

MANNER OF CHRIST'S RETURN.

TILL HE COME

1 Cor 11:26 (NKJV) "For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes."

Does this passage mean we are to stop partaking of the memorial when the Lord returns?

1 Cor 15:25 (NKJV) "For He must reign **till** He has put all enemies under His feet."

Acts 23:1 (NKJV) "Then Paul, looking earnestly at the council, said, "Men and brethren, I have lived in all good conscience before God **until** this day."

Rom 5:13

13 For **until** the law sin was in the world, but sin is not imputed when there is no law. (NKJ)

Rom 8:22

22 For we know that the whole creation groans and labors with birth pangs together **until** now. (NKJ)

2 Cor 3:14

14 But their minds were blinded. For **until** this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. (NKJ)

NO MAN KNOW THE DAY

Matt 24:42

42 "Watch therefore, for you do not know what hour your Lord is coming. (NKJ)

Mark 13:32

32 "But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. (NKJ)

How do we explain the fact that we believe the Lord returned in 1874 if the Bible says no one would know what hour the Lord is coming? The point is that the text is not saying that nobody will ever know when the Lord returns. The point is nobody will know before he returns.

Does anyone believe that in the kingdom nobody will be able to look back and identify the time when the Lord had returned? Of course no one believes that. These passages are not saying that no one would ever know, they are saying that no one would know in advance.

The Mark text says that not even the Jesus knows when he would return. Does that mean that when he returns, he won't realize he's here? Of course not.

If when Christ returns no one will know, what's the point of watching? So that once he arrives we will be aware of it while the rest of the world is unaware.

EVERY EYE SHALL SEE HIM

Rev 1:7

7 Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. (NKJ)

Stongs 3788 ophthalmos- "Eye"

- 1) the eye
- 2) metaphorically, the eyes of the mind, the faculty of knowing

EYE

1. ophthalmos ^3788^, akin to opsis, "sight," probably from a root signifying "penetration, sharpness" (Curtius, Gk. Etym.) (cf. Eng., "ophthalmia," etc.). is used (a) of the physical organ, e. g., <Matt. 5:38>; of restoring sight, e. g., <Matt. 20:33>; of God's power of vision, <Heb. 4:13; 1 Pet. 3:12>; of Christ in vision, <Rev. 1:14; 2:18; 19:12>; of the Holy Spirit in the unity of Godhood with Christ, <Rev. 5:6>; (b) metaphorically, of ethical qualities, evil, <Matt. 6:23; Mark 7:22> (by metonymy, for envy); singleness of motive, <Matt. 6:22; Luke 11:34>; as the instrument of evil desire, "the principal avenue of temptation," <1 John 2:16>; of adultery, <2 Pet. 2:14>; (c) metaphorically, of mental vision, <Matt. 13:15; John 12:40; Rom. 11:8; Gal. 3:1>, where the metaphor of the "evil eye" is altered to a different sense from that of bewitching (the posting up or placarding of an "eye" was used as a charm, to prevent mischief); by gospel preaching Christ had been, so to speak, placarded before their "eyes"; the question may be paraphrased, "What evil teachers have been malignly fascinating you?"; <Eph. 1:18>, of the "eyes of the heart," as a means of knowledge.

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Eph 1:18

18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, (NKJ)

Strong's 3700 optanomai or optomai- ("See")

- 1) to look at, to behold
- 2) to allow oneself to be seen, to appear

APPEAR, APPEARING

6. optomai ^3700^, "to see" (from ops, "the eye"; cf. Eng. "optical," etc.), in the passive sense, "to be seen, to appear," is used (a) objectively, with reference to the person or thing seen, e. g., <1 Cor. 15:5-8>, RV "appeared," for KJV, "was seen"; (b) subjectively, with reference to an inward impression or a spiritual experience, <John 3:36>, or a mental occupation, <Acts 18:15>, "look to it";

cf. <Matt. 27:4,24>, "see (thou) to it," "see (ye) to it," throwing responsibility on others. Optomai is to be found in dictionaries under the word horao, "to see"; it supplies some forms that are lacking in that verb.

These last three words, emphanizo, phaneroo and optomai are used with reference to the "appearances" of Christ in the closing verses of <Heb. 9>; emphanizo in <v. 24>, of His presence before the face of God for us; phaneroo in <v. 26>, of His past manifestation for "the sacrifice of Himself"; optomai in <v. 28>, of His future "appearance" for His saints.

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Matt 5:8

8 Blessed are the pure in heart, for they shall see God. (NKJ)

No person can literally see God with his or her eyes.

Luke 3:6

6 And all flesh shall see the salvation of God.' " (NKJ)

How can you see salvation? Salvation is a process, not an object that can be seen.

John 1:51

51 And He said to him, "Most assuredly, I say to you, hereafter you **shall see** heaven open, and the angels of God ascending and descending upon the Son of Man." (NKJ)

Nathaniel did not literally see angels ascending & descending.

Heb 12:14

14 Pursue peace with all people, and holiness, without which no one will **see** the Lord: (NKJ)

Only the Saints will ever see the Lord, but not with literal eyes of flesh, but with the divine perception to be enabled by our spirit bodies.

I Jn 3:2: Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. (NKJ)

Strong's 3708 horao (hor-ah'-o); ("seeing") Most often translated seen properly, to stare at [compare 3700], i.e. (by implication) to discern clearly (physically or mentally); by extension, to attend to; by Hebraism, to experience; passively, to appear: KJV-- behold, perceive, see, take heed.

BEHOLD, BEHELD

1. horao ^3708^, with its aorist form eidon, "to see" (in a few places the KJV uses the verb "to behold"), is said (a) of bodily vision, e. g., <Mark 6:38; John 1:18,46>; (b) of mental perception, e. g., <Rom. 15:21; Col. 2:18>; (c) of taking heed, e. g., <Matt. 8:4; 1 Thes. 5:15>; (d) of experience, as of death, <Luke 2:26; Heb. 11:5>; life, <John 3:36>; corruption, <Acts 2:27>; (e) of caring for, <Matt. 27:4; Acts 18:15> (here the form opsomai is used). See APPEAR, HEED, LOOK, PERCEIVE, SEE, SHEW. (from Vine's Expository Dictionary of Biblical Words) (Copyright (C) 1985, Thomas Nelson Publishers)

Heb 11:24-27

24 By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter,
25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin,

26 esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king; for he endured as **seeing** Him who is invisible. (NKJ)

OTHER GREEK WORDS FOR SEE.

Rom 1:20

20 For since the creation of the world His invisible attributes are clearly **seen**, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, (NKJ)

John 14:18-19

18 "I will not leave you orphans; I will come to you.

19 "A little while longer and the world will **see** Me no more, but you will see Me. Because I live, you will live also. (NKJ)

The world will not literally see Christ at his return, but will eventually discern his presence in the clouds of trouble.

LIGHTNING

Luke 17:24 - For as the **lightning** that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His day.

Strongs 796: astrape (as-trap-ay'); from 797; lightning; by analogy, glare: KJV-- lightning, bright shining.

LIGHTNING

astrape ^796^ denotes (a) "lightning" (akin to LIGHT, B, No. 7), <Matt. 24:27; 28:3; Luke 10:18; 17:24>; in the plural, <Rev. 4:5; 8:5; 11:19; 16:18>; (b) "**bright shining, or shining brightness,**" <Luke 11:36>. See SHINING.#

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Strongs 796 (KJV) 9 times (translated lightning 8 times)

Matt 24:27:

27 "For as the **lightning** [bright shining] comes from the east and flashes to the west, so also will the coming of the Son of Man be. (NKJ)

Matt 28:3

3 His countenance was like **lightning** [bright shining] and his clothing as white as snow. (NKJ)

Luke 10:18

18 And He said to them, "I saw Satan fall like **lightning** [bright shining] from heaven. (NKJ)

Luke 11:36

36 "If then your whole body is full of light, having no part dark, the whole body will be full of light, as when the **bright shining** of a lamp gives you light." (NKJ)

Luke 17:24

24 "For as the **lightning** [bright shining] that flashes [shines] out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His day. (NKJ)

Rev 4:5

5 And from the throne proceeded **lightnings**, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God. (NKJ)

Rev 8:5

5 Then the angel took the censer, filled it with fire from the altar, and threw it to the earth. And there were noises, thunderings, **lightnings**, and an earthquake. (NKJ)

Rev 11:19

19 Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were **lightnings**, noises, thunderings, an earthquake, and great hail. (NKJ)

Rev 16:18

18 And there were noises and thunderings and **lightnings**; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. (NKJ)

FLASH

Luke 17:24: "For as the lightning that **flashes** out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His day.

DAZZLING (Used twice in New Testament)

1. astrapto ^797^, "to flash forth, lighten," is said of lightning, <Luke 17:24>, and of the apparel of the two men by the Lord's sepulchre, <24:4>, KJV, "shining." See LIGHTEN, SHINE.# (from Vine's Expository Dictionary of Biblical Words) (Copyright (C) 1985, Thomas Nelson Publishers)

Luke 24:1-5

1 Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared.

2 But they found the stone rolled away from the tomb.

3 Then they went in and did not find the body of the Lord Jesus.

4 And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.

5 Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead? (NKJ)

These were shining garments, not flashing garments.

SHINES

24 "For as the lightning that flashes out of one part under heaven **shines** to the other part under heaven, so also the Son of Man will be in His day.

Strongs: 2989 lampo (lam'-po); a primary verb; to beam, i.e. radiate brilliancy (literally or figuratively):

KJV-- give light, shine.

LIGHT, NOUN, AND VERB (BRING TO, GIVE), LIGHTEN

3. lampo ^2989^, "to give the light of a torch," is rendered "giveth light" in <Matt. 5:15>, KJV (RV, "shineth). See SHINE.

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SHINE, SHINING

3. lampo ^2989^, "to shine as a torch," occurs in <Matt. 5:15,16, 17:2; Luke 17:24; Acts 12:7; 2 Cor. 4:6> (twice).#: see LIGHT, B, No. 3.

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All references which use this word shine:

Strongs 2989 (KJV) used 7 times

Matt 5:15

15 "Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. (NKJ)

Matt 5:16

16 "Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (NKJ)

Matt 17:2

2 and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. (NKJ)

Luke 17:24

24 "For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His day. (NKJ)

Acts 12:7

7 Now behold, an angel of the Lord stood by him, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off his hands. (NKJ)

2 Cor 4:6

6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (NKJ)

Matt 24:27

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

(KJV)

Here lightning is described as coming out from the east and shining to the west. Lightning will flash in any direction, not just from **east to west**. Only the sun rises in the east and sets in the west. This text is actually talking of the bright shining for the sun. Instead of meaning that Christ will be revealed to the world suddenly, like a burst of lightning, Christ's presence will be revealed gradually to the world, like the dawning of a new day.

Strong's 5316: phaino (fah'-ee-no); prolongation for the base of 5457; to lighten (shine), i.e. show (transitive or intransitive, literal or figurative): KJV-- appear, seem, be seen, shine, X think.

APPEAR, APPEARING

1. phaino ^5316^ signifies, in the active voice, "to shine"; in the passive, "to be brought forth into light, to become evident, to appear (from Vine's Expository Dictionary of Biblical Words) (Copyright (C) 1985, Thomas Nelson Publishers)

Strong's 5316 is used 33 times, never translated flash – See examples

John 1:4-5

4 In Him was life, and the life was the light of men.

5 And the light shines in the darkness, and the darkness did not comprehend it.

(NKJ)

John 5:35

35 "He was the burning and shining lamp, and you were willing for a time to rejoice in his light.

(NKJ)

Phil 2:15

15 that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, (NKJ)

2 Pet 1:19

19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; (NKJ)

1 Jn 2:8

8 Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining. (NKJ)

Rev 1:16

16 He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. (NKJ)

Rev 18:23

23 "The light of a lamp shall not shine in you anymore, (NKJ)

Rev 21:23

23 The city had no need of the sun or of the moon to shine in it, (NKJ)

DAYS OF NOAH

The question is whether Christ's presence is being compared to the "days of Noah" before the flood or whether Christ's presence is being compared to the flood itself.

Is Christ's presence sudden and catastrophic like the flood, or is Christ's presence quiet and unobserved, just like the "days of Noah" before the flood?

Let's closely look at the scriptures.

Matt 24:37-39

37 "But as the days of Noah were, so also will the coming (parousia - presence) of the Son of Man be.

This statement is simple and clear. The "days of Noah" are being compared to Christ's presence

It's important to note that Christ's presence is being compared to the days of Noah before the flood. Notice the next verse.

38 "For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,

It was during the "days before the flood" that the world was going about their daily life routine, unaware of the coming judgement, just as it now is during the presence of Christ. Mankind goes about their daily life routine, unaware of Christ's presence.

39 "and did not know until the flood came and took them all away, so also will the coming (presence) of the Son of Man be. (NKJ)

If is not until the Armageddon flood comes, that the world finally sees that Christ is present.

Now let's check out the parallel scriptures in Luke.

Luke 17:26-27

26 "And as it was in the days of Noah, so it will be also in the days of the Son of Man:

27 "They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. (NKJ)

Here again, the days of Noah are compared with the days of the Son of Man, that is the days of Christ's 2nd Presence. In the "days of Noah, people went about their daily life routine, just as they are now doing in the "days of the Son of Man."

A similar comparison is made of the "days of Lot."

Luke 17:28-30

28 "Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built;

29 "but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.

30 "Even so will it be in the day when the Son of Man is revealed (apocalypse). (NKJ)

Notice that the revealment of Christ's presence is compared to the destruction of Sodom. It's through the Armageddon destruction of the present systems that Christ's presence is revealed to mankind.

THIEF IN THE NIGHT

1Thes 5:2-4

2 For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

If a thief breaks into your home, he doesn't make a lot of commotion and try to wake everyone up. He comes in silently and quietly. If you're in a deep sleep, you won't realize he's present in your home.

At Christ's 2nd presence the world is asleep. They cannot discern the signs that indicate he has returned. But of God's people we are told...

1Thes 5:4-6

4 But you, brethren, are not in darkness, so that this Day should overtake you as a thief.

5 You are all sons of light and sons of the day. We are not of the night nor of darkness.

6 Therefore let us not sleep, as others do, but let us watch and be sober. (NKJ)

Most translators would like us to get a different meaning out of this passage. Notice verse 3.

3 For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. (NKJ)

One might get the idea from this verse that Christ returns suddenly and catastrophically; that everyone is immediately aware of it. Yet, this idea does not fit the illustration of a thief breaking into your home? Why are we then to watch? Wouldn't we be caught by surprise if Christ's return were sudden and catastrophic, without warning? Remember, verse 4 says, "you, brethren, are not in darkness, so that this Day should overtake you as a thief." The point of watching is so that we won't be taken by surprise; so that we will know that he is here.

If "sudden" is a correct translation in verse 3, we think that the "sudden destruction" comes, as the verse says, "as labor pains upon a pregnant woman." Labor pains come in sudden spasms, increasing in frequency and severity until the birth of the child. So, we are now in a time of trouble, increasing in frequency and severity until the birth of the kingdom. We have experienced World War I, The Great Depression, World War II, The Cold War, revolutions, terrorism, famines, etc. The spasms of trouble and instability continue to accelerate each year.

We suggest that a better translation here would be "unexpected" or as King James says, "unawares." In other words, during this "Thief in the Night" presence, the spasms of trouble are unexpected and the world is unaware that the Christ is present.

Strong's 160 aiphnidios (aheef-nid'-ee-os); from a compound of 1 (as a negative particle) and 5316 [compare 1810] (**meaning non-apparent**); **unexpected**, i.e. (adverbially) suddenly: KJV-- sudden, unawares.

Thayer's Greek Lexicon: "unexpected, sudden, unforeseen."

Strong's 160 (KJV) used 2 times

Luke 21:34

34 "But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. (NKJ)

As further evidence that this passage is referring to a secret and invisible presence, notice that some of the Thessalonians brethren thought Christ may have already returned in their day.

II Th 2:1-3

1 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you,

2 not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come.

Paul did not want them to be troubled by his 1st letter or any other source into thinking that the day of the Lord (Christ's 2nd presence) was already at hand. Realizing Christ would return invisibly, some

of the Thessalonian brethren thought he had already returned. Paul goes on to show that Christ couldn't have returned yet, because first the antichrist must arise, then Christ would return.

3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, (NKJ)

Why didn't Paul just say, "don't you remember that I told you in my first letter that Christ would return suddenly and catastrophically? Don't you recall that I said he would come with a shout and with the sound of a trumpet?" Paul did not use this argument because he wrote of the shout and trumpet symbolically and he used the illustration of the Thief to show how Christ would return unexpectedly and unawares to a world not watching.

Yes, Christ returns unexpectedly and unawares to a sleeping world, but we, the watchers, are able to discern the signs of his presence.

PAROUSIA

COMING (NOUN)

3. **parousia** ^3952^, 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). Other words denote "the arrival" (see eisodos and eleusis, above). Parousia is used to describe the presence of Christ with His disciples on the Mount of Transfiguration, <2 Pet. 1:16>. When used of the return of Christ, at the rapture of the church, 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, <1 Cor. 15:23; 1 Thes. 4:15; 5:23; 2 Thes. 2:1; Jas. 5:7-8; 2 Pet. 3:4>. In some, the course is prominent, <Matt. 24:3, 37; 1 Thes. 3:13; 1 John 2:28>; in others the conclusion of the period, <Matt. 24:27; 2 Thes. 2:8>. (from Vine's Expository Dictionary of Biblical Words)
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Notice how Vines says that the word Parousia "denotes both an 'arrival' and a consequent 'presence with.'" If someone has "arrived," they are "present." The word "arrival" does not denote "coming" as in the statement "I am coming." It denotes the beginning of a presence as in the statement "I have arrived."

Vines clarifies this point by stating that "In some passages the word gives prominence to the beginning of that period, the course of the period being implied

Quoting from page 271 of Rotherham's Appendix it says, "In this edition **the word parousia is uniformly rendered 'presence' ('coming,' as a representative of this word, being set aside)**. The original term occurs twenty-four times in the N.T...**The sense of 'presence' is so plainly shown** by the contrast with 'absence' (implied in 2 Cor. 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 2 Peter 1:16

also, a peculiar fitness in our English word 'presence.' This passage, it will be remembered, 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; and, being there, he was transformed (cp. Matt. 17:2,n.) and the 'majesty' of his glorified person was then disclosed. His bodily 'presence' was one which implied and exerted 'power'; so that 'power and presence' go excellently well together – the 'power' befitting such a 'presence'; and the three favoured disciples were at one and the same moment witnesses of both."

Quoting from the book "I Will Come Again," it says, "Harry Rimmer (D.D., Sc.D.), who was styled "Fundamentalism's outstanding spokesman" until his death, admitted that the word parousia meant personal presence. In his book, The Coming King, he observed that the Greek word parousia is used 13 time in describing the return of Christ and not once does it have the thought of "coming."

There are many times when the word parousia is used in the New Testament, but there are only six times when it does not refer to Christ's 2nd Presence. Notice in every verse quoted, only presence makes sense, not coming. Even if you use the word "Arrival" it means it in the sense of "already having arrived," not "on the way."

1 Cor 16:17

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. (KJV)

2 Cor 7:6

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; (KJV)

2 Cor 10:10

10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. (KJV)

Phil 1:26

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. [In other words, you will rejoice when I am present with you again.] (KJV)

Phil 2:12

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. (KJV)

2 Pet 1:16-18

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ [on the Mount of Transfiguration], but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount. (KJV)

In every case here the word parousia means “presence,” not “coming” (as in “on the way”).

Taking the Bible’s usage of the word parousia to establish it’s meaning, It would be difficult to honestly translate this word any other way than “presence.”