

“THE LORD IS AT HAND” PASSAGES

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I. INTRODUCTION

1. I have often challenged the scripturalness of the following songs: “It Won’t Be Very Long” and “Jesus Is Coming Soon”.
2. In spite of my challenge of the scripturalness of these songs, brethren in various churches over the country have continued to sing them, and some have questioned my arguments showing their unscripturalness.
 - a. I have reminded brethren that the Bible plainly teaches that we do not and cannot know when the Lord’s 2nd Coming is to be, Mt.24:36.
 - b. That not even the Lord himself knew when that time would be, Mk.13:32
 - c. I have reminded brethren that it is no more acceptable to God to sing error than it is to preach error.
 - d. These two songs teach error because they tell us the Lord is “coming soon,” or that “is won’t be very long” until he will come,’ something we cannot know if we can believe Mt.24:36 and Mk.13:32.
 - e. If I took to the pulpit and preached that the scriptures teach that the 2nd Coming “won’t be very long” in coming, or that “Jesus is coming soon,” brethren would demand that I produce the “book, chapter and verse” to prove what I had preached. And I would be duty bound to produce it. But how would I do that, since there is no such verse?
 - f. Why don’t brethren do the same thing when we sing such things? Why the difference?
3. Some have suggested there are some Bible passages which justify our singing “the day of the Lord is at hand” or “the Lord is coming soon,” meaning “the 2nd Coming of the Lord is at hand” or will “come soon”.
4. Another reason for studying the “at hand” passages to which I shall refer is that brethren have often been confused by these passages because on the surface ,when not considered in their immediate and remote context and in the light of other plain passages on the subject of the Lord’s 2nd Coming, they seem to be referring to the nearness of the 2nd Coming of Christ.
5. It’s these “at hand” passages we shall examine in this study, pointing out to you scriptural reasons, based on scriptural evidence, why these passages do not and cannot possibly be referring to the 2nd Coming of Christ.

II. DISCUSSION

A. PHIL.4:5: “THE LORD IS AT HAND”

1. Some jump to the erroneous conclusion that this is referring to the 2nd Coming of the Lord.

2. Other translations plus the context plus other plain N.T. passages on the 2nd Coming refute the possibility of this being a reference to the 2nd Coming of Christ, and prove we must look for another explanation of this passage.
3. First, other N.T. passages.
 - a. Mt.24:36 teaches that of the **time** of the 2nd Coming only the Father knows – neither man, nor angels in heaven know!
 - b. Mk.13:32 teaches that even Jesus himself did not know the **time** of the 2nd Coming. Again, only the Father knows the **time** of it!
 - c. 2Th.2:1-3,5-8 – Note:
 - (1) V.1.
 - (2) V.2.
 - (3) V.3.
 - (4) Vv.5-8.
 - (5) These verses **deny** that his coming was “at hand,” or “that the day of Christ is at hand.” Emphasize vv.1-3.
 - (6) Paul, by inspiration, by means of the Holy Spirit, would not teach one thing in Phil.4:5 about the 2nd Coming of Christ and still another or a different thing, in 2Th.2:1-3!
 - (7) He would not write to one church and say the Lord’s return is “at hand,” and write to another church and say, “no, it is not.” To do so would be a flat contradiction. Men speaking by the guidance of the Holy Spirit do not do that!
 - d. What, then, does Phil.4:5 mean?
4. Other translations help.
 - a. Phillips: “never forget the **nearness** of our Lord” (my emp.)
 - b. Rotherham: “The Lord is near”
 - c. The idea is that the Lord is near to protect, bless, and shield his people. This is the reason given as to why they should ever use moderation (or gentleness and forbearance).
 - d. It teaches his “present-nearness” – his nearness at all times.
5. The context plus related passages agree.
 - a. Take note of Phil.4:4-9, the immediate context, esp. vv.4-7 and v.9.
 - b. Related passages: Ac.17:27; Mt.28:18; Jer.23:23,24; Psa.39:1-12; 145:18,19; 119:151.
6. Furthermore, Phil.4:5 was written almost 2,000 years ago. How, then, could it have meant that the 2nd Coming of Christ was then actually “at hand” or “almost here”, “soon to come”?
7. But some object and say W. E. Vines Expository Dictionary of N.T. Words teaches Phil.4:5 refers to “the time of the return of Christ,” Vol.II, 190, 191.
 - a. But note this about Vine.

- (1) Often times he will correctly define the original word.
 - (2) Then, having done that, he, in applying that definition, will offer his opinion or his commentary, or what or how he thinks it should be applied.
 - (3) His commentary often reflects his theology, not his scholarship!
 - (4) That is what he has done in the case of Phil.4:5.
- b. “AT HAND” ENGUS (), “near, nigh, frequently rendered ‘at hand,’ is used (a) of place... (b) of time...; in Phil.4:5, ‘the Lord is at hand,’ it is **possible** (emp. mine) to regard the meaning as that either of (a) or (b); the following reasons **may** (emp. mine) point to (b):... (3) the similar use of the adverb in Rev.1:3 and 22:10; (4) the similar use of the corresponding verb in Rom.13:12; Heb.10:25...Jas.5:8; 1Pet.4:7,” Vine, II, 190,191.
- c. Therefore, Vine is wrong in his comments or his commentary on Phil.4:5! As well as his reference to Rom.13:12 and Heb.10:25, as we shall see. While, he is correct on his definition on “near” and “nigh”.

B. ROM.13:12: “THE DAY IS AT HAND”

1. Other translations
 - a. Moffatt: “the day is almost here”
 - b. Weymouth: “the day is about to dawn”
2. But what day?
 - a. It can’t be the 2nd Coming of Christ because of Mt.24:36; Mk.13:32; 2Th.2:1-3.
 - b. The Lord would not send forth one of his apostles to preach something concerning his 2nd Coming which contradicted what he himself had taught concerning it, nor anything else he had taught!
 - c. Neither would Paul have preached one thing concerning the 2nd Coming of Christ to the brethren at Thessalonica and something different to the brethren in Rome!
 - (1) Could any one of the apostles have been so contradictory in doctrine?
 - d. Furthermore, the epistle of Romans was written nearly 2,000 years ago. How could it possibly have meant that the 2nd Coming of Christ was then actually “at hand”, or “almost here”?
 - (1) Could any one of the apostles of Christ have been so very wrong in doctrine?
 - e. Therefore, it must be referring to some other day! What other day could it be and be in harmony with N.T. teaching?
3. Suggestions and comments by respected brethren (though not our authority).

- a. Robertson L. Whiteside, A New Commentary On Paul's Letter To The Saints At Rome, pp.263,264: "The day—the full light of the gospel – was at hand."
- b. Moses E. Lard, Commentary On Paul's Letter To The Romans, p.408: "The day of translation into the joys of the righteous dead, and not the day when Christ shall return to this earth, as some have thought." In other words, "the day of death" for the faithful. Cf. Lk.16:22-25.
- c. Roy C. Deaver, Romans, God's Plan For Man's Righteousness, p.509: "At the very best, the day of death... was near."
- d. Bryan Vinson, Sr., Paul's Letter To The Saints At Rome, p.255: "Here he extends the figure by contrasting light and darkness. The night is the time for sleep; the daytime is for active work. Hence, when he speaks of the night being far spent, he says, in effect, what he suggests in the previous verse: awake out of sleep. It isn't, however, a night of sleep in the sense of inactivity and passive repose; rather it is night wherein the time has been employed in the works of darkness. These are evil works ... Dropping the imagery, the lesson is, cease doing evil and begin doing good."
- e. Vinson's position makes more sense to me than either of the other three and certainly fits the context, both the verses before and after v.12. But each of the other three recognize the truth taught in Mt, Mk and 2Th.2.

C. **HEB. 10:37**

1. If Paul be the author of Hebrews, and if it is true that he is here referring to the 2nd Coming of Christ, and if it is true that he will come in "a little while", and if it is true that "he that shall come will come, and will not tarry," then the following things must also be true:
 - a. The Lord did not speak the truth in Mt.24:36!
 - b. The Lord is wrong in what he said in Mk.13:32!
 - c. The apostle Paul is wrong in what he taught in 2Th.2:1-3!
 - d. The word of God can't be depended upon because it contradicts itself!
2. Since we know that can't be the truth of the matter, then we know Heb.10:37 can't be referring to the 2nd Coming of Christ!
3. Furthermore, the epistle of Hebrews was written over 1,900 years ago, and Jesus still hasn't come.
 - a. Nigh then? How so?
 - b. How, then, could an inspired writer, or how could the Holy Spirit through this inspired writer, have made such a colossal mistake?
 - c. And if he did make such a mistake, what does that do the claims of inspiration and inerrancy of the Scriptures?

4. There is another type of coming of the Lord that perfectly fits this text and the context of the whole book of Hebrews, which is his providential coming in destruction on the city of Jerusalem and the Jewish system and fleshly Israel, and this epistle was written about 3 years before that actually took place in AD 70. See Mt.23; Mt.24; Mk.13; Lk.21:28, etc.
5. Heb.10:37 fits the purpose for why the epistle of Hebrews was written.
6. See notes copied from Commentaries on Hebrews by W.C. Moseley and Robert Milligan.

D. 1PET.4:7: “BUT THE END OF ALL THINGS IS AT HAND”

1. Again, this can't be referring to the 2nd Coming of Christ because:
 - a. Of what is written in Mt.24:36; Mk.13:32.
 - b. Of what is written in 2Th.2:1-3.
 - c. Peter, guided by the Holy Spirit, would not contradict either Jesus or Paul Cf. 2Pet.3:15,16.
2. The epistle of 1Peter was written about AD 65, nearly 2,000 years ago. How, then, could it possibly mean that Christ's personal coming was at that time actually “at hand,” or that “the end of all things” meant that the end of the world and the final judgment was then “at hand” or about to take place?
 - a. How could Peter and the Holy Spirit who led him to so teach have been so wrong?
3. But there is a time and an event that fits this text and its context: The time for the destruction of Jerusalem.
 - a. This text was written some 4 years before the destruction of Jerusalem actually occurred.
 - b. In other words, it was written on the eve of the complete destruction of the Jewish state as referred to in Mt.23 and Mt.24:1-34.
 - c. Note also the context of 1Pet.4:7 – vv.12-19, which indicates that the time under consideration is the time just preceding this destruction and the persecution they were suffering during that time. Cf. Heb.10:25.
4. See notes copied from “A commentary On The Epistle Of Peter,” by Guy N. Woods, pp.111,116-121.

E. REV.1:1,3; 22:10; 22:7,12,20: Again, these, also, can't be referring to the 2nd Coming of Jesus Christ being then actually “at hand,” or “soon to come,” or “almost here.”

1. Rev.1:3: “for the time is at hand”
 - a. Other translations:
 - (1) TCNT: “for the Time is near”
 - (2) Weymouth: “for the time for fulfillment is now close at hand”
 - (3) Modern English: “For the crises is at hand”
 - (4) Taylor: “For the time is near when these things will all come ture”

- (5) Cf. Rev.1:1; 2:10; 22:6.
- 2. Rev.22:10, “for the time is at hand”
 - a. Other translations:
 - (1) Weymouth: the same as Rev.1:3.
 - (2) Williams: “the time of their coming true is near”
 - (3) Beck: “the time is near when it will come true”
 - (4) NEB: “for the hour of fulfillment is near”
 - (5) But what is “at hand” or “near”? “the sayings of the prophecy of this book,” vv.7,10a.
- 3. In the light of Mt.24:36; Mk.13:32; 2Th.2:1-3, these statements in Rev.1:3 and 22:10 cannot possibly mean Christ’s 2nd Coming was at that time actually “at hand”.
 - a. If they do, then there is a contradiction in Holy Scripture!
 - b. If they do, it would mean Jesus, through John, not only contradicted himself as per Mk.13:32, but that he through John has John contradicting Paul in 2Th.2:1-3.
- 4. Furthermore, Revelation was written 1,900 years ago. Therefore, the “at hand” and “I come quickly” statements can’t be referring to the 2nd Personal Coming of Christ being then about to appear.
- 5. What then was “at hand” and how was he to “come quickly”?
 - a. The time “for the crises” to come upon them was at hand. Cf. Rev.2:10.
 - b. The time for him to hear and answer their cry to have their blood “avenged,” was near, Rev.6:9-11; 20:4-6.
 - c. The time for him to come quickly to rebuke and chasten the unfaithful among his people to try and bring them to repentance before it was too late for them. Cf. Rev.2:4-8; 2:14-17; 2:19-27; 3:1-5; 3:14-22.

F. JAS.5:8: “FOR THE COMING OF THE LORD DRAWETH NIGH”, OR “IS AT HAND” (ASV)

- 1. Here again, even granting that James is referring to the 2nd Coming of the Lord in vv.7,8, there is still no proof in either v.7 or v.8:
 - a. That James meant there was evidence or proof that the Lord in his second personal coming would appear in the lifetime of those then living, or that his 2nd Personal Coming was actually then and there at hand, or that he was soon to appear.
 - (1) Think and study with me as we seek to harmonize the scriptures or to see the harmony of the scriptures with no contradiction of one apostle with another, none of Jesus with his apostles, nor of any errors on the part of the Holy Spirit in revealing the truth through the apostles of Christ.

- b. That the Holy Spirit would know and reveal something to James which Jesus himself did not know about his second coming (Mk.13:32), since the Holy Spirit did not speak of himself, but only what he heard from the Lord (Jno.16:13-15; 1Cor.2:9-13), and since Jesus himself spoke only that which the Father gave him or revealed unto him by the Holy Spirit (Deut.18:18,19; Jno.17:8; 7:16; 12:48-50).
- c. That the apostles believed they would be living when the Lord returned; for they knew no more of the **time** of his return than do we!
 - (1) Because they did not know when he could come, they continually taught people to live as if he **could** come at any moment, not that he **would** come at any moment!
 - (2) This is all that v.7 (and similar statement) imply; and it is neither right nor necessary to imply that:
 - (a) The inspired writers erroneously thought or taught the Lord **would** come in their day or that his coming was **imminent**, or
 - (b) That these verses (vv.7,8) have reference to the coming of the Lord for the saints at death.
 - (3) On the contrary, Peter in 2Pet.1:12-15 indicates that he would die before the Lord's 2nd Coming.
- 2. The allegation that the inspired writers predicted the coming of the Lord **would** be in their day or **would** be very soon is in fact a false allegation!
- 3. Furthermore, when the Scriptures use "night," "near," or "at hand" to mean "imminent," "about to occur," "drawing night," or "soon to come," take note of it use:
 - a. With reference to the kingdom, Mt.3:1,2; 4:17; 10:5-7; Mk.1:14,15; Mk.9:1; Lk.9:27; Ac.1:1-8; 2:1-4.
 - b. The destruction of Jerusalem, Mt.24:32-34; Mk.13:28-30.
- 4. Moreover, James was written:
 - a. Before 2Th.2:1-3, where Paul denied that the 2nd Coming of Christ was "at hand" or "drawing nigh".
 - (1) If James means it is in v.8, then one inspired apostle is contradicting another inspired apostles! God forbid!
 - (2) If one apostles contradicts another apostles, then the Holy Spirit erred in revealing it to them! This can't be!
 - b. Almost 2,000 years ago and Jesus still hasn't come! How could an inspired apostles have missed it by almost 2,000 years? How could he have been so wrong?
 - (1) There must be some other explanation for what he meant in v.8!

5. The **fact** of the 2nd Coming of Christ is, to Bible believers, beyond contradiction the **time** of it is hidden in the inscrutable counsel of the Father's will.
 - a. Of the **certainty** of it we need entertain no doubt whatsoever; because we do not know the **time** of it we must live in a state of readiness for it.
 - b. The **certainty** of his coming **and the uncertainty of the time thereof taken together** operate to keep our faith, our hope and our patience ever alive and alert.

G. 1JNO.2:18: "LITTLE CHILDREN, IT IS THE LAST TIME ("LAST HOUR," ASV)...WHEREBY WE KNOW THAT IT IS THE LAST TIME ("LAST HOUR", ASV)."

1. What is "the last time" or "the last hour" referred to in 1Jno.2:18?
 - a. What some think – two different views:
 - (1) The termination of the Jewish state, or the Jewish commonwealth
 - (2) The last hour of the world before the consummation of all things, or the hour or time just before the 2nd personal coming of Jesus Christ, the final judgment, and the destruction of this world.
 - b. Why both of these views are erroneous.
 - (1) The Jewish state or the Jewish commonwealth had already ended before First John was written. Therefore, that could not have been the "hour" or the "time" to which John referred.
 - (2) The claim that John was affirming that the last hour of the world was imminent in his day (or about to occur immediately) is to ascribe to him a position which the passing of the centuries (in fact, two centuries) has proven to be untrue; that is, if he took that position, he took a false position!
 - (3) The first view is thus historically incorrect; the second view impeaches the inspiration of the writer and the accuracy of the scriptures; thus we must reject both views as erroneous. For no inspired apostle would have been or could have been wrong by 2,000 years. Cf. Deut.18:21,22.
 - (4) Furthermore, the second view is wrong because:
 - (a) Even Jesus himself did not know when that time would be; he, himself, said only the Father knew (Mt.24:36; Mk.13:32) That being true, Jesus could not have taught the apostle John when that time would be!
 - (b) There is no scriptural evidence that the Holy Spirit would know and reveal something to John, or to any other apostle, what Jesus himself did not know about the time of his 2nd

personal coming, since the Holy Spirit did not speak of himself, but only what he heard from the Lord (Jno.16:13-15; 1Cor.2:9-13), and since Jesus himself spoke only that which the Father gave him or revealed unto him by the Holy Spirit (Deut.18:18,19; Jno.17:8; 7:16; 8:28,38; 12:48-50; 14:10) Cf. Isa.11:1-3; 42:1; 61:1-3; Lk.4:16-21; Ac.10:38; 2:22.

(c) John did not know, and could not have known, the time of the 2nd Coming of Jesus. Therefore, his statement “it is the last time” or “it is the last hour” can’t possible be a reference to the last hour of the world just before the 2nd person coming of Jesus Christ, the final judgment, and the destruction of this world.

2. To what then does “it is the last time” or “it is the last hour” refer in 1Jno.2:18?

a. Definition of terms used to indicate TIME in the N.T.

(1) There are three different Greek words that are variously used in the N.T. to indicate TIME, as such. They are CHRONOS (khron’-os), KAIROS (kahee-ros’), and HORA (ho’-rah).

(2) W.E. Vine, III, 333

CHRONOS: “denotes a space of time, whether long or short: (a) it implies duration, whether longer...or shorter...(b) it sometimes refers to the date of an occurrence, whether past...or future...” – Guy N. Woods: “time with reference to duration or succession”
Strong #5550: “a space of time”

KAIROS: “primarily, due measure, fitness, proportion, is used in the N.T. to signify a season, a time, a period possessed of certain characteristics, frequently rendered ‘time’ or ‘times’ ... CHRONOS marks quantity, KAIROS, quality.

Guy N. Woods: “time contemplated with reference to events”

Strong #2540: “a fixed or special occasion; an occasion, i.e., st or proper time.”

HORA: -- W.E. Vine, II, 235: “primarily denoted any time or period, especially a season. In the N.T. it is used to denote. (a) a part of the day, especially a twelfth part of a day or night, an hour,

e.g. Mt.8:13; Ac.10:3,9; 23:23, or 1Cor.30... (b) a period (of time, ejd) more less extended, e.g. 1Jno.2:18”.

(3) HORA –

- a. Theological Dict. of The N.T., Vol. IX, 677: “the time set for something”.
- b. Guy N. Woods, Commentary: “time with reference to a fixed date or period.”

(4) Note this: Though the word “hour” from HORA is found many times in the N.T., the phrase translated “last time” or “last hour” is not. This phrase is used only twice, and both are in 1Jno.2:18.

b. Comments of others and conclusions reached on the basis of scriptural evidence as to what period is meant by “the last time” or “the last hour” of 1Jno.2:18.

- (1) Vincent, Word Studies In The N.T., Vol. II, 337: “The phrase only here in the N.T....the phrase here does not refer to the end of the world.”
- (2) R.C.H. Lenski: “ ‘last hour’ should not be referred to the short period that immediately precedes the Parousia, and on the basis of this the charge be raised that John (Paul, too) was mistaken. Then these apostles were false prophets! None of the apostles knew the day or the hour of the Parousia (Mt.24:36; see also Mk.13:32,ejd), or even pretended to know this...John is not determining the destruction of the ‘final hour,’ he is pointing his readers to the sign which indicates its beginning, the appearance of many antichrists: ‘whence we know...that it is...final hou’.”
- (3) E.M. Zerr, Bible Commentary, 1954 edition, Vol.6: “The verse speaks of antichrists (which means against Christ)so we understand John means we are living in the last Dispensation. Such is a logical conclusion because of the basis of the whole system is belief in Christ (not Moses).”
- (4) Guy N. Woods, Commentary: “The word is of obvious figurative significance, and thus describes a determinate period fixed in the divine mind and the last of the events thus predetermined by the Father. The word designates time, time conceived of as a definite period, this period being the last in the succession of periods similarly determined by deity. It therefore designates the Christian

dispensation, the last of the great periods or ages arranged by the Father.”

- (5) Without a doubt in my mind John here refers to this period of time known as the Christian dispensation, what several passages identify as “the last days.” Cf. Isa.2:2-4; Ac.2:17; Heb.1:2; 2Tim.3:1; 1Pet.1:20; 2Pet.3:3; Jude 18.
- (6) Remember, also, the KJV translates it “it is the last time” in 1Jno.2:18, as in Jude 18.

III. CONCLUSION

1. Through the years we have emphasized the following: “We speak where the Bible speaks; we are silent where the Bible is silent;” “Do Bible things in Bible ways;” “Call Bible things by Bible names.” In other words, use Bible language to describe Bible things and Bible doctrines.
2. With this in mind, since neither the Father, the Son, the Apostles, nor any other inspired writer ever says, in reference to the time of the 2nd Coming of Jesus Christ, the final judgment, or the destruction of this world, it is near; it is imminent; it is near; it is coming soon; how can we afford to say it?
3. If we say “Jesus Is Coming Soon,” or “It Won’t Be Very Long Till Jesus Shall Appear,” then we are:
 - a. Saying something the scriptures do not say.
 - b. Saying we know something Jesus said no man known, not even the Son of man.
 - c. Saying we know something Jesus said only the Father knows.
 - d. Not being silent where the Bible is silent.
 - e. Not using Bible language to describe Bible things.
4. Conclude with Jas.5:1-6, then vv.7-9.
5. The suffering saints, oppressed by their rich and dishonest employers (5:1-6), were to endure patiently whatever evil life held for them (which, of course, they could not justly rectify), assured that the Lord would eventually come, end their oppression, punish their oppressors, and reward them for their faithfulness, longsuffering and fidelity to his cause.

6. In the meantime, also remember Phil.4:4-9 and the “nearness” of the Lord and “the peace that passeth understanding” that can be ours while here on earth in spite of suffering unjustly.
7. Also, 1Pet.4:12-19.

SUPPLEMENT

In both physical and spiritual matters there are “benchmarks”, or points of reference by which we measure or determine something. In the physical realm the definition of “benchmark” is as follows:

“Benchmark” – “A surveyor’s mark used as a reference point in measuring altitude or elevation; a standard or point of reference in measuring altitude or elevation or judging quality, value, etc.” An authorized control point.

USGS benchmarks are placed at strategic places over the country marking elevations above or below sea level. To determine the elevation of any given point in the country one must determine it from one of the USGS benchmarks which is the standard that governs.

On the matter of the **TIME** of the 2nd Coming of Christ we have three “spiritual benchmark” passages which govern or control our exegesis or “our critical explanation” or “interpretation” of **ALL** the N.T. texts dealing with it as to the **TIME** of it.

These three passages are Mt.24:36; Mk.13:32 and 2Th.2:1-3.

These three passages are to the **TIME** of the 2nd Coming of Christ what Ac.2:38 is to the **PURPOSE** of water baptism in the name of Jesus Christ. It is a “spiritual benchmark” passage which establishes the **PURPOSE** of baptism to be “for (unto, in order to) the remission of sins.” And every other N.T. passage mentioning the necessity of baptism must be understood in the light of its meaning established in Ac.2:38. Therefore, its **purpose** is always “for the remission of sins” whether or not specifically stated or some other purpose included.

Failure to recognize this and interpret all passages in recognition of this will result in wrong conclusions reached and causing one inspired writer to contradict another.

Jas.2:24 does the same thing with reference to salvation “by faith.” It is “not by faith only.” Therefore, even though another passage may say we are “saved by faith” and not

mention anything else as necessary, we know, because of Jas.2:24, it can't be by "faith only."

Now the application to the "benchmark passages" of Mt.24:36; Mk.13:32 and 2Th.2:1-3. These passages establish the fact that "no man," "no angel," "neither the Son" (that is, Jesus, God's Son), knew or could know the **TIME** of the 2nd Coming, that only the Father knew.

That certainly would include the apostles of Christ – including both James and Peter and John!

These three passages state a fact concerning the **TIME** of the 2nd Coming of Jesus. This stated fact must be understood in our interpretation of every other N.T. passage and must control our understanding and our interpretation of every other N.T. passages dealing with the **TIME** of the 2nd Coming of Christ.

Failure to recognize this and interpret all passages in recognition of this will result in wrong conclusions reached and causing one inspired writer to contradict another inspired writer.

We must of necessity recognize this in our study and interpretation of "The Lord is at hand" passages, or "it is the last time" or "it is the last hour" passage of 1Jno.2:18.