

## DESIRING TO SERVE GOD

Desiring to serve and spreading God's words of life but thinking you are too busy with work of whatever sort, too poor to give financial support as you may not have enough for food, or you are not talented to speak, or feeling bodily imperfection that a person may ask you what you cannot explain; yes, in whatever form of constraint: We advise you to consider the many and varied opportunities the LORD of heaven has placed before you to serve your fellow men and women. Example, obtain copies of this monthly Newsletter look at People interested in God's word around you; at work place, home, neighbors, at your church, sending a copy to mother, father, friends and relatives in different places of the Country. Those who could promote this work in other right ways, the opportunity stands. Yes, how refreshing and motivating you may contribute to changing Peoples lives, and be yourself God's righteous servant in the belief of Christ and the TRUTH.

### UGANDA BIBLE STUDENTS - WHO ARE THEY?

Uganda Bible Students is a Congregation of autonomous, non-denominational Christian fellowship. We maintain an association in the TRUTH and enjoy a fellowship that is worldwide. We welcome all to share with us in the study of God's Word. There is no organization to join and no creed to affirm, as it was in the days of the Apostles. Our address is indicated below, and we enjoy Bible Studies every Saturday & Sunday at;

**Diamonds Hotel Conference hall'**  
H & B Tower, Luwum Street (Above Old taxi park), Kampala Uganda.

### Continuing in the well doing

We are glad to mention God's blessing on the Kingdom work. The first issues of Volume 1 were welcomed by many Christ loving people and various Christian fellowships: Many school teachers, Universities' Christian fellowships, individual Believers and fellowships of different Organisations; especially in Mbale, Kampala, Tororo, Ssembabule, Malaba, Busia, Iganga, Jinja, Arua, Kitgum, Gulu, Wakiso districts, Kisumu and Nairobi in Kenya, and Rwanda. It is our privilege to share the message of God's love with others; hence we advise those who received the first publications to share them with God's People.

*God willing, we shall continue to write more on this **Christ's Kingdom** which he received from his God and Father, his Creator (Rev.3:14) and ours too (Daniel 7:13-14); which Kingdom was and still is the core of Jesus message (Mathew 24:14) and has by his will committed to us for a joint-heirship (Daniel 7:27.)*

#### Objective:

*This is a monthly Christian Newsletter and hereby state the object of its publication: That we are living in the last days the end of the Gospel age; as well as the dawning of the long prayed for Kingdom of Christ in power; are facts not only discernible by the close Student of the word, led by the Spirit; but the outward signs recognizable by the world, bear the same testimony: And we are desirous that the "household of Faith" be fully awake. Not only help awaken but to assist them to "put on the whole Armor of God that they may be able to stand in this evil day". And beside all this, that giving all diligence, they add to their Faith, Virtue, and to virtue, Knowledge, Self-control, Patience, Godliness, brotherly Kindness, and Love; whom trust in the merit of Christ's Sacrifice for the world. Luke 21:36; Matt. 6:10; Eph.6:13; 2 Peter 1:4-11*

*We encourage the sincere and honest ones, sensing the demands of the hour, to subscribe for this free monthly publication, stating clearly their addresses. Given the Newsletter is free, subscription fee is the exact cost of postage (stamp and envelope) by Uganda post office; and these are the postage fees stated per year: Uganda sh. 10,800, Kenya sh.900, Tanzania sh. 14,200 and Rwanda F.10,800. All payment by cash should be posted to our address. However, a sincere person of God who cannot afford the postage fee, please write to us stating the fact, so by the Lord's providence you may be added to the list of the poor for us to continue sending you this publication.*

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# CHRIST'S KINGDOM

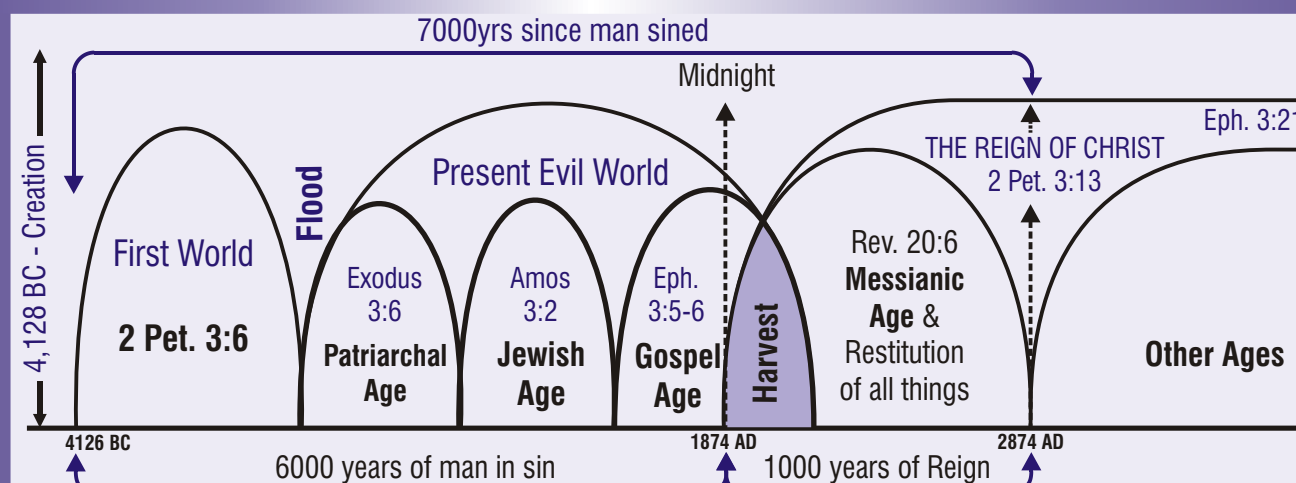
THE REIGN OF THE LORD IN ZION - The News of Life. Obadiah 21

Prepare the Table, Watch in the Watchtower, Eat, Drink; .. Isaiah 21:5

Isaiah 25:1

Vol. 1.5  
August 2009

## "THE NIGHT IS FAR SPENT, THE DAY IS AT HAND" (Romans 13:12)



"A Plan of Ages, which he formed for the ANOINTED Jesus our Lord" Eph.3:11, Emp. Diag.

"Write down the Vision and make it plain upon tables that every one may read it fluently." Hab.2:2-3 L.T.

The 3 Worlds - 2 Peter 3:5-13

## THE KINGDOM OF GOD - Continued

### TWO PHASES OF THE KINGDOM OF GOD:

While it is true, as stated by our Lord, that the Kingdom of God *cometh not*—does not make its first appearance with outward show, in due time it is to be made manifest to all by outward, visible and unmistakable signs. When fully set up, the Kingdom of God will be of two parts, **a spiritual or heavenly phase and an earthly or human phase**. The spiritual will always be invisible to men, as those composing it will be of the divine, spiritual nature, which no man hath seen nor can see (1 Tim. 6:16; John 1:18); yet its presence and power will be mightily manifested, chiefly through its human representatives, who will constitute the earthly phase of the Kingdom of God.

**Those who will constitute the spiritual phase of the Kingdom are the overcoming Saints of the Gospel age—(Rev. 3:21)—the Christ, head and body glorified** (Born again spirit beings at their resurrection). Their **resurrection and exaltation to power precedes that of all others** (Rev. 20:6, 1 Cor. 15:23), **because through this class all others are to be blessed**. (Heb. 11:39,40; Rom. 8:19-23). Theirs is the **first resurrection**. (Rev. 20:6) The great work before this glorious anointed company—the Christ, necessitates their exaltation to the divine nature: no other than divine power could accomplish it. Theirs is a work pertaining not only to this world, but to all things *in heaven and in earth* among spiritual as well as among human beings. Matt. 28:18; Col. 1:20; Eph. 1:10; Phil. 2:10; 1 Cor. 6:3

**The work of the earthly phase of the Kingdom of God will be confined to this world and to humanity.** And those so

highly honored as to have a share in it will be the most exalted and honored of God among men. These are the class whose judgment day was previous to the Gospel age. Having been tried and found faithful, in the awakening they will not be brought forth to judgment again, but will at once receive the reward of their faithfulness an instantaneous resurrection to perfection as *men*. (Others than these and the spiritual class will be *gradually* raised to perfection during that Millennial age—Rev. 20:6, Isaiah 65:20-22.) Thus this class will be ready at once for the great work before it as the human agents of the Christ in restoring and blessing the remainder of mankind. As the spiritual

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## EMITENDERA EBIRI EGY'OBWAKABAKA BWA KATONDA.

Obwakabaka bwa Katonda era obwaweebwa okufugibwa Kristo; ne bumuterekerwa era ne bumuteekerwatekerwa ng'Omulangira era Kabaka — laba, Kabona omukulu owa Katonda kennyini. Era tukakasa, nti ebitonde byonna — mu ggulu ne mu nsi, byatondebwa lwa Yesu Kristo era ye; era Kitaffe bwe yasiima okuva olubereberye okubikolera ye era okufugibwa ye (Abokkolisaayi 1:15-19); Era kukujjura kwoyo ffena kwetwawebwa, ekisa n'omukisa,

O LORD, thou art my God; I will exalt thee, I will praise thy Name; For thou have done wonderful things; Thy counsels of old are Faithfulness and TRUTH

nature is necessary to the accomplishment of the work of Christ, so perfect human nature is appropriate for the future accomplishment of the work to be done among men. These will minister among and be seen of men, while the glory of their perfection will be a constant example and an incentive to other men to strive to attain the same perfection. And that these ancient worthies (**Prophets up to John the Baptist**) will be in the human phase of the Kingdom and seen of mankind is fully attested by Jesus' words to the unbelieving Jews who were rejecting him. He said, "Ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the Kingdom of God." It should be noticed also, that the Master does not mention that he or the apostles will be visible with Abraham. As a matter of fact, men will see and mingle with the earthly phase of the Kingdom, but not with the spiritual; and some will, no doubt, be sorely vexed to find that they rejected so great an honor.

We are not given explicit information as to the exact manner in which these two phases of the heavenly Kingdom will harmoniously operate; but we have an illustration of the manner in which they *may* operate, in God's dealings with Israel through their representatives, Moses, Aaron, Joshua, the prophets, etc.—though the coming manifestations of divine power will far exceed those of that typical age; for the work of the coming age comprises the awakening of all the dead and the restoration of *the obedient* to perfection. **This work will necessitate the establishment of a perfect government among men, with perfect men in positions of control, that they may rightly order the affairs of state.** It will necessitate the appointment of proper educational facilities of every character, as well as philanthropic measures of various kinds. And this noble work of thus elevating the race by sure and steady steps (under the direction of the unseen spiritual members of the same Kingdom) is the high honor to which the **ancient worthies** are appointed, and for which they will come forth prepared soon after the final *wreck of the kingdoms of this world (present governments and kingdoms) and the binding of Satan*, their prince. And as the divinely honored representatives of the heavenly Kingdom, they will soon receive the honor and cooperation of all men, this starting from

natural **Israel**.

To gain a place in the earthly phase of the Kingdom of God will be to find the gratification of every desire and ambition of the perfect human heart. It will be a glorious and satisfying portion from the first entrance into it, and yet the glory will accumulate as time advances and the blessed work progresses. And when, at the end of a thousand years, the great work of restitution is accomplished by the Christ (in great measure through the agency of these noble human co-workers); when the whole human race (except the incorrigible—Matt. 25:46; Rev. 20:9) stands approved, without spot, or wrinkle, or any such thing, in the presence of God, these who were instrumental in the work will shine among their fellow men and before God and Christ and the angels, as "the stars forever and ever." (Dan. 12:3) Their work and labor of love will never be forgotten by their grateful fellow men. They will be held in everlasting remembrance. Psalms 112:6

But great as will be the accumulating glory of those perfect men who will constitute the earthly phase of the Kingdom, the glory of the heavenly will be the glory that excelleth. While the former will shine as the stars forever, the latter will shine as the brightness of the firmament as the sun. (Dan. 12:3) The honors of heaven as well as of earth shall be laid at the feet of the Christ. The human mind can approximate, but cannot clearly conceive, **the glory to be revealed in the Christ through the countless ages of eternity.** Rom. 8:18; Eph. 2:7-12

It is through these two phases of the Kingdom that the promise to Abraham is to be verified—"In thee and in thy seed shall all the families of the earth be blessed." "*Thy seed shall be as the sand of the sea, and as the stars of heaven*"—an earthly and a heavenly seed, both God's instruments of blessing to the world. Both phases of the promises were clearly seen and intended by God from the beginning, but only the earthly was seen by Abraham. And though God selected from the natural seed the chief of the spiritual class (the apostles and others), and proffered the chief blessing, the spiritual, to all of that nation living in the due time for that heavenly call, this was just so much beyond what Abraham ever saw in the covenant—favor upon favor. Paul (Rom. 11:17) speaks of the Abrahamic covenant

as a root out of which fleshly Israel grew *naturally*, but into which the Gentile believers were *grafted* when the natural branches were cut off because of unbelief. This proves the double fulfillment of the promise in the development of the *two seeds*, earthly (human) and heavenly (spiritual), which will constitute the two phases of the Kingdom. This root-covenant bears these two distinct kinds of branches, each of which in the resurrection will bear its own distinct kind of perfect fruitage—the human and spiritual classes in kingdom power. In order of development it was first the natural (earthly), afterward the heavenly rulers; but in order of grandeur of position and time of installment, it will be first the spiritual, afterward the natural; and so there are last which shall be first, and first which shall be last. Matt. 19:30; Luke 16:16.

The promise made to Abraham, to which Stephen refers (Acts 7:5), and in which Israel trusted, was earthly: it related to the *land*. God "promised that he would give it to him for a possession," said Stephen. And God said to Abraham, "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the *land* which thou seest, to thee will I give it, and to thy seed **forever**. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed be numbered. Arise; walk through the land, in the length of it and in the breadth of it; for I will give it unto thee." (Gen. 13:14-17) Stephen shows that this promise *must yet* be fulfilled; for he declares that God gave Abraham "none inheritance in it [in the land], no, not so much as to set his foot on." The Apostle Paul, writing of this same class of ancient worthies—Abraham among others—agrees with Stephen's statement that the promise to Abraham has not yet been fulfilled; and he goes further and shows that those earthly promises cannot and will not be fulfilled until the **still higher heavenly promises concerning the Christ** (Head and body) are fulfilled. He says of them: These all died in faith, not [i.e., without] having received [the fulfilment of] the promise, God having provided some better thing for us [the Christ], that *they* without *us* should not be made perfect. (Heb. 11:13,39,40) Thus is shown again that the Redeemer and Restorer is spiritual, having given up the human a sacrifice for

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previous government, and the liberties of the people will be restricted to a degree that will be galling indeed to many now clamoring for an increase of liberty. **Liberty to deceive, to misrepresent, to overreach and to defraud others, will be entirely cut off.** Liberty to abuse themselves or others in food or in drink, or in any way to corrupt good manners, will be totally denied to all. Liberty or license to do wrong of any sort will not be granted to any. The only liberty that will be granted to any will be the true and glorious liberty of the sons of God—liberty to do good to themselves and others in any and in every way; but nothing will be allowed to injure or destroy in all that Holy Kingdom. (Isa. 11:9; Rom. 8:21) That rule will consequently be felt by many to be a severe one, breaking up all their former habits and customs, as well as breaking up present institutions founded upon these false habits and false ideas of liberty. Because of its firmness and vigor, it is symbolically called an **iron rule**—"He shall rule them with a rod of iron." (Compare Rev. 2:26,27; Psalms 2:8-12 and 49:14.) Thus will be fulfilled the statement, "Judgment will I lay to the line and righteousness to the plummet. And the hail [righteous judgment] shall sweep away the refuge of lies, and the waters [truth] shall overflow the hiding place," and every hidden thing shall be revealed. Isa. 28:17; Matt. 10:26

Many will feel rebellious against that perfect and equitable rule because accustomed in the past, under the rule of the present prince, to lord it over their fellow mortals, and to live wholly at the expense of others without rendering compensating service (see the greedy and selfishness of this world leaders in all departments). And many and severe will be the stripes which a present life of self-indulgence and gratification will *naturally* demand and receive under that reign, before such will learn the lessons of that Kingdom—equity, justice, righteousness. (Psalms 89:32; Luke 12:47,48) The lesson on this subject comes first to the living generation, and is near at hand James 5. But, blessed thought! When the Prince of Life has put in force the laws of righteousness and equity with an iron rule, the masses of mankind will learn that "Righteousness exalteth a nation, but sin [eg, military science] is a reproach to any people." They will learn that God's plan and laws are best in the end for all concerned, and ultimately they will learn to

love righteousness and hate iniquity. (Psalms 45:7; Heb. 1:9) All who under that reign have not learned to love the right will be counted unworthy of lasting life and will be cut off from among the people. Acts 3:23; Rev. 20:9; Psalms 11:5-7

## The Kingdom Everlasting

**"The LORD (Jehovah) shall be King over all the earth in that day."** (Zech. 14:9) The Kingdom which Jehovah will establish in the hands of Christ during the 1,000 years will be God's Kingdom, but it will be under the direct control of Christ, as his vicegerent (Rev. 20:6, 5:9-10). Thus the special reign of Christ over the affairs of earth is for a limited time and for a particular purpose, and it will terminate with the accomplishment of that purpose. Man, through rebellion, forfeited his God-given rights—among others, self-government in harmony with Jehovah's laws. God, through Christ, redeems all those rights, and secures the right for man not only to return personally to his former estate, but also to return to his former office as king of earth. But to bring man back, as God designs, in the way best suited to impress the lesson of present experience—namely, by requiring him to put forth effort toward his own recovery—will require a strong, a perfect government. And this honor of completing man's recovery, the right to which he died to secure, is conferred upon Christ; and "he must reign *until* he hath put all enemies under his feet" until none exist who do not recognize, honor and obey him. Then, having accomplished his mission as regards the reconstruction or restitution of mankind, he will deliver up the Kingdom to God, even the Father, and mankind will deal directly, as at first, with God—the mediation of the man Christ Jesus having accomplished fully and completely the grand work of reconciliation. 1 Cor. 15:25-28

Until actually perfect, "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31) Now, and until actually perfect, none could stand before the law of exact justice: all need the mercy provided freely under Christ's merit and sacrifice. But when Christ delivers up the Kingdom to the Father, he will present them *faultless* before him, fit and able to enjoy everlasting blessedness under God's perfect law. All fearfulness will then be

gone, and God and his restored creatures will be in perfect harmony, as at first. When, in the end of the Millennial age, Christ delivers up the dominion of earth to the Father, he does so by delivering it to mankind as the Father's representatives, who were designed from the first to have this honor. (1 Cor. 15:24; Matt. 25:34) Thus the Kingdom of God lasts forever. And so we read in our Lord's words: "Then shall the King say to them on his right hand [those who, during the Millennial reign, will have attained the position of favor by harmony and obedience], Come, ye blessed of my Father [you whom my Father designs thus to bless], inherit the Kingdom *prepared* FOR YOU from the foundation of the world."

This Kingdom and honor prepared for man should not be confounded with that still higher Kingdom and honor prepared for the Christ, which were "ordained *before* the world unto *our* glory" (1 Cor. 2:7), and to which we were chosen in Christ *before* the foundation of the world. And though the *special* intervention and reign of the Christ over earth will close, as foreshown, we must not conclude that Christ's glory and dominion and power will then cease. Nay, Christ is associated forever with all the divine glory and power at the right hand of God's favor; and his Bride and joint-heir will forever share his increasing glory. What wondrous works in other worlds await the power of this highly exalted agent of God (Jehovah), we will not here surmise, further than to suggest the infinitude and activity of divine power, and the boundlessness of the universe. Truly, then, in whatever phase of the Kingdom our interest centers, it is "the desire of all nations" for under it all will be blessed. Hence, all may earnestly long for that time; and all may well pray, **"Thy Kingdom come, thy will be done on EARTH as it is in heaven."** It is for this that ignorantly the whole creation has long been groaning and waiting—waiting for the manifestation of the Sons of God, the Kingdom which will crush out evil and bless and heal all nations. Rom. 8:19; 16:20, **AMEN.**

obutukuvu wamu n'okusalawo okw'enkomeredde—okukola Katonda by'ayagala, kyetaagisa mu mitendera ebiri egy'obwakabaka bwa Katonda. Era nga bwekiri mu murembe guno ogw'enjiri (Obwakabaka obwo mu ggulu) bwekityo nga abantu bazuukidde wano ku nsi (Obwakabaka bwa Katonda ku nsi), okukolerera obulongoofu n'obutukirivu byetagisa nyo okusikira Obwakabaka bwa Katonda obwo lubeerera nga emyaka lukumi giwedeko!.

## OBUFUZI OBWE KYUMA

Abamu bakola ensobi ne balowooza nti mu bufuzi bwa Kristo okumala emyaka olukumi (Okub.20:6, 5:9-10) abantu baggya kuba ne ddembe okukola kyonna kyebaagala; bambi sibwe kiri; Abantu bakukugirwa nnyo n'okusinga obufuzi bw'emirembe gino emibi—Nga omuntu tokirizibwa kulya nguzi, kukumpanya, kukola bukuusa, towayiriza, tobbba, tolya byotakoleredde oba by'olimye anti n'okusolooza omusolo teebe; abantu abamanyidde okunyunyuta bannaabwe (Abekkusa bokka ku ntuuyo z'abalala) bubakeeredde (Isaaya 65:21-22). Kale abamanyidde omulugube gwe ensi eno embi ba kwejjusa kuba embeera ya kukuuka nnyo so nga n'amateeka makakali nnyo nga kizibu omuntu okukola obubi

natafunirawo kibonerezo—kuba amaanyi g'obuyinza ganeetoolora omuntu era nafunirawo empeera (Yeremiya 31:29-30). Eddembe lyokka erikkirizibwa lye ly'okukola obulungi eri kinoomu n'abantu bonna wamu n'ebitonde ebirala (Isaaya 11:9, Abaruumi 8:21). Abamanyidde okugaggawalira ku ntuuyo za banaabwe kya kubazitoweera nnyo, naye kya kubagasa bonna. Kyawandiikibwa nti “Alibafuga n'omuggo ogw'ekyuma” (Wetegereze, Okub. 2:26,27; Zabbuli 2:8-12, 49:14.)

Egigendererwa be bantu okwagala obutuukirivu n'okukyawa obubi; bwe batyo baagale obulungi, bafune obulamu obutaggwaawo. Naye abalijjema bakusalirwa gwa kufa okwokubiri, okutalina ssuubi lya kuzuukira nate (Zabbuli 45:7; Abab. 1:9 ne Ebik. 3:23; Okub. 20:9; Zabbuli 11:5-7).

## OBWAKABAKA OBW'OLUBEREERA.

“Era Mukama aliba Kabaka w'ensi Zonna: ku lunaku luli Mukama alibeera omu n'erinya lye limu” (Zakkaliya 14:9). Obwakabaka Katonda bwa teekateekera Kristo okumala emyaka lukumi, bwe Bwakabaka bwa Katonda. Kale obufuzi bwa Kristo wano ku nsi (Okub.5:9-10, 20:6) bwakaseera era nga bulina omulimu omukulu era bwe gunaggwa, ng'abukomekkereza. Katonda bwe yatonda

omuntu ku nsi yamuwa obwakabaka, era bwe yajeema nayonoona nafiirwa n'obufuzi. Bino yesu bye yafiirira okununula omuntu n'ensi era ng'omuntu amaze okutabaganyizibwa ne Katonda, omuntu (kinoomu) wa kuwebwa obulamu n'obuyinza okwefuga era okuba kabaka ku nsi. **Laba- Kabaka aligamba abo ku mukono gwe ogwadyo, nti mujje mwe Kitange beyawa omukisa, musikire Obwakabaka obwabateekerwateekerwa okuva ku kutonda kwe nsi** (Matayo 25:34). Kristo wa kuleeta Obwakabaka ewa Katonda (1 Abakolinso 15:24-28) era bwe kityo nga Katonda bwe yateekateeka olubereberye, omuntu okufuga ebyo ku nsi nga omusigire wa Katonda.

Buno Obwakabaka ku nsi tebutegeza Obwakabaka obwo mu Ggulu mu kitiibwa ekingi- obwa Kristo (1.Abakkolinso 2:7), bwe yateekateekera Kristo nga ensi zonna tezinabawo. Tekirojjeka ekitiibwa kya Katonda kyaliyoleseza mu baana be ab'omukisa—abamwagala ennyo, mu nsi eziriddako! Naye essubi lyaffe era kye tusaba bwe “Obwakabaka bwa Katonda okujja ku nsi—Matayo 6:10)” kuba abantu n'ebitonde byonna ku nsi bibonaabona mu butamanya nga birindirira okwolesebwa kw'abaana ba Katonda mu kitiibwa era bwe bwakabaka obwo (Abaruumi 8:19-22), *AMEN*.

okwagala kwa Katonda, wewaawo n'obulamu!! Mukama Katonda yebazibwe nnyo!. Obwo Obwakabaka obutukirivu bwa mitendera ebiri: Obwakabaka obwomu Ggulu n'Obwakabaka bwa Katonda ku Nsi (Okub. 20:6, 5:9-10, Danyeri 7:13-14,27). Obwakabaka obwo mu ggulu tebulabwa abo abalina omubiri n'omusaayi kuba sibwabwe; wabula, Obwakabaka obwoku nsi bwaabo abalina omubiri era abo Katonda yabateekerateekera ensi eno era n'Obwakabaka nga bwe kyali mu lusuku Adeni, era Katonda ateekateeka ensi yonna okugifuula nga olusuku Adeni (Ezekyeri 36:35, Isaaya 35:); kuba ne nsi n'abantu bonna baagulibwa n'omusaayi gw'Omwana wa Katonda era bakununulibwa mu ntuko zaabwe, okujja mu ddembe ly'abaana ba Katonda!! (1 Tim. 2:3-6, Ebik. 3:19-22, Abaruumi 8:19-22).

Abanaabeera mu Obwakabaka obwomu ggulu, be balonde era abaana ba Katonda ABAWANGUDDE ensi eno nga bayita mu kugezezebwa (Okub. 2:10, 3:21)—KRISTO, Omutwe n'Omubiri (Ekkannisa) Yeekaalu mu Kitiibwa (Abazaalidwa omulundi ogw'okubiri; Yee, mu kuzukiira okw'olubereberye—nga Yesu omubereberye mu bafu, anti yalega ku kufa asobole okuba omubereberye mu bafu; Yee, azaalidwa okuva mu kufa—firstborn from the dead Col. 1:17 — omubereberye mu baganda be era abaana ba Katonda —Abarumi 8:29, Abakkolosaayi 1:17, Okub.1:5). **Okuzuukira kw'abaana ba Katonda** (Ekkannisa) **kwe kusooka abalala bonna, kuba bonna ba kuweebwa omukisa era okufugibwa Ekkannisa** (Abarumi 8:19-22, Okub.20:6, 1.Abokolinso 15:21-23), ate nga abantu bakugibwa emagombe Kristo!!! Matt. 28:18; Abako. 1:20; Abefeso 1:10; Abefilipo. 2:10; 1 Abokolinso. 6:3

Omulimu gw'Obwakabaka bwa wano ku nsi, gwa kubeera wano ku nsi (Mat.6:10) era mu baana b'abantu. Bwa kufugibwa KRISTO naye nga akozesa abaddu ba Katonda (ba Nabbi ba Israeri) baanafuula abalangira mu nsi yonna; era bbo bakulabika n'amaaso era mu mubiri. Mu bano mwe muli bajajja b'Abaisrairi okutuuka ku Yokaana omubatiza (bonna abalanzi ne banabbi) Wano, abantu abanaava emagombe ba kutuula ne Isaaca, Yakobo, Ibrayimu mu bwakabaka bwa

Katonda wano ku nsi, ngabayigirizibwa era nga bakulemberwa abasajja bano kuba bbo sibakuzukirira musango, okugezezebwa kwabwe kwaggwa (Isaaya 11:1-16, Abetulaniya 11:1-40). Buno bwe bwakabaka bwa Katonda anti Katonda akakasa mu Isaaya 11, Omuntu anazanya nga ne ssalambwa, olwo engo, empologoma nga biwulira omwana omuto, so nga empologoma telina bulabe ku bisolo birala ate nga tewakyaali bulabe wakati we bisolo n'abantu-ente, obumyu, embizi n'embuzi—bya kweyagala mu bwakabaka bwa Katonda wa byo, olwo omuntu nga talya kirimu musaayi nga bwe kyaali mu Adeni (Isaaya 65:25), Ah-ente/empologoma/enkoko zilyoke zisanyuke n'abantu. Kale nga Isaaya bwalanga, ebisolo tebitegekelwanga kugenda mu ggulu so nga bya kubeera nga n'abantu!!! Kale enjiri y'obulimba egamba nti abantu bonna bagenda mu ggulu oba geyenna, olwo ensi eggweewo embwa, empologoma, salambwa, ente bigenda nabyo mu ggulu? Wewuunye, ate ge Mazima!—**Katonda kennyini akakasa mu Isaaya 45:18 “Nze nawumba ensi eno, nagikola okutuulwamu abantu, era ekigenderelwa kyange kyakutukirira, kuba nze Katonda so teli mulala”** Kale ow'oluganda, abantu bakuzuukirira wano ku nsi (Isaaya 26:19) era ba kutuula wano ku nsi mu Obwakabaka bwa Kristo wamu n'ebisolo era balirya, ba liseka nabyo!! (Okub.5:9-10, Mat. 6:10).

Abantu banaasanyuka kuba tebabulwe kintu kyonna ekirungi wano ku nsi—Tewaliba njala kuba ne ddungu lirisanyuka ne libala ne lisukkirira, so nga tewabe na kumpagisa mayumba kuba abantu bakusula mu nju zabwe zokka, tewaabe kulwala so nga ne ntalo n'amagye bya kuggwaawo! (Mikka 4:3-4, Isaaya 65:21-23, Isaaya 35:1-10). Abantu ba Mukama banaamukowoola n'abawulira (Isaaya 65:24); era Mukama Katonda anakola nabo endagaano empya era anaabafukako omwoyo gwe (Yeremiya 31:31-35). Wewunye!, Omuntu anaweebwa ekiseera eky'okugezezebwa mu n'okusalirwamu omusango ekitakka wansi wa myaka kikumi (Isaaya 65:20). Tukakasa ekisa kya Katonda nti Omulangira era Kabaka w'emirembe, agya kukola kyonna ekisoboka, okununula abantu beyafiirira okubaggya emagombe, okubaleeta mu

ddembe ly'abaana ba Katonda (Abaruumi 8:19-23, Ebik.15:14-18); kuba Mukama ye mununuzi w'abantu bonna, alireeta abantu bonna okulokolebwa n'okutegeerera ddala AMAZIMA (1 Temusewo 2:3-6, Yokana 6:63)

Era wano ku nsi, Katonda wa kuteekawo Governmenti era en'ekolaganira ku biragiyo bya Kristo era mu butuukirivu. Bannabbi ba Katonda abedda—Nohwa, Ibrahimu, Danyeri, Isaaya, Yeremiya,—bakufuga, era ekitebe ekikulu ekya governmenti eno kyakuba mu Israeli, era Israeli y'ensibuko yo kufuga amawanga gonna (Mikka 4:1). Kristo bwa naawa Yokana omubatiza obuyinza nga amuggye emagombe, olwo Israeli n'ekulembera ensi yonna n'okufugirwa ku mateeka ga Israeli (Mikka 4:2-3). Obufuzi buno, nga Kristo aza ebintu byonna obuggya era nga ayamba, ayigiriza, aloogonsa abantu wamu n'okubasalira omusango (Yeremiya 31:29-30); bwa kumala emyaka lukumi; olwo nga sitani n'emizimu nga biri mu kkomera: olwo abantu balabe obutuukirivu.

Wano emyaka olukumi nga giwedeko, Kristo wa kuleta abantu mu maaso nga Kitaffe era Katonda wabwe nga tebaliko kamogo wadde bbala, nga batukiridde mu ye eyabafirira ! Olwo abajemu (Isaaya 65:20, Ebik.3:23) nga abasalidde ogw'okufa (okw'okubiri). Awo Kabaka nayitta n'agamba;” **Nti mujje mwe Kitange be yaawa omukisa, musikire Obwakabaka Kitange bwe yabateekerateekera okuva ku kutonda kwe nsi”** Amina.

## ABASIKA B'OBWAKABAKA

Ani alirinya ku lusozi (obwakabaka) lwa Mukama? Era ani aliyimirira mu kifo kye ekitukuvu? “**Oyo alina emikono emirungi, n'omutima omulongoofu; Atayimusanga mmeeme ye eri ebitaliimu, So teyalayiriranga bwereere**” Zabbuli 24:3-4. Era abo abagaala okusikira Obwakabaka wamu ne Mukama wabwe Yesu Kristo, bakuutirwa okuba abayonjo mu mazima Era buli muntu yenna alina essuubi eryo mu ye yeetukuza ng'oyo bwali omutukuvu (1.Yokana 3:3). Abo, obunafu bwabwe obutaasana bubikkibwaako obutukuvu bwa Yesu era ne mu musaayi gwe. Kino kiteegerekeke burungi nti omutima omulongoofu,

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all, and that from this spiritual class when highly exalted all blessings must proceed, whoever may be honored as its instruments or agents. Rom. 12:1; Gal. 3:29

The earthly phase of the Kingdom is thus seen to be Israelitish; and around this fact cluster those many prophecies which relate to the prominence of that nation in God's plan for the future blessing of the world, when their tabernacle, fallen in the dust, shall be restored, and Jerusalem shall be a praise in the whole earth (Acts 15:16-18). We find statements by both prophets and apostles which clearly indicate that in the times of restitution Israel as a nation will be the first among the nations to come into harmony with the new order of things; that the earthly Jerusalem will be rebuilt upon her old heaps; and that their polity will be restored as in the beginning under princes or judges. (Isa. 1:26; Psalms 45:16; Jeremiah 30:18) And what could be more reasonably expected than that Israel should first of all rejoice to recognize the prophets and patriarchs? and that their acquaintance with and long discipline under the law should have prepared them for tractability and obedience under the authority of the Kingdom? And while **Israel will be the first of the nations to be recognized and blessed**, it is written also of Israel that "The Lord shall save the tents of Judah first."

As Jerusalem was the seat of empire under the typical Kingdom of God, it will again occupy the same position, and be "the city of the Great King." (Psalms 48:2; Matthew 5:35) A city is a symbol of a kingdom or dominion, and so God's Kingdom is symbolized by the New Jerusalem, the new dominion coming from heaven to earth. At first it will consist of only the spiritual class, the Bride of Christ, which, as seen by John, will gradually come down to earth; that is, it will gradually come into power as the present governments break in pieces, during the Day of the Lord. In due time, however, the earthly phase of this city or government will be established, parts or members of which will be the ancient worthies (Prophets). There will not be two cities (governments), but one city, one heavenly government, the one for which Abraham looked, "a city which hath foundations"—a government established in righteousness, being founded upon the sure rock foundation of the righteousness

of Christ the Redeemer, the value of man's ransom which he gave, and the firmness of divine justice, which can no more condemn the redeemed than it could previously excuse the guilty. Rom. 8:31-34; 1 Cor. 3:11. **Glorious City of Peace!** whose walls signify salvation, protection and blessing to all who enter it, whose foundations laid in justice can never be moved, and whose builder and designer is God! It is in the light which will shine from this glorious city (Kingdom) of God that the nations (people) will walk on the highway of holiness (Isaiah 35:8), up to perfection and to full harmony with God. Rev. 21:24

When mankind reaches perfection at the close of the Millennial age, as already shown, they will be admitted into membership in the Kingdom of God and given the entire control of earth as at first designed—**each man a sovereign, a King**. This is clearly shown in the symbolic prophecy of John (Rev. 21:24-26); for in vision he not only saw the people walk in the light of it, but he saw the **kings** enter it in glory; yet none could enter who would defile it. None can become identified with that city (Kingdom) who has not first been thoroughly tested; none who would work, or love to work, deceit and unrighteousness; only those whom the Lamb will write as worthy of life everlasting, and to whom he will say, "Come, ye blessed of my Father, inherit the Kingdom prepared for you." It should be remembered, then, that though undoubtedly the literal city of Jerusalem will be rebuilt, and though probably it will become the capital of the world, yet many prophecies which mention Jerusalem and its future glories refer, under that as a symbol, to the Kingdom of God to be established in great splendor.

Concerning the future glory of the earthly phase of the Kingdom as represented in Jerusalem, the prophets speak in glowing terms, saying: "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem." "Behold, I create Jerusalem a rejoicing, and her people a joy." "Rejoice ye with Jerusalem and be glad with her..that ye may be delighted with the abundance of her glory; for saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." "At that time they shall call Jerusalem the

throne of the Lord, and all nations shall be gathered unto it." "And many people shall go and say, Come ye, and let us go up to the mountain [Kingdom] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion [the spiritual phase] shall go forth the law, and the word of the Lord from Jerusalem"—the earthly phase. Isa. 52:9; 65:18; 66:10-12; Jer. 3:17; Isa. 2:3

When considering the many precious promises of future blessing made to Israel, and expecting an accurate fulfilment of them to that people, it is proper that we should remember that as a people they are typical, as well as actual. In one aspect they are typical of the whole world of mankind; and their Law Covenant, of obedience and life, was typical of the New Covenant to be established with the world during the Millennium and future Ages (Jeremiah 31:31-40). The blood of atonement under their typical covenant, and the priesthood which applied it to that nation, typified the blood of the New Covenant and the Royal Priesthood which will, during the Millennium, apply its cleansings and blessings to the whole world. Thus their priesthood typified the Christ, and that nation typified all for whom the real sacrifice was made, and to whom the real blessings will come—"every man," "the whole world." For the Lamb of God, yes, gave his life not only for us but also for the sins of the world.

Then let us remember that though the future blessings, like the past, will be to the Jew first, and also to the Gentile, it will be in the matter of time only that the Jews will have the precedence to divine favor; and this we have shown would be a natural consequence of their training under the Law, which in due time will serve its purpose to bring them to Christ. Though it brought only a remnant of them at the first advent, it will bring them as a people at the Second Advent, and as a people they will be a first-fruit among the nations. Ultimately every blessing promised to Israel, except those pertaining to the elected classes, will have not only its actual fulfilment in that people, but also its antitypical fulfilment in all the families of the earth. Under that government "God will render to every man according to his deeds—glory, honor, and peace to every man that worketh good, to

the Jew first, and also to the Gentile; for there is no respect of persons with God." Rom. 2:6, 10, 11

The Apostle Paul calls our attention specially to the sureness of God's promises to Israel in the future, and shows what favors they lost by unbelief, and what favors are still sure. He says that it was because of pride, hardness of heart and unbelief that Israel as a people had *not obtained* that for which they sought—the chief place in divine favor and service. Paul's reference here is not to all the generations of Israel, from Abraham down, but to those generations living at the time of the first advent; and his words would apply to all their generations which have lived during the Gospel age, the age wherein the chief favor has been offered—the high calling to the divine nature and joint-heirship with Jesus. This favor Israel as a people has failed to recognize and lay hold of. And though God visited the Gentiles and called many of them through the gospel, they, like fleshly Israel, will fail to obtain the heavenly prize. Nevertheless, a class, a remnant, a little flock from among all the called ones, heeds the call, and, by obedience and self-sacrifice, makes its calling and election sure. Thus what Israel as a people failed to obtain, and what the nominal Christian Church also fails to obtain, is given to the elect or selected class, the faithful—"body of Christ"—**elect or chosen** (according to the foreknowledge of God) **through SANCTIFICATION of the spirit and belief of the TRUTH**. 2 Thess. 2:13; 1 Pet. 1:2

But though, through the rejection of Messiah, Israel did lose all this special favor, yet Paul shows that this did not prove them entirely cut off from favor; for they still had the same privilege of being grafted into Christ and the spiritual favors which the rest of mankind enjoyed, if, during the time that call was being made, they accepted in faith; for, argues Paul, God is as able to graft them in again as to graft in wild branches, and as willing, if they continue not in unbelief. Rom. 11:23, 24. Moreover, Paul argues that though Israel lost the chief blessing, "which he seeketh for," the chief place in God's Kingdom, yet it remains that great promises are still due to be fulfilled toward that people; for, he reasons, God's gifts, callings, covenants and promises are not to be turned aside unfulfilled. God knew the

end from the beginning; he knew that Israel would reject Messiah; and his unequivocal promises to them in view of this knowledge give us assurance that Israel is yet to be used of the Lord in service, as his agency in blessing the world, though "Israel hath not obtained that which he seeketh for"—the chief favor. Paul then proceeds to show that God's covenant promises to Israel were of such a nature as to leave it open and indefinite whether as a people they would be the heavenly or the earthly seed—whether they would inherit and fulfill the higher or the lower service mentioned in the promises. God kept secret the higher spiritual favor until due time, and the promises made to them mentioned the earthly favor only, though He favored them by the first offer of the spiritual favors also, and so offered them more than he had ever promised. In a word, the heavenly promises were hidden in the earthly. These promises, says Paul, cannot fail, and the offering of the hidden favor first, and Israel's blind rejection of it, in no way invalidates or disannuls the other feature of the promise. Hence he declares that though Israel as a nation is cast off from favor during the time the Bride of Christ is being selected from both Jews and Gentiles, yet the time will come when, the Deliverer (Christ, Head and body) being complete, divine favor will return to fleshly Israel, and the glorious Deliverer will turn away ungodliness from Jacob, and so all Israel will be saved [recovered to favor], as it is written by the prophet. The Apostle's words are:

"Brethren, that you may not be conceited with yourselves, I wish you not to be ignorant of this secret, that hardness in some measure has happened to Israel *until* the fullness of the Gentiles may come in [until the full number selected from the Gentiles has been completed]. And then all Israel will be saved, as it has been written, 'The Deliverer [Christ, Head and body] shall come out of Zion and shall turn away ungodliness from Jacob.' And 'This is the covenant with them from me, when I shall take away their sins.' In relation to the GLAD TIDINGS, indeed, they are enemies on your account; but in regard to the election they are [still] beloved on account of the fathers, because the gracious gifts and calling of God are not things to be repented of. Besides, as you [Gentiles] were once disobedient to God, but have now obtained

mercy by their disobedience; so also, now, these have disobeyed so that they may obtain mercy through *your* mercy [at the hands of the glorified Church]. For God shut up together all, for disobedience, that he might have mercy on all. [Compare Rom. 5:17-19.] O the depth of the riches and wisdom and knowledge of God." Rom. 11:25-33

## Heirs of the Kingdom

"Who shall ascend into the hill [literally *mountain*, symbol of kingdom] of Jehovah? or who shall stand in his holy place [temple]? **He that hath clean hands and a pure heart.**" Psa. 24:3,4. They that would be of the Royal Priesthood are exhorted to purity, even as the high priest of our profession is pure, if they would be accounted worthy of joint-heirship with him. ***And he that hath this hope in him purifies himself, even as he is pur*** (1 John 3:3). This, as already shown, is a purity of ***intent***, reckoned to us as absolute or actual purity, Christ's imputed purity supplying our unavoidable deficiency, and compensating for our unavoidable weaknesses, while we walk *after* the spirit and not *after* the flesh.

But let it not be forgotten that purity, sincerity, and entire consecration to God are essential to all those who would enter the Kingdom of God in either phase. It was thus with those ancient worthies who will inherit the earthly phase of the Kingdom under Christ. They loved righteousness and hated iniquity, and were deeply grieved and penitent when overtaken by a fault, or stumbled by a weakness or besetment. So, too, it has been with the faithful of the Gospel age; and so it will be with all in the Millennial age, when the spirit of God, the spirit of truth, is poured upon all flesh. The overcomers of that age will also need to strive for purity of heart and life, if they would have a right under God's arrangement to enter into the city—the Kingdom prepared for them from the foundation of the world—the original dominion/ **Paradise restored** (Ezekiel 36:35).

## The Iron Rule

Many erroneously suppose that when Christ's Millennial Kingdom is inaugurated every one will be pleased with its ruling. But not so. Its regulations will be far more exacting than those of any