

Okutya Katonda – Godliness ¹

Luganda – English

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Okutya Katonda	Godliness
<p>Kino kyakuyiga ekyekigambo ky’oluyonaani (eusebela), ekikozesebwa mu ndagaano empya okutegeeza ensonga y’obukulu mu mwoyo, oba okutya Katonda. Mu Tito 1:1, Omutume Pawulo ayogera bwati nti ye mutume wa Yesu Kristo ng’okukkiriza kw’abalonde ba Katonda bwe kuli n’okutegeera amazima agali mu kutya Katonda.</p>	<p>This is a study of the Greek word (eusebeia), used in the New Testament to express the idea of inner piety, spiritual maturity, or godliness. In TITUS 1:1, the Apostle Paul states that he is an apostle of Jesus Christ according to the criterion of the faith of the chosen people of God who have a full and applied knowledge of the truth which is the standard for godliness.</p>
<p>Ekigambo eusebeia kirina ebyafaayo ebinyuma kya sooka kukozebwa mutontomi omuyonaani, gwabayita Homer, nga mu mwaka gwa 1000BC. Homer yeyatandiikiriza okukozesa ekigambo kino mu bayonaani b’omu Asene (attic Greek) kwewaayo mu kutuukiriza enkolagana z’abantu. Era kyakozesebwa okulaga obwesigwa bw’omuntu mu kutuukiriza emirimu gye eri bakatonda ba yayonaani abafugang ekibuga mweyabeeranga. Ekigambo kya bayonaani ab’Asene kyogera ku kwewaayo omuntu kweyalaganga kungulu, nga okuwaayo ebirala eri Katonda, okwenyigira mu ku ssadaaka n’okuisnza, oba okulaga eddiini mu lujjudde (mulwatu).</p>	<p>The word eusebeia has an interesting history. It was first used by the Greek poet, Homer, in about 1000 BC. From Homer the word came into use in the classical Greek of Athens (Attic Greek) where it referred to personal piety in the fulfillment of human relationships. It was also used to describe a person who was faithful in fulfilling his duties to whatever Greek gods dominated the city in which he lived. The Attic Greek word always referred to the outward expression of piety, such as the giving of gifts to the god, participation in sacrifices and worship, or making a show of religion in public.</p>
<p>Ekigambo ensebia bw’ekyatandika okukozesebwa abayonaani abakoyine, amakulu negakyuuka okutegeeza “okwewaayo okw’omunda”, oba okw’omwoyo, omulimu okukkiriza gwawa Katonda mu muntu ow’omunda. Ennono eri munyiriri z’ebbaluwa ya Tito kwe kufugibwa oba okujjizibwa Omwoyo Omutukuvu azaala ebisaanyizo by’okufanaana Kristo.</p>	<p>As the word eusebeia began to be used in the koine Greek, it came to mean “inner piety”, or spirituality, a duty which the believer owes to God in the inner man. The principle in the Titus context is that of the control or filling of the Holy Spirit which produces qualities of conformity to Christ.</p>
<p>Bino by’ebyawandiikibwa ebirina ekigambo ensebeia, tekyakyuuka mu ntaputa “Okutya Katonda”. Soma ennyiriri zino n’eziziriraanye nga tonnaba kweyongerayo mu kitundu ekirala.</p> <p>Bikolwa 3:12 1Tim 2:2, 3:16, 4:7,8; 6:3,5,6,11 2Tim 3:5. 2Pet 1:3,6,7; 3:11.</p>	<p>The following scripture passages contain the word eusebeia , invariably translated “godliness” (in the KJV). Read these verses along with their contexts before continuing in the next section.</p> <p>ACTS 3:12 1 TIM. 2:2; 3:16; 4:7,8; 6:3,5,6,11 2 TIM. 3:5 2 PET. 1:3,6,7; 3:11</p>

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Ennono za EUSEBEIA	Principles of EUSEBEIA
<p>Omusajja w'amazima owa Katonda alina okwewaayo okw'omunda –Embala y'omuntu omukulu mu mwoyo. Lino si ddiba lyoyambala kungulu okusanyusa abantu. Ensulo y'okutya Katonda kye kigambo kyakatonda. Omuntu atya tayize buyizi njigiriza zakanisa mu magezi, naye alabye nga n'ekigambo ekyo kikola mu bulamu bwe mu kumuzimba okumala ekiseera ky'emyaka.</p>	<p>A true man of God has qualities of inner piety - the characteristics of a spiritually mature person. This is not a phony façade put on to please or impress people. The source of this godliness is the Word of God. The godly person has not only learned doctrine academically, but he has also seen that word applied to his life in edification over a period of years.</p>
<p>Obulamu bw'Omwoyo kye kisanyizo ekituukiridde, okusenziira ku kutambula kw'omukkiriza ne Mukama, mu naddala engeri gy'akuumeemu obumu bwe ne Mukama okuyita mu kwatula.</p>	<p>Spirituality is an absolute quality, depending on a believer's walk with the Lord, and particularly on his maintaining his fellowship with the Lord through confession. But none of this is visible.</p>
<p>Olwo – otegeera otya nti omuntu oyo wa mwoyo era mukulu mu kukkiriza? Oba, oyinza kwawulya otya wakati w'omuntu atya Kaotnda n'oyo asomye obusomi amagezi era nga asobola okwefuga? Omukkiriza w'omubiri, omukristaayo eyakalokoka, asobola okuba n'empisa ennungu, asobola okwogera obulungi, asobola okwambala obulungi era nakwaata Baibuli. Asobola okusiruwaza abantu abamu ebiseera ebimu.</p>	<p>So - how can you tell when true spirituality and maturity are present? Or, how do you know the difference between a godly man and one who is merely well educated and in control of himself? A carnal believer, the novice Christian, can be moral, can use the right vocabulary, can wear a suit and carry a Bible. He can fool some of the people some of the time.</p>
<p>Naye omukkiriza atya Katonda omumanyira ku "bibala bye" ebibala eby'Omwoyo Omutukuvu ebintu byatakkiriza, oba omukkiriza ow'omubiri, byatayinza kubala. Okutya Katonda kuzaalibwa mu bulamu bw'omukristaayo ayiga ekigambo era ng'abula okuyita mukuzimbibwa. Soma Bag 5:19-21, Ebikolwa by'omubiri.</p>	<p>But the godly believer is known by "his fruits" - the fruit of the Holy Spirit - things that an unbeliever, or the carnal believer, cannot produce. Godliness is produced in the life of a Christian who is both learning doctrine and growing thereby through edification. Read GAL 5:19-21, the works of the flesh.</p>
<p>Ebikolwa by'omubiri bya lwaatu ekimala. Ebyo bye biv mu muntu ow'omunda afugibwa embala y'ekibi, okwaaka n'okwegomba kw'emmeeme. Era omubristaayo gyakoma okukula mu Kristo, afuna obuwanguzi mu bifo eby'obunafu. Obulamu bw'Omukristaayo bumanyiddwa olw'ebintu ebibi bye yeyambula, ekibi ekyegatta nay era n'okwambala omuntu omuggya. Bag 5:22-26. Bef. 4:17-26.</p>	<p>The works of the flesh are obvious enough. They are the product of an inner life controlled by the sin nature, by the trends and lusts of the soul. And as a Christian grows in Christ, he gains victory over areas of weakness. The Christian Way of Life is characterized by the putting away of negatives, the sin that so easily besets, and by putting on the new man. GAL. 5:22-26 EPH. 4:17-25.</p>
<p>Omuntu omugya tabeera bubeezi mu mwoyo (atalabika), naye era atambulira mu mwoyo (alabika). Ogumuku mulamwa omukulu mu bbaluwa ya Tito kwe kutambula kw'omukristaayo kw'oleka ensi nti obulamu obw'omunda abantu kwebalabako, kulaga ensi obulamu obw'omunda</p>	<p>The new man not only lives in the Spirit (not visible), but he also walks in the Spirit (visible). One of the great themes of the Epistle to Titus is that of the outward walk, which is a demonstration to the world that the inner life which is claimed is</p>

<p>kyebuli nti kyamazma. Eby’okulabirako biweereddwa mu Tito 2.</p> <ul style="list-style-type: none"> • Mu Tito 2:4,5 abakazi abato bakuyigiriza okutambulira mu bulamu obw’okutya Katonda “ekigambo kya Katonda kiremenga okuvumibwa” Tuvunanyizbwa...” • Mu 2:7,8 Tito ye yennyin agambibwa okweraganga “ng’ekyokulabirako eky’ebikolwa ebirungi” era n’okuba “n’ebigambo ebyobulamu ebitanenyezeke” oyo awakanya alyoke aswale, olw’obutaba na kibi kyatwogerako. • • Era mu 2:9,10, abaddu bakwekumira mu bulamu obw’okutya Katonda mu ngeri gyebakonaganamu nebakama baabwe balyoke “bayonjenga okuyigiriza kw’omulokozi waffe Katonda mu byonna”. Tulina okubeera “ebitimbwa eri enjigiriza ya Katonda. 	<p>genuine. Three illustrations are given in Titus 2.</p> <ul style="list-style-type: none"> • In TITUS 2:4,5, young women are to be taught how to lead godly lives so that “the Word of God be not blasphemed.” We have a responsibility for public opinion about the Word of God. • In 2:7,8, Titus himself is told to show himself a “pattern of good works” and to have “sound speech that cannot be condemned” in order not to supply detractors with ammunition for their criticisms. • • And in 2:9,10, servants are to maintain godly lives in their relations to their masters in order that they might “adorn the doctrine of God our Savior in all things.” We are to live as “decorations” to the doctrine of God.
<p>Ebbaluwa ya Tito yonna kiwandiiko ekyalungamizibwa okuwa eby’okulabirako bingi (mu ssuula 1 ne 2) engeri y’okutya Katonda (ensebeia) gyekulina okukwatibwamu nga embala erabika eyabakkiriza abamadaala gonna: omulabirizi n’abakadde, abasajja abakulu, abakazi abakulu, abakazi abato, abavubuka, ne Tito yennyini.</p>	<p>The whole letter to Titus is an inspired document which, among other things, provides many illustrations (in chapters 1 and 2) of how godliness (eusebeia) is supposed to be observed in the outward characteristics of believers of all ranks: overseers and elders, older men, older women, younger women, younger men, servants, and Titus himself.</p>
<p>Okutya Katonda ndowooza ya bulamu obw’omunda n’okulabika kwaakwo ebweeru kibala kya Mwoyo Mutukuvu.</p>	<p>Godliness is the concept of the inward life and the outward appearance of the fruit of the Spirit.</p>
<p>Eky’okulabirako, mu kibala ky’omwoyo eky’okwagala tulaba okufaayo okwamazima n’okusiima abantu, okwagala okutali kwabantu eri abantu ab’enjawulo, n’ebwebaba abalabe. Okwagala kuno kuvaamu philozenos TITO 1:8 [Tunuulira ebiwandiikiddwa ku mbala z’okwagala okutali kwa buntu]. Okwagala bwe butaba na kibi eky’endowooza y’obwongo n’ebibi by’olulimi. Ebintu ebikyaamu (-Ves) ebisosoddwa okuva mu bulamu bw’omukkiriza:</p> <ol style="list-style-type: none"> 1. Takyawa, takyanyooma, takyakwatira balala buggya. 2. Takyawayiriza oba okusekerera bantu, era n’olwekyo, 1. 3. Alina eddembe okuweereza n’abalala n’ekiba nti takyaziyizibwa nabyesittaza oba obukaawu. 	<p>For example, in the spiritual fruit of love we see genuine care and regard for people, an impersonal love for people who are different, even though they are enemies. This love results in the philozenos of TITUS 1:8. [See the notes on Characteristics of Impersonal Love]. Love is the absence of mental attitude sins and sins of the tongue. The negatives have been eliminated from the believer’s life so that (1) he no longer hates, despises, disdains, or envies other people, (2) he no longer maligns or ridicules them, and therefore (3) he is free to have a ministry with others that is not hindered by offensiveness or bitterness.</p>
<p>Essanyu kibala kya mwoyo ekisobozesa omukristaayo okuba n’essanyu elitaletabwa bintu</p>	<p>Joy is the spiritual fruit which enables a Christian to have happiness that does not depend on the</p>

<p>byabulamu buno. Alina obutebenkevu mu birowoozo nga atunuuliddwa Yesu n'okwesiga Katonda kitaffe olwa buli kimu. Tagwa mu kiyongebero ebintu bwe bimugendera obubi oba bwaaba awayiriziddwa. Tagwa mu mbeera ezimwewuubisa omutima. Abantu si bebawaniridde essanyu lye. 1Tim 6:6, "Okutya Katonda wamu n'obutayaayaananga ge magoba amangi..."</p>	<p>details of life. He has a stable mental attitude from looking to Jesus and trusting the Father for everything. He does not fall into moody depression when things go wrong or he is criticized of maligned. He does not fall into wide emotional swings. He does not depend on others to prop up his happiness. I TIM. 6:6, "Godliness (eusebeia) with contentment is great gain..."</p>
<p>Omukkiriza alina emirembe y'oyo omuyitirivu mu kakodyo k'okuwummulira mu kukkiriza. Talina mbeera emusobera, kubanga ebinyigiriza obulamu byonna n'ebizibu byonna yamanyiira okubiteeka mu mikono gya Katonda. Ye muntu ow'eddembe ku muliraano. Ye muntu ow'eddembe ku muliraano. Ye teyeraliikirira bya leero oba bya nkya. Akimanyinga Katonda asobola byonna. Talina ndwadde ya birowoozo. Nebwewabaawo omuntu amunoonya okumukwaata, taty mbeera wabula okusaba, okusabira n'omulabe eyeekobaanye okumulwanyisa. Obwesige bwe bwonna buli mu Mukama, naddala ku bikwaata ku kufa, amanyi era awummulira kwekyo ekigambo nti "obutabaawo mu mubiri" kitegeeza "kubera ne Mukama". N'olwekyo tali omu kwaabo "abali mu busibe olw'okutya okufa obulamu bwaabwe bwonna" (BAEBULANIYA 2:15)</p>	<p>A believer who has peace is a master of the Faith-Rest technique. He is nearly unflappable, because he has a lot of practice in placing every distress, every disaster, in the hands of the Lord. He is the most relaxed person in the neighborhood. He does not have chronic worry about the present or future. He knows that the Lord can handle everything. So he is not paranoid. Even if someone is really out to get him, he is relaxed and praying, even for the enemy who is plotting against him. He places great confidence in the Lord, especially regarding death, knowing and resting in the fact that "absent from the body" means "present with the Lord." So he is not one of those who "through fear of death are all their lifetime subject to bondage" (HEB. 2:15).</p>