

ESCHATOLOGY: DOCTRINE OF LAST THINGS

PART 26

KINGDOM PROPEHCY, PART 7

Luke 19:11-27 appears to be a prophecy of the King and His Kingdom.

Luke 19:11–12, 15 ¹¹While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately. ¹²So He said, “A nobleman went to a distant country to receive a kingdom [λαμβάνω βασιλείαν] for himself, and then return.... ¹⁵“When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done.

The Messianic Kingdom and it's King is the subject of this parable. That is clear from the fact that the Lord was addressing the assumption on the part of the people that the Kingdom of God was going to immediately appear. All the Jews were looking for the King who was going to immediately bring in the Kingdom. They had rejected the Scriptures that revealed the Suffering of the King that must first take place. The Kingdom of God was the Messianic Kingdom God promised the Jews long before. It had not yet come; it was offered and rejected. The Lord told them this parable to illustrate the fact that He was going away to receive the Kingdom illustrating the truth the Kingdom had been postponed. This indicates a period of indefinite time between His First Advent and His Second Coming that He predicted in verse 15.

Kingdom now theology cannot understand the proleptic (prophetical) nature of these verses concerning a Kingdom that has been postponed but will come to pass later in history. Here is how a professor at Baylor's Truett Seminary interprets it. “This parable is *not* a salvation-history allegory in which the nobleman going to a far land represents Jesus' ascension to heaven to receive his kingdom, and his return and slaughter of the enemies represent the Parousia and final judgment, no matter how often this interpretation is repeated. Jesus has already received his kingdom. At the Last Supper, Jesus tells his disciples that he confers on them a kingdom just as the Father has conferred on him a kingdom (22:29; see 12:32).” [David E. Garland, “Luke” in the *Zondervan Exegetical Commentary on the New Testament: Luke*, p. 763].

This theologian fails to understand the definition of the Kingdom of God nor does he understand the nature of the offer and the postponement when the offer was rejected. Ultimately, He makes the Gospels to be about the church rather than about the Kingdom offer to Israel.

What do the Scriptures he used to justify his position actually reveal?

Luke 22:29–30 ²⁹and just as My Father has granted [διατίθεμαι] Me a kingdom, I grant [διατίθεμαι] you ³⁰that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.

Luke 12:32 ³²“Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom.

These Scriptures are not saying that the Kingdom is now. The word translated “granted,” διατίθεμαι, means to make a covenant; to give the right to rule. BDAG defines it as to make a disposition of something and they have a translation of Luke 22:29 that reads “I confer on you as the Father has conferred on me the right to rule.” [BDAG, s.v. “διατίθεμαι” p. 238]. The point is, the right to rule over the Kingdom is a separate issue from assuming the throne and actually ruling, in reality, over that Kingdom. One can be granted the right to rule a kingdom that is yet to come into existence. When it does come into existence, then the king assumes the throne he has been awarded and begins to rule in reality. The discussion concerning the word “begotten” in Psalm 2 bears this out. The king was considered to be begotten on the day He assumed the throne. Jesus has received the authority to assume the throne but the actual assumption of the throne itself is still in the future. That is the revelation being provided in Luke 19:11-12. Jesus has gone to the Father to be granted the authority to rule the Messianic Kingdom when it is inaugurated in time and space that is yet future. For this theologian to claim Jesus has already received the Kingdom is biblically inaccurate.

In Luke 19:12, Jesus said He was going to receive a Kingdom, λαμβάνω βασιλείαν, and it means to receive from someone else the power or authority to reign as king. Jesus could have not only been granted the right to rule but the actual Kingdom at the same time but He wasn't. We know this from the analogy of Scripture. Receiving the authority to rule has happened but actually assuming the throne will occur in the future. This was the picture we had in Psalm 2:6-7. At that time, the Lord is being installed on Zion, God's holy mountain. Christ Jesus has gone to sit at the right hand of God the Father, received the authority and right to rule as the King, and He will be installed on that throne at that date in the future the Father has ordained that He assume the actual throne.

In Luke 12:32, the Lord is not saying the disciples will have the Kingdom as their own; they will participate in its blessings and live life in it with their Lord as the rulers of the twelve tribes of Israel. “With the call to trust, a promise is given that the Father is pleased to give his children the kingdom. The promise of the kingdom is not specified or described in detail. What seems to be in view are kingdom blessings that are the product of pursuing the kingdom. In other words, pursuit of the kingdom is a goal that can be realized. Above all, secure relationship with God is alluded to in the promise, one that can bring stability and absence of anxiety.” [Darrell L. Bock, *Baker Exegetical Commentary on the New Testament: Luke 9:51-24:53*, p. 1165]. To say that the disciples received a Kingdom, is also biblically inaccurate.

Psalms 110 is a prophecy concerning the Davidic descendant who will be King and Priest over the Messianic Kingdom. "The psalmist receives a revelation that his descendant, who is his lord, will be enabled by Yahweh and assisted by his willing subjects to establish dominion over the nations and reign in honor and glory as a royal priest." [Allen P. Ross, *A Commentary on the Psalms, Volume 3 (90-150)*, p. 3:344]. The King will be both King and Priest.

Psalms 110:1-7 ¹The LORD [יְהוָה] says [נָאָם] to my Lord [אֲדֹנָי]: "Sit at My right hand Until I make Your enemies a footstool for Your feet." ²The LORD will stretch forth Your strong scepter from Zion, saying, "Rule in the midst of Your enemies." ³Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew. ⁴The LORD [יְהוָה] has sworn and will not change His mind, "You are a priest forever According to the order of Melchizedek." ⁵The Lord [אֲדֹנָי] is at Your right hand; He will shatter kings in the day of His wrath. ⁶He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country. ⁷He will drink from the brook by the wayside; Therefore He will lift up His head.

Jesus validated this Psalm and His Messianic credentials by asking the Pharisees a question concerning the statement, "The LORD says to my Lord." In effect, the Lord was showing the Pharisees how ignorant they were concerning the spiritual matters they were supposed to know.

Matthew 22:41-46 ⁴¹Now while the Pharisees were gathered together, Jesus asked them a question: ⁴²"What do you think about the Christ, whose son is He?" They said to Him, "The son of David." ⁴³He said to them, "Then how does David in the Spirit call Him 'Lord,' saying, ⁴⁴'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET"'? ⁴⁵"If David then calls Him 'Lord,' how is He his son?" ⁴⁶No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.

Parallel passages for this Scripture: Mark 12:35-37; Luke 20:41-44; Acts 2:29-36.

The Pharisees thought the King to come was merely human but Jesus showed them He was God as well. If David called his son, Lord, he must be more than a human son. It was not normal to proclaim a son to be greater than his father but David called his son, "My Lord." As the son of David, Jesus is fully human; as David's Lord, Jesus is fully God.

Scholars debate the identity of the author of this Psalm and they debate when it was written. Some think it was written by a prophet who is addressing David as Lord. Some think it was simply an enthronement Psalm for a king and there are other theories. The problem with all this academic squabbling is the Lord verified David as the author and He verified that David wrote under the inspiration of the Holy Spirit. If these so-called "Bible scholars" would simply allow literal hermeneutics to be the controlling authority for their interpretations, they wouldn't have to deny the plain meaning of the Lord's words. The other indication of inspiration is the use of the word אָמַר, translated "says" by

the NASB which is an oracle consistently used to speak of divine revelation. The *Theological Wordbook of the Old Testament* says it is used “exclusively of divine speaking.” [s.v. “יְהוָה,” p. 541].

Psalms 109, 110, and 111 are Psalms of the Messianic deliverer. The three Psalms before it are cries for deliverance and the three Psalms after it are praise Psalms for the deliverance they received. Psalm 110 is divided into three parts. The first three verses reveal the divine King. The fourth verse identifies Him as the eternal priest; therefore, the offices are combined in Him. The final three verses reveal Him to be the victorious King.

In verse 1, there is no doubt the first use of LORD refers to Yahweh. The second use of Lord is a bit less clear because it is *adoni* which means “my master.” In verse 5, the same person sitting at the right hand of God is called the more familiar *adonay* which does refer to God; therefore, it is speaking of the same person in both verses who is to be identified as deity. Then the Lord's words in Matthew confirm that identity. Because of the difference between *adoni* and *adonay*, one thing to keep in mind is the original text was written without vowel points; it may very well be the case that in verse 1 what we now read as *adoni* meant *adonay* to the early readers of the Hebrew text; therefore, eliminating the confusion we read into it today.

Summary of Psalm 110:

1. The Lord is sitting at the right hand of God which is a place of favor, power, and preeminence. It identifies this Lord as deity. The Lord's ultimate victory is assured and His enemies will be vanquished.
2. The Lord has moved to Zion at the Second Coming where He is in possession of the King's scepter. This battle is fought on earth; it is not simply a spiritual battle as so many people, particularly amillennialists, want to make it out to be.
3. The Lord will be leading His people in battle. The Jews once rejected Him but now the remnant will join Him. His power refers to military strength and prowess.
4. The office of King and Priest is combined in the Lord. He will be a Priest forever.
5. This warrior King, who is at the right hand of God, is called Lord; therefore, He is God. He will be victorious over those who are His enemies.
6. The defeat of His enemies (continued).
7. He shall lift up His head meaning He will be exalted when He conquers His enemies.

There is a textual problem in verse 3 which the NASB translates “from the womb of the dawn, Your youth are to You as the dew” which really doesn't make much sense. The *JPS Hebrew-English Tanakh* has a note indicating the meaning of this in Hebrew is uncertain. This text is found in the manuscripts of the Masoretic Text. The Septuagint [from the Septuagint published by Hendrickson Publishers] translates this “I have begotten thee from the womb before the morning.” Other manuscripts, the Syriac and some of the Masoretic texts, support the Septuagint. That makes sense and links back to the

idea of begotten presented in Psalm 2. Begotten refers to the day the King is installed on His throne and it also refers to Him as being unique, the one and only of His kind. The problem is easy to understand when we remember the original manuscripts had no vowel points. The consonants are the same in both readings but the vowel points differ. Some theologians believe the text was deliberately corrupted by Jewish theologians in order to avoid the obvious link to Psalm 2. "Since the LXX reading is preferable, it leads to a strongly messianic interpretation, describing in Hay's words 'the birth of a divine child' as King. The King is said to be begotten 'from the womb of the dawn,' a phrase Kraus links to the coming of the messianic king described in Num 24:17 that comes forth from Jacob [Balaam's prophecy]. Furthermore, Kraus sees 'the place and procedure of begetting' as belonging 'to the heavenly sphere. The "'divine king'" comes from the superworldly heights, from God's world.' Linking the phrase 'from the womb of the dawn I have begotten you' to Ps 2:7, Kraus rightly concludes that its 'a reference to the heavenly divine origin of the king.' McCaul adds that it not only indicates origin from heaven but One eternally begotten 'before conception of the morning light' or 'before creation.' [Michael Rydelnik, *The Messianic Hope: Is the Hebrew Bible Really Messianic?* p. 175].

Numbers 24:17 ¹⁷"I see him, but not now; I behold him, but not near; A star [כּוֹכַב] shall come forth from Jacob, A scepter [שֵׁבֶט] shall rise from Israel, And shall crush through the forehead of Moab, And tear down all the sons of Sheth.

The Spirit gave Balaam a prophecy of a star and scepter that would arise out of Israel in the future as indicated by the words "I see him, but not now; I behold him, but not near." This King had not appeared and His appearance was not near, that is, it will be in the future. Kings of that time were referred to as stars and the scepter was associated with a ruler or king. In context, this is a prophecy of a deliverer King who will rule over Israel. Most theologians connect this prophecy with Jacob's prophecy (Gen. 49:10) of a King who would come from the tribe of Judah. Scepter, שֵׁבֶט, means a rod, a scepter, or a tribe. The rod was used as a disciplinary tool and as such it came to be associated with the power and the authority of the person wielding it. This word also connects the concept of a tribe with the leadership of the tribe therefore also indicating the authority of a ruler. The scepter is a symbol of dominion and here it is used to refer to this future King. Crushing the head and tearing down are figurative language for defeating these nations. This King who will arise out of Israel will be a conquering King.

Genesis 49:8-12 also concerns a King who will arise from the tribe of Judah.

Genesis 49:8–12 ⁸"Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you. ⁹"Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up? ¹⁰"The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples. ¹¹"He ties his foal to the vine, And his donkey's colt to the choice vine; He

washes his garments in wine, And his robes in the blood of grapes. ¹²“His eyes are dull from wine, And his teeth white from milk.

There is a lot of prophecy contained in the blessing Israel was bestowing on his son, Judah. In verse 8, The preeminence of the tribe of Judah is apparent; the other brothers would praise him and bow down to him. This seems to be a reference to the King who was to come from Judah. He would be victorious in battle. Because Judah is so competent in battle, the other tribes will look to him for leadership. This was fulfilled in David to some extent but the prophecy is also looking beyond him to the one to whom it belongs who is Christ Jesus. The Davidic line would always have a descendant of David available to assume the throne, but it has been vacant now for over 2,000 years and it will not be assumed again until the Second Advent when Christ will be enthroned as the King.

Verse 9 pictures Judah as a lion. The connection to royalty is obvious. Balaam noted this in his prophecy in connection with Israel (Num. 24:9). The Lord is referred to as the Lion from the tribe of Judah. Balaam also pronounced the blessing and cursing aspect of the Abrahamic Covenant concerning the relationship people have with Israel.

Numbers 24:9 ⁹“He couches, he lies down as a lion, And as a lion, who dares rouse him? Blessed is everyone who blesses you, And cursed is everyone who curses you.”

Revelation 5:5 ⁵and one of the elders said to me, “Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals.”

Verse 10 is a prophecy of the Messiah who will be the King. Once again, the symbol of the rule and authority of the King, the scepter, is said to permanently belong to Judah. The ruler’s staff, or lawgiver’s staff, refers to His ruling authority that will belong to Him also on a permanent basis. His administration will be in the form of a theocracy. Judah’s right to the throne will never be abrogated and when He comes to whom it belongs, He will assume the throne.

The phrase, “until Shiloh comes,” is a bit difficult to interpret but a reasonable conclusion about its meaning is not out of reach. The best option for understanding this word is that it, שִׁלֹה, is a “possessive pronoun to be translated ‘whose it is,’ or ‘whose right it is.’ This would be the better option, and the phrase would be translated: ‘Until He come Whose right it is.’ [Arnold G. Fruchtenbaum, *Ariel’s Bible Commentary: The Book of Genesis: Exposition from a Jewish Perspective*, p. 639].

Genesis 49:10 ¹⁰“The scepter shall not depart from Judah, Nor the ruler’s staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples. [NASB]

Genesis 49:10 ¹⁰The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs; the nations will obey him. [NET Bible]

Genesis 49:10 ¹⁰The scepter will not depart from Judah or the staff from between his feet until He whose right it is comes and the obedience of the peoples belongs to Him. [HCSB]

Genesis 49:10 A ruler will not cease from Judah and the one who leads from his thighs until the things laid away for him come and he is the expectation of nations. [LXX]

One of the Dead Sea scrolls [4QP Bless] reads this way:

"A ruler shall not depart from the Tribe of Judah while Israel has dominion. There will not be cut off a king in it belonging to the line of David. For the staff is the covenant of kingship; the thousands of Israel are the feet, until the coming of the Messiah of Righteousness, the Branch of David, for him and to his seed has been given the covenant of the kingship over his people for everlasting generations."

The ancient Rabbinic views understood this verse to be Messianic.

Targum Onkelos : "The transmission of dominion shall not cease from the house of Judah, nor the scribe from the children's children, forever, until the Messiah comes, to whom the kingdom belongs, and whom nations shall obey."

This interpretation is reinforced by Ezekiel 21:27. In context, wicked Israel is being judged and the king stripped of his throne. Then God promises that the one to whom it belongs receives it.

Ezekiel 21:27 ²⁷'A ruin, a ruin, a ruin, I will make it. This also will be no more until He comes whose right it is, and I will give it to Him.'

"The right to rule in Israel was taken from Zedekiah, and the land was destroyed. Ezekiel's triple use of ruin stressed that Israel's throne was to be absolutely desolate. It will not be restored until He comes to whom it rightfully belongs; to Him I will give it. This prophecy recalls Genesis 49:10, which speaks of 'the scepter' in the line of Judah. The line of David would not be restored till the righteous, God-appointed King would come. There were no valid claims till Christ rode into Jerusalem to claim His rightful rule (cf. Zech 9:9; Matt. 21:1-11; Rev. 19:11-16; 20:4). Christ will fulfill Ezekiel's prophecy; He will be the King of Israel." [Charles H. Dyer, "Ezekiel" in *The Bible Knowledge Commentary: Old Testament*, p. 1269].

The final part of verse 10 reveals that the Gentile nations will obey Him during His reign as King.

Verses 11-12 discuss, in highly figurative language, the prosperity Judah will enjoy in the land. The vines will be strong and their produce will be abundant. The reference to washing His garments in wine refers to the fact He will come in judgment.

Earlier, we noted that Jesus told the story of a nobleman who was going away to receive His Kingdom (Luke 19:11-12). Daniel was granted a vision of Christ Jesus receiving His Kingdom.

Daniel 7:13-14 13"I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. 14"And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.

In this vision, Jesus, the Son of Man, is presented before the Ancient of Days, who is God the Father, and He is given dominion, glory, and a Kingdom. Every tongue, people, and nation will serve Him. This reign will be established at His Second Coming to earth. Once that 1,000 year Kingdom has finished its allotted time, He will deliver the Kingdom to God the Father and the earth and its people will enter the eternal state.

In the Olivet Discourse, Jesus referred to His Second Coming as the Son of Man who will assume His throne.

Matthew 24:30 ³⁰"And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.

Matthew 25:31 ³¹"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.

The book of Revelation identifies Jesus as the King and it confirms the establishment of the Messianic Kingdom that will cover the earth at the time. This Kingdom is not now; it will be established in the future.

Revelation 11:15 ¹⁵Then the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever."

This Scripture is the revelation that the kingdom of the world, Satan's kingdom, will be removed from his dominion and the Christ will assume His rightful rule of the world. The KJV and NKJV have "kingdoms of the world" plural rather than singular. The Greek text is singular. In the overall picture of the world, there are no kingdoms; there is only the kingdom, singular, of Satan who rules the world and all the various rulers and their na-

tions in it. When the Lord assumes His throne, there will be only one kingdom as well. In both cases, there are identifiable rulers and nations but they are all one kingdom overall. One kingdom, Satan's, is evil and unrighteous and the other, Christ's, is godly and righteous.

“The use of the singular term kingdom of the world instead of the plural ‘kingdoms’ introduces an important truth. All of the world's diverse national, political, social, cultural, linguistic, and religious groups are in reality one kingdom under one king. That king is known in Scripture by many names and titles, including the accuser (Rev. 12:10), the adversary (1 Pet. 5:8), Beelzebul (Mtt. 12:24), Belial (2Cor. 6:15), the dragon (Rev. 12:3, 7, 9), the ‘evil one’ (John 17:15), the god of this world (2Cor. 4:4), the prince of the power of the air (Eph. 2:2), the roaring lion (1Pe. 5:8), the ruler of demons (Mark 3:22), the ruler of this world (John 12:31), the serpent of old (Rev. 12:9; 20:2), the tempter (1 Th. 3:5), and, most commonly, the devil (Mtt. 4:1) and Satan (1 Ti. 5:15).” [John MacArthur, *Revelation: The MacArthur New Testament Commentary* [commentary on Rev. 11:15] quoted in Tony Garland, *A Testimony of Jesus Christ: A Commentary on the Book of Revelation*, p. 1:461].

Amillennialists have to say this Scripture is about Christ beginning His rule in the eternal state. Mounce says, “...[W]e hear voices of a great heavenly host declaring the final triumph of the kingdom of God and the establishment of his eternal reign.” [Robert H. Mounce, *The New International Commentary on the New Testament: The Book of Revelation*, rev., p. 225].

Preterists do not believe this is a proclamation the world has come under the rule of Christ at the end of time. They believe this Scripture refers to the fall of Jerusalem in 70 A.D. They seem to be simply delighted at the destruction of Israel. They believe Christ is ruling the world on the throne of David right now. One preterist said two things had to happen before the Kingdom would be a world conquering power. “The first was spiritual, the outpouring of the Spirit at Pentecost; and the second was physical, the breaking down of the barrier of Judaism in the fall of the first great oppose. Then Christianity became a world religion.” [David S. Clark, quoted in Steve Gregg, *Revelation: Four Views: A Parallel Commentary*, p. 248].

Another preterist writes, “The kingdom of this world ended. World empire as well as national theocracy (its Old Testament counterpart) was virtually abolished when the temple was destroyed. This marked the fact that God had set up his own kingdom (the fifth kingdom of Daniel's prophecy) and had begun to reign. Christianity only became a world religion (or kingdom—to use the biblical term) after it became totally dissociated from Judaism in 70 A.D.” [Jay Adams, quoted in Steve Gregg, *Revelation: Four Views: A Parallel Commentary*, p. 248].

One final quote from a preterist reads, “Thus the Kingdom of God, the ‘Fifth Kingdom’ prophesied in Daniel 2, becomes universalized.... The final dissociation of Christianity

from Judaism means that it is now a worldwide religion. The Kingdom of Christ now begins the process of encompassing and enveloping all kingdoms of the world." [David Chilton, quoted in Steve Gregg, *Revelation: Four Views: A Parallel Commentary*, p. 248].

Revelation 19:11–17 ¹¹And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. ¹²His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. ¹³He is clothed with a robe dipped in blood, and His name is called The Word of God. ¹⁴And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. ¹⁵From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. ¹⁶And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS." ¹⁷Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God,

This Scripture clearly identifies Christ as the King who is returning to earth to assume His rule over the rulers and their nations that make up the geopolitical structure of the planet. He will be wearing many crowns and He is called King of kings and Lord of lords. He is the supreme One among kings and lords. The Scripture doesn't identify what the crowns actually signify, but the fact He has many of them suggests supremacy in many areas. "[T]he many crowns worn by Christ are an indication of His right to rule and the many facets of the character of His rule." [Tony Garland, *A Testimony of Jesus Christ: A Commentary on the Book of Revelation*, p. 2:91]. Two such facets of His rule are Priest and King so it is thought these crowns are at least a part of the "many crowns."

Preterists also destroy the plain meaning of this Scripture. They do not believe this represents the Second Coming of Christ because in their theology He spiritually returned in 70 A.D. and is in the hearts of believers. "Is this not the conquering power of the gospel and the triumph of Christianity? The sword of the Spirit which is the word of God, by preaching, and teaching, and testimony conquers the world for Christ." [David S. Clark, quoted in Steve Gregg, *Revelation: Four Views: A Parallel Commentary*, p. 450].

"It is not the Second Coming that is portrayed here, but rather Christ's defeat of the nations by His bare Word. ... Any nation that does not submit to the all-embracing rule of King Jesus will perish; all nations shall be Christianized some day. It is only a matter of time." [David Chilton, quoted in Steve Gregg, *Revelation: Four Views: A Parallel Commentary*, p. 450, 452].

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