

Omukisa	Blessing
Abeefeso 1:3 "Atenderezebwe Katonda Kitaffe wa Mukama waffe Yesu Kristo eyatuwa emikisa gyonna eg'yomwoyo:"	Ephesians 1:3 "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings:"
Kino kwe kunoonyereza ku kigambo ky'Endagaano Empya "omukisa". Tusuubira okuddamu ebibuzo bino wammanga:	This is a study of the New Testament word "blessing". We expect to answer the following questions:
<ul style="list-style-type: none"> • Ekigambo "omukisa" kitegeeza ki? • Katonda atuwa atya omukisa? Atuwa omukisa ki? • Mikisa ki Katonda gy'awa? • Emikisa gino tugifuna tutya, era tugikozesa tutya? • Tuyinza tutya okuba omukisa eri abalala? 	<ul style="list-style-type: none"> • What does the word "blessing" mean? • How does God bless us? What does He bless us with? • What are the blessings that God gives? • How do we get these blessings, and how do we make use of them? • How can we be a blessing to others?
ENDOWOOZA Y'OKUWA OMUKISA	THE CONCEPT OF BLESSING
Waliwo ebigambo bisatu eby'Oluyonaani mu Ndagaano Empya ebikwatagana butereevu n'ekigambo ky'Olungereza "omukisa".	There are three New Testament Greek words related directly to the English word "blessing".
(eulogeitos) kigambo kya kigambo ekitegeeza "ekyogerwako obulungi; batenderezebwa"	(eulogeitos) is an adjective meaning "well spoken of; praised"
(eulogew) kikolwa: "okwogera obulungi; okutendereza; okukoowoola amaanyi ga Katonda ag'ekisa"	(eulogew) is a verb: "to speak well of; to praise; to call down God's gracious power"
(eulogia) ye ngeri y'erinnya, ekitegeeza "okutendereza; okwogera obulungi"	(eulogia) is the noun form, meaning "praise; fine speaking"
Ebigambo bino tebitera nnyo kulabika mu biwandiiko by'Oluyonaani eby'edda. Endowooza zino zaava mu Lwebbulaniya, era endowooza y'omukisa ebuna mu Ndagaano Enkadde. Ebigambo by'Oluyonaani eby'omu Ndagaano Empya bivvuunuddwa butereevu okuva mu Lwebbulaniya. Ebigambo bino bye bimu eby'Oluyonaani bikozesebwa emirundi egisukka mu 400 mu Septuagint (enkyusa y'Oluyonaani ey'Endagaano Enkadde) okukiikirira endowooza z'Olwebbulaniya ez'omukisa	These words show up very seldom in Greek classical writing. The concepts are Hebrew in origin, and the idea of blessing permeates the Old Testament. The New Testament Greek words are direct translations from Hebrew. These same Greek words are used more than 400 times in the Septuagint (the Greek translation of the Old Testament) to represent the Hebrew concepts of blessing
Endowooza mu Bayudaaya ab'omu Ndagaano Enkadde yali nti Katonda alina emikisa gyonna era agigaba. Adamu, Nuuwa, bajjajja, Musa - bona Katonda yabawa omukisa.	The concept among the Old Testament Jews was that God possesses and dispenses all blessing. Adam, Noah, the patriarchs, Moses - are all blessed by God.
Musa, naye alangirira omukisa ogw'okwawukana	Moses, in turn pronounces a parting blessing on

ku Bika Ekkumi n’Ebiri (Ma 33:1 ff).	the Twelve Tribes (Deut. 33:1 ff).
Endowooza ya “omukisa” nayo yali ekwatagana nnyo n’ekibuuzo ky’obusika, okuyisa omukisa okuva ku taata okutuuka ku mwana. Yakobo yawa Yusufu omukisa mu Lub 48:15, ne batabani ba Yusufu ababiri, Efulayimu ne Manase. Yakobo yateeka omukono gwe ogwa ddyo ku mutwe gwa Efulayimu, wadde nga yali muto.	The idea of “blessing” was also closely related to the question of inheritance, passing blessing from father to son. Jacob blessed Joseph in Gen. 48:15, and Joseph’s two sons, Ephraim and Manasseh. Jacob put his right hand on Ephraim’s head, although he was the younger.
Mu Baibuli omukisa n’okukolima byombi kigambibwa nti biyisibwa mu milembe ebiri oba okusingawo. Okugeza, waliwo endowooza y’ekikolimo ky’emilembe ena, okukangavvula okw’obwakatonda eri amaka agatali mu mukwano.	In the Bible both blessing and cursing are said to be passed down through two or more generations. For example, there is the concept of the four generation curse, divine discipline for a family that is out of fellowship.
Mu bulamu bw’Ekikristaayo, obusika bwe tuyisa mu baana baffe bwa mwoyo, bwa njigiriza.	In the Christian life, the inheritance that we pass down to our children is spiritual, doctrinal.
Okuwa amakulu	Definition
Ekizibu ky’okunnyonnyola ekigambo “omukisa” kiri nti si nkyusa butereevu okuva mu Luyonaani. Ekigambo “omukisa” kigambo ekyewolwa ekituuse ku makulu gaakyo ag’omulembe guno olw’okukozesebwa okumala ebbanga, okusinga olw’obutuufu bw’ensibuko.	The problem of definition of the word "blessing" is that it is not a direct translation from the Greek. The word "blessing" is a borrowed word which has attained its present day meaning by reason of long usage, rather than by etymological accuracy.
Okuva mu nkuluze y’ebitabo by’ensi yonna:	From the World Book Dictionary:
1a. “okutukuza (ekintu) nga tuyita mu mukolo gw’eddiini, enkola, oba okusaba” okugeza, “omulabirizi yawa omukisa ekkanisa empya”	1a. “to consecrate (a thing) by religious rite, formula, or prayer” e.g., “the bishop blessed the new church”
1b. “okufuula okutukuvu oba okutukuvu.” okugeza, “Katonda n’awa omukisa olunaku olw’omusanvu n’alutukuza”, Olubereberye 2:3	1b. “to make holy or sacred.” e.g., “And God blessed the 7th day and sanctified it”, Genesis 2:3
2. “okusaba Katonda okusiimibwa; okusiima Katonda okusiimibwa oba obukuumi”, okugeza, “Katonda awe omukisa maama...taata”	2. “to ask God’s favor for; to command to God’s favor or protection”, e.g., “God bless mommy...daddy”
3. “okwagala ebirungi; okuwulira nga mwebaza”	3. “to wish good for; to feel grateful to”
4. “okufuula omukisa oba omukisa” .	4. “to make happy or fortunate”
5. “okutendereza, okugulumiza, okuyita abatukuvu” .	5. “to praise, to glorify, to call holy”
6. “okukuma oba okukuma obubi”, okugeza “Katonda awe omukisa ennyumba eno” .	6. “to guard or protect from evil”, e.g. “God bless this house”
7. “okufuula akabonero k’Omusalaba; okugoba obubi”	7. “to make the sign of the Cross over; to ward off evil”
Ekibuuzo: Lwaki ekigambo ky’Olungereza “blessing” kyalondebwa okukiikirira nt (eulogeitos).	Question: Why was the English word “blessing” chosen to represent (eulogeitos).

Eky'okuddamu kisangibwa mu Oxford English Dictionary (OED) -> ekimu ku bitabo ebisinga obukulu mu nsi yonna eby'okunoonyereza.	The answer is found in Oxford English Dictionary (OED) -> one of the world's greatest detective books.
OED: okuwa omukisa	OED: to bless
1. “okufuula ebitukuvu; okutukuza (ekintu)”. “Ekigambo “omukisa” kiva mu kigambo kya Old Teutonic (Olugirimaani) bletsian, okuva mu ssaddaaka z’omusaayi ez’abakaafiiri. Omugirimaani: das Blut. Luganda: omusaayi.	1. “to make sacred; to hallow (something)”. “The word “bless” is from the Old Teutonic (German) bletsian, from heathen blood sacrifices. German: das Blut. English: blood.
“N’olwekyo, amakulu gaali ‘okussaako akabonero (oba okukosa mu ngeri emu) n’omusaayi (oba ensolo eya ssaddaaka)’.	“The meaning, then, was ‘to mark (or affect in some way) with blood (or a sacrificial animal)’.
“Enkulakulana y’amakulu g’ekigambo ‘omukisa’ yakwatibwako nnyo olw’okuba kyalondebwa (mu mikolo gy’ekkanisa egy’Olungereza egysooka) okuvvuunula Olulattini (benedicere) n’Oluyonaani (eulogeditos).”	“The sense development of the word ‘bless’ was greatly influenced by its having been chosen (in the early English church ceremonies) to translate the Latin (benedicere) and the Greek (eulogeditos).”
(Enkomerero y’okuteesa kwa OED)	(End of OED comment)
Kino kikwatagana bulungi nnyo n’ensibuko y’endowooza ya "omukisa" mu Baibuli Mu ndagaano enkadde, ekigambo ky’Olwebbulaniya (baw-rahk'), ekitegeeza “okufukamira”, kyakozesebwu mu ngeri emu oba endala emirundi ebikumi n’ebikumi okutuusa amakulu wa ekitiibwa oba okusinza. Wandifukamidde mu maaso ga kabaka ng’ossaamu ekitiibwa, oba okwebaza olw’ekintu. Kya lwatu, wandifukamidde eri Katonda mu kusinza, okutendereza, okwebaza, okwegayirira.	This concurs very well with the origin of the concept of "blessing" in the Bible In the OT, the Hebrew word (baw-rahk'), meaning “to kneel”, was used one way or another hundreds of times to convey the meaning of respect or adoration. You would kneel before a king in respect, or to offer thanks for something. Of course, you would kneel to God in adoration, praise, thanksgiving, supplication.
Abavvuunuzi ba Septuagint (LXX) baalonda Oluyonaani (eulogeditos) okukiikirira (baw-rahk') (emirundi egisukka mu 400). Kale, mu Bayudaaya aboogera Oluyonaani, kino kyalili kigambo kya bulijjo ekitegeeza okutendereza, okwebaza, okussa ekitiibwa, n’ebirala.	The Septuagint (LXX) translators chose the Greek (eulogeditos) to represent (baw-rahk') (more than 400 times). So, among Greek speaking Jews, this was a common word for praise, thanks-giving, respect, etc.
Abawandiisi b’Olulattini baakozesanga enkola y’ekikolwa (benedicere) okuvvuunula Oluyonaani, nga baagala nnyo okuwaayo amakulu amatuufu ag’Oluyonaani.	Latin writers used the verb form (benedicere) to translate the Greek, preferring to offer the literal sense of the Greek.
Ndwooza baali baagala ekigambo ky’Olungereza ekikakali basobole okuva ku bigambo by’Olulattini eby’Abakatuliki.	I think they wanted a strictly English word so they could get away from the Catholic Latin expressions.
Ekigambo “omukisa” tekyali kivvuunulwa kya ddala, naye kyalina amaloboozi ag’eddiini, era baakikozesa wadde nga kyava mu bakaafiiri.	The word “bless” was not a literal translation, but it had religious overtones, and they used it even though it had come from a heathen source.
Kale, waaliwo omuddirirwa omuwanvu era	So, there was a long and varied series of

ogw'enjawulo ogw'ebibiina - Abayudaaya, abakaafiiri, Abakristaayo - okutabula mu nkозesa y'Olungereza ey'ekigambo "omukisa".	associations - Jewish, heathen, Christian - to blend in the English use of the word "bless".
N'olwekyo - "omukisa g" kigambo ekirina ekifo mu bigambo by'Ekikristaayo olw'okukozesebwa okuva edda. Naye tekivvuunula butereevu (eulogeitos)!	Therefore - "blessing" is a word which has a position in Christian vocabulary by reason of long-standing usage. But it does not directly translate (eulogeitos)!
NAYE - waliwo enkyusa ey'omulembe *erina* enkyusa ey'obutereevu, era ku nkyusa eno kwe nsasula ekitiibwa. Enkyusa yaayo ya Spanish. Mu Abeefeso 1:3 mu Lusipeyini, ekigambo (bendito) kye kitundu ekigatta ekikolwa (bendecir).	BUT - there is a modern version which *does* have a direct translation, and it is to this version that I pay honor. The version is the Spanish. In Ephesians 1:3 in the Spanish, the word (bendito) is the part participle of the verb (bendecir).
Kitegeeza, mu bufunze, "okwogera ebintu ebirungu oba ebigambo ebirungi".	It means, literally, "to say good things or good words".
Tewali kubuusabuusa eri abantu aboogera Olusipeyini ekigambo kino kye kitegeeza. Decir kye kimu ku bigambo by'Olusipeyini ebisinga okukozesebwa. Abavvuunuzi tebaalina migugu gyonna eg'yenjawulo okuva mu Lungereza, n'olwekyo baavvuunula butereevu okuva mu Luyonaani (nga bayita mu Lulatini).	There is no doubt to Spanish speaking people what this word means. Decir is one of the most common Spanish words. The translators had no extra baggage from the English, so they translated directly from the Greek (via the Latin).
Olungereza eyenkanankana ne bendición ye "benediction", era okuva mu Luyonaani mu ngeri y'Olulattini.	The English equivalent to bendición is "benediction", also from the Greek by way of Latin.
Kale, (eulogeitos) => omukisa => bendición => omukisa => "okutendereza"	So, (eulogeitos) => benedicere => bendición => benediction => "praise"
OMUKISA MU BAYIBULI	BLESSING IN THE BIBLE
Ekigambo "omukisa" kitegeera okubeerawo kwa Katonda n'obuto bwa Katonda. Kitugamba nti tusobola okuba nga tumanyi okubeerawo kwe ne tufuna essanyu ery'omunda olw'ani era ky'ali.	The word "blessing" recognizes the existence and deity of God. It tells us that we can be aware of His existence and have inner happiness because of who and what He is.
Era kitugamba, okuva mu Luyonaani, nti Katonda yali atulowozaako mu ngeri ennungi, nti yalina endowoozo y'ebirowoozo ey'okwagala, ekisa, n'okusaasira gye tuli okuva ng'ebiseera tebinnatandika.	It also tell us, from the Greek, that God was thinking about us in favorable terms, that He had a mental attitude of love, grace, and mercy toward us from before the beginning of time.
Okutendereza, oba omukisa, eri omuntu yenna kuva mu ndowooza y'endowooza ey'okwagala n'okusiima omuntu oyo. Katonda akola okutambula okusooka gye tuli olw'endowooza ye ey'ebirowoozo ey'okwagala. Atuwa ekisa kye, ekirabo kye eky'obulokozi, ebirabo bye eby'omwoyo, byonna bye biraga okwagala kwe gye tuli. Yalowooza "ebigambo ebirungi" gye tuli.	Praise, or blessing, for anyone comes from a mental attitude of love and appreciation for that person. God makes an initial move toward us because of His mental attitude of love. He provides us His graciousness, His gift of salvation, His spiritual gifts, all of which are manifestations of His love toward us. He thought "good words" toward us.
Atuwadde emikisa gyonna ng'okwolesebwa	He has provided all blessings for us as an

kw'okwagala kwe. Okuddamu kwaffe okw'okuwa omukisa oba okutendereza Katonda, n'eri abalala, kwe kuddamu okuva mu ndowooza y'ebirowoozo ey'okusiima.	expression of His love. Our response of blessing or praise toward God, and toward others, is a response from a mental attitude of appreciation.
Abeefeso 1:3 ekwata ku kutongozebwा kwa Katonda n'engeri gye tuddamu.	Ephesians 1:3 deals with God's initiation and our response.
Omukisa gutandikira mu birowoozo bya Katonda (Okwagala, Ekisa, "Ebigambo Ebirungi", Frame of Reference ekwatibwako endowooza ye)	Blessing begins in the mind of God (Love, Grace, "Good Words", a Frame of Reference influenced by His thinking)
...n'olwekyo, atuwa "emikisa gyonna"therefore, He gives us "all blessings"
...Omukristaaayo ayiga ku mikisa gino ng'ayita mu kuyiga Baibuli era n'akulaakulanya endowooza y'ebirowoozo ey'okutendereza n'okwebaza, "ebigambo ebirungi" by'ayinza okukozesa okulaga okusiima	...the Christian learns of these blessings through Bible study and develops a mental attitude of praise and thanks-giving, "good words" with which to express appreciation
...nga tukozesa "ebigambo ebirungi" bino "tuwa omukisa" Katonda.	...with these "good words" we "bless" God.
Bino bigambo bya bigambo, bya ndowooza ya Katonda. Omukisa si mpulira, wabula ndowooza etaliimu bukwakkulizo eyesigamiziddwa ku ndowooza ey'obwakatonda, Frame of Reference ezimbiddwa okumanya enjigiriza.	These are words of vocabulary, of thinking divine viewpoint. Blessing is not a feeling, but objective thinking based on divine viewpoint, a Frame of Reference built by knowledge of doctrine.
Nga tuzimba tuzimba obusobozi bw'okulowooza ku Katonda, ekitusobozesa okufuna n'okunyumirwa omukisa n'okubeera omukisa eri abalala.	With edification we build the ability to think about God, which enables us to receive and enjoy blessing and to be a blessing to others.
Abebbulaniya 6:7 "Kubanga ensi enywa mu nkuba etera okugitonnya, n'ereetera abo abagiyambaza omuddo, efuna omukisa okuva eri Katonda".	Hebrews 6:7 "For the earth which drinks in the rain that often comes upon it, and brings forth herbs for them by whom it is dressed, receives blessing from God"
Engeri esinga obukulu ey'okubuulira enjiri kwe kwogera ku mukisa gwa Katonda ogusangibwa eri buli muntu, alokose oba nedda	The most basic form of evangelism is to talk about God's blessing which are available to everyone, saved or not
OMULIMU: okuva mu Bikolwa 14:8-18, manya engeri Pawulo ne Balunabba gye baakozesaamu endowooza y'omukisa okubuulira enjiri abantu abaali tebamanyidde ddala Katonda.	HOMEWORK: from Acts 14:8-18, determine how Paul and Barnabas used the concept of blessing to evangelize people who were completely ignorant of God.
Ekirowoozo ky'oluyimba Showers of Blessing kyaggyibwa, n'ebigendererwa ebirungi, okuva ku Eze. 34:24 n'ebirala. [SOMA Eze. 34:24 okutuuka ku 31]	The idea for the hymn Showers of Blessing was taken, with good intentions, from Eze. 34:24 ff. [READ Eze. 34:24 to 31]
Zino nnyiriri za maanyi nnyo ez'okusuubiza n'emikisa okuva mu mukono gwa Mukama. Tewali kwegayirira wano tewali kwegomba, emikisa gyatuweebwa dda, oba kati oba mu maaso ng'obunnabbi butuukiridde.	These are tremendous verses of promise and blessing from the hand of the Lord. There is no pleading here no wishful thinking, the blessings are already given to us, either now or in the future when prophecies are fulfilled.

Tusaana okwegayirira okufuulibwa enkuba y'omukisa, oba okusingawo, enkuba ya (eulogeitos), enkuba ya benedicere, enkuba ya bendición, enkuba ya "omukisa", enkuba ya "okwogera obulungi".	We should plead to be made into showers of blessing, or rather, showers of (eulogeitos), showers of benedicere, showers of bendición, showers of "benediction", showers of "good speaking".
Soma Abeefeso 4:29 ff ku ndowooza y'okwogera okuweereza ekisa.	Study Ephesians 4:29 ff on the concept of speech that ministers grace.
Laba ne, Abeefeso 5, "wadde obusirusiru ... wabula okwebaza".	See also, Ephesians 5, "neither foolishness ... but rather giving of thanks"
1 Peetero 3:9 temuddiza kibi mu kibi, wadde okuvuma mu kuvuma, wabula mufune omukisa, nga mumanyi nga muyitiddwa mu kino, mulyoke musike omukisa.	1 Peter 3:9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.
Lwaki tetusaanidde kuba bagabi? Tulina obusika bungi nnyo okuva eri Kitaffe ow'omugulu, obumala okugabana n'abalala.	Why should we not be generous? We have an enormous inheritance from our heavenly Father, enough to share with others.
Yakobo 3:10 Mu kamwa ke kamu mwe muva emikisa n'okukolima. Baganda bange, ebintu bino tebisaanidde kuba bwe bityo.	James 3:10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.
Yokaana 7:38 Oyo anzikiriza, ng'Ebyawandiikibwa bwe bigamba, emigga eg'yamazzi amalamu ginaakulukuta okuva mu mutima gwe."	John 7:38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."
Tulina okuba ensulo z'emikisa.	We are to be fountains of blessing.
Matayo 25:34 Awo Kabaka aligamba abali ku mukono gwe ogwa ddyo nti, 'Mujje, mmwe abaweereddwa omukisa Kitange, musike obwakabaka obwabategekebwa okuva ku kutondebwka kw'ensi.	Matthew 25:34 Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:
Danyeri 4:33, 34 33 Mu kiseera ekyo kyennyni ekigambo kya Nebukadduneeza ne kituukirira; yagobebwa ku bantu n'alya omuddo ng'ente; omubiri gwe gwali gutonnye omusulo gw'eggulu okutuusa enviiri ze lwe zaakula ng'amaliba g'empungu n'emisumaali gye ng'enjala z'ebinyonyi. 34 Awo ku nkomerero y'ebiseera, nze Nebukadduneeza, ne nnyimusa amaaso gange mu ggulu, okutegeera kwange ne kudda gye ndi; era nawo Omukisa Oyo Ali Waggulu Ennyo era ne ntendereza era ne mmuwa ekitibwa oyo abeera omulamu emirembe gyonna:	Daniel 4:33, 34 33 That very hour the word was fulfilled concerning Nebuchadnezzar; he was driven from men and ate grass like oxen; his body was wet with the dew of heaven till his hair had grown like eagles' feathers and his nails like birds' claws. 34 And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever:

SOMA Matayo 6:25-34	READ Matthew 6:25-34
<p>Yoswa 1:7,8 Naye beera mugumu era mugumu nnyo, mulyoke mukwatanga amateeka gonna Musa omuddu wange ge yabalagira; tokikyuka kudda ku mukono ogwa ddyo oba ogwa kkono, buli w'ogenda okugaggawala.</p> <p>8 Ekitabo kino eky'Amateeka tekijja kuva mu kamwa ko, naye mukifumiitirizangamu emisana n'ekiro, olyoke otegeerenga okukola nga byonna ebiwandiikkidwa mu kyo bwe biri. Kubanga olwo ojja kugaggawaza ekkubo lyo, olwo n'ofuna obuwanguzi obulungi.</p>	<p>Joshua 1:7,8 Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go.</p> <p>8 This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.</p>
<p>Abeefeso 1:3 (enkyusa egaziyiziddwa) "Katonda era Kitaffe wa Mukama waffe Yesu Kristo agwanidde okutenderezebwa n'okugulumizibwa, oyo eyatuwa emiganyulo na buli mukisa ogw'omwoyo mu ggulu mu Kristo:"</p>	<p>Ephesians 1:3 (expanded translation) "Worthy of praise and glorification is the God and Father of our Lord Jesus Christ, the one who has provided us benefits and every spiritual blessing in the heavenlies in Christ:"</p>