

**Pawulo Omutume – The Apostle Paul** <sup>1</sup>

**Luganda – English**

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<b>Pawulo Omutume</b>	<b>The Apostle Paul</b>
<p>Omutume Pawulo yali omuku batuuze abamanyifu ttwale ly’Abaruumi era awatali kubuuzza yayli omu ku bantu abamaanyi mu byafaayo. Mukama yamukozesa mu kubuulira enjiri okukuma omuliro mu kitongole ekyamanyibwanga ekkanisa y’abakristaayo, omubiri gwa Kristo ku nsi, okulabanti obusiriiwu bw’abantu bakwatiddwaako mu ngeri emu oba endala n’obuweereza bwe – Ng’alungamiziddwa Omwoyo Omutukuvu, yawandiika obuwandiiko obwakola ng’omusingi mu bulamu bw’ekikristaayo, ekigambo kya Katonda ekikyusizza obukadde n’obukadde bw’obulamu bw’abantu.</p>	<p>The apostle Paul was one of the most famous citizens of the Roman Empire and without question one of the most influential individuals in history. He was used by the Lord in his missionary and evangelistic activities to set in motion a great deal of the organization known as the Christian Church, the Body of Christ on earth, to the extent that billions of human beings have been directly or indirectly affected by his ministry. Under the inspiration of the Holy Spirit, he wrote the foundation documents for the Christian way of life, the Word of God which has changed the lives of millions.</p>
<p><b>Oksoma kwa Pawulo</b> Pawulo yasomesebwa nnyina okutuusa emyaka etaano. Okuva ku myaka egyo okutuusa ku kumi kitaawe namusomesa ebyawandiikibwa n’obulombolombo bw’Abaebbulaniya. Mu kiseera kye kimu, olw’okuba yali mutuuze wa Rooma era nga abeera wamu na’bayonaani na Rooma, yafuna okusomesebwa kw’maanyi mu lulimi oluyonaani, ebyafaayo byaabwe, n’obuwangwa bwaabwe.</p>	<p><b>Paul’s Education</b> Paul was educated by his mother until the age of five. From age five to ten he studied with his father in the Hebrew scriptures and traditional writings. At the same time, being a Roman citizen and living in a Greek and Roman environment, he received a thorough education in the Greek language, history, and culture.</p>
<p>Yasindikibwa e Yerusaalemi ku mayka nga kumi okusoma mu ssomero lya balabboni elya Gamalyeri, eyali mutabani wa Simyooni, mutabani wa Kileeli. Gamalyeri yali Labboni wa kitiibwa nnyo eyaayogerwako mu bitabo byombi ekya Talumaadi n’endagaano empya (Bik 5:4-40; 22:3) gamalyeri yayitibwa Labbibu – omu ku bayigiriza omusanvu bokka nga bwe bayitibwanga. Yali mufalisaayo, naye nga yassukuluma endowooza y’ekibiina kye. Yawandiika essala okuwakanya abakristaayo “abakyamu” yali era yafa muyudaaya.</p>	<p>He was sent to Jerusalem at about the age of ten to attend the rabbinical school of Gamaliel, who was the son of Simeon the son of Hillel. Gamaliel was a most eminent rabbi who was mentioned both in the Talmud and in the New Testament (ACTS 5:24-40; 22:3). Gamaliel was called Rabban - one of only seven teachers so called. He was a Pharisee, but he rose above party prejudice. He composed a prayer against the Christian “heretics”. He lived and died a Jew.</p>
<p>Mu kiseera kino, Kerod yali amaze okufa, era nga Ruumi ye yalinga yefuga Yuda, era waliwo sente zaki Ruumi, olulimi, n’obuwangwa Abayudaaya, n’okwekyo, balina okukaata butiribiri eddiini yaabwe ng’entabiro y’obumu. [bw’ossoma: Ebyafaayo bya Yuda].</p>	<p>At this time, Herod was dead, and the Romans had complete control of Judea, hence, there was Roman money, language, and culture. The Jews, therefore, were inclined to cling more closely to their religion as the center of unity.</p>
<p>Waaliwo amasomero abiri (2) agaba Labooni, elya Kuleli ne Sikammayi. Kulele, jjaaja wa Gamalyeli,</p>	<p>There were two great rabbinical schools, those of</p>

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<p>abayigirizanga nti obuwanga bwe businga amateeka. Essomero lya Sikamayi lyanyooma abakkirizanga mu buwangwa, okusingirira ddala okuyigiriza kwaabwe bwe byakonagananga ne bitabo bya Musa.</p>	<p>Hillel and Schammai. Hillel, the grandfather of Gamaliel, held that tradition was superior to the Law. The school of Schammai despised traditionalists, especially when their teachings clashed with the writings of Moses.</p>
<p>Essomero ely'eddiini elya (Gamalyeri byebayigiriza byabanga byogera bwogezi era bulijjo endowooza y'obutesiga ekitabo ekilala wabula ebyawandiikibwa. Bakozesanga enkola y'okunyonnyola (exegesis) w'ebyawandiikibwa, era Yosefaasi mu bitabo bye yalaga okuyayaana okuba owmaanyi mu kunyonnyola biwandiika byeddiini (exegesis). Essomero bwe lyatandiikanga, abasajja abayivu basisinkananga era newabaawo okunyonnyola ebyawandiikibwa, bawanga enzivvunuula ez'enjawulo, ne bateekawo eby'okulabirako era n'abajulizanga ebintu eby'ali bibaddewoko. Abayizi bazzibwangamu amaanyi okubuuza, okulaga okubusabusa kwaabwe, n'okukontana.</p>	<p>The religious school of Gamaliel (Hillel) was chiefly oral and usually had a prejudice against any book but Scripture. They used a system of Scriptural exegesis, and Josephus in his writings expressed the wish to have such a power of exegesis. When school was in session, learned men met and discussed scriptures, gave various interpretations, suggested illustrations, and quoted precedents. The students were encouraged to question, doubt, even contradict.</p>
<p>Pawulo bwefafuuka omukristaayo, obuyivu bwe n'ebubeerera ddala obw'omugaso. Yasobola okutegeera enjigiriza z'ekikristaayo mu bwnagu era babikwanaganya butereevu n'okuyigiriza kw'ebyawandiikibwa byeyali afunye. Mu kusoma kwe, kw'ombi, ewa Gamalyeri n'emuddungu okuva eri Mukama waffe Yesu Kristo, Pawulo yafuna endowooza ey'obwa Katonda ku byafaayo by'omuntu.</p>	<p>When Paul became a Christian, his very thorough education was enormously helpful. He was able to assimilate Christian doctrines rapidly and relate them accurately to the Scripture teaching he had received. From his education, both from Gamaliel and in the desert from the Lord Jesus Christ, Paul developed a divine viewpoint attitude toward human history.</p>
<p>Pawulo yamanya nti okubeerawo kwa Katonda omuntu yenna asobola okukufuna obulungi, nti omuntu asobola okumanya Katonda, naye abantu bangi mubugenderevu entandikwa ennungi bagikyusa olw'empisa zaabwe embi ezaddirirwa okusinza ebifanaanyi. N'olw'ekyo, Pawulo yalina obukyaayi bungi eri okusinza ebifanaanyi okwabuli ngeri yonna.</p>	<p>Paul knew that the existence of God can easily be perceived by anyone, that man can become aware of God, but that many men's deliberate halted this good beginning by immoral activities which accompanied their idolatry. Therefore, Paul had an intense hatred of idolatry of any kind.</p>
<p>Okuyigiriza kwa Pawulo kulaga Katonda yekka yewamazima. Okusinza ebifaananyi kwonoona ekifaananyi omuntu kyalina eri ensi n'obutonde. Okusinza ebifaananyi ye mulabe w'abantu.</p>	<p>Paul's teaching shows that the only reality is God. Idolatry distorts man's conception of the world and external nature. Idolatry is the enemy of mankind.</p>
<p>Pawulo yamanya etteeka ely'kukula kw'obutonde bw'omuntu. Ng'omuruumi omu Taluso omwebbulaniya, era ow'obuwangwa bw'abayonaani, yali amanyi obwonoonefu obungi obw'obulamu bw'abantu be yali abeeramu. Eggwanga bwe lifaafagana, okukulakulana kuziyizibwa. Ebibi bya bantu okusinziira ku kikula</p>	<p>Paul knew the law of growth of human nature. As a Roman, Tarsian, Hebrew, and culturally Greek, he knew of the many distortions of the life of his society. As a nation becomes unhealthy, development is halted. Societies errors as to the nature of God and the true relation of God to man prevented nations from getting rid of their besetting evil.</p>

kya Katonda n'engeri za Katonda eri Omuntu z'oziyiza amawanga okwejjako ebibi ebyegatta nago.	
Ekitabo ky'ebikolwa by'abatume kye kitabo mwe tusinga okulaba obuweereza bwa Pawulo n'obw'abatume abalala. Okulaba ku lukalala lw'obuweereza bwa Pawulo, tunuulira ENENGEKA Y'OBUWEEREZA BWA PAWULO. Omulumu ogukoledwa obulungi mu kwekkenneenya Pawulo kuli mu kitabo ekiyitibwa obulamu n'ebbaluwa z'omutukuvu Pawulo, akawandiikibwa (onybeare ne Howson).	The books of Acts is the chief authoritative record for the ministries of Paul and the other apostles. For a brief outline of Paul's ministry, see the CHRONOLOGICAL TABLE OF PAUL'S MINISTRY. The most thorough, accurate, and interesting secular work on Paul is The Life and Epistles of St. Paul, by Conybeare and Howson.
<b>Pawulo, Omusibe wa bannamawanga</b> Mukama yafuula Pawulo omutume eri bannamawanga, era n'okumwolesa mu kiseera eky'okukwaatibwa kwe mu (Palistina) Bufirisuuti, n'emu kuwozesebwa kwe mu maaso ga Bayudaaya n'emubobuyinza bwa Ruumi, nti "Totya guma Omwoyo: kikugwanidde okutegeeza Yesu ne mu Ruumi".	<b>Paul, The Prisoner for the Gentiles</b> The Lord made Paul a missionary to the Gentiles, even revealing to him during the period of his arrest in Palestine, and during his subsequent trials before Jewish and Roman authorities, that he should "be of good cheer, for you must bear witness of Jesus at Rome."
Bwe yali yakamala ebiri si bingi mu Antiyokiya oluvannyuma lugendo lw'obuminsane olw'okubiri, Pawulo n'avaawyo, nayitira mu nsi y'e Ggalatiya n'e Fulugiya ng'agumya abayigirizwa bonna (Bik 18:23). Mu kiseera kino, yakubirizaamu ekiweebwaayo eri abaavu abaali mu Yerusaalemi.	After a considerable stay at Antioch after his second missionary journey, Paul departed and went over all the country of Galatia and Phrygia in order to strengthen the disciples (ACTS 18:23). During this time, he also gave directions for the collection for the poor in Jerusalem.
Yatuuka mu Efeeso, mu mwaka nga gwa 53AD. Eyo yasangayo abayigirizwa ba Apollo kumi n'ababiri abaali bafunye okubatizibwa kwa Yokaana era nga tebawulirangako ku Mwoyo Omutukuvu n'ebyaamu by'omulembe gwe Kania.	He came to Ephesus, probably in about 53 A.D. He found there twelve disciples of Apollos who had only received John's baptism and were not aware of the Holy Spirit and Church Age mysteries.
Nayigiririza emyezi esatu mu kkungaaniro mu Efeeso. Mu maaso g'abo abamuwakanya, yasomesa ebibiina mu ssomero lya Tulaano, ebyo ne bimala emyaka ebiri. Abaakolanga eby'obufumu ne kyuuka n'ebitabo byaabwe byonna ne babyokera mu maaso gaabwe bonna. Pawulo nakyalira ab'e Kkolinso oluvannyuma nakomawo mu Efeso eyo gye yawandiikira ebbaluwa y'abakkolinso esooka.	He taught three months in the synagogue in Ephesus. In the face of opposition, he took his classes to the school of one, Tyrannus, where he taught daily for two years. Exorcists were converted and books of magic were burned by the new converts. He paid a visit to Corinth, then returned to Ephesus where he wrote 1 Corinthians.
Pawulo nagenda e Tulowa ne Makedoni kubanga waliwo akacwano mu Efeso okuva mu baweesi abakolanga obusabo obw'okusinza Katonda omukazi Dayana (Laba Essomo: Efeso). Nasaabala okugenda e Makedoni okusisinkana Tito, nebatuuka e Nakapoli era nagenda mu Firipi eya "Tito gyeaymudizaamu amaanyi". Yatuma Tito mu kkolinso ne bbaluwa ey'okubiri ey'Abakkolinso namulagira okukungaanya ekiwebwaayo eri	Paul left for Troas and Macedonia because of the danger in Ephesus from the silversmiths and craftsmen who made articles for the worship of Diana. (See Topic: EPHESUS) He sailed to Macedonia to meet Titus, landed at Neapolis and went to Philippi where he was "comforted by Titus." He sent Titus to Corinth with the second Corinthian letter and instructions for completing the collection there for needy Christians.

<p>abakristaayo abaavu.</p>	
<p>Pawulo nayita mu Makedoni era oluvannyuma ye yennyini natuuka mu kkolinso, namalayo ebbanga lya myezi nga esatu nawandiikirayo ebbaluwa y’Abaruumi. Nasaabala okugenda mu Mireeto gyeyasisinkanira abakadde b’omu Efeso okumala ennaku ntono. Nasaabala okugenda (ne batuuka ku kizinga koosi, Godo ne Patala) a Ttuulo. Okuva e Ttuulo nagoba e Potolemaayi, natuuka e Kayisaliya.</p>	<p>Paul traveled through Macedonia and finally arrived at Corinth himself, staying there about three months and writing Romans. He took ship for Miletus where he met for a few days with Ephesian elders. He then sailed (island hopping to Coos, Rhodes, and Patara) to Tyre. From Tyre he sailed to Ptolemais and reached Caesarea.</p>
<p>Pawulo nalabulwa obutalinnya Yerusaalemi. Naye ye nagenda era ab’oluganda nebamwaniriza bulungi. Yakobo era n’abakadde nebageera naye. Yateekebwako omusango n’olukiik olukulu olwabakadde nti “ajeemesa Abayudaaya bonna abali mu bannamawanga okuleka Musa, ng’ogamba baleme okukomolanga abaana abato newakubadde okutambuliranga mu mpisa”</p>	<p>Paul was warned not to visit Jerusalem. He went anyway and was warmly received by the brethren. He had an interview with James and the elders. A charge was brought against him by the Sanhedrin that “he taught all the Jews among the Gentiles to forsake Moses, saying that they ought not to circumcise their sons, neither to walk after their customs.”</p>
<p>Olukiiko ne lusaba Pawulo okubaako ekikolwa ky’amateeka ky’akolera mu lujjudde okukakasa okukkiriza kwe. Waaliwo abasajja bana abeerayirira ekirayiro era Pawulo nasabibwa okubatwala atukuzibwe wamu nabo, n’okusasula ffeeza abasajja bali abana Nakola bwaaty.</p>	<p>The Sanhedrin asked Paul to do a public act of the Law in order to prove his faith. There were four men who were to undergo the ritual associated with the Nazarite vow, and Paul was requested to put himself under that vow and to pay the costs of the other four men. He did so.</p>
<p>Oluvannyuma lw’ebyo abamu ku Bayudaaya abaava mu Asiya ne basasamaza abantu bonna okumukwata, ne bateekako omusango okuleeta Abayonaani mu yekaalu. Omusajja munnamawanga okuva mu Efeso erinnya lye Tulofiimo yali ne Pawulo, era Abayudaaya nebategeera nti Pawulo amuleese mu yeekaalu ekyaaali eky’omuzizo. Ekibuga kyonna ne kyegugumula ne bakwata Pawulo okumutta, naye ekitongole kya Ruumi eky’abaserikale nebalabika Pawulo nayogera eri ekibiina nga yewozaako, nababuulira ku butumwa bwe mu b’amawanga. Ne bayimusa amaloboozi gaabwe nga bagamba nti “Aggibwe mu nsi afaanana bw’aty, kubanga si kirungi abeere mulamu”. (Bikolwa 22:1-2)</p>	<p>After this some Jews from Asia stirred up the people against him, charging him with bringing Greeks into the Temple. A Gentile man from Ephesus named Trophimus was with Paul, and the Jews supposed that Paul had brought him into the temple, which would have been a sacrilege. The mob took Paul to kill him, but soldiers of the Roman garrison appeared. Paul spoke to the mob in his own defense, telling of his mission to the Gentiles. They shouted “Away with such a fellow from the earth, for it is not fit that he should live.” (ACTS 22:1-23).</p>
<p>Omuselikale Omuruumi natwala Pawulo mu kigo ky’omwami omukulu okumukemereza n’emiggo, mu kiseera ekyo Pawulo nabagamba nti muntu mu Ruumi kumakya natwalibwa eri olukiiko, naye tewaali kumaliriza lukiiko olw’okuwakana wakati w’abafalisaayo n’Abasaddukaayo. Pawulo naddizibwaayo mu kigo okukumibwa era mu kiro ekyo Mukama waffe amulabikira ng’amugamba nti “Guma Omwoyo” (Bikolwa 23:6-10).</p>	<p>The Roman soldiers took Paul to the governor’s castle for interrogation by scourging, at which time Paul claimed his Roman citizenship. The next morning he was taken before the Sanhedrin, but there was no conclusion because of the dissension between the Sadducees and Pharisees. Paul was taken back to the castle for protection, and it was that night that the Lord appeared to Paul telling him to “be of good cheer.” (ACTS 23:6-10)</p>
<p>Newasituka olukwe mu Bayudaaya amakumi ana</p>	<p>There arose a conspiracy among forty Jews to</p>

<p>okutta Pawulo, naye omwana wa mwannyina wa Pawulo namubuulira ku lukwe. Abaruumi nebasalawo okumutwala e Kayisaliya eri Ferikisi Ow’essaza Iya Buyudaaya (Bik 22:21). Mu maaso ga Ferikisi, Pawulo yabuuzibwa bubuuzibwa essaza gye yava. Ennaku bwe zaayitawo ettano, kabona asinga obukulu Ananiya n’abakadde abamu ne’baserengeta, n’omuntu Terutuulo omwogezi waabwe (Bik 24:1-9) ne bamuloopa, emisango, Pawulo gyeayagaana. Ferikisi n’alwisaawo omusango okutuusa Kulawudiyo Lusiya, Omwami omukulu w’amagye g’Abaruumi mu Yerusaleemi okujja okuwa obukakafu.</p>	<p>assassinate Paul, but Paul’s nephew brought him a warning of the plot. The Romans decided to send him to Caesarea to Felix, the procurator (governor) of Judea (ACTS 22:21ff). Before Felix, Paul was merely asked from province he had come. Five days later, the high priest Ananias and some of the Sanhedrin appeared, with Tertullus as their advocate (ACTS 24:1-9). They made charges, which Paul denied. Felix delayed the proceeding further until Claudias Lysias, the captain of the Roman troops n Jerusalem, could come to give evidence.</p>
<p>Naye ennaku ntono bwezayitawo, mukazi wa Ferikisi Dulusira, Omuyudaaya, yayagala okulaba n’okuwulira Pawulo. Pawulo naggya era nabuulira enjiri eri Ferikisi ne Dulusira. Ferikisi natya naye teyanenya. Yasuubira Pawulo okumuwa enguzi (ebintu) kyeyawa tasala musango. (Dulusira yafiira mu kubwatuka kw’olusozi Vesuviyo AD 79).</p>	<p>After a few days, Felix’ wife, Drusilla, a Jewess, wanted to see and hear Paul. Paul appeared and gave the gospel to Felix and Drusilla. Felix trembled but was unrepentant. He wanted a bribe from Paul so did not acquit him. (Drusilla died in the eruption of Mt. Vesuvius, AD 79.)</p>
<p>Ferikisi yakuumira Pawulo mubusibe mu Kayisaliya okumala emyaka ebiri okutuusa Fesuto we yalinnyir aku ntebe. Fesuto yali ayagala Pawulo okuddizibwaayo e Yerusaleemi, naye Pawulo yalaba obuzibu nga buzze nayatula ekigambo ky’olulattini (aesarem apell):... “Ajulira Kayisaali!” Fesuto nawalirizibwa okutwala Pawulo e Ruumi ng’awerekerwako.</p>	<p>Felix kept Paul a prisoner in Caesarea (under loose house arrest) for two years until the arrival of Festus, the new governor. Festus wanted Paul taken back to Jerusalem, but Paul was aware of the danger there and uttered the Latin word Caesarem apello! -- “I appeal to Caesar!” Festus was thus obliged to make arrangements for Paul to travel to Rome under escort.</p>
<p>Mu kiseera kino, Kabaka Agulipa Ow’okubiri, ne manyina Berenike, bagya okukyaalira Fesuto, eyali yakalya obwami. Fesuto yali tamanyi mpisa z’Abayudaaya, Pawulo n’alyoka awa obujulizi bwe mu maaso ga Agulipa, mu kitiibwa ekinene. Ekitundu kino kyali kimu kubitundu ebyali biwandiikiddwa enjiri we singira okulwanirirwa. Agulipa yagamba, “Oyagala okunsendasenda onfuule Omukristaayo...”</p>	<p>About this time, King Agrippa II, with his sister, Berenice, came to visit Festus, the new governor. Festus pleaded ignorance of Jewish law, so Paul made his testimony before Agrippa, with the greatest of pomp and ceremony. This episode was one of the greatest defenses of the gospel ever recorded. Agrippa said, “Almost you persuade me ...”</p>
<p>Festuo nakisalawo nti Pawulo yali talina musango era omuntu ono yandiyinzizza okuteebwa singa teyajulira Kayisaali.</p>	<p>Festus decided then that Paul was innocent or wrongdoing, and he would have let him go free if he had not appealed to Caesar.</p>

<p><b>Olugendo lwa Pawulo mu Ruumi</b>                  Abawerekera Pawulo ku lugendo mu Ruumi kyali kibinja kya sserikale ba Ruumi abaali batwalibwa Yuliyo, ow’ekitangole kya Augusto. Basaabalira mu kyombo eky’Adulamutiyo nga kigoba Sidoni Pawulo naweebwa eddembe. Omwaalo ogwali guddako gwali mula, webalabira ekyombo nga kigenda Italiya.</p>	<p><b>Paul’s Voyage to Rome</b>                  Paul’s escort on the trip to Rome was a platoon of Roman soldiers under Julius, a centurion of the Augustan Cohort. They sailed in a coasting vessel to Adramyttium and Sidon. Paul was given liberty. The next port was Myra, from which they took ship to Italy.</p>
<p>Ne bayita ku mabbali ga Kuleete, nebayimirako mu kifo ekiyitibwa Emyalo Emiurungi okumala omwezi, nabasaabala okugenda e Foyiniiki, n’ebatwalibwa omuyaga ku njazi e Merita eyo gyebabeera emyezi esatu. Bwebaava e Merita ne basaabala okugenda mu kyombo eky’ab’oluganda abalongo ne bagoba mu Sulukus ane Regio, omwalo gw’ekibuga kya Italiya mu ssaza Putiyooli. Okuva eyo nebagenda e Ruumi okuyita mu Apiya.</p>	<p>They sailed to Crete, stayed at the port of Fair Havens for one month, sailed for Phoenix, and were driven on the rocks at Malta where they stayed for three months. From Malta they sailed in the vessel “Castor and Pollux” to Syracuse (Sicily) and Rhegium, the port city of the Italian province of Puteoli. From there they went to Rome on the Appian Way.</p>
<p>Mu Ruumi Pawulo nabeera mu nju ayamupangisibwa ng’alabirirwa sserikale eyali amukuuma. Naweebwa olukusa okuteekawo enkungaana, nasisinakana abakadde b’abayudaaya nawangula abamu eri Kristo. Yamanya emyaka ebiro, mu kiseera kino mweyawandiikira ebbaluwa ya Firemoon, Aabakkolosaayi, Abaefeso, n’abafiripi.</p>	<p>In Rome Paul dwelled in his own hired house under the supervision of a Prefect of the Praetorian Guard. He was permitted to hold meetings, and he met with Jewish elders, winning some of them to Christ. This period lasted two years, during which he wrote Philemon, Colossians, Ephesians, and Philipians.</p>
<p>Nero yeyejeereza Pawulo, naaba nga wa ddembe okutambula era n’akola ekyo. Yakyalira kuleete, ne Asiya entono; era kiwoozzebwa okuba yakola olugendo lw’obuminsane mu Supeyini. Irowoozeka okuba nga yakwatibwa mu Efeso era natwalibwa e Ruumi naye mukiseera kino yayisibwa nga omukozi w’ebibi, mikwano gye negimwabulira (okugyako Lukka onesiforus). Wabalukawo okuyigganyizibwa mu Ruumi mu kiseera kino, n’okutiisatisa kwa Nero eri Abakristaayo Pawulo nasalirwa omusango era nattibwa mu Ruumi.</p>	<p>He was acquitted by Nero, so he was free to travel and did so. His visits were to Crete and to Asia Minor; and it is widely thought that he traveled in Spain on a missionary journey. He is thought to have been arrested again in Ephesus and taken again to Rome from there, but this time treated as a malefactor, with his friends deserting him (except for Luke and Onesiphorus). There was persecution in Rome at this time, and a campaign of terror by Nero against the Christians. Paul was condemned and executed in Rome.</p>
<p>“Nnwanye okulwana okulungi, olugendo ndutuusiza, okukkiriza nkukuumye, ekisigaddeyo, enterekeddwa engule ey’obutuukirivu, Mukama waffe gyalimpeera ku lunaku luli”.</p>	<p>“I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.”</p>