

# THE WHOLE BIBLE STORY

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A Summary and Theological Paper

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BE-201-OL The Story of Scripture

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by

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## THE WHOLE BIBLE STORY

This paper is presented in two parts; Part I – A brief summary of the book, *The Whole Bible Story, Everything That Happens in the Bible in Plain English*, by Dr. William Marty, and Part II – A theological paper that will discuss the doctrines of Inspiration, (along with its corollaries inerrancy, authority, sufficiency and canonicity) and, the doctrine of Christology concerning the written Word, the Bible and the Living Word, the Lord Jesus Christ, Himself. The Christological aspect of this section will present the four-fold theme of God in Christ as Creator and pre-incarnate Deity throughout the Old Testament, the Son of Man and Suffering Savior-Redeemer in the New Testament Gospels, Christ as Great High Priest in the remainder of the New Testament, and as coming King of Kings and Lord of Lords in The Revelation. Since we believe “All the Scriptures center about the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament, is properly read, or understood, until it leads to Him,”<sup>1</sup> we will see how the New Testament writers demonstrate that Jesus is the fulfillment of the Old Testament covenants. The presumption will be set forth, that the author and maker of the unconditional covenants is He who makes the covenant and will be the One to ultimately fulfill it. God in Christ is the Covenant God who Himself, fulfills all of His promises. My views expressed here are derived from my study of the biblical text over the years, lectures and sermons from respected scholars, the required reading of this course, and my notes taken from the BE-201 video lecture modules.

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<sup>1</sup> Dallas Theological Doctrinal Statement

## Part I

### THE WHOLE BIBLE STORY – A SUMMARY

#### The Underlying Purpose of *The Whole Bible Story*

According to Marty, the purpose of the book is simply “to tell the story of the Bible.” As his subtitle states, the book presents “Everything that happens in the Bible in plain English,” as he draws the reader into the story God is telling with the hope that the book will motivate more people to read the Bible.

#### Organizational Presentation

Dr. Marty has accomplished several positive things in his book. His book is organized in such a way that the reader is taken on a journey of the storyline, summarizing the biblical account. *The Whole Bible Story* takes the approach with the marvelous account of the biblical narrative, 66 books by 40 authors over 1,500 years and synthesizes it into a historical account that the average person can understand and follow. Most readers of the Bible see it as a giant gig-saw puzzle with only bits and pieces that they can put together on their own. Although Marty says, “It is not a paraphrase of the Bible’s sixty-six books,”<sup>2</sup> it is however, a historical narrative of the Bible with its theological implications woven throughout the text of the book. With minimal commentary, Marty tells the Bible story in plain, simple English that is written with short sentences using a vocabulary that would appeal to a broad audience of readers, both young and old. Marty encourages Bible reading in conjunction with the reading of his book, implying the doctrine of inspiration of the Bible, warning his readers up front, “that reading the

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<sup>2</sup> William H. Marty, *The Whole Bible Story, Everything That Happens In The Bible in Plain English*, Bethany House Publishers, Bloomington, MN. 2011. 12.

Bible will change you. It's not like reading other books. The Bible compels you to become a participant in the story."<sup>3</sup> I believe the author accomplishes this purpose in the book.

The book, in my opinion, has some limitations, if not failures. It appears that the book is written no higher than the middle-school reading level. His choice not to use the initial upper case letter in his use of the personal pronouns for the name of God was a disappointment. Marty intentionally leaves out important information in both the Old and New Testament such as the Law, sermons, psalms, prophecies and parables, as well as excluding the Wisdom literature, New Testament Epistles and chapters 4-21 of the book of Revelation.

### **Storyline Structure**

The storyline of his book is presented in an historical order of presentation, with much of the theological history hardly referenced at all. Although the Bible itself, through the first 17 books is organized in an historical order, the wisdom literature and the Old Testament prophets are grouped together, in the familiar biblical order. In the book, Marty re-orders the biblical narratives concerning the prophets by "sprinkling them" into a more historical storyline narrative. In this manner that the reader is taken on a "walk through the Old Testament" with the prophets, priests and kings in an historical and chronological order of as he summarizes the biblical account. He utilizes various components, the events of history, characters and settings to make one grand narrative, utilizing the various activities that we know of the different characters of the Bible. The didactic components, however are omitted intentionally for the most part. Marty's account of the New Testament makes no mention of the rapture of the Church, the future events in Heaven or on Earth, the return of Jesus as King in Glory or the Millennial Kingdom,

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<sup>3</sup> Ibid. 12.

though no explanation is given. In spite of these omissions, biblical and theological truths when presented in the book are only implications and must be surmised or assumed. Throughout Marty's presentation, from the creation account through the Gospels and the Acts of the Apostles, the reader is challenged to see and better understand God's plan for salvation, the message of "... the Gospel, for it is the power of God for salvation, to everyone who believes..." (Romans 1:16 NASB) The reader is not only encouraged to read the Bible but also invited to join in God's story, which can become each one's own personal story.

## **Part II**

### **The Story of Scripture – Inspirational and Christological View**

The special revelation of God as the inspired Word of God is deemed to be of God and from God and is therefore "inerrant in all it affirms, completely true and without error."<sup>4</sup> Through the inspired and inerrant Word of God, we discover that "God is knowable and has made Himself known,"<sup>5</sup> which establishes the foundation for the doctrines of authority, sufficiency and canonicity, all rooted in, and corollaries of the Doctrines of Inspiration and Inerrancy.

### **The Word – The Doctrine of Inspiration of Scripture**

In the broadest sense, the doctrine of inspiration is a product of God's transmission of His very thoughts so sovereignly chosen to reveal Himself to His creation through general revelation, but more specifically through special revelation. The Holy Scripture is a special revelation of God, breathed out by Him, (2 Timothy 3:16) by speaking His truth and wisdom (Ephesians 3:10) through forty human authors over a period of 1,500 years. Ryrie makes the

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<sup>4</sup> Norman L. Geisler, *Inerrancy*, Zondervan Publishing House, Grand Rapids, MI, 1980. 310.

<sup>5</sup> Nathan D. Holsteen and Michael J. Svigel, *Exploring Christian Theology*, Vol. 1, Bethany House Publishers, Grand Rapids, MI. 2014. 72.

point that “the writings are inspired, the authors are not.”<sup>6</sup> The doctrine of inspiration then, is not the process but rather the product of God’s revelation to us, in His Word and that God “superintended” the inspiration and transmission of His Word through the various human authors. According to Chafer, they being dual authors with the Bible itself, a self-proving affidavit in the sense that it is “the unqualified claim for itself, the teaching of Christ and the apostles, and the belief of the church from her beginning...that a dual authorship is preserved...without injury to the divine message.”<sup>7</sup>

Since we believe all the Scriptures are breathed out by God, the next supporting pillar of our faith is biblical inerrancy. The most significant thing about inerrancy relates to the very character of God. Scripture is true because it is from God. As Jesus attested, in His High Priestly Prayer, “Sanctify them by the truth; your word is truth.” (John 17:17 NIV) In effect He is saying the Father’s word is truth. Jesus also said “I am the Way, and the Truth and the Life...” (John 14:6 NIV) Jesus is also saying that He is Truth. Therefore, the key essential element of inerrancy is truth. Our response is to believe in Him, have faith and seek a deeper relationship with Christ. Inerrancy is rooted in our faith seeking understanding.

*“The grass withers and the flowers fall,  
But the word of our God endures forever.”*  
(Isa. 40:8 NIV)

As Norman Geisler says, “The doctrine of inerrancy is the only valid conclusion from two clearly taught truths of Scripture: (1) the Bible is the very utterance of God; (2) whatever

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<sup>6</sup> Charles C. Ryrie, *Basic Theology, A Popular Systematic Guide to Understanding Biblical Truth*, Moody Publishers, Chicago, IL. 1999.71.

<sup>7</sup> Lewis Sperry Chafer, *Systematic Theology, Vol. 1, Prolegomena*, by Dallas Theological Seminary, Kregel Publications, Grand Rapids, MI 1976. 88.

God affirms is completely true and without error.”<sup>8</sup> Although a belief in biblical inerrancy is not a prerequisite for salvation, what is necessary for salvation however, is a personal faith and belief in the gospel of our salvation (I Corinthians 15). If we trust Jesus Christ as Savior and Lord and believe in our heart God raised Him from the dead, then you will be saved.” (Romans 10:9) All the other acts of God, and the miracles in the Bible, we simply take by faith.

These foundational principles lead us to the doctrine of Authority. If the Word is inspired and inerrant, then the ministry of the Word in our personal lives has authority. The word “authority” has several root meanings and sources. “The Hebrew word, אֱמֻנָה, or “*shêm*” is a primitive word with the idea of a definite and conspicuous position, as a mark or memorial of individuality; by implication; *honor, authority, character, renown*; more often used as *name*, which occurs in the KJV 865 times. The Greek word, “*exousia*” conveys the sense of *ability and privilege*; subjectively; *force, capacity, competency*, or objectively; *mastery, magistrate, superhuman, potentate, token of control*, and by delegation; *influence*: - *authority, jurisdiction, power, right, strength*.<sup>9</sup> The doctrine of Authority also relates to one or more of the tests for Canonicity, which will be addressed later. Some of the tests for the authority of the early writings in the early first-century required having the authority of an apostle’s writing or by the support of an apostle or another disciple’s writing. Other tests of authenticity and authority of the writing were the uniqueness and evidence of its inspiration, the acceptance by the early churches, and early church fathers.

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<sup>8</sup> Norman L. Geisler, *Inerrancy*, Zondervan Publishing House, Grand Rapids, MI, 1980. 310.

<sup>9</sup> Strong’s Bible Dictionary

The Doctrines of Inspiration and Inerrancy establish that the Scriptures are true because they are from God. Since they are from God, His authority is to be trusted and obeyed. Another support for the authority of the Scriptures is the eyewitness accounts of the apostles. The Apostle John wrote, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched – this we proclaim concerning the Word of life.” (1 John 1:1 NIV) The Apostle Peter says, “For we did not follow cleverly devised stories when we told you about the coming of our Lord Jesus Christ in power, but we were eyewitnesses of His majesty.” (2 Peter 1:16 NIV) We trust the Scriptures because they are true, coming from God, and we trust the Scriptures because we trust in those who taught us. The writer of Hebrews says, “Therefore, since we are surrounded by such a great a cloud of witnesses, let us throw off everything that hinders us...and run with perseverance the race marked out for us,” (Hebrews 12:1 NIV). We trust in the authority of the Scriptures because they are profitable for salvation in the proclamation of the gospel, for godly living, since they are faithful and obedient witnesses, and for the growth of the church and the fellowship of the saints, as present day believers in Christ.

Consequently, if the Scriptures are inspired, inerrant and authoritative, the Scriptures are sufficient. The Greek word, “*hikanos*” is translated as “*sufficient*” which means complete, ample or enough (in amount), or fit (in character), and worthy. This word is found 41 times in the KJV. As Paul writes to Timothy, “All Scripture is God-breathed and is useful for teaching, rebuking, correction and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.” (2 Timothy 3:16, 17 NIV). The Scriptures are sufficient and useful for thoroughly equipping believers for every good work. The equipping in this case is teaching sound doctrine, rebuking and reproofing in the areas of false doctrines for those who are



weak in faith, and correction to walking by the Spirit rather than walking by the flesh. Robert Thieme explains, “That introduces a purpose clause which set before us the intent, namely that the believer may become mature and completely equipped unto all good works...in the perfect tense, meaning ‘equipped with the result the he keeps on being equipped.’”<sup>10</sup> The Bible is completely sufficient for the evangelism of the lost, for the discipleship and maturity of every believer, and for the expansion and growth of the Church. The Apostle Jude writes to urge believers “to contend for the faith that was once for all entrusted to God’s holy people.” (Jude 3) This statement, “that was once for all” is a clear teaching that the Scripture was complete and sufficient for God’s people. The Apostle, John wrote that “Jesus performed many other signs in the presence of His disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in His name.” (John 20:30, 31) Again, we have this assurance that we have everything we need to know, much more could have been written, but the Bible we have today is sufficient for us in every respect and includes the entire Canon of 66 books.

The word Canonicity, according to Strong’s Bible Dictionary is derived from the Greek word, “*kanōn*,” which means a straight reed or rod; a rule, a standard of faith and practice; or by implication a boundary, sphere line, rule. The word is found five (5) times in the King James Version of the Bible. The Canon is the preservation and collection of the Holy Scriptures that met the various tests of determination, some of which were described earlier, by the Apostles and early church fathers, as it relates to the New Testament. Other ways in which the early church fathers used the term, canon was in reference to the church’s creeds, but by the

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<sup>10</sup> Robert B. Thieme, Jr., *Canonicity*, R. B. Thieme, Jr. Bible Ministries, Houston, TX., 1973. 5.

fourth century the word, canon became used in reference to the Bible itself. The Old Testament Canon was compiled and considered complete prior to the third century B.C. when the Hebrew Old Testament was translated into Greek in Alexandria, Egypt by seventy Jewish scholars (hence the name Septuagint). One of the tests for the canonicity of the Old Testament was the authority of the prophets in Israel at the time of the writing and later attested by the Apostles, or by the Lord Jesus Himself, in making reference to the various passages, or by quoting directly from the Scriptures at that time.

What is not authoritative and not to be considered part of the canon are “extra-biblical” works, like the Apocrypha and pseudepigrapha writings. These may be interesting reading, and may be of some historical value since most were written during the Inter-Testamentary period, the four hundred plus “silent years” between the Old and New Testaments, but they not canonical and should not be considered reliable sources of truth.

The Canon is a product of the superintending power of the Holy Spirit by guiding and directing the Apostles and early church fathers who exercised faithful, careful and diligent work to preserve, protect and defend the Canon of Scripture that we now call the Bible. According to Chafer:

“Jehovah’s Covenant, namely, that His Word will endure forever, has been discharged to the present hour. Men have done what they could to destroy the influence of the Scriptures. They have both testified against them and predicted their subsidence; but at no time in the world’s history has the Bible been more a power for good, nor has it ever been more clearly marked off for an ever increasing influence. The preservation of the Scriptures, like the divine care over the writing of them and over the formation of them into the canon, is neither accidental, incidental, nor fortuitous. It is the fulfillment of the divine promise. What God in faithfulness has wrought, will be continued until His purpose is accomplished...The Scriptures are the legal instrument by which God obligates Himself to execute every detail of His eternal covenants and to fulfill every prediction His prophets have made. The instrument which secures this vast consummation must continue, and shall continue, until the last promise, for which

it stands as surety, has been realized. Not one jot or tittle of the divine deposition can pass until all is fulfilled.”<sup>11</sup>

Canonicity is also linked with God’s character in His eternal attributes. The Christian faith rests in the doctrines of biblical Inspiration, and its corollaries, namely, Inerrancy, Authority, Sufficiency and Canonicity. These core doctrines are foundational beliefs and principles for us, as we understand and apply the Story of Scripture to our lives.

### **The Living Word – A Christological View of The Story of Scripture**

The Christological aspect of this section presents the four-fold theme of God in Christ is presented as Creator and pre-incarnate Deity throughout the Old Testament, as the Son of Man and Suffering Savior-Redeemer in the New Testament Gospels, as Christ as Great High Priest in the remainder of the New Testament, and in the future, as coming King of Kings and Lord of Lords in Revelation. The Scriptures center on the Lord Jesus Christ in His person and work in His first and second coming, and even the Old Testament is not properly read, or understood, until it leads to Him. In the following four subsections we will see how the New Testament writers demonstrate that Jesus is the fulfillment of the Old Testament covenants. The presumption is set forth, that the author and maker of the unconditional and unilateral covenant is He who will be the One to ultimately fulfill it. God in Christ is the Covenant God who Himself, by His Own Self fulfills all of His promises.

There is a “good news, bad news” theme throughout the story of Scripture. The good news of God’s creation and has as its crowning achievement the creation of Adam and Eve, wherein God says it is “very good!” Adam was created to be the image bearer of God and His glory! But, the bad news is that Adam and Eve sinned and fell short of the glory of God.

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<sup>11</sup> Ibid. 124.

Consequently, since we have inherited this sinful nature, we with all humanity have sinned, since “all have sinned.” (Romans 3:23) And, there is more bad news, Paul writes, “The wages (the results) of sin is death...But, God loves us with an everlasting love (here comes great news!)... the free gift of God is eternal life in Christ Jesus our Lord.” (Romans 6:23) God is gracious and provides a solution for sin, a blood sacrifice to bring us back into relationship with Him. God goes to great lengths to provide for His people, providing them a home, “a land flowing with milk and honey,” providing them with food and drink, establishing moral, civil and ceremonial laws to govern their relationship with each other and with God. Unfortunately, His people distrust and disobey Him. Over and over again God provides His blessing and protection, but His people go astray and follow other gods. They move out from under His blessings, provisions and protection. Again and again they find themselves enslaved and impoverished, and they call out to God to save them. Then, God hears their prayers, He forgives them of their sins when they repent and make sacrifices to Him and He rescues them from their oppressors, and He “heals their land” so that it again produces “milk and honey.” But yet, they fall away again and again. Prophets rise up to preach “good news” to the afflicted and to “bind up the brokenhearted,” but His people won’t listen. They harden their hearts against the “Lord and His Anointed.” Over time, they construct a man made religion, as Isaiah writes,

“Then the Lord said, ‘Because this people draw near with their words and honor Me with their lip service, but they remove their hearts far from Me, and their reverence for Me consists of traditions learned by rote. Therefore behold, (nonetheless) I will once again deal marvelously with this people, wonderfully marvelous.’” (Isaiah 29:13-14)

God’s loving longsuffering and loving-kindness never fails. He draws His people back to Him and makes provisions for them. The ultimate solution is a permanent and everlasting provision for their (as well as our) sin problem. In the final solution, God comes down to mankind in the glorious story of the first advent, when God becomes a man, the Son of

Man, the “Lamb of God who takes away the sin of the world.” (John 1:29) “For God so loved the world that He gave His only begotten Son, that whoever believes in Him shall not perish but have eternal life.”

### **The Living Word – God in Christ as Creator and Covenant God**

To understand these truths, we must go back to the beginning of creation. The Living Word is the Lord Jesus Christ Himself. The preface of the Gospel of John states, “In the beginning was the Word, and the Word was with God, and the Word was God. He (Jesus) was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.” (John 1:1-3) Jesus Christ in His pre-incarnate and intimate communion with God The Father, was actively involved in the creation of the heavens and the earth. “For in Him all things were created, both in the heavens and on earth, visible and invisible... all things have been created through Him and for Him, and He is before all things, and in Him all things hold together.” (Colossians 1:16-17)

Jesus attested to His character and attributes as being “One with The Father and is therefore linked with God’s character in His eternal attributes. Jesus, when confronted by the Pharisees, said “Truly truly I tell you...before Abraham was born, ‘I AM.’” (John 8:58) Here the Apostle John records this statement of Jesus regarding His pre-existence in eternity past, His authority in the present and His eternality in the future kingdom. And He says, “Heaven and earth will pass away, but my words will never pass away.” (Matthew 24:35) Job says, “As for me, I know that my redeemer lives, And at the last He will take His stand on the earth.” (Job 19:25) Jesus Christ is the same, yesterday, today and forever. We may state with full biblical assurance, Jesus is “He Who was, and Is and Is to come.”

## **The Living Word – Jesus Christ as Savior-Redeemer**

At the close of the Old Testament, with the last book of Malachi, in approximately 430 B.C. the Hebrew Bible was translated into Greek, as we discussed earlier, the Septuagint which was circulated around the ancient world. The Magi, learned men from Babylon had read the Scriptures, as they evidently were familiar with the Old Testament prophecies concerning the Messiah. They were watching and waiting for many years, and when that special star in the sky appeared, they were ready. When the Magi came to Jerusalem asking, “Where is He who has been born King of the Jews?” (Matthew 2:2) The Messiah was to be born in Bethlehem of Judea. (Micah 5:2) He would be the mediator of a New Covenant. (Jeremiah 31:31) He would be a direct descendent and rightful heir of the House of David. As the King of Israel, Jesus would fulfill the Davidic Covenant. “Therefore the Lord Himself will give you a sign, Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.” (meaning God is with us) (Isaiah 7:14) Matthew records the fulfillment of these prophecies from hundreds of years earlier. When an angel of the Lord appears to Joseph, he is told, “...you shall call His name Jesus, for it is He who will save His people from their sins.” (Matthew 1:21)

Old Testament prophecy presented two pictures of the Jewish Messiah, the one who would assume the royal line of succession to the House of David. One picture, which the Rabbis refer to as Messiah Ben Joseph in Isaiah 53, Psalms 22 and elsewhere as the “suffering servant”, and One as Messiah Ben David, as heir to David’s throne and the fulfillment of the Davidic Covenant. At the time of the first advent, hundreds of years after these prophecies had been written, the Jewish people were looking for a “Superman” to assume David’s throne and throw off the yolk of the Roman’s occupying their land. What they got instead was “Clark Kent,” a humble Messiah who would die for the sins of many and become the Savior of the World. The

Apostles reference Old Testament prophecy in presenting Jesus as King of the Jews. John says, “He came to His own, and those who were His own did not receive Him not.” (John 1:11) In His second advent we will see Him again as King of Kings and Lord of Lords, which we will discuss in more detail later.

In the Adamic Covenant (Genesis 3:15) we see Jesus at the Cross as He uttered “It is finished”, fulfilling the prophecy of judgment in “the bruising of His heel, but crushing the head of Satan.” At the Great White Throne of Judgment, Satan’s head will be finally punished by being thrown into the Lake of Fire. In the Abrahamic Covenant (Genesis 12:1-3; 15:1-21) we see Jesus as the fulfillment of blessing to the Jews and a blessing to the whole world, as He is the maker of the covenant, as He is seen as a “flaming torch” passing between the cut pieces of the offering. In Jeremiah 31, the New Covenant was announced: “Behold days are coming, says the Lord when I will make a new covenant with the House of Israel and the House of Judah, not like the old covenant written on tablets of stone, My Covenant which they broke, but this New Covenant I will write on their hearts...” (My paraphrase). The Apostle John wrote of the fulfillment of the New Covenant at the Last Supper when Jesus says, “This cup which is being poured out for you is the New Covenant in My Blood.” (Luke 22:20) In 1 Corinthians 11:25, Paul restates it, “This cup is the new covenant in My blood; do this, as often as your drink it, in remembrance of Me.” Further, the Apostle Paul wrote, “He Who also made us adequate as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.” (2 Cor. 3:6) The writer of Hebrews says, “When He said, ‘A new covenant,’ He has made the first obsolete...” (Hebrews 8:13) So now we have Jesus, the mediator of the New Covenant replacing and superseding the Mosaic or Old Covenant.

## **The Living Word – Christ as Risen Lord and Great High Priest**

The present session of Christ in Heaven is Jesus serving as our Great High Priest according the Order of Melchizedek (Psalms 110:4; Hebrews 5:10; 7:1-28) When Christ ascended into heaven before Pentecost, He sat down on His Father’s throne. After Pentecost, as the Church came into being, He is at work in heaven on behalf of His church on earth. He is the giver of eternal life and is, through the work of the Holy Spirit, He superintends the growing and building up His church in preparation for His second coming.

The following will outline His present work in heaven. According to Chafer, “The present ministry of Christ in heaven, known as His present session...”<sup>12</sup>

1. The Exercise of Universal Authority – “All authority...(Matt. 28:18; Col. 1:16-17)
2. Head over All Things to the Church – (Eph. 1:22; Col. 1:18)
3. The Bestower of Gifts – (Rom. 12:3-8; 1Cor. 12:4; Eph. 4:8-12)
4. The Intercessor – (John 17:1-26; Heb. 7:25; Ps. 23:1)
5. The Advocate – (1 John 1:9; Heb. 9:24; 1 John 2:1; Rom. 8:34; Rev. 12:10)
6. The Builder – (John 14:1-3)
7. Christ Expecting – (Heb. 8:1-2; 10:13; Matt. 11:28; John 6:37; Ps. 2:7-9; Rev. 19:15)

The benefits of the finished work on the cross continues to be available to believers today (I John 1:7) and with His ascension into heaven marked the end of His earthly ministry, His work continues with His royal priesthood to serve the church in preparation for His return.

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<sup>12</sup> Ibid. 273-279.



## **The Living Word – Jesus Christ as coming King of Kings and Lord of Lords**

The Lord Jesus Christ is Creator and Covenant God. He came as our Great God and Savior and now He stands as our Great High Priest. Most all of these prophecies related to these three sessions of Christ have been fulfilled. What is yet to be fulfilled is that remaining session as King, the “Superman” the Jews had hoped for.

How God has worked in the past is a sure indication of how He will work in the future. How much more do we firmly believe that He will fulfill the prophecies, His promises literally and specifically as He has said? As the angel at the resurrection tomb said, “this same Jesus” will return as you have seen Him go. (Acts 1:11) In John 14, it is clear that He is building and preparing a place for us in heaven and He is coming for us, to take His church, all of the saints (true born-again believers in Christ), back to heaven with Him.

Christ in coming “for” His saints should be understood to be different and distinct from Christ coming “with” His saints. His coming “for” His saints will be at the time of the rapture as recorded in 1 Thessalonians 4:13-18 and elsewhere in the Bible (see cross references). His coming “with” His saints will be seven (7) years later, at the end of the great tribulation, when He will establish His Kingdom on earth where He will rule and reign from Jerusalem, in fulfillment of the Abrahamic, Davidic and New Covenants. And we, His saints, under His righteous and benevolent rule, will serve Him as kings and priests unto our God.

“...And the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over His kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore.” (Isaiah 9:6-7)

The greatest news of all in this grand epic we call the Bible, “The Story of Scripture,” is... He is coming soon! Maranatha!

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