

We Must Know When the Second Coming Is Near

[!][@Yahoo.com](mailto:[]@Yahoo.com)

And what I say unto you I say unto all, Watch.

(Mark 13:37 KJV)

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

(Luke 21:28 KJV)

Did the Jews of Jesus' day recognize "the signs of the times": Then the Pharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven. He answered and said to them, "When it is evening you say, 'It will be fair weather, for the sky is red'; "and in the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times." (Matthew 16:1-3 NKJV)

Should we recognize "the signs of the times" in our day:

So likewise ye, when ye shall see all these things [the signs described by Jesus], know that it [the Second Coming] is near, even at the doors. (Matthew 24:33 KJV) Brackets supplied.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. **But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.**

(1 Thessalonians 5:1-6 KJV)

"No man knoweth the day nor the hour" was the argument most often brought forward **by rejecters of the advent faith**. The scripture is: "Of that day and hour knoweth no man, no not the angels of heaven, but My Father only." Matthew 24:36. A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made of it by their opponents was clearly shown. The words were spoken by Christ in that memorable conversation with His disciples upon Olivet after He had for the last time departed from the temple. The disciples had asked the question: "What shall be the sign of Thy coming, and of the end of the world?" Jesus gave them signs, and said: **"When ye shall see all these things, know that it is near, even at the doors."** Verses 3, 33. One saying of the Saviour must not be made to destroy

another. Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming. And the parable in the same chapter, contrasting the faithful and the unfaithful servant, and giving the doom of him who said in his heart, "My Lord delayeth His coming," shows in what light Christ will regard and reward those whom He finds watching, and teaching His coming, and those denying it. "Watch therefore," He says. "Blessed is that servant, whom his Lord when He cometh shall find so doing." Verses 42, 46. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3.

Great Controversy, pages 370 to 371.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke 21:36 KJV)

But watch at all times, praying that you may have strength to escape all these things that will take place, and to stand before the Son of man."

(Luke 21:36 RSV)

But the end of all things is at hand: be ye therefore sober, and watch unto prayer.
(1 Peter 4:7 KJV)

There were Prophets who earnestly inquired about that salvation, and closely searched into it--even those who spoke beforehand of the grace which was to come to you. They were eager to know the time which the Spirit of Christ within them kept indicating, or the characteristics of that time, when they solemnly made known beforehand the sufferings that were to come upon Christ and the glories which would follow. To them it was revealed that they were serving not themselves but you, when they foretold the very things which have now been openly declared to you by those who, having been taught by the Holy Spirit which had been sent from Heaven, brought you the Good News. Angels long to stoop and look into these things.

(1 Peter 1:10-12 Weymouth's New Testament)

The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. **The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ.** Paul says, in speaking of the resurrection of the Lord and of all His people: "Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before

the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world." That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, "the first fruits of them that slept," a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto His glorious body." Verse 20; Philippians 3:21.

In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. **This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.** Great Controversy, pages 399 to 400.

The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. **At that time the wicked will all be destroyed.** Patriarchs and Prophets, page 541.

What is happening in the world today and what should our response be:

While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation and view the contest before us in its true bearings. **Let the watchmen now lift up their voice and give the message which is present truth for this time. Let us show the people where we are in prophetic history and seek to arouse the spirit of true Protestantism,** awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed. Testimonies, volume 5, page 716.

And Jerusalem shall be trodden down by nations, till the times of nations be fulfilled. (Luke 21:24 Young's Literal Translation)

In the twenty-first chapter of Luke Christ foretold what was to come upon Jerusalem, and with it He connected the scenes which were to take place in the history of this world just prior to the coming of the Son of man in the clouds of heaven with power and great glory. Counsels to Writers and Editors, page 23.

Will we follow the bad example of Christ's disciples by ignoring His words about the future:

Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, and **angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared.** The death of Jesus as fully destroyed their hopes as if He had not forewarned them. **So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.**

Great Controversy, page 594.