

~The Transfiguration (TF)~

Matt 16:27-28

27 "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 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.*"

Matthew 17:1-8

Known as the Transfiguration (TF), Matt: 17:1-8 is often used as the fulfillment of the prophecy of Jesus in Matthew 16:27-28 but *cannot* be for the following reasons:

- 1) *There are no angels at the TF---In Matthew 16, there were angels*
- 2) *Moses and Elijah were at the TF--- in Matthew 16, there were no Moses and Elijah*
- 3) *No reward at the TF--- in Matthew 16, there is a reward*
- 4) *The TF was close---Matthew 16 was a long way off (before some of them died)*
- 5) *In the TF none of them had died (7 days later)---by the time of Matthew 16:28 (40 years later), some will have died, as Jesus prophesied*
- 6) *In the TF Jesus is already there---in Matthew 16, they will see Jesus coming*

For these 6 reasons, I believe we can safely conclude that they are speaking of 2 entirely different events!

James Stuart Russell (1878)

"This remarkable declaration is of the greatest importance in this discussion, and may be regarded as the key to the right interpretation of the New Testament doctrine of the Parousia. Though it cannot be said that there are any special difficulties in the language, it has greatly perplexed the commentators, who are much divided in their explanations. It is surely unnecessary to ask what is the coming of the Son of man here predicted. **To suppose that it refers merely to the glorious manifestation of Jesus on the mount of transfiguration, though an hypothesis which has great names to support it, is so palpably inadequate as an interpretation that it scarcely requires refutation.**

"It is reasonable to suppose, therefore that had the evangelists known of a deeper and hidden meaning in the predictions of Christ, they would have given some intimation to that effect; but they say nothing to lead us to infer that their apparent meaning is not their full and true meaning. There is, in fact; no ambiguity whatever as to the coming referred to in the passage now under consideration. It is not one of several possible comings; but the one, sole, supreme event, so frequently predicted by our Lord, so constantly expected by His disciples. It is His coming in glory; His coming to judgment; His coming in His kingdom; the coming of the kingdom of God. It is not a process, but an act. It is not the same thing as 'the destruction of Jerusalem,' - that is another event related and contemporaneous; but the two are not to be confounded. The New Testament knows of only one Parousia, one coming in glory of the Lord Jesus Christ. It is altogether an abuse of language to speak of several senses in which Christ may be said to come, -- as at His own resurrection; at the day of Pentecost; at the destruction of Jerusalem; at the death of

a believer; and at various providential epochs. This is not the usage of the New Testament, nor is it accurate language in any point of view. This passage alone contains so much important truth respecting the Parousia, that it may be said to cover the whole ground; and, rightly used, will be found to be a key to the true interpretation of the New Testament doctrine on this subject.

"The inference therefore is, that the Parousia, or glorious coming of Christ, was declared by Himself to fall within the limits of the then existing generation,- a conclusion which we shall find in the sequel to be abundantly justified." (The Parousia) (emphasis mine- Bob)

Henry Hammond

In his book: **Coming in His kingdom**, Henry Hammond says: "The nearness of this to the story of Christ's Transfiguration, makes it probable to many, that this coming of Christ is that Transfiguration of his, but that cannot be, because the 27th ver. of the Son of mans coming in his glory with his Angels to reward, &c. (to which this verse clearly connects) cannot be applied to that; And there is another place, Joh. 21.23 (which may help to the understanding of this) which speaks of a real coming, and one principal person (agreeable to what is here said of some standing here) that should tarry, or not die, till that coming of his. And that surely was fulfilled in Johns seeing the pauoleoria, or famous destruction of the Jews, which was to fall in that generation, Matt. 24. that is, in the life-time of some there present, and is called the kingdom of God, and the coming of Christ, and by consequence here most probably the son of mans coming in his kingdom, (see the Notes on Mat. 3:2, and ch. 24:3.b.) that is, his coming in the exercise of his Kingly office, to work vengeance on his enemies, and discriminate the faithful believers from them."
(in loc.)

I would venture to say that no one reading Matthew 16:27-28 would naturally accept that Matthew , known as the Transfiguration, were the fulfillment.

In fact, this is the only escape route for the futurist, although it leads to a dead end and negates the real meaning of the prophecy!