

Parousia in other New Testament Passages

Up until this point, all the scriptures using the word, *parousia* have been written by Paul and seemingly relate to the Rapture (except for the combination of *epiphaneia* and *parousia* in 2 Thess 2:8 mentioned above). Looking at another author will change the contextual use of the word and it may or may not take on a new meaning. Therefore, each citation must be taken on a case by case basis and the interpretation must be based on the new author's usage of the word within its specific context.¹ Also, remember the treatment of *parousia* in chapter 1. Its meaning may be summed up quickly by saying, "Present, presence, a being present, a coming to a place . . . A technical term used of the coming of Christ . . . Thus, the coming of the Lord or His *parousia* consists of several comings which are in reality stages of a continuous process."² However, Ladd differs in his treatment of the word by saying, "It is not 'presence' so much as the 'coming' of Christ which is required in the verses we have just discussed. It is at the coming, the advent of Christ, that the dead will be raised and the living caught up; 'presence' does not fit . . . the *parousia* of Christ is His second coming, and it will bring both salvation and judgment: salvation of the saints, and judgment of the world."³

Parousia is used in the following verses: 1 Corinthians 16:17; 2 Corinthians 7:6, 7; 10:10; Philippians 1:26; 2:12; 2 Thessalonians 2:9; and 2 Peter 1:16. All these uses, except for the one in 2 Peter 1:16, refer to being *in the presence of someone other than* Jesus (for example: Silas, Titus, Paul himself, and Satan). The usage of *parousia* in 2 Peter 1:16 refers back to the

¹Fee and Stuart, 23-31.

²Zodhiates, "parousia," *Dictionary*, 1123-4.

³Ladd, *The Blessed Hope*, 65.

transfigured (metamorphoo) presence of Jesus on the Mount of Transfiguration (Matt 17:1-9; Mark 9:2-9; Luke 9:28-36). This may be seen as a prophetic time precursor to Jesus' post-resurrection apocalyptic time ascension (rapture) to Heaven, described in Acts 1. *Parousia* is also used in Matthew 24, James 5, 2 Peter 3, and 1 John 2. All of these appear, at first glance, to refer to the Rapture. However, a careful study will be made of each of these usages. Before that, it should be mentioned that there is another inference to the Rapture, found in Hebrews 9:28, which does not use the word *parousia*. Instead, the word *optanomai*, meaning, "to see, to perceive, to look at . . . not merely seeing but also the actual perception of what one sees . . . in this case, to be seen, appear" is used to communicate the concept.⁴ This usage will also be addressed, after the other four are explored.

⁴Zodhiates, "optanomai," *Dictionary*, 1052.