

THE LANGUAGE OF THE 2ND COMING OF JESUS

INTRO: Over the last few generations, there has been quite a bit of confusion generated concerning what the Bible says about the 2nd coming of Jesus. It is doubtful if there has ever been complete unity on this subject since the death of the apostles of Jesus. In fact, even during their lifetime there were certain misunderstandings and suppositions that were erroneous.

Much of the confusion today is a product of the work of John Darby and his disciple, C.I. Scofield. Probably as early as the 2nd century, there were those who held a position called “premillennialism.” All millennial views are based primarily on one passage in the most controversial book of the N.T. Rev 20:4-5, And I saw thrones, & they sat on them, & judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, & had not received his mark on their foreheads or on their hands. And they lived & reigned with Christ for a thousand years. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection.

Historically Bible scholars have been divided between three basic views. (1) Historic premillennialism held that Jesus would return & establish an earthly kingdom & reign 1,000 years. (2) Postmillennialism said that the gospel would usher in 1,000 years of peace & tranquility after which Jesus would establish an earthly kingdom. (3) Amillennialism says that the 1,000 years of Rev 20 is figurative and that there will be no future earthly kingdom.

About 1830 a premillennialist named John Darby developed an elaborate system of Biblical interpretation that teaches two or more future comings of Jesus, two or more future bodily resurrections, & numerous judgments, etc. This system was incorporated into the Scofield Reference Bible by C.I. Scofield & in recent years has been extremely prominent among those who call themselves “fundamentalists,” especially in America. These dispensational premillennialists insist that there are distinctions in some of the Greek words that are not reflected in our standard translations. In this lesson we will look at the language used in Scripture to teach the 2nd coming of Jesus

- I. THE GREEK WORDS.
 - A. PAROUSIA = presence.

2 Cor 10:10, For his letters," they say, "are weighty and powerful, but his bodily presence is weak...

Phil 2:12, Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation...

1 Cor 16:16-17, I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied.

1. The word is used of the first "advent" (Lat., ADVENTOS) of Jesus. 2 Peter 1:16, For we did not follow cunningly devised fables when we made known to you the power & coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.
2. It is used of the spiritual "coming" of Christ in the dest. of Jeru., James 5:7-8, Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early & latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand.
3. It is used frequently of the literal 2nd coming of Jesus. 1 Cor 15:22-23, For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming.

B. EPIPHANEIA. Literally, "to shine upon."

1. Used literally in Acts 27:20, Now when neither sun nor stars **appeared** for many days, & no small tempest beat on us, all hope that we would be saved was finally given up.

2. It is used of Jesus, both in His first appearing & in His future 2nd appearing or coming.

2 Tim 1:9-10, His own purpose & grace which was given to us in Christ Jesus before time began, but has now been revealed by the **appearing** of our Savior Jesus Christ, who has abolished death & brought life & immortality to light through the gospel,

1 Tim 6:14, Keep this commandment without spot, blameless until our Lord Jesus Christ's appearing,

2 Tim 4:1, 8, I charge you therefore before God & the Lord Jesus Christ, who will judge the living & the dead at His appearing... Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, & not to me only but also to all who have loved His appearing.

- C. APOKALUPIS = revelation. All agree that this word is used pretty much interchangeably with EPIPHANEIA in passages dealing with the 2nd coming of Jesus.

1 Cor 1:7, So that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ, who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.

2 Thess 1:7, When the Lord Jesus is revealed from heaven with His mighty angels...

1 Peter 1:7, 13, That the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, & glory at the revelation of Jesus Christ,.. Therefore gird up the loins of your mind, be sober, and

rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ.

II. ERRORS OF DISPENSATIONAL PREMILLEANIALISM REGARDING THOSE WORDS.

- A. Darbyism teaches that in the PAROUSIA, Jesus will come FOR His saints. The righteous dead will be raised and they along with the righteous living will be secretly “raptured” and whisked away into the sky for 7 years while unbelievers on earth suffer from a Great Tribulation.
- B. According to that theory, at the end of the 7 years, Jesus will return to the earth WITH His saints, set up an earthly kingdom & reign for 1,000 years. Since the Bible has nothing to say about a “3rd coming of Jesus,” Darbyites call this the “2nd phase of His 2nd coming.”
- C. According to Darby’s theory, the unrighteous dead will be raised & judged after the 1,000 years have ended.
- D. To prop up their theory of 2 separate resurrections 1,000 years apart (actually 1,007 years if their theory were correct), dispensational premillennialists make an artificial distinction between resurrect FROM the dead and resurrection OF the dead.

III. THE BIBLE TEACHES THAT CHRIST WILL LITERALLY COME ONCE, THERE WILL BE ONE RESURRECTION AND NO EARTHLY POLITICAL KINGDOM.

- A. The PAROUSIA & the EPIPHANEIA will take place at the same time.

2 Thess 2:8, And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth & destroy with the brightness [EPIPHANEIA] of His coming [PAROUSIA].

- B. In the PAROUSIA, Jesus will come WITH His saints as well as FOR His saints.

READ 1 THESS. 4:16 through 5:3.

1 John 2:28, And now, little children, abide in Him, that when He appears [PHANEROOTHEE], we may have confidence and not be ashamed before Him at His coming [PAROUSIA].

- C. Both the righteous and the unrighteous will be raised & dealt with at the same time & in the same judgment.

READ 2 THESS. 1:6-10

John 5:28-29, Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice & come forth--those who have done good, to the resurrection of life, & those who have done evil, to the resurrection of condemnation.

Acts 24:15, I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust.

- D. The Scriptures make no distinction between a resurrection FROM the dead & a resurrection OF the dead. The terms are used interchangeably.

1. By Paul, of his own hope.

Phil 3:11, If, by any means, I may attain to the resurrection FROM the dead.

Acts 23:6, But when Paul perceived that one part were Sadducees & the other Pharisees, he cried out in the council, "Men & brethren, I am a Pharisee, the son of a Pharisee; concerning the hope & resurrection OF the dead I am being judged!"

2. In parallel accounts of the words of Jesus.
Luke 20:35, But those who are counted worthy to attain that age, and the resurrection FROM the dead, neither marry nor are given in marriage;

Matt 22:30-32, For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. But concerning the resurrection OF the dead, have you not read what was spoken to you by God, saying, 'I am the God of Abraham, the God of Isaac, & the God of Jacob'? God is not the dead but of the living.

- E. The kingdom of Christ is NOT earthly.
John 18:36, Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

CONCLUSION: We have but touched the hem of the garment of the errors of dispensational premillennialism, but these thoughts should help us to see that the teaching of the Scriptures is much plainer & much simpler than the teachings of John Darby, C.I. Schofield & modern day premillennialists.

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