

## 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

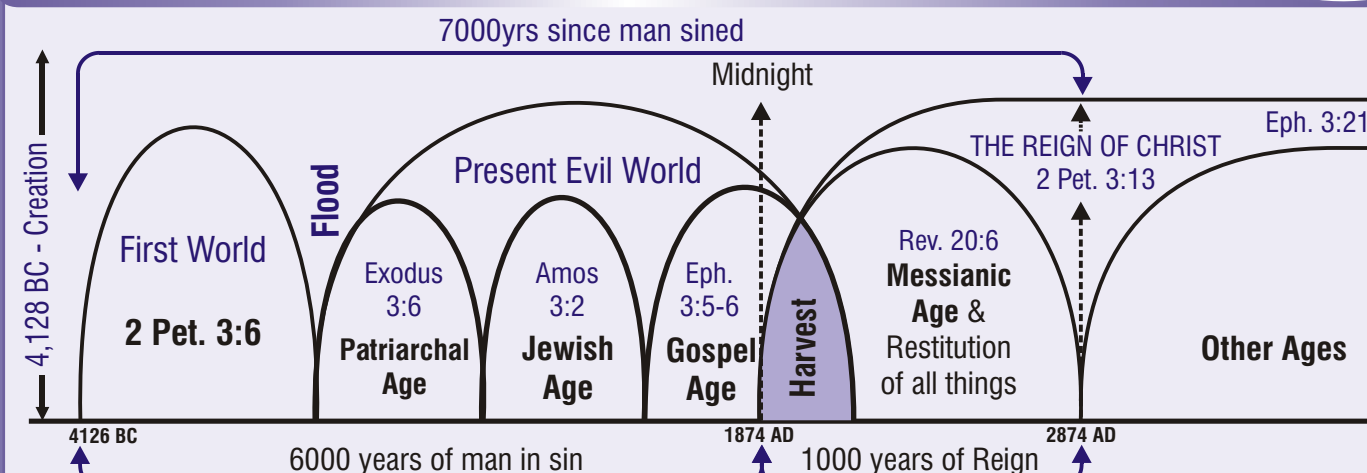
Prepare the Table, Watch in the Watchtower, Eat, Drink; .. Isaiah 21:5

Isaiah 25:1

Vol. 1.6

September 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 BLESSING ON EARTH SURE!

WEeping MAY ENDURE FOR A NIGHT, BUT JOY COMETH IN THE MORNING. Ps.—30:5 KJV

*"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." —Rom. 8:20-21 KJV*

"BEHOLD the Lamb of God" was a cry of happiness by John the Baptist — "The KINGDOM of God is at hand" was said by the Lamb himself — and "Behold the Christ's KINGDOM" we declare today. "The Divine Plan of the Ages" suggests a progression in the Divine arrangement, foreknown to our God and orderly. The period in which sin is permitted has been a dark night to humanity, never to be forgotten; but the glorious day of righteousness and divine favor, to be ushered in by Messiah, who, as the Sun of Righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and blessing, will more than counterbalance the dreadful night of weeping, sighing, pain, sickness and death, in which the groaning creation has been so long. "Weeping may endure for a night, but joy cometh in the MORNING." Psalm 30:5; Rom. 8:19,22 KJV

As though by instinct, the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the DAY, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's gracious purposes. But their highest conceptions of such an age fall far short of what the reality will be. **The great Creator is preparing a "feast of fat things," which will astound his creatures, and be exceedingly, abundantly beyond what they could reasonably ask or expect.** And to his wondering creatures, looking at the length and breadth, the height and depth of the

Continued to page 2

## OBWAKABAKA BWA KATONDA KU NSI

*"... Nti era n'ebitonde (abantu) byennyini nabyo biriweebwa eddembe okuva mu kufugibwa okuvunda (okubonaabona) okuyingira mu ddembe ery'ekitiibwa ky'abaana ba Katonda"!! — Abaruumi 8:20-21*

LABA Omwana gw'endiga ya Katonda! — bwatyo Yokaana omubatiza bwe yategeeza n'essanyu okulanga Kristo;

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



love of God, surpassing all expectation, he explains: “My thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” *Isaiah. 55:8,9*

It will be a relief to the perplexed child of God to notice that the Prophet Isaiah foretells this very condition of things, and its remedy, saying: “Behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles [heathen] shall come to thy light.” (*Isaiah. 60:2,3*) In this prophecy, the gross darkness is lighted by the bow of promise: “The Gentiles [the nations of earth in general] shall come to thy light.” Not only have the continued misery and darkness of the world, and the slow progress of truth, been a mystery to the Church, but the world itself has known and felt its condition. Like that which enveloped Egypt, it has been a darkness that could be felt.

Those who will turn away from the mere speculations of men, and devote time to searching the Scriptures, not excluding reason, which God invites us to use (*Isa. 1:18*), will find that a blessed bow of promise spans the heavens. It is a mistake to suppose that those without faith, and consequent justification, should be able to apprehend clearly the truth: it is not for such. The Psalmist says, “Light [truth] is sown for the righteous.” (*Psa. 97:11*) For the child of God a lamp is provided whose light dispels from his pathway much of the darkness. “Thy word is a lamp unto my feet, and a light unto my path.” (*Psa. 119:105*) But it is only “the path of the just” that “is as the shining light, that shineth more and more unto the perfect day.” (*Prov. 4:18*) Actually, there is none just, “none righteous, no, not one” (*Rom. 3:10*); the

class referred to is “justified by faith.” It is the privilege only of this class to walk in the pathway that shines more and more—to see not only the present unfoldings of God's plan, but also things to come. While it is true that the path of each individual believer is a shining one, yet the special application of this statement is to the just (justified) as a class. Patriarchs, prophets, apostles and saints of the past and present have walked in its increasing light; and the light will continue to increase beyond the present—“unto the perfect day.” It is one continuous path, and the one continuous and increasing light is the Divine Record, illuminating as it becomes due.

Therefore, “Rejoice in the Lord, ye righteous,” expecting the fulfilment of this promise. Many have so little faith that they do not look for more light, and, because of their unfaithfulness and unconcern, they are permitted to sit in darkness, when they might have been walking in the increasing light. The Spirit of God, given to guide the Church into truth, will take of the things written and show them unto us; but beyond what is written we need nothing, for the Holy Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus. *2 Tim. 3:15*

**While it is still true that “darkness covers the earth and gross darkness the people,” the world is not always to remain in this condition.** We are assured that **“the morning cometh.”** (*Isaiah 60:2; 21:12*) As now God causes the natural sun to shine upon the just and the unjust, so the Sun of Righteousness will, in the Millennial day, shine for the benefit of all the world, and “bring to light the hidden things of darkness.” (*1 Cor. 4:5*) It will dispel the noxious vapors of evil, and bring life, health, peace and joy.

And when the gospel which Jesus taught came to be understood after

Pentecost, it was seen by the Church that the blessings for the world were to be of an enduring character, and that for the accomplishment of this purpose the Kingdom would be spiritual, and composed of Israelites indeed, a “little flock” selected from among both Jews and Gentiles to be exalted to spiritual nature and power (*Eph. 3:5-6*). Hence we read that Jesus brought life and immortality to light through the gospel. (*2 Tim. 1:10*) And since Jesus' day yet more light shines, as he foretold it would, saying, “I have many things to say unto you, but ye cannot bear them now: howbeit when he, the Spirit of truth, is come, he will guide you into all truth...and he will show you things to come.” *John 16:12,13*

There came a time, however, after the apostles fell asleep, when the majority of the Church began to neglect the lamp, and to look to human teachers for leading: and the teachers, puffed up with pride, assumed titles and offices, and began to lord it over God's heritage. Then by degrees there came into existence a special class called “the clergy,” who regarded themselves, and were regarded by others, as the proper guides to faith and practice, aside from the Word of God. Thus in time the great system of Papacy was developed by an undue respect for the teachings of fallible men and a neglect of the Word of the infallible God.

### RESTITUTION — FOR WHOM?

**“The Son of man is come... to save that which was lost.”— Luke 19:10**

The words reconciliation, refreshing and restoration imply that something is to be gained back or saved from that which was once lost. All that Adam possessed was lost through disobedience—both for himself and his posterity—a perfect garden home, happiness, communion with God, health, and life itself. Jesus

shall fill the house the Church will be glorified. Then will have come the time represented in this vision, when the stream of the water of life, truth and grace shall flow from the glorified Temple.

As there is no completed Temple yet, so there is no river yet; but when the Temple is completed, when the various members of the body of Christ are brought together and united in glory, honor and immortality to the Head of the Church, then from this united and glorified company of God's elect shall flow the symbolic river of water of life, clear as crystal. In each member of this Temple class, in each of these “living stones,” already is a well-spring of truth and grace, and when these many well-springs shall have thus been united to the great Head and Fountain, the result naturally will be a stream of good proportions, —a river. To this coming time of blessing of the world our Lord refers, saying, “He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.” (*John 7:38*.) In order to be of this class in whom the great river of water of life will take its start, it is necessary, first, that the believer shall now come unto Jesus and drink of him, the great Fountain of life; and it will be as a result of this partaking of the great Fountain that all of the elect Church shall become minor well-springs and fountains in due time.

Turning to the description of this same symbolic river furnished us in the Book of Revelation (*Chapter 22*), we find abundant evidences that it does not refer to the present time, but to the Messianic age. For instance, it is symbolically pictured as having trees of life on either side, whose leaves are for the healing of the nations—not for the healing of the Church, which at this time is the glorified

Temple from which this river proceeds. This healing of the nations signifies, as plainly as a symbolic picture could indicate it, **restitution, —the healing of the woes of the groaning creation, its sin and sickness and imperfection.**

We notice also that the proclamation which will then be made will not be restricted, as at the present time, to “even as many as the Lord our God shall call.” (*Acts 2:39*.) It will not be to an “elect” class; it will no longer be said, “No man can come unto me, except the Father draw him.” The call at that time will be general — to every creature — “Whosoever will, let him take the water of life freely.” We notice further that broad invitation is extended by God through the holy spirit and the glorified Church, as it is written, “The spirit and the bride say, Come!” We notice further that this expression, “the bride,” unquestionably places this call in the future, because, although the elect Church of this Gospel age is called out from the world to become the bride of Christ, she does not become such, does not enter that exalted station, until in the end of the age she is perfected in glory and in the likeness of her Lord. Then will come “the marriage of the Lamb,” and not until after the marriage will there be a bride; and not until after the bride has thus been accepted as such can “the spirit and the bride say, Come!” to the nations — the Gentiles.

This same glorious City (Kingdom), the glorified New Jerusalem, the Church, and the river of the water of life gushing forth therefrom, are brought to our attention in **Psalm 46:**

**“There is a river, the rivulets of which shall spring from the City of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved. God shall help her early in the morning.”—The glorious city of peace!**

The connections here also show that these rivulets are not to be expected to flow out as a river, until the Millennial morning, and the context refers particularly to the time of trouble with which the present age shall end and the Millennial morning shall be introduced.

Those whom the Lord our God has called, and who, in obedience to that call, have come to Jesus, the Fountain of life, and through him have tasted that the Lord is gracious, should let the Word and grace of God dwell in them richly and abound, making them neither barren nor unfruitful in the knowledge of the Lord and in his service. It is for these to seek enlargement in the grace of God, that as well-springs they may be deeper and wider and more and more filled to overflowing with that grace and truth which came by Jesus Christ. It is for these to see to it, each for himself, that he has not received the grace of God in vain, and that this well-spring does not become choked with the rubbish of this present evil world, its aims, its hopes, its ambitions, its pride, its desires of the flesh—that thus, under divine providence and supervision, we may be made meet for the inheritance of the saints in light, and have fellowship with our glorious Lord and Head in the sending forth of the river of salvation unto the ends of the earth in “due time”—**the river of the water of life, clear as crystal**, to whosoever will of all the families of the earth. —2 Pet. 1:4-11; 2 Cor. 6:1; Col. 1:12; 1 John 1:3. Amen.



Tulabye nti Katonda yamanya era n'alaba omugaso gw'amaanyi g'ekibi eri omuntu, omuntu ayige omusomo emirembe gyonna nti ekibi n'okufa bigendera wamu era balabe ba Katonda; Nti obuulwize eri Katonda n'obulamu bigendera wamu era bisanyussa Katonda. Tulaba Katonda yakkiriza ekibi okunyweza omuntu olw'obulungi bw'omuntu Nti Katonda takyuuakakyuuka, obuzito bw'empeera y'obujeemu, obwenkanya bwa'mateeka ga Katonda, ekisa kya Katonda ekitalojjeka bwe yatununula mu maanyi g'ekibi n'amagombe, ah okwaagala kwa Katonda kwe ya twaagala (Yokana 3:16). **Era tulabye ng'olw'obutawulira bw'omuntu omu oli abangi** (bonna) **bwe baafuuka ababi, bwe kityo n'olw'okuwulira kw'oyo omu abangi balifuuka abatuukirivu** (Abaruumi 5:19).

**“Kubanga okutunuulira ennyo okw'ebitonde kulindirira okubikkulirwa kw'abaana ba Katonda”** — Abaruumi 8:19

**OMUGGA GW'OBULO KOZI** — Ezekyeeri 47:1-12  
**“Ayagala atwale amazzi ag'obulamu buwa”** — Okubik.22:17

Ezekyeeri mukwolesebwa kwe: yalaba amazzi nga gatandikira era gava mu nju ya Mukama, Yekaalu; Era amazzi yonna gye ga kulukutira galeeta obulamu, okuwonyezebwa wamu nokuza obuggya/okulongoosa okutuuka ku nyanja efu. Kino kitegeeza era kiraga ekisa kya Katonda mu Bwakabaka bwa Kristo; **Nga Ekkanisa — Yekaalu ya Katonda —“Katonda mw'anatuula mu mwoyo”** (Abefeso 2:22), munaava Omugga gw'amazzi amalamu ogukulukuta nga guwonya, guzza obuggya, guwa amaanyi abaana b'abantu ku nsi era ENSI yonna n'abagituulamu ba kulongoosebwa, bonna abaliyagala! Era ennyanja efu eraga abafu bonna abali emagombe, era omugga guno gwa kutuukayo okubaggya emagombe, okubalongooseza ddala, wewaawo okutuuka mu ddembe ly'abaana ba Katonda!!.

Okutuukirira kw'okwolesebwa kwa Ezekyeeri

Special Announcement

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You can write to us or Call us;

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FIND THE TRUTH ! ..... John 17:17

Math. 25:6: “...Behold the Bridegroom, .....”

SOME BIBLE TOPICS TO BE COVERED: (EGIMU KU MITWE EGIYIGIBWA)

- \* Why does God permit Evil/ Satan to do injury? (Lwaki Katonda owekisa aleka Satan okukola obubi?)
- \* The Most Holy Faith the Faith which was delivered to all Saints. (Okukkiriza okutukuvu ennyo Okwaweebwa abatukuvu ba Katonda.)
- \* The study of Bible Covenants. (Okuyiga Endagaano Za Katonda mu baibuli)
- \* Church History The Seven Churches and Seven Angels; Rev. 2 (Ekkanisa Omusanvu ne Bamalayika baazo Musanvu Okubikkulirwa 2)
- \* The Armageddon & The End of the World. (Olutalo ddekabusa era olwenkomerero y'ensi)
- \* Tongues, Miracles, Visions and Prophesying. (Ebyamagero, Okulabikirwa, Okwogera mu nnimi era n'Obwanabbi)
- \* The TRUE Christian Baptism! (Okubatizibwa okuli mu byawandiikibwa, okw'amazima.)

And many others (Nebirala)!!!!

kitegeerekeka bulungi nti kwa mu maaso kuba Ekkanisa/ Yekaalu ya Mukama tenaggwa Era ekiseera kino kye kyo kuteekerateekeramu amayinja amalamu aganawangibwa mu Yekaalu ya Mukama; nga Yekaalu bwe yazimbibwa Sulaimani bwe kiraga mu kifaananyi. Nga 1.Petero 2:5 bwakiraga nti **“Era nammwe ng'amayinja amalamu muzimbibwa enyumba ey'omwoyo okubeeranga bakabona abatukuvu, okuwangayo ssaddaaka ez'omwoyo, ezisiimibwa Katonda ku bwa Yesu Kristo”** Kale nga aboluganda bano asembayo amaze okwegatta ku Mukama waffe, olwo Yekaalu n'eyimirira, n'okujuzibwa n'ejjuzibwa ekitiibwa kya Katonda!. Olwo omugga gw'obulamu ne gufuluma mu yo. Kaleno omugga guno gwa mu maaso nga Ekkanisa ya Katonda ewedde. Era mu mayinja gano agateekebwateekebwa, ne gawagalwa, mwe muli ensulo z'amazzi, nga Kristo bwe yategeeza (Yokaana 7:38) era bano mu Bwakabaka bwabwe ne Kristo banavaamu amazzi ag'obulamu eri amawanga gonna! (Okubik.22:17). Ng'amazzi (AMAZIMA n'ekisa) gawonya endwadde, ennaku, ekibi eri abantu bonna ku nsi.

Tukilaba nti mu kiseera ekyo okuyitibwa okufuna obulamu kuli eri bonna (Ebik.2:39) so nga ekiseera kino eri abo abalondemu (Yokana 6:44, Ebik.15:14). Era nga Ekkanisa emaze okulondebwa olwo embaga y'omwana gw'endiga n'ekolebwa, era nga ewedde; olwo Omugole ne Bba ne bayita amawanga/abantu nti Jjangu, alina ennyonta ajje, ayagala atwaale amazzi ag'obulamu buwa!

Kino ekibuga ekiggya, Yerusalemu mu kitiibwa, Ekkanisa, n'omugga gw'obulamu oguva mu yo byongerwa okukakasibwa n'okutegeezebwa mu **Zabuuli 46: “Waliwo omugga, emyala gyagwo gikulukuta nga giva mu Kibuga kya Katonda, Ekifo ekitukuvu eky'eweema z'oyo ali waggulu ennyo. Era Katonda ali mukyo.”** Amina.

Abantu ba Katonda temukwatibwa sonyi ku tuwandiikira n'okwetwalira **“Omusomo gwa Baibuli ogw'obwerere”**

Mwenenye kuba OBWAKABAKA bwa Katonda busembedde - bwatyo Kristo bweyategeeza; Era Laba Obwakabaka bwa Kristo, naffe bwetutegeeza!. Enteekateeka ya Katonda gye yateesa edda, entambula nga bwe ya giteekateeka..Ekitundu kyayo, ekirimu amaanyi g'ekibi nga Katonda bwe ya kkiriza, Kibadde kiseera kizito nnyo eri abaana b'abantu — era ekiseera kino tekiryerabirwa emirembe gyonna! Naye olunaku olw'omukisa n'obutuukirivu lunakeerera abaana b'abantu!! era kwe kwolesebwa kw'OBWAKABAKA bwa KRISTO mu maanyi n'ekitiibwa! — nga enjuba eyaka mu maanyi gayo emirundi musanvu, era omusana gw'enjiri y'obulamu gwaakire bonna mu buli kanyomero k'ensi; Era Kristo wa kwoleesa amaanyi ag'obuyinza — okusokeera ddala okujja abantu mu magombe, okubanaaliza ddala n'okubajjako ennaku ku mitima gyabwe, okubaleeta mu ddembe ly'abaana ba Katonda Kyawandiikibwa nti nga bonna bwe bafa mu Adamu, bwe kityo bonna balibeera balamu mu Kristo, ate era yafiirira abantu bonna, so nga Katonda ye mulokozi w'abantu bonna era alireeta abantu bonna okulokolebwa n'okutegeerera ddala AMAZIMA!! —**Abaruumi 8:19-22, 1. Abakolinso 15:21-22, 1. Timusewo 2:3-6.** Kituufu nnyo ekyawandiikibwa omuddu wa Kantonda nti “Amaziga wozzi gabeerawo ekiro, naye essanyu lijja obudde nga Bukedde” **Zabbuli 30:5.**

Nga bwe kyategeezebwa era bwekiri kati nti “Kubanga tumanyi ng'ebitonde byonna bisinda era birumirwa wamu okutuusa kaakano” (Abaruumi 8:22) — tunuulira okufa, endwadde, obubenje ku makubo ne mubbanga, obukyayi ne kisaddaaka bantu, enjala n'e biwoobe — okusinda okwenkanidde awo! Naye nga abantu bali mu kizikiza obutamanya enteekateeka ya Katonda ow'ekisa eky'ekitalo. Naye Omutonzi wa byonna era Kitange mu ggulu, ateekateeka “EKIJJULO EKYA SSAVA” eky'ekitalo, ekiryewuunyisa buli kitonde ku nsi, era abaana b'abantu balyewuunya ey'abatonda! Kuba alibawa n'okusinga kyebali balowoozeza okumusaba mu BWAKABAKA BWA KRISTO. Era nga ebitonde bye biwuniikiridde olwo'buwanvu n'obugazi n'obuzito bw'okwaagala kwa Katonda wamu n'obwekanya bwe, Mweene kwe kutegeeza nti “..., Kuba eggulu nga bwe lisinga ensi obugulumivu, amakubo gange bwegasinga bwe gatyo amakubo gammwe, n'ebirowoozo byange ebirowoozo byammwe” Isaaya 55:8-9

Omulanzi Isaaya 60:2-3 yalanga embeera eno- “Kubanga laba, ekizikiza kiribikka ku nsi n'ekizikiza ekikutte kiribikka ku mawanga: Naye Mukama alikuviirayo n'ekitiibwa kye kirirabikira ku ggwe. N'amawanga galijja eri omusana gwo, ne bakabaka balijja eri okumasamasa kwo ng'ovaayo”. Kale banaggwanga (abatamanyi Katonda kati) balijja eri omusana kuba buli muntu aliwebwa omukisa okujja eri AMAZIMA (abaana abafa nga bato, bajjajaffe abaafa nga tebawulidde ku linya lya Yesu kuba Kabaka Muteesa yayita abazungu

luvanyuma - tunuulira abantu abaafa nga Yesu tanazaalibwa ku nsi, wewaawo bangi tebawuliranga njiri) **1. Abakolinso 15:21-22, 1. Timusewo 2:3-6.**

**OKULONGOOSEZAAMU EBINTU BYONNA**  
**“Omwana w'omuntu yajja ... n'okulokola ekyo ekyabula”**  
—Luke 19:10

Ebintu byonna Adamu byeyalina yabifiirwa olw'obujeemu, eri ye n'ezaddelye — Amaka ag'eyagaza mu lusuku lwa Katonda, essanyu, okuwuliziganya ne Katonda we n'obulamu. Yesu yajja okuzzaawo ebyo bye twafiirwa olw'obujeemu bwa jjajaffe Adamu — Okuzzaawo ensi eno okuba ng'olusuku Adeni (Ezekyeeri 36:35) n'okuzzaawo omuntu okuba mu kifaananyi kya Katonda. Kino Omutume Petero kya kakasa mu *Ebik. 3:19-22* — **“Kale MWENENYE, mukyuuke, ebibi byammwe bisangulibwe, ebiri eby'okuwummuzibwa mu maaso ga Mukama bituuke; naye atume Kristo eyabaawulirwa edda, ye Yesu, eyagwanyizibwa okutwaalibwa mu ggulu okutuusa mu biro eby'okulolongoosezaamu byonna. Katonda bye yayogerera mu kamwa ka bannabbi be abatukuvu abaaliwo okuva ku lubereberye”**. Yee, ekiseera kino kitandika nga Yesu amaze okudda ku nsi era nga akunganyiza abalonde be, era bwatyo OKUTEKAWO OBWAKABAKA BWE mu maanyi (Matayo 6:10, Okubik 5:9-10, 20:6). Mu kiseera ky'obufuzi bwa Kristo wano ku nsi, abantu banayiga obutuukirivu n'obwekanya bwa Katonda —kuba Katonda alireeta abantu bonna okulokorebwa n'okutegeerera ddala AMAZIMA (1.Timusewo 2:4). Ekiseera ekyo, Yeremiya 31:34 akyogerako: “Nga olwo omuntu takyayigiriza munne na buli muntu muganda we nga boogera nti Many Mukama: kubanga bonna balimanya, okuva ku muto ku bo okutuuka ku mukulu ku bo, bw'ayogera Mukama: **kubanga ndisonyiwa obutali butuukirivu bwabwe, n'ekibi kyabwe sirikijjukira nate”!** Emyaka olukumi nga giweddeko, bonna abalijeema ne batakkiriza Kristo mu mbeera ennungi bwetyo, ba kusanyizibwawo kwe kufa okw'okubiri Ebik.3:23.

Byetwafiirwa olw'obujeemu bwa Adamu asooka:	
• Obulamu obweyagaza obutaliiko nkenyera:	Olub.2:17, 3:3; Ezekyeeri 18:4
• Obwakabaka ku nsi nga Kabaka:	Olub. 1:26-28
• Eddembe eritalina kutya kwonna:	Olub.3:10; Lukka 21:25-26
• Amaanyi g'obuvubuka n'obulamu:	Olub.3:19; Job 33:19-22, Zabbuli 90:8-10
• Amaka/Olusuku lwa Katonda:	Olub.2:8, 15; 3:23-24
• Okusinza n'okussa ekimu ne Katonda	Olub.3:24; Kabakukku 1:13
• Essanyu erya nnamaddala:	Omubulizi 2:22-23; Engeero 14:12-13
• Emiti egy'obulamu (ebibala byonna):	Olub. 1:29; 2:9
• Okussa ekimu n'ebisolo:	Olub.2:19
Ebinazibwawo era ebyanunulibwa olw'obuwulize n'okufa kwa Yesu (Adamu owokubiri):	
• Obulamu obweyagaza obutaliiko nkenyera:	Okubik.22:17; Abaru.6:23; 1.Abakolinso 15:22
• Obwakabaka ku nsi nga Kabaka:	Zabbuli 8:5-8; 37:9,11.
• Eddembe eritalina kutya kwonna:	Zabbuli 72:7; Isaaya 2:4; 14:3; 35:4
• Amaanyi g'obuvubuka n'obulamu:	Isaaya 35:5,6,10; Yobu 33:25
• Amaka/Olusuku lwa Katonda:	Isaaya 35:1,6; Ezekyeri 36:35
• Okusinza n'okussa ekimu ne Katonda:	Yeremiya 31:34; Abefeso 1:10
• Essanyu erya nnamaddala:	Isaaya 35:10; Okubik.21:4
• Emiti egy'obulamu (ebibala byonna):	Zabbuli 85:12; Mikka 4:4, Okubik.22:2
• Okussa ekimu n'ebisolo:	Isaaya 11:6-8; Yobu 5:22,23



came to save and restore that which was lost—to restore the earth and to restore man to his original state of human perfection and communion with God. All this is implied in the word saved. For this reason, the Apostle Peter stated to the early Church: “...the times of refreshing shall come from the presence of the Lord... Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began.” *Acts 3:19-21*

Yes, the restitution of all things that were lost begins when Jesus Christ returns to gather the Christian faithful, the elect, and then **to establish God's Kingdom on earth** as it is now in Heaven. (*Matthew 6:10; Rev. 5:9-10*) At that time, the due time in God's Kingdom, non-Christians will realize their opportunity to gain life: “...the man Christ Jesus... gave himself a ransom for all, to be testified in due time.” (*1 Timothy 2:6*) This time of learning and growing in Righteousness will then show the astounding mercy and justice of Jehovah's plan, for He “...will have all men to be saved, and to come unto the knowledge of the truth.” (*1*

*Timothy 2:4*) Of that time, Jeremiah states: “And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” (*Jeremiah 31:34*) By the end of the thousand-year Kingdom of God on earth, those who willfully choose not to follow Christ, under what then would be most favorable circumstances, will be destroyed. “And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.” *Acts 3:23*

The human family once possessed a perfect mental, moral and physical nature as represented in the person of Adam their father/head. Beautiful and majestic in form, God-like in the mental and moral qualities of his being (in God's image) and commissioned to be the King or God over all earthly creatures (“In our likeness let him have dominion over the beasts, fowl, fish,” etc.) Adam stands before us as the picture of human perfection. He passes the inspection of

the great Jehovah and is pronounced a “very good” man. He was not a God—no it had not been God's purpose to make another God, but a man: “Let us make man in our image.” We should not suppose that to be mentally and morally in God's image means that we will have the same mental and moral capacity; but, our justice, mercy, love, truth, and powers of reasoning, deciding, etc., while limited in capacity are the same in kind, as the justice, love, etc., of God, so that he can say to us: “Come let us reason together.” But before Adam had ever learned to use his powers fully, sin entered, and death followed, degrading and destroying by its various agencies of sickness and vice the once noble form, and the perfection of his intellectual and moral faculties.

We have seen that God foresaw the necessity of this victory of evil over man, that he might learn forever the lesson, that sin and death go hand in hand and both are his enemies; while obedience to God and life and happiness are indissolubly connected, and that God is his true and best friend. We see God, the loving Father, permitting evil for man's good and taking advantage of its presence to prove to man His unalterable character, “the exceeding sinfulness of sin,” the *Justice* of His Laws, the boundlessness of His *mercy*, “The exceeding riches of His grace,” and “the great Love wherewith He loved us,” by redeeming us from all sin through Jesus Christ. We have seen too, how that as through one man's disobedience the many were made sinners, so by the obedience of one shall the many be made righteous, (just) (*Rom. 5:19*), and that in His due time God intends to bring all men back to the condition of perfect manhood where they will again be “very good.” This is restitution, the restoring to mankind of the power, *qualities*, and things lost through the first Adam.

**“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” — Rom. 8:19 KJV**

**We next inquire, who will be restored?**

And answer all of Adam's family except (1) “The Bride” of Christ, (2) “The Virgins her companions follow her,” and (3) the few who commit the unpardonable sin, sinning willfully, after that they have received the knowledge of the truth, and who count the blood of the covenant wherewith they were sanctified an unholy thing. (*Heb. 10:26-29*.) These three classes have made a covenant with God by which they renounced their rights to the benefits of restitution and the perfect fleshly condition. They declare that they will take up their cross and follow Jesus. Instead of living with the world they will become dead to the world. Instead of expecting a restitution of the flesh, they agree to crucify the flesh. Why do they make this covenant? Because of the joy set before them in God's part of the covenant, which is, if they thus die with Jesus to all earthly interests they shall be joint-heirs with him to a heavenly inheritance. If with Him we give up and crucify the human nature, we shall be made partakers with Him of the divine nature. Those who do not enter this covenant to crucify the human nature retain it and will be raised and restored to human perfection. Another thought is that now is the time to suffer and die with Him. It cannot be done in the next age. For there is no death there, neither sorrow nor suffering—for the former things are passed away. This is the age of sin and evil and crucifying; the next will be for Glory and Restitution.

(*Rev. 21:4*.) True, the restored family may come to the fountain and drink of the river of water of life freely, have an abundant supply of their life, yet it will be different from having immortality as a fountain of life, “springing up in YOU” so that you will never thirst, neither need come to that river to refresh yourself or to continue your life.

**THE RIVER OF SALVATION**  
—*Ezekiel 47:1-12*.

**“Whosoever will, let him take the water of life freely.” — Rev. 22:17.**

Referring to the description of the river starting from the Temple, Prof. Davidson says, “The natural fact upon which this conception rests is this, that there was a fountain connected with the Temple hill, the waters of which fell into the valley east of the city, and made their way toward the sea.” So far as we may know, this fountain never was of any considerable size, and never would be, without more or less of a miracle, for at present the entire country is arid, except in the rainy season. From this fountain the Valley of Kedron leads directly to the Dead Sea, which, as is well known, has no connection with the ocean waters, either on the surface or subterraneously, and is 1,308 feet below the sea level.

Returning to the Ezekiel's vision, we note that the waters flowed out from the house of the Lord, from the Temple, and that wherever they went they brought vitality and refreshment, healing, restitution life—even to the Dead Sea. This, to our

understanding, is a picture of the grace of God during the Messianic age, when from the Church, the house of God, the Temple, “***the habitation of God through the spirit***” (*Eph. 2:22*), the stream of the water of life, healing, restoring, rejuvenating, shall flow to all the families of the earth, whose condition is represented by the wilderness eastward of Jerusalem! The result will be the blessing and restitution of all the living families of the earth willing to receive the blessing. And it means more: for the Dead Sea fitly represents the vast multitude of mankind which has gone into the **tomb**, and the water of life shall reach even these and bring to them also awakening from death, opportunities of restitution!!!

That the fulfilment of this vision could not be a thing of the past nor of the present is evident when we remember that the house of God, the Temple, the Church, is not yet completed — that the present is the time in which the Lord is fitting the “living stones” for the Temple,—is chiseling, fitting and polishing each for the place to which he is called. The present Gospel age was typified in the building of Solomon's Temple, by the period of preparation of the materials, after which we are informed that the whole house came together quickly, each stone fitting to its place and each timber to its position, and that without the sound of a hammer or any tool of iron. So with the “living stones,” as the Apostle Peter calls the Church. (*1 Pet. 2:5*.) These are “***builted together for a habitation of God through the spirit***,” and the building will not be completed until the last of these fitted and polished stones is laid in its position. Then the glory of the Lord