

CHRIST'S KINGDOM

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

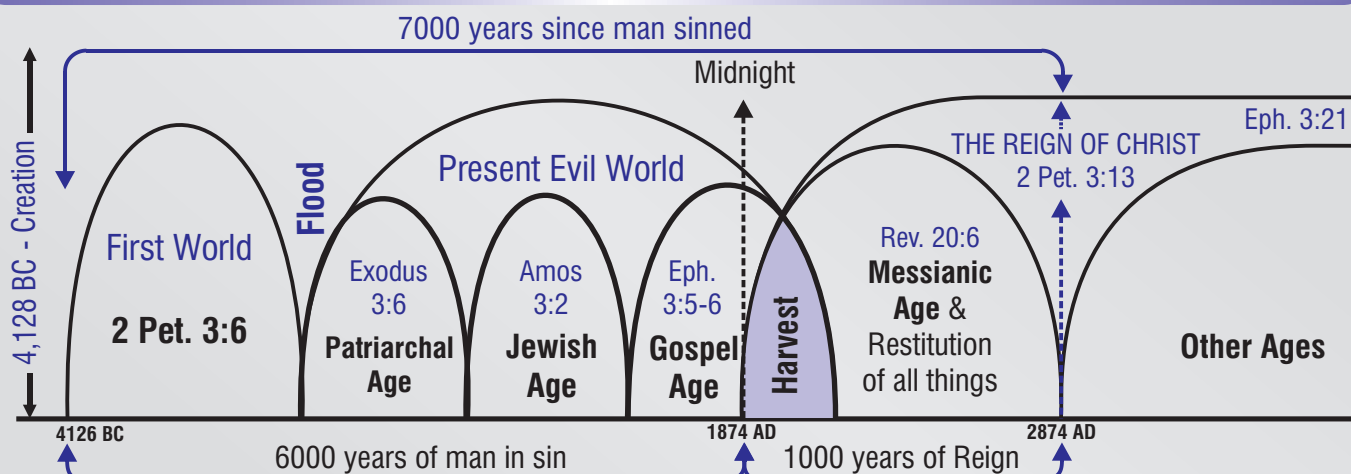
Isaiah 25:1

Vol. 2.7

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

“THE NIGHT IS FAR SPENT, THE DAY IS AT HAND” (Romans 13:12)



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

“Write down the Vision and make it plain upon tables that every one may read it fluently.” Hab.2:2-3 L.T.
The 3 Worlds — 2 Peter 3:5-13

WHICH ONE IS THE TRUE GOSPEL?

Genesis begins with the fall of man. Revelation concludes with the restoration of man. In Genesis the curse falls on man. In Revelation the curse is “no more.” In Genesis are the promises that the “seed of the woman” and the seed of Abraham will destroy the enemy and bless all of the families of the earth. In Revelation, that seed (the Lamb and 144,000), destroys the enemy and blesses all of the families of the earth. This is the kernel of the Gospel — (Gen. 3; Gen. 28:14; Rev. 22:1-3; 20:14; 21:4).

In another sense Jesus (the “Lamb” of Revelation) is also the kernel of the Gospel. Many fail to see or to acknowledge the Substitutionary sacrifice He made. The Scriptures abound with information which demonstrates that “the man Christ Jesus ... gave himself a ransom [a corresponding price] for all, to be testified in due time.” (1 Timothy 2:5, 6) It was Adam who sinned, and in him died the entire race. It was Jesus, the “lamb of God,” who took away that *one original sin* (singular — John 1:29; 1 Corinthians

ENJIRI EY'AMAZIMA, Yeeruwa?

Okuva mu kitabo eky'Olubereberye, kitandika n'obujeemu era okugwa kw'omuntu. Okubikkurirwa kumaliriza n'okuzibwawo kw'omuntu atukiridde. Mu Olubereberye ekikolimo kituuka ku muntu, mu Okubikkurirwa ekikolimo kiggyibwawo. Mu Olubereberye mwe muli ekisuubizo nti “Ezzadde ly'omukazi wamu n'ezzadde lya lbulayimu” bya kusaanyawo omulabe era okuwa omukisa gw'obulamu amawanga gonna ag'omunsi. Eno y'ensibuko y'Enjiri — (Olub.3; Olub.28:14; Okubbik.22:1-3; 20:14; 21:4).

Tukiraba nti mu ngeri yeemu, Yesu Kristo y'ensibuko y'Enjiri, olw'Omutango gwe yawaayo nga Ssadaaka. Wano ebyawandiikibwa nebitegeza “... Kubanga waliwo Katonda omu, era omutabaganya wa Katonda nabantu omu, Omuntu Kristo Yesu, eyewaayo abe omutango olwa bonna; Okutegeza kulibawo mu ntuuko zakwo”. Adamu ye yayonoona era n'okufa ne kujja olw'ekibi kye; Yesu ye yamasula omutango olw'ekibi kya Adamu (Abarrumi 5:12,19; 1 Cor. 15:21-22). Kino kiyamatiza etteeka lya Katonda ely'obwenkanya (Obulamu busasulira bulamu). Okufa kw'omuntu Yesu Kristo kwanunula Adamu n'Abaanabe bonna, era bonna bakuva mu maanyi g'okufa — nga bazuukira (Ebikk. 24:15) era baweabwe omukisa gw'okugezesebwa (Olunaku olw'omusango). Abamu bafuna ekirabo ky'okuva mu kufa kati (Ekkansa — Abarrumi 8:1); Abalala bonna bakufuna omukisa guno mu Bwakabaka bwa Katonda nga buzze ku nsi (Mat. 6:10; Okubbik. 5:9-

15:21,22; Romans 5:12,19). This fulfilled the standard stated in God's law: A LIFE FOR A LIFE. The death of "the man Christ Jesus" guaranteed the release of Adam (and all *in him*) from death so that they will be granted a *NEW TRIAL*. Some obtain that release early — *now* in the Christian Age. (Romans 8:1) Most of mankind will obtain that release when the KINGDOM COMES (Matthew 6:10) when they will be judged as their work "shall be" — Revelation 22:12. (Isaiah 26:9 — "With my soul have I desired you in the night; yea, with my spirit within me I seek you early: for when your **judgments are in the earth, the inhabitants of the world will learn Righteousness.**")

Now to the sincere and honest heart, the next genuine questions will arise: (1) Why did God create the earth and mankind? (2) What is God doing in the earth today? (3) What is the Gospel? (4) Who is the Church? (5) What is the ultimate purpose of the Church? (6) Are all outside the Church forever lost? (7) What about the Jew?

Answers to these questions suggest that what we regularly hear preached as the Gospel is incomplete — and this is, indeed, the case. An examination of the Scriptural definition of the Gospel will prove that the Gospel is actually "good news" in a fuller sense than most

Christians have ever dreamed. In Galatians 3:8 the Apostle Paul makes an interesting statement. He claims that the Gospel was preached to Abraham. This is a concept not generally appreciated — that the Gospel is also in the Old Testament. Abraham and his descendants believed God and His promises, and their belief, the core of traditional Judaism, is based upon the Gospel which God preached to Abraham. What is this belief? It is basically this: Messiah will come and bless everyone on earth through the agency of Abraham's children (or seed). This blessing will include resurrecting those who died. (It was because of Abraham's faith in the resurrection that he was willing to offer his son, Isaac, as a sacrifice to God. Hebrews 11:17-19). Paul summed up all of this belief in the words spoken to Abraham, "In thee shall all nations be blessed." *Remember*, Paul called this very promise "the Gospel." It is a beautiful Gospel, too. It promises that ALL mankind will be blessed. (See the original promise in Genesis 22:15-18.)

Christianity generally does not define the Gospel in quite the same manner. The teaching of Christendom (*various Christian denominations*) about the Gospel has been basically this: Faithful believers in Christ will go to heaven when they die. A chart to compare these two versions of the Gospel might be helpful:

THE GOSPEL ACCORDING TO:	
JUDAISM:	CHRISTENDOM:
Messiah will bless all on earth through Abraham's seed and will even raise those who have died to enjoy the blessings.	Faithful Christians go to heaven after death.

On the surface Judaism seems better, doesn't it? After all, it *includes all* men in the blessing, whereas Christendom *excludes* all except Christians. But our examination of the matter is not complete. As we look into it more, remember that we cannot immediately judge either of these definitions of the Gospel as being wrong. Judaism got its belief from God's own prophets; we would, indeed, be presumptuous to ignore that testimony. And Jesus, who was a Jew, never disputed the Gospel as preached to Abraham. But we must acknowledge that the Bible also teaches that faithful Christians will go to heaven. These two versions of the Gospel are not inharmonious. By accepting them both, we learn the full

Gospel. The Gospel is summarized in God's promise to Abraham, "In your seed shall all nations be blessed." What does this mean? Notice that it involves two distinct and separate parts:

- 1 . Abraham's seed
- 2. All nations (or families) of earth.

Abraham's seed is not totally as Abraham might have expected, for the Apostle informs us in Galatians 3:29 that "If you be Christ's, then are you Abraham's seed and heirs according to the promise." This is a key to our

10; Isaiah 26:9; Zabbuli 2:7-8; Isaaya 11).

Tulaba mu Bagalatiya 3:8, Omutume Paulo ayogera ku Enjiri bwe yabuulirwa Abulahamu. Kino kikakasa nti n’enjiri mu ndagaano enkadde mweeri. Era enzikiriza y’Abayudaya enyweerera ku kukkiriza kwa Aburahamu ku bisuubizo bya Katonda — Nti “Masiya (ekitegeeza Kristo) wakuja awe omukisa n’obulamu abantu bonna mu nsi nga ayita mu Zzadde lya Ibulayimu”. Kino kiteegeza nti abafu bonna bakuzuukira

basobole okuweebwa omukisa. Olub.22:15-18 “Era mu Zzadde lyo amawanga gonna ag’omu nsi mwe galiweerwa omukisa” — kino Paulo kyayita Enjiri (Abebulaniya 11:17-19).

Tulaba nga Abakristayo bawukana n’Abayudaya mu kukkiriza so nga bonna bakozesa baibuli. Engyigiriza y’amadiini g’ekikristayo gagamba nti “Abakkiriza Kristo bwe bafa bagenda mu Ggulu”. Katutunulire engeri ebiri zzino:

ENJIRI NGA BW’ETEGEZEBWA	
ABAYUDAYA	AMADINI GE KIKRISTO
Masiya (Kristo) wa kuwa omukisa n’obulamu abantu bonna ku nsi, ngayita mu zzadde lya Ibulayimu, era wa kuzuukiza n’abafu bafune omukisa guno (Olub. 49:10; Dan. 9:25-26).	Abakkiriza Kristo nga besigwa okutuusa okufa, ba kugenda mu Ggulu nga bafudde.

Tulaba nga Enjiri eyogerwako nti yabuulirwa Ibulayimu ye “Mu gwe ne mu zzadde lyo amawanga gonna agomu nsi, mwe galiwerwa omukisa”. Kino kiraga ebintu bibiri — Ezzade, n’Abantu bonna abalala abomu nsi. Naye tulaba nti Ezzadde lya Ibulayimu si lya musaayi lyokka: Abagalatiya 3:29 — “Era mmwe bwe muli zzadde lya Ibulayimu, era muli basika ng’okusuubiza bwe kwaali”. Kino kiteegeza nti abakkiriza ba

kristo bonna nsigo/Zzade lya Ibulayimu era banna ba busika bw’ekisuubizo kye. Kino kilaga nti Ekkansa/abakkiriza bano bakuwa omukisa abantu abalala/ amawanga gonna agomu nsi! Kino kyongera okutegeeza nti abo abagenda mu Ggulu (Ekkansa entufu) ba kuba ne Mukama waabwe, nga omubiri ogumu ogwa Masiya (Kristo) era bakufuga naye wano ku nsi (Okub. 20:6; 5:9-10; Obadiya 21).

ENJIRI ENTUUFU NGA BW’ETEGEZEBWA	
ABAYUDAYA	ENJIRI EY’AMAZIMA/ eya Kristo
Masiya (Kristo) wa kuwa omukisa n’obulamu abantu bonna ku nsi, ngayita mu zzadde lya Ibulayimu, era wa kuzuukiza n’abafu bafune omukisa guno (Olub.49:10; Dan.9:25-26).	Abakkiriza Kristo nga besigwa okutuusa okufa, ba kugenda mu Ggulu nga bafudde era bakuba kitundu eky’omubiri gwa Masiya, okuzukiza abafu bonna okuweebwa omukisa ku nsi (Abag. 4:28; Yuda 14-15; Okubbik. 5:9-10; 20:6; Ebik.24:15).

Kino kiraga nti omukisa gw’obulokozi gwa emirundi ebiri — obulokozi bw’Ekkansa n’obulokozi bw’abantu abalala. Ekkansa bwemala okulokolebwa olwo amawanga gonna agomu nsi (abantu) ne balokolebwa nga bayita mu kkanisa (Ezzade lya Ibulayimu). Kino abatume kyebasimbako essira mu Ebik.15:14-17, so nga ne ba nabbi bategeeza ekyo — Isaaya 11:11. Okutegeera obulokozi obwo mu Ggulu n’obwo ku nsi kikulu nyo era nebyawandiikibwa bingi bitegerekeka gamba Mukama waffe yategeeza mu Matayo 11:11 “Ddala mbagamba nti Tevanga mu abo abazaalibwa abakazi omuntu asinga Yokaana Omubatiza: Naye omuto mu bwakabaka obw’omu ggulu amusinga ye”. Kino kitegeeza nti Yokaana si wakuba mu bwakabaka obw’omu ggulu, wabula obwa wano ku nsi! Kino kikakasa nti Abantu bonna bakuweebwa omukisa nga bazuukira, bayige amazima n’obutuukirivu okufuna obulamu obutaggwaawo (1 Tim. 2:3-6).

Tulina okwetegereza ensonga nga tukozesa ebibuuzo, ebiyamba omutu omwesimbu mu mutima, okutegeera enteekateeka ya Katonda, era nga olw’ekisa kye gy’atulaga mu byawandiikibwa:

Lwaki Katonda yatonda Ensi n’Abantu?

Katonda yatonda olw’okwagala kwe okunene so nga n’okwagala kugaba. Nolw’ekyo yatonda ensi okubeeramu abantu (Isaaya 45:18) abatuukiridde, abanamuwereza n’okumusinzanga nga baagala era naye abawenga omukisa n’obulamu obutaggwaawo. Kino kya kutuukirira, kuba ye Mukama Katonda (Isaaya 45:17-18; Zabbuli 104:5).

Katonda akola ki mu nsi kati?

Mukama akola ebintu bingi okutuukiriza ebigendererwabye wagulu. Ekigambo kye kireme okudirayo awo wabula nga kikoze ekyo ekyakitumwa era kinafunanga omukisa mu mulimo gwakyo (Isaaya 55:11). Katonda aleka amaanyi g’ekibi okwerisa enkuli ku nsi, abantube bayige empeera y’obugyeemu (Omuburizi 1:13; 3:10). Olwo mu bwakabaka obw’obutuukirivu (Kristo afuga) abantu babe n’omukisa okweronderako ku butuukirivu n’obubi nga byombi bamaze okubiraba. Era Mukama akola n’ekirala, “Yelondera mu nsi Abalondebe olw’erinya lye” (Ebik.15:14).

Enjiri yeruwa?

Nga bwe tulabye wagulu, Enjiri ge mawulire amalungi eri omuntu nti enteekateeka ya Katonda ey’olubereberye yakutuukirira — nti omuntu wa kubeera mulamu wano ku nsi era aweebwe omukisa nga ekirayiro kya Katonda bwekiri mu Isaaya 45:18. Kino kya kutuukirira nga kiyita mu kisuubizo kye Zzadde lya Ibulayimu (Easingo).

Yee;
“N’omusege gunasulanga wamu n’omwaana gw’endiga, n’engo enegalamiranga wamu n’omwana gw’embuzi; N’ennyana n’omwaana gw’empologoma n’ekyassava wamu; N’omwaana omuto alizikantiriza. n’empologoma erirya omuddo ng’ente. N’omwaana ayonka alizannyira ku kinnya ky’enswera, n’omwaana eyakava ku mabeere aliteeka

understanding. *It says that faithful Christians are counted by God as being Abraham's seed or children.* It also says that *because* of this they become "heirs" according to the "promise." *What* promise? The promise was that the seed would bless everyone else (*all the families of the earth*). *Now* we are at the crux of the matter. If true Christians are

the seed, we see God's eventual purpose for them: the blessing of all the nations of the earth, and the resurrecting of all those who have died so that they, too, could be blessed. Now our chart is harmonious. Those who go to heaven will be part of the great Messiah which will bless those here on earth. (Obadiah 21; Rev. 5:9-10).

THE CORRECTED GOSPEL ACCORDING TO:	
JUDAISM:	TRUE CHRISTIANITY:
Messiah will bless all on earth through Abraham's seed and will even raise those who have died to enjoy the blessings. <i>Gen. 49:10; Dan. 9:25-26.</i>	Faithful Christians go to heaven after death AND will be part of the promised Messiah, which will raise and bless all families of the earth. <i>Galatians 4:28; Jude 14-15; Rev. 5:9-10; Acts 24:15.</i>

But the chart is harmonious *only* if we retain the "other half of the Gospel" — the part Judaism believes. And that part is, not only will the "seed" be saved, but so will the rest of mankind! It is actually saying that there are *two Salvations*. First, the seed (true Christians) are saved; and secondly, they (the seed) save and bless everyone else. Yes, the complete Gospel really is GOOD NEWS! (*Romans 11:28-32; 1 Timothy 4:10*)

The New Testament informs us that there will be two types of resurrections, one in heaven for the true seed (the "first resurrection"), and one on earth for all the rest of mankind. This is the *whole Gospel*. Christendom and Judaism both have been incomplete in themselves. Each had one half of the Gospel. But now we see that those who will go to heaven in the first resurrection will not go to float on clouds and play harps, but rather to participate with Christ in the rulership of his Kingdom which will bless all the families here on earth (*Rev. 20:6; 5:9-10; Psalm 2:7-8*). Christ's Kingdom will have two parts: heavenly and earthly. If this were not so, how could the Lord have taught the disciples to pray, "Thy Kingdom come, Thy will be done in earth"? (*Matthew 6:10*) Or how could the angels have predicted "Peace on earth, good will toward men"? (*Luke 2:12-14*) Or how would it be a blessing for the meek to "inherit the earth"? (*Matthew 5:5*).

Paul also mentions these *two salvations* in 1 Timothy 4:10 where he says, "We trust in the living God who is the Savior of all men, specially of those that believe." It is clear that Paul still had in mind the *seed* and *all men* as being the two parts of the Gospel because he

says that salvation is: (1) for all men and (2) *specially* for those that believe. The "special" salvation is, of course, the salvation of the "first resurrection" (the heavenly resurrection — Rev. 20:6). It is the salvation of true Christians, those whom God recognizes as His own true Church — "the seed of Abraham."

Understanding the two salvations, the earthly and the heavenly (or the two parts of the Gospel), answers many questions about certain scriptures. For instance, consider Matthew 11:11: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of heaven is greater than he." This tells us what a great man John the Baptist was. Yet in the same verse we have our Lord's own words that John will not be a part of the heavenly resurrection! John instead will be a part of all the nations of the earth who will be raised and blessed right here on the earth by "the seed" — the Church raised to heavenly glory (*Hebrews 11:39-40*). So then, in short, the Gospel is the beautiful promise that all men will be raised and be given an opportunity to have a perfect, everlasting life on the earth (*1 Tim. 2:3-6*). The exception to this is those who faithfully serve the Lord during this present life since Jesus' first advent. They will live in heaven as spirit beings, and their job will be to bless the race of man on earth. The true Gospel is a *combination* of the best basic traditional expectations of both Jews and Christians.

At the beginning, we listed seven questions that are basic to an understanding of God's plan. A brief

answer to these questions will begin to open up an understanding concerning God's good purposes toward mankind that He has revealed to us in the bible.



Why did God create the earth and mankind?

He created because love is one of His primary attributes, and true love must *give*. Therefore, He formed the earth "to be inhabited" (Isaiah 45:18) by a perfect race of people who will love and serve Him freely and to whom He will freely give blessings and life. This creation is "not in vain." (Isaiah 45:17, 18; Psalm 104:5)



What is God doing in the earth today?

He is doing several things so that His purpose as stated above is being accomplished — so that His word will "not return unto Him void but it shall accomplish that which He pleases, and it shall prosper in the thing whereunto He sent it." (Isaiah 55:11) The Lord is permitting evil to have full sway in the earth so that man will be able fully to see its results. (Ecclesiastes 1:13; 3:10). Therefore, in the Kingdom reign of righteousness, mankind will be able to make a free and intelligent choice between good and evil after having experienced both. But God is doing more. He is choosing "a people for His name" (Acts 15:14), which we will discuss in a coming question.



What is the Gospel?

As we have just seen, the Gospel is God's good news to man that His original plan has not failed — that man will be made alive and receive God's blessings eternally on a perfected earth. This is all to be done by a promised "seed." HALLELUJAH! — Yes, Isaiah 11:6-11: "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 sucking child shall play on the hole of the asp,

and the weaned child shall put his hand on the cockatrice' 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. 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." Oh, in the blessed Kingdom of God here on earth !!!!!!!

Even, the Lions, Snakes, Cows have never been promised (in the whole Bible) to go to heaven, BUT it is very clear that in the original purpose of God — they will be in His Kingdom! (Gen. 1 & 2; Isaiah 45:18)

Therefore, shall the Messiah have his Kingdom stretched abroad even in the whole earth! — Psalm 72:8 "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."



What is the Church? and What is the ultimate purpose for the Church?

The true Church of the Bible is that promised seed just mentioned, and its ultimate purpose is, by God's grace, to participate in God's own work of accomplishing His original design for the earth and its inhabitants. One of the main things that God is doing in the earth today is choosing that Church — one member here, one there. As Acts 15:14 declares, God, having found too few Jews faithful at the first advent to constitute this Church, is also "visiting the Gentiles" — not to bless or save them now, but to take out from their midst "a people for His name." This "people for His name" are those who are being called of God and who are faithfully suffering with Christ. The Greek word for "Church" (*ekklesia*) literally means "a calling out." These called-out ones are

omukono gwe ku mpampagama yessalambwa. Tebaliruma n'ewakubadde okuzikiriza ku lusozi (obwakabaka) lwange olutukuvu lwonna" — Isaaya 11:6-9.

Kino kyongerera okakasa Obwakabaka bwa Kristo wano ku nsi; kuba empologoma, emisegye, ssalambwa, engo, embuzi n'enswera tebisubizibwanga ku gedda mu Ggulu, n'obwokebera baibuli yonna! Laba ate n'empologoma erirya omuddo ng'ente! *Kale enjiri evaawa nti abantu bonna bagenda mu Ggulu oba Geyenna, olwo ensi esigale matongo?*

Obwakabaka bwa Kristo kye buliva bufuga "Okuva ku nnyanja okutuuka ku nnyanja, era okuva ku Mugga okutuuka ku nkomerero z'ensi" — Zabbuli 72:8.



Ekkanisa kye ki? Era Ekigendererwa kye Kkanisa ki?

Ekkanisa entuufu y'essingo era ezzadde lya Iburayimu nga bwe tulabye; Era ekigendererwa kyayo kwe kwetaba mu ntekateeka ya Katonda ey'olubereberye ey'ensi nabagitulamu. Kati kye kiseera Katonda bwe yelonderamu abantu abatono olw'erinnya lye (Ekkanisa) okuva mu mawanga gona ag'omu nsi (Ebik.15:14-17). Bano abatono, abolubatu, be bayite era abalondemu era Ekkanisa. Bano nga bawangudde, bakufuna omugabo mu kuzuukira okw'olubereberye era bakufuga ne Kristo okumala emyaka lukumi wano ku nsi (Okubik.20:6; 5:9-10). Ssibakufuga miti oba bisolo byoka ku nsi wabula bonna abantu abalizuukira (Ebik.24:15).



Bonna abatali mu Kkanisa oba abatakkiriza kati bakufiirwa?

Engyigiriza erangirira nti abantu bonna abataweredwa mukisa kuba mu Kkanisa nti bagenda mu geyeena kufa, eyo nkyaamu nnyo. Tukirabye nti ekigendererwa ky'Ekkanisa kwe kuzzaawo n'okuwa obulamu abantu bonna ab'omu nsi okuva ku Aberi, omuntu eyasooka okufa! Kino kyongerwa okukakasibwa mu Ebik.15:14-17 era ne mu Okubik. 22:17 — Awo Omwoyo

n'omugole ne bayita nti jjangu,, ayagala atwale amazzi ag'obulamu buwa! Olwo bonna abaafiikkawo neba namawanga (abatamanyi Katonda) basobole okunoonya Mukama. Wetegereze obulokozi buno obw'okubiri mu Isaaya 11:11, 15.



Ate Abayudaya bo?

Wewaawo Abayudaya ng'egwanga bafirwa omukisa okufuuka ekitundu ekijjuvu eky'Ekkkanisa ya Kristo, naye bonna bakulokolebwa (Abarrumi 11:26). Okuyita mu nsingo ya Ibulayimu ey'omubiri era Abayudaya, Katonda mwasubiziza okuyisa Endaagano ye empya eri abantu bonna (Yeremiya 31:31-34). Isirayiri nga egwanga kati weriri era lya kubera. Era lino eggwanga mwe munasinzira obwakabaka bwa Kristo okubuna ensi yonna. Era ebyawandiikibwa bya kutuukirira nti "Era amawanga mangi agaligenda, ne googera nti muje twambuke eri olusozi lwa Mukama, n'eri ennyumba ya Katonda wa Yakobo; naye alituyigiriza eby'enguudo ze, naffe tulitambulira mu makubo ge; Kubanga mu Sayuuni mwe muliva amateeka n'ekigambo kya Mukama mu Yerusalemi — Mikka 4:2-4. Yee, abantu mu nsi zzone balyeyunira omuyudaya era baligendanga mu Isirayiri okumanya n'okusinza Mukama Katonda wa Isirayiri — Zakaliya 8:22-23.

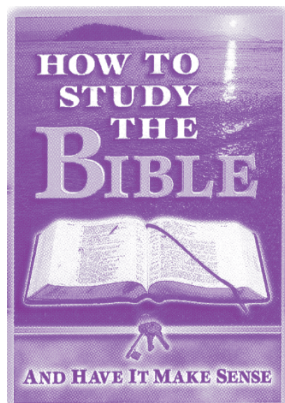
Tukiraba nti Endagaano zombi eza Bayibuli zikozesebwa olw'okutegeza Enjiri eye kitiibwa. Kale kyetuva tutegezebwa nti "Ebyawandiikibwa byonna birina okulungamizibwa kwa Katonda, era bigasa eri obutuukirivu, Omuntu wa Katonda aleme okubulwako kyonna kyonna mu butuukirivu — 2 Tim. 3:16-17.

Amina.

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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**
(Ekkanisa 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) !!!!

the true Church. They will receive the first or heavenly resurrection. Then they will be “priests of God and of Christ and shall reign with Him a thousand years.” (*Rev. 20:6; 5:9-10*) They will reign to bless all the nations of the earth. What a prospect! This is the very reason that James says God is taking a people for His Name: that “after this ... the residue of men might seek after the Lord.” (*Acts 15:13-18*).



Are all outside the Church forever lost?

Of course not! The absurdity of this position should now be clear to us from among them those who will become members of the Church. After the Church is completely chosen and she becomes the bride of Christ at his second advent, then “the Spirit (Christ) and the bride (the Church) say, Come; and whosoever will, let him take the water of life freely.” (*Revelation 22:17*). — *Acts 15:14-17*: “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: **That the residue of men might seek after the Lord**, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.”



What about the Jew

Although Israel (as a nation) has lost the exclusive opportunity of becoming the Church (*Romans 11:25*), Israel, too, shall be saved (*Romans 11:26*). It is through the natural seed of Abraham, the Jew, that God promises to give His New Covenant to all mankind (*Jeremiah 31:31-34; Isaiah 60:5*). Israel is now reestablished as a nation. God put her there. She will be the nation from whom the blessings will flow to all the world, for it is written, “Many nations shall come and say, Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob, and He will

teach us of His ways, and we will walk in His paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” (*Micah 4:2-4*) Likewise it is said, “Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem and to pray before the Lord. Thus saith the Lord of hosts- In those days it shall come to pass that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.” (*Zechariah 8:22, 23*)

Many reading this Newsletter might consider themselves “New Testament Christians,” and it might be noticed that we are using Old Testament texts as liberally as New Testament texts. It is, therefore, timely to point out from the New Testament that the Old Testament is as valid to us as the New, and that anyone rejecting its testimony cannot hope to understand what the Lord is doing. The Old Testament is not yet fulfilled entirely, and many of its prophecies are finding their fulfillment before our eyes today. First, note the following New Testament texts which commend the study of the “Scriptures” and *remember* that the only Scriptures then in existence to study were the books of the Old Testament prophets: *Acts 17:2, 3; Acts 17:10-13; Acts 18:24-28; Romans 1:1, 2; Romans 16:25-27; 2 Timothy 3:14-17; 2 Peter 3:15-18; Matthew 22:28-30; Galatians 3:8; Galatians 4:28-31; 1 Timothy 5:18; James 2:8; James 4:5; 1 Peter 2:5, 6.*

Additionally, we have the strong testimony of Paul (*Romans 15:4*) that the Old Testament is for “our learning.” And Peter twice supports this view. In *1 Peter 1:10-12* he explains that the prophets did *not* minister to themselves, but to us, Christians. In *2 Peter 1:16-21* he points out that the Old Testament prophecies are a “*more sure*” authority to us than was Peter’s own experience on the mount of transfiguration. And he says we should listen to these prophecies “until the day dawn” — that is, they are valuable to us even up into the time of the Lord’s second coming. If, therefore, we accept the authority of the Apostles (the New Testament), we cannot reject the Old Testament’s testimony and authority. Amen.

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Chance**

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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 falling together; and a little child shall lead them. (Isaiah 11:6)

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.

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.

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

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