

## IN THE KINGDOM OF GOD ON THE EARTH — Rev. 5:9-10.



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. (Isaiah 11:6)

### 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; Example, obtain copies of this monthly Newsletter — look at People interested in God's word around you; at work place, home, neighbors, at your church, sending a copy to mother, father, friends and relatives in different places of the Country. Those who could promote this work in other right 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.

#### 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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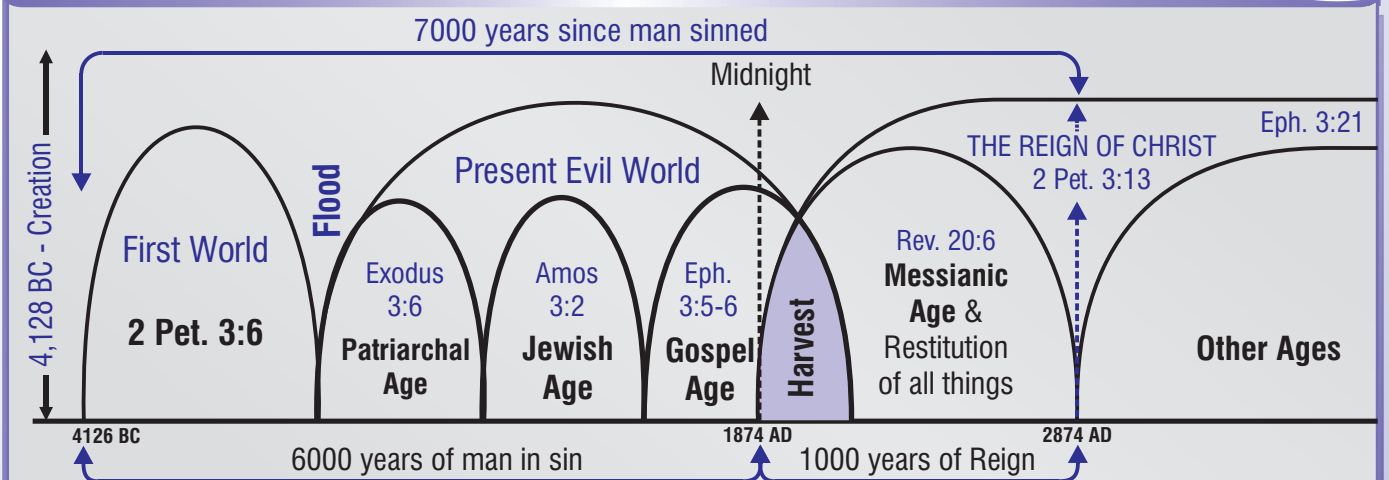
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# CHRIST'S KINGDOM

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

## WHAT EVERY ONE SHOULD KNOW ABOUT BEING SAVED?

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I DO that I may inherit eternal life?" (Mark 10:17).

This is a true story of a man who lived morally, who did not kill, who did not steal, who did not bear false witness, who did not defraud anyone and who honored his father and mother. He was a nobleman who acknowledged Jesus as "Good Master," even kneeling before him. In spite of all his virtues, and they were many, he felt that eternal life was something out of his reach. He felt there was something more that he had to DO. And in Jesus' reply, he did not say, "DO? I have DONE everything for you. There is nothing to do but believe in me. Just say you believe, and you shall have eternal life. Just get DO out of your mind." The nobleman was a Jew under the Jewish Law arrangement. The law of Israel promised: "Ye shall therefore keep my statutes, and my judgments: which if a man DO, he shall live in them: I am the Lord" (Leviticus 18:5). If they could keep the law perfectly they would gain eternal life. However, this was not possible, because of their inherent imperfection. This young man had tried to live by "keeping the Law" but found that something seemed lacking. When reminded of the commandments he said, "Master, all these have I observed from my youth" (Mark 10:20). Obviously, he had made a noble effort at keeping the Law, but the Great Teacher knew that he failed in one area. Jesus told him, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark 10:21).

"And he was sad at that saying, and went away grieved: for he had great possessions" (Mk. 10:22). This is often referred to as the "great refusal" because the nobleman

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## ABANTU KYE BALINA OKUMANYA KU BULOKOZI

"Bwe yali ng'agenda mu kkubo, omu n'ajja gy'ali ng'addukana, n'amufukamirira, n'amubuuzza nti Omuyigiriza omulungi, naakola ntya okusikira obulamu obutaggwaawo?" — Marko 10:17.

Tulaba ekintu ekitufu, ekyaliwo — Omusaja atalina bikolwa bibi — si mubbi, si mwenzi, si mulimba, si mulyaake era nga asaamu abantu bonna ekitiibwa. Omusaja ono yali mwesimbu era kwe kufukamirira n'okuyita Yesu "Omuyigiriza omulungi". Wewaawo omusaja ono yalina ebikolwa ebirungi, yalaba nga obulamu obutaggwaawo bumuli wala era n'amanya ngalina okukola ekisingawo, kyaava abuuza Yesu! Yesu mukuddamukwe teyamutegeeza nti toline kya kukola wabula kkiriza bukiriza! Omusaja ono yageezako okukwaata amateeka naye ng'alaba alina ekimubulako. Yesu bwe yamutunuulira nalaba ngayalina ekimubulako, kwe kumutegeeza nti "Oweebuuseeko ekigambo kimu: Genda otunde byonna by'oli nabyo, ogabire abaavu, naawe oliba n'obugagga mu Ggulu: Olyoke ojje ongoberere" — Marko 10:21.

Naye n'atokooterera olw'ekigambo ekyo, n'agenda ng'anakuwadde; kubanga yali alina ebintu bingi (Makko 10:22). Kino kyewuunyisa kuba omusaja ono yalemwa okwetwalira obulamu obutaggwaawo — kuba bwa bbeeyi okubufuna! Obulamu

Biraze ku 3

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



**turned down eternal life — it cost too much.** How could eternal life cost too much? If discipleship were presented on these terms today many would go “away grieved.” If people had to place their wealth on God’s altar and take “the cross and follow” Jesus, the results might be the same as with the nobleman. Most people want to be on the receiving end. When Jesus tied “eternal life” to giving all and taking up the “cross” to follow him, it was too much to ask. Is something wrong here? Jesus laid out these terms — no one may change their clear and direct meaning. The story continued to unfold. The nobleman turned down eternal life because it cost too much. He had great possessions and would not give up the

## THE HANDICAP OF RICHES

Jesus used this occasion to teach another lesson. “And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!” (Mark 10:23) This was discouraging to the disciples. It was hard enough to arouse interest in God’s kingdom. Jesus seemed to place further obstacles in gaining converts. Not only did Jesus outline strict requirements for discipleship, but he also threatened the sacrosanct domain of riches. This was foreign to their thinking — the rich and powerful were generally highly esteemed and often given preferred treatment. Jesus seemed to indicate that the rich would be greatly disadvantaged in entering the “kingdom of God.” “And the disciples were astonished at his words” (Mk. 10:24). Jesus was placing insurmountable obstacles to enlisting people to God’s kingdom. When Jesus and his disciples were in Herod’s magnificent temple, Jesus observed the rich giving from their riches to the temple treasury. He especially noticed a poor widow who gave “all that she had”— two mites (Mark 12: 42-44). This widow had done something very similar to Jesus, who had given “all that he had” — that is why he was so impressed. The rich were giving of their abundance, whereas the widow gave more “than all” the others — she gave her all. Jesus was observing matters from heaven’s vantage point. The poor widow’s heart condition made her an easy candidate to become Jesus’ disciple.

Returning to the rich young ruler, we read: “And they were astonished out of measure, saying among themselves, **Who then can be saved?**” (Mark 10:26) This event left them sorely perplexed. They had had some success in reaching people with the Gospel message that the kingdom of God was at hand. Their ministry was greatly enhanced by their ability to heal the sick and cast out demons; Jesus had even raised the dead. All this gave their message enormous impetus, for the people could see God’s power

## “SIT ON THRONES, JUDGING THE TWELVE TRIBES”

“And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel” (Luke 22:29, 30). The hopes of Jesus’ disciples were tied to the Kingdom of Israel. They looked for a Messiah who would deliver the Jewish nation and restore its sovereignty. They hoped that it would then become a great kingdom on earth—a nation that would bless other nations. The disciples were promised “thrones” while judging the “twelve tribes of Israel.” This promise was a great encouragement to their national hopes. They felt the burden of the Roman yoke. Every full-blooded Israelite longed to be released

advantages his wealth brought him. With eternal life he might have gained greater riches, for he would have eternity to do so. However, his own selfish interest would not allow him to yield to Jesus’ terms. While he had made commendable efforts to keep the Jewish Law,\* (\*If he had, he would have complied with the Master’s request.) he had not fully met the requirement “thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might” (Deut. 6:5). This was the “one thing” he lacked — a serious lack which would disqualify anyone from eternal life. A lesson emerges that ties eternal life to character requirements, which, in turn, leads to works pleasing to God.

being demonstrated on a frequent basis. Heretofore, they had not thought about shortcomings of character or the proper use of personal wealth. The events of this day brought new dimensions to the disciples’ thinking. Here was a rich man who seemed a perfect candidate for the kingdom of God. Jesus quenched this nobleman’s quest for “eternal life” and his seeking to enter the kingdom of God. To add to their dismay, they all seemed to realize that Jesus “loved him” (Mark 10:21). **Why was Jesus making things so difficult for someone he loved?** Jesus told the nobleman a similar message he had expressed to his disciples in his Sermon on the Mount. **“Because strait [difficult] is the gate, and narrow is the way, which leadeth unto [eternal] life, and few there be that find it”** (Matt. 7:14). Just as few today pay attention to this verse, so the disciples had heard Jesus’ words without comprehension. In their zeal to find people to receive their message, they knew the easier the conditions of discipleship, the greater response they would receive. Jesus’ conditions for “eternal life” brought a measure of sadness to them. Could it be that the requirements for “eternal life” might be much more difficult than just saying, “I believe in Jesus”? Could it also entail a full consecration to do the will of God, followed by an entire lifetime of discipleship?

When the disciples asked, “Who then can be saved?” —were they asking, “Who will be saved to heaven?” The evidence is not conclusive. Jesus informed them “no man hath ascended up to heaven.” Certainly that seems clear-none before Jesus could be in heaven. The Heavenly Calling was not understood until after Jesus’ death. Jesus opened “a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh” (Heb. 10:20). This way was opened only after Jesus “gave his flesh” for the life of the world.

from it. Israel believed their Messiah would secure their national sovereignty. They hoped for a glorious Jewish nation, even greater than in Solomon’s time. Revelation 21 was not available to the disciples yet. It would be later that they would learn about a “New Jerusalem” coming down from heaven, with “twelve foundations, and in them the names of the twelve apostles of the Lamb” (Rev. 21:2, 14).

The last question the disciples asked their resurrected Lord only moments before his ascension was: “Lord, wilt thou at this time restore again the kingdom to Israel?” (Acts 1:6) This was before the

Continued to page 4

love we bestow, etc. Paul defined love by works — qualities of love (1 Cor. 13:4-8). To argue against Christian works is to argue against love and the graces of the Spirit. James correctly says, “Faith without works is dead.”

## ONCE IN GRACE, ALWAYS IN GRACE?

So-called orthodox churches have been engaged for centuries in “saving souls from hell” and guaranteeing them a place in heaven. The very possibility of such “saved souls” being subsequently lost finds no place in most theology. Many Christians labor under the belief that once they have allegedly been “saved,” heaven is guaranteed. This argument is only possible because “saved” to them means “saved to heaven.” Such heavenly salvation is contingent upon continued faithfulness and growth in the graces of the Spirit, as we have seen. Hence, one may be “saved” from the judgment of sin and brought into a relationship with Christ and then lose that standing. Let us note what the Scriptures say in this regard.

Jude 5 tells us, **“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.”**

Here is a case where a great number of people were saved out of Egypt, and again saved through the Red Sea, and then later destroyed. Twice the children of Israel experienced God’s grace; but subsequently, because of their hardness of heart and refusal to believe, God decided to destroy the adults in the wilderness over a period of forty years. Only Joshua and Caleb were privileged to enter the Promised Land, whereas all the other adults that left Egypt were destroyed in the wilderness. **Here is proof that “saved” people could subsequently be destroyed.** These Bible stories were given for our instruction. It is clear that most of the “Israelites” received the grace of the Lord in vain and, therefore, never set foot in the Promised Land. Paul uses this lesson to teach, “Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief” (Heb. 4:11).

Jude 23 says, “And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.” In this text “save” embodies salvaging lives that are being overcome by fleshly sins so that their spiritual well-being is not harmed. Notice that it is not the “blood of Christ” that saves in this text. Rather, fellow-Christians are engaged in restoring those involved in activities that threaten their relationship with Christ. If those “saved” must all be received in heaven, then Jude’s exhortation would seem unnecessary. Must God receive all to heaven unconditionally, no matter what they do or how far they wander from Christ? This teaching gives license to living a life devoid of spiritual reality. It is a very dangerous view. Jude goes on to say, “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy” (Jude 24). The danger of “falling” is real. Paul says, “Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:12). When Christians in the early church tried to commend themselves to God by works, Paul said, “Christ is become of no effect unto you, whosoever of you are justified by the law; you are fallen from grace [being justified by God’s grace]” (Gal. 5:4).

## CHRISTIANS WHO VIOLATE GOD’S GRACE:

Peter speaks of Christians who place themselves outside of God’s grace. He says, “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire” (2 Pet. 2: 20-22). Character can become seriously corrupted, making recovery difficult and, in some cases, impossible.

Paul says, “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame” (Heb. 6:4-6). We read in Hebrews 10:26, 29-30: “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, ... Of how much sorer punishment, suppose you, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.”

These verses are sufficient to show there are limits to God’s grace just as there is a higher purpose being served when God extends grace. God’s grace is not given so that we may continue in sin, but rather God calls his people to share his holiness. His grace enables the Christian who has weaknesses and frailties to strengthen his character and to put on the Lord Jesus Christ. The same mighty power that raised Jesus from the dead will work in the hearts of those seeking to walk in the footsteps of their Master.

## “ANGELS WHICH KEPT NOT THEIR FIRST ESTATE”:

Jude tells us, “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day” (Jude 6). Heavenly angels had been recipients of God’s favor and grace. They were in existence long before man was created. Jude makes it clear that God’s grace did not extend to such as “kept not their first estate.” This bit of information is given to enable us to view God’s dealings on a very broad scale. There are no exceptions to God’s rule. Whether men or angels, when they chose a course of sin, they were alienated from God. This may refer to Genesis 6:2, which says, “That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.” How much personal responsibility does each person bear? If anyone tries to use God’s grace as a cloak to cover a lack of personal effort to attain character development, they are looking in the wrong place for comfort in the Bible. True, there is forgiveness with God, but even that is extended on the basis of our own willingness to forgive others their trespasses against us (Matt. 6:12).



## YAKOBO KU “KUKKIRIZA N'EBIKOLWA”

Yakobo 2:21-22 agamba, “Ibulayimu jjajaffe teyaweebwa butuukirivu lwa bikolwa, kubanga yawaayo Isaaka omwaana we ku kyoto?. Olaba ng’okukkiriza kwakolera wamu n’ebikolwabye, era okukkizakwe kwatuukirizibwa olw’ebikolwabye.” Ebigambo bisobola okuba ebirungi naye ebikolwa nga bibi, kale ebigambo bulijjo birimba n’endaggaano ne zimenyebwa. Tulaba nga Ibulayimu yakkiriza Katonda. Ebikolwabye byalaga okukkizakwe. Ibulayimu bwe yagezeesbwa mu kigezo ekizibu, okusaddaaka omwaana we Isaaka, kino nga mu kifananyi kiraga Katonda bwajja ye kennyini okuwayo omwaanawe nga Ssaddaka eggawo ebibi by’ensi, ye Yesu Kristo (Yokaana 3:16). Mulaba ng’omuntu aweebwa obutuukirivu lwa bikolwa, so si lwa kukkiriza kwokka – Yakobo 2:24.

Yakobo alaga buteerevu nti okwaagala kwaffe Katonda tekumpimwa na bigambo byokka. Ebigambo birina okugobererwa okukkiriza n’ebikolwa. Abamu balowooza nti omuntu ayinza okw’eyama mu maaso ga Katonda natatuukiriza bw’eyamu, n’olowooza nti Katonda wakisa tafaayo. Kale Yakobo kyava ategeeza nti “Okukkiriza okutaliko bikolwa kuba kufu”!

## GROWING IN FAITH

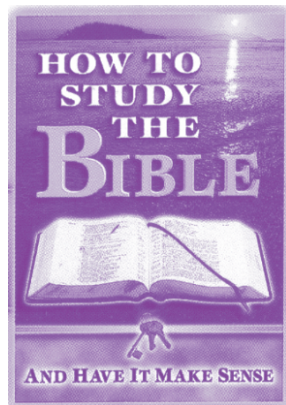
Growth in faith is a desired state of Christian for desired fruitage of Christ likeness; But this must be in line with the will of God as expressed in 1 Thess. 5:21 KJV — “Prove all things; hold fast that which is good.” In line with this exhortation we advise all who are earnest students of Scriptures 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.

## Your Opportunity

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**FIND THE TRUTH ! ..... John 17:17  
Math. 25:6: “...Behold the Bridegroom, .....”**

Abantu abamu balowooza nti bwe bakkiriza oba ne balokoka nga kiweede, olwo nga eggulu liwedde okuyingira. Wano ebyawandiikibwa ky’ebiva bitutegeeza mu Yuda 5;

“Naye njagala okubajjukiza, newakubadde nga byonna mwabimanya omulundi gumu, nga Mukama, bwe yamala okulokola abantu mu nsi y’eMisiri, oluvannyuma n’azikiriza abatakkiriza. Wano kiraga bulungi abantu abalokolebwa okuva eMisiri, era ne balokolebwa ku nnyanja emyuufu, ate ne bazikirizibwa mu lukoola era ne batatuuka mu nsi ensuubize. Abantu babiri be bawonawo – Yoswa ne Kalebu, naye bonna abakulu bafiira mu ddungu! Kino kiraga nti abalokole basobola okusaanawo. Kino kyongeraga okulaga nti Abayisiraeri baafuna ekisa kya Katonda abangi ne kibafa busa, era bwebatyo ne batayingira mu nsi ensuubize! Wano Paulo walabulira, “Kale tufubenga okuyingira mu kiwummulo ekyo, omuntu yenna aleme okugwa mu ngeri eyo ey’obutagonda” (Abbebulaniya 4:11).

Amina.

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**  
(Ekkansa 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) !!!!

buno buba butya obw’ebbeeyi okubufuna? Singa obulokozi buno oba okugoberera Yesu kuweebwa ku muntindo oba ebisanyizo bino mu kiseera kino, abantu bangi balibugaanye, ne batokooterera – era singa abantu bagambibwa okwefiiriza byonna, betikke emisalaba gyabwe bbo era bagoberere Yesu; balikoze nga omusaja ono omugagga. Yesu bwe yateeka AKAKWAKULIZO ku “bulamu obutagwaawo” – Okuwaayo byonna, okwetikka omusalaba n’oku

## OKWESITTALA KW’OBUGAGGA:

Yesu yakozesa omukisa guno okuyigiriza abagoberezibe. “Awo Yesu ne yeetoolooza amaaso, nagamba abayigirizwabe nti nga kizibu abo abeesiga obugagga okuyingira mu bwakabaka bwa Katonda! Makko 10:23. Kino kyewuunyisa abayigirizwa. Yesu teyakoma ku kuteekawo bisaanyizo eri abaagala okumugoberera, wabula naalaga n’obuzibu bw’obugagga! (Makko 10:24). Nebawuniikirira nnyo, ne bamugamba nti kale ani ayinza okulokoka?

## MULITUULA KU NTEBE EZ’EBITIIBWA:

“Nange mbaterekera obwakabaka, nga Kitange bwe yanterekera nze, mulyoke mulye era munyweere ku mmeeza yange mu bwakabaka bwange; Era mulituula ku ntebe ez’ekitiibwa, nga musalira omusango ebika ekkumi n’ebibiri eby’Abayisiraeri (Luka 22:29-30). Kale kino ekisuubizo kyawa abayigirizwa amaanyi mangi. Basuubira Kristo okuteekawo obwakabaka mu Israeri era okuzzaawo ettutumu ly’eggwanga lyabwe elyafa olw’obufuzi bw’Abaruumi. Era ekibuuzo ekisembayo ekyabuuzibwa Yesu nga amaze okuzuukira – “Mukama waffe, mu biro bino mw’onokomezaawo obwakabaka eri

mugoberera; kyafuuka ekyamaanyi okukola era eky’ebbeeyi. Yesu yateekawo EBISANYIZO bino era tewali abijjawo ng’awa obulokozi obwangu (kkiriza bu kkiriza kinaamala). Kye laga lwaatu nti etteeka ekkulu – Yagalanga Mukama Katonda n’obulamubwo bwonna, n’amagezigo gonna, n’obusobozi bwo bwonna; yaligwa. Kale kino kilaga nti Obulamu obutagwaawo bugendera ne ku bikolwa by’okukkiriza, era ebikolwa ebisiimibwa Katonda.

(Makko 10:26). Naye abangi nga bwebateetegera bigambo bya Yesu nti “Kubanga omulyango mufunda n’ekkubo eridda mu bulamu lya kanyigo, n’abo abaliraba batono”. Kale mu kiseera kino abayigirizwa baali tebanategeera bulungi enteekateeka ya Katonda ey’obulokozi bw’obulamu buno – Abebulaniya 10:20.

Isiraeri? Ebbik.1:6". Kale endowoza eno gye baalina kuba Omwoyo era Amaanyi ga Katonda baali tebanagafuna okutuuka ku pentikoti. Bali balowooza bwakabaka bwa Kristo mu Israeri mwoka wano ku nsi. Naye bwe baafuna Amaanyi agava waggulu, ne bategeera obwakabaka bwa Kristo bwe buli. Petero ky’ategeeza oluvanyuma nti “Ebyatuweesa ebisuubizibwa eby’omuwendo omungi ebinene ennyo; olw’ebyo mulyoke mugabanire awamu obuzaaliranwa bwa Katonda, bwe mwawona okuva mu kuzikirira okuli mu nsi olw’okwegomba (2 Petero 1:4).

## OKUYITIBWA KWA KATONDA OKULI MU YESU KRISTO:

Waliwo egyigiriza enyangu efuula “Okuyitibwa kwa Katonda” ekintu ekitono era obulokozi eri abantu okuwona Ggeyeena oba omuliro. N’obwoyita ku nguudo ne mu makkanisa amangi enjiri esimba ku kulokola abantu okuwona omuliro bagende mu Ggulu! Paulo yali tanawulira kungyigiriza eno. Tulaba mu b’Afilipi 3:13-14 nga Paulo agamba nti “**Ab’oluganda, sseerowooza nze nga mmaze okukwaata: naye kimu kye nkola, nga nneerabira ebyo ebiri ennyuma, era nga nkunuukiriza ebyo ebiri mu maaso; Nduubirira okutuuka awawakanirwa awali empeera ey’okuyita kwa Katonda okwa waggulu mu Kristo Yesu**”.

Abalokole bangi beewaana nga bwe baalokolebwa era bwe bagenda mu Ggulu. Kino okigereza wa n’okwe yogerako kw’Omutume Paulo nti mu ddusi wa mbiro ng’akozesa amaanyi gonna okuwangula? Era okutuuka ewawakanirwa?

Omutume Paulo ayogera ku Katonda – “Alina obutafa yekka, atuula mu kutangaala okutasemberekeka; omuntu yenna gw’atalabangako, so siwali ayinza okumulaba: Aweebwenga ekitiibwa n’obuyinza obutagwaawo. 1Tim.6:16. Abamu balina enzikiriza egamba nti buli muntu alina omwoyo ogutafa. Wabula kizibu nyo omuntu okukinyonnyola gyekiva kuba mu Baibuli yonna tekirimu. Baibuli etegeeza mu byawandiikibwa nti Omuntu afa era

omwoyo gufa! Ezeekyeri 18:4 akakasa nti Emmeeme (omwoyo) ekola ekibi ye rifa. Tulaba Paulo ng’ateegeza nti Abakkiriza Kristo banoonya obutafa (Abaruumi 2:7) – “Abanoonya ekitiibwa n’ettendo n’obutagwaawo mu kugumiikiriza nga bakola bulungi alibasasula obulamu obutagwaawo”. Kino kyeraga lwaatu nti omuntu tanoonya kyalina era nga abanoonya obutafa bakikola mu kwewaayo n’obugumiikiriza bwabwe mu kukola obulungi.

Ebimu ku bisaanyizo Yesu byeyateekawo eri abagoberezibe – era byeyawa abamukkiriza bokka byebino:

- Awo Yesu n’agamba abayigirizwa (Abamukkiriza) be nti “Omuntu bw’ayagala okujja ennyuma wange (Okufuuka omugoberere wange), Yeefirize yekka, yeetikke omusalaba gwe, angoberere” – Matayo 16:24.
- Ayagala kitaawe oba nnyina okubasinza nze, tansaanira; Ayagala mutabani oba muwala we okubansiza nze, tansaanira – Matayo 10:37.
- Katonda gwe Mwoyo: N’abo abamusinza kibagwaanira okusinziyanga mu mwoyo n’amazima – Yokaana 4:24.
- Awo Yesu n’agamba Abayuudaya bali abaamukkiriza nti Bwe munywerera mu kigambo kyange, nga muli bayigirizwa bange ddala – Yokaana 8:31.



day of Pentecost when God's Spirit was poured upon them. The thoughts of the disciples were tied to the nation of Israel. Jesus' disciples loved God. They knew he had exclusively dealt with Israel for centuries (Amos 3:2). It was natural for them to believe that Jesus in his resurrected glory would accomplish as a Spirit being what he had not done as a man (1 Pet. 3:18). Their hopes were tied to an Israelitish kingdom on earth. It was not until they received the

## WAS CHRIST'S STANDARD OF DISCIPLESHIP TOO HIGH?

Was Jesus' requirement of a true disciple unrealistic, especially in light of today's easy presentations? Many preachers would have received the young nobleman who wanted "eternal life" on much easier terms. They would say to him, "You have come to the right place. All you have to do is, 'Believe on the Lord Jesus Christ, and thou shalt be saved'" (Acts 16:31). This is what the Philippian jailer was told when he asked, "Sirs, what must I do to be saved?" (Acts 16:30) Why didn't Paul give the same answer that Jesus gave the rich nobleman? It may come as a shock to many, but the jailer asked a different question than the rich nobleman. The nobleman asked for "eternal life," whereas the jailer asked to be "saved" from his sins. The two questions differ. One may be justified and be granted remission of sins instantly. However, "eternal life" requires the gift of "forgiveness of sins" or "justification" as a starting place, to be followed by a life of discipleship in the steps of Jesus even unto death.

It was not until the Jews had become belligerent toward Paul and Barnabas that they stopped their exclusive ministry to the Jews and turned to the Gentiles (Acts 13:50). Paul's message to the Jews had been very direct. He said, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39). Because of a poor translation, the context seems to support the thought that "justified" is synonymous with "eternal life." Acts 13:48 reads, "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained [Greek., tasso, appointed, ordained, disposed, addicted, and set] to eternal life believed." The

## "THE HIGH CALLING OF GOD IN CHRIST JESUS"

Something has developed making the "high calling of God" into nothing more than an escape hatch from a "burning hell." The "flames of hell" have been quenched in most religious preaching today. Heaven is the only place remaining for the deceased to go. Apparently Paul had not learned of the new easy salvation. In Philippians 3:13, 14 Paul says, "Brethren, I count not myself to have apprehended: but this one thing I do ... I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul's prayer is, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:10, 11). However we may interpret these verses, it remains that Paul was very much engaged in pressing toward "the prize of the high calling of God." It was indeed a "high calling" to the Apostle.

Today many "born again Christians" confidently boast that they are "saved" and going to "heaven." How does this compare

"baptism of the Spirit" at Pentecost that the disciples began to comprehend a heavenly reward. Peter beautifully expressed that heavenly hope, saying, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world" (2 Pet. 1:4).

thought the translators wished to convey is that "as many as were ordained" to eternal life believed. This translation suggests that "eternal life" is divinely ordained and quite irreversible. The word "tasso" is used eight times in the New Testament with a wide variety of meanings. Rotherham\* (\*Rotherham Emphasized Bible, by Joseph Bryant Rotherham, published by Kregel Publications, Grand Rapids, MI, 1984 Edition.) perhaps gives the most accurate reading, saying, "And they believed — as many as had become disposed for life age abiding" (Acts 13:48).

If "eternal life" was something that was predestined or ordained, Jesus might have told the nobleman, "No use inquiring about eternal life, for you are not predestined for it." Or he might have said, "You have no need to inquire, because you are predestined to eternal life." He gave neither answer, but allowed the nobleman to make the choice. The harmony between the "predestination" and the "free grace" controversy is simply resolved. "Predestination" is not personal, but rather speaks of the requirements for "eternal life" — in other words, certain rigid standards were determined for those whom God foreknew (Rom. 8:29). They must be "conformed to the image of his Son." "Free grace" pertains to the unmerited favor that comes to persons who are drawn by God to the Son. None are "called of God" because of good works. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (1 Cor. 1:27-29).

with the Apostle Paul's description of himself as a runner using all his energy to pass the finish line? The idea of unconditional acceptance of sinners by God not only before they accept Christ, but afterward as well, no matter what their sins may be, has serious dangers. It is born largely of modern psychology rather than a sound Biblical basis. Such a concept lowers the standards for which Christians should be striving in their efforts to follow in the footsteps of their Lord.

Peter preached the same high standard, as did Jesus. Peter said, "Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:4). This indeed is a "high calling" because it speaks of becoming "partakers of the divine nature." The divine nature is the nature that God himself possesses. It is the highest nature, one in which death is not possible, immortality.

Paul says, in speaking of God, Who **"only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see"** (1 Tim. 6:16). Some believe every person has an immortal soul within him. However, one would be hard pressed to find scriptural support for this allegation. It is borrowed from Greek mythology, not the Bible. The Bible says, "The soul that sinneth, it shall die" (Ezekiel. 18:4 KJV). A host of scriptures speak of "soul death" but none, no, not one, of "soul immortality." Paul tells us that Christians seek for "immortality." He says in Romans 2:7, "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." You do not seek for what you possess. Hence, it is clear that those who seek "immortality" must do so "by patient continuance in well doing."

Such a "high calling" will require a transformation of heart and character. Peter tells us what this transformation of character entails: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in

## "BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED"

This phrase has become the stock and trade keynote of many evangelical preachers. They have shouted these words outside taverns, on the street corners or wherever they can capture an audience. In contrast, never did Jesus cry aloud for people to believe on him. He spoke in parables and dark sayings, so that the people could not grasp the full weight of his ministry. His disciples later asked him why. Jesus told them, "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them" (Mark 4:11, 12). Jesus invited only believers to enter the "strait [difficult] gate" and the "narrow" way that leads unto life (Matt. 7:14). It seems evident that Jesus' ministry was very focused, as compared with many of today's frenzied efforts to

the knowledge of our Lord Jesus Christ" (2 Pet. 1:5-8). These are transforming works of the holy Spirit in the lives of disciples which should be evident in their conduct. As Paul says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). This is required of all who hope to share "God's holiness."

To receive the free gift of "justification" and to be imbued with God's Spirit of sonship is unspeakable grace. This is the starting place where disciples are enrolled in the Christian racecourse. Paul says, "Know you not that they which run in a race run all, but one receiveth the prize? So run, that you may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:24-27). "Many are called, but few are chosen" and fewer still remain "faithful" (Matt. 22:14; Rev. 17:14).

save everyone in sight.

Consider again the words of Paul and Silas in Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved." The most overlooked part of this formula for salvation is the true meaning of the word "believe." In the Greek, this is "pisteuo." It is defined as "to adhere to, [to] trust, [to] rely on" (Young's Concordance, p. 86). If one really relies upon Jesus as his Savior, trusts in him fully, clings to him, and is convinced that he is the redeemer of the world, what a change will be wrought in his life! Such a believer no longer lives to self, but renounces self will and gladly dedicates his life to doing the will of God. Jesus' words become the keynote of his life: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

## James on "FAITH" and "WORKS"

### "Was Not Abraham, Our Father, Justified by Works?"

James 2:21, 22 reads, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" Words are easy to generate. The world is full of wonderful words and beautiful sentiments; but if the world were filled with wonderful deeds and beautiful actions, it would be a sweeter place to live. Words are not dependable. Lawyers only accept legally signed contracts. A verbal agreement will not do. Courts are filled with cases of broken contracts. Words are hard to keep without character. Character enables promises and agreements to be kept. Abraham believed God. How do we know this? Works demonstrated his faith and belief. God put Abraham to the test, asking him to do the hardest thing a man could be asked to do — to offer his son in sacrifice. God asked Abraham to act out what God himself was going to do. Abraham played God's role flawlessly. Abraham demonstrated by his works his faith and love for God. That is why

Abraham is called "the Friend of God" (James. 2:23). James then says, "You see then how that by works a man is justified, and not by faith only" (James. 2:24).

James is showing that the measure of faith and love that a man has for God will not be determined by words alone. Words need to be backed by deeds of love and faith. The free grace movement almost implies that one may promise God anything without delivering it, and it is all right with God. That would be like saying that God embodies love so no one needs good character. James says, "Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also" (James 2:25, 26). Rahab jeopardized her life and family to save the lives of the Jewish spies. Her works demonstrated her faith. If "faith without works is dead," so it must be that living faith will be demonstrated by works — the things we do, the company we keep, the thoughts we think, the