keller naareeba ngu, ahabw'okuba Ruhanga aine enteekateeka y'ensi yona erimu ebyafaayo byona hamwe n'ebyaireho omu byafaayo, “nikiba kiri eky'obushema kuteekateeka ngu nitubaasa kureeba ekintu kyona ekirikubaho reero twetegyereze eki kirikwija kureetaho” (Keller 2013: 101). Omu muringo ogurikwetegyerezibwa, abaheekyera tibarikwetenga n'ekiteekateeko ahabw'enki Ruhanga arikwikiriza ebibi, kureka nibabaasa kugyendera aha mazima ngu Ruhanga aine enshonga nungi kandi erikumara kwonka takigambire butunu. Okukora eki tikirikuba kitari ky'oburingaaniza. John Feinberg naagira ngu “nitugumizamu nitwikiriza ebintu tutarikumanya kubishoboorora. Nk'eky'okureeberaho, omuntu naabaasa kwesiga ebiragiyo by'ebya kemisiture, n'obu okukyeberwa okumwe kwagyenda kubi kandi otarikubaasa kushoboorora ahabwenki.” (Feinberg 2004: 288)

Na Daudi Hume, owatandikireho “oburemeezi bw'ebibi” obw'omurembe, akaikiriza ngu nitubaasa kuba *tutari* kumanya eshonga za Ruhanga ezirikwikiriza ebibi n'okubonabona: “omuntu oine obwengye bukye nk'obwo, ashemereire kwetegyereza obuzibe bwe n'obutamanya bwe, kandi ashemereire kwikiriza, ngu nihabaasa kubaho oburyo bwingi bw'okutereza enshonga ezo [obubi n'okubonabona], oburikubaasa kumuremesa kwetegyereza” (Hume 1779: part 11, 200). Ekitabo kya Yobu kyonka kishemereire kutugambira ngu n'eky'obushema kuteekateeka ngu ebiteekateeko by'abantu ebirikuhera nibabaasa kwetegyereza enshonga zoonza ezi Ruhanga arikubaasa kuba aine ahabw'okuteekaho n'okwikiriza oburemeezi, obusaasi n'okubonabona, tutarikugamba aha buremeezi, obusaasi n'okubonabona. Ahabw'okugira ngu nikwo kiri, tikirikubaasika omuntu otarikwikiriza omuri Ruhanga kugamba ngu okubaho, omuhendo, amaani, n'obutabaho bw'ebibi, nikireetera okubaho kwa Ruhanga kutabaho.

Ebikwatiraine n'ebihikiirizi eby'obuhangwa (e.g., emitunga, okushandara kw'amaizi, oburemeezi omu buhangwa, oburwaire), aha muheru eby'obuhangwa bikarugaho ahabw'abantu okugwa omu kibi (**Kut 3:17-19; Rom 8:20-22**). John Frame naagira ati, “Ebibi eby'obuhangwa n'ekikolimo ekirikureetwa omu nsi ahabw'ebibi by'emicwe. Nikikora nk'ekibonerezo aha babi kandi nk'omuringo gw'okuhanisa abo abahikiirizi ahabw'embabazi za Ruhanga. Kandi nikitwijutsya enshonga z'ekibi n'okushemererwa [reeba **Kol 1:20**].” (Frame 2008: 142) Omu muringo ogundi, abantu n'obuhangwa tibiri omu mbeera nungi munonga ei Ruhanga yaabukozire (**Kut 1:31**) kwonka n'ez'obushomankuzi kandi tizirikwetegyerezibwa ahabw'abantu okujeemera Ruhanga. N'ahabw'ekyo, n'eky'oburyarya okujunaana Ruhanga ahabw'ebihikiirizi nabutandu.

Okwongyera ahari ekyo, Ruhanga akahanga ensi ei abantu n'ebihangirwe ebindi barikubaasa kutuuramu n'okukoramu kurungi. Ensi neetwarwa ebintu bitari bimwe na bimwe eby'obuhangwa ebirikuhera n'ebihangirwe ebi Ruhanga yaataire omuri yo. Obumwe n'obumwe, ebintu ebi eby'obuhangwa nibabaasa kureetaho akabi. Kwonka, tikirikwetengyesa kuhakanisa ensi nk'egyo, ahabw'okuba obumwe ebintu nibigyenda kubi. N'eky'oburingaaniza okugamba ngu, ahabw'okuba obumwe n'obumwe eby'obuhangwa nibabaasa kureetaho oburemeezi, nahabwekyo, Ruhanga tariho. Ekyo nikishushana n'okugira ngu, ahabw'okugira ngu emibazi emwe neebaasa kureetaho oburemeezi, tihaine sayansi y'eby'amagara. Omu nshonga egi, Richard Swinburne naagira ngu ebintu bingi eby'obuhangwa bishemereire kubaho kugira ngu abantu bamanye ekirikubaasa kubaho omu biro by'omumaisho, ekirikureetaho ebibi, hamwe n'oku barikubaasa kuzibira ebibi. Nk'eky'okureeberaho, abantu nibabaasa bata kumanya ahu bashemereire kwombeka endembo omu myanya erikubaasa kuba erimu omutsitsa gw'amaani “okwihaho obwo barikumanya ahu omutsitsa gw'amaani gurikubaasa kubaho n'ebirikubaasa kurugamu? Kandi eki nibabaasa kukimanya bata, okwihaho obwo omutsitsa gukabaho ahabw'obuh Omutsitsa gwa 1755?” (Swinburne 1979: 208)

Okwongyera ahari ekyo, ekintu kimwe ekirikuhera omu by'obuhangwa nikibaasa kuba eky'akabi, e.g., amaizi n'ag'omugasho aha magara, kwonka omuntu naabaasa kugwa omu maizi; amaani agarikukurura ebintu nigetengwa kwonka nigabaasa kurugwamu obuhuta nainga okufa, omuntu yaagwa, nainga okutsinduka kw'amaizi. Eby'omugasho n'ebyo omugasho munonga omu magara nk'oku turikukimanya, okuhindura ebintu ebi nikijja kuhindura amagara n'ensi. Bruce Reichenbach naayetegyereza ngu okuhindura ebiragiyo by'obuhangwa okuremesa obuhuta nainga okufa, nikijja kuhindura omutindo gw'okubaho: “Niki ekirikubaasa kutwarwamu okuhindura ebiragiyo by'obuhangwa ebikwatiraine n'okuriisa ebyokurya kugira ngu arsenic nainga obutwa obundi butakwata kubi aha ntawaza y'omuntu? . . . Omuriro gukaba gutarikubaasa kwotsya, ekindi ebintu bingi bikabaire bitarikubaasa kwotsya. . . . Okutandikaho ebiragiyo by'obuhangwa ebitarikushushana ebirikuteganisa abantu, okubaasa kuzibira ebikorwa bibi by'obuhangwa, nikijja kutwariramu okuhindura abantu boona.” (Reichenbach 1982: 110-11)

Aha bikwatiraine n'oburemeezi oburikureebeka nk'obutaine mugasho, okugamba ngu ebibi nk'ebyo tibiine mugasho n'okushaba obutamanya, ahabw'okuba titwine enteekateeka ya Ruhanga. Nitubaasa kutareeba omugasho gw'ebibi nk'ebyo, kwonka titurikubaasa kumanya ngu tihaine omugasho gw'ebyo. Okugamba ngu obubi n'obw'obugabe nikureetaho ekibuuzo *ahabw'okukitwara* ngu tihariho mugasho gw'okubonabona nk'okwo, kwonka ekyo tikirikworeka kandi tikirikworeka ngu okubonabona nk'okwo tihaine mugasho (reeba Reichenbach

1982: 38; Trau 1986: 485-89; Feinberg 1994: 180).¹²³ N'ogwe otarikwikiriza omuri Ruhanga William Rowe naikiriza ati, "Nikibaasa kuba nikyetyesya ekintu nk'okumanya ebintu byona, tutakatandikire kumanya ngu tihariho birungi by'amaani ebirikukwata ahari [okureebeka nk'okubonabona okutaine mugasho] ekitarikubaasa kuhikwaho otarikwikiriza okubonabona nainga ekibi ekindi kibi munonga nainga kibi munonga" (Rowe 1996: 4).

Ekirikukwata aha bwingi bw'ebibi, nk'oku kirikugambwa ngu ebibi ebimwe "tibiine mugasho," kurugiirira aha bukye bw'okumanya kwaitu (okukira munonga wayerageranisa na Ruhanga), okugamba ngu hariho ebibi "bingi munonga" n'okugamba—okuhama, ekiteekateeko, kwonka tikirikworeka bujurizi. Enshonga nk'egyo terikwikiriza ngu Ruhanga yaaba aine enshonga ezirikworeka ngu aine obushoboorozi. N'ahabw'ekyo, tikirikuhamya ngu Ruhanga ariho. Okuruga omu nteekateeka yaitu, obubi bukye nibubaasa kureebeka nk'oburikubaasika kandi burungi; kwonka okuruga omu nteekateeka ya Ruhanga, n'okumanya kwe n'obwengye bwe oburikukwata ahaburemeezi obumwe n'obwingi bw'obubi hamwe n'omutindo gw'obubi nk'ekintu kyona, nibikwatanisa n'ebirungi omu nteekateeka ye kandi nk'oku ebirugyemu birikubaasa kuhinduka, omuhendo gw'ebibi ku gurikuyendeera, tikirikubaasika kugira ngu tugambe ngu hariho "ebibi bingi munonga." (reeba Feinberg 1994: 308)¹²⁴ Okwongyera ahari ekyo, emishango etarikushushana y'omuringo gumwe neebaasa kushoboororwa omu miringo etarikushushana. Ekirikurugirira ahari eki n'okugira ngu "ebibi ebitorikuteekateeka ngu nibingi munonga nibibaasa kuba bitarikubaho, ahabw'okuba nibibaasa kuba biine ekigyendererwa n'okushoborora ebitorikushushana n'ebi turikuteekateeka." (Feinberg 1994: 308-09)

Eky'ahamuheru, Ruhanga akaba atarikwenda kukora ensi yona. Ahabw'enshonga egi, titwine bushoboorozi bw'okujumirira omuhangi (nainga, ekitarikwetegyerezibwa, okugamba ngu tabaho) ahabw'okugira ngu titurikukunda bimwe aha bihangirwe bye. Michael Peterson naabuza "yaaba entekateka yaitu y'emitwarize neebaasa kujunaana omuntu orikutubaasisa kubaho, okubaasa kwetegyereza emicwe omu kubanza, n'okuba n'ekigyendererwa ky'amagara. Hatariho kubanganisa, nitujumirira abo abarikubeiha, okwiba, n'okwita, kwonka tikirikwetegyerezibwa ngu twine kujunaana Ruhanga ahabw'okureetaho embeera omubi nk'ebyo ebirikubaasa kubaho." (Peterson 1982: 127) Ruhanga taine bujunanizibwa bwona, obw'emitwarize n'obundi, kutugambira ahabwenki yaacwamu kukora nainga obutabaasa kukora ekintu. Okuta omutima aha bibi ebiri omu nsi, nikitubuza amaisho aha mbabazi za Ruhanga ezirikugumaho, hamwe n'ebintu ebindi, ebirikwikiriza ensi n'amagara (otwariiremu naitwe) kugumizamu kubaho (**Kol 1:17; Heb 1:3**). Nk'oku kyagambirweho kare, ku arikutandika n'okwikiriza ebibi kubaho, ekirikwetengwa n'okugira ngu aine enshonga erikumara kukikora kandi, nk'oku twareebire, titurikubaasa kugira ngu ekyo tikwo kiri.

Baibuli neeyoreka ngu eizooba rimwe Ruhanga naija kutaho ensi etarimu busaasi, okubonabona, obubi, okufa, n'ebikyeneso (Kush 21:1, 4; 22:3). N'ahabw'enki ataratandikire n'ensi egyo, ahabw'okuba ensi egyo ekabaire nungi kukira eyaitu? Eky'okugarukamu nikishushana n'ekibuuzo ahabwenki Ruhanga arikwikiriza ebibi. Nikyoreka butunu ngu Ruhanga akaba aine ebintu bingi ebityabaire nayenda kuhikiiriza obu yaahanga ensi egi. Nikyoreka ngu akaba aine ekigyendererwa ky'okureetaho ensi erimu abantu abatarikuhebwa kitiinisa (tibantu b'amaani maingi, abatarikukoresa amaani maingi, n'abatarikukoresa amaani maingi) n'okubateeka omu nsi ei barikubaasa kukoreramu. Ebintu byona ebitorikuhurira aha omu nsi egi nibyetengwa kandi omu miringo gumwe n'entebekanisa y'ensi erikukurataho. Nk'oku twareebire, okuzibira ebitorikuhurira omu micwe nikyetyesya empindahinduka y'amaani omu mitwarize y'abantu, kandi okuzibira ebitorikuhurira omu by'obuhangwa nikyetyesya empindahinduka y'amaani omu by'obuhangwa, nk'oku enteekateeka ya Ruhanga ey'okureetaho abantu nkaitwe omu nsi y'obuhangwa nk'ekyaitu nikibaasa kuremererwa (reeba Feinberg 1994: 130-36, 149-54, 309-10). Ruhanga tarabiire aine ebigyendererwa ebindi reero yaahanga ensi egi n'abantu baayo hamwe n'emitwarize yaayo, ahabw'okuba ensi egi n'abantu baayo hamwe n'emitwarize yaayo ti mbi (reeba Feinberg

¹²³ Keith Yandell naagira ati, "Okugira ngu hariho ebibi ebitorikureebwa mu ekigyendererwa, n'inga bigumire kureebwa, tikirikumanyisa ngu tibiine makuru, ebirikugyenda omu maisho, n'ebirikugyenda omu maisho, ahabw'okuba n'ekishuba ngu byaba biine ebirikugyenda omu maisho, Tikirikumanyisa ngu tibarikubaasa kuba baine enshonga nk'egyo, ahabw'okuba tikirikumanyisa ngu ku baraabe baine enshonga, enshonga egyo neebaasa kuba neetworeka gye. Tikirikukurataho ngu nikirungi kwikiriza ngu tibaine enshonga, ahabw'okuba n'ekishobobo ngu nikirungi kwikiriza ngu tibaine nshonga ahabw'okuba tikirikwetworeka ngu baine enshonga." (Yandell 1989: 19-20)

¹²⁴ Hariho enshonga erikukwata aha bwingi n'oburemeezi bw'obusaasi n'okubonabona. N'obu turaabe nitubaasa kugyezaho kuteebereza okubonabona kw'abantu n'enyamaishwa buri hamwe omu byaaya byona, amazima n'okugira ngu "okubonabona nk'okwo tikuriho kandi tikurikubaasa kubaho. Obusaasi tiburikubaasa kweyongyera . . . ahabw'obusaasi obwo tiburikubaasa kushangwa omu biteekateeko by'omuntu weena. Tihariho kintu 'nk'omuhendo gw'okubonabona' kwingi ahabw'enshonga ngu tihaine orikubonabona". (Boyd 1999: 98-99) Ruhanga wenka niwe arikumanya kandi akabonabona ahabw'obusaasi bw'ensi egi. "Naamanya buri omwe aha baana be hamwe n'ebihangirwe bye byona ahonaaho kandi n'obwegyendesereza kukira oku barikwetegyereza, kandi naahurira okubonabona kwabo munonga kukira okubarikwehurira. . . . [Kwonka] nitukihakanisa nk'enshonga y'obutakwikiriza kandi obwire bwona niwe arikukitwara omu rukundo kandi akakicungura n'embabazi ezitarikuhwaho." (Boyd 1999: 99; reeba Isa 53:3-12)

1994: 142). John Hick akahendera arikugira ngu, ahabw'okuta amaani aha bubi oburi omu nsi, “abarikuhakanisa nka Hume, nibabuzabuza eki eiguru rishemereire kuba, nk'obuhangwa bw'abantu abahikiriire, n'ensi egi eshemereire kuba, nk'obuhangwa bw'abantu abari omu nkora y'okuhinduka kihikire” (Hick 1977: 257-58).

C. *Enkoragana ahagati ya Ruhanga murungi n'okubaho kw'ekibi n'obubi*

Hariho enshonga nyingi ezirikukwata ahakukwatanisa kwa Ruhanga n'ekibi n'ekibi, ebishemereire kuguma omu biteekateeko byaitu, ku turikureeba ngu Ruhanga aine amaani, naamanya byona, kandi n'omurungi munonga, kwonka akaragiira kandi yaikiriza ekibi n'ekibi kubaho.

- Ruhanga aine obushoboorozi ahari buri kimwe, kandi naakora munonga kuhikiiriza enteekateeka ye

Baibuli neeyoreka Ruhanga nk'orikureeberera buri kimwe kandi arikwejumba omu bintu byona ebirikukwata aha magara g'ensi: enteekateeka ye n'ey'omutaano kandi neetwariramu byona, kandi naataho ebiragiro kandi akakora okuhikiiriza enteekateeka egyo (reeba **1 Bus 29:11-12; Yob 12:13-25; Zab 103:19; Isa 40:21-26; 46:9-11; Dan 4:35; Byak 4:27-28; Rom 9:14-24; Efe 1:11; Kush 17:14-17**). Eki nikimanywa nk'enyegyesa y'okureeberera kwa Ruhanga, i.e., “okukoresa amaani ga ruhanga agatarikuhwaho, omuringo ogu Omuhangi arikukuumamu ebihangirwe bye byona, nikikora omuri byona ebirikubaho omunsi, kandi nikyo kirikuhwera ebintu byona kuhika aha muheru gwabyo ogurikwetengwa” (Berkhof 1949: 181).

Nk'eky'okureeberaho, naahanga ensozi, naahanga omuyaga, kandi naakora omushana omu mwirima. (**Amosi 4:13**); niwe arikureetera omuyaga kuteera n'amaizi kugyenda (**Zab 147:18**); naategyeka eizooba, okwezi n'enyonoozi, kandi naashaasha enyanja (**Yer 31:35**); naareeberera okukura kw'ebimera (**Isa 41:19-20**); naategyeka enyamaishwa (**Yob 39**). Ruhanga nawe aine obushoboorozi kandi naakora munonga omu nshonga z'abantu. N'ahabw'ekyo, niwe arikujunanizibwa aha magara n'okufa, otwariiremu oburemezi omu kuzaarwa, oburwaire, n'okufa, otwariiremu n'okufa “kw'abantu abataine rubanja” (**Kut 20:17-18; Exod 4:11; 2 Sam 12:15; Neh 9:6; Yob 12:9-10; Isa 44:24; Ezek 24:15-18**); niwe arikutunguura abamwe kandi akakyendeza abandi; niwe arikutegyeka amahanga (**2 Bus 20:6; Zab 33:10-11; Isa 40:23-25**); niwe arikugaruramu abantu amaani, akabata ebiteekateeko omu biteekateeko byabo, kandi akahindura emitima yaabo (**Ezra 6:22; Neh 2:12; 7:5; Zab 105:25; Isa 44:28; Hag 1:14**). Obutegyeki bwe nibutwariramu obutegyeki bw'abantu abarikukora ebibi (**Kut 45:5-8; Luk 22:22; Byak 2:23-24; 4:27-28; 13:27; Kush 17:17**). N'ahabw'ekyo, Bayibuli neetugambira, “Eki Mukama arikwenda, nikyo arikukora omu iguru n'omu nsi” (**Zab 135:6**). Ruhanga naagira ngu *naarangirira eby'emperu okuruga aha ntandikwa, n'ebitarakozirwe okuruga ira, arikugira ati, Ekigyendererwa kyangye nikiza kwemerera, n'okushemererwa kwangye nikiza kuhikiirira. . . . Mazima ngambire, kandi ndyakikora. Nkakiteekateekyera, mazima ninza kukikorat.*” (**Isa 46:10-11**)

- Obutegyeki bwa Ruhanga aha bintu ebirikubaho nibutwariramu obutegyeki bwe aha kibi n'obubi, kwonka ti omu muringo ogurikumuhindura omusiisi ninga mubi

Ruhanga tarahangire ensi hamwe n'abantu reero akabareka kukora ahabwabo, omu mwanya gw'ekyo, naakora munonga omu nsi n'omu magara g'abantu abu yaahangire. Tihariho obwire obu ebihangirwe birikubaasa kwehereera okuraganisa n'amaani ga Ruhanga, ahabw'okuba “omuri we nitutuura, nitutambura kandi turiho” (**Byak 17:28**). “Omurimo ogu ogurikuruga ahari Ruhanga nigugyendera hamwe n'emirimo y'abantu, kwonka gutarikwiba muntu omu muringo gwona ogw'obugabe bwe. Ekikorwa nikiba kiri eky'obugabe bw'omuntu, ekikorwa eki arikujunanizibwaho. Okukwatanisa okw'omurundi gumwe tikirikureetaho okureebeka kwa causa prima [ekikuru ekirikureeta] hamwe n'ekya causa secunda [ekyakabiri ekirikureeta]. Omu muringo oguhikire, okukora ekikwekweto nikirugirira aha bintu byombi. . . . Bavinck akooreka eki arikugamba ngu enku nizikwata omuriro, ngu Ruhanga niwe arikureetera kwotsya, kwonka omu butongore oku kwotsya tikurikubaasa kurugirira ahari Ruhanga, kureka n'enku nk'ekintu.” (Berkhof 1949: 189)

Obwire obwingi, Ruhanga naakora *kurabira* omu bihangirwe bye, ti ahonaaho kandi butunu. Berkhof akakigambaho ati, “Ruhanga naareetera buri kimwe omu buhangwa kukora n'okugyenda omu maisho g'ekigyendererwa kye. N'ahabw'ekyo Ruhanga niwe arikuhwera n'okureetera ebihangirwe bye ebirikwetegyereza, nk'ekya kabiri, okukora, kandi ekyo tikirikukikora obwo arikubiha amaani, kureka arikubiha amaani g'okukora ebikorwa ebimwe.” (Berkhof 1949: 189) Omubwiire bumwe “okubaho kwa Ruhanga tikirikumanyisa obwebembezi bukye bwa Ruhanga nainga ekigyendererwa kya Ruhanga ekitarikubaasa kuzibirwa.¹²⁵ . . . Ensi nerinda oburingaaniza bwayo nk'ebihangirwe nobu erikuba eijwire Ruhanga. . . . Ruhanga

¹²⁵ Hariho okumanyisa kutarikushushana aha kigambo “okukunda” kwa Ruhanga. Okukunda okushuriirwe nainga okwenda kwe, nikuaasa, buzima, kwangwa abantu; Kwonka, ebihama nainga okuragiira kwe tikukayangwa.

—ori aharubaju rw’ensi—naakorera omunsi yoona, kutari ensi yoona. . . . Ekyo nikimanyisa ngu Ruhanga n'ebihangirwe biine omurimo gw'omugasho omu by'obuhangwa, kandi emirimo yaabo neekwatanisa kurugirira aha mirimo yaabo hamwe n'ebyarugiremu. . . . Kwonka ekikuru munonga, Ruhanga naaha abantu obushoborozi n'obujunaanizibwa omu muringo *ogurikuzirika Ruhanga* kukoragana nabo omu mucwe guwe. Okwehayo oku nikutwariramu okuzibira okurikuruga ahari Ruhanga omu kukoresa amaani omu bihangirwe. Nk'eky'okureeberaho, Ruhanga tarikwija kureetaho okuzaara kw'enyamaishwa nainga okuzaara kw'ebijuma omu muringo gwona ogutarikwetengwa.” (Fretheim 2005: 23-24, 26-27; reeba na Berkhof 1949: 188-90; Walton 2009: 18, 121)

Ahabw'omukago ogu oguri ahagati ya Ruhanga n'abantu, Baibuli neegumizamu *kushoborora ebintu kabiri*: Ruhanga niwe aine obushoborozi kandi atebekaniise ebintu byona (eki, omu muringo gumwe, nikishoborora ebintu byona); kwonka ekyo nikihikaana kandi tikirikukyendeeza omu muringo gwona obujunaanizibwa bw'abantu aha by'okucwamu ebi barikukora na ebi barikukora (ngu, omu muringo ogundi, n'okushoorora kw'ebintu byona).¹²⁶ Eki nikimanywa nka enyegyesa y'okubahohamwe. i.e., okukwatanisa kw'amaani ga ruhanga n'amaani goona agari ahansi, kurugiirira aha biragiro ebiteirweho, ebirikubaretera kukora n'okukora nk'oku barikukora” (Berkhof 1949: 187).¹²⁷ Enyegyesa egi neetwariramu ebintu bibiri: “(1) Ngu amaani g'obuhangwa tigarikukora gaago, ekirikumanyisa, amaani gaago ag'obuhangwa, kwonka ngu Ruhanga naakora ahonaaho omuri buri kikorwa ky'ebihangirwe. Eki kishemereire kugumizamu kurugirira aha nteekateeka ya Ruhanga. (2) Ekirikureeta eky'akabiri n'ekyabuzima, kandi tikirikubaasa kutwarwa nk'amaani ga Ruhanga. . . . Eki kishemereire kugarukwamu amaani ahabw'okugira ngu Ruhanga niwe wenka orikukora omu nsi. (Berkhof 1949: 187; reeba Westminster 1647: 5.2) Kuhikaana n'enshoborozi egi ey'emiringo ebiri, Paulo agambiire Abakristaayo 'okukorerera okujunwa kwanyu n'okutiina n'okutetema, ahabw'okuba Ruhanga niwe arikukora omuriimwe, okwenda n'okukora nk'oku arikukunda” (**Fil 2:12-13**).¹²⁸

¹²⁶ K. Scott Oliphint naagira ati, "Kigumire kureeba oku ekintu kimwe, nk'oburingaaniza bwa Ruhanga, kirikubaasa kutwarira hamwe ekiragiro kya Ruhanga n'ekikorwa ky'obugabe kya Adamu nk'ekicweka ky'ekiragiro ekyo. Kwonka n'amazima, omu nsi ei Ruhanga, omuri Kristo, yaataho omubiri gw'abantu, kwonka akaguma ari Ruhanga, tikirikwetengyesa kugamba ekintu nk'ekyo ahari Ruhanga n'obuhwezi bwe. Nikimanyisa ngu, nk'oku omuntu wa Kristo arikugaita eby'obuhangwa n'eb'abantu atarikubura ebintu ebirikwetengwa omuri buri kimwe, nikwo n'okureeberera kurikukwatanisa eby'obuhangwa (ekiragiro) n'eb'obuhangwa (okusharamu) omu muringo ogurikworeka ngu tihaine ebintu ebirikwetengwa omuri buri kimwe.” (Oliphint 2006: 301)

¹²⁷ **Ebyongyeirweho 2** n'ekicweka ekirikworeka eby'okureeberaho bingi kuruga omu Baibuli ebirikukwata ahari Ruhanga hamwe n'abantu abandi.

¹²⁸ Omu muringo gw'obwengye, ekigambo ekirikushoborozi enkoragana ya Ruhanga n'abantu “n'okukwatanisa”: Ruhanga aine obushoborozi bwona, kwonka obushoborozi bwe tibarikukora omu muringo ogurikworeka ngu obujunaanizibwa bw'abantu nibukyendeera (i. e. , abantu tibarikuhindurwa za roboti nainga obukookye); nikyo kimwe, abantu n'ebihangirwe ebirikubaasa kukora okucwamu n'ebikorwa, otwariiremu n'okujeemera ebi Ruhanga arikwenda, kandi biine obujunaanizibwa ahabw'okucwamu n'ebikorwa ebyo, kwonka eki tikirikubaasa kuhindura Ruhanga ow'omutaano. Omu muringo ogundi, Ruhanga naabaasa kutebeekanisa ebintu byona n'obuhame; abantu nibakora eki barikwenda kandi bacwamu kukora (i. e. Ruhanga tarikubagymesereza kukora ekitarikuhikaana n'ebyetengo byabo), kwonka tibaine *bushoborozi* bw'okukora ekitarikuhikaana n'entebekanisa ya Ruhanga (reeba Carson 1994: 163-67, 201-22; Carson 1990: 199-227; Feinberg 2001: 625-796; Alcorn 2009: 258-69). Nk'oku Feinberg arikugira, “n'obu buri muntu araabe amaririire kukora eki arikukora, aine obushoborozi n'omugisha gw'okutoorana ekitarikushushana n'eki aine. Kandi ku arikucwamu kukora ebibi, naakora nk'oku arikwenda. Obugabe bw'okwikirizana nabwo n'obugabe, ti kugyemeserezebwa.” (Feinberg 2004: 183)

Abanyabwengye nabashomi ba baibuli baensisze okukuma kwa oburemezi bw'ekibi oburikwetwa “obugabe bw'okwecweramu,” ekyemereire aha enteekateeka ya obugabe bw'okucwamu oburikwetwa obugabe ninga obugabe obutarikwikirizana. Orikwebembera omurimo ogu ni Alvin Plantinga. N'obu orubanju rw'obugabe bw'okwecweramu rwaba niruhakanisa ekizibu ky'ekibi, ekiteekateeko ky'obugabe bw'okwecweramu obutarikwikirizana tikiri omu Baibuli. Plantinga naashoborora eby'obugabe bw'okwecweramu nk'oku: “Omuntu ku araabe aine obugabe ahabw'ekikorwa ekirikuheebwa, naaba aine obugabe kukikora kandi aine obugabe kwetantara kukikora; tihaine ebyabaireho kare nainga ebiragiro ebirikworeka ngu naija kukikora, nainga ngu tarikwija kukikora. Kiri omu bushoborozi bwe, omu bwire oburikugambwaho, okukora nainga okukora ekikora kandi n'omu bushoborozi bwe okukizibira. . . . Ruhanga naabaasa kutaho ebintu ebirikubaasa kwehisyo, kwonka tarikubaasa kubireetera kukora ebihikire.” (Plantinga 1974: 29) Eki nikimanyisa ngu okuhanya obugabe bw'abantu, obushoborozi bw'ensi yoona bushemereire kwihwaho kurugirira ahari Ruhanga (Oliphint 2006: 275). Ekyo tikirikuhikaana na Baibuli, “ahabw'okuba Ebyahandiikirwe nibyoreka ngu Ruhanga niwe arikusharaho ebi abantu barikuza kukora, kandi nabwo naabajunaanizibwa ahabw'ebirungi n'ebibi ebibarikuza kukora (cf. Kut 50:20; Isa 10:5-15; Lk 22:22; Byak 2:23, 4:27-28; 13:48; Fil 2:12-13; 1 Bag 8:58, 61; Kur 4:21, 7:3, 10:20, 10:27). Omu muringo ogundi, tikirikworeka ngu Ebyahandiikirwe nibishushanisa enteekateeka ya FWD.” (Erlandson 1991: n. Buzima, omu **Rom 9:19-21** Paulo naagamba aha ntaanisio eri ahagati ya Ruhanga nk'omubumbi hamwe naitwe nk'eibumba, okurwanisa oburemezi bw'ebibi. John frame naagira ngu eky'okugarukamu ky'oburemezi bw'ebibi n'obutegeyeki bwa Ruhanga. Kikaba kiri hare munonga nk'oku kirikubaasa kuteekatekwaho kuruga aha kwerinda kw'obugabe bw'okwecweramu. (Frame 2008: 164) Ekirikukwata ahari eki n'enshonga endiijo: Ruhanga orikumanya byona ku araabe

Reka tushoboorore eki, okukira munonga nk'oku kirikukwata aha kubaho kw'ekibi n'obubi. Abantu baingi nibageyeha kurinda Ruhanga okwetabamu kwona omu bibi nainga ebitahikire (ebibi byona nibabitwarira ahari Sitaane nainga ebibi by'omuntu weena). Kwonka, Baibuli neehayo ekishushani ky'omutaano kandi kigumire. Aha rubaju rumwe, “ebibi ebirikukwata aha micwe n'emitwarize tibintu ebi Ruhanga yaahangire obu yaahanga ebintu ebindi. Ti kintu kyona. Ruhanga akahanga ebintu, otwariiremu ensi hamwe n'abantu abagirimu. Ruhanga akaba naayenda ngu tukore, ahabw'okuba akatuha obushoboorozi bw'okukora. Kwonka tiwe yaakozire ebikorwa byaitu kandi tarikubikora. N'ahabw'ekyo, titurikubaasa kugira ngu Ruhanga akaba naayenda ngu habehe ebibi ahabw'okuba twine ebibi omu nsi yaitu. Ruhanga akaba naayenda kukora kandi akakora abakozi abarikubaasa kukora; tarakozire bikorwa byabo (ebirungi nainga ebibi).” (Feinberg 2001: 788; reeba na Adams 1991: 59 [“Akaragiira okubaho kw'ekibi omu muringo ogurikworeka ngu abantu boona baine obugabe (i. e. tibarikugyemeserezibwa kandi kurugiirira aha buhangwa bwabo) nibahinduka abahandiiki b'ekibi kyabo”]; Koukl 2012: n.p.) In other words, God respects people's integrity *as human beings*. Omu muringo ogundi, Ruhanga naaha abantu ekitiinisa nk'abantu. Tarikutegyeka abantu nk'ebikwato, kandi tarikubateekateekyera nk'ebiroboti. Abantu nibabaasa kuteekateeka ebiteekateeko byabo kandi bacwemu kurungi.

N'ahabw'ekyo, abahandiiki ba Baibuli “tibarikutiina kuhindura Yahweh omu muringo ogutarikwetegyerezibwa (ogurikwetegyerezibwa ogurikubaasa kumurinda okujunaanwa ebibi) omuringo ogurikukirayo oburungi bw'ebibi ebingi. . . . Ruhanga tarikwemerera enyima y'ebikorwa bibi omu muringo nigwo gumwe nk'oku arikwemerera enyima y'ebikorwa birungi. . . . Hariho orugyendo orurikuguma ahagati ya Ruhanga n'abantu be kubarikushiisha. . . . Omu bwiire bukye, n'obu turaabe tutaine bintu ebirikwetengwa kushoboorora oburemezi omu bwijwire, tushemereire kugumizamu ngu Ruhanga ayemereire enyima ya ebirungi n'ebibi atarikwikirizana.” (Carson 1994: 28, 36-37, *emph. in orig.*; reeba Westminster 1647: 3.1; 5.4)

Enkoragana ya Ruhanga n'abantu erikukwatanisa “n'enkoragana y'abatarikwingana; n'omukago utarikujwarirana. Ruhanga ni Ruhanga kandi itwe tituri.” (Fretheim 2005: 16) Eki nikimanyisa ngu hariho entaaniso ahagati ya Ruhanga nk'omuhangi hamwe naitwe nk'ebihangirwe. Ekirikurugwamu eki n'okugira ngu, “ahabw'okugwa” kw'abantu omu kibi hamwe n'ebirugiremu ahariitwe hamwe n'ensi, itwe abantu, kutari Ruhanga, nitujunanzibwa aha bibi by'emicwe n'eb'obuhangwa. “Ruhanga taine rubanja, ahabw'okuba tarikukora bibi.” (Feinberg 1994: 148) Enkoragana egi eya Ruhanga n'abantu nayo n'enshonga y'omutaano etarikubaasa kushoboororwa nainga kwetegyerezibwa. Kwonka, ahabw'okugira ngu hariho Ruhanga ow'obushoboorozi bwona, orikumanya byona, oriho buri hamwe, aine enteekateeka y'ensi, aine obushoboorozi bwona, kandi arikuhikiiriza enteekateeka ye, kandi ahabw'okuba hariho ebihangirwe ebirikubaasa kukora okucwamu n'okukora ebikorwa ebi baine ho obujunanzibwa,, enkoragana ya Ruhanga n'ebihangwa nk'oku eshoboreire ahiguru *tekubaasize kuba okundi*.

Entaaniso “aha rugero rw'ebitarikureebwa” ahagati ya Ruhanga naitwe neebaasa kugyerageranisibwa n'entaaniso ahagati y'omuhandiiki w'omuzaano hamwe n'omuntu omu muzaano. Omuri Macbeth, Macbeth akaita Duncan. Shakespeare akahandiika obwisi omu muzaano gwe. Kwonka obwisi bukabaho omu nsi y'omuzaano. . . . Nituhurira oburingaaniza bwa Macbeth okushashurira ebihagaro bye. Kwonka nitubaasa kukitwara nk'ekitarikwetegyerezibwa, Shakespeare ku yaabaire najunanwa kandi akaitwa ahabw'okwita Duncan. . . . Buzima, hariho enshonga erikutureetera kusiima Shakespeare ahabw'okureetaho omuntu ugu, Macbeth, kutworeka ebirikuruga omu kibi. (Frame 2008: 162-63) Ahabw'emiringo etarikushushana y'amazima ahagati ya Ruhanga naitwe, obugabe bwa Ruhanga nka playwright (e. g. omuhangizi, omuhangizi, omuhangizi w'ebiragiro, omuramuzi, omukiza) nibakira munonga abaitu. N'obu okugyerageranisa oku kutahikire (itwe, ahanyima y'ebyo byona, turi ab'amazima kandi Macbeth atari), entaaniso y'omubiri ahagati ya Ruhanga naitwe neetwariramu emirimo etarikushushana ahagati ya Ruhanga naitwe.

Enkoragana etarikushushana ei Ruhanga aine ahagati y'ebirungi n'ebibi, nikimanyisa ngu “Ruhanga ayemereire enyima y'ebibi omu muringo ogurikworeka ngu n'ebibi tibirikubaho aheeru y'obushoborozi bwe, kwonka ebibi tibirikujunaanwa omubyobuhangwa. Okwongyera ahari ekyo, Ruhanga ayemereire enyima y'ebirungi omu muringo ogurikworeka ngu tibirikugyenda omu maisho n'obushoborozi bwe, kureka buriijo nibimuhwera, kandi n'abakozi be ab'omurembe.” (Carson 1990: 213)) Omu muringo ogundi, Ruhanga tarikujunanzibwa aha bubu omu muringo ogurikworeka ngu niwe arikureetaho obubi bw'ekibi ninga okusisikara

naamanya eki ndikukora kandi mazima, nikireebeka, naateekwa kuba ariho, obwo tindikubaasa kukora ekindi kitari eki ndikukora, n'ahabw'ekyo, tindikukora omu busingye [omu nteekateeka y'obugabe N'ahabw'ekyo, okugumizamu ngu Ruhanga naamanya byona, nikireebeka kitarikuhikaana n'obugabe bw'okwecweramu okurwanisa oburemezi bw'ebibi. (Runzo 1981: 131) Ebizibu ebindi nabyo biriho n'ekiteekateeko ky'obusingye n'okurwanirira obugabe bw'okwecweramu kurugirira aha kiteekateeko kya Baibuli, kwonka titurikwetenga kubikoraho aha (reeba Keller 2013: 90-93; Feinberg 1980: 149-50; Frame 2002: 135-45).

kw'okushiisha.¹²⁹ Entaaniso y'omurugyero rw'ebitarikureebwa ahagati ya Ruhanga naitwe, n'ahabw'ekyo, *emirimo* etarikushushana ei Ruhanga naitwe turikukora omu muzaano gw'okubaho, nikimanyisa ngu, nk'oku Keith Yandell yaagizire, “Eki Ruhanga arikwikiriza kukwatanisa n'oburungi bwe, tikyo eki turikwikiriza kukwatanisa n'ekyaitu” (Yandell 1989: 30).

Yakobo 1 neshoboorora oku ekibi kirikiruga. **Yak 1:2, 12** neesiima abantu abarikugumisiriza omu “kugyezibwa” kw'emiringo etari emwe. **Yak 1:13-15** nikigira ngu, “*omuntu ku arikugyezibwa, arekye kugira ngu, 'Ruhanga niwe arikugyezibwa.' ahabw'okuba Ruhanga tarikubaasa kugyezibwa ebibi, kandi nawe tarikugyezesa muntu weena. Kwonka buri omwe naakyeberwa, ku arikweherezibwa okwetenga kwe, kushendekyerezibwa. Omururu ku gurikutwara enda, niguzaara ekibi; n'ekibi ku kikura, nikizaara okufa.*” Ebigambo “okugezesebwa” na “okuhibwa” n'ebihikaine, i. e., ebigambo hamwe n'ebikorwa by'ekigambo kimwe eky'orugriika (peirasmos [omuze] na peirazō [okwohibwa]). Enshonga z' omurubaju nizituhwera kumanya entaaniso: Ruhanga naatuta omu mbeera ezirikutugyeza—otwariiremu n'ezo ezirikutugyeza kukora ebibi hamwe n'ezo ezi arikumanya ngu nituza kukora ebibi—*kwonka tarikutureetera kukora ebibi*. Omu mwanya gw'ekyo, okukyeberwa okw'okukora ekibi nikuruga omunda y'omuntu, nainga okuruga omu bundi burugo nka Sitaane, kandi n'okwenda kukora ekibi nikuruga omunda y'omuntu (reeba Feinberg 2001: 789).

Nitureeba eki ku turikureeba oku ekibi n'obubi byaizire omu nsi. Ruhanga akahanga ensi etarimu kibi n'ekibi omu mbeera “*nungi munonga*” (**Kut 1:31**). Ruhanga akahanga “*abantu omu kishushani kya Ruhanga*”. (**Kut 1:26-27**). Akabaha obushoboorozi bw'okuteekateeka n'okugira ebiteekateeko, ebyetengo n'ebigyendererwa, n'obushoboorozi bw'okucwamu n'obushoboorozi bw'okutambura kw'omubiri, byona ebi turikubaasa kukoresa omu mirimo mirungi (nari emibi). Akaha omugisha omushaija n'omukazi (**Kut 1:28**), akagamba nabo, yaagira omukago nabo (**Kut 1:28-30; 2:16-17, 19; 3:8-9**), kandi yabata omumbeera nungi (**Kut 2:8-15**). Ruhanga akagambira butunu Adamu obutarya aha muti gw'okumanya oburungi n'obubi, kandi akamurabura n'ebiraarugyemu yaakora atyo (**Kut 2:16-17**). Ekibi kikajja omu nsi obu Adamu na Haawa bagomera Ruhanga kandi bakamugomera obwo barikurya aha bijuma (**Kut 3:1-6**). **Kut 3:6** nikyoreka oku ekibi kyabaireho ahabw'okwetenga kwa Adamu na Haawa. “*Omukazi ku yaareebire ngu omuti ni murungi kurya, kandi ngu nigushemeza amaisho, kandi ngu nigwetengwa kugira obwengye, yaata aha bijuma byagwo yaarya; yaheereza n'omushaija we, nawe yaarya.*” Eki nikimanywa “nk'okugwa” kw'abantu.¹³⁰

Ahabw'okugira ngu Adamu na Haawa bakaba nibajwekyera kandi bateirweho obujunanzibwa bw'ebihangirwe byona, Okushemererwa tikurabakwasire bonka, kureka n'abantu boona hamwe n'ebindi bihangirwe byona (**Kut 3:14-19; Rom 5:12-19; 8:20-22**). “Okubonabona n'okufa okutwarira hamwe, n'ebyarugire omu butonde kandi n'okucwa orubanja rwa Ruhanga ahabw'ebibi byaitu” (Keller 2013: 115). Omu bwiire bukuye, enteekateeka y'obuhangwa ey'okubanza ehendekire kandi hati n'etari ya buriijo. Oihireho okugwa, abantu bakiine obushoboorozi bw'okuteekateeka, okuronda, n'ebirara ebi Ruhanga yaatuhangire nabyo, nobu turaabe twine emiteekateekyere y'okushiisha n'okujeemera Ruhanga (reeba **Rom 3:9-18**).

Ruhanga naikiriza kandi akaragiira ekibi, ti ahabw'obubi bwaakyo, kureka “n'ahabw'ekigyendererwa ky'obwengye, ekirikwera kandi eky'omutaano” (Edwards 1984, *Freedom*, §IX: 76; reeba na Piper 2000: 107-31). Omu nshonga egi, Randy Alcorn naagira ngu Ruhanga “akakigyenderera kuruga omu ntandikwa kwikiriza ebibi, reero yaahindura ebibi aha mitwe yabyo, okutwara ebi baamaraika babi n'abantu babaire bagyendereire kukora ebibi, reero yabikoresa kukora ebirungi. . . . Nikibaasika kukora enteekateeka y'ekintu eki orikumanya ngu nikiza kubaho otahamize ekintu ekyo kubaho. Ruhanga *taragyemesereize* Adamu na Haawa kukora ebibi, kwonka akabahanga baine obugabe kandi yaikiriza Sitaane kuza omu musiri, arikumanya ngu nibaija kutoorana ebibi kandi arikumanya ngu eki arikukora omu nteekateeka ye y'okucungura nikijja kuhwera ekirungyi.” (Alcorn 2009: 226-27)

Buzima, abantu nibabaasa kuba baine ekigyendererwa kimwe ky'ebi barikukora (e. g. okureetaho obubi), kwonka Ruhanga naabaasa kuba aine ekigyendererwa ekindi eky'okutebeekanisa omukoro nigwo gumwe (e. g., okureeta ebirungi). Ruhanga naabaasa kukorera omu bihangirwe bye kandi arikubikoresa, atarikubagyemesereza kukora ebitarikuhikaana n'ekyetengo kyabo (n'obu ekyetengo kye kyaba kitarikushushana n'ekyabo) kandi atarikukora kibi (n'obu ebihangirwe bye byaba nibikora ekibi) (reeba **Enf 16:2**). Okuguzibwa kwa Yusufu omu buhuuku (**Kut 45:4-8; 50:20; Zab 105:17**), okusingurwa kwa Yuda Abaisraeli (**2 Bus 28:1-**

¹²⁹ Dennis Johnson nayoreka eki kuruga omukitabo kya Okushusruurwa, “n'obu orubanja rw'okucekyereera orukushururwa omu nzaba [eza Okushururwa] niziruga aha rutaari rw'omwiguru ahabw'ekigyendererwa kya Ruhanga [**Kush 8:1-19**], orubanja rw'okushisha ensi tirurikugwa aha muhanga orikwera kureka ahari abo abarikushenda abantu kumujemera hamwe na Kristo, barikubiba embibo y'emicwe mibi, okwerarikirira, okuhakana, na rwango ebiri kushiisha ensi n'abatuuzi bayo [**Kush 8:20-21**]” (Johnson 2001: 154n.13; reeba na **Kut 4:1-7; Isa 10:5-16; Hab 1:1-11; Hag 1:5-11; Byak 2:22-24**).

¹³⁰ Baibuli butunu networeka ngu Sitani “akagwa” ekibi kya Adamu na Haawa kitakabeireho, kirigirira oku Sitani niwe yakyemirwe Adamu na Haawa kandi akababeihia aha enshusha n'ebirikuruga omu kudya ekijuma ky'okumanya ekirungi n'obubi (gyeranisa **Kut 2:16-17** na **Kut 3:1-4**).

15), okutahirirwa kwa Israeli Abaasiria (2 **Bag 19:20-31; Isa 10:5-16**), okucwekyerezibwa kwa Yuda Abababulooni (**Ezek 11:5-12; Hab 1:5-11**), okugurwa kwa Yesu omuri Yuda (**Mat 26:20-24; Yoh 6:64**), orukwe rwa Kayaafa, abanyamurwa abakuru, n'Abafarisaayo kwita Yesu (**Yoh 11:47-53**), hamwe n'okubambwa kwa Yesu okwakoziro Heroode, Pilaato, abanyamahanga, hamwe n'abantu ba Israeli (**Isa 53:3-10; Byak 2:22-23; 4:27-28**) n'eky'okureeberaho ky'ekyo.

Ahabw'okugira ngu Ruhanga naamanya gye ebiro bya nyensya, otwariiremu n'emperu yabyo, n'ebirikubaasa kubaho omu bwire bukya n'obwiire bureingwa, eberikubaasa kubaho buri kigambo, ekikorwa, hamwe n'ebindi eberikubaho. N'ahabw'ekyo, niwe wenka orikubaasa kwikiriza ebibi n'okubonabona ebi omuntu murungi (otiine kumanya kwa Ruhanga okurikumara) yaakubaasa kwerinda.

- N'obu ekibi n'obubi biri omu nteekateeka ya Ruhanga yona, we ayemereize ekibi n'obubi

Obundi eky'omugasho munonga n'okugira ngu n'obu okubaho kw'ekibi n'ekibi biri omu nteekateeka ya Ruhanga, Ruhanga ayemereize ekibi n'ekibi. Eki nikirugirira aha buhangwa bwe nk'oburikwera, oburikwera, oburikwera, n'oburungi. **Hab 1:13** nihagira ngu Ruhanga “*n'orikweera munonga, tarikubaasa kwikiriza ebibi, kandi torikubaasa kureeba ebibi n'embabazi.*” Nitukira kuteekateeka ngu ekibi n'eshonga nkye. Okutwara ekibi nk'ekintu kikye nikyoreka emicwe yaitu y'ebibi. Kwonka, kurugiirira ahari Ruhanga, ekibi n'eky'akabi munonga (Feinberg 1994: 331) Eki nitukireeba omuri **Yoh 11:1-44** eberikukwata aha kufa kwa Laazaaro, ou Yesu yaazoire kuruga omu kituuro. (**Kut 2:17; Rom 5:12-14**). **1 Kor 15:26** niyeta okufa “*omuzigu orikuhererukayo.*” Yesu ku yaahikire aha kituuro kya Laazaaro, **Yoh 11:38** neegira ngu “*akashaasha munonga*” (ninga yaagaruka yaatsinda,” NKJV. Timothy Keller naagira ngu “envunuura ezi n'ez'amaani makye munonga. Ekigambo ky'Orugriika ekyakoresiibwe omuhandiiki w'engiri ya Yohaana nikimanyisa 'okuhuuma n'ekiniga.' N'ekigambo ekirikutangaza.” (Keller 2013: 136; reeba Zodhiates 1993: *embrimaomai*, 574 [“okutsinda, kuhuuma n'ekiniga”]) Nikyoreka ngu Yesu aine ekiniga ahabw'ekibi n'okubonabona n'okufa ebi ekibi kiresire omu nsi. Kwonka ogwo tigwo muheru gw'ekiganiiro. Yesu tarikujumirira ekibi, obubi n'okufa kwonka, kureka, niwe Ruhanga arikukoresa kwihaho ebintu ebyo. D. A. Carson naashoboorora ngu Ruhanga “ayemerera ahari kyo [ekibi; obubi; emicwe mibi], ekirikworeka ngu ekibonerezo n'omwana gw'entaama wa Ruhanga orikwihaho ebibi by'ensi, kandi ekiniga kya Ruhanga nikyeyoreka ahari kyo ([Yoh] 1.29; 3.36)” (Carson 1994: 160-61). Ronald Rittgers naashoboorora omugasho gw'enkoragana ya Ruhanga n'okubonabona n'ekibi: “Ruhanga otaine kakwate n'okubonabona, ti Ruhanga, n'amazima ti Ruhanga wa Baibuli, orikubonabona n'abantu n'amaani maingi aha musharaba kandi omu muringo gumwe aine obushoborozi aha kubonabonai. Enyikiriza zoona zikaba ziri (kandi n'ez'omugasho) omu kwikiriza kw'abakristaayo okwa ira ngu okubonabona kwine amakuru, kandi ngu Ruhanga wa bushatu naabaasa kubwihaho.” (Rittgers 2012: 261)

Eki nikyo kyama ekikuru munonga ekirikukwata aha bubu, okubonabona, hamwe n'okufa —ngu Ruhanga akasharamu kwija omu nsi kandi akabonabona, okubonabona, hamwe n'okufa omuri Yesu Kristo. Tikirikwetegyezibwa kyonka, kureka ekaba eri enteekateeka y'amaani y'okugumizamu n'ekibi, kugira ngu ekibi kihinduke omutwe, okureeta abantu abasya kurwanisa ekibi, n'okumaraho ekibi, hatariho kucwekyereza abantu abarikukora ebibi kandi abaine akakwate n'ekibi. Kwonka Ruhanga omuri Kristo, naatwara okwetomboita oku atari kwe, kandi akahindura kwe, kugira ngu abo abarikwetomboita batakabonabona ebiro byona ahabw'ekyo, kureka bashemereire kutwarwa nk'abahikiriire omu maisho ge (2 Cor. 5:21)” (Oliphint 2006: 340). Ogu kugomera nikishushana n'okuta abantu omu mwanya gwa Ruhanga, kwonka okujunwa n'okwehayo kwa Ruhanga ahabw'abantu n'okwehayo ahu tushemereire kuba. Omu bwiire bukya, nk'oku John Stott arikushoboorora, “Omuntu nayetenga emigisha ya Ruhanga wenka; Ruhanga nayikiriza ebibonerezo by'omuntu wenka.” (Stott 1986: 160)

Okweyongyera kw'ebibi byaitu hamwe n'ekyatumarira Ruhanga kutusaasira (i. e. , “*Omwana we omwe nyamunegyere,*” **Yoh 3:16**) Yesu akamworeka aha musharaba. Yesu akagira ngu okufa kw'omubiri n'okucwekyerezibwa tibirikugyerageranisibwa n'okufa kubi munonga n'okucwekyerezibwa omu geyena (Mat. Omugasho gw'omuriro ogutaraara n'okwetantara Ruhanga. Yesu kuyayemereire aha musharaba ati, “*Ruhanga wangye, Ruhanga wangye, ahabwenki wansigaho?*” (**Mat 25:46**). akaba naabonabonesibwa omuriro ogutaraara. Okushoboorora, geyena neegumaho ebiro byona (**Mat 25:46**). Yesu taragumire omu geyena kumara obwire bumwe, kureka obukaikuru bw'obwiire omu geyena—geyena eziturikwetenga, abantu abu yaafeereire. Kwonka obu yaafa, bwanyima y'eshaaha nka ishata aha musharaba, Yesu akagira ngu—okushashura ebibi byaitu—was “*kukahwaho*” (**Yoh 19:30**). Eki nikimanyisa ngu obukaikuru bw'abantu abamazire obwire buraingwa omu geyena, boona bakateerwa ahari Yesu obu yabaire ari aha musharaba. Ekyo tikirikubaasika kwetegyereza, kwonka eki nikyo Yesu yaarabiremu kandi yaagumisiriza ahabwaitu; ekyo nikyo kyatwarire kutucungura kuruga omu kiheneso ky'ebibi byaitu. Kandi byona akabikora kyeyekundiire, ahabw'okuba naatukunda. Omu bwiire bukya, n'obu abatarikwikiririza omuri Ruhanga abarikureeta ekizibu ky'obubi barikubaasa kugamba aha

bwingi n'obusaasi bw'obusaasi okubonabona oku Kristo yaagumisiriize—ahabwaitu—tikurikwetegyerezibwa; okubonabona okurikukirayo obubi okwagumireho ebhangirwe byona, yaaba abantu nainga enyamaishwa, nikukye munonga wagyerageranisa n'okubonabona oku Kristo yaagumisiriize.

Omu mushana gw'omusharaba, Randy Alcorn naatujutsya, "Ekintu kimwe eki tutashemereire kugamba ahari Ruhanga—n'okugira ngu tarikwetegyereza eki kirikumanyisa okurekwaho kimwe, okubonabona munonga, n'okufa kubi munonga. . . . Abantu abamwe tibarikwikiriza ngu Ruhanga akahanga ensi ei abantu barikubabirwamu munonga. Mbweni shi tikirikutangaaza kureeba ngu Ruhanga akahanga ensi etarimu muntu weena orikubonabona okukira we?" (Alcorn 2009: 214-15)¹³¹ Albert Camus otari Mukristaayo akareeba eky'okugarukamu ky'omutaano aha 'buremeezi bw'ebibi' omu bi Kristo yaakozire aha musharaba: "Kristo akaija kugonjoora ebizibu bibiri ebikuru, ebibi n'okufa, eb Ekyarugiremu kikaba kiri, okwetegyereza oburemeezi. Omushaija na Ruhanga nabo nibabonabona n'okugumisiriza. Ebibi n'okufa tibirikubaasa kugaruka kumuteganisa ahabw'okubonabona n'okufa. Ekiro kya Gologota n'eky'omugasho munonga omu byafaayo by'omuntu ahabwokuba, omu kisiikirize kyakyo, ruhanga akaruga aha migisha ye y'obuhangwa yaanywa kuhisya amaizi agahererukireyo, hamwe n'obusaasi bw'okufa. . . . Okwehayo kwa ruhanga ataine rubanja nikyo kyarikworeka okubonabonesibwa kw'abantu abataine rubanja. Okubonabona kw'amaani munonga okwaresirwe Ruhanga nikwo kwonka okwabaire nikubaasa kukyendeeza obusaasi bw'abantu." (Camus 1967: 32, 34) Okukigamba omu muringo ogundi, "Ruhanga ku araabe niwe arikubonabonesibwa buri omwe, nikyoreka butunu ngu oburingaaniza bw'emitwarize ye n'abashaija n'abakazi tibirikubaasa kuhakanisibwa: ekirikubaho aharibo tikirikukira eki Ruhanga aine kugumisiriza" (Surin 1986: 90). Ahabw'okugira ngu Kristo akatwara oburemeezi bw'amaani ahabwaitu kandi yabukoresa okusaasirwa, okujunwa, n'amagara agatahwaho, titurikubaasa kumwesiga omu buremeezi obusigaireho obu turikuhikwaho?

N'amazima, abantu ba Kristo hati baine oburyo bw'okukyendeeza aha bubi oburi omunda yaabo kandi bakozire nk'abakozi b'okucungura, okukyendeeza aha bubi n'okureetaho oburingaaniza, okusaasira n'oburungi omunsi. Obushoboorozi obwo bw'okukyendeeza aha bubi n'okureetaho oburingaaniza, okusaasira n'oburungi, niburuga omu buhangwa bw'engiri hamwe n'okuhinduka kw'abakristaayo. Engiri neetwariramu okubugana n'ebi Kristo yatukoreire aha musharaba. Sebastian Moore naagira ngu engiri "neetworeka okworekwa kwa Yesu, omushaija ataine bubi omuri we, akacwekyerezibwa ahabw'okuba taine bubi, Nikitweta, ahabw'amaani masya agarikwetwa omwoyo gurikwera, okwetegyereza omu butemu obwo bw'omutaano . . . okumanya obubi bwaitu nk'oku butarabaireho, ahamuheru turikwihaho obukookye, okureeba okufa kwaitu kw'ekitiinisa nk'obwisi, n'okureeba rukundo erikusinga obubi omurundi gw'okubanza." (Moore 1981: 14) Okuhinduka kw'Abakristaayo nikitwariramu okutwarwa nk'abaana omu ka ya Ruhanga (**Yoh 1:12; Rom 8:14-17, 23; 9:4; Gal 3:26; 4:5-7; Efe 1:5; 2:19; 1 Yoh 3:1**), okutungo omutima musya (**Ezek 36:26; 2 Kor 3:3**), ebiteekateeko bya Kristo (**1 Kor 2:16**), hamwe n'omwoyo wa Kristo (**Ezek 36:26; Yoh 14:17**) orikukorera omur'itwe n'okuturabramu (**Fil 2:12-13**) to kutuhindura kuba nka Kristo (**Rom 8:29; Efe 4:11-16**). Ogu nigwo mubazi gw'abakurisitaayo oguhikire aha 'buremeezi bw'ekibi' kandi nigwo muringo gwonka ogw'okumaraho ekibi, n'ahabw'ekyo n'omuringo gw'okumaraho 'oburemeezi' obwo; "abantu nibabaasa kusingura ekibi ku barikuba batandikire kutunga kuruga ahari Ruhanga kugira ngu bahinduka [i.e., ekitiinisa kya ruhanga ekirikukorera aha kigyendererwa ky'omuntu kitakahikire ahari Ruhanga] abantu tibarikubaasa na kutandika kusingura ebibi" (Surin 1986: 122).

Enteekateeka ya Kristo ey'omutaano ekozire entaaniso omu magara g'abantu, ekyorekirwe omu byafaayo: Omuri 165 BO, endwara y'obusheru, eyamazire emyaka nka 15, ekaita kimwe kya kashatu ky'obugabe bwa Rooma. Diana Severance naagira ati, "Omushaho Omurooma orikumanywa Galen, owaashoboroire oburwaire omu bwijwire, akaba ari omuri Rooma omu bwire bw'okubarukaho kw'okubanza reero yairuka omu rurembo yaaza omw'eihanga. Galen kuyahungire, abakurisitaayo bakaguma omu rurembo bareeberera abarwaire n'abarikufa. Okusaasira hamwe n'okusaasira tibirikwetengwa omu bahedeni, kwonka abakurisitaayo bakaba nibamanya Ruhanga nka Ruhanga w'okusaasira. Bakaba bashemereire kugirirana embabazi n'okukundana, kandi bakooreka embabazi omu kureeberera abandi omu bwire bw'ekigwerezeezi." (Severance 2020: Pandemic) Okuruga omu mwaka gwa 249-1962 BO oburwaire obundi bukateera obutegyeki bwa Rooma. Dionysius, omureeberenzi wa Carthage, akashoboorora oku abakurisitaayo baagarukiremu ati,

¹³¹ Okubambwa kwa Kristo nikyoreka kurungi ngu okukwatanisa kushemereire kuba kuhikire, Ruhanga ku araabe aine obushoboorozi kandi ari murungi kandi abantu nibajunanizibwa ahabw'ebikorwa byabo. D. A. Carson naashoboorora ati, "Ku ogire ngu enteekateeka ekaba eri n'abajwekyerwa, kandi Ruhanga akaija aha shaaha y'ahamuheru kwihaho obusinguzi kuruga omu nshaya z'okusingurwa, obwo omushaara gukaba gutari nteekateeka ye, ekigyendererwa kye, n'enshonga ahabw'enki yaayohereize omwana we omu nsi—kandi ekyo tikiriku kwonka ku ogire ngu Ruhanga niwe yaabaire natebeekana ebyabaireho, abantu boona bakaba batari baine bujunanizibwa, n'ahabw'ekyo n'eky'obushema okugamba aha kuteerana, nainga n'ekibi—ekirikworeka ngu tihaine kibi eki Kristo yaabaire naabaasa kwihaho okufa kwe, nahabw'ekyo ahabwenki akaba aine kufa? Ruhanga akakora kurungi omu kufa kwa Yesu; abantu bakaba babi omu kwita Yesu, nk'oku baabaire nibakora ebi Ishe arikwenda; kandi Ruhanga wenyini akaba ari murungi munonga." (Carson 1990: 212)

"Ab'eishemwe abaingi bakaba batarikuhwera omu rukundo yaabo n'embabazi zaabo. Bakakwatanisa, bataayaayira abarwaire bateine kutiina, kandi bakabahwera obutoosha, barikubakorera omuri Kristo. Bakafa nabo n'okushemererwa kwingi, barikutwara obusaasi bw'abandi, barikutwara oburwaire kuruga ahari bataahi baabo, kandi bakeikiriza obusaasi bwabo. Kandi baingi abaabaire nibareeberera abarwaire kandi bakaha abandi amaani, bakafa ahabw'okufa kwabo". (Dionysius, arikugambwa omu Eusebius 325: 7.22) Timothy Keller naayetegyereza, "Abahandiiki nka Cyprian, Ambrose, na Augustine bakahamya *ngu abakurisitaayo bakabonabona kandi bakafa kurungi*—kandi obu bukaba buri obuhame oburikworeka ngu obukurisitaayo n'obufirosofo oburikukirayo oburungi." (Keller 2013: 42)

Okubaho kwa Kristo nk'omuntu hamwe n'okumuhanika aha musharaba, tikwo muheru gw'ekiganiro kya Ruhanga n'oburemeezi bw'ekibi n'ekibi. Kristo naija kugaruka omu nsi; omu bunaku obwo abafiire nibaija kuzooka, kandi naaza kucwa orubanja ababi n'abakozi b'ebibi boona (**Kush 20:11-15**) kandi naija kutaho iguru risya n'ensi ensya ei haraabe hatarimu obubi bw'enzarwa (**Rom 8:21; 2 Pet 3:10**) ninga emicwe mibi, obusaasi, okuboonabona, okufa, nari omucheno (**2 Pet 3:13; Kush 21:1, 4; 22:3**). N'ahabw'ekyo, enshonga z'obubi n'okubonabona, nibyetenga kureebwa kurugiirira aha byafaayo by'abantu, otwariiremu n'ebiro byona, kutari kurugiirira aha magara g'ensi egi. William Ferraiolo naagira ati, "Obuzima bw'omubiri oburikukirayo obw'ekiniga obu turikubaasa kuteekateekaho, nibushushana n'obutahwaho bwanyima y'okufa. Oihireho oburemeezi n'oburemeezi bw'okubonabona kw'omuntu omu nsi, oburemeezi oburikukurataho omu magara agatahwaho, nibugyenda omu maisho n'obutashemererwa oburikuba buriho kuruga aha kuzaarwa kuhisya aha rufu." (Ferraiolo 2005: "Eternal Selves") Kurugirira aha kiteekateeko eki, Yesu akagira ati, "*Mutatina abo abarikwita omubiri, kwonka tibarikubaasa kwita amagara; kureka mutye orikubaasa kucwekyereza amagara n'omubiri omuri geyena*" (**Mat 10:28**). John Hick akongyeraho, "'omuhendo murungi' tigurikwija kuba ebihembo nainga okushumbuusibwa kurugirira aha bigyezo bya buri omwe, kureka n'ekintu kirungi ekitarikuhwaho ekirikubaasa kureetaho omugasho waaba noogumisiriza okubonabona okuhikire omu muringo gw'okukihikiiriza" (Hick 1977: 341).

Okwongyera ahari ekyo, okuzooka n'eiguru erisya hamwe n'ensi ensya nibimanyisa ngu, ababi n'abakozi b'ebibi tibarikwija kucwerwa orubanja n'oburingaaniza, beitu n'ebibi byoona nibiija kuhwaho. Omu iguru risya n'ensi ensya, abantu nibaija kugira emibiri misya—erikwera, erizooba ry'okuzooka, emibiri misya erikwera munonga okukira emibiri yaitu eriho hati, kandi nibaija kutuura omu nsi ensya erimu oburungi, obugaiga, n'ebirikutangaza (**1 Kor 15:20-22, 35-54; Kush 21:10—22:6**). N'amazima, **1 Kor 15:54** nihagira ngu, ah'okugaruka kwa Kristo, ebintu byona kubirikuhindurwa bisya, "*nikwo ebigambo ebihandiikirwe nibiija kuhikiirira, 'Okufa kumirwe omu businguzi'*" Orurimi rwa "okumira" nirumanyisa ngu okufa (n'ekibi n'obubi ebyakuresire) omu muringo gumwe nibiija kutwarwa omu iguru risya n'ensi ensya kandi bihindurwe, nk'oku ebyokurya biryamibwa kandi bihindurwa okuriisa omubiri. Eki nikyoreka ngu ebibi byona, ebibi, n'okubonabona ebiturikuhikwaho, nibikozesibwa nk'ekicweka ky'omuringo ogurikutangaza, okureetera okubaho kuba okw'amaani, okw'ekitiinisa, n'okw'omutaano kukira oku kirikubaire kiri—kandi okw'amaani, okw'ekitiinisa, n'okw'omutaano kukira oku kiri kuri obubi, ekibi, hamwe n'okuboonabona kukutarabiireho nakakye. N'ahabw'ekyo, "okubonabona kw'abantu nikwija kuhindurwa Ruhanga ahamuheru gw'ebyaafaayo, ahamuheru gw'ebyaabaireho aha musharaba" (Surin 1986: 135).

Nk'oku kiri aha kuhinduka kw'abakristaayo, amatsiko g'ekiro ky'okucwa orubanja hamwe n'eiguru risya hamwe n'ensi nsya, n'eb'omugasho omu kukora aha bubi, obutari buringaaniza, n'okubonabona hati. Miroslav Volf, omwebembezi w'obutabanguko omuri Croatia, naagira ati, "Okutakora butabanguko nikyetengyesa okwikiririza omu kuhoora enzigu kwa Ruhanga" (Volf 1996: 304), hamwe "n'okumanya ngu Ruhanga naija kucwa orubanja aha muheru gw'ebyaafaayo, n'ikyo kirikwetengyesa okurekaho obutabanguko ahagati yaabo" (Volf 1996: 302). Eizooba ry'okucwa orubanja niritubaasisa kutuura twine amasiko n'amatsiko hati. Nitubaasa kugira obwesigye ngu enshobi zoono niziija kukorwaho, obutari buringaaniza bwona nibwija kukorwaho, kandi ngu nitubaasa kutuura nk'abajwekyerwa b'obusingye n'oburingaaniza hati—omu mwanya gw'okusherura okushashura n'okuhoora enzigu—ahabw'okuba nitumanya ngu "**OKUHOORA ENZIGU N'OKWANGYE, NIINYE NDIZIMUURA, snikwo Mukama arikugira**" (**Rom 12:19**).

Ekiraganiso ky'okusharamu kwa Ruhanga okw'oburingaaniza hamwe n'ensi ensya kikareebeka nk'amatsiko ag'amaani, ag'amagara agahaire abakurisitaayo obushoboorozi bw'okugumisiriza okubonabonesibwa n'okubonabona n'embabazi hamwe n'okushemererwa: Abakristayo omu bukama bwa Rooma bakereeba okuboonabonesibwa n'okufa beine beine obucureezi n'embababzi, abamwe barikweshongora barikutaah omu bihome by'enyamishwa (reeba Novak 2001: 111-14; Raymond 2022: n.p.; Keller 2013: 314) Howard Thurman akongyeraho ngu obukristaayo n'amatsiko gaabwo ag'ekiro ky'okucwa orubanja hamwe n'eiguru risya hamwe n'ensi nsya bikahwera "abantu kugumisiriza n'okwikiriza okubonabona [kw'abahuuku b'Abamerika]. . . Ni kitiinisa ki ekirikubaasa kuheebwa enyikiriza y'ediini okutwarira hamwe n'enyikiriza yaabo okukira eki: Kikeegyesa abantu oku barikubaasa kutwara amagara gaabo omu maisho, okureeba amazima

agarikuhakanisa amatsiko gaabo, n'okukoresa amazima ago nk'ekintu ky'omugasho ekirikubaasisa abantu kugira amatsiko ngu ebibeetoreire, n'obwinazi bwabyo, bitakubasize kubahenda.” (Thurman 1998: 71) J. Christiaan Beker, owaabaire ari omuhuuku w'Abanazi, naahendera ati, "Eby'ediini ebirikugambwaho omu Baibuli ebirikukwata aha matsiko, nibitwara amaani g'okufa nk'agataine mugasho omu biro by'omumaisho, hamwe n'okumanya okusingurwa kwabyo, kutari kwa Ruhanga. N'ahabw'ekyo, nikibaasa kugumisiriza okubaho kw'amaani g'okufa nk'okurugaho, kandi kibe n'obwesigye ngu ebibi tibirikwija kugira ekigambo ky'ahamuheru aha bihangirwe bya Ruhanga. Kandi obwesigye obu nibubaasisa abakurisitaayo kuteekaho oburyo bw'okugira amatsiko barikwebemberwa omwoyo gurikwera, oburyo obutarikubaasa kurwanisa enteekateeka y'okuramya ebishushani omu nsi yaitu, beitu n'okurwanisa okutahirira kw'amaani g'okufa omuriitwe.” (Beker 1987: 121-22)

Omu bwiire bukuye, engiri neebaasisa abaikiriza kugarukamu ebibuuzo bya Hume: “[Ruhanga] nakunda kuzibira ekibi, kwonka tarikubaasa? Reero taine maani goona.’ ‘Ngaha,’ abesigwa nikwo barikugarukamu, ‘naija kugaruka omu kitiinisa kucwera abahuriire n'abafiire orubanja.’ ‘naabaasa, kwonka atarikwenda? obwo naaba ari omubi.’ ‘Okutashushana n'ekyo, aine embabazi *ahari* abo abarikukora ebibi, kandi nayenda ngu boona beeteise.’ ‘Naabaasa kandi ayeteekateekire? oburemeezi bukaruga nkahi?’ ‘Obubi buri buri hamwe, kandi tihaine ahu burikukira aha musharaba, ahu Ruhanga wenka yaahindikire ekizibu kyabwo. We, okukira abandi boona, akeetwara kubi ahabw'oburingaaniza bwe n'embabazi ze. Kwonka aha Kalvari, obubi bukasingwa. Tukabaire nitubaasa kusingurwa hamwe nabwo, ku ogire ngu tihaine obwire obu Ruhanga atuhaira (kandi na niwe) kubarwa omubahanguzi.’” (Work 2000: 110)

- Omuntu naabaasa kureeba entebeekanisa ya Ruhanga y'ekibi n'obubi nk'oku eizooba riine akakwate n'omwirima n'obufuki

Jonathan Edwards naashoboorora ngu hariho entaaniso y'amaani ahagati ya Ruhanga kwikiriza, okutaho, n'obutazibira kibi, hamwe n'okuba omukozi murungi, omuhandiiki, n'omukozi murungi w'ekibi. Eki akakigyeryaganisa n'eizooba n'okukwatanisa kwaryo ahagati y'omushana n'omwirima, omuriro n'obufuki. Eizooba niryo ririkureeta omushana n'obutagasi bwanyima y'okwaka. Kwonka omushana ku gurikugwa, omwirima n'obufuki nibitandika. Edwards naagira ati, "Okutambura kw'eizooba nikyo kirikureetaho ebintu eby'omuringo ogundi; kwonka tikyo kirikubireetaho, n'obu byakuba nibireetaho; n'obu byakuba nibireetaho entambura egyo, omu mbeera nk'egyo: tihaine ekikorwa kya Ruhanga ekirikureetaho ebibi by'abantu." Ku ogire ngu eizooba niryo ryabaire *nirireeta* obufuki n'omwirima, . . . nikibaasa kugambwa butunu ngu eizooba ryenyine n'ery'omwirima kandi n'ery'obufuki, kandi ngu ebikondo bye n'eby'omwirima kandi n'eby'obufuki. Kwonka ahabw'okugira ngu nikyo kirikureeta okwihaho, tihaine ekintu nk'ekyo ekirikubaasa kugambwaho.” (Edwards 1984, *Freedom*, §IX: 77, emph. in orig.)

Naahendera ati, “Kikaba nikitangaaza kuhajaana, mazima, ahabw'okuba abantu tibarikukora kibi, kureka Ruhanga ku arikubareka *ahabwabo*, kandi bakakora ekibi yakora atyo, nahabwekyo ekibi kyabo *tikirikuruga aharibo*, kureka nikuruga ahari Ruhanga; nahabwekyo, Ruhanga ashemereire kuba ari ekihangwa ky'ekibi; n'obu kiraabe nikitangaaza kuteekateeka otyo, ahabw'okugira ngu haturaho omwirima haaba hatariho mushana, kandi hatariho mwirima omushana guriho, ngu n'ahabw'ekyo, omirima niguruga omu mushana, kandi ngu ebintu bye byiine kuba birikwiragura.” (Edwards 1984, *Freedom*, §IX: 77, emph. in orig.)

- Ahabw'okugira ngu Ruhanga naabaasa kureeba ekintu kurabira omu “maisho ga haihi” hamwe na “aga hare” omu bwire bumwe, naabaasa kuragiira ekintu ahabw'ekihama kye (nainga “okurangira”) eki okukunda kwe okushuriirwe (nainga “okwenda”) kuri kuzibira

Kur 29:29 nikigira ngu, “Ebintu eby'ekihama n'ebya Mukama Ruhanga waitu, kwonka ebirikworekwa n'ebyaitu n'abaana baitu ebiro byona, ngu tukuratire ebigambo byona eby'ebiragiro ebi.” N'obu ebyahandiikirwe ebimwe birikugira ngu Ruhanga “naayenda abantu boona bakajunwa” (**1 Tim 2:4**; reeba na **Ezek 18:23**; **2 Pet 3:9**), ebyahandiikirwe ebindi nibyoreka ngu abantu boona tibarikwija kujunwa, kureka Ruhanga naatoorana bamwe (**Mat 11:27**; **Yoh 1:12-13**; **6:37-39**, **44**, **65**; **10:25-29**; **Byak 13:48**; **Efe 1:4-5**, **11**; **2:8-9**). I. Howard Marshall naagira ati, "Ekihandiiko ekirikworeka ngu Ruhanga nayenda ngu abantu boona bajunwe tikirikumanyisa ngu boona nibaija kwikiriza engiri kandi bakajunwa. *Twine kutaanisa ahagati y'ebi Ruhanga arikwenda ngu bikorwe n'ebi arikwenda ngu bikorwe, kandi ebintu ebi byombi nibibaasa kugambwaho nk'ekigyendererwa kya Ruhanga.* (Marshall 1989: 56, emph. added). John Piper akongyeraho ati, “Okuhamya ngu Ruhanga nayenda kucungura **boona**, hamwe n'okwikiriza ngu abantu **abamwe** nibatooranwa batatine bukwakurizo, nikimanyisa ngu harimu 'ebigyendererwa bibiri' omuri Ruhanga, nainga emiringo ebiri y'okwenda. Nikimanyisa ngu Ruhanga naaragiira “embeera ibiri”, ninga okukunda kw'emiringo ebiri. Nikimanyisa ngu nataho embera emwe kandi agaruka ayegyesa ngu embeera endiijo eshemereire kubaho.”

(Piper 2000: 109)

Piper naashoboorora enshonga emwe aha nshonga egi: “Ruhanga aine obushoborozi kureeba ensi kurabira omu miringo ebiri. Naabaasa kureeba kurabira omu lenzi nkye nainga kurabira omu lenzi y'ekicweka kihango. Ruhanga ku arikureeba obusaasi n'ebibi ebirikubaho, arikureeba oburemeezi n'ekibi nk'oku kiri, naagira ekiniga n'obusaasi. ‘Tindikwesiimisa okufa kw'omuntu weena, nikwo Mukama Ruhanga arikugira’ (Ezek. 18:12). Kwonka Ruhanga ku arikureeba ekintu ekirikusaasa nari ekibi kurabira omu miringo ye ehango, naareeba ekizibu nainga ekibi kurugirira ahari buri kimwe ekirikubaireho hamwe na buri kimwe ekirikuruga omuri kyo. Naakireeba omu kukwatanisa n'ebirikubaho ebirikukora omuringo ogurikworeka oburingaaniza oburikubaho ebiro byona. Enkora egi, n'ebicweka byayo byona (ebirungi n'ebibi) ebirikushemeza (Zab. 115:3).” (Piper 2000: 126)

Hariho ekintu ky'omugasho ekirikworeka ngu, ahabw'okuba Ruhanga naareeba ekintu kimwe kurabira omu endeeba efunzire hamwe na kureebesa endeeba mpango, naabaasa kuzibira n'okufubira ebibi nk'ebibi ebi abantu barikukora nobu yaakuba yaataireho omukoro ahabw'eshonga ze. Nk'oku twareebire, abantu nibabaasa kuba baine ekigyendererwa kimwe ky'okukora ekikorwa ekimwe, kwonka Ruhanga naabaasa kuba aine ekigyendererwa ekindi ky'okuragiira ekikorwa ekyo kimwe; abantu nibabaasa kukunda kandi banyumirwe ekikorwa ekyo nk'ekibi, kwonka Ruhanga naabaasa kuragiira ekikorwa ekyo, kitari kibi, kureka n'ahabw'eshonga N'ahabw'ekyo, Jonathan Edwards naagira ngu tihariho butakwatanisa omuri Ruhanga okwanga ekintu “nk'oku kiri omuri kyo, n'okukiraba nk'ekibi, kandi n'okwikiriza ngu n'ekigyendererwa kye, kishemereire kuhikiirira, kurugiirira ahari byona ebirikubaasa kubaho. . . . Okwenda kwe kuragiira ebintu kugira ngu ebibi bikorwe, ahabw'ebirungi ebitarikushushana, tikirikumanyisa ngu tarikwanga kibi nk'ekibi; kandi ku kiraabe nikwo kiri, tikirikumanyisa ngu tarikubaasa kuzibira kibi nk'ekibi, kandi akakifubira nk'ekibi.” (Edwards 1984, *Freedom*, §IX: 78-79; reeba na Piper 2000: 107-31; reeba na Piper 2000: 107-31; Edwards, 1986, *Remarks*, ch. 3: 25 - 43) Eby'okureeberaho ebirikukwata ahari eki, nibitwariramu Ruhanga kukoresa Ashuru kufubira Abaisraeli ahabw'ebibi byabo, kwonka akafubira Ashuru ahabw'okwetunguura kwabo (**Isa 10:5-19**); okureetaho Babulooni kucwekyereza Abaisraeli, kwonka akacwera Babulooni orubanja ahabw'obutatiina Ruhanga (**Hab 1:5-11**); n'okuragiira okureebya n'okubonabonesibwa kwa Kristo kwonka reero okarangirira akabi aha mushajja owaamureebize (**Mat 26:24; Mak 14:21; Luk 22:22**).

Ekikuru eky'akabiri n'okugira ngu ebiragiyo bya Ruhanga eby'ekihama nainga ebitarikworekwa hamwe n'okubaho kw'ekibi n'ekibi omu nsi tibirikuhakanisa ebi Ruhanga arikwenda ebirikworekwa ebirikukwata ahaku tushemereire kutwaza. Ekigyendererwa kya Ruhanga n'ahabw'ekyo nikihakanisa ekiteekateeko ky'okugira ngu ebiro bya Ruhanga bikahwaho. Randi Alcorn naagira ati, “Ruhanga ku araikirize okushoroora omu nganda, obuhuuku, n'okubuzaho abaana, mbwenu ahabwenki tushemereire kubitahirira? Ahabwenki: Baibuli neegamba munonga aha butegyeki bwa Ruhanga, kwonka burijio neeta abantu kukora, n'okugambira n'okuhwera aboora n'abatarikwebaasa (reeba, ekyokureeberaho, Enfumu 31:8-9)—eki n'ekintu ekitarikushushana n'okushwijuma ebiro by'omumaisho.” (Alcorn 2009: 263) Omu bwiire bukya, ahabw'eshonga ze nungi ezi atakatubuurize, Ruhanga akaikiriza kandi yaataho enteeekateeka ngu ekibi n'oburemeezi nibiija kubaho omu nsi egi kuhisya obu Kristo araagarukye omu nsi, kwonka omu bwire bumwe atubuurize “*ekirungi niki*” arikwenda “*ngu tukore: okukora eby'oburingaaniza, okukunda embabazi, n'okutambura n'obucureezi na Ruhanga waawe*” (e.g., **Mik 6:8**; reeba na, e.g., **Kur 10:12-13; Mat 5:38-48; 22:36-40; 25:31-46; Luk 6:27-38; Efe 4:25-5:21; Yak 1:27**).

D. Enshonga ezirikubaasa kureetera Ruhanga yataho ekibi nobubi

N'obu Baibuli etarikutuha eby'okugarukamu ebirikworeka ahabwenki Ruhanga yaataireho ekibi n'obubi, hariho ebigambo ebirikumara n'ebyo'okureeberaho omu Baibuli ebirikworeka ahabwenki akakikora.

- Ahabw'okugira ngu Ruhanga niwe murungi orikukirayo oburungi, ekibi nobubi nibyetengwa kugira ngu ebintu byona ebirikukwata ahari Ruhanga n'emitwarize ye bimanyikwe kurungi

“Ruhanga n'owomutaano munonga. Niwe wenka oshemereire kuramya omu nsi yoono.” (Piper 2010: 51) Niwe oburugo bw'ebintu byona ebihikire: rukundo, oburungi, amazima, oburikwera, oburingaaniza, oburingaaniza, okusaasira, embabazi, n'ebindi. N'ahabw'ekyo, ekitiinisa kye n'ekikuru kukira ekintu kyona (e.g., **Isa 43:6-7; Hab 2:14; Yoh 7:18; 1 Kor 10:31; 1 Pet 4:11; Kush 21:23**). “Ekizibu ky'obubi” kyenyine (hamwe n'ebiteekateeko bingi) nikyegamira aha kiteekateeko ekitarikwetegyerezibwa ngu abantu—oburungi bwaitu n'okushemererwa kwaitu — nibyo bikuru munonga; ngu Ruhanga akahanga ensi kureetaho embeera nungi erikubaasika ahabw'abantu. Okuteekateeka okwo tikuhikire. Ruhanga tarahangire ensi egi okutugasira. Omu mwanya gw'ekyo, Baibuli neegira ngu “*omuri we ebintu byona bikahangwa, ebiri omu iguru n'omu nsi, ebirareebeka n'ebitarareebeka . . . ebintu byona bikahangwa kurabira omuri we kandi ahabwe*” (**Kol 1:16**). Ekikuru munonga, buri kimwe eki Ruhanga atebekaniise, otwariiremu ekibi n'ekibi, n'ekicweka ky'entebekanisa

y'amaani, ekatebkanisiibwe ensi etakatandikire, okworeka ekitiinisa kya Ruhanga, ekitiinisa kya Kristo, n'ekitiinisa ky'embabazi za Ruhanga omuri Kristo (e.g., **Zab 148:1-13; Yoh 13:31-32; 17:1-5, 22-24; Rom 8:28-30; Efe 1:3-6; Fil 2:5-11; Heb 2:9-10**). Charles Hodge naagira ati, “Okumanya Ruhanga n'amagara agatahwaho. N'eky'omugasho munonga aha bihangirwe. Okutunguura obwengye obwo, okworeka emyoga ya Ruhanga etarikuwaho, nikyo kigyendererwa ky'amaani omu mirimo ye yoona. . . . Ekitiinisa kya Ruhanga kuba nikyo kigyendererwa ky'ebintu byona, titurikwetengwa kuteekateeka ngu egi niyo nsi erikukuray oburungi y'okureetaho okushemererwa, nainga n'okureetaho oburungi omu bihangirwe ebirikwetegyereza. Kikahindurwa omu muringo gw'obwengye ahabw'ekigyendererwa eki kikakoresibwa, okworeka emicwe mirungi ya Ruhanga etarikushushana.” (Hodge 1981: 435-36; reeba naErlandson 1991: “Endeeba y'omubaibuli [“Ruhanga ateireho ebibi kwenda kworeka ebihangirwe byona, n'okukira munonga abantu, ekitiinisa kye omu muringo ogutarikubaasika. Namanya, Akataho okugwa kw'omuntu n'ebibi ebirikurugamu kworeka oburinganiza bwe, oburingaaniza bwe, embabazi ze n'embabazi ze omu bwijwire nk'oku kirikubaasika”])

Ebyahandiikirwe bingi nibiha eby'okureeberaho ebirikukwata ahari Ruhanga okureetaho ekibi n'obubi kworeka emitwarize ye etarikushushana:

- *Yesu akagarukamu ati, "Tihariho ahabw'okushiisha kw'omuntu ogo nainga abazaire be, kureka n'ahabw'okworeka emirimo ya Ruhanga omuri we." (Yoh 9:3)*
- *Yesu akagira ati, Nkaija omu nsi egi kucwa orubanja, ngu abataareeba bareebe, kandi abareeba bahinduke empumi. (Yoh 9:39)*
- *Ahabw'okuba Ebyahandiikirwe nibigambira Faraho biti: "N'ahabw'ekyo nakakurekaho, ngu nkorekwe amaani gangye omuriwe, kandi ngu eziina ryangye rigambirwe omu nsi yoona." (Rom 9:17)*
- *Kandi shi Ruhanga, n'obu araabe ayeteekateekire kworeka ekiniga kye n'okumanyisa amaani ge, akagumisiriza n'okugumisiriza kwingi ebintu by'ekiniga ebitebeekanisiibwe kucwekyerezebwa? Kandi akakikora kworeka obugaiga bw'ekitiinisa kye aha bintu by'okusaasira, ebi yaatebekaniise kare ahabw'ekitiinisa. (Rom 9:22-23)*
- *Kwonka Ebyahandiikirwe bikasiba ebintu byona ahansi y'ekibi, kugira ngu ekiraganiso ekirikuruga omu kwikiriza Yesu Kristo kiheebwe abo abarikwikiriza. (Rom 3:23)*
- *Akatutebeekanisa kare kutwarwa nka batabani n'abaishiki be kurabira omuri Yesu Kristo, kurugiirira aha kushemererwa kwe n'ekigyendererwa kye, okuhimbisa ekitiinisa ky'embabazi ze. (Gal 3:22)*
- *Omuri we, tukatunga obusika, turikukuratira ekigyendererwa ky'ogwo orikukora ebintu byona kurugiirira aha nteekateeka y'ekigyendererwa kye, kugira ngu itwe ababandize kugira amatsiko omuri Kristo, tube ab'okuhimbisa ekitiinisa kye. (Efe 1:5-6a)*
- *Muhuriire okugumisiriza kwa Yobu, kandi mwareeba ebyabaireho ahamuheru gwa Mukama, ngu Mukama aine embabazi n'embabazi. (Yak 5:11)*

Omu kugamba aha nnyiriri za Abarooma, Hodge naagira ati, “Okubonereza ababi ti kikorwa ky'okwegyezamu, ekitarikubasa kubareetera kubonabona; kikakorwa kworeka obutashemererwa kwa Ruhanga ahabw'ekibi, n'okumanyisa emicwe ye ey'amazima. Kwonka, okujunwa kw'abahikiriire kukakorwa kworeka obugaiga bw'embabazi ze.” (Hodge 1886: 319)

Jonathan Edwards naashoboorora *ahabwenki* okubaho kw'ekibi n'ekibi nikyetengwa kugira ngu enshonga zoonza ezirikukwata ahari Ruhanga zyorekwe. Naayetegyereza ngu ahabw'okuba ekitiinisa kya Ruhanga n'eky'omuhendo gw'ahaiguru, ebintu byona ebirikukwata aha kitiinisa ekyo bishemereire kumanywa. Kwonka eki kikaba kitarikubaasa kubaho, okwihaho ebibi n'ebibonerezo byabaire byatairweho: “Mbweni kishemereire, ngu obutegyeki burikutinisa bwa Ruhanga, obushoborozi n'obuhango bwe oburikutinisa, oburinganiza, okweera bshemereire kushuruurwa. Kwonka eki tikyakubeire, kureka ekibi hamwe n'ekifubiro byarangiriirwa. . . . Ku ogire ngu kikaba kitari kihikire Ruhanga okuragiira, okwikiriza, n'okufubira ebibi, tiharikubaasa kubaho okworeka oburungi bwa Ruhanga omu kwangira ebibi. . . . Tiharikubaasa kubaho okworeka embabazi za Ruhanga nainga oburungi obwabuzima, haaba hatariho kibi kyona ekishemereire kusaasirwa, n'obusaasi obutarikubaasa kujunwa. . . . Kandi nk'oku kiri eky'omugasho ngu habeho ebibi, ahabw'okuba okworeka ekitiinisa kya Ruhanga tikirikubaasa kuba kitakahikire kandi kitakahwire, nikwo kibi kiri eky'omugasho.” (Edwards 1986, *Remarks*, ch. 3: 528; reeba na Piper 1998: “2.2 Why Does God Ordain”; Erlandson 1991: “Endeeba ya baibuli” [“Okusaasira n'embabazi nibyorekwa kurungi, abo abarikubiheebwa ku barikuba batashemereire. . . . Embabazi n'embabazi nabyo nibyorekwa omu muringo gw'omutaano omu nsi ei okugwa kw'abantu kurugiremu okufa omu by'omwoyo, kutari kuremererwa. Omuntu arwaire omu by'omwoyo, naabaasa kushaba obuhwezi omu kugaruka kwemererwa Ruhanga. Omuntu owafiire omurundi gumwe kandi akagarurwa omu busingye bwa Ruhanga, niwe arikwija kureeba embabazi za Ruhanga.”]; Edwards 1984, *The End*: 94-121; Hodge 1981: 435 [“Ekibi, kurugiirira aha Byahandiikirwe, nikikirizibwa, kugira ngu oburingaaniza bwa Ruhanga bumanyirwe omu kufubira kwe, n'embabazi ze omu kusaasira kwe. Kandi ensi, etarikwetegyereza ebintu ebi, ekabaire nk'ensi etarikwetegyereza mushana.”]; Piper 2003: 17-50; Piper 2010:

39-54)

N'obu kiraabe nikibaasa kureebeka nk'ekitahikire ngu okubaho kw'ekibi kushemereire kwongyera aha buhwezi n'okushemererwa kwaitu, eki nikwo kiri. Enshonga n'okugira ngu, "okushemererwa kw'ebihangirwe nikuruga omu kumanya Ruhanga, n'okumanya rukundo ye" (Edwards, 1986, *Remarks*, ch. 3: 528). Okubaho kw'ekibi n'okuyetengwa kworeka oburungi bwa Ruhanga n'ekitiinisa kye. N'ahabw'ekyo, "okumanya ebirikumukwataho ku kurikuba kutahikiriire, okushemererwa kw'ebihangirwe kushemereire kuba kutahikiriire" (Edwards, 1986, *Remarks*, ch. 3: 528).

Kandi kishemereire kwijukwa ngu omuzaano gw'okubaho—otwariiremu n'omurimo gw'ekibi n'ekibi, okubonabona n'okufa—nigukorwa aha rurengo rw'ahaiguru munonga kukira oku turikubaasa kwetegyereza nainga kuteekateeka. Ekitiinisa kya Ruhanga hamwe n'obuhangwa bwe tibirikworekwa abantu aha omu nsi yonka, kureka n'ensi yoono, otwariiremu n'abacungwirwe omu iguru hamwe na baamaraika (e.g., **2 Bag 6:15-17; Zab 19:1; Luk 15:10; 1 Kor 4:9; Efe 3:8-10; 1 Tim 3:16; Heb 12:1; Kush 15:3-4; 19:1-6**). Kandi, nk'oku kyangambirweho kare, enshonga ezi zoono ziine ebirikugyenda omu maisho ebiro byona, kutari kumara obwire bukya.

Eky'ahamuheru, twaherize kugamba aha mugasho gw'okuhinduka omuntu n'okutangirira ebibi ebi Kristo yaakozire aha musharaba. Omugasho gw'eki nigugambwaho omu Endagaano Ensyayoona:

- *Abo abu yaamanyire kare, akabaronda kare, kugira ngu bashushanisibwe n'ekishushani ky'Omwana we, ngu abe mukuru w'ab'eishe emwe baingi. (Rom 8:29)*
- *Amaisho g'emitima yaanyu gashemeze, kugira ngu mumanye amatsiko g'okwetwa kwe, obugaiga bw'ekitiinisa ky'obusika bwe omu batukuvu, n'obukuru bw'amaani ge omuriitwe abarikwikiriza. Ebi nibikwata aha kukora kw'amaani g'obushoborozi bwe, oku yaakozire omuri Kristo, ku yaamuzoire omu bafu, yamutwara aha mukono gwe ogwa buryo omu iguru, ahaiguru y'obutegyeki bwona, n'obushoborozi, n'amaani, n'obugabe, n'eiziina ryona eririkwetwa, ti omu myaka egi yonka, kureka Akateeka byona ahansi y'ebigyere bye, yaamuhindura omutwe gw'ebintu byona ahari ekanisa, egyo mubiri gwe, okujuura kw'ogwo oijwire byona omuri boona. (Efe 1:18-23)*
- *Ahabw'okushangwa ari omu muringo gw'omuntu, akecureeza, yaayorobera kuhika aha kufa, nangwa n'okufa aha musharaba. N'ahabw'ekyo Ruhanga akamuhimbisa munonga, yaamuha eiziina eririkukira amaziina goona, ngu amaju goona g'ab'omu iguru n'ab'omu nsi n'ab'ahansi y'ensi gafukame aha iziina rya Yesu, kandi endimi zoono zitwikirize ngu Yesu Kristo ni Mukama, Ruhanga Tataitwe ahabwe ekitiinisa. (Fil 2:8-11)*
- *Kandi niwe mutwe gw'omubiri, ekanisa; kandi niwe ntandikwa, omubereberye w'abafu, ngu we wenka abe omwebembezi omuri byonar. (Fil 2:8-11)*
- *Niwe Mutwe gw'omubiri, niyo kanisa; niwe butandikiro, niwe mujigaijo gw'okuruga omu bafu, ngu abone kuba ow'okubanza omuri byona. (Kol 1:18)*

W.Gary Crampton naashoboorora eki kirikubaasa kuba kitarikutekwatekwaho, ngu Ruhanga naaheebwa ekitiinisa kurabira omukuheereza Omwana we ekitiinisa. Kwonka, ku ogire ngu "Adamu akahika okugyezebwa omuri Edeni yaaba atakozire kibi arikurya ekijuma ekyabaire kizibirwe, Ruhanga akaba naija kworeka okuhikirira kwe. Omu muringo ogwo, "okuhikirira kwa Adamu kukaba nikureetwa abaijukuru be boona (ekirikumanyisa, abantu boona). Kandi abantu boona bakabaire nibaija kumwesiga nk'omujuni, kutari Kristo. Ebiro byona, Ruhanga akaba naija kugabana ekitiinisa kye n'ebihangirwe bye: Adamu. Ekirikutangaza, okworobera kwa Adamu kukaabaire nikureeta okuramya ebishushani. N'ahabw'ekyo, ekyo kikaba kitarikubaasika. Ensi yenyini, ahu okushisha kw'omuntu kwabaireho, nikyo kirikubaasika kandi nikyo kirikureetaho ekitiinisa kya Ruhanga wenka. Ku ogire ngu Adamu akahurikiza, Yesu Kristo akaba naija kwihwa omurimo gwe nk'omutabani w'okubanza omu b'eishe emwe baingi n'omukama w'ekansi ye. Kandi Taata tarikubaasa kutunga ekitiinisa ahabw'omurimo gwe kurabira omutabani." (Crampton 1999: 5-6)

- Ruhanga tarikubaasa kumaraho obubi atarikwihaho abantu n'ensi nk'oku turikumanya

Omuburungi bwe n'obwengye bwe, Ruhanga akacwamu kuhanga ensi erimu abantu. Hariho ebintu bingi ebirikworeka eki kirikumanyisa okuba omuntu. Emitwarize egi neehindura abantu abatarikushushana n'abantu b'omutaano. N'obu haraabe hariho entaaniso kuruga ahari buri omwe, abantu baine obushoborozi bw'okuteekateeka, okuhurira, okukunda, ebyetengo n'ebigyendererwa hamwe n'obushoborozi bw'okutambura. Okwongyera ahari ekyo, abantu n'ebihangirwe ebirikuwaho, ekirikutwariramu okuba omu mubiri, ebiteekateeko, hamwe n'emitwarize etarikuhwaho, okutashushana n'okuba n'emitwarize etari y'omubiri y'ebintu by'omwoyo nainga Ruhanga okwetoroora buri hamwe, okumanya byona, hamwe n'okuhikirira omu mitwarize. Ruhanga tarikubaasa kumaraho ebikorwa bibi ahabwokuba okukikora nikijja kuhikaana n'ekigyendererwa kye eky'okureetaho abantu n'ensi nk'oku yaagizire.

Enshonga ezirikukurataho nizooreka ahabwenki Ruhanga okwihaho obubi bwona, nikitwariramu okwihaho abantu n'ensi nk'oku turikumanya. Ekikuru munonga omu nsi egi n'okugira ngu abantu nibegamira ahari bagyenzi baabo. Richard Swinburne naagira ngu, ahabw'okugira ngu Ruhanga aine amaani g'okuhwera abantu nainga kubakora kubi, kugira ngu (abantu abu) yaahangire babe omu nshusha ye kandi bakore omumurimo gwe gw'okuhanga, “nabo bashemereire kugira amaani ago. . . . Ensi ei abakozi barikubaasa kugasirana, kwonka batarikukorengana kubi, n'ensi ei baine obujunanizibwa bukye ahabwa bataahi baabo,” okukira obujunaanizibwa bw'amaani obu Ruhanga yaabaire naayenda kandi akakora omu by'obuhangwa n'omu bantu. (Swinburne 1979: 189). Ruhanga ashemereire kuguma naabuzabuza enshonga z'abantu, ebiteekateeko byabo, ebigyendererwa byabo, ebyetengo byabo, n'ebigyendererwa byabo, n'ebigyendererwa byabo, hamwe/nainga okutaataaganisa emirimo y'ebiragiyo by'obuhangwa, okubaasa kuzibira ekibi n'ebibi kubaho (Feinberg 2001: 789-95). Mazima, okuhisya omuntu omwe aha rurengo rw'okutoorana kukora ebirungi, nikyeteenga okugaruka kutebakanisa amagara g'abandi baingi munonga (Feinberg 2001: 790). Omu bwiire bukye, tiharikubaasa kugaruka kubaho ensi nk'oku turikumanya nainga abantu nk'oku turikumanya.

Enkora y'obuhangwa ehamiire kandi erikwetegyerezibwa, neeyetengwa omu kuteesa, okuteekateekyera, okuteebereza, okukorengana n'abantu hamwe n'okukora buri kimwe. Peter van Inwagen naareeba ngu, Ruhanga okuzibira omu muringo gw'eky'okutangaaza ebikorwa by'obuhangwa n'ebikorwa bibi, nikibaasa kurugwamu ensi etarikwetegyerezibwa. “Hatariho kubanganisa ahagati y'ensi etarikwetegyerezibwa n'ensi etarikwetegyerezibwa. . . . N'ahabw'ekyo, tihariho omuhendo mukye gw'okubonabona kw'amaani, oku Ruhanga arikwikiriza hatariho kufeerwa kurungi kw'ensi etarimu butabanguko bw'amaani.” (Van Inwagen 1996: 173. N'ahabw'ekyo, okutaataaganisa nainga okuhindura ebiragiyo by'obuhangwa n'emitendera y'ensi, nikyeteenga ensi ey'omuringo gw'omutaano, n'ahabw'ekyo n'ebihangirwe eby'omuringo gw'omutaano kukira abantu, okubaasa kutuura omu nsi egyo.

Enshonga ti ngu Ruhanga naakoresa ebibi kukora ebirungi (nk'omu **Rom 8:28**) kureka ngu okubaho kw'abantu omu buhangwa obu batandikirwemu n'omu nsi nk'egi n'omugasho gw'omuringo gw'okubanza. Ekyokureberaho nikirungi omuri kyo, ekirikukira emigasho endiijo yona (reeba Presbyterian 1981: 287 ahabw'okwikiriza eki kandi Mueller 2021: *ahanyima* y'okwikiriza eki kitari kya Ruhanga). Abantu n'eky'okureberaho kirungi ekirikwetengwa, oihireho ebibi n'ebibi ebi turikureeta.

- Ebibi byona ebi Ruhanga arikwikiriza n'ebi arikukoresa, nibihwera kandi bigarukamu ebirungi by'ebihangirwe

Paulo akagira ati, “*Nitumanya ku Ruhanga arikukwatanisa ebintu byona kukorera hamwe kurungi abo abarikukunda Ruhanga, abaayetsirwe kurugiirira aha kigyendererwa kye*” (**Rom 8:28**). Emwe aha nshonga ahabw'enki Ruhanga arikureetaho obubi n'okugira ngu obumwe n'obumwe obubi niburugwamu ebirungi by'abantu—abarikubonabona n'abandi—*omu myaka egi*. Ruhanga naabaasa kuba aine ekigyendererwa ky'okuhikiiriza ebintu bingi omu bantu b'emiringo etari emwe n'emwe aha bikwatiraine n'ekikorwa ky'ebibi. Hariho eby'okureberaho bingi ebirikworeka eki. Ebi ni bikye munonga:

- “Okutema ekicweka ky'omubiri n'ekibi; kwonka kyaba nikyetagisa kukiza amagara, nikirungi. Entaro n'ebibi by'amaani, kwonka ensi eine eibanja ahabw'entaro z'okurinda obugabe bw'abantu n'ebiyediini, kandi n'omuhendo mukye. . . . N'ahabw'ekyo, ekibi ku kiraabe kiri eky'omugasho omu kuhikiiriza ebirungi ebirikukirayo oburungi, nikibaasa kurekyera aho kuba ekibi, kandi nikikwatagana n'embabazi za Ruhanga, okukiikiriza kubaho.” (Hodge 1981: 432-33)
- Barumuna be bakaguza Yozefu nk'omuhuuku kwonka bwanyima yaabagambira ati, “*Mukaba nimwenda kunkorera ebibi, kwonka Ruhanga akaba naayenda kukikora kurungi, kugira ngu ebirikubaho hati bigumeho, kandi abantu baingi bagume baine amagara*” (**Kut 50:20**). Nk'oku ekitebyo kya Yusufu kirikugyenda omu maisho, nitureeba ngu Ruhanga akaba naakoresa obubi bw'okuguza Yusufu nk'omuhuuku kuhikiiriza ebintu bitari bimwe na bimwe omuri Yusufu, omu b'eishe emwe be, omu maka ge, omu ihanga rya Egypt, omu magara g'enkumi n'enkumi z'abantu omuri Middle East boona abaabaire nibaija kufa enjara Haihi tihaine ekibaire nikibaasa kumanywa nainga kuteeberezibwa omuntu weena orikureeba akabi k'okuguza Yozefu nk'omuhuuku.
- Omu Baibuli, Ruhanga naakoresa ebibi kugyeza abaheereza be (**Yob; Yak 1:3; 1 Pet 1:7**); to discipline them (**1 Kor 11:31-32; Heb 12:4-11**); okurinda amagara gaabo (**Kut 50:20**); okubeegyesa okugumisiriza n'okugumisiriza, okutunguura emicwe, n'okubiha amatsiko (**Rom 5:3-5; Jas 1:2-4**); okuhindura ebiteekateeko byabo aha bintu ebikuru (**Zab 37**); okwongyera okwikiriza kwabo omuri Kristo (**Fil 3:7-11**); okubahwera kuhuumuriza abandi (**2 Kor 1:3-7**); okubahwera kuhayo obujurizi bw'amaani aha mazima (**Byak 7**); okubahwera kushemererwa munonga, okubonabona kwaza omu mwanya gw'ekitiinisa (**1 Pet okucwera ababi orubanja omu byafaayo (Kur 28:15-68) n'omu magara agarikwija (Mat 25:41-46)**;

okureeta ebihembo aha baikiriza abarikubonabonesibwa (**Mat 5:10-12**); n'okworeka omurimo gwa Ruhanga (**Kur 9:16; Yoh 9:3; Rom 9:17**).

- Timothy Keller na John Feinberg nibata aha rukarara emiringo ikumi ei Ruhanga arikubaasa kwejunisa okuboonaboona n'ebizibu omu magara geitu: (1) Kuhindura emize yeitu, kutucureeza, n'okutwihamu omweyimutsyo n'omwepanko; (2) Kutuma twareeba ebi tutaireho ekitinisa kingi omu magara geitu; (3) Kuhanya n'okwongyera aha mukago gweitu na Ruhanga, ekirikuhendera omu kwimukibwa kweitu (reeba **2 Kor 4:7-18**); (4) Kutuhindura ab'esaasi aha kuboonaboona kw'abandi (reeba **2 Kor 1:3-5**) kandi aha ayorekye, aha baikiriza n'abatarikwikiriza boona, omubiri gwa Yesu kandi n'okwebembera omuntu omu buhereza bw'okuboonaboona ahari abao abari kuboonaboona; (5) Kuheereza omugisha gw'amaani ga Ruhanga kureebwa (reeba **Yoh 9:1-3**); (6) Kwikiriza Ruhanga kworeka omuriitwe okwikiriza okuhikire ahari Sitani n'abandi; nk'oku yakozire omuri Yobu; (7) Kwimutsya okweera kweitu; (8) Kututeebekanisiza okugyezebwa kweitu; (9) Kutwozya n'emirimo yeitu omu kututebekanisiza aha rubanja rweitu (reeba **1 Pet 1:7**); (10) Kwejunisa okuhiganisibwa kweitu nk'omugisha gw'okuba hamwe nawe. (reeba Keller 2013: 190-92; Feinberg 1994: 340-46)

- Ruhanga omu saasi *nareeka* orbanja rwe hamwe n'okuhoora enzigu n'okushashura ebirabe aha batahikiriire. Eki nikibaasa kureetaho amaganya, nangwa n'okuboonaboona hamwe n'okufa kwabataine kibi abarinzire Ruhanga “*orubanja na okuhoora eshagama yeitu*” (**Kush 6:10**). Nk'oku Telford Work rikwerekwa, “Ebirikuruga omu mbabazi nyingi za Ruhanga omu kurinda orubanja, mbwenu, *oburemezi bw'eibi*. Ahabwaki Ruhanga narinda abantu barikuhutaara, kandi bakacwkyereza batahi baabo? N'oha awakuteekateekire ngu nakikora kuruga omu rukundo? Kwonka Ruhanga nagaruka mu: ‘Tinshemereire kusasira Nineve, orureembo rw'amaani orwe, ei harimu abantu barikukira emitwaro ikumi n'ebiri abatarikumanya omukono gwa buryo kugutanisa n'ogwabumoshu hamwe n'enyamwishwa nyingi?’ (Jon. 4:11)” (Work 2000: 107; reeba na **Rom 2:4; 1 Tim 2:4; 2 Pet 3:9; Kush 2:21**)

- Okuheereza ekitiinisa emicwe mirungi nk'obumanzi, okusaasira, okusaasira, okwehayo n'ebirara. , ebibi bingi bishemereire kubaho, ahabw'okuba ebibi nibiha abashaija omugisha kukora ebikorwa ebyo ebirikworeka abashaija nk'abarikukirayo oburungi. Ensi etarimu bubi neebaasa kuba ensi ei abantu barikubaasa kworekamu okusaasira, okusaasibwa, n'okwefeereza. Kandi abashaija abataine mugisha ogwo, tibarikubaasa kworeka emicwe yaabo mirungi. (Swinburne 1979: 215-15) John Hick naagyeragyeranisa eki “n'omwanya gw'okukora emyoyo.” N'obu twena turaabe nituronda okushemererwa, titurikwetenga nyowe nainga abaana baitu “okushemererwa okutaine mugasho ahabw'okukura kwabo omu migasho mikuru nk'emicwe mirungi, okwehayo, okusaasibwa, obumanzi, okushemererwa, okuheereza amazima ekitiinisa, kandi obundi okukira byona okukunda. . . . Omu mwanya gw'ekyo, ensi egi eshemereire kuba omwanya gw'okukoreramu emyoyo.” (Hick 1977: 253, 256, 258, 259) Akagaruka yagarukamu ebigambo by'omuhandiiki John Keats owatandikireho ekigambo “omwanya gw'okukora emyoyo” kandi yaagira ati, “Torikureeba oku ensi y'obusaasi n'oburemeezi erikwetengwa kwegyesa obwengye n'okubuhindura omwoyol?” (Hick 1977: 259n.1)

- Abantu abamwe nibanga Ruhanga ahabw'okubonabona n'okubonabona. Kwonka, “Abantu baingi nibatunga Ruhanga barikurabira omu kubonabona n'okubonabona. Nibashanga ngu oburemeezi nibubareetera kwirira haihi Ruhanga omu mwanya gw'okumureka.” (Keller 2013: 5) Elie Wiesel, owahonokireho omu nkambi z'aba Nazi, akakwata enshonga ezitarikushushana ezi abantu barikubaasa kuba baine aha buremeezi oburikushushana: “Kandi nabwo omuri Auschwitz? Nookora ki ahari Auschwitz? . . . Gregory akagira ekiniga. Ahanyima y'ebyatuhikireho, noobaasa ota kwikiriza omuri Ruhanga? Rebe yaagarukamu n'akamwenyo k'okwetegyereza ati, ‘Noobaasa ota kwikiriza omuri Ruhanga bwanyima y'ebyabaireho?’” (Wiesel 1966: 192)

Oburungi bwingi obu Ruhanga arikukora nobu arikuraba omu bubi nibutandika hati kandi nibukora aha rurengo rw'omuntu. N'ahabw'ekyo, Ruhanga ari naitwe omu kubonabona kwaitu hati (e.g., **Kur 31:6, 8; Zab 23:4; Yoh 14:16-20; Rom 8:35-39; 2 Kor 12:7-10; Fil 4:12-13; Heb 13:5**). Naamanya ebi turikurabamu kandi naatubaasisa kugumira n'okushemezebwa okubonabona kwaitu (e.g., **Zab 119:71; Mat 5:10-12; Byak 5:40-42; 1 Kor 10:13; 2 Kor 1:3-4; 4:16-17; Fil 3:10; 4:6-7; Yak 1:2-4**). Kristo naayetegyereza kimwe n'abantu be ku arikuhurira okubonabona kwaitu nk'okwe. N'amazima, Ruhanga naatwara obusaasi bwaitu n'okwetomboita kwaitu yabihindura okushemererwa. Kwonka okukura n'empindahinduka kurabira omu muriro gw'okubonabona tibirikwija byonka. Tushemereire kumumanya, okuhindikira ahariwe, tutamwihaho, tukamwikiriza, tukamumanya, tukamweta, tukamwesiga, kandi tukamwikiriza twaba nitubonabona, kugira ngu tukureeba okubonabona kwaitu nk'ekicweka ky'enteekateeka ye ahariitwe, kandi tumuhindure.

Baibuli *terikuraganisa* ngu ebibi byona n'ebibi nibiija kurugwamu ebirungi bingi nainga “emperu y'okushemererwa” omu magara aga. Okubonabona, obumwe okubonabona okutahikire, nikubaho aha bantu b'emiringo yoon. Ebintu bibi, ebirikubaasa kuba eby'akabi munonga, nibibaho aha bantu abataine eki bakozire.

Ekizibu ky'okureeba omu magara aga oburungi, oburingaaniza, n'okugarukwamu ebi turikwetenga, n'okugira ngu enteekateeka yaitu ninkye munonga, ahabw'okuba amagara gaitu tigarikuhwa twafa. Omu mwanya gw'ekyo, Baibuli neeturaganisa emibiri misya, ey'okuzooka, erikutuura omu nsi ensya, ey'okushemererwa, byona ebirikworekwa okuzooka kwa Kristo (**1 Kor 15:20-26, 50-58**). Ekirikutangaaza, ebi byona nibibaho ahabw'ekibi ekikuru munonga ekikozirwe: okureebya n'okubonabonesibwa kw'omuntu omwe ohikiriire, orikwera, otaine kibi owaabaireho, Yesu Kristo; kwonka obwo yaikiriza ekibi n'obubi obu, nibwo Kristo yaabaire naabaasa kutwara ebibi byaitu n'ekibonerezo ahabw'ebibi ebyo.

Okubonabona kwona okuri omu nsi egi tikurikubaasa kugyerageranisibwa n'ekitiinisa ekikuru kandi ekitarikuhwaho eki Ruhanga araareete omu mperu (**Rom 8:18-21; 2 Kor 4:16-18; Kush 21:1-4**). “Ku turikutuura omu busingye omu nsi ensya, ahu okushemererwa kurikwija kwejumba omumwanya ogu turikwitsya, nitwija kureeba enyima omu nsi egi eriho hati, tutarikuhwaha kurugiirira aha kwikiriza, kureka kurugiirira aha kureeba ngu ebibi byona n'okubonabona bikaba bishemeire—kandi ngu okuza omumubiri kwa Kristo n'okunururwa kwe bihindwiire ensi nungi” (Alcorn 2009: 195; reeba na Willard 2002: n.p.). Mazima, ahabw'abacungwirwe, oburemeezi bw'omu iguru erisya hamwe n'ensi ensya, tiburikwija kworeka enteekateeka nsya “y'okushwijuma amagara g'omubiri gw'omuntu” kureka n'obusaasi bw'omuntu obw'omu nsi—n'obu burikubaire nibureebeka nk'obw'amaani omu magara g'omubiri” (Ferraiolo 2005: “Time Heals All Wounds”). Aha muheru, oburingaaniza bwa Ruhanga, embabazi, okusaasira n'oburingaaniza, nibiija kweyoreka buri omwe; tihaine orikwija kumujunaana ahabw'okukora ebitahikire. Kureka, “*AMAHANGA GOONA NIGAIJA KWIJA GAMURAMYE OMU MAISHO GAAWE, AHABW'OKUBA EBIKORWA BYAWE EBY'OBURINGAANIZA BIMANYIRWE*” (**Kush 15:4**).

Tukatandika ekicweka eki na **Rom 8:28**, kandi omushororongo ogwo gurimu ekigambo kikuru eki tushemereire kuguma nitwijuka. Ekigambo ekyo nikimanyisa kukorera hamwe. **Rom 8:28** nihagira ngu “ebintu byona—nangwa n'ebibi—nibiija ahamheru byona kutegyekwa Ruhanga omu muringo ogurikworeka ngu ebibi ebirikuteekateekwaho, ahamuheru, nibiija kukora ekirikutaana n'enteekateeka yaabo—oburungi n'ekitiinisa ebihango nibiija kubaho.” (Keller 2013: 301-302) Hati, Ruhanga wenka niwe aine enteekateeka y'okureeba oku ekyo kiriyo nikikorwa; kwonka eizooba rimwe naitwe nitwija kukireeba.

E. Okubaho kwa geyena

Kurugirira ahari Baibuli, okubonabona kwona, obubi, hamwe n'okufa nibiruga omu bantu okwanga Ruhanga, okugwa omu kibi, hamwe n'okugumizamu nibakora ekibi (reeba, e.g., **Kut 2:16-17; 3:1-19; Rom 5:12**). Kwonka, nihaza kubaho eizooba ry'okucwa orubanja. Endagaano Enkuru negamba ahari “eizooba rya Mukama,” ekyabaire nikimanyisa okucwerwa orubanja okurimu okucwekyerezebwa kw'ababi hamwe n'okujunwa kw'abahikiriire (e.g., **Isa 13:1-14:23; Yow 1:13-3:21; Amos 5:18-9:15; Obad 1:15-17; Zef 1:7-3:20**). Ekitabo kya NT nikyoreka butunu ngu eizooba ry'okucwa orubanja niriija kubaho ahabw'okwija kwa Kristo omurundi gwa kabiri kandi niritwariramu okucwa orubanja rw'abantu boona, abarikwikiriza n'abatarikwikiriza (e.g., **Mat 7:21-23; 6:27; 25:31-46; Yoh 5:25-29; Byak 17:31; Rom 2:5-16; 2 Kor 5:10; 2 Tes 1:6-10; Kush 20:11-15; 22:12**). Eki nikijia kutwariramu okucwekyereza ensi egi n'okugaruraho eby'obuhangwa, i.e., okutongoza eiguru erisya n'ensi ensya (reeba **Byak 3:19-21; Rom 8:17-25; 2 Pet 3:3-13; Kush 21:1-2, 10**).

Baibuli neegira ngu ekibonerezo ky'okushiisha ahari Ruhanga, n'okubanza, okutwara abo abateteisize ebibi byabo kandi bakahindukira omu kwikiriza n'okworobera Ruhanga omu mwanya ogurikwetwa Hades (reeba **Luk 16:19-31**), reero, ahamuheru, omu mwanya ogurikwetwa Gehena nainga “enyanya y'omuriro” nainga “okufa kwa kabiri” erikumanywa nka geyena. (e.g., **Kush 19:20; 20:6, 10, 14-15**). Nikigambwaho 'nk'omwirima gw'aheru” (**Mat 8:12; 22:13; 25:30**) Yesu akarabura ati, “*Mutatiina abarikwita omubiri, batabaasa kwita amagara; kureka mutiine orikubaasa kucwekyereza amagara n'omubiri omuri geyena*” (**Mat 10:28**). Geyena neija kugumaho ebiro byona. (e.g., **Mat 25:46; Mak 9:43-48; Kush 20:10**). Abamwe tibarikwikiriza ekiteekateeko eki. Nibateekateeka ngu Ruhanga kukora eki tiky'oburingaaniza kandi n'okubonabonesibwa ebiro byona tiky'oburingaaniza. Hariho oburyo bubiri bw'okugarukamu okwetomboita nk'okwo: (1) oburingaaniza: na (2) okuheereza ekitiinisa ekitiinisa ky'abantu hamwe n'okucwamu.¹³²

Omu nshonga z'oburingaaniza, itwe abantu nitukira kuyendeza omugasho n'oburemeezi bw'ekibi. Ekyo nikyoreka “okugwa” bwaitu n'obushomankuzi bwaitu. Okutwarira kimwe, enteekateeka yaitu aha kibi n'oburemeezi bw'ebiteekateeko byaitu. Nk'eky'okureeberaho, abaana nibabaasa kuteekateeka ngu okujeemera abazaire baabo tikiine mugasho, kandi abazaire baabo nibahana munonga; kwonka, abazaire nibamanya oku enshonga egi erikubaasa kuba ey'amaani, hamwe n'oku erikubaasa kurugamu (reeba Feinberg 2004: 434-35;

¹³² Ahabwa okurinda endeeba enkuru eya Geyena reeba Peterson 1995; Feinberg 2004: 395-444; reeba na ebitabo aha Feinberg 2004: 531-32n.44.

Feinberg 1994: 331). Okutashushana naitwe, n'abaana abatahikiriire, Ruhanga n'orikwera munonga. Naareeba kurungi ebibi byaitu n'ebirikurugamu ahabw'abasiisi, abo abarikubonabonesibwa ebibi byaitu, ahabw'abandi, hamwe n'ensi yoona. Buzima, ekibi kyaitu, tikirikuteganisa abantu bonka abarikukora ebibi, kureka kiteganisize abantu boona hamwe n'ebihangirwe byona (reeba **Kut 3:14-19; Rom 5:12-19; 8:20-22**). Ebihikiirizi by'ekibi nibihango munonga kandi titurikubaasa kubitegeera. Ebi turikuteekateekaho nk'ebibi ebitarikuwaho, omu mazima nibibaasa kurugamu ebibi ebitarikuwaho nainga ebitarikuwaho.

Ruhanga naareeba oburemeezi bw'ekibi. Ekibi kyona nikimuhakanisa kandi nikimukwataho (reeba **Byak 9:4-5**) (reeba n.133, ahansi, na ekicweeka ekirikukurataho). N'ahabw'ekyo, tarikubaasa kutuura omu maisho g'ekibi (**Hab 1:13**). Omusingye gumwe ogw'oburingaaniza n'okugira ngu ekifubiro kishemereire kuhikaana n'ekihagaro. Nicola Jacob Gabriel akaha eky'okureeberaho eki: “Omwegi ku arikujumira mugyenzi we omu ishomeru, naaheebwa ekifubiro kikye, kwonka ku arikujumira omwegyesa we, naija kubingwa omu ishomeru. Omu biragiyo, omuntu ku arikujumira orikwingana nawe, nikitwarwa nk'ekihagaro, kwonka ku arikujumira omuramuzi, ekifubiro kye nikiba kiri kihango. Kwonka, ku arajumire omugabe, ekifubiro kye nikiza kuba kiri kihango munonga. Kwonka ku araabe yaakozire ekibi ahari Ruhanga, ow'amaani n'oburungi, okubonabonesibwa kwe nikweyongyera munonga!” (Ghabril 2003: 20) Ruhanga taine bugarukiro kandi ekibi kyona nikimuhakanisa; naareeba oburemeezi bw'ekibi aha bantu n'ensi. Kurugiirira ahakintu kitarikwetegyerezibwa kandi kitarikwetegyerezibwa ekirikwera ky'Ogwo ou turikushiisha, hamwe n'ebitarikwetegyerezibwa, ebirikuruga omu bibi byaitu, nikiba kiri eky'oburingaaniza okuhendera ngu omuriro ogutarikwetegyerezibwa, tiguri kubonerezibwa ahabw'ekibi ky'amaani eky'abantu okwanga Ruhanga n'okushiisha abantu n'ensi kurabira omu kibi.

Aha bikwatiraine n'okuheereza ekitiinisa ekitiinisa ky'abantu hamwe n'okucwamu, **Rom 1:19-20** nibatugambira ngu abantu boona nibamanya kuruga omu by'obuhangwa ngu Ruhanga ariho kandi nibamanya n'omutindo gwe. **Rom 2:15** neegumizamu neegira ngu ebiragiyo bya Ruhanga (ebiragiyo by'emitwarize) bikahandiikwa omu mitima yaitu (**Rom 1:32**). N'ahabw'ekyo, buri omwe naamanya entaaniso ahagati y'ekihikire hamwe n'ekigwire. N'obu haraabe hariho okumanya oku okurikuzaarwaho okurikukwata ahari Ruhanga hamwe n'ebiragiyo by'emitwarize, abantu nibabinga amazima omu butahikiriire **Rom 1:18**), kandi “*n'obu baakubaire nibamanya Ruhanga, tibaramuhaire kitiinisa nka Ruhanga nainga kumusiima*” (**Rom 1:21**); “*omu mwanya gw'ekyo, bakahindura amazima ga Ruhanga n'ebishuba, baaramya kandi baheereza ebihangirwe, okukira Omuhangi*” (**Rom 1:25**). **Rom 1:24, 26, and 28** nizigumizamu nizigira ngu abantu nibenda kukuratira ebyetengo byabo n'ebyetengo byabo eby'obushaarizi kandi nibahika n'aha “kwikiriza n'omutima gwona” abo abarikukora nikyo kimwe (**Rom 1:32**). N'ekyarugiremu, Ruhanga akabahayo kandi yabareka kukora eki barikwenda kukora (**Rom 1:24, 26, 28**). **Efe 4:19** neyongyeraho ngu abantu b'ebibi “*behereize' ebyetengo byabo eby'omubiri n'okwetenga kwabo*”. N'ahabw'ekyo, nk'oku Paulo arikugira, “*Tihariho ohikiriire, n'omwe; . . . Tihariho orikuronda Ruhanga; . . . Tihariho orikukora gye, tihaine n'omwe*” (**Rom 3:10-12**). Kurugiirira ahari Ruhanga okweyoreka kwe hamwe n'ebiragiyo bye eby'emicwe, *titurikubaasa kwekwasa*” (**Rom 1:20**).

Oihireho ebi byona, Ruhanga tararekireho abantu. Omu mwanya gw'ekyo, akagumizamu kworeka abantu ebirikumukwataho arikwohereza ba nabi, arikutuheereza Ekigambo kye ekihandiikirwe, arikugambira abantu kurabira omu kworekwa n'ebirooto (e.g., **Kut 20:3-7; Yob 33:13-18**), eby'okutangaaza, okushaba kugarukwamu, baamaraika (e.g., **Mat 1:20; 2:13; 28:5**), kandi akaija omu nsi omu buntu bwa Yesu Kristo. Feinberg naashoborora ngu eky'ahamuheru n'okugira ngu, “abantu boona obwire bwona tibarikworekwa Ruhanga, kureka n'obutumwa oburikukwata aha kujunwa kw'emyoyo yaabo, nibubaho, ku baraabe nibasherura Ruhanga omu mazima” (Feinberg 2004: 438). Kwonka, abantu baingi bakasherura Ruhanga, bakamworobera, kandi bakamukuratira n'obu yaabaire yaizire ahariitwe? Ngaaha. Bakamuhanika aha musharaba.

N'ahabw'ekyo geyena nenki? Omuriro ogutaraara, nikyo Ruhanga arikutuheereza eki tutwire niturwanirira amagara gaitu goona. Omu bwiire bukya, abantu nibatunga omu magara g'enyima eki batwire nibenda omu magara aga: okwetantara Ruhanga (Keller 2009: sec.3; reeba naLewis 1947b: 118-23, 127-28; Feinberg 2004: 432-33). Hariho ekirikukwata ahari eki, nikimanyisa ngu geyena n'ekintu ky'obuhangwa ekirikuruga omu bi turikucwamu omu magara gaitu. Amagara g'okwefaho nigashiisha omutima, kwonka amagara g'okwefaho ahari Ruhanga nigareetera omuntu okushemererwa, obusingye n'obugaiga omu bantu. Enkora ibiri neeyoreka omu magara aga. Nikyoreka ngu nibagumizamu omu magara g'abafu. Timothy Keller naahendera ngu, “nk'oku Baibuli erikwegyesa, emyoyo yaitu neiya kugumaho ebiro byona, reero teeberaza emyoyo egi ebiri erikwija kubaho omu myaka rukumi. Geyena n'omuhanda ogu omuntu arikutoorana kurungi ogurikugyenda omu maisho ebiro byona. Tukaba nitwenda kuruga ahari Ruhanga, kandi Ruhanga, omu buringaaniza bwe obutarikuwaho, akatwohereza ahu twabaire nitwenda kuza”. (Keller 2009: sec. 3) Omu bwiire bukya, enyegyesa y'omuriro ogutaraara terikuhakanisa n'oburingaaniza bwa Ruhanga n'oburungi bwe.

F. Obutegyeki bwa Ruhanga, obujunanizibwa bw'abantu, hamwe n'okubaho kw'ekibi n'obubi: Okuhendera

Abantu nibabuuzwa ebibuuzo by'amaani, okukira munonga oburemeezi obu batareesire butunu ku burikubaho ahariho nainga abakundwa baabo n'abanywani baabo.¹³³ Ruhanga aine enshonga nungi kandi ezirikumara ahabw'ebintu byona ebiyaragiire kandi yaikiriza—otwariiremu n'ebibi n'ebibi—kwonka tibatuuriire enshonga ezo zoonza, kandi tibatuuriire n'enshonga ahabw'enki ebibi ebimwe bibaireho. **Deut 29:29** hamwe n'okubonabona kwa Yobu nibyoreka eki. Ekintu kimwe ekirikuturamesa kumanya ahabwenki Ruhanga yaayoreka kandi yaikiriza ebikorwa bibi kubaho, n'okugira ngu naabaasa kuba aine enshonga zitarikushushana n'ebigyendererwa ebitarikushushana ebirikureebeka nk'ebikorwa by'ebibi ebirikushushana. Feinberg nikyoreka eki n'eky'okureeberaho ky'omuzaire orikwanga kwikiriza omwana we kuguma aha mbaga: “Omurundi gumwe naabaasa kwanga ahabwokuba omwana aine omushwija, omurundi ogundi omugyenye naabaasa kuba atarikwenda omwana, kandi omurundi ogundi naabaasa kwanga ahabw'okuba omukasheeshe nayenda kuza ahantu kandi omwana aine kubamya gye.” (Feinberg 1994: 308) Nikyo kimwe na Ruhanga hamwe n'okusharamu kwe okureetaho nainga okurekyeraho okubaho kw'ebibi.

N'obu abantu baraabe nibabonabona ahabw'okugira ngu hariho ekibi n'obubi omu nsi, na Ruhanga nikwo ari. Hariho oburyarya omu “buremeezi bw'ebibi.” Nitukira kujunaana Ruhanga ahabw'okubaho kw'ebibi omu mwanya gw'okukoresa kumaraho, oihireho amazima ngu “Ruhanga ataire omu mikono yaitu oburyo bw'okumaraho ebibi ebingi ebiturikwetomboita” (Boyd 1999: 107). Kwonka, Ruhanga naija kucwera orubanja abakozi b'ebibi n'ebibi, abamazire kucwerwa orubanja kandi abari ahansi y'orubanja rwe. Akawunti zoonza nizijja kutereera, oburingaaniza n'oburingaaniza nibijja kubaho (**Kut 18:25; Kub 14:18; Zab 7:8-16; Yoh 3:18; 16:11; Byak 10:42; Rom 2:12-16**). Embariira yoonza neija kwinganisibwa, kandi oburiganizibwa n'okuhikiriira irya tegyeka. Nk'oku twareebire kare, ekyo nikyo kyonka ekirikutuhwera kugira obwesigye n'amatsiko, okuronda obusingye n'oburingaaniza, kutari rwango n'okwihirira hati, ahabw'okuba nitumanya ngu Ruhanga naija kutereza enshobi zoonza, kandi areteho oburingaaniza aha muheru n'ebiro byona.

Kwonka Ruhanga akozire ekirikukira aha kutuhamiza ngu naija kucwera abantu orubanja rw'oburingaaniza ahabw'ebibi, ebitahikire hamwe n'ebibi ebi bakozire: Ruhanga akaija omu nsi omu mubiri gwa Yesu Kristo, kandi akatwarwa ebibi n'ebibi byaitu, yaayetsya ebibi byaitu kandi yaashashura omuhendo gw'ebibi byaitu, kugira ngu abo boona Ahabw'ebyo byona, omuhandiiki w'ebitabo omuri Russia, Fedor Dostoevsky, akahendera ati, “Ninyikiriza nk'omwana ngu okubonabona nikwija kukira. Ninyikiriza ngu oburemeezi bw'abantu nibuza kuhwaho nk'ekishushani, nk'okureebeka kw'ebiteekateeko bya Euclid ebitarikwebaasa kandi bikye munonga. Ninyikiriza ngu ahamuheru gw'ensi, omu bwire bw'okukwatanisa okutahwaho, ekintu ky'omuhendo munonga nikijja kubaho ekirikumara emitima y'abantu boona, okuhuumuriza okwetomboita kwaboonza, okutangirira ebihagaro by'abantu boona, n'eshagama yoonza eyashwekirwe. Ninyikiriza ngu tikirikubaasika kusaasira kyonka, kureka n'okworeka oburingaaniza bw'ebyo byona ebyabaireho.” (Dostoevsky 1957: 217)

EBYAYONGYERWAHO 1—ENGIRI

Ruhanga n'orikwera, ohikiriire, ohikiriire, kandi murungi (**Kut 18:25; Kur 34:6-7; Lev 11:44; Yob 34:10-12; Zab 5:4; 136:1; 145:17; Hab 1:13; Rom 1:18; Jas 1:13**). N'obu abantu b'okubanza (Adamu na Haawa) baraabe baahangirwe bateine kibi, bakacwamu kukuratira Sitaane, bakagomera Ruhanga, n'ahabw'ekyo baahinduka abakozi b'ebibi (**Gen 3:1-19**). N'ekyarugiremu, buri muntu kuruga ahari Adamu na Haawa, azairwe ari omu mbeera y'obushomankuzi erikwetwa ekibi ekirimu; ekibi eki ekirimu n'ebiragiro nainga amaani agarikukora omu muntu weena. Nikireetera abantu boona okukora ebibi omu magara gaabo (**Kut 8:21; Zab 51:5; 143:1-2; Yer 17:9; Mak 7:20-23; Rom 3:9-18, 23; 5:12-14; 7:14-24**). Baibuli neetugambira kurungi ekirikurugamu eki: “*ebihembo by'ekibi n'okufa*” (**Rom 6:23**; reeba na **Kut 2:17; Ezek 18:4, 20; Rom 5:12**).

Buri muntu weena naamanya omu mutima gwe ngu twine ekizibu ky'amaani omunda yaitu ekiturikubaasa kwihaho. Abantu baingi nibakira kuyendeeza aha bukuru bw'enshonga egi barikugira ngu “okukora enshobi n'ekintu ky'obuntu.” Kwonka, tushemereire kumanya oku turikushushana na Ruhanga. Obutukuvu bwa Ruhanga n'omusingye. Ekibi tikirikwikirizana n'oburungi bwe. Ekirikukwatanisa munonga n'oburungi bwa Ruhanga n'ekiniga kye. Ekiniga kya Ruhanga “n'okugarukamu kwe okurungi aha bubu. . . . Obusinguzi bwa Ruhanga nibushanjuura ebibi, ekiniga kye nikibihakanisa.” (Stott 1986: 103, 106; reeba **Hab 1:13; Rom 1:18**). N'ahabw'ekyo, Ruhanga tarikubaasa kugumisiriza ekibi.

Hariho enshonga nkuru erikukwata ahari ebi byona, ngu “Ruhanga tarikufayo aha biteekateeko byaitu

¹³³ Feinberg nareba ngu tihariho *kimwe* “ekizibu ky'ekibi.” Ekgambo eki nikimanyisa ebizibu bitarikushushana ebiri kuremesa enkora y'okweega ediini. Ebizubu ebyo birimu ebimwe ebitwareebire omu kitabo eki, kwonka “ekizubu ky'ekibi” kirimu eki Feinberg arikweeta “ekizubu k'ekibi omu diini,” ekirikumanywa nka, eky'emize n'omwoyo ekirikutubaho obu ebintu bibi byaheza kutubaho, aha bakunda beitu ninga banywani beitu. (reeba Feinberg 1994: 14, 315)

ebitahikire hamwe n'emitwarize yaitu. Okutashushana n'ekyo, omutwarize gwe ogurikwera, nigushaasha munonga ebintu nk'ebyo. Nka Ruhanga ohikiriire, tarikubaasa kwehuza ekibi kyona. Ekishobobo kikye n'ekihagaro ahari Ogwo oine amazima. Okwehurira kw'obwinazi aha muntu ondijjo n'okw'obwinazi ahari Ogwo oine rukundo. Ahabw'obuhangwa bwe oburikwera kandi obuhikiriire, Ruhanga tarikubaasa kufumba amaisho aha mitwarize y'abantu nk'etari y'omugasho.” (Alexander 2008: 130) N'ahabw'ekyo, “Ruhanga ku araabe ari omwesigwa, ebikorwa bibi byona bishemereire kufubirwa. Okwongyera ahari ekyo, Ruhanga ku araabe naija kujunaana n'okufubira Sitaane, ashemereire kuguma najunaana n'okufubira . . . buri kihangirwe ekindi kyona ekiraguriire obushoborozi bwe obwa ruhanga.” (Alexander 2008: 131; reeba **Rom 2:16; 2 Kor 5:10; Heb 9:27; Kush 20:10-15**)¹³⁴

Eki nikireetaho enshonga eyabaire ereesirwe Sultan Muhammad Khan, enshonga erikukwata aha mutima gw'ediini yona: “Okwongyera kuteekateeka, nikwongyera kureebeka ngu okujunwa n'omuriro gw'ediini hamwe n'omusingye gwayo. Hatariho ekyo, ediini terikuba eri ediini. Okwongyera ahari ekyo, nkateekateeka ngu abashaija boona nibaikiriza ngu omuntu, nk'oku eiziina rye ririkumanyisa, n'omuhendo gw'okwerabirwa, obugomi, n'ebihagaro. Amagara gye tigarikubaasa kuguma garimu oburemezi bwona. Ekibi kihindikire eky'obuhangwa bw'omuntu. N'ekigambo ky'amazima ekirikugira ngu okukora enshobi n'ekyabantu. Ekibuuzo kiri ngu omuntu naabaasa ata kwetantara okujunanwa n'okubonerezibwa? Omuntu naabaasa ata kujunwa? . . . N'omurimo gwangye okucondooza aha nshonga egi ey'omugasho n'amazima hatariho okushoroora.” (Khan 1992: 11)

Eky'okugarukamu ky'ekibuuzo kya Sultan Khan nikyoreka amazima ngu n'obu haraabe hariho ediini nyingi omu nsi, hariho *miringo* y'ediini ibiri zonka: Obukristaayo n'endala zoon. Buri diini okwihaho obukurisitaayo, neshagama aha musingye ogurikworeka ngu, ahamuheru, buri muntu ashemereire kwecungura: obwo “arikugyezaho munonga,” okukora “ebikorwa birungi” eburikumara, okwehayo ekirikumara, nainga okwehakana ebintu ebirikumara. Nibateekateeka bati, “ebikorwa byangye birungi ku birikusinga ebikorwa byangye ebitahikire, ninyetaba omuri byo!” Kwonka, enkora egyo y'okujunwa neza kuremwa ahabw'eshonga itaano:

- Eky'okubanza, ahabw'okuba Ruhanga wenka n'orikwera kandi ohikiriire, ekyo nikyo kigero eki Ruhanga arikutukwatiraho (**Mat 5:48**). Kwonka, “omuntu ku arikuba akozire ekibi, tikirikubaasika kuba ohikiriire” (Sproul 2002: 94; reeba naat 53).
- Ekya kabiri, n'ebikorwa byaitu birungi biine ebibi kandi burijjo nibiruga omu bigyendererwa ebitarikushushana. Buzima, ku turaabe nitukora emirimo mirungi okwetantara okubonabonesibwa kwa Ruhanga hamwe n'omuriro ogutaraara, ekyo kyonka nikituma emirimo yaitu mirungi *etari* “mirungi.” Enshonga n'okugira ngu ekigyendererwa kyaitu kyaba kiri okutoroka omuri geyena turikukora “ebikorwa birungi,” obwo ebikorwa ebyo n'eby'okwendeza, e.g., ku turikuhwera abooro, nituba *nitweyamba* kwetantara omuriro ogutaraara. N'ahabw'ekyo, tihaine emirimo mirungi erikubaasa kuturira ebibi ebindi.
- Ekya kashatu, tikirikubaasika kumanya yaaba omuntu akozire “emirimo erikumara” mirungi nainga yaayehayo ekirikumara okushemeza Ruhanga. Abantu boona nibamanya, omu mitima yaitu, ngu tushemereire kukunda, okufayo, okugaba, n'embabazi kukira oku turi. Twena nitumanya ngu titushemereire kwekunda nk'oku turi. Twena nitumanya ngu titurikubaasa kuhikiiriza omutindo gwaitu nabwanyima ogwa Ruhanga.
- Ekya kana, ebikorwa birungi tibirikubaasa kuhindura emicwe mibi n'emitwarize mibi y'omutima. N'ahabw'ekyo, ebikorwa birungi tibirikuhindura abantu abashomankuzi, abakozi b'ebibi, omu bantu abahikiriire, abateine kibi omu mutima gwabo; nibaguma bari abakozi b'ebibi. Ku ogire ngu Ruhanga akareka abantu b'ebibi omu iguru hamwe n'ensi ensya ei abantu baraatuuremu, eiguru hamwe n'ensi ensya nibijja kuba byononekire ebiri byona. Ruhanga akaba atarikubaasa kubaho, ahabw'okuba “ekibi tikirikubaasa kuhika ahari Ruhanga, kandi Ruhanga tarikubaasa kwikiriza ekibi” (Stott 1986: 106). N'amazima, ahabw'obushomankuzi bw'abantu n'emiteekateekyere y'ebibi, eiguru niriza kuhinduka geyena.
- Ekya kataano, ebibi byona n'ebirikuhakanisa Ruhanga. Obu Sawuli yaabaire naabonabonesa ekanisa, Yesu akamureebekyera omu muhanda arikuza Damasiko yaamugira ati, “*Saulo, Saulo, ahabwenki nompiganisa?*” (**Byak 9:4**); taragizire ngu, “Ahabw'enki nobonabonesa abantu bangye?”¹³⁵ Ahabw'okugira ngu eburagiro bya Ruhanga nibiruga ahari we kandi nibyoreka omutindo gwe ogurikwera, okushiisha

¹³⁴ N'obu abantu baingi barikwanga okukwatanisa kwabo na Sitaane, Yesu akeeta Sitaane “*omutegeyeki w'ensi egi*” (**Yoh 12:31**). Yesu akagambira Abafarisaayo ati, “*Muri aba isheimwe sitaane*” (**Yoh 8:44**). Ahamwe, Sitaane nayetwa “*ruhanga w'ensi egi*” (**2 Kor 4:4**) orikubiika abatarikwikiriza (**2 Tim 2:26**) kandi ari omu maani (**1 Yoh 5:19**; reeba na **Efe 2:2; Kol 1:13**).

¹³⁵ Yesu akakyoreka gye obu yaasaasira abantu ebibi byabo. Taragambireho n'abo abu omusiisi yaakozire kubi. Omu kusaasira abakozi b'ebibi, Yesu akakora nk'orikukira kubonabonesibwa ekibi (reeba Lewis 1980a: 55).

orikuhenda ebiragiro bye n'okumugwisa kubi. Okwongyera ahari ekyo, okushiisha abandi n'okushiisha Ruhanga ahabwokuba abantu bakozirwe omu kishushani kya Ruhanga (**Kut 1:26-27; 9:6; Yak 3:9-10**); ekibi nikishushana n'okutoroboza ekishushani kya Ruhanga, ekirikworeka eki omusiisi arikuteekateeka ahari Ruhanga. Ruhanga taine bugarukiro, n'orikwera munonga, n'ow'okukunda munonga, kandi n'omurungi munonga. N'ahabw'ekyo, obujunanizibwa bwaitu ahari we tiburikuhwaho (**Kur 6:5; Mat 22:37; Mak 12:30; Luk 10:27**). N'ahabw'ekyo, okushiisha kwaitu ahari we nikishushana n'ekibi ekitarikuhwaho. N'aha rurengo rw'abantu, ekibi nikishushana n'okusuula eibaare omu kiziba ky'amaizi; eibaare nirireetaho emifuregye kuruga ahu ririkurabamu kuza omu maizi agarikwetoore. Omu muringo nigwo gumwe n'ogwe, ekibi nikishiisha kandi kihindura omusiisi, abantu abandi, hamwe n'ensi omu miringo erikubaasa kuba etarikumanywa omusiisi, ekirikubaasa kugumaho ebiro byona. “Ebikorwa birungi” byona nainga ebintu ebindi ebi turikugyezaho kukora okushemeza ebibi byaitu n'okutunga okujunwa kwaitu, ahabw'obuhangwa bwabyo, *n'ebw'obwire bukuye kandi tibihikiire*. Tibirikuhindura omusiisi kuba omuntu orikwera kandi tibirikubaasa *kwihaho* eburugire omu kibi ekicumbagiize amagara g'omusiisi kandi kikashiisha abantu abandi n'ensi. Omu bwire bukuye, tihaine ekirikumanywa nk'ekihagaro ekitarikuhwaho ahari Ruhanga otarikuhwaho. N'ahabw'ekyo, tihaine ebikorwa byaitu eby'obuhangwa, ebirikuhwaho, kandi ebitahikiire ebirikubaasa kugira amatsiko g'okwihaho ebibi byaitu ebitahwaho.

Ahabw'okugira ngu titurikubaasa kwecungura, “abamwe nibagira ngu oburemeezi tibw'amaani ahabw'okuba Ruhanga omu mbabazi ze najja kubuhuzya. Ruhanga naabaasa kukora eki yaaba ayeteekateekire kuteesa ahabw'oburingaaniza bwe, nainga yaahayo oburingaaniza bwe.” (Sproul 2002: 94) N'omuramuzi w'ensi otarikuteekyera amateeka omu nkora, kureka areka abakozi b'ebibi baagyenda bateine kibonerezo, naabaasa kwetwa nk'otaine buringaniza. Niyo nshonga ahabw'enki Ruhanga atarikubaasa kugira ngu, "omu mbabazi zangye, nimbasaasira abantu b'ebibi." Okukora ekyo nikiba kitari ky'oburingaaniza kandi nikibaasa kurugwamu abantu b'ebibi kutuuraho ebiro byona n'okushiisha eiguru n'ensi ensya. Kwonka, nk'oku kyagambirweho ahaiguru, abantu tibarikubaasa kwecungura. Ahabw'okugira ngu abantu boona n'abashomankuzi kandi nibacumura ahari Ruhanga omu biteekateeko, omu bigambo, hamwe n'ebikorwa, tihaine 'ebikorwa birungi' ebirikubaasa kutureetera kugira amatsiko g'okwihaho ebibi byaitu. N'ahabw'ekyo, abantu boona bashemereire kucwerwa orubanja kuruga ahari Ruhanga. Eki nikireetaho oburemeezi bw'amaani: "Omuntu nk'omusiisi aine eibanja ahari Ruhanga ahabw'ekibi kye eki atarikubaasa kushashura, kandi tarikubaasa kujunwa atashashwire" (Anselm 1903: I:25).

Kwonka, Ruhanga aine rukundo kandi tarikwenda muntu weena kuhwerekyerera (**Ezek 18:23; 33:11; 2 Pet 3:9; 1 Yoh 4:8**). Aha niho obukristaayo burikushushana n'amadiini agandi. Obukristaayo bwonka nibwo burikwetegyereza kandi bukatwara nk'eky'omugasho okugwa kw'abantu, oburemeezi bw'ekibi, oburungi n'obuhikiire bwa Ruhanga, obutakwatanisa bwa Ruhanga n'ekibi ebirikubaho hamwe, amazima ngu abantu boona batungire kandi bashemereire kucwerwa orubanja ahabw'ebibi byabo, hamwe n'obutaba Yesu tarikushushana n'abatandikireho ediini ezindi zoon. Bakaba bagambira abantu ebi abantu bashemereire kwikiriza n'okukora (e.g., gyendera aha mpagi itaano z'obusiraamu nainga omuhanda gw'obuhindu ogw'emirundi munaana). Yesu akagira ngu niwe muhanda gw'okujunwa. Akaija kutukorera ebi tutabaasize kwekorera. Entaaniso y'obukristaayo ni Yesu; entaaniso y'obukristaayo n'omusharaba.

Niyo nshonga ahabw'enki Yesu yaabaire ari omuntu kandi ari Ruhanga tikikuru kyonka, kureka n'eky'omugasho munonga ahabw'okujunwa. Ruhanga tarikubaasa kutusaasira ebibi byaitu okwihaho ebibi ebyo byaheza kushashurwa; okukora ekindi n'okwikiriza ekibi n'okuhenda ebiragiro bye. N'ahabw'ekyo, nk'oku Gleason Archer arikugira, "Nk'omuntu wenka, Ruhanga omuri Kristo niwe yaabaire naabaasa kukora ekirikumara okushemeza ebibi by'abantu; ahabw'okuba omuntu wenka, omuntu ow'amazima, niwe yaabaire naabaasa kujwekyera abantu. Kwonka omucunguzi weitu nawe akaba aine kuba Ruhanga, ahabw'okuba Ruhanga wenka niwe yaabaire naabaasa kuhayo ekitambo ky'omuhendo gw'ahaiguru, okushashura ekibonerezo ky'omuriro ogutaraara eki ebibi byaitu birikwetenga, kurugiirira aha nshonga nungi y'oburingaaniza bwa Ruhanga." (Archer 1982: 323)

Anselm owa Canterbury akagimbaho ati, “Ahabwokuba omuntu tarikubaasa kuhikiiriza eibanja rye ahari Ruhanga, tihaine *orikubaasa* kuhikiiriza ekyo okwihaho Ruhanga. Kwonka tihaine omuntu oshemereire kukora eki, omuntu ondiijo omunyabwengye tarikubaasa kukikora. N'ahabw'ekyo, nk'oku kirikureebeka, obukama bw'omu iguru bwine kukorwa abantu, kandi eki tikirikubaasa kukorwa_okwihaho okushemererwa okwagambwaho kukakorwa, ekitarikubaasa kukorwa muntu weena, kureka Ruhanga wenka, nikyetagisa omuntu wa Ruhanga kukikora. . . . N'ahabw'ekyo, omuntu wa Ruhanga kubaasa kukora eki, nikyetengyesa ngu ekihangirwe nikyo kimwe kibe Ruhanga ohikiriire n'omuntu ohikiriire, okubaasa kukora okushemezibwa oku. . . . N'ahabw'ekyo, ahabw'okugira ngu nikyetengyesa ngu Ruhanga n'omuntu bakuume obuhikiire bw'obuhangwa bwabo, nikyetagisa ngu obuhangwa bwabo bwombi bukwatanisibwe omu muntu omwe, nk'omubiri n'amagara g'omuntu biri hamwe omuri buri muntu; ahabw'okuba kitari ekyo, tikirikubaasika omuntu omwe kuba Ruhanga

n'omuntu omwe.” (Anselm 1903: 2: 6-7) Yesu Kristo wenka niwe arikuhikiiriza ebirikwetengwa.

Mbwenu engiri neeha? Ekigambo engiri n'ekigambo ky'Orugriika (*euaggelion*) ekirikumanyisa “amakuru marungi” (Danker 2000: euaggelion, 402; Green and McKnight 1992: 282). Ekigambo ky'Orugriika “engiri” kikaba “nikyoreka amakuru g'ekintu ky'omutaano ekyabaireho, nk'obusinguzi omu rutaro nainga okuragwaho kw'omugabe omusya, ekyahindwire embeera y'abahuriki kandi kikaba nikyetenga okugarukwamu kuruga omu bahurikizi. N'ahabw'ekyo engiri n'amakuru g'ebi Ruhanga akozire kutuhikaho. Ti buhabuzi aha bi tushemereire kukora kuhika ahari Ruhanga.” (Keller n. d. 1) Engiri n'amakuru marungi ngu Ruhanga atukoreire ebi tutabaasize kwekorera. Ruhanga akahinduka omuntu omuri Yesu Kristo. Yesu akabaho amagara agu tushemereire kutuura nk'omuntu; akahurikiza Ruhanga Tataitwe omuri byona; “*akakyeberwa omuri byona nkaitwe, kwonka tarakozire kibi*” (**Heb 4:15**). Ekyo kikamuhwera kuba omujwekyerwa waitu, okutwarira ebibi byaitu ahari we, n'okushashura ekiheneso ekyabaire kitarikubaasa kushashurwa (**Rom 8:1-4; 2 Kor 5:21; Gal 3:13; Kol 2:13-14; 1 Tim 2:5-6; 1 Pet 2:24**). Omu bwire bumwe, Yesu Kristo akaba ari Ruhanga. N'ahabw'ekyo, aha musharaba, Ruhanga tarareesire kibi, obusaasi, obubi n'okufa aha muntu ondiijo; omu mwanya gw'ekyo, byona akabitwara ahariwe. “Ahabw'enki Yesu yafiire kubaasa kutusaasira? Hakaba hariho eibanja ry'okushashura—Ruhanga wenka niwe yaashashwire. Hakaba hariho ekibonerezo ekyabaire kishemereire kwekorera—Ruhanga wenyini akakyezorera.” (Keller 2008: 193)

Yesu okuzooka kuruga omu bafu n'okugaruka ahari Ishe, kikahamya ngu Yesu n'oha kandi kyoreka ngu Ishe akaikiriza okwehayo kwa Kristo aha musharaba ahabwaitu. N'ahabw'ekyo, Yesu n'oha, n'ebi akozire nibyo mutima gw'engiri. Nikigambwa emirundi mingi omu Endagaano Ensyayo yoon, e.g., **1 Kor 15:1-5**: “*Kandi nimbagambira, b'eishe - emwe, engiri ei naababuurize, ei mwakirize, ei mwemereize, ei murikukiza, ku muraabe nimukwata ekigambo eki naababuurize, ku muraabe mwikiriza busha.*”. *Nkabaheereza ekintu ky'okubanza eki naaherize kutunga, ngu Kristo akafeera ebibi byaitu nk'oku ebyahandiikirwe birikugira, kandi akazikwa, akazooka aha eizooba rya kashatu nk'oku ebyahandiikirwe birikugira, reero yaareebeka Kefa, reero yaareebeka abakumi na babiri*” (reeba na **Yoh 20:30-31; Byak 10:36-43; 16:30-31; Rom 1:1-4, 16-17; 3:23-28; 10:8-13; 1 Kor 2:2; 1 Pet 3:18**).

Ahabw'okugira ngu engiri—hamwe n'okujunwa kw'abantu—nibirugiirira ahari ebyo ebi Kristo akozire, okujunwa tikurikubaasa kutungibwa orikukora “emirimo mirungi.” Omu mwanya gw'ekyo, okujunwa, Ruhanga naakuheereza abantu *nk'ekiconco ky'embabazi ze; abantu nibakitunga barikwikiririza omuri Kristo wenka. Nk'oku Efe 2:8-9* harikugira ngu, “*N'ahabw'embabazi mwajunwa, ahabw'okwikiriza; kandi ekyo tikirikuruga omuriimwe, n'ekiconco kya Ruhanga; tikirikuruga omu mirimo, kugira ngu omuntu weena arekye kwetunguura.*” Okujunwa nikimanyisa okweteisa ebibi byaitu, okwikiriza kurabira omu kwikiriza ebi Kristo atukoreire, n'okugaruka ahari Kristo nk'omukama w'amagara gaitu (**Mat 11:28; Mak 1:14-15; Yoh 1:12; 3:16; 17:3; Byak 26:20; 1 Yoh 1:8-9**). *Westminster Confession of Faith* (1647)) nikishoboorora: “Ebikorwa ebikuru eby'okwikiriza kw'okucungura, n'okwikiriza, okwakiyira, n'okuhuumuriza ahari Kristo wenka, okutunga oburingaaniza, okweza, n'amagara agatahwaho.” (Westminster 1647: XVI:2). Omuri Kristo, turi ab'obusingye kuruga omu kiheneso ky'ekibi nk'okushashura omuhendo gw'ebibi byaitu (**Rom 6: 3 - 7; Gal 2:20**). N'amazima, ku turikuhindukira ahari Kristo omu kwikiriza, tarikutwarira ebibi byaitu ahari we wenka kandi akashashura omuhendo gw'ebibi byaitu ogwabaire gushemereire kushashurwa, kureka naatuhereza oburingaaniza bwe, kugira ngu tugume tuhamiire omu maisho ga Ruhanga (**Isa 53:5-6, 10-11; Rom 10:4; 2 Kor 5:21; Heb 2:17-18; 1 Pet 2:4; 3:18**).

Ku turikwikiriza engiri kandi tukagaruka ahari Kristo nk'omukama waitu, buri kimwe omu magara gaitu nikikoraho: (1) Abo boona abarikukwatanisa na Kristo ahabw'okwikiriza, baine obuhame bw'okujunwa kwabo. Ku ogire ngu okujunwa nikwegamira n'omuringo gw'amaani gaitu, titurikubaasa kuhamya ngu tukakora ekirikumara kubaasa kuhikwaho okujunwa. Kwonka, ahabw'okugira ngu Ruhanga omuri Kristo akaturorera ekiturikubaasa kutakora, abakurisitaayo nibabaasa kugira obuhame ngu bakacungurwa kandi nibaija kugumaho ebiro byona (**Yoh 3:36; 6:37, 47; 11:25; 1 Yoh 5:11-12**). (2) Okujunwa n'okukwatanisa na Kristo nikihindura embeera y'abakristaayo omu biragiro. “Omushaara nigucungura kuruga omu bushoborozi bw'ekibi, nigushagika ekiniga kya Ruhanga, nigwihaho okwetomboita n'obusaasi bw'ekibi, nigugarukanisa abaikiriza na Ruhanga, kandi nigureetaho obusinguzi bw'omu iguru aha bataahi b'eby'omwoyo” (Demarest 1997: 196). (3) Okujunwa n'okukwatanisa na Kristo nikihindura abakurisitaayo omunda. Omuntu ku arikwija ahari Kristo, naatunga omutima musya (**Ezek 36:26; 2 Kor 3:3**), ebiteekateeko bya Kristo (**1 Kor 2:16**), hamwe n'Omwoyo kuruga ahari Kristo (**Ezek 36:26; Yoh 14:17**). (4) Okujunwa n'okukwatanisa na Kristo, nikiha Abakristaayo enkoragana nungi na Ruhanga kurabira omuri Kristo. “*Abakristaayo nibabaasa 'kwirira haihi n'ekitebe ky'embabazi' n'obwesigye*” (**Heb 4:16**; reeba na **Heb 7:19**) ahabw'okuba Kristo ari “omuri” abikiiriza (e.g., **Gal 2:20; Efe 3:17; Kol 1:27; 1 Yoh 3:24**) kandi abarikwikiriza believers are “omuri Kristo” (e.g., **Rom 8:1; 1 Kor 1:30; Kor 1:21; 5:17; 1 Pet 5:14**). (5) Okujunwa n'okukwatanisa na Kristo, nikireetaho omuntu omusya (**Yoh 3:3; Rom 6:4; 2 Kor 5:17; Gal 6:15**); abaikiriza nibatwarwa omu maka ga Ruhanga nk'abaana be (**Yoh 1:12;**

Rom 8:14-17, 23; 9:4; Gal 3:26; 4:5-7; Eph 1:5; 2:19; 1 John 3:1 kandi baine enkoragana nk'ab'eishe – emwe (e.g., **Mat 12:50; Byak 1:16; Rom 14:10; 1 Tim 5:1-2**). (6) Eizooba rimwe, Kristo naija kugaruka agarure busya ensi yoona n'ebihangirwe byona (**Rom 8:18-23; 2 Pet 3:3-13; Kush 21:1-11**). Egyo, omu mazima, niyo engiri.

Ebi byona biine ebirikukwata aha magara gaitu. Okujunwa n'okukwatanisa na Kristo, nikiha abakurisasiayo ekigyendererwa kisyana n'omuringo gw'okutuura, okugyerageranisa n'amadiini agandi n'okureeba ensi. “Eddiini neekorera aha musingye ‘nyorobi—n'ahabw'ekyo ninyikirizibwa Ruhanga.’ Kwonka engyenderwaho y'engiri neegira ngu ‘ninyirizibwa Ruhanga kurabira omu bi Kristo akozire—n'ahabw'ekyo ninkworobera.’” (Keller 2008: 179-80) Embeera neeshushana n'okugwa omu rukundo n'okushwera omuntu: Ku orikushwera omukundwa waawe, torikugira ngu, “Hati nimbaasa kukora eki ndikwenda.” Omu mwanya gw'ekyo, “nooteekateeka ekintu kyona ekirikubashemeza n'okubashemeza. Tihariho kugyemeserezibwa nainga obujunanizibwa, kwonka emicwe yaawe ehindukire munonga ahabw'ebiteekateeko n'omutima gw'omuntu ou orikukunda.” (Keller 2008: 183) Niyo nshonga ahabw'enki **Rom 6:1-2** erikugira, “*Nitugumizamu omu kibi, kugira ngu embabazi za Ruhanga zeyongyere? Kikabe kitari kityo! Itwe abafiire ahabw'ekibi nitubaasa tuta kuguma nitutuura omuri kyo?*” (**Yoh 3:16-18; 6:28-29; Rom 2:16-17; 10:8-13; Gal 3:1-14; Efe 2:8-9**), “nitujunwa ahabwa ekigyendererwa. N'ahabw'okuba nitukorwa we, tukahangwa omuri Kristo Yesu kukora emirimo mirungi, ei Ruhanga yaatebekaniise kare ngu tugitambuliremu.” (**Efe 2:10**)¹³⁶

Okwongyera ahari ekyo, “eky'okureberaho kya Kristo eky'okubonabona ahabwaitu, nikireetaho amaani masya agarikuhindura emiteekateekyere yaitu, ebigyendererwa byaitu, n'emitwarize yaitu” (Demarest 1997: 196). Oburugo bw'obwebembezi n'amaani g'okutuura omu buryo oburikwera tiburikuruga aheeru (okukuratira ebiragiro n'emikoro) kureka n'obw'omunda—ni Yesu, kurabira omu kigambo kye, ebiteekateeko bye, hamwe n'Omwoyo, obwahati arikutuura omu bantu be, kandi arikurabira omubantu be; abyaire “*ekiragiro kya Kristo*” (**Gal 6:2**) omu mitima yeitu (**Yer 31:33; Heb 8:10**), ekirimu enyegyesa ya Yesu n'abhandiki ba Endagaano Ensyana (reeba, e.g., **Yoh 14:24-26; 17:8; 1 Kor 14:37; 1 Tes 2:13; 2 Tes 2:15; 3:14; Kush 1:11**). Ahabw'okugira ngu Kristo ari omuriitwe kandi twine omutima musya, ebiteekateeko bisya, n'omwoyo musya, emitwarize ye n'ebi arikwebembeza nibihinduka emitwarize yaitu n'ebi arikwebembeza. Kurabira omu mihanda y'omunda ei Kristo yaahaire abaikiriza, abantu ba Kristo nibatukuzibwa mporampora kandi bahindurwa omunda - *kugira ngu bahinduke nk'ekishushani ky'Omwana we* [i.e., Yesu Kristo]” (**Rom 8:29**). Ahabikwatireine n'ebiragiro by'okukunda Ruhanga hamwe na bataahi baitu, **1 Yoh 4:19** nihagira hati, “*Nitukunda, ahabw'okuba niwe yaabandize kutukunda*” (reeba na **Efe 5:2**). “Omuntu ku arabuuzi, Ekihandiiko ekirikugira ngu Ruhanga nakukunda nikikureetera kita kukunda abandi? eky'okugarukamu n'okugira ngu okuzaarwa okutsya nikureetaho okukwatanisa. Okuzaarwa busya n'ekikorwa ky'Omwoyo gurikwera okugaita emitima yaitu efiire, eyeyendeza, n'omutima gwa Ruhanga oguriho, ogurikworeka rukundo, kugira ngu amagara ge gahinduke amagara gaitu, n'okukunda kwe kuhinduke okukunda kwaitu.” (Piper 2008: Entandikwa)

Engiri neekwata aha ku turikutuura n'ebi turikukora omumyanya yoona y'amagara gaitu. Eki nikyerekwa omu **Gal 2:11-14**. Omu **Byak 10** Peter akoorekwa ngu Ruhanga tarikushooro ahagati y'Abayudaaya n'abanyamahanga. Petero, owaabaire ari Omuyudaaya, akaba naarya n'Abanyamahanga kwonka bwanyima akeetantara kurya nabo. Enjuma Paulo akahakanisa Petero omu bantu, yaamweta omuryarya, kandi yaagira ngu Petero akaba atarikugamba amazima g'engiri (**Gal 2:14**). NIV neevunuura eki “*nk'ekitereire n'amazima g'engiri*.” Omu muringo ogundi, Petero akaba ayehakana engiri ei yabaire aburiire, ahabw'omuringo ogu yaabaire atuura, obwo arikwanga abanyamahanga kumanya *amagara gye ag'ekihama* (i.e., abo abu yaariire nabo) ahabw'okuba bakaba bari abanyamahanga. Enshonga ahabwaitu neebaasa kuba etari y'oha ou turikurya nawe, kwonka enshonga niyo emwe nebaho omurundi gwona, ekanisa nainga omukristaayo ku arikuzibira abantu okuba memba, entebe z'obwebembezi, obumwe, nainga oburingaaniza ahabw'enganda, enganda, ebyentaasya, nainga enshonga ezindi nk'ezo. Omu muringo ogundi, ebirikukwata ahari engiri n'eb'omugasho kandi nibihindura aha mitwarize yaitu ahari abantu, enkoragana yaitu, hamwe n'ebintu byona ebirikukwata aha magara gaitu. Daniel Sheyesteh naahendera arikugamba ati, “Nitwetegyereza ngu abarikweyeta abakurisitayo baremirwe munonga kwehayo ahari Yesu Kristo. N'ahabw'ekyo, *obuteikiriza* omuri Yesu Kristo nibwo buretsireho obushambani omu bantu abarikwetwa abakurisasiayo. Ahabw'engiri ya Yesu Kristo, hariho ekika kimwe ky'abakristaayo omu nsi, abo bonka abarikujunwa kuruga omu butegyeki bw'obushambani. Abasiraamu [n'abandi], n'ahabw'ekyo, tibashemereire kutwara emicwe mibi y'abantu abarikwetwa abakurisasiayo nk'akamanyiso k'obweremwa bw'enyikiriza y'Ekikristaayo.” (Shayesteh 2004: 204,

¹³⁶ Emirimo ei turikukora bwanyima y'okwakiira Kristo ahabw'okwikiriza “neyoreka embeera y'omutima n'omwoyo w'omuntu. . . . Orubanja tirw'okutereza emirimo mirungi n'emibi. Kureka, emirimo nereebwa nk'obujurizi bw'omutima gwezirikire, nibyoreka okwikiriza ninga obutikiriza, obwesigye ninga oburyarya. Orubanja nirwija kworeka ei emitima y'abantu ebiire eri, oba owa Ruhanga n'entaama ye ninga abazigu ba Ruhanga.” (Ngundu 2006: 1576; reeba **Mat 24:45-51; 25:31-46; Yoh 3:19-21; 1 Tim 6:18-19**)

emph. eyongyeirweho)

EBYONGYERWEHO 2—EBY'OKUREBEERAHO BY'ENYEGYESA Y'OKUBAHO HAMWE

Eby'okureeberaho bya Baibuli ebirikukurataho nibyoreka oku Ruhanga hamwe n'amaani agandi birimu hamwe omu kubaho kw'ekintu, otiremu ebintu ebirimu ekibi n'obubi:

EBIRIHO	KIRIKUBARIRWA RUHANGA	KIRIKUBARIRWA AMAANI AGANDI
Okuhangwa kw'enyamishwa	Kut 1:25	Kut 1:24
Abramu kusingura abagabe bana	Kut 14:20	Kut 14:14-16
Sara kutwara enda n'okuzaara Isaaka	Kut 21:1	Kut 21:2, 5
Barumuna ba Yosefu kumuguza Misiri	Kut 45:7-8; 50:20	Kut 37:25-28; 45:4-5
Yosefu kuza Misiri	Zab 105:17	Kut 37:28
Yosefu kugaigahara ari omuhuuku	Kut 39:3, 23	Kut 39:3, 23
Okugarura sente za barumuna ba Yosefu	Kut 42:27-28	Kut 42:25
Israili Kuruga Misiri	Kur 3:7-8	Kur 3:10; Bir 6:18-19
Okugangaza kw'omutima gwa Farao	Kur 4:21; 7:3; 9:12; 10:1, 20, 27	Kur 7:14, 22-23; 8:15; 9:34
Ente zabu na Israili kuramaya ebishushani	Kur 32:1-8; Acts 7:39-41	Byak 7:41-42
Okwezibwa kwa Israili	Lev 20:8	Lev 20:7-8
Okusingwa kwa Sihon	Bir 2:30-31, 33, 36	Bir 2:32-36
Okusingwa kwa Bashan	Bir 3:2-3	Bir 3:1, 3-6
Amaani g'abantu g'okugaigahara	Bir 8:18	Bir 8:18
Obusinguzi bwa Yoshua	Bir 3:21-22	Bir 3:28
Israili erikuhangura ensi eraganisiibwe	Kur 23:23, 29-30; Bir 4:37-38; 7:1-2, 22-24; 9:3a	Kur 23:24, 31; Bir 7:2, 24; 9:3b
Okusingurwa kwa Yericho	Josh 6:2	Josh 6:3-5
Okusingurwa kwa Ai	Josh 8:1	Josh 8:2-22
Okusingurwa kwa Makeda	Josh 10:19b	Josh 10:19a, 20-21
Okusingurwa kwa abagabe abandi	Josh 11:8a	Josh 11:8b-9
Gidioni kusingura Midiani	Abar 7:7, 9, 14-15	Abar 7:16-22
Samson kushwera omukazi w'ofilistia	Abar 14:4	Abar 14:1-3
Samsonkwita abafilistia 1000	Abar 15:18	Abar 15:14-16
Israili kusingura Benjamin	Abar 20:28	Abar 20:29-48
Baabani ba Eli obutamuhurira	1 Sam 2:25	1 Sam 2:22-25
Saulo kusingura Amaleki	1 Sam 15:2	1 Sam 15:3-6
Abigail kushabira Nabal	1 Sam 25:32	1 Sam 25:14-31
Okuhabura kwa Hushai kwikirizibwa	2 Sam 17:14	2 Sam 17:5-14
Daudi kusingura abazigu be	2 Sam 22:18-20, 40-42, 48-49	2 Sam 22:38-39, 43
Daudi kushisha omu kubara abasilikle be	2 Sam 24:1	2 Sam 24:10, 17; 1 Bus 21:1-4
Okufa kwa Joab	1 Bag 2:32-33	1 Bag 2:31, 34
Okubagana kwa Israli na Judah	1 Bag 12:22-24	1 Bag 12:16-20
Ahabu kuza omurutaro akasingura Aram	1 Bag 20:13, 28	1 Bag 20:14-21, 29-30
Ahabu kuza omurutaro kandi akaitwa	1 Bag 22:19-23	1 Bag 22:29-37
Okugaruka kwa Rabshake omunsi ye akaitwa	2 Bag 19:6-7	2 Bag 19:7
Hezekia kukira	2 Bag 20:5-6	2 Bag 20:7
Okufa kwa Saul	1 Bus 10:14	1 Bus 10:4
Invasion of Judah by Philistines & Arabs	2 Bus 21:12-16a	2 Bus 21:16b-17
Yuda kusingurwa n'okufa kwa Amazia	2 Bus 25:14-16	2 Bus 25:17-28
Hekalu uterezebwa n'okugarura busya okuramya	2 Bus 29:36	2 Bus 29:5-35
Yuda kusingurwa na Josia kufa	2 Bus 35:20-21	2 Bag 23:29; 2 bus 35:22-24
Ruhanga kugambira omu ba nabi be	2 Bus 15-16	2 Bus 15-16
Yuda kushishwa Babylon	2 Bus 36:15-17; Yer 21:8-10; Ezek 5:7-11, 13	2 Bag 25:8-21; 2 Bus 36:17-19; Yer 21:8-10; Ezek 5:12
Okuranga kw'abaisraili kugaruka Yerusalemu kwombeka hekalu	Yer 16:15; 29:10-14; 2 Bus 36:22; Ezra 1:1; 6:14	2 Bus 36:22-23; Ezra 1:1; 6:14
Ezra kuheebwa obuganzi	Ezra 7:6, 9-10, 27-28	Ezra 7:6, 9-10, 27-28
Nehemiah kuheebwa obuganzi	Neh 2:8	Neh 2:7-9
Embaririra y'abaziu ba Yudai kuremesibwa	Neh 4:15	Neh 4:11-14

Okwombeka ebisiika bya Yerusalem Okugyezibwa kwa Yubu Okuhangwa kw'abantu Okusingurwa kw'abazigu ba Daudi Okukura kw'ebimera Okwombeka enju ninga ekindi Okukuma orurembo Enkora, ebigambo n'ebikorwa by'abantu Okucwamu kw'abantu Yuda kutahirirwa Asiria Okucwekyerera kwa Israili Okucwekyerera kwa babylon Okucwekyerera kwa Misiri Obusinguzi bwa Ciro Okufa kw'abashaija ba Anathoth Baruch na Yeremia kushereka omugabe Gog kutahirira Israili Okushiisha kwa Edom Yonah kunagwa omunyanja Omushana omu itaaka Kwombeka busya hekalu ya Yerusalem Okuhandiika 'obujuruza bwa Baibuli	Neh 6:16 Yob 1:12, 21-22; 2:6; 42:11 Yob 10:8; 31:15; Ps 139:13-16 Zab 18:17-19, 43a, 47-48 Zab 104:14a-b Zab 127:1a Zab 127:1c Enf 16:1b, 9b Enf v 16:33b Isa 7:17-20; 8:5-8 Isa 9:8-21 Isa 13:1-5 Isa 19:1, 2a, 4a Isa 45:1-7 Yer 11:22a, 23 Yer 36:26 Ezek 38:1-6, 16 Obad 8-9 Yonah 2:3 Hag 1:9, 11 Hag 1:14 Mat 19:4-5; Yoh 5:37-38; 2 Tim 3:16; 2 Pet 1:20-21 Yoh 6:37, 44, 65; Byak 13:38 Luk 22:22a Isa 53:10; Byak 2:23; 4:28	Neh 3:1-32; 4:6, 21-22; 6:3, 15 Yob 1:13-19; 2:7 Kut 4:1; 5:3; Yob 14:1; Ps 51:5 Zab 18:37 Zab 104:14c Zab 127:1b Zab 127:1d Enf 16:1a, 9a Enf 16:33a Isa 7:17-20; 8:5-8 Isa 9:8-21 Isa 13:1-5 Isa 19:2b-3, 4b Isa 45:1-7 Yer 11:22b Yer 36:19 Ezek 38:7-16 Obad 6-7 Yonah 1:15 Hag 1:5-6, 10 Hag 1:14 Kut 2:24; Luk 24:27; Yoh 5:46-47; Byak 26:22 Yoh 6:37, 44, 65; Byak 13:38 Luk 22:21, 22b; Yoh 13:21-27 Mak 14:43-15:39; Byak 2:23; 4:27 Yoh 3:36; Rom 10:12-17 Yoh 3:21; Efe 2:10; Fil 2:12 Byak 18:9-10a Byak 27:30-32, 38-44 1 Kor 2:4 1 Kor 4:7-11; Kush 6:9-11 2 Kor 12:7-9 1 Tes 5:23-24 2 Tes 2:11
Abantu kwija ahari Kristo kujunwa Okurebya Yesu Okubambwa kwa Yesu	Yoh 1:12-13; Efe 2:8-9 Yoh 3:21; Efe 2:10; Fil 2:13 Byak 18:10b Byak 27:22-25, 34 1 Kor 2:4 1 Kor 4:7-11; Kush 6:9-11 2 Kor 12:7-9 1 Tes 5:23-24 2 Tes 2:11	Yoh 3:36; Rom 10:12-17 Yoh 3:21; Efe 2:10; Fil 2:12 Byak 18:9-10a Byak 27:30-32, 38-44 1 Kor 2:4 1 Kor 4:7-11; Rev 6:9-11 2 Kor 12:7 1 Tes 5:12-22 2 Tes 2:9-10, 12
Okujunwa kw'abantu Ebikorwa by'okwikirira ebyabaikiriza Okujunwa kw'aba Korinso Okujunwa kwa Paulo ahanyaja Okuburiira Engiri Okuhiganisa aba Kristayo Paulo na "ihwa omu nyama" Okukumwa kw'abari kwera Abantu abarikukuratira "omushaija ataine biragiyo" Ahu abantu baza n'ebi barikukora Ebikorwa bya "malaya," "abagabe ikumi," na "enyamwishwa" oukushuruurwa	Yak 4:13-15 Kush 17:17	Yak 4:13-15 Kush 17:1-16

EBYONGYERWEHO 3—N'OHA OWAHANGIRE RUHANGA?

Omu bitabo bye *The Blind Watchmaker* (1996) hamwe na *The God Delusion* (2006), Richard Dawkins naareetaho ebibuuzo, "N'oha owakozire omuhangi?" kandi "n'oha owaahangire Ruhanga?" Dawkins akagira ati, Okukora ebintu omu muringo ogutebekanisiibwe n'ekintu eki turikwehurira oburemezi omu kubishoboorora. . . . Ruhanga weena orikubaasa kukora ekintu ky'omutaano nk'ekyoma kya DNA/proteini ekirikubaasa kukora ebintu eby'omutaano, ashemereire kuba yaakozire ebintu by'omutaano kandi byatebekanisiibwe kurungi nk'ekyoma ekyo. (Dawkins 1986: 141; reeba n'ahari 316 [abahangu b'eby'obuhangwa teekateeka okubaho kw'ekintu kikuru eki turikwenda kushoborora, ekirikumanywa nk'oburemezi obutebekanisiibwe"]) Ahandi, akakora enshonga erikushushana omu nshonga y'okushoborora enteekateeka n'okushwijuma "*Obwengye oburikuhanga, bwiine okuguma kurukumara, nibubaho nka muheru ya omurimo gwa mpora mpora gw'okuhinduka*. Obwengye oburikuhanga, buwaheza kuhinduka, nibuteekwa kukyererera kuhika omu nsi, n'ahabw'ekyo tiburikubaasa kujunanzibwa aha kubukora. (Dawkins 2006: 31, emph. omu ntandikwa; reeba na 114, 147)

Dawkins naabaasa kuteekateeka ngu ebibuuzo nk'ebyo n'eby'obwengye, kwonka tibirikwetegyerezibwa; tibirikworeka ngu enteekateeka ye y'entunguka y'obuhangwa neetaana n'enteekateeka y'obuhangwa ei arikurwanirira. Dallas Willard naashoboorora ati, Okugira ngu obuteeka bukaruga omu butabanguko, tiky'okushoborora ekintu kyona, kureka, nk'okushaba okurabuka kw'amaani, n'okusharamu ahu okushoborora

bukye, ebintu bishemereire kuba biine enshonga erikumara ahabw'okugira ngu biriho, kandi eki kishemereire kushangwa omubintu ebirikwetengwa.” (Mackie 1982: 82, emph. omu ntandikwa; reeba na Budziszewski 2003: 84) Tihariho musingye gw'okugamba ngu ensi yoono “*neeyetengwa.*”¹³⁷ Twaheza kureeba kuruga omu Byahandiikirwe hamwe na sayansi, ngu ensi ekabaetaine kubaho kandi eine entandikwa. Ekirikuhakanisa n'ahabw'enki ensi yoono eriho, nainga n'ahabw'enki hariho ekintu omu mwanya gw'obutabaho?”

Eky'okugarukamu ekirikwetegyerezibwa kandi ekihikire, n'eky'okugarukwamu ekirikureetaho *enshonga erikumara* ahabw'okubaho kw'ensi n'ensi, n'okubaho kwa Ruhanga okw'omugasho, okutahangiirwe, n'okw'ebiro byona. Okukigamba omu muringo ogundi, okwikiririza omuri Ruhanga n'eky'omugasho munonga. Ebibuuzo bya Dawkins nibigyezaho kuta okwikiririza omuri Ruhanga “omumaka g'enyikiriza agatahikire.” Enzikiriza ezimwe, okukira munonga enzikiriza za sayansi, e.g., ensi neetambura okwetorora eizooba nainga amaizi garimu ekicweka kimwe ekya oxygen hamwe n'ebicweka bibiri ebya haidrojini, “n'obuhame oburikwetengwa munonga.” Okwongyera ahari ekyo, emiringo endiijo y'enyikiriza n'ey'omugasho munonga. Oburingaaniza n'oburingaaniza bw'enyikiriza z'omutaano, tibirikwetenga obuhame kuruga aheeru, oburikushagika. Eby'okureeberaho by'okwikiriza okw'omurundi gw'akabiri nikitwariramu okwikiriza ngu abantu baine ebiteekateeko; ngu itwe n'abandi turiho; ngu abantu n'abantu, tibamaroboti, ngu abantu baine omugasho gw'omunda; kandi amazima, ebirungi, ebibi, ebihikire hamwe n'ebitahikire biriho. Nk'oku Nash arikukigamba, “Okwikiriza omuri Ruhanga hamwe n'okwikiriza omu biteekateeko ebindi biri omu bwato bumwe” (Nash 1988: 74).

Enzikiriza y'omutaano omuri Ruhanga neeyorekwa omu **Rom 1:19-20**, “*N'ahabw'okuba ebirikubaasa kumanywa ahari Ruhanga bibonekereire aharibo, ahabw'okuba Ruhanga yaabyoreka.*” Emitwarize ye etarikureebwa, amaani ge agatahwaho n'oburingaaniza bwe, bitwire nibyetegyerezibwa kuruga aha kutandika kw'ensi, omu bintu ebikozirwe. *N'ahabw'ekyo tibaine ky'okwekwasa.*” Eki tikirikumanyisa ngu “Ruhanga ariho ahabwokuba Baibuli nikyo erikugamba, kandi Baibuli n'amazima ahabwokuba Baibuli n'amazima”. Kureka, nk'oku twaheza kureeba, twine kuteekateeka ngu hariho Ruhanga hamwe n'amazima ga Baibuli, *kugira ngu tugume nituteekateeka.* Amazima agarikukirayo—oburungi n'ag'omugasho—tigarikubaasa kushoboorwa ekintu ekirikwetongoire: N'eky'omugasho kandi ekirikwetengwa. Obwahati, n'obu eki kiraabe kihikire, tushemereire kwijuka ngu obuhame obundi oburikworeka ngu Ruhanga ariho, buri omu kitabo eki, otwariiremu obunabi obwahikiire, okuzooka kwa Yesu Kristo, hamwe n'obutarikubaasika.

Anselm owa Canterbury (1033-1109) akashoboorora okubaho kwa Ruhanga arikukoresa engyesa y'obuhangwa, okukira munonga, “ekiteekateeko ngu okubaho kwa Ruhanga nikwegamira ahariwe, omu buhangwa bwe, kutari aha kindi kintu kyona” (Howell 2011: 40). John Howell naashoborora, “Ruhanga tarikubaasa kushoboorwa ekintu ekiri aheeru ye (ahabw'okuba obwo akaabaire aine kubaho kwe aha kintu ekyo, n'ahabw'ekyo akaba ari ahansi yaakyo), n'ahabw'ekyo okubaho kwe kushemereire kushoboorwa wenka. . . . Anselm naaha eky'okureeberaho: teekateeka aha rubaare haihi n'omuriro. Ku orikubaasa kubuuzo enshonga ahabw'enki orukiri rw'amabaare rurikwotsya, nikiba kiri eky'okushemeza kugarukamu ngu enshonga neetandikira omurutare (okureebeka omuriro nigureetera orukiri kwotsya). Kwonka omuntu ku arabuuzo ekibuuzo nikyo kimwe ahari omuriro, eky'okugarukamu nk'ekyo tikirikubaasa kureebeka nk'eky'okushekyerera, n'obuhangwa bwa Ruhanga kubaho”. (Howell 2011: 40-41) Omu mazima, John Frame nashoboorora oburemeezi n'obutarikubaasika bw'okwehakana okubaho kw'ekintu ekirikwetengwa, “N'enki ekirikubaho ku orikwehakana okubaho kw'ekintu ekirikwetengwa? Noobaasa kwetegyereza ebirikubaho? Ensi ekabaire eta hatariho enamba mukaaga? Tikirikubaasika kugamba, ahabw'okuba tihaine ensi erikubaasika etarimu enamba mukaaga. N'ahabw'ekyo ku haakuba hatariho namba mukaaga, buri kimwe nikibaho. Omugasho n'oburingaaniza tibirikukira kureebeka. Nikyo kimwe, nteekateeka, ku orayanga Ruhanga.” (Frame 1996-2022: Logic)

Ebibuuzo bya Dawkins n'ebiyobushema, ahabw'okuba ariyo nagamba ngu okubigarukamu nikibaasa kureetaho okugaruka enyima kw'okushoborora (i.e., ku orikugira ngu “X akahanga Ruhanga,” reero ekibuuzo kiri “N'oha owaahangire X,” n'ebindi), ekirikumanyisa ngu tihaine ekirikubaasa kushoboorwa ekintu kyona. Kwonka, oburingaaniza bw'okugarukamu ekibuuzo kimwe (i.e., Q: “Ensi ekabaho eta?” A: “Ruhanga akahanga ensi”) tikirikwetengwa ahabw'okugira ngu eky'okugarukamu ekyo nikitwara okushoborora; ekyo n'eshonga ey'omutaano (kandi, nk'oku twareebire, Dawkins akagira ngu okugarukaho okutahwaire ti kushoboorora kurungi okurikukwata ahari Ruhanga, ahabw'okuba Ruhanga, ahabw'okugira ngu Ruhanga, nk'oku arikwetegyereza, tihaine owamuhangire kandi n'ow'omugasho munonga).

¹³⁷ N'obu omuntu obumwe atarikubaasa kushoboorora ekintu kuruga aha bicweeka byakyo (e.g., buri ky'okunywa aha meza kyba kinuzire tikitikumanyisa ngu tabigeita nibyaija kunura kumwe), omuntu *abaasa* kuhakana enshusha y'ensi yona, nk'oku omuntu abaasa kuhakana ngu buri itafaari omukisiika ryaba niritukura, tubaasa omu buhikire kuhendera ngu ekisika nikitukura. Omuntu kugira ngu, n'obu buri kicweeka ky'ensi nikibaho ahabw'ekindi ensi yona eyemereire okwayo, naba yeiba mu ngu “ensi n'omuntu w'omutaano” (Nash 1988: 132; reeba na Geisler 1976: 254-55). Tihariho muntu, nangwa nao Dawkins, arikuhamya atyo.

Eky'ahamuheru, nk'oku Dawkins arikugira ngu eki turikugyezaho kushoborora “n'oburemeezi obutebekanisiibwe,” Paul Nelson naakoresa eky'okureeberaho kya daamu aha mugyera erimu amataagi n'ebisasiro. Ekidiba nikibaasa kuba kyakozirwe amaizi; abantu nibabaasa kuba bakikozire, nainga nibabaasa kuba bakikozirwe enyonyi. Ku ogire ngu, ahabw'obuhame bwona, omuntu nayetegyereza ngu daamu ekakorwa ba beavers, nikiba kiri eky'obushema okugira ngu, "Ekyo tikirikworeka kintu kyona: nooshoboorora entekateka y'ebintu, daamu, n'entekateka y'ebintu endiijo, beavers; kwonka waaba noobaasa kutugambira owaakozire beavers.” (Nelson 1988: 16) Ekiragiyo kya Dawkins (torikubaasa kushoboorora ekintu kurugiirira aha nteekateeka okwihaho orikushoboorora owaahangire entekateeka) “nikibaasa kuturemesa kumanya entekateeka omu mbeera ezitarimu muntu weena, nangwa na Dawkins, okubanganisa oburingaaniza bw'ebiteekateeko nk'ebyo” (Meyer 2009: 390). Nk'eky'okureeberaho, ab'ebyo obuhangwa ku barashangire ebicweeka by'eibumba hamwe n'obucweeka bw'obwambi, bakahendera ngu bikateebwaho kandi byakozirwe abantu, kutari kwehangaho ahabw'okuteerana kw'omuyaga, enjura, omusheenye hamwe n'okutsinduka kw'amabaare, okuhendera kwabo n'okwa Eky'ahamuheru, ekibuuzo ekihikire ekishemereire kubuzibwa n'eki: Nenki ekirikushoboorora kurungi okuremwa kw'ensi n'ebintu ebirimo amagara, n'oburemeezi bwabyo, amakuru gaabyo, hamwe n'okureebeka—kw'obuhangwa bwabyo?

EBYAGAMBWAHO

Abdulahugli, Hasan. “Factors Leading to Conversion among Central Asian Muslims.” In *From the Straight Path to the Narrow Way*, ed. David Greenlee, 157–66. Waynesboro, GA: Authentic, 2005.

Adams, Jay. *The Grand Demonstration*. Santa Barbara, CA: Eastgate, 1991. Online: <https://archive.org/details/granddemonstrati0000adam>.

Adler, Mortimer. *How to Think About God*. New York: Collier, 1980. Online: https://archive.org/details/isbn_9780553271324/mode/2up.

After Death. 2023. Online: <https://www.angel.com/movies/after-death>.

Ajjola, Alhaj A. D. *The Myth of the Cross*. Mafmdeen [online publisher], 1972. Online: <https://archive.org/details/mythofcross0000ajij>.

Albright, William. *The Archaeology of Palestine*, rev. ed. Baltimore: Penguin, 1954. Online: https://archive.org/details/archaeologyofpal0000will_f6k8/mode/2up?view=theater.

———. “Retrospect and Prospect in New Testament Archaeology.” In *The Teacher's Yoke: Studies in Memory of Henry Trantham*, ed. E. Jerry Vardaman and James Garrett, Jr., 27–41. Waco, TX: Baylor University Press, 1964. Online: <https://archive.org/details/teachersyokestud0000ejet/mode/2up?view=theater>.

Alcorn, Randy. *If God Is Good*. Colorado Springs, CO: Multnomah, 2009.

Alexander, T. D. *From Eden to the New Jerusalem: Exploring God's plan for life on earth*. Nottingham, England: InterVarsity, 2008.

Aling, Charles. “Joseph in Egypt – Part II. Associates for Biblical Research. 2010. Online: <https://www.biblearchaeology.org/patriarchal-era-list/3724-joseph-in-egypt-part-ii>.

Alston, William. “Divine Action: Shadow or Substance?” In *The God Who Acts*, ed. Thomas Tracy, 41–62. University Park, PA: The Pennsylvania State University Press, 1994. Online: <https://archive.org/details/godwhoactsphilos0000unse>.

———. “The Inductive Argument from Evil and the Human Cognitive Condition.” In *The Evidential Argument From Evil*, ed. Daniel Howard-Snyder, 97–125. Bloomington, IN: Indiana University Press, 1996. Online: <https://archive.org/details/evidentialargume0000unse>.

Alter, Robert. *Genesis*. New York: W. W. Norton, 1996. Online: https://archive.org/details/genesis0000unse_h916.

Ali, Yusuf. *The Meaning of the Noble Qur'an*, 2006. Online: <https://www.holybooks.com/wp-content/uploads/2010/05/english-quran-with-commentariesyusuf-ali.pdf>.

Arnold, Patrick. “Book review of *The Moral Landscape: How Science Can Determine Human Values*.” *Westminster Theological Journal* 73 (2011) 393–96.

- Anselm of Canterbury. *Cur Deus Homo*. Translated by Sidney Norton Deane. Chicago: Open Court, 1903. Online: http://www.ccel.org/ccel/anselm/basic_works.i.html.
- Archer, Gleason. *Encyclopedia of Bible Difficulties*. Grand Rapids: Zondervan, 1982. Online: <https://archive.org/details/encyclopediaofbi00arch>.
- Arthur, Wallace. *The Origin of Animal Body Plans: A Study in Evolutionary Developmental Biology*. Cambridge, UK: Cambridge University Press, 1997. Online: <https://archive.org/details/originofanimalbo0000arth>.
- Asad, Muhammad. *The Message of the Quran*. Gibraltar: Dar Al-Andalus, 1980. Online: https://islamicbulletin.org/en/ebooks/quran/quran_asad.pdf.
- Associates for Biblical Research. *Evidence for the Exodus and Conquest*. Akron, PA: Associates for Biblical Research, 2019.
- Axe, Douglas. *Undeniable: How Biology Confirms Our Suspicion That Life Is Designed*. New York: HarperOne, 2016.
- Ayala, Francisco. "Philosophical Issues." In *Evolution*, eds. Theodosius Dobzhansky, Francisco Ayala, G. Ledyard Stebbins, and James Valentine, 474–516. San Francisco: W. H. Freeman and Company, 1977. Online: <https://archive.org/details/evolution00luti/mode/2up?view=theater>.
- Ayala, Francisco, and James Valentine. *Evolving: The Theory and Processes of Organic Evolution*. Menlo Park, CA: Benjamin/Cummings, 1979. Online: <https://archive.org/details/evolvingtheorypr0000ayal>.
- Ayoub, Mahmoud. "Towards an Islamic Christology, II: The Death of Jesus, Reality or Delusion." *The Muslim World* 70 (1980): 91–121. Online: <https://www.scribd.com/document/253228919/The-Muslim-World-Volume-70-Issue-2-1980-Doi-10-1111-2fj-1478-1913-1980-Tb03405-x-Mahmoud-m-Ayoub-Towards-an-Islamic-Christology-II-The-Death-o>.
- Babylonian Talmud: Tractate Sanhedrin, Folio 43a*. c.70–200. Online: http://www.come-and-hear.com/sanhedrin/sanhedrin_43.html.
- Bachrach, Judy. *Glimpsing Heaven: The Stories and Science of Life After Death*. Washington, DC: National Geographic, 2014.
- Baggini, Julian. "Yes, life without God can be bleak. Atheism is about facing up to that." *The Guardian* (9 March 2012). Online: <https://www.theguardian.com/commentisfree/2012/mar/09/life-without-god-bleak-atheism>.
- Bahnsen, Greg. *Always Ready: Directions for Defending the Faith*, ed. Robert Booth. Nacogdoches, TX: Covenant Media Foundation, 1996. Online: <https://archive.org/details/alwaysreadydirec0000bahn>.
- . "The Problem of Evil." 1991. Online: <https://www.monergism.com/topics/philosophy-religion/02-problem-evil>.
- Baker, Deane-Peter. "Dawkins' Moral Argument in *The God Delusion*: A Critical Assessment." *Journal of Theology for Southern Africa* 135 (2009) 75–84.
- Ball, Steven. "A Christian Physicist Examines the Big Bang Theory." 2003. Online: <https://www.letu.edu/academics/arts-and-sciences/files/big-bang.pdf>.
- "Baptism." *Jewish Encyclopedia*. 1906. Online: <http://www.jewishencyclopedia.com/articles/2456-baptism>.
- Barker, Glenn, William Lane, and J. Ramsay Michaels. *The New Testament Speaks*. San Francisco: Harper & Row, 1969. Online: <https://archive.org/details/newtestamentspea00bark>.
- Barlow, Nora, ed., *The Autobiography of Charles Darwin*. New York: Harcourt, Brace and Company, 1958. Online: <https://archive.org/details/autobiographyofc0000nora/mode/2up?view=theater>.
- Barnes, Luke. "The Fine-Tuning of the Universe for Intelligent Life." 2012. Online: <https://arxiv.org/pdf/1112.4647.pdf>.
- Barnett, Paul. *Behind the Scenes of the New Testament*. Downers Grove, IL: InterVarsity, 1990.
- Barnett, Tim. "Four Problems with Evolutionary Morality," *Stand to Reason* (9 January 2017). Online: <https://www.str.org/w/four-problems-with-evolutionary-morality#fnref:8>.

- Barrett, Justin. *Why Would Anyone Believe in God?* Walnut Creek, CA: AltaMira, 2004. Online: <https://archive.org/details/whyyouldanyonebe0000barr>.
- Bates, Gary, and Lita Sanders. “Are there out-of-sequence fossils that are problematic for evolution?” *Creation Ministries International*. 2014. Online: <https://creation.com/fossils-out-of-order>.
- Batten, Don. “Living fossils: a powerful argument for creation.” *Creation* 33 (2011) 20–23. Online: <https://creation.com/werner-living-fossils>.
- Bauckham, Richard. *God Crucified: Monotheism and Christology in the New Testament*. Grand Rapids: Eerdmans, 1999.
- . *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*. Grand Rapids: Eerdmans, 2006. Second edition online: <https://archive.org/details/richard-bauckham-jesus-and-the-eyewitnesses-the-gospels-as-eyewitness-testimony-eerdmans-2017>.
- . “The Sonship of the Historical Jesus in Christology.” *Scottish Journal of Theology* 31 (1978) 245-60.
- Baynes, T. S. “Darwin on Expression.” *Edinburgh Review* 137 (1873) 492–528. Online: http://darwin-online.org.uk/converted/pdf/1873_Review_Expression_EdinRev_A1625.pdf.
- Behe, Michael. *Darwin’s Black Box: The Biochemical Challenge to Evolution*. New York: Simon and Schuster, 1996. Online: <https://archive.org/details/B-001-000-168/mode/2up>.
- . *The Edge of Evolution: The Search for the Limits of Darwinism*. New York: The Free Press, 2007. Online: https://lionandlambapologetics.org/wp-content/uploads/2022/06/The-Edge-of-Evolution_-The-Search-for-the-Limits-of-Darwinism-Behe.pdf.
- Behe, Michael, and David Snoke. “Simulating evolution by gene duplication of protein features that require multiple amino acid residues.” *Protein Science* 13 (2004) 2651–64. Online: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2286568/>.
- Beilby, James. “Is evolutionary naturalism self-defeating?” *International Journal for Philosophy of Religion* 42, no. 2 (1997) 69–78.
- Beker, J. Christiaan. *Suffering and Hope*. Grand Rapids: Eerdmans, 1987.
- Bergman, Jerry. “Does gene duplication provide the engine for evolution?” *Journal of Creation* 20 (2006) 99–104. Online: <https://creation.com/does-gene-duplication-provide-the-engine-for-evolution>.
- . “Some Biological Problems of Natural Selection Theory.” *Creation Research Society Quarterly* 29 (1992) 146–58. Online: https://www.creationresearch.org/crsq-1992-volume-29-number-3_some-biological-problems-of-natural-selection-theory.
- Berkhof, Louis. *Systematic Theology*, 4th ed. Grand Rapids: Eerdmans, 1949. Online: <http://downloads.biblicaltraining.org/Systematic%20Theology%20by%20Louis%20Berkhof.pdf> [the page numbers in the text are from the online version].
- Bickersteth, Edward. *The Trinity*. Grand Rapids: Kregel, 1957 (reprint). Online: <https://archive.org/details/TheTrinityByEHBickersteth>.
- “Big Bang.” *Wikipedia*. 2024. Online: https://en.wikipedia.org/wiki/Big_Bang.
- Birch, L. C. and P. R. Erlich. “Evolutionary History and Population Biology.” *Nature* 214 (1967) 349–52. Abstract online: <https://www.nature.com/articles/214349a0>.
- Blomberg, Craig. *The Historical Reliability of the Gospels*, 2nd ed. Downers Grove, IL: InterVarsity Academic, 2007. First edition online: https://archive.org/details/historicalreliab0000blom_o8g0.
- . *The Historical Reliability of the New Testament*. Nashville: B&H Academic, 2016.
- . “Matthew.” In *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson, 1-109. Grand Rapids: Baker Academic, 2007.

- Bode, Edward. *The First Easter Morning. Analecta Biblica* 45. Rome: Biblical Institute, 1970. Online: <https://archive.org/details/firsteastermorni0000bode>.
- Bohlin, Raymond. “The Quiet passing of Punctuated Equilibrium, Finally!” *Evolution News* (22 July 2013). Online: https://evolutionnews.org/2013/07/the_quiet_passi/.
- Boslough, John. *Stephen Hawking’s Universe*. New York: William Morrow and Company, 1985. Online: https://archive.org/details/stephenhawkingu000bosl_0.
- Boyd, R. Maurice. *Why Doesn’t God Do Things Perfectly?* Nashville: Abingdon, 1999. Online: <https://archive.org/details/whydoesntgoddoth0000boyd>.
- Braaten, Carl. *History and Hermeneutics*, vol. 2 in *New Directions in Theology Today*, ed. William Hordern. Philadelphia: Westminster, 1966. Online: <https://archive.org/details/historyhermeneut0002braa>.
- Brady, Ronald. “Natural Selection and the Criteria by which a Theory is Judged,” *Systematic Zoology* 28 (1979) 600–621. Online: <https://www.natureinstitute.org/ronald-h-brady/natural-selection>.
- Breining, Greg. “Are Darwin's Finches One Species or Many?” *Discover*. 2015. Online: <https://www.discovermagazine.com/planet-earth/are-darwins-finches-one-species-or-many>.
- Briggs, Andy. “What is the Big Bang?” *EarthSky*. 2020. Online: <https://earthsky.org/space/definition-what-is-the-big-bang/>.
- Broad, C. D. *Religion, Philosophy and Psychical Research*. New York: Harcourt, Brace & Company, 1953.
- Brooke, John Hedley. “The Wilberforce-Huxley Debate: Why Did It Happen?,” *Science & Christian Belief* 13, no. 2 (2001) 127–41. Online: <https://www.cis.org.uk/serve.php?filename=scb-13-2-hedley-brooke.pdf>.
- Bruce, F. F. *The Canon of Scripture*. Downers Grove: InterVarsity, 1988. Online: <https://archive.org/details/canonofscripture0000bruc>.
- . *The New Testament Documents: Are They Reliable?*, 5th ed. Downers Grove, IL: InterVarsity, 1960. Online: <https://www.cob-net.org/compare/nt-documents-reliable-bruce.pdf>.
- Budziszewski, J. *What We Can’t Not Know: A Guide*. Dallas: Spence, 2003. Online: https://archive.org/details/whatwecantnotkno0000budz_z9u8.
- Buell, John, and Virginia Hearn, eds. *Darwinism: Science or Philosophy*. Richardson, TX: Foundation for Thought and Ethics, 1997. Online: <https://archive.org/details/darwinismscience0000unse/mode/2up>.
- al-Bukhari, Muhammad. *Sahih al-Bukhari*. Not dated. Online: <http://sunnah.com/bukhari>.
- Burge, Gary. “John.” In *Evangelical Commentary on the Bible*, ed. Walter Elwell, 84–80. Grand Rapids: Baker, 1989.
- Burpo, Todd. *Heaven is for Real*. Nashville: Thomas Nelson, 2011. Online: <https://archive.org/details/heavenisforreal00/mode/2up?view=theater>.
- Butt, Kyle. “Believing What Jesus Believed.” *Apologetics Press*. 2022. Online: <https://apologeticspress.org/believing-what-jesus-believed-1223/>.
- “Cambrian explosion.” *Wikipedia*. 2024. Online: https://en.wikipedia.org/wiki/Cambrian_explosion.
- Campbell, Keith. “Naturalism.” In *Encyclopedia of Philosophy*, vol. 6, 2nd ed., 492–95, ed. Donald Borchert. Farmington Hills, MI: Thomson Gale, 2006. Online: https://archive.org/details/encyclopedia-of-philosophy_202010/Volume%206/mode/2up?view=theater.
- Camus, Albert. *The Rebel*. New York: Alfred A. Knopf, 1967. Online: https://cyberdandy.org/wp-content/uploads/2021/07/Albert-Camus-The-Rebel_-An-Essay-on-Man-in-Revolt-Vintage-International-1992.pdf.
- Carroll, Sean. *The Big Picture*. New York: Dutton, 2016. Summary and analysis online: <https://archive.org/details/summaryofbigpict0000inst/mode/2up?view=theater>.
- . “The Origins of Form.” *Natural History* (2008–2024): 1-5. Online: <https://www.naturalhistorymag.com/features/061488/the-origins-of-form>.

- Carson, D. A. *Divine Sovereignty and Human Responsibility*. Eugene, OR: Wipf and Stock, 1994. Online: <https://archive.org/details/divinesovereignty0000cars>.
- . *The Gospel of John* (PNTC). Grand Rapids: Eerdmans, 1991.
- . *How Long, O Lord?* Grand Rapids, MI: Baker, 1990. Online: https://archive.org/details/howlongolordrefl0000cars_t4e2.
- Carson, D. A., and Douglas Moo. *An Introduction to the New Testament*, 2nd ed. Grand Rapids: Zondervan, 2005. Online: https://archive.org/details/introductiontone0000cars_r6q4.
- Carter, Paul. “What Did Jesus Believe About the Bible?” *The Gospel Coalition*. 2017. Online: <https://ca.thegospelcoalition.org/columns/ad-fontes/jesus-believe-bible/>.
- “Celsus on the ‘resurrection.’” *Flavius Claudius Julianus*. 2023. Online: <https://flaviusclaudiusjulianus.com/celsus-on-the-resurrection/>.
- Chamblin, J. Knox. “Matthew.” In *Evangelical Commentary on the Bible*, ed. Walter Elwell, 719–60. Grand Rapids: Baker, 1989.
- Chapman, Allan. *Slaying the Dragons: Destroying Myths in the History of Science and Faith*. Oxford, England: Lion Hudson, 2013. Online: <https://archive.org/details/slayingdragonsde0000chap>.
- “Chicago Statement on Biblical Inerrancy.” *International Council on Biblical Inerrancy*. 1978. Online: https://library.dts.edu/Pages/TL/Special/ICBI_1.pdf.
- Churchland, Patricia. “Epistemology in the Age of Neuroscience,” *Journal of Philosophy* 84 (1987) 544–53. Online: https://www.researchgate.net/publication/243764802_Epistemology_in_an_Age_of_Neuroscience.
- Cleaver, Gerald. “Multiverse: Philosophical and Theological Perspectives,” *Ex Auditu* 32 (2016) 69–93.
- Clement of Rome. *First Epistle of Clement to the Corinthians*. c.95. Online: <http://www.ccel.org/ccel/lightfoot/fathers.ii.i.html>.
- “Codon.” *National Human Genome Research Institute*. 2024. Online: <https://www.genome.gov/genetics-glossary/Codon>.
- Cohen, I. L. *Darwin was Wrong—A Study in Probabilities*. Greenvale, NY: New Research Publications, Inc, 1984. Online: <https://archive.org/details/darwinwaswrongst0000cohe>.
- Cole, Victor Babajide. “Mark.” In *Africa Bible Commentary*, ed. Tokunboh Adeyemo, 1171–1202. Nairobi: Word Alive, 2006.
- Colson, Charles. “An UnHoly Hoax? The Authenticity of Christ.” *Breakpoint Commentary* (29 March 2002). Online: <http://www.epm.org/resources/2002/Mar/29/unholy-hoax-authenticity-christ/>.
- Corduan, Winfried. “Why I Believe the Bible Alone is the Word of God.” In *Why I am a Christian: Leading Thinkers Explain Why They Believe*, ed. Norman Geisler and Paul Hoffman, 182–201. Grand Rapids: Baker, 2001. Online: <https://archive.org/details/whyiamchristianl0000unse>.
- Cornelius. “Allah: Truthful or Deceiver?” *Answering Islam*. Not dated. Online: <http://www.answering-islam.org/authors/cornelius/makr.html>.
- Craig, William Lane. “Creation ex nihilo: Theology and Science.” Not dated. Online: https://www.reasonablefaith.org/images/uploads/Creation_ex_nihilo_Theology_and_Science.pdf.
- . “The Indispensability of Theological Meta-Ethical Foundations for Morality.” *Foundations* 5 (1997) 9–12. Online: <https://www.reasonablefaith.org/writings/scholarly-writings/the-existence-of-god/the-indispensability-of-theological-meta-ethical-foundations-for-morality>.
- . “Navigating Sam Harris’ *The Moral Landscape*.” *Reasonable Faith*. 2022. Online: <https://www.reasonablefaith.org/writings/popular-writings/existence-nature-of-god/navigating-sam-harris-the-moral-landscape>.

- . *The Son Rises: The Historical Evidence for the Resurrection of Jesus*. Chicago: Moody, 1981. Online: <https://www.reasonablefaith.org/writings/popular-writings/existence-nature-of-god/navigating-sam-harris-the-moral-landscape>.
- . “The Ultimate Question of Origins: God and the Beginning of the Universe.” *Astrophysics and Space Science* 269 (1999) 721–38. Online: <http://www.leaderu.com/offices/billcraig/docs/ultimatequestion.html#text11>.
- Craig, William Lane, and Walter Sinnott-Armstrong. *God? A Debate Between a Christian and an Atheist*. Oxford: Oxford University Press, 2004. Online: <https://archive.org/details/goddebatebetween0000crai>.
- Craighead, Houston. “C. S. Lewis’ Teleological Argument,” *Encounter* 57 (1996) 171–85.
- Crampton, W. Gary. “A Biblical Theodicy.” *The Trinity Review* 167 (1999) 1–6. Online: <https://www.trinityfoundation.org/PDF/The%20Trinity%20Review%2000167%20ABiblicalTheodicy.pdf>.
- Crick, Francis. *The Astonishing Hypothesis: The Scientific Search for the Soul*. New York: Scribner, 1994. Online: https://archive.org/details/astonishinghypot00cric_0.
- Cromie, William. “How Darwin’s finches got their beaks.” *The Harvard Gazette*. 2006. Online: <https://news.harvard.edu/gazette/story/2006/07/how-darwins-finches-got-their-beaks/>.
- Crossan, John. *Jesus: A Revolutionary Biography*. New York: HarperSanFrancisco, 1994. Online: https://archive.org/details/jesus-a-biography-john-dominic-crossan_202302.
- Cullmann, Oscar. *The Earliest Christian Confessions*. Translated by J. K. S. Reid. London: Lutterworth, 1949. Online: <https://archive.org/details/earliestchristia0000osca>.
- Cvijovic, Ivana, Benjamin Good, and Michael Desai. “The Effect of Strong Purifying Selection on Genetic Diversity.” *Genetics* 208 (2018) 1235–78. Online: <https://academic.oup.com/genetics/article/209/4/1235/5930988>.
- Danielou, Jean. *From Shadows to Reality: Studies in the Biblical Typology of the Fathers*. Westminster, MD: Newman, 1960. Online: <https://archive.org/details/fromshadowstorea0000dani/page/n5/mode/2up>.
- Danker, Frederick, ed. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: The University of Chicago Press, 2000. Online: <https://archive.org/details/a-greek-english-lexicon-of-the-new-testament-and-other-early-christian-literatur/page/675/mode/2up>.
- Darling, David. “Forum: On creating something from nothing,” *New Scientist* 151 (14 September 1996) 49. Online: <https://www.newscientist.com/article/mg15120475-000-forum-on-creating-something-from-nothing/>.
- Darwin, Charles. *On the Origin of Species by Means of Natural Selection*. New York: P. F. Collier & Son, 1859 (reprint 1909). Online: <https://archive.org/details/originofspecies00darwuoft/mode/2up?view=theater>.
- . *The Origin of Species by Means of Natural Selection*, 6th ed. New York: A. L. Burt, 1872. Online: <https://archive.org/details/cu31924090296199/mode/2up>.
- Darwin, Francis ed. *The life and letters of Charles Darwin, vol. 2*. London: John Murray, 1887. Online: <http://darwin-online.org.uk/content/frame?viewtype=text&itemID=F1452.2&pageseq=1>.
- Davies, Paul. “The Appearance of Design in Physics and Cosmology.” In *God and Design*, ed., 147–54. Neil Manson. London: Routledge, 2003.
- . “A Brief History of the Multiverse,” *New York Times* (12 April 2003). Online: <https://www.nytimes.com/2003/04/12/opinion/a-brief-history-of-the-multiverse.html>.
- . *The Mind of God*. New York: Touchstone, 1992. Online: https://archive.org/details/mindofgodscience0000davi_w213.
- . “Space-Time Singularities in Cosmology and Black Hole Evaporation.” In *The Study of Time III*, ed. J. T. Fraser, N. Lawrence, and D. Park, 74–93. New York: Springer Science+Business Media, LLC, 1978. Online: <https://archive.org/details/studyoftimeiiipr0000inte/mode/2up>.
- . “Taking Science On Faith,” *Edge* (31 December 2006). Online: https://www.edge.org/conversation/paul_davies-

taking-science-on-faith.

- Davis, Ted. "Science and the Bible." *BioLogos*. 2019. Online: <https://biologos.org/series/science-and-the-bible>.
- Davidson, Eric. "Evolutionary bioscience as regulatory systems biology." *Developmental Biology* 357 (2011) 35–40. Online: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3135751/>.
- Dawkins, Richard. *The Blind Watchmaker*. New York: W. W. Norton, 1986. Online: <https://archive.org/details/B-001-001-263/mode/2up>.
- . *A Devil's Chaplain*. New York: Houghton Mifflin, 2003. Online: <https://archive.org/details/devilschaplainre0000dawk>.
- . *The God Delusion*. Boston: Houghton Mifflin, 2006. Online: https://archive.org/details/isbn_9780552773317.
- . "Obscurantism to the Rescue," *The Quarterly Review of Biology* 72 (1997) 397–99. Online: <https://www.scribd.com/document/731854415/Dawkins-Richard-Obscurantism-to-the-Rescue-1997>.
- . *River Out of Eden: A Darwinian View of Life*. New York: Basic Books, 1995.
- Abi Dawud. *Sunan Abi Dawud*. Not dated. Online: <http://sunnah.com/abudawud>.
- Deedat, Ahmed. *Crucifixion or Cruci-Fiction?* Jeddah: Abul-Qasim, 1984. Online: <https://archive.org/details/CrucifixionOrCruci-fictioneedat.pdf>.
- Demarest, Bruce. *The Cross and Salvation*. Wheaton, IL: Crossway, 1997.
- Dembski, William. *The Design Inference*. New York: Cambridge University Press, 1998. Online: <https://archive.org/details/designinferencee0000demb>.
- . "Foreword." In Benjamin Wiker, *Moral Darwinism: How We Became Hedonists*, 9-13. Downers Grove, IL: InterVarsity, 2002. Online: <https://archive.org/details/moraldarwinismho0000wike>.
- . "An ID Prediction for CRISPR Gene Editing" (27 July 2021). Online: <https://billdembski.com/intelligent-design/id-prediction-for-crispr-gene-editing/>.
- . "Science and Design." *First Things* (October 1998): Online: <https://www.firstthings.com/article/1998/10/science-and-design>.
- Dennett, Daniel. *Darwin's Dangerous Idea*. New York: Simon & Schuster, 1995.
- . *Darwin's Dangerous Idea: Evolution and the Meanings of Life*. New York: Simon and Schuster, 2014.
- Dennett, Daniel, and Alvin Plantinga. *Science and Religion: Are they Compatible?* New York: Oxford University Press, 2011. Online: <https://archive.org/details/sciencerelegiona0000denn>.
- Denton, Michael. *Evolution: A Theory in Crisis*. Bethesda, MD: Adler & Adler, 1986. Online: <https://dokumen.pub/qdownload/evolution-a-theory-in-crisis-new-developments-in-science-are-challenging-orthodoxy-darwinism-0917561058.html>.
- . *Evolution: Still a Theory in Crisis*. Seattle: Discovery Institute Press, 2016. Online: <https://dokumen.pub/qdownload/evolution-still-a-theory-in-crisis-2015960652-9781936599325-9781936599332-9781936599349.html>. Audio version online: <https://archive.org/details/esticr>.
- Derrida, Jacques. "On Forgiveness: A Roundtable Discussion with Jacques Derrida," moderated by Richard Kearney. Not dated. Online: <https://eclass.uoa.gr/modules/document/file.php/PPP668/%CE%97%20%CF%83%CF%85%CE%B3%CF%87%CF%8E%CF%81%CE%B7%CF%83%CE%B7/Derrida%2C%20J.%2C%20On%20Forgiveness.%20A%20Roundtable%20Discussion%20with%20Jacques%20Derrida%2C%20pp.%2052-72.pdf>.
- Dever, William. *What Did the Biblical Writers Know and When Did They Know It?* Grand Rapids: Eerdmans, 2001.
- Didache*. c.70–110. Online: <http://www.ccel.org/ccel/richardson/fathers.viii.i.html>.

- Dirks, Jerald. *The Cross & the Crescent*. Riyadh: International Islamic Publishing House, 2008. Online: https://islamicbulletin.org/en/ebooks/the_cross_and_the_crescent.pdf.
- Dobzhansky, Theodosius. 1977. "Evolution of mankind." In *Evolution*, eds. Theodosius Dobzhansky, Francisco Ayala, G. Ledyard Stebbins, and James Valentine, 438–63. San Francisco: W. H. Freeman and Company. Online: <https://archive.org/details/evolution00luti/mode/2up?view=theater>.
- Dodd, C. H. "The Appearances of the Risen Christ: An Essay in Form-Criticism of the Gospels." In *More New Testament Studies*, 103–33. Grand Rapids: Eerdmans, 1968. Online: <https://archive.org/details/morenewtestament0000dodd/page/n5/mode/2up>.
- Dose, Klaus. "The Origin of Life: More Questions than Answers." *Interdisciplinary Science Reviews* 13 (1988) 348–56. Abstract online: <https://www.tandfonline.com/doi/abs/10.1179/isr.1988.13.4.348>.
- Dostoevsky, Fyodor. *The Brothers Karamazov*. Translated by Constance Garnett. New York: New American Library, 1957. Online: <https://archive.org/details/in.ernet.dli.2015.70970>.
- Doyle, Shaun. "Precambrian rabbits—death knell for evolution?" *Journal of Creation* 28 (2015) 10–12. Online: https://d10.creation.com/articles/p094/c09436/j28_1_10-12.pdf.
- Draper, Paul. "Pain and Pleasure: An Evidential Problem for Theists." In *The Evidential Argument from Evil*, ed. Daniel Howard-Snyder, 12–29. Bloomington, IN: Indiana University Press, 1996. Online: <https://archive.org/details/evidentialargume0000unse>.
- Dulle, Jason. "The Size of the Stone Covering Jesus' Tomb." *Thinking to Believe*. 2011. Online: <https://thinkingtobelieve.com/2011/03/24/the-size-of-the-stone-covering-jesus%E2%80%99-tomb-2/>.
- . "You Can't Know Atheism is True Unless God Exists." Not dated. Online: <https://www.onenesspentecostal.com/knowrequiresgod.htm>.
- Dunn, James D. G. *Jesus Remembered*. Grand Rapids: Eerdmans, 2003.
- Dunning, Craig. "Palestinian Muslims Converting to Christianity: Effective Evangelistic Methods in the West Bank." Ph.D. diss. University of Pretoria, 2013. Online: https://www.academia.edu/5769303/Palestinian_Muslims_converting_to_Christianity_effective_evangelistic_methods_in_the_West_Bank.
- Eden, Murray. "Inadequacies of Neo-Darwinian Evolution as a Scientific Theory." In *Mathematical Challenges to the Neo-Darwinian Interpretation of Evolution*, eds. Paul Moorhead and Martin Kaplan, 5–19. New York: Wistar Institute of Anatomy and Biology, 1967.
- Eddy, Paul, and Gregory Boyd. *The Jesus Legend*. Grand Rapids: Baker Academic, 2007.
- Editors of Guideposts Magazine. *His Mysterious Ways*. Dallas: Word, 1988. Online: https://archive.org/details/hismysteriousway0000unse_d2x6.
- Edwards, Jonathan. *The Works of Jonathan Edwards*, vol. 1, *A Careful and Strict Inquiry into the Prevailing Notions of the Freedom of Will; Dissertation on the End for which God Created the World; The Great Christian Doctrine of Original Sin Defended; A History of the Work of Redemption*. Carlisle, PA: The Banner of Truth Trust, 1984 (reprint). Online: <http://www.ccel.org/ccel/edwards/works1.html>.
- . *The Works of Jonathan Edwards*, vol. 2, *Remarks on Important Theological Controversies*. Carlisle, PA: The Banner of Truth Trust, 1986 (reprint). Online: <http://www.ccel.org/ccel/edwards/works2.toc.html>.
- Edwards, William, Wesley Gabel, and Floyd Hosmer. "On the Physical Death of Jesus Christ." *Journal of the American Medical Association* 255 (21 March 1986) 1455–63. Online: https://www.researchgate.net/publication/19648788_On_the_Physical_Death_of_Jesus_Christ.
- Egnor, Michael. "Neuroscience and Dualism." In *Minding the Brain: Models of the Mind, Information, and Empirical Science*, eds. Angus Menuge, Brian Krouse, and Robert Marks, 237–64. Seattle: Discovery Institute, 2023. Online: <https://robertmarks.org/REPRINTS/2023-MTB.pdf>.
- Einstein, Albert. *Ideas and Opinions*. New York: Crown, 1982. Online: <https://archive.org/details/dli.scoerat.5587ideasandopinionsbyalberteinstein/mode/2up>.

- . “Remarks on Bertrand Russell’s Theory of Knowledge.” In *The Library of Living Philosophers*, vol. 5, *The Philosophy of Bertrand Russell*, ed. Paul A. Schilpp, trans. Paul A. Schilpp, 279–91. Evanston, IL: Northwestern University Press, 1944. Online: <https://www.scribd.com/document/500922490/Einstein-Remarks-on-Bertrand-Russell>.
- Eldredge, Niles, and Stephen Jay Gould. “Punctuated Equilibria: An Alternative to Phyletic Gradualism.” In *Models in Paleobiology*, ed. Thomas Schopf, 82–115. San Francisco: Freeman, Cooper, and Co, 1972. Online: <https://archive.org/details/B-001-004-118>.
- Ellis, George. “Does the Multiverse Really Exist?” *Scientific American*. 2011. Online: <https://www.scientificamerican.com/article/does-the-multiverse-really-exist/>.
- Emerick, Yahiya. *The Complete Idiot’s Guide to Understanding Islam*, 2nd ed. New York: Alpha, 2004. Online (earlier edition): http://www.islamicbulletin.org/free_downloads/new_muslim/complete_idiot_guide_islam.pdf.
- Eric, Walter. *Why Trust the Bible*. Nairobi: Life Challenge Assistance, 2011.
- Erlandson, Doug. “A New Perspective on the Problem of Evil.” *Antithesis Magazine* 2, no. 2 (1991) no pages. Online: http://www.reformed.org/webfiles/antithesis/index.html?mainframe=/webfiles/antithesis/v2n2/ant_v2n2_evil.html.
- Eusebius Pamphilius. *Church History*. 325. Online: <https://ccel.org/ccel/schaff/npnf201/npnf201.iii.i.html>.
- “Evolution of sexual reproduction.” *Wikipedia*. 2024. Online: https://en.wikipedia.org/wiki/Evolution_of_sexual_reproduction.
- Falde, Nathan. “Inscription Finally Confirms Biblical Record of Hezekiah’s Tunnel.” *Ancient Origins*. 2022. Online: <https://www.ancient-origins.net/news-history-archaeology/hezekiahs-tunnel-inscription-0017684>.
- Feinberg, John. “And the Atheist Shall Lie Down with the Calvinist: Atheism, Calvinism, and the Free Will Defense.” *Trinity Journal* 1 (1980) 142–52. Online: <https://www.scribd.com/document/468920631/And-the-Atheist-Shell-Lie-Down-with-the-Calvinist-Atheism-Calvinism-and-the-Free-Will-Defense-John-S-Feinberg>.
- . *The Many Faces of Evil*, rev. ed. Grand Rapids, MI: Zondervan, 1994.
- . *The Many Faces of Evil*, 3rd ed. Wheaton, IL: Crossway, 2004.
- . *No One Like Him*. Wheaton, IL: Crossway, 2001.
- Fennell, R. C. “A moral challenge to pantheism.” *Creedalandlovingit*. 2017. Online: <https://creedalandlovingit.wordpress.com/2017/11/04/a-moral-challenge-to-pantheism/>.
- Ferm, Vergilius, ed. *An Encyclopedia of Religion*. Paterson, NJ: Littlefield, Adams and Co, 1964. Online: https://archive.org/details/encyclopediaofre0000verg_f3n7/mode/2up?view=theater.
- Ferraiolo, William. “Eternal Selves and the Problem of Evil.” *Quodlibet* 7:2 (April-June 2005).
- “Fingerprints of Creation.” *Earth Science Associates*. 2010. Online: <http://www.halos.com/>.
- Flew, Antony. “Negative Statement: Antony G. N. Flew.” In *Did Jesus Rise from the Dead: The Resurrection Debate*, ed. Terry Miethe, 3–13. San Francisco: Harper & Row, 1987. Online: <https://archive.org/details/didjesusrisefrom00habe>.
- Foote, Mike. “Sampling, taxonomic description, and our evolving knowledge of morphological diversity.” *Paleobiology* 23 (1997) 181–206. Abstract online: <https://www.cambridge.org/core/journals/paleobiology/article/abs/sampling-taxonomic-description-and-our-evolving-knowledge-of-morphological-diversity/5D44EF179954D44ED12A77D18D7DAA22>.
- Foster, David. *The Philosophical Scientists*. New York: Dorset: 1985. Online: <https://archive.org/details/philosophicalsci0000fost>.
- Fradd, Matt. “Who Created God?” *Catholic Answers*. 2013. Online: <https://www.catholic.com/magazine/online-edition/who-created-god>.

- Frame, John. *Cornelius Van Til: An Analysis of His Thought*. Phillipsburg, NJ: P&R, 1995. Online: <https://archive.org/details/corneliusvantila0000fram>.
- . *The Doctrine of God*. Phillipsburg, NJ: P&R, 2002.
- . “Frame’s Final Response.” 1996–2022. Online: <https://reformed.org/apologetics/frames-final-response-by-john-frame/>.
- . “The Problem of Evil.” In *Suffering and the Goodness of God*, eds. Christopher Morgan and Robert Peterson, 141–64. Wheaton, IL: Crossway, 2008.
- Fretheim, Terrence. *God and World in the Old Testament: A Relational Theory of Creation*. Nashville: Abingdon, 2005.
- Frisbee, Lonnie, and Roger Sachs. *Not by Might, Nor by Power: The Great Commission*. Santa Maria, CA: Freedom, 2016.
- . *Not by Might, Nor by Power: The Jesus Revolution*, 2nd ed. Santa Maria, CA: Freedom, 2017.
- . *Not by Might, Nor by Power: Set Free*. Santa Maria, CA: Freedom, 2019.
- Gale, Richard. “Some Difficulties in the Theistic Treatments of Evil.” In *The Evidential Argument from Evil*, ed. Daniel Howard-Snyder, 206–18. Bloomington, IN: Indiana University Press, 1996. Online: <https://archive.org/details/evidentialargume0000unse>.
- Gardner, Rex. *Healing Miracles: A Doctor Investigates*. London: Darton, Longman & Todd, 1986.
- Garrison, David. *A Wind in the House of Islam*. Monument, CO: WIGTake Resources, 2014. Online: <https://archive.org/details/windinhouseofisl0000garr>.
- Garte, Sy. *The Works of His Hands*. Grand Rapids: Kregel, 2019.
- Gay, Craig. *The Way of the (Modern) World: Or, Why It’s Tempting To Live As If God Doesn’t Exist*. Grand Rapids: Eerdmans, 1998.
- Geisler, Norman. *Christian Apologetics*. Grand Rapids: Baker, 1976. Online: <https://archive.org/details/christianapologe0000geis>.
- Geisler, Norman, and William Nix. *A General Introduction to the Bible*, rev. ed. Chicago: Moody, 1986. Online: <http://www.scribd.com/doc/133575464/A-General-Introduction-to-the-BIBLE#scribd>.
- Gentry, Robert. *Creation’s Tiny Mystery*. Knoxville, TN: Earth Science Assocs., 1986. Online: <https://archive.org/details/creationstinymys0000gent>.
- “Geologic time scale.” *Wikipedia*. 2024. Online: https://en.wikipedia.org/wiki/Geologic_time_scale.
- Ghabril, Nicola Yacoub. *Themes for the Diligent*. Rikon, Switzerland: The Good Way, 2003. Online: <http://www.the-good-way.com/eng/books>.
- Gibbs, H. Lisle, and Peter Grant. “Oscillating selection on Darwin’s finches.” *Nature* 327 (1987) 511–13. Abstract online: <https://www.nature.com/articles/327511a0>.
- Gilbert, Greg. *Why Trust the Bible?* Wheaton, IL: Crossway, 2015. Online: <https://archive.org/details/whytrustbible0000gilb>.
- Gilbert, Scott, John Opitz, and Rudolf Raff. “Resynthesizing Evolutionary and Developmental Biology.” *Developmental Biology* 173 (1996) 357–72. Online: <https://www.sciencedirect.com/science/article/pii/S0012160696900329?via%3Dihub>.
- Gilchrist, John. *Christ in Islam and Christianity*. Rikon, Switzerland: The Good Way, 2010. Online: <http://www.the-good-way.com/eng/books>.
- . *Facing the Muslim Challenge*. Claremont, South Africa: Life Challenge Africa, 2002. Online: <https://www.answering-islam.org/Gilchrist/Challenge/index.html>.

- Gilley, Sheridan, and Ann Loades. "Thomas Henry Huxley: The War Between Science and Religion," *Journal of Religion* 61, no. 3 (1981) 285–308.
- Gish, Duane. *Evolution: The Fossils Still Say NO!* El Cajon, CA: Institute for Creation Research, 1995. Online: <https://archive.org/details/evolutionchallen0000gish/mode/2up?view=theater>.
- Gould, Stephen Jay. "Evolution's Erratic Pace." *Natural History* 86 (May 1977) 12–16. Abstract online: <https://www.scrip.org/reference/referencespapers?referenceid=133602>.
- . "The Five Kingdoms." *Natural History* 85 (June–July 1976) 30–37.
- . "Is a new and general theory of evolution emerging?" *Paleobiology* 6 (1980) 119–30. Abstract online: <https://ui.adsabs.harvard.edu/abs/1980Pbio....6..119G/abstract>.
- . "The Return of Hopeful Monsters." *Natural History* 86 (June–July 1977) 22–30. Abstract online: <https://philpapers.org/rec/GOUTRO-2>.
- . "Soapy Sam's Logic." *Natural History* 95 (April 1986) 16–26.
- . *The Structure of Evolutionary Theory*. Cambridge, MA: Belknap, 2002. Online: <https://archive.org/details/jaygouldthestructureofevolutionarytheory>.
- . *An Urchin in the Storm*. New York: W. W. Norton, 1987.
- Gould, Stephen Jay, and Niles Eldredge. "Punctuated equilibria: the tempo and mode of evolution reconsidered," *Paleobiology* 3 (1977) 115–51. Online: <http://mechanism.ucsd.edu/teaching/philbio/readings/gould.eldridge.punseq.1977.pdf>.
- Grant, Michael. *Jesus: An Historian's Review of the Gospels*. New York: Charles Scribner's Sons, 1977.
- Grant, Myrna. *Vanya*. Carol Stream, IL: Creation House, 1974. Online: <https://archive.org/details/vanya0000gran>.
- Grassé, Pierre-Paul. *Evolution of Living Organisms*. New York: Academic, 1977.
- "The Great Isaiah Scroll." *The Digital Dead Sea Scrolls*. 2019. Online: <http://dss.collections.imj.org.il/isaiah>.
- Green, David, and Robert Goldberger. *Molecular Insights into the Living Process*. New York: Academic, 1967. Online: https://archive.org/details/isbn_9780122978500/page/n5/mode/2up?view=theater.
- Green, Joel, and Scot McKnight, eds. *Dictionary of Jesus and the Gospels*. Downers Grove: InterVarsity, 1992.
- Greenham, Ant(thonny). "A Study of Palestinian Muslim Conversions to Christ." *St. Francis Magazine* 6:1 (February 2010) 116–75.
- Greeson, Kevin. *The Camel*. Arkadelphia, AR: WIGTake Resources, 2007.
- Greene, Marjorie. "The Faith of Darwinism." In *The Knower and the Known*, 185–201. New York: Basic Books, 1966. Online: <https://archive.org/details/knowerknown00gren>.
- Grossman, Lisa. "Death of the eternal cosmos." *New Scientist* (14 January 2012). Online as "Why physicists can't avoid a creation event" (11 January 2012): https://iweb.langara.ca/rjohns/files/2017/09/Physics_creation.pdf.
- Guliuza, Randy. "Major Evolutionary Blunders: Evolutionary Predictions Fail the Reality Test." *Acts & Facts*. 2015. Online: <https://www.icr.org/article/major-blunders-evolutionary-predictions>.
- Gura, Trisha. "Bones, molecules...or both?" *Nature* 406 (2000) 230–33. Online: <https://www.nature.com/articles/35018729>.
- Habermas, Gary. *Ancient Evidence for the Life of Jesus*. Nashville: Thomas Nelson, 1984. Online: <https://archive.org/details/ancientevidencef0000habe>.
- . "Evidential Near-Death Experiences." In *Minding the Brain: Models of the Mind, Information, and Empirical Science*, eds. Angus Menuge, Brian Krouse, and Robert Marks, 323–56. Seattle: Discovery Institute, 2023. Online: <https://robertmarks.org/REPRINTS/2023-MTB.pdf>.

- . “Rebuttal: Gary R. Habermas.” In *Did Jesus Rise from the Dead: The Resurrection Debate*, ed. Terry Miethe, 39–47. San Francisco: Harper & Row, 1987. Online: <https://archive.org/details/didjesusrisefrom00habe>.
- . “Why I Believe the New Testament is Historically Reliable.” In *Why I am a Christian: Leading Thinkers Explain Why They Believe*, ed. Norman Geisler and Paul Hoffman, 147–60. Grand Rapids: Baker, 2001. Online: <https://archive.org/details/whyamchristianl0000unse>.
- Habermas, Gary, and Michael Licona. *The Case for the Resurrection of Jesus*. Grand Rapids: Kregel, 2004. Online: <https://archive.org/details/caseforresurrect0000habe>.
- Hagopian, David, ed. *The Genesis Debate: three views on the days of creation*. Mission Viejo, CA: Crux, 2001. Online: <https://archive.org/details/g3n3sisdebatethr0000unse>.
- Haldane, J. B. S. “When I am Dead.” In *Possible Worlds and Other Papers*, 214–21. New York: Harper & Brothers, 1928. Online: <https://archive.org/details/possibleworldsot00hald>.
- . “Some Consequences of Materialism.” In *The Inequality of Man and Other Essays*, 161–75. London: Chatto & Windus, 1932. Online: <https://archive.org/details/in.ernet.dli.2015.59251>.
- . “I Repent an Error,” *The Literary Guide* (April 1954) 7, 29.
- Haleem, M. A. S. Abdel. *The Qur’an*. New York: Oxford University Press, 2005. Online: <https://archive.org/details/TheQuranANewTranslation/mode/2up>
- Halverson, William. *A Concise Introduction to Philosophy*, 3rd ed. New York: Random House, 1976. Online: <https://archive.org/details/conciseintroduc0000halv/mode/2up?view=theater>.
- Hancock, Zachary B., Emma S. Lehmborg, and Gideon S. Bradburd. “Neo-darwinism still haunts evolutionary theory: A modern perspective on Charlesworth, Lande, and Slatkin,” *Evolution* 75, no. 6 (2021) 1244–55. Online: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC8979413/>.
- Hardy, Alister. *The Living Stream: Evolution and Man*. Cleveland: Meridian, 1965. Online: <https://archive.org/details/livingstream0000unse/page/n5/mode/2up>.
- Harris, Sam. *The Moral Landscape: How Science Can Determine Human Values*. New York: Free Press, 2010.
- Hart, David Bentley. *The Experience of God: Being, Consciousness, Bliss*. New Haven, CT: Yale University Press, 2013.
- Hartzler, H. Harold. “Foreword.” In *Science Speaks*, rev. online ed., by Peter Stoner, 4-5. Chicago: Moody, 2005. Online: <https://archive.org/details/sciencespeaks peterw.stoner/mode/2up?view=theater>.
- Hatala, Kevin, Brigitte Demes, and Brian Richmond. “Laetoli footprints reveal bipedal gait biomechanics different from those of modern humans and chimpanzees.” *Proceedings of the Royal Society* (17 August 2016) 1–9. Online: <https://royalsocietypublishing.org/doi/epdf/10.1098/rspb.2016.0235>.
- Hawking, Stephen. *A Brief History of Time*. New York: Bantam, 1988.
- . *Brief Answers to the Big Questions*. New York: Bantam, 2018.
- Hawking, Stephen, and Leonard Mlodinow. *The Grand Design*. New York: Bantam, 2010.
- “Hebrew Bible.” *Wikipedia*. 2024. Online: https://en.wikipedia.org/wiki/Hebrew_Bible.
- Heidegger, Martin. *An Introduction to Metaphysics*. New Haven: Yale University Press, 1959. Online: <https://archive.org/details/metaphysicsintro0000heid>.
- Hesse, Hermann. *Siddhartha*. Project Gutenberg eBook, 2001. Online: <https://www.gutenberg.org/files/2500/2500-h/2500-h.htm>.
- Hick, John. *Evil and the God of Love*, rev. ed. New York: HarperSanFrancisco, 1977. Online: https://archive.org/details/evilgodoflove0000hick_q3o1/mode/2up?view=theater&q=%22evil+is+only+apparent%22.

- Ho, M. W., and P. T. Saunders. "Beyond neo-Darwinism—An Epigenetic Approach to Evolution." *Journal of Theoretical Biology* 78 (1979) 573–91. Online: https://www.researchgate.net/publication/22628078_Beyond_neo-Darwinism-an_epigenetic_approach_to_evolution.
- Hodge, Charles. *Commentary on the Epistle to the Romans*, rev. ed. Grand Rapids: Eerdmans, 1886 (reprint). Online: <https://books.google.com/books?id=BX8fAAAAyAAJ>.
- . *Systematic Theology*, vol. 1. Grand Rapids: Eerdmans, 1981. Online: <https://archive.org/details/systematic-theology-vol-1/mode/2up>.
- . *What is Darwinism?* London: T. Nelson and Sons, 1874. Online: <https://archive.org/details/b24877323/mode/2up?view=theater>.
- Howell, Elizabeth. "What is the Big Bang Theory?" *Space.com*. 2021. Online: <https://www.space.com/25126-big-bang-theory.html>.
- Howell, John. "Should We Fear That We Are Deluded? Some Comments on Dawkins' *The God Delusion*." *Southwestern Journal of Theology* 54 (2011) 29–44. Online: https://swbtsv7.s3.amazonaws.com/media/Theology_Journal/54.1/54.1_Howell.pdf.
- Hoyle, Fred. "The Big Bang in Astronomy." *New Scientist* 92 (19 November 1981) 521–24. Abstract online: <https://ui.adsabs.harvard.edu/abs/1981NewSc..92..521H/abstract>.
- . "The Universe: Past and Present Reflections." *Engineering & Science* (November 1981) 8–12. Online: <https://calteches.library.caltech.edu/527/2/Hoyle.pdf>.
- Hoyle, Fred, and Chandra Wickramasinghe. *Evolution from Space*. London: J. M. Dent & Sons, 1981.
- Hume, David. *Dialogues Concerning Natural Religion*, 2nd ed. London, 1779. Online: <https://archive.org/stream/dialoguesreligio00humeoft?ref=ol#mode/2up>.
- . *An Enquiry concerning Human Understanding*. New York: Oxford University Press, 1748. Online: https://fitelson.org/confirmation/hume_enquiry.pdf.
- Hunt, Dave. *Confessions of a Heretic*. Plainfield, NJ: Logos International, 1972. Online: <https://archive.org/details/confessionsofher0000hunt>.
- Hunt, Tam. "Reconsidering the logical structure of the theory of natural selection," *Communicative & Integrative Biology* 7 (December 2014): 1-5. Online: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4594354/>.
- Huntemann, Georg. *The Other Bonhoeffer*. Grand Rapids: Baker, 1993. Online: <https://archive.org/details/otherbonhoeffere0000hunt>.
- Hunter, A. M. *Jesus: Lord and Saviour*. London: SCM, 1976. Online: <https://archive.org/details/jesuslordsaviour0000hunt>.
- Huxley, Thomas Henry. Letter to Frederick Dyster (9 September 1860). In the *Huxley Papers* 15:106. Online: <https://mathcs.clarku.edu/huxley/letters/60.html>.
- . *Science and Christian Tradition*. New York: D. Appleton and Company, 1895. Online: <https://archive.org/details/sciencechristian1895huxl/mode/2up>.
- Ibrahim, Naajeh, Sheikh 'Aasim 'Abdul Maajid, and Sheikh 'Esaam-ud-Deen Darbaalah. *In Pursuit of Allah's Pleasure*. translated by A. Ibrahim and Al-Arabi Ben Razzaq. Not dated. Online: <https://archive.org/details/InPursuitOfAllahsPleasureBook/mode/2up>.
- Ignatius. *Epistle to the Ephesians*. c.110. Online: <http://www.ccel.org/ccel/schaff/anf01.v.ii.html>.
- . *Epistle to the Magnesians*. c.110. Online: <http://www.ccel.org/ccel/schaff/anf01.v.iii.html>.
- . *Epistle to the Romans*. c.110. Online: <http://www.ccel.org/ccel/schaff/anf01.v.v.html>.
- . *Epistle to the Smyrnaeans*. c.110. Online: <http://www.ccel.org/ccel/lightfoot/fathers.ii.viii.html>.

- IANDS (International Association of Near-Death Studies, Inc). 2022. Online: <https://iands.org/>.
- Irenaeus. *Against Heresies*. c.185. Online: <http://www.ccel.org/ccel/schaff/anf01.ix.html>.
- Irons, Lee, with Meredith Kline. “The Framework View.” In *The Genesis Debate: three views on the days of creation*, ed. David Hagopian, 217-57. Mission Viejo, CA: Crux, 2001. Online: <https://archive.org/details/g3n3sisdebatethr0000unse>.
- “Is there Much Evidence for the Bible’s Reliability?” *Evidence for God’s Unchanging Word*. Not Dated. Online: <https://www.unchangingword.com/manuscript-evidence/>.
- Jepson, J. W. *Don’t Blame It All on Adam*. Minneapolis: Bethany House, 1984. Online: https://archive.org/details/isbn_0871234378.
- Jeremias, Joachim. *The Eucharistic Words of Jesus*. Translated by Norman Perrin. London: SCM, 1966. Online: https://archive.org/details/eucharisticwords0000jere_o1v9.
- Johanson, Donald, and Maitland Edey. *Lucy: The Beginnings of Humankind*. New York: Simon and Schuster, 1981. Online: https://archive.org/details/lucybeginningsof0000joha_r1n0.
- Johnson, Dennis. *Triumph of the Lamb: A Commentary on Revelation*. Phillipsburg, NJ: P&R, 2001.
- Johnson, Phillip. “Daniel Dennett’s Dangerous Idea.” *Origins & Design* (Winter 1996): 27–30. Online: <http://www.arn.org/docs/johnson/dennett.htm>.
- . *Darwin on Trial*. Washington, DC: Regnery Gateway, 1991.
- . *Reason in the Balance*. Downers Grove, IL: InterVarsity, 1995. Online: <https://archive.org/details/reasoninbalancec0000john>.
- Josephus. *Against Apion*. In *The Works of Josephus*, new updated ed. Translated by William Whiston, 773–812. Peabody, MA: Hendrickson (1987 reprint). Online (another edition): <http://www.ccel.org/ccel/josephus/works/files/works.html>.
- . *The Antiquities of the Jews*. In *The Works of Josephus Complete and Unabridged.*, 27-542. Translated by William Whiston. Peabody, MA: Hendrickson (1987 reprint). Online (another edition): <http://www.ccel.org/ccel/josephus/works/files/works.html>.
- Justin Martyr. *Dialogue with Trypho*. In *The Ante-Nicene Fathers*, vol. 1, edited by Alexander Roberts and James Donaldson, revised by A. Cleveland Coxe, 194–270. New York: Christian Literature Publishing Company. Reprint, Peabody, MA: Hendrickson, 1994. Online (another edition): <http://www.ccel.org/ccel/schaff/anf01.viii.iv.html>.
- . *First Apology*. c.155. Online: <http://www.ccel.org/ccel/schaff/anf01.viii.ii.html>.
- Kaiser, Walter. *The Old Testament Documents: Are They Reliable and Relevant?* Downers Grove, IL: InterVarsity, 2001. Online: <https://archive.org/details/oldtestamentdocu0000kais>.
- Kapolyo, Joe. “Matthew.” In *Africa Bible Commentary*, ed. Tokunboh Adeyemo, 1105–70. Nairobi: Word Alive, 2006.
- Keller, Timothy. “The Gospel—Key to Change.” Not dated. Online: https://www.cru.org/content/dam/cru/legacy/2013/01/Gospel_KeytoChange_TimKeller.pdf.
- . “The Importance of Hell.” *Redeemer Report*. 2009. Online: http://www.redeemer.com/redeemer-report/article/the_importance_of_hell.
- . *Making Sense of God*. New York: Penguin, 2016.
- . *The Reason for God*. New York: Dutton, 2008.
- . *Walking with God through Pain and Suffering*. New York: Riverhead, 2013.
- Kennedy, Titus. *Unearthing the Bible*. Eugene, OR: Harvest House, 2020.

- Kenyon, Frederic. *The Bible and Archaeology*. London: George G. Harrap & Co. Ltd., 1949. Online: <https://archive.org/details/biblearchaeology0000keny/mode/2up?view=theater>.
- “Ketef Hinnom scrolls.” *Wikipedia*. 2024. Online: https://en.wikipedia.org/wiki/Ketef_Hinnom_scrolls.
- Kew, Ben. “‘Corpses of Children’: The Intellectual Dishonesty of Sam Harris.” *El American* (18 August 2022). Online: <https://elamerican.com/corpses-of-children-the-intellectual-dishonesty-of-sam-harris/>.
- Keynes, Randal. *Darwin, His Daughter, and Human Evolution*. New York: Riverhead, 2002.
- Khan, Sultan Muhammad. *A Testimony to the Truth of the Holy Writings*. Nairobi: English Press Limited, 1992. Online: <http://www.answering-islam.org/Testimonies/khan.html>.
- King-Farlow, John. “Monism, Naturalism and Nominalism: Can an Atheist’s World View be Logically Expressed?” *Laval théologique et philosophique* 29 (1973) 123–142. Online: <https://www.erudit.org/en/journals/ltp/1973-v29-n2-ltp0988/1020348ar.pdf>.
- Kitchen, Kenneth. *The Bible in its World: The Bible & Archaeology Today*. Downers Grove, IL: InterVarsity, 1977. Online: <https://archive.org/details/bibleinitsworldb0000kitc>.
- . *On the Reliability of the Old Testament*. Grand Rapids: Eerdmans, 2003. Online: <https://archive.org/details/on-the-reliability-of-the-old-testament-kitchen-kenneth-anderson>.
- Koestler, Arthur. *Janus: A Summing Up*. New York: Random House, 1978. Online: <https://archive.org/details/janussummingup0000koes>.
- Koons, Robert. “Science and theism: concord, not conflict.” In *The Rationality of Theism*, ed. Paul Copan and Paul Moser, 72–90. London: Routledge, 2003. Online: https://www.difa3iat.com/wp-content/uploads/2016/09/www.difa3iat.com_-5.pdf.
- Koukl, Gregory. “Evil as Evidence for God.” *Stand to Reason*. 2013. Online: <http://www.str.org/articles/evil-as-evidence-for-god#ANCHOR2>.
- . “A Good Reason for Evil.” *Stand to Reason*. 2012. Online: <http://www.str.org/articles/a-good-reason-for-evil#.V0nkD-QauVQ>.
- . *Tactics*. Grand Rapids, MI: Zondervan, 2009. Online: <https://archive.org/details/tacticsstudyguid0000kouk>.
- Krahmalkov, Charles. “Exodus Itinerary Confirmed by Egyptian Evidence.” *Biblical Archaeology Review* 20, no. 5 (1994) 54–62, 79. Online: <https://library.biblicalarchaeology.org/article/exodus-itinerary-confirmed-by-egyptian-evidence/>.
- Külling, Samuel. *Zur Datierung der “Genesis-P-Stück”: Namentlich Des Kapitels Genesis XVII*. Kampen: J. H. Kok, 1964.
- Kurtz, Paul. “Does Humanism Have an Ethic of Responsibility?” In *Humanist Ethics: Dialogue on Basics*, ed. Morris Stoner, 11–25. Buffalo, NY: Prometheus, 1980. Online: <https://archive.org/details/humanistethicsdi00buff>.
- . “Reply by Paul Kurtz to Markovic.” In *Humanist Ethics: Dialogue on Basics*, ed. Morris Stoner, 33–35. Buffalo, NY: Prometheus, 1980. Online: <https://archive.org/details/humanistethicsdi00buff>.
- Lack, David. *Evolutionary Theory and Christian Belief: The Unresolved Conflict*. London: Methuen, 1957.
- Ladd, George Eldon. 1975. *I Believe in the Resurrection of Jesus*. Grand Rapids: Eerdmans. Online: <https://archive.org/details/ibelieveinresurr0000ladd>.
- Laskaris, Ernie. “The New Atheist Sledgehammer: Like Epistemological Air Boxing.” *Themelios* 43 (2018) 434–47. Online: <https://www.thegospelcoalition.org/themelios/article/the-new-atheist-sledgehammer-like-epistemological-air-boxing/>.
- Lawson, James. *Deeper Experiences of Famous Christians*. Anderson, IN: Warner, 1911. Online: <https://archive.org/details/deeperexperience00laws>. Audio version online: https://archive.org/details/deeperexperiences_2404_librivox.

- Lawton, Graham. "Why Darwin was wrong about the tree of life." *New Scientist* (21 January 2009). Online: <https://www.newscientist.com/article/mg20126921-600-why-darwin-was-wrong-about-the-tree-of-life/>.
- Leff, Arthur. "Unspeakable Ethics, Unnatural Law." *Duke Law Journal* 28, no. 6 (1979) 1229–49. Online: <https://scholarship.law.duke.edu/cgi/viewcontent.cgi?article=2724&context=dlj>.
- Lewis, C. S. *The Abolition of Man*. New York: MacMillan, 1947. Online: <https://archive.org/details/abolitionofman00csle>.
- . "Answers to Questions on Christianity." In *God in the Dock*, ed. Walter Hooper, 48–62. Grand Rapids: Eerdmans, 1970. Online: <https://archive.org/details/collectedworksof00csle/mode/2up>.
- . "Christian Apologetics." In *God in the Dock*, ed. Walter Hooper, 89–103. Grand Rapids: Eerdmans, 1970. Online: <https://archive.org/details/collectedworksof00csle/mode/2up>.
- . "*De Futilitate*." In *Christian Reflections*, ed. Walter Hooper, 57–71. Grand Rapids: Eerdmans, 1967. Online: <https://archive.org/details/collectedworksof00csle/mode/2up>.
- . "Evil and God." In *God in the Dock*, ed. Walter Hooper, 129–46. Grand Rapids: Eerdmans, 1970. Online: <https://archive.org/details/collectedworksof00csle/mode/2up>.
- . "Is Theology Poetry?" In *The Weight of Glory and Other Essays*, rev. ed., ed. Walter Hooper, 74–92. New York: Macmillan, 1980. Essay online: http://www.samizdat.qc.ca/arts/lit/Theology=Poetry_CSL.pdf.
- . "The Laws of Nature." In *God in the Dock*, ed. Walter Hooper, 76–79. Grand Rapids: Eerdmans, 1970. Online: <https://archive.org/details/collectedworksof00csle/mode/2up>.
- . *Mere Christianity*. New York: Touchstone, 1980. Earlier edition online: https://archive.org/details/merechristianity0000unse_q8b8.
- . *Miracles*. New York: Harper San Francisco, 2001. Earlier edition online: <https://archive.org/details/in.ernet.dli.2015.260876>.
- . "Modern Theology and Biblical Criticism." In *Christian Reflections*, ed. Walter Hooper, 152–66. Grand Rapids: Eerdmans, 1967. Online: <https://archive.org/details/collectedworksof00csle/mode/2up>.
- . "The Poison of Subjectivism." In *Christian Reflections*, ed. Walter Hooper, 72–81. Grand Rapids: Eerdmans, 1967. Online: <https://archive.org/details/collectedworksof00csle/mode/2up>.
- . *The Problem of Pain*. New York: MacMillan, 1947. Online: <https://archive.org/details/in.ernet.dli.2015.264598/mode/2up?view=theater>.
- . *Reflections on the Psalms*. New York: Harcourt, Brace, Jovanovich, 1958. Online: <https://archive.org/details/belovedworksofcs0000lewi/mode/2up?view=theater>.
- . "Religion Without Dogma?" In *God in the Dock*, ed. Walter Hooper, 21–24. Grand Rapids: Eerdmans, 1970. Online: <https://archive.org/details/collectedworksof00csle/mode/2up>.
- . "Two Lectures." In *God in the Dock*, ed. Walter Hooper, 208–11. Grand Rapids: Eerdmans, 1970. Online: <https://archive.org/details/collectedworksof00csle/mode/2up>.
- . "We have No 'Right to Happiness'." In *God in the Dock*, ed. Walter Hooper, 317–22. Grand Rapids: Eerdmans, 1970. Online: <https://archive.org/details/collectedworksof00csle/mode/2up>.
- . "What are We to Make of Jesus Christ?" In *God in the Dock*, ed. Walter Hooper, 156–60. Grand Rapids: Eerdmans, 1970. Online: <https://archive.org/details/collectedworksof00csle/mode/2up>.
- Lewontin, Richard. "Billions and Billions of Demons." *New York Review of Books* (9 January 1997) 28–32.
- Licona, Michael. *The Resurrection of Jesus: A New Historiographical Approach*. Downers Grove: IVP Academic, 2010.
- Lindley, David. *The End of Physics: The Myth of a Unified Theory*. New York: Basic Books, 1993. Online: <https://archive.org/details/endofphysicsmyth00lind>.

- Lindsley, Arthur. "Christ and the Bible." *C. S. Lewis Institute*. 2007. Online: <https://www.cslewisinstitute.org/resources/christ-and-the-bible/>.
- Lipson, H. S. "A Physicist Looks at Evolution." *Strategic Studies* 4 (1981) 64–67.
- Livingston, G. Herbert. 1974. *The Pentateuch in its Cultural Environment*. Grand Rapids: Baker. Online: https://archive.org/details/isbn_0801056306.
- Lloyd-Jones, Martyn. *Joy Unspeakable*. Wheaton, IL: Harold Shaw, 1984. Online: <https://archive.org/details/joyunspeakablepo0000lloy>.
- Long, Jeffery. "Near-Death Experience Evidence for Their Reality." *Missouri Medicine* 111 (2014) 372–80. Online: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6172100/>.
- Lönnig, Wolf-Ekkehard. "Darwin's Finches": Galápagos Islands as an Evolutionary Model" *Evolution News*. 2020: Online: <https://evolutionnews.org/tag/galapagos-finches-series/>.
- . "Galápagos Finches — A Paradigm of the Limits of Natural Selection?" *Evolution News*. 2020. Online: <https://evolutionnews.org/2020/11/galapagos-finches-a-paradigm-of-the-limits-of-natural-selection/>.
- Løvtrup, Søren. *Darwinism: The Refutation of a Myth*. London: Croom Helm, 1987.
- Lucas, J. R. *The Freedom of the Will*. Oxford: Clarendon, 1970. Online: <https://archive.org/details/freedomofwill0000jrlu/mode/2up?view=theater>.
- . "Wilberforce and Huxley: A Legendary Encounter," *Historical Journal* 22 (1979) 313–30.
- Lucian of Samosata. *The Passing of Peregrinus*. c.165–75. Online: <http://www.earlychristianwritings.com/text/peregrinus.html>.
- Luskin, Casey. "A Primer on the Tree of Life (Part 2): Conflicts in the Molecular Evidence." *Evolution News*. 2009. Online: https://evolutionnews.org/2009/05/a_primer_on_the_tree_of_life_p_1/#backfn2.
- Lynch, Michael, and John Conery. "The evolutionary demography of duplicate genes." *Journal of Structural and Functional Genomics* 3 (2003) 35–44. Online: https://www.researchgate.net/publication/10681486_The_Evolutionary_Demography_of_Duplicate_Genes.
- Macbeth, Norman. *Darwin Retried: an appeal to reason*. Ipswich, MA: Gambit, 1971. Online: <https://archive.org/details/darwinretriedapp0000macb>.
- MacDonald, Hope. *When Angels Appear*. Grand Rapids: Zondervan, 1982. Online: <https://archive.org/details/whenangelsappear00macd>.
- Machen, J. Gresham. *Christianity and Liberalism*. Grand Rapids: Eerdmans, 1923. Online: https://archive.org/details/christianitylibe0000mach_i215. Audio version online: https://archive.org/details/christianityandliberalism_2107_librivox.
- Mackie, J. L. *The Miracle of Theism: Arguments for and against the existence of God*. Oxford: Clarendon, 1982. Online: <https://archive.org/details/TheMiracleOfTheismArgumentsForAndAgainstTheExistenceOfGodJLMackie/mode/2up?view=theater>.
- MacNutt, Francis. *Healing*. New York: Bantam, 1974. Online: https://archive.org/details/isbn_0553225723.
- Maier, Paul. "The Empty Tomb as History." *Christianity Today* 19 (28 March 1975) 4–6.
- . *First Easter*. New York: Harper & Row, 1973. Online: <https://archive.org/details/firsteastertrueu00maie>.
- Ibn Majah, Yazid. *Sunan Ibn Majah*. Not dated. Online: <http://sunnah.com/ibnmajah>.
- Major, Lee Elliot. "Big enough to bury Darwin." *The Guardian* (23 August 2001). Online: <https://www.theguardian.com/education/2001/aug/23/highereducation.peopleinscience>.
- Malthus, Thomas. *An Essay on the Principle of Population*. London: John Murray, 1798. Online:

<http://www.esp.org/books/malthus/population/malthus.pdf>.

Manser, A. R. "The Concept of Evolution." *Philosophy* 40 (1965) 18–34.

Manson, Neil, ed. *God and Design: The Teleological Argument and Modern Science*. London: Routledge, 2003.

Mara Bar-Serapion. *Letter*. Not dated. Online: <http://www.earlychristianwritings.com/text/mara.html>.

Markovic, Mihailo. "Comment by Mihailo Markovic on Kurtz." In *Humanist Ethics: Dialogue on Basics*, ed. Morris Stoner, 31–33. Buffalo, NY: Prometheus, 1980. Online: <https://archive.org/details/humanistethicsdi00buff>.

Marshall, I. Howard. "Universal Grace and Atonement in the Pastoral Epistles." In *The Grace of God, the Will of Man*, ed. Clark Pinnock, 51–69. Grand Rapids, MI: Academie, 1989. Online: <https://archive.org/details/graceofgodwilof0000unse>.

The Martyrdom of Polycarp. c.160. Online: <http://www.ccel.org/ccel/schaff/anf01.iv.iv.html>.

al-Masih, Abd. *A Question that Demands an Answer*. Rikon, Switzerland: The Good Way, 1993. Online: <http://path-of-peace.org/AQuestionThatDemandsAnAnswer.htm>.

"Masoretic Text." *Wikipedia*. 2024. Online: http://en.wikipedia.org/wiki/Masoretic_Text.

"Materialism." *Wikipedia*. 2024. Online: <https://en.wikipedia.org/wiki/Materialism>.

Matthews, Kenneth. *Genesis 1—11:26* (NAC 1A). Nashville: Broadman & Holman, 1996.

Matthews, L. Harrison. "Introduction." In *On the Origin of Species* by Charles Darwin, v-xiii. London: J. M. Dent & Sons, 1972.

Maudlin, Tim. "Distilling Metaphysics From Quantum Physics." In *The Oxford Handbook of Metaphysics*, eds. Michael Loux and Dean Zimmerman, 461–90. New York: Oxford University Press, 2005. Online: https://archive.org/details/oxfordhandbookof0000unse_n8o4.

A'la Mawdudi, Sayyid Abul. *Towards Understanding the Qur'an*. Markfield, Leicestershire, England: The Islamic Foundation, Not dated. Online: <http://www.tafheem.net/tafheem.html>.

McCauley, Brian. "Animal Phyla." 2022. Online: <https://brianmccauley.net/bio-6a/bio-6a-lab/animal-phyla>.

McDonald, John. "The Molecular Basis of Adaptation: A Critical Review of Relevant Ideas and Observations." *Annual Review of Ecology and Systematics* 14 (1983) 77–102. Online: https://www.researchgate.net/publication/234150452_The_Molecular_Basis_of_Adaptation_A_Critical_Review_of_Relevant_Ideas_and_Observations.

McDowell, Josh. *The Resurrection Factor*. San Bernardino, CA: Here's Life, 1981. Online: <https://archive.org/details/resurrectionfact00mcdo>.

McDowell, Josh, and Don Stewart. *Answers to Tough Questions*. San Bernardino, CA: Here's Life, 1980. Online: <https://archive.org/details/answerstotoughqu00mcdo>.

———. *Reasons Skeptics Should Consider Christianity*. Wheaton, IL: Tyndale House, 1986. Online: <https://s3.amazonaws.com/jmm.us/Books-Downloadable/Reasons+Skeptics+Should+Consider+Christianity.pdf>.

McMullin, Ernan. "Plantinga's Defense of Special Creation." *Christian Scholar's Review* 31 (September 1991) 55–70. Online: <https://www3.nd.edu/~afreddos/courses/43150/mcmullin2.htm>.

Meacham (leBeit Yoreh), Tirzah. "Legal-Religious Status of the Jewish Female." *Jewish Women: A Comprehensive Historical Encyclopedia*. Jewish Women's Archive, 2021. Online: <http://jwa.org/encyclopedia/article/legal-religious-status-of-jewish-female>.

Medawar, Peter. *The Limits of Science*. New York: Harper & Row, 1984. Online: <https://archive.org/details/limitsofscience0000meda>.

Menn, Jonathan. *Christianity and Islam: The Essentials*. 2020. Online: <https://www.elea.net/courses.html#islam>.

- . *Biblical Theology*. 2021. Online: <https://www.eclia.net/courses.html#theology>.
- Menuge, Angus. “Declining Physicalism and Resurgent Alternatives.” In *Minding the Brain: Models of the Mind, Information, and Empirical Science*, eds. Angus Menuge, Brian Krouse, and Robert Marks, 25–44. Seattle: Discovery Institute, 2023. Online: <https://robertmarks.org/REPRINTS/2023-MTB.pdf>.
- Menuge, Angus, Brian Krouse, and Robert Marks, eds. *Minding the Brain: Models of the Mind, Information, and Empirical Science*. Seattle: Discovery Institute, 2023. Online: <https://robertmarks.org/REPRINTS/2023-MTB.pdf>.
- Merriam-Webster Dictionary. 2024. Online: <https://www.merriam-webster.com/>.
- Metzger, Bruce. “Bible.” In *The Oxford Companion to the Bible*, ed. Bruce Metzger and Michael Coogan, 78–80. New York: Oxford University Press, 1993. Online: https://archive.org/details/isbn_9780965072595.
- Meyer, Stephen. *Darwin’s Doubt*. New York: HarperOne, 2013. Online: <https://archive.org/details/darwins-doubt>. Audio version online: <https://archive.org/details/ddbscm>.
- . “The Origin of Biological Information and the Higher Taxonomic Categories.” *Proceedings of the Biological Society of Washington* 117 (2004) 213–39. Online: <https://www.discovery.org/a/2177/>.
- . *Return of the God Hypothesis*. New York: HarperOne, 2021.
- . *Scientific Evidence for a Creator*. Center for Science and Culture, 2021. Online: <https://www.discovery.org/m/securepdfs/2021/12/Meyer-SciEvidforCreators2.pdf>.
- . *Signature in the Cell: DNA and the Evidence for Intelligent Design*. New York: HarperOne, 2009. Online: <https://archive.org/details/SignatureInTheCellDNAAndTheEvidenceForIntelligentDesignStephenC.Meyer>. Audio version online: <https://archive.org/details/sitcid>.
- Miethe, Terry, ed. *Did Jesus Rise from the Dead: The Resurrection Debate*. San Francisco: Harper & Row, 1987. Online: <https://archive.org/details/didjesusrisefrom00habe>.
- “Miller-Urey experiment.” *Wikipedia*. 2024. Online: https://en.wikipedia.org/wiki/Miller%E2%80%93Urey_experiment.
- “Monism.” *Wikipedia*. 2024. Online: <https://en.wikipedia.org/wiki/Monism#Buddhism>.
- Monod, Jacques. *Chance and Necessity* Translated by Austryn Wainhouse. New York: Alfred A. Knopf, 1971. Online: <https://archive.org/details/chancenecessity00jacq>.
- Moo, Douglas. “Jesus and the Authority of the Mosaic Law.” *Journal for the Study of the New Testament* 20 (1984) 3–49. Online: <https://static1.squarespace.com/static/537a4700e4b0cc86709d564c/t/538e0b52e4b08cd19602c185/1401817938919/jesusandauthority.pdf>.
- Moody, Jr., Raymond. *Life After Life*. New York: Bantam, 1976. Online: https://archive.org/details/raymondmoodylifeafterlife_201907/mode/2up.
- Moore, Sebastian. *The Crucified Jesus Is No Stranger*. New York: Seabury, 1981. Online: <https://archive.org/details/crucifiedjesusis0000moor>.
- Moreland, J. P. “Neuroscience and the Metaphysics of Consciousness and the Soul.” In *Minding the Brain: Models of the Mind, Information, and Empirical Science*, eds. Angus Menuge, Brian Krouse, and Robert Marks, 45–71. Seattle: Discovery Institute, 2023. Online: <https://robertmarks.org/REPRINTS/2023-MTB.pdf>.
- . *Scaling the Secular City: A Defense of Christianity*. Grand Rapids: Baker, 1987. Online: <https://archive.org/details/scalingsecularci0000more>.
- . “What is Scientific Naturalism?” *Boundless*. 2004. Online: <https://www.boundless.org/faith/what-is-scientific-naturalism/>.
- Morris, Henry. *Men of Science—Men of God*. El Cajon, CA: Master Books, 1988. Online: <https://archive.org/details/menofsciencemeno00morr/mode/2up?view=theater>.

- Moskowitz, Clara. "Fact or Fiction?: Energy Can Neither Be Created Nor Destroyed." *Scientific American*. 2022. Online: <https://www.scientificamerican.com/article/energy-can-neither-be-created-nor-destroyed/>.
- Moule, C. F. D., and Don Cupitt. "The Resurrection: A Disagreement." *Theology* 75 (1972) 507–19. Online: <https://archive.org/details/doncupittselecti0006cupi/mode/2up?view=theater>.
- Moyise, Steve. *Jesus and Scripture*. Grand Rapids: Baker Academic, 2010.
- Müller, Julius. *The Theory of Myths, in its Application to the Gospel History, Examined and Confuted*. London: John Chapman, 1844.
- Mueller, Antony. "Carl Menger Explains Value." *Mises Wire*. 2021. Online: <https://mises.org/mises-wire/carl-menger-explains-value>.
- Mumford, Lewis. *Technics and Civilization*. Chicago: University of Chicago Press, 1934. Online: <https://archive.org/details/dli.scoerat.5244lewismumfordtechnicsandcivilization>.
- Muslim, Imam. *Sahih Muslim*. Not dated. Online: <http://sunnah.com/muslim>.
- "NABT Position Statement on Teaching Evolution." *National Association of Biology Teachers*. 2019. Online: <https://nabt.org/Position-Statements-NABT-Position-Statement-on-Teaching-Evolution>.
- Nagel, Thomas. "The Fear of Religion." *The New Republic* (23 October 2006) 25–29. Online: <https://keithburgess-jackson.com/wp-content/uploads/2007/04/nagel-the-fear-of-religion-2006-volume-235.pdf>.
- . *Mind & Cosmos: Why the Materialist Neo-Darwinian Conception of Nature is Almost Certainly False*. Oxford: Oxford University Press, 2012. Online: <https://archive.org/details/mindcosmoswhymat0000nage/mode/2up?view=theater>.
- . *The View From Nowhere*. New York: Oxford University Press, 1989.
- Naja, Ben. "A Jesus Movement Among Muslims: Research from Eastern Africa." *International Journal of Frontier Missiology* 30:1 (Spring 2013) 27–29. Online: http://www.ijfm.org/PDFs_IJFM/30_1_PDFs/IJFM_30_1-Naja.pdf.
- . "Sixteen Features of Belief and Practice in Two Movements Among Muslims in Eastern Africa: What Does the data Say?" *International Journal of Frontier Missiology* 30:4 (Winter 2013) 155–60. Online: http://www.ijfm.org/PDFs_IJFM/30_4_PDFs/IJFM_30_4-Naja.pdf.
- Nash, Ronald. *Faith and Reason*. Grand Rapids: Zondervan, 1988. Online: <https://archive.org/details/faith-and-reason-searching-for-a-rational-faith-pdfdrive/mode/2up>.
- Nathan, N. M. L. "Naturalism and Self-Defeat: Plantinga's Version." *Religious Studies* 33 (1997) 135–42. Abstract online: <https://www.cambridge.org/core/journals/religious-studies/article/abs/naturalism-and-selfdefeat-plantingas-version/5B6B8F6973E9B028B303EBCDA9CE6585>.
- "Naturalism (philosophy)." *Wikipedia*. 2024. Online: [https://en.wikipedia.org/wiki/Naturalism_\(philosophy\)](https://en.wikipedia.org/wiki/Naturalism_(philosophy)).
- NDERF (Near-Death Experience Research Foundation). 2022. Online: <https://www.nderf.org/>.
- Neill, Stephen. *The Interpretation of the New Testament 1861–1961*. London: Oxford University Press, 1964. Online: <https://archive.org/details/interpretationof0000neil>.
- Nelson, Paul. "The Hopeless Watchmaker." *Origins Research* (1988.) 10–12, 16.
- New American Standard Bible*, rev. ed. Grand Rapids: Zondervan, 1995. Online: <https://www.biblegateway.com>.
- New International Version*. 1978. Grand Rapids: Zondervan. Online: <https://www.biblegateway.com>.
- New King James Version*. 1982. Nashville: Thomas Nelson. Online: <https://www.biblegateway.com>.
- Newman, Stuart. "The Developmental-Genetic Toolkit and the Molecular Homology Analogy Paradox." *Biological Theory* 1 (2006) 12–16. Online: https://www.researchgate.net/publication/247712843_The_Developmental-Genetic_Toolkit_and_the_Molecular_HomologyAnalogy_Paradox.

- Ngundu, Onesimus. "Revelation." In *Africa Bible Commentary*, ed. Tokunboh Adeyemo, 1543–79. Nairobi: Word Alive, 2006.
- Nietzsche, Friedrich. *Twilight of the Idols and The Antichrist*. Translated by Thomas Common. Mineola, NY: Dover, 2004. Online (another edition): https://archive.org/details/nietzschetheantichristeccehomotwilightoftheidolsandotherwritingsby_164_j.
- Noebel, David. *Understanding the Times*. Manitou Springs, CO: Summit, 1991. Online: <https://archive.org/details/understandingtim0000noeb/mode/2up>.
- Novak, Ralph. *Christians and the Roman Empire; Background Texts*. Harrisburg, PA: Trinity Press International, 2001.
- NYU Grossman School of Medicine and NYU Langone. "Lucid Dying: Patients Recall Death Experiences During CPR." *PRN Newswire*. 2022. Online: <https://www.prnewswire.com/news-releases/lucid-dying-patients-recall-death-experiences-during-cpr-301669519.html>.
- Oard, Michael. "Are fossils ever found in the wrong place?" *Creation* 32 (2010) 14–15. Online: <https://creation.com/fossils-wrong-place>.
- . "Evolution Pushed Further into the Past." *Creation ex nihilo Technical Journal* 10 (1996) 171–72. Online: https://dl0.creation.com/articles/p028/c02808/j10_2_171-172.pdf.
- . "Origin of vertebrates confirmed in the Early Cambrian." *Journal of Creation* 18 (2004) 10–11. Online: https://creation.com/images/pdfs/tj/j18_1/j18_1_10-11.pdf.
- Ohno, Susumu. *Evolution by Gene Duplication*. New York: Springer Science+Business Media, LLC., 1970. Online: <https://archive.org/details/evolutionbygened0000ohno/mode/2up?view=theater&q=%22early+Homo+was+already+provided%22>.
- Oliphint, K. Scott. *Reasons (for Faith)*. Phillipsburg, NJ: P&R, 2006. Online: <https://archive.org/details/reasonsforfaithp0000olip>.
- Orgel, L. E., and F. H. C. Crick. "Selfish DNA: the ultimate parasite." *Nature* 284 (1980) 604–7. Abstract online: <https://www.nature.com/articles/284604a0>.
- Origen. *Against Celsus*. 248. Online: <http://www.ccel.org/ccel/schaff/anf04.vi.ix.html>.
- Oxford University. "Humans 'predisposed' to believe in gods and the afterlife." *Phys.org*. 2011. Online: <https://phys.org/news/2011-05-humans-predisposed-gods-afterlife.html>.
- Packer, James. "Response to the Debate." In *Did Jesus Rise from the Dead: The Resurrection Debate*, ed. Terry Miethe, 143–50. San Francisco: Harper & Row, 1987. Online: <https://archive.org/details/didjesusrisefrom00habe>.
- Page, Don. "Does God So Love the Multiverse?" 2008. Online: <https://arxiv.org/pdf/0801.0246.pdf>.
- Pannenberg, Wolfhart. *Jesus—God and Man*. Philadelphia: Westminster, 1968. Online: <https://archive.org/details/jesugodman0000pann>.
- Patterns of Evidence: The Exodus*. 2014. Online: <https://patternsofevidence.com/exodus-film/>.
- Patterson, Colin. *Evolution*, 2nd ed. Ithaca, NY: Cornell University Press, 1999.
- . "Speech at the American Museum of Natural History." 1981. Online: <https://origins.swau.edu/temp/classes/patterson.pdf>.
- Paulsen, Steve, and Francis Collins. "The believer." *Salon*. 2006. Online: https://www.salon.com/2006/08/07/collins_6/.
- Payne, J. Barton. *Encyclopedia of Biblical Prophecy*. Grand Rapids, MI: Baker, 1980 (reprint). Online: https://archive.org/details/encyclopediaofbi0000payn_t6r4.
- Pearcey, Nancy. "The Influence of Evolution on Philosophy and Ethics." In *Science at the Crossroads: Observation or Speculation?* ed. National Creation Conference, 166–71. Richfield, MN: Onesimus, 1985.

- . “Why Evolutionary Theory Cannot Survive Itself.” *Evolution News* (8 March 2015). Online: https://evolutionnews.org/2015/03/why_evolutionar/.
- “Peer Review in Creation Research.” *Answers in Genesis* (13 October 2020). Online: <https://answersingenesis.org/creation-vs-evolution/peer-review/>.
- Perry, Michael. *Toward a Theory of Human Rights*. New York: Cambridge University Press, 2007. Online: <https://archive.org/details/towardtheoryofhu0000perr>.
- Persaud, Trevor. “Christ of the Klingons,” *Christianity Today* 54, no. 12 (2010) 46–49. Online: <https://www.christianitytoday.com/ct/2010/december/31.46.html>.
- Peters, Robert Henry. “Tautology in Evolution and Ecology,” *The American Naturalist* 110 (1976) 1–12. Abstract online: <https://www.journals.uchicago.edu/doi/abs/10.1086/283045>.
- Peterson, Michael. *Evil and the Christian God*. Grand Rapids: Baker, 1982. Online: <https://archive.org/details/evilchristiangod0000pete>.
- Peterson, Robert. *Hell on Trial: The Case for Eternal Punishment*. Phillipsburg, NJ: P&R, 1995. Online: <https://archive.org/details/hellontrialcasef0000pete>.
- Piper, John. “Are There Two Wills In God?” In *Still Sovereign*, ed. Thomas R. Schreiner and Bruce A. Ware, 107-31. Grand Rapids, MI: Baker, 2000. Online: http://www.desiringgod.org/ResourceLibrary/Articles/ByDate/1995/1580_Are_There_Two_Wills_in_God/.
- . *Desiring God*. Colorado Springs, CO: Multnomah, 2003. Revised edition online: <http://www.desiringgod.org/books/desiring-god>.
- . “Is God Less Glorious Because He Ordained that Evil Be?” 1998. Online: http://www.desiringgod.org/ResourceLibrary/ConferenceMessages/ByDate/1998/1476_Is_God_Less_Glorious_Because_He_Ordained_that_Evil_Be/.
- . *Let the Nations be Glad!*, 3rd ed. Grand Rapids, MI: Baker Academic, 2010.
- . “The New Birth Produces Love.” 2008. Online: <https://www.desiringgod.org/messages/the-new-birth-produces-love>.
- Plantinga, Alvin. “Appendix: Two Dozen (or so) Theistic Arguments.” 2006. Online: <https://appearedtoblogly.files.wordpress.com/2011/05/plantinga-alvin-22two-dozen-or-so-theistic-arguments221.pdf>.
- . “A Christian Life Partly Lived.” In *Philosophers Who Believe*, ed. Kelly James Clark, 45-82. Downers Grove, IL: InterVarsity, 1993. Online: <https://archive.org/details/philosopherswhob0000unse>.
- . “The Dawkins Confusion: Naturalism ‘ad absurdum’.” *Books & Culture* (March/April 2007). Online: <https://www.booksandculture.com/articles/2007/marapr/1.21.html>.
- . “Dennett’s Dangerous Idea, Part 2.” *Books and Culture* (May-June 1996) 35. Online: <https://www.booksandculture.com/articles/1996/mayjun/6b316b.html>.
- . “Epistemic Probability and Evil.” In *The Evidential Argument from Evil*, ed. Daniel Howard-Snyder, 69–96. Bloomington, IN: Indiana University Press, 1996. Online: <https://archive.org/details/evidentialargume0000unse>.
- . “Evolution vs. Naturalism.” *Books & Culture* (July/August 2008). Online: <https://www.booksandculture.com/articles/2008/julaug/11.37.html>.
- . *God, Freedom, and Evil*. Grand Rapids: Eerdmans, 1974. Online: <https://archive.org/details/alvin-plantinga-god-freedom-and-evil-wm.-b.-eerdmans-publishing-company-1977>.
- . “Introduction.” In *Naturalism Defeated?* ed. James Beilby, 1–12. Ithaca, NY: Cornell University Press, 2002. Online: <https://archive.org/details/naturalismdefeat00unse>.

- . “Methodological Naturalism?” *Origins & Design* (Winter 1997) 18–27. Online: <https://www.asa3.org/ASA/PSCF/1997/PSCF9-97Plantinga.html.ori>.
- . “Naturalism Defeated.” Unpublished paper. 1994. Online: https://www.google.com/url?sa=i&url=http%3A%2F%2Fstatic1.1.sqspcdn.com%2Fstatic%2F%2F38692%2F383655%2F1263300179793%2FNaturalism%2BDefeated.pdf%3Ftoken%3DskqA3gfcDvUI1Sx0vIJA43%252FXQEs%253D&psig=AOvVaw2UstruRU3iixx_Z85A857KP&ust=1718292962295000&source=images&cd=vfe&opi=89978449&ved=0CAUQn5wMahcKEwiY8IWfstaGaxUAAAAAHQAAAAAQA.
- . *Warrant and Proper Function*. New York: Oxford University Press, 1993. Online: <https://archive.org/details/warrantandproperfunctionplantinga>.
- . *Warranted Christian Belief*. New York: Oxford University Press, 2000. Online: <https://archive.org/details/warrantedchristi0000plan>.
- . *Where the Conflict Really Lies*. New York: Oxford University Press, 2011. Online: <https://archive.org/details/whereconflictea0000plan>.
- Polanyi, Michael. *Personal Knowledge: Towards a Post-Critical Philosophy*. New York: Harper Torchbooks, 1964.
- Polycarp. *Epistle to the Philippians*. c.110. Online: <http://www.ccel.org/ccel/schaff/anf01.iv.ii.html>.
- Popper, Karl. *Conjectures and Refutations*. New York: Harper & Row, 1965. Online: <https://archive.org/details/karlpopper-conjectures-and-refutations-the-growth-of-scientific-knowledge/mode/2up>.
- . “Is Determinism Self-refuting?” *Mind* 92 (1983) 103–4.
- . “Scientific Reduction and the Essential Incompleteness of All Science.” In *Studies in the Philosophy of Biology*, eds. Francisco Jose Ayala and Theodosius Dobzhansky, 259–84. Berkeley: University of California Press, 1974. Abstract of article online: <https://www.semanticscholar.org/paper/Scientific-Reduction-and-the-Essential-of-All-Popper/ee3ad79ef1054100fdc71f7ec7f59022ef1808ae>.
- . *Unended Quest: An Intellectual Autobiography*. LaSalle, IL: Open Court, 1976. Online: <https://archive.org/details/popper-karl-unended-quest-an-intellectual-autobiography/mode/2up>.
- Potter, Ellis. “Buddhism for Beginners.” 2012. Online: <https://www.unionpublishing.org/resource/buddhism-for-beginners/>.
- Poythress, Vern. “Why Scientists Must Believe in God: Divine Attributes of Scientific Law.” *Journal of the Evangelical Theological Society* 46 (2003) 111–23. Online: <https://www.ldolphin.org/JETS.pdf>.
- Presbyterian Church (USA). “The Nature and Value of Human Life”: 285–304. 1981. Online: https://www.pcusa.org/site_media/media/uploads/_resolutions/the-nature-and-value-of-human-life.pdf.
- Price, Randall. *Searching for the Original Bible*. Eugene, OR: Harvest House, 2007. Online: <https://archive.org/details/searchingfororig0000pric>.
- “Probable Reasoning Has no Rational Basis.” Not dated. Online: <https://www.scribd.com/document/471709568/Hume-on-empirical-reasoning#>.
- Provine, Willaim. “Scientists, Face It! Science And Religion Are Incompatible.” *The Scientist*. 1988. Online: <https://www.the-scientist.com/opinion-old/scientists-face-it-science-and-religion-are-incompatible-62695>.
- Provine, William, and Phillip Johnson. “Debate: Darwinism: Science or Naturalistic Philosophy?” *Origins Research* 16 (Fall/Winter 1994) 5–14. Video debate online: <https://josephsmithfoundation.org/darwinism-science-or-naturalistic-philosophy/>.
- Purtill, Richard. *Reason to Believe*. Grand Rapids: Eerdmans, 1974. Online: <https://archive.org/details/reasonstobelieve0000purt/mode/2up?view=theater>.
- Ramm, Bernard. 1985. *An Evangelical Christology*. Nashville, TN: Thomas Nelson. Online: <https://archive.org/details/evangelicalchris00ramm>.
- Rashdall, Hastings. *The Theory of Good and Evil*, vol. 2, 2nd ed. London: Oxford University Press, 1924. Online: <https://archive.org/details/theoryofgoodevil0002rash/mode/2up?view=theater>.

- Rasmussen, Joshua, and Filipe Leon. *Is God the Best Explanation of Things? A Dialogue*. London: Palgrave Macmillan, 2019.
- Raup, David. "Conflicts between Darwin and Paleontology." *Field Museum of Natural History Bulletin* 50 (1979) 22–29. Online: https://ia800700.us.archive.org/19/items/cbarchive_36375_conflictsbetweendarwinandpaleo1930/conflictsbetweendarwinandpaleo1930.pdf.
- Raymond, J. D. "“They Went to Their deaths Singing:” The Martyrs and the Joyful Death." *Gaudium*. 2022. Online: <https://www.gaudiummag.com/p/they-went-to-their-deaths-singing>.
- Reasons to Believe. *Why the Bible Can be Trusted*. Not dated. Online: https://mcusercontent.com/8906841e0b76067a1c57df68d/files/7cf8e606-563b-8d85-b509-51619057b825/WhytheBible_EBook_2022_V04.pdf.
- Rees, Martin. *Just Six Numbers*. New York: Basic Books, 2000.
- Reichenbach, Bruce. *Evil and a Good God*. New York: Fordham University Press, 1982.
- "Religious interpretations of the big bang theory." *Wikipedia*. 2024. Online: https://en.wikipedia.org/wiki/Religious_interpretations_of_the_Big_Bang_theory.
- Reppert, Victor. "The Argument from Reason." 1998. Online: <https://infidels.org/library/modern/the-argument-from-reason/>.
- . *C. S. Lewis's Dangerous Idea*. Downers Grove, IL: InterVarsity, 2003. Online: <https://archive.org/details/cslewisdangerou0000repp>.
- . QCI Interview: Dr. Victor Reppert on the 'Argument from Reason.'" Not dated. Online: https://www.google.com/url?sa=t&source=web&rct=j&opi=89978449&url=http://static1.1.sqspcdn.com/static/f/38692/384808/1262870390447/QCI%2BInterview%2B-%2BDr.%2BVictor%2BReppert%2Bon%2Bthe%2BArgument%2Bfrom%2BReason.pdf%3Ftoken%3DSkfKg0CyUSfxQJbpHPnam4ezCQ%253D&ved=2ahUKEwj_tpjWudaGAXWH4ckDHbO4B_MQFnoECA4QAQ&usq=A0vVaw3aW92JOGQG8Gmre1NiZyih.
- . "Several Formulations of the Argument from Reason." *Philosophia Christi* 5 (2003) 9–33.
- Rifkin, Jeremy. *Algeny*. New York: Penguin, 1984. Online: <https://archive.org/details/algeny00rifk>.
- Ripken, Nik. *The Insanity of God*. Nashville: B&H, 2013. Online: <https://archive.org/details/insanityofgodtru0000ripk>.
- Rittgers, Ronald. *The Reformation of Suffering*. Oxford: Oxford University Press, 2012.
- Robbins, J. Wesley. "Is Naturalism Irrational?" *Faith and Philosophy* 11, no. 2 (1994) 255–59. Online: <https://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1478&context=faithandphilosophy>.
- Roberts, Peter. "Review: Just Six numbers." *Vision*. 2001. Online: <https://www.vision.org/review-just-six-numbers-1139>.
- Robinson, John A. T. *Redating the New Testament*. Philadelphia: Westminster, 1976. Online: https://archive.org/details/redatingnewtesta0000robi_s8t2.
- Rohl, David. *Exodus: Myth or History?* Minneapolis: Thinking Man Media, 2015.
- "Rolling Stone, The." *Eutychus*. 2009. Online: <http://eutychusnerd.blogspot.com/2009/04/rolling-stone.html>.
- Rowe, William. *Philosophy of Religion: An Introduction*, 4th ed. Belmont, CA: Wadsworth, Cengage Learning, 2007.
- . "The Problem of Evil and Some varieties of Atheism." In *The Evidential Argument from Evil*, ed. Daniel Howard-Snyder, 1–11. Bloomington, IN: Indiana University Press, 1996. Online: <https://archive.org/details/evidentialargume0000unse>.
- Runzo, Joseph. "Omniscience and Freedom for Evil." *International Journal for Philosophy of Religion* 12 (1981) 131–47.

- Ruse, Michael. *Darwinism as Religion*. New York: Oxford University Press, 2017. Online: <https://archive.org/details/darwinismasrelig0000ruse/mode/2up>.
- . “Is Darwinism a Religion?” *HuffPost* (20 September 2011). Online: https://www.huffpost.com/entry/is-darwinism-a-religion_b_904828.
- . “Is Darwinism a Religion?” *Toronto Journal of Theology* 32 (2016): 369-89. Abstract online: <https://utpjournals.press/doi/abs/10.3138/tjt.4133?role=tab&journalCode=tjt>.
- Ruse, Michael, and Edward O. Wilson. “Moral Philosophy as Applied Science,” *Philosophy* 61, no. 236 (1986) 173–92.
- . “The Evolution of Ethics.” In *Religion and the Natural Sciences*, ed. James Huchingson, 308–11. New York: Harcourt Brace College Publishers, 2005. Online: https://archive.org/details/religionnaturals0000unse_a1p5.
- Russell, Bertrand. *The Problems of Philosophy*, rev. ed. London: Williams and Norgate, 1912. Online: <https://archive.org/details/in.ernet.dli.2015.262666/mode/2up?view=theater>.
- Russell, E. S. *The Diversity of Animals: An Evolutionary Study*. Leiden: E. J. Brill, 1962. Online: <https://archive.org/details/diversityofanima0000russ>.
- Sagan, Carl. *Cosmos*. New York: Ballantine, 1980. Online: https://archive.org/details/cosmos_201910.
- Salisbury, Frank. “Natural Selection and the Complexity of the Gene.” *Nature* 224 (1969) 342–43.
- Sartre, Jean-Paul. “Existentialism Is a Humanism.” 1946. Online: <https://www.marxists.org/reference/archive/sartre/works/exist/sartre.htm>.
- Schafersman, Steven. “Naturalism is Today and Essential Part of Science.” 1996. Online: https://web.archive.org/web/20190705061915/http://www.stephenjaygould.org/ctrl/schafersman_nat.html.
- Schaeffer, Francis. *He Is There and He Is Not Silent*. In *The Complete Works of Francis Schaeffer: A Christian Worldview*, vol. 1, *A Christian View of Philosophy and Culture*, 273–352. Westchester, IL: Crossway, 1982. Online: https://archive.org/details/completeworksoff0000scha_u5h1.
- Schoville, Keith. “The Reliability of the Scriptural Documents.” In *Christianity Challenges the University*, ed. Peter Wilkes, 63–77. Downers Grove, IL: InterVarsity, 1981. Online: <https://archive.org/details/christianitychal0000unse/page/n1/mode/2up?view=theater>.
- Schutte, Augustine. “The Refutation of Determinism,” *Philosophy* 59 (1984): 481-90.
- Schützenberger, Marcel-Paul. “Algorithms and the Neo-Darwinian Theory of Evolution.” In *Mathematical Challenges to the Neo-Darwinian Interpretation of Evolution*, eds. Paul Moorhead and Martin Kaplan, 73–80. New York: Wistar Institute of Anatomy and Biology, 1967.
- . “Interview: Marcel-Paul Schützenberger: The Miracles of Darwinism.” *Origins & Design* (Spring 1996) 10–15.
- Schwartz, Jeffrey, and Bruno Maresca. “Do Molecular Clocks Run at All? A Critique of Molecular Systematics.” *Biological Theory* 1 (2006) 357–371. Online: https://www.researchgate.net/publication/254008229_Do_Molecular_Clocks_Run_at_All_A_Critique_of_Molecular_Systematics.
- The Science Council. “Our definition of science.” 2024. Online: <https://sciencecouncil.org/about-science/our-definition-of-science/>.
- “Scientism.” *Wikipedia*. 2024. Online: <https://en.wikipedia.org/wiki/Scientism>.
- Scott, Eugenie. “The ‘Science and Religion Movement’ An Opportunity for Improved Public Understanding of Science?” In *Science and Religion: Are They Compatible?*, ed. Paul Kurtz, 111–16. Amherst, NY: Prometheus, 2003. Online: <https://archive.org/details/sciencerelegation00kurt>.
- Septuagint (LXX). Online: <http://www.elopos.net/elpenor/greek-texts/septuagint/default.asp> (Greek/English).
- “Septuagint.” *Wikipedia*. 2024. Online: <http://en.wikipedia.org/wiki/Septuagint>.

- Severance, Diana. “Christian Mercy in a Time of Plague.” *Credo*. 2020. Online: <https://credomag.com/2020/04/christian-mercy-in-a-time-of-plague/>.
- Shakespeare, William. “Hamlet.” Not dated. Online: https://shakespeare.folger.edu/downloads/pdf/hamlet_PDF_FolgerShakespeare.pdf.
- Shamoun, Sam. “Allah – The Greatest Deceiver of them All.” *Answering Islam*. Not dated. Online: http://www.answering-islam.org/Shamoun/allah_best_deceiver.htm.
- . “The Quranic Witness to Biblical Authority.” *Answering Islam*. Not dated. Online: <http://www.answering-islam.org/Shamoun/aboutbible.htm>.
- Shapiro, James. “In the Details . . . What?” *National Review* (16 September 1996) 62–65. Online: <https://shapiro.bsd.uchicago.edu/Shapiro.1996.Nat%27IReview.pdf>.
- Shayesteh, Daniel. *The Difference is The Son*. Castle Hill, NSW, Australia: Shayesteh, 2004.
- Shehadi, Fadlou. *Ghazali’s Unique Unknowable God*. Leiden: E. J. Brill, 1964. Online: <http://www.ghazali.org/books/fad-guuG.pdf>.
- Sherry, Patrick. “Problem of Evil.” *Encyclopedia Britannica*. 2021. Online: <https://www.britannica.com/topic/problem-of-evil>.
- Sherwin-White, A. N. *Roman Society and Roman Law in the New Testament*. Grand Rapids: Baker, 1992 (reprint). Online: https://archive.org/details/romansocietyroma0000sher_s4u3.
- Siegel, Ethan. “Surprise: the Big Bang isn’t the beginning of the universe anymore.” *BigThink.com*. (13 October 2021). Online: <https://bigthink.com/starts-with-a-bang/big-bang-beginning-universe/>.
- “Siloam inscription.” *Wikipedia*. 2024. Online: https://en.wikipedia.org/wiki/Siloam_inscription.
- Simmons III, Richard. “The Eternal Wager.” 2016. Online: <https://richardesimmons3.com/the-eternal-wager/>.
- Simon, Herbert. “A Mechanism for Social Selection and Successful Altruism.” *Science* 250 (1990) 1665–68. Abstract online: https://www.jstor.org/stable/2878538?seq=1#metadata_info_tab_contents.
- Simpson, George Gaylord. “The History of Life.” In *Evolution After Darwin: volume 1–The Evolution of Life*, ed. Sol Tax, 117–80. Chicago: University of Chicago Press, 1960. Online: <https://archive.org/details/evolutionafterd001tax>.
- . *The Meaning of Evolution*, rev. ed. New Haven: Yale University Press, 1967. Online: https://archive.org/details/meaningofevoluti0000geor_n4g7.
- Sire, James. 2004. *The Universe Next Door*, 4th ed. Downers Grove, IL: InterVarsity.
- Skinner, B. F. *Beyond Freedom and Dignity*. New York: Bantam/Vintage, 1971. Online: <https://archive.org/details/beyondfreedomdig0000bfsk/mode/2up?view=theater&q=%22Survival+is+the+only+value+according+to+which+%22>.
- Smith, Huston. *The Religions of Man*. New York: Mentor, 1958. Online: <https://archive.org/details/religionsofman00hust/mode/2up?view=theater>.
- Smith, Wilbur. *The Incomparable Book*. Minneapolis: Beacon, 1961. Online: <https://archive.org/details/incomparablebook0000wilb/mode/2up?view=theater>.
- Snelling, Andrew. “Radiohalos—Mysterious Bullet Holes in Rocks.” *Answers in Genesis*. 2012. Online: <https://answersingenesis.org/age-of-the-earth/mysterious-bullet-holes-in-rocks/>.
- Sookhdeo, Patrick. *Understanding Islamic Terrorism*. Pewsey, Wiltshire, UK: Isaac Publishing, 2004. Online: https://archive.org/details/understandingisl0000sook_u1t6.
- “Some Islamic Doctrines.” *Faith Freedom*. 2018. Online: <http://www.faithfreedom.org/some-islamic-doctrines-2/>.
- Sproul, R. C. *Essential Truths of the Christian Faith*. Wheaton, IL: Tyndale, 1992. Online:

<https://archive.org/details/essentialtruthso0000spro>.

———. *Saved from What?* Wheaton, IL: Crossway, 2002. Online: https://archive.org/details/savedfromwhat0000spro_n6f1.

Stanley, Brian. In “The Discussion,” 1 of 14. Not dated. Online: <http://www.st-edmunds.cam.uk/cis/brooke/lecture6.html> [that link apparently is no longer valid].

Stanley, Steven. *Macroevolution: Pattern and Process*. San Francisco: W. H. Freeman and Company, 1979. Online: <https://archive.org/details/macroevolutionpa0000stan>.

Stansfield, William. *The Science of Evolution*. New York: MacMillan, 1977. Online: <https://archive.org/details/scienceofevoluti0000unse>.

Stein, Robert. “Was the Tomb really Empty?” *Journal of the Evangelical Theological Society* 20 (1977) 23–29. Online: https://etsjets.org/wp-content/uploads/2010/09/files_JETS-PDFs_20_20-1_20-1-pp023-029_JETS.pdf.

Stevens, L. and P. L. Dorn. “Population genetics of Triatominae.” In *American Trypanosomiasis Chagas Disease: One Hundred Years of Research*, 2nd ed., eds. Jenny Telleria and Michel Tibayrenc, 169–208. Amsterdam: Elsevier, 2017. Online: https://archive.org/details/isbn_9780123848765.

Stoner, Peter. *Science Speaks*, rev. online ed. Chicago: Moody, 2005. Online: <https://archive.org/details/sciencespeakspeterw.stoner/mode/2up?view=theater>.

Stott, John. *Basic Christianity*. Nottingham, U.K.: Inter-Varsity, 2008. Online: <https://www.scribd.com/document/317881851/9780830834136>.

———. *The Cross of Christ*. Downers Grove: InterVarsity, 1986. Online: <https://archive.org/details/crossofchrist0000stot/mode/2up>.

Straehler, Reinhold. “Coming to Faith in Christ: Case Studies of Muslims in Kenya.” Doctoral diss. University of South Africa. 2009. Online: <http://uir.unisa.ac.za/handle/10500/3527>.

Strauss, David Friedrich. *A New Life of Jesus*, vol. 1. London: Williams and Norgate, 1865. Online: <https://archive.org/details/aneulifejesus06stragoog>.

Stripling, Scott, et al. “‘You are Cursed by the God YWH:’ an early Hebrew inscription from Mt. Ebal.” *Heritage Science* 11 (2023) 1–24. Online: https://link.springer.com/epdf/10.1186/s40494-023-00920-9?sharing_token=ZH_X7apyCLdgXbGLWJD7KG_BpE1tBhCbnbw3BuzI2ROILk6dtBVvXew7J6yS1PSgVXtWhHhzfoYkI0XMFcgFRj5oPY-Et4_hlZnzvm4ghDS8dAaRkdNIPrboW9gnPgNAUPkdHwJqwTdTmezZb1zu6G-ElralvFyXEeN17-SUI=.

Stroud, Barry. “The Charm of Naturalism.” In *Naturalism in Question*, eds. Mario De Caro and David Macarthur, 21–35. Cambridge: Harvard University Press, 2004.

Study Qur’an. Not dated. Online: <http://www.studyquran.co.uk/>. The specific page cited in text is: http://www.studyquran.co.uk/14_MIIM.htm.

As-Suhaym, Muhammad bin Abdullah. *Islam: Its Foundations and Concepts*. Riyadh: Darussalam, 2006. Online: https://www.google.com/books/edition/Islam_Its_Foundations_and_Concepts/jtWXEAAAQBAJ?hl=en&gbpv=1.

Sundiata, Abbas. *Look Behind the Façade*. Xulon [online publisher], 2006.

Surin, Kenneth. *Theology and the Problem of Evil*. Oxford: Basil Blackwell, 1986.

Swinburne, Richard. *The Existence of God*. New York: Oxford University Press, 1979. Online: <https://archive.org/details/richard-swinburne-the-existence-of-god>.

———. *Is There A God?*, rev. ed. New York: Oxford University Press, 2010. Online: <https://archive.org/details/richard-swinburne-is-there-a-god>.

Tacitus. *Annals*. c.115. Online: <http://www.earlychristianwritings.com/text/annals.html>.

- Tate, Karl. "Alternatives to the Big Bang Theory (infographic)." *Space.com* (8 March 2022). Online: <https://www.space.com/24781-big-bang-theory-alternatives-infographic.html>.
- Taylor, Charles. "Ethics and Ontology." *The Journal of Philosophy* 100 (2003): 305–20.
- Taylor, Gordon Rattray. *The Great Evolution Mystery*. New York: Harper & Row, 1983.
- Taylor, Ian. *In the Minds of Men: Darwin and the New World Order*. Toronto: TFE Publishing, 1984.
- Taylor, Richard. *Ethics, Faith, and Reason*. Englewood Cliffs, NJ: Prentice-Hall, 1985.
- . *Metaphysics*, 2nd ed. Englewood Cliffs, NJ: Prentice-Hall, 1974. Fourth edition online: <https://archive.org/details/metaphysics00tayl>.
- ten Boom, Corrie, and John and Elizabeth Sherrill. *The Hiding Place*. Carmel, NY: Guideposts, 1971. Online: <https://archive.org/details/corrietenboomher0000tenb/mode/2up>.
- Tertullian. *Prescription Against Heretics*. c.200. Online: <http://www.ccel.org/ccel/schaff/anf03.v.iii.html>.
- Thaxton, Charles, Walter Bradley; Roger Olsen. *The Mystery of Life's Origin*. Dallas: Lewis and Stanley, 1984. Online: <https://archive.org/details/mysteryoflifesor0000thax>.
- Thomson, Keith. "Marginalia: The meaning of evolution." *American Scientist* 70 (1982): 529–31.
- Thompson, William. "A Critique of Evolution." *Journal of the American Scientific Affiliation* 12 (1960) 2–10. Online: <https://www.asa3.org/ASA/PSCF/1960/JASA3-60Complete.pdf>.
- Thorvaldsen, Steinar, and Ola Hössjer. "Using statistical methods to model the fine-tuning of molecular machines and systems." *Journal of Theoretical Biology* 501 (2020) 1–14. Online: https://www.sciencedirect.com/science/article/pii/S0022519320302071?ref=pdf_download&fr=RR-2&rr=8954692b790786da.
- Thurman, Howard. *A Strange Freedom: The Best of Howard Thurman on Religious Experience and Public Life*. Boston: Beacon, 1998. Online: <https://archive.org/details/strangefreedombe0000thur>.
- Tinder, Glenn. "Can We Be Good Without God?" *The Atlantic Monthly* (December 1989) 69–85. Online: <https://cdn.theatlantic.com/media/archives/1989/12/264-6/132674469.pdf>.
- at-Tirmidhi, Muhammad. *Jami' at-Tirmidhi*. Not dated. Online: <http://sunnah.com/tirmidhi>.
- "Toledot Yeshu." *Wikipedia*. 2024. Online: https://en.wikipedia.org/wiki/Toledot_Yeshu.
- Toledot Yeshu*. Not dated. Online: <https://www.essene.com/History&Essenes/toled.htm?ref=legiochristi.com>.
- Tour, James. "We're Still Clueless About the Origin of Life." In *The Mystery of Life's Origin: The Continuing Controversy*, 323–58. Seattle: Discovery Institute Press, 2020. Article online: <https://www.discovery.org/a/were-still-clueless-about-the-origin-of-life/>.
- Trau, Jane Mary. "Fallacies in the Argument from Gratuitous Suffering." *The New Scholasticism* 60 (1986) 485–89.
- Trivers, Robert. "Foreword." In Richard Dawkins, *The Selfish Gene*, xix–xx. Oxford: Oxford University Press, 1989. Online: https://archive.org/details/isbn_9780195690668.
- Tyler, David. "Darwinism's theological agenda." *The Biblical Creation Society*. 1997. Online: https://www.biblicalcreation.org.uk/scientific_issues/bcs083.html.
- Ulam, Stanislaw. "How to Formulate Mathematically Problems of Rate of Evolution?" In *Mathematical Challenges to the Neo-Darwinian Interpretation of Evolution*, eds. Paul Moorhead and Martin Kaplan, 21–35. New York: Wistar Institute of Anatomy and Biology, 1967.
- Van de Weghe, Rob. *Prepared to Answer*. Port Hadlock, WA: Windmill Ministries, 2007. Online: <https://www.scribd.com/document/58502410/Prepared-to-Answer>.

- Van Inwagen, Peter. "The Problem of Evil, the Problem of Air, and the Problem of Silence." In *The Evidential Argument from Evil*, ed. Daniel Howard-Snyder, 151–74. Bloomington, IN: Indiana University Press, 1996. Online: <https://archive.org/details/evidentialargume0000unse>.
- Van Til, Cornelius. *The Defense of the Faith*, 3rd ed. Phillipsburg, NJ: P&R, 1979. Online: <https://archive.org/details/defenseoffaith0000corn>.
- Vilenkin, Alexander. *Many Worlds in One: The Search for Other Universes*. New York: Hill and Wang, 2006.
- Vohra, Ashok. "Metaphysical Unity, Phenomenological Diversity and the Approach to the Other: Hindu Perspective on Xenophobia and the Hope for Human Flourishing." In *The Religious Other*, ed. Alon Goshen-Gottstein, 93–108. Lanham, MD: Rowman & Littlefield, 2014.
- Volf, Miroslav. *Exclusion and Embrace*. Nashville: Abington, 1996. Online: https://archive.org/details/exclusionembrace0000volf_x6c6.
- von Campenhausen, Hans. *The Formation of the Christian Bible*. Philadelphia: Fortress, 1972. Online: <https://archive.org/details/formationofchris0000camp>.
- von Sydow, Momme. "Charles Darwin: A Christian Undermining Christianity?" In *Science and Beliefs: From Natural Philosophy to Natural Science, 1700–1900*, eds. David Knight and Matthew Eddy, 141–56. Aldershot, England: Ashgate, 2005. Article online: https://www.researchgate.net/publication/265114252_Charles_Darwin_A_Christian_Undermining_Christianity.
- von Weizsäcker, C. F. *The Relevance of Science: Creation and Cosmogony*. New York: Harper and Row, 1964. Online: <https://archive.org/details/relevanceofscien0000weiz>.
- Wallace, Alfred Russel. *Contributions to the Theory of Natural Selection*. London: MacMillan and Co., 1870. Online: <https://archive.org/details/contributionstot00wall/mode/2up?view=theater>.
- Wallace, J. Warner. "Who Created God?" *Cold-Case Christianity*. 2017. Online: <https://coldcasechristianity.com/writings/who-created-god/>.
- Waltke, Bruce. *Genesis: A Commentary*. Grand Rapids: Zondervan, 2001.
- Walton, John. *The Lost World of Genesis One*. Downers Grove, IL: IVP Academic, 2009.
- Wayne, Luke. "The Moral incoherence of Pantheism." *Christian Apologetics and Research Ministry*. 2017. Online: <https://carm.org/hinduism/the-ethical-incoherence-of-pantheism/>.
- Weber, Hans-Ruedi. *The Cross: Tradition and Interpretation*. Translated by Elke Jessett. Grand Rapids: Eerdmans, 1979. Online: <https://archive.org/details/makercraftsmanst0000dale>.
- Wells, Jonathan. "Misrepresenting the Galapagos Finches." *Explore Evolution*. 2009. Online: https://exploreevolution.com/2009/02/23/misrepresenting_the_galapagos_1/.
- Wenham, David. "A Historical View of John's Gospel." *Themelios* 23, n. 2 (1998) 5–21. Online: <https://www.thegospelcoalition.org/themelios/article/a-historical-view-of-johns-gospel/>.
- Wenham, Gordon. "Christ's View of Scripture." In *Inerrancy*, ed. Norman Geisler, 3–36. Grand Rapids: Zondervan, 1980. Online: <https://archive.org/details/inerrancy0000unse>.
- Westminster Confession of Faith. 1647. Online: [https://www.monergism.com/thethreshold/sdg/westminster/The-Westminster-Confession-of-Faith\(1\).pdf](https://www.monergism.com/thethreshold/sdg/westminster/The-Westminster-Confession-of-Faith(1).pdf).
- Whitehead, Alfred North. *Science and the Modern World*. New York: The Free Press, 1967. Online: https://archive.org/details/sciencemodernwor0000alfr_p8s2.
- Wieland, Carl. "Goodbye, peppered moths: A classic evolutionary story comes unstuck." *Creation* 21 (1999) 56. Online: <https://creation.com/goodbye-peppered-moths>.
- Wiesel, Elie. *The Gates of the Forest*. New York: Avon, 1966. Online: <https://archive.org/details/gatesofforest0000elie>.

- Wiker, Benjamin. *Moral Darwinism: How We Became Hedonists*. Downers Grove, IL: InterVarsity, 2002. Online: <https://archive.org/details/moraldarwinismho0000wike>.
- Wilberforce, Samuel. "Review of *On the Origin of Species*, by Charles Darwin," *Quarterly Review* 108 (1860) 225–64. Online: <https://darwin-online.org.uk/content/frameset?itemID=A19&viewtype=text&pageseq=1>.
- Wilckens, Ulrich. *Resurrection*. Translated by A. M. Stewart. Atlanta: John Knox, 1978. Online: <https://archive.org/details/resurrectionbibl0000wilc>.
- Williams, Peter. *Can We trust the Gospels?* Wheaton, IL: Crossway, 2018. Online: https://s3.amazonaws.com/media.thegospelcoalition.org/private/Can+We+Trust+The+Gospels.pdf?utm_campaign=Can%20We%20trust%20the%20Gospels%3F&utm_medium=email&_hsmi=295370532&_hsenc=p2ANqtz--Rmcn4Ay7zX1F97jMV54v1mnRh9m_BnqtV7JBTmYUgfSff_TRUooAQKnRFZ3yaYN0r9mpmrlZhlN8GSVDc_ZAVtnNXeQ&utm_content=295370532&utm_source=hs_automation.
- Williamson, H. G. M. "Book Review of K.A. Kitchen, *On the Reliability of the Old Testament*." *Bulletin of the Anglo-Israel Archaeological Society* 24 (2006) 115–19.
- Willard, Dallas. "God and the Problem of Evil." 2002. Online: http://www.leaderu.com/philosophy/willard_godandevil.html.
- . "Knowledge and Naturalism." Not dated. Online: <https://dwillard.org/articles/knowledge-and-naturalism>.
- . "Reflections on Dawkins' The Blind Watchmaker." Not dated. Online: <https://dwillard.org/articles/reflections-on-dawkins-the-blind-watchmaker>.
- Wilson, A. N. "Religion of hatred: Why we should no longer be cowed by the chattering classes ruling Britain who sneer at Christianity." *Daily Mail* (10 April 2009). Online: <https://www.dailymail.co.uk/news/article-1169145/Religion-hatred-Why-longer-cowed-secular-zealots.html>.
- Wilson, Robert. *A Scientific Investigation of the Old Testament*. New York: Harper & Brothers, 1929. Online: [http://babel.hathitrust.org/cgi/pt?id=uc1.\\$b283799;view=1up;seq=1](http://babel.hathitrust.org/cgi/pt?id=uc1.$b283799;view=1up;seq=1).
- Windle, Bryan. "Top Ten Discoveries Related to Moses and the Exodus." *Bible Archaeology Report*. 2021. Online: <https://biblearchaeologyreport.com/2021/09/24/top-ten-discoveries-related-to-moses-and-the-exodus/>.
- "Witness." *Encyclopaedia Judaica*. The Gale Group. 1998–2024. Online: http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0021_0_21003.html.
- Wolchover, Natalie. "How Did Life Begin? Dividing Droplets Could Hold the Answer." *Wired*. 2017. Online: <https://www.wired.com/2017/01/life-begin-dividing-droplets-hold-answer/>.
- Wolf, Fred Alan. *Parallel Universes*. New York: Simon and Schuster, 1988. Online: <https://archive.org/details/paralleluniverse00fred>.
- Wolterstorff, Nicholas. *Justice: Rights and Wrongs*. Princeton: Princeton University Press, 2008.
- Wood, Nathan. *The Trinity in the Universe*. Grand Rapids: Kregel, 1978. Online: <https://archive.org/details/trinityinunivers0000wood>.
- Woodberry, J. Dudley, and Russell Shubin. "Muslims tell . . . 'Why I Chose Jesus.'" *Mission Frontiers* (March 2001). Online: <https://www.missionfrontiers.org/issue/article/muslims-tell...-why-i-chose-jesus>.
- Woodmorappe, John. "Anomalously Occurring Fossils." *Creation Research Society Quarterly* 18 (1982). Online: https://creationwiki.org/Anomalously_Occurring_Fossils.
- Work, Telford. "Advent's Answer to the Problem of Evil." *International Journal of Systematic Theology* 2 (2000) 100–111. Online: <https://telfordwork.net/articles/advent.html>.
- Wright, N. T. "Grave Matters." *Christianity Today* (6 April 1998) 51–53.
- . *Jesus and the Victory of God*. Minneapolis: Fortress, 1996.

———. *The Resurrection of the Son of God*. Minneapolis, MN: Fortress, 2003. Online: <https://archive.org/details/resurrectionofso0002wrig>.

———. *Who Was Jesus?* Grand Rapids: Eerdmans, 1993.

Wright, Robert. *The Moral Animal*. New York: Pantheon, 1994.

Wykstra, Stephen. “Rowe’s Noseum Arguments from Evil.” In *The Evidential Argument from Evil*, ed. Daniel Howard-Snyder, 126–50. Bloomington, IN: Indiana University Press, 1996. Online: <https://archive.org/details/evidentialargume0000unse>.

Wysong, R. L. *The Creation-Evolution Controversy*. Midland, MI: Inquiry, 1976. Online: <https://archive.org/details/creationevolutio0000wyso>.

Xinping, Zhou. “The Significance of Christianity for the Modernization of Chinese Society.” *Crux* 33 (1997) 31–39.

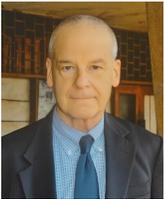
Yamauchi, Edwin. “Easter: Myth, Hallucination, or History?” 1974. Online: <https://www.leaderu.com/everystudent/easter/articles/yama.html>.

Yandell, Keith. “Gratuitous Evil and Divine Existence.” *Religious Studies* 25 (1989) 15–30.

Young, Robert. *Darwin's Metaphor: Nature's Place in Victorian Culture*. Cambridge: Cambridge University Press, 1985. Online: http://www.pschoanalysis-and-therapy.com/human_nature/darwinmet/dar.html.

Zodhiates, Spiros. *The Complete Word Study Dictionary: New Testament*, rev. ed. Chattanooga, TN: AMG, 1993. Online: <https://archive.org/details/completewordstud0000zodh>.

OMUHANDIIKI



Jonathan Menn natura omuri Appleton, WI, USA. Akatunga B.A. omu by’obutegyeki kuruga omu yunivasite yaWisconsin-Madison, n’obubonero , omu mwaka gwa 1974, haza yataha omu kibiina kya Phi Beta Kappa. Kuyamazire yayongyeraho J.D. kuruga omwishomero rya bakatongana Cornell Law School, omu mwaka gwa 1977, kandi yaza omukibiina kya Order of the Coif legal honor society. Bwanyima yamara emyaka 28 nk’omutonganizi omuri Chicago hamwe na Menn Law Firm omu Appleton, WI. Yeija ya yakiira Yesu nk’omujuni we omu mwaka gwa 1982. Rukundo y’okwegaga eby’edini yamutwara omukwegaga obuhereza aha Trinity Evangelical Divinity School in Deerfield, IL ei yabeire omukugu w’ediini. Yaheebwa M.Div. kuruga TEDS, summa cum laude, omu kwakataano 2007. Ahagati y’omwaka 2007-2013 akaba naye bembera Oburugwa Izooba bwa Africa omu Equipping Pastors International. Hati Jonathan niwe Director wa Equipping Church Leaders-Oburugwa Izooba bwa Afrika (www.eclea.net). Ebihandiko bye aha nshonga za baibuli nibishangwa www.eclea.net. Jonathan nogamba nawe aha: jonathanmenn@yahoo.com.