

## Definition of Terms.

The Jews divided the world's history into two parts—the present Age or Period, and the Age or Period to come. The dividing line between the two eras was the coming of the Messiah—either the beginning of his time or its close. In the later Jewish writings, it was generally the latter—the end of the Messianic reign, which was popularly thought of in connection with the Judgment—which was expected to separate the two Periods. This two-fold division of all time occurs, as we should naturally expect, in the New Testament, and the phrases there used to designate the respective eras, are—"This World" and "The World to come." In the thought of the New Testament writers, however, the future era—"the world to come"—will be introduced by the Second Coming of Christ. In the current Jewish theology there was no room for a "Second" Advent. It is a distinctively Christian idea. The Christ had already come in the person of Jesus; it was his rejection by the Jews, the thought of his death and resurrection, which gave rise to the Christian conception of his "coming again." Now, Christ's Second Advent, in the character of Judge and for the setting up of his kingdom in splendor and victory, is called the "Parousia." The term itself, which means primarily "Coming," and secondarily "Presence," was evidently coined in the company of Christ's immediate followers as the technical designation of his expected second Advent (3).

The question of the "Parousia"—When shall be the Coming of the Son of Man; and what the manner of his appearance?—is one which cannot be evaded. In its underlying principles, it is central and cardinal. It turns upon the other question: "What was the idea of Jesus himself on the nature and destiny of his Kingdom, and the method of its establishment?" Jesus unmistakably predicted the fact of his second coming, and the nature of that Advent in his thought will

(3). Matthew 24 : 3.