

Free BIBLE STUDY Course

By Correspondence &
Open to **All Christians** from all Churches

OMUSOMO GWA BAIBULI nga gwabwerere!

You can write to us or Call us;

Uganda Bible Students,
P.O. Box 28734 Kampala, UGANDA
Tel: + (256) 0753 116 202 / 0776 116202

Email: eliezer1874@yahoo.com

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**
(Ekkaniisa 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 Prophecy.**
(Eby'amagero, Okulabikirwa, Okwogera mu nnimi era n'Obwanabbi)
- ✱ **The TRUE Christian Baptism!**
(Okubatizibwa okuli mu byawandiikibwa, okw'amazima.)
And many others (Nebirala) !!!!

DESIRING TO SERVE GOD

Desiring to obtain God's blessing but being 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, too 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 cannot 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 the work place, home, with neighbors, at your church, sending a copy to mother, father, friends and 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 being God's righteous Servant in the belief of Christ and the TRUTH.

GROWING IN FAITH

Growth in faith is a desired state of a 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 the 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

We encourage the sincere and honest ones, sensing the demands of the hour, to subscribe for this free monthly publication, stating clearly their addresses. Given the Newsletter is free, subscription fee is the exact cost of postage (stamp and envelope) by Uganda post office; and these are the postage fees stated per year: Uganda sh.10,800, Kenya sh.900, Tanzania sh.14,200 and Rwanda F.10,800. All payment by cash should be posted to our address. However, a sincere person of God who cannot afford the postage fee, please write to us stating the fact, so by the Lord's providence you may be added to the list of the poor for us to continue sending you this publication.

Christ's Kingdom is a monthly Publication by Uganda Bible Students:

All enquiries and subscriptions to be addressed to: The Editor, Christ's Kingdom, P. O. Box 28734 Kampala, Uganda.

Tel: + (256) 753 116 202 / 0776 116 202

Email: Eliezer_biblestudy@yahoo.com . www.godsplan-today.com

You can visit www.bibletoday.com for more on Bible studies.

CHRIST'S KINGDOM

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

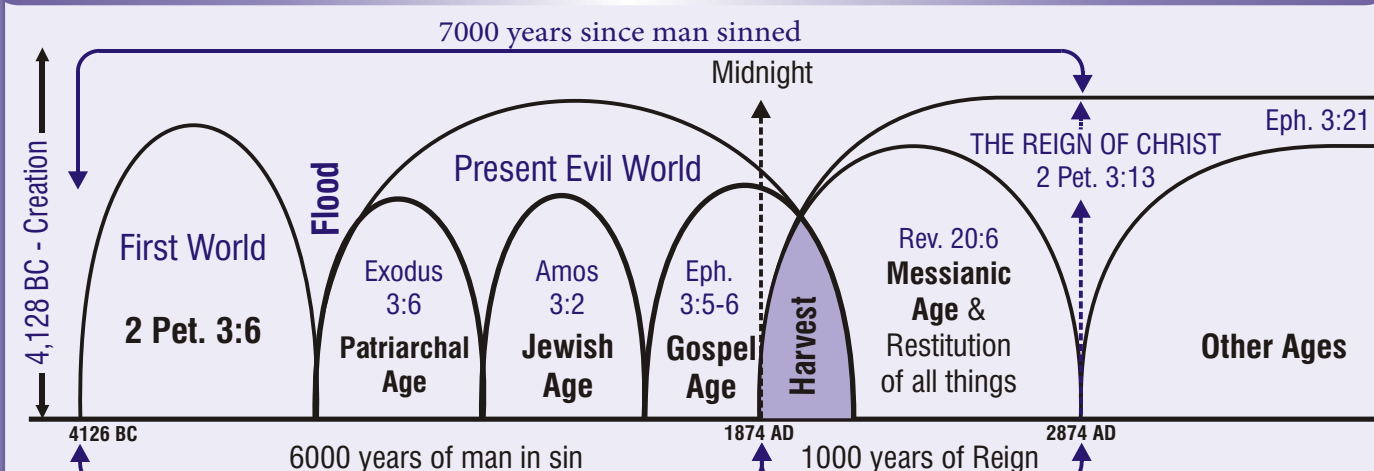
Prepare the Table, Watch in the Watchtower, Eat, Drink; .. Isaiah 21:5

Isaiah 25:1

Vol. 10.3

May-June 2019

"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

BEHOLD, YOUR KING COMES UNTO YOU!

"And Enoch also, the seventh from Adam, prophesied of these, saying, **BEHOLD, THE LORD COMETH WITH TEN THOUSANDS OF HIS SAINTS**, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" — Jude 14-15 KJV.

Enoch the preacher of righteousness in the first world as seen above and as for the testimony — "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb. 11:5; Gen. 5:22-24 KJV); lived 308 years with father Adam or before Adam's death. It is evident that Enoch being a faithful messenger of God, must have told Adam, their grandfather, about the coming of Messiah — Christ (head and body) — Adam's deliverer from the fall! So Adam, the father of the race, rested in peace at his death, waiting for the day of his deliverance in Christ's Kingdom! So great is the love and mercy of the LORD of heaven and earth, Adam's Creator and ours too! If the Gospel was preached to Adam, pointing to the Messiah, then how glorious is the day of the one coming in the Name of the LORD! Yes, and how blessed are Adam and his children beholding their Messiah! Yes, the opportunity given to Adam and all his children who died in the First World — for Salvation will be given to all who have not had the TRUTH of the so great Salvation (all the heathen, Moslems, and nominal Christians) which was first spoken by our Lord Jesus Christ — an individual trial in the Messianic 1,000 year rule on earth — Acts 15:14-17; 3:19-23; Rev. 5:9-10 KJV.

Continued to page 2

LABA, KABAKA WO AJJA GY'OLI

"Era ne Enoka, ow'omusanvu okuva ku Adamu yalagula nti; LABA, MUKAMA AJJA N'ABATUKUVU BE KAKUMI, okusala omusango eri bonna n'okubalaga obukyamu bwabwe bonna abatakiriza Katonda, ..."

Enoka omubaka wa Katonda mu nsi eyasooka nga bwetulabye waggulu, n'obujulizi obwa mu wandikibwako — Olw'okukkiriza, Enoka yatwalibwa obutalaba kufa, ... kubanga bwe yali tanatwalibwa yategezebwa okusiimibwa Katonda (Abebulaniya 11:5; Olub.5:22-24); Enoka yawangaala emyaka 365 bwatyo n'asobola okuba ne Jajawe Adamu emyaka 308 nga Adamu tanafa. Kale olw'obwesigwa bwa Enoka eri Katonda, kikakasibwa nti yategeza Jajawe Adamu okujja kwa Mukama okusonga ku Kristo, omununuziwe n'abaanabe okuva mu kibonyoobonyo ky'okufa! Kino kyawa Adamu essuubi ddene, kale nawummula mu kufa nga alindilira olunaku lw'omununuziwe — Obwakabaka bwa Kristo! Laba ekisa kya Katonda

"Hosanna to the Son of David: Blessed is he that cometh in the Name of the LORD!" And Jesus said — "For I say unto you, You shall not see me henceforth, till you shall say, **Blessed is he that cometh in the Name of the LORD**" — **Matt. 21:9, 23:39.**

The scene of this lesson occurred about six days before our Lord's crucifixion. In many respects it differed from any other circumstance in his ministry. Previously, when the people had spoken of taking him by force to make him their King, Jesus had withdrawn himself. To such an extent was this true that his friends and disciples marveled that anyone proclaiming himself as the Messiah should seemingly avoid being the center of public attention and sentiment to make him a King. (John 7:4-6.) But on this occasion our Lord deliberately sent for the ass upon which he rode triumphantly as King into Jerusalem. When the people shouted our Golden Text, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord [God]" and strewed their clothing in the way and put palm branches as marks of honor to the King, breaking all previous records, our Lord accepted these marks of honor. It was when the Pharisees, being greatly displeased, remonstrated, urging that he should rebuke the people and not permit them so to honor him, that our Lord explained, to the effect that a prophecy was being fulfilled. Since the Prophet had said, "Shout, O daughter of Jerusalem! Behold, thy King cometh unto thee," there must be a shout to fulfil the prophecy: so that, if the people had not shouted, the very stones would have cried out, in order to fulfil the Word of the Lord by the Prophet Zechariah. — Zech. 9:9 KJV.

The fact that our Lord was *thus fulfilling prophecy*, explains the entire situation. We at once catch the thought, elsewhere enforced in the Scriptures, that our Lord's previous ministry to Israel had not been as their King, but as John had introduced him — as their Bridegroom and as their Teacher. But now, at the close of his ministry and just as he was about to finish his course of sacrifice at Calvary, the time had come to offer to Israel, formally, the King and the Kingdom which God had long before promised to father Abraham and reiterated through the prophets. The hour was come. Would they now at this moment of trial and testing as a nation receive the Messiah, the long promised King, or would they be so blinded by false expectations, superinduced by wrong conditions of heart, as to be unable to know him and to appreciate him when the crucial moment should come? God had foreseen that, notwithstanding the favors which He had bestowed upon Israel, including sending them John the Baptist to prepare them, including also the work of our Lord and the apostles, and the "other seventy also," they would not be ready, would not receive their King, and would hence be rejected from being His peculiar people. God, acting upon His foreknowledge, might have avoided sending our Lord in this formal way to make a formal tender of the Kingdom to the nominal seed of Abraham, knowing in advance that they would reject it; but had He done so, His course would not have been so plain and clear to the Jews, nor to us. God's judgment would have been just, but its justice would not have been apparent to His creatures, and the latter is a part of His good pleasure.

Not only did our Lord accept the salutations of the people

as the Messiah, but continuing the same thought of his dignity of power and authority, Jesus went to the Temple. With a scourge of small cords he drove out the money changers and merchants, who were defiling the Temple and violating the divine rule respecting it. Whether it was because of our Lord's dignity of person and presence alone, or whether also because of the large multitude that was with him and shouting for him, the fact remains that no attempt was made to resist him. The King had his way — he cleansed the typical Temple, reproved the wrong doers and received the poor outcasts of society, the blind and the lame, and healed them in the Temple, while the shouting of Hosanna to the Son of David was continued, fulfilling the testimony of the Prophet, "Out of the mouth of babes and suckling's thou hast perfected praise" — Matt. 21:12-15. KJV

It was on this occasion that our Lord in his journey, when on the hilltop opposite Jerusalem, wept over it, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto you, how often would I have gathered your children together, even as a hen gathered her chickens under her wings, and you would not! Behold, your house is left unto you desolate. For I say unto you, you shall not see me henceforth, till you shall say, **Blessed is he that cometh in the name of the Lord**" — the very shout the Pharisees objected to — Luke 19:41; Matt. 23:37.

This was the turning point in Israel's history, as the Prophet Zechariah has marked out (Zech. 9:9-12). It was here that the Lamb of God offered himself to Israel as a nation as their Paschal or Passover Lamb, and they did not receive him as a "house" or nation. In the type the lamb was to be taken into the house on the tenth day of the first month and to be killed on the fourteenth (Exodus 12:3-6). Here our Lord appropriately offered himself to them as the Lamb on the tenth day of the month in fulfilment of the type, and on the fourteenth day he was crucified — the Lamb was slain. But since Israel did not receive the Lamb into their house, they lost the great blessing that the Lamb was to bring; their house was not passed over, their house was given up to destruction: and from that day onward until A.D. 70 the work of destruction progressed, and from it they have never since recovered until 1948 when a new birth took place. Only since is their measure of chastisement coming to its full, so that we may fulfil the words of the Lord through the Prophet Isaiah, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare [her appointed time] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double [a second part of chastisement] for all her sins." — Isaiah.40:1, 2.

Thank God, that the failure of the natural seed of Abraham to prove worthy of the great promise did not frustrate divine grace: but that, using the little band of Israelites indeed as a nucleus, our Lord at once began the work of gathering "a holy

Continued to page 4

appear in his glory, and the people which shall be created shall praise the Lord.

ZION HEARD AND WAS GLAD.

"Zion heard and was glad; and the daughter of Judah rejoice because of thy judgments, O Lord" — Psalm 102:16 KJV.

The satisfaction of Justice by the Man Jesus Christ on behalf of Adam and resurrection of Christ are a great cause of our rejoicing, whom first trusted on Jesus Christ. But there is still another cause of rejoicing mentioned by the Prophet, and it is the greatest cause of rejoicing we have ever yet had. It was blessed to know that the plan of God had so far progressed as to secure the birth, death, and resurrection of the promised deliverer; but it would be still more blessed to know that the plan has so nearly reached its glorious consummation as to show that the time is fulfilled for the actual establishment of Christ's Kingdom and the commencement of his reign which is to bring mankind into the actual possession of the life and blessings secured by the Ransom. This is just the message that now comes to us; and those, who believing, realize it, rejoice with joy unspeakable and full of glory: **"The Lord reigneth!" and the fulfillment of every foretold sign of his presence bears witness to the fact!** Amen, even so rule our King!

But where is the Zion that rejoices? We see that it is not all who claim to be of Zion; it is not the great nominal church for they turn away from the message and say, where is the promise of his presence? for since the fathers fell asleep, all things continue as they were from the beginning. They have forgotten the foretold sign of his presence and the object of his coming and do not desire his appearing. But the true Zion are now made manifest. They hear of his presence, remember the foretold signs and realize their fulfillment; they mark the accumulated testimony of all the prophets, and they have learned from the Scriptures that the object of that reign is the restoring and blessing of all the families of the earth, which he purchased from the dominion of death nearly twenty centuries ago.

In view of this good news the Prophet not only foretells Zion's rejoicing, but he calls upon the earth to rejoice with her — "The LORD reigneth! let the earth rejoice." (**ver. 1.**) But the earth is not yet prepared to rejoice; for "Clouds and darkness are

round about him," (**ver. 2**), and they cannot see the blessings beyond because they walk only by sight, and not by faith. They do not know the Lord and have neither faith nor interest in his coming. They will only come to realize his presence in the exhibition of his power, under which they will first suffer before they can be blessed; for the powers of this world must either melt or be overthrown in the great time of trouble which accompanies the setting up of the Kingdom of God. "The Lord reigneth, let the earth rejoice" also; for it is great cause for rejoicing if they could only have faith to realize it. But we rejoice further to know that though their eyes are now so blinded by prejudice and false doctrine that they cannot see the evidence on which to rest faith, by and by their blindness shall be removed and they shall have the evidence in demonstration. The first to realize it after Zion, will be the daughters of Judah, fleshly Israel, whose blindness shall be taken away. Already we learn that the blindness is beginning to be turned away. Soon all the daughters of Judah will see and rejoice together because of the Lord's judgments against oppression and tyranny and because of the returning favor of his "Covenant people." Soon the glory of the Lord will be revealed to all; the clouds being rolled away, the Sun of righteousness shall shine forth with healing [restitution] in his beams and all flesh shall recognize it together.

Notwithstanding the fact that mankind has been oppressed, trodden under foot, and kept in ignorance, poverty and distress by the powers of this world; notwithstanding the fact that by injustice, war, bloodshed, tumult, and strife, the powers that be have gained and retained their mighty influence. Men fear their overthrow lest the greater evils of anarchy and confusion prevail. They have come to regard those systems of oppression with a measure of pride, and have partaken of and manifested their spirit, and millions of men have given their lives for their defense. But the children of God regard them in a very different light.

**"The 'Second world' is closing, for its kings have had their day;
And with them sin and sorrow will forever pass away;
For the tribe of Judah's Lion now comes to hold the sway:
Our King is marching on.**

**"I can see his coming judgments, as they circle all the earth,
The signs and groanings promised to precede a second birth;
I read his righteous sentence in the crumbling thrones of earth:
Our King is marching on.**

**"The seventh trump is sounding, and our King knows no defeat.
He will surely sift the hearts of men before his judgment seat.
O! be swift, my soul, to welcome him, be jubilant, my feet:**

**Rejoice exceedingly my heart, Oh the Earth — for your King reigns,
Our King is marching on."**

OKUZIMBA SAYUUNI

“Mukama bwanazimba Sayuuni, analabikira mu kitiibwa kye” Zabbuli 102:16

Tulaba nga erinya Sayuuni mu byawandiikibwa likozesebwa mu biti bibiri era nga litegeeza **“ekibuga kya Mukama”** (Isaaya 60:14) — **Yelusaalemi**. Waliwo ebibuga Yelusaalemi bibiri: Ekikadde n'Ekiggya; Eky'oku nsi n'ekye Ggulu; N'enyumba ebbiri- eya Yakobo ne y'Enjiri. Kale ekigambo kino kikozebwa okuzaawo ekibuga Yelusaalemi ne bbugwe wakyo wano ku nsi; Era nate n'okuzimba Ekibuga kya Katonda ekiggya mu Mwoyo era mukitiibwa ky'abaana ba Katonda (Yekaalu mukitiibwa) era byonna bya kukomekkerezebwa mu lunaku lwa Mukama luno. Kino kikakasibwa nti Ekanisa/ Yekaalu ya Mukama egya kulabikira wamu ne Kristo wano ku nsi mukitiibwa — Abakkolosaayi 3:4, Kristo, obulamu bwaffe, bw'alirabisibwa, era nammwe ne mulyoka mulabisibwa wamu naye mukiibwa.

Okw'olesebwa kw'abaana ba Katonda (Abaruumi 8:19), okulabikira awamu ne Kristo mu kitiibwa, wamu no'kukka kw'ekibuga kya Katonda, bitegeeza kintu kye kimu mu ngyogera ez'engyawulo. Okukka kw'ekibuga era nga kituuse, Amawanga nganatambulira mu kitangaala kyakyo, era Omugga gw'Amazzi ogukulukuta nga guva mukyo, buli muntu yenna ayitibwa okunywa amazzi ga buwa, ge MAZIMA (Okubik. 21:10-11, 24; 22:1-2, 17). Era n'olwokwolesebwa kw'abaana ba Katonda, n'ekitonde (abantu bonna) kya kununulibwa okuva mu kufugibwa okuvunda, okutuuka mu ddembe ly'abaana ba Katonda (Abaruumi 8:21). Kale OLUNAKU LUNO MULINDWA, LWA MUKISA NNYO!! Era ENSI YONNA N'ABAGITULAMU,

SAYUUNI YAWULIRA N'ASANYUKA

“Sayuuni yawulira n'asanyuka, Nabawala ba Yuda ne bajaguza; Olw'emisango gyo, ai Mukama.” Zabbuli 97:1-8

Kya muwendo mungi eri bonna, olw'Omutango, ogwawebwa omuntu Yesu Kristo, okununula abantu mu kufa n'okugya ekikolimo ku nsi. Tujaguza mu mitima gyaffe n'okwebaliza Mukama emirembe gyonna, wewaawo ne ssaddaaka z'okumusinz, Amina. Era waliwo n'okujaguza olw'entekateeka ya Mukama, okutuukiriza byonna byeyayogerera mu kamwa ka bannabbibe bonna — bwe Bwakabaka bwa Katonda ku nsi! Mukama Yesu Afuga! Era okutuukirira kwe byawandiikibwa by'okubeerawokwe ku nsi n'obubonero bwonna, bikakasa ekyo, Amina.

Kale abateefu mu mitima, abanyweevu mu kukkiriza, abeesiga Katonda era ne bigambobye, abo BAJAGUZA olw'amawulire g'okutegeeza kw'okubeerawo kwa Mukama

“Kale ensi eno embi ezingibwako ng'ekyambalo, ne Bakabaka baayo beyagadde ekimala;

Era wamu n'ekibi n'enaku embi bigenda obutadda;

Kuba n'Empologoma ya Yuda yetegekedde obufuzi ku nsi;

Kabaka waffe asonga maaso.

Jaguza n'essanyu erisukkiride gwe omutima gwange, yee nawe Ensi — kuba Kabaka wo afuga”

Amina.

BALUSANYUKIRE NNYO, kuba kye kirabo kya Katonda era bwe OBWAKABAKA BWA KRISTO wano ku nsi. Era tukakasa, nti Mukama Katonda atekateeka ekijulo ekya ssava wano ku nsi ekiryewunyisa ebitondebye! kale abaana b'abantu balitegeera nti Katonda y'abaagala! Era bonna balilaba obulokozi bwa Katonda, Isaaya 52:8-10.

Tulaba ekiseera kino eky'okutegekeramu amayinja ga Yekaalu, era nga gawedde; Olwo Kristo (omugole ne bba), ne bavayo ng'enjuba, n'okwaka ne bayakayakana mu Bwakabaka bwa Kitabwe, abaana ba Katonda ab'omukisa!! Ekitebe ky'Obwakabaka buno ku nsi, kinaaba mu ISIRAYIRI, Yerusalemi.

Mu Abebulaniya 12:18-22, tukilaba nti kiraga Sayuuni owemirundi ebiri; Ekibuga eky'omu ggulu n'ekyo ku nsi. Era lbulayimu yanoonya ekibuga ekitaazimbibwa bantu wabula ekyazimbibwa era n'ekikolebwa Katonda, kuba n'omuntu asobola okuzimba ekyo ku nsi naye tasobola kya mu ggulu (Abeb. 11:10, 16). Tulaba okuva mu 1878 okutuusa leero nti, ekibuga ekyo mu ggulu ne Yerusalemi ku nsi nga bizimbibwa era Isirayiri netekebwawo mu 1948. Guno omulimu gugenda mu maaso era gunatera okukomekkerezebwa mangu, olwo bonna bawebwe empeera. Ekibuga era omugole ategekedwa bba (Yekaalu), ekke era ebeere ensisikano y'abantu ne Katonda, mmwe banamusinziza.

waffe Kristo Yesu. So nga abalala mu makkanisa bangi bazibidwa amaaso nga abantu b'ensi, olw'ekizikiza ekimaamidde ensi eno wamu n'engyigiriza y'obulimba! (Isaaya 60:2). Naye ensi esanyuka olw'okufuga kwa Kristo, era ekikute obudde bwe kinaata, oluvanyuma lw'omuyaga (ekibonoobono ekinene ekitabangawo kasokedde ensi ebaawo), abantu banaazibuka amaaso, ne balaba obufuzi bwa Kristo — bwe Bwakabakabwe ku nsi (Okubik. 20:6; Isaaya 65:20). Abanaasooka okulaba obufuzi buno oluvanyuma lw'ekkanisa, be bawala ba Yuda (Abayisirayiri), kuba n'obufuzi gye butandikira wano ku nsi. Ng'enjuba bwevaayo na magulu gaayo, bwekityo Kristo bwa n'afuga ensi, n'okuwonya nawonya amawanga, n'ensi nedda obuggya nga olusuku Adeni (Isaaya 35; Ezekyeri 36:35; Isaaya 11).

ekyenkanidde awo!! Oba enjiri yabuulirwa Adamu, esonga ku Kristo omununuziwe, kale olunaku olw'omukisa olwo lufaanana lutya? era abantu bakwatula nti “Aweredwa omukisa agya mu linya lya Mukama; Yee, Adamu n'abaana be bonna banasanyukira okulaba omununuzi wabwe era Kabaka wabwe, Kristo! Era Adamu n'abaanabe mu nsi eyasooka, banaalaba obulokozi bwa Mukama, weewaawo, ne bonna abatafunanga

“AWEEREDWA OMUKISA AJJA MU LINYA LYA MUKAMA”

— Matayo 21:9, 23:39

Tulaba nga Katonda yasubiza Isirayiri Omununuzi era Kabaka owolubeerera (Kristo) okujja okuba Kabaka wabwe mu Isirayiri. Kale waali wabula ennaku mukaaga Yesu okukomererwa, naggya eri Yerusalemu nga yebagadde endogoyi nga Kabaka, so nga emirundi mingi egy'asooka abantu baayagala okumufuula Kabaka naye n'abalemesa. Kuluno, abantu bawogganila waggulu nnyo nti Ozaana omwaana wa Daudi; Naye abafuzi ne ba kabona ne bagana nga baagala abantu basirike kuba si Kabaka, Yesu kwe kubategeeza nti bwe batayogerere waggulu ne ssanyu, amayinja ganaakikola — okutukiriza ebyawandiikibwa nti; “... **LABA, KABAKA WO AJJA GY’OLI; ye mutuukirivu era alina obulokozi...**” (Zakaliya 9:9). Era bwekityo Israeli nga egwanga ne liganna okumusembeza nga Kabaka.

Kale abaana ba Isirayiri baazibibwa amaaso wamu n'okwegomba okubi mu mitima gyabwe ne balemwa okutegeera okukyalirwa kwabwe wamu nesaawa y'okugezesebwa kwabwe. Bwebatyo ne balemwa okukkiriza Kristo. Wano Yesu kwo kubakubira ebowoobe — O Yerusalemi, Yerusalemi, atta bannabbi, akasuukirira amayinja abantu abatumibwa gy'ali! Emirundi emeka gye nnayagalira ddala okukung'anya abaanabo, ng'enkoko bw'ekung'anya obwana bwayo munda w'ebiwaawaatiro byayo, ne mutayagala! Laba, ennyumba yammwe ebalekeddwa kifulukwa, Matayo 23:37. Yesu kw'okubategeeza nti: temukyandaba nate okutuusa lwe muligamba nti, **“Aweeredwa omukisa ajja mu linya lya Mukama”** — Matayo 21:9, 23:39. Okuva olwo eggwanga lya Bayudaya ne liyingira akaseera akazibu okutuusa lwe lyasanyizibwawo mu mwaka gwa 70 AD, olwo ab'olubatu abawoonawo ne basaasanira ensi endala, okutuusa eggwanga lino lwe lizidwawo mu mwaka 1948, nga ekibonyoobonyo kyabwe kiweddeko — Isaaya 40:1-2.

Twebaza Katonda, nti obujemu bw'abaana bo muntumbwe za lbulayimu te bwa jjawo mukisa Katonda gwe yasuubiza lbrayimu: nti Mukama waffe Yesu kwe kukozeza abatono abayudaya abamukkiriza, okutandikawo eggwanga ettukuvu eriggya, ba Kabona era abalangira ba Katonda, Ensigo entufu ya lbrayimu. Kale, Yesu nga Kabaka era omubereberye wabwe, okuba ensigo ya lbulayimu, Katonda gye yasuubiza lbulayimu eneewa omukisa era obulamu amawanga gonna!! Abagalatiya 3:16, 29.

MAZIMA (Abasiramu n'amadiini amalala agatamanyi mazima) mu Bwakabaka bwa Kristo okumala emyaka lukumi nga afuga wano ku nsi — Okubik. 20:6; 5:9-10; Ebik. 3:19-23; 15:14-17; Isaaya 65:20.

Yesu yakakasa nti: temukyandaba nate okutusa lwe muligamba nti,

Naye tulaba nti ebyatuuka ku Bayudaya nga eggwanga nga lituuse ku nkomerero, bwekityo bwekiri eri enkomerero y'omulembe guno ogwenjiri. **Wano, Mukama waffe Yesu Kristo akomyeewo eri ennyumba ya Isirayiri ey'okubiri**, era ajising'anye nga bwe yasanga abayudaya (ennyumba ya Yakobo); eri abo abeeyita ekanisaye, — **“Nga tonnyogoga so tobuguma: waakiri obe ng'onnyogoga oba obuguma. Bwe kityo kubanga olin ekibuguumirize, so tonnyogoga so tobuguma, ndikusesema mu kamwa kange. Kubanga oyogera nti ndi mugagga, era ngaggawadde, so ssiriiko kye nneetaaga, so tomanyi ng'oli munaku ggwe era asaasirwa era ali obwerere.”** Yee, abakkiriza b'Amakkanisa/ kkelezia bangi bazibiddwa amaaso, so nga n'ababakurembera bamuzibe! kyebava balemwa n'okulaba enteekateeka za Katonda ennungi nti, abantu bonna ba kuweebwa omukisa okujja eri Amazima, bwe bulokozi mu Bwakabaka bwa Kristo wano ku nsi okumala emyaka lukumi (Mat. 6:10; Okubik. 20:6; 5:9-10; Ebik. 15:14-17; 3:19-23).

Nga Kabaka, Kristo atwaala amaanyi n'obuyinza bw'Obwakabakabwe wano ku nsi. Era okusooka, nga bwe kyali eri Abayudaya, bwazze kati eri abamwatula nga Kristo — Isirayiri ey'omwoyo. Mukama waffe ayita bonna ababe mu makkanisa/ kkeleziya ago, nti, “Mukifulumemu, abantu bange, muleme okussa ekimu n'ebibi bye era muleme okuweebwa ku bibonyoobonyo bye...” (Okubik. 18:1-5). Amangu ddala nga okuyita kuno kuwedde era nga n'ogezesebwa kw'abayite kuwedde, olwo nga amaze okufuna abalonde era abasika bw'Obwakabaka, awo omuyagga negujjira amaddiini g'ekikristayo. Era kye kiseera kya katyabaga/ ebibonyoobonyo/ eky'okunakuwaliramu, ekitabangawo kasooka wabaawo eggwanga okutuusa ku biro bino, so nga tekalibeerawo nate oluvanyuma lwe biro ebyo (Zeffaniya 3:8-9; Danyeri 12:1).

MWEGENDEREREZE! Abaana b'enju ya Yakobo baalemwa okusembeza Kabaka kuba “Tebaamanya ntuuko z'okukyaliibwa kwabwe”; era ne balekebwa bwebatyo mu butamanya, kuba emitima gyabwe tegyali mirongoofu/ myetoowaze — bali tebaaanidde kumanya MAZIMA (Matayo 13:10-17; Yokana 8:31-45). Ebyatuuka ku ba Isirayiri (Enju ya Yakobo) biraga ebinabaawo ku mulembe guno. Kale twekuume mu mitima gyaffe n'okutegeera kwonna, okusobola okubalibwa ku muwendo gw'abalondebe; Nga Omutume Paulo bwategeza, “Mmwe aboluganda, temuli mu kkizikiza, nti olunaku olwo lunabaggwako ng'omubbi; Mmwena muli baana ba kitangaala era abemisana.”

nation, a royal priesthood.” This true seed of Abraham, with himself as its King, shall ultimately fulfil all the exceeding great and precious promises implied in the promise and oath to Abraham — that all the families of the earth should be blessed through Abraham's “Seed.” — Gal. 3:16, 29 KJV.

But while the incident of this lesson is both interesting and instructive of itself, it assumes still greater importance when we remember that the fleshly Israelites were typical of the spiritual Israelites, and that those features in the close of that Jewish Age correspond to a considerable degree to the closing features of this Gospel Age. ***Here our Lord has come to the second house of Israel, and he finds it as he found the fleshly house,*** nominally pious, compassing sea and land to make a proselyte, yet, as described in his own words, neither cold nor hot, and ready to be spewed out of his mouth; — knowing not that they are “wretched, and miserable, and poor, and blind, and naked” — (Rev. 3:16,17 KJV). Poor, in that they lack the true riches of divine grace, the gold of the divine nature and the precious hopes and promises associated therewith. Blind, in that they cannot see afar off, cannot see the length and breadth and height and depth of the divine plan revealed in God's Word, cannot see either the high-calling of the Church, or the blessed provisions of restitution for the world of mankind in general. Naked, in that their chief ones have already lost faith in the Ransom, the only covering of our nakedness (which the filthy rags of our own righteousness will not cover), and in that the people are following the examples and precepts of their leaders in discarding the precious robe of Christ's righteousness — the only “wedding garment.” Surely, this is a pitiable condition, and to many of themselves a miserable one.

As the King, he is now taking possession of his Kingdom — first, as with the Jews, offering himself to his professed people — but now, as then, finding only a remnant, in the nominal mass, truly anxious for his Kingdom, and prepared to receive it and him. He is now seeking for all the Israelites indeed in whom is no guile, and he will thoroughly winnow the “wheat.” When it shall be gathered into the garner, it shall be found exactly sufficient to complete the foreordained, predestinated number of the “elect” Church.

As the nominal Jewish “house” was given up and left

THE BUILDING OF ZION

“When the LORD shall build up Zion, he shall appear in his glory” — Psalm 102:16 KJV.

We have no doubt that Zion as used in scripture is *double*, aside from its being the name of a literal mountain. It represents ***“the city of the Lord”*** (Isaiah 60:14) — **Jerusalem**. But which? There are two Jerusalems: the old and the new: the earthly and the heavenly; and two corresponding nations or churches — the Jewish and the Gospel. Some apply the text wholly to the restoration of the earthly Jerusalem, and others apply it wholly to the success, in some way, of the Gospel church; perhaps it is most commonly applied to what is familiarly called a “revival of religion.” We believe such

desolate, and the true Israelites were gathered out of it, so with the “house” of nominal spiritual Israel — Christendom. The Lord is calling out all who are his people, saying, ***“Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues”*** — (Rev. 18:4-5 KJV). As soon as this call and the various siftings of divine providence shall have found the worthy ones, who shall inherit the Kingdom with the King (as his Bride and Consort), then the plagues shall come upon the residue, the nominal system. The great time of trouble so long foretold in the Lord's Word (in which the whole world will be humbled before him, its proud heart broken, its pride and haughtiness brought low) will then break forth upon the world — (Zephaniah 3:8-9; Daniel 12:1 KJV).

We must remember, however, that the King takes his Kingdom not to destroy men's lives, but to save them; to bless them. And while the early part of his reign shall be the ruling of the nations as with a rod of iron, and the breaking of them in pieces as unsatisfactory potters' vessels, yet the intent of all this is that he and his Kingdom may thus be recognized of all, and the work of healing and restitution will progress for a thousand years to earth's blessing — Rev. 20:6; Acts 3:19-23.

Meanwhile, however, the Temple class, the “little flock,” must be purged, cleansed; the money changers, and those who make merchandise of the sacrifices, must be driven out, before the Temple, composed of living stones, with Christ as its top-stone and foundation, shall be ready to be filled with the glory of God and to become the place of prayer for all nations, the channel which all mankind may, during the Millennial Age, find access to God — Rev. 22:17 KJV.

BEWARE! Fleshly Israel failed to receive the King because “They knew not the time of their visitation” — Luke 19:44. And they were left in ignorance, because their hearts were not right — they were not worthy of the TRUTH. Realizing that they and their experiences were types of Christendom (so many denominations/ churches) today, let us take heed to our *hearts* that we may continue to be accounted worthy to be reckoned among the “brethren” to whom the Apostle declares, “You, brethren, are not in darkness, that that day should overtake you as a thief; you are all children of the light and of the day” — 1 Thes. 5:4,5.

prophecies apply primarily to the building up of the old Jerusalem, by restoration, and in a higher sense, to the building up of the New Jerusalem by glorification, and that both will be accomplished in one and the same day, i.e., “the day of his preparation” or the “day of wrath.” We do not believe that a revival of religion fills the prophetic picture in any proper sense. The New Testament clearly locates the appearing in glory after the resurrection of the saints, for, says Paul: “When Christ, who is our life, shall appear, then shall ye also shall appear with him in glory” — Col. 3:4. That it is associated with the Christian's

reward, and not with his work in this life is evident, because Peter speaks of our trial when ended as being “found unto praise and honor and glory at the appearing of Jesus Christ” — 1 Pet. 1:7 KJV.

The ***“manifestation of the sons of God”*** (Rom. 8:19 KJV) — the appearing in glory, and the descent of the New Jerusalem, may be the same great fact under different names. The same glorious results are clearly foretold as coming from each. When the New Jerusalem comes down “having the glory of God,” it is said, “The nations . . . shall walk in the light of it;” to its flowing river “whosoever will” are invited to come and drink, and the leaves of its tree are “for the healing of the nations” — Rev. 21:10, 11, 24; 22:1, 2, 17.

As a result of the “manifestation of the sons of God,” it is said that the creation “itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” — Rom. 8:21 KJV. Compare these results with what is stated in the connection of our text as to the great benefits to earth's inhabitants, of the Lord's appearing in glory, and two things must, we think, be impressed on the reader's mind: first, that the three things mentioned above are one and the same; *second*, that the appearing in glory is an event greatly to be desired for the benefit of mankind. Certainly the manifestation, or descent, are not due until after the church is glorified, hence the building up of Zion must precede the time when a perfect theology will prevail among men on earth. It is when the “Lord shall bring again Zion” that “the watchmen shall . . . see eye to eye.” Then, the veil being removed the knowledge of the Lord shall prevail, “and all the ends of the earth shall see the salvation of our God” — Isaiah 52:8-10.

“Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. . . . The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God” — Isaiah 52:8-10.

It is during a period of imperfect theology, when we know only in part, that the stones of the heavenly building are selected and hewn to fit their places; but when the temple is built and filled with the glory of the Lord, “All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee” — Psalm 22:27. Some, who are believers in the restoration of the earthly Jerusalem, object to the double application of the term Zion, and yet they believe in the same general results as to the world's conversion in the dispensation to come. They believe that the Jew restored will be God's agency in the great work. To this we agree, and with them we would quote: “In those days it shall come to pass, that ten men shall lay hold . . . of him that is a Jew, saying, We will go with you: for we have heard that God is with you” — Zech. 8:23. That the earthly Jerusalem restored is to be capital city of the earthly nations and center of earthly service does not, as we see it, militate against the idea that the New Jerusalem in glory will be the power manifested through restored Jerusalem. Satan's invisible kingdom has acted largely through the visible city and government of Rome, and by the same law of correspondence,

the Roman Empire, the “great red dragon” with seven heads and ten horns, is “called the Devil and Satan” — Rev. 12:3, 9.

In this sense we believe the restored Jerusalem will be called the Kingdom of God, but the real, the heavenly Kingdom will be as much higher than the earthly, as Christ is higher than he was. The Jews restored will be natural men, bearing the image of the Earthly, and such can neither see nor inherit the heavenly Kingdom of God. — John 3:3; 1 Cor. 15:44,50.

That not only the earthly Jerusalem is called Zion but also the Heavenly is evident from Heb. 12:18,22: “Ye are not come unto the mount that might be touched... but ye are come unto Mt. Zion, and unto the city of the living God, the Heavenly Jerusalem.” A *literal* mountain could be touched and stands associated with literal or earthly things. The earthly is but a symbol of the Heavenly, which is therefore called a mount which could not be touched. None we think can object to the double application, who see that in God's plan nearly everything is double — the two standing related to each other as the natural and the spiritual.

There are two Adams (1 Cor. 15:45), their two wives, and two families; two births and two lives; two covenants, two laws, two sanctuaries, two circumcisions, two temples, two seeds, two nations and two lands for inheritance. Abraham, to whom the promise was made, saw through the earthly, and so looked for a “better country, that is, an heavenly,” (Heb. 11:16) and so also he looked for a “city whose builder and maker is God” (Ver. 10). *Man* could build an earthly city, but not the heavenly.

To *build up Zion* implies a *process*, and so far as relates to the earthly Jerusalem, includes the restoration of the Jewish nation of Israel according to the flesh, in all its parts; and we believe in its application to the Gospel church, the same must be true. From 1878 onward is during the last trump, as has often been shown; this is the period during which earthly Jerusalem is to be restored. The last, or seventh trumpet covers the day of wrath, angry nations and the time of reward for prophets, saints and “them that *fear thy [God's] name, small and great*” — Rev. 11:15-18. All Christians, whatever their grade of development, are thus included. Some occupy a position with Christ in his throne, as a reward of their faithfulness, while many serve him before the throne. But all are included in the heavenly city, and that city descending in its completeness and glory, as the light of the nations, is called the Bride, the Lamb's wife. As the *whole* Jewish church was the Bride in type, so the antitype includes the whole Gospel church. This does not shut out the idea of order and variety in the city of God, nor lessen the motive of seeking by faithfulness a high position, even a place in the throne, but it does preserve the idea so clearly taught in the New Testament, of the Unity and indivisibility of the One Body of Christ. “They shall be mine saith the Lord in that day when I make up my jewels.” Even them that *think* on his name are dear in the sight of the Lord.

The day of this building is here and both the earthly and heavenly will be built up. Then indeed the Lord in his temple will