

## Notes on Bible Words.

## No. III.—“COMING” (ADVENT).

IN the Book of the Acts is found, vii. 52, ἔλευσις,<sup>1</sup> “which shewed before of the *coming* of the Just One”; and, xiii. 24, εἰσοδος, “John had first preached before His *coming*.”<sup>2</sup>

The word “coming,” in Matt. xvi. 28, “till they see the Son of Man coming in His kingdom,” is ἐρχόμενον, partic. of the common “to come” (verse 27). So in xxiv. 30, “coming in the clouds.”<sup>3</sup>

The special word “coming” is παρουσία, *presence*; presence of one *coming*, and so arrival.

2 Cor. x. 10: “bodily presence,” π. τοῦ σώματος (Vulg., *praesentia*.)

Philipp. ii. 12: “in my presence”: opp. to “absence,” ἀπουσία.

1 Cor. xvi. 17: “I rejoice at the presence” [am glad at the coming] “of Stephanas.” 2 Cor. vii. 6: “coming of Titus”; R.V., *marg.*, “presence.” Philipp. i. 26: “my coming to you again”; R.V., “presence with you again.”

2 Thess. ii. 8 and 9: “Destroy with the brightness<sup>4</sup> of His coming; *even he*, whose coming is after the working of Satan.” R.V., *marg.*, “presence.”

Particularly, as in verse 8 (2 Thess. ii.), the Advent; the *coming* of Christ (Vulg., *adventum*).

2 Thess. ii. 1: “As touching the coming of our Lord Jesus Christ.” 1 Thess. iii. 13; iv. 15: “left unto (εἰς) the coming of the Lord”; v. 23, “unto (at) the coming,” ἐν τῇ π. James v. 7: “until (ἕως) the coming”; verse 8, “the coming of the Lord draweth nigh,” “is nigh,” ἤγγικε.<sup>5</sup> (Compare 2 Thess. ii. 2, “as that the day of Christ is at hand”—“is *now* present”; *is already come*: Ellicott.)

2 Peter i. 16: “the power and coming of our Lord Jesus Christ,” or “power and presence.” Professor Lumby says:

To the *presence* of the Son of God among men they were the best witnesses who had seen His glory, and heard the voice which declared the Divine nature of Jesus. Thus could they with firm assurance teach that He had *come* into the world. But this first coming was only a pledge of that second coming. . . .—“Sp. Com.”

1 Cor. xv. 23: “they that are Christ’s at His coming.”

Matt. xxiv. v. 3: “Thy coming,” and v. 27: “the coming of the Son of Man.”

1 John ii. 28: “that when He shall appear<sup>6</sup> (φανερωθῆ), be mani-

<sup>1</sup> Irenæus has αἱ ἐλεύσεις; the first and second Advents.

<sup>2</sup> R.V., *marg.*: “before the face of His *entering in*.” (“Entrance into,” Heb. x. 19; 2 Peter i. 11.)

<sup>3</sup> Dan. vii. 13: μετὰ τῶν νεφελῶν . . . ἐρχόμενος. Rev. i. 7: ἔρχεται μετὰ τῶν νεφελῶν.

<sup>4</sup> ἐπιφανεῖα, by the *Epiphany*—the breaking forth of His Parousia. Compare first Advent (saving light), 2 Tim. i. 10. See 1 Tim. vi. 14: “until the appearing (ἐπιφανεῖα) of our Lord,” 2 Tim. iv. 1 and 8. Titus ii. 13: “appearing of the glory of.”

<sup>5</sup> R.V.: “is at hand.” (Perf.: “has come near.”) ἐγγύς, near; of place, or of time. Matt. xxiv. 33: “it (or, He) is near.” Rev. i. 3; Phil. iv. 5; Ps. cxlv. 18.

<sup>6</sup> In 1 Peter i. 7: “at the appearing of Jesus Christ,” the Greek is ἐν ἀποκαλύψει, at the *revelation*. See 1 Cor. i. 7.

fested) we may have confidence and not be ashamed before Him at His coming." ("Cum apparuerit . . . in adventu ejus.")

2 Peter iii. 12, "the coming of the day of God."

Justin has ἡ δευτέρα παρουσία, the *second* "parousia," as opposed to ἡ πρώτη π., the *first*. In Ignatius we find: τὴν παρουσίαν τοῦ σωτήρος, Κυρίου ἡμῶν Ἰ. Χ., τὸ πάθος αὐτοῦ, τὴν ἀνάστασιν—"the advent of the Saviour, even our Lord Jesus Christ, His Passion and Resurrection"; on which Bishop Lightfoot says:

τὴν παρουσίαν] The reference is obviously to the first Advent, the incarnation, though the word, when not specially defined, generally refers to the second Advent. The word does not occur in this sense in the N.T., except possibly in 2 Peter i. 16. . . . Early writers are careful to distinguish the two παρουσίαι of Christ" ("Apostolic Fathers," vol. ii., p. 276).

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## Short Notices.

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*Some Central Points of our Lord's Ministry.* By HENRY WACE, D.D.,  
Prebendary of St. Paul's Cathedral; Principal of King's College,  
London; Preacher of Lincoln's Inn. Pp. 344. Hodder and  
Stoughton.

THIS volume contains eighteen chapters. In every one of them there is something which had we space we should gladly quote. Dr. Wace is always clear and strong. A scholar of singular ability, he gives his readers in a forcible manner the results of patient thought. His present work is emphatically a book for the times, and it will have effect where a large number of expository writings will fail. We wish that to all our Deacons (if any Deacons can find time to read) and Priests, in their first year or two, these "central points" could somehow find their way.

"*The Biblical Illustrator*": *Philippians and Colossians.* By Rev. JOSEPH S. EXELL, M.A. Nisbet and Co.

The characteristics of this work are now probably well known. The present volume seems, in all respects, up to the mark.

*The Divine Society: the Church's Care of Large Populations.* Six Lectures on Pastoral Theology delivered in the Divinity School, Cambridge, May Term, 1890. By EDGAR JACOB, M.A., Vicar of Portsea, Hon. Canon of Winchester, Examining Chaplain to the Bishop of Winchester, Hon. Chaplain to the Queen. Pp. 180. S.P.C.K.

We cordially commend this little book. It is truly practical, as might be expected from the present Vicar of Portsea, and it takes account of the difficulties of our times. The allusions to Nonconformists are wisely sympathetic.

*Lectures on Christianity and Socialism.* Delivered at the Lambeth Baths, February, 1890. By the Right Rev. ALFRED BARRY, D.D., Assistant Bishop of Rochester, late Primate of Australia. Cassell and Co.

An effective book. "Christianity and the Nation" and "Christianity and Humanity" specially interest ourselves, but every chapter is good.

*The Strange House.* By CATHARINE SHAW, author of "Dickie's Secret," etc. Shaw and Co.

A well-written Tale, as one would expect, and strong in religious teaching; likely to do good service.