

Okukkiriza Okuwummula	Faith Rest
Okwanjula	Introduction
<p>Ekimu ku bintu ebitaggwaawo mu bulamu bw'Ekikristaayo kwe kugezesebwa. Tubeera mu nsi egudde, mu kibiina ekitali kituukiridde, mu bantu engeri y'obulamu bwabwe efugibwa Sitaani n'obutonde bwabwe obw'ekibi. Tetusobola kwewala kusika omuguwa, okusika omuguwa, oba okulwanagana okuva mu kino. Tuyolekagana n'obutyabaga obutono n'obunene buli lunaku, obutuleetebwa mu bwangu olw'obutonde, olw'obutamanya oba ebikolwa by'abantu abalala mu bugenderevu, oba wadde olw'ensobi zaffe n'ebibi byaffe.</p>	<p>One of the consistent features of the Christian life is testing. We live in a fallen world, in an imperfect society, among people whose way of life is directed by Satan and their own sin natures. We cannot avoid the friction, conflict, or confrontation that results from this. We face daily disasters, small and great, which are brought on us suddenly by nature, by the ignorance or deliberate actions of other people, or even by our own mistakes and sins.</p>
<p>Okukkiriza-Okuwummula ye nteekateeka ya Katonda eri Abakristaayo abayita mu kugezesebwa, abalina ebizibu. Okukkiriza-Okuwummula y'engeri Abakristaayo gye bayinza okuyita okufuna ESSANYU, essanyu mu bulamu buno eritasinziira ku bantu, embeera, oba ebintu. Lowooza ku nsonga eno! Katonda asuubiza nti osobola okuba n'emirembe n'essanyu lya Katonda, wadde nga waliwo ebigenda mu maaso mu bulamu bwo, wadde nga waliwo ebizibu n'okugezesebwa kw'oyitamu.</p>	<p>Faith-Rest is God's plan for Christians who are going through testing, who are having problems. Faith-Rest is the means by which Christians can have JOY, a happiness in this life which does not depend on people, circumstances, or things. Think of it! God promises that you can have the peace and joy of God, in spite of what's happening in your life, in spite of the problems and testing that you are going through.</p>
<p>Okukeberegwa kwo kuyinza okuba okutono oba okw'amaanyi, oba ekintu kyonna ekiri wakati. Waliwo ebizibu by'amaka, ebizibu by'ensimbi, enkaayana mu bantu, ebizibu ku mulimu...olukalala terukoma. Omusango gw'enjovu, oba omusango gw'ensiri, gujja kujja essaawa yonna, era ebiseera ebisinga awatali kulabula.</p>	<p>Your testing may be mild or severe, or anything in between. There are family troubles, money problems, social conflicts, problems on the job...the list is endless. The charge of the elephant, or the charge of the mosquito, will come at any time, and usually without warning.</p>
<p>Naye bulijjo osobola okwesigama ku nteekateeka ya Katonda ey'amangu era ey'olubeerera gy'akukolera mu kiseera kyo eky'okugezesebwa. Amanyi byonna ebikwata ku kukebera kwaffe nga</p>	<p>But you can always depend upon God's immediate and constant provision for you in your time of testing. He knows all about our tests before they occur and has made provisions in advance to meet our needs.</p>

tekunnabaawo era akoze enteekateeka nga bukyali okusobola okutuukiriza ebyetaago byaffe.	
Abeefeso 1:3,4 Katonda Kitaffe wa Mukama waffe Yesu Kristo atenderezebwe, eyatuwa omukisa gwonna ogw'omwoyo mu bifo eby'omu ggulu mu Kristo, 4 nga bwe yatulonda mu ye ng'ensi tennatandikibwawo, nti tusaanidde okuba abatukuvu era nga tetulina kunenya mu maaso ge mu kwagala, .	Ephesians 1:3,4 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,
1 Abakkolinso 10:13, "Ebyo tebinnaba kugezesebwa wabula ebyo ebya bulijjo eri abantu; naye Katonda ajja kumuwa ekkubo ery'okudduka, mulyoke musobola okugugumira."	1 Corinthians 10:13, "These has no testing taken you but such as is common to man; but God will, with the testing, also make a way of escape, that you may be able to bear it.
Abebbulaniya 4 etugamba nti omulembe gw'eddungu tegwafuna kuwummula kubanga tebesiga Katonda kutuukiriza bisuubizo bye. Tewali nsonga lwaki ffe (abakkiriza ab'omulembe gw'ekkanisa) tulina okukola ensobi y'emu."	Hebrews 4 tells us that the wilderness generation didn't find rest because they didn't trust God to keep His promises. There's no reason we (believers of the church age) have to make the same mistake."
Ka kibe nti ekigezo kitono oba kinene, Katonda akikkiriza okupima okukkiriza kwaffe n'okukozesa kwaffe ebintu by'atuwadde mu bulamu buno.	Whether the test is small or great, it is allowed by God to measure our faith and our application of the things He has provided for us in this life.
1 Peetero 1:7 "Okugezesebwa kw'okukkiriza kwammwe, nga kwa muwendo nnyo okusinga okwa zaabu azikirizibwa, ne bwe kugezeseddwa omuliro, kuzuulibwe okutenderezebwa n'ekitiibwa n'ekitiibwa olw'okulabika kwa Yesu Kristo."	1 Peter 1:7 "That the trial of your faith, being much more precious than that of gold that perishes, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."
1 Peetero 5:6,7 "N'olwekyo mwetoowaze wansi w'omukono gwa Katonda ogw'amaanyi, alyoke abagulumize mu kiseera ekituufu, nga mumusuulako okufaayo kwammwe kwonna; kubanga abafaako."	1 Peter 5:6,7 "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, casting all your care upon him; for he cares for you."
Ennyonyola y'Okukkiriza-Okuwummula	Definition of Faith-Rest
Okukkiriza-Okuwummula: enkola y'okutegeera, okukkiriza, n'okussa mu nkola enjigiriza n'ebisuubizo by'Ekgambo kya Katonda mu biseera eby'okugezesebwa mu bulamu bw'Ekikristaayo.	Faith-Rest: the process of understanding, believing, and applying the doctrines and promises of God's Word in times of testing in the Christian life.

<p>Ekigambo "okuwummula-okukkiriza", n'ennyonyola yaakyo waggulu, kiggiddwa mu Byawandiikibwa mu Abebbulaniya 4:1,2 "Kale ka tutya, nga tulekeddwa ekisuubizo eky'okuyingira mu kiwummulo kye, omuntu yenna ku mmwe aleme okulabika ng'ajja." kitono ku kyo. Kubanga enjiri yabuulirwa ffe, era nabo, naye ekigambo ekyabuulirwa tekyabagasa , nga tekitabuddwa na kukkiriza mu abo abaakiwulira."</p>	<p>The term "faith-rest", and its definition above, is taken from the Scriptures in Hebrews 4:1,2 "Let us therefore fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it."</p>
<p>(Soma Abebbulaniya 3 ne 4 nga tonnagenda mu maaso na kusoma kuno.)</p>	<p>(Read Hebrews 3 and 4 before continuing with this study.)</p>
<p>Faith-Rest etegekeddwa okukozesebwa Omukristaayo mu bulamu bwe bwonna, buli lunaku, ng'akakodyo ak'okukuuma emirembe n'okutebenkera mu by'omwoyo mu biseera by'ebizibu, ebizibu, oba obutyabaga mu bulamu. Okukkiriza-Okuwummula kye kimu ku bintu ebikulu Omukristaayo by'akozesa mu kukulaakulana amangu okutuuka ku kukula kw'Ekikristaayo n'okufulumya ebirungi eby'obwakatonda mu bulamu.</p>	<p>Faith-Rest is designed to be used by the Christian throughout his lifetime, on a daily basis, as a technique for maintaining peace and spiritual balance during difficulties, problems, or disasters in life. Faith-Rest is one of the Christian's most important resources in making rapid progress toward Christian maturity and the production of divine good in the life.</p>
<p>Waliwo ensonga bbiri lwaki Abakristaayo balemererwa okukula n'okukulaakulana mu bulamu bw'Ekikristaayo, ne balemererwa okufunamu okuva mu mikisa gyonna, ebisuubizo, n'enteekateeka z'enteekateeka Katonda z'ataddewo.</p>	<p>There are two reasons why Christians fail to grow and prosper in the Christian life, and fail to profit from all the blessings, promises, and logistical provisions which God has put in place.</p>
<p>Ensonga esinga okulemererwa "okuyingira mu kuwummula" kwe butamany nteekateeka ya Katonda n'eby'obugagga by'atuwadde. Abakristaayo abatamanyi kigambo kya Katonda kye kyogera tebagga kumanya bisuubizo bya Katonda oba enteekateeka z'akoze okugezesebwa.</p>	<p>The most common reason for failure to "enter into rest" is a lack of knowledge of God's plan and the assets He has provided for us. Christians who don't know what the Word of God says will never know the promises of God or the provisions He has made for testing.</p>
<p>Ensonga endala ey'okulemererwa erabibwa mu Baana ba Isirayiri ab'omulembe gw'eddungu. Baawulira enjigiriza naye tebagitabula na kukkiriza, kale ne batayingira mu kuwummula (ensi ensuubize).</p>	<p>The other reason for failure is seen in the Children of Israel of the wilderness generation. They heard the teaching but did not mix it with faith, so they did not enter into rest (the promised land).</p>

Eby'okulabirako by'Okukkiriza-Okuwummula (oba obutabaawo) .	Examples of Faith-Rest (or lack thereof)
Mu kitundu kino, waliwo ebyokulabirako ebiwerako okuva mu Baibuli abantu ba Katonda mwe baalina amawulire amangi mwe baali basobola okwesigama okukkiriza kwabwe mu Katonda. Oluusi abantu beesiga Katonda ne bakulaakulana. Oluusi abantu baalaga nti tebalina bwesige bwonna mu Katonda era ne bagwa wansi ng'ebigezo bize.	In this section, there are several examples from the Bible in which the people of God had ample information on which to base their faith in God. Sometimes the people trusted God and prospered. Sometimes the people showed a complete lack of trust in God and fell apart when the tests came.
Ojja kulaba mu bitundu bino ebya Baibuli nti ekigero ky'okukula kw'omukkiriza mu by'omwoyo kyeyoleka mu biseera ebizibu. Kyangu okulabirira ffaasi ng'ebintu bitambula bulungi, nga ssente nnyingi, obulamu obulungi, ate nga n'eby'okweraliikirira bitono. Abakristaayo bonna balabika era beeyisa kye kimu mu biseera ebirungi. Naye okugezesebwa bwe kujja, abo mu butuufu abalemereddwa okukula mu Kristo bajja kwawukana ku misonno, ne badda mu nkola z'okweraliikirira, nga banenya abantu abalala, era nga bagezaako okugonjoola ebizibu byabwe mu ngeri ez'ensi.	You will see in these Bible passages that the extent of a believer's spiritual maturity becomes obvious in hard times. It's easy to maintain a facade when things are going well, when there's plenty of money, good health, and little to worry about. All Christians look and behave about the same in good times. But when testing comes, those who have actually failed to grow in Christ come apart at the seams, and fall back into patterns of worry, blaming other people, and trying to solve their own problems by worldly means.
Ebyokulabirako ebyogeddwa wano bye bino:	The examples discussed here are:
1. Ibulayimu, eyasooka obuteesiga, oluvannyuma n'akkiriza Katonda, Olubereberye 15	2. Abraham, who first distrusted, then believed God, Genesis 15
3. Okugezesebwa kw'Amazzi Amakaawa e Marah, Okuva 15	4. The Bitter Water Test at Marah, Exodus 15
5. Okugezesebwa okw'obutaba na mmere n'okugezesebwa okusooka okw'obutaba na mazzi e Meriba, Okuva 16,17	6. The No-Food Test and the First No-Water Test at Meribah, Exodus 16,17
7. Ekigezo kya "Giant", Ennamba 13 ne 14	8. The "Giant" Test, Numbers 13 and 14
9. Okugezesebwa okw'okubiri okw'obutaba na mazzi, Ennamba 20	10. The Second No-Water Test, Numbers 20

Ekyokulabirako kya Ibulayimu - Olubereberye 14 ne 15	The Example of Abraham - Genesis 14 and 15
<p>Olubereberye 14 lulimu embooji ku buwanguzi bwa Ibulayimu obw'amaanyi. Oluvannyuma lw'obuwanguzi wabaawo omuze gw'okuggwaamu amaanyi, okubeera omunafu, mu by'omubiri n'eby'omwoyo. Ttiimu y'omupiira okuva ku buwanguzi kizibu okukubiriza omupiira oguddako. Eggye eriwangula litera okufuuka ery'okwemalira ku mulabe n'okunyooma omulabe. Kirungi okukijukira nti Sitaani asigala asaba; era naddala mukugu mu kukuba counterpunching, okukozesa obunafu bwonna obw'akaseera obuseera. Era okweraliikirira kye kimu ku by'okulwanyisa ebikulu Sitaani by'akozesa.</p>	<p>Genesis 14 has the account of Abraham's great victory. After a victory there is a tendency to let down, to be vulnerable, both in the physical and spiritual realms. A football team coming off a win is harder to motivate for the next game. A victorious army tends to become complacent and underestimate the enemy. It is well to remember that Satan keeps charging; and he is especially skilled at counterpunching, at exploiting any temporary weakness. And worry is one of Satan's chief weapons.</p>
<p>1 Peetero 5:8,9 "Mubeere mutebenkevu, mubeere bulindaala, kubanga omulabe wammwe, Setaani, ng'empologoma ewuluguma, atambula ng'anoonya gw'alya; ab'oluganda abali mu nsi."</p>	<p>1 Peter 5:8,9 "Be sober, be vigilant, because your adversary, the devil, like a roaring lion walks about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."</p>
<p>Lub. 15:1 "Oluvannyuma lw'ebyo ekigambo kya Mukama ne kijjira Ibulaamu mu kwolesebwa, nga kyogera nti Totya, Ibulaamu: nze ngabo yo, n'empeera yo ennene ennyo."</p>	<p>Gen. 15:1 "After these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceedingly great reward."</p>
<p>Wano waliwo ekisuubizo kya Katonda eky'obukuumi n'okuyiwa emikisa egy'ekisa. Mukama alina ebyokugonjoola Ibulayimu nga byesigamiziddwa ku nteekateeka z'ekisa Katonda ze yali amuteeredde okuva emirembe n'emirembe emabega. Kwe kugamba, enteekateeka ya Katonda eri Ibulayimu yatekebawo dda era n'etandika okukola. Ensonga ya Ibulayimu yokka okujjukira ebisuubizo bya Katonda eby'emabega n'okubikikiriza.</p>	<p>Here is God's promise of protection and an outpouring of grace blessings. The Lord has solutions for Abraham based on grace provisions which God had laid up for him from eternity past. That is, God's plan for Abraham is already set up and operational. It is merely a matter of Abraham's remembering God's previous promises and believing them.</p>
<p>Katonda agamba nti "Temweraliikirira; totya." Waliwo ekintu kimu kyokka ekitegeerekeka Ibulayimu ky'alina okukola</p>	<p>God says "Do not worry; do not be frightened." There is only one logical thing for Abraham to do when the Lord is his shield, strength, and reward - RELAX!</p>

nga Mukama ye ngabo ye, amaanyi ge, n'empeera ye - WUMULA!	
Ekyamateeka 31:6-8 "Mubeere ba maanyi era mugume, temutya, so temutya bo [abanene mu Kanani]; kubanga Mukama Katonda wo y'agenda naawe; tajja kukulemesa wadde." muleke. Awo Musa n'ayita Yoswa n'amugamba mu maaso ga Isirayiri yenna nti, 'Geera n'obuvumu, kubanga ogenda n'abantu bano mu nsi Mukama gye yalayirira bajajjaabwe okubawa, era ojja kubasikira. Era Mukama, y'akukulembera; ajja kuba nammwe, tajja kukulemererwa, so takuleka;	Deuteronomy 31:6-8 "Be strong and of good courage, fear not, nor be afraid of them [the giants in Canaan]; for the Lord your God, he it is who goes with you; he will not fail you, nor forsake you. And Moses called to Joshua and said to him in the sight of all Israel, 'Be strong and of good courage; for you must go with this people unto the land which the Lord has sworn unto their fathers to give them, and you shall cause them to inherit it. And the Lord, he it is who goes before you; he will be with you, he will not fail you, neither forsake you; fear not, neither be dismayed."
Isaaya. 41:10-13 "Temutya, kubanga ndi wamu naawe. Totya, kubanga nze Katonda wammwe. Ndibanyweza; weewaawo, ndibayamba; weewaawo, ndikuwanirira n'omukono ogwa ddyo ogw'obutuukirivu bwange." .Laba, bonna abakusunguwalira balikwatibwa nsonyi ne bakwatibwa ensonyi, baliba ng'etali kintu, n'abo abalwana naawe balizikirira olutalo olwo naawe luliba ng'ekintu ekitaliimu, era ng'ekintu ekitaliimu."	Isaiah. 41:10-13 "Fear not, for I am with you. Be not dismayed, for I am your God. I will strengthen you; yea, I will help you; yea, I will uphold you with the right hand of my righteousness. Behold, all they that were angered against you shall be ashamed and confounded, they shall be as nothing, and they that strive with you shall perish. You shall seek them, and shall not find them, even them that contended with you; they that war against you shall be as nothing, and as a thing of nought."
Ani asuubiza bino? Ye Katonda Omuyinza w'Ebintu Byonna, Omutonzi w'Obutonde Bwonna! Era buli kisuubizo kya Katonda kiwagirwa empisa ze ezituukiridde n'empisa ze ezituukiridde. Endowooza yaffe ku bisuubizo bye eyinza okukwatagana n'engeri ze ez'obwakatonda, okugeza:	Who is the one making these promises? It is the Almighty God, the Creator of the Universe! And every promise of God is backed up by His perfect character and His perfect character. Our thinking about His promises can be related to His divine attributes, for example:
Obufuzi : Katonda mu Kukkiriza/Okuwummula kwe yategekebwa ng'ekimu ku nteekateeka ye gye tuli.	Sovereignty : God in His designed Faith/Rest as part of His plan for us.
Obutuukirivu : Katonda bulungi obutuukiridde, kale okugezesebwa kwonna kujja kuba kulungi gye tuli.	Righteousness : God is perfect goodness, so any trial will be good for us.
Obwenkanya : Bukakasa nti enteekateeka ye gye tuli ya bwenkanya, nti bulijjo tujja kuyisibwa mu bwenkanya.	Justice : Guarantees that His plan for us is fair, that we will always be treated justly.

Omukwano : tukimanyi nti buli mbeera mu bulamu efugibwa okwagala kwa Katonda gye tuli.	Love : we know that every situation in life is governed by God's love for us.
Obulamu obutaggwaawo : Katonda wa lubeerera era tulina obulamu obutaggwaawo naye nga tuyita mu mulimu gwa Kristo ku Musaalaba. Katonda bulijjo ateekateeka ng'atunuulidde emirembe n'emirembe.	Eternal Life : God is eternal and we have everlasting life with Him through Christ's work on the Cross. God always plans with eternity in view.
Okumanya byonna : Katonda amanyi ebigezo oba okubonaabona kwange ne bwe kubaawo; era yateekateeka dda eky'okuzikola.	Omniscience : God knows about my trials or sufferings even before they happen; and He has already planned what to do about them.
Omnipresence : Katonda abeerawo bulijjo era aliwo okuyamba.	Omnipresence : God is always present and available to help.
Omnipotence : Katonda wa maanyi gonna kale bulijjo alina obusobozi okutuukiriza ebisuubizo bye n'okuwa obuyambi mu kiseera ky'obwetaavu.	Omnipotence : God is all-powerful so He always has the capability to carry out his promises and to provide help in time of need.
Obutakyuka : Katonda takyuka mu ndowooza ye gye tuli, era engeri ze zonna zisigala nga ze zimu, emirembe gyonna.	Immutability : God never changes in His attitude toward us, and all of His characteristics remain the same, forever.
Amazima : Katonda talimba; n'olwekyo ebyo bye yasubiza, ajja kubitukiriza (laba Abaruumi 4).	Truth : God never lies; therefore what He has promised, He will perform (see Romans 4).
Ibulayimu afunye obuwanguzi bungi, olwo n'alemwa. Atandise okweraliikirira, okugwa mu mpuku. Akyawulira nti alina ky'alina okwemulugunyaako. Talina musika musajja, era singa tewabaawo musika musajja, obusika bujja kugenda eri Eryeza.	Abraham has had great victory, then he fails. He has started to worry, to cave in. He still feels he has something to complain about. He has no male heir, and if there is no male heir, the inheritance will go to Eliezer.
Olubereberye 15:2 "Ibulaamu n'agamba nti, 'Mukama Katonda, kiki ky'onoompa, nga sirina mwana, era omusika w'ennyumba yange ye Eriyazeri ow'e Ddamasiko ono?"	Genesis 15:2 "And Abram said, 'Lord God, what will you give me, seeing I go childless, and the heir of my house is this Eliezer of Damascus?'"
Okweraliikirira kutera kuba kibi, Abaruumi 14:23 , "...buli ekitali kya kukkiriza kibi." Mu butuufu, okweraliikirira kwenkana n'okuvvoola. Okweraliikirira kuvuma Katonda nga kugamba nti ebisuubizo bye bulimba oba nti Katonda	Worry is often a sin, Romans 14:23 , "...whatsoever is not of faith is sin." Worry is, in fact, equivalent to blasphemy. Worry slanders God by saying that His promises are lies or that God is not able to keep His promises. In other words, the fearful

tasobola kutuukiriza bisuubizo bye. Mu ngeri endala, omuntu atya akkiriza nti Katonda tasobola oba tajja kutuukiriza bisuubizo bye.	person believes that God can not or will not keep His promises.
Okweraliikirira kikontana n'Okukkiriza-Okuwummula. Era Faith-Rest kye kiddamu eky'okweraliikirira.	Worry is the opposite of Faith-Rest. And Faith-Rest is the answer to worry.
Ibulayimu alina ebintu bibiri by'ayinza okusalawo: (1) asobola okugezaako okwegonjoola ebizibu bye nga yeeraliikirira, nga yeeraliikirira, ng'ateekateeka, ng'anyiize era ng'anyiize, ng'agezaako okusengejja eby'okuddamu, ng'agezaako okukola ku bintu, n'ebirala, oba (2) asobola Katonda agonjoole ebizibu by'atasobola kubikwata.	Abraham has two choices: (1) he can try to solve his own problems by worrying, fretting, planning, being upset and angry, trying to scrounge up answers, trying to work around things, etc., or (2) he can let God solve the problems he cannot handle.
Olubereberye 15:3 "Ibulaamu n'agamba nti, 'Laba, tompadde zzadde: era laba, azaalibwa mu nnyumba yange ye musika wange."	Genesis 15:3 "And Abram said, 'Behold, you have given me no seed: and, lo, one born in my house is my heir.'"
Ibulayimu anenya Katonda olw'ebizibu bye. Okunenya abalala, naddala okunenya Katonda, kabonero akakakafu akalaga nti eby'omwoyo bigenda byonoonebwa. Omuntu akuze mu myaka atwala obuvunaanyizibwa ku bikolwa bye. Muze mu by'empisa eby'omulembe guno okunoonya omuntu oba ekintu ekinenya ebizibu, gamba ng'abazadde, obutonde, ekitundu, bannabyabufuzi, abakozesa, n'ebirala Naye omuze guno gubuusa amaaso buli nteekateeka ya Katonda, buli mukisa, buli tteeka, na buli musingi wa kubonaabona.	Abraham blames God for his troubles. Blaming others, especially blaming God, is a sure sign of spiritual deterioration. A mature person takes responsibility for his own actions. It is a trend in modern psychology to find someone or something to blame for troubles, such as parents, the environment, the community, politicians, employers, etc. But this tendency ignores every divine provision, every blessing, every law, and every principle of suffering.
Olubereberye 15:4-6 "Awo, laba, ekigambo kya Mukama ne kimujjira nti, 'Ono tajja kuba musika wo, naye oyo aliva mu kiwato kyammwe aliba musika wammwe.' N'amufulumya ebweru, n'agamba nti, 'Tunula kaakano eggulu, obala emmunyeenye, bw'oba osobola okuzibala. N'amugamba nti, 'Ezzadde lyo bwe liriba. N'akkiriza Mukama waffe, n'akimubalira okuba obutuukirivu."	Genesis 15:4-6 "And, behold, the word of the Lord came unto him, saying, 'This shall not be your heir, but he that shall come forth out of your own loins shall be your heir.' And he brought him forth abroad, and said, 'Look now toward heaven, and count the stars, if you can number them.' And he said to him, 'So shall your seed be.' And he believed in the Lord; and He counted it to him for righteousness."
Wano Katonda addamu okulaga ebisuubizo bye (eby'endagaano ya Ibulayimu) era	Here God restates His promises (of the Abrahamic Covenant) and gives Abraham a

n'awa Ibulayimu ekyokulabirako eky'ekitalo ku ky'ategeeza, ng'amulaga emmunyeenye. N'ekisembayo, Ibulayimu akkiriza Katonda. Alina emyaka emirala nga 15 okulinda nga Isaaka tannazaalibwa, naye asobola okulinda n'obugumiikiriza n'okuba n'emirembe egy'omunda kubanga omugugu gwe agutadde ku Mukama.	dramatic illustration of what He means, by showing him the stars. Finally, Abraham believes God. He has about 15 more years to wait before Isaac is born, but he is able to wait patiently and have inner peace because he has laid his burden on the Lord.
Okugezesebwa kw'Amazzi Amakaawa - Okuva 15	The Bitter Water Test - Exodus 15
Wali obaddeko ku Ssande ey'ekitalo ng'ogenda mu kkanisa, ng'osinza Mukama, ng'onyumirwa okukolagana kw'abakkiriza, buli kimu ekikusanyusa okubeera Omukristaayo, kyokka n'olaba endowooza yo yonna ng'ekyuka ku mulimu ku Mmande ng'omulimu gwo gulabika nga gukusuula mu mulala ensi?	Have you ever had a wonderful Sunday attending church, worshipping the Lord, enjoying the fellowship of believers, everything that make you glad to be a Christian, only to see your whole attitude change at work on Monday as your job seems to throw you into another world?
Soma Okuva 14 ne 15 mu mbooji y'Abaisiraeri okutoloka okuva e Misiri. Baalaba Katonda essaawa 24 buli lunaku mu kire ne mu muliro. Mu kutya kwabwe eri Abamisiri baasaba Katonda mu ngeri ey'obukambwe okubawonya, ne balaba Red Seang'eggule, nga basomoka ku lukalu, ne balaba eggye ly'Abamisiri nga lizikirizibwa ng'amazzi gabaggalawo okudda waggulu.	Read Exodus 14 and 15 of the account of the Israelites escaping from Egypt. They saw God 24 hours a day in the cloud and in the fire. In their terror of the Egyptians they prayed frantically to God to save them, and saw the Red Sea open up, crossed on dry land, and watched the Egyptian army being destroyed as the waters closed back over them.
Era nga bwe baalina okujaguza obuwanguzi. Soma oluyimba olukulu olw'obuwanguzi lwe baayimba. "Mukama ye str ength yange n'oluyimba lwange...Mukama musajja wa lutalo...Omukono gwo ogwa ddyo, Ayi Mukama, gukutudde omulabe...Alinga ggwe, Ayi Mukama, ow'ekitiibwa mu butukuvu.", okutya mu kutendereza, okukola ebyewuunyo..." Era n'okusingawo.	And what a victory celebration they had. Read the great song of victory they sang. "The Lord is my strength and my song...The Lord is a man of war...Thy right hand, O Lord, has dashed in pieces the enemy...Who is like thee, O Lord, glorious in holiness, fearful in praises, doing wonders..." And on and on.
Naye ... nga wayise ennaku ssatu zokka, ku kutambula, bajja ku Bitter Sea, Marah, ne ...	But ... just three days later, on the march, they came to the Bitter Sea, Marah, and ...
Okuva 15:24,25 "Abantu ne beemulugunya ku Musa nga bagamba nti Tunywa ki? N'akaabirira Mukama; Mukama n'amulaga omuti, bwe yasula	Exodus 15:24,25 "And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him

mu mazzi, amazzi ne gawooma: eyo ye." yabakolera etteeka n'etteeka, era eyo gye yabagezesa."	a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there He tested them."
Ng'eggwanga, Abaisiraeri baali tebakuze mu by'omwoyo. Tebaalina sitamina ya mwoyo era nga tebalina kutegeera kwa ddala Mukama ky'ali oba ky'ayinza okukola. Kino kye kigezo ekisooka mu bingi bye bandiremereddwa, ebigezo ebyategekebwa okubalaga engeri gye baali tebalina kye basobola kukola nga tebalina Katonda. Nga bw'omanyi, mu myaka gyabwe gyonna 40 egy'okutaayaaya mu ddungu, era wadde nga buli lunaku baali bayigirizibwa okuva ewa Musa, Aloon, n'Abaleevi, wadde nga baalaba ebyamagero oluvannyuma lw'ekyamagero ekyewuunyisa, abantu bano abatonotono bokka be baayiga okwesigama ddala ku Mukama.	As a nation, the Israelites were spiritually immature. They had no spiritual stamina and no real understanding of who the Lord is or what He could do. This is the first of many tests they would fail, tests designed to demonstrate to them how helpless they were without God. As you know, throughout their 40 years wandering in the wilderness, and in spite of daily teaching from Moses, Aaron, and Levites, in spite of witnessing miracle after spectacular miracle, only a small percentage of these people ever learned to rely completely on the Lord.
Okugezesebwa okw'obutaba na mmere n'okugezesebwa okusooka okw'obutaba na mazzi - Okuva 16,17	The No-Food Test and First No-Water Test - Exodus 16,17
Okuva 16 kiwa ebikwata ku kigezo kya No Food, nakyo ekyalemererwa Abaisiraeri, mwe baddamu okwemulugunya ku Musa, Aloon ne Katonda. Mu mbeera eno Katonda yabawa maanu. Essuula eno litany ya kwemulugunya, okwemulugunya, n'enneeyisa ey'ennaku. Era essuula 17 egenda mu maaso n'embooji.	Exodus 16 gives details of the No Food test, also failed by the Israelites, in which they murmured again against Moses, Aaron, and God. In this case God provided manna for them. This chapter is a litany of whining, complaining, and miserable behavior. And chapter 17 continues the story.
E Lefidimu tewaali mazzi, era abantu ne banenya Musa olw'okubaggyamu Egyptabaana baabwe n'ente basobole okufa ennyonta. Okwemulugunya kwabwe kwali kwa maanyi nnyo ne kiba nti Musa ekifo ekyo yakituuma Meriba ("chiding").	There was no water at Rephidim, and the people blamed Moses for bringing them out of Egypt so that their children and cattle could die of thirst. Their complaining was so vehement that Moses named the place Meribah ("chiding").
Kya lwatu, Mukama yawa amazzi okuva mu lwazi, mu kiseera kye kimu n'awa ekifaananyi ekirungi eky'enjiri. Jjukira nti ekisa kya Katonda kisinzira ku mpisa ze, so si ku mpisa zaffe oba obwesigwa bwaffe. Abantu baafuna bye bataasaanidde.	Of course, the Lord provided water from the rock, at the same time giving a beautiful picture of the gospel. Remember that God's grace depends on His character, not on our character or faithfulness. The people received what they did not deserve.

Ekigezo kya Giants - Ennamba 13,14	The Giants Test - Numbers 13,14
<p>Ennamba 13 enyonyola okulawuna okuketta okwakulemberwa omuserikale ow'eddaala ery'oku ntikko okuva mu buli kimu ku bika 12. Musa teyandiwaddeyo ggye lya bantu 2,000,000 mu nsi nga tasindise balawuna. Abalawuna baali bagenda kumala ennaku 40 mu kitundu ky'omulabe nga tebannaddayo e Kadesi-Barneya.</p>	<p>Numbers 13 describes a reconnaissance patrol which was led by a high ranking officer from each of the 12 tribes. Moses would not commit a force of 2,000,000 people into a land without sending out a patrol. The patrol would spend 40 days in enemy territory before returning to Kadesh-Barnea.</p>
<p>Okubala 13:1,2 Mukama n'agamba Musa nti, 2 "Tuma abasajja okuketta ensi ya Kanani gye ndiwa abaana ba Isirayiri; okuva mu buli kika kya bajajjaabwe ojja kusindika omusajja, buli omu omukulembeze mu bo."</p>	<p>Numbers 13:1,2 And the Lord spoke to Moses, saying, 2 "Send men to spy out the land of Canaan, which I am giving to the children of Israel; from each tribe of their fathers you shall send a man, every one a leader among them."</p>
<p>Abantu baafuna obulagirizi okuva eri Mukama. Weetegereze ekisuubizo, "...ensi gye mpa abaana ba Israel..." Abayisirayiri baali tebasabibwa kusenguka mu nsi ku "kukkiriza okuzibe". Tewali kintu kiyitibwa kukkiriza kwa muzibe. Okukkiriza kwe kulaba amaaso agasinga obulungi mu nsi nga kwesigamiziddwa ku bisuubizo bya Katonda. Okukkiriza bwe busobozi bw'okuwummulira ku bumanyirivu bwa Katonda buli kimu.</p>	<p>The people received directions from the Lord. Note the promise, "...the land which I give unto the children of Israel..." The Israelites were not being asked to move into the land on "blind faith". There is no such thing as blind faith. Faith is the best eyesight in the world when it is based on the promises of God. Faith is the ability to rest on God's omniscience.</p>
<p>Okubala 13:3-16 3 Awo Musa n'abasindika okuva mu Ddungu lya Palani ng'ekiragiyo kya Mukama bwe kyali, bonna baali bakulu b'abaana ba Isirayiri. 4 Amannya gaabwe ge gano: okuva mu kika kya Lewubeeni, Samuwa mutabani wa Zakkuli; 5 okuva mu kika kya Simyoni, Safaati mutabani wa Koli; 6 okuva mu kika kya Yuda, Kalebu mutabani wa Yefune; 7 (B) okuva mu kika kya Isaakaali Igali mutabani wa Yusufu; 8 okuva mu kika kya Efulayimu, Koseya mutabani wa Nuuni; 9 okuva mu kika kya Benyamini, Paluti mutabani wa Lafu; 10 okuva mu kika kya Zebbulooni, Gaddiyeeri mutabani wa Sodi; 11 okuva mu kika kya Yusufu, kwe kugamba, okuva mu kika kya Manase, Gaddi mutabani wa Susi; 12 okuva mu kika kya Ddaani, Amiyeri mutabani wa Gemalli; 13 (B) okuva mu kika kya</p>	<p>Numbers 13:3-16 3 So Moses sent them from the Wilderness of Paran according to the command of the Lord, all of them men who were heads of the children of Israel. 4 Now these were their names: from the tribe of Reuben, Shammua the son of Zaccur; 5 from the tribe of Simeon, Shaphat the son of Hori; 6 from the tribe of Judah, Caleb the son of Jephunneh; 7 from the tribe of Issachar, Igal the son of Joseph; 8 from the tribe of Ephraim, Hoshea the son of Nun; 9 from the tribe of Benjamin, Palti the son of Raphu; 10 from the tribe of Zebulun, Gaddiel the son of</p>

<p>Aseri, Setuli mutabani wa Mikayiri; 14 okuva mu kika kya Nafutaali, Nakabi mutabani wa Vofusi; 15 okuva mu kika kya Gaadi, Geweri mutabani wa Maki. 16 Gano ge mannya g'abasajja Musa be yatuma okuketta ensi. Musa n'ayita Koseya mutabani wa Nuuni, Yoswa.</p>	<p>Sodi; 11 from the tribe of Joseph, that is, from the tribe of Manasseh, Gaddi the son of Susi; 12 from the tribe of Dan, Ammiel the son of Gemalli; 13 from the tribe of Asher, Sethur the son of Michael; 14 from the tribe of Naphtali, Nahbi the son of Vophsi; 15 from the tribe of Gad, Geuel the son of Machi. 16 These are the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun, Joshua.</p>
<p>Kalebu ne Yoswa bamanyiddwa ng'abasajja babiri abakulu mu byafaayo, abasajja abamanyi amagezi n'ekisa kya Katonda era nga beetegefu okwewaayo mu byo. Eri bo, Ekigambo kya Katonda kyali kya ddala okusinga embeera yonna gye baalina okwolekagana nayo. Baali bamanyiira ddala embeera zaabwe, ka zibe nga nnungi oba nga teziriimu.</p>	<p>Caleb and Joshua are recognized as two of the great men of history, men who know the wisdom and grace of God and are willing to commit themselves to it. To them, the Word of God was more real than any situation they were to face. They were fully adjusted to their circumstances, whether good or adverse.</p>
<p>Okubala 13:17-20 17 Awo Musa n'abatuma okuketta ensi ya Kanani, n'abagamba nti, "Mumbule mu bukiikaddyo, mulinnye ku nsozi, 18 mulabe ensi bw'eri: oba abantu abakibeeramu ba maanyi oba banafu, batono oba bangi; 19 ensi gye babeeramu nnungi oba mbi; oba ebibuga bye babeeramu biringa enkambi oba ebigo; 20 ensi oba nga bagagga oba baavu; era oba waliwo ebibira eyo oba nedda. Beera muvumu bulungi. Era muleete ebimu ku bibala eby'omu nsi." Kati ekiseera kyali kiseera kya mizabbibu egyasooka okwengera.</p>	<p>Numbers 13:17-20 17 Then Moses sent them to spy out the land of Canaan, and said to them, "Go up this way into the South, and go up to the mountains, 18 and see what the land is like: whether the people who dwell in it are strong or weak, few or many; 19 whether the land they dwell in is good or bad; whether the cities they inhabit are like camps or strongholds; 20 whether the land is rich or poor; and whether there are forests there or not. Be of good courage. And bring some of the fruit of the land." Now the time was the season of the first ripe grapes.</p>
<p>Ebiragirowo ebikwata ku kuketta mu bujuvu. "Mubeere bavumu bulungi..." Ekintu kimu ekyetaagisa okusobola okutuuka ku buwanguzi, endowooza entuufu ey'ebirowoozo. Enjawulo wakati w'obuvumu n'okutya essibwako essira wano. Era enjawulo eriwo ku Faith-Rest! Kalebu ne Yoswa baakkiriza ebisuubizo bya Katonda, abalala ekkumi tebakkiriza.</p>	<p>Detailed instructions for the reconnaissance. "Be ye of good courage..." One thing necessary for a successful mission, the right mental attitude. The difference between courage and fearfulness is being emphasized here. And the difference is Faith-Rest! Caleb and Joshua believed the promises of God, the</p>

Kalebu ne Yoswa baalina obuvumu, abalala ekkumi tebaalina.	other ten did not. Caleb and Joshua had courage, the other ten did not.
Abakessi bwe baakomawo, enkambi yayawulwamu ebibinja bibiri, ekibinja ekitono eky'abantu abeesiga, abavumu abakkiriza Katonda, n'ekibinja ekinene eky'abantu abatya abaali bakankana mu bbuutu zaabwe. Mu nsi eyo mwalimu abanene, era abasinga obungi baali babatya, wadde nga Katonda yabasuubiza.	When the spies returned, the camp was divided into two groups, a small group of confident, courageous people who believed God, and a large group of fearful people who were shaking in their boots. There were giants in the land, and the majority were afraid of them, in spite of the promises of God.
Mukama asinga omunene yenna mu bulamu bw'Omukristaayo. "Ali mu mmwe asinga oyo ali mu nsi." Mukama yali akimanyi nga bukyali nti mu , wajja kubaawo ebinene Canaan, era buli kimu yali akitegesa nga bukyali batwale ensi. Naye, wadde nga baali basisinkanye (era ne balemererwa) okugezesebwa ku kugezesebwa, era nga balabye Katonda ng'akola ebyamagero bingi eby'ekitalo, baali bakyabulwa obuvumu.	The Lord is greater than any giant in a Christian's life. "Greater is he that is in you than he that is in the world." The Lord knew in advance that there would be giants in Canaan, and He had prepared everything ahead of time for them to occupy the land. Yet, in spite of having met (and failed) test after test, and having seen God perform many wonderful miracles, they still lacked courage.
Okubala 13:21-27 21 Awo ne bambuka ne baketta ensi okuva ku Ddungu lya Zini okutuukira ddala e Lekobu, okumpi n'omulyango gwa Kamasi. 22 Ne bambuka nga bayita mu bukiikaddyo ne batuuka e Kebbulooni; Akimani, Sesaayi ne Talumaayi, bazzukulu ba Anaki, baali eyo. (Kale Kebbulooni yazimbibwa emyaka musanvu ng'ebula Zowaani mu Misiri.) 23 Awo ne batuuka mu kiwonvu kya Esukoli, ne batema ettabi nga lirimu ekibinja ky'emizabbibu kimu; baagisitula wakati wa babiri ku bo ku kikondo. Era baaleeta n'ezimu ku makomamawanga n'ettiini. 24 Ekifo ekyo ne kiyitibwa Ekiwonvu kya Esukoli, olw'ebibinja abasajja ba Isirayiri bye baatema omwo. 25 Ne bakomawo okuva mu kuketta ensi oluvannyuma lw'ennaku amakumi ana. 26 Awo ne bavaayo ne bakomawo eri Musa ne Alooni n'ekibiina kyonna eky'abaana ba Isirayiri mu Ddungu lya Palani, e Kadesi; ne babakomyawo n'ekibiina kyonna , ne babalaga ebibala by'ensi. 27 Awo ne bamugamba, ne bamugamba nti: "Twagenda mu nsi gye watusindika. Mazima	Numbers 13:21-27 21 So they went up and spied out the land from the Wilderness of Zin as far as Rehob, near the entrance of Hamath. 22 And they went up through the South and came to Hebron; Ahiman, Sheshai, and Talmi, the descendants of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) 23 Then they came to the Valley of Eshcol, and there cut down a branch with one cluster of grapes; they carried it between two of them on a pole. They also brought some of the pomegranates and figs. 24 The place was called the Valley of Eshcol, because of the cluster which the men of Israel cut down there. 25 And they returned from spying out the land after forty days. 26 Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land.

ddala kikulukuta n'amata n'omubisi gw'enjuki, era kino kye kibala kyakyo.	27 Then they told him, and said: "We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit.
Kino kikakasiza ddala Mukama kye yagamba nti kyandibadde mu nsi. Era ebisuubizo bye byali biddiddwamu emirundi n'emirundi. Okuva. 3:8,17; 13:5; 33:3.	This is a complete confirmation of what the Lord said would be the case in the land. And His promises had been repeated time after time. Exo. 3:8,17; 13:5; 33:3.
"Amata n'omubisi gw'enjuki" lugero lwa nsi ekulaakulana. Abakiriza bokka abanyumirwa enteekateeka ya Katonda bebo abalaba n'okutuukiriza enteekateeka za Katonda olw'okukkiriza. Tetubeera na kulaba. Tulina enteekateeka za leero, emmere, engoye, aw'okusula. Naye Katonda by'awa emmeeme tebisobola kulabibwa, okuggyako okukkiriza. Naye amaaso ga Faith-Rest gasinga amaaso ag'obutonde.	"Milk and honey" is an idiom for a prosperous land. The only believers who enjoy the provision of God are those who see and appropriate God's provisions by faith. We do not live by sight. We have provisions for today, food, clothing, shelter. But what God provides for the soul cannot be seen, except by faith. But the eyes of Faith-Rest are greater than natural eyes.
Okubala 13:28-33. 28 Naye abantu ababeera mu nsi ba maanyi; ebibuga biriko ebigo era binene nnyo; era twalabayo bazzukulu ba Anaki. 29 Abamaleki babeera mu nsi ey'obukiikaddyo; Abakiiti, n'Abayebusi, n'Abamoli babeera mu nsozi; n'Abakanani babeera ku lubalama lw'ennyanja ne ku lubalama lw'omugga Yoludaani."30 Awo Kalebu n'asirisa abantu mu maaso ga Musa, n'agamba nti, "Tugende mangu tutwale obuyinza, kubanga tusobola bulungi okugiwangula."31 Naye abasajja abaali bagenze naye ne bagamba nti, "Tetusobola kugenda kulwanyisa bantu, kubanga batusinga amaanyi." 32 Ne bawa abaana ba Isirayiri amawulire amabi agakwata ku nsi gye baali bakessi, nga bagamba nti, "Ensi gye twayitamu ng'abakessi, nsi emalira abatuuze baayo, n'abantu bonna be twalabamu abasajja ab'obuwanvu obunene. 33 (B) Eyo gye twalaba abanene (abazzukulu ba Anaki baava mu banene); era twali ng'enzige mu maaso gaffe, era bwe tutyo ne tuba mu maaso gaabwe."	Numbers 13:28-33. 28 Nevertheless the people who dwell in the land are strong; the cities are fortified and very large; moreover we saw the descendants of Anak there. 29 The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan." 30 Then Caleb quieted the people before Moses, and said, "Let us go up at once and take possession, for we are well able to overcome it." 31 But the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we." 32 And they gave the children of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone as spies is a land that devours its inhabitants, and all the people whom we saw in it are men of great stature. 33 There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight."
Tewali kubuusabuusa nti bali ku mulabe ow'entiisa. Abakiiti gaali limu ku mawanga	There is no doubt that they are up against a formidable enemy. The Hittites were one of

agasinga obunene mu nsi ey'edda; baazuula ekyuma era be baasooka okukozesa ebyokulwanyisa eby'ekyuma. Abayebusi baali balwanyi ba maanyi nnyo abaali bamaze emyaka ebikumi ebiwerako nga tebawanguddwa; ekigo kyabwe ekiri wakati kyali kibuga ekiyitibwa Jerusalem. Abamaleki baali basinza bifaananyi n'emisambwa egy'emikono era nga basaddaaka abaana.	the greatest nations in the ancient world; they discovered iron and were the first to use iron weapons. The Jebusites were very powerful warriors who had not been conquered for several hundred years; their central fortification was a city called Jerusalem. The Amalekites were craft idol and demon worshippers and child sacrificers.
Kalebu yali alabye Katonda ng'akwata ebizibu byabwe byonna oluusi n'oluusi, naye yali tasobola kusikiriza bantu balala. Baali batya ebinene.	Caleb had seen God handle all of their problems time after time, but he was not able to persuade the rest of the people. They were afraid of the giants.
Okubala 14:16 'Kubanga Mukama teyasobola kuleeta bantu bano mu nsi gye yalayirira okubawa, kyeyava abattira mu ddungu.'	Numbers 14:16 'Because the Lord was not able to bring this people to the land which He swore to give them, therefore He killed them in the wilderness.'
Olunyiriri luno lunnyonnyola ekintu kyonna. Mukama teyasobola kubaleeta mu nsi kubanga	This verse explains the whole thing. The Lord could not bring them into the land because
(1) endowooza yaabwe eri Katonda yali mbi;	(2) their attitude toward God was bad;
(3) endowooza zaabwe eri abantu zaali mbi (mental attitude sins); ne	(4) their attitudes toward people was bad (mental attitude sins); and
(5) baali babi eri Katonda n'enjigiriza ye.	(6) they were negative toward God and His teaching.
Okubala 14:17,18 17 Kaakano, nkwegayiridde, amaanyi ga Mukama wange gabeere manene, nga bwe wayogedde, 18 'Mukama mugumiikiriza era asaasira mungi, asonyiwa obutali butuukirivu n'okusobya; naye talongoosa musango n'akatono, ng'akyalira obutali butuukirivu bwa bakitaffe ku baana okutuuka ku mulembe ogw'okusatu n'ogw'okuna.'	Numbers 14:17,18 17 And now, I pray, let the power of my Lord be great, just as You have spoken, saying, 18 'The Lord is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.'
Obutakkiriza Katonda kikosa emirembe egiddako. Abazadde gye batayigiriza baana baabwe, ne babateerawo ekyokulabirako, abaana bajja kugoberera amakubo g'ensi ag'abazadde baabwe. Musa asaba Katonda nti mu ngeri emu oba endala aleme kino.	Lack of faith in God affects succeeding generations. Where parents do not teach their children, and set the example for them, the children will follow the worldly ways of their parents. Moses prays to God that somehow He will prevent this.

<p>Okubala 14:19-23 19 Nsaba, sonyiwa obutali butuukirivu bw’abantu bano, ng’okusaasira kwo bwe kuli, nga bwe wasonyiwa abantu bano, okuva e Misiri n’okutuusa kaakano.” 20 Awo Mukama n’agamba nti: “Nsonyiye, ng’ekigambo kyo bwe kiri; 21 naye mazima, nga bwe ndi omulamu, ensi yonna erijjula ekitiibwa kya Mukama — 22 kubanga abantu bano bonna abaalabye ekitiibwa kyange n’obubonero bwe nnakola mu Misiri ne mu ddungu, ne banteeka okugezesebwa kaakano emirundi gino ekkumi, ne batawuliriza ddoboozi lyange, 23 tebaliraba nsi gye nnalayirira bajajjaabwe, so n’omu ku abo abaangaana taligiraba.</p>	<p>Numbers 14:19-23 19 Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now.” 20 Then the Lord said: “I have pardoned, according to your word; 21 but truly, as I live, all the earth shall be filled with the glory of the Lord— 22 because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice, 23 they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.</p>
<p>Ennyiriri zino ziwa amagezi amangi ku ngeri okwagala kwa Katonda n’ekisa gye biyinza okulagibwa nga tebikosa bwenkanya bwe n’obutuukirivu bwe. Asonyiwa abantu olw’obutaba na kukkiriza, naye akyagaana abasinga obungi okuyingira mu nsi ensuubize.</p>	<p>These verses provide great insight into how God's love and grace can be shown while not compromising His justice and righteousness. He forgives the people for their lack of faith, but He still forbids the majority from entering the promised land.</p>
<p>Okubala 14:24 Naye omuddu wange Kalebu, kubanga alina omwoyo ogw’enjawulo mu ye era ng’angoberera mu bujjuvu, ndireeta mu nsi gye yagenda, era ezzadde lye baligisikira.</p>	<p>Numbers 14:24 But My servant Caleb, because he has a different spirit in him and has followed Me fully, I will bring into the land where he went, and his descendants shall inherit it.</p>
<p>Kalebu yali wa njawulo. Yawuliriza Ekigambo kya Katonda buli lunaku, era yakuuma endowooza y’okukkiriza eyali ekwatagana n’enjigiriza n’ebisuubizo bye yali ayize. N’olwekyo yalina endowooza y’ebirowoozo ewummudde era ng’amanyi bulungi engeri y’okukolamu mu nteekateeka ya Katonda.</p>	<p>Caleb was different. He listened to the Word of God every day, and He maintained an attitude of faith that was in line with the doctrine and promises he had learned. Therefore he had a relaxed mental attitude and a good knowledge of how to function in God's plan.</p>
<p>Okubala 14:25-30 25 Abamaleki n’Abakanani babeera mu kiwonvu; enkya mukyuse mugende mu ddungu kumpi n’Ekkubo ery’Ennyanja Emmyufu.” 26 Awo Mukama n’agamba Musa ne Alooni nti, 27 “Ndituusa wa okugumiikiriza ekibiina kino ekibi ekinneemulugunya? Nze mpulidde okwemulugunya abaana ba Isiraeri kwe bankolera. 28 Bagambe nti, ‘Nga bwe ndi</p>	<p>Numbers 14:25-30 25 Now the Amalekites and the Canaanites dwell in the valley; tomorrow turn and move out into the wilderness by the Way of the Red Sea.” 26 And the Lord spoke to Moses and Aaron, saying, 27 “How long shall I bear with this evil congregation who complain against Me? I have heard the complaints which the children of Israel</p>

omulamu,' bw'ayogera Mukama, 'nga bwe mwayogedde mu kuwulira kwange, bwe ntyo bwe ndibakola: 29 (B) Emirambo gyammwe abanneemulugunyanga girigwa mu ddungu lino, mwenna mmwe abaabalibwa, ng'omuwendo gwammwe gwonna bwe gwali, okuva ku myaka amakumi abiri n'okudda waggulu. 30 Okuggyako Kalebu mutabani wa Yefune h ne Yoswa mutabani wa Nuuni, temuyingiranga mu nsi gye nnalayirira nti nja kubatuuzaamu.	make against Me. 28 Say to them, 'As I live,' says the Lord, 'just as you have spoken in My hearing, so I will do to you: 29 The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above. 30 Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in.
Ennyonyola y'ekizikiza mu mwoyo. Katonda ayita abantu bano ekibiina ekibi era alangirira ekibi okutuuka ku kufa ku bantu abakulu abasinga obungi.	A description of darkness in the soul. God calls this people an evil congregation and pronounces the sin unto death on the majority of the adult population.
Okugezesebwa okw'okubiri okw'obutaba na mazzi - Ennamba 20	The Second No-Water Test - Numbers 20
Mu byafaayo, kati, tuli kumpi okuggwaako kw'emyaka 40 eg'okutaayaaya okwaleetebwa ebibi n'obutakkiriza bw'omulembe ogwayita. Abasinga obungi ku abo abaali abakulu emyaka 39 egiyise bafiira mu ddungu. Kati abaana baabwe bakuze, era kirabika tebalina kye bayize! Kubanga wano waliwo okuddinjana kw'okugezesebwa "okutaliimu mazzi", mu kifo kye kimu era kumpi mu mbeera y'emu n'eyo eyasooka.	Historically, now, we are near the end of the 40 years wandering occasioned by the sins and unbelief of the previous generation. Most of those who were adults 39 years ago have died in the wilderness. Now their children are adults, and they have apparently learned nothing! For here is a repetition of the "no-water" test, in the same location and virtually under the same circumstances as the first one.
Okubala 20:1 Awo abaana ba Isiraeri, ekibiina kyonna, ne batuuka mu Ddungu lya Zini mu mwezi ogw'olubereberye, abantu ne basigala e Kadesi; Miryamu n'afiira eyo n'aziikibwa eyo.	Numbers 20:1 Then the children of Israel, the whole congregation, came into the Wilderness of Zin in the first month, and the people stayed in Kadesh; and Miriam died there and was buried there.
Miryamu yafiira mu kiseera kino, era n'aziikibwa e Kadesi. Okufa kwe kukiikirira abo abaggyibwawo wansi w'omutendera ogusembayo ogw'okukangavvulwa okw'obwakatonda, ekibi okutuuka ku kufa. Kati omulembe omupya gwolekedde ensonga ya Faith-Rest living.	Miriam died at this time, and she was buried in Kadesh. Her death is representative of those who were removed under the final stage of divine discipline, the sin unto death. Now the new generation faces the issue of Faith-Rest living.
Okubala 20:2 Awo tewaali mazzi ga kibiina; bwe batyo ne bakunjaana okulwanyisa Musa ne Alooni.	Numbers 20:2 Now there was no water for the congregation; so they gathered together against Moses and Aaron.

<p>"Tewaaliwo mazzi ga kibiina..." Katonda ajja kukkiriza okugezesebwa okwa buli ngeri, ebiseera ebisinga mu ngeri y'akatyabaga akamu, okulumwa omutima, okwetamwa, oba embeera y'okunyigirizibwa eyinza okuteekebwa mu kibinja ky'embeera "etaliimu mazzi".</p>	<p>"There was no water for the congregation..." God will permit tests of all sorts, usually in the form of some disaster, heartache, frustration, or pressure situation which could be classified as a "no-water" situation.</p>
<p>Osobola okukwata embeera "etaliimu mazzi" mu ngeri bbiri. Oyinda okugezaako okukigonjoola ggwe kennyini, oba oyinda okukiteeka mu mikono gya Mukama. Ensonga kye kigenda mu maaso mu mwoyo. Okuwummula mu Katonda, okwewozaako ku bisuubizo, kyetaagisa okumanya ekigambo kya Katonda mu ngeri ey'enjawulo n'endowooza entuufu ey'okukkiriza eri Mukama n'okuyigiriza kwe.</p>	<p>You can handle a "no-water" situation in two ways. You can try to solve it yourself, or you can put it into the Lord's hands. The issue is what takes place in the soul. Resting in God, claiming the promises, requires categorical knowledge of the Word of God and a proper attitude of faith toward the Lord and His teaching.</p>
<p>Tewali mbeera ya hopele ss ddala etaliimu ssuubi bw'ogitunuulira okuva mu ndowooza y'obwakatonda. Omukkiriza alina emisingi gya Baibuli gy'akozesa mu bulamu bwe, agenda kwolesa ebintu bingi, omuli endowooza ewummudde, essanyu n'essanyu erya nnamaddala, n'okwesigama ku bisuubizo.</p>	<p>No hopeless situation is really hopeless when viewed from the divine viewpoint. A believer who has Bible principle applied in his life is going to manifest many things, including a relaxed mental attitude, true happiness and joy, and a reliance on promises.</p>
<p>Embeera etaliimu mazzi si mbeera ya mazzi ne Katonda. Awadde "amazzi" ga buli mbeera nga ensi tennatondebwa. Naye ebisuubizo bya Katonda tebissibwa ku bulamu bw'omukkiriza. Ziraga okwagala kwe, naye Katonda tatukaka kwagala kwe.</p>	<p>A no-water situation is never a no-water situation with God. He has provided the "water" for every situation before the world was created. But the promises of God are never superimposed on the believer's life. They are an expression of His love, but God does not force His love upon us.</p>
<p>Omukkiriza atabeera mu Kigambo alina ebibi mu birowoozo, okutya, okweraliikirira, okweraliikirira, okukaawa, n'ebirala Era kino kyeyolekera mu kwemulugunya. Omukkiriza alina enjigiriza mu mwoyo alaga okwagala kwe eri Katonda okuyita mu Faith-Rest.</p>	<p>The believer who does not live in the Word has mental sins, fears, worry, anxiety, bitterness, etc. And this is expressed through murmuring. The believer with doctrine in the soul expresses his own love for God through Faith-Rest.</p>
<p>Okubala 20:3 Abantu ne bayomba ne Musa ne boogera nti: "Singa twafa baganda baffe ne bafa mu maaso ga Mukama!</p>	<p>Numbers 20:3 And the people contended with Moses and spoke, saying: "If only we had died when our brethren died before the Lord!</p>

<p>"Abantu chode (meribah) ne Musa..." Amangu ddala ng'ebintu bitambula bubi, obutonde bw'ekibi butandika okulaga ekizikiza mu mwoyo, obukaawa, obutakkaanya, okutya. Kino kireetera abantu okwemulugunya ku buyinza Katonda bwe yabawa ne banenya Musa ne Alooni olw'ekintu kyonna.</p>	<p>"The people chode (meribah) with Moses..." As soon as things go wrong, the sin natures begins to express the darkness in the soul, bitterness, implacability, fear. This causes the people to murmur against the authority which God has provided and they blame Moses and Aaron for the whole thing.</p>
<p>Abantu bano mu butuufu beetuga, obukakafu obw'obutakwatagana bungi, okukyukakyuka mu nneewulira okuyitiridde, era nga batabuse ddala ku bulamu.</p>	<p>These people are actually suicidal, an evidence of great inconsistency, extreme emotional swings, and complete disorientation to life.</p>
<p>Okubala 20:4,5 4 Lwaki muleese ekibiina kya Mukama mu ddungu lino, ffe n'ensolo zaffe tufiire wano? 5 Era lwaki watuleetera okuva e Misiri okututwala mu kifo kino ekibi? Si kifo kya mpeke wadde ettiini oba emizabbibu oba amakomamawanga; era tewali mazzi ga kunywa."</p>	<p>Numbers 20:4,5 4 Why have you brought up the assembly of the Lord into this wilderness, that we and our animals should die here? 5 And why have you made us come up out of Egypt, to bring us to this evil place? It is not a place of grain or figs or vines or pomegranates; nor is there any water to drink."</p>
<p>Weetegereze, "ekifo ekibi" kino ekibiina kye kyemulugunyaako kye kifo kye kimu ddala Katonda gye yali alaze okwagala kwe n'ekisa kye emabegako, ng'awa amazzi! Omukkiriza ayita Grace "embi" alina emmeeme efuuse enkovu embi. Balina okwagala okubi eri ekisa n'ebisuubizo bya Katonda. Mu kwetegeera kwabwe balina okwesasaasira. Endowooza yaabwe efugibwa ebibi by'endowooza y'ebirowooza eby'okweraliikirira, okukaawa, okwesasaza. Enneewulira zaabwe tezinywevu. Era mu muntu waabwe ow'omunda balina endowooza n'emitindo egy'obuntu ddala.</p>	<p>Note, this "evil place" that the congregation is complaining about is exactly the same place where God had demonstrated His love and grace before, by providing water! The believer who calls Grace "evil" has a badly scarred up soul. They have negative volition to grace and the promises of God. In their self-consciousness they have self-pity. Their mentality is dominated by mental attitude sins of worry, bitterness, vindictiveness. Their emotions are unstable. And in their conscience they have strictly human viewpoint and standards.</p>
<p>Balowooza ku bintu ebitonotono ebikwata ku bulamu, era basuubira nti ebintu ebikwata ku bulamu bijja kubaleetera essanyu. Omukkiriza yenna abusa amaaso Ekigambo kya Katonda n'atunuulira ebikwata ku bulamu okusobola okufuna enteekateeka n'essanyu abadde akifuna! Ekigambo kya Katonda kisonga omukkiriza</p>	<p>They are thinking of the details of life, and they expect the details of life to bring them happiness. Any believer who ignores the Word of God and looks to details of life for provision and happiness has had it! The Word of God points the believer toward God; human viewpoint points him toward Egypt.</p>

eri Katonda; endowooza y'omuntu emulaga ng'ayolekera Misiri.	
Omukkiriza bw'ajjukira ekintu okuva mu bulamu bwe obw'emabega, ekintu ekisanyusa, mu kifo ky'okujjukira by'asuubiza Katonda, aba "atunudde emabega mu Misiri." Omukristaayo akolera ku misingi gya Grace asobola okutwala Misiri of leave it. Ajja kuba mwesigwa era musanyufu mu mbeera yonna, kubanga Katonda mukulu okusinga embeera esinga obutaba na ssuubi.	When a believer recalls something from his past, something pleasant, instead of recalling he promises of God, he is "looking back at Egypt." A Christian who operates on Grace principles can take Egypt of leave it. He will be confident and happy in any situation, because God is greater than the most hopeless situation.
Katonda atulaga okwagala kwe gye tuli ng'ayita mu bizibu mu ngeri etasoboka mu Ggulu. Eggulu mbeera etuukiridde, nga tewali buzibu bwa ngeri yonna.	God demonstrates His love for us through adversity in a way that would be impossible in Heaven. Heaven is perfect environment, with no problems of any kind.
Abebbulaniya 3:7-9 "N'olwekyo, nga Omwoyo Omutukuvu bw'agamba, leero bwe munaawulira eddoboozi lye, temukakanyaza mitima gyammwe, nga mu kunyiiga (meribah: okuva mu Lwebbulaniya mu Zabbuli 95:8-11), ku lunaku." okugezesebwa mu ddungu, bajjajjammwe bwe bangezesebwa, ne bangezesa, ne boogera ebikolwa byange emyaka amakumi ana."	Hebrews 3:7-9 "Wherefore, as the Holy Spirit says, today if you will hear His voice, harden not your hearts, as in the provocation (meribah: from the Hebrew of Psalm 95:8-11), in the day of trial in the wilderness, when your fathers put me to the test, proved me, and say my works forty years."
"Okukakanyaza omutima" kitegeeza okuba n'omuze era mu bugenderevu obutakiriza Katonda n'Ekigambo kye.	To "harden one's heart" means to have a habitual and willful unbelief in God and His Word.
Katonda yali mwesigwa eri abantu okumala emyaka 40 gyonna egy'okutaayaaya mu ddungu, naye ate ne balemererwa okugezesebwa kwa "tewali mazzi".	God was faithful to the people for the whole 40 years of wilderness wandering, yet they failed the "no water" test.
Emigasogye'Okukkiriza-Okuwummula	The Benefits of Faith-Rest
Omukristaayo bw'akula mu kisa, ajja kukozeza Faith-Rest n'obukugu n'amaanyi ag'okuyimba okweyongera, era kijja kuwagira endowooza ye yonna ey'endowooza ey'obwakatonda n'okufulumya. Faith-Rest yeegigamye ddala ku buweereza obutasalako obw'Omwoyo Omutukuvu abeera munda, n'olwekyo omukkiriza ajja kuganyulwa mu Faith-Rest	As a Christian grows in grace, he will use Faith-Rest with increasing skill and power, and it will support all of his divine viewpoint thinking and production. Faith-Rest relies entirely on the continuous ministry of the indwelling Holy Spirit, therefore the believer will benefit from Faith-Rest only when he is in fellowship, walking in the Spirit

nga ali mu kussa ekimu, ng'atambulira mu Mwoyo	
Abaruumi 14:23 Naye abususabusa, asalirwa omusango bw'alya, kubanga talya kukkiriza; kubanga ekitava mu kukkiriza, kibi.	Romans 14:23 But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin.
Okukkiriza-Okuwummula yali ngeri ya mwoyo eri abakkiriza mu ndagaano enkadde.	Faith-Rest was the means of spirituality for believers in the Old Testament.
Kaabakuuku 2:4 “Laba ab'amalala, Emmeeme ye si mugolokofu mu ye; Naye omutuukirivu aliba mulamu olw'okukkiriza kwe.	Habakkuk 2:4 “Behold the proud, His soul is not upright in him; But the just shall live by his faith.
SOMA Abebbulaniya 11	READ Hebrews 11
Abaruumi 4:17-25 17 (nga bwe kyawandiikibwa nti, “Nkufudde kitaawe w'amawanga amangi”) mu maaso g'oyo gwe yakkiriza—Katonda awanga abafu obulamu n'ayita ebintu ebitaliwo nga bwe baakola; 18 (B) n'akkiriza mu ssuubi, n'afuna essuubi, n'azaala amawanga amangi, ng'ebyo ebyayogerwa bwe byali nti, “Ezzadde lyo bwe liriba.” 19 (B) Olw'okuba teyanafuwa mu kukkiriza, n'atalowooza ku mubiri gwe, ng'amaze emyaka ng'ekikumi, n'okufa kw'olubuto lwa Saala. 20 (B) Teyawuguka olw'ekisuubizo kya Katonda olw'obutakkiriza, wabula yanywezebwa mu kukkiriza, n'awa Katonda ekitiibwa, 21 era n'akakasa bulungi nti n'ebyo bye yasubiza yali asobola okubituukiriza. 22 N'olwekyo “kyamubalibwa ng'obutuukirivu.” 23 Kaakano tekyawandiikibwa ku lulwe yekka nti kyabalirirwa ye, 24 naye ne ku lwaffe. Kijja kubalibwa ffe abakkiriza oyo eyazuukiza Yesu Mukama waffe mu bafu, 25 (B) eyaweewwayo olw'ebisobyo byaffe, n'azuukizibwa olw'okuweebwa obutuukirivu bwaffe.	Romans 4:17-25 17 (as it is written, “I have made you a father of many nations”) in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; 18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, “So shall your descendants be.” 19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. 20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, 21 and being fully convinced that what He had promised He was also able to perform. 22 And therefore “it was accounted to him for righteousness.” 23 Now it was not written for his sake alone that it was imputed to him, 24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, 25 who was delivered up because of our offenses, and was raised because of our justification.
Ekimu ku bitundu ebikulu ebikwata ku Kukkiriza-Okuwummula kye Abebbulaniya	One of the principle passages relating to Faith-Rest is Hebrews 3 and 4, particularly

3 ne 4, naddala ekitundu okuva ku 3:6 okutuuka ku 4:16. Nsaba osome ekitundu kino mu Baibuli yo nga tonnagenda mu maaso.	the section from 3:6 to 4:16. Please read this passage in your Bible before proceeding.
Wammanga bye bimu ku misingi gy'enkola ya Faith-Rest:	Following are some principles of the Faith-Rest system:
Okukkiriza-Okuwummula kuva eri Katonda, Oyo atuukiridde. Tewali bikolwa oba bikolwa bya muntu biyinza kwongerwa ku nteekateeka eno etuukiridde ey'obwakatonda.	Faith-Rest is from God, Who is perfect. No human works or deeds can be added to this perfect divine provision.
Okuyingira mu kiwummulo kya Katonda, omukkiriza alina okulekera awo ebikolwa bye (ebirungi by'omuntu) n'ayingira mu kiwummulo mw'atakola mulimu gwonna. Omwoyo Omutukuvu y'akola omulimu, Abebbulaniya 3:7 okutuuka ku 4:16.	To enter into God's rest, the believer must cease from his deeds (human good) and enter into a rest in which he does no work. The Holy Spirit does the work, Hebrews 3:7 to 4:16.
Okukkiriza kwetaagibwa, so si bikolwa. Okukkiriza kitegeeza obutaba na mugaso gwa muntu. Omugaso gw'Okukkiriza-Okuwummula guli mu kintu ky'okukkiriza, Katonda Kitaffe n'Ekigambo kye. Enjigiriza n'ebisuubizo by'Ekigambo birina okutabulwa n'okukkiriza, Abebbulaniya 4:1,2.	Faith is required, not works. Faith implies the absence of human merit. The merit for Faith-Rest lies in the object of faith, God the Father and His Word. The doctrines and promises of the Word must be mixed with faith, Hebrews 4:1,2.
Okukkiriza-Okuwummula kuleeta endowooza y'ebirowoozo ewummudde n'obuwanguzi ku bibi by'endowooza y'ebirowoozo, .	Faith-Rest produces a relaxed mental attitude and victory over mental attitude sins,
Isaaya 26:3,4 Ojja kumukuuma mu mirembe egituukiridde, Oyo ebirowoozo bye bikutte ku ggwe, Kubanga akwesiga. 4 Wesige Mukama emirembe gyonna, Kubanga mu YAH, Mukama, mwe muli amaanyi agataggwaawo.	Isaiah 26:3,4 You will keep him in perfect peace, Whose mind is stayed on You, Because he trusts in You. 4 Trust in the Lord forever, For in YAH, the Lord, is everlasting strength.
Abaruumi 5:5 Kaakano essuubi teriggwaamu maanyi, kubanga okwagala kwa Katonda kufukiddwa mu mitima gyaffe olw'Omwoyo Omutukuvu eyatuweebwa.	Romans 5:5 Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.
Okukkiriza-Okuwummula gwe musingi gw'enkyukakyuka mu kusaba, .	Faith-Rest is the basis for dynamics in prayer,

Matayo 21:22 Era buli kye munaasabanga mu kusaba, nga mukkiriza, mulifuna.”	Matthew 21:22 And whatever things you ask in prayer, believing, you will receive.”
Mak . —	Mark 11:25 “And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses.
Okukkiriza-Okuwummula musingi gwa buwanguzi mu ntalo ez’omwoyo.	Faith-Rest is a principle of victory in spiritual warfare.
Abebbulaniya 11:6 Naye awatali kukkiriza tekisoboka kumusanyusa, kubanga ajja eri Katonda alina okukkiriza nti y’ali, era nti ye mugabi w’empeera eri abo abamunoonya n’obunyiikivu.	Hebrews 11:6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.
1 Yokaana 5:4,5 4 Kubanga buli ekizaalibwa Katonda kiwangula ensi. Era buno bwe buwanguzi obuwangudde ensi —okukkiriza kwaffe. 5 Ani awangula ensi, wabula oyo akkiriza nti Yesu Mwana wa Katonda?	1 John 5:4,5 4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith. 5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?
Okukkiriza-Okuwummula kitundu ku Ngeri y’Obulamu bw’Ekikristaayo mu Mulembe gw’Ekanisa,	Faith-Rest is a part of the Christian Way of Life in the Church Age,
2 Abakkolinso 5:7 Kubanga tutambulira mu kukkiriza, so si kulaba.	2 Corinthians 5:7 For we walk by faith, not by sight.
Ekigero Faith-Rest gye kikwata ku buli kitundu ky’obulamu bw’omukkiriza kiyinza okulabibwa mu bisuubizo by’omuntu kinnoomu ebisukka mu 7,000 mu Baibuli ebiyinza okwewozaako Omukristaayo mu ngeri emu oba endala. Ng’ekyokulabirako, laba .	The extent to which Faith-Rest applies to every aspect of a believer's life can be seen in the more than 7,000 individual promises in the Bible which can be claimed by the Christian in one way or another. See, for example,
1 Peetero 5:7 mumusuule okweraliikirira kwo kwonna, kubanga akufaako.	1 Peter 5:7 casting all your care upon Him, for He cares for you.
Isaaya 41:10 Totya, kubanga ndi nammwe; Totya, kubanga nze Katonda wo. Nja kukunyweza, Yee, nja kukuyamba, Nja kukuwanirira n’omukono gwange ogwa ddyo omutuukirivu.’	Isaiah 41:10 Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand.’

Zabbuli 4:8 Ndigalamira mirembe ne nneebaka; Kubanga Ggwe wekka, Ayi Mukama, ntuule mu mirembe.	Psalms 4:8 I will both lie down in peace, and sleep; For You alone, O Lord, make me dwell in safety.
Zabbuli 55:22 Suula omugugu gwo ku Mukama, Era alikuwanirira; Tajja kukkiriza mutuukirivu kusengulwa.	Psalms 55:22 Cast your burden on the Lord, And He shall sustain you; He shall never permit the righteous to be moved.
Zabbuli 56:3 Buli lwe nditya, ndikwesiga.	Psalms 56:3 Whenever I am afraid, I will trust in You.
Okusobola okukkiriza-Okuwummula okukola kyetaagisa Omukristaayo okuyingiza Ekigambo kya Katonda buli lunaku, asobole okuyiga enteekateeka ki ez'ekisuubizo ezikoledwa. Era Omukristaayo bulijjo ajjula (afugibwa) Omwoyo Omutukuvu okuyita mu kwatula ekibi mu Baibuli. Okukozesa ekigambo kya Katonda mu ngeri eno kikuwa emigaso gino wammanga:	In order for Faith-Rest to function it is necessary for the Christian to take in the Word of God on a daily basis, so that he learns which promise provisions have been made availabl. And The Christian continually filled (controlled) by the Holy Spirit through confessing sin Biblically. Use of the Word of God in this manner provides the following benefits:
Okuwummula okw'omunda, "emirembe gya Katonda egisukka okutegeera kwonna."	Inner rest, the "peace of God that passes all understanding."
Essanyu (+H) eritasinziira ku bantu, embeera, oba ebintu.	A happiness (+H) that does not depend on people, circumstances, or things.
Endowooza y"ebirowoozo ewummudde evudde mu kuwangula ebibi by"endowooza y"ebirowoozo.	A relaxed mental attitude arising out of victory over sins of mental attitude.
Obusobozi bw'okuba n'okwagala okwa nnamaddala eri abo abakuli ku lusegere n'okwagala okwa nnamaddala okutali kwa muntu eri abalala.	The ability to have genuine personal love toward those close to you and genuine impersonal love toward others.
Okwagala okwemalira ku Kristo n'okwongera okuyiga Ekigambo kya Katonda.	The desire to be occupied with Christ and to study God's Word more.
Enteekateeka ya Katonda eri buli kyetaago.	Divine provision for every need.
Ekisumuluzo ky'obuwanguzi bw'enkola ya Faith-Rest kiri mu butuufu bw'ekintu ky'okukkiriza kwaffe, Ekigambo kya Katonda N'olwekyo, buli kitundu ky'empisa (essence) etuukiridde eya Katonda Kitaffe ewagira Faith-Rest.	The key to the success of the Faith-Rest system lies in the validity of the object of our faith, the Word of God Therefore, every aspect of the perfect character (essence) of God the Father supports Faith-Rest.

Engeri y'okussa mu nkola Okukkiriza-Okuwummula	How to Apply Faith-Rest
Ekigendererwa ky'okuyigiriza Baibuli kwe kwanjula enjigiriza ya Baibuli Omukristaayo gy'asobola okukozesa mu bulamu bwe obwa bulijjo. Abantu baawukana mu busobozi bwabwe obw'okukuuma n'okujjukira enjigiriza n'ebisuubizo nga byetaagibwa.	The objective of Bible teaching is the presentation of Bible doctrine which the Christian can use in his daily life. People differ in their abilities to retain and recall doctrines and promises when they are needed.
Tomanyi ddi lw'ogenda okwetaagibwa okukozesa enjigiriza entongole, era oyinza okusobola okujjukira akatono ennyo ku by'owulidde okuva eri Omusumba-Omusomesa emabega. Olw'ensonga eno, olini okutwala enjigiriza buli lunaku enjigiriza ekozesebwa esobole okukunjaanyizibwa mpolampola mu nnyongerera entonotono, layini ku layini n'ekiragiyo ku kiragiyo.	You never know when you will be required to use a particular doctrine, and you may be able to recall only a tiny amount of what you have heard from the Pastor-Teacher in the past. For this reason, you must take in doctrine on a daily basis so that usable doctrine accumulates gradually in small increments, line upon line and precept upon precept.
Era wateekwa okubaawo okuddingana emisingi emikulu obutasalako n'okunyweza mu kuyiga engeri emisingi gya Baibuli egy'enjawulo gye gikwataganamu.	There must also be continuous repetition of important principles and reinforcement in learning how various Bible principles interrelate.
Bw'osoma Baibuli oja kukizuula nti enkola ey'obwakatonda ey'okujuliza ezimbibwa mu mwoyo gwo mw'osobola okufuna, okutegeera, n'okussa mu nkola enjigiriza endala. Amazima gazimba ku mazima.	As you study the Bible you will discover that a divine frame of reference is being built in your soul by which you can receive, understand, and apply further doctrinal teaching. Truth builds upon truth.
Isaaya 28:10 Kubanga ekiragiyo kirina okuba ku kiragiyo, ekiragiyo ku kiragiyo, Ennyiriri ku lunyiriri, olunyiriri ku lunyiriri, Wano katono, awo katono."	Isaiah 28:10 For precept must be upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little."
Oja kukiraba nti endowooza ya Katonda egenda edda mu kifo ky'endowooza yo ey'obuntu ku nsonga nnyingi mpolampola. Ozimba emitindo egy'obwakatonda gy'onoosobola okukozesa amagezi n'okutegeera n'okusalawo obulungi mu bulamu.	You will see that God's viewpoint is gradually replacing your human viewpoint on many issues. You are building a set of divine standards by which you will be able to exercise wisdom and discernment and make correct decisions in life.
Oja kukula mu by'omwoyo singa okuuma omutindo ogutasalako mu Engeri y'Obulamu ey'Ekikristaayo okumala	You will grow in spiritual maturity if you maintain continuous momentum in the Christian Way of Life for an extended

ekiseera ekiwanvu. Okweyingiza kwo ku Kigambo kya Katonda kikola empeera yaakyo nga bw'oganyulwa mu kubeera n'amazima.	period of time. Your personal intake of the Word of God constitutes its own reward as you benefits from living the truth.
Mu kukozeza okukkiriza kw'Ekigambo kya Katonda, oja kukozeza eby'obugagga byo ebikung'aanyiziddwa eby'okuyigiriza kwa Baibuli okusobola okwanjanga ebizibu byo n'okufuga obulamu bwo. Ekigambo kya Katonda mu mwoyo gwo kikufuula eyeeyimirizaawo, eyeetongodde ku kintu kyonna mu nkola y'ensi, era ng'osobola okwolekagana n'obulamu n'obuvumu n'obwesige nga bw'otuukiriza enteekateeka ya Katonda eri obulamu bwo.	In the faith application of the Word of God, you will draw on your accumulated resources of Bible teaching in order to cope with your problems and take control of your own life. The Word of God in your soul makes you self-sustaining, independent of anything in the world system, and able to face life with courage and confidence as you fulfills God's plan for your life.
N'olwekyo, Faith-Rest Katonda yagitegekebwa ng'akakodyo akayinza okukozezebwa mu kuvvuunuka ebizibu mu bulamu. Olw'OKUKKIRIZA okozeza enjigiriza mu ngeri entegeerekeka okuva mu by'obugagga ebiri mu mwoyo gwo, mu kiseera kino oba OWUMULA mu bisubizo by'Ekigambo kya Katonda.	Faith-Rest, then, is designed by God as a versatile technique for overcoming problems in life. By FAITH you apply doctrine logically from the resources in your soul, meanwhile you are RESTING in the promises of the Word of God.
Emitendera mu nkola ya Faith-Rest gye gino:	The steps in the Faith-Rest technique are:
1. Teekawo okussa ekimu ne Katonda d (okujjuza Omwoyo Omutukuvu) okuyita mu kwatula ekibi mu Baibuli.	2. Establish fellowship with God (the filling of the Holy Spirit) through Biblical confession of sin.
3. Olwo oyinza okuddamu endowooza y'ebirowoozo ewummudde ng'ogamba nti ebisubizo okuva mu Kigambo.	4. You may then recover a relaxed mental attitude by claiming promises from the Word.
5. Ng'engeri y'okuyita endowooza ey'obwakatonda, essira lisse ku njigiriza ezikwatagana ezikwata ku nsonga eyo.	6. As a means of calling up divine viewpoint thinking, concentrate on pertinent doctrines related to the issue at hand.
7. Fuga embeera nga bw'otuuka ku nkomerero z'enjigiriza.	8. Take control of the situation as you reach doctrinal conclusions.
Ekyokulabirako ky'okuwummula kw'okukkiriza - Obuwanguzi ku kutya	An Example of Faith Rest - Victory Over Fear

<p>Olw'okuba okussa ebirowoozo ku mazima ga Baibuli kikulu nnyo, endowooza yo y'esinga okulumbibwa Sitaani okulwanyisa amaanyi g'Ekgambo kya Katonda. Endowooza y"ebirowoozo ebibi n"endowooza y"enjigiriza tebisobola kubeera wamu. Buli muntu alina obuzibu bw'okugatta ebintu eby'enjawulo, embeera, oba abantu abaleeta amalala, okukaawa, okwenyamira, okwesaasira, okweraliikirira, obusungu - ekintu kyonna okuziyiza ebirowoozo bya Katonda.</p>	<p>Because concentration on Bible truth is so important, your mental attitude is a prime target of Satan's attacks against the power of the Word of God. Mental attitude sins and doctrinal thought cannot coexist. Everyone is susceptible to various combinations of events, circumstances, or people who cause arrogance, bitterness, depression, self-pity, worry, anger - anything to block out God's thoughts.</p>
<p>Ng'ekyokulabirako, ekimu ku balabe bo abasinga amaanyi kwe kutya. Okutya kibi kya ndowooza ya birowoozo ekiggalawo ebirowoozo era ekiggalawo endowooza y'obwakatonda. Ne bwe kiba nti enjigiriza ebeera mu mmeeme yo etya, tewali n'emu ku zo ejja kuyamba singa ebirowoozo byo biba biyimiridde olw'okutya.</p>	<p>One of your most potent enemies, for example, is fear. Fear is a mental attitude sin which shuts down thought and closes out divine viewpoint. No matter how much doctrine is resident in your soul, none of it will help if your mind is immobilized by fear.</p>
<p>Weetegereze: Si kibi okutya, okutya ekintu eky'akabi oba ekiyinda okukutuusaako obulabe. Kyokka, okutya okw'ekibi ndowooza ya birowoozo embi egenda mu maaso mw'ogamba, mu butuufu, nti Katonda tayinda kukukuumu oba taja kukukuumu mu kiseera ky'akabi.</p>	<p>Note: It is not a sin to be scared, to be afraid of something that is dangerous or which threatens to harm you. Sinful fear, though, is a continuing morbid mental attitude in which you say, in effect, that God cannot or will not protect you in time of danger.</p>
<p>Okutya kuwakanya obwesige n'obuvumu bw'omukkiriza mu Engeri y'Obulamu ey'Ekikristaayo, .</p>	<p>Fear opposes the believer's confidence and courage in the Christian Way of Life,</p>
<p>1 Yokaana 4:18 Mu kwagala temuli kutya; naye okwagala okutuukiridde kugoba okutya, kubanga okutya kuzingiramu okubonyaabonyezebwa. Naye atya tatuukiridde mu kwagala.</p>	<p>1 John 4:18 There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.</p>
<p>Tekyewuunyisa okukizuula nti ekimu ku bukodyo sitaani bw'asinga okukozesa kwe kuleetera abakkiriza okujjula okutya.</p>	<p>It is not surprising to find that one of the strategies most often used by Satan is that of causing believers to be filled with fear.</p>
<p>Okukola ku kutya, genda mu maaso nga bwe kiri wansi:</p>	<p>To deal with fear, proceed as follows:</p>
<p>Yatula ekibi . Okutya kibi. Wadde ng'okwatula tekujja kuwangula kutya, kulina okuba eddaala erisooka. Okutya</p>	<p>Confess sin . Fear is a sin. While confession will not conquer fear, it must be the first step. The fear has caught you off</p>

kukukutte mu ngeri ey'ekibogwe era olina okuddamu mangu okutebenkera mu birowoozo n'obusobozi bwo obw'okulowooza n'okukozesa enjigiriza. N'olwekyo, okwatula n'okuzzaawo okussa ekimu kye kyetaagisa ekisooka.	guard and you must quickly recover your mental poise and your ability to think and use doctrine. Therefore, confession and restoration to fellowship is the first requirement.
Ebisuubizo by'okwewozaako. Oluvannyuma lw'okwatula ekibi, ddamu endowooza y'ebirowoozo ewummudde ng'ogamba nti ebisuubizo ebisangibwa mu Kigambo kya Katonda kyonna ebikwata ku kutya, gamba nga	Claim promises. Following confession of sin, recover a relaxed mental attitude by claiming promises found throughout the Word of God relating to fear, such as
Isaaya 41:10, 11 . "Kale totya, kubanga ndi wamu naawe, totya, kubanga nze Katonda wo. Ndikunyweza, mazima ndikuwanirira n'omukono gwange ogwa ddyo omutuukirivu."	Isaiah 41:10, "So do not fear, for I am with you, do not be dismayed, for I am your God. I will strengthen you, surely I will uphold you with my righteous right hand."
Abaruumi 8:28, 29 . "Kubanga tukimanyi nti eri abo abaagala Katonda, akolera byonna awamu olw'obulungi, eri abo abayitibwa ng'enteekateeka eyateekebwawo."	Romans 8:28, "For we know in fact, that to those who love God, he works all things together for good, to those who are the called ones according to a predetermined plan."
Bw'oba tojjukira bisuubizo bingi ebirungi, bitunuulire mu kiwandiiko ekikwatagana, tunuulira olukalala lw'ebisuubizo oba essimu ya mukwano gwo akuyambe.	If you don't remember many good promises, look them up in a concordance, look at a list of promises, or call a friend for some help.
Eksuubizo bwe bukakafu bwa Katonda, ekigambo ekitonotono eky'enjigiriza za Baibuli kw'oyinza okunyweza endowooza yo ey'ebirowoozo. Eksuubizo kiraga empisa za Katonda era kikuwa endowooza ey'amangu ku bintu era kikuwa obusobozi okukendeeza ku mbeera esinga okukaluba okutuuka ku ngeri ennyangu ennyo. Awali obunkenke, kati emirembe gisobola okuzzibwawo.	A promise is God's guarantee, a capsule statement of Bible doctrine on which to anchor your mental attitude. A promise expresses the character of God and provides you with an instant perspective on things and gives you the ability to reduce the most complicated situation to utmost simplicity. Where panic reigned, peace can now be restored.
Weetegereze: okwewozaako nti ebisuubizo si nkomerero ku bwakyo. Entandikwa yokka ey'okukozesa Okukkiriza-Okuwummula. Ebisuubizo tebisobola kuyimirizaawo ndowooza ya birowoozo ewummudde era tebisobola kugonjoola bizibu bizibu. Ebisuubizo bikozezebwa okusobozesa omutendera ogusinga	Note: claiming promises is never an end in itself. It is only the beginning of the application of Faith-Rest. Promises cannot sustain a relaxed mental attitude and they cannot solve complex problems. Promises are used to make possible the most important phase of Faith-Rest, doctrinal thinking.

obukulu ogwa Faith-Rest, endowooza y'enjigiriza.	
Kozesa enjigiriza. Okussa ebirowoozo byo ku njigiriza mu kibiina kya Baibuli ne mu kusoma kwo kireese enjigiriza mu mwoyo gwo. Kati ojja kussa mu nkola enjigiriza eno ng'ogitambuza mu maaso g'ebirowoozo byo okusobola okutuukiriza ebyetaago by'akaseera ako. Ojja kukozesa "rationale" ku mbeera.	Apply doctrine. Your concentration on doctrine in Bible class and in your studies has brought doctrine into your soul. Now you will apply this doctrine by moving it to the front of your mind to meet the demands of the moment. You will apply a "rationale" to the situation.
"Ensonga" ye " nnyonyola entuufu ey'emisingi oba ebighambo by'ensonga; ekibinja ky'amateeka oba ebiragiro ebirina ensonga." Bw'olondoola mu birowoozo emisingi egyekuusa ku kizibu, oba oddamu okwennyonyola ensonga enkulu ez'enjigiriza ezikwata ku mbeera. Kino kyetaagisa kubanga okutya n'enneewulira ezigenderako bijeemedde endowooza, era olina okukola emitendera egy'okumanya era egy'ekigendererwa okuzzaawo obuyinza obutuufu mu mwoyo gwo.	A "rationale" is a "reasoned exposition of principles or statements of reasons; a set of reasoned rules or directions." By mentally tracing out the principles related to a crisis, you are re-explaining to yourself the basic concepts of doctrine that apply to the situation. This is necessary because fear and the accompanying emotions have revolted against thought, and you must take conscious and deliberate steps to reinstate the rightful authority in your soul.
Oyinda, okugeza, okulowooza mu bimu ku bifundikwa ebiggiddwa mu Abaruumi 8:29,30, "Kubanga Katonda be yamanya edda nti era yategekera okufaanana ng'Omwana we, alyoke abeere omubereberye mu baganda abangi, n'abo ye." yategekebwa edda, Era yayita, abo be yayita, era yabawa obutuukirivu; abo be yawa obutuukirivu naye yabagulumiza." Enkola yo ey'okulowooza eyinda okugenda bweti ...	You could, for example, think through some conclusions derived from Romans 8:29,30, "For those God foreknew He also predestined to be conformed to the likeness of His Son, that He might be the firstborn among many brothers, and those He predestinated, He also called, those He called, He also justified; those He justified He also glorified." Your thought process might go like this ...
Ekiisooka, "Katonda yanlowoozaako mu mirembe gyonna egyayita."	First, "God thought about me in eternity past."
Ekiddako, "Yankolera enteekateeka etuukiridde mu mirembe gyonna egyayita."	Next, "He designed a perfect plan for me in eternity past."
Olwo, "Yanlonda olw'ekitundu eky'enkizo mu nteekateeka ye."	Then, "He chose me for a privileged part in His plan."
N'olwekyo, "Katonda asobola okumpa omukisa mu kiseera kino kubanga nnina obutuukirivu bwe."	Therefore, "God can bless me right now because I possess His righteousness."

N'ekisembayo, "Katonda ajja kumpa omukisa emirembe gyonna mu Ggulu."	Finally, "God will bless me forever in Heaven."
Ebigambo bino ebyangu ddala kibiina kya njigiriza ttaano enkulu eziyamba okuzzaawo endowooza y'endowooza ey'obwakatonda. Bw'okozesa enkola eno ey'okussa essira ku njigiriza z'oyize edda, osobola okujjukira amangu ddala ekifo kyo mu kifaananyi okutwalira awamu eky'ekisa kya Katonda. Mu kukozeza kuno okw'okukkiriza okw'enjigiriza, osobola okutereera n'oddamu okufuna obutaliimu.	These simple statements are really a set of five basic doctrines which help restore divine viewpoint thinking. By using this system of concentrating on doctrines which you have already learned, you can immediately recall your place in the overall picture of God's grace. By this faith application of doctrine, you can become stabilized and regain objectivity.
Fuga embeera.	Take control of the situation.
Abaruumi 8:31,32, "Kiki kye tuwalirizibwa okwolekagana n'ebintu bino? Nga Katonda ali ku lwaffe, Ani atuwakanya? Atasonyiwa Mwana we ow'enjawulo, naye n'amuwaaayo ku lwaffe, aliba atya." so si naye n'ekisa okutuwa ebintu byonna."	Romans 8:31,32, "What conclusion are we forced to face with these things? Since God is for us, Who is against us? Who did not spare His own unique Son, but delivered Him over on our behalf, how shall He not with Him graciously give us all things."
bino , ebyogeddwako mu nnyiriri zino ng'ebibuuzo eby'okwogera, bikusobozesa okufuga embeera ezaali zireeta okutya n'okweraliikirira. Nga okomyewo obutaliimu n'obwesige, osobola okwekenneenya embeera zo n'osalawo oba okukola ekikolwa amagezi go n'okutegeera kwo kye bikulagira ng'ekigonjoola ekizibu.	These conclusions, stated in these verses as rhetorical questions, enable you to take control of situations which formerly caused fear and anxiety. With objectivity and confidence restored, you can evaluate your circumstances and make the decision or take the action which your own wisdom and discernment dictate as the solution to the problem.
Ekizibu ne bwe kiba nga tekirina ssuubi, nga tosobola kukifuga ddala, okyayinza okukigumira ng'okyesiga Mukama mu magezi asobole okukigonjoola.	Even if the problem is hopeless, completely beyond your control, you can still cope with it by intelligently trusting the Lord for a solution.
Enjigiriza yonna eya Baibuli gy'otereka mu mwoyo gwo ogw'obuntu esobola okukulaakulanyizibwa n'efuuka ensonga lwaki osobola okugumira ekigezo oba ekizibu mu bulamu bwo.	Any Bible doctrine you have stored in your human spirit can be developed into a rationale to meet a test or crisis in your life.
Mu kiseera ekimu oba ekirala ojja kwetaaga buli njigiriza gy'ofunye omukisa okuyiga.	At one time or another you will need every doctrine that you have had an opportunity to learn.
Bw'osanga nga tolina by'obugagga eby'omunda mu kiseera ky'obuzibu, kitegeeza nti tewetegese nga bukyali	If you find yourself lacking inner resources in time of crisis, it means that you have not

kukeberekwa. Okugezesebwa kujja kujja, nga kwetegefu oba nedda.	prepared yourself in advance for the testing. Testing will come, ready or not.
Mu kukozeza emisingi gy’Okukkiriza-Okuwummula, oba okozeza endowooza ya Katonda n’amagezi ge ag’olubeerera ng’omulagirizi wo n’okubuulirira kwo.	In using Faith-Rest principles, you are employing the thinking of God and His eternal wisdom as your own guide and counsel.