

THE SIGN OF CHRIST'S PRESENCE (Coming??)

The disciples asked, ***“What shall be the sign of thy parousia, [“presence”—Emphatic Diaglott] and of the end of the world?”*** (Matt. 24:3) The first words of the recorded answer show the need of a sign. “Take heed, let no man deceive you, for many shall come in my name saying, I am Christ, and shall deceive many.” (Verses 4-5) A sign will enable those who obey this injunction to discern between the false and the true. (Note, the word ***“coming”*** is a mistranslation of the Greek word ***“parousia”*** which means ***“presence”***—something present!)

Again, a sign will be needed because of the obscurity which marks the period of Christ's return. His presence is not to be accompanied by such physical demonstrations as shall make all aware of it. “But as the days of Noah were, so shall also the presence of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away, so shall also the presence of the Son of man be.” (Verses 37-39) All things will indeed continue as from the beginning. (2 Pet. 3:4) ***How then will the Church be aware of his presence, except by a Sign?***

This sign will not be given to all. Only those who have obeyed his commands can see it, and these cannot show it to the unfaithful. They are the ones whose hearts are not overcharged with surfeiting and the cares of this life. (Luke 21:34) Their hands are clean and their hearts pure. Paul calls them “children of light” and says that because they are of the light, that day shall not overtake them as a thief. —1 Thess. 5:4-5

We are now prepared to consider the nature of this sign. Christ describes it in answer to the question asked by his disciples, “What shall be the sign of thy presence.” He says: “Then if any man shall say to you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

For as the *lightning cometh out of the east, and shineth even unto the west*; so shall also the presence of the Son of man be.” (Matt. 24:23-28) This “**lightning**” cannot be natural light, else his presence would not be likened to the days that were before the flood. Spiritual light is divine truth. Hence a great and wonderful unfolding of truth is all that the Bible gives us a right to expect during the presence of the Son of man, before our translation or resurrection change. Some teach that he may appear to us before we are made like him. But we do not know where the Bible gives us any warrant for such expectation. On the contrary, it is written, “It doth not yet appear what we shall be: but we know that, when *he shall appear*, we shall be like him; for we shall see him as *he is*.” (1 John 3:2) Again, “When Christ, who is our life, shall *appear*, then shall ye also *appear with him in glory*.” (Col. 3:4) Hence, we urge on those who are “looking for that blessed hope, and the glorious appearing of [our Lord] and our Saviour Jesus Christ” (Titus 2:13), the Saviour’s command, “Take heed that no man deceive you.” (Matt. 24:4) The light of truth made plain by the holy Spirit, is the only promised guide, while here we wait. And this to us is far more convincing than any physical manifestation could be.

Also, look at the parable of the “fig tree.” (Luke 21:29-32) If the “fig tree” refers to national return of Israel, “all the trees” refers to all nations receiving independence since 1948! This then gives more assurance of his secrete presence, invisible to natural sight!

“HOW WILL HE COME AGAIN?”

The manner in which he SAID he will come again becomes to all who “love his appearing” one of great interest, and now invites your attention. In order that we may have a good foundation, and as a basis for further investigation, in reference to 1 Cor. 15:45-47 we will first inquire: What is a spiritual body? What powers are theirs, and by what laws are they governed? We are here met by the objections: — We have no right to pry into the hidden things of God. And, “Eye hath not seen, ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him.” To both of these propositions we assent, but we believe we cannot find out by studying God’s Word what He has not revealed — and, therefore, our investigation will be confined to God’s Word. The above quotation of scripture (1 Cor. 2:9) refers to the natural or carnal man, and by reading it, in connection with the **three verses which follow**, the objection vanishes. For the Apostle says, “God hath revealed them unto *us* by His spirit,” which was given to us “that we *might know* the things freely given unto us of God.” In the last clause of vs. 13, he gives us the rule by which we may know, viz.: “Comparing spiritual things with spiritual.” We are very apt to invert this rule and compare spiritual things with natural, and thus get darkness instead of light. Let us now use the Apostle’s rule.

There is a spiritual body as well as a natural body; a heavenly, as well as an earthly body; a celestial as well as a terrestrial. They are distinct and separate. (1 Cor. 15:38, 40) We know what the fleshly, natural body is for we now have such; it is flesh, blood and bones. For “that which is born of the flesh is flesh” and since there are two kinds of bodies, we know that the spiritual is not composed of flesh, blood and bones, whatever it may be. It is a spiritual body, and “that which is born of the spirit is spirit.” (John 3:6) But of what material a spiritual body is composed, we know not, for “it doth not yet appear *what* we shall be...but we shall be like him [Christ]....” —1 John 3:2

ANGELS ARE SPIRITUAL BODIES.

Christ was raised from the dead a spiritual body; this was his second birth. First, he was born of the flesh a fleshly body — for, “as the children are partakers of flesh and blood, he also himself likewise took part of the same.” (Heb. 2:14) He was “...put to death [*in the*—omitted in the *Siniatic* and *Vatican* manuscripts] flesh, but quickened [made alive] [*by the*—omitted in the *Siniatic* and *Vatican* manuscripts] Spirit.” (1 Pet. 3:18) He was raised a spiritual body. (1 Cor. 15:44) This resurrection was his second birth. He was the “*firstborn* from the dead” (Col. 1:18), “the *firstborn* among many brethren.” (Rom. 8:29) The Church are those brethren and will have a second birth of the same kind as his, viz.: to spiritual bodies by the resurrection, when we shall awake in his likeness — being made “Like unto *Christ’s glorious body*.” (Phil. 3:21) But, this second birth must be preceded by a begetting of the spirit — a conversion — just as surely as a birth of the flesh is preceded by a begetting of the flesh. Begotten of the flesh — born of the flesh — in the likeness of the first Adam, the earthly; begotten of the spirit — in the resurrection born of the spirit into the likeness of the heavenly, the second Adam. “As we have borne the image of the earthly we shall also bear the image of the heavenly.” (1 Cor. 15:49) We may, then, by examining facts recorded of angels and of Christ after his resurrection, gain general information with regard to spiritual bodies, thus “comparing spiritual things with spiritual.” —1 Cor 2:13

First, Angels can be, and frequently are, present, yet invisible; for, “The angel of the Lord encampeth round about them that are His, and delivereth them” (Psa. 34:7); and “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:14) Are you an heir of salvation? Then, doubtless, they have ministered to you. Have they ministered visibly or invisibly? Undoubtedly the latter.

When Elisha was surrounded by a host of Assyrians, his servant was fearful. Elisha prayed to the Lord and the young man's eyes were opened and he "saw the mountains round about Elisha full of chariots of fire and horsemen of fire" (or like fire). (**2 Kgs. 6:17**) Again, while to Balaam the angel was invisible, the ass' eyes being opened saw him. —**Num. 22:21-35**

Second, Angels can and have appeared as men. The Lord and two angels so appeared to Abraham, who had a supper prepared for them which they ate. At first, Abraham supposed them to be "three men." It was not until they were about to go that he discovered one of them to be the Lord, and the other two angels, who afterward went down to Sodom and delivered Lot. (**Gen. 18:1-33**) An angel appeared to Gideon as a man, but afterward made himself known. (**Judges 6:11-22**) An angel appeared to Samson's mother and father. They thought he was a man until he ascended up to heaven in the flame of the altar. —**Judges 13:20-21**

Third, spiritual bodies are glorious in their normal condition and are frequently spoken of as glorious and bright. The countenance of the angel who rolled away the stone from the sepulcher "was as the lightning." (**Matt. 28:2, 3**) Daniel saw a glorious spiritual body whose eyes were as lamps of fire, his countenance as the lightning, his arms and feet like polished brass in color, his voice as the voice of a multitude; before him Daniel fell as a dead man. (**Daniel 10:6-9**) John, on the isle of Patmos, saw a vision of Christ's glorious body (**Rev. 1:13-18**) and described the appearance in almost the same language — his voice was as the sound of many waters, his eyes as lamps of fire, his feet like fine brass as it burns in a furnace, (so bright that you can scarcely look at it). John fell at his feet as dead; but Christ said to him, "Fear not...I am he that liveth, and was dead; behold, I am alive forevermore." Saul of Tarsus saw Christ's glorious body. It shone above the brightness of the sun at noonday. Saul lost his sight and fell to the ground. —**Acts 9:3-5; 26:13**

We have thus far found spiritual bodies truly glorious; yet, without a miracle, either the opening of our eyes to see them, or their appearing *in the flesh as men*, they are invisible. This conclusion is further confirmed when we examine the more minute details connected with these manifestations. The Lord was seen of Saul alone, "they that journeyed with him...seeing no man." (**Acts 9:7**) The men that were with Daniel did not see the glorious being he describes, but a great fear "fell on them and they ran and hid themselves." Again, this same glorious being declared: "The prince of Persia withstood me one and twenty days." "Daniel, the man greatly beloved" of the Lord, fell as dead before this one whom Persia's prince withstands one and twenty days. (**Daniel 10:7, 13, 15**) How was this? Surely, Michael did not appear in glory to the prince. No; either he was invisibly present with Daniel, or else

HE APPEARED AS A MAN.

Christ is a spiritual body since his resurrection. During the forty days of his presence before ascension, Christ appeared some 8-11 times to his disciples. Where was he the remainder of the time? Present but invisible. Notice, also, that in each instance Christ is said to have *appeared*, or he *showed himself*, language never used of him before his change from a natural to a spiritual body. Now, as angels do — he *appeared*. Not only so, but he appeared in different bodies — as the gardener to Mary, “after that, he *appeared in another FORM* to two of them as they went into the country.” (**Luke 24:13-32**) Notice, it was in *another form* and consequently not the same one in which he appeared to Mary. (**Mark 16:12**) Afterwards he appeared in a body, either the same or like the one crucified, having the marks of the spear and the nails. “He came and stood in their midst, the *doors being shut*.” (**Luke 24:36; John 20:19, 26**) On these various occasions he *appeared*, talked with them, then vanished out of their sight as the wind; they could not tell from whence he came nor whither he went. “So is *every one* that is *born* of the spirit.” (**John 3:6-8**) When we are born of the spirit (at our resurrection) we will be able to do so also. All spiritual beings exhibit this same power. But Jesus said: “handle me; for a spirit [*pneuma*] hath not *flesh and bones*, as ye see me have” and he ate with them. (**Luke 24:39, 43**) We believe this was true. “His angels [*angelos*] spirits [*pneuma*]” (**Heb. 1:7**) appeared *as men* with *flesh and bones*. They ate also; their spiritual bodies did not eat, nor were they actually flesh and bones, but the body in which they *appeared* was flesh, and it ate. The disciples did not see Christ’s glorious spiritual body, but saw him as he *appeared* in a fleshly body. Apostle Paul teaches us distinctly that Christ was raised from the dead a life-giving spirit, (*pneuma*, the same word used by our Lord). (**1 Cor. 15:44, 45**) But where did Christ get the various bodies in which he appeared? We cannot answer you; but we believe, and you do also, other things which we cannot understand. We cannot understand *how* that grain of wheat grows. Yet we know it does. We know not *how* Christ turned the water into wine, or healed the sick, or raised the dead. Yet we believe that he did these things. Can you tell us where Christ got the clothes he wore after his resurrection? “They parted his raiment among them, and for his vesture they cast lots” (**John 19:24**) — the old clothes were gone, and the linen clothes lay in the sepulcher. Is it more difficult for spiritual beings, with their powers, to create a covering of flesh than a covering of cloth? No; the same power can and did do both.

Thus we have found that Christ's spiritual body, like those of angels, is glorious, yet invisible to mortals, with power to manifest the glory or appear as a man or in any form he may choose. In the resurrection we shall be like the angels and "like unto Christ's glorious body." We shall be like him; for (not until then) we shall see him as *he is*," (1 John 3:2) for "though we have known Christ after the *flesh*, yet now henceforth know we him no more [after the flesh]." (2 Cor. 5:16) Such a spiritual being was Christ, at the time of his ascension, and with what we have learned of the powers of that spiritual body, we are now, we hope, prepared to inquire:

Briefly stated, we believe the Scriptures teach that, at his coming and for a time after he has come, Christ will remain invisible. He will afterward manifest or show himself in judgments and various forms, so that "every eye shall see him." (Rev. 1:7) But every eye will not see him at the *same moment*. A similar statement is made of the resurrection, "All that are in their graves hear the voice of the Son of Man and come forth." (John 5:28, 29) Taken by itself, this seems to teach the resurrection of *all at once*. Yet we know that there is a first resurrection composed of the "blessed and holy" only. —Rev. 20:6

"Behold, I come as a thief" is the way Jesus spoke of his coming. (Rev. 16:15) He comes "as a thief" for the Church — the waiting virgins, both "they that sleep in Jesus" for the first resurrection — and "we, who are alive and remain shall be caught up to meet the Lord in the air; so shall we ever be with the Lord." (1 Thess. 4:14-17) In that day two shall be grinding at the mill, two in the field, two in a bed — "one shall be taken and the other left." (Luke 17:34-36) and like Enoch, who "was not for God took him." (Gen. 5:24) The world will go on with its affairs, unconscious of the great changes of dispensation.

The Second Advent, like the first, covers a period of time and is not the event of a moment. The First Advent lasted nearly thirty-four years, and the events connected with it — his birth, baptism, sorrow, death, resurrection, etc., as mentioned by the prophets, all took place at the First Advent. The Second Advent, lasts much longer. It includes the Millennial Reign, and prophecy covers all the prominent features of that reign. He comes to reign — "For he must reign until he has put down all enemies; the last being death." —1 Cor. 15:25-26

In the application of prophecy to the events of the First Advent, we recognize order. Christ must be the "*child* born and son given" (Isa. 9:6) "before the *man* of sorrows and acquainted with grief." (Isa. 53:3) He must *die* before he could *rise* from the dead, etc. So also in studying prophecy referring to the Second Advent we must recognize order. We must judge the order somewhat by the character of the event.

As the wife is the *glory* of the husband, so the Bride is the glory of Christ, for we are to be “partakers of the glory that shall be revealed” (1 **Pet. 5:1, 10**) and as the “glory shall be *revealed in us*.” (Rom. 8:18) We know that Christ could not come in the glory of his kingdom [the Church] until he has first gathered it from the world. In harmony with this thought we read — “When *he shall appear*, we also shall *appear with him* in glory.” —Col. 3:4

The prophets foretold the sufferings of Christ (head and body) and the glory that should follow. (1 **Pet. 1:11**) If the sufferings are of the *whole body*, so is the *glory*. We suffer with him that we may be also “*glorified together*.” (Rom. 8:17) Enoch prophesied saying, “the Lord cometh *with* ten thousands of his saints [Gk. *hagios*, is never translated angel].” (Jude 14) Again, we read, “the Lord my God shall come and *all thy saints with thee*.” (Zech. 14:5) Thus we learn that when he *appears* in glory we are *with* him, and of course, we must be caught to meet him before we could appear *with* him.

We have further evidence to offer, proving that he comes unknown to the world; but attempt to answer two supposed objections first; viz.: “This same Jesus...shall so come in like manner as ye have seen him go into heaven,” (Acts 1:11) and “The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise.” (1 **Thess. 4:16**) Some believe these texts teach that Christ will come visibly to every eye, while the air is rent with the blast of the Archangel’s trumpet, at which, mid reeling tombstones and opening graves, the dead will be resurrected. It certainly has that appearance on the surface, and doubtless was intended to be so understood until due; but look at it again. Would that be coming in *like manner* as the disciples saw him go? He did not go with the sounding of a trumpet and outward demonstration. It does not say *you shall see* him coming, nor that *anyone* would so see him coming, but — he shall come. When he arrives it will be privately. He comes to organize us — the Church — as his kingdom, to set us up. He comes to be glorified in his saints in that day. (2 **Thess. 1:10**) The world saw him not after his resurrection; they did not see him ascend. And, “He shall so come in like manner” — unknown to the world. As he said, “Yet a little while and the world seeth me no more,” (John 14:19) nor will they see him at his Second Advent until his Church is gathered, for when he shall *appear* we also shall *appear* with him. (1 **John 3:2**)

What, then, does the trumpet mean? Let us see. We are to be rewarded “at the resurrection,” we surely will not be rewarded twice nor resurrected twice. We conclude, therefore, that the “Trump of God” (1 **Thess. 4:16**) and the “Last Trump” (1 **Cor. 15:52**) are the same, differently expressed. The same events are mentioned as occurring at each, viz., the resurrection and reward of the saints.

For the same reason, we believe the “Trump of God” and “Last Trump” to be the “Seventh Trump” of **Rev. 11:15, 18**. Under it also the dead are judged and the prophets and saints are rewarded. Thus, the “Seventh Trump” is the “Last Trump” and is also called “The Trump of God” possibly because they introduce the special judgments of God connected with the setting up of His Kingdom.

These trumpets evidently are the same, but what are they for? “The seventh angel *sounded*.” A sound on the air? No, not any more than the six trumpets which preceded it. They are each said to “sound,” and Sir Isaac Newton, Adam Clarke, and all commentators of note agree that five or six of these trumpets are in the past. They have been fulfilled in *events* upon the Earth, each covering a period of time. They certainly must all sound before the resurrection, for that takes place under the seventh.

THE SEVENTH TRUMP

If the seventh trumpet were to make a sound on the air, it would be out of harmony with the other six of the series. That the seventh trumpet covers “the great day of His wrath,” the time of judgments upon *the kingdoms of the world* and of the pouring out of the “seven vials” of God’s wrath, the “time of trouble such as was not since there was a nation,” (**Dan. 12:1**) seems more than probable, for we are told in the same sentence of the wrath of God coming on the nations. —**Rev. 11:18**

We see then, that the *sounding* of the trumpets, and so coming in *like manner*, do not conflict but rather add force to the fact that Christ comes “unawares,” “as a thief” and steals away from the world “his treasure, his jewels.” Remember, too, that this is Christ the spiritual body that could not be seen without a miracle, that was present yet unseen during thirty-three days after his resurrection.

But will the world not see the saints when gathered or gathering? No! They are changed “in the twinkling of an eye” from natural to spiritual bodies, like unto Christ’s glorious body, and in the instant of their change, they will be as invisible as he and angels. (**1 Cor. 15:52**) But those who arise from their graves? No — they were sown (buried) natural bodies, they are raised spiritual bodies — *invisible*. Won’t the world see the graves open and the tombstones thrown down? A spiritual body (remember we are comparing spiritual things with spiritual, not natural) coming out of the grave will not make any more of a hole in the ground than Christ’s spiritual body made in the door when “He came and stood in their midst, the doors being shut.” But do not forget that only the Church are raised spiritual bodies. All others will be raised natural fleshly bodies as Lazarus, etc.

PRESENCE OF CHRIST BEFORE THE RAPTURE OF THE CHURCH.

Christ's personal presence and ministry of three and a half years at the First Advent, as well as the three and a half years which followed his ministry is termed — "*The Harvest.*" It was the harvesting of the Jewish or Law Age. Christ was present as the Chief Reaper. His disciples were under-reapers. Their work was separating wheat from chaff and the gathering of the wheat into the higher or Gospel dispensation. That Harvest was the end of that Age. Jesus said to his disciples, "Lift up your eyes and look on the fields, for they are white already to harvest." "I sent you to reap that whereon you bestowed no labor, other men [the prophets] have labored and you are entered into their labors." (**John 4:35, 38**) That work was not general, nor for the world. He confined his labors to Judea, and the work to them did not cease until five days before his death when he rode on the ass into the city, wept over it, gave them up, and *the Jewish house* was left unto them desolate. (**Matt. 23:38**) After his resurrection, Christ sent his disciples to "preach the Gospel to every creature, beginning at Jerusalem." (**Luke 24:47; Matt. 28:19; Acts 1:8**) Nor were they suffered to preach to the world in general until the seven years of harvest work to that Jewish people was fully accomplished as God had promised. (**Daniel 9:27**) "He [Jesus, the Chief Reaper] shall confirm the covenant with many for one week, [seven years]; in the midst of the week [making] all sacrifice to cease" — himself being offered — the true sacrifice. But these three and a half years of the Gospel Age were a harvest to none but the Jewish Church. The early Gospel Church does not reap, but sows the seed. Paul plants, Apollos waters, God gives increase, etc. But there is to be a harvest in the end of this Age, as *illustrated* in the parable of the tares and wheat, and *taught* in the explanation of the same. Notice that both wheat and tares are about "the kingdom of heaven" — the Church — and that this parable, as also the other six of the series, refers not to the non-professing world, but to two classes *in* the Church. —**Matt. 13**

The Son of Man planted the Church with pure, good seed. During the days of the Apostles there were special "gifts of the Spirit" such as "discerning of spirits," etc., by which they were able to prevent *tares* getting in among the *wheat* — hypocrites getting into the Church. (For instance, **1 Cor. 5:3** — "Simon Magus" — "Ananias and Sapphira," etc.) But when the Apostles were dead — "while men slept" — the enemy began to sow tares among the wheat. Paul says that the mystery of iniquity had begun to work even in his day (**2 Thess. 2:7**); now, the wheat and tares grow side by side in all our churches.

Shall we separate them, Lord? No! (We might make some mistake, pull up wheat and leave tares.) “Let both grow together until *the Harvest*.” (**Matt. 13**) The Harvest *is* the end of the world [*aion*, age].” “In the time of harvest I will say unto the reapers [the reapers are the angels] gather together *first* the tares, and bind them in bundles *to* burn them; but gather the wheat into my barn.” —**Matt. 13:24-30, 38-40**

Notice, this *Harvest* is at the end of this age. Yet, like the one ending the Jewish age, it is a period of time — “In the *time* of harvest.” Secondly, there is order — “gather *first* the tares.” There will come a time, then, in the end of this age, when the reapers — angels, messengers (the Lord’s servants) — will be present as the Chief Reaper, directing the separating work in the Church; and yet it is an invisible presence.

Again, before the living saints are gathered, the *dead in Christ* must rise first: “The dead in Christ rise *first*, then we which are alive...” etc. (**1 Thess. 4:16**) This harvest is not of the living only, but also of “the dead in Christ” “those that sleep in Jesus.” The angels gather the living, but our Lord, who is the Chief Reaper here (as he was in the Jewish Harvest), gathers or raises the dead saints. “I will raise him up” (**John 6:40, 44, 54**); “I am the resurrection and the life” (**John 11:25**). In harmony with this thought, we find that in **Rev. 14:14, 15** — “One like unto the Son of Man, seated on a cloud,” reaps the earth. Here, two harvests, or two parts of one Harvest, are shown, the second being the casting of the vine of the earth into the wine-press of God’s wrath. The special point to which your attention is called, however, is the fact that the Harvest will go on without outward demonstration, the Chief and Under-Reapers being present but unseen.

OBUBONERO BW’OKUBERAAWO KWA KURISTO (Okudda kwe!)

Abayigirizwa ne bamubuuza nti “... tuwe akabonero k'okubaawo kwo bwe kaliba, n'akemirembe gino okuggwaawo?” (Matt. 24:3). Mu kuddamu, yatandiika n'okulabula — mwekume, omuntu yenna tabakyamyanga. Kubanga bangi abalijja mu linnya lyange balikyamyanga bangi. Kino kikakasa nti betaga akabonero okusobola okwawula abilimba mu batufu oba amazima n'obulimba. Kale okudda kwa Kuristo n'okubeerawo kwe si kwa lwatu wabula olunaku luno luzibu. Nga bwe kyali ku mulembe gwa Nuwa bw'ekityo bw'ekiriba ku lunaku lw'Omwana w'omuntu!

Baali banya, balya, bawasa ... amataba ne gaggya ne gabatwala bonna (kiraga ebyaaliwo nga amataba teganatuuka — **Tebamanya**), tebamanya buzibu bugya. Bw'ekityo, obutamanya olunaku n'ebiro by'Omwana w'omuntu (nga waali naye tanayolesebwa) nga balya, banywa, bawasa nga Nuwa bwe yali nabo nga amataba teganagya. — Matt. 24:37-39. Bwatyo Kuristo nga alinabo wabuula nga talabika. Kale abalondebe betaga akabonero akokubategeeza, oba sikyo banategeera batya?

Kano akabonero tekaweebwa bonna wabula abalondebe, bano be bawulize. Bano batebenkevu mu mutima era teberalikirira eby'ensi, balongofu eri Katonda mu mitima. Bano Omutume Paulo abogerako nga abaana b'omusana era ekitangala, si bakizikiza — era nga bwebatali ba kizikiza, olunaku luno olwa Mukama silwa kubatukako ng'omubbi — 1 Abasos. 5:1-4.

Kale, akabonero akogerwako ke kaliwa? Yesu mu kuddamu kwe yalaga nti “Balibagamba nti ali wano, temukkirizanga, ... kubanga walijja banabbi b'obulimba ... balibagamba nti ali wali, temugendaga, wabula nga Akamyanso bwe kalabikira ebuwanjuba n'okutangala kwako bwe kutuuka ebugwanjuba, bw'ekityo n'okubeerawo kw'omwana w'omuntu bwe kuliba” (Matt. 24:23-28). Akamyanso kano ake ggulu si kano akabulijjo mu bire, singa bw'ekityo, olunaku luno telwaligeezebwa ku lunaku lwa Nuwa okutuuka ku mataba! Wabula akamyanso oba ekitangala kino kiraga ekitangala kya Baibuli era Amazima — Zzabuli 119:105! Kale kiraga amazima okuva mu baibuli nga geyongera okuzuuka mu kiseera oba mu olunaku lw'Omwana womuntu!

Kino kiraga nti amala ekiseera kinene wano ng'akunganya abalonde be. Kuba okw'olesebwa kwe mu kitiibwa aliba nabo, olwo buli liso n'erimulaba era amawanga ne gakuba ebiwoobe — 1Yokaana 3:2, Abakolosayi 3:4, Okubik. 1:7. Kwe kuwa obubonero abamukkiriza mu mazima, basobole okukungayizibwa era okukyusibwa okumwegatako mu bbanga — 1 Abak. 15:46-51, Abasos. 4:16-17.

Era Yesu nategeeza olugeero nti Mulabe Omutini n'emiti emirala, bwe gutonyera mumanya nti amakungula gatuuse. Kale bwe mulabanga ebyo byona mumanyanga nti Obwakabaka bwa Katonda butuuse! — Luka 21:29-32, Matt. 24:32. Omutini gulaga okuddawo kwe ggwanga lya Isirayiri bw'ekityo emiti emirala giraga amawanga gonna agaafuna obwetwaze okuva mu 1948. Kino ky'ongera okukakasa obuboneero Yesu bwe yatuwa!

KURISTO ADDA ATYA?

Mukama y'alaanga okudda kwe, era tusoka okubuza nti kuba kutya? Tukilaba lwatu nti Yesu mu kuzukkira, yafuuka Omwoyo oguleta obulamu era Mwoyo nga ba Malayika, talabika! (1 Abbakolinso 15:45-47). So nga bwatyo bweyali ng'amaze okuzukkira. Kale Omubiri gw'Omwoyo gufanana gutya? Gulina manyi ki? Tukiraba mu byawandikibwa nti “Omuntu alina omubiri – Omusayi n'amagumba era bya njawulo n'Omubiri gw'Emyoyo. Eby'omunsi bya munsi n'ebyo mu ggulu bya mu ggulu — Omubiri gw'omuntu gwa ku nsi songa n'emyoyo gya mu ggulu — 1 Abbakolinso 15:38-40, 44-48. Kale ffe tumanyi omubiri gw'abantu bwe gufanana naye ogw'emyoyo tetumanyi.

Yesu yazukkira nga Omwoyo era n'omubiri gw'omwoyo (1 Abbakolinso 15:45), kwe kuzalibwakwe okw'okubiri. Okwasooka yazalibwa nga omuntu n'omubiri (2:14). Yattibwa n'omubiri era n'azukizibwa mu mwoyo — Omwoyo oguleta obulamu. Kye kiva kitegeezebwa nti ye mubereberye mu bafu, baganda be nga azalidwa omulundi ogw'okubiri ng'omwoyo. — Abakolosayi 1:18, Okubik. 1:5. Kale tusobola okulabira ku mazukkira ga Kuristo ne ba Malayika abogerwako mu byawandiikibwa okutegera Emyoyo.

Tulaba nti ba Malayika basoboola okubeera awo nga tebalabika n'amaaso gaffe. Tulaba Balamu nti teyalaba Malayika wa Mukama naye endogoyi ye n'ebikulwa amaaso okumulaba. Era ebyawandiikibwa n'ebitegeeza nti “Malayika wa Mukama akola olugo eri abo abakkiriza” — Zzabuli 34:7, Abbeb. 1:4.

Bamalayika basobola okulabika nga abantu: Abasaja abasatu abaakyalira lbulayimu baali bamalayika (Olub. 18:1) — ne balya ekijjulo kye yabafumbira! Malayika ya kyalira Gideon nga omuntu. Malayika yagya nga omuntu eri Maama ne Taata wa Samsoni, baasoka kulowwoza nti muntu okutuusa lwe yagendeera mu muka mu ggulu — Abalamuzi 13:20.

Tulaba nti bamalayika balina ebiteebwa n'okwakayakana. Danyeri 10:6 — bweyalaba nagwa ku bigerebye. Kino kye kimu mu kwolesebwa kwa Yokaana (Okub. 1:10-18). Paulo, yali nga agenda ne banne edamasikasi n'alaba okuyakayakana okusinga enjuba mu tuntu naggwa, banne tebalaba kintu wabula bwe bawulira amalobozi ne batya nnyo ne bekweka — Ebikk. 9:7. Wano kwe kulaga ku kitiibwa kya Malayika ono omukulu!

Tulaba nti Yesu mu kuzukira yeeraga eri abamukkiriza emirundi nga kumi. Ebiseera ebisinga obungi, nga tanalinya mu ggulu — yali luddawa?? Tulaba nti yaliwo naye nga talabika oba nga tebamulaba! Yasobola okulabikira mu mibiri egye ngyawulo — Ng’omulimi, eyafumitibwa, ataliko kantu oba ebiwundu. Kino kiraga amanyi g’Emyoyo, kuba yali takyali muntu! Mark 16:12. Yasobola okulya emmere nga ba malayika abakyalira Ibulayimu bwe baakola! Kino kye kikasa nti takyali muntu era okuva ku mazalibwa ge ag’okubiri, Mwoyo oguleta obulamu (1 Abbakolinso 15:45). Talabika n’amaaso g’omuntu okujjako nga ye akyuse n’ayambala omubiri. NAYE tukilaba buterevu nti tagenda kuddamu kwe laga ensi mu mubiri era ne bw’eyazuukira, yalabikira abo bokka abaamukkiriza ... ate nga kitegerekeka lwatu nti mu kuddakwe, kuba Mwoyo kati — takyalabika n’amaso gano, ababe bonna ba kukyusibwa, bamusisinkane mu bbagu (1 Abbakolinso 15:51-52, 1 Abososolonika 4:17), olwo babeere naye, ba mulabe nga bwali!

Kale kiraga burungi nti mu kudda kwe, kwa Mwoyo era nga talabika n’amaaso g’omubiri. Mu Kubik. 1:7 nti “buli liso liri mulaba”. Kino tekitegeeza mu kiseera kimu? wabula nti nga ebyawandiikibwa ebirala bwe biraga, asooka kugya kyama ng’omubbi, okwe twalira Ekkanisa ye. Oluvanyuma n’alyoka ayolesebwa wamu n’Ekkanisa ye (Abarumi 8:18), olwo ensi n’emulaba olw’omuliro omungi — 2 Abbasoso. 1:7-8. “Akatyabaga/ omuliro” gwe guggula amaaso g’abantu ag’omunda oba okuteegera okubawo kwa Kuristo! Kiringa okuzukiira — nti abantu bonna balizukira kulunaku olw’oluvanyuma — omulundi gumu, esaawa 24? nedda. Waliwo abasooka (Okubik. 20:6), olwo abalala ne bagoberera. KINO kituyigiriza okusoma embyawandiikibwa byonna ku mulamwa gwonna!

Nga Mukama waffe Kuristo bwe yagya n’amala wano ku nsi emyaka 33, bw’ekityo n’okudda kwe wakulwawo era wa kufuga okumala emyaka 1000 wano ku nsi. Buno bwe bwakabaka oba obufuzi bwe — Okubik. 20:6, 5:9-10. Wakufugira wamu n’Ekkanisa ye. Ebyawandiikibwa kye biva bikakasa okudda kwe nti alija n’abatukuvu be okufuga — Yuda 1:14, Obadiya 1:21.

AKAGOMBE AK’OMUSANVU!

Ate akagombe a k’enkomerero y’ensi. Kano kogerwako, nti Kuristo alidda era akagombe kalivuga — 1 Abasosolonika 4:16-17. Kalivugira mu bbanga? Kano ke kagombe akogerwako ak’omusanvu kuba kakwata ku kudda kwa Kuristo n’omulimu omunene gw’asooka okola, ge makungula — okutwala aba londe be — Okubik. 11:15-18. Kale obugombe buli musanvu, era bwonna bwa kuvuga mu mitendera, buli kamu katwala ebbanga. Ak’omusanvu ke kasembayo! Obanga omukaga tegwawulirwa, muyinza mutya okulindirira n’okuwulira ak’omusanvu?

Kano kalanga entandikwa y'obufuzi bwa Kuristo era n'omulimo ogw'okutwala abalonde be. Bano batwalibwa kyama kuba be bamanya akagombe kano. Emitawana n'akatyabaga ne keyongera mu nsi, n'ensi nezingwako g'enkyambalo. Kino ekiseera kyogerwako Danyeri 12:1-2, amazukkira wamu n'okusala omusango. Wano abantu bonna n'ebalyoka bayingira mu Obwakabaka bwa Katonda. Wabula okuzukkira kw'Ekkansa kwa njawulo neri abantu abalala, bo bakukyusibwa babe nga Kuristo so nga abalala babe n'omubiri — omusayi n'amagumba nga Lazaalo bwe yali!

KURISTO ABERAWO NGA TANATWALA KKANISA YE!

Tulaba nti amakungula y'enkomerero y'ensi era nga bw'ekyali ku murembe gw'Abayudaya. Kuristo yaliwo nga Omukunguzi omukulu era n'abagoberezibe nga abakunguzi. Yesu kyava ateggeeza nti "Laba, ... muyimuse amaaso mulabe ennimiro nga zimaze okutukula okukungulibwa. Akungula aweebwa empeera, Nze nnabatuma okukungula kye mutaatengejjera/ okusiga...." Yokaana 4:35-38. Yesu wali, bamalayikabe mu makungula, be bayigirizwabe! Bannabi ba Katonda be baasiga, Yesu n'abayigirizwa be bakuungula. Bw'ekityo, ne ku nkomerero y'ensi eno, Kuristo abeerawo mu makungula era Ekkansaye ey'amazima be bakunguzi (ba malayika be — ababaka be)! Bino bye byogeerwa mu Okubik. 14:15-18.

Kale nga bw'egwali mu mulembe gw'abayudaya, bw'ekityo n'emu mulembe guno ogw'enjiri. Kyatwala ebbanga ddene okungaanya Abayuddaya ddala ddala okubagya mu bisusunku, okubereta mu Kkanisa oba enjiri ey'Amazima! Bano be bafuuka abasiga enjiri oba ensigo ey'amazima! Wabula Abatume ne Kuristo bwe bavaawo, omulabe n'aleta obulimba bwe, n'asiga ensigo nyingi ey'obulimba n'ateekawo amakkanisa mangi nnyo okusobola okulwanyisa amazima. Bino bye bisusunku by'abakkiriza abatalina ekigambo eky'amazima mu bbo!! Kaleno, walina okubaawo amakungula era gagenda mu maaso — nga ebisusunku byawulibwa okuva mu baana b'omusana era ab'amazima! Matayo 13:24-30.

Amiina.