

No.

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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS
WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE
RIGHT HAND OF GOD." COL. 3. 1.

"THE PAROUSIA".

An Address (revised) at

Wattam's Restaurent.

Aldgate,

6th January 1920.

by

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" THE PAROUSIA ".

An Address by Mr. P. W. Heward,

At Watten's Restaurant, Aldgate,

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OUTLINE :-

1. The word used by the Holy Spirit.
2. Other Precious Words Concerning the Coming of the Lord Jesus.
3. "As it was in the days of Noah".
4. The Right use of Types.
5. "Looking for that Blessed Hope".

Our subject, beloved friends, is the "The Parousia" - a Greek word derived from two, the first meaning "beside" and the second "being", a Greek word which has been Anglicised, and is now commonly used among many. There are various other words employed to express the Return of our Lord Jesus Christ. Every one of them is perfectly and wisely arranged. We do well, therefore, to ponder some of the passages for each. First, the "parousia", - and we will notice, somewhat literally, a few passages where it is used in other connections. 1 Cor. 16. 17 "But I rejoice upon the parousia of Stephanus" etc. 2 Cor. 7. 6,7. But God That encourageth the lowly ones encouraged us in the parousia of

Titus, but not only in his parousia, but also in the encouragement wherewith he was encouraged upon you, having announced to us your fervent desire". Here then we have brought before us the literal root-idea, namely, "presence", a "being beside". Chapter 10.10 "Because his epistles, they say, are heavy and strong, but the parousia "the presence" of his body is strengthless, and the word despicable (of none account). Here is the presence of his body, the being beside of his body - a plain meaning. Phil. 1.26 "In order that your boasting may overflow in Christ Jesus in me, through my parousia again to you" (my presence again toward you). Chapter 2.12. "So that, my beloved, according as always ye obeyed, not as in my presence only, but now much rather in my absence with fear and trembling your own salvation work out." Here we have a contrast with the word "Absence". Thus "parousia" may be literally rendered "presence" or being "beside".

Now we come to its usage with respect to the coming again of the Lord Jesus, or the coming of Antichrist, Matt. 24.3. "But when He was seated on the mount of Olives, there came to Him the disciples privately, saying, "Tell us when shall these things be, and what shall be the sign of Thy presence and of the ending of the age? Verses 27,37,39 "For as the lightning cometh out of the east and shineth even unto the west, so shall ^{also} the parousia (presence) of the Son of man be". "But as the days of Noah were, so shall also the parousia of the Son of man be". "They know not until there

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came the flood and took all of them away, thus shall be the parousia of the Son of man". 1 Corinthians 15.23 "But each one in his own rank, Christ the Firstfruits, afterwards the ones belonging to Christ in His parousia", (His presence). 1 Thessalonians 2.19 "For what is our hope, or joy, or crown of rejoicing? Are not even ye in front of our Lord Jesus Christ at His parousia (presence)? For ye are our glory and joy". Chapter 3.13 "With a view to having confirmed your hearts unblamable in holiness in front of our God and Father in the parousia (the presence) of our Lord Jesus Christ, together with all His holy ones". Chapter 4.15. "For this to you are we saying in the word of the Lord, that we, the ones living, the ones left, with a view to the parousia of the Lord, shall not anticipate the ones sleeping". Chapter 5.23 "But the God of the peace Himself sanctify you wholly, and the whole inheritance belonging to you, the spirit and the soul and the body blamelessly in the parousia of our Lord Jesus Christ - may it be preserved". 2 Thessalonians 2.1 "But we request you, brethren, on behalf of the parousia of our Lord Jesus Christ (the presence of our Lord Jesus) and our gathering on to Him". Verse 9 gives a terrible contrast, "And then shall be unveiled" says verse 8, "the lawless one, whom the Lord shall consume with the spirit of His mouth, and shall put completely out of working order by the shining upon of His presence, - of whom there is the presence (the parousia)

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according to an inworking of Satan in all power and signs and wonders ~~is~~ linked with a lie". James 5;7,8 "Therefore be long-suffering, brethren, until the parousia (the presence) of the Lord. See, the husbandman is expecting the precious fruit of the earth, being longsuffering on to it, until he shall have received the rain, early and latter. Be ye longsuffering, ye also, stablish your hearts, because the parousia of the Lord has come near". 2 Peter 1.16. "For not having followed cunningly devised fables do we make known unto you the power and parousia of our Lord Jesus Christ, but having become eye-witness of the majesty of That One". Chapter 3.4,12. "Where is the promise of His parousia?" "Expecting and hastening the parousia of the day of God, because of which the heavens being on fire shall be dissolved and the elements will melt with being burnt up". 1 John 2.28, "And now, little children, remain in Him that when so be He shall be manifested, we may have confidence and not be shamed away from Him in His parousia". This last verse evidently links with the manifestation of the Lord Jesus, when He shall be manifested we will have boldness and not be shamed away from Him in His presence. The parousia and the manifestation are linked in ~~the-~~ this verse somewhat strikingly.

The word "Epiphany" comes in 2 Thess. 2.8. It is literally a "shining upon". "He will put out of working order by the shining upon (the epiphany) of His parousia". 1. Tim. 6.14 reminds us to hold the commandment without spot

"not taken hold of" - not snatched from our grasp - until the epiphany of our Lord Jesus Christ. 2 Timothy 4. 1. "His epiphany and His kingdom". 4.8. "Those who have loved His appearing (epiphany)". Titus 2.13 "The appearing of the glory of our great God and Saviour Jesus Christ". Acts 2.20. "The great and notable day of the Lord" is brought before us as the epiphany - day.

The word "unveiling" which occurs in the title "Revelation" or "Apocalypse", literally rendered, has the thought of removal of a covering. It is used in Romans 8.19 where we read of the uncovering of the children of God, or rather, of their sonship; and in Romans 16.25 we read "to Him That is of power to stablish; you according to my gospel and the heralding of Jesus Christ according to an unveiling (apocalypse) of a mystery that hath been silenced in times of the ages or times eternal". It is interesting ~~in~~ that in three cases "chapter 1. 7" has a definite message in this connection. 2 Thessalonians 1. 7 the apocalypse; 1 Peter 1. 7 the apocalypse (coming again of the Lord Jesus); and 1 Corinthians 1. 7. Nor would we forget the title of the last book of Scripture, the Revelation, not of St. John the Divine, but the unveiling of JESUS CHRIST, which God gave unto him to show unto His SERVANTS the things which must shortly come to pass. Oh that we may be in a condition of obedience in order that we may receive His instructions. "Sons" should be the best "servants" (Phillipians 2. 22).

There are many other words which are employed with regard to the coming of the Lord Jesus; such as the Hope. We would not forget them, but will not stay over them just now. We are rather concerned just to ponder the Holy Spirit's use of the word "parousia". We see that by derivation, and often by usage, it lays comparatively little stress on the motion. It is not the COMING but the "being present" which is Divinely emphasised. Of NECESSITY the being present is oftentimes the result of ~~the~~ coming, and there is thus a stress on both. The root idea of the word, the necessary idea of the word, is BEING PRESENT. We have also seen that Antichrist will have a parousia and when is it? In the middle of the seven years his parousia will be, with the wonderful signs of iniquity which are then manifested, when the dragon gives him his authority. In accord with this we find in Revelation 17. 8 "The beast that was and is not, and shall have a ~~par~~ parousia (shall be present)". A similar verb is there employed. Antichrist's parousia is in the middle of the seven years. The other passages concern the coming again of the Lord Jesus and the subsequent fellowship with Him of His dear blood-bought people. They will be present with Him when He shall gloriously return. We are concerned, therefore, to know when this parousia takes place. Like the disciples in Matthew 24, our mind is ~~exercis~~ exercised, and we ask "What shall be the sign of that parousia and of the ending of the age?" We have seen in the 27th verse the first mention

that the Lord gives. He says, if we read it in its context, "There shall be raised false christs and false prophets and they will give signs ~~an~~ great and wondrous, so as to have deceived, if possible, even the elect. See, I have before said to you; therefore, if they shall have said to you, 'See, in the desert He is', do not (have) go(ne) out; 'see, in the secret place He is', do not (have) believe(d)". I would ask you to notice the beautiful force of that passage - "See, I have told you before; if, therefore, they **HAVE** said to you, See". Here the ~~XXXX~~^{verb} is the same. Let me repeat the rendering, "See, I have before told you; if therefore they have said to you, **SEE**, do not believe it". He said "see", He said I have spoken; therefore if they speak and they say, See, cast their suggestion on one side. You have the Lord's speaking and the Lord's command to see. Look at what He says, listen to His voice and do not trouble about other people. It is a very striking passage. If they say to you, "He is in the secret places, do not believe it, for as the lightning cometh out from the east and shineth unto the west, thus shall be the parousia of the Son of man". Here then we have the Lord's answer to their request, He declares that the parousia or the presence of the Lord **WITH THEM** is not to be something in secret, but to be associated with a similar suddenness and display as when there is lightning. He therefore cautions His disciples against any listening to other voices upon this deeply important subject.

There will be a sudden display for His own, when He shall come to their joy. Up to this aspect of the parousia, they are bidden to be longsuffering, even as they are told to hold the commandment until the EPIPHANY, even as they are told that rest for them will be IN the REVELATION of Jesus Christ. There is no promise of rest before. Thus the Holy Spirit associates a remarkable change with the parousia of the Lord Jesus. When there is His presence, when there is His coming back again for His people, then there will no longer be a need for longsuffering, there will be triumph, there will be glory, there will be exaltation. There will no longer be a position of treading down, there will be a position of raising up, of honour in this ruined world - that is the Lord's first statement. And almost all the ~~pa~~ other passages soon show the stress on this. They indicate that the parousia, the coming of the Lord Jesus, rather than death, is the hope set before redeemed ones, and that believers should long to have their Lord beside them realising that He is now in the glory and they are on the earth, but that He has promised to be beside them in that future day. Now, normally, I would suggest we understand, in the Lord's enabling, difficult passages together with the easier ones and later occurrences of a word through the first mention. Moreover, I would especially plead with you to be careful of arguing from types unless you have one of two things - the Holy Spirit's

statement ~~that~~ "It is a type" or the Holy Spirit's statement of that which is typified, so that you can illustrate thereby. Distinguish these two thoughts. The Holy Spirit's statement of a type or of a parallel is quite sufficient. Likewise we acknowledge any fulfilment of Scripture which He indicates. If the Holy Spirit says, "There was fulfilled that which was spoken.....In Ramah was there a voice heard.....Rachel weeping for her children". I accept it implicitly though I should not have thought that was the fulfilment. Yet I have no hesitation in seeing the fulfilment, because the Holy Spirit says so - Likewise as to types. The other use of types is when they CONFIRM and emphasise other statements of the Holy Spirit, by way of "illustration". I do not mean by "confirm" to make "more sure" but to cause God's instruction to be more impressed upon our memory. If you tell me a certain fact is set forth in Scripture, and you see something as a type of it, I reply, "By all means:- if the fact is there" - but be very careful not to use types INSTEAD OF facts, I met one dear man only to-day who owned the name of the Lord, and we began talking of different things, and he wanted to know why we were not gathered with those ^{with} ~~with~~ whom he was gathered. I said we could not see the Lord's teaching on baptism as they understood it, and suggested I should want evidence from the Scripture as to baptism including those who were infants. He said, "Well, we have a beautiful type of it in the case of

Moses being put in the ark of bulrushes". I wanted to know HOW that was the evidence, He said, "Well, the Holy Spirit says it was an act of faith, in Hebrews 11", and similar conversation proved how hopeless it was to attempt to deal with the proof from Scripture, WHILE he took such a standpoint for humanly-imagined types. No word from God is brought forward, only a suggestion - "This is a type" without any Scriptural reason. Households were brought forward in the book of Acts. I called attention to several of them containing those who were intelligently entering into the things of the Lord, but THAT was ruled out. THAT FACT was not allowed. He inferred there MUST BE a possibility of infants. "Well", I said, "there must be "a possibility" of those who were grown-up, adults, and who were unsaved, if there were "a possibility" of others. Would he baptise them? He said, "No!" or words to that effect. Then I suggested 1 Corinthians 7. He said that there the children are holy, I said, "The same word is used for the unbelieving wife; would you baptise her?" He said, No, And yet he brought that passage forward inferring from it an "argument" in favour of infant baptism. Now hereby we have a sad illustration of the hopeless MISUSE of types through the lack of a mind trained to accept the STATEMENTS of the Holy Spirit. What we need is to use types to confirm what GOD HAS SAID, not to use types as WE imagine, or to confirm what WE think. This is deeply ~~illustrate~~- important with regard to the coming again of our

Lord Jesus Christ. If any bring forward various typical references to different men of God who were specially privileged - Take the case of Enoch and Elijah - if they bring these statements forward as indicating just how the Lord will come, unless they have a direct statement for this, I deny their use of types in any way they please, because there are plainly parallels AND CONTRASTS in types just as in parables, and only the Holy Spirit can tell us WHAT is a parallel and WHAT is a contrast. Every parable deals with a part - the Holy Spirit indicates which part - every type falls short, in order to glorify the Antitype yet more. You have, for example, the washing of the sacrifices with regard to the inwards because they are falling short. You have Aaron's FAILURE, shown us with respect to sacrifices. Do you think these are types? Do you think that the WIDOW who approached the UNJUST judge is a type of the Lord's widowed people approaching Him, or a contrast? His elect are near and dear to Him, ~~ex~~ as they wait for the Bridegroom! Do you think the master of the house coming back FROM the wedding is a type of ~~the~~ what our beloved Lord will do - that He will come back to us when the wedding is all over? There are contrasts as well as parallels, and you and I cannot understand types unless we have the instruction of the Holy Spirit, that ~~the~~ types may confirm, illustrate, enforce and cause us to enjoy what He has said.

I have not left out the words "as it was in the days of

Noah" to omit them, but to return to them now. The Lord Jesus Christ particularly emphasises in Matthew and Luke the DAYS of Noah. I have no doubt that we all realise that the days of Noah were days of deep solemnity, of deep meaning. Now what were those days of Noah? Does the Holy Spirit simply refer to the period in general, or ~~or~~ does He refer to any special days? I must say at present I hesitate to reply. If there is only an allusion to the period, there is a measure of ~~diffue~~ difficulty. If there is an allusion to special days, there is also a measure of difficulty. If you turn back to Genesis 7 you will find a problem about which we have recently been asked. The Lord said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation". Verse 4 "For yet seven days and I will cause it to rain upon the earth", verse 7 "And Noah went in, and his sons, and his wife, and ~~s~~ his sons' wives with him, into the ark". verse 10 "And it came to pass after seven days, that the waters of the ~~le~~ flood were upon the earth". "Now", it is said, "this looks as though Noah went ~~iate~~ in seven days before the flood". A deeply important passage - for if there are any days peculiarly marked out as the days of Noah they are those. During that period when everything was ready for ^{the} judgment to come, men were eating, drinking, marrying, and giving in marriage as Matthew tells us. These were in a very special sense the days of Noah, but in verse 11 we read "In the six hundredth year of Noah's life, in the second month, the seventeenth day of

the month, the same day were all the fountains of the great deep broken up, and the windows of heaven ^{were} opened. And the rain was upon the earth forty days and forty nights. IN THE SELFSAME DAY entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the ark." So we have the evidence that Noah did NOT enter into the ark till the very day the flood came, but that the special further warning was seven days beforehand, and the Holy Spirit tells us how as a result of the warning he went in. At first it looks as though he went in when the warning was given, but SUBSEQUENT verses showed us he did not. God makes His meaning ~~clear~~ ^{plain}. Noah had a special period of seven days' warning, during which he warned, and then went in when the Lord appointed, and the Lord shut him in. Those were PARTICULARLY the days of Noah. In Luke 17, among many parallels to Matthew 24, we read in verse 22 "And He said unto His disciples, There will come days when ye will desire to have seen ~~th~~ one of the days of the Son of man, and ye will not see; and they shall say to you, See here; or, See there. Do not have gone out, nor have pursued, for as the lightning that lighteth ~~uea~~ ^{eth} out from that which is under heaven, shineth unto that which is under heaven; thus shall be the Son of man in His day". Here we have the day of the Lord, the day of the Son of man, His day contrasted with man's day. "But first is it necessary for Him to have suffered many things and to have been rejected (reprobate) of this generation. And according

as it became in the days of Noah, thus shall it be in the days of the Son of man. They were eating, they were drinking, they were marrying, they were giving in marriage until which day Noah entered into the ark and the flood came" (the day that Noah entered in THEY STOPPED- it would seem; Why? The flood came the SAME day)" and destroyed them all. Thus also as it became in the days of Lot. They were eating, they were drinking they were buying, they were selling, they were planting, they were building, but in which day Lot came out e from Sodom it rained fire and brimstone from heaven and destroyed them all. According to these things shall it be in the day when the Son of man is being unveiled" and so forth. Here then we have brought before us the day when the Son of man is revealed as a parallel to the day associated with Lot and the day associated with Noah. The days before appear to be called the days of Noah, and the days of Lot, apparently. Not that they were the days of Noah in the sense of his exaltation but that they were the days associated with Noah in that they were leading up to this solemn event. They were the anticipatory crises of the period. I have wondered whether we may not add, that, as there were three and a half years in the public ministry of the Lord Jesus Christ leading up to His death, so there will be three and a half years which are viewed as the "ending" of the age, just before or during which the tares are gathered out of His kingdom, and there is a contrast with the previous condition of the kingdom of the heavens. During that period of three and a half years His "kingdom" is purified, and not only so, but at the

introduction of these three and a half years the heavenly part of the kingdom is clear, for at the end of the PRECEDING half of Daniel's last "seven" the dragon is driven out and his place is found no more in heaven (Revelation 12). Now you will recollect how plainly the Scripture shows - all authority is given unto the Lord in heaven and on earth, and yet at the present time there are the rulers of the darkness of this world in heavenly places, but those world rulers will be driven out three and a half years BEFORE Christ descends to earth, and therefore in those heavenly places, if the rulers of the darkness of this world are driven out before the time, it is plain these are the special days with connected with the Son of man. They are DAYS associated with the coming DAY in which He shall be revealed. The days of the ending of the age appear to be, (although there are difficulties), appear to be, called the days of the Son of man, because they are leading up to the goal. They are leading up to this. Such a thought may help to give us some key to the problem. Though Noah did not go into the ark till the day when the flood came he had a preparation of seven days, even as the Lord's people have a special preparation of seven years, in two parts. In connection with this special preparation, the present obstacle, which is in between us and heaven, even the obstacle of demon powers in heavenly places, which calls to victory in prayer intensity to-day - that obstacle we will be removed in the middle of the seven years, and simultaneously the nearness of the Lord

is emphasised - His nearness to His people, with nothing in between, waiting till He shall come. There is not thought that they will be caught up to His presence till that presence is as the light which shineth forth. Any suggestion of going into His presence before the light goeth forth is associated by the Holy Spirit with demon teaching in Matthew 24, though, alas, many dear children of God have taught a secrecy. Any going into His presence before He is unveiled thus, is that against which He particularly warns. "Do not BELIEVE IT", HE says. On the other hand, while they are to be patient until the presence of the Lord, and there is the position which they will have in His presence, it is equally clear that as soon as the heavenly places are delivered from Satan's presence, there is a new stress on a peculiar nearness of the Lord to His people and of His people to Him. Their prayers are simplified, and many advantages ever accrue to them to meet their need at that time. In accord with this, we are reminded that then, ~~is-~~ it seems, the man-child, BORN in heaven, is caught away to God and to His throne. And we have brought before us the peculiar closeness of the saints to their Lord in Revelation 12. This explains many other passages. The heavenly calling will be realised once more and realised in a very full sense, so that when Antichrist has his parousia at the very same time, i.e. in the middle of the seven years, as we have just seen - a terrible parousia with the inworking of signs and wonders - yet, simultaneously, there is the

special grace of God to meet His people's need, in the gracious working of the Holy Spirit. The anticipatory period of the days of the Son of man is inaugurated during which the redeemed of the Lord realize more fully His being beside, though they have NO HINT that they will see Him till He is unveiled, until there is the shining forth of the light. This seems to be the simplest solution of the prophetic Scriptures and full of suggestiveness as to the momentous importance of the great event of driving out Satan in the middle of the seven years, and of the way in which the Lord will meet the prayer need of His people in that emergency. Oh, that we may LIVE LOOKING for that Blessed Hope and the Appearing of the Glory of our great God, and Saviour Jesus Christ.
