

The kingdom of God came with power (Mark 9:1)

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(Note: All underlining of Scripture quotations for emphasis has been added by the author.)

Introduction

This article examines what Jesus intended by his enigmatic claim in Mark 9:1:

And he said to them, "Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power."

Some of those present would live to see the kingdom of God having "come with power."

To what is Jesus referring?

What is meant by the kingdom coming "with power"?

Is he referring to his transfiguration? To his resurrection and ascension?

To the coming of the Holy Spirit at Pentecost?

Or is he perhaps speaking about the kingdom's progress as large numbers of Gentiles come to faith?

The surprising answer

The earlier events, including Jesus' transfiguration and the Spirit's descent, can be ruled out.

For Jesus is clearly referring to something several decades in the future — to a time when some, but not many, of those who heard his promise would still be alive.¹

Those people remaining would witness the kingdom's coming with power — whatever that meant!

In fact, Jesus is referring to his return — his Second Coming.

For, what Jesus says here is a part of an address recorded in the previous chapter.

He is addressing not just his disciples, but a crowd gathered to hear him (Mk 8:34).

¹ Some believe that Jesus was referring to his transfiguration, which is related in the following section (Mk 9:2ff.). But this surely trivializes Jesus' declaration to something like the following: "I solemnly assure you, some here present will still be alive next week to witness my transfiguration. Oh wait, only three of you will actually see it."

And he concludes that address by referring to his return in judgment (Mark 8:38):

“For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.”

Jesus’ coming “in the glory of his Father with the holy angels” can only refer to his Second Coming.

Mark 9:1 is not to be divorced from Mark 8:38 — despite the chapter break between them.²

The coming of the kingdom with power relates directly to Jesus’ Second Coming.

That they belong together is evident also from the parallel accounts in Matthew 16:27-28 and Luke 9:26-27.

Here’s Matthew’s parallel account (in 16:27-28):

²⁷ *“For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done.*

²⁸ *Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom.”*

Jesus’ return in glory “with his angels” to “repay each person” (vs. 27) refers to coming back to judge.

Then, for Jesus to come in his kingdom (vs. 28) refers to his return as King.

Of course, these roles are connected: Jesus, at his Second Coming, returns as both King and Judge!

All this squares with what we learn from the Olivet Discourse about the Final Judgment:

“When the Son of Man comes in His glory, and all the angels with Him, then He will sit on the throne of His glory” (Mt 25:31, HCSB), judging the nations gathered before him.

The point being this: The kingdom fully comes when Jesus returns.

In Luke’s version of the Olivet Discourse, Jesus explicitly connects the kingdom’s arrival with his return:

“So also, when you see these things taking place, you know that the kingdom of God is near” (Lk 21:31).

But what about Jesus’ time frame?

Isn’t he supposed to return at the end of history?

The plain fact of the matter is this: Jesus taught that his return would be witnessed by that generation.

See Matthew 24:30, 34; Mark 13:26, 30; Luke 21:27, 32; Revelation 2:25; 3:11; 22:7, 12, 20.

² Most modern Bible versions rightly commence the new section only at Mark 9:2, which introduces the Transfiguration narrative.

Jesus brought the Kingdom

With Jesus' advent and ministry, the kingdom of God was "at hand" (Mt 3:2; 4:17; 10:7).

Then, in his ascension, the throne of David was fully restored (Ac 2:30-36; cf. Isa 9:6-7; Lk 1:32-33).

Jesus in his ascension was granted universal authority (Mt 28:18-19; Eph 1:20-22; Heb 1:3; 1Pet 3:22; Rev 3:21) — something that had long been foretold (e.g., Ps 2:8; 110:1-2; Dan 7:13-14).

After that, via the apostolic proclamation of the gospel, Jews and Gentiles were gathered into his kingdom.

In this way, "Israel" was restored (Ac 1:6), and Davidic kingship over the nations was reestablished (Ac 15:13-21).

For, the gospel is the "gospel of the kingdom" — the proclamation that Jesus rules, along with the call to repent and submit to him.

Two-stage Arrival

Jesus taught that the kingdom would fully come only after a lengthy interval.

He himself would return to effect this. Consider the following:

1. The parables of the Weeds and of the Net (Matthew 13:24-30, 36-43, 47-50):

For a time, the "sons of the kingdom" will co-exist with the wicked (13:38).

Only at "the end of the age" will Jesus send forth his angels to remove and incinerate the bad, leaving the righteous to inhabit the kingdom (13:41-43, 49-50).

2. The Parable of the Ten Virgins (Matthew 25:1-13):

Jesus here warns his first-century followers to be constantly alert and ready for his return (25:13).

There was a real risk of being shut out of his kingdom (25:11-12).

Jesus would return when least expected — like a thief (Mt 24:42-44; Lk 12:35-40).

3. The Parable of the Ten Minas (Luke 19:12-27):

On his final approach to Jerusalem, Jesus sought to temper the people's expectation that God's kingdom would dramatically appear as soon as he entered the city (Lk 19:11).

Indeed, only after a lengthy absence would he return to reign:

He would leave for a distant country (heaven) to receive his kingdom before returning to reign (19:12).

Prior to leaving he will commission his servants to work for his cause during his absence (19:13).

Upon his return the faithful will share with their Lord in the administration of the kingdom (19:16-19).

But his enemies who rejected his rule will be executed (19:14, 27).

The End of the Age

In the parables of the Weeds and of the Net, judgment takes place "at the end of the age" (Mt 13:40, 49).

What did Jesus mean by this?

Jesus' Olivet Discourse (Matthew 24 – 25) clarifies what would transpire at the end of the age.

In this extended Discourse, Jesus is responding to the disciples' question: "When will these things be, and what will be the sign of your coming and of the end of the age?" (24:3).

Jesus had just foretold the destruction of Jerusalem's magnificent temple (24:1-2).

He had earlier pronounced judgment on the city and its religious leaders for their long history of persecution (Mt 23:29-39). Judgment would come upon that very generation (Mt 23:36).

The disciples wanted to know when the temple's destruction would take place. They (correctly) connected its demise with Jesus' coming and with the end of the (then) present age.

Concerning "the end of the age" in Matthew 24:3, Cornelis Vanderwaal comments as follows:

The end of the age. What the disciples actually asked Jesus was: "What will be the sign of your coming (*parousia*) and the close of the age?" (24:3). They spoke not of the *world's* ending but of the end of the *age*, by which they meant the age that would come before the time of the Messiah's appearance. The Messiah would bring the "coming age," the last days.³

William Barclay comments similarly:

Some verses [of Matthew 24] paint pictures taken from the Jewish conception of the Day of the Lord. ... The Jews divided all time into two ages — this present age, and the age to come. The present age is wholly bad and beyond all hope of human reformation. It can be mended only by the direct intervention of God. When God does intervene the golden age, the age to come, will arrive. But in between the two ages there will come the Day of the Lord, which will be a time of terrible and fearful upheaval, like the birth-pangs of a new age.⁴

So we see that the Jews divided history into two periods: "this age", and "the age to come" (cf. Mt 12:32). The age then current would conclude with the Day of the Lord — a time of great upheaval. Messiah would make his appearance. He would fulfill all Old Testament expectations, ushering in the new age of God's kingdom; he would rule the world and bring about lasting peace and justice.

The Olivet Discourse and Jesus' Parousia

Jesus' coming is his "parousia" (Mt 24:3, 27, 37, 39).

Parousia (Strong's G3952) is properly translated "arrival" or "presence".

It means "arrival" in 1 Corinthians 16:17 and 2 Corinthians 7:6-7.

It means "presence" in 2 Corinthians 10:10 and Philippians 2:12.

Therefore, early Christians looked forward to Jesus' "personal arrival and ongoing presence" with them.

But not necessarily a physical arrival or presence.

William Barclay notes that *parousia* was "the regular [Greek] word for the arrival of a governor into his province or for the coming of a king to his subjects. It regularly describes a coming in authority and in power."⁵

So, in AD 70 Jesus returned as both King and Judge (Mt 16:27-28; 25:31).

³ Cornelis Vanderwaal, *Search the Scriptures* (St. Catharines, Ontario: Paideia Press, 1978), Volume 7: Matthew-Luke, p. 52.

⁴ William Barclay, *The Daily Study Bible: The Gospel of Matthew, Volume 2* (Edinburgh: Saint Andrew Press, 1957). Via the Bible Portal website: <https://bibleportal.com/commentary/chapter/william-barclay/matthew/24>.

⁵ William Barclay, *The Daily Study Bible: The Gospel of Matthew, Volume 2* (Edinburgh: Saint Andrew Press, 1957). Via the Bible Portal website: <https://bibleportal.com/commentary/chapter/william-barclay/matthew/24>.

Note the following from the Olivet Discourse (Matthew 24 – 25):

- The apostles (and other first-century believers) will be the ones to witness and experience these events: They must resist being led astray (24:4); they will hear of wars, famines, and earthquakes (24:6-7); they will be persecuted (24:9); they must quickly flee Judea when they see the “abomination” (24:15-18); they are not to believe false messiahs (24:23-26); they will “see all these things” (24:33).
- Jesus’ return will coincide with the fall of Jerusalem, which took place in AD 70.
See Matthew 24:15-20; Luke 21:20-24.
- All these things, including Jesus’ coming on the clouds in glory (24:30), will transpire before that generation has fully passed (24:34).
- As well as judgment on Jerusalem and the temple, the nations will themselves be judged (Mt 25:31-46). The basis of judgment would be their treatment of Jesus’ persecuted “brothers” — his first-century followers. This is made clear in Matthew 10:17-42 (especially vss. 40-42).
- As aforementioned, in Luke’s reporting of the Olivet Discourse Jesus explicitly connects the kingdom’s arrival with his return:
“So also, when you see these things taking place, you know that the kingdom of God is near” (Lk 21:31).

Thus, the Olivet Discourse clarifies what would transpire when Jesus returned as King.

Judgment would take place: the wicked would be excluded and the righteous admitted into the kingdom.

With all this to transpire in that generation (Mt 16:28; 24:34).

His return would usher in the kingdom “with power” (Mk 9:1).

Christ’s Rule Contested

The kingdom’s coming “with power” refers to its arrival with irresistible force.

All opposition to it is crushed or cast aside.

This of course implies that the coming of God’s kingdom would be opposed.

Such opposition was anticipated in the Old Testament and in the New.

Psalm 110

David (the author) anticipates the triumphant rule of one of his royal descendants.

David himself had received God’s gracious promise of a lasting dynasty (2 Samuel 7), but here he acknowledges that God’s promise will be definitively fulfilled in one specific heir, the Messiah.

Yahweh will invite Messiah to co-rule with him at his “right hand” — the position of honor (110:1).

Messiah will rule from the heavenly Zion, where he sits enthroned (110:2).

His people, dressed in festive garments, will freely serve him “on the day of [his] power” (110:3) — the day when he exerts his power to take possession of the Gentile nations.

This king will crush all opposition as he takes possession of the nations (110:5-6).

Like Psalm 2, this psalm anticipates Jesus’ ascension and his rule over the world’s nations (cf. Ps 2:8-9).

Note that both psalms anticipate his rule from heaven; he will be enthroned alongside Yahweh in the heavenly Zion (Ps 2:6; 110:1-2).

Daniel 7

The visions in Daniel of the statue (chap. 2) and of the beasts (chap. 7) depict the period of Gentile dominion over (and oppression of) God's people that would end with the coming of the Messiah.

Recall that God's people were then under Babylonian rule, with many (like Daniel) in exile far from the Land.

The four successive Gentile kingdoms were: Babylon, Persia, Greece, and Rome.

During the time of the 4th kingdom (Rome) God's own kingdom will be established.

God's kingdom will shatter and put an end to all these Gentile kingdoms, but will itself endure forever and expand to fill the whole world (Dan 2:34-35, 44).

Daniel in chapter 7 prophesies concerning a "son of man" figure who will ascend on the clouds into Yahweh's presence to be granted universal authority (7:13-14):

¹³ *"I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.*

¹⁴ *And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed."*

Yet his rule is initially contested — by a small "horn" that arises from the 4th beast (Rome).

This horn had "eyes like the eyes of a man, and a mouth speaking great things" (7:8).

Concerning this little horn (7:21-22, 25-27):

²¹ *"As I looked, this horn made war with the saints and prevailed over them, ²² until the Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints possessed the kingdom."*

²⁵ *"He shall speak words against the Most High, and shall wear out the saints of the Most High, ... and they shall be given into his hand for a time, times, and half a time.*

²⁶ *But the court shall sit in judgment, and his dominion shall be taken away, ...*

²⁷ *And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; his kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him."*

This horn contests the rule given to the ascended "son of man".

"He shall speak words against the Most High" (7:25).

He will persecute God's people ("the saints"); he will prevail against them for "a time, times, and half a time" — for 3½ years (7:25).

But judgment will be pronounced against him: his authority will be taken from him, and in its place Messiah's eternal and universal rule will be firmly established.

And, significantly, in this future kingdom, the saints will share in Messiah's rule (7:18, 22, 27).

No longer will they be oppressed by their enemies.

Daniel's remarkable prophecy in 7:13-14, concerning the son of man's ascension with the clouds into Yahweh's presence, is to be related to David's equally astounding messianic prophecy in Psalm 110. For both speak of a man who will co-rule alongside Yahweh.

Of course, both prophecies were fulfilled when Jesus ascended in the Shekinah Glory-Cloud into heaven (Ac 1:9).

Accordingly, it was in Jesus' resurrection and ascension that David's throne was fully restored (Ac 2:30-36).

The following New Testament references confirm that these prophecies were fulfilled in Jesus' ascension:

Matthew 26:64; 28:18-19; Mark 16:19; Acts 2:33-34; 5:31; 7:55-56; Romans 8:34; 1 Corinthians 15:25;

Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 13; 8:1; 10:12; 12:2; 1 Peter 3:22; cf. Revelation 3:21; 22:1, 3.

See also my article on this website: *David's throne and kingdom — restored in Christ*.

Turning now to the New Testament:

The Parable of the Ten Minas (Luke 19:12-27)

We examined this passage earlier in connection with the two-stage coming of the kingdom.

But it equally shows how Jesus' rule was contested, and how he would deal with his enemies upon his return.

On his final approach to Jerusalem, Jesus sought to temper the people's expectation that God's kingdom would dramatically appear as soon as he entered the city (Lk 19:11).

Indeed, only after a lengthy absence would he return to reign:

He would leave for a distant country (heaven) to receive his kingdom before returning to reign (19:12).

Prior to leaving he will commission his servants to work for his cause during his absence (19:13).

Upon his return the faithful will share with their Lord in the administration of the kingdom (19:16-19).

But his enemies who rejected his rule will be executed (19:14, 27).

The latter clearly refers to the terrible destruction of Jerusalem by the Romans in AD 70.

The Man of Lawlessness

Paul, in 2 Thessalonians 2, refers to a certain "man of lawlessness" who will exalt himself and utter blasphemies (2:4), and whom Jesus will destroy when he returns (2:8).

This man was alive when Paul wrote, ca. 52 AD (2:6-7).

There's good reason to identify this man with Nero, who became Roman emperor just two years later in AD 54.

Nero persecuted Christians for a period of 3½ years, beginning in Rome around November 64 AD and continuing until his death in June 68 AD.

Nero's persecution — the first Roman attempt to extinguish the Church — was extremely brutal. Thousands of Christians perished in horrible ways. But the persecution came to a sudden halt when Nero died by suicide after being pronounced a public enemy by the Roman Senate (8-9 June 68 AD).

The Beast and the Harlot

John, in the book of Revelation, shows Jesus coming on the clouds as the divine Judge (1:7) to put down his enemies. The two principal enemies are the Beast and the Harlot-City.

John prophesied concerning imminent events (1:1, 3; 22:6, 10). It is likely he saw and recorded his visions in 63 AD or early 64, shortly before the outbreak of Nero's persecution (cf. 17:12).

Jesus was coming very soon to deal with these enemies (2:25; 3:11; 22:7, 12, 20).

Concerning the Beast (Revelation 13:5-8):

⁵ And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. ⁶ It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. ⁷ Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation, ⁸ and all who dwell on earth will worship it ...

Notice how the Beast utters proud and blasphemous words against God (13:5-6).

He fights God by persecuting and defeating the saints for 3½ years (13:5, 7).

There are obvious connections here with Daniel's little horn!

And there are good reasons to identify this Beast as Nero and his inquisition:

Nero was the 666-man (13:18).⁶

And he was the sixth "king" in a line of seven (17:10):

Julius, Augustus, Tiberius, Caligula, Claudius, NERO, Galba.⁷ (Nero died in June 68 AD.)

In Revelation 19 we see Jesus riding a white horse, defeating the Beast and his allies (19:11-21).

For a more detailed account of Revelation and its battles, see my article on this website:

A Preterist Interpretation of Revelation.

Concerning the second enemy, the Harlot-City:

She is also called Sodom, Egypt, and Babylon (11:8; 17:5).

John explicitly identifies this city as Jerusalem (11:8).

She stands in stark contrast with Christ's faithful Bride, the New Jerusalem (chaps. 21 – 22).

Calling her nasty names reflect the fact that Jerusalem has become the sworn enemy of God's people.

She drives the Beast to persecute the saints (17:3).

Then, in the purposes of God, the Beast turns to fight the Harlot (17:16).

Her destruction by fire (17:16; 18:8-9) represents the Roman sacking of Jerusalem in August/September 70 AD.

God judges her because of her incessant persecution of his people (Rev 17:6; 18:20, 24; cf. Mt 23:35).⁸

⁶ "Nero Caesar" transliterated from its Greek form (Νερων Καϊσαρ) into Hebrew characters gives *Nrwn Qsr*. These (Hebrew) letters each have numerical values; together they total 666. See Gentry, *Before Jerusalem Fell*, pp. 196-203.

⁷ Most early writers (Suetonius, Dio Cassius, Josephus) regard Julius as the first emperor, even though the Roman Empire was officially constituted only under Augustus.

⁸ Concerning first-century Jewish persecution:

The Jews actively persecuted their Christian brothers (1Thes 2:14; Heb 10:32-34; 13:3; Jas 2:6-7; 5:1-6; Rev 2:9; 3:9).

For 30+ years they had strongly opposed the apostolic proclamation, both within and outside of Judea (Ac 4:1-21; 5:17-40; 6:9 – 8:3; 13:45, 50; 14:2, 19; 17:5, 13; 2Cor 11:24; 1Thes 2:15-16; etc.). Indeed, the Roman authorities often protected the apostles from the Jews! In Revelation itself, prior to Nero's inquisition, persecution comes from the "synagogue of Satan" (Rev 2:9; 3:9).

To summarize this section:

Daniel's little horn, Paul's "man of lawlessness" and John's "Beast" are one and the same.

His proud blasphemies (Dan 7:25; 2Thes 2:4; Rev 13:5-6) and his 3½-year persecution (Dan 7:25; Rev 13:5) were fulfilled in the actions of the first imperial persecutor: Nero.⁹

All Enemies under Jesus' feet

Alluding to Psalm 110:1, Paul declared that Christ "must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death" (1Cor 15:25-26).

Jesus' reign began when he rose from the dead and ascended into heaven.

But as we have seen, his rule was contested.

The two principal enemies in the book of Revelation — the Beast (Nero) and the Harlot (Jerusalem) — were destroyed by AD 70. And so too were their allies, the false prophet and earth's rebellious rulers (Rev 19:19-21).

But what about his other enemies: Satan, and death itself?

Answer: Revelation shows the destruction of these enemies as well.

In Revelation 20 we see Satan being cast into the lake of fire (20:10).

Furthermore, since Revelation concerned imminent events, the implication is that Satan is no longer around for us today.¹⁰

Revelation 20 also shows Death and Hades being cast into the lake of fire and annihilated (20:14).

In agreement with Paul, these are the very last enemies to be destroyed.

Pre-70 AD, God's people entered Hades-Paradise when they died (Lk 23:43; Ac 2:31).

Heaven was strictly off-limits (Heb 11:39-40; cf. 11:10, 16).

But already in Revelation 1:18, Jesus declares that he possesses the keys of Death and of Hades — the clear implication being that he is about to unlock these realms and release their inmates!

So, when we come to the end of Revelation, Death and Hades are indeed unlocked. Their inmates are released to face God's final judgment prior to entering into their final rewards (20:11-15).

This — the Resurrection and Judgment of the Dead — took place in AD 70.

Following this Judgment, Death and Hades are cast into the lake of fire and destroyed (Rev 20:14).

So today, when people die, they enter immediately into their final reward, whether that's heaven or the lake of fire. Each believer is instantly clothed with his/her new spiritual body (2Cor 5:1-10).

Jesus has to all intents "abolished" (nullified) death for God's people (2Tim 1:10; cf. Jn 8:51; 11:26).

He has inaugurated the new age — the age of resurrection.

As a result, eternal life is our present possession (Jn 6:47; 1Jn 5:13).

But death is never finally abolished for the wicked; their destiny is the lake of fire — the "second death" (Rev 20:15; 21:8).

⁹ That Revelation depicts the fulfillment of Daniel's prophecies is explained in Appendix 1.

¹⁰ That Satan is already in the lake of fire is perhaps suggested also in Romans 16:20 and Hebrews 2:14. Jesus in his own death inflicted a fatal blow on Satan, as was promised already in Genesis 3:15 (the "protoevangelium").

See also Matthew 12:29; Mark 1:24; Luke 10:18; John 12:31; 1 John 3:8.

Revelation shows the kingdom finally arriving with the sounding of the seventh and last trumpet¹¹ — coinciding with the Resurrection and with the judgment of both the living (nations) and the dead:

¹⁵ *The seventh angel sounded [his trumpet], and there were loud voices in heaven, saying:*

“The kingdoms of the world have become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever.”

¹⁶ *And the twenty-four elders, who sat before God on their thrones, fell on their faces and worshipped God,* ¹⁷ *saying:*

“We give You thanks, O Lord God Almighty, who is and was and who is to come, because You have taken Your great power and begun to reign.

¹⁸ *The nations were angry, and Your wrath has come, and the time has come for the dead to be judged, and to reward Your servants the prophets and the saints and those who fear Your name, small and great, and to destroy those who destroy the earth.”*

(Revelation 11:15-18, MEV).

John’s final vision (chaps. 21 – 22) depicts the new post-70 AD world order:

Jerusalem has been restored and God’s people have been gathered therein; all nations are being blessed through Christ’s beneficent rule (cf. Psalms 2, 72; Isa 2:1-4; 9:7; 11:1-10; 42:1-4; etc.).

The book of Revelation therefore shows what it means for God’s kingdom to “come with power”.

It means that Jesus is king, reigning over all, having dealt with all his enemies who opposed his rule.

One final point:

Biological death continues despite death having been abolished/nullified for God’s people.

In fact, Mark 9:1 seems to anticipate that fact:

“... some standing here ... will not taste death until they see the kingdom of God ...”

This verse seems to suggest that biological death would continue on even with the kingdom having fully come.

We need to remember that death for believers is finally terminated only in heaven itself.

What is presently abolished for us is Hadean Death — the requirement to rest and wait in Hades-Paradise, as the pre-Resurrection saints had to do.

Death has also been nullified in that, in Christ, its “sting” has been removed (1Cor 15:55-57).

For us, death is but the portal into eternal life (Jn 8:51; 11:26).

Conclusion

The coming of the kingdom “with power” has to do with Jesus exerting his power to crush all who were opposed to his rule — something that was foretold 1000 years beforehand in Psalm 110:5-6.

The book of Revelation shows this in action:

Jesus was about to come on the clouds to judge his enemies (Rev 1:7).

The kingdom fully came with the sounding of the last trumpet — coinciding with the Resurrection and with the Judgment of both the living and the dead (Rev 11:15-18).

Daniel’s little horn, Paul’s man of lawlessness, and Revelation’s Beast all relate to Nero.

Other enemies included the first-century Jews, Satan, and Death and Hades.

All these were subjugated by AD 70.

¹¹ Presumably this seventh trumpet is the one that Paul refers to that raises the dead (1Cor 15:52; 1Thes 4:16).

Appendix 1: The book of Revelation shows the fulfillment of Daniel's prophecies

Revelation 22:10:

And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near."

What John is directed to do here is the exact opposite to what Daniel was told some 600 years earlier:

Daniel 12:4:

"But you, Daniel, shut up the words and seal the book, until the time of the end. ..."

Daniel had earlier been told to seal up one of his visions because it concerned the distant future:

Daniel 8:26:

"The vision ... that has been told is true, but seal up the vision, for it refers to many days from now."

(Daniel's eighth chapter predicts the rise of the Medo-Persian Empire; its conquest by Alexander, whose own Empire will split into four lesser kingdoms; finally, the rise of Antiochus Epiphanes [who ruled 175-164 BC].

Thus, for the most part Daniel's vision concerned events a very long way off.)

The directive to Daniel is reiterated in Daniel 12:9:

He said, "Go your way, Daniel, for the words are shut up and sealed until the time of the end."

Daniel's visions would remain "shut up and sealed" — their meaning hidden — "until the time of the end."

As Kurt Simmons notes, concerning the sealing in Daniel 12:4:

"[Daniel's] message was to remain unclear and obscure until the time neared for its fulfillment."¹²

Daniel's prophecies concerned (among other things):

- the "latter days" and "time of the end" (2:28; 8:17, 19; 10:14; 11:40; 12:4, 9) — what would transpire in the time of the third and fourth empires.
- the coming of the messianic kingdom in the time of the fourth empire (2:44-45; 7:13-27).
- the Tribulation (12:1).
- the Resurrection and Judgment of the dead (12:2).
- Israel's fate in the latter days (10:14): the nation's destruction (9:26b; 12:7).

John's visions concerned many of the same events that Daniel had foretold, but now the time for fulfillment was fast approaching. Accordingly, John's prophecies were NOT to be sealed up.

All of John's visions were to be fulfilled very soon (Rev 1:1, 3; 22:6, 10).

The following are common to the prophecies of Daniel and John:

1. Both Daniel and John see "one like a son of man" (Dan 7:13; Rev 1:13; 14:14):

In Daniel, he ascends "with the clouds of heaven" into God's presence to be invested with divine authority (Dan 7:13-14). Daniel here is foretelling Jesus' ascension and heavenly coronation.

In Revelation, Jesus (having already ascended) now reigns from heaven and is about to return "with the clouds" as Judge (Rev 1:7; 22:7, 12, 20).

¹² Kurt M. Simmons, *Adumbrations* (Carlsbad, NM: Biblical Publishing Company, 2009), p. 296.

2. Both prophecies show opposition to Christ's rule and persecution of his people.
Daniel's "little horn" (Dan 7:8) is to be equated with the Beast of Revelation:
He blasphemes God; the "saints" are handed over to him for 3½ years (Dan 7:21, 25; Rev 13:5-7).¹³
3. Daniel anticipates the Tribulation; John depicts it as imminent (Dan 12:1; Rev 3:10; cf. Mt 24:21).
4. Both anticipate the 70 AD demise of Jerusalem and the Jewish nation (Dan 9:26b; 12:7; Rev 11:8; 18:9-10).
5. Both anticipate the resurrection and judgment of the dead (Dan 12:2; Rev 20:11-15).
6. Both anticipate the saints reigning with Christ in the messianic kingdom (Dan 7:18, 22, 27; Rev 5:10; 22:5).

Daniel was shown the distant future: his prophecies were to be sealed and their meaning kept hidden.

John saw what was about to be fulfilled: his prophecies were not to be sealed up, for their meaning would soon be evident.

Appendix 2: Preterism and the Kingdom of God

The preterist view of the kingdom stands in stark contrast to traditional views:

Preterism affirms that God's eternal kingdom is here already, and that it doesn't need any future radical intervention (i.e., Jesus' return) for it to fully come.

Preterism holds to the following:

- That Jesus has inaugurated God's eternal, universal and righteous kingdom (Lk 1:32-33; cf. Isa 9:6-7).
- That in his ascension, the throne of David was fully restored (Ac 2:30-36).
- That Jesus rules the world from the heavenly Zion (Ps 2:6; 110:1-2; Dan 7:13-14; Mt 26:64).
- That the kingdom came "with power" in AD 70 (Mk 9:1; Mt 16:28; Rev 11:15-17).
At that time Jesus exerted his power to subdue his enemies and take possession of the Gentile nations (Ps 110:5-6; Rev 11:15-18).
- That all nations are his inheritance and reward (Ps 2:8).
He wins them to himself through the gospel (Mt 28:18-20; Ac 15:14-19 [= Am 9:11-12]; Rev 15:4).
In this way God's promises to Abraham are fulfilled (Rom 4:13; Gal 3:8; cf. Gen 12:3; Ps 72:17).
- That Jesus continually disciplines rebellious leaders and nations with his "rod of iron" (Ps 2:9-12; Rev 12:5).
- That in John's vision of the new creation (Revelation 21 – 22) we see depicted the new post-70 AD world order that Jesus has brought about:
Old Testament prophecies are shown to be fulfilled: Jerusalem has been restored, and God's people have been gathered into his presence therein (Rev 22:3-4).
New Jerusalem (as the Church) serves as a light and ministers healing to the nations (Rev 21:24; 22:2).
The wicked outside its walls are invited to repent and enter through its gates (Rev 22:14-15, 17).
New Jerusalem is where believers "live" under the New Covenant (Heb 12:22).
- That Jesus remains a priest-king "forever" (Ps 110:4; Heb 6:20; 7:3, 17, 21, 24), because the world will continue on for a very, very long time.
He will reign, to all intents, forever (Ps 72:5; Isa 9:7; Dan 7:14; Lk 1:33; Rev 11:15).
Sinners (on earth) will always need a priestly mediator to intercede for them (Heb 7:25; Rom 8:34; 1Jn 2:1).

¹³ The horn and beast refer to Nero, whose persecution began around November 64 AD and continued until his death in June 68.