

public coming and He shall come with His saints or with the Church. Between the two aspects of the Second Coming, there will be a seven-year period or the Great Tribulation period. Now, there are several words— some in the scriptures and some in theological language— that will help us to understand the aspects of the Second Coming of our Lord. What I would like to do by way of introduction is outline for you five major words that are used to delineate certain aspects of the Second Coming or to describe the significance of each of these aspects.

## Five Major Words

**The first word** that we want to talk about very simply and briefly is the word, “coming.” That is a word that comes from a Greek verb that occurs oftentimes through the New Testament and the Old Testament to describe this very significant event. It is a very general term and has no particular technical significance. The verb “the coming” is used to refer to both aspects—the first aspect and the second aspect. The Lord Jesus said in relation to the communion service and the Lord’s Supper, “this do ‘til I come.” On again another occasion He says, “Behold I come quickly.” So, that verb “come” is used many times in relation to the first aspect. He shall come through the air and He shall come for His Church. The same verb is used on many occasions for the second aspect of His coming. Matthew 24 and 25 give us the details of that second aspect and frequently through those two chapters you have the use of that verb “come.” So, when we speak of the Second Coming we are speaking of one single event that has two aspects to it. The verb “coming” neatly ties together these two aspects and they give us the one single event.

**The second word** that we want to note is really a transliteration of a Greek word and the word is the “Parousia.” The “Parousia” is a transliteration of the Greek word “parosea” which means basically “presence.” This was a cultic expression that was used for the visit of a hidden deity who would come and visit and by his visit make his presence known. In that cult, they would either celebrate his presence in the cult or they would be aware of his presence by some supernatural divine demonstration of power. When they referred to the presence of that deity, they spoke of it in terms of the “Parousia” or the “parosea.” It also was an official term or an official expression for the visit of a person of high rank like a governor or an emperor or a king who would visit a province in an official state visit. The arrival of that official for that official state visit would be described in terms of the “parosea” or the “Parousia”— The Presence of that dignitary.

Now, when you come to the New Testament, that same word is used in relation to the Second Coming of our Lord. What it does is anticipate the arrival of a dignitary. It emphasizes the presence of this dignitary who now has been absent. Strikingly, this word is used of both aspects of the coming of our Lord. In I Thessalonians 4, as we shall read in a few moments, we find it in verse 15 when the apostle Paul speaks of those who shall be alive at the coming, and that is that word “the Parousia”— the coming of our Lord or the presence of our Lord. In II Thessalonians 2:1 and 8, it is used in relation to His coming to the earth with His Church.