

From McClintock and Strong's Encyclopedia

"EASTER, i.e., PASSOVER—Easter is a word of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera, in honor of whom sacrifices being offered annually about the Passover time of year (Spring), the name began to be attached by association of ideas to the Christian festival of the resurrection, which happened at the time of the Passover: hence we say Easter-day, Easter Sunday, but very improperly, as this by no means refers to the festival then kept to the goddess of the ancient Saxons. So the present German word is used, Ostern, for Easter, and refers to the same goddess, Estera or Ostera. The occurrence of this word in the Authorized Version (Acts 12:4)—'Intending after Easter to bring him forth to the people'—is chiefly noticeable as an example of the want of consistency in the translators. ...At the last revision 'Passover' was substituted in all passages but this

"The Churches of Asia Minor celebrated the death of the Lord on the day corresponding to the 14th of the month Nisan, on which day, according to the opinion of the whole ancient Church, the crucifixion took place. The Western Churches (Rome), on the other hand were of opinion that the crucifixion should be annually commemorated on the particular day of the week on which it occurred, i.e., Friday.... The Western Churches viewed the death-day of Christ as a day

of mourning, and they did not terminate the time of fasting until the day of the resurrection. The Churches of Asia Minor, on the other hand, looked upon the death of Christ wholly as for the redemption of mankind, and terminated the day of fasting at the hour of Christ's death, three o'clock in the afternoon, and immediately afterward celebrated the agape and the Lord's Supper. Both parties (orthodox Eastern and Western Churches) adhered to the name PASCHA (Passover), by which they understood sometimes the specially festive days of this week, and sometimes the whole week commemorating the Passover.

"The first serious dispute between the parties within the old Church broke out about 196 (A.D.), when Bishop Victor of Rome issued a circular to the leading bishops of the Church, requesting them to hold synods in their various provinces, and to introduce the western practice (the practice of celebrating on Friday and Sunday, instead of on the exact day, 14th and 16th of Nisan). Some complied with the request, but the synod held by Bishop Polycrates, of Ephesus, emphatically refused, and approved the letter of Bishop Polycrates, who in the defense of the Asiatic practice referred Victor to the authority of the Apostles Philip and John, to Polycarp, and to seven of his relations who before him had been bishops of Ephesus...

GROWING IN FAITH

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

Objective:

This is a monthly Christian Newsletter and hereby state the object of its publication: That we are living in the last days the end of the Gospel age; as well as the dawning of the long prayed for Kingdom of Christ in power; are facts not only discernible by the close Student of the word, led by the Spirit; but the outward signs recognizable by the world, bear the same testimony: And we are desirous that the "household of Faith" be fully awake. Not only help awaken but to assist them to "put on the whole Armor of God that they may be able to stand in this evil day". And beside all this, that giving all diligence, they add to their Faith, Virtue, and to virtue, Knowledge, Self-control, Patience, Godliness, brotherly Kindness, and Love; whom trust in the merit of Christ's Sacrifice for the world. Luke 21:36; Matt. 6:10; Eph.6:13; 2 Peter 1:4-11

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CHRIST'S KINGDOM

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

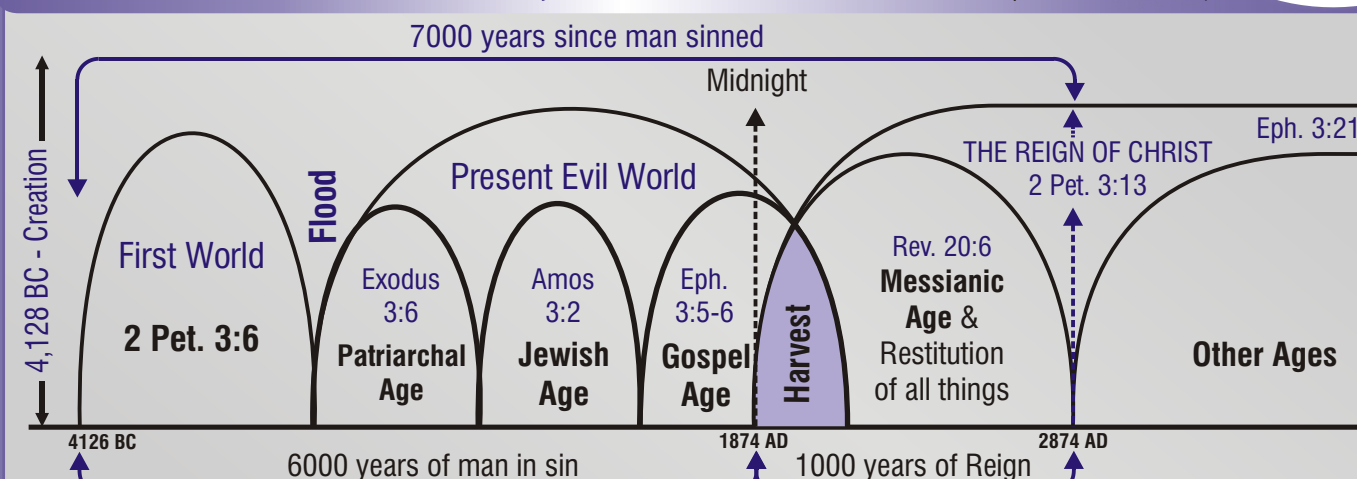
Prepare the Table, Watch in the Watchtower, Eat, Drink; .. Isaiah 21:5

Isaiah 25:1

Vol. 3.2

April 2011

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



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

"Write down the Vision and make it plain upon tables that every one may read it fluently." Hab.2:2-3 L.T.

The 3 Worlds — 2 Peter 3:5-13

THE ORIGIN OF EASTER!

"Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

— J Cor. 5:7-8

THE PASSOVER OF THE TRUE CHURCH

Notable amongst the experiences of typical Israel was the Passover. **The Feast of the Passover**, celebrated every year for seven days, began with the fifteenth day of the first month. It celebrated in a general way the deliverance of the people of Israel from the bondage of Egypt—but particularly the passing over, or sparing alive, of the first-born of that nation during the plague of death which came upon the Egyptians, and which, as the last of the plagues, finally compelled them to release the Israelites from their compulsory servitude. The passing over of the first-born of Israel (their saving at night) became the precursor of the liberation of the whole nation of Israel, and their passing in safety over the Red Sea into freedom from the bondage of Egypt. We can readily see that so portentous an event would properly be commemorated by the Israelites as intimately identified with the birth of their nation; and thus it is celebrated by Jews to this day. The members of the New Creation (true Church) are interested in those events, as they are interested in all the doings and arrangements of their Heavenly Father, both in respect to his typical people, Israel after the flesh, and in respect to the whole world of

Continued on page 2

OLUNAKU LWA EASTER/PASIKA.

"Kubanga era n'Okuyitako kwaffe kwattibwa, ye Kristo: Kale tufumbe embaga. si nakizimbulukusa eky'edda. newankubadde eky'ettima n'obubi, wabula n'ebitazimbulukuswa eby'obutali bukuusan'amazima" — I. Abakkolinso 5:7-8

PASIKA ENTUFU EY'EKKANISA

Ebimu ku bikulu ennyo Katonda bye yalagira abaana ba Isirayiri okuma, lwe olunaku lw'embaga ey'okuyitako oba Pasika. Embaga eno ya nnaku musanvu nga ekwatibwa okutandika n'olunaku olw'ekumi nennya. omwezi ogusooka mu mwaka gwe diini. Tulaba embaga eno eya pasika ejjukiza n'okujaguzwa kw'abaana ba Isirayiri lwe baava mu buddu eMisiri, era n'okuwona kw'abaana ababereberye babwe — kuba ekiro kiri Malayika yakuba Misiri natta ababereberye bonna, buli nju etaaliko kabonero komusaayi gw'endiga. Kale ekibonyoobonyo eky'okufa kw'ebibereberye, ababereberye ba Isirayiri ne bawonawo, kyaleetera aba Isirayiri bonna okuva mu buddu era ne bayita mu nyanja emyufu — ne bawona obuddu. Kye bava bajaguzanga n'okwebazanga Katonda olunaku lwe y'abalokola okubaggya eMisiri. Bwe kityo

Biraze ku 3

Our Passover Memorial is on 17th April 2011, after Sunset

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

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 having a shadow of good things to come,** not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

In reference to these spiritual things, the Apostle declares that the "natural man receiveth them not, neither can he know them, because they are spiritually discerned; but God hath revealed them unto us [the New Creation! 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 people — the New Creation, and in general the household of faith. As the people of Israel longed for deliverance, and groaned under their taskmasters, yet were weak and unable to deliver themselves, and could never have freed themselves from 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 their deliverer, so we see the world of mankind at the present time and throughout the past groaning and travailing in pain together under the exactions 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 he 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 everlastingly 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" — the New Creation (Heb. 12:23). In 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 deliverance, 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, that according to the divine arrangement they might be the 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 which shall bless, rule and instruct the world during the Millennial Age. As the first-born of Israel in Egypt were subject to death, but were passed over, escaped it, and losing the earthly inheritance became a priesthood, so the antitypical Church of first-borns in the present time is subject now to Second Death, having their testing or trial for everlasting life or everlasting death in advance of the remainder of mankind, and passes from death unto life, through the merit of the Redeemer's blood — death.

Becoming participants in their Lord's grace, they renounce or sacrifice with him, the earthly inheritance, the earthly portion, the earthly life, that they may attain heaven and its "life more abundant." 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, and take up his cross, and follow me.'1 (Mat. 16:24) **Note that before one becomes Jesus' follower, he/she must 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 lose and renounce more than do others, nevertheless, though the natural man understands it not, these are passed over, or rescued from death, and, as the Royal Priesthood, will, with their Chief Priest, Jesus, be made partakers of glory, honor and immortality. These, whose passing over occurs during the nighttime of this Gospel Age — before the Millennial morning dawns, and its Sun of Righteousness arises — are to be the leaders of the Lord's host, to bring it forth from the bondage of Sin and Satan. Mark how this agrees with the language of the Apostle (Rom. 8:22,19), "The whole creation groaneth and travaileth in pain together" — "waiting for the manifestation of the sons of God" — waiting for the complete passing over of the Church of the first-born in the First Resurrection, to glory, honor and immortality.

But, now, another feature of the type is important. In order to effect the passing over of the first-born, and the consequent deliverance of all the Lord's people in the type, it was necessary that the Passover lamb should be slain, that its blood should be sprinkled upon the doorposts and lintels of the house, that its flesh should be eaten that night with bitter herbs, and with unleavened bread. Thus each house of Israel represented the household of faith, and each lamb represented the Lamb of God which taketh away the sin of the world, and the first-born in each family represented the Christ, Head and Body, the New Creation. The bitter herbs represented the trials and afflictions of this present time, which all the more serve to whet the appetite of the household of faith for the Lamb and the unleavened bread. Moreover, as each household was to eat with staff in hand and girded for a journey, it represented that the

Continued to page 4

observance on its annual recurrence. Hence, we find that amongst Protestants some celebrate monthly, others every three months, and some every four months—each denomination using its own judgment—the "Disciples" celebrating weekly, through a misunderstanding of the Scriptures somewhat similar to their misunderstanding respecting baptism. They base their weekly celebration of the supper on the statements of the Acts of 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 these weekly celebrations were not commemorations of the Lord's death; but, on the contrary, were

Why May Officiate?

The false doctrine of the Mass, and the creation of a class in the Church called the clergy, to administer this and similar services, has created so deep an impression upon the public mind that Protestants even to this day generally hold that the presence of "an ordained minister," to ask a blessing and to officiate in such a memorial service, is of absolute necessity, and that any other procedure would be sacrilegious. How utterly wrong this whole theory is will be very readily recognized when we remember that all who have the privilege of partaking of this Memorial are consecrated

love-feasts, commemorative of his resurrection, and of the number of breakings of bread which they enjoyed with him on several first-days during the forty days before his ascension. The remembrance of these breakings of bread, in which their eyes were opened and they knew him, probably led them to meet on each first day of the week thereafter, and, not improperly, led them to have together a social meal, a breaking of bread. As we notice, the cup is never mentioned in connection with these, while in every mention of the Lord's Memorial Supper it occupies fully as important a place as does the loaf.

members of the "Royal Priesthood"—each fully commissioned of the Lord to preach his Word according to their talents and opportunities, and fully ordained also to perform any service or ministry of which they are capable to him and the members of his body, and, in his name, to others. "All ye are brethren," is the Lord's standard, and is not to be forgotten when we hold communion with him, and celebrate his redemptive work, and our common-union with him and with each other as members of his body (Math.23:1-13).

Why PASSOVER changed to EASTER?

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 of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera, whose festival was celebrated in the spring of the year, about the Passover season. The adoption of this name, and the application of it to the period celebrating our Lord's death and resurrection and ascension, down to the coming of the Pentecostal blessing, was evidently an attempt to let Christian institutions the more easily supplant those of heathenism. Like most of these concessions, it dates from somewhere about the third century. This heathen origin of the name Easter need make no particular difference in our minds, for we no longer use it to celebrate the goddess of the East. Amongst Protestants the name has been definitely attached to one day instead of to a period, as in old time, and as it is still used by Catholics. That one day is called Easter Sunday. Any memorial of our Lord's resurrection will always be precious with his people, but to those who rightly appreciate the matter, every Sunday is an Easter Sunday, because every Sunday is a Memorial commemorative of our Lord's resurrection from the dead.

Our thought in introducing the subject here is more particularly to draw attention to the larger view of the term Easter, held by Catholics, which includes Good Friday as well as Easter Sunday, and is merely used as a synonym for the Passover season. The introduction of the Mass, and its frequent observance, might have been expected to have entirely made void the annual celebration of our Lord's death on its anniversary; but 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

custom to count the date of our Lord's crucifixion according to the Jewish calendar, as we have already explained it; but subsequently, with a desire to cut loose so far as possible from Jewish institutions, a change in the method of counting the date of the death of Christ, our Passover, was instituted. 'The Ecumenical Council" of Nice decreed that thenceforth Easter should be celebrated on the Friday following the first full 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 would very rarely indeed be exactly 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 thereafter, and keep the Passover at the full of that moon, or the 14th day. This change occasionally makes a difference of nearly a month between the two methods of counting. It is not for us to say which is the superior method, but our preference is to hold to that which the Lord and the apostles practiced.

In a particular sense we see that as the sun is the symbol of the spiritual Kingdom of God, the moon is the symbol of the Law Covenant, and of the people who were under that Law Covenant. Thus there was a special appropriateness in our Lord's being crucified by them exactly at the full of the moon, and that by God's predetermination as concerned the time, so that they could not take him previously, though they desired to do so, because "his hour was not yet come." (John 7:30) His crucifixion at the full of the moon, and the fact that the moon immediately began to wane, points a lesson to the effect that there Israel brought upon itself as a nation a divine rejection, or casting off for a season, symbolized by the waning of the moon, which represented their national decline. We append on the last page some pertinent extracts from a recognized authority, corroborative of the foregoing:

Ebintu byatandika okwonooneka oluvanyuma lw'abayigirizwa okufa, olwo enkola ya burumi netandika okugaziwa mu mwaka gwe 300AD. Ekkanisa ye Rumi ne kola yaayo oy'okwekiriranya ne banabyabufuzi b'ensi eno, ne batandika okuleta mu Kkanisa endowooza n'obulombolombo bwa barumi. Awo enkola yekikatuliki ne tandika okuteekawo ebitambiro bya Missa — nti omuntu omwonoonyi, bamukolera missa, ne bakuwa amasacramento, okusonyiyibwa ebibi byo! Olwo nti omupatiri ng'ayita mu saala, afuula omugaati okuba omubiri gwa Kristo era ne Vvinyo okuba omusaayigwe, bwatyo naakola ssadaka empya okusonyiyibwa ebibi. Kino ne bagenda mu maaso nga bakikola obudde bwonna oba Sunday, Monday, buli mwezi; Ssadaaka ya Kristo gyeyakola ye malirira era tedibwaamu (Abeb. 10:12) — kale enkola yonna edibya saddaaka emu eya Kristo (okufa kwa Yesu), kiba kya muzizo mu maaso ga Katonda (Danyeri 11:31: 12:1!). Kale amasakalamento n'ebitamiro bya missa ne biganja mu bukyamu, okutuusa okutuukirizibwa kw'ebyawandiikibwa mu Danyeri.

Bwekityo, embaga y'okuyitako eyakwatibwanga mu kiseera kyayo buli mwaka nedibizibwa nga batandika okukwaata olunaku lwa Friday nti Yesu lwe yafa wamu ne Sunday nti

lweyazuukira, olwo enaku ezo nezifuulibwa easter, nebalekelawo okugoberera enaku z'omwezi entuufu. Kino kyaggya, nga abarumi baagala okuganja eddiini/enzikiriza y'ekikristayo — olwo nga baagala embaga ekwaatibwe wamu ne ebijaguzo bya bakatonda b'ebuvanjuba (Estera). Estera oba Easter linya lya bakatonda ba mawanga g'ebuvanjuba era mu kiseera kyekimu abayudaaya mwe bakwaatiranga embaga y'okuyitako, nabo baajaguzanga ne ssadaaka eri bakatonda babwe (Estera — Easter). Kino kye laga lwatu nti Good Friday /Easter Sunday ebeerawo enaku za njawulo okuva ku lunaku Abayudaya lwe bakwaatirako embaga ey'okuyitako — oyinza okukebera ku kalenda. Kino kyaava ku bakatoliki/ab'erumi abaakyusa ennaku olw'obutamanya byawandiikibwa n'amakulu ga Pasika. Wewaawo, Abayudaaya bakwaata pasika ey'okujjukira lwe baava e Misiri, so nga Ekkanisa entuufu, ejjukira/ejaguza pasika y'okufa kwa Yesu. Waliwo n'enjawulo nnene wakati wa kalenda y'abayudaaya n'abarumi. Kalenda y'abayudaaya y'entuufu nga Katonda bwe yalagira okubala (Okuva 12:1-2). Eky'okulabirako, omwaka omupya gutandika nga 17/03/2010 — lwe lunaku olusooka mu mwezi ogusooka (Nisani) mu mwaka omupya ogwe ddiini.

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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) !!!!

DESIRING GOD'S GREAT BLESSING! Desiring to obtain God's blessing but indifferent in doing His will results in failure. Serving and improving the life conditions of your fellow men towards God, is one source of God's blessing. Therefore, desiring to spread God's Message of life but thinking you are too busy with work of whatever sort, poor to give financial support as you may not have enough for food, or you are not talented to speak, or feeling bodily imperfection that a person may ask you what you can not explain; yes in whatever form of constraint: We advise you to consider the many and varied opportunities the LORD of heaven has placed before you to serve your fellow men and women; Example, obtain copies of this monthly Newsletter — look at People interested in God's word around you; at work place, home, neighbors, at your church, sending a copy to mother, father, friends & relatives in different places of the Country. Those who could promote this work in other right way, the opportunity stands. Yes, how refreshing and motivating you may contribute to changing Peoples lives, and yourself be God's righteous Servant in the belief of Christ and the TRUTH.

Ekitonde ekiggya (Ekkanisa entuufu) kirina okumanya amakulu ga byonna ebyatuuka ku ba Isirayiri eMisiri ne mulukola era okulaba Ekkanisa byeyigamu era n'ebyali birangibwa! Kuba kino kye kuutilwa mu Abbebulaniya 10:1 — Kubanga **amateeka bwe galina ekisiikirize eky'ebirungi ebyali bigenda okujja**, kuba omusaayi gw'ebiwebwayo bye bawangayo (ebisolo) tebiyinza kujjawo kibi.

Tulaba nga olw'ekisa kya Katonda, Ekkanisa eyiga bingi ebyateekebwateekabwa okutuuka ku baana ba Isirayiri — Tulaba Isirayiri mu mubiri eraga enkologana empya eya Katonda n'Ekkanisa (Isirayiri ey'omwoyo) ne bonna abawulize okutuusa mu Bwakabakabwe; Misiri n'eraga bonna abawakanya Katonda; Falawo n'araga Sitani(Lusifa); Abajasi n'abaami ba Falawo ne balaga emizimu naabo abawakanya abantu ba Katonda — Abakkiriza bonna. Kikakafu nti abayisirayiri baali tebasoboola kweggya mu Misiri wabula Katonda nabasaasira, nabanunula. Bwekityo Tulaba nga abantu bonna bafuuka buddu ba kibi olw'okwonoona kwa Adamu, era nga babonabona n'okusinda mu kibi songa tebasobola kwenunula mu maanyi g'emagombe. Katonda nasaasira (Kosea 13:14) era bwatyo nateekateeka okununulibwa kw'abantu era ekyo kya kutuukirira (Abaruumi 8:19-23). Okuyitako kw'abaana ba Katonda kwa kiro, era nga bukedde kwe kwolesebwa kw'abaana ba Katonda abo — era ekiseera kyo kununulibwa kw'amawanga (Ebikk. 15:14-17).

Tukilaba bulungi nti okununulibwa kw'Abayisirayiri bonna eMisiri kwesigamwa ku kununulibwa kw'abaana ababereberye ba Isirayiri ekiro, Malayika wa Katonda lwe yatta ebibereberye byonna

OKWAATA EMBAGA Y'OKUYITAKO KWAFWE

“... Kubanga era n'Okuyiitako kwaffe kwattibwa, ye Kristo: Kale tufumbe embaga, si na kizimbulukusa eky'edda. newankubadde eky'ettima n'obubi, wabula n'ebitazimbulukuswa eby'obutali bukuusa n'amazima" 1. Abakkolinso 5:7-8. Kino kitujjukiza nti embaga y'okuyitako Abayudaya gye bakwaata nakati, mu mwezi ogusooka (Nisani), olunuku lwa 14, buli mwaka — so nga tebasobola lukwaata na kujaguza lunaku lulala kuba kiragiro kya Katonda (Okuva 12:). Bwekityo nga enteekateeka ya Katonda bweeri, Yesu yattibwa ku lunaku olwo nga Omwana gw'endiga ya Katonda eyasongwangako, okuggyawo ebibi by'ensi.

Nga ekola ya Pasika bweeri eyo kuleeta obuliga mu nju olunaku olw'ekumi, okusobola okutibwa nga obuliga bwa pasika ku kuyitako: Yesu yaggya eyerusalemi ku ndogoyi nga ebula enaku 5 okwaata embaga y'okuyitako. Yesu yattibwa essawa mwenda nga bwekiri eri omwana gw'endiga ya pasika, ogutibwa ekawungeezi nga embaga tenatandika. Kale Mukama waffe bwe yamanyateekateeka ya Katonda n'amateekage, ye kwe kuteekateeka nabayigirizwa okwaata embaga y'okuyitako mangu — ekiro kimu emabega (nga tasobola ku lukwaatira ku lunaku luli, kuba ye yennyini ye yali ow'okufa nga endiga ya Katonda eggawo ebibi by'ensi). Ekiro ekyo, Yesu n'abayigirizwa be nga bakungaanidde mu kisenge ky'abagenyi, kwe ku kwaata embaga ey'okuyitako. Kale nga akaliga ka pasika ke baalya kaali kasonga ku ye, nga bwagenda okutuukiriza ekiwebwayo n'omusaayi gwe enkeera: Kwe kuteekawo akabonero akapya, abayigirizwabe n'abamukkiriza ke banakwaatanga okujjukira okufa kwe, kuba kwe kutuukirira kwa pasika y'Abayisirayiri (Pasika ekomye

ebya Misiri. Abaana ababereberye ba Isirayiri, bbo tebaagabana kintu kyonna nga batuuse wabula bayawulibwa okuva mu bayisirayiri abalala, bbo babeere abakulembeze babwe/abayigiriza era ba kabona. Kino kiraga bulungi nnyo Ekkanisa y'abaana ababereberye (Abebulaniya 12:23) — Ekitonde ekiggya. Bano nabo balina okwefiiriza byonna ebyo muni muno basobole okusikira ebyo mu Ggulu era okuba egwanga eriggya, bakabona era bakabaka ba Katonda wamu ne Mukama wabwe, omubereberye mu b'oluganda bano (Okubik. 5:9-10; 20:4). Kino Yesu kye yategeeza abamukkiriza mu Mat.16:24: Awo Yesu nagamba abayigirizwa be nti Omuntu bw'ayagala okujja ennyuma wange, **Yeefiirize yekka, Yeetikke omusalaba gwe, Angoberere**. Wano waliwo ekyama — omuntu yenna okugoberera Yesu, asooka kuba mukkiriza, eky'okubiri — asooka kwefiiriza yekka (kwegaana yekka), otw'ekisa kya Katonda naly'oka afuuka omugoberenzi wa Yesu Kristo!!! — Abarumi 12:1, Ebik. 19:1-6. Tulaba nti abaana ababereberye okuwona okufa, omusaayi ngw'endiga gwalina okusigibwa ku miryango gyabwe, era omusaayi gw'endiga nga gusonga ku mwaanu gw'endiga ya Katonda aggyawo ebibi by'ensi; Era bwekityo, ababereberye nga basonga ku Kkanisa ya Kristo. Kale omusayi gw'endiga ya Katonda ogwayiika, gusooka kununula Ekkanisa ya Katonda mu kiro kino nga enjiri ebuulirwa! Olwo nga bukedde abantu bonna okununulibwa (Abar.5:19-22). Kino kye tukakasa wamu n'Abatume mu Abakkolinso.5:7-8.

wamu n'okutuukirira kwaayo). Yesu kwe kuteekawo obubonero opupya — Okujjukiranga okufa kwe nga ye omwana gw'endiga ya pasika era pasika/okuyitako kwaffe: Naatoola omugaati ogutali mu zimbulukuse — akabonero a Kalaga omubirigwe oguwebwaayo okuba obulamu eri ensi; Naatoola ekikompe kya vvinyo — akabonero akalaga omusaayigwe, oguyiika olwendagaano empya: Kale naalagira: Mulyenga, mukolenga bwe mutyo okunzijukiranga nze n'okufuna obulamu mu nze. Nga Yesu n'Abayigirizwa baakamala okwaata embaga ey'okuyitako, kwe kukwaata embaga empya ey'okujjukiranga okufa kwe, gye baakwaata nga tanattibwa, era Kristo nalagira bakolenga bwe batyo, okujjukiranga okufa kwe, Si buli lunaku/mwezi/sabiiti, kwaata/kola mbaga, wabula nga amateeka ga pasika bwe gakilaga mu kifaananyi (Abeb. 10:1} — mu kiseera kye kimu era omulundi gumu mu mwaka — 1 Abakkolinso 11:23-26.

Kale, nga abagoberenzi ba Yesu bakunganye okukwaata embaga y'okujjukira okufa kwe, ebeerawo buli mwaka, ku lunaku lwennyini Kwe yagikwaatila ekiro kiri kye yakwaatirwamu, gamba omwaka guno — 17th April, 2011: Tubuuzani akulembera omukolo guno? Tulaba enkola ey'oluvanyuma eyateekawo enjawulo mu bakkiriza — Bakabona n'abagoberenzi nkyaaamu era ewakanya ekiragiro kya Mukama waffe (Mat. 23:1-13) agamba nti bonna abakkiriza baluganda. Buli mugoberenzi wa Yesu Kristo alina obuyinza okubuulira enjiri, okuulembera okusaba n'omukolo gwonna. Kale enkola zonna ezajja n'ebitamiro bya missa, nkyaaamu kuba n'okuba kya muzizo.

ENTANDIKWA Y'OKUFUULA PASIKA AMAZUUKIRA (EASTER)

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

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 (Nissan) — 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 7:8:30

As the Jews were commanded to select the lamb of sacrifice on the tenth day of the first month, and to receive it into their houses on that date, the Lord appropriately offered himself to them on that date, 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 [as a nation] received him not, but as many as received him [individually] to them gave he liberty to become sons of God." The nation, through its representatives, the rulers, instead of receiving 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 of Messiah — they lost the opportunity 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 of the First-born. 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 and the "meat indeed," in the strength of which the life, the liberties and the blessings of the sons of God are alone obtained. The eating of this supper on the night preceding our Lord's death, and yet the same day, was made possible by the Jewish custom, which began each day, not at

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.

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—instituted 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 supplant, 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 fulfilment, and, hence, would be no longer appropriate to those who accepted the fulfilment. 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 the antitype as taking the place of the type, could any 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 forgiveness of sins]. 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 not as a higher type — the antitype having commenced — what was it? We answer that it was a Memorial of the antitype — a remembrancer for his followers of the beginning of the fulfilment of the antitypical Passover.

Thus 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 those appreciating and memorializing intelligently while in the world shall not be of the world; but shall be as pilgrims and as strangers, who seek more desirable conditions, free from the blights and sorrows and bondage of the present time of the reign of Sin and Death. These partake of the true, the antitypical

unleavened bread: they seek to have it in its purity, without the corruption (leaven) of human theory, blight, ambitions, selfishness, etc., that they may be strong in the Lord and in the power of his might. They partake also of the bitter herbs of persecution, in accord with the Master's word, that the servant is not above his Lord, and that if the Lord himself was reviled and persecuted and rejected, they must expect similar treatment, because the world knoweth them not, even as it knew him not. Yea, his testimony is that none will be acceptable to him whose faithfulness will not draw upon them the world's disfavor. His words are, "Whosoever will live godly shall suffer persecution." "They shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." Matt. 5:11-12; 2 Tim. 3:12

When our Lord instituted his Memorial Supper, called the Last Supper, it was, as above stated, a new symbol, built upon and related to the old Passover type, though not a part of it, being a commemoration, or memorial of the antitype. As we read, he "took bread, and when he had given thanks he brake it, and said, Take, eat; this is my body, which is broken for you [this represents me, the antitypical Lamb; it represents my flesh]. This do in remembrance of me." Our Lord's evident intention was to fix in the minds of his followers the fact that he is the antitypical Lamb to the antitypical first-borns and household of faith. The expression, "This do in remembrance of me," implies that this new institution should take the place with his followers of the former one, which must now become obsolete by reason of fulfilment. "After the same manner also he took the cup, when he had supped, saying, this cup is the new testament [covenant] in my blood"—the blood

THE MEMORIAL STILL APPROPRIATE

The original celebration of the Memorial of our dear Redeemer's death (with the still larger meaning attached to it by the holy Spirit through the Apostle, as including our participation or communion with him in his sacrifice) was, as we have seen, upon a particular date — the 14th day of the first month, Jewish reckoning. And the same date, reached by the same method of counting, is still appropriate, and will appeal to all who are inquiring for the "old paths" and desirous of walking therein. This for example will be observed on 28th March, 2010 according to Jewish reckoning or calendar thus beginning at 6 pm after sunset. It is not surprising that, as more and more the real meaning of the Lord's symbolical supper was lost sight of, the proprieties attaching to its annual observance were also neglected. This becomes more plain of comprehension as we come to understand the history of the matter, as follows:

After the apostles and their immediate successors had fallen asleep—somewhere about the third century — Roman Catholicism was becoming influential in the Church. One of its false doctrines was to the effect that while Christ's death secured a cancellation of the past guilt, it could not offset personal transgressions after the believer had come into relationship with Christ—after baptism; but that a fresh sacrifice was necessary for such sins. On the basis of this error was built the doctrine of the Mass, which was considered a fresh sacrifice

of the covenant—the blood which seals the New Covenant. "This do ye, as oft as ye drink it, in remembrance of me." We would not understand this to imply the doing of it without respect to time and place, etc., but as signifying that when this cup and unleavened bread thenceforth were used as a celebration of the Passover, it should on every occasion be considered a celebration, not of the type but of the antitype. As it would not have been lawful, proper or typical to celebrate the Passover at any other time than that appointed of the Lord, likewise it is still not appropriate to celebrate the antitype at any other time than its anniversary. 1 Cor. 11:23-25 The Apostle adds, "For as oft as ye eat This bread and drink this cup ye do show forth the Lord's death till he come." (1 Cor. 11:26) This shows us that the disciples clearly understood that thenceforth to all of the Lord's followers the annual Passover celebration must have a new meaning: the broken loaf representing the Lord's flesh, the cup representing his blood. Although this new institution was not laid upon his followers as a law, and although no penalties were attached for failure of its proper observance, nevertheless the Lord knew well that all trusting in him and appreciating him as the antitypical Passover Lamb would be glad to take up the Memorial which he thus suggested to them. And so it is still. Faith in the ransom continues to find its illustration in this simple memorial, "till he come"—not only until our Lord's parousia, or presence, in the harvest or end of this age, but until during his parousia one by one his faithful ones have been gathered to him, beyond the "Veil," there to participate to a still fuller degree, and, as our Lord declared, partake of it "anew in the Kingdom."

of Christ for the particular sins of the individual for whom the Mass is offered, or sacrificed—the fresh sacrifice of Christ being made to appear reasonable by the claim that the officiating priest had the power to turn the bread and wine into the actual body and actual blood of Christ; and then, by breaking the wafer, to break or sacrifice the Lord afresh for the sins of the individual for whom the Mass is performed. We have already shown that from the divine standpoint this teaching and practice was an abhorrence in the sight of the Lord—"the abomination which makes desolate." Dan. 11:31; 12:11.

That false doctrine did make desolate, and in its wake came the Church's multitudinous errors, the great falling away or apostasy which constituted the Roman system—the chiefest of all anti-Christ's. The custom of the Mass practically took the place of the annual celebrations of the Lord's Memorial Supper; for the Masses were said at frequent intervals, with a view to cleansing the people repeatedly from sin. As the Reformers saw the error of this they attempted to come back to the original simplicity of the first institution, and disowned the Romish Mass as being an improper celebration of the Lord's Memorial Supper. However, not seeing the close relationship between the type of the Passover and the antitype of our Lord's death, and the Supper as a memorial of the antitype, they did not grasp the thought of the propriety of its