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 word, led by the Spirit; but the outward signs recognizable by the world, bear the same testimony: And we are desirous that the Church, based upon the truth of the Bible, the Precepts of Christ, and the word of exhortation we advise all who are earnest students of Scriptures and our Newsletter, to prove all our studies with the word, led by the Spirit; but the outward signs recognizable by the world, bear the same testimony: And we are desirous that the Church, based upon the truth of the Bible, the Precepts of Christ, and the word of God's People.

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mankind. But the New Creation (true Church) has a still deeper interest in those matters which occurred in Egypt, in view of the fact that the Lord has revealed to them the "mystery" that those things which happened unto natural Israel were intended to typify and foreshadow still grander things in the divine plan respecting antitypical Spiritual Israel (the New Creation) — (Heb. 10:1) ‘"For the law was given by Moses, but grace and truth came by Jesus Christ.”’

In reference to these spiritual things, the Apostle declares that the "natural man receive them not, neither can he know them, because they be spiritually discerned, but God hath revealed them unto us by his Spirit.” (1 Cor. 2:14,10). God used the apostles as his mouthpieces to give us certain clues whereby, under the guidance of his Spirit, we may understand the deep things of God. Following the Apostle's indication, we see clearly that Israel according to the flesh typified the whole people of God — all who shall ultimately become his people, down to the close of the Millennial age; that the Egyptians represented the opponents of the people of God, Pharaoh, their ruler, representing Satan, the prince of evil and darkness; and Pharaoh's servants and horsemen representing fallen angels and men who have associated or who will associate themselves with Satan as opponents to the Lord and his kingdom. If we go back to Gen. 2:7, we read that the whole household of faith. As the people of Israel longed for deliverance, he himself, and take up his cross, and follow me.' (Mat. 16:24)

This exactly what the great Master told his believers — “Then said Jesus unto his disciples. If any man will come after me, let him deny himself first!!!” Thus, while the Church of the first-born, the New Creation, “all die like men,” and in respect to earthly things seem to the yoke of Egypt had it not been for the Lord's intervention on their behalf, and his appointment and sending of Moses to be his earthly representative, so on the other hand, the church throughout the past two thousand years in its pilgrimage to Canaan, just as the Israelites had girded for a journey, it represented that the heirs; a special place also in that they were subjected to a special exaction of "the prince of this world" and his minions, Sin and Death. These hundreds of millions of humanity have a craving for liberty from bondage to their own sins and weaknesses, as well as for release from the penalties of these — pain and death. But without divine aid, mankind is powerless. A few make a vigorous struggle, and accomplish something; but none get free. The entire race of Adam is in bondage to sin and death, and their only hope is in God and in the antitypical Moses, who has promised shall deliver his people in his appointed time — bringing them across the Red Sea — representing the Second Death, in which Satan and all who affiliate or sympathize with him and his evil course shall be eternally destroyed, as was typified in the overwhelming of Pharaoh and his hosts in the literal Red Sea. But the Lord's people "shall not be hurt of the Second Death.” — Rom. 8:21-23; Rev. 2:11.

The foregoing is the general picture; but inside of it, and yet a part of it, was another, a particular picture, which related, not to mankind in general and their deliverance from the bondage of sin and death, but only to a special class amongst them — the first-born. Corresponding to these as their antitype, we have brought to our attention by the inspired word "the Church of the first-born, which are written in heaven by his own blood.” (Heb. 12:23). In connection with the latter of the two, the type, the first-born occupied a special place — they were the heirs; a special place also in that they were subjected to a special testing or trial in advance of their brethren. They became liable to death before the general exodus, and when the exodus did occur these first-born ones had a special place in it — a special work to do in connection with the general deliveral, for they became a separated class, represented in the tribe of Levi. They were separated from their brethren, giving up entirely their inheritance in the land of promise, for the purpose of being instructors and teachers of their brethren. This tribe or house of Levi clearly represents the household of faith, which is represented in turn by the preparatory Royal Priesthood, which gives up inheritance in earthly things on behalf of the brethren, and shall by and by constitute actually the Royal Priesthood, whose Chief Priest is the Lord, and in his person the world in the Millennium.

But, now, another feature of the type is important. In order to effect the passing over of the first-born, and the consequent deliveral of all the Lord's people in the type, it was necessary that Pharaoh and his hosts in the literal Red Sea. But the Lord's people "shall not be hurt of the Second Death.” — Rom. 8:21-23; Rev. 2:11.

The name Easter was adopted from the heathen. It is Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estara, whose festival was celebrated in the spring of the year, about the time of the vernal equinox, and substituted the name of Pessah, or Passover, by the name of Easter, and its celebration following the first moon after the Spring equinox. This not only fixed the celebration of the Lord's death universally on a Friday, called "Good Friday," but additionally it insured that the celebration could be very easily conducted in accord with the Jewish celebration of the Passover. The difference in the method of counting, be it remembered, is that the Jews then waited and still wait until the Spring Equinox, and begin their month with the first new moon, the Hebrew month, which would fall on the 14th day of the first month, and hence the 14th day of the first month is the day celebrated as Easter Sunday. Any memorial of our Lord's resurrection will always be that day, which is the superior method, but our preference is to hold to that which is the superior method, but our preference is to hold to that which the Lord and the apostles practiced.

Our thought in introducing the subject here is more particularly to draw attention even to the larger meaning of the Easter season, a celebration held by Catholics, which includes Good Friday as well as Easter Sunday. For the introduction of the Mass, and its frequent observance, has created so deep an impression upon the minds of the people who were under that Law Covenant, and of the people who were under that Law Covenant.

The word "Easter" occurs once in the Scriptures (Acts 12:4), and there it is a mistranslation; it should be rendered "Passover—pas'-khah in Greek" The name Easter was adopted from the heathen. It is Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estara, whose festival was celebrated in the spring of the year, about the time of the vernal equinox, and substituted the name of Pessah, or Passover, by the name of Easter, and its celebration following the first moon after the Spring equinox. This not only fixed the celebration of the Lord's death universally on a Friday, called "Good Friday," but additionally it insured that the celebration could be very easily conducted in accord with the Jewish celebration of the Passover. The difference in the method of counting, be it remembered, is that the Jews then waited and still wait until the Spring Equinox, and begin their month with the first new moon, the Hebrew month, which would fall on the 14th day of the first month, and hence the 14th day of the first month is the day celebrated as Easter Sunday. Any memorial of our Lord's resurrection will always be that day, which is the superior method, but our preference is to hold to that which is the superior method, but our preference is to hold to that which the Lord and the apostles practiced.

The introduction of the Mass, and its frequent observance, has created so deep an impression upon the minds of the people who were under that Law Covenant, and of the people who were under that Law Covenant. There was thus a special appropriateness in our Lord's being crucified on a Friday, the day of the Jewish Passover, and his resurrection on Sunday, the day of a week which had been consecrated ever since the time of Abraham, before the law had been properly revealed, and of course exactly corresponding to the Christian festival of Easter Sunday. This is the true celebration of our Lord's death on its anniversary; not so the original custom of the early Church, to celebrate the great central fact, and the very foundation of her existence, continued, although the celebration of the supper at its appropriate time ceased, superseded by the numerous sacrifices of the Mass — and thus this one particular memorial lost its meaning. For centuries it was

The Origin of Easter

From page 5 - The Origin of Easter

The false doctrine of the Mass, and the confusion in the Church called the clergy, to administer this and similar services, is impressively set on the mind of the people who were under that Law Covenant, and of the people who were under that Law Covenant. The Apostles to the effect that the early Church came together on the first day of the week, and at such meetings had "breaking of bread." Acts 2:42,46; 20:7. We notice that the weekly celebrations were not commemorations of the Lord's death, but, on the contrary, were...
By Correspondence &
Open to All Christians from all Churches

OMUSOMO GWA BAJBULI
nga gwabwerere!

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FIND THE TRUTH ! …… John 17:17

Math. 25:6: "…Behold the Bridegroom, ……"

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--- The study of Bible Covenants.
(Okuriza Endigaano Za Katonda mu baibuli)

--- Church History — The Seven Churches and Seven Angels; Rev. 2
(Ekkanisa Omusanvu ne Bamalayika baazo Musanvu Lwaki Katonda ow'ekisa aleka Sitani okukola obubi?)

--- The Armageddon & the End of the World
(Okutakwawo abatuko abatukira ky'edda. newankubadde opupya — Okutukira kwayiita ky'ekyono kya Katonda, Ekkanisa eyiga bingi
wange, okukira ebyo mu Ggulu era okuba egwanga eritigya, okubwagake, okubwagakwe, etta ky'ekyono ky'ewaliya)

--- The TRUE Christian Baptism!
(Okutakwawo abatuko ona nyonyi, (Okukira okutukirira ennya — Okutukirira ona nyonyi)

--- And many others (Nebala) !!!

Desiring GOD'S GREAT BLESSING!

Desiring to obtain God's blessing but indifferent in doing His will will result 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 various opportunities the LORD of heaven has extended for you to serve your fellow man. Example: Obtain copies of this 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 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.

...Kubanga era NOkuyitako kwaffe kwatibwa, ye Kristo: Kale tufumbe omulundu gwe, omukolo gumu mu mwaka — 1 Okabakolinso 5:7-8. Kino kitujjukiza nti embaga zimbulukuse — akabonero a Kalaga omubirigwe oguwebwaayo

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antitypical first-born and household of faith who would thus partake of the Lamb during the night time of this Gospel Age would be pilgrims and strangers in the world, who would realize the bondage of sin and death, and be desirous of being led by the Lord into freedom from sin and corruption—into liberty of the sons of God.

Our Lord’s Memorial

It was in harmony with this type of the killing of the Passover lamb on the 14th day of the first month (Nisan)—the day preceding the seven days’ Feast of the Passover, celebrated by the Jews—that our Lord died, as the antitypical Passover Lamb, “the Lamb of God, which taketh away the sin of the world.” At no other time was it possible for our Lord to have finished in death the sacrifice which he began when he was thirty years of age, in his baptism unto death. Hence it was that, although the Jews many times sought to take him, no man laid hands on him, because “his hour was not yet fully come.” John 7:30.

As the Jews were commanded to select the lamb of sacrifice at the tenth day of the first month, and to receive it into their houses on that day, the Lord appropriately offered himself to them on that day, when, five days before the Passover, he rode into the city on the ass, the multitude crying, “Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!” “He came unto his own, and his own received him not, but as many received him [individually] to them gave he liberty to become sons of God.” The nation, through its representatives, the rulers, instead of partaking of him, rejected him, and thus identified themselves for the time with the Adversary. Nevertheless, by God’s grace the blood of the New Covenant is efficacious for the house of Jacob also, and upon all who desire harmony with God, and they were partakers of the merits of the Lamb — yet they refused to eat of the antitypical Lamb — they lost the opportunity of becoming as a nation the first-born ones, the Royal Priesthood, the holy nation, the peculiar people, and the community of passing over and becoming members of the New Creation, with life more abundant in glory, honor and immortality; but we are glad to be informed elsewhere in the Scripture that they will, nevertheless, have a glorious opportunity of accepting the Lamb of God, of eating, appropriating, his flesh, his sacrifice, and of thus escaping the bondage of sin and death, under the leadership of the Lord and of his faithful brethren, spiritual Israel, the antitypical Church, Rom. 11:11-26.

It was at the close of our Lord’s ministry, on the 14th day of the first month, in “the same night in which he was betrayed,” and in the same day, therefore, in which he died, as the antitypical Lamb, that he celebrated with his disciples the typical Passover of the Jews — eating, with his twelve apostles, the typical lamb which represented himself, his own sacrifice for the sins of the world, the death which he overcame in his strength of mind, the length of which the life, the liberties and the blessings of the sons of God are alone obtained. The eating of this supper on the preceding night our Lord’s death, and yet the same day, was made possible by the Jewish custom, which began each day, not at midnight, but in the evening. The Lord evidently arranged all the affairs of Israel in conformity with the types which they were to express. As Jews “born under the Law,” it was obligatory upon our Lord and his apostles to celebrate this type, and at its proper time; and it was after they had thus observed the Jewish Supper, eating the lamb with unleavened bread and herbs, and probably also, as was customary, with “fruit of the vine,” that the Lord — taking part of the unleavened bread and of the fruit of the vine remaining over from the Jewish Supper, the type—inaugurated amongst his disciples and for his entire Church, whom they represented (John 17:20), a new thing, that with them, as the spiritual Israel, the Church of the Firstborn, the New Creation, should take the place of, and supplanted, the Jewish Passover Supper. Our Lord was not instituting another and a higher type of the Passover. On the contrary, the type was about to begin its fulfillment, and, hence, would be no longer appropriate to those who accepted the fulfillment. Our Lord, as the antitypical Lamb, was about to be slain, as the Apostle expresses it: “Christ our Passover (Lamb) is slain.” None accepting Christ as the Passover Lamb, and thus accepting antitypical Passover Supper, that is to say, eating the Christian Lamb and being partakers of his benefits, would no longer with propriety prepare a typical lamb and eat it in commemoration of the typical deliverance. The appropriate thing thenceforth for all believers in Jesus as the true Passover Lamb would be the sprinkling of the doorposts of the heart with his blood: “Having their hearts sprinkled from a consciousness of evil” [from present condemnation — realizing their sins propitiated through his blood, and that through his blood they now have reconciliation.] These henceforth must eat, or appropriate to themselves, the merits of their Redeemer—the merits of the man Christ Jesus, who gave himself a ransom for all. By faith they must partake of those merits, and realize that as their sins were laid upon the Lord, and he died for them, so his merits and righteousness are imputed to them. These things they eat, or appropriate by faith.

If, then, our Lord’s Supper took the place of the Passover Supper, yet on a higher type — the antitypical having commenced — what was it? We answer that it was a Memorial of the antitypical one — a remembrancer for his followers of the beginning of the fulfillment of the antitypical Passover.

Thence to accept our Lamb, and so to commemorate his death for us, means expectancy regarding the promised deliverance of the people of God, and therefore signifies that the antitypical Supper is to be continued until the world shall not be of the world; but shall be as pilgrims and strangers, who seek more desirous conditions, free from the bights and sorrows and bondage of the present time of the reign Sin and Death. These partake of the true, the antitypical...