

Strong's Greek 3952:

24 Occurrences of parousia or presence

The following 3 columns are quoted from:
<http://biblehub.com/greek/3952.htm>

[παρουσία](#) — 15 Occ.

[παρουσίαν](#) — 3 Occ.

[παρουσίας](#) — 6 Occ.

Matthew 24:3 N-GFS

BIB: τ□ς σ□ς **παρουσίας** κα□ συντελείας

NAS: [will be] the sign of Your coming, and of the end

KJV: of thy coming, and

INT: the your coming and the completion

Matthew 24:27 N-NFS

BIB: □σται □ **παρουσία** το□ υ□ο□

NAS: so will the coming of the Son

KJV: also the coming of the Son

INT: will be the coming of the Son

Matthew 24:37 N-NFS

BIB: □σται □ **παρουσία** το□ υ□ο□

NAS: For the coming of the Son of Man

KJV: also the coming of the Son

INT: will be the coming of the Son

Matthew 24:39 N-NFS

BIB: κα□ □ **παρουσία** το□ υ□ο□

NAS: so will the coming of the Son

KJV: also the coming of the Son

INT: moreover the coming of the Son

1 Corinthians 15:23 N-DFS

BIB: □ν τ□ **παρουσί**□ α□το□

NAS: who are Christ's at His coming,

KJV: at his coming.

INT: at the coming of him

1 Corinthians 16:17 N-DFS

BIB: □π□ τ□ **παρουσί**□ Στεφαν□ κα□

NAS: over the coming of Stephanas

KJV: of the coming of Stephanas

INT: at the coming of Stephanas and

2 Corinthians 7:6 N-DFS

BIB: □ν τ□ **παρουσί**□ Τίτου

NAS: comforted us by the coming of Titus;

KJV: us by the coming of Titus;

INT: by the coming of Titus

2 Corinthians 7:7 N-DFS

BIB: □ν τ□ **παρουσί**□ α□το□ □λλ□

NAS: and not only by his coming, but also

KJV: by his coming only, but

INT: by the coming of him but

2 Corinthians 10:10 N-NFS

BIB: □ δ□ **παρουσία** το□ σώματος

NAS: but his personal presence is unimpressive

KJV: [his] bodily presence [is] weak,

INT: but [the] presence of the body

Philippians 1:26 N-GFS

BIB: τ□ς □μ□ς **παρουσίας** πάλιν πρ□ς

NAS: Jesus through my coming to you again.

KJV: by my coming to you

INT: my coming again to

Philippians 2:12 N-DFS

BIB: □ν τ□ **παρουσί**□ μου μόνον

NAS: obeyed, not as in my presence only,

KJV: in my presence only, but

INT: in the presence of me only

1 Thessalonians 2:19 N-DFS

BIB: τ□ α□το□ **παρουσί**□

NAS: of our Lord Jesus at His coming?

KJV: at his coming?

INT: his coming

1 Thessalonians 3:13 N-DFS

BIB: □ν τ□ **παρουσί**□ το□ κυρίου

NAS: and Father at the coming of our Lord

KJV: Father, at the coming of our Lord

INT: at the coming of the Lord

1 Thessalonians 4:15 N-AFS

BIB: ε□ς τ□ν **παρουσίαν** το□ κυρίου

NAS: until the coming of the Lord,

KJV: unto the coming of the Lord

INT: to the coming of the Lord

1 Thessalonians 5:23 N-DFS

BIB: □ν τ□ **παρουσί**□ το□ κυρίου

NAS: without blame at the coming of our Lord

KJV: blameless unto the coming of our Lord

INT: at the coming of the Lord

2 Thessalonians 2:1 N-GFS

BIB: □π□ρ τ□ς **παρουσίας** το□ κυρίου

NAS: with regard to the coming of our Lord

KJV: brethren, by the coming of our Lord

INT: by the coming of the Lord

2 Thessalonians 2:8 N-GFS

BIB: □πιφανεί□ τ□ς **παρουσίας** α□το□

NAS: by the appearance of His coming;

KJV: with the brightness of his coming:

INT: appearing of the coming of him

2 Thessalonians 2:9 N-NFS

BIB: □στ□ν □ **παρουσία** κατ' □νέργειαν

NAS: [that is], the one whose coming is in accord

KJV: [Even him], whose coming is after

INT: is the coming according to [the] working

James 5:7 N-GFS

BIB: □ως τ□ς **παρουσίας** το□ κυρίου

NAS: until the coming of the Lord.

KJV: unto the coming of the Lord.

INT: until the coming of the Lord

James 5:8 N-NFS

BIB: □τι □ **παρουσία** το□ κυρίου

NAS: your hearts, for the coming of the Lord

KJV: for the coming of the Lord

INT: because the coming of the Lord

2 Peter 1:16 N-AFS

BIB: δύναμιν κα□ **παρουσίαν** □λλ' □πόπτα

NAS: to you the power and coming of our Lord

KJV: the power and coming of our Lord

INT: power and coming but eyewitnesses

2 Peter 3:4 N-GFS

BIB: □παγγελία τ□ς **παρουσίας** α□το□ □φ'

NAS: is the promise of His coming? For [ever] since

KJV: the promise of his coming? for since

INT: promise of the coming of him from

2 Peter 3:12 N-AFS

BIB: σπεύδοντας τ□ν **παρουσίαν** τ□ς το□

NAS: for and hastening the coming of the day

KJV: hastening unto the coming of the day

INT: hastening the coming of the

1 John 2:28 N-DFS

BIB: □ν τ□ **παρουσί**□ α□το□

NAS: away from Him in shame at His coming.

KJV: at his coming.

INT: at the coming of him

24 Occurrences

The following is quoted from

[Presence — Watchtower ONLINE LIBRARY](#)

The term "second coming" is a misnomer.

“The Greek word from which ‘presence’ is translated is pa·rou·si’a, formed from pa·ra’ (alongside) and ou·si’a (being; derived from ei·mi’, meaning ‘be’). Hence, pa·rou·si’a means, literally, ‘being alongside,’ that is, a ‘presence’. It is used 24 times in the Christian Greek Scriptures, frequently with regard to the presence of Christ in connection with his Messianic Kingdom.—Mt 24:3.”

“Many translations vary their renderings of this word. While translating pa·rou·si’a as ‘presence’ in some texts, they more frequently render it as ‘coming’. This has been the basis for the expression “second coming” or “second advent” (adventus [‘advent’ or ‘coming’] being the Latin Vulgate translation of pa·rou·si’a at Mt 24:3) with regard to Christ Jesus. While Jesus’ presence of necessity implies his arrival at the place where he is present, the translation of pa·rou·si’a by “coming” places all the emphasis on the arrival and obscures the subsequent presence that follows the arrival. Though allowing for both “arrival” and ‘presence’ as translations of pa·rou·si’a, lexicographers generally acknowledge that the presence of the person is the principal idea conveyed by the word.”

“That Jesus’ pa·rou·si’a is not simply a momentary coming followed by a rapid departure but is, rather, a presence covering a period of time is also indicated by his words recorded at Matthew 24:37-39 and Luke 17:26-30. Here ‘the days of Noah’ are compared to ‘the presence of the Son of man’ (‘the days of the Son of man,’ in Luke’s account). Jesus, therefore, does not limit the comparison just to the coming of the Deluge as a final climax during Noah’s days, though he shows that his own ‘presence’ or ‘days’ will see a similar climax. Since ‘the days of Noah’ actually covered a period of years, there is basis for believing that the foretold ‘presence’ [or ‘days’] of the Son of man’ would likewise cover a period of some years, being climaxed by the destruction of those not giving heed to the opportunity afforded them to seek deliverance.”

A presence can be invisible when referring to spirit creatures.

“Evidence weighing against Jesus’ presence as being a visible one (in the sense of Jesus’ appearing in a bodily form that could be seen by human eyes) is found in Jesus’ own statement that by his death he would sacrifice his flesh in behalf of the life of the world (Joh 6:51) and in the apostle Paul’s declaration that the resurrected Jesus “dwells in unapproachable light, whom not one of men has seen or can see.” (1Ti 6:14-16) Jesus therefore could tell his disciples that “a little longer and the world will behold me no more.” (Joh 14:19; 17:24) But the world in general would not behold him because after his resurrection to life as a spirit creature (1Pe 3:18), Jesus restricted his appearances to his disciples. His ascension to heaven was also seen only by them, not by the world, and the angels present assured the disciples that Jesus’ return would be in “the same manner” (Gr., tro’pos, not mor·phe’, “form”), hence without public display, discerned only by his faithful followers.—Ac 1:1-11.

We may recall that Jesus, when paralleling his presence with ‘the days of Noah,’ states that in Noah’s time the people “took no note” until watery destruction came upon them, and “so the presence of the Son of man will be.”—Mt 24:37-39.”

“The book of Revelation presents in symbolic expression much information relating to Christ’s presence and his manifestation and revelation. The symbolic picture of the crowned rider on the white horse depicted in Revelation 6:1, 2 corresponds to that of the rider of Revelation 19:11-16, who is the ‘King of kings and Lord of lords,’ Christ Jesus. Revelation chapter 6 shows that when Christ rides forth as conquering King he does not immediately bring about removal of wickedness from the earth, but rather, his ride is accompanied by war that takes ‘peace away from the earth,’ as well as by food scarcity and deadly plague. (Re 6:3-8) This, in turn, parallels features found in Christ’s prophecy at Matthew 24, Mark 13, and Luke 21. It therefore appears that Jesus’ prophecy found in the Gospel accounts, which clearly involves the destruction of Jerusalem and its temple (occurring in 70 C.E.), also has an application to the time of Christ’s presence, thereby supplying a ‘sign’ that allows for determining when that presence is taking place and when ‘deliverance is getting near.’—Mt 24:3, 32, 33; Lu 21:28-31.”

“Other references to Christ’s presence generally present encouragement to faithfulness and endurance until and during that time.—1Th 2:19; 3:12, 13; 5:23; Jas 5:7, 8; 1Jo 2:28.”

“By these things we know that the end of this system of things is close.”