

**THE PAROUSIA OF THE  
SON OF MAN. ITS  
SUDDEN UNVEILING AND  
ILLUSTRIOUS APPEARING**

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The Parousia of the Son of Man. Its sudden unveiling and illustrious appearing by John H. Oerter

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**JOHN H. OERTER**

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*John H. Oerter*  
*1903*  
*G.B.*

# The Parousia of the Son of Man

ITS SUDDEN UNVEILING AND ILLUSTRIOUS  
APPEARING

By

REV. JOHN H. OERTER, D.D.

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*1903*

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## PREFACE

The following chapters have grown out of a course of lectures delivered a few years ago before the students of the Missionary Training Institute of the Christian Alliance. While I am very far from supposing that I have, even approximately, exhausted the vast subject of our Lord's return, I have at least endeavored to give in a succinct form a clear survey of the most essential points connected with that great and glorious event. How far I have succeeded in my efforts I leave to the kind reader to decide. There is, however, one favor I must ask of him, that he peruse the following pages with his Bible in his hand, as I have not endeavored to make every research on his part superfluous. On the contrary, the purpose of these lines is also to animate to further and deeper studies of the all-important subject of the coming of the Son of Man.

The scriptural quotations are given in the language of the Revised Version as that in the most cases gives a more exact rendering of the original.



There are a few instances in which I feel bound to differ from widespread opinions, because from my earliest childhood I have been trained to bow only before the majesty and authority of the inspired words of the sacred Volume. These differences I have stated in a spirit of perfect charity to those that have been taught differently and teach otherwise. There is one common comfort and that is this, that the great hope and longing of the apostolic time as to Christ's return is becoming more and more the moving power of Christian life and work in our days.

May He who "is" and "was" and "is coming" bless the efforts of His humble servant to His honor and glory!

New York, Nov., 1902.

The Author.

## INTRODUCTION

### *As to the Meaning of Terms.*

**I**T is of the utmost importance to obtain a correct idea of the meaning of those terms which Scriptures use in order to express the event of our Lord's coming over again visibly from the world of glory to this earth of ours. Great confusion and misleading have been caused by not paying the requisite attention to the language of Scripture employed in connection with this all-important subject. In some cases the grammatical construction of the original has been set aside entirely, and the words have been perverted in order to express a preconceived, foud idea concerning the Advent of Christ. It is the author's sincere desire to avoid this grave mistake. Let the Word of truth speak for itself.

Comparing the different designations of the glorious event, it will be noticed that *Parousia* is not only the most general, but also the most comprehensive and expressive term used. Considering all the passages in which it occurs, it will be found that two distinct ideas connect themselves with this word. The one is the idea of a *coming over*,

while the other is that of *being present*. Hence neither the translation "coming," nor "presence" (R. V.) fully covers the original meaning. "Arrived presence" is a better rendering of the term, but could hardly be introduced into a version for the people. Christ's coming will form an advent, an arrival, a coming to stay. His visible coming over is easily deduced from the accompanying circumstances, while the idea of His remaining present finds expression and support in the words of the Apostle. After he has described the Parousia of the Lord he continues, "And so shall we ever be with the Lord" (I Thess. iv. 17; comp. John xii. 26; xiv. 3; xvii. 24; Rev. xxi. 3, 4; xxii. 3-5).

With reference to the various relations which Christ sustains toward His redeemed people His Parousia is that of "the Son of man" (Matt. xxiv. 27, 37, 39); or "of the Lord" (Jas. v. 7; I. Thess. iv. 15); or "of our Lord" (I. Thess. iii. 13; v. 23; II. Thess. ii. 1); or "of Christ" (II. Pet. i. 16; I. Cor. xv. 23; I. Thess. ii. 19).

The term Parousia bears a marked relation to the time immediately preceding it as well as to its momentary occurrence, and to the subsequent time.

Just preceding it the moral condition of the