

Kingdom without a King? PARADISE and the PAROUSIA

The word of our God stands for ever Isaiah 40:8

For there has been a child born to us, there has been a son given to us; and the princely rule will come to be upon his shoulder ... To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom ... Isaiah 9:6,7 (NWT)

This one will be great and will be called Son of the Most High; and Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom. [Gabriel to Mary] Luke 1:32,33 (NWT)

And Zechariah its father was filled with the holy spirit ... "Blessed be Jehovah, the God of Israel ... he has raised up a horn of salvation for us in the house of David his servant ... salvation from our enemies and from the hand of those hating us; to perform the mercy in connection with our forefathers and to call to mind his holy covenant, the oath that he swore to Abraham our forefather ... Luke 1:68-73 (NWT)

Study 3a: ISIAH'S EMPHASIS -- the KINGDOM or the KING?

9: 7 The word 'kingdom' is used only ONCE in Isaiah when referring to God's rule -- even in the NWT! That single instance is the messianic passage quoted above, Isaiah 9. On the other hand the name of David is referred to SEVEN TIMES in the first 3 chapters of the gospel of Luke -- all references to the house, throne, city and SON of David. Let us imitate the Spirit's emphasis in our work!

The throne of David should not be taken here as the emblem of the throne of God, nor the house of Jacob as a figurative designation of the Church. These expressions in the mouth of the angel keep their natural and literal sense. It is, indeed, the theocratic royalty and the Israelitish people, neither more or less, that are in question here; Mary could have understood these expressions in no other way ... The unbelief of Israel foiled this plan, and subverted the regular course of history; so that at the present day the fulfilment of these promises is still postponed to the future. Frederic Godet The Gospel of Luke Vol.1 pp.91-92

60:12 Elsewhere the word 'kingdom' is only used by Isaiah to denote gentile nations and governments. But will they exist when Christ rules in Zion? (Note 60:1-3, 14-16 and esp.v.18; compare Luke 21:24)

ISRAEL'S GLORY AFTER HER AFFLICTION. An ode of congratulations to Zion on her restoration at the Lord's second advent to her true position as the mother Church from which the gospel is to be diffused to the whole Gentile world; the first promulgation of the gospel among the Gentiles, beginning at Jerusalem, is an earnest of this. The language is too glorious to apply to anything that as yet has happened. A.R.Fausset Isaiah (in Commentary on the Whole Bible by Jamieson, Fausset & Brown, p.498)

Study 3b: The PAROUSIA -- a KINGDOM with an INVISIBLE KING?

[parousia] of Christ, ... nearly always of his Messianic Advent IN GLORY to judge the world at the end of this age. Bauer, Arndt, Gingrich, Danker A Greek-English Lexicon of the New Testament and Other Early Christian Literature p.630 (emphasis added)

In the N.T. esp. of the advent, i.e. the FUTURE, VISIBLE, RETURN FROM HEAVEN of Jesus, the MESSIAH, to raise the dead, hold the last judgment, and set up formally and GLORIOUSLY THE KINGDOM OF GOD: Mt.24:3 ...

Thayer's Greek-English Lexicon of the New Testament p.490 (emphasis added)

ISIAH SEES THE KING -- 7 PROPHECIES OF HIS VISIBLE COMING

ISIAH 6:1,5 First use in Isaiah of the word 'king' -- and the first reference to God as King. Even the NWT has I ... got to see Jehovah and my eyes have seen the King, Jehovah of armies, himself! Do JW's believe it? (And whom did Isaiah see?, John 12:37-41)

The prophecy was not only given at the time of the celestial vision but in consequence of it. The sight of the divine glory made clear the vast chasm between God and the people who bore His name. he saw his glory, and spake of him (Christ) The Targum renders the original words of Isaiah, I saw the Lord, by I saw the Lord's



THE MOST QUOTED OLD TESTAMENT TEXT IN THE NEW

'The importance of this Scripture will be more readily realized by us when we consider that this passage is more often quoted in the New Testament than any other Old Testament text'

Charles Lee Feinberg *Israel in the Spotlight* p.100

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glory. St. John states the truth to which this expression points, and identifies the divine Person seen by Isaiah with Christ. Thus what Isaiah saw was the glory of the Word, and of Him he spoke. B.F. Westcott St. John p.185

ISAIAH 24:23 Where will the King rule, and where will paradise be? (25:6,8) What issue is resolved? (vv.8,9) Therefore when only will death be taken away from the earth? (vv.7,8; compare Rom.11:15,26,27)

Although the feast is on earth, it is on an earth which has been transformed into heaven; for the party-wall between God and the world has fallen down ... The earth is therefore a holy dwelling-place for blessed men. The new Jerusalem is Jehovah's throne, but the whole earth is Jehovah's glorious kingdom. Franz Delitzsch Isaiah Vol.1 pp.439,441

ISAIAH 32:1 Before the King's righteous rule what must happen? (v.3; 31:4-6,9) When only will the wilderness become an orchard? (32:14-18)

It is not physical miracles that are predicted here, but a spiritual change. The present judgment of hardening will be repealed ... Israel as a national congregation will be delivered from the judgment of not seeing with seeing eyes, and not hearing with hearing ears, and that it will be delivered from defects of weakness also. F. Delitzsch Isaiah Vol.2 pp.48,49

ISAIAH 33:17-24 Another paradise passage, but the healed will reside where?

But the closing words of the prophet are, that the people of Jerusalem are now strong in God ... lifted up, taken away from their guilt. A people humbled by punishment, penitent, and therefore pardoned, would dwell in Jerusalem. The strength of Israel, and all its salvation, rest upon the forgiveness of its sins. Franz Delitzsch Isaiah Vol.2 p.66

ISAIAH 41:21 Paradise promises (vv.18,19) again connected to the King, but the King is talking about whom? (vv.8-20)

ISAIAH 43:15 Creation is redeemed (vv.19,20) -- but the Creator seems more concerned with a particular creation and creative purpose (vv.1-15,21)

ISAIAH 44:6 What ALSO is Jehovah the King of Israel? (vv.1-5, 21-23) When will the earth rejoice?

The one thing of which all Old Testament writers are certain is that God's love for Israel was not because of anything that Israel had done or was ... It was wholly unmerited. It was not in the least degree because of anything in Israel that was good, or beautiful, or desirable ... This brings us to a frequent error which men still make when they speak of the love of God for man. It is said that there must be something worth loving in the loved one before the lover can love ... It may possibly be true of human love that there must first be something in the loved one worth loving ... to say that it was because He saw a possibility in Israel which none other

could see, is still inadequate, since there is boundless possibility in any and every nation or person, whom the great Creator God chooses. So once more we are driven back to the unmerited love of Charles Wesley's hymn, "He hath loved, He hath loved us, because He would love." [Methodist Hymn Book, No.66, "O God of all grace." Norman H. Snaith The Distinctive Ideas of the Old Testament pp.173,175-6

ISAIAH 52:7 Here we have the NAME (vv.5,6), the KINGDOM (v.7) and the VINDICATION of Jehovah's people (vv.1-10). But which people?