

## **Anointed Prince Or Crowned King? #3**

Revelation is a book of signs and symbols and one must exercise caution in his interpretation of the book because of the symbolism and figures there. In interpreting scripture there is one rule of interpretation which must not be ignored. One does not mix figurative and literal language together. If the passage is figurative, then the whole context must be interpreted as figurative. If it is literal, the whole must be treated as literal. Premillennialists are hard pressed when asked whether Satan's being bound is figurative or literal. Such teachers make the two resurrections literal: one before a literal 1,000 year reign of Christ, the second after. How then is he to explain that during this time Satan is bound with a "great chain"? Is this chain figurative or literal? All know a "spirit" being could not be chained with a "literal" chain. Since the chain must be interpreted as figurative, the whole context must likewise be so interpreted.

In Revelation five when the fifth seal is opened, John saw under the altar the souls who had been martyred for the Cause of Christ. They asked how long before their blood would be avenged and to each of them was given a white robe and they were asked to wait a little while (Rev. 6:10f). In the chapters between six and twenty, John has seen the struggle of Satan and his allies against Christ and his allies. One by one the allies of Satan have been defeated. Those with the mark of the beast, the Harlot Babylon, the earth beast and the sea beast all have been vanquished. All that remained was the dragon and he was bound (Rev. 20:1f). Now John sees the souls again but they are no longer under the altar. They are now on thrones. Their cause has triumphed. This is the message of Revelation twenty in symbolic language.

### ***Reasons Why Premillennialism Is A False Theory***

There are many scriptures that show the error of Premillennialism. Let us consider a few of them.

John 6:39, 40, 44, 54. All these passages affirm that the righteous will be raised on the LAST day. We ask the premillennialists how they can get 365,000 days after the last day (an earthly reign of Christ for 1,000 years)? It cannot be done.

Premillennialists separate the resurrection of the righteous and the judgment by more than 1,000 years. The scriptures assert both occur on the same day. The righteous will be raised on the last day (Jn. 6:40). The wicked will be judged by Christ on the last day (Jn. 12:48). The resurrection of the

righteous, the resurrection of the wicked and the judgment all transpire on the same day, the last day.

In John 5:28f Jesus said, *"Marvel not at this; for the hour cometh, in which all that are in the tombs shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and that they have done evil, unto the resurrection of judgment."* This passage tells that all the dead, good and evil, will be raised in the same hour.

From Zechariah 6:12f we learned that Christ was to be a priest at the same time he was to be king. Christ cannot be a priest upon earth (Hb. 8:4). Therefore Christ cannot be a king upon earth.

From Jeremiah 22:28-30 we read, *"Is this man Coniah a despised broken vessel? Is he a vessel wherein none delighteth? Wherefore are they cast out, he and his seed, and are cast into the land which they know not? O earth, earth, earth, hear the word of Jehovah. Thus said Jehovah, Write ye this man childless, a man that shall not prosper in his days; for no more shall a man of his seed prosper, sitting upon the throne of David and ruling in Judah."* "Coniah" is an abbreviation of Jeconiah, the last, lawful king of Judah. The prophet said, *"Write ye this man childless."* He did not mean that Jeconiah would have no offspring for he did. Zerubbabel, who in Cyrus' day led Jews back to Jerusalem from Babylonian captivity, was Jeconiah's grandson (Mt. 1:12). The prophet said that Jeconiah's "childlessness" would be that he would have none of his seed prospering, sitting upon the throne of David and ruling in Judah. Jesus was a descendant of Jeconiah (Matt. 1:1-18). He cannot reign on earth, for the prophet said he would not. His is not an earthly reign, then. It is a heavenly one.

In 1 Corinthians 15:23-28 Paul wrote, *"But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death...."* The old Testament passage to which the apostle refers is Psalms 110:1 which said, *"The Lord said unto my Lord, sit thou at my right hand until I make enemies thy footstool."* This passage tells us that Christ is to sit at the right hand of God (in heaven) until all his enemies are defeated, the last enemy being death. This being true, Jesus will not come back again until both wicked and righteous are raised. He will not return until ALL his enemies are vanquished, for were he to raise only the righteous when he comes then not all his enemies would have been conquered.

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