

<b>Okubonerezebwa (Okukangavvula okw'obwakatonda) .</b>	<b>Chastisement (Divine Discipline)</b>
<b>Okwanjula</b>	<b>Introduction</b>
Mukama gw'ayagala, y'akangavvula, ka kibeere muntu ssekkinoomu, ekibuga oba ekitundu, oba eggwanga. Olw'okuba Katonda ayagala ensi yonna, bulijjo wabaddewo okukangavvula kungi okugenda mu maaso. Ebyafaayo by'Abayudaaya ng'eggwanga, mu kitundu, mboozzi y'enzirukanya y'okukangavvulwa n'okudda engulu gye baayitamu mu milembe gyabwe gyonna. Waliwo eby'okuyiga bingi ebifaanagana ebiyinza okuyigibwa abakkiriza ssekkinoomu ku ngeri Mukama gy'akwatamu omuntu ssekkinoomu n'eggwanga mu Ekisa ng'omu ku bombi mujeemu.	Whom the Lord loves, He chastens, whether it is an individual, a city or community, or a nation. Because God loves the whole world, there has always been a lot of chastening going on. The history of the Jews as a nation is, in part, a story of the cycles of discipline and recovery they experienced throughout all their generations. There are many parallel lessons to be learned by individual believers regarding the way the Lord handles the individual and nation in Grace when either is disobedient.
<b>Okubonerezebwa (Okukangavvulwa okw'Obwakatonda) kw'Omukkiriza Omukristaayo</b>	<b>Chastisement (Divine Discipline) of the Christian Believer</b>
Okubonereza abantu ssekkinoomu kwa bakkiriza bokka.	Chastisement of individuals is for believers only.
<b>ABEEBULAANI 12:5</b> Era weerabidde okubuulirira kwogera naawe ng'abaana: "Mwana wange, tonyooma kukangavvulwa kwa Mukama, So togwaaamu maanyi ng'akunenya;	<b>HEBREWS 12:5</b> And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the Lord, Nor be discouraged when you are rebuked by Him;
Okukangavvula kwa Katonda kwesigamiziddwa ku kwagala, era omukkiriza bw'aba avudde mu kussa ekimu, okukangavvula kugenderera kintu kimu kyokka, okuleetera omukkiriza okukkiriza ekibi kye eri Katonda, okwatula asobole okuzzibwa mu kussa ekimu.	God's discipline is based on love, and when a believer is out of fellowship, discipline is aimed at only one thing, to get the believer to acknowledge his sin to God, to confess in order to be restored to fellowship.
<b>ABEEBULAANI 12:6</b> Kubanga Mukama gw'ayagala abonereza, Era akuba buli mwana gw'afuna."	<b>HEBREWS 12:6</b> For whom the Lord loves He chastens, And scourges every son whom He receives."
Okukangavvula tekitegeeza kufiirwa bulokozi.	Discipline never means a loss of salvation.
<b>ABAGALATIA 3:26</b> Kubanga mwenna muli baana ba Katonda olw'okukkiriza Kristo Yesu.	<b>GALATIANS 3:26</b> For you are all sons of God through faith in Christ Jesus.
<b>ABEEBULAANI 12:6</b> Kubanga Mukama gw'ayagala abonereza, Era	<b>HEBREWS 12:6</b> For whom the Lord loves He chastens, And

akuba buli mwana gw'afuna."	scourges every son whom He receives."
Okukangavvula okw'obwakatonda kwe kubonereza olw'ebibi by'omukkiriza mu mbeera ey'amangu ey'ekibi ekyakolebwa. Era okukangavvula kuggyibwawo olw'okwatula ekibi mu Baibuli.	Divine discipline is chastisement for sins of the believer in the immediate context of the sin that was committed. And discipline is removed by Biblical confession of sin.
<b>1 YOKAANA 1:9</b> Bwe twatula ebibi byaffe, mjesigwa era mutuukirivu okutusonyiwa ebibi byaffe n'okututukuza okuva mu butali butuukirivu bwonna.	<b>1 JOHN 1:9</b> If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
<b>1 ABAKOLINSO 11:31</b> Kubanga singa twesalira omusango, tetwandisaliddwa musango.	<b>1 CORINTHIANS 11:31</b> For if we would judge ourselves, we would not be judged.
Okubonaabona kuyinza bulungi okuba ekitundu ku kibonerezo, era okwatula tekuggyawo kubonaabona. Naye, okubonaabona bwe kugenda mu maaso ng'omukkiriza amaze okuzzibwa mu kussa ekimu, okukolima kufuuka omukisa; kwe kugamba, okubonaabona kuba kwa kigendererwa kirungi.	Suffering may well be part of the chastisement, and confession does not remove the suffering. However, when suffering continues after the believer has been restored to fellowship, the cursing is turned to blessing; that is, the suffering is for a positive purpose.
Singa omukkiriza agenda mu maaso n'ekibi n'agaana okwenenya n'okwatula, ekibonerezo kijja kwetyongera okuba eky'amaanyi. Ebibi ebimu bireeta okukangavvula okw'amaanyi naddala ebyo omukkiriza mw'akola ng'ekyesittaza eri abalala.	If a believer continues in sin and refuses to repent and confess, the chastisement will become more and more severe. Certain sins bring compounded discipline, particularly those in which the believer is acting as a stumbling block to others.
<b>SOMA MATI 7:1–12</b>	<b>READ MATTHEW 7:1–12</b>
Mu mbeera ezsukkiridde, omukkiriza yali asobola okubonyaabonyezebwa Ekibi Okutuuka ku Kufa. Kyokka, okubonereza kwonna kukoma mu biseera; tewajja kubaawo kukangavvula eri abakkiriza emirembe gyonna.	In extreme cases, the believer could suffer the Sin Unto Death. However, all chastisement is confined to time; there will be no discipline for believers in eternity.
<b>OKUBISULA 21:4</b> Katonda alisangula buli zziga mu maaso gaabwe; tewaalibaawo nate kufa, newakubadde ennak, newakubadde okukaaba. Tewajja kubaawo bulumi nate, kubanga eby'olubereberye biweddewo."	<b>REVELATION 21:4</b> And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."
Omukkiriza asobola okwewala okukangavvula okw'obwakatonda ng'ayita mu kukozesa obutakyukakyuka emisingi gy'obulamu bw'Elikristaayo egylambikibwa mu Kigambo kya Katonda, nga bwe kiragibwa	The believer can avoid divine discipline through a consistent exercise of the principles of Christian living outlined in the Word of God, as illustrated by the passage in

ekitundu mu	
<b>SOMA ABABULAYI 12:1-6</b>	<b>READ HEBREWS 12:1-6</b>
Okwatula kwenkana "okuteeka obuzito ku bbali" mu <b>BABWEBULAYI 12:1</b> . Ekivaamu kwe kufulumya n'ebibala by'Omwoyo. Ebigambo "...tudduke n'obugumiikiriza" bitegeeza obulamu bw'Okukkiriza- Okuwummula. Kino kye Kukkiriza- Obugumiikiriza, era ekyoyerwako mu <b>YAKOBO 1</b> .	Confession is equivalent to "laying aside the weight" of <b>HEBREWS 12:1</b> . The result is production and the fruit of the Spirit. The phrase "...let us run with patience" refers to the Faith-Rest life. This is Faith-Patience, also spoken of in <b>JAMES 1</b> .
Omusingi oguddako ogw'okuddamu okukola kwe kukola ne Kristo, "okutunuulira Yesu..." kwa	The next recovery principle is Occupation with Christ, the "looking unto Jesus..." of
<b>ABABULAYI 12:2</b> nga tutunuulira Yesu, omutandisi era omumalirizo w'okukkiriza kwaffe, eyagumiikiriza omusaalaba olw'essanyu eryateekebwa mu maaso ge, ng'anyooma ensonyi, n'atuula ku mukono ogwa ddyo ogw'entebe ya Katonda.	<b>HEBREWS 12:2</b> looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.
Olwo, weewale ebibi by'ebirowoozo; weewale okufuuka "okukoowa", okujuliza okwennyamira kw'obwongo okuva mu kibi mu	Then, avoid sins of the mind; avoid becoming "wearied", a reference to mental depression resulting from sin in
<b>ABABULAYI 12:3</b> Kubanga mulowooza ku oyo eyagumiikiriza obulabe obw'engeri eyo okuva eri aboonoonyi yekka, muleme okukoowa n'okuggwaamu amaanyi mu myoyo gyammwe.	<b>HEBREWS 12:3</b> For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.
Singa ekimu ku bino wammanga kikuumibwa buli kiseera, obulwadde bw'obwongo buyinza okuvaamu: Okwesalira omusango; okukaawa oba okukyawa abalala; obuggyga oba obuggyga; okutya ebikwata ku biseera ebiriwo oba eby'omu maaso; okweraliikirira oba okweraliikirira ebintu ebitonotono; okwagala okwesasuza; okwegulumiza; okusalira omulala omusango oba okumuddusa wansi eri abalala.	If any of the following are harbored continually, mental illness can result: A guilt complex; bitterness or hatred toward others; jealousy or envy; fear about the present or future; anxiety or worry about little things; desire for revenge; arrogance; judging another or running him down to others.
<b>ABABULAYI 12:4</b> kitegeeza okuba n'obuwangizi ku Butonde bw'Ekibi. Yatula, sigala ng'otambula, okwawukana ku kibi, kula mu Kristo, yimirira ku misingi gya Grace, kozesa Faith-Rest, weesigamye ku mazima ag'ekifo.	<b>HEBREWS 12:4</b> refers to having victory over the Sin Nature. Confess, keep moving, separate from the sin, grow up in Christ, stand on Grace principles, exercise Faith-Rest, rely on positional truth.
<b>Abebbulaniya 12:4</b> Temunnaba kuziyiza kuyiwa musaayi, nga mulwaana ekibi.	<b>Hebrews 12:4</b> You have not yet resisted to bloodshed, striving against sin.

Beera mu Kigambo, .	Live in the Word,
<b>ABEEBULAANI 12:5</b> Era weerabidde okubuulirira kwogera naawe ng'abaana: "Mwana wange, tonyooma kukangavvulwa kwa Mukama, So toggwaaamu maanyi ng'akunenya;	<b>HEBREWS 12:5</b> And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the Lord, Nor be discouraged when you are rebuked by Him;
Okukangavvula okw'obwakatonda kutegekeddwa okutuziyiza ekibi n'okutuyigiriza eby'okuyiga ebijja okuvaamu okukula.	Divine discipline is designed to restrain us from sin and to teach us lessons which will result in growth.
<b>ABEEBULAYI 12:11</b> Kaakano tewali kukangavvula kulabika nga kwa ssanyu mu kiseera kino, wabula okulum; wadde kiri kityo, oluvannyuma kivaamu ekibala eky'emirembe eky'obutuukirivu eri abo abakitendekeddwa.	<b>HEBREWS 12:11</b> Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.
<b>Okukangavvula okw'obwakatonda eri Eggwanga</b>	<b>Divine Discipline for a Nation</b>
Baibuli erina ebyokulabirako bingi eby'okukangavvula okuva eri Katonda okuleetebwa ku bitundu oba amawanga. Okukangavvula ekibuga okusinga okw'ekitalo kwaliwo mu Sodomu ne Ggomola Katonda bwe yazikiriza ebibuga n'abatuuze baabyo omulundi gumu. Tewaaliwo wadde ensignalira y'abantu abeesigwa eyo okusobola okukuma ebibuga ebyo obutasalirwa musango ogw'enkomerero. Ne Lutti n'ab'omu maka ge beekalakaasa nga bawakanya okugenda.	The Bible has many examples of divine discipline being brought against communities or nations. The most dramatic discipline of a city occurred at Sodom and Gomorrah when God destroyed the cities and their inhabitants at one stroke. There had not been even a remnant of faithful people there in order to preserve the cities from final judgment. Even Lot and his family protested against having to leave.
Ekyokulabirako ekirala kwe kuzikirizibwa kwa Yeriko abakaafiri mwe battibwa abatuuze bona okuggyako Lakabu n'ab'omu maka ge. Kya Iwatu nti Lakabu yalina okwagala okulungi eri Enjiri, era ab'omu maka ge baafuna emikisa nga bakolagana nabo mu kudduka kwabwe okufunda.	Another example is the destruction of heathen Jericho in which all inhabitants were killed except for Rahab and her family. Rahab obviously had positive volition toward the Gospel, and her family enjoyed blessing by association in their narrow escape.
Omuntu ssekinnoomu bw'agenda, n'eggwanga bwe ligenda. Eggwanga okusobola okwewala okukangavvulwa okw'obwakatonda, wateekwa okubaawo waakiri abamu ku bannansi baayo ababeera mu kussa ekimu ne Mukama. Ekibuuzo kiva ku bakkiriza bameka abalungi abakola ekisigadde, "quorum". Eky'okuddamu kiri nti waakiri abamu ku bannansi n'abamu ku bukulembeze bw'ebiyobufuzi mu ggwanga balina okuba abakkiriza abeesigwa era nga balina obuyinza obumala okukuma	As the individual goes, so goes the nation. In order for a nation to avoid divine discipline, there must be at least some of its citizens who live in fellowship with the Lord. A question arises as to how many positive believers constitute a remnant, a "quorum". The answer is that at least some of the citizenry and some of the political leadership of a nation must be faithful believers and have enough influence to maintain the Divine Institutions in that nation. It's possible that the remnant could be very

Ebitongole by'Obwakatonda mu ggwanga eryo. Kisoboka okuba nti ebisigadde biyinza okuba ebitono ennyo singa biba bannansi abasinga obuyinza n'amaanyi, gamba nga bakabaka, bapulezidenti, oba abakulembeze abalala ab'oku ntikko mu byobufuzi ne bizinensi. Mu demokulasiya, osanga ebisigadde byandibadde binene nnyo okusobola okuba n'obuyinza bw'endowooza ey'obwakatonda mu kulonda.	small if it is composed of the most influential and powerful citizens, such as kings, presidents, or other top political and business leaders. In a democracy, the remnant would probably have to be fairly large in order to have divine viewpoint influence in elections.
Ekikulu kiri nti: eggwanga okusobola okuwangaala wateekwa okubaawo eddembe n'empisa. Bino bikulu nnyo mu kukuuma obulungi bw'eggwanga n'okukuuma Ebitongole by'Obwakatonda eby'okwegomba, obufumbo, amaka, n'okwagala eggwanga.	The key is this: in order for a nation to survive there must be freedom and morality. These are vital for the preservation of national integrity and for the maintaining of the Divine Institutions of volition, marriage, family, and nationalism.
Wateekwa okubaawo eddembe ekigambo kya Katonda kisobole okusomesewa obulungi era buli munnansi aweebwe omukisa okusalawo ku nsonga z'obulokozi n'obulamu bw'Ekiristaayo. Abantu beetaaga eddembe, wansi w'okwagala okulungi eri Ekigambo kya Katonda, basobole okukuuma obufumbo bwabwe n'amaka gaabwe nga bali wamu. Amaka n'amawanga kitundu ku nteekateeka ya Katonda eri olulyo lw'omuntu. Enteekateeka ya Sitaani ye bugwenyufu, okusasika kw'amaka, n'okubeera n'ensi yonna. Ebitongole eby'Obwakatonda byaweebwa okukuuma olulyo lw'omuntu oluvannyuma lw'okugwa n'okukuuma amawanga okuva mu kuyingirira enteekateeka ya Sitaani.	There must be freedom so that the Word of God can be taught clearly and every citizen be given a chance to decide on issues of salvation and Christian living. People need freedom so that, under positive volition to the Word of God, they can keep their marriages and their families together. Families and nations are a part of God's plan for the human race. Satan's program is immorality, family breakup, and internationalism. The Divine Institutions were given to preserve the human race after the Fall and to protect the nations from the inroads of Satan's program.
Wateekwa okubaawo empisa okusobola okukuuma abantu okuva mu bumenyi bw'amateeka, endwadde, n'ebirala ebiva mu kibi ekitafugibwa. Okusingira ddala, ebitongole by'obufumbo n'amaka byesigamye nnyo ku mpisa eza waggulu mu kitundu abazadde basobole okukuuma omutindo omulungi okumala ebbanga eddene nga bwe batendeka n'okukuza abaana baabwe. Kwe kumenya empisa kye kisookera ddala era ekisinga okweyoleka nti omuntu ssekinnoomu n'eggwanga bali mu buzibu.	There must be morality in order to protect people from criminality, disease, and the other consequences of unchecked sinfulness. In particular, the institutions of marriage and the family are very much dependent on a high level of morality in the community so that parents can maintain positive momentum for long periods of time while they are training and nurturing their children. It is the breakdown of morality which is the first and most obvious indication that both the individual and the nation are in trouble.
<b>Enzirukanya Ettaano ez'okukangavvula - Eby'Abaleevi 26</b>	<b>The Five Cycles of Discipline - Leviticus 26</b>
"Enkulungo" ettaano ez'okukangavvula zitegeesa emitendera etaano, oba	The five "cycles" of discipline refer to the five levels, or increments, of chastisement which

<p>okweyongera, okw'okubonerezebwa Katonda kw'aleeta ku ggwanga erigaana n'obutebenkevu okwenenya obugwenyufu bwalyo n'okubeera okusinziira ku nteekateeka ya Katonda. Eggwanga bwe litandika mu kusooka mu ngeri ey'obukuusa ennyo okuva ku Mukama, nga kiragibwa obugayaavu mu mpisa mu bannansi baayo bangi n'obutafaayo ku Kigambo kya Katonda, Mukama atandika okukangavvula n'okujukiza okutono ennyo mu ngeri y'okufirwa wa mirembe, okukendeeza ku bugagga, n'ebirala. Ku nkomerero endala ey'ekipimo, Katonda akiriza okuzikirizibwa okujuju kw'eggwanga eribadde lisimbira ekuuli mu ngeri ey'okujeemera emitendera gyonna egypt'okukangavvula. Okuzikirizibwa kuno kufaananko n'Ekibi Okutuuka ku Kufa ekituusibwako omuntu ssekkinoomu atasobola kugonjoolwa mu kujeemera Katonda (Nadabu ne Abiku, Sawulo, Anani ne Safira).</p>	<p>God brings on a nation which steadfastly refuses to repent of its immorality and live according to God's plan. When a nation at first very subtly begins to drift away from the Lord, indicated by a laxness in morality in many of its citizens and an indifference to the Word of God, the Lord begins the discipline with relatively gentle reminders in the form of a loss of peace, a reduction in prosperity, and so forth. At the other end of the scale, God allows the complete destruction of a nation which has defiantly ignored all levels of discipline. This destruction is analogous to the Sin Unto Death suffered by an individual who is intractable in his defiance of God (Nadab and Abihu, Saul, Ananias and Sapphira).</p>
<p>Mu kiseera kino olina okusoma <b>ABABEEVI 26:14–29</b>. Essuula eyo etuwa ensonga ennyimpimpi ey'okulabula kwa Katonda ku mitendera gy'ekibonerezo gy'anaaleeta ku ggwanga lya Isirayiri singa tebajja kuva mu bujeemu bwabwe obw'ekibi. Okukangavvula eggwanga kutandikira ku bizibu ebitonotono, omuli abantu okufirwa emirembe egypt'omunda n'okwennyamira mu birowoozo. Wajja kubaawo okutya n'okuwuubaala okunene mu bantu, nga kuwerekerwako obutafuna buwangazi mu bizinensi n'ebyobulimi, obwavu, obulwadde, n'okuwangulwa mu lutalo.</p>	<p>At this point you should read <b>LEVITICUS 26:14–29</b>. That chapter provides a concise outline of God's warnings about the levels of punishment He will bring on the nation of Israel if they will not turn from their sinful rebellion. Discipline of the nation begins with relatively mild problems, including people's loss of inner peace and mental depression. There will be great fear and paranoia among the people, accompanied by lack of success in business and agriculture, poverty, sickness, and defeat in battle.</p>
<p>Ennyiriri 18 okutuuka ku 20 ziraga omutendera ogwokubiri ogw'okukangavvula ogumanyiddwa olw'obutaba na Mukama okugenda mu maaso, okufirwa ekitiibwa n'ekitiibwa ky'eggwanga, okukomya enteekateeka ya Katonda ey'ekisa eri eggwanga, n'obugumba obw'amaanyi mu nsi.</p>	<p>Verses 18 to 20 show the second stage of discipline which is characterized by a continued lack of fellowship with the Lord, loss of national prestige and honor, a cessation of God's grace provision for the nation, and a great barrenness in the land.</p>
<p>Enzirukanya ey'okusatu, ennyiriri 21 ne 22, erimu ebibonyoobonyo ebinene, obutafuga balabe ba butonde, obutasobola kufuga nsi okutwalira awamu, okufa kw'abaana, n'entandikwa y'okuzikirizibwa okw'amaanyi mu bantu.</p>	<p>The third cycle, verses 21 and 22, includes great plagues, no control over natural enemies, a general inability to subdue the earth, the death of children, and the beginnings of great desolation among the people.</p>
<p>Mu lunyiriri 23-26 okubonerezebwa kufuuka kwa maanyi, nga kwongera okulumba abalabe,</p>	<p>In verses 23-26 chastisement becomes severe, with increased attacks by enemies, invasions</p>

okulumba kw'amawanga ag'ebweru. Waliwo ebizibu ebiyitiridde mu by'enfuna n'okukola obubi, ne mu kukola ebyetaago, ekivaamu enjala. Obwetwaze bw'amawanga obumu bukyaliwo, naye abalumbaganyi balina obuyinza obugenda bwetyongera mu bintu byonna eby'obulamu. Waliwo okwetyongera kw'ebibonyoobonyo n'endwadde.	by foreign powers. There is extreme economic adversity and poor productivity, even in the production of necessities, resulting in famine. Some national sovereignty remains, but invaders have ever-widening influence in all areas of life. There are increases in plagues and disease.
Omutendera ogw'okutaano ogw'okukangavvula guzingiramu okufirwa ddala obufuzi bw'omuntu n'obw'eggwanga, okusaanyaawo amaka n'eggwanga. Ebiweebwayo eri Katonda tebikkirizibwa. Amawanga agayise mu kuzikirizibwa kuno gafunye obuddu, okulya abantu, n'okuyingizibwa kwa bannansi baago abasigaddewo mu buwangwa obulala.	The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.
<b>Ensigo z'Okuzikirizibwa kw'Eggwanga, Olubereberye 11</b>	<b>Seeds of National Destruction, Genesis 11</b>
Abantu b'e Baberi, mu kujeemera Katonda, baali balowooza nti basobola okuzimba ekibiina ky'abantu ekirungi, ekitundu ekisinga okuba eky'obukuumi , ekikwatagana, ekisinga okubeera n'endowooza ennungi. Okujeemera Katonda mu kyeyagalire kwatandika ku mutendera gw'abantu aba wansi nti, "Bagambagana..."; olwo ne beegatta mu kaweefube w'okutegeka ekibiina kyabwe wansi w'emisingi gye bakkiriziganyaako. Baali balina obutafaayo bwonna eri Katonda; tewaaliwo mpuliziganya wakati wa Katonda n'omuntu. Baagaana endowooza ey'obwakatonda n'ekiragiro eky'okugenda mu nsi yonna ne beeyongera.	The people of Babel, in defiance of God, thought they could construct a better society, a more secure, more compatible, more idealistic community. Their volitional defiance of God began at the grass roots level, "They said to one another..."; then they united in an effort to organize their society under agreed-upon principles. They had a complete disregard for God; there was no communication between God and man. They refused divine viewpoint and the commandment to go throughout the world and multiply.
Mu Mulembe gw'Abayudaaya waaliwo ebyokulabirako bingi eby'okukangavvula eggwanga. <b>KOSEA 4:1-7</b> etuwa ekyokulabirako eky'eggwanga okugaana enjigiriza ya Baibuli n'okuzimba olw'okukangavvulwa. Baali beenygira mu nkola za bizinensi ez'obulimba (4:2); tewaaliwo kukozesa kisa, "tewali mazima...wadde okusaasira" (4:1); baali mu mbeera ya nnaku "languish" (4:3); waaliwo obugagga obw'obulimba "bongera" (4:7); baagoberera abakulembeze b'eddiini zaabwe okutuuka ku kuzikirizibwa.	During the Age of the Jews there were many examples of national discipline. <b>HOSEA 4:1-7</b> gives an example of the nation rejecting Bible teaching and building for chastisement. They were engaged in false business practices (4:2); there was no application of grace, "no truth...nor mercy" (4:1); they were in a miserable state "languish" (4:3); there was false prosperity "they are increased" (4:7); they followed their religious leaders to destruction.
Ekitabo kya Isaaya kyonna, naddala essuula 28,	The whole book of Isaiah, notably chapter 28,

kyali kigendereddwamu eggwanga eryali ligaanye obuyinza bwa Katonda.	was directed at the nation which had rejected the authority of God.
Okuzikirizibwa kw'eggwanga kwajja ku buli ggwanga eryagaana Ekigambo kya Katonda, so si ggwanga lyा Isirayiri lyokka. Kanani yazikirizibwa Abayudaaya nga bafugibwa Yoswa. Waaliwo okukangavvula okw'obwakatonda ku Misiri olw'okugaana Abayudaaya okugenda. Bwasuli yazikirizibwa ( <b>2 KIN GS 19:35; 2 EBYOMUMALA 32:21</b> ). Babulooni nayo yazikira mangu ng'eggwanga (DANIER 5).	National destruction came on every nation that rejected the Word of God, not just the nation of Israel. Canaan was destroyed by the Jews under Joshua. There was divine discipline on Egypt for refusing to let the Jews leave. Assyria was destroyed ( <b>2 KINGS 19:35; 2 CHRONICLES 32:21</b> ). Babylon, in turn, faded quickly as a nation (DANIEL 5).
Era okukangavvula kukwatagana n'ebibuga awamu n'amawanga, ng'ebiyokulabirako bino wammanga bwe biraga:	And discipline is related to cities as well as to nations, as the following examples indicate:
Sodomu ne Ggomola, Olubereberye 18:20	Sodom and Gomorrah, Genesis 18:20
Yeriko, Yoswa 6	Jericho, Joshua 6
Yerusaalemi, Lukka 21:24; Yeremiya 5:1	Jerusalem, Luke 21:24; Jeremiah 5:1
Ddamasiko, Isaaya 17:1	Damascus, Isaiah 17:1
Nineeve, Nakmu 3:5-8	Nineveh, Nahum 3:5-8
Babulooni, Isaaya 13:19-21	Babylon, Isaiah 13:19-21
Ttuulo, Ezeekyeri 26,27; Isaaya 23:1	Tyre, Ezekiel 26,27; Isaiah 23:1
Rooma, Okubikkulirwa 17:11; 18:1ff	Rome, Revelation 17:11; 18:1ff
Kolazini ne Besusaayida, Matayo 11:21	Chorazin and Bethsaida, Matthew 11:21
Sidoni, Ezeekyeri 28:20,22	Sidon, Ezekiel 28:20,22