

## 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.)*

*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

Isaiah 25:1

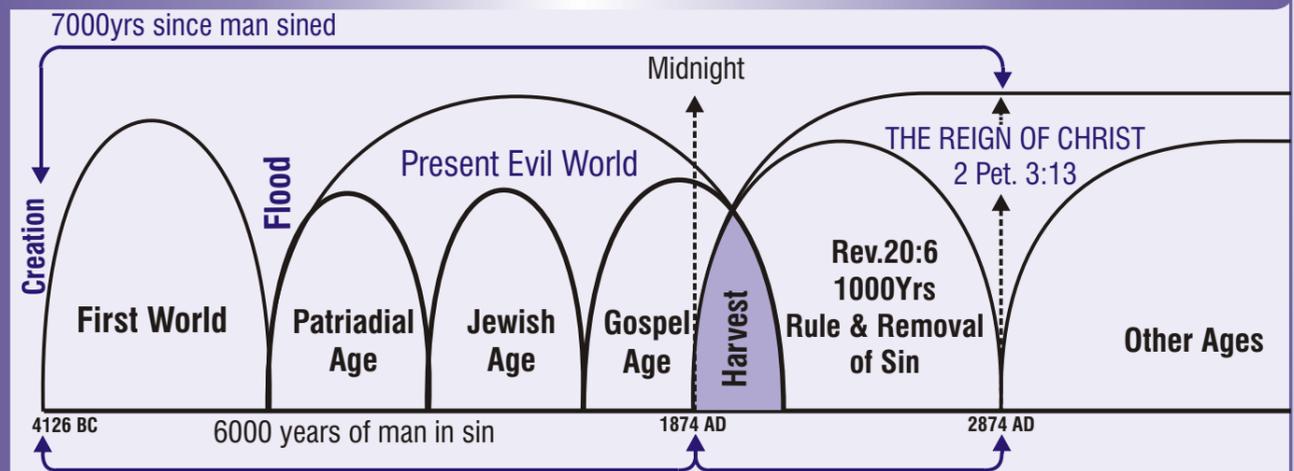
THE REIGN OF THE LORD IN ZION - The News of Life. Obadiah 21

Vol. 1.4

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

## "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

Any who have not carefully examined this subject, with concordance and Bible in hand, will be surprised, on doing so, to find its prominence in the Scriptures. The Old Testament abounds with promises and prophecies in which the Kingdom of God and its King, the Messiah, figure as the very center. It was the hope of every Israelite (Luke 3:15) that as a people God would exalt their nation under Messiah; and when the Lord came to them, it was as their King, to establish the long promised Kingdom of God upon the earth.

John, the forerunner and herald of our Lord Jesus, opened his mission with the announcement, "Repent you; for the Kingdom of Heaven is at hand." (Matt. 3:2) The Lord commenced his ministry with the same announcement exactly (Matt. 4:17); and the apostles were sent forth to preach the same message. (Matt. 10:7; Luke 9:2) Not only was the kingdom the topic with which the Lord began his public ministry, but it was really the main topic of all his preaching (Luke 8:1; 4:43; 19:11), other subjects being mentioned merely in connection with or in explanation of this one subject. The majority of his parables were either illustrations of the kingdom from various standpoints, and in different features, or else served to point out entire consecration to God as essential to a share in the kingdom, and to correct the Jewish

misapprehension that they were sure of the kingdom because natural children of Abraham, and hence natural heirs to the promises.

Our Lord Jesus in his talks with his followers strengthened and encouraged their expectations of a coming kingdom, saying to them, "I appoint unto you a Kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my Kingdom, and sit on thrones, judging [ruling] the twelve tribes of Israel." (Luke 22:29,30) And, again, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom." (Luke

*Continued to page 2*

## OBWAKABAKA BWA KATONDA

Abantu ba Katonda, omuntu yenna bwe yetegereza obulungi ebyawandikibwa mu baibuli era okusookera ku ndaagano enkadde; Abalanzi bonna baanyweerera kumulamwa era nga balaga obwa Kabaka bwa Katonda obw'olubeerera era obusonga ku Kristo nga Kabaka (Dan.7:13,14, 18,27). Abaisiraeri balindirira obwakabaka bwa Kristo (Lukka 3:15) era Yokana omulanzi, eyosooka Yesu, najja nga alangirira nti "MWENENYE, OBWAKABAKA

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

12:32) And when, instead of being crowned and enthroned, their recognized king was crucified, his disciples were sorely disappointed. As two of them expressed it to the supposed stranger on their way to Emmaus after his resurrection, they had "trusted that it had been he which should have redeemed Israel" delivering them from the Roman yoke, and making of Israel the Kingdom of God in power and glory. But they were sadly disappointed by the changes of the few days previous. Then Jesus opened their understanding by showing them from the Scriptures that his **sacrifice** was needful first of all before the kingdom could be established. Luke 24:21,25-27.

God could have given to Jesus the dominion of earth without redeeming man; for "The Most High rules over the kingdom of men, and gives it to whomsoever he pleases." (Dan. 4:32) But God had a grander design than could have been accomplished by such a plan. Such a kingdom could have brought blessings which, however good, could have been of only a temporary character, since all of mankind were under condemnation to death. To make the blessings of his kingdom everlasting and complete, the race had first to be ransomed from death and thus legally released from the condemnation which passed upon all in Adam (Hosea 13:14).

True, the disciples at first, in common with the entire Jewish nation, had an imperfect conception of the Kingdom of God in supposing it to be exclusively an earthly kingdom, even as many today err in an opposite direction in supposing it to be exclusively a heavenly kingdom. And many of the parables and dark sayings of our Lord Jesus were intended in due time to correct these misconceptions. But he always held forth the idea of a kingdom, a government, to be established **in the earth** and to rule among men (see also Rev. 5:9-10). And he not only inspired in them a hope for a share in the kingdom,

but he also taught them to pray for its establishment "**Thy kingdom come; thy will be done ON EARTH as it is in heaven.**" (Matt. 6:10).

To the worldly-wise among the Jews, our Lord seemed an impostor and fanatic; and they considered his disciples mere dupes. His wisdom and tact, and his miracles, they could not well gainsay, nor reasonably account for; yet, from their standpoint of unbelief, his claim that he was the heir of the world, and would establish the promised kingdom which should rule the world, and that his followers, all of them from the humbler walks of life, would be joint-rulers with him in that kingdom, seemed too absurd for consideration. Rome, with its disciplined warriors, its able generals and immense wealth, was the master of the world, and was daily growing more powerful. Who, then, was this Nazarene? and who were these fishermen, without money or influence, and with but a meager following among the common people? Who were these that they should talk about establishing the kingdom long promised to be the grandest and mightiest earth had ever known?

The Pharisees, hoping to expose the supposed weakness of our Lord's claims, and thereby to undeceive his followers, demanded of him "When will this kingdom which you preach begin to make its *appearance*? when will your soldiers arrive? when will this Kingdom of God appear?" (Luke 17:20-30) Our Lord's answer would have given them a new thought had they not been prejudiced against him and blinded by their own supposed wisdom. He answered that his kingdom would never appear in the manner in which they expected it. The kingdom which he preached, and in which he invited his followers to joint-heirship, was an invisible kingdom, and they must not expect to see it. "He answered them, and said, The Kingdom of God cometh not with *observation* [outward manifestation]; neither shall they say, Lo here! or, lo there! for the Kingdom of

God is [to be] in your midst." In a word, he showed that when his kingdom should come, it would be everywhere present and everywhere powerful, yet nowhere visible. Thus he gave them an idea of the spiritual kingdom which he preached; but they were unprepared and received it not. There was a measure of truth in the Jewish expectation concerning the promised kingdom, which will in due time be realized, as will be shown; but our Lord's reference here is to that **spiritual phase** of the Kingdom, which will be invisible. And as this phase of the kingdom will be *first* set up, its presence will be unseen, and for a time unrecognized. The privilege of heirship in this spiritual phase of the Kingdom of God was the only offer then being made, and has been the one hope of our calling during the entire Gospel age, which then began. Hence Jesus referred to it exclusively. (Luke 16:16) This will be more clearly seen as we proceed.

It was probably because of this adverse public sentiment, especially among the Pharisees, that Nicodemus came to Jesus by night, being anxious to solve the mystery, yet apparently ashamed to acknowledge publicly that such claims had any weight upon his mind. The conversation between the Lord and Nicodemus (John 3), though but partially recorded, gives a somewhat further insight into the character of the Kingdom of God. Evidently the main points of the conversation are mentioned that from these we may readily gather the drift of the whole, which we may reasonably paraphrase as follows:

Nicodemus "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." Yet some of your statements seem very inconsistent to me, and I come to ask an explanation. For instance, you and your disciples go about proclaiming, "The kingdom of heaven is at hand"; but you have neither an army, nor wealth, nor influence, and to all appearance this

the heirs of the kingdom to patience, perseverance, virtue and faith, saying: "Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ." 2 Peter 1:5-11

With the early Church, the promises of kingdom honor and joint-heirship with the Master were strong incentives to faithfulness under present trials and persecutions, which they had been forewarned to expect; and in all the words of comfort and encouragement in the Apocalypse, given to the seven churches, none shine out more clearly and forcibly than those which declare, "To him that **overcomes** will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne" and, "To him that overcometh will I give power over the nations." These are promises which could not reasonably be misconstrued to apply to a present work of grace in the heart, nor yet to a reign over the nations in the present life; since they who would overcome must do so by *death* in the service, and thus gain the kingdom honors. Rev. 20:6.

But human nature seeks to avoid suffering and is ever ready to grasp honor and power; hence we find that even in the apostles' day some in the Church were disposed to appropriate the promises of future honor and power to the present life, and were beginning to act as though they thought the time had already come for the world to honor and even to obey the Church. The Apostle Paul writes, correcting this error, knowing that such ideas would have an injurious effect upon the Church by cultivating pride and leading away from sacrifice. He says to them, ironically, "Now ye are full, now ye are rich; ye have reigned as kings without us." And then he adds, earnestly, "I would to God ye did reign, that we [persecuted apostles] also might reign with you." (1 Cor. 4:8) They

were enjoying their Christianity by trying to get out of it and with it as much honor as possible; and the Apostle well knew that if they were *faithful* as followers of the Lord they would be in no such condition. Hence he reminds them that if indeed the long-looked-for reign had begun, *he* also would be reigning no less than they, and of the fact that he by faithfulness was a sufferer for the truth's sake, which was a proof that *their reign* was premature, and a snare rather than a glory. Then, with a touch of irony, he adds, "We [apostles and faithful servants] are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised." I do not write these things merely to shame you: I have a better and a nobler object TO WARN YOU; for the path of present honor leads not to the glory and honor *to be* revealed; but present suffering and self-denial are the narrow path to glory, honor, immortality and joint-heirship in the kingdom. Wherefore, I beseech you, be ye *followers of me*. Suffer and be reviled and persecuted now, that you may share with me the crown of life, which the Lord, the righteous judge, will give me *at that day*; and not to me only, but unto all those that love his appearing. 1 Cor. 4:10-17; 2 Tim. 4:8

But, after a great deal of persecution had been faithfully endured by the early Church, theories began to spread to the effect that the mission of the Church was to conquer the world, establish the kingdom of heaven on earth and reign over the nations *before* the Lord's second advent. This laid the foundation for worldly intrigue, pomp and pride, ostentatious show and ceremony in the Church, which was designed to impress, captivate and overawe the world, and which led step by step to the great claims of Papacy that as God's kingdom on earth it had a right to command the respect and obedience to its laws and officers of every kindred, nation, and people. Under this false claim (and they seemingly deceived themselves as well as others) Papacy for a time crowned

and uncrowned the kings of Europe (and also in Uganda Bishops crowning these kings of the world), and still claims the authority which it is now unable to enforce.

The same idea through Papacy has come down to Protestantism, which also claims, though more vaguely, that somehow the *reign* of the Church is in progress; and like the Corinthians its adherents are "full" and "rich," and reign "as kings," as graphically described by our Lord. (Rev. 3:17,18) Thus it has come to pass that the merely nominal members of the Church those not really converted, not really wheat, but tares, mere imitations of the wheat far outnumber the true Disciples of Christ. And these are much opposed to every real sacrifice and self-denial, do not suffer persecution for righteousness' [truth's] sake, and at most hold to only a form of fastings, etc., instead. They are really reigning with the world and are not in the line of preparation for sharing in the real kingdom which is to be set up by our Lord at his second presence. To any careful observer, there is a manifest incongruity between this view and the teaching of Jesus and the apostles. They taught that there can be no kingdom until the King comes. (Rev. 20:6; 3:21; 2 Tim. 2:12) Consequently the kingdom of heaven must suffer violence *until* that time, when it shall be set up in glory and power.

God willing, in our next issue, we shall continue with this noble topic of the "Kingdom of God" and have "*The Two phases of the Kingdom of God; Heirs of the Kingdom; The Iron Rule; and The Kingdom everlasting.*"



claim is untrue; and in this you seem to be deceiving the people. The Pharisees generally regard you as an impostor, but I am sure there must be some truth in your teachings, "for no man can do these miracles that thou doest, except God be with him." The object of my visit is to inquire of what sort, when and whence is this Kingdom you proclaim? and when and how is it to be established?

Jesus; Your request to have a full understanding concerning the kingdom of heaven cannot now be answered to your satisfaction; not that I do not know about it fully, but that in your present condition you could not understand or appreciate it, if I would fully explain. "Except a man be *begotten* from above, he cannot see [Greek, *eidon*, know, or be acquainted with] the kingdom of God." Even my disciples have as yet very indistinct ideas of the character of the kingdom they are proclaiming. I cannot tell them, for the same reason that I cannot tell you; and they could not understand, for the same reason. But, Nicodemus, one peculiarity of God's dealings is that he requires obedience to the light already possessed before more light is given; and in the selection of those who shall be accounted worthy to share the kingdom, a manifestation of faith is required. They must be such as are willing to follow God's leading, step by step, often seeing only the one advance step clearly. They walk by faith and not by sight.

Nicodemus; But I do not understand you. What do you mean? "How can a man be begotten when he is old? can he enter a second time into his mother's womb, and be born?" Or do you mean that the repentance preached by "John the Immerser," and signified by baptism in water, is somehow a symbolic *birth*? I notice that your disciples preach and baptize similarly. Is this the new birth necessary to those who would see or enter your kingdom?

Jesus; Our nation is a consecrated nation, a covenant people. They were all

baptized into Moses in the sea and in the cloud when they left Egypt. God accepted them in Moses, the mediator of their covenant, at Sinai; but they have forgotten their covenant, some are openly living as publicans and sinners, and many others are self-righteous hypocrites; hence John's preaching and that of my disciples is *repentance* return to God and to a recognition of the covenant made; and the baptism of John signifies this repentance and reformation of heart and life, and *not the new birth*. But unless you have more than this you will never see the Kingdom. Except in addition to the reformation symbolized by John's baptism you receive a begetting and birth of the spirit, you cannot see my Kingdom. Repentance will bring you back to a justified condition; in that condition you will be able readily to recognize me as Messiah, the antitype of Moses; and thus consecrating to me you will be *begotten* of the Father to a new life and the divine nature, which, if it develop and become quickened, will insure your being *born* a new creature, a spirit being, in the first resurrection; and as such you shall not only see but share the Kingdom.

The change to be wrought by this new birth of the Spirit is truly great, Nicodemus; for that which is born of the flesh is flesh, but that which is born of the Spirit is spirit. Wonder not, then, at my first statement, that you must be *begotten* from above ere you can understand, know and appreciate the things of which you inquire. "Marvel not that I said unto thee, Ye must be born again." The difference between your present condition, born of the flesh, and the condition of those born of the Spirit, who shall enter into or constitute the kingdom I am preaching, is very great. Let me give you an illustration by which you will gain some idea of the beings who, when born of the Spirit, will constitute this kingdom: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth so is every one that is born of the

Spirit." As the wind blows here and there, you cannot see it, though it exerts an influence all about you. You know not whence it comes nor where it goes. This is as good an illustration as I can give you of those born of the Spirit in the resurrection, those who will "enter into" or constitute the Kingdom which I am now preaching. They will all be as invisible as the wind, and men, not born of the Spirit, will neither know whence they came nor whither they go.

Nicodemus; How can this be? invisible beings!

Jesus "Art thou a master in Israel, and knowest not these things?" that spirit beings (like Angels, demons) can be present, yet invisible? Have you, who attempt to teach others, never read about Elisha and his servant, or about Balaam's ass? and the many instances in the Scriptures which illustrate this principle, that spirit beings can be present among men, yet invisible? Furthermore, you are of the Pharisees, who professedly believe in angels as spirit beings. But this illustrates what I told you at first: Except a man be begotten from above, he cannot see [know, become acquainted with, or understand as reasonable] the Kingdom of God and the various things connected with it.

If you would enter into and become a joint-heir with me of that Kingdom which I am announcing, you must follow the light, step by step. As you do so, more light will come, and this as rapidly as you will be prepared for it. I have been preaching these things now due which you can understand, and performing miracles, and you acknowledge me to be a teacher come from God, but you have not acted out your faith and openly become my disciple and follower. You must not expect to see more, until you live up to all you do see; then God will give you more light and evidence for the next step. "Verily, verily, I say unto thee, we speak that *we do know*, and testify that we have seen, and ye [Pharisees] receive not our witness. If I have told

you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" It would be useless for me to attempt to tell you of heavenly things, for you would not be convinced and my preaching would seem the more foolish to you. If what I have taught, which has been of an earthly character, or illustrated by earthly things, which you could and do understand, has not brought conviction enough to your mind to lead you openly to become my disciple and follower, it would be no more convincing to you if I were to tell you of heavenly things, of which you know nothing; for no man has ever ascended into heaven, hence none could corroborate my testimony. I, who descended from heaven, alone understand heavenly things. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man." A knowledge of the heavenly things can be received only after the begetting of the Spirit; and the heavenly things themselves, when born of the spirit, spirit beings.

Thus it required patience on the Lord's part, in declaring the nature of the kingdom to those whose prejudices and education hindered their seeing anything except distorted views of the earthly phase of it. Nevertheless the selection of a proper class to share Messiah's kingdom proceeded, though but a few were selected from Israel, to whom exclusively it was offered for seven years. As God had foreseen, through their unreadiness for it, and their failure to grasp and comply with the conditions presented, the privilege of sharing in Messiah's kingdom passed from them as a people, only a remnant of whom received it, and came to the Gentiles to take out of them also "a people for his name." (Acts 15:14) And among these also only a remnant, a "little flock," appreciate the privilege and are counted worthy of joint-heirship in his Kingdom and glory.

Serious has been the error introduced into the nominal Christian Church, which misinterprets this

promised kingdom to mean merely the Church nominal in its present condition, and its work merely a work of grace in the hearts of believers; and to such an extreme has this error been carried that the present unholy alliance and reign of the Church nominal with the world (Civil powers) is believed by many to be the reign of the Kingdom of God on the earth. True, there is a sense in which the Church is now the Kingdom of God, and a work of grace is now going on in the hearts of believers; but to consider this all, and to deny a veritable future Kingdom of God yet to be established under the whole heavens (2 Pet. 3:13), in which the will of God will be done as it is in heaven (Matt. 6:10), is to make void and meaningless the strongest and most pointed promises recorded by our Lord and the apostles and prophets, for our encouragement and help in overcoming the world.

In the parables of our Lord, the Church is frequently called the kingdom; and the Apostle speaks of it as the kingdom over which Christ now reigns, saying that God hath translated us out of the kingdom of darkness into the kingdom of his dear Son. We who accept of Christ now recognize his purchased right of dominion, and render him grateful and voluntary obedience before he forcibly establishes it in the world. We recognize the difference between the laws of righteousness, which he will enforce, and the kingdom of darkness supported by the usurper, at present the prince of this world. Faith in God's promises thus changes our allegiance, and we reckon ourselves subjects of the new prince, and, by his favor, joint-heirs with him in that kingdom yet to be set up in power and great glory. **But this fact by no means disannuls the promises that ultimately Christ's Kingdom shall be "from sea to sea, and from the river to the ends of the EARTH" (Psalm. 72:8); that all nations shall serve and obey him; and that unto him every knee shall bow, of things both in heaven and on earth. (Dan. 7:27; Phil. 2:10) Rather, on the contrary, the selection now of the**

**"little flock" confirms those promises (Rev. 5:9-10).**

When the parables of our Lord are carefully examined, it will be found that they clearly teach that the coming or setting up of the Kingdom of God in power is future; and, as a matter of course, not until the King comes. Thus the parable of the young nobleman going into a far country to receive a kingdom and to return, etc. (Luke 19:11-15), clearly locates the establishment of the Kingdom at the return of Christ (Acts 3:19-20). And the message sent by the Lord to the Church long years afterward was, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) From this it is evident that the kings who will reign with him will not be crowned nor reign as kings in *this* life.

The Church at present, therefore, is not the Kingdom of God set up in power and glory, but in its incipient, embryo condition. And so, indeed, all the expressions of the New Testament with reference to it teach. The kingdom of heaven now suffers violence at the hands of the world; the King was maltreated and crucified; and whosoever will follow in his footsteps shall suffer persecution and violence in some form. This, it will be observed, is true only of the *real* Church, and not of the nominal one. But the promise is held out that if now we (the Church, the embryo kingdom) suffer with Christ, we also, in due time, when he takes to himself his great power and reigns, shall be glorified and shall reign with him.

James 2:5, in harmony with our Lord's teaching, tells us that God has chosen the poor and despised according to this world's standards, not to reign now, but as "*heirs* of the kingdom which he hath *promised*." The Lord says, "How hardly shall they that have riches enter into the Kingdom of God." (Mark 10:23) It is evident that he does not mean the nominal Church, which is now reigning with the world; for the rich are pressed into it. Peter exhorts