The Coming of Jesus
[Part Two]

Jesus is Coming Back *(parousia)*

i. 2 Thes 1.6-10 (when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, he will deal out retribution to those who do not know God and those who do not obey the gospel when he comes to be glorified in his saints in vindication)
ii. 2 Thes 2.1-4 (the coming of Jesus will not come until after the apostasy occurs and the man of lawlessness is revealed)
iii. 2 Thes 2.8 (the lawless one will be slain by the breath of the Lord's mouth and brought to an end by the appearance of his coming)
iv. 1 Tim 6.14 (keep the commandment without stain until the appearing of our Lord Jesus Christ)
v. 2 Tim 4.1 (Christ Jesus will judge the living and the dead at his appearing when his kingdom comes)
vi. 2 Tim 4.8 (crown of righteousness will be awarded by the Lord, the righteous judge, to those who love his appearing)
vii. Tit 2.13 (the appearing of the great God and our Savior Jesus Christ is our blessed hope for which we look)

B. In the General Epistles
i. Heb 9.28 (Jesus will appear a second time not to take away sin but to bring salvation to those who eagerly await him)
ii. Heb 10.37 (for yet in a very little while, he who is coming will come, and will not delay)
iii. Jas 5.7-8 (be patient until the coming of the Lord, strengthen your hearts, for his coming is near)
iv. 1 Pet 1.7 (our faith will result in praise and glory and honor at the revelation of Jesus Christ)
v. 1 Pet 1.13 (fix your hope completely on the grace to be brought at the revelation of Jesus Christ)
vi. 1 Pet 4.13 (to the degree you share the sufferings of Christ you may rejoice with exultation at the revelation of his glory)
vii. 2 Pet 3.4, 10-12 (the day will come suddenly, like a thief, and there will be cataclysmic destruction when it arrives)
viii. 1 Jn 2.28 (abide in him so that we will have confidence and not shrink away from him in shame at his coming)

C. In Revelation
i. Rev 1.7 (he is coming with the clouds in full view of everyone and the tribes of the earth will mourn)

ii. Rev 3.11; 16.15; 22.7, 12, 20 (he is coming quickly to reward those who hold fast to what he has said)
iii. Rev 2.5, 16, 25; 3.3 (Jesus will come in judgment to his churches that are not repenting of their error)
iv. Rev 11.15 (the kingdoms of this world become the kingdom of our God and his Christ) here the *parousia* is not mentioned but it is clear that in order for the kingdom to come, Jesus must come (i.e. he is the king cf. Mat 25.31).)
v. Rev 19 (marriage of the lamb has come (v7) and Jesus comes on the horse with a "sharp sword" coming out of his mouth with which he will strike down the nations and rule them with a rod of iron (v15). The last great battle is described in which Jesus defeats the forces of evil and the millennium begins.)

2. The New Bible Dictionary (1982) says of the coming of Christ (p. 345):

> "Christian hope is focused on the coming of Christ, which may be called his 'second' coming (Heb. 9.28). Thus the OT term, 'the day of the Lord,' which the NT uses for the event of final fulfillment (1 Thes 5.2; 2 Thes 2.2; 2 Pet 3.10; cf. 'the day of God,' 2 Pet 3.12; 'the great day of God the Almighty,' Rev 16.14), is characteristically 'the day of the Lord Jesus' (1 Cor 5.5; 2 Cor 1.14; cf. 1 Cor 1.8; Phil 1.6, 10; 2.16).
>
> The coming of Christ is called his *parousia* ('coming'), his *apokalypsis* ('revelation') and his *epiphaneia* ('appearing'). The word *parousia* means 'presence' or 'arrival,' and was used in Hellenistic Greek of the visits of gods and rulers. Christ's *parousia* will be a personal coming of the same Jesus of Nazareth who ascended into heaven (Acts 1.11); but it will be a universally evident event (Mat 24.27), a coming in power and glory (Mat 24.30), to destroy Antichrist and evil (2 Thes 2.8), to gather his people, living and dead (Mat 24.31; 1 Cor 15.23; 1 Thes 4.14-17; 2 Thes 2.1), and to judge the world (Mat 25.31; Jas 5.9).
>
> His coming will also be an *apokalypsis*, an 'unveiling' or 'disclosure,' when the power and glory which are now his by virtue of his exaltation [remember Acts 2?] and heavenly session (Phil 2.9; Eph 1.20-23; Heb 2.9) will be disclosed to the world. Christ's reign as Lord, now invisible to the world, will then be made visible by his *apokalypsis*."

3. The Wycliffe Dictionary of Theology (2000) says of the Second Coming of Christ (p. 477):

> "To be sure, parousia, the most frequently used, is an ordinary word indicating arrival or consequent presence (Phil 1.26), but as applied to Christ it is doubtless intended to have a somewhat technical force such as it has in the Hellenistic age for denoting the arrival of a king or a person of prominence (see MM). The other terms are picturesque. Of these *apokalypsis* (2 Thes 1.7) means an unveiling, and thus takes account of Christ's withdrawal to heaven before his final denouement [finale, finish, end, etc.] (cf. Col 3.3-4, where the verb *phaneroo* has much the same force). Similarly, the verb *ophthesetai* (he shall appear), used in Heb 9.28, is chosen with the background of the tabernacle and the Day of Atonement ritual in view, when the high priest emerged before the people after being in the most holy place. The word *apokalypsis* connotes more than visibility in contrast to invisibility. It suggests the consummation of God's purpose and the sharing of the saints in it. Then shall we know even as we have been known. Finally, *epiphaneia* (2 Tim 4.1) suggests the public, open character of Christ's appearing. It readily associates with itself the idea of glory (Titus 2.13), and is

suitable for suggesting an appearing which is sudden, conspicuous, and overwhelming in its effects on hostile powers (2 Thes 2.8).

As to the purpose of the return, apart from a special significance for Israel (Zec 12.10; Rom 11.26), this may be viewed broadly in two aspects. As related to the saints, it will mean their gathering unto Christ, both the dead and the living (1 Thes 4.13–18), together with such transformation as will be necessary to fit the living for glory (Phil 3.21). The Lord will be admired among those who believe (2 Thes 1.10), and he will reward his servants (1 Cor 4.5; Rev 22.12). With respect to the world, Christ's coming will bring judgment upon ungodly men and doom upon Satan's kingdom, resulting in the establishment of a reign of righteousness and peace (2 Thes 2.8–10; 1 Cor 15.23–26; 2 Pet 3.10–13).