

THE DAY OF THE LORD

“The Great Day Of His Wrath Is Come, Who Shall Be Able To Stand?”
— Rev. 6:17.

“The Day of the Lord” is a scriptural name for a period of time, during which the Gospel and Millennial Ages overlap — the one ending, the other commencing. Concerning it we read — “Woe unto you that desire the day of the LORD! To what end *is* it for you? The day of the LORD *is* darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. *Shall* not the day of the LORD *be* darkness, and not light? Even very dark, and no brightness in it?” (Amos 5:18-20) “That day is a day of trouble.” “Woe unto you that desire the day of the Lord.” It is “The great day of His wrath.” This dark day is at once the closing scene of the night of weeping, and the dawn of the morning of joy. We desire your attention not merely to the Scriptural evidence that there will be such a day or time, but especially to the events that will transpire during that day and their chronological order.

This time of trouble comes first upon the Church then afterward upon the world. But in our examination we shall reverse this order, considering first the trouble of the *nations* during “the day of the Lord.” This is a natural consequence of the transfer of authority and rulership from the Devil, who is “the prince of this world” (age), to “Him whose right it is” — Christ — who, in the beginning of the Millennial Age, “takes to himself His great power and reigns.” “And the nations were angry and thy wrath is come,” read along connectedly. Rev. 11:17,18.

Unquestionably the kingdoms of this world are loyal to their prince. They are mainly controlled by evil, selfish, corrupt men, the agents and representatives of the “Prince of darkness,” who do his will. When the *new Prince* takes control, the dominion is to be given into new hands, and the Lord proclaims: “I will overthrow the throne of kingdoms and I will destroy the kingdoms of the Gentiles.” Hag. 2:22.

Thus by “*breaking in pieces*” — throwing down — “*the kingdoms of this world become the kingdoms of our Lord and His Christ,*” who shall reign forever. (Rev. 11:15-17) Under the new rule there will be new rulers, and we read, “*The saints of the most High shall take the kingdom, [dominion] and possess the kingdom forever.*” Again, “*All nations, tongues, people, etc., shall serve and obey Him.*” (Daniel 7:18,27) At present they do not, and they must be brought, by chastisement, to submission; and this is accomplished in “*The day of the Lord.*” The overthrow of nations and

society will necessarily involve *individual* trouble. But, “*When the judgments of the Lord are in the Earth the inhabitants of the world will learn righteousness.*” Isa. 26:9.

The trouble is graphically described by the Prophet: “That day is a day of wrath, a day of trouble and distress, a day of wastefulness and desolation, a day of darkness and gloominess.... I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord.... Neither their silver nor their gold shall be able to deliver them, in the day of the Lord’s wrath.” (Zeph. 1:15-18) “Therefore wait you upon me, saith the Lord, until *the day* that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon *them* mine indignation, even all my fierce anger: for all the earth shall be devoured with the *fire of my jealousy*. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent.” (Zeph. 3:8-9) So extreme is the trouble here described, that the world is said to be *burned up* by the Lord’s anger. Yet it has a good effect because after all the indignation against and destruction of governments, the people remain (the destruction is that of government life). Having experienced the misrule of the “Prince of this world,” the people are prepared to have the Lord take “His great power and rule,” and to “serve the Lord with one consent.”

We expect that this distress and trouble will all come about in a very natural way. One prophet gives us a key to its cause by saying: “There shall be no hire for man nor hire for beast; — but every man’s hand against his neighbor.” (Zech. 8:10) Many Scriptures seem to teach that the kingdoms of earth will be overthrown by a rising of the people, goaded to desperation from lack of employment and seeking relief from the oppression of bloodthirsty governments. Scriptures recognize wrong and oppression as existing in the nations and foretell this as the way in which they will be overthrown. “Go to now you rich men weep and howl for the misery that shall come upon you, you have heaped treasure together for the last days. Behold, the hire of the laborers, which is of you kept back by fraud, crieth.” (James 5:1) Yet Scriptures do not recognize Capitalism or Democracy as right but on the contrary, they instruct *believers* to “obey the powers that be” as long as they last, saying to us — “Be *patient*, therefore, brethren, unto the coming of the Lord.” Rom. 13:1; James 5:7.

Rev. 6:14-17 figuratively describes that time of falling of kingdoms as when every mountain (kingdom) and island shall be moved. The kings and chief ones as well as bondmen will recognize in this trouble that “The great day of His wrath is come” and will seek to make alliances and to hide themselves from the sure coming storm. They will seek to be covered and

protected by the great mountains (kingdoms) of earth and to hide in the great rocks of this world's societies (Masonic, Clubs, and Saccos). But "*they shall not be able* to deliver them in the day of the Lord's anger," for "all the kingdoms of the world shall be thrown down." Instead of these mountains (kingdoms) "the kingdom of the Lord becomes a *great mountain*, and fills the whole earth." (Daniel 2:35,45) Malachi 4:1 describes the coming day of trouble and sees the anger of the Lord there displayed — "the fire of God's jealousy." (Zeph. 1:18) "Behold the day comes, that shall burn as an oven; and all the proud, and all that do wickedly shall be stubble, and the day that comes shall burn them up." Here the wicked are symbolized by stubble, God's wrath by fire, and the righteous by "calves of the stall" (vs. 2).

2 Peter 3:10,12 describes this "Day of the Lord" and under symbol of "heavens" refers to the governments. ("The heavens do rule." Dan. 4:26) "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, [overthrow of governments with great confusion] and the elements shall melt with fervent heat. The earth also and the works that are therein shall be burned up." The elements of the governments (heavens) as well as of society (earth) in general (political, economic, religious society), will be dissolved in the great trouble (fire) of that day. The word here translated "*elements*" is the same that Paul uses in speaking of "the beggarly *elements* of this world." Gal. 4:9.

Scripture teaches that in the Millennial Age, fleshly Israel will be the chief nation, "The joy of the whole earth." (Psa. 48:2) We find that while other nations *fall* during the day of the Lord, Israel gradually comes into prominence until, in the latter part of that "day of wrath," when "the battle of the great day" is fought, we find "Jerusalem safely inhabited, her people having much cattle and goods." While many Jews have returned to their motherland (Israel), still others must follow to the land and inhabit it fully, expanding the territory. Yet even there they will not be secure, for Gog and his bands will say, "Come let us go up, to take a spoil and prey," and they will come against Jerusalem with a great company to pillage and rob the wealthy Jews who have gathered there from all quarters of the globe. Ezek. 38:8,12.

Zech. 14:1,4-5 describes *the battle* then fought. "Behold *the day of the Lord* cometh and the spoils shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled, ... and half of the city shall go forth into captivity." Here God interposes and defends Israel. Then the Jews will come to recognize Jesus as the Son of God, for "The Lord my God shall come and

all thy saints with thee” — and “His feet shall stand in that day upon the Mount of Olives [His Kingdom].” In Zech. 12:3, God declares that He will deliver them, “though all the people of the earth be gathered against them.” Verse 10 describes their recognition of Jesus whom they have pierced, and their sorrow when, *in that day*, God pours upon them “the spirit of grace and supplication.”

Here are a number of events: The “Time of trouble such as was not since there was a nation.” The return of the Jews to Palestine and the reorganization of the Jewish nation — now independent. The gathering of great wealth to Jerusalem which tempts the hordes of Gog, Togarmah and many people to go up “to take a spoil.” “The battle of the great day of God Almighty” fought at Jerusalem. The partial success of the invaders and in the hour of darkness to the Jew, the power of Messiah *manifested* in some way effecting their deliverance. Their recognition of their long waited for Messiah and their cry, “Lo this is our God, we have waited for Him and He will save us.” (Isa. 25:9) Then their recognition of him as the one whom they had once rejected, as they look upon Him “whom they have pierced.” (Zech. 12:10) God will “pour upon them the spirit of grace and supplication,” and they shall mourn for their sin and be accepted again into fellowship with God. Thus in its close being “The day of Jacob’s trouble but he [Israel] shalt be delivered out of it.” (Jer. 30:7) These events *we expect* in about the order mentioned. As most of our readers are aware, we believe that the word of God furnishes us with indubitable proof that we are *now* living in this “Day of the Lord,” that it began in October, 1874. And it is astonishing how very rapidly these things once looked at as absurd and impossible are becoming realities.

BUT WHAT OF THIS DAY TO THE CHURCH ?

ALSO, it is a time much desired, looked for and prayed for earnestly by the Church since the master’s words “I will come again” and “My Kingdom with me.... to reward every man according to his works [faith].” It starts with the fulfillment of the Prophecies pointing to the Messiah’s Second Advent (Dan. 12:12, Dan. 2:44) and the subsequent reign of Messiah in his Kingdom. Rev. 11:15.

Rev. 18:4-5: “And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues. [5] For her sins have reached unto heaven, and God hath remembered her iniquities.” Thus the “Day of the Lord” for the Church begins with the Judgment of great Babylon (nominal churchianity — various so-called churches of many denominations void of the pure

Truth of God's word). Rev. 18:1-3 points to the falsehood of her confessed religion/faith — full of teachings/doctrines of demons (Purgatory, Baptism of children, Mass Sacraments, etc.). The True ones are advised not to attempt a reformation, but to FLEE — to the things provided by our returned and invisible Lord. To this end we hear — Rev. 3:20, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me....” AND again, many ask as the disciples did: “And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.” (Luke 17:37) So the HARVEST progresses as it was put forth by the Master in his Parable!

The Harvest will culminate into the completion of the body of the Anointed and the burning of the Tares in their various bundles called denominations! Then shall the Lord conclude the Gospel Age and take on his power to rule all the affairs of the earth, starting with resurrection of all Mankind. Whoever lived in Adam will be made alive again by Jesus Christ. — 1Cor. 15:21-22: “For since by man *came* death, by man *came* also the resurrection of the dead. [22] *For as in Adam all die, even so in Christ shall all be made alive.*”

Amen!

OLUNAKU LWA MUKAMA

Kubanga Olunaku Lw'obusungu Bwa Katonda Lutuse, Ani Aliyimirila Mu Lwo? —Okubik. 6:17

Olunaku Iwa Mukama — ky'ekiseera ekyo omulemebe gw'enjiri okugwaawo so nga omulembe gw'obufuzi bwa Kuristo emyaka olukumi ku nsi gutandika. Ekiseera kye kimu — ogumu gugwako songa omulala gutandika! Omulanzi Amosi alanga ekiseera kino — “Zibasanze mmwe abeegomba olunaku Iwa Mukama! Mwagalira ki olunaku Iwa Mukama? Kizikiza so si musana. Kwenkana omusajja ng'adduka empologoma, n'asisinkana eddubu, n'esisinkana naye: oba ng'ayingira mu nnyumba ne yeekwata ku kisenge omukono gwe, omusota ne gumuluma. Olunaku Iwa Mukama teruliba kizikiza so si musana ? Ekizikiza zigizigi so nga temuli katangaala ? Twagala mulabe si byawandiikibwa byoka wabula n'obubonero obwalangwa obw'olunaku luno nga butukirira kamu ku kamu, nga buddiringaana!

Akaseera kano akakazigizigi kagya eri Ekkanisa ya Mukama n'eri Ensi yonna. Naye katusoke tulabe ensi n'ebigituukako! Kino kyangu okulaba nti buli ewali enkyukakyuka, wabaawo obuzibu oba okulumwa oba akatyabaga — Wano Nabbi n'ategeeza lwatu nti Obuyinza nga bukuyuuka okuva ku mulangira w'ensi eno embi okudda ku Mulangira era Mukama omupya (Kuristo). Okubik. 11:15-18 — ye twalidde obuyinza bwe n'amanyi, era afuga. Amawanga n'eganyiga kuba olunaku lw'obusungu bwe lutuuse” Tulaba nga obufuzi oba gavumenti zino enziriwo zikulemberwa abantu abeyagaliza, obwenkanya tewali so nga obubi bufuga. Bano abakulembeze bafuga ku bw'oyo omulangira omubi — omukulu w'ensi eno embi era lusifa. Kale enkyuuka-kyuuka zakkosa bangi era Mukama ateegeza nti wa kumenya obufuzi n'egavument nyingyi mu mawanga gonna — Kagayi 2:22.

Kale okumenyawo obufuzi buno — kiraga nti ensi ekyuuka, era obuyinza bukuyuuka olwo Gavumenti neba empya! Abafuzi oba ba minista bagya kuba bapya — Abatuukuvu b'Oyo ali wagulu enyo balitwala obuyinza bwona wasi w'egulu. Buno bwe Obwakabaka bwa Katonda ku nsi — Danyeri 7:18, 13-14, 27; Danyeri 2:44, Zabbuli 72:8.

Banabbi ba Mukama baayogeera nnyo ku lunaku luno: Zeffaniya 1:15 — Olunaku olwo lunaku lwa busungu, lunaku lwa buyinike n'okulaba ennaku, lunaku lwa kuziikirako n'okulekebawo, lunaku lwa kizikiza ekikutte. Mu Zeffaniya 3:8-9: “Kale munindirire, bw'ayogera Mukama, okutuusa ku lunaku lwe ndigolokoka okukwata omuyiggo: kubanga mmaliridde okukunganya amawanga, ndeete obwakabaka/ gavumenti okubafukako okunyiiga kwange, ekiruyi kyange kyonna; kubanga ensi zonna omuliro ogw'obuggya bwange gulizirya. Kubanga mu biro ebyo ndikyusiza amawanga olulimi olulongoofu, bonna bakabire erinnya lya Mukama, okumuweereza n'omwoyo gumu.” Mukama ky'ategese eri abantu bonna era kirungi. Olwo abantu balyoke bakirize obufuzi obupya, obw'obutuukirivu, obukulemberwa Kuristo n'abalonde be nga ba Kabaka era ba kabonna okumala emyaka lukumi — Okubik. 20:6; 5:9-10!

Tulaba nga akatyabaga ka komekereza mu lutalo ddekabusa mu gwanga lya Israel. Amawanga gonna gajja okulumba abantu abeteredde entende mu Israel, abalinawo kyebekeledde. Gogo ne Magogo wano we balabikira wamu ne tasiisi, medi(Iran), ethiopia (Africa) — bonna abanalozza ku busungu bwa Katonda. Mulutalo luno, ekibuga Yerusalemu kya kutwalibwako ekitundu olwo Mukama n'abavirayo abaana ba Yakobo, nga Danyeri bwe yali mu tanulu y'omuliro bwe bwatyo bwe bananuliribwa — olwo ne balyoka bategeera omununuzi wabwe era Masiya (Kuristo) gwe bafumita edda, ne bakuba ebiwoobe nga omuntu afiridwako omwanawe omu ! Oyo eyakoma ku muliro obutawunya ku Danyeri, n'agukomako nate

omulundi ogw'okubiri — Ensi yonna n'elyoka ekkakana n'emanya nti eriyo Mukama, Katonda wa Isirayiri era Amawanga gonna ne gamugondera okuva olwo!

OLUNAKU LUNO ERI EKKANISA !

Kino ky'ekiseera mulindwa, Ekkansa ky'erudde nga esubira era ekisabira okuva Mukama waffe Kuristo bwe yategeze nti “ngenda naye ndidda” era “empeera yange ndinayo okuwa buli muntu nga ebikolwabye eby'okukkirizakwe bwe biri”. Kino kikwata ku kutukirira obwa nabbi obulanga okujja jwa Kuristo omurundi ogw'okubiri — Danyeri 12:12; 2:44 era n'obufuzi bw'Omwana w'omuntu ku nsi — Danyeri 2:44; 7:13-14 wamu ne Zakkaliya 9:9-10.

Kuno kwe kutukirira kwe bigambo binno: Nempulira eddobozi ddene eriva mu ggulu nga ly'ogeera nti mu kifulumemu (ekibuga Babuloni) mmwe abantu bange, mu leme okusa ekimu nakyo..... n'okugabana ku bibonyobonyo byakyo. Ennyiriri ezisoka zitegeze nti Enjigiriza enkyaamu era ey'obulimba yabunna nnyo mu makkansa gano — eno y'engyigiriza za masitani (1 Timusewo 4:1) gamba nga Purigatori, emyoyo tegiffa, tusabire emyoyo gy'abafu, ebyamagero n'okwogera enimi ezitamanyidwako gwanga! Bino byona ebiwakanya baibuli — Zabbuli 115:17, Ezekyeri 18:4, Ebikk. 2:1-15. Mukama kyava abayita okuva mu maddini aga n'enzikiriza zago, mugye mu Mazima, mwetengekere okusinza Mukama mu mwoyo n'amazima — Yokkana 4:23-24. Mukama waffe Kuristo yakiraga burungi nti ... mukiseera ekyo, alilagira abakunguzi eky'okola era abalondebe baliba nga empugu kuba emmere oba omurambo we guba ensege we zikunganira. Kino n'ekiba ekiseera eky'AMAKUNGURA !

Awo amakungula ne gatuuka ku nkomerero — Abolondebe nga bali naye, ebisusunku ne by'okebwa n'omuriro mu biganda byabyo oba amakkansa agenjawulo! Awo Mukama nazuukiza bonna, kitukirire ekyawandiikibwa mu 1Abokkolinso 15:21-22 — “Okufa nga bwekwabaawo olw'omuntu omu, n'okuzzukira kw'abafu kwajja olw'omuntu omu. Bonna nga bwe bafiira mu Adamu, bwekityo bonna mu Kuristo Yesu mwe balifuukira abalamu”.

Amiina !