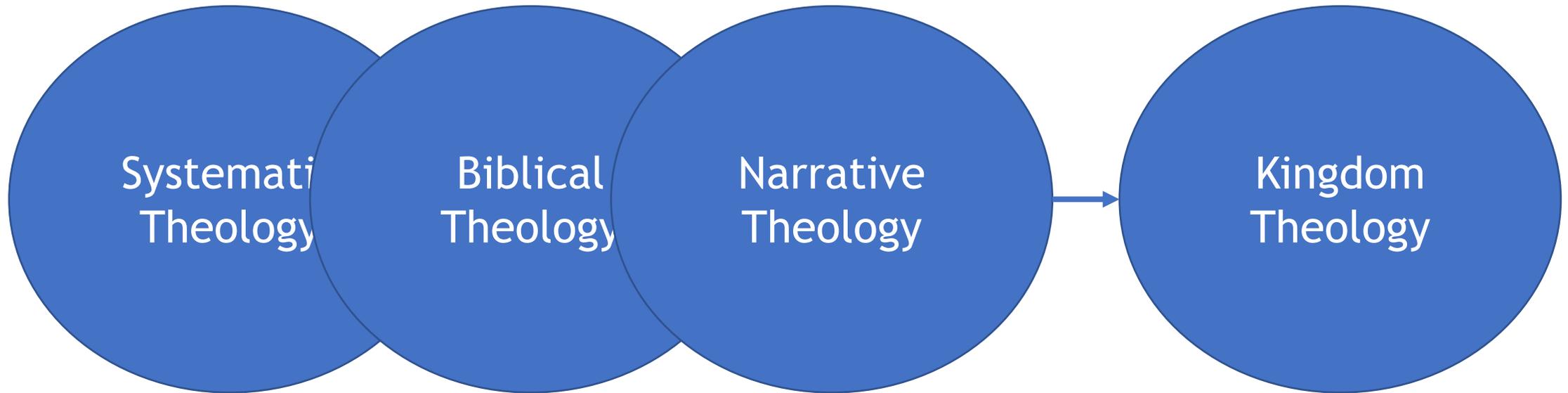


The Big Story

*The biblical metanarrative &
The key to scripture*

Theological Revolution



How to tell the kingdom story

A Narrative Reading of Scripture

1. A recent development (last 80-100 years)
2. Modernism: propositional truth, doctrines
3. Postmodernism/millennial generation: Stories, narratives
4. Stories/worldviews are what humans inhabit, essential to our humanity
5. Jesus, the greatest story-teller ever, his life, and greatest story ever told
6. Narrative is the primary vehicle of divine revelation: the story of Israel, the story of Jesus, and the ongoing story of world missions.
7. Narrative/kingdom theology.

What is the biblical story?

Jesus, the key

What is a hermeneutical key?

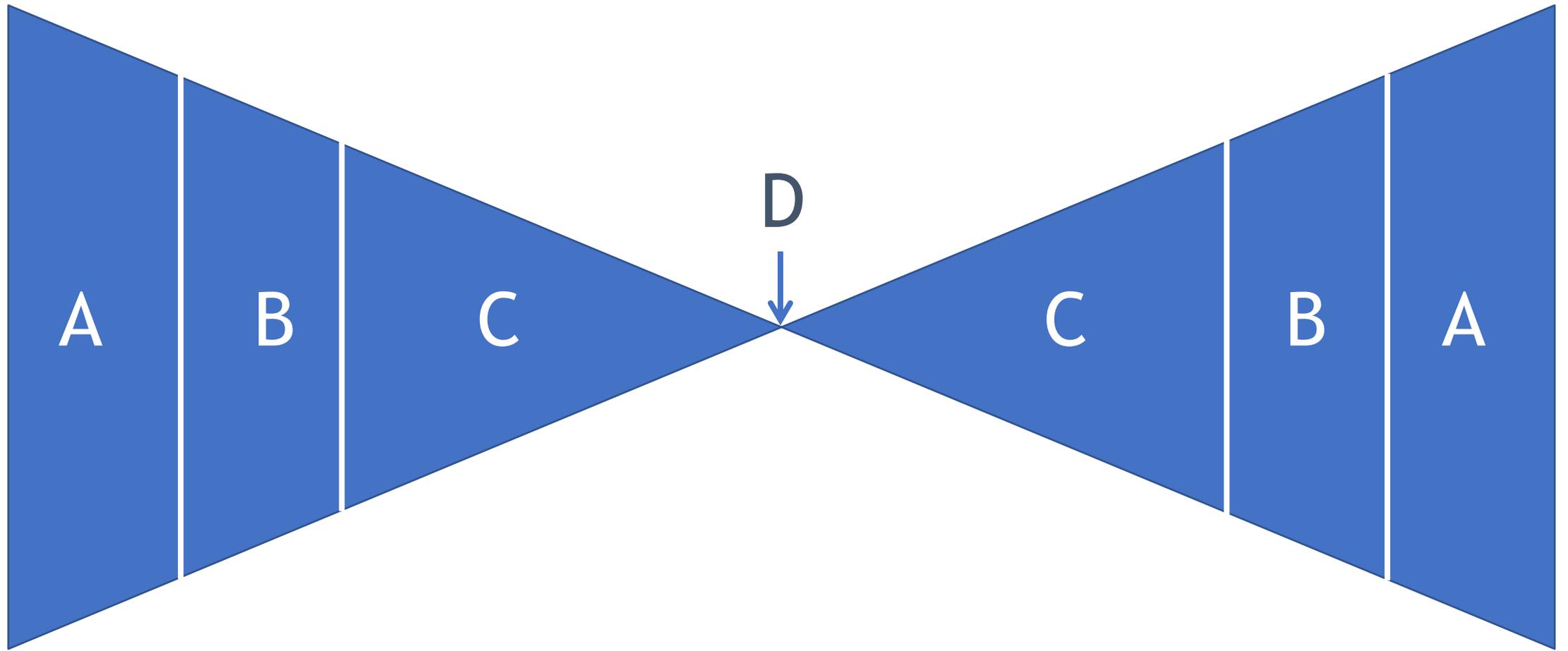


The Jesus Key

1. The kingdom/rule of God.
2. Yahweh the king ruling on this throne, between the cherubim, in the cosmic temple.
3. Adam/humanity created in his image a vice-regents to cover the earth with his glory, until all of creation is God's temple.

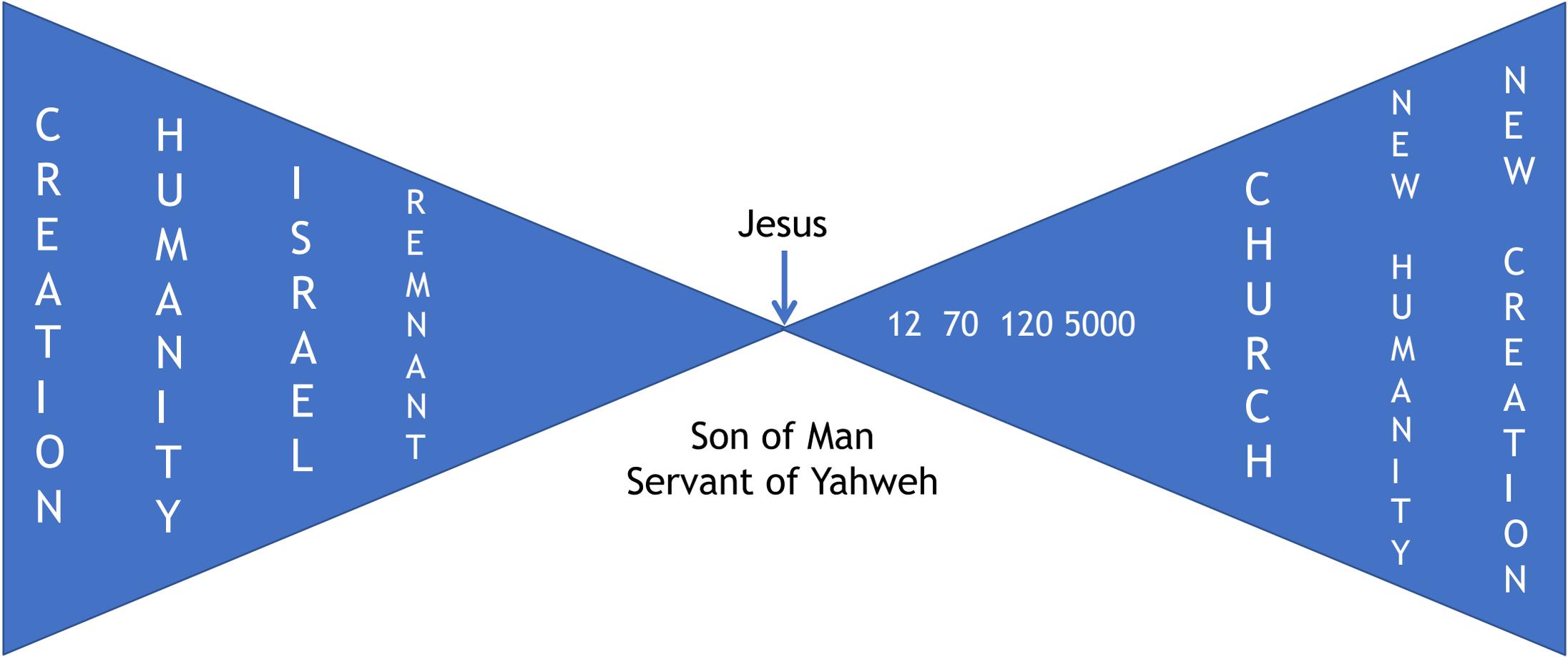
Vocation and Representation

Chiasm



Vocation and Representation

The glory of God in all creation



Oscar Cullman

The principle of this gracious process is that of *the election of a minority for the redemption of the whole*. Otherwise expressed, it is the principle of representation. In his very position within the creation man appears, so to speak, as the representative of creation...

This principle of selected representation determines in a very clear way the further development of salvation. Just as the destiny of the entire creation depends upon the action of man, so now in the first stage of the human drama the history of *one* people becomes determinative for the salvation of *all* men.

In accordance with the same principle of election and representation the redemptive history develops further, so that now a *progressive reduction* occurs. Since the people of Israel as a whole do not fulfill the mission assigned to them, there next appears a “remnant” as representative of the people; this is the “remnant” of which the prophets speak.

This “remnant” is further compressed and reduced to *one* man, who as one can assume Israel’s role. In Deutero-Isaiah it becomes the “*Servant of Yahweh*,” whose suffering is vicarious; in Daniel it becomes the “*Son of Man*,” who represents the “people of the saints” (Dan. 7:13ff). This One enters into history in Jesus of Nazareth, who executes both the mission of the Suffering Servant of God and that of the Danielic Son of Man; by his vicarious death he first completes that for which God had chosen the people of Israel.

Oscar Cullman

The principle of this gracious process is that of *the election of a minority for the redemption of the whole*. Otherwise expressed, it is the principle of representation. In his very position within the creation man appears, so to speak, as the representative of creation...

This principle of selected representation determines in a very clear way the further development of salvation. Just as the destiny of the entire creation depends upon the action of man, so now in the first stage of the human drama the history of *one* people becomes determinative for the salvation of *all* men.

In accordance with the same principle of election and representation the redemptive history develops further, so that now a *progressive narrowing* occurs. Since the people of Israel as a whole do not fulfill the mission assigned to them, next appears a "remnant" as representative of the people; this is the "remnant" of which the prophets speak.

This "remnant" is further narrowed and reduced to *one* man, who as one can assume Israel's role. In Deutero-Isaiah it becomes the "Servant of Yahweh," whose suffering is vicarious; in Daniel it becomes the "Suffering One," who represents the "people of the saints" (Dan. 7:13ff). This One enters into history as Jesus of Nazareth, who executes both the mission of the Suffering Servant of God and that of the Cosmic Son of Man; by his vicarious death he first completes that for which God had chosen the people of Israel.

Jesus' self-identification

Thus down to Jesus Christ the redemptive history unfolds in the above-indicated sense of a progressive reduction; mankind - people of Israel - remnant of Israel - the One, Christ.

From that point, however, there appears an important change with respect to the principle of movement which we have discerned. This principle is still that of representation, but no longer in the sense of a reduction. Rather, all further development unfolds so that from the center reached in the resurrection of Christ the way no longer leads from the many to the One, but *on the contrary from the One, in progressive advance, to the many*. The advance so occurs, however, that this many has to represent the One.

The way, therefore, now proceeds from Christ to those who believe on him, who know that they are redeemed by their faith in his vicarious death. It leads to the apostles, to the Church, which is the Body of the One and now has to fulfill for mankind the task of the “remnant,” the “people of the saints.” Thus the development advances from this point to redeemed humanity in the Kingdom of God and to the redeemed creation of the new heaven and new earth.

Thus the entire redemptive history unfolds in two movements: the one proceeds from the many to the One; this is the Old Covenant. The other proceeds from the One to the many; this is the New Covenant.

The Church on earth, in which the Body of Christ is represented, plays in the New Testament conception a central role for the redemption of all mankind and thereby for the entire creation.

Thus down to Jesus Christ the redemptive history unfolds in the above-indicated sense of a progressive reduction; mankind - people of Israel - remnant of Israel - the One.

From that point, however, there appears an important change with respect to the principle of movement which we have discerned. This principle is still that of reduction, but no longer in the sense of a reduction. Rather, all further development unfolds so that from the center reached in the resurrection of Christ the way no longer leads from the many to the One, but *on the contrary from the One, in progressive advance, to the many*. The advance occurs, however, that this many has to represent the One.

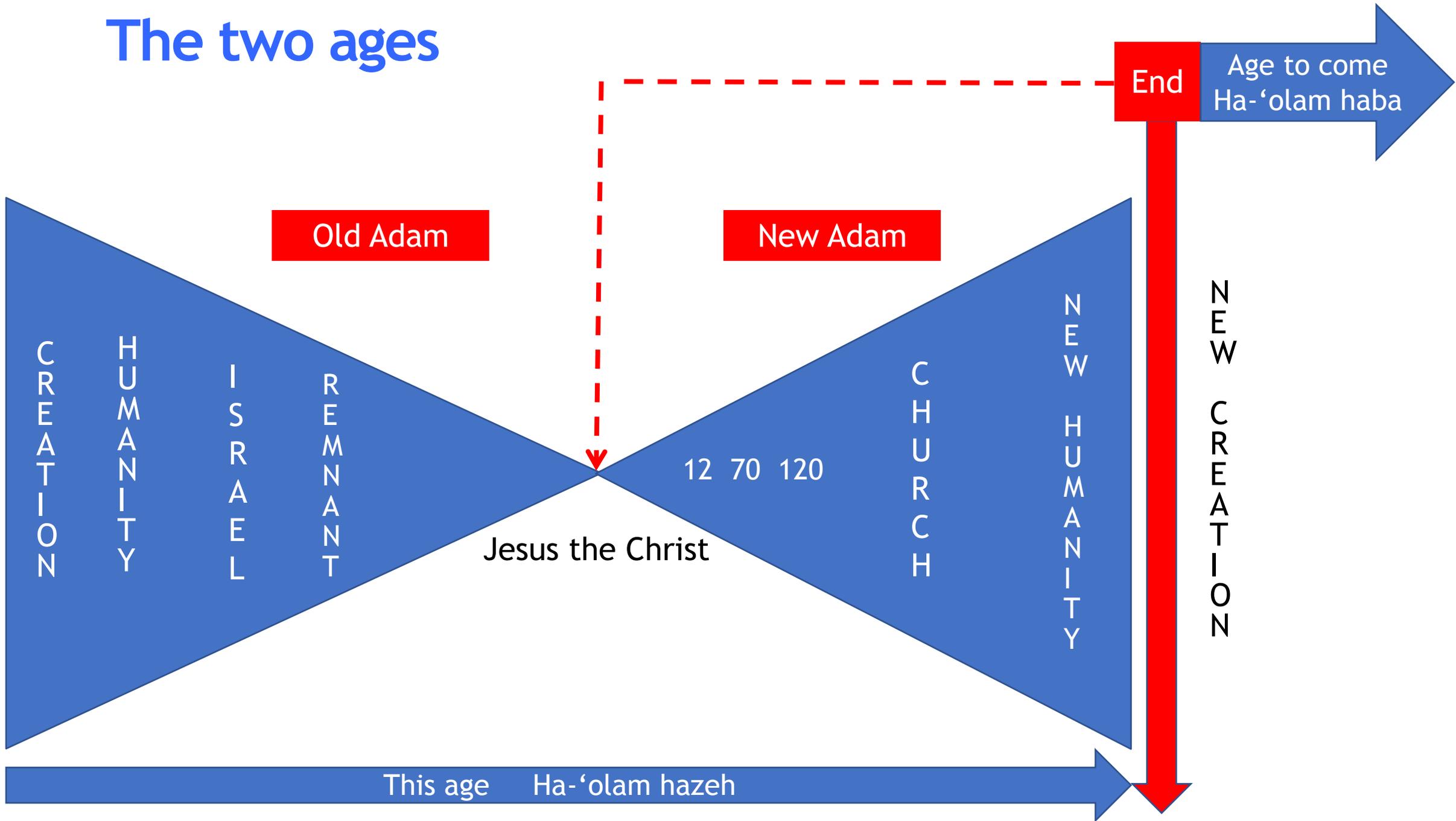
The way, therefore, now proceeds from Christ to those who believe on him, who know that they are redeemed by their faith in his vicarious death. This leads to the apostles, to the Church, which is the Body of the One and now has to fulfill mankind the task of the "remnant," the "people of the saints." Thus the development proceeds from this point to redeemed humanity in the Kingdom of God and to the redeemed creation in the new heaven and new earth.

Thus the entire redemptive history unfolds in two movements: the one proceeds from the many to the One; this is the Old Covenant. The other proceeds from the One to the many; this is the New Covenant.

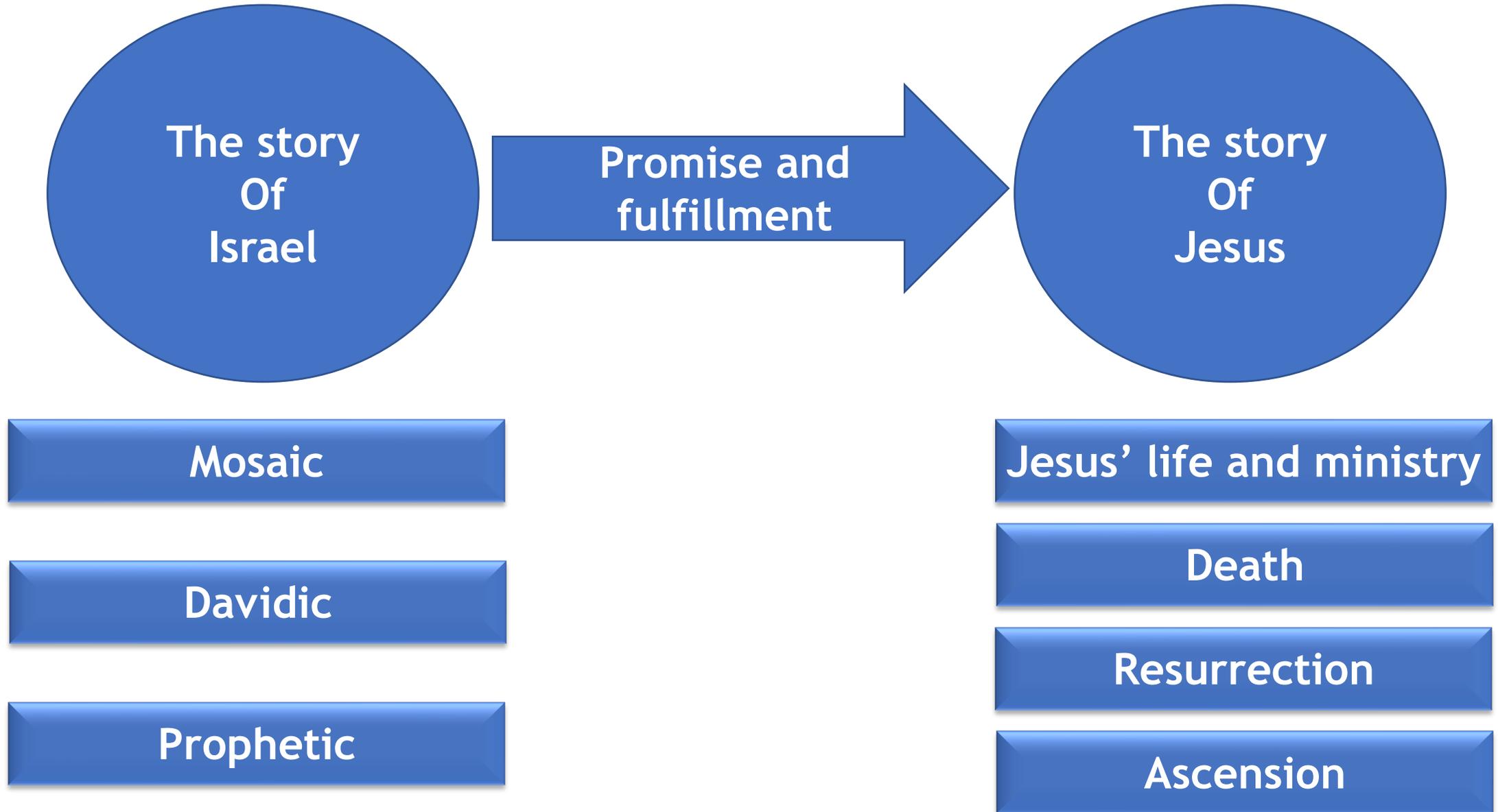
The Church on earth, in which the Body of Christ is represented, plays in the New Testament conception a central role for the redemption of all mankind and thereby for the entire creation.

Where we fit into the story - vocation

The two ages



The two stories



The Gospel

The good news is that:

1. **God has come**, as he promised he would.
2. God has come, **to renew all things**, including a renewed humanity in his image and a renewed creation.
3. In order to renew all things, God has come **to reign**, to let his kingdom come.
4. In order to renew all things, God has come, to reign, **through anointing Jesus as the Christ/king**.
5. God has come, to reign, through **the life, ministry, death, resurrection and ascension** of Jesus the Christ/king.
6. God has come through the **ministry and message** of Jesus, to confront the power of Satan and liberate humanity from sin, sickness, demons, religious oppression, death and injustice/poverty.
7. God has come through the **death** of Jesus as the Day of Judgment occurring in advance, to liberate humanity from the penalty of sin.
8. God has come through the **resurrection** of Jesus the Christ/king, to triumph over the powers of darkness and to give new life (rebirth) or the life of the coming ages (eternal life) to humanity.
9. God has come, through the **ascension** of Jesus the Christ/King, to pour out on his disciples the same anointing of the Spirit that was on him, empowering them to announce and demonstrate the kingdom to all nations and peoples, to the ends of the earth and to the end of the age.
10. **God will come**, at the end of the age, to execute final judgment, raise the dead in Christ to eternal life and create a new heaven and a new earth.

The Gospel

The good news is that:

1. **God has come**, as he promised he would.
2. God has come, **to renew all things**, including a renewed humanity in his image and a renewed creation.
3. In order to renew all things, God has come **to reign**, to let his kingdom come.
4. In order to renew all things, God has come, to reign, **through appointing Jesus as the Christ/king**.
5. God has come, to reign, through **the life, ministry, death, resurrection and ascension** of Jesus the Christ/king.
6. God has come through the **ministry and message** of Jesus, to confront the power of Satan and liberate humanity from sin, sickness, demonic forces, religious oppression, death and injustice/poverty.
7. God has come through the **death** of Jesus, the Day of Judgment occurring in advance, to liberate humanity from the penalty of death.
8. God has come through the **resurrection** of Jesus the Christ/king, to triumph over the powers of darkness and to give new life (eternal life) or the life of the coming ages (eternal life) to humanity.
9. God has come, through the **ascension** of Jesus the Christ/King, to pour out on his disciples the same anointing of the Holy Spirit that was on him, empowering them to announce and demonstrate the kingdom to all nations and peoples, to the ends of the earth and to the end of the age.
10. **God will come**, at the end of the age, to execute final judgment, raise the dead in Christ to eternal life and create a new heaven and a new earth.

Enacted, inaugurated eschatology

Every time you preach/teach/discuss

1. Everything you say is always placed within the big story. It is the mental architecture within which you rearrange the furniture around in your mind.
 - Preachers
 - Small group leaders
2. Learn to tell the story briefly, with simplicity, in its total grandeur.
3. Elevate whatever detailed part of it you want to explain.
4. Repeat this story among yourselves, until it becomes a part of you.
5. Every part of the story of Jesus is received by faith in the journey of discipleship, through the impartation of the Holy Spirit.
6. His story becomes our story, and our story becomes the destiny of humanity and of all creation.
7. We define the church as the representative new humanity, for all of humanity and for all of creation.