

LOOKING FOR ANSWERS TO THE CONTRADICTIONS AND PROHIBITIONS OF EFFORTS TO KNOW THE TIME OF JESUS' COMING

After Jesus left for heaven and was with His disciples for 40 days, the apostles worked to carry out the task as commanded to them in Matthew 28:19 which contained the task of preaching to all nations and making them disciples of Jesus. From the implementation of this command, this day we non-Jews can also be happy in obtaining the promises of Jesus which were conveyed by many of the apostles. One of the most beautiful consolations conveyed and longed for by all those who claim to be followers of Christ is the promise of His second coming.

The comforting verse that we most often hear from the pulpits of Christian churches and also at the funerals of our brothers and sisters is 1 Thessalonians 4:16-18, and especially for those of us who are still alive, verse 17 is the most beautiful because it says Jesus will come in the clouds and we will meet Him in the air.

The promise of His coming is never missed in every sermon at spiritual revival events and is deeply embedded in the hope of all Christians, including the Adventist Church, However, generations have changed and passed since Jesus returned to heaven, regarding the time of His coming there is no one knows, these words which have become the basis for people from the time of Jesus until today are written in:

Matthew 24:36:

“But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

It is based on understanding this verse that people hold and believe that no one is allowed to know when He will come and try to find out the time because this is the authority of the Father Himself.

As time went by, according to the words of the angel Gabriel to the prophet Daniel what he wrote was a secret or prophecy and everything would be closed and sealed until the understanding was revealed at the end of time, and as we Adventists know, the first opening of Daniel's writing was started by William Miller who revealed the prophecy of Daniel 8:14 about 2300 evening and morning. According to the results of his calculations, which he started counting from the construction of the Jerusalem temple in 456 BC and ended in 1844, William Miller's determination of time not only shows that we have arrived at the end of the time but also directly tests his people, giving rise to pros and cons. which is very strong among people who profess the Christian faith, the reasons for those who

oppose and reject the determination of this time are based on the understanding of the words of Matthew 24:36 which we have discussed above. We can understand how tough challenges arose at that time because of William Miller's efforts to open the meaning of 2300 evenings about TIME which of course clashed with the words in the book of Matthew, even though the Adventist Church also appeared as part of the results of this calculation, people Most Adventists to this day remain opposed to similar calculations. The first test of discipleship at the end of time was directly faced by Christians at that time and immediately divided between His people, namely whether they wanted to be in the position of mockers who were against the appointment of times or accept the new light of predictions about the TIME OF HIS SECOND COMING the. The challenge for Christians at that time was truly difficult because both those who were against timing and those who supported it both had the same basic word of truth from the writings of God's prophets in the past.

Let us read from Mrs. Ellen G. White regarding this matter:

Lessons from William Miller's experience

Early Writings:

1. The Disappointment and Its Aftermath (EW XIV):

“Jesus did not come to the earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing.”— Page 243 (The Great Controversy).

2. William Miller (221):

God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God.

Great Controversy (GC88 352.1):

*In explaining Daniel 8:14, “Unto two thousand and three hundred days, then shall the sanctuary be cleansed, “Miller, as has been stated, adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord. When, therefore, he found that the close of the 2300 days was definitely foretold, **he concluded that this***

revealed the time of the second advent. His error resulted from accepting the popular view as to what constitutes the sanctuary.

From the quote above we can see that it turns out that William Miller's time-setting practice was under God's plan and was the result of His guidance, he was not blamed for the words of Matthew 24:36, his mistake was not in his calculations, but in his inference regarding what was meant by "holy place."

As seen from the case of William Miller's determination of time, we see that God deliberately made knowledge of the time of October 22 1844 as a test of people's discipleship at that time. Understanding Matthew 24:36 became a stumbling block for many people at that time, and the most important thing we see that God is not with those who are against the appointment of times.

This is a lesson for all of us, Is Matthew 24:36 no longer valid? Or how is the understanding placed? This is an object lesson that we need to study, because even now we will not be free from facing the same tests of discipleship, especially as we live at a time that is closer to His second coming.

Nowadays, some of the Adventists who claim to adhere to the present truth by adhering to the instructions of the Spirit of Prophecy, especially after the addition of truth from the angel of Revelation 18:1, are once again doing calculations or determining times and returning in this case the people, especially those from the Laodicean congregation, are faced with the test of discipleship as in William Miller's past and as in the past, even now some people strongly oppose or refuse, both organized and individually. The basis for their rejection is the same as in the past, namely adhering to the words of Matthew 24:36.

For this purpose, let us explore in depth the issue of the prohibition on knowing the time of His coming so that we do not return to being in the position of people in William Miller's time who stood in groups that were not on the side of God's Spirit.

To begin with we need to first understand why William Miller was not blamed, did William Miller set the time of His second coming as referred to in Matthew 24:36? Or did he set a time for another of His comings?

Great Controversy (GC88 353.1):

*Yet God accomplished his own beneficent purpose in permitting the warning of the Judgment to be given just as it was. The great day was at hand, and in his providence the people were brought to **the test of a definite time**, in order to reveal to them what was in their hearts. **The message was designed for the testing and purification of the church.** They were to be led to see whether their affections were set upon this world or upon Christ and Heaven. They professed to love the Saviour; now they were to prove their love. Were they ready to renounce their worldly hopes and ambitions, and welcome with joy the advent of their Lord? **The message was designed to enable them to***

discern their true spiritual state; it was sent in mercy to arouse them to seek the Lord with repentance and humiliation.

Great Controversy (GC88 354.1):

*This test would reveal the strength of those who with real faith had obeyed what they believed to be the teaching of the Word and the Spirit of God. **It would teach them, as only such an experience could, the danger of accepting the theories and interpretations of men, instead of making the Bible its own interpreter.** To the children of faith the perplexity and sorrow resulting from their error, would work the needed correction. **They would be led to a closer study of the prophetic word. They would be taught to examine more carefully the foundation of their faith, and to reject everything, however widely accepted by the Christian world, that was not founded upon the Scriptures of truth.***

From the words above we see that people in William Miller's time were faced with a test of choice, namely whether when William Miller offered a time determination, they still believed in the understanding that was widely held by the Christian world, namely ONLY THE FATHER HIMSELF KNOWS THE TIME, as explained above, they are required to answer the question "ARE THEY WILLING TO LEAVE WORLDLY HOPES AND AMBITIONS, AND WELCOME THE JOY OF THE COMING OF THEIR GOD?" whether they are willing to accept William Miller's offer of developing truth even though it seems to conflict with the understanding that many people have previously held, the answer to this difficult question will prove the tendency of their position of love towards whom it is directed.

Because this situation is recurring in our current era, we should answer the same question honestly, then immediately move on and determine where we stand.

Although William Miller thought that the time he had deduced was for Jesus' second coming to earth, in fact, William Miller's determination of the time was the time for the start of the trial in Heaven, namely His movement from the holy place where He had served since his return to heaven to the most holy place, as these words say:

Great Controversy (GC88 423.2):

***Both the prophecy of Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," and the first angel's message, "Fear God, and give glory to him; for the hour of his Judgment is come," pointed to Christ's ministration in the most holy place, to the investigative Judgment, and not to the coming of Christ for the redemption of his people and the destruction of the wicked.** The mistake had not been in the reckoning of the prophetic periods, but in the event to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time when they were*

lamenting the failure of their hopes, the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to his servants.

From the quote above we can now understand the issue of William Miller's timing, as well as answer our question above, namely that William Miller did not violate the words of Matthew 24:36 and 1 Thessalonians 4:17 he was appointed to reveal Daniel's prophecy which has been sealed for a long time is intended only to determine the time for the beginning of His judgment in the Most Holy Place, not to understand what events will occur from the end of the 2300 evening and morning calculations, let alone His second coming to redeem His people. The purpose of His coming for judgment or trial is what William Miller and the people, in general, did not understand. His conclusion about Jesus' second coming was based on the limited general understanding he had and the disappointments of the people did not affect the implementation of the trial. in heaven. We say that William Miller's conclusions are influenced by limited understanding, known from the following quote:

The Shepherd's Rod vol. 2, Miller's Mistake: What is the flood to us?:

Thus the message by William Miller was a fulfillment of Enoch's prophecy -- also a duplicate. If this is correct, there must be a perfect comparison of one with the other. As Enoch did not fully understand the manner of the "coming of the Lord," and John the Baptist the character of the Kingdom that was to be set up, just so Miller misinterpreted the "cleansing of the sanctuary," and proclaimed the coming of the Lord to earth instead of to the Most Holy place. If some should charge Miller with being a false prophet, they may likewise accuse Enoch and John. Such blind and hasty conclusions is an attempt to overthrow the whole Bible.

..... Enoch's and Miller's messages were similar to the forerunner of the first advent of Christ. John's message was to prepare the way of the Lord's coming, and not to explain the nature of His kingdom. So it was with Miller and Enoch.

So, in simple terms, we can understand William Miller's portion of knowledge if we relate the explanation above to the words of Mrs. Ellen G. White in William Miller's Early Writings subtitles which explains that angels were assigned to visit him to guide his understanding in calculating the end of 2300 evenings and mornings, so it is clear that William Miller was only tasked with TIME DETERMINATION which many people considered forbidden to know while concluding events what will happen is the same as the conclusion based on the limited general understanding possessed by Enoch and John the baptist in their respective times.

However, William Miller's bitter and decisive event for the early Adventist church did not become a lesson for many people in the Laodicean congregation, even including people who now claim to be holders of the message of food in due time or the angel's message

of Revelation 18:1, until Now the problem of understanding that ONLY THE FATHER HIMSELF KNOWS from Matthew 24:36 is still the grip of the leaders and members of the Laodicean congregation and those who claim to be holders of the message of food in due time, even more strongly opposing efforts to determine the time.

To examine and evaluate further the conflicting understanding of the Laodicean congregation regarding the verse Matthew 24:36 for those of us who live at the end of time, we need to read, compare, and reflect on Mrs. Ellen G. White's follows:

Mrs. Ellen G. White's seemingly conflicting writings about His Second coming

- a. **The time of His coming is only God Himself knows and all will know after it is announced by the voice of God from heaven**

Maranatha: The Lord is coming October 6 (also written in Great Controversy p. 640):

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Matt. 24:36. The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth. He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, "Glory! Hallelujah!" The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honoured God by keeping His Sabbath holy, there is a mighty shout of victory. Then commenced the jubilee, when the land should rest. A glorious light shone upon them [the saints]. How beautiful they then looked! All marks of care and weariness were gone, and health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men; they could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven. And I saw a flaming cloud come where Jesus stood. Then Jesus . . . took His place on the cloud which carried Him to the East, where it first appeared to the saints on earth -- a small black cloud which was the sign of the Son of man. While the cloud was passing from the Holiest to the

East, which took a number of days, the synagogue of Satan worshipped at the saint's feet.

- b. The Time of His coming will first be opened to His people, the test of loyalty to His people, the Type of His first coming in Bethlehem, will be carried out again.**

The Great Controversy chapter 17 ((also written in Maranatha: The Lord is coming 2 Januari):

At the time of Christ's first advent, the priests and scribes of the holy city, to whom were intrusted the oracles of God, might have discerned the signs of the times, and proclaimed the coming of the Promised One. The prophecy of Micah designated his birthplace; [Micah 5:2.] Daniel specified the time of his advent. [Daniel 9:25.] God had committed these prophecies to the Jewish leaders; they were without excuse if they did not know and declare to the people that the Messiah's coming was at hand. Their ignorance was the result of sinful neglect. The Jews were building monuments for the slain prophets of God, while by their deference to the great men of earth they were paying homage to the servants of Satan. Absorbed in their ambitious strife for place and power among men, they lost sight of the divine honors proffered them by the King of Heaven. --- (GC88 312.2).

.....
With profound and reverent interest the elders of Israel should have been studying the place, the time, the circumstances, of the greatest event in the world's history, — the coming of the Son of God to accomplish the redemption of man. All the people should have been watching and waiting that they might be among the first to welcome the world's Redeemer. --- (GC88 313.1)

*An angel visits the earth to see who are prepared to welcome Jesus. But he can discern no tokens of expectancy. He hears no voice of praise and triumph that the period of Messiah's coming is at hand. The angel hovers for a time over the chosen city and the temple where the divine presence was manifested for ages; **but even here is the same indifference.** The priests, in their pomp and pride, are offering polluted sacrifices in the temple. The Pharisees are with loud voices addressing the people, or making boastful prayers at the corners of the streets. In the palaces of kings, in the assemblies of philosophers, in the schools of the rabbis, all are alike unmindful of the wondrous fact which has filled all Heaven with joy and praise, that the Redeemer of men is about to appear upon the earth. --- (GC88 313.3)*

*There is no evidence that Christ is expected, and no preparation for the Prince of life. In amazement the celestial messenger is about to return to Heaven with the shameful tidings, when he discovers a group of shepherds who are watching their flocks by night, and, as they gaze into the starry heavens, **are contemplating the prophecy of a Messiah to come to earth,** and longing for the advent of the world's Redeemer.*

Here is a company that are prepared to receive the heavenly message. And suddenly the angel of the Lord appeared, declaring the good tidings of great joy. Celestial glory flooded all the plain, an innumerable company of angels was revealed, and as if the joy were too great for one messenger to bring from Heaven, a multitude of voices broke forth in the anthem which all the nations of the saved shall one day sing, "Glory to God in the highest, and on earth peace, good-will toward men." [Luke 2:14.] ---- (GC88 314.1).

Oh, what a lesson is this wonderful story of Bethlehem! How it rebukes our unbelief, our pride, and a self-sufficiency. How it warns us to beware, lest by our criminal indifference we also fail to discern the signs of the times, and therefore know not the day of our visitation. ---- (GC88 314.2).

*It was not alone upon the hills of Judea, not among the lowly shepherds only, that angels found the watchers for Messiah's coming. In the land of the heathen also were those that looked for him; they were wise men, rich and noble, the philosophers of the East. Students of nature, the magi had seen God in his handiwork. **From the Hebrew Scriptures they had learned of the Star to arise out of Jacob, and with eager desire they waited His coming,** who should be not only the "Consolation of Israel," but a "Light to lighten the Gentiles," and "for salvation unto the ends of the earth." [Luke 2:25, 32; Acts 13:47.] They were seekers for light, and light from the throne of God illumined the path for their feet. While the priests and rabbis of Jerusalem, the appointed guardians and expounders of the truth, were shrouded in darkness, the Heaven-sent star guided these Gentile strangers to the birthplace of the new-born King. . ---- (GC88 314.3).*

*It is "unto them that look for him" that Christ is to "appear the second time, without sin unto salvation." [Hebrews 9:28.] **Like the tidings of the Saviour's birth, the message of the second advent was not committed to the religious leaders of the people. They had failed to preserve their connection with God, and had refused light from Heaven; therefore they were not of the number described by the apostle Paul: "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." [1 Thessalonians 5:4, 5.] ---- (GC88 315.1).***

The watchmen upon the walls of Zion should have been the first to catch the tidings of the Saviour's advent, the first to lift their voices to proclaim him near, the first to warn the people to prepare for his coming. But they were at ease, dreaming of peace and safety, while the people were asleep in their sins. Jesus saw his church, like the barren fig-tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence, and faith — which alone could render the service

acceptable to God—was lacking. Instead of the graces of the Spirit, there were manifested pride, formalism, vainglory, selfishness, oppression. **A backsliding church closed their eyes to the signs of the times.** God did not forsake them, or suffer his faithfulness to fail; but they departed from him, and separated themselves from his love. As they refused to comply with the conditions, his promises were not fulfilled to them. . ---- (GC88 315.2)

Such is the sure result of neglect to appreciate and improve the light and privileges which God bestows. Unless the church will follow on in his opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. This truth has been repeatedly illustrated in the history of the church. God requires of his people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from Heaven, and, like the Jews of old, **knew not the time of their visitation.** [Luke 19:44.] **Because of their pride and unbelief, the Lord passed them by and revealed his truth to those who, like the shepherds of Bethlehem and the Eastern magi, had given heed to all the light they had received.** . ---- (GC88 316.1)

The desire of ages Chapter 4:

The angels had wondered at the glorious plan of redemption. They watched to see how the people of God would receive His Son, clothed in the garb of humanity. Angels came to the land of the chosen people. Other nations were dealing in fables and worshipping false gods. To the land where the glory of God had been revealed, and the light of prophecy had shone, the angels came. They came unseen to Jerusalem, to the appointed expositors of the Sacred Oracles, and the ministers of God's house. **Already to Zacharias the priest, as he ministered before the altar, the nearness of Christ's coming had been announced. Already the forerunner was born, his mission attested by miracle and prophecy. The tidings of his birth and the wonderful significance of his mission had been spread abroad. Yet Jerusalem was not preparing to welcome her Redeemer.** --- (DA 43.2)

With amazement, the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred truth. **The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that His coming was now at hand.** In the temple the morning and the evening sacrifice daily pointed to the Lamb of God; yet even here was no preparation to receive Him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship

to be seen by men, but in their strife for riches and worldly honor they were not prepared for the revelation of the Messiah. The same indifference pervaded the land of Israel. Hearts selfish and world-engrossed were untouched by the joy that thrilled all heaven. **Only a few were longing to behold the Unseen. To these heaven's embassy was sent. ----- (DA 44.1)**

In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." ---- (DA 47.3)

The light of God is ever shining amid the darkness of heathenism. As these **magi** studied the starry heavens, and sought to fathom the mystery hidden in their bright paths, they beheld the glory of the Creator. **Seeking clearer knowledge, they turned to the Hebrew Scriptures.** In their own land were treasured prophetic writings that predicted the coming of a divine teacher. Balaam belonged to the magicians, though at one time a prophet of God; by the Holy Spirit he had foretold the prosperity of Israel and the appearing of the Messiah; and his prophecies had been handed down by tradition from century to century. **But in the Old Testament the Saviour's advent was more clearly revealed. The magi learned with joy that His coming was near, and that the whole world was to be filled with a knowledge of the glory of the Lord.** ---- (DA 59.3)

The wise men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. It was not a fixed star nor a planet, and the phenomenon excited the keenest interest. That star was a distant company of shining angels, but of this the wise men were ignorant. Yet they were impressed that the star was of special import to them. They consulted priests and philosophers, and searched the scrolls of the ancient records. The prophecy of Balaam had declared, "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel." Numbers 24:17. Could this strange star have been sent as a harbinger of the Promised One? **The magi had welcomed the light of heaven-sent truth; now it was shed upon them in brighter rays.** Through dreams, they were instructed to go in search of the newborn Prince. ---- (DA 60.1)

As by faith Abraham went forth at the call of God, "not knowing whither he went" (Hebrews 11:8); as by faith Israel followed the pillar of cloud to the Promised Land, so did these Gentiles go forth to find the promised Saviour. The Eastern country abounded in precious things, and the magi did not set out empty-handed. It was the

custom to offer presents as an act of homage to princes or other personages of rank, and the richest gifts the land afforded were borne as an offering to Him in whom all the families of the earth were to be blessed. It was necessary to journey by night in order to keep the star in view; but the travelers beguiled the hours by repeating traditional sayings and prophetic utterances concerning the One they sought. **At every pause for rest they searched the prophecies; and the conviction deepened that they were divinely guided.** While they had the star before them as an outward sign, they had also the inward evidence of the Holy Spirit, which was impressing their hearts, and inspiring them with hope. The journey, though long, was a happy one to them. ---- (DA 60.2)

They have reached the land of Israel, and are descending the Mount of Olives, with Jerusalem in sight, when, lo, the star that has guided them all the weary way rests above the temple, and after a season fades from their view. With eager steps they press onward, confidently expecting the Messiah's birth to be the joyful burden of every tongue. But their inquiries are in vain. **Entering the holy city, they repair to the temple. To their amazement they find none who seem to have a knowledge of the newborn king. Their questions call forth no expressions of joy, but rather of surprise and fear, not unmingled with contempt.** ---- (DA 60.3)

The priests are rehearsing traditions. They extol their religion and their own piety, while they denounce the Greeks and Romans as heathen, and sinners above others. The wise men are not idolaters, and in the sight of God they stand far higher than do these, His professed worshipers; yet they are looked upon by the Jews as heathen. Even among the appointed guardians of the Holy Oracles their eager questionings touch no chord of sympathy. ---- (DA 61.1)

The arrival of the magi was quickly noised throughout Jerusalem. Their strange errand created an excitement among the people, which penetrated to the palace of King Herod. The wily Edomite was aroused at the intimation of a possible rival. Countless murders had stained his pathway to the throne. Being of alien blood, he was hated by the people over whom he ruled. His only security was the favor of Rome. But this new Prince had a higher claim. He was born to the kingdom. ---- (DA 61.2)

Now pride and envy closed the door against the light. If the reports brought by the shepherds and the wise men were credited, they would place the priests and rabbis in a most unenviable position, disproving their claim to be the exponents of the truth of God. These learned teachers would not stoop to be instructed by those whom they termed heathen. It could not be, they said, that God had passed them by, to communicate with ignorant shepherds or uncircumcised Gentiles. They determined to show their contempt for the reports that were exciting King Herod and all Jerusalem. **They would not even go to Bethlehem to see whether these things were so. And they led the people to regard the interest in**

Jesus as a fanatical excitement. Here began the rejection of Christ by the priests and rabbis. From this point their pride and stubbornness grew into a settled hatred of the Saviour. While God was opening the door to the Gentiles, the Jewish leaders were closing the door to themselves. ---- (DA 62.5)

From the two groups of Mrs. Ellen G. White's writings that talk about the second coming of Jesus above, we can see that both show conflicting differences that make it very likely that people who read Mrs. Ellen G. White's writings will be divided, upholding high on one and ignore the other. In the first group (a), namely the book Maranatha: The Lord is coming October 6, it seems to us that it is very firmly stated that His people will only know the day and hour of His coming after God Himself announces it, meaning that Mrs. Ellen G. White's explanation is exactly in accordance with the words in the verse Matthew 24:36 and if we only read the quote from the book Maranatha The Lord is coming October 6 or other writings that speak in line with the writing above, then it is true and we must admit the opinion of the Adventist leaders and their followers and those who oppose calculations. Other times, regarding the TIME, we just have to wait for the Father or God Himself to announce it, let us not dare to determine the time that is hidden from humans, angels and also Jesus Himself, His son, moreover, this conclusion is strengthened by several statements by Mrs. Ellen G. White which support their opinion, namely:

Many who have called themselves Adventists have been time setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation know not the day nor the hour. "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." -- (4T 307.1)

We are nearing the great day of God. The signs are fulfilling. And yet we have no message to tell us of the day and hour of Christ's appearing. The Lord has wisely concealed this from us, that we may always be in a state of expectancy and preparation for the second appearing of our Lord Jesus Christ in the clouds of heaven. --- Letter 28, 1897.

The exact time of the second coming of the Son of man is God's mystery. ---- The Desire of Ages 632.

We are not of that class who define the exact period of time that shall elapse before the coming of Jesus the second time with power and great glory. Some have set a time, and when that has passed, their presumptuous spirits have not accepted rebuke, but they have set another and another time; but many successive failures have stamped them as false prophets. ---- Fundamentals of Christian Education p. 335.

Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of

the time setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God that the end of all things is at hand. --- 4 Testimonies for The Church p. 307.

I understand that Bro. Daniels has, as it were, set time stating that the Lord will come within five years. Now I hope the impression will not go abroad that we are time setters. Let no such remarks be made. They do no good. Seek not to obtain a revival upon any such grounds, but let due caution be used in every word uttered, that fanatical ones will not cease anything they can get to create an excitement and the Spirit of the Lord be grieved. We want not to move the people's passions to get up a stir, where feelings are moved and principle does not control. I feel that we need to be guarded on every side because Satan is at work to do his uttermost to insinuate his arts and devices that shall be a power to do harm. Anything that will make a stir, create an excitement on a wrong basis, is to be dreaded, for the reaction will surely come. ----- Letter 34, 1887.

There will always be false and fanatical movements made by persons in the church who claim to be led of God — those who will run before they are sent, and will give day and date for the occurrence of unfulfilled prophecy. The enemy is pleased to have them do this, for their successive failures and leading into false lines cause confusion and unbelief. — Letter 28, 1897. (2 Selected Messages (1897)).

I plainly stated at the Jackson camp meeting to these fanatical parties that they were doing the work of the adversary of souls; they were in darkness. They claimed to have great light that probation would close in October, 1884. I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844. ---- 2 Selected Messages 73 (1885).

The quotations above are held by the majority and opponents of time reckoning, it is quite difficult to avoid the conclusions held by majority Adventist leaders and rejecters of time reckoning, because it seems that the perspective of Mrs. Ellen G. Time in his time, is even said that efforts to determine TIME are efforts influenced by the spirit of pride. Regarding the problem of pride, we are warned:

There is no pride so dangerous as spiritual pride. ---- Testimonies to Ministers, p. 109.1.

However, according to the guidance of God's word in the Spirit of Prophecy, for someone to believe in a complete knowledge of the truth which is the result of the guidance of God's spirit, there are principles for studying the truth of God's word that must be fulfilled, namely:

*The spirit of error will lead us from the truth; and the Spirit of God will lead us into truth. But, say you, a man may be in error, and think he has the truth. What then? We answer, The Spirit and Word agree. If a man judges himself by the Word of God, and **finds a***

perfect harmony through the whole Word, then he must believe he has the truth; but if he finds the spirit by which he is led does not harmonize with the whole tenor of God's law or book, then let him walk carefully, lest he be caught in the snare of the devil." ---- Great Controversy, p. 396.

Let us remember always to observe the inviolable rule that an interpretation of one inspired statement must harmonize with all other related statements. ---- The Answerers Book 3 Question No. 56.

No candid Bible student would build a theory upon an interpretation that would lead him to set aside all other scriptures on the subject. He will seek to make his final analysis in such a way as to be in perfect harmony with all of them, or else confess that he does not have the light on the subject. ---- The Answerers Book 3 Question No. 65.

Based on the principles of studying the truth of God's word above, we are obliged to continue our investigation into the statements or writings of Mrs. Ellen G. White which speak about other issues regarding the second coming of Jesus, namely The Great Controversy chapter 17 and the explanation of the events that occurred. The same thing from The Desire of Ages which we have seen above as written by Mrs. Ellen G. White in the second group (b), we are shown that the things that will happen in the second coming of Jesus will be the same as the events that occurred when Jesus first came into the world in his birth in the sheep of Bethlehem, there we will get an indication of an event that preceded his second coming which is very different from the explanation of his coming in the writings of the first group (a).

According to the context of the author's explanation, as in the type of the time leading up to the birth of Jesus, it was seen that the priests and scribes did not understand the signs of the times as they should, they neglected to study the Bible belonging to their people, namely the Hebrew Bible. The arrival of Jesus in Bethlehem should not have been unexpected. God has been consistent from age to age in applying the principle in Proverbs 29:18, namely that He first conveyed His prophecy to His people so that they would not perish and this is proven through the prophecy of Micah 5:2 God announced the PLACE of His birth and Daniel 9:25 God announced the TIME HIS BIRTH. These prophecies have long existed in the Hebrew Bible, but their meaning was only revealed by God before the intended event had arrived.

In the explanation in The Great Controversy at the end we find the explanation that due to the arrogance of the leaders of the Jewish church, God passed over their understanding of the prophecies of Micah and Daniel from them and expressed or revealed the understanding to the Bethlehem shepherds and the Magi, the priests and the scribes were indifferent, despising and judging such knowledge of PLACE and TIME as not worthy of their attention. Then in The Desire of Ages p. 53.2 we find that there was an opportunity for knowledge of PLACE and TIME to be brought by the Bethlehem

shepherds and wise men to the priests and scribes, only they were proud and rejected it so that the result would be NO FORGIVENESS IF YOU DON'T KNOW THE PLACE and TIME and his devotional activities are considered by heaven to be just a formality.

It was said by Mrs. Ellen G. White that the story in Bethlehem is a lesson or illustration of our lack of belief, pride, and self-satisfaction and more firmly said that it relates to us at the end of time, She said that THE MESSAGE OF THE SECOND COMING WAS NOT SUBMITTED TO THE LEADER RELIGIOUS LEADERS, it is therefore very clear that events of neglect and indifferent actions regarding knowledge of PLACE and TIME as we get from the type of what happened at the time of Jesus' first coming, will happen again at the end of time.

Many of the quotes above can be gleaned from important clues that illustrate type and anti-type in our time at the end, but because we are focusing on getting answers to our questions above about how Matthew 24:36 applies, then when it is linked to words that ONLY THE FATHER HIMSELF KNOWS from the explanation of the Maranatha's book, it is clear that there is NO FORGIVENESS FOR HIS PEOPLE IF THEY DO NOT KNOW THE TIME AND PLACE of the type of birth of Jesus in Bethlehem which is the anti-type for the coming of Jesus which in our time has become conflicting and contradictory. The difficulty for us students of God's truth is because the two explanations given by Mrs. Ellen G. White, both from the book Maranatha: The Lord is Coming and from The Great Controversy and The Desire of Ages, are intended to refer to the SECOND COMING OF JESUS.

In the explanation of Maranatha: The Lord is Coming, all Laodiceans can't know in advance the TIME of His coming before the event occurs, efforts to study or dig from the Hebrew Bible will not produce results, because Jesus himself who will come does not know the time. In the series of events at His coming which are described in the subtitle or chapter 17 of The Great Controversy above or part of the second group (b) all those who claim to be His people, in this case the Laodicean congregation, are even REQUIRED to know the SIGNS OF THE TIMES, there is time available. from someone knowing the TIME to learn, accept, or reject the truth about PLACE and TIME is very different from His coming which is mentioned in the first group (a), so that before the event of His coming even among His people can know the difference between the children of light and the children of darkness according to 1 Thessalonians 5:4, 5. One thing that is very clear when we differentiate Mrs. Ellen G. White's statement in the second group (b) is that KNOWLEDGE ABOUT PLACE AND TIME RESULTS FROM HUMAN EXCAVATIONS, THAT IS THE SHEPHERDS OF BETHLEHEM AND THE MAGIC MEN ARE NOT OBTAINED FROM THE PRONOUNCATION OF THE VOICE OF GOD, which means that this knowledge was known by creatures lower than angels or Jesus as the son of God, this is very contradictory to what is said in Matthew 24:36.

From the analysis of the discussion of the two parts of Mrs. Ellen G. White's writings above, we can now see that although both are said to be the second coming of Jesus, but from the detailed elements presented in these writings we can conclude that these two statements are basically not talking about the same event of Jesus' coming, they are predicting two different comings with different circumstances and places of arrival and because both are intended to take place within the period of the Laodicean congregation, then the knowledge of these comings is certainly a meat in the due season for people who live in the Laodicean congregation or the Adventist church. Ignoring or keeping silent about one of these instructions means rejecting the part of the truth that has been revealed. Such an action can be classified as an act of reducing or covering up the truth, namely an act of sin against the Holy Spirit as prohibited in Revelation 22:19.

The reason that Adventist church leaders and some people who claim meat in the due season holders tend to keep quiet, ignore, or treat it as if it had never been conveyed to us because they still hold on to narrow understandings that have long been understood from the words of the verse Matthew 24:36, then the practice of wrong conclusions in using Matthew 24:36 in such a way that they do without realizing it is repeating the behavior of those who oppose and ridicule William Miller's previous message about TIME.

Even though there are quotes from Mrs. Ellen G. White that seem to contradict or reject the timing, this does not mean that we, as the parties who are the target of all disclosures of guidance from the writings of end-time prophets, are given the authority to violate the principles of studying the truth of God's word as above. which requires us to test ourselves to find a perfect match to the entire related word and other instructions which say:

God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this. — Letter 22, 1889.--- **Selected Messages book 1 23.1.**

Apart from that, there are also important principles regarding our fate at the end of the completion of Victor T. Houteff's work, namely the following:

*This light being transmitted by marvels of typical events, is a clear manifestation that **there is a type for every incident of vital interest to the church of God, which are the only positive proofs and clear explanations of divine providences. As there is no type for that which is false, teachers of theories without a typical representation for their claims of so-called Bible truths, and those who believe in them, are as the blind leading the blind. The types are worked out to expose the error and reveal the truth. The honest ones will shun the devil by embracing the facts, and by walking in the light. ----** Shepherd's Rod book, Vol. 2 Flood Coincides With the Passover and Crucifixion p. 254.*

If the types and anti-types for those who care about the opening up of knowledge about TIME for us in the end times have been sufficiently discussed above, whereas if those who are anti-TIME CALCULATION think they are right to look for the type, then the Adventist church ministers and their followers and some people who claim to be present truth holders who continue to reject and underestimate the truth about TIME are anti-types of the priests and scribes at the time Jesus was born and Mockers of William Miller's message, so it should be quite easy for us to judge where the Spirit is God is, whether in people who explore the truth about TIME, the type of the Shepherd of Bethlehem and the Magi or in people who oppose TIME SETTING.

Although we can conclude these two differences from the review above, below we get a clear explanation from Mrs. Ellen G. White:

There are two-second comings of Jesus

The Great Controversy:

Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, to the most holy place of the temple of God in Heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of days: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came" — not to the earth, but — "to the Ancient of days, and they brought him near before him." [Daniel 7:13.] ---- (GC88 424.1).

This coming is foretold also by the prophet Malachi. "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." [Malachi 3:1.] The coming of the Lord to his temple was sudden, unexpected, to his people. They were not looking for him there. They expected him to come to earth, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel." [2 Thessalonians 1:8.] ---- (GC88 424.2).

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in Heaven; and as they should by faith follow their High Priest in his ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church. ---- (GC88 424.3).

Says the prophet: "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." [Malachi 3:2, 3.] Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes

must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative Judgment is going forward in Heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. ---- (GC88 425.1).

When this work shall have been accomplished, the followers of Christ will be ready for his appearing. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." [Malachi 3:4.] Then the church which our Lord at his coming is to receive to himself will be "a glorious church, not having spot, or wrinkle, or any such thing." [Ephesians 5:27.] Then she will look forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." [Song of Solomon 6:10.] --- (GC88 425.2).

Besides the coming of the Lord to his temple, Malachi also foretells his second advent, his coming for the execution of the judgment, in these words: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." [Malachi 3:5.] Jude refers to the same scene when he says, "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." [Jude 14, 15.] This coming, and the coming of the Lord to his temple, are distinct and separate events.] ---- (GC88 425.3).

In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative Judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, [Matthew 22:11.] — to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. [Revelation 7:14.] He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on, are accepted of God, and accounted worthy of a share in his kingdom and a seat upon his throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative Judgment, the closing work in the sanctuary above. ----- (GC88 428.1).

When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, "They that were ready went in with him to the marriage, and the door was shut," we are carried down through the Saviour's final ministrations, to the time when the great work for man's salvation shall be completed. ----- (GC88 428.2).

From The Great Controversy chapter 24 we get a clue about the problem of conflicting explanations of Mrs. Ellen G. White regarding the second coming of Jesus. In this article, we are told that as Jesus comes to the Most Holy Place at the calculation of 2300 evenings and mornings, there will be the same coming mission that was prophesied in Malachi 3:1, namely His coming to His temple, as the words: "WHILE THE JUDGMENT OF EXAMINATION TAKES PLACE IN HEAVEN, WHILE THE SINS OF BELIEVERS WHO REPARE OF THEIR SINS ARE REMOVED FROM THE HOLY PLACE, THERE WILL BE A SPECIAL WORK OF PURIFICATION, TO REMOVE SIN, AMONG GOD'S PEOPLE IN THIS WORLD. THIS WORK IS FURTHER CLEARLY STATED IN THE MESSAGE OF REVELATION 14, then in the next paragraph, it is said that IF THIS WORK HAS BEEN DONE, THE FOLLOWERS OF CHRIST WILL BE READY FOR HIS COMING.

It is also continued on page GC 428 by explaining using Matthew 22 about the wedding ceremony, It is explained that before the wedding feast takes place, the king will come first to meet his guests to ensure the propriety of his guests and it can be concluded that this inspection will take place before the door of mercy closes, Only then will the results of the examination be included in the wedding ceremony of the lamb and the bride.

Now it becomes clear that the problem of conflicting understanding of the two writings of Mrs. Ellen G. White in our discussion above, namely regarding THE SECOND COMING OF JESUS, turns out to have to be concluded that two comings of Jesus will still occur in the future, the first will occur while still in the trial period. or the period of mercy, namely a limited arrival to His temple to inspect His guests who have been invited, namely the household of Jerusalem or the Laodicean congregation, and the other coming of Jesus is the arrival after the door of mercy is closed, meaning that this last coming is what we can conclude as the arrival Jesus' second coming, namely the coming which as said only the Father himself knows from Matthew 24:36.

In this way, we as honest students of the truth can understand that Mrs. Ellen G. White's explanation in The Great Controversy and The Desire of Ages which explains Jesus' sudden arrival and feeling like a thief for those who are not alert is in accordance with verse 1 Thessalonians 5:2, 4 and 5 are intended as the coming to His Temple, the fulfillment of the prophecy of Ezekiel chapter 9, while what is explained in Maranatha's book which explains the verse Matthew 24:36 which of course also explains 1 Thessalonians 4:17 can be concluded as His second coming in the clouds.

This sudden arrival to His temple is what is said in GC88 424.3 above, It says there will be a message sent first to His people to make preparations, this message sent is what differentiates from His people who will be classified as children of light and who will be children of darkness that is, the characteristics will be easily known as in William Miller's time, they would use the verse Matthew 24:36 to continue to oppose, ignore and belittle

the presentation of the truth about PLACE and TIME. Thus, now we also become clear that the efforts of some of the present truth holders who carry out time determination are the same as William Miller in the past, namely only finding the TIME of the day and hour for the time of His sudden arrival to His temple, carrying out inspection work before the wedding ceremony, while for The time of the day and hour of His coming in the clouds from 1 Thessalonians 4:16-18 remained hidden from men, angels and Jesus and ONLY THE FATHER HIMSELF KNEW IT.

To strengthen our conclusion from the two seemingly contradictory writings of Mrs. Ellen G. White above, we are also given instructions from Victor T. Houteff who explains Mrs. Ellen G. White's writings regarding the announcement of the day and hour of His coming:

*"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:13.) This has reference to the time of the judgment, and not of His coming to earth; for, the saints shall know the day and the hour of Christ's coming in the clouds to receive the redeemed, as it shall be announced by the Father shortly before His coming. (See "The Great Controversy," p. 640.) ---- **Shepherd's Rod book, Vol. 2 p. 184.***

*The voice of God is heard from Heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to his people. Like peals of loudest thunder, his words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with his glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping his Sabbath holy, there is a mighty shout of victory. --- **(GC88 640.2).***

With the broader and deeper explanations that we obtain, we do not need to act beyond the limited capacity of authority that we have as carrying out the duties of continuing the service of the Divine priesthood after the end of the position of the prophet and then dare to carry out acts of picking apart or even ignoring or leaving something in silence. writings from the prophets of the end times, because according to the instructions of Deuteronomy 29:29, everything that has been revealed is for us and our children so that we can carry out the Ten Commandments.

Returning to Matthew 24:36 according to Mrs. Ellen G. White, let us reflect on the following description:

..... Many who professed to love the Saviour, declared that they had no opposition to the doctrine of the second advent; they merely objected to the definite time. Like the Jews at the time of Christ's first advent, they were not prepared to welcome Jesus.....]
----- **(GC88 370.1)**

*“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?” [Matthew 24:3, 33, 42-51]. Jesus gave them signs, and said, “When ye shall see all these things, know that it is near, even at the doors.” [Matthew 24:3, 33, 42-51]. 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.” [Matthew 24:3, 33, 42-51]. “If therefore thou shalt not watch, I will come on these as a thief, and thou shalt not know what hour I will come upon thee.” [Revelation 3:3.] ----- (GC88 370.2).*

The quote above from Mrs. Ellen G. White is a continuation of Mrs. Ellen G. White's explanation of the events of disappointment in 1844. This article explains that at that time, His people were classified into two large groups, namely, on the one hand, people who were classified as seekers of God would use verse Matthew 24:36 clearly and harmoniously, while on the other hand, people belonging to the group of opponents who reject TIMES will use Matthew's verse incorrectly, this example is a picture about us at the end of this time, each of us is faced with the same test as in William Miller's past, whether we want to consistently pay attention to the principles of learning the truth of God's word or whether we want to submit to the understandings developed by people who are used as role models.

Paying attention to the first paragraph on page 370.1, after we discuss Mrs. Ellen G. White's explanation in the book *Early Writings* subtitled "William Miller" page 221 above, we can understand that the views of the opponents are the opposite of The fact is that while many opponents dispute and reject calculated and fixed time, they accept the conclusions of William Miller's limited understanding of the second coming. The facts explained by Mrs. Ellen G. White regarding William Miller's timing were not the result of the efforts of William Miller's mind, but rather God's guidance by sending an angel who went and came to William Miller, whereas regarding his mistake in concluding that he thought that Jesus came to this world because based on popular knowledge or limited general views.

William Miller's erroneous conclusions as understood by Adventists, in general, have been re-evaluated by a group of people, one of whom is Mrs. Ellen G. White, according to the prophecy of Revelation 10:10, 11 which concludes that Jesus' coming to the Most Holy Place was carried out in heaven is not on earth, whereas Mrs. Ellen G. White did not evaluate the timing regarding it, so many people at that time should have supported William Miller's timing and opposed the wrong conclusion about Jesus' second coming to earth.

If we direct the rejection in William Miller's time to our time, it turns out that the words of the opponents which were the opposite of God's guidance in the past are repeated, namely they repeat again and again questioning and rejecting the CALCULATION or TIME DETERMINATION which we already know quite clearly. discussed above is an effort that MUST BE MADE before His arrival to check the guests, because otherwise many people will be found unprepared, not knowing the SIGNS OF THE TIMES.

On page GC88 370.2 we find that regarding the PLACE and TIME for our time, God has also applied consistently as to the Bethlehem shepherds and the Magi before, namely He also continues to apply Proverbs 29:18, sending His knowledge before the event occurs. held. It is said that WE WERE GIVEN INSTRUCTIONS AND OBLIGED, meaning that just as previously there were instructions from Micah 5:2 and Daniel 9:25 which inspired William Miller, so God has also given us these instructions, but just as the Bethlehem shepherds, the Magi and William Miller had to dig themselves and collect and assemble the links of the chain, we also need to do the same thing, not create new teaching or create something that didn't exist before. On this page, we are also threatened that if we ignore the knowledge of PLACE and TIME, we will receive fatal consequences, and also God will not forgive if we do not know the SIGNS OF THE TIMES as Mrs. Ellen G. White has explained in The Great Controversy of type and anti-type of the experience of Jesus' previous arrival in Bethlehem, only here she adds from the experience of the people at the time of the prophet Noah.

After going through an in-depth study of Mrs. Ellen G. White's writings which do not seem to support each other, and we have obtained clarity on the problem, namely that there are two second comings of Jesus, then we continue our investigation to try to understand:

The reason Mrs. Ellen G. White said they were 144,000 knew God's voice when naming the day and hour of His coming

If the view of Adventists using the verse Matthew 24:36 rejects efforts to CALCULATE OR DETERMINE TIME, we can understand it because they reject the truth about the cleansing of the church which will occur before His second coming, but such a conclusion

should not be held by present truth holders, they believe in a coming to cleanse His church first, but in terms of TIME they also generalize it to His coming like a thief into His temple.

It seems that the basic reason for the conclusion is that only the Father Himself knows the time of His coming, without distinguishing which part of the coming is meant by the verse Matthew 24:36 which is also held by some people who claim present truth holders because of the words of Mrs. Ellen G. White in the book Maranatha's and the book Early Writings which states "144,000 of them knew the voice", so the prohibition on knowing HIS TIME is also directed at His coming to His temple, regardless of Mrs. Ellen G. White's instructions from the type and anti-type of Jesus' birth in Bethlehem. So that we can get a clear understanding of the grip of those who reject the truth about TIME returning, we need to read the quote Maranatha: The lord is Coming October 6 which we discussed above, several clues can give us an idea of which arrival is intended, namely:

1. God's voice which was first heard from heaven before He came, shows that this event cannot be attributed to His sudden coming like a thief, because how could it be a sudden coming if there had been prior notification,
2. The Israel of God stood listening and their eyes looked up and the appearance of Jesus which started from a small black cloud visible to the people on earth took several days, such an arrival cannot be concluded as a sudden arrival,
3. After this coming, it is said that the year of Jubilee begins, meaning that after His coming the 1000-year reckoning begins, thus all the stages of the redemption of the first fruit, the second fruit of Ezekiel 9, the outpouring of the seven last plagues must have been carried out and this cannot be concluded from His coming, arrived at His temple.

Furthermore, as a result of searching for the same explanation by Mrs. Ellen G. White from The Great Controversy chapter 40, God's People are released, we can obtain clues that further confirm that the coming in question is His second coming, as follows:

The voice of God is heard from Heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to his people. Like peals of loudest thunder, his words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with his glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping his Sabbath holy, there is a mighty shout of victory. ---- (GC88 640.2)

Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a "man of sorrows," to drink the bitter cup of shame and woe, he comes, victor in Heaven and earth, to judge the living and the dead. "Faithful and True," "in righteousness he doth judge and

make war." And "the armies in Heaven follow him." [Revelation 19:11, 14.] With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend him on his way. The firmament seems filled with radiant forms, — "ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene, nor mortal mind is adequate to conceive its splendor..... . ---- (GC88 640.3)

The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before him, and every mountain and island is moved out of its place. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." [Psalm 50:3, 4.] . - --- (GC88 641.2)

Those who derided his claim to be the Son of God are speechless now. There is the haughty Herod who jeered at his royal title, and bade the mocking soldiers crown him king. There are the very men who with impious hands placed upon his form the purple robe, upon his sacred brow the thorny crown, and in his unresisting hand the mimic scepter, and bowed before him in blasphemous mockery. The men who smote and spit upon the Prince of life, now turn from his piercing gaze, and seek to flee from the overpowering glory of his presence. Those who drove the nails through his hands and feet, the soldier who pierced his side, behold these marks with terror and remorse. ---- (GC88 643.2)

With awful distinctness do priests and rulers recall the events of Calvary. With shuddering horror they remember how, wagging their heads in Satanic exultation, they exclaimed, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him." ---- (GC88 643.3)

The priests and elders see their own course and their own just doom. And now there rises a cry of mortal agony. Louder than the shout, "Crucify him! crucify him!" which rang through the streets of Jerusalem, swells the awful, despairing wail, "He is the Son of God! He is the true Messiah!" They seek to flee from the presence of the King of kings. In the deep caverns of the earth, rent asunder by the warring of the elements, they vainly attempt to hide. ." ---- (GC88 643.4)

Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising his hands to heaven he cries, "Awake, awake, awake, ye that sleep in the dust, and arise!"..... . ---- (GC88 644.2)

All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God.....---- (GC88 644.3)

The living righteous are changed “in a moment, in the twinkling of an eye.” At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air.....---- (GC88 645.1)

From the quote from The Great Controversy above we get the same instructions as in Maranatha's book and some make it clearer that the coming referred to the second coming, namely:

1. An innumerable group of holy angels accompanied Him, of course, refers to the second coming of Jesus,
2. The King of kings descended on a cloud this arrival was not to His temple,
3. The evil people apart from His people are said to be those who mock, and there is Herod who is arrogant, those who beat, and spit on the king of life, clearly These evil people are not present at His coming to His Temple, they have not been resurrected,
4. In His coming it is also stated that there will be a resurrection of the righteous, and from among those who are resurrected there is Adam who will also be resurrected, clearly This resurrection is the first resurrection, namely the resurrection of the righteous from 1 Thessalonians 4:16, thus his coming is the second coming,
5. The righteous who are still alive are changed in the twinkling of an eye, and together with those who rise to meet their Lord in the clouds, this too is the fulfillment of 1 Thessalonians 4:17, clearly the second coming.

Thus it is very clear that the words THE VOICE OF GOD HEARD FROM HEAVEN which Mrs. Ellen G. White refers to in this quote are intended to refer to HIS SECOND COMING, The detailed elements in the quote above cannot be concluded as to His sudden coming as thieves at night to His temple, therefore the conclusion that all His comings to us are not allowed to know THE TIME is an understanding that is contrary to the author's perspective and is certainly the result of his interpretation which is not from the guidance of the Holy Spirit.

Then regarding Mrs. Ellen G. White saying that 144,000 of them know His voice in these writings which is used as the basis for conclusions by some people who claim that the present truth holders generalize that His second coming cannot be known, we can get the explanation from the book Early Writings:

Early Writings, my first fantasy:

As God has shown me the travels of the Advent people to the Holy City and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have many trials to pass through. But our light afflictions, which are but for a moment, will work for us a far more exceeding and eternal weight of glory—while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report. (Numbers 14:10.) But I declare to you, my

brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it.-----(**EW 13.3**)

While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. **I turned to look for the Advent people in the world, but could not find them**, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, "Alleluia!" Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. **Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. ----- (EW 14.1)**

The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust **us** into prison, when **we** would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved **us** who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at **our** feet. ----- (**EW 15.1**)

Soon **our** eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which **we** all knew was the sign of the Son of man. **We** all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then **we** all cried out, "Who shall be

*able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this **our** faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth. .----- (EW 15.2)*

*Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise." Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment **we** were changed and caught up together with them to meet the Lord in the air. .----- (EW 16.1)*

From the quotation of the first paragraph of Mrs. Ellen G. White's words above, we can understand the clarity of the problem of why she mentioned that only 144,000 were present and recognized God's voice when announcing the day and hour of His coming, while the existence of the harvest from all over the world with a loud cry which is the fruit -The second fruit he didn't mention at all, is that it turned out that the writing was a report specifically telling about the experience of the journey and existence of the Adventist Church to the holy city or Canaan Samawi and what he conveyed was in the form of a summary, so it was not a report of the entire work of the harvest or redemption of Jesus from the world overall.

We can also conclude this belief from the mention of the words "WE" in the report. From what we read, it appears that Mrs. Ellen G. White was part of a group of 144,000, so her statement is not a report of Mrs. Ellen G. White's vision. for the results of Jesus' redemption from the sins of all people from various generations. Then, if some people still conclude that the voice of God mentioning the day and hour of His coming was only for His sudden arrival at His temple, the question we can ask is whether it was possible after the gathering of 144,000 according to page EW 15.1 that Jesus immediately came to this world like which is said to look like a small cloud which then comes closer and closer, and becomes brighter, and more glorious, until finally it appears as a large and white cloud as described on page EW 15.2? Meanwhile, there is no explanation regarding the results of gathering the second fruits of the work of the Holy Spirit of rain. Likewise, on page EW 16.1 we notice whether it was only the 144,000 who together with the resurrected people were brought to meet Jesus in the clouds.

We see the difference with Mrs. Ellen G. White's writing in Maranatha: The Lord Is Coming October 6, We do not find any mention of the words "WE" there, so if someone who claims to be a student of truth does not read and trace the entirety of Mrs. Ellen G. White's related statement others and continue to rely on other people for their understanding, then it is very possible that they will be led to narrow conclusions built by the person they are hanging on to and as a result they will REJECT, NOT BELIEVE and UNDERESTIMATE the light of the truth about TIME that is brought to them, they cannot be people who are

categorized as WATCHFUL because they KNOW THE SIGNS OF THE TIMES like the Bethlehem shepherds and the wise men when Jesus came to the Bethlehem shepherd last time.

After getting the answer to the question of why Mrs. Ellen G. White only mentioned 144,000 of them in writing her explanation which generalizes His second coming, adhere to Mrs. Ellen G. White's instructions which emphasize us to know the SIGNS OF THE TIMES like the Bethlehem shepherd and the Magi from our discussion above, the next question that we need to find the answer to is:

Mrs. Ellen G. White's reasons for presenting several explanations against specifying a TIME cause people to ignore her explicit instructions regarding type and anti-type of Jesus' first coming in Bethlehem

The first answer we get is as we already know, namely Mrs. Ellen G. White, although in several of her writings she talks about the cleansing of the congregation or Ezekiel 9, and also from our discussion article above she shows the different treatment required of His people from His two upcoming comings. In front, but overall because the task of preparing the people for Jesus' sudden return to His temple was not his part, but rather the task of another messenger who would be sent after Mrs. Ellen G. White, the only understanding he had of Jesus' second coming in the clouds, which is the same understanding that the apostles previously wrote, including the apostle Matthew himself. So, especially for Laodiceans who claim to adhere to present truth, there should be no need to hesitate and have confused understandings of Mrs. Ellen G. White's understanding until she died in 1915 contained differences in her writings and recorded statements which tended to be influenced by the words of Matthew 24:36, so that we can understand that Mrs. Ellen G. White's prohibition in rebuking people who hold the message of the three angels to do TIME SETTING is aimed at efforts to know the TIME for Jesus' second coming in the clouds, not to His sudden arrival like a thief in His temple, we can see such a warning from the example of the warning he conveyed to the TIME SETTING efforts of Brother Daniels and the fanatics in Jackson's camp, they certainly couldn't possibly do TIME SETTING to the sudden arrival of Jesus into His temple.

There are limited scrolls of truth that have not yet been opened to Mrs. Ellen G. White influenced her writing, We can understand this from the following quote:

Even the prophets who were favored with the special illumination of the Spirit, did not fully comprehend the import of the revelations committed to them. The meaning was to be

unfolded, from age to age, as the people of God should need the instruction therein contained.---- (GC88 344.1)

Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They “inquired and searched diligently,” “searching what, or what manner of time the Spirit of Christ which was in them did signify.” What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to his servants! “Unto whom it was revealed that not unto themselves, but unto us they did minister.” Witness those holy men of God as they “inquired and searched diligently” concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood. .---- (GC88 344.3)

*Though the finite minds of men are inadequate to enter into the counsels of the Infinite One, or to fully understand the working out of his purposes, **yet often it is because of some error or neglect on their own part, that they so dimly comprehend the messages of Heaven. Not infrequently the minds of the people — and even of God's servants — are blinded by human opinions, the traditions and false teaching of men, so that they are able only partially to grasp the great things which he has revealed in his Word.** Thus it was with the disciples of Christ, even when the Saviour was with them in person. Their minds had become imbued with the popular conception of the Messiah as a temporal prince, who was to exalt Israel to the throne of universal empire, and they could not understand the meaning of his words foretelling his sufferings and death. .---- (GC88 344.4)*

From this quote, we can see that the prophets who were sent by God to bridge minds with God who is like heaven and earth as said in Isaiah 55:9 all did not fully understand the things he had written, everything that was conveyed through them was said not to serve themselves. them, but for future generations who have not yet been born, and we are the future generation in question, because to whom else if not to us who are at a crossroads. Likewise, we find the lack of understanding of the messenger who wrote for us above in several of Mrs. Ellen G. White's writings, as one example is the writing we are discussing, among others, in Chapter 17 of The Great Controversy which provides clues to the type and anti-type of the event of Jesus' birth. in Bethlehem, it is said that the CHURCH AVOID BECAUSE IT DOES NOT KNOW THE SIGNS OF THE TIMES and the SIGNS OF THE TIMES in question are the knowledge of the PLACE and TIME of Jesus' second coming, the anti-type of the birth of Jesus in Bethlehem, the church that Mrs. Ellen G. White is of course the Adventist church as the last congregation, but the question is whether when Mrs. Ellen G. White wrote these words she already knew the PLACE and TIME of Jesus' second coming? It was clear that this knowledge had not yet opened the scroll of truth at that time. Another example too, is that Mrs. Ellen G. White mentions the coming of Jesus in two writings that contradict each other from our discussion, namely

from Maranatha: The Lord Is Coming October 6 with The Great Controversy chapter 17 the news of the coming of Christ and related writings. In Maranatha's we find that the coming of Jesus will be announced by the voice of God Himself, while in The Great Controversy, the knowledge of PLACE and TIME can be known from rival examples resulting from the efforts of people symbolized by the Bethlehem shepherd and the Magi themselves, meaning that both writings are clear cannot be concluded to be the same event of Jesus' coming, and no honest student of the Bible can ignore or uphold either one, however, Mrs. Ellen G. White states that both are the SECOND COMING OF JESUS, thus we are alive When the messenger who combined the voice with the third angel arrived, we had to understand Mrs. Ellen G. White's writings according to the scroll of truth which had opened wider than when these limited writings were written.

Thus our exploration of the differences between two statements by Mrs. Ellen G. White which seem to contradict each other, now we can understand clearly that there will be two-second comings of Jesus, and for each of them God's demands are different, Matthew 24:36 is only intended to His second coming as king of kings, this verse is not confused in its understanding with His coming from Malachi 3:1, we who live when both comings will take place are obliged to understand and believe it, not to exalt one writing higher than the other then ignoring the guidance of the Holy Spirit in Mrs. Ellen G. White writing it down for us. We must move forward, leaving behind long-held notions and trying to realize and prove which type of people we come from, not sit with excessive confidence generalizing the knowledge of His coming and confidently just waiting for God's voice to announce the day and hour of His coming, which will have fatal consequences in His coming which we will soon face, namely Suddenly like a thief He will come to His Temple to check whether we are wearing wedding clothes or not.

The impact of Mrs. Ellen G. White's full not understanding of the differences between the two events of Jesus' second coming also influenced Victor T. Houteff's understanding in writing the beginning of his book.

As we have learned from Mrs. Ellen G. White's instructions in:

“Prophecy must be fulfilled. The Lord says : “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” S o m e b o d y is to come in the spirit and power of Elijah, and when he appears, men may say : ‘You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.’ — Testimonies to Ministers, p. 475.

“Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and

glory were imparted to the angel, and as he descended, the earth was lightened with his glory..... This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844." — Early Writings, p. 277.

After the presence of Mrs. Ellen G. White as a messenger who was tasked with bringing the message about the Sabbath, namely God's day of holiness which had been eliminated during the past religious darkness, to complete Jesus' mission of redemption for human sins, through the quote from her writing above to us was informed of the presence of another messenger who was tasked with fulfilling the words of the prophecy of Malachi 3:1, this messenger was intended to join the message from Mrs. Ellen G. White giving strength and power to the three angels' messages, his presence was to prepare the way for the coming of Jesus to His temple, namely a sudden arrival like a thief in the night.

The focus of our discussion is not on the presence of another person who combines his voice with the third angel's message, but concerning the subtitle of our discussion, we immediately proceed to the writing of the messenger who combines his voice with the third angel, namely Victor T. Houteff:

Shepherd's Rod book, Vol. 2, the seven seals and the sanctuary - Reformation in View:

Is there any way whereby we can determine the time of the opening of the seal, and the commencement of the judgment for the living? If God so faithfully revealed to the living the commencement of the judgment for the dead, it cannot be possible that He would keep secret the time of the judgment for the living. If He did, we would have no present truth in the time of the last seal; neither could there be justice in such secrecy, nor could such judgment be legal. Therefore, a revelation of the judgment for the living, is of as great importance as the revelation of the gospel itself. For the judgment (blotting out the sins) is the crowning act in the gospel of Christ. Thus we conclude that when the seal is opened, and the judgment for the living begins, we must know it. The day of atonement in its type proves the same, for the Israelites were well informed of the event, their duty, and the consequence.

The date of that most glorious event for the righteous, but exceeding solemn for the wicked, will be made known at the fulfillment of the following verse: "And the angel took the censer, and filled it with fire of the altar and cast it into the earth: and there were voices, and thunderings, and lightnings and an earthquake." (Rev. 8:5.) The casting of the fire from the altar into the earth is the outpouring of the Spirit of God. We have stated before that the book of Revelation is a revealing of prophecies, and not a prophecy of itself. Therefore, we find the prediction of this glorious event in Joel 2:28, 29. The "voices, and thunderings, and lightnings," denote the opening of the judgment for the living, as they also denote the opening of the judgment for the dead. (See Rev. 4:5.) The earthquake will be the sign of the event.

In the quote above there is a contradiction in Victor T. Houteff's statement in the first paragraph with the second paragraph, in the first paragraph it is clearly shown to us that as in the judgment of the dead, the time has been opened precisely from the end of the calculation of 2300 evenings and mornings by God to William Miller, then it is impossible for Him to keep the period of judgment of the living a secret for us at the end of this age, he also explains that if THE TIME remains a secret, then we will not have any present truth in the last seal period, nor will there be justice and it will not be legally valid.

Victor T. Houteff's statement shows that if we are given knowledge about the TIME OF PUNISHMENT OF LIVING PEOPLE, then this knowledge will be the same as that given to William Miller previously, namely that the understanding was opened several years earlier and became a present truth which is a test for Christians. who was alive at that time, so there will be a time lag between knowing about the TIME OF PUNISHMENT OF LIVING PEOPLE and the implementation of the punishment of those living people.

However, Victor T. Houteff's firmness and confidence as seen in the first paragraph is the opposite if we continue reading in the second paragraph. In the second paragraph, he says that the knowledge of the date of Jesus' coming which is appropriate to the context is addressed to His arrival in ½ hour of silence in heaven, not to His second coming which will be ANNOUNCED when the event itself takes place, so if that were the case then there would be no time again to test His people who are willing to accept and reject the message of TIME DETERMINATION as before in the time of William Miller and if that is what happens, then, of course, the announcement of THE TIME will happen suddenly and there will be no difference in knowledge about TIME for the two children darkness and children of light, this contradicts verses 1 Thessalonians 5:4, 5 and Mrs. Ellen G. White's explanation above regarding the type and anti-type event of Jesus' first arrival in Bethlehem.

Next in Victor T. Houteff's other writings, namely in **Shepherd's Rod book, Vol. 2, the twenty-fourth chapter of Matthew, and the signs of Christ's coming**, he said:

And so shall the end come to the sinners, but not to God's people: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:16, 17)

For sinners, it will be a terrible day, and He will come to them like a thief in the night," but not so for those who are waiting for His coming. Because speaking about the great persecution that had trapped His people in the dark period for 1260 years from Daniel 7: 25, He said as follows:

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Matthew 24: 29 – 31).

Let's look again at Victor T. Houteff's explanation above, can we see any statements that seem contradictory? Victor T. Houteff is still influenced by the limited understanding of Mrs. Ellen G. White who has not been able to fully differentiate between the two-second comings of Jesus, In the first paragraph he says "Then we who are alive and remain will be caught up together -the same as those (who were resurrected) in the clouds, to meet God in the air" clearly these words, so far from what we have understood from the in-depth discussion above, we can conclude to the second coming of Jesus as king of kings, but in the next paragraph he says "For sinners that day will be a terrible day, for they will come like a thief in the night" these words refer to the coming of Jesus from Malachi 3:1 namely His arrival which is different from 1 Thessalonians 4:16, 17, a preliminary arrival before the wedding feast, to examine the invited guests.

In Victor T. Houteff's two writings, we can see that he mixed up or was not able to differentiate between the two comings of Jesus, as Mrs. Ellen G. White used to label all of Jesus' comings as THE SECOND COMING OF JESUS. We can understand why this is so, because Victor T. Houteff, in writing his writing, received the gift of the talent to investigate, not the imaginary talent like Mrs. Ellen G. White, so that his knowledge was gained gradually, as long as the scroll of the truth of his research knowledge had not yet opened, he was still carried away. the influence of the limited understanding of the previous messenger or writer, namely Mrs. Ellen G. White.

However, if we follow further the writings of truth whose scroll of truth is increasingly opening, Victor T. Houteff has clearly distinguished the two-second comings of Jesus, and regarding the knowledge of TIME SETTING he does not mix the two comings, but he emphasizes that only to His coming to cleanse the church or His sudden arrival like a thief in the night, God will open up understanding to us, just like the opening of TIME for the cleansing of the church or judgment for the dead, we can see the writings that explain this as follows:

The Answerers Book 2 QUESTIONS AND ANSWERS

MAY WE KNOW THE HOUR?

Question No. 15:

"Early Writings," p. 285, states that God will announce the day and hour of His return. And "The Shepherd's Rod," Vol. 2, p. 255, concludes from its treatment of the flood that this crowning event of the ages will come on a Wednesday night. But Christ says: "...of that day and hour knoweth no man, no, not the angels of heaven, but My father only." Matt. 24:36. How can the two be reconciled?

Answer:

*The Rod is in no respect setting time for Christ's return. Though it concludes from the Flood Study that He may come for His own on some mid-week night, it does not even intimate on which Wednesday night that may be. The Rod does not pretend to know that day or hour. **And concerning the statement in Early Writings, Christ's words in Matthew 24:36 do not preclude the possibility of His ever making known the day and hour of His coming.** Indeed, though the Scriptures do say that even the angels know not the hour, yet if they are ever to be ready to start out with the Lord upon His second advent, certainly they must someday beforehand be told of it in order to make ready and to start out. And although no man now knows the day or hour, **yet if the Father sees fit to declare it, we cannot but know it.***

Moreover, this secret coming (Matt. 24:36) may be another than that commonly understood as "the second coming." (For further study on this subject, read out Tract No. 3, The Harvest, 1942 Edition, pp. 45-53.)

The Symbolic Code Vol. 11 No. 12:

Up to a certain time God's people do not know the day and the hour, but if they continue to receive meat in due season a day will come when this servant is going to be made aware of that hour, of that day.

This illustration was not given to us alone, but to all God's people ever since it was written, and they were warned to be ready all the time because no one knew the day and the hour of His coming. But as Truth progresses and the Word of God unrolls, God's servants in the end are to be aware of the day and the hour. Does it not say that? That is just what it does say. But what is the danger here? What caused the servant to begin to eat and drink with the drunkard? — "They said, the Lord delayeth His coming."

Timely Greetings, Vol. 2, No. 41:

I am, however, certain that God will not keep us ignorant of the things we ought to know. If it becomes necessary for us to know ahead of time the day and hour of the purification of the church, the antitypical Passover, we will be told. Yes, we shall know at least as much in advance as Moses knew about the Passover in his day. He did not know months ahead the day and hour of the events that were then to take place, but he was instructed of his and of the people's duties and of what to expect from day to day. Neither did he

know beforehand that they were to come up against the Red Sea, but as the cloud led them there, and as the Egyptians followed close behind, he was then told what to do. Moreover, at the time they crossed the Sea he did not know that they were to spend forty years in the desert nor that the grown-ups among them were to perish while on their journey to the Promised Land.

From these quotations, it is clear that Victor T. Houteff's knowledge has been more developed than in the writing of *The Shepherd's Rod*, even though he was not given the light until the RIGHT TIME, but we as honest students of the Bible and use the same method as Victor T. Houteff who continues continuously dig into the truth and not only to what is presented on the surface, but we will be able to understand the misunderstood ARRIVAL OF JESUS TO THE TEMPLE, which is a different arrival than the arrival that is usually understood.

It is through the knowledge of the TIME OF CLEANSING FOR THE COURT OF THE LIVING that people in this most recent period will be tested as to how willing they are to humble their hearts, abandoning their notions which have been maintained for so long when the scroll of the truth about TIME is opened before each of them. Everyone again has to answer their stance on whether they want to follow the mockers or whether they want to follow people like William Miller before.

Until the death of the two end-time messengers, God's knowledge of the SIGNS OF THE TIMES about the PLACE and TIME of His sudden arrival in His temple had not yet been given to us, but because we know that the statements of Mrs. Ellen G. White and Victor T. Houteff in above are the result of guidance from the holy spirit, and there are no instructions that direct its cessation, so, of course, their death does not cancel the messages or instructions that say "if they continue to receive food in due time, then a day will come when this servant will be made aware of that hour, of that day," and according to these words it is not a prophet who will be made to know, but those who are not counted on and are despised, namely those in the church of Laodicea who is the anti-type of the Bethlehem shepherd and the Magi.

Hopefully, from the discussion of the writings of the Spirit of Prophecy from Mrs. Ellen G. White and Victor T. Houteff above, by paying attention to the principles of studying the truth of God's word, namely not ignoring a clear guide to the truth, and trying to ensure that it is compatible with all related truths, we all especially people who have claimed to be recipients of the present truth can consistently continue to receive developing knowledge of the truth, and understand that THERE WILL BE TWO SECOND COMINGS OF JESUS, no longer have an opinionless attitude, namely when talking about Ezekiel chapter 9, the wheat and the weeds, the good fish and the bad fish say that there is another coming before His second coming, namely the sudden arrival of Jesus in His temple to examine the wedding party guests, but when talking about the determination of TIME, it turns out that the view is backward and also returns to the understanding of

Adventist church leaders who firmly reject the message of Jesus' coming to His temple, so that together without realizing it they agree to use the wrong words of Matthew 24:36 to say THAT ONLY THE FATHER ALONE KNOWS THE DAYS AND HOURS.

It is impossible for the same holy spirit that led Mrs. Ellen G. White to call the Apostate CHURCH because it did not know the SIGNS OF THE TIMES (knowledge of PLACE and TIME), at the same time leading the same CHURCH leaders to whom Mrs. Ellen G. White wrote and those who have claimed to be truth holders in his time vehemently oppose and reject the truth about the SIGNS OF THE TIMES.