

WHICH ONE IS THE TRUE CHURCH?

“The Church of the First-borns, whose names are written in Heaven.” — Heb. 12:23.

This subject should be approached prayerfully and honestly, that all who see that there was but one Church in the beginning, established by our Lord, may also see that there will be but the one Church in the end, the Church Triumphant in glory, “the Bride, the Lamb’s Wife.” For the same reason that there have been doctrines many amongst the followers of Jesus, there have been churches many, as representing those doctrines. We have found the true Gospel more or less scattered in all the various creeds, and in none of them the pure and unadulterated Gospel; so we should be prepared to find that *the one true Church* of Christ for the past eighteen centuries has been scattered here and there amongst various denominations, and that not one of these denominations is the true Church. Not one of them can claim to contain all the “wheat” and none of the “tares.” Not one of them can claim to contain all of the saints and no hypocrites.

“THAT THEY ALL MAY BE ONE”

I shall not charge intentional wrong-doing on the part of any of the divisions of the Christian Church. On the contrary, I shall assume that the framers of the various creeds were sincere, honest men; and that the original followers of those creeds were sincere, and that a few today may be equally sincere. I shall assume, however, that the majority of Christians, ministers and laymen, realize that the sectarian fences are largely composed of misconceptions of the Divine Word and Plan, and that the causes which originally led to Church divisions have considerably disappeared. If we can now recognize one true Gospel, we may all reunite in harmony with our Master’s prayer, that “All may be one, as Thou, Father, and I are one.” — **John 17:21.**

I remind you again of the simplicity of this Gospel which recognizes the broad outlines of the Divine Plan and allows each individual to see as many of the finer lines of the same as his spiritual development will permit. On that broad basis of Christian *union* the early Christians were one and reprobated any division. St. Paul rebuked those who said, “I am of Paul; I am of Apollos; I am of Peter.” (**1 Cor. 1:12**) As only Christ died for us all, He alone must be recognized as our Savior. As He is the Head of the Church and the only Head, He only must be recognized. As all you are brethren, so the class distinction as between clergy and laity must be abrogated that we all may be one Church with one Lord, one Faith and one Baptism and one God and Father over all. — **Ephesians 4:5.**

“BABYLON THE GREAT — MOTHER OF HARLOTS”

How the divided Church, with clashing creeds, appears to the Almighty, He tells us, calling it Babylon — which signifies confusion. And who can deny the appropriateness of the name? In times past Catholics have applied this name to the Protestant sects, and the Protestants in turn have applied it to the Church of Rome. But when we come to examine the Scriptures on the subject they seem to include all — the Church of Rome being represented as the Mother Church and the various Protestant Churches as her daughters. The charge of harlotry which the Lord makes against mother and daughters must be acknowledged, although with some this harlotry is more pronounced than with others. Using the Jewish marriage ceremony as the basis of the figure, all Christians, as members of the true Church, are declared to be “espoused to one husband, which is Christ.” (**2 Cor. 11:2**) Under the Jewish custom the espousal brought the woman under the same obligation of chastity as though the marriage had taken place. Thus the Church, by her vow to her Lord, is obligated to the full, although the marriage with the Heavenly Bridegroom will not take place until His Second Advent and the change of the espoused from

earthly to Heavenly conditions; for “flesh and blood” cannot inherit the Kingdom of God.” — **Rev. 19:7; John 14:3; 1 Cor. 15:50.** Spiritual harlotry is the condition in which the espoused of the Lord becomes affiliated with and joined to the world. Thus the Church of Rome became affiliated with or united to the civil government of Rome; and when the Roman Empire went to pieces, the Papal Church entered into covenant relationship with various divisions of the civil government; and some of these paramours she still has, while others have left her. France is gone, Portugal also, and Italy. Spain is moody. Now, the Church of Rome has a Vatican State and Ambassadors in various civil states. She is well treated in America, but not joined to the American Government. She is well entertained and given every liberty in Germany, Italy and by many in Europe and Africa, but these countries are not her paramours.

“LIKE MOTHER, LIKE DAUGHTERS”

The Greek Church is joined to the Russian Government; the Church of England to the British Government. The Lutheran Church is married to several European governments. Others of our Protestant Churches, having no opportunity for affiliation with earthly governments, have become united to worldly systems, worldly organizations of their own, in which, as a rule, Wealth or Mammon, sits at the head of the table. “Like mother, like daughters” is an old saying. Instead of charging this whole matter upon others, let us each recognize and take to heart our own share, for which we are responsible. As the doctrinal errors which caused our divisions gradually developed during a long period of darkness, so our development along the lines of spiritual harlotry were gradual. It is not for us to quarrel with the facts, which are undeniable, but to sincerely repent of the wrong condition and renounce it. Coming back to the *one faith*, we should come back also to the *one Lord*. In so doing He will graciously receive us and henceforth His name alone will be quite sufficient. We shall no longer need to style ourselves Roman Christians, Anglican Christians, Lutheran Christians, Calvinistic Christians, Full Gospel Christians, Seventh Day, etc. — but all such names will be abhorred as reminders of the unfaithfulness which we now deplore. As the name Christian was sufficient for the early Church it is sufficient today for all heartily glad to abandon errors of the past and to come together as the *one* “Church of the Living God.”

As for the *one baptism*, let us concede what the Scriptures claim and declare, namely, that water immersion is merely a symbol or picture of the burial of the *individual's will* and interests in death — like unto and in fellowship with our Lord's self-renouncement, even unto death. Thus all of the consecrated, of whatever denomination, can be recognized as members of the *one true Church* if they are dead with Christ to the world, its hopes and aims — buried with Him by baptism into His death, which death to the flesh (accepted by the Father) constitutes us members of the one Body of Christ, the true Church. If thus baptized into His death, we shall share also in His resurrection. — **Rom. 6:4,5.**

THE CHURCH IN THE WILDERNESS

Is it asked, Where has the true Church been during all the eighteen centuries since the Apostles died? We answer that the Scriptures picture her as going into the wilderness condition, out of public view, for twelve hundred and sixty years of this time. As pride, pomp, arrogance and error came into prominence, meekness, gentleness, love, and simplicity, gradually retired. Through the long period of the Dark Ages no history of the *true Church* was written, just as no such history or record of her can be written today. — **Rev. 12:6,14.** Since none of the various denominations is the true Church, therefore, the history of none of these gives her history. As her members are Scripturally declared to contain not many wise, not many learned, therefore scattered amongst all the various creeds and churches, and

some outside of them all, the espoused, chaste “virgin” of the Lord is not a prominent feature in church affairs and is wholly unknown to the world. Indeed, these, while in the world, are not of it and usually are disesteemed. As the Master said, “If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own.” — **John 15:18,19**. If, then, the spirit-begotten ones, constituting the Lord’s betrothed virgin Church, are few, and if that few be scattered amongst the four hundred millions nominally styled Christendom, it follows that they are greatly in the minority and could have comparatively little influence today even if they were ever so determined and energetic. The masses and classes rule. Wealth, learning, earthly interests and earthly power are better pleased with present conditions than with those which God’s Word promises will be established when Messiah shall take to Himself His great power and begin His Reign.

Babylon, as the Scriptures declare, is great, influential, powerful — mother and daughters. She will never consent to a recognition of the saintly few in her midst, whom she considers foolish in claiming to be “the Elect” and true Church. To apply the Apostle’s words, She esteems the saintly class “fools all the day long,” “the filth and off-scouring” of the earth. To her they are the impracticables. To her they are insurrectionists always crying out for the simplicities of the Gospel, the rights and liberties of the individual in person and conscience, for holiness unto the Lord, not merely in name, but in deed and in truth. For this true Church class, so small a minority in Babylon, to wait for the conversion of the worldly masses of the various systems to see “eye to eye” with them in this matter and to reform all these various systems would be to confess folly and to be led of unreason.

“COME OUT OF HER, MY PEOPLE”

In such a matter we need the wisdom which comes from above and the faith and courage to follow it. The Lord’s prayer must be our guide respecting His will concerning us — we who have by faith and consecration and begetting of the Holy Spirit been adopted into the One True Church “*whose names are written in Heaven.*” He prayed for us and not for the nominal mass, who are really parts of the world and thoroughly deceiving themselves in supposing that they have either part or lot or inheritance with the Church. Thank God that we now see that this does not mean that all except the saintly will be eternally tormented, but merely that none except the saintly, “copies of God’s dear Son,” can be members of the glorious “little flock,” which God predestined to gather from every nation, people, kindred and tongue. Of this faithful Church the Lord declares, “My sheep know My Voice and they follow Me.” We hear His Voice assuring us that it is His will that we who belong to His chaste, espoused virgin class should all be *one* — should no longer be separated into sects and parties by creedal fences. The Lord declares that He gave Babylon time for repentance and she repented not. He declares that His sentence against the Babylonian system has already gone forth — that, from the Divine standpoint, already “Babylon is fallen! is fallen!” from Divine favor. What would be the wish of our Beloved, to whom we are betrothed? What is His message to us? It is written, “Come out of her, My people, that you be not partakers of her sins and that you receive not of her plagues” — her troubles — **Rev. 18:4; John 10:27**.

Since the nominal systems are not in that consecrated condition of heart, hungering and thirsting for the Truth and for righteousness, and dead to self-will, therefore, it is hopeless to think of their surrender of their interests, theories, etc. The very most they could think of doing would be to *federate* — to agree not to war with each other. Far better would it be to have some theological battles and air their inconsistencies before the wiser public of today. But whatever Babylon may do, mother and daughters, the course of the saintly few, the real Church, which is shortly to come from the “wilderness” leaning upon the arm of her Beloved Bridegroom, is clearly set forth. The saintly should *unite in heart* on the principles and doctrines of God’s Word and should stand free in the liberty wherewith Christ has made

them free from all human bondage and sectarianism. Why should the Lord permit the formation of these great wards and divisions in Mystic Babylon? He has permitted only such things as He is able to make work out blessings for His Very Elect, His “little flock,” who soon shall be joint-heirs with Christ in His Kingdom. Babylon’s strong sectarian walls, styled “orthodoxy,” and the great brazen gates of worldliness will afford the saintly few the very test they need to demonstrate themselves “overcomers” — “more than conquerors”; for such overcomers only will constitute the members of the Bride class. All the promises are made to the “overcomers,” and subtle evils must therefore be permitted for their testing, that those approved of God may be manifested.

UNION OF THE ONE TRUE CHURCH!

In a word, our Lord’s prayer will be realized by the “overcomers.” They will be *one* with Himself and with the Father; there will be “*one Lord, one Faith, one Baptism, one God, the Father.*” But as for the nominal systems, their future will be destruction as systems, though many of God’s dear people in them, failing to overcome, will be “saved so as by fire” in a great Time of Trouble with which this Age will terminate and the New Age will be ushered in. — **1 Cor. 3:15; Eph. 4:4-6.**

You have my plea, Christian brethren, for the fulfillment of the Master’s prayer in the *union of “the Church which is the Body of Christ,”* “the Church of the First-borns whose names are written in heaven.” This union will not necessitate any reorganization as a new sect or new Church. It is the true Church, the only one which God has ever recognized. Babylon, without it, would not be in any sense of the word recognized of God; and as soon as the “overcomers” shall have escaped from Babylon, Babylon will come in remembrance before God that He may give to her the cup of the wine of His wrath, and suddenly, in one hour, her fall will occur. (**Rev. 18:19,18,10.**) To the true Church the Lord all along intimated that their oneness is as members of Christ, and not in earthly organizations. We do not read, Gather together unto Calvin, Luther, Wesley, Paul, Apollos or Peter, but, “Gather together My saints unto Me, saith *the Lord*, those who have made a Covenant with Me by sacrifice.” “They shall be Mine, saith the Lord, in that day when I come to make up My jewels.” — **Mal. 3:17.**

When all of the sanctified shall have been delivered, the clock of the Universe will strike the hour which closes the present Dispensation and opens the New; and “the salt of the earth” having been removed from Babylon, corruption will swiftly ensue. Flee out of Babylon! Deliver every man his soul! Let us use the light of “Present Truth” to the extent that each enjoys it. It will guide us in respect to all the affairs of life — into closer fellowship with God and the Savior and the brethren; and into separateness of mind and heart and service from Babylon. Let Babylon proceed with the good works in which she takes pride. **The work of the saints, the Lord declares, is to “build one another up in the most holy faith,”** that eventually it may be said, “**The marriage of the Lamb has come; for His Wife hath made herself ready.**” Amen.

CONTACT US on more Scriptural Studies and Fellowship of What is the Only True Church and other Questions. Email: eliezer_biblestudy@yahoo.com Tel: +256 753 116202.

EKKANISA ENTUFU Y'ERIWA ?

“Era Ekkansa Ey’ababereberye Abaawandiikibwa Mu Ggulu”

Kale kyetagisa obukakamu okuyiga ku mutwe guno n’okulaba nti Ekkansa eri emu Mukama waffe Kuristo gye yatandiikawo, ewataali biwayi olubereberye ERA n’enkomerero, egya kuba emu, Omugole wa Kuristo mu Ggulu. Nga bwe waliwo engyigiriza ezengyawulo, bwe kityo n’enzikkiriza oba amakkanisa mangi olwe ngyawuukana olw’enzikkiriza. Kale tewali nzikkiriza atalimu ab’obukuusa oba aberimbika mu kukkiriza.

Obumu bw’ekkanisa bwogerwako nga ekintu ekkikulu, era gwe mussingi ekkansa kwe yatandikirwa. Tulaba nga abatandika engyawukana balina ebigererwa ebirungi naye kati amadiini ago gabivako dda, nga abakiriza tebakyalina ngyawulo ezo. Omutume Paulo yategeeza nti okwekutulamu ebiwaayi te kyetagisa — Yesu ye yafa ku lwaffe era ye mukulu w’Ekkansa (Omutwe), kale fena twe gatira ku ye.

EKIBUGA BABULONI EGINENE- MAAMA W’ABENZI.

Tulaba enjawukana mu biwayi by’abakulisitayo ekiva ku nzikkiriza ezenjawulo; kino kiyinza kitya okusanyusa Katonda alaba bino, nag olubeleberye si yetekateekaye ! Kino Mukama kya’yita Babuloni — ekitegeeza akavuyo kenzikkiriza ! Abakatoliki bayita Abapolestani bonna Babuloni, n’Abakulistayo nebayita Ekkelizia enkatalika Babuloni. NAYE bwe twetegeeze abyawandiikibwa, biraga lwatu nti bisonga ku bonna wamu — Abenzikkiriza ya Papa nga Maama, n’Abapolestani bonna nga Bawalabe abenzi. Bwe tutwala eky’okuyiga ku BUFUMBO bw’Abayudaya; Abakiriza bonna abamazima batwalibwa nga Omugole ategekedwa bba ye Kuristo — (2 Abokk.11:2). Kale Abayudaya batwala Omugole ayanjudwa nga Omufumbo era talina kumagamaga, kino ne kiraga lwatu nti Ekkansa olw’ekilayiro kyabuli mukkiriza, aategekerwa obufumbo ne bba we era Kuristo, kumbaga ey’okubaawo mu madda ge — Embaga y’omwan gw’Endiga. Era olw’embaga eno, kye tagisa Ekkansa okukyusibwa (buli mukkiriza ow’amazima) okuva mu mbeera y’omubiri okudda mu mbeera y’omwoyo, kuba Omusayi n’omubiri tebiyinza kusikira bwakabaka bwa Katonda — Okubik.19:7, Yokkana 14:3, 1 Abakk.15:50. Obwenzi obwogerwa mu kubikkulirwa bwe bw’Ekkansa okwegadanga n’ensi (Abakiriza okutwala omwoyo gw’ensi). Kino tukiraba lwatu nti Papa n’Abakiriza be begata n’obufuzi bwa baruumi, era oluvanyuma n’manga ga bulaaya, abafuzi b’ensi eno. Kati tulaba lwatu nti Vatican nsi ekulemberwa Papa nga alina n’Ababaka mu mawanga amalala nga Uganda! Abakulistayo ba Anglican bali mu bufuzi bwa Bungereza era bakulemberwa Quini ! N’ebwayi bingi ebyabakulistayo bikolagana n’ebanabyabufuzi bw’ensi eno oba gavumenti nz’ensi, nga batabagana! Kale wano balese Bba wabwe, ne betaba n’omwoyo gw’ensi nga bakola nga ensi eno bwe yagala. Kino kyagya mpola mpola, okutukka n’ezikkiriza enkyamu bwe zeyongeera, olwo okulindirira Kuristo nekukyusibwa nga kati bakolerera bugagga, bittibwa, maanya n’ebyafaayo — kuno kwe kuva ku kigendererwa ky’obufumbo bw’Omwana gw’Endiga oba okutta eky’ama ! Amaanya ge biwayi by’abakulistayo byongeera okulaga embeera eno ebibi, nga era nga bweyaleka ekkansa mu ntandikwa bwekityo bwe kinabeera ku nkomerero — Abalondebe nga bagatibwa naye, awo abantu bewuunye bye balabanga ng’amakkanisa agamanyi!

MUKIFULUME ABANTU BANGE

Mu kubikkulirwa 18:4, Mukama ategeeza lwatu nti “Mukifulumemu mmwe abantu bange, muleme okusa ekimu nakyo — Babuloni”. Embera nga mbi/ ntabangufu so nga ne Babuloni tekikyalongosebwa. Kale bonna abakola endagaano ne Katonda, abewaayo okufa ne Yesu, okubonabonera mu ye nga bakola Katonda byayagala, abo baweebwa amagezi okuva mu madiini gano, agali mu magezi g’ensi. Engyigiriza enkyaamu mu go — gamba nti Omuntu bwafa omulungi agenda mu Ggulu oba Pagatoli oba Olusuku lwa Katonda ate omwonoonyi mu Geyeena, neberabira nti Katonda yagamba mu ttaka (Olub.3:19), era nti wajja kubeerawo okuzukkira kw’abantu bonna wano ku nsi (Isaaya 26:19, Yokkana 5:29-30); n’ebirala bingi, biraga okuva ku kukkiriza Yesu kwe yaleka. Oba abatuukuvu bagenda mu ggulu, walibayo okuzukkira mu ggulu?? oba balidda mu ttaka ne bazukkirira wano ku nsi nga Yesu bwe yazukkirira wano? Kale abakkiriza bonna bwe bafuna Amazima balina okusalawo — okugoberera amazima oba okusigala mu makkansa ago. Kino Mukama kyava akitegeeza, nti mu kifulumememu, muve mu Babuloni. Abo be muyita bakitaffe mu Katonda ba batwaala mu kkuzikirira kuba abakulembeze bwe batyo Katonda si ye yabasaawo (Matayo 23:9) !

OKWEGATA KW’EKKANISA YA KATONDA

Kino kya kutuukirira Mukama waffe kye yasaba nti mu bere bumu, gaze ne Kitange bwe tuli obumu (Yokkana 17:23-24). Era nga Abatume bwe bategeeza nti “Omubiri gumu, Okubatiza kumu, Mukama waffe omu, ne Katonda omu” nti enkomerero, ekkansa ya kweyawula, olwo abavudde mu babuloni ne begatta ne bba wabwe. Babuloni nga enzikkiriza enyingi eziri ku magenzi g’ensi eno embi, za kugwaawo mu lutalo dekkabusa, olw’enkomerero y’ensi eno. Era wano Ekkansa entufu etongezebwe, etandikke omulimu gwaayo mu ensi empya (2 Petero 3:13).

Mukama tagamba nti mukunganire mu bibinja bya Bakatolika, Bapolositanti, Penticosto, Basevensiday, Baguliki nebirala wabula nti “Mukunganyize abatukuvu bange gy’endi, bonna abakola nange Endagaano ya Ssadaka” — Zabbuli 50:1. Kino kilaga lwatu nti amanya ga makkansa si ge makunganiro wabula Mukama ye. “Era baliba bange, bw’ayogera Mukama w’eggye,...” — Malaki 3:17.

Kale nga Omugole omukkazi amaze okwetegeka, era nga yegase ne bba; olwo ensi eno embi nezingibwako mu katyabaga akanene, akekomerero y’ensi; olwo ensi empya netandika nga ensi ey’okubiri bwe yatandika ku mulembe gwa Noah. Abantu be abalungi mulowooze ku kino, mu wulire amazima era musalewo, kuba abatave mu nzikkiriza ezo, bakuvamu na maanyi, era olw’omuliro omusufu nga banunulwa. Omulimu omukulu kati eri abatukuvu be/ Abakkiriza kwe kwezimba bokka na bokka mu kukkiriza, omugole yetekateeka embaga ye — Y’Omwana gw’Endiga. Muleke Babuloni ezimbe a Makkansa amalungi, amalwaliro, amasomero, mawofisi n’ebirala.

Aminna.