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## SUNTELIA, THERISMOS, PAROUSIA

Though Greek, like English words, have different meanings; the Bible student frequently finds it extremely interesting to learn that many Greek words were used by Christ and the Apostles with a certain and fixed signification. The literal rendering of the three words above, is *end*, harvest, and presence respectively; and we would briefly call attention to them,

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s they are intensely interesting terms to us, who believe that they all are used with reference to the *period* of time, in which we are living.

*Suntelia*, *end* occurs six times; once in Heb. 9:26. "But now once in the *Suntelia* (end) of the *aionon* (ages) hath he (Jesus) *appeared* to put away sin, by the sacrifice of himself."

In the other *five* cases, it has reference to the *end* of the *gospel* age; as can be seen by reading Matt. 13:39,40,49; 24:3; and 28:20.

The *harvest* is the *end* of the age, and Matt. 13:30, gives us to understand that it is a *space* of time, in which a *work* is to be done.

*Therismos* (reaping harvest) occurs thirteen times; Matt. 9:37,38; 13:30,39; Mark 4:29; Luke 10:2; John 4:35, and Rev. 14:15.

It will be noticed that it refers to the *gospel* harvest *four* times; Rev. 14 speaking of the two facts, that for the little flock and afterward for the great multitude. The Heb. *qatsir* is the equivalent of *Therismos*; and Joel 3:18, and onward, refers to the same harvest mentioned in Rev. 14, though perhaps first to the Jewish harvest.

*Parousia*, signifies *presence*, invariably. Liddell and Scott, standard authority, give it that signification; and Young's Analytical Concordance renders it the same. Whedon's Commentary, page 277 says: "The word *Parousia*, never in the whole New Testament, signifies anything else." It *never* means the *act* of coming, but *presence*. It is twenty times improperly translated *coming*, in the common version; in *fourteen* cases, at least, when referring to the presence of Christ at the end of the age. We give the passages in which it occurs. Matt. 24:3,27,37,39; 1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1,8,9; James 5:7,8; 2 Pet. 1:16; 3:4; 1 John 1:28. The

question, Matt. 24:3, is: What will be the *sign* of thy *Parousia* (presence) and the *Suntelia* (end) of the *aion* (age)? And we must believe that the answer had direct reference to the *question*. He not only gave a series of events which would *precede* his presence; but also events or *signs* which would be due, *during* the *presence*, as will be noticed by those who will read carefully the passages indicated above; and it would seem that all might see that not alone the passages involved in the answer to the *question*; but all the others, where *parousia* occurs, appeal, like everything else in the gospel, to the “eyes of the understanding,” (Eph. 1:18,) rather than to the *natural* eyes, as has been so many times shown. The *Therismos* (harvest) is the *Suntelia* (end) of the age; and the *Parousia* (presence) is in the *Suntelia* (end) of the age; and the evidence seems conclusive that it is the same *Suntelia* in both cases; not one preceding the other; the evidence is so abundant and clear, that we must believe it until compelled by *facts*, not by any amount of *scoffing*, to discard the position. The same evidence which caused us to believe in the one, made us believe in the other; and any one who doubts that we are living in the time of the *Parousia*, ought to be consistent, to question the *Therismos* (harvest) also. The work of separation due to be done in the first part of the harvest, has evidently been going on, and is about complete. What was the special prophetic argument which proved the *harvest* and *presence* to begin in the autumn of 1874? The *Jubilee*, we answer. The writer has been studying the *time* question since 1867, and has been associated with the movement in connection with the fulfillment of all the prophetic measurements since the above date; and still accepts all the legitimate conclusions to be drawn from them, as he understands them.

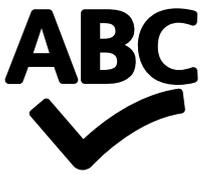
Those who would study the Jubilee argument, will find it in the “Day Dawn.” It is not the design to give it in this connection; but we reiterate that it was the main argument used to prove that we had come to the “*harvest*” or *end* of the *age*. The 1335 days of Dan. 12 were *prolonged* to their utmost, to *harmonize* with this. We would recommend all who are interested, to carefully study *all* the arguments; and *caution* all not to be ready to give up old “land marks” too easily; and to be careful lest *haply* you may be found among those referred to in 2 Pet. 3:4.

We would suggest that those who have never had the “eyes of the understanding enlightened” on the subject, as well as those who *once* understood, but have gone out into darkness in regard to it, do not comprehend the *presence*. Whatever others have thought, or may now think, the writer has never believed nor taught, that Christ was *walking the earth* during the period of his *presence*; it is called *presence*, because he has assumed a new character, to do a new work, *superintending* the harvest. The Son of Man *sowed* the seed (Matt. 13:37), and *he* sends forth the reapers. Vs. 41. He employs *agents* in both sowing and reaping; yet it can be said that *he* does both, and during this period of *reaping*, he has appeared especially *near* to those who have understood it, and they have *enjoyed* the time of his *Parousia*. Some who once expressed the *same* enjoyment of it, are *now* asking: Where is the evidence *promise*: if not fulfilling the other part of Peter’s prediction?

Those who understand the teaching of the *Law* in regard to “the day of atonement,” (Lev. 16) we think, will not expect to see Christ in the flesh, nor while *they* are in the flesh. If our understanding of the prophetic arguments be correct, we are nearing the *close* of that part of the harvest which pertains to the little flock. If there shall be found any mistake about what may be expected here, we know that the conditions, upon which we may attain to the Brideship are not affected: We must count ourselves dead indeed unto sin, Satan, self and the world, and alive unto *God*. B. W. K.

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— May, 1881 —



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