

due time, they might learn righteousness, and be able to discriminate and choose the good and have life.

But let us examine the prophecy further. After comparing Israel with Sodom and Samaria, and pronouncing Israel the most blameworthy (Ezekiel 16:48-63), the Lord says, "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of your captives in the midst of them." The captivity referred to can be no other than their captivity in death; for those mentioned were then dead. In death all are captives; and Christ comes to open the doors of the grave, and to set at liberty the captives (Isaiah 61:1; Zech. 9:11). In **verse 55** this is called a "return to their former estate" — a restitution.

Christian people generally believe that God's blessings are all and only for the selected Church, but now we begin to see that God's plan is wider than we had supposed, and that though he has given the Church "exceeding great and precious promises," he has also made bountiful provision for the world which he so loved as to redeem. (Hosea 13:14) The Jews made a very similar mistake in supposing that all the promises of God were to and for them alone; but when the "due time" came and the Gentiles were favored, the remnant of Israel, whose hearts were large enough to rejoice in this wider evidence of God's grace, shared that increased favor, while the rest were blinded by prejudice and

human tradition. Let those of the Church who now see the dawning light of the Millennial age, with its gracious advantages for all the world, take heed lest they be found in opposition to the advancing light, and so for a time be blinded to its glory and blessings.

Seeing, then, that so many of the great and glorious features of God's plan for human salvation from sin and death lie in the future, and that the second advent of our Lord Jesus is the designed first step in the accomplishment of those long promised and long expected blessings, shall we not even more earnestly long for the time of his second advent than the less informed Jew looked and longed for his first advent? Seeing that the time of evil, injustice and death is to be brought to an end by the dominion of power which he will then exercise, and that righteousness, truth and peace are to be universal, who should not rejoice to see his day? And who that is now suffering with Christ, inspired by the precious promise that "if we suffer with him we shall also reign with him," will not lift up his head and rejoice at any evidence of the approach of the Master, knowing thereby that our deliverance and our glorification with him draw nigh? Surely all in sympathy with his mission of blessing and his spirit of love will hail every evidence of his coming as the approach of the "great joy which shall be to all people." WE ARE EVEN LIVING IN THE DAYS OF THE SON OF MAN, a blessed time soon is following!

GROWING IN FAITH

Growth in faith is a desired state of Christians for desired fruitage of Christ likeness. But this must be in line with the will of God as expressed in 1 Thess. 5:21 KJV — "Prove all things; hold fast that which is good." In line with this exhortation we advise all who are earnest students of Scriptures and our Newsletter, to prove all our studies with the only standard given by God (Isaiah 34:16) and please communicate to us! It is also, 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.

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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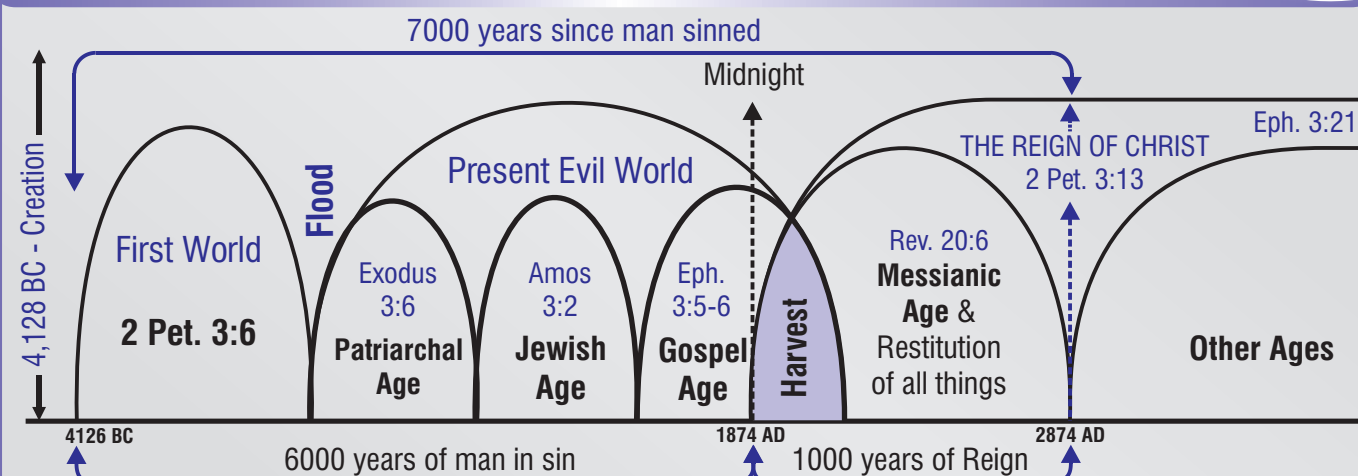
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CHRIST'S KINGDOM

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

"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

OUR LORD'S RETURN — ITS OBJECT

"AND He shall send Jesus Christ, which [who] before was preached unto you; whom the heaven must retain 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 3:20-21 KJV.

That our Lord intended his disciples to understand that for some purpose, in some manner, and at some time, he would come again, is, we presume, admitted and believed by all familiar with the Scriptures. True, Jesus said, "Lo, I am with you always, even unto the end of the age" (Matt. 28:20), and by his spirit and by his Word he has been with the Church continually, guiding, directing, comforting and sustaining his saints, and cheering them in the midst of all their afflictions. But though the Church has been blessedly conscious of the Lord's knowledge of all her ways and of his constant care and love, yet she longs for his promised personal return; for, when he said, "If I go, I will come again" (John 14:3), he certainly referred to a **second personal coming**.

Some think he referred to the descent of the holy Spirit at Pentecost; others, to the destruction of Jerusalem, etc.; but these apparently overlook the fact that in the last book of the Bible, written some sixty years after Pentecost, and twenty-six years after Jerusalem's destruction, he that was dead and is alive speaks of the event as yet future, saying: "Behold, I come quickly, and my reward is with me." And the inspired John replies, "Even so, come, Lord Jesus." Rev 22:12, 20.

The Apostle (Acts 15:14) tells that the **main object** of the gospel in the present age is "to take out a people" for Christ's name — the overcoming Church, which, at his second advent,

Continued to page 2

Isaiah 25:1

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OKUDDA KWA YESU

"Naye atume Kristo eyababuulirwa edda, ye Yesu, eyaggwanyizibwa okutwaalibwa mu ggulu okutuusa mu biro eby'okulongoosezaamu byonna, Katonda bye yayogereranga mu kamwa ka ba nnabbibe abatukuvu abaaliwo okuva ku lubereberye" — Ebik. 3:20-21.

Tulaba nga Mukama waffe Yesu yategeeza abamukkiriza nti wa kudda ku nsi era abagoberezebe nebategeera kino, neba tandika okumulindirira kuba ebigambo bino bya bwesigwa — Yokkana 14:3 "Era obanga ngenda okubateekerateekera ekifo, ndikomawo nate ne mbatwaala gyendi". Wewaawo, Yesu yagamba nti "... Era, laba, nze ndi wamu nammwe ennaku zonna, okutuusa emirembe gino lwe giriggwaawo" — Mat. 28:20, kino kitegeza nti ali wamu naffe mu mwoyo era alaba byonna Ekkana ya byeyitamu bwatyo nokugiyamba; Naye ye mu buntu nga taliwo wabula nga bwe yagenda, wakudda ku nsi mu buntu (Yokkana 14:3). Kino abagobereze be kye bakakasa okuva olubereberye — "Ategeeza bino ayogera nti Weewaawo: njija mangu. Amina: jjangu Mukama waffe Yesu." — Okubbik. 22:20 Tulaba nga ekigendererwa kyo kubuulira enjiri mu kiseera kino ye Mukama "Okweronderamu abantu abatono eri erinya lye" — Ebik. 15:14 era bano babe Omugole wa Kristo, era okufuga naye mu Obwakabaka bwa Katonda ku nsi (Okubbik. 20:6; 5:9-10). Okutegeeza Obwakabaka bwa Katonda eri ensi

will be united to him and receive his name. The witnessing to the world during this age is a secondary object.

THE OBJECT OF SECOND ADVENT

A further examination of God’s revealed plans will give a broader view of the object of both the first and second advents; and we should remember that both events stand related as parts of one plan. The specific work of the first advent was to *redeem* men; and that of the second is to *restore*, and bless, and liberate the redeemed. Having given his life a ransom for all, our Savior ascended to present that sacrifice to the Father, thus making reconciliation for man’s iniquity. He tarries and permits “the prince of this world” to continue the rule of evil, until after the selection of “the Bride, the Lamb’s wife,” who, to be accounted *worthy* of such honor, must overcome the influences of the present evil world. Then the work of giving to the world of mankind the great

blessings secured to them by his sacrifice will be due to commence, and he will come forth to bless all the families of the earth.

True, the restoring and blessing could have commenced at once, when the ransom price was paid by the Redeemer, and then the coming of Messiah would have been but one event, the reign and blessing beginning at once, as the apostles at first expected. (Acts 1:6) But God had provided “some better thing for us” — the Christian Church (Heb.11:40); hence it is in our interest that the reign of Christ is separated from the sufferings of the Head by these nineteen centuries.

THE SELECTION OF THE CHURCH AND COVERSION OF THE WORLD

This period between the first and second advents, between the ransom for all and the blessing of all, is for the trial and selection of the Church, which is the body of Christ; otherwise there would have been only the one advent, and the work which will be done during the period of his second presence, in the Millennium, would have followed the resurrection of Jesus. Or, instead of saying that the work of the second advent would have followed at once the work of the first, let us say rather that had God not purposed the selection of the “little flock,” “the body of Christ,” the first advent would not have taken place when it did, but would have occurred at the time of the second advent, and there would have been but the one. For God has evidently designed the *permission* of evil for six thousand years, as well as that the cleansing and restitution of all shall be accomplished during the seventh thousand.

Thus seen, the coming of Jesus, as the sacrifice and ransom for sinners, was just long enough in advance of the blessing and restoring time to allow for the selection of his “little flock” of “joint-heirs.” This will account to some for the apparent delay on God’s part in giving the blessings promised, and provided for, in the ransom (1 Tim. 2:3-6). The blessings will come in due time, as at first planned, though, for a glorious purpose, the price was provided longer beforehand than men would have expected.

The Apostle informs us that Jesus has been absent from earth — in the heaven — during all the intervening time from his ascension to the beginning of the times of restitution, or the Millennial age — “whom the heaven must retain *until* the times of restitution of all things,” etc. (Acts 3:21) Since the Scriptures thus teach that the **object of our Lord’s second advent is the restitution of all things**, and that at the time of his appearing the nations are so far from being converted as to be angry (Rev. 11:18) and in

opposition, it must be admitted either that the Church will fail to accomplish her mission, and that the plan of God will be thus far frustrated, or else, as we claim and have shown, that the conversion of the world in the present age was not expected of the Church, but that her mission has been to preach the Gospel in all the world *for a witness*, and to prepare herself under divine direction for her great future work. God has not yet by any means exhausted his power for the world’s conversion. No, more: he has not yet *even attempted* the world’s conversion.

This may seem a strange statement to some, but let such reflect that if God has attempted such a work he has signally failed; for, as we have seen, only a small fraction of earth’s billions have ever intelligently heard of the *only name* whereby they must be saved. We are only forcibly stating some of the views and teachings of some of the leading sects — Baptists, Presbyterians and others — viz., that God is electing or selecting out of the world a “little flock,” a Church. They believe that God will do no more than choose this Church, while we find the Scriptures teaching a further step in the divine plan — a RESTITUTION for the world, to be accomplished through the elect Church, when completed and glorified. The “little flock,” the overcomers, of this Gospel age, are only the body of “The Seed” in or by whom all the families of the earth are to be blessed.

Those who claim that God has been trying for six thousand years to convert the world, and failing all the time, must find it difficult to reconcile such views with the Bible assurance that all God’s purposes shall be accomplished, and that his Word shall not return unto him void, but shall prosper in *the thing whereto it was sent*. (Isaiah 55:11) The fact that the world has not yet been converted, and that the knowledge of the Lord has not yet filled the earth, is a proof that it has not yet been sent on that mission.

ELECTION AND FREE GRACE

Election, as taught in the Bible, is not the arbitrary coercion, or fatalism, usually believed and taught by its advocates, but a selection according to fitness and adaptability to the end God has in view, during the period appointed for that purpose.

We see, then, that the general salvation, which will come to every individual, consists of light from the true light, and an opportunity to choose life; and, as the great majority of the race is in the tomb, it will be necessary to bring them forth from the grave in order to testify to them the good tidings of a Savior; also that the special salvation which believers now enjoy in hope (Rom. 8:24), and the reality of which will, in the Millennial age, be revealed, also, to those who “believe in that day,” is a *full* release from the thralldom of sin, and the corruption of death, into the glorious liberty of children of God. But attainment to all these blessings will depend upon hearty compliance with the laws of Christ’s Kingdom — the rapidity of the attainment to perfection indicating the degree of love for the King and for his law of love. If any, enlightened by the Truth, and brought to a knowledge of the love of God, and restored (either actually or reckonedly) to human perfection, become “fearful,” and “draw back” (Heb. 10:38-39), they, with the unbelievers (Rev. 21:8), will be destroyed from among the people. (Acts 3:23) — This is the second death.

Furthermore, the Lord says, “In those days, they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge, but every one [who dies] shall die for his own iniquity.” (Jer. 31:29-30) This is not the case now. Each does not now die for his own sin, but for Adam’s sin — “In Adam all die.” He ate the sour grape of sin, and our fathers continued to eat them, entailing further sickness and misery upon their children, thus hastening the penalty, death. The day in which “every man [who dies] shall die for his own sin,” only, is the Millennial or Restitution or Messianic age.

Though many of the prophecies and promises of future blessing seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical of the elect “little flock,” the head and body of Christ, the “Royal Priesthood”; and the sacrifices, cleansings and atonements made for Israel typified the “better sacrifices,” fuller cleansings and real atonement “for the sins of the whole world,” of which they are a part.

And not only so, but God mentions by name other nations and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of Restitution for all mankind, spoken by the mouth of all the holy prophets. And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor were we who now hear the gospel. “There is none righteous; no, not one,” aside from the imputed righteousness of Christ, who died for all. Our Lord’s own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in his sight as were the Jews, who had more knowledge (Gen. 19:24; Luke 17:29). Unto the Jews of Capernaum he said, “If the

mighty works which have been done in thee had been done in Sodom, it would have remained until this day.” — Matt. 11:23.

Thus our Lord teaches that the Sodomites did not have a full opportunity; and he guarantees them such opportunity when he adds (*verse 24*), “But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.”

And if Capernaum and all Israel are to be remembered and blessed under the “New Covenant,” sealed by the blood of Jesus, why should not the Sodomites also be blessed among “*all* the families of the earth”? They assuredly will be. And let it be remembered that since God “rained down fire from heaven and *destroyed them all*” many centuries before Jesus’ day, when their restoration is spoken of, it implies their awakening, their coming from the tomb.

Let us now examine the prophecy of Ezekiel 16:48-63. Read it carefully. God here speaks of Israel, and compares her with her neighbor, Samaria, and also with the Sodomites, of whom he says, “I took them away as *I saw good*.” Neither Jesus nor the Prophet offers any explanation of the seeming inequality of God’s dealings in destroying Sodom and permitting others more guilty than Sodom to go unpunished. That will all be made clear when, in “due time,” his great designs are made manifest. The Prophet simply states that God “saw good” to do so, and Jesus adds that it will be more tolerable for them in the day of judgment than for others more guilty. But upon the supposition that death ends all probation, and that thereafter none may have opportunity to come to a knowledge of the truth and to obey it, we may well inquire, Why did God see good to take away these people without giving them a chance of salvation through the knowledge of the only name whereby they can be saved? The answer is, because it was not yet their *due time*. In “due time” they will be awakened from death and brought to a knowledge of the truth, and thus blessed together with all the families of the earth, by the promised “Seed.” They will then be on trial for everlasting life.

With this thought, and with no other, can we understand the dealings of the God of love with those Amalekites and other nations whom he not only permitted but commanded Israel to destroy, saying, “Go, smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” (1 Sam. 15:3). This apparently reckless destruction of life seems irreconcilable with the character of love attributed to God, and with the teaching of Jesus, “Love your enemies,” etc., until we come to recognize the systematic order of God’s plan, the “due time” for the accomplishment of every feature of it, and the fact that every member of the human race has a place in it.

We can now see that those Amalekites, Sodomites and others were set forth as examples of God’s just indignation, and of his determination to destroy finally and utterly evildoers: examples which will be of service not only to others, but also to themselves, when their day of judgment or trial comes. Those people might just as well die in that way as from disease and plague. It mattered little to them, as they were merely learning to know evil, that when on trial, in

Tukilaba lwaatu nti Sodomu ne Gomola ebyansanyizibwawo omuliro olw’obwonoonyi bwabwe nga Mukama bwe yalaba nga kisaanidde, tebyaali byonoonyi nnyo okusinga Abayisirayiri abaawulira ku njiri ey’ekitiibwa n’ebatayagala! So nga ab’omurembe guno abawulira enjiri si bebatuukirivu ennyo, nabo balina ebibi. Yesu kyaava ategEEza nti Sodoma ne Gomola biriba n’okugumikirizibwa okusinga Abayudaya (Olub. 19:24; Luka 17:29). Bwatyo yesu nategEEza nti Singa emirimu gyange ngyekolede mu Kaperunawumu gya kolebwa eSodomu, nakati singa Sodomu kikyaliwo (Mat. 11:23). Obanga Kaperunawumu enejjukirwa era ne balokolebwa oluvanyuma nga bwe kyawandiikibwa nti oluvanyuma lw’Ekkalisa Abayisirayiri bonna bakulokolebwa, kale lwaki Sodomu ne Gomola ebyasaanawo olw’obutamanya bwabwe tebijjukirwa? Ne bawebwa omukisa n’ezadde lya Yakobo, ne bawulira obulokozi obuli mu Kristo!

Kale kino kyongera okulaga nti Katonda ddala ddala wa kisa n’okwagala, kuba singa Mukama teyateekateeka obulokozi obw’okubiri eri abo bonna abafa nga tebafunye mukisa na kuwulira njiri ya Kristo, osanga twalyewunyiza Katonda eyalagira okusaanyawo Abameliki wamu ne byabwe nga n’abaana abato n’ebisolo byabwe mw’obitwaalidde (1 Samweri 15:3). Ekisa kya

Katonda kyanjawulo, bwatyo bwe yasiima okubakisa/okubatereka okutuusa ekiseera ky’okununulibwa kwabwe! Mukama akakasa ng’alaga ebikolwa by’Abayisirayiri wamu n’abasanyizibwawo omuliro aba Sodomu ne Gomola mu (Ezeekyeri 16:48-63) nti “ ... Era ndikomyaawo obusibe bwabwe, obusibe bwa Sodomu ne bawalabe, n’obusibe bwa Samaliya ne bawalabe, n’obusibe bw’abasibe bo Isirayiri, olyoke okwaatibwe ensonyi elw’ebikolwabyo bye wakola” Kino kiraga okuzuukizibwa kw’abantu mu bibuga ebyo wamu ne Isirayiri, olwo abayisirayiri bakwaatibwe ensonyi nga balaba ebikolwa byabwe bibi nnyo okusinga bali abasaanyizibwawo omuliro!

Bwekityo ab’oluganda, tulaba nga ekisa n’obulokozi bwa Katonda bunene. So, nga bwe yasubiza nti “Alisaawo omukono gwe omurundi ogw’okubiri, okununula abo bonna abafikkawo, Abamisiri n’abalala; Era nga Abatume bonna ne Bannabi bonna bwe bakakasa — Isaaya 11:11; 35:5-8; Ebik.15:14-17. Abantu bonna bakuweebwa omukisa omujjuvu mu Obwakabaka bwa Katonda wano ku nsi nga Kristo afuga (Okubik. 5:9-10; 20:6; Zzabuli 72:8; Mat.6:10), kuba bonna ajja kusooka kubazuukiza!

Amina.

DESIRING GOD'S GREAT BLESSING!

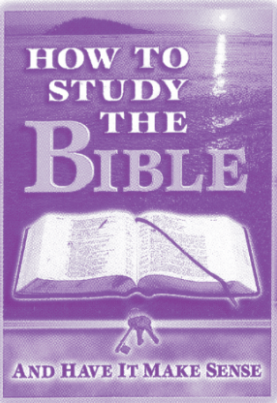
Desiring to obtain God’s blessing but indifferent in doing His will results in failure. Serving and improving the life conditions of your fellow men towards God, is one source of God’s blessing. Therefore, desiring to spread God’s Message of life but thinking you are too busy with work of whatever sort, 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. For example, obtain copies of this monthly Newsletter — look at People interested in God’s word around you; at the 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 yourself be God’s righteous Servant In the belief of Christ and the TRUTH.

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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 ow'ekisa aleka Sitani 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**
(Ekkalisa Omusanvu ne Bamalayika baazo Musanvu Okubikkulirwa 1- 2)
- ✦ **The Armageddon & the End of the World.**
(Olutalo ddekabusa era olw'enkomerero y'ensi)
- ✦ **Tongues, Miracles, Visions and Prophesying.**
(Eby'amagero, Okulabikirwa, Okwogera mu nnimi era n'Obwanabbi)
- ✦ **The TRUE Christian Baptism!**
(Okubatizibwa okuli mu byawandiikibwa, okw'amazima.)

And many others (Nebirala) !!!!

Christ’s Kingdom I 2010

Bivudde ku lupapula - 1 - OKUDDA KWA YESU

kwe kuba omujulirwa — kuba si kye kigendererwa ekikulu okubulira enjiri eri amawanga mu kiseera kino (Mat. 24:14).

EKIGEDERERWA KY’OKUDDA KWA YESU

Bwe twetegereza okujja kwa Yesu ku nsi: Tulaba nti okujja okwasooka, Yesu yasasulira ekibi kya Adamu wamu n’okununula abantu bonna okuva mu kufa (Kosea 13:14), so nga okudda kwe kwa kuzaawo omuntu mu kifaanaayi kye yatondebwaamu wamu

n’okumuwa omukisa (Luka 19:10; Ebik. 3:19-230). Kale okufuga kwa Kristo kye kwaava kwongerwayo okusobola okusooka okulonda n’okuteekateeka Ekkalisa ye, baanafuga nabo, okutuusa nga Omugolewe awedde era mu kuddakwe (Okub. 2:10; 20:6).

EKULONDEBWA KW’EKKANISA

wamu n’okukyusa amawanga

Tukilaba nti ekiseera ekyawebwa wakati w’okujja kwa Yesu okwasooka n’okuddakwe, kwe kulonderamu Ekkanisaye/obaOmugole we, okugezesebwa kw’Ekkalisa. Singa si kulondebwa kw’Ekkalisa, Yesu yalize omulundi gumu, mu kiseera ky’okudda kw’okubiri era okufugirawo oluvanyuma lw’okuzuukirakwe! Kale tulaba nga mu nteekateeka ya Katonda, Katonda yasiima okulonda Ekkalisa era okuba abasika bw’Obwakabaka bwe!

Tulaba nti okudda kwa Yesu kwa kuteekawo oba okuzzaawo/ okulongoosezamu ebintu byonna (Ebik. 3:19-22). Nti ekiseera kino okuva ku kuzuukira kwa Yesu, Ekkalisa tesobola kukuusa ensi n’abagitulamu, so nga n’abangi tebawuliranga ku rinnya lya Yesu okutuusa okufa kwabwe (erinnya lyokka wansi we njuba eryawebwa omuntu okulokoka). Kino kiraga nti nga Yesu bwe yafiirira abantu bonna (mwemuli n’abaafa nga Yesu tanazaalibwa ku nsi),

EKUYITIBWA KW’ABANTU N’EKISA KYA KATONDA

Tulaba okuyitibwa kwa Iburaayimu era n’ebisuubizo bya Katonda (Olub. 22:17-18; Abagalatiya 3:29); Weewaawo tulaba n’okuyitibwa kw’Eggwanga lya Isirayiri (Amosi 3:2) — okuva Emisiri, okuyita mu ddungu, ebiwebwayo nga Ssaddaaka n’ensiisira ya Katonda, bakabona mu yekkalu ne bakabaka ba Isirayiri. Bino byaali bifaananyi ebiraga ebirungi ebijja. Gamba nga endinga/ente zebiwebwayo olw’ekibi zaali tezisobola kujjawo kibi era nga zisonga ku kaliga ka Katonda akaggyawo ebibi byensi nga ssaddaaka ekkirizibwa Katonda era okufa kw’omuntu Yesu (Abebulaniya 10:1). Bwekityo okujja kwa Yesu era n’okufa kwe kwaleta esuula empya. Olwo Katonda n’aawa omukisa abantu bonna okukkiriza Yesu Kristo era okuyitibwa kw’abamu okuba omugole w’omwaanawe omubereberye era y’Ekkanisaye, abaana ababereberye era abasika bw’Obwakabaka. Nga Yesu bwe yafiirira oba bwe yalega okufa olwa abantu bonna, bwekityo ekisa kya Katonda ne kiggya eri abantu bonna. Wabula nti okuyitibwa kwabwe kwa njawulo (Abebulaniya 2:9). Kale abangi kye bava bagya okuweebwa omukisa mu obwakabaka bwa Kristo wano ku nsi. Kubanga okutunuulira ennyo okw’ebitonde kulindirira okubikkulirwa kw’abaana ba Katonda. nti era ebitonde byennyini nabyo biriweebwa eddembe okuva mu kufugibwa okuvunda okuyingira mu ddembe ery’ekitiibwa ky’abaana ba Katonda (Abaruumi 8:19-22).

Tulaba nti amakubo g’obulokozi si mangi gamba nga okukkiriza okwenjawulo, enneyisa ennungi oba n’emirimu emirungi, n’obutamanya. Ekubo liri rimu lyokka eryaweebwa abantu, kwe kikkiriza Omusayi gwa Yesu ogwayiika okujjawo ebibi by’ensi era

okukkiriza okwetwaalira obulokozi bwa Katonda obuli mu Yesu Kristo (1Pet. 1:19; Yokaana 1:29). Era tusoma nti Yesu gwemusana ogwakira buli muntu mu nsi (Yokaana 1:9). Si bonna nti bafunye omusana guno okubaakira gamba nga abantu obukadde obwafa nga Yesu tanazaalibwa ku nsi, bajjaffe abaafa nga kabaka Muteesa tanayita bazungu kuleta diini, obwaana obufa nga bwa nakubunaku wamu n’abafa bangi mu nsi nga tebabuliddwa njiri oba linya lya Yesu! Kale bano bonna balina okwakirwa omusana kinnoomu kuba ne Yesu yafiirira buli muntu! (Abebulaniya 2:9). Kale ky’amazima nti abantu bonna Yesu be yafiirira balina okuweebwa omukisa gwabwe era bakubuulirwa enjiri ey’ekitiibwa nga ebyawandiikibwa bwe bikiraga — bonna ba kuzuukira mu Obwakabaka bwa Katonda, babuulirwe enjiri/amazima era bawebwe n’obudde obumala mu kugezesebwa kwabwe (1.Tim. 2:3-6; Isaaya 11:11; 65:20; Yeremiya 31:29-34; Okubik.22:17). Webuze ow’oluganda, oba nga Yesu yafiirira buli muntu, lwaki abo abafa nga tebafunye mukisa kuwulira linnyalye tebaguweebwa? So nga n’enjiri ya bantu bonna, nga Malayika bwe yateegEEza mu Luka 2:10.

Kale mukiseera ekyo abantu bonna kinnoomu nga baweereddwa omukisa gw’obulokozi mu bwakabaka bwa Kristo, abantu si bakukakibwa kuwebwa bulamu wabula omuntu awebwa omukisa okukkiriza Kristo n’obutukkirivubwe oba ogaana. Bonna abaligyeema n’abaagala obubi okusinga obutuukirivu bakufa — okufa omurundi ogw’okubiri (Ebik.3:23; Okubik.21:8).

Bigenze ku 6

Akatabo kano kafuluma buli mwezi I August I 2010

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The doctrine of Free Grace, advocated by Arminians, is also a much grander display of God's abounding favor than its most earnest advocates have ever taught. God's grace or favor in Christ is ever free, in the sense of being unmerited; but since the fall of man into sin, to the present time, certain of God's favors have been restricted to special individuals, nations and classes, while in the next age all the world will be invited to share the favors then offered, on the conditions then made known to all, and whosoever will may come and drink at life's fountain freely Rev.22:17.

Glancing backward, we notice the selection or election of Abraham and certain of his offspring as the channels through which the promised Seed, the blessing of all the families of the earth, should come (Gal. 3:29). We note also the selection of Israel from among all nations, as the one in whom, typically, God illustrated how the great work for the world should be accomplished — their deliverance from Egypt, their Canaan, their covenants, their laws, their sacrifices for sins, for the blotting out of guilt and for the sprinkling of the people, and their priesthood for the accomplishment of all this, being a miniature and typical representation of the real priesthood and sacrifices for the purifying of the world of mankind. God, speaking to the people, said, "You only have I known of all the families of the earth." (Amos 3:2) This people alone was recognized until Christ came; yes, and afterwards, for his ministry was confined to them, and he would not permit his disciples to go to others — saying, as he sent them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter you not." Why so, Lord? Because, he explains, "I am not sent but to the lost sheep of the house of Israel." (Matt. 10:5-6; 15:24). All his time was devoted to them until his death, and there was done his first work for the world, the first display of his free and all-abounding grace, which in "due time" shall indeed be a blessing to all.

This, God's grandest gift, was not limited to nation or class. It was not for Israel only, but for all the world; for Jesus Christ, by the grace of God, tasted death for **every man**. Heb. 2:9

And now also, in the Gospel age, a certain sort of election obtains. Some parts of the world are more favored with the gospel (which is free to all who hear) than others. Glance at a map of the world and see how small is the portion enlightened or blessed in any appreciable degree by the gospel of Christ. Contrast yourself, with your privileges and knowledge, with the millions in heathen darkness today, who never heard the call, and who consequently were not called, example North Korea, parts of Russia and China! When the called-out company (called to be sons of God, heirs of God, and joint-heirs with Jesus Christ our Lord— who have made their calling and election sure) is complete, then the plan of God for the **world's** salvation will be only beginning. Not until it is selected, developed, and exalted to power, will **the Seed** bruise the serpent's head. "The God of peace shall bruise Satan under your feet **shortly**." (Rom. 16:20; Gen. 3:15) The Gospel age makes ready the chaste virgin, the faithful Church, for the coming Bridegroom. And in the end of the age, when she is made "ready" (Rev. 19:7), the Bridegroom comes, and they that are ready go in with him to the marriage — the second Adam and the second Eve become one, and

then the glorious work of restitution begins. In the next dispensation, the new heaven and the new earth, the Church will be no longer the espoused virgin, but the Bride; and then shall "The Spirit and the Bride say, Come! And let him that heareth say, Come! And let him that is athirst come. An

d whosoever will, let him take the water of life freely." Rev. 22:17.

The Gospel age, so far from closing the Church's mission, is only a necessary preparation for the great future work. For this promised and coming blessing, the whole creation groaneth and travaileth in pain together until now, waiting for the **manifestation** of the sons of God. (Rom. 8:19,22 KJV) And it is a blessed fact that free grace in fullest measure, not merely for the living but for those who have died as well, is provided in our Father's plan as the blessed opportunity of the Messianic age.

Some who can see something of the blessings due at the second advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing purchased by his death, fail to see this last proposition, viz.: that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption — death. But as surely as Jesus died for **all**, they all must have the blessings and opportunities which he purchased with his own precious blood. Hence we should expect blessings in the Millennial age upon all those in their graves as well as upon those not in them; and of this we will find abundant proof, as we look further into the Lord's testimony on the subject. It is because of God's plan for their release that those in the tomb are called **"prisoners of hope."**

It is estimated that about one hundred and forty three billions of human beings have lived on the earth in the six thousand years since Adam's creation. Of these, the very broadest estimate that could be made with reason would be that less than one billion were saints of God. This broad estimate would leave the immense aggregate of one hundred and forty-two billions (142,000,000,000) who went down into death without faith and hope in the **only name** given under heaven or among men whereby we must be saved. Indeed, the vast majority of these never knew or heard of Jesus, and could not believe in him of whom they had not heard.

What, we ask, has become of this vast multitude, of which figures give a wholly inadequate idea? What is, and is to be, their condition? Did God make no provision for these, whose condition and circumstances he must have foreseen? Or did he, from the foundation of the world, make a wretched and merciless provision for their hopeless, eternal torment, as many of his children claim? Or has he yet in store for them, in the heights and depths and lengths and breadths of his plan, an opportunity for all to come to the knowledge of that **only name**, and, by becoming obedient to the conditions, to enjoy everlasting life?

The Bible, which is full of the missionary spirit, does not teach that there are several ways of salvation — one way by faith, another by works, and another by ignorance. Neither does it teach the God -dishonoring doctrine of fatalism. While it shows every

other door of hope closed against the race, it throws wide open the one, only door, and proclaims that whosoever will may enter into life; and it shows that all who do not now see or appreciate the blessed privilege of entering shall in due time be brought to a full knowledge and appreciation. The **only way**, by which any and all of the condemned race may come to God, is not by meritorious works, neither by ignorance, but by faith in the precious blood of Christ, which taketh away the sin of the world (1 Pet. 1:19; John 1:29). This is the Gospel, the good tidings of great joy, "which **shall be** unto ALL PEOPLE."

We read, "That was the true light that lighteth every man that cometh into the world" (John 1:9), our observation says, Not so; every man has not been enlightened; we cannot see that our Lord has lighted more than a few of earth's billions. Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment; neither did the Sodomites, nor multitudes of others in past ages.

We read that Jesus Christ, by the grace of God, tasted death **"for every man."** (Heb. 2:9) But if he tasted death for the one hundred and forty-three billions, and from any cause that sacrifice becomes efficacious to only one billion, was not the redemption comparatively a failure? And in that case, is not the Apostle's statement too broad? When again we read, "Behold, I bring you good tidings of great joy, which shall be to ALL PEOPLE" (Luke 2:10), and, looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people, we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." (1 Tim. 2:5-6 KJV) A ransom for all? Then why should not all involved have some benefit from Christ's death? Why should not **ALL** come to a knowledge of the truth, that they may believe?

Without the key, how dark, how inconsistent, these statements appear; but when we find the key to God's plan, these texts all declare with one voice, "God is love." This key is found in the latter part of the text last quoted — "Who gave himself a ransom for all, TO BE TESTIFIED IN DUE TIME." God has a due time for everything. He could have testified it to these in their past lifetime; but since he did not, it proves that their due time must be future. For those who will be of the Church, the bride of Christ, and share the kingdom honors, the present is the "due time" to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus paid our ransom before we were born, it was not our "due time" to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle applies to all: in God's due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it — YES, in Christ's Kingdom!

The prevailing opinion is that death ends all probation; but there is no scripture which so teaches; and all the above, and many more scriptures, would be meaningless, or worse, if death ends all hope for the ignorant masses of the world. The one scripture quoted to prove this generally entertained view is, "Where the tree falleth, there it shall be." (Eccl. 11:3). If this has any relation to man's future, it indicates that whatever his condition when he enters the tomb, no change takes place until he is awakened out of it. And this is the uniform teaching of all scriptures bearing on the subject, as will be shown in succeeding chapters. Since God does not propose to save men on account of ignorance, but "will have **all men** to come unto the knowledge of the truth" (1 Tim. 2:4); and since the masses of mankind have died in ignorance; and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10); therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence his plan is, that "as all in Adam die, even so all in Christ shall be made alive, but each one in his own order" — the Gospel Church, the Bride, the body of Christ, first; afterward, during the Millennial age, all who shall become his during that thousand years of his **presence** (mistranslated *coming*), the Lord's due time for all to know him, from the least to the greatest. 1 Cor. 15:21-23

As death came by the first Adam, so life comes by Christ — the second Adam. (1 Cor. 15:45) Everything that mankind lost through being in the first Adam is to be restored to those who believe into the second Adam. When awakened, with the advantage of experience with evil, which Adam lacked, those who thankfully accept the redemption as God's gift may continue to live everlastingly on the original condition of obedience. Perfect obedience will be required, and perfect ability to obey will be given, under the righteous reign of the Prince of Peace. Here is the salvation offered to the world, Amen.

Let us now consider another text which is generally ignored except by Universalists; for, although we are not Universalists, we claim the right to use, and believe, and rejoice in, every testimony of God's Word. It reads, "We trust in the living God, who is the Savior of *all men*, specially of **those that believe**." (1 Tim. 4:10). God will save all men, but will not specially ("to the uttermost") save any except those who come unto him through Christ. God's arbitrary salvation of all men is not such as will conflict with their freedom of will, or their liberty of choice, to give them life against their wills: "I have set before you, this day, life and death; **choose** life, that ye may live."

Simeon contrasted these two salvations, saying, "Mine eyes have seen your salvation, ... **a light to lighten the nations**, and **the glory of thy people**, [Israelites indeed]." This is in harmony with the declaration of the Apostle, that the fact that Jesus Christ, the Mediator, gave himself a ransom for all is to be **testified to all** IN DUE TIME. This is that which shall come to all men, regardless of faith or will on their part. This **good tidings** of a Savior shall be to **all** people (Luke 2:10), but the special salvation from sin and death will come only to **his** people (Matt. 1:21) — those who believe into him — for we read that the wrath of God continues to abide on the unbeliever — John 3:36.