

Your Opportunity

Free BIBLE STUDY Course

By Correspondence &
Open to **All Christians** from all Churches

OMUSOMO GWA BAIBULI nga gwabwerere!

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

And many others (Nebirala) !!!!

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 can not 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 & relatives in different places of the Country. Those who could promote this work in other right way, 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.

GROWING IN FAITH

Growth in faith is a desired state of Christian 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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CHRIST'S KINGDOM

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

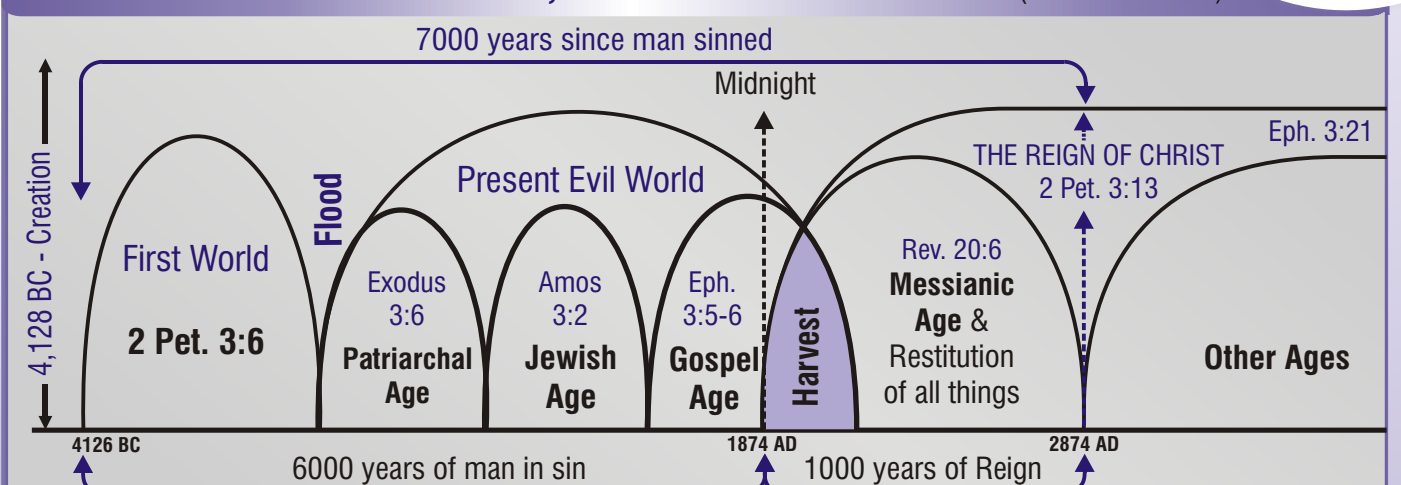
Prepare the Table, Watch in the Watchtower, Eat, Drink; .. Isaiah 21:5

Isaiah 25:1

Vol. 1.9

January 2010

"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 JUDGEMENT DAY

"Because He hath appointed a DAY, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead" — Acts 17:31 KJV.

The Almighty God has given men assurance by testimonies of His holy men: "And Enoch also, the seventh from Adam, prophesied of these, saying, 'Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all'; and David says, 'He cometh to judge the earth'; and Paul summarizes, 'The Lord Jesus Christ, who shall judge the quick [living] and dead at his appearing and his Kingdom.'" — Jude 14,15; Psalm 96:13; 2 Tim.4:1. KJV

Repent! Change Your Course!

Seeing that this Great Day of Reckoning or Trial for Mankind is upon us, what should all who believe in Jesus Christ do? The great Apostle Paul instructs us to repent, to change our course, to "present our bodies living sacrifices, holy and acceptable to God." (Rom. 12:1) Because now is the opportunity for believers who have the sacrificing spirit to be accepted to God. This acceptable time will cease when the Bride class has been gathered, then the great privilege, the glorious reward, will pass away forever.

The Gospel Age offers the only opportunity to be part of the elect, the little flock and these must prove worthy of life eternal under trying circumstances in a world opposed to righteousness. These faithful few are promised a reward in heaven to live and reign with Christ. "Therefore I endure all things for the elect's sake, that they may also obtain the

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OLUNAKU
OLW'OMUSANGO

"Kubanga yateekawo olunaku lw'agenda okusaliramu omusango ogw'ensonga ensi zonna ku bw'omuntu Yesu" — Ebik.17:31

Omuyinza w'ebintu byonna era Mukama Katonda yatekaawo Olunaku olw'omusango, lwe yakakasa mu kamwa ka banabbi be bonna: Ne Enoka ow'omusanvu okuva ku Adamu, yabalagulako nti Laba, Mukama ajja n'abatukuvube kakumi, okuleeta omusango ku bonna"; Kabaka Daudi yateegeza nti "Mukama ajja okusalira ensi'omusango"; Omutume Paulo akakasa, n'ategeza; "Nkukuutirira mu maaso ga Katonda ne Kristo Yesu, alisalisa omusango abalamu n'abafu, era n'olwokulabika kwe n'obwakabakabwe" —Yuda 14-15; Zabbuli 96:13; 2 Timusewo 4:1.

Olunaku luno bangi balutya era baluyita lwantiisa, Kale abantu bakole batya kuba lwa kutuuka?

MWENENYE! Musalewo!

Abakkiriza Yesu Kristo bo bakole batya?

Omutume Paulo ateegeza okwenenya, n'okukyuka, era "Okuwangayo emibiri gyammwe, ssaddaaka ennamu,

salvation which is in Christ Jesus with eternal glory... if we suffer, we shall also reign with him..." (2 Timothy 2:10-12) This is the day of salvation spoken of in Isaiah 49:8 and 9: "...in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoner, Go forth..." Here Isaiah informs us that this special salvation now of the elect has a special purpose — to establish God's covenant, to inherit those whose heritage was void of God's promises, and then, to share God's mercy with the prisoners in death who have never had a real opportunity to learn of Christ.

“What Must I Do to Be Saved?”

Paul said, “Believe on the Lord Jesus Christ and thou shalt be saved.” This is the condition on which we are offered salvation now in this Gospel Age. We must bear in mind, however, that the word believe is not just a simple recognition of Jesus, for “the demons also believe.” The true meaning of believe must also contain a heart reliance on his atoning sacrifice and a willingness

CHRIST'S (MESSIANIC) KINGDOM

“The Lord Jesus Christ, who shall judge the quick [living] and dead at his appearing and Kingdom.” — 2 Tim. 4:1. KJV

How long is this DAY we inquire?

This Day of Judgment by King Jesus Christ is spoken of frequently in scriptures. The term day in the Bible, as elsewhere, is frequently used to cover a long but definite period of time, as we would say this or that event occurred in Martin Luther's day. Thus, we read of “the day” in which “Jehovah God made the earth and the heavens” (*Gen. 2:4*): and the forty year *day* of temptation in the wilderness (*Heb. 3:8*). No one familiar with the number and variety of events which the Scriptures teach are to transpire in the day of the Lord, or judgment day, could possibly believe it to be a twenty-four hour day. Much more reasonable is Peter's explanation that a day with the Lord is as a thousand years with men, and a thousand years with men as one day with the Lord (*2 Pet. 3:8*). This agrees also with Jesus' statement to John (*Rev. 20:4*) that his day or reign is a thousand years as Messiah — at the end of which day, Paul says he will deliver up the Kingdom to God the Father — (*1 Cor. 15:24,25*).

Since this coming judgment day is the day of the world's trial for everlasting life, it is evident that the masses of the world are not now on trial. But while the Scriptures plainly teach that the thousand year day of Christ's reign will be the world's great judgment day, they also teach that the judgment or trial of the Church is now in progress and will be completed during this Gospel Age, before the world's trial begins.

What will be the nature of Judgment we inquire?

The world is ignorant of the great plan of God, and being in harmony with the teachings/doctrines of the devil (*1 Tim. 4:1*), they ascribe the judgment day as a day of terror!! Wisdom dictates that even in earthly affairs, a person is put on Trial before the Judge and a hearing commences for a time. Then the appointed Judge can exercise his final decision after a fair hearing — a decision to

to sacrifice the things of this world on his behalf. Indeed, it is a privilege granted to only a few now to “...not only believe on him, but also to suffer for his sake...” Philippians 1:29; James 2:19, 20 NAS

Our Lord made it clear to the young nobleman (*Mark 10:17-22*) that to gain the heavenly reward it was necessary for him to do more than just make a verbal statement of his belief he must also prove his supreme love for God by a covenant of sacrifice. (*Psalms 50:5*) The special, heavenly reward for those who accept God's offer of salvation now will come as a result of a lifetime of faithfulness, as is indicated in Revelation 2:10: “Be faithful unto death and I will give you the crown of life.”

We encourage every sincere and honest hearted believer who desires to take the next step of full consecration (full sacrifice) suggested by the Apostle in (*Rom. 12:1*); to contact us at: P.O. Box 28734 Kampala, Uganda or Tel: + 256 753 116202 / 0776 116202.

convict or set free the one on trial. What about a Trial before the great Judge of Heaven and Earth to Whom the whole Universe hearkens and trembles, we next inquire? That Merciful God of ours is wonderful! See His wonders and enduring love from everlasting to everlasting!!!!!!

First — The Judge himself, as the representative of the great God in Heaven, will judge in righteousness not by his will, nor hearing by the ears; and Judgment also will he lay to the line, and righteousness to the plummet (*Isaiah 11:3; 28:17*).

In that day all the dead shall hear the voice of their appointed Judge and return in fulfillment of Scriptures — “Thy dead [men] shall live, together with my dead body shall they arise. Awake and sing, you that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead” (*Isaiah 26:19*). “And many of them that sleep in the dust of the earth shall awake, some to everlasting life [the Church], and some [the world] to shame and everlasting contempt [TRIAL]” — *Daniel 12:2*.

Then, we hear the Voices of the returned or resurrected people: “Yea, in the way of your judgments, O LORD, have we waited for You; the desire of [our] soul is to your Name, and to the remembrance of You. With my soul have I desired You in the night; yes, with my spirit within me will I seek You early: for when Your Judgments [are] in the earth, the inhabitants of the world will learn righteousness, — *Isaiah 26:8-9*. Wonderful!

Yes, the Inhabitants of the World will learn Righteousness; hence ALL will come to the knowledge of the TRUTH — (*1 Tim. 2:3-6*). This is confirmed by the prophet David, *Psalms 96:11-13* — “Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that [is] therein: then shall all the trees of the wood rejoice before the LORD: for he

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mentioned in — *Heb. 9:23*, and that their priesthood was a type of the Royal Priesthood of the Gospel Age — *Heb. 7:27*. An actual covenant relationship is one that is fully established — not merely suggested, or proposed, but *accomplished*. As Israel approached Mt. Sinai, God proposed to make a covenant with them. When all was in readiness, the Covenant was made through Moses as the mediator. The work of mediation was twofold; the first part was the sprinkling of the Law, representing the satisfaction of Justice; the second part was the sprinkling of the people, representing the bringing of the people into covenant relationship with God. That Covenant was then fully made, and has remained in operation ever since — *Exod. 24:3-8*. With the Israelites, God was making a covenant which was to last for centuries. It was good for only one year at a time, however. For the first year the people were in harmony with God, but at the end of that time the cancellation of sins ceased; for the blood of bulls and of goats cannot take away sin. The whole arrangement was only a type. At the end of that first year, the Day of Atonement was inaugurated, and sacrifices were made for another year. The fact that the Atonement Day sacrifices were repeated year by year shows that they were efficacious for only a year at a time, and so they never really took away sin. — *Heb. 10:1-4*.

During that period of seven years, God bestowed special favor upon the Jews. At the beginning of that week of years, our Lord, who was then thirty years of age, presented Himself to God as a sacrifice. This presentation was the first feature of the antitypical Atonement Day work and corresponded to the sacrifice of the bullock in the type. Our Lord began the antitypical sacrifices; as St. Paul says, “Then said he, 'Lo, I come to do Thy will, O God.' He taketh away the *first*, that He may establish the *second*” — (*Heb. 10:9*). Our Lord there began to take away the type and to establish

COVENANT RELATIONSHIP TO BE RE-ESTABLISHED WITH HUMANITY

In *Jer. 31:31-33*, we read, “*I will make a New Covenant with the House of Israel and with the house of Judah...after those days.*” The expression, “those days,” we understand to refer to Israel's “seven times” of punishment, promised by the Lord for the violation of their Law Covenant. This New Covenant is to be made with Israel alone; for God never purposed to make a covenant with the Gentiles. The New Covenant will properly be so called because it will take the place of the old Law Covenant, which God made with Israel and which was broken by them. After Israel shall have been fully established under their New Covenant, all other nations will be privileged to come into this relationship after the manner set forth in the Law. All of the world will eventually be blessed thereby. The New Covenant, then, is to be made with such of Abraham's descendants as are able to receive it. Since the people are not worthy to enter directly into relationship with God, that Covenant must have a Mediator. The Mediator is the Lord Jesus Christ, and the Church, his Body. The Scriptures indicate that the Mediator is nearly completed.

The New Covenant will begin to swallow up the old Law Covenant as soon as the Kingdom is established. The Scriptures indicate that the first to receive it will be the Ancient Worthies (old Prophets). Raised from the dead to human perfection, they will form the nucleus of the new arrangement in the earth. Next in order will be

the antitype. It was necessary not only to begin the work with the antitypical bullock, but to complete it and to take His place as the antitypical Moses, so to speak. This He did not accomplish until after His death on the cross. Many other features of that antitypical Atonement Day work are not yet completed. It was a part of the Atonement for the High Priest to offer the Lord's goat and to take its blood into the Most Holy and to sprinkle it there. It was also a part of the Atonement Day work for him to come out and confess the sins of the people on the scape-goat, and a still further part for him to bless the people. During our Lord's ministry, he fulfilled various features of the types. At Calvary his work of sacrificing himself was finished, and the Divine acceptance of that sacrifice was manifested.

The Abrahamic Covenant, as it was given to Abraham, is a complete covenant, whose provisions include all mankind; for it reads, “In thee and in thy Seed shall all the families of the earth be blessed” — (*Gen. 12:3; 28:14*). Its promise is to THE SEED: (1) Jesus; (2) The Christ, Head and Body; (3) the earthly seed through them. Its provisions extend to all who have the faith of Abraham. The promise of God was that a blessing shall come to all the families of the earth. This promise was confirmed by an oath on the part of God, so that by two immutable things — the oath and the promise of God the heirs of the promise may be sure of its fulfillment — (*Heb. 6:13-18*). The Seed of Abraham, which is to bless all the families of the earth, was intended to be a Spiritual Seed. Since Abraham and his posterity were natural men, the only way by which they could become the Spiritual Seed was by the sacrifice of the earthly nature and the attaining to the spirit nature. The opportunity for making this sacrifice was first given to our Lord Jesus. By carrying out his covenant of sacrifice, he became the Head of the Seed which is to bring the blessing — *Psalms 50:5; 40:7-10*.

those who have been known as Christians, but who have not been consecrated to *death*, and Jews who have been consecrated to the Law, but who have been *blinded*. Gradually the light will come to all who love righteousness and hate iniquity. Sprinkled from all sympathy with evil, they will make their declaration of full loyalty to God. In due time this light will spread to all kindreds and tongues and nations. The Prophet Jeremiah, speaking of the New Covenant (*31:34*), says, “They shall 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.” During the Millennium, God will not recognize the people, *because of their imperfection*, their weakness; but all of their dealings will be through the Mediator, until they shall have been brought up to perfection. At the end of the thousand years, when the Messiah will have accomplished his work of Restitution, he will cease to act as Mediator. But the Covenant will continue to stand; for if that *relationship* with God were to be *removed* from the people, they would have *no blessing of everlasting life*.

See your opportunity for a free bible study course!

- Tewabeewo ku pangisa mayumba kuba buli muntu anazimba enyumbaye, so nga taazimbe omulala n'agisul amu — Isaaya 65:21-22;
- Bonna abantu balilaba Kabaka wabwe mu kitiibwa kye era balitegeera Amazima ne Katonda “Awo amaaso g'omuzibe w'amaaso ne galyoka gazibuka, n'amatu g'omuggavu w'amatu galigguka” (Isaaya 35:5).
- Era “Nga olwo omuntu takyayigiriza munne na buli muntu mugandawe nga boogera nti Manya Mukama: kubanga bonna balimanya, okuva ku muto ku bo okutuuka ku mukulu kubo, bw'ayogera Mukama: Kubanga ndisonyiwa obutali butuukirivu bwabwe, n'ekibi kyabwe sirikijjukira nate” — (Yeremiya 31:34).

- Abantu n'Ebisolo balituula wamu ku nsi, era balisanyuka mu Obwakabaka bwa Katonda wabwe wano ku nsi: N'omusege gunaasulanga wamu n'omwana gw'endiga, n'engo eneegalamiranga wamu n'omwana gw'embuzi; n'ennyana n'omwana gw'empologoma n'ekyassava wamu; n'omwana omuto alizikantiriza. Nente n'eddubu ziririira wamu; abaana baazo baligalamira wamu: n'empologoma eriya omuddo ng'ente. N'omwana ayonka alizannyira ku kinnya eky'ensweera, n'omwana eyaakava ku mabeere aliteeka omukono gwe ku mpampagama y'essalambwa. Tebaliruma newakubadde okuzikiriza ku lusozi lwange olutukuvu lwonna: kubanga ensi erijjuula okumanya Mukama, ng'amazzi bwe gasaanikira ennyanja. — Isaaya 11:6-8;

Yee, mu Bwakabaka bwa Kristo obw'omukisa ku nsi muliva

AMAZZI AG'OBULAMU Okubik.22:17

Ezeekyeri mu kwolesebwakwe (Ezeekyeri 47:1-12): yalaba amazzi nga gatandikira era gava mu nju ya Mukama, Yekaalu; — Era amazzi yonna gye ga kulukutira galeeta obulamu, okuwonyezebwa wamu n'okuzza obuggya/okulongoosa okutuuka ku nnyanja 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 Ezeekyeri 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

ENDAGAANO EMPYA NE KATONDA

Tulaba nga Katonda alina enkolagana ey'endagaano ne bitonde bye, bye yatonda mu kifananyikye, gamba nga Bamalayika, Adamu, Kerubbi; era nga kye taagisa okuba n'endagaano ne Katonda okubeera n'obulamu obutagwaawo. Adamu bw'eyaajeema n'agobwa mu dembe ly'abaana ba Katonda; Era ne ba Malayika abaajeema baasibibwa enjegere ne balekebwa ku nsi (Yuda 6). Katonda yatekawo endagano ey'olubeerera ne Iburalayimu mu kisubizokye ekitaliko kakwakulizo (Olub. 12:3; 28:14) nti “Mu ggwe ebika byonna eby'omu nsi mwe biriweerwa omukisa”. Kale, esingo ya Iburalayimu mwe munawerwa ensi yonna omukisa, era tulaba esingoye ya mirundi ebiri Eyo mu ggulu ne yo ku nsi. Bonna abakiriza Kristo, bwebatyo nebegaana bokka obulamu bw'ensi eno, ne bakola endagaano yassaddaaka ne Katonda, abakiriziddwa bwe batyo ye Kristo era ye singo ya Iburalayimu eyo mu ggulu! So nga abenju ya Yakobo ey'omubiri, bebo ku nsi. Ensigo zino ebiri amawanga gonna ago ku nsi mmwe ganawerwa omukisa.

Mu Yeremiya 31:31-34 Agamba; “Laba, ennaku zija, bw'ayogera Mukama, lwe ndiragaana endagaano empya n'ennyumba ya Isiraeri n'enyumba ya Yuda: Si ng'endagaano bwe yali gye nnalagaana ne

bajajjaabwe ku lunaku lwe nnabakwaata ku Mukono okubaggya mu nsi y'e Misiri; endagaano yange eyo ne bagimenya, Naye eno ye ndagaano gyendiragaana ne nju ya Isiraeri oluvannyuma lw'ennaku ezo, bwayogera Mukama; Nдитеека amateeka gange mu bitundu byabwe eby'omunda, era mu mutima gwabwe mwe ndigawandiikira; Nange nabanga Katonda waabwe, nabo banaabanga bantu bange:..”. Endagaano empya yakutandikira Isiraeri nga Omutabaganya wayo ne Katonda, ye Kristo (Yesu n'Ekkanisa ye) 1 Timusewo 2:3-6. Era Obwakabaka bwa Kristo bwe butandika mu Isiraeri, Endaagano empya n'ejjawo enkadde; olwo nga etandika ne bannabbi abalizuukira, ne begattibwaako abayudaaya abali mu mateeka ga Musa, wamu n'abakristayo abataamanywa kuyitibwa kwa Kristo ne batakola ndagaano ne Katonda; olwo amawanga gonna ne geyiwa mpolampola mu Isiraeri okuyiga Katonda wa Isiraeri! Kristo wakubeera mu tabaganya wa bantu ne Katonda okumala emyaka lukumi, Naye Endagaano eno empya ya kusigalawo olw'obulamu obutaggwaawo eri abantu, AMINA.

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

entukuvu, esanyusa Katonda, kwe kuweereza kwamwwe okw'amagezi” (Abaruumi 12:1); Kuba kati kye kiseera ky'abakkiriza Kristo okwewaayo nga ssaddaaka. Ekiseera kino kya kuggwa nga Ekkanisa ewedde okulondebwa! Ekiseera kino eky'enjiri kyekyoka ekiwa omukisa okuba mu kisibo kya Kristo era bano abatono, ab'olubatu, balina okugezesebwa mu nsi eno embi ewakanya obutuukirivu. Bano bategekeddwa eggulu era bakufuga ne Kristo bwe babonaabona olw'erinya lya Yesu wamu n'obutuukirivu (2Timusewo 2:10-12). Luno olunaku lw'obulokozi lutegeezebwa mu Isaaya 49:8 Bw'atyo bw'ayogera Mukama nti “Nkwanukulidde mu biro eby'okukkizibwamu, era nkuyambye ku lunaku olw'okulokoleramu; era ndikuwonya ne nkuwaayo okuba endagaano eri abantu, okugolokosa ensi, okubasisa obusika obwazika”.

OBWAKABAKA BWA KRISTO

“**Nkukuutirira mu maaso ga Katonda ne Kristo Yesu, alisalira omusango abalamu n'abafu, era n'olwokulabika kwe n'Obwakabaka bwe**” — 2 Timusewo 4:1

Olunaku olw'omusango luno, lwa bbanga ki? Mu byawandiikibwa, ekigambo olunaku kikozezebwa okutegeeza ebbanga, si saawa 24. Tulaba emyaka 40 abaana ba Isirayiri gye baamala mu lukoola nga gyogerwako nga olunaku lumu (Ababbulaniya 3:8), kale tetusobola kugamba nti olunaku olw'omusango lwa saawa 24. Tulaba nga Omutume Petero awa ekifananyi ekitufu — Naye kino kimu temukyerabiranga, abaagalwa, nga eri Mukama waffe olunaku olumu luli ng'emyaka olukumi, n'emyaka olukumi giri ng'olunaku olumu” — 2 Pet.3:8. Kino kikwatagana ne ebigambo bya Yesu mu Okubikkulirwa 20:6 nti, Obufuzi bwe n'okusala omusango bya myaka lukumi (1000) wano ku nsi.

Oba olunaku luno lwe lw'omusango era okugezesebwa kw'abantu bonna ab'ensi, abantu okuwebbwa omukisa okufuna obulamu obutaggwaawo. Kale kino kitegeeza nti, ng'okugezesebwa kw'ensi kuli mu maaso nga okw'ekkanisa ya Kristo ku wedde, kuba Ekkanisa ne Kristo be banaafuga era ne basalira ensi (abantu bensi) omusango, okumala emyaka lukumi — Okubik.20:6; 5:9-10.

Omusango oba okugezesebwa kunaaba kutya? Abantu b'ensi tebamanyi nteekateeka za Katonda era balowooza olunaku olw'entisa ey'ammanyi, olw'engigiriza embi eya Sitani mu madiini agenjawulo (1 Timusewo 4:1). Oba nga abantu ababi ku nsi nabo bawo omukisa omuntu okwewozaako, olwo Omulamuzi n'anoonya obwenkanya; Naye kiri kitya eri Omutukuvu, we Ggulu ne Ensi, tukiyeubuza? Oba nga abantu bagya mu kibi n'ekiboonyobonyo ky'okufa nga tebesimidde (Abaruumi 8:19-23); Olwo Katonda talibawa omukisa ogw'Okugezesebwa nga Adamu? Weetegerenze Katonda waffe Ow'ekisa era Ow'obwenkanya n'okwagala okwekitalo!!!

Okusooka — Omulamuzi wa Katonda (Kristo), taalumule nga bw'aloowoza oba bw'awulidde, wabula na butuukirivu bwa Katonda: “Era ndifuula omusango okuba omugwa ogugera, n'obutuukirivu okuba omugwa ogutereeza.” — Isaaya 28:17.

Era mu lunaku luno abafu baliwulira eddobozi ly'Omulamuzi wabwe ne bazuukira “Abafu baliba balamu; ... Muzuukuke muyimbe

Nkole Ntya Nze Okulokolebwa?

Paulo yategeeza nti “Kkiriza Mukama waffe Yesu Kristo on'olokolebwa”. Okukkiriza okwo kuwanvu so si kwatula bwatuzi, kuba n'emizimu gikkiriza! Kale okukkiriza kuno kunywerera ku mutango gwa Yesu n'amagoba gagwo, era n'omuntu okwagala okwefiiriza ebirungi by'ensi eno (Mat.16:24). Kino kyetulaba mu Abafiripi1:29 “Kubanga mwaweebwa ku lwa Kristo sikumukkiriza kwokka, era naye n'okubonaabonanga ku lulwe”. Mukama waffe Yesu yategeeza omugagga (Marko 10:17-22) nti okufuna obugagga n'obulamu mu ggulu, alina okukola ekisinga ku kwatula obwatuzi Alina okulaga okwagala Katonda okusinga byonna nga yewaayo nga ssaddaaka, mu ndagaano (Zabbuli 50:5). Eno ssaddaaka egweera mu kufa nga Okubikk.2:10 bwe kiragibwa “..., Beeranga mwesigwa okutuusa okufa, nange ndikuwa engule ey'obulamu”. Omukkiriza yenna ayagala okwewaayo nga Ssaddaaka (Abar.12:1), atutuukirire ku ndagiro yaffe, ewasemba ku katabo kano!

mmwe ababeera mu nfuufu: ... n'ettaka liriwandula abafu!! — (Isaaya 26:19); Yesu akakasa kino; nti “temwewuunya kuba ekiseera kiggya, bonna abali emagombe lwe baliwulira eddoboziye ne bavaayo emagombe” Yokaana 5:28-29. Bwe tutyo tuwulira eddobozi ly'abo abavudde emagombe: — “Wewaawo, mu kkubo ely'emisango gyo, ai Mukama, mwe twakulindiriranga; eri erinnya lyo, n'eri ekijjukizo kyo ye eri okwoya kw'obulamu bwaffe. ... Kubanga emisango gyo bwe gibeera mu nsi, abatuula ku ttaka lwe bayiga obutuukirivu” — Isaaya 26:8-9.

Yee, ku lunaku lw'emisango, bonna abatuula ku nsi lwe banayiga obutuukirivu! kwe kujja okutegeerera ddala AMAZIMA — (1 Tim. 2:3-6). Kino kikasibwa mu Zabuli 96:11-13 — “Eggulu lisanyuke, era n'ensi ejaguze; Ennyanja ewuume, n'okujjula kwayo; Ennimirow ejaguze, n'ebigirimu byonna; Emiti gyona egy'omu kibira ne giryooka giyimba olw'essanyu; Mu maaso ga Mukama, kubanga ajja; Kubanga ajja okusalira ensi emisango: Alisalira ensi emisango egy'ensonga, Aliramula amawanga n'AMAZIMA ge”.

Ate ebibi by'abantu? Tulaba Yesu nga ategeeza nti “Buli muntu alivvoola (ayonoona) Omwoyo Omutukuvu talisonyiyibwa, newakubadde mu miremba egya kaakano, newakubadde mu miremba egigenda okujja” (Mat. 12:32). Tulaba mu mulembe guno ogw'enjiri nga abantu abasinga te bamanyi MAZIMA oba tebafunanga Omwoyo w"Amazima; Kale bakuddirwam basonyibwe era bawebwe Omwoyo wa Katonda (eri bonna abalina omubiri); Naye ebikolwa byabwe bigenda nabo okuva mu miremba guno omubi, bwebatyo bakuwebwaayo empeera ye birungi n'ebibi bye bakoze, basobole okutegeera obutuukirivu.

Mazima, abantu baliwebwa obudde obumala okuyiga Obutuukirivu n'Amazima mu kiseera ky'okugezesebwa kwabwe! Kino Katonda wa Kristo ky'ateekateeka mu Bwakabaka bwa Kristo wano ku nsi okumala emyaka lukumi:

- Tewabewo mwaana afa nga tanaweza emyaka kikumi, so nga teebe muntu afa nga tanaweza myaka gye kikumi; N'omwonoonyi takolimirwe (oba afe) nga tanatuusa myaka kikumi — Isaaya 65:20;

cometh, For he cometh to judge the earth: *He shall judge the world with righteousness, and the people with his TRUTH.*”

Our next inquiry naturally is, Will there be forgiveness of sins in that judgment age?

Jesus answers, “All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, (*Gr. Aion, age*) neither in the world [age] to come” (*Matt. 12:31,32*). Jesus' teaching was that “unto whomsoever much is given, of him shall be much required” (*Luke 12:48*). And the opposite is also true — that where little is given, little is required. During this age the world does not possess the full knowledge of the TRUTH; and only a small proportion of the world have as yet received any of the light; therefore they are not on trial, and the sins which they now commit through ignorance and inherited weakness shall be forgiven, because of the ransom through the precious blood of Christ. During the next age, as knowledge will be acquired and strength developed gradually, all imperfections and shortcomings will still be forgiven because of the redemption through Christ, until men reach perfection.

The world when on trial will be affected by their present life just to the extent that they had light, and used, neglected or misused that

light. Jesus said: “I am come a light into the world,” and since then “Ye [the church] are the light of the world.” Men are responsible in proportion as they have knowledge — as they see the light; but “This is the condemnation, that light is come into the world, and men love darkness rather than light.” The punishment will be — “They that sin with much light will receive many stripes,” with little light, “few stripes” — “a just recompense.”

But not only will every evil deed, committed against light, receive its just punishment—stripes — but every good deed will also be correspondingly rewarded. Every one is to receive stripes or favor “according to that he hath done, whether good or bad” (*2 Cor. 5:10*). Many worldly men believe little of God's Word and make no profession of being His children; yet have large hearts full of pity for the weak, poor, and helpless, and take delight in giving a cup of cold water or more to a disciple of Christ. He is as sure of a reward for these good deeds as of punishment for the evil ones. Jesus particularly states and illustrates this, saying: “When thou makest a dinner ... call not thy friends ... and rich neighbors, ... but the poor, maimed, blind, ... they cannot recompense thee. Thou shall be recompensed at the resurrection of the just” (*Luke 14:14*). Not that those works will justify any, but being *then* justified by faith in the ransom, then made so clearly manifest, these shall be rewarded for those good deeds done before the light of truth was made so clear — for the improvement they made according to the measure of light they had.

Surely, the People shall be given ample time to learn Righteousness and the Truth, and this is what the LORD of heaven and earth has prepared in that glorious and blessed Kingdom of Messiah for a 1,000 years:

- There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner [being] an hundred years old shall be accursed or destroyed.— Isaiah 65:20 KJV;
- There will be no RENT: For each will inhabit his own house — They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat.... — Isaiah 65:21-22 KJV;
- There will be no Famine in the whole earth even the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. — Isaiah 35:1 KJV;
- All shall see eye to eye and hear by their ears the wonderful words of life; For, then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. — Isaiah 35:5 KJV;
- All shall know and see their King in his beauty — 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.— Jer. 31:34 KJV;
- Animals (lions, cows, etc.) shall rejoice in the Kingdom of their God — The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. — Isaiah 11:6,7;
- Yes, People will be on Earth together with Animals in the blessed Kingdom of God — And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. — Isaiah 11:8,9;
- And People will see the Salvation of God — And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. — Isaiah 11:11 KJV

Yes, in that blessed Kingdom of Messiah on earth shall flow

THE WATERS OF LIFE.

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the Water of Life freely.” — Rev. 22:17 KJV

Looking at Ezekiel's vision (*Ezekiel 47:1-12*), 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 “*builded 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 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 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 (Moslems, and all unbelievers).

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.

COVENANT RELATIONSHIP WITH GOD ESSENTIAL TO EVERLASTING LIFE!

THE NEW COVENANT

God is not in covenant relationship with the *brute* creation; for to them He has made no promises, although He has made a general provision for their needs. But we may understand that with all His *intelligent* creation He has a covenant, or agreement, to the effect that so long as they will do His will they shall possess life. Because of violation of that arrangement, the fallen angels were cast off, “reserved in everlasting chains of darkness unto the judgment of the Great Day” — (*Jude 6*), to receive their final punishment. When Adam and Eve were disobedient, they violated this covenant, and

came under the sentence of death. “They like men [Heb. Adam], have transgressed the covenant; there have they dealt treacherously against Me.” — *Hosea. 6:7*, margin.

In the clear light now shining for the people of God, we see that the Law Covenant was only a type of a better Covenant to be made with Israel after the Church of Christ has been glorified; that Moses himself was only a type of a better Mediator; that the sacrifices of the Law were only types of the “better sacrifices”