**Coming in His Kingdom**

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When Christ returns to the earth at the end of the Tribulation He will be accompanied by Moses and Elijah, along with a great contingent of angels. Christians, having been removed from the earth at least seven years earlier — contrary to common belief and teaching — will not be with Christ at this time.

Numerous events will occur between the time Christ returns and the beginning of the Messianic Kingdom. Moses will be instrumental in some of these events, Elijah in others, and the accompanying angels in others.

Scripture is quite clear concerning not only the different events that will occur but the reason for and the order of these events. The manner of Christ’s return and the events surrounding His return are what this book, Coming in His Kingdom, is about.

This book begins in the opening chapter with events on “*a high mountain*” in **Matthew 17:1-5**, events that have their basis in Old Testament History, with that which they foreshadow set forth in both Testaments.

Moses and Elijah appeared with Christ on the Mount, two men later appeared at Christ’s empty Tomb, and forty days later two men appeared on the Mount of Olives at the time Christ was received up into heaven. All of these events are inseparably tied together and are dealt with in this book.

Scripture consists of an inexhaustible treasure chest, a mine so rich that man can spend a lifetime digging into that which lies therein and do little more than scratch the surface.

And the preceding is really all that the material in this book or in any other book that man might write on a biblical subject can do. This material, though presenting an overall picture of events surrounding Christ’s return, can do little more than scratch the surface of that which God has interwoven in His Word on the subject.

Thus, it is left to the reader to pick up where the author leaves off and mine more of this God-provided, inexhaustible treasure.

Foreword

To properly understand Scripture, one must not only have an appreciation and understanding of how Scripture is structured but also an appreciation and understanding of what Scripture is about.

Scripture opens after a certain fashion in the first thirty-four verses of **Genesis** — *providing a skeletal format*, *set forth in a God-designed structure* — that relates the complete story of Scripture. Then, in line with the way Scripture opens, along with revealing 4,000 years of human history exactly as God would have man to understand events during this time, the Old Testament is fraught with *spiritual meaning*, *seen within types*, *metaphors*, *symbolic language*, *and other forms of communication*.

The New Testament simply continues, opening the same way as the Old Testament (though the gospel of **John** should open the New Testament, not the gospel of **Matthew** [ref. Chapter 1, “Genesis and John,” in the author’s book, Moses and John]). Beyond that, along with relating the next 2,000 years of human history exactly as God would have man to understand events during this time, the language of the New Testament, in all aspects (*spiritual meaning*, *seen within parables*, *signs*, *metaphors*, *symbolic language*, *etc*.), is simply an outgrowth of that which is seen in the Old.

And all material in both Testaments moves toward the same point — the seventh day, the seventh millennium, the seventh 1,000-year period of a septenary structure of millennia, the Messianic Era, as set forth in an unchangeable fashion in the opening thirty-four verses of **Genesis**.

*Man*’*s creation* in the beginning had to do with *regality*. Man’s creation had to do with *his ruling the earth in the stead of Satan and his angels* (the incumbent powers and authorities), a rule to occur during that time which is foreshadowed by the seventh day (**Genesis 1:26-28**; **2:1-3**).

*Man*’*s fall* had to do with Satan bringing about *his disqualification to occupy the throne*, allowing the incumbent rulers to continue occupying the throne (**Genesis 3:1ff**).

And, by and through any sound method of biblical interpretation, God effecting *man*’*s salvation* could only have to do with *man ultimately being brought back into a position where he could one day realize the purpose for his creation in the beginning*, *which has to do with ruling the earth during a seventh millennium in the stead of Satan and his angels* (**Genesis 3:21ff**).

And by the manner in which God had previously established matters during 6,000 years of redemptive work (foreshadowed by the six days of restorative work involving a ruined creation in **Genesis 1:2b-25**), this rule for Christians will be as *co-heirs with God*’*s Son*.

(For a more complete picture of the latter, refer to the author’s book, God’s Firstborn Sons.)

Then, beyond the 7,000 years (which had been foreshadowed in **Genesis 1:1-2:3** by the complete picture of *Creation*, *Ruin*,and *Restoration* throughout six days, followed by *Rest* on the seventh day), one finds a new heavens and new earth. God, His Son, and redeemed man will dwell on this new earth; and God’s continued universal rule will emanate, not from heaven as we know it today, but from the new earth. The “*throne of God and of the Lamb*” will rest on the new earth, and God with His Son will rule from this throne, with redeemed man exercising regality from this throne as well (**Revelation 21**, **22**).

During the Millennium, man’s rule will have to do with *the earth*; but during the succeeding eternal ages, man’s rule will evidently have to do with *the universe* itself.

In this respect, one can easily see a major problem with much of the preaching and teaching so prevalent in Christendom today — that saved man is destined to spend eternity in heaven with God. Such a teaching, being completely non-biblical, can only serve to hide and do away with not only the reason for man’s very existence but that toward which all Scripture moves.

The truth of the matter is set forth at the beginning of Scripture, in the five books of Moses; and this is equally what the five parallel books of John are about (again, refer to the author’s book, Moses and John).

And, as well, this is what any other part of Scripture can only be about, for *all subsequent Scripture must be completely in line with the way matters are set forth at the beginning*, *in that which is revealed through Moses*.