**The Son of Man Coming in His Kingdom**

**Parts I, II and III**

By Arlen L. Chitwood

**Part I**

***Significance of that Seen in Matthew 16:28-17:5***

*“Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*

*And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,*

*And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.*

*And, behold, there appeared unto them Moses and Elijah talking with him.*

*Then appeared Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah.*

*While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him”* (Matt. 16:28-17:5).

The scene on the Mount, in Matt. 17:1-5, depicts that stated in the last verse of the preceding chapter — “the Son of man coming in his kingdom” (v. 28). This is not a foreview of or something like Christ’s return in possession of the kingdom at this time (*cf.* Dan. 7:13, 14). Rather, *exactly as the text states*, some standing there saw “the Son of man coming in his kingdom.” God can deal with *time* and with *events during time* in this manner if He so desires.

God can move man back in time, or forward in time (*e.g.*, He moved Ezekiel back in time and John forward in time [Ezek. 8:1ff; Rev. 1:10ff]). As well, God can change time as we know it if He so desires (Joshua 10:12-14; Isa. 38:7, 8; Amos 8:9; Matt. 24:22; II Peter 3:8). Then God can deal with events occurring during the time in which man has been placed.

***The Scene in Matthew 17:1-5***

*The time* when the Son of Man will come in His kingdom is seen to occur “after six days,” which places it in complete accord with all related Scripture — *on the seventh day, the seventh 1,000-year period.*

This is the way matters are presented, at the very beginning of the Old Testament, in the opening two chapters of Genesis, establishing *a foundational basis* for that about to be revealed.

And, as well, this is the way matters are presented at the beginning of the New Testament, in the opening two chapters of John’s gospel, again setting forth *the same foundational basis previously seen beginning Genesis* for that about to be revealed.

(*Ref.* the author’s pamphlet, “[Genesis and John by Arlen Chitwood](http://lampbroadcast.org/plets/ppdf1/GenesisJohn.pdf),” showing why John *must* be seen as the gospel beginning the N.T., not Matthew.)

*The location* used to depict the Son of Man coming in His kingdom was “an high mountain.” “A mountain” is used in Scripture to depict *a kingdom.* And Christ didn’t select just any mountain to depict that in view. Rather, Christ took three of His disciples up into “an high mountain.”

Note how “a mountain” is used in a metaphorical respect in Isa. 2:1-4 to depict not only Christ’s kingdom but lesser kingdoms on earth in that coming day — “the mountain of the Lord’s house [Christ’s kingdom] shall be established in the top of the mountains [all the subordinate world kingdoms, referred to in this respect later in the verse through the use of ‘hills’].”

Or, Dan. 2:35, 44, 45, as Rev. 11:15, shows the matter after a slightly different fashion. In these sections of Scripture, the kingdom of Christ alone is seen, with all of the lesser world kingdoms seen as forming part of the worldwide kingdom of Christ.

In Daniel 2:35, 44, 45, Christ is seen smiting the final form of Gentile world power at the time of His return (which will be a worldwide power under the Beast, Antichrist). And “a great mountain” is used to depict the kingdom of Christ as it will exist following the destruction of that depicted by the image. Then Rev. 11:15 simply states the same thing at the same time, apart from the use of metaphors:

*“The kingdom of the world has become the kingdom of our Lord, and of His Christ, and He will reign forever and ever,”* (Rev. 11:15 NASB).

*Those present on the Mount* were Christ, Moses, Elijah, and three of the twelve disciples (Peter, James, and John).

Christ was “transfigured” before the disciples (enswathed in the Glory of God).

Moses and Elijah “appeared in glory” with Christ (evidently enswathed in Glory as well [Luke 9:31]), and “a bright cloud” overshadowed all present on the Mount (which could only be the Glory seen in an overall respect in the kingdom).

Then Peter, James, and John — though not enswathed in Glory, as the Others — were present within the overall scope of the Glory overshadowing everyone.

And Peter recognized this scene to be exactly what was being depicted. He suggested building three “tabernacles,” one for Jesus, one for Moses, and one for Elijah. This would be an allusion to the feast of Tabernacles, the seventh and last of the Jewish festivals, depicting offerings and a time of rest at the termination of that set forth by the previous six festivals (foreshadowing offerings during the earth’s coming Sabbath, the Messianic Era).

(These seven festivals form the prophetic calendar of Israel, having to do with events which will transpire following Christ’s return at the end of the Tribulation, leading into the Messianic Era. Refer to the author’s pamphlet, “[The Seven Jewish Festivals by Arlen Chitwood](http://lampbroadcast.org/plets/ppdf7/TheSevenJewishFestivals.pdf).”)

***Jesus, Moses, and Elijah***

When Jesus returns to the earth — that is, when the Son of Man comes “in his kingdom” — He will be accompanied by “the armies…in heaven,” seen and identified elsewhere as “angels” (*cf.* Matt. 24:31; II Thess. 1:7; Rev. 19:14). As well, according to the scene on the Mount in Matt. 17:1-5, Christ will be accompanied at this time by Moses and Elijah.

The matter can’t possibly be viewed after any other fashion. That which has already occurred in the respect depicted in Matt. 17:1-5 *cannot be changed.* Attempting to see Christ returning at the end of the Tribulation — “the Son of man coming in his kingdom” — apart from seeing Moses and Elijah accompanying Him would be the same as attempting to change something in past history.

The scene in Matt. 17:1-5 is simply future history which has already been depicted (has already occurred in one respect), though it will occur at a yet future date. And *it must occur in the future exactly as it occurred in the past.*

This will explain why two men were present on the Mount of Olives in Acts chapter one when Christ ascended, for He is to return in exactly the same manner that He went away. Two men were present when He went away, and two men will be present when He returns. And these two men are identified in Matthew chapter seventeen.

(Why will these two particular men be with Christ at the time of His return? Aside from the simple fact that this is the way Biblical revelation presents the matter, there are evident, inseparably related reasons why they will be present [*ref.* Part III following].)

***Peter, James, and John***

One thing should be kept in mind about the scene set forth in Matt. 17:1-5. The scene, first and foremost, is *Jewish.* It is like and akin to the scene at the time of His ascension. Christ ascended with His hands raised, blessing the disciples (Luke 24:50, 51). And, returning in the same manner that He went away, He will have His hands raised to bless, not just the disciples, but the entire Jewish nation.

This would be seen in Matt. 17:1-5 by the three disciples not only on the Mount in Christ’s presence but also overshadowed by God’s Glory. As at the ascension, blessings would move beyond them to the entire Jewish nation.

Then something not seen in Matt. 17:1-5, though dealt with in related Scripture, would be those down at the foot of and removed from the mount in all directions — the nations. Blessings will flow out from the Mount through a restored and blessed Jewish nation to those comprising all of the Gentile nations (Gen. 12:3).

***The Church and Matthew 17:1-5***

Within the scope of the events as they are depicted in Matt. 17:1-5, the Church can be seen only in a secondary respect. The scene presented in these verses has to do with Christ’s return to the earth at the end of the Tribulation. The scene is *Jewish, with the nations in view*; and Christians will not be with Christ when he returns to the earth at this time to deal with Israel and the nations.

At least two of the types deal with this aspect of the matter.

In Gen. 45:1ff, when Joseph dealt with His brethren in Egypt, at the time he revealed himself to them, his wife (Asenath) was not with him. Rather she was in another part of the palace.

In Ex. 4:19ff, when Moses returned to Egypt to deal with Israel, his wife (Zipporah) only went part way with him. She was not with him in Egypt when he dealt with Israel through their religious leaders.

And Moses’ dealings with these religious leaders was with a view to his subsequent dealing with the leader of the Gentile world power of that day concerning the departure of the Jewish people from Egypt.

When Christ returns at the end of the Tribulation, Christians, exactly as in the two referenced types, will not return to the earth with Him. Christians, seen as Christ’s bride in that day, about to become His wife, may, as Zipporah, come part way (possibly remaining in the new Jerusalem in the heavens above the earth [the place from which Christ and His wife will reign during the Millennium]). Or, as Asenath, the bride could be in another part of the palace when Christ deals with His brethren (again, possibly in the New Jerusalem above the earth).

Many individuals look upon the presence of Moses and Elijah in Matt. 17:1-5 as representing two types of Christians following the rapture — those who had died during the previous 2,000-year dispensation and had been raised from the dead, and those removed from the earth without dying.

Moses had died (Deut. 34:5-8), and it is evident from his appearance with Elijah on the Mount that God had later raised him from the dead (*cf.* Jude 9). And Elijah had been removed from the earth without dying (II Kings 2:11).

In a secondary respect, one could draw a teaching from Matt. 17:1-5 concerning two types of Christians at the time of the rapture — *the dead raised, the living removed without dying* — but teachings of this nature drawn from this passage would have nothing to do with the primary interpretation of these five verses.

These verses have to do with “the Son of man coming in his kingdom,” accompanied by Moses, Elijah, and angelic armies (seen in corresponding Scripture).

Christians simply will not be there. Matthew 17:1-5 is *Jewish, with the nations in view.* And this *must* be recognized in order to properly understand that which is in view.

**Part II**

***Seeing Christ in His Greatest (Regal) Magnificence***

*“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.*

*Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance:*

*Knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me.*

*Morever I will endeavour that ye may be able after my decease to have these things always in remembrance.*

*For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty* [Gk., superlative; lit., ‘His greatest (regal) magnificence’]*.*

*For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.*

*And this voice which came from heaven we heard when we were with him in the holy mount”* (II Peter 1:12-18).

Peter wrote his second epistle about 60 A.D., which would have been almost three decades beyond the events on the Mount, seen in Matt. 17:1-5. And these events had been of such a nature that after all these years *they were still uppermost in his mind.*

At the end of instructions and exhortation pertaining to present Christian living with a view to that which lies out ahead (vv. 1-9), Peter called attention to the Christians’ “calling and election” (v. 10). And, within context, a Christian’s “calling and election” have to do with “exceeding great and precious promises,” to be realized in the coming “kingdom of our Lord and Saviour Jesus Christ” (vv. 4, 12), which Peter goes on to deal with through that which he, James, and John had seen when they were with Christ ”in the holy mount” (vv. 16-18).

***“Calling and Election”***

Individuals are to give *diligence* to make their “calling and election sure.” The word “election” could be better translated *called out.* The words translated “calling” and “election” in this verse are from the same root forms as the cognate words in the Greek text translated “called” and “chosen” in Matt. 22:14, which should literally be translated, “For many are *called,* but few are *called out.”*

(Both an individual’s *calling* and *out-calling* have to do with the same thing. His *calling* can’t have to do with the Christian’s presently possessed salvation, for he can’t make that anymore “sure” than it already exists. Salvation by grace through faith has already been made “sure,” based on Christ’s finished work at Calvary.

An individual has been saved for a purpose; and that “purpose” would equate to his *calling,* as “realizing that purpose” would equate to his *out-calling.*

Both have to do with a future salvation, the salvation of the soul; and both have to do with Christians one day being *called out of the called and realizing positions as co-heirs with Christ in His kingdom.*)

The word “diligence” in verse ten is from the same word also translated “diligence” in verse five.

With the same intensity that a person is to abundantly supply in his *faith virtue…,* he is to make his *calling* and *out-calling* “sure.” The word “sure” is the translation of a word which means “certain,” “firm,” “secure.” And to make his *calling* and *out-calling* “sure,” a Christian would have to be *knowledgeable* concerning that which is in view (note *epignosis* [Gk.], “mature knowledge,” in v. 8).

There can be no such thing as following Biblical guidelines surrounding the purpose for one’s salvation and, at the same time, ignoring one’s *calling* and *out-calling.* The entire concept widely promulgated in Christian circles today which states or teaches that the one really important thing is just to be saved has no basis in Scripture whatsoever. Scripture places the emphasis on *the purpose for one’s salvation.* It is man who has turned this around and placed the emphasis back on salvation itself.

The entire purpose for the present dispensation is *to procure a bride for God’s Son,* with a view to the coming age when the Son will reign over the earth with His consort queen (procured during the present dispensation).

God has set aside an entire dispensation lasting 2,000 years for this purpose. He sent His Spirit into the world at the beginning of the dispensation with specific instructions (seen in the type in Gen. 24:3-9). And the work of the Spirit throughout the dispensation, though it includes breathing life into the one who has no life (salvation of the unsaved), is primarily concerned with *procuring a bride for God’s Son.* And the bride is to be taken from *the saved*, not from the unsaved (seen in the type in Gen. 24 through the specific instructions which Abraham gave his servant and that which the servant did once he was in Mesopotamia — went to the city where Abraham’s kindred resided, and went to Abraham’s kindred in that city [Gen. 24:3-27]).

The whole of the matter surrounding the reason for the Spirit being sent into the world at the beginning of this dispensation has to do with one’s *calling* and *out-calling.* And Christians are to be knowledgeable concerning God’s plans and purposes for the present dispensation, making their *calling* and *out-calling* “sure.”

***“In the Holy Mount”***

Peter, following his exhortation to Christians pertaining to making their *calling and out-calling sure* (v. 10), with a view to *an abundant entrance into the kingdom* (v. 11), then states that he would “not be negligent” to keep those to whom he is writing “always in remembrance of these things.” And Peter was going to do this even though these Christians were *already* “established in the present truth” (vv. 12ff).

Peter knew that these Christians *already possessed a firm foundation* (literal understanding of the Greek text) in the things that he was proclaiming (v. 12b). But that was of no moment to Peter. In time past he had seen something which they hadn’t seen; he had witnessed something which they hadn’t witnessed. He knew something from firsthand experience — *the importance of keeping the whole overall teaching surrounding that awaiting Christians at the time of Christ’s return before them at all times.*

Peter went on to state that he, along with others (James and John), had seen, with their own eyes, that of which he spoke. He had been on the Mount with James and John years earlier and had seen “the Son of man coming in his kingdom.” He had seen, with his own eyes, the Son of Man in “His greatest [regal] magnificence” (v. 16).

And God announced at this time, “This is my beloved Son, in whom I am well pleased” (v. 17). “Sonship” implies *rulership.* Only “Sons” can rule in God’s kingdom. That’s the way it has always been, and that’s the way it will always remain.

This announcement by God at this time — at the time when Peter saw *the Son of Man coming in His kingdom* — is simply an announcement stating *which Son God recognized as the One possessing the right to hold the earth’s sceptre.*

In this respect, “Satan,” the incumbent ruler, was/ is *a rejected son of God* (“a son of God” because of *creation*, as are all angels). Christ though, at the time Satan tested Him for forty days and nights (Matt. 4:1-11), showed that He was the One possessing the right to hold the sceptre, in Satan’s stead. Christ showed that He, *as God’s Son*, was fully qualified to take the sceptre as the second Man, the last Adam (note Satan’s repeated statement, “If thou be the Son of God…” [vv. 3, 6]).

Where Adam had failed, Christ could not fail. And that which Adam had lost in the fall Christ would redeem [which included *both man and the forfeited domain*].

(The redemptive terms for *man* are set forth early in Genesis — *death and shed blood* — pointing to Christ’s finished work at Calvary.

The redemptive terms for *the forfeited domain* [the earth] though are set forth in Rev. 5:1ff, a passage drawing principally from two O.T. types dealing with the subject [Ruth 4:1ff; Jer. 32:1ff].

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Again, relative to *sonship and rulership*, note God’s statement concerning Christ following His baptism, immediately before being tested by Satan. It is exactly the same as His statement in Matt. 17:5:

*“This is my beloved Son, in whom I am well pleased.”*

Then note Peter’s statement in Matt. 16:16, responding to Christ’s question, concerning Christ’s identity:

*“Thou art the Christ, the Son of the living God.”*

It would not have been possible for Peter to have responded in a more accurate and complete manner.

This is why Jesus, in response, said, “Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven” (v. 17).

Peter had identified Christ through saying, in effect, “You are the One Who will rule and reign, the Son Whom God recognizes to possess this right.”

It was shortly after the preceding though that Peter was chastised by the Lord because of something which he stated in a completely opposite respect, *which came from below, not from above.*

The Lord, following the announcement concerning building His Church (Matt. 16:18, 19) began revealing to the disciples approaching events pertaining to *His death, burial, and resurrection.* Peter, only a short time before, having made the statement concerning *Christ’s Sonship and reign*, couldn’t understand this at all. And, as a result, Peter took the Lord aside and “began to rebuke Him” (vv. 20, 21).

Jesus, in response, associated Peter directly with Satan:

*“Get thee behind me, Satan…”*

Peter’s actions shortly before this had emanated *from above, from God*; now his actions emanated *from below, from Satan.*

(In reality, these are the only *two spheres* from which a person’s actions can emanate. A person, in his actions, can either be brought forth “from above” or “from below.” *There is no middle ground* [Luke 11:23].)

Six days later though the Lord allowed Peter, along with James and John, to have an experience pertaining to his confession concerning Christ’s identity which he would never be able to get away from or forget. And that is the experience recorded in Matt. 17:1-5.

The Lord allowed Peter to see something which would change his outlook on life completely. The Lord allowed Peter to see *that toward which all of Scripture moves* — “the Son of man coming in his kingdom.”

And almost three decades later, having seen Christ in “His greatest [regal] magnificence” had so impacted Peter that *he could never get away from it.* This is the one event in his life that he referenced to reveal why *he was going to keep on hammering away at teachings surrounding Christ’s coming reign, even though the people whom he addressed were already well-grounded in these truths.*

Because of the importance of that which Peter knew — Christians keeping their eyes fixed on that which he had personally witnessed — *he was going to keep on proclaiming things pertaining to Christ’s coming kingdom to the point that they could never forget it. He was going to proclaim this message to the point that even after he was dead and gone they still couldn’t get away from it.*

**Part III**

*The Future Ministry of Moses and Elijah*

*“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.*

*Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:*

*And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse”* (Mal. 4:4-6).

Different, though similar, expressions are used in Scripture to depict *the whole of Scripture* — *e.g.*, “To the law, and to the testimony” (Isa. 8:20); “Moses and all the prophets,” “the law of Moses, and the prophets, and the psalms” (Luke 24:27, 44); or “Moses and the prophets” (Luke 16:29, 31).

By placing Moses and Elijah together in the last three verses in the Old Testament, *the whole of Scripture* is once again in view. *The Law* was given through Moses, and Elijah was one of *the prophets.*

The same thing is seen through Moses and Elijah’s appearance together in Matt. 17:1-5 and Acts 1:9-11; also, because of that which is involved, evidently the two unidentified men at the empty tomb in Luke 24:4-7 were also Moses and Elijah.

(For information on the preceding, refer to the author’s pamphlet, “[Two Men at the Empty Tomb](http://www.koffeekupkandor.com/gods-word-too.php#Two Men at the Empty Tomb).”)

Then there are a series of events of equal significance concerning these two men which will occur yet future, at two different periods of time.

One has to do with a manifestation of *signs* by two prophets (the two witnesses) during the Tribulation, along with an evident counter manifestation of *signs* by the false prophet (Rev. 11, 13). And, comparing Scripture with Scripture, these two prophets could only be identified as Moses and Elijah.

(These two prophets are “the two anointed ones” in Zechariah’s fifth vision [Zech. 4:1-14].

Because of the importance of Elijah’s future ministry to Israel, as seen in Mal. 4:5, 6, it would appear strange indeed if he were not mentioned someplace in Rev. 6-19a [that section of the book covering the Tribulation]. And, in the light of other Scripture, it would appear equally strange if Elijah appeared unaccompanied by Moses.

And Rev. 11:3-12 is the only place throughout these fourteen chapters of the book where we have two men of this nature appearing to Israel during this time. Also, signs associated with their ministry reflect back on signs performed by Moses and Elijah [Rev. 11:6].)

Then, following the Tribulation when these two men return with Christ — *i.e.*, when these two men, depicting *the complete written Word* [which is living], return with *this Word manifested in the form of flesh* [again, the living Word] — according to Biblical typology, there will be a continuation and conclusion to their preceding ministry during the Tribulation (Ex. 5:1ff; I Kings 17:25ff). That stated concerning Elijah’s ministry in relation to *the Jewish people and the theocracy*, seen in Isa. 40:1-5 and Mal. 3:1-4; 4:5, 6, *must* be brought to pass.

Also, inseparably connected with the preceding and inseparably connecting these two men for all time in relation to *Israel and the theocracy*, there are only two instances in all of the Old Testament (in Moses and the Prophets) where God empowered individuals to perform supernatural “signs.” The first occurred under Moses and his successor Joshua, and the second occurred under Elijah and his successor Elisha.

The first occurred in connection with *the Jewish people and the theocracy* — the Jewish people leaving Egypt with a view to realizing an inheritance in a theocracy in another land. Thus, a first-mention principle was established at this point in Scripture regarding *signs*, which can never change. Accordingly, any future manifestation of signs, through individuals empowered to perform these signs, could only have to do with *the Jewish people, with the theocracy in view.*

Remove either (*the Jewish people* or *the theocracy*), and signs of the nature seen in Scripture *cannot exist.* Both *Israel* and *the kingdom* must be in view *together* for these supernatural signs to exist.

This is why exactly the same thing is seen through a manifestation of signs during Elijah’s and Elisha’s ministries. This was one of the darkest days in Israeli history. Ahab and his wife Jezebel had led the people completely away from God, into Baal worship. The theocracy was in existence, though in a divided kingdom. And the manifested signs had to do with *Israel and the kingdom* (a call for the people to return to the God of their fathers).

The same thing was seen in the gospel accounts and the Book of Acts during the offer and reoffer of the king­dom to Israel — an unparalleled manifestation of signs.

And the same thing will again be seen during the first half of the Tribulation, through the ministry of the two witnesses, through the ministry of Moses and Elijah to Israel during this period. And the signs will, they *must*, have to do with *Israel and the kingdom* during this future time. The kingdom will be in the offing. The time will be at hand when the kingdom will be restored to a repentant and converted nation.

(For additional information on “signs” in the preceding respect, refer to the author’s three pamphlets, “[Arlen Chitwood's Signs, Words and Miracles I](http://lampbroadcast.org/plets/ppdf4/SWM1.pdf)**,** [2](http://lampbroadcast.org/plets/ppdf4/SWM2.pdf) **and** [3](http://lampbroadcast.org/plets/ppdf4/SWM3.pdf).”)

*John and Elijah*

Many Bible students have trouble understanding that John only came “in the spirit and power of Elijah” and did not fulfill any of the Old Testament prophecies pertaining to Elijah.

John clearly stated that he wasn’t Elijah (John 1:21). Jesus, on the other hand, said that he was Elijah (Matt. 11:10-14; 17:10-13). But there was an “if” in connection with John being identified as Elijah by Christ in Matt. 11:14 — “if ye will receive…”

***“In the Holy Mount”***

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This announcement by God at this time — at the time when Peter saw *the Son of Man coming in His kingdom* — is simply an announcement stating *which Son God recognized as the One possessing the right to hold the earth’s sceptre.*

In this respect, “Satan,” the incumbent ruler, was/is *a rejected son of God* (“a son of God” because of *creation*, as are all angels). Christ though, at the time Satan tested Him for forty days and nights (Matt. 4:1-11), showed that He was the One possessing the right to hold the sceptre, in Satan’s stead. Christ showed that He, *as God’s Son*, was fully qualified to take the sceptre as the second Man, the last Adam (note Satan’s repeated statement, “If thou be the Son of God…” [vv. 3, 6]).

Where Adam had failed, Christ could not fail. And that which Adam had lost in the fall Christ would redeem [which included *both man and the forfeited domain*].

(The redemptive terms for *man* are set forth early in Genesis — *death and shed blood* — pointing to Christ’s finished work at Calvary.

The redemptive terms for *the forfeited domain* [the earth] though are set forth in Rev. 5:1ff, a passage drawing principally from two O.T. types dealing with the subject [Ruth 4:1ff; Jer. 32:1ff].

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Again, relative to *sonship and rulership*, note God’s statement concerning Christ following His baptism, immediately before being tested by Satan. It is exactly the same as His statement in Matt. 17:5:

*“This is my beloved Son, in whom I am well pleased.”*

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Peter had identified Christ through saying, in effect, “You are the One Who will rule and reign, the Son Whom God recognizes to possess this right.”

It was shortly after the preceding though that Peter was chastised by the Lord because of something which he stated in a completely opposite respect, *which came from below, not from above.*

The Lord, following the announcement concerning building His Church (Matt. 16:18, 19) began revealing to the disciples approaching events pertaining to *His death, burial, and resurrection.* Peter, only a short time before, having made the statement concerning *Christ’s Sonship and reign*, couldn’t understand this at all. And, as a result, Peter took the Lord aside and “began to rebuke Him” (vv. 20, 21).

Jesus, in response, associated Peter directly with Satan:

*“Get thee behind me, Satan…”*

Peter’s actions shortly before this had emanated *from above, from God*; now his actions emanated *from below, from Satan.*

(In reality, these are the only *two spheres* from which a person’s actions can emanate. A person, in his actions, can either be brought forth “from above” or “from below.” *There is no middle ground* [Luke 11:23].)

Six days later though the Lord allowed Peter, along with James and John, to have an experience pertaining to his confession concerning Christ’s identity which he would never be able to get away from or forget. And that is the experience recorded in Matt. 17:1-5.

The Lord allowed Peter to see something which would change his outlook on life completely. The Lord allowed Peter to see *that toward which all of Scripture moves* — “the Son of man coming in his kingdom.”

And almost three decades later, having seen Christ in “His greatest [regal] magnificence” had so impacted Peter that *he could never get away from it.* This is the one event in his life that he referenced to reveal why *he was going to keep on hammering away at teachings surrounding Christ’s coming reign, even though the people whom he addressed were already well-grounded in these truths.*

Because of the importance of that which Peter knew — Christians keeping their eyes fixed on that which he had personally witnessed — *he was going to keep on proclaiming things pertaining to Christ’s coming kingdom to the point that they could never forget it. He was going to proclaim this message to the point that even after he was dead and gone they still couldn’t get away from it.*

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