

# ONE SHALL BE TAKEN AND ANOTHER LEFT

**Luke 17:34 — I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.**

Looking at the things due during the day of the *revelation of his presence*, Jesus says: “I tell you, in that *night* [before the *day* has dawned, yet a part of that day] there will be two in a bed; one will be taken, and the other left. Two will be grinding together, the one will be taken, and the other left.” [Luke 17:34-35 — Diaglott]

A bed is a place in which to rest; it is here used, we believe, to represent the resting place of the church — the *belief* or creed. The same bed is here referred to in *Isa. 28:20*. The prophet is speaking of the stumbling of the church (*v. 13*) and of the flood of trouble coming upon them (*v. 18*), and says: “When the overflowing scourge shall pass through, then you shall be trodden down by it; from the time that it goes forth it shall take you [the trouble will commence with the church]; for morning by morning shall it pass over, by day and by night [increasing like a flood of waters]; and it shall be a vexation only until he shall make you to understand *doctrine*.” [The church has largely substituted doctrines of *men* for those of God, and they will be vexed and perplexed by the spread of Infidelity, etc., until they come to understand God’s word and plan. Then their perplexity and trouble will be at an end, for they will see that the whole plan is working out gloriously to the praise of God and the good of His creatures.] “*For* [the vexation is because] the *bed* [creeds — belief] is shorter than that a man can stretch himself on it.” The creeds cramp any who have any degree of development. When we were babes we could rest in them, but by reason of growth in grace and knowledge some are coming to find themselves in a very uncomfortable place — no rest there now; it will be quite a relief to get out of such a *bed*.

It is from this short *bed* that some will be taken in the day when the Son of man is present, turning the light of truth upon error and bringing to light all the hidden things of darkness. During this time before the sore vexation of the falling house comes, some will awaken and get out of such a short, uncomfortable man-made bed, into the *liberty* wherewith Christ hath made them free, and some will be left. Some will be so short that they will feel no inconvenience, and others so sleepy and drowsy as to not notice the matter, and will so remain until the Gospel house, beds and all, become a mass of ruins; then these will “come out of great tribulation.”

“Two will be grinding together.” Grinding is the preparing of food for the *household* — this, then, seems to refer specially to the teachers in the church. Some of these will be taken and some left.

The disciples inquired where they would be *taken to*, and Jesus answered: “**Where the body is, there will the eagles be assembled.**” The ones *taken* from the bed and from grinding are likened to eagles; they live high up above the world, in the mountains, far-seeing; having eyes adapted to looking at the light. (How they represent the intelligently earnest Christians.) What causes the assembling together of the eagles from various quarters? It is hunger, and because they see the

prey — the food — a long way off — the food attracts them. They come to eat the carcass — the food. Now look at the wonderful figures Jesus has given us.

1. First, he will be present invisibly, as the lightning, and men will eat, drink, and know not in the days of the Son of Man;
2. Second, in this day all that are on the *house-top* should escape before the storm destroys the house (*nominal* church) and injures many in it;
3. Third, **in the night**, before the day has fully come, some, both of grinders and of those not at ease in the short bed, will escape;
4. Fourth, these thus attracted away will be like eagles;
5. Fifth, the thing which *takes them* away is a desire for food;
6. Sixth, such as thus seek food find it and meet the others similarly hungry and they feed together.

How true this picture is! The church has more preaching and teaching and forms than it ever had, yet no *food* is found by the “eagle class.” The eagles are hungry, and it is their hunger which takes them away, and every such hungry one thus separated, the Lord will feed. As they come to feed, they find others of “like precious faith” and character, who have forsaken all for truth — the food.

Thus the “gathering” of the ripe wheat — of the jewels — of the eagles — is now in progress, and by and by these will be glorified with their *head* — Jesus — changed in a moment, in the twinkling of an eye from human and mortal conditions, to spiritual and incorruptible. Let us say in the words addressed to Lot: “Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.” — **Gen. 19:12-17.**

### **FLEE BEFORE WINTER.**

The above subject (**Luke 17:31**) is found with other connections in **Matt. 24:17-21**, viz: “Let him which is on the housetop not come down to take anything out of his house...and woe unto them that are with child and to them that give suck in *those days!* But pray you that your flight be not in the winter (neither on the Sabbath day) for *then* shall be great tribulation such as was not since the beginning of the world to this time; no, nor ever shall be.”

This has been very generally applied as having its fulfillment with the Jews, after *their house* was given up and at its destruction, which followed the end of its seven years of favor. We believe that these Scriptures did have *a* fulfillment there, but that they apply to the end of *this age* especially — in fact, everything which occurred to the Jews during their harvest was a *shadow* of what occurs now during *this* harvest. To the Jew, it was literally fulfilled; they fled from literal Zion, left literal housetops, fields, beds and mills, and Josephus tells us that mothers ate their own offspring in *those days*.

But we are looking for the *substance* there shadowed. We have found the meaning of the “*bed*” and of the “*grinding mills*” and of the “*house-top*.” Now let us see who in Zion are they that give suck and are with child in these days. We suggest that Paul and Peter and Isaiah tell us who the children are. Written to new converts, we read: “As new-born *babes*, desire the sincere milk

of the word that ye may grow thereby.” (*1 Pet. 2:2*.) Again, written to those who made slow progress in divine grace and knowledge, we read: “I have fed you with milk and not with meat” — even as unto *babes*. (*1 Cor. 3:2*). “For when for the time you ought to be teachers [suck givers] you have need that one teach you again, which be the *first principles* [milk] of the oracles of God; and are become such as have need of *milk*, and not of strong meat. For every one that uses *milk* [first principles *only*] is unskillful in the word of righteousness: for he is a *babe*. But strong meat belongeth to them that are of full age [*men* — it is when grown to this full age and size of manhood in Christ, that the *bed* is found too short — that a *man* cannot stretch himself on it] even those who by reason of use have their senses exercised.” *Heb. 5:12-14*. In *Isa. 28:9* we read: “Whom shall he teach knowledge? and whom shall he make to understand doctrine [the deeper elements of his Word and plan]? Them that are weaned from the *milk* and drawn from the breasts.”

The nominal church today is composed largely of those who give no evidence whatever of being begotten of the Spirit — consequently are not even (embryo) babes in Christ, and have neither part nor lot in spiritual things. Of those who are spirit-begotten, how few have reached any degree of growth — how few are *men* — nearly all are *babes* in Christ. We love babes — newborn babes especially, but we feel disappointed, and disposed to chide them (as Paul did), when for the time they ought to be teachers, they still have need that one teach them the first principles. They themselves are much to blame that they are “unskillful in the *Word*,” for the strength comes “by reason of *use*.” We should not confound these *babes* with the class referred to as *babes* by Jesus, unto whom he says God reveals his plans, hidden from the prudent. There is a sense in which we always should be *babes* — in meekness and simplicity. We should always be Christ’s “little ones.” Paul defines the distinction between the two classes of babes in *1 Cor. 14:20*.

If now we have found that nearly all the true Christians of today (like the Corinthian church of Paul’s day) are babes not weaned from the milk, but still needing it, who shall we suppose to be those who give suck in these days? We answer, they are the ministers, class leaders, and Bible class teachers of the church. They almost all boast of giving only first principles — milk; and they seek by all means to prevent those in their charge from wandering off and getting even a morsel of *meat* — from hearing anything which would cause their “*senses*” to be exercised.

As we progress into the time of the church’s trouble, (*Zion’s travail*) when truth and error are both attacking her and causing her pain, until all of God’s true children are delivered out of her — the brunt and severity of anguish will come mostly upon those that “give suck.” They will find (and even now are beginning to be alarmed) that not only will the babes cease to come into her, but many (yes, ultimately *all*) of those now being fed with milk will be weaned and learn to eat meat or die of starvation. “It shall be for a vexation *only until* He shall make you to understand doctrine” — or to eat *meat*. *Isa. 28:19*, margin.

One day is with the Lord as a thousand years. (*2 Pet. 3:8*.) The seventh thousand (or Sabbath — “the seventh day is the Sabbath”) commenced in 1874, consequently we are now in the Sabbath day of our text: “Pray [desire] that your flight be not on the Sabbath.” The Jewish law placed restrictions upon the people on the Sabbath, and hindered them from journeying as much as they might desire — therefore, if bound by those laws it hindered flight. How is it now? Is there any special hindrance to escape from nominal Zion since we entered the seventh day? We answer,

Yes; those who stood fast in the liberty wherewith Christ hath made us free, and were not entangled by any yoke of bondage or creed of men, were in a favored position. Those who get weaned now and eat the strong meat of present truth (see *Matt. 24:45,46* — which shows that “meat in *due season*” will be given when the Lord shall have come and is *present*), and hear the Lord’s word, saying: “Come out of her, my people, that you be not partakers of her sins and receive not of her plagues.” (Rev.18:4) If they now attempt to obey, they will find such *laws in force in Zion* as will make it difficult to get out *quickly* unless those *man-made laws* are disregarded.

But we read: **“Pray that your flight be not in winter.”** How shall we understand this? We believe that we are now in the “harvest,” and that it is composed of two parts, or as shown in *Rev. 14:14-18*, two harvests. The first period of gathering the “first fruits of the wheat” and a succeeding period of harvesting of the “*Vine of the Earth*.” The first a time of favor, the latter a “time of trouble such as was not since there was a nation.” It is with reference to this first period harvest that we understand all references and exhortations to the Bride or “little flock” stand related. It is her harvest time and if we rightly interpret the Word, all who will have part in that company and be overcomers will come out of “Babylon” before *this harvest* ends. Harvest always comes in *summer* and is followed by the destructive frosts of *winter*. In the figure used by our Lord we believe that the *second* harvest or time of trouble stands to the first harvest soon to end, in the relation of *winter*. With this thought see the force of Jesus’ words pray (seek, desire) that you may get out before winter — in season to be an *overcomer*.

We know that some *will say*: “The harvest is past — the *summer is ended* and we are not saved.” “Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment [*dealings*] of the LORD. How do you say, we are wise and the law of the LORD is with us? Lo, certainly in vain made He it. [They *use* very little of it]...The wise man is ashamed, they are dismayed and taken: lo they have rejected the Word of the LORD and what wisdom is in them?” (*Jer. 8:7-9, 19-22*.) No, Zion knows not the time of her *visitation*, and soon, when the harvest and summer are ended, it will also be true that the Lord is not in Zion — there is no king in her, there is no *balm* in Gilead — no physician *there* and those then in Zion will have lost the “*especial*” salvation, the *prize* of being made the *heavenly Zion*.

This “*winter*” time coming is the time of Zion’s travail when the great majority of her children will be *brought forth* but those who will be members of the first-born will come *forth* before the travail and we know not how soon thereafter, they will be “*changed* in a moment in the twinkling of an eye.” Thus we read, “*Before* she travailed she brought forth; *before* her pain came she was delivered of a man child [the overcomers]. Who hath heard such a thing? ...for *as soon as Zion travailed* she brought forth her *children* [the great company].” *Isa. 66:7*.

In view of these things can you wonder that Jesus says escape from the *house* before *winter*? The harvest is nearly over; the summer will soon be ended, and the winter of trouble will soon be here — “Come out of her my people.” Rev. 18:4.

## OMU ALITWALIBWA OMULALA ALIREKEBWA

Mbagamba nti Mu kiro ekyo babiri baliba ku kitanda kimu; Omu alitwalibwa, n'omulala alirekebwa – Luka 17:34

Oburiri ky'ekifo ky'okuwumuliramu, era wano kikozezebwa okulaga okukkiriza oba okuwumula kw'Ekkansa (ebiyigirizibwa). Kino, kye tusoma mu Nabbi Isaaya 28:20 -- -- "Kubanga ekitanda kimpi omuntu n'okuyinza n'atayinza kuyegololerako; n'eky'okwebikkako kyako kifunda n'okuyinza n'atayinza kuyebikka". Omulanzi ayongeera okulaga ebin'atuka ku Kkanisa mu Isaaya 28:13, -- Okwesitala kw'ekkanisa, era mu olunyiriri lwe 18 nti -- "N'endagaano gye mwalagaana n'okufa erijjulukuka, so n'okutabagana kwammwe kwe mwatabagana n'amagombe tekulinywera; ekibonyoobonyo ekiryanjaala bwe kiriyitamu, ne kiriyoka kiribalinnyirira wansi. Buli lwe kinaayitangamu, kinaabakwatanga; kubanga buli lukya kinaayitangamu emisana n'ekiro: era okutegeera ebibuulirwa kuliba ntiisa nsa." Kino kikakasa olunyiriri lwa 20, era kiraga nti omuntu bw'akula aba tayinza kujja mu kitanda ekyo, eky'obuto!

Kino ekitanda ekimpi abamu mwe bajjibwa mu kiseera ky'okudda kw'Omwana w'Omuntu mu kiro; Kuba ekitangala ky'okujjakwe oba Amazima, ga kwekula obulimba. Wano abamu ba kuzuukuka era betwalire ekitangala ky'amazima, songa abalala bakusigala kuba bbo tebalabawo njawulo. Abuzukuse ne bava mu bulimba era ekkizikiza, bawona ekiseera ky'enyumba okugwa songa abalala bakufira mu bitanda byabwe elw'ekigo ky'enyumba!

**Abakazi babiri baliba nga baseera (oburo) wamu; omu alitwalibwa, n'omulala alirekebwa (Luka 17:35).** Kino kiraga abo abli mu murimo gw'okusumba oba okuburira enjiri abantu!

Abayigirizwa n'ebabuza nti nga batwalibwa wa? Yesu n'adamu nti, awaba omulambo, Ensega we zikunnganira -- Luka 17:37. Ensega zibeera wa ggulu era zirengera wala, ziraba mangu ekitangala. Kano kaboneero kalungi akalaga abakkiriza. Era ekikunnganya esenga y'emmere weri. Bino bya kutuukirira nga: Yesu wali kyama, abali waggulu ku nju batwalibwa nga enju tenagwa, Obudde obw'ekiro nga Olunaku lw'enkya mulindwa lunateera (naye ekiro ky'olunaku mulindwa), Abatwalibwa balinga esenga, era emmere weri ensega weziraga, Bw'ekityo abo abanoonya amazima bakunganiira awali ekibakusa era ne begata n'abo abagala amazima -- ne balya bonna.

Kale, okunganya abalonde ba Mukama kugenda mu maaso, amakungula g'ebirimba by'engano ebyengedde, okukunganya amayinja g'omuwendo, oba ensega zikungana. Mu bwangu, bano bakwegata kinomu ku Mukama wabwe era bawebwe ekitiibwa ky'obugole, nga, Ensigo y'Abulahamu ey'omukisa. Kale gano g'amagezi eri buli omukkiriza, okulabula eri Loti n'abenju ye. Olubereberye 19:17 -- Awo bwe baamala okubaggiramu ddala, n'ayogera nti Dduka oleme

okufa; totunula nnyuma wo, so tolwa mu lusenyi lwonna; ddukira ku lusozi, oleme okuzikirizibwa.

## **MUDDUKE MANGU NGA EBIRO BY'EMPEWO TEBINABA !**

Omutwe gwaffe wagulu gw'eyongeera okugaziwa mu Matayo 24:17-21 – "... Naye ziribasanga abali embuto n'abayonsa mu nnaku ezo! Nammwe musabe ekidduko kyammwe kireme okuba mu biro eby'EMPEWO, newakubadde ku ssabiiti: kubanga mu biro ebyo waliba ekibonyoobonyo ekinene, nga tekibangawo kasookedde ensi ebaawo okutuusa leero, era tekiribaawo nate."

Kino kirabika nti kyatukirira ku bayudaya, naye entuuko yakyo namaddala, erindwa, kuba byonna eby'atuuka ku makungula g'abayuddaya byali kisikirize ky'ebyo eby'omurembe gwaffe, ogw'enjiri. Ensi y'abayudaya nga esanaawo, kyali kifumbamutuku ! kale, abayonsa mu biro ebyo bebani? Omutume Petero n'Omulanzi Isaaya bayogeera kubo: 1 Petero 2:2 – ng'abaana abawere abakajja bazaalibwe, mwegombenga amata ag'omwoyo agataliimu bulimba, galyoke gabakuze okutuuka ku bulokovu". Era Paulo ategeeza mu 1 Abbokolinso 3:1 – "Nange, ab'oluganda, ssaayinza kwogera nammwe ng'ab'omwoyo, naye ng'ab'omubiri, ng'abaana abawere mu Kristo". Era Paulo akkatariza mu Abbebulaniya 5:12-13 – "Kubanga bwekibagwanira okubeera abayigiriza/ abasomesa be bibulirwa ebikkulu, mwetaaga nate omuntu okubayigiriza ebisookerwako eby'oluberebereye eby'ebigambo bya Katonda; era mufuuse abeetaaga amata, so si mmere nkalubo. Kubanga buli anywa amata nga tannamanya kigambo kya butuukirivu; kubanga mwana muto". Mu Isaaya 28:9 – Ani gw'aliyigiriza okumanya? Era ani gw'alitegeeza ebibuulirwa? Abo abaleseeyo okuyonka era abavudde ku mabeere. Wano tukiraba lwatu nti abakkiriza mu makkansa mangi tebafuukanga baana bawere, era bangi eby'omwoyo tebabimanyi. Kino kiraga lwatu nti abayoona be basomesa oba bakabona b'ekkanisa (Abasumba) !

Olunaku lwa Ssabiiti olwoogerwako lwe luno, olunaku olumu eri Mukama lwa myaka 1000 (2 Petero 3:8). Kale okuva mu 1874 AD twatandiika olunaku lwa Mukama era kiraga lwatu nti olunaku luno si lwangu. Ssabiiti ya bayudaaya yalina amateeka mangi agakugira omuntu okutambula ku lwa ssabiiti nga bwayagala! Kino kiraga nti nemu lunaku lwa Mukama, sikyangu anabantu okuva mu maddini oba amakkansa mwe bazalidwa oba mwe bakulidde – Oluganda, eby'efuna, ebiwandikiidwa, n'ekinyuumo bibakugira! Mu Kubikkulirwa 18:4, Mukama n'akowoola nti "Mukifurumemu mmwe abantu bange, muleme okusa kimu n'ebibi byakyo, era muleme okugabana empeera y'ekiibi nakyo! Bangi abirirempera yyo! Abo abayayanira okuba mu Sayuni balyejjusa okuba nga balekebwaawo, era nga tebali mu Sayuni ey'omu ggulu, etegekeddwa nga Omugole ategekeddwa bba – Okubikk. 21:9-10.

Tulaba nga Mukama agamba nti “Musabe, ekiduko kyammwe kireme okubeera mu biseera eby’empewo/ enkuba”. Tulaba nga amakungula ga mitendeera ebiri – agasoka ge g’ebirimba by’engano, ate amalala ge g’ebirimba by’omuzambibu gw’ensi – Okubikkulirwa 14:14-18 ! Amakungula agasoka, bonna abalonde ba Mukama oba omugole w’omwana gw’endiga wa kuva mu babuloni! Amakungula g’omuzabibu gw’ensi ge g’oluvanyuma era mu kiseera ky’akatyabaga akanene ku nsi!

Kale tumanyi nti abamu, baliyogera nti “Ebikungulwa biwedde, ekyeya kiyise, naffe tetulokose” (Yeremiya 8:20); Weewaawo, kasida ow’omu ggulu amanyi ebiseera bye ebyalagirwa; ne kaamukuukulu n’akataayi ne ssekanyolya zirabirira ekiseera mwe zijjira; naye abantu bange tebamanyi kiragiyo kya Mukama. Mwogera mutya nti tulina amagezi, n’amateeka ga Mukama gali naffe? Naye, laba, ekkalaamu ey’obulimba ey’abawandiisi ewandiise ebitali bya mazima – Yeremiya 8:7-8.

Kino ekiseera ky’empewo oba enkuba, ky’ekiseera kya sayuuni eky’okuzaaliramu abaanabe, abangi; naye abo abasika bw’obwakabaka be basoka, abaana ababereberye era omugole wa Kristo! Tusoma mu Isaaya 66:7-8 – “Yali nga tannalumwa n’azaala; obubalagaze bwe bwali nga tebunnatuuka n’azaala omwana wa bulenzi. Ani eyali awulidde ekigambo ekifaanana bwe kityo? Ani eyali alabye ebigambo ebifaanana bwe bityo? Ensi erizalwa ku lunaku lumu? Eggwanga liriva mu lubuto mulundi gumu? Kubanga Sayuuni yali nga kyajje alumwe n’azaala abaana be”. Bwatyo Mukama waffe Yesu bwe yalaba ekiseera ekyo n’obwetavu eri abamukkiriza okudduka mangu ng’olunaku olwo telunaba era bw’erutuuka, nti mu kifulumemu – Okubikk. 18:4, Amiina!