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5. Thus there is an apparent/am On the one hand the disciples are told always to be ready for the Lord's return; on the other they are told that before He is seen in the heavens coming to this earth anti-Christ Anti-Christ will have set up his throne in the temple, there will be seen in the heaven, other events will occur that should be immediately recognizable.

The fitting together of these two apparently divergent pictures presents a problem that needs consideration. In the study of any book problems emerge. If the book is a unified work one can expect that there is a solution to the problem.

The solution may not always be apparent on the surface.

One attempt that has been made to solve this apparent contradiction in has been to say that may many events must take place before the eschatelogical complex begins.

Until that complex begins everyone can know that Christ will not come. It is only after it begins that He may come at any time. Therefore when the anti-Christ Anti-Christ is seen putting up his krimen throne in the temple, when a the tribulation occurs that is so bad (bw?) that it may be recognized as being the greatest of all kin tribulations, one can know that the return of Christ is very near.

However, one still will not know when it will occur, and therefore can say, "You do not know the day nor the hour."

This suggested solution overlooks the other verse which says, "In such an hour as ye think not the Son of Man comes." (not compared) If these signs are so has obvious and clear it would be reasonable within that period expecting Him to come at any time—that there would be no time during this exe eschatalogical complex which could be described as "In such an hour as ye think not the Son of Man cometh." (not compared) A much greater difficulty with this proposed solution is the fact that the command to watch is not always given in the XXXX Scripture in ZXX eschatological complex. Luke 12

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