

1.3.3.1 *Parousia Prophecies*

Two of the *Parousia* prophecies were highlighted by Justin Martyr in his *Dialogue with Trypho, a Jew* (Falls 1965; Hebert 2004a). In roughly half of this document, Justin tries to prove that Jesus Christ was the Messiah that the Jews were anticipating. He addresses “Elijah coming first” in Malachi 3:1 and 4:5 as two separate comings/advents. Malachi 3:1, corresponding to Isaiah 40:1-17, speaks about John the Baptist (confirmed by Jesus Himself in Matt 11:7-11; 17:10-13). Malachi 4:5 speaks of another messenger (maybe one of the two witnesses of Rev 11:3-12) coming prior to the *Parousia*.

Justin Martyr then continues on with the thought of the Messiah’s two advents by quoting Genesis 49:8-12, Jacob’s (Israel’s) prophetic statement about Judah and his descendents. He points out that the scepter or ruler’s staff (kingship) will not depart until “Shiloh” comes, then “He ties the foal to the vine and donkey’s colt to the choice vine and washes his garments in wine and his robes in the blood of grapes.” He goes on to explain that Jesus is Shiloh, the last king, and there will be no more Old Testament type kings until the Second Advent. The Gentiles are the foal, accepting Jesus as the Christ. Jesus came as a donkey’s colt without the yoke of the Law, as symbolized by His riding a donkey’s colt into Jerusalem (prophesied by Zech 9:9). The dipping of garments in wine and the “blood” of grapes signifies Jesus’ blood shed to cleanse believers. Therefore, Jesus fulfilled the Messiah’s First Advent and the related prophecies. Justin then adds that Psalm 110:1-4 are speaking about Jesus and his thousand-years reign as king and that all the other prophecies about Messiah’s Second Advent “show that He must be resurrected to come again a second time” (Hebert 2004a:1-4).

William E. Biederwolf, in his *The Second Coming Bible Commentary* (1985), also outlines the following scriptures that speak of the *Parousia*. Genesis 24:63-7 relate the story of

Isaac going out to meet his bride Rebekah and portrays him as a type of Jesus meeting His bride, the Church, in the clouds in 1 Thessalonians 4:14-16 (10). Psalm 45:1-17 represent the union of Christ and the Church at His *Parousia* (32-3). Psalms 93 – 99 show *Yahweh* as coming to judge the earth and reign as king; especially 94:1, 2, 23; 96:13; 97; and 98:9 (39-40). Psalm 110 speaks of the Messiah as a “priest forever according to the order of Melchizedek” (Heb 5:6, 10; 6:20; 7:17, 21); judging the nations, filling them with corpses and ruling (41-3). Isaiah 9:6-7 speak of both of Messiah’s advents; His First Advent at birth in verse 6 and the *Parousia* as king and ruler on the throne of David in verse 7 (55-7). Isaiah 61:1-11 speak of both advents; verses 1 to the middle of 2 address the First Advent (Luke 4:17-21); and from there to the end addresses the *Parousia* (118-121). Isaiah 66:15-24 speak of *Yahweh* coming in fire and in chariots like the whirlwind to judge the nations (140-6). Daniel 2:34 tells of “a stone was cut out without hands, and it struck the statue on its feet of iron and clay, and crushed them,” which represents Jesus’ Second Coming, when He will judge the kingdoms of this world and set up His Kingdom (201, 204-5). Daniel 7:13-14 state, “One like a Son of Man was coming” to set up His kingdom (205, 210). In Micah 5:2-15; verses 2-3 speak of Messiah’s First Advent and birth in Bethlehem, while verses 4-15 speak of the Second Advent with Messiah ruling, reigning and judging (266-8). Zechariah 14:3-21 speak of Messiah coming with “all the holy ones with him,” after which He will literally “stand on the Mount of Olives” to judge the nations and set up His Kingdom on earth (304-8). Finally, Malachi 3:1-6 speak of the First Advent and John the Baptist, and Malachi 4:1-4 speak of the Second Advent and “Elijah the prophet” preceding it (309-13).

J. R. Church, in his book *Hidden Prophecies in the Psalms* (1986), agrees with the eschatological nature and prophetic voice of certain Psalms which speak of the events surrounding the *Parousia*. Psalm 2 predicts the battles of Gog, Magog and Armageddon before

the Messiah's Second Advent to rule His Millennial Kingdom (46-8). Psalm 24 predicts the return of the Messiah at the Battle of Armageddon (91). Psalm 48 predicts the restoration of the nation of Israel in 1948 and the beginning of "what Talmudic scholars predicted would be 'Messianic times' – that special generation which is preparing the world for the coming of Messiah to establish the promised 'kingdom of heaven' on earth" (152). Psalm 83 predicts the Arab nations coming against and trying to destroy Israel, but notes that they will ultimately be destroyed at the Battle of Armageddon when Christ shall return to earth with His Bride (the Church) and set up the Millennial Kingdom (225-7). Psalm 85 predicts the rebuilding of the Temple (including the return of the Ark of the Covenant), which will signal the beginning of Daniel's "seventieth week" (the Rapture of the Church, rise of the antichrist and the Tribulation), culminating with the Battle of Armageddon and the *Parousia* (234-6).

Continuing on, Church adds, "Psalms 88-94 . . . describe the future seven years of Jacob's trouble in chronological order" (246). Psalm 94, in particular, is the culmination of these seven years and predicts the "day of vengeance" or Armageddon and the glorious *Parousia* (281). Psalm 110 "declares the coming of Christ to establish His Kingdom. Verse one refers to the past two thousand intervening years between His First Coming and His Second Coming . . . The following verses declare His glorious return: (vv.2, 4-6)" (314). And, Psalm 144:5 is "a prayer for the personal appearing of the Messiah" (360).

Additionally, James W. Watts in his article "Psalm 2 in the Context of Biblical Theology" agrees that Psalm 2 is a prayer for the eschatological victory of God and His Messiah or the "time when God's kingdom and the kingdom of this world will be identical" (1990:86). Merling Alomia, in his essay "The Psalm of the 'Blessed Hope': Comments on Psalm 126" states that "Psalm 126 is a prophetic song that takes the exiles' joy of their returning to their homeland

and looks towards the future of Zion and in doing so makes a multiple metaphoric reference to the advent of the Lord when he will bring the final restoration and salvation” (1997:53).

From the different testimonies above, which show the Old Testament scriptures that speak of the *Parousia* of Jesus Christ (especially the verses that contain eschatological prophecies of both advents of the Messiah), it may be concluded that the Eschatological Gospel is a, if not the, major theme of the Old Testament. This will now be further confirmed by the following sections on the day of the Lord prophecies and the millennial kingdom prophecies.