

Let's talk about "dual fulfillment." This is the idea that Scriptures can be fulfilled in more than one way. I don't particularly care about this because it sounds like a "cop out." However, there are examples (3 to be shared here) of Scripture having dual fulfillment:

1. Daniel 11 speaks of Alexander the Great's coming and all of his exploits—to include the splitting of his kingdom into four sections. One of these four kingdom-ettes was led by Antiochus IV, and Daniel 11:35 very clearly speaks of his influence in the temple of Jerusalem. It's prophecy. By the time Jesus speaks of it, it is history.
However, Jesus takes this history of Daniel 11:35 and says it is also prophecy in Matthew 24:15. Is Jesus wrong?
2. Hosea 11:1 speaks of the history of the Exodus of the Israelite nation, and Matthew calls it a history of—not Israel, but of Jesus, and his trip out of Egypt (Matthew 2:15). Is Matthew wrong?
3. Zechariah 12:9 speaks of a prophecy that John says occurred at Jesus' death on Calvary (John 19:34) while he said it will also occur at Jesus' second coming (Revelation 1:7). Is John wrong?

We don't think any of these were wrong.

We will here enunciate two choices. First, the mount of transfiguration was the primary fulfillment:

1. All three Synoptic Gospels place the Mount of Transfiguration after this promise. No variation of the order or proximity of these two episodes.
2. We do think Peter makes no equivocation that the Mount of Transfiguration was the Coming of Christ (2 Peter 1:16-18).
3. The continued Mosaic comparison which places the Sinai "coming of Christ" [Exodus 19:9; Deuteronomy 33:2 with Stephen in Acts 7, Paul in Galatians 3, and Luke (?) in Hebrews 2] with this Mount and its "coming of Christ" (Matthew 16:27).

Secondly, I will say that I believe this was ultimately fulfilled in A.D. 70 (in view of Matthew 10:23 and it's notes in this commentary). In other words, for Jesus to say "some of you will still be alive" when really...all of them were alive "6 days later" (17:1) is nonsense for the person (especially in light of the fact there were only three involved) on the Mount of Transfiguration. If Peter, therefore, didn't tell me this was "a fulfillment" of Matthew 16:27-28, I wouldn't even write it.

Matthew 22:1-7 leaves no question that the destruction of Jerusalem was a **reward**, and called it a **coming**. Matthew 23:34-38 reinforces that it was Jesus who sent prophets to this generation and their fathers and that that generation would catch the full weight of the sins upon their city. If the **coming** can be pictured in a parable, it can be re-used in this promise of His **coming**. Matthew 24:34 and 26:63 also make it clear that this awful judgment was coming to those then living.

27 For the Son of Man will come in the glory of His Father with His angels, Psalm 78:48 and following speak of **angels** providing trouble for the Israelites in the wilderness. We are otherwise told only of one. It seems reasonable that **angels** could be nothing but figurative language of might and power surrounding the **coming of the Son of Man**.

and then He will reward each according to his works. Reflecting on 16:1-4, it seems like this could be **each** in that “generation.” It could be, therefore, a generic statement to those then living in that nation of Christ rejectors. **Each** in Christ’s sphere of influence and those in their generation will be **rewarded according to his works** particularly the **work** of rejecting Jesus.

28 Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in the same way in which the “LORD came” in Isaiah 19:1? The Babylonians actually did this, but “the LORD” is pictured as “riding on a swift cloud.” What if, this time, it is not the Egyptians being judged, but rather Jerusalem; what if it was the Romans rather than the Babylonians? It is entirely acceptable to say the **the Son of Man is coming** when in fact, it is the Romans. **in His kingdom.**” We now have another parallel between Moses and Jesus: there was 40 years between their separate appearances to the people to whom they were sent to deliver (Jesus having died around 30 A.D.).