

DEFINITIONS

1. Coming (**Matt 24:3** *parousia*)

Mat 24:3 (ESV) As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your **coming** and of the close of the age?”

Strong's:

G3952 παρουσία *parousia par-oo-see'-ah*

From the present participle of **G3918**; a *being near*, that is, *advent* (often, *return*; specifically of Christ to punish Jerusalem, or finally the wicked); (by implication) *physical aspect*: - coming, presence.

Thayer Definition:

1) presence

2) the coming, arrival, advent

2a) the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God

G3918 παρέμι *pareimi*

Thayer Definition:

1) to be by, be at hand, to have arrived, to be present

2) to be ready, in store, at command

Vine's Expository dictionary:

PAROUSIA (παρουσία, (**G3952**)), lit., a presence, *para*, with, and *ousia*, being (from *eimi*, to be), denotes both an arrival and a consequent presence with.

For instance, in a papyrus letter a lady speaks of the necessity of her *parousia* in a place in order to attend to matters relating to her property there.

Paul speaks of his *parousia* in Philippi, **Phil 2:12** (in contrast to his *apousia*, his absence; see ABSENCE).

Parousia is used to describe the presence of Christ with His disciples on the Mount of Transfiguration, **2Pet 1:16**.

When used of the return of Christ, it signifies, not merely His momentary coming for His saints, but His presence with them from that moment until His revelation and manifestation to the world. In some passages the word gives prominence to the beginning of that period, the course of the period being implied,

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24 occurrences; AV translates as “coming” 22 times, and “presence” twice.

Rotherham:

In this edition the word *parousia* is uniformly rendered “presence” (“coming,” as a representative of *this* word, being set aside.) The original term occurs 24 time in the N.T. The sense of “presence” is so plainly shown by the contrast with “absence” (implied in **2Cor 10:10** and expressed in **Phil 2:12**) that the question naturally arises,—why not always so render it? The more so, inasmuch as there is in **2Peter 1:16** also, a peculiar fitness in our English word “presence.” This passage relates to our Lord’s transformation upon the mount. The wonderful manifestation there made was a display and sample of “presence” rather than of “coming.” The Lord was already there.

2. Cometh (**Matt 24:46** *erchomai*)

Mat 24:46 (ESV)

Blessed is that servant whom his master will find so doing when he comes.

G2064 ἔρχομαι *erchomai er'-khom-ahee*

Vine's:

ERCHOMAI (ἔρχομαι, (**G2064**)), the most frequent verb, denoting either to come, or to go, signifies the act, in contrast with *hēkō*, which stresses the arrival, as, e.g., 'I am come and am here,' **John 8:42** and **Heb. 10:9**.

Liddell & Scott:

To come or go:—to come back, return.

Thayer Definition:

G2064 ἔρχομαι *erchomai*

1) to come

a1) of persons: to come from one place to another.

a2) to appear, make one's appearance, come before the public.

CTR: (E:297)

Signifies coming or arrive, but whether the coming referred to is past or a future event must be determined by the construction of the sentence, just as we may use our English word "coming" in referring to matters past and future.

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So "when he comes" is a good translation for.

Matt 24:46; Luke 12:37, 43; as well as:

Rev 16:15 Behold, I **come** as a thief. Blessed is he that watcheth, and keepeth his garments...

3. Send (**Acts 3:20** “apostello”) **1John 4:9-10** (Logos sent), **Mark 6:7** (disciples sent)

Act 3:20 And he shall send Jesus Christ, which before was preached unto you

You will recognize this as a base part of the word: **apostle**, and so it is.

Strong's:

G649 ἀποστέλλω *apostellō ap-os-tel'-lo*

From **G575** and **G4724**; *set apart*, that is, (by implication) to *send out* (properly on a mission)

Thayer Definition:

1) to order (one) to go to a place appointed

Greek - English Lexicon (Arndt & Gingrich)

b. more exactly defined— with indication of the **persons** to whom someone is sent: with indication of the place to which someone is sent, with the purpose of the sending indicated.

Theological Dictionary (Kittle)

1. *apostéllō* is a strengthening compound of *stéllō* and is common in Greek for “to send forth,” differing from *pémpō*, which stresses the fact of sending, by its relating of sender and sent and its consequent implication of a commission, especially in Hellenistic Greek.

2. It thus carries the further thought of authorization, as in the case of official envoys, but also divinely sent teachers.

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Acts 3:20 Here we have Jesus SENT at the time appointed for the Times of Refreshing, his Second Advent, to accomplish his mission of Bridegroom, Prophet, Priest & King.

1John 4:9-10 Here the PLACE of sending is noted as “into the world, that we might live through him.”

And also the PURPOSE as, “to be the propitiation for our sins.”

This idea of place and purpose is often an important connection with SENDING.

The Logos had to change his position in the universe to accomplish this purpose of redemption.

Mark 6:7 “And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;”

Luke 10:1-2 “After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Notice here both the connection of PLACE & PURPOSE.

This connection is explicit in:

Luke 4:43-44 “And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee.

So it is the sense of **Acts 3:20** that the Heavens (place) retains him until the Time for Restitution, when he is SENT to the place of earth and to those whom he restores.

4. Presence (**Acts 3:19** “prospon”)

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the **presence** of the Lord;

Strong's:

G4383 πρόσωπον prosōpon *pros'-o-pon*

From **G4314** and ὤψ ὄψ (the *visage*; from **G3700**); the *front* (as being *towards view*), that is, the *countenance, aspect, appearance, surface*; by implication *presence, person*: - (outward)

Thayer Definition:

1) the face

1a) the front of the human head

1b) countenance, look

1b1) the face so far forth as it is the organ of sight, and by it various movements and changes) the index of the inward thoughts and feelings

Arndt & Gingrich:

Face. The basic sense of *prósōon* is “face,” “countenance.” The plural occurs in Homer and the tragedians, but later the singular takes over. Human faces, or at times those of the gods, are at issue, with only occasional exceptions.

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Prosopon is used in:

Mark 1:2 As it is written in the prophets, Behold, I send my messenger before thy **face**, which shall prepare thy way before thee.

Heb 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the **presence** of God for us.

1Cor 13:12 For now we see through a glass, darkly; but then **face to face**: now I know in part; but then shall I know even as also I am known.

This has led to thinking (in some circles), that Christ, as a divine being, does not need to come to the earth to accomplish any matter, but that **Acts 3:19** indicates that God turning his face (countenance, presence) toward earth’s affairs, is metaphorically expressed as sending Jesus.

But notice, it is **God’s** presence or countenance, that SENDS **Jesus**.

As noted in the word SEND, indicates both a change of position and purpose or mission. Furthermore, this “before was preached unto you.”

John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

John 14:28 Ye have heard how I said unto you, I go away, and come again unto you.

So as Jehovah has hid his face from fallen man for 6000 years (**Gen 4:14**), so now he turns his face again toward mankind, by sending his Son to return and restore them (**Isa 54:8**).

5. Come (2Peter 3:10 “heko”)

But the day of the Lord will **come** as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat,...

Strong's: G2240 ἤκω hēkō hay'-ko

A primary verb; to *arrive*, that is, *be present*

Thayer Definition: 1) to have come, have arrived, be present

Arndt & Gingrich: *have come, be present.*

Often with mention of a starting point:

John 4:47 When he heard that Jesus was **come out of Judea** into Galilee

Rom 11:26 There shall **come out of Sion** the Deliverer, and shall turn away ungodliness from Jacob:

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So **2Peter 3:10** tells us the Lord will come (arrive from one place to another), and that will be stealthily as a thief.

6. Enter (Matt 12:29; Mark 3:27; “eiserchomai”)

Mat 12:29 Or else how can one **enter** into a strong man's house, and spoil his goods, except he first bind the strong man and then he will spoil his house.

Mark 3:27 No man can **enter** into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

Strong's: G1525 εἰσέρχομαι eiserchomai ice-er'-khom-ahee

From **G1519** (εἰς eis ice) A primary preposition; *to* or *into* (indicating the point reached or entered) and **G2064** (come/go); to *enter*, arise, come (in, into), enter in (to), go in (through).

Vines:

EISERCHOMI (εἰσέρχομαι, (**G1525**)), to come into (*eis*, in, *erchomai*, to come), is frequently rendered “entered”, **Matt. 9:25; 21:12**; or “go in,” e.g., **Matt. 7:13; Luke 8:51**; “go,” **Luke 18:25**; “was coming in,” **Acts 10:25**

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You will recognize this as an extended form of *erchomai*, viz. Coming IN, to enter.

The importance of this word in the Matthew and Mark accounts is that the ENTERING is into Satan's house, his domain, his territory. We know Satan is the “Prince of this world” (**John 12:31; 14:30; 16:11**) but particularly this domain was not allowed to spread infection to elsewhere in the universe, as he and the fallen angels were restrained and confined to this earth and its society (**2Peter 2:4; Jude 6**) till judgment from Christ who returns to ENTER into the same house to displace the former administration and administrators.

Mat 24:43-44 (Luke 12:39-40) But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

7. Possession of earth (Psalm 2:8 “achuzza”)

Psa 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy **possession**.

Strongs:

H272 אָחֻזָּה *ăchûzzâh akh-ooz-zaw'*

Feminine passive participle of **H270**; something *seized*, that is, a *possession* (especially of land)

Brown-Driver-Briggs Hebrew Definition:

- 1) possession, property
 - 1a) land
 - 1b) possession by inheritance

אֲחֻזָּה **possession** — of landed property; c. אָרְץ, אֲחֻזָּה, אֶרֶץ = *land possessed, one's own land*; אֲחֻזָּה תְּלִיחַ = *possession by right of inheritance* in promise to Davidic king; as portion of Levit. priests.

Psalm 2:8 Tanakh:

Ask it of Me,
and I will make the nations your domain;
your estate, the limits of the earth.

Notice the use of the words in this text:

Psa 2:8 Ask^{H7592} of^{H4480} me, and I shall give^{H5414} thee the heathen^{H1471} for thine inheritance,^{H5159} and the uttermost parts^{H657} of the earth^{H776} for thy possession.^{H272}

The peoples are for his inheritance (**H5159**: inherited as an estate heritage),
and the earth (**H776**: land, field, country)
is for a possession (**H272**: seized, held by rightful authority).

Without using this exact word, the same thought is found in:

Psa 72:8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Rev 11:15 (ESV) Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.”

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From all these words, the idea could not be more clear that Christ returns to earth (from whence he departed at his first advent), to re-enter into the world's affairs, domain, and society, to claim his right to the possession and domain, and is then present during his restoring and reordering the dominion.