

# The Grand Narrative of Scripture

## Session 1: Importance of Narrative in Scripture - Outline

### I. Importance of Narrative:

#### A. Universality of Narrative:

1. Narrative is universal; it is found in every culture.
2. Human beings attempt to make sense of their experiences by way of story.<sup>1</sup>
  - a. Events are understood by the way in which they correlate to other events. A narrative is an arrangement of events in relation to one another, with the underlying belief that the meaning of the events must be seen in light of their correlations.
  - b. We interpret events and information in light of the stories we have been told concerning the basic issues of life.
3. Every culture embraces master narratives that both express and form the basis of that culture's worldview.<sup>2</sup>
  - a. Thus, one's metanarrative impacts the way they interpret everything, including the Bible.
  - b. One's metanarrative is the fountainhead of their values. "A world view is never merely a vision of life. It is always a vision for life as well...Our worldview determines our values... It sorts out what is important from what is not, what is of highest value from what is least."<sup>3</sup>

**"Story is a basic principle of mind. Most of our experience, our knowledge, and our thinking is organized as stories."**

- Mark Turner<sup>1</sup>

#### B. Prominence of Narrative in the Bible:

1. Narrative is the dominant genre of literature in the Bible.<sup>4</sup>
2. Even the non-narrative portions of Scripture are placed within the larger setting of the Biblical Story.
3. The authors of Scripture from Moses onward wrote with the assumed worldview of the previous books that gave a trajectory (plot-line) of where God was moving history.

#### C. The Beauty of Narrative:

1. Stories are a part of every culture and are therefore a springboard of communication into

those cultures.

2. Stories are memorable.
3. Stories communicate values via real life examples.
4. Stories make implied assertions about reality, morality, and values - that which really matters and matters the most.<sup>5</sup>
5. Stories involve us in the action of the story, as we identify with the characters and feel the tension they feel as they are faced with decisions, etc.

## II. How Narrative Communicates:

### A. Values:

1. Narrative teaches ethics and morals in its own unique way.
  - a. Narrative engages you in the decision-making process. It draws you into the narrative in a way that, not only do you picture the scene but you also begin to think through how you would respond should you find yourself in the same place.
  - b. "The most elemental form of narrative interpretation is choosing sides. As we read a story, we are continuously called to make decisions about whether a given character or event is good or bad..."<sup>6</sup>
2. Characters must be evaluated based on whether they align themselves with or against God's word.

### B. Structure: Narrative characteristically contains the following structural elements;

1. Setting/prologue:
  - a. Provides the necessary background for understanding the events and details that occur within the story.<sup>7</sup>
  - b. Provides the lenses through which the rest of the narrative is to be understood.
    - i. By casting characters in a certain light (whether positive or negative) and thus informing the reader how to view those characters throughout the narrative.
    - ii. Informs the reader of the ideal and therefore the direction that the plotline must move towards resolution/restoration to the ideal that was seen in the setting.
    - iii. This is typically where the protagonist (hero) and his plan - the ideal - is introduced.
2. Conflict: The conflict occurs when the status of the setting has been upset. This is where the antagonist is introduced, challenging the plan of the protagonist.
3. Rising action/conflict development:
  - a. This is where the plotline of the narrative is developed. The plot is discovered by asking, "What is the conflict in this story and how is it resolved?"<sup>8</sup>

- b. The plot is constructed by the arrangement of stories that, through their interconnection, carry the plotline.<sup>9</sup>
- c. The reader is drawn in to the anticipation as to whether the protagonist's desires will come to fruition or if the antagonist will 'win.'
4. Resolution: This is where the tension in the narrative breaks and the philosophy or plan of both parties (protagonist and antagonist) are either vindicated or disproven.
5. Epilogue/denouement:
  - a. This is the bookend to the setting, showing the results of the victory that re-establish the purpose of the protagonist.
  - b. In some cases, the epilogue is a glorified version of the setting.<sup>10</sup>
  - c. As the end of the narrative, the epilogue provides retrospective insight into the events that occurred within the story.<sup>11</sup>

## **Session 1: Importance of Narrative in Scripture - Further Study**

- Plot in Biblical Narrative: [https://www.youtube.com/watch?v=dLFCE8z\\_hw](https://www.youtube.com/watch?v=dLFCE8z_hw)



# Session 2: Snapshot of the Biblical Story - Outline

## I. Understanding Narrative:

### A. Types of Narrative:

1. Episodic narrative.
2. Dramatic plot.

### B. Structural Elements:

#### 1. Setting:

- a. Provides the necessary background for understanding the events and details that occur within the story.<sup>12</sup>
- b. Provides the lenses through which the rest of the narrative is to be understood.
  - i. By casting characters in a certain light.
  - ii. By informing the reader of the ideal and therefore the direction that the plotline must move if there is to be a resolution/restoration to that ideal.
  - iii. This is typically where the protagonist (hero) and his plan (the ideal) is introduced.

#### 2. Initial conflict:

- a. The conflict occurs when the status of the setting has been upset.
- b. This is where the antagonist is introduced, challenging the protagonist.
- c. It sets up the plot by leaving the reader in suspense as to whose plan will prevail.

#### 3. Rising action/conflict development:

- a. Traces the action from conflict to resolution by the arrangement of events and narratives.
- b. This is where the plotline of the narrative is developed. The plot is discovered by asking, "What is the conflict in this story and how is it resolved?"<sup>13</sup>
- c. The plot is constructed by the arrangement of stories that, through their interconnection, carry the plotline.<sup>14</sup>
- d. The reader is drawn in to the anticipation as to whether the protagonist's desires will come to fruition or if the antagonist will 'win.'

#### 4. Resolution: This is where the tension in the narrative breaks and the philosophy or plan of the protagonist and antagonist are (respectively) vindicated or disproven.

#### 5. Epilogue:

- a. This is the bookend to the setting, showing the results of the victory that re-establish the purpose of the protagonist.
- b. In some cases, the epilogue is a glorified version of the setting.

## II. Biblical Story:<sup>15</sup>

### A. Setting (Genesis 1 & 2):

1. The LORD God created the heavens and the earth and all things in them.
2. Mankind ruled over God's creation from the Paradise of God as God's representative.
3. Mankind lived in perfect harmony with God, under His blessing.
4. There was no death, no fear, no shame.
5. The tree of life was present and a river went out that watered the earth.

### B. Initial Conflict (Genesis 3):

1. The antagonist is introduced.
2. Adam and Eve disobey God and suffer a reversal of God's order.
3. Judgment is pronounced.
4. God announced His plan to restore His created order.

**Is God going to have human beings who are going to exercise His rule over the entire earth, or is Satan's counter-kingdom going to win?**

### C. Rising Action (Genesis 4 – Revelation 18):

1. The Pentateuch:
  - a. Antagonist's move: Wicked Cain killed righteous Abel.
  - b. Continued development: God at work through the line of Seth; wickedness increased through Cain's descendants.
  - c. God's move:
    - i. Delivered the righteous through Noah; judged the world of unbelievers.
    - ii. Note that Noah is set forth as a Second Adam.
    - iii. Note the continual hope for the Promised Seed kept being deferred.
  - d. Antagonist's move: Rebellion at Babel.
  - e. God's move: Call of Abram...to Isaac...Jacob...Judah.
  - f. Antagonist's move: Bondage in Egypt; attempted execution of all Hebrew male infants.
  - g. God's move: Moses, the plagues and the Exodus!
  - h. A new beginning: Covenant at Mt. Sinai.
    - i. Israel a Kingdom of Priests.
    - ii. Bless the nations from the Land that God had placed them in.
    - iii. Cling to God's word – don't be deceived!

2. The Historical Books: A downward spiral
  - a. From Joshua to Judges.
  - b. Saul? No way!
  - c. Davidic Kingdom (2 Sam 7).
  - d. From Solomon to the Exile.
3. The Prophets: Glimmers of hope
  - a. Promised restoration of Davidic Kingdom (Amos 9:11; Hos 3:4-5).
  - b. God's Kingdom to be established (Daniel 2:44).
  - c. God's avowed faithfulness to David (Jeremiah 31).
4. The New Testament:
  - a. God's move: The Incarnation (John 1:1-14).
  - b. Antagonist's move: Herod attempts to kill the Christ.
  - c. God's move: Divine intervention...move to Egypt!
  - d. God's declaration: "This is My Beloved Son."
  - e. Antagonist's move: Temptation in the wilderness.
  - f. God's unshakeable Son:
    - i. Tempted but without sin.
    - ii. Identified as the Promised Seed.
  - g. Antagonist's move:
    - i. Conspiracy to kill the Christ.
    - ii. Judas Iscariot.
    - iii. Bruising a heel – Christ died.
  - h. God's victory:
    - i. Christ died...for our sins!
    - ii. Up from the grave He arose!

#### D. Resolution (Revelation 19 & 20):

1. Jesus comes to Rule the Nations (Rev 19:11ff).
2. Jesus will judge God's enemies (Rev 20:1-3).
3. Jesus will establish God's Kingdom on earth (Rev 20:4-6).
4. Jesus will execute final judgment upon the Serpent and those who believed his lies (Rev 20:10-15).

#### E. Epilogue:

1. Mankind ruling over God's creation, from the Paradise of God as God's representative.

2. Mankind living in perfect harmony with God, under His blessing.
3. No death, no fear, no pain.
4. Tree of life present and a river that goes out to water the earth.

### **III. Principles and Importance:**

#### **A. Principles:**

1. God is Sovereign and in control of history.
2. God will do exactly what He said He will do.
3. One day God will put an end to the evil of men and fallen angels. Remembering this truth has a sustaining effect on our Christian walk.
4. In some way, enduring suffering for Christ now makes us worthy of the honors He bestows upon us in His Kingdom (E.g., 2 Tim 2:12).
5. The things that we suffer now are incomparable to the future glory that awaits us (Rom 8:18). One day we will reign with Him (Rev 20:6).
6. In a world that is not what it was and not what it will be, while the vast majority of humanity is in rebellion against God, we are privileged to ascribe honor and glory to Him by believing and obeying His word.
7. While we desperately long for the coming of Christ, we do so with absolute confidence!

#### **B. Importance of the Biblical Story:**

1. The Biblical Story reveals the nature and character of God.
2. The Biblical Story informs us of why we exist.
3. The Biblical Story explains the problem of evil and suffering, why there is death, and what happens when we die.
4. The Biblical Story gives us hope; we know how the story ends!
5. The Biblical Story explains why there are so many religions in the world, what one must do to escape God's judgment, and why people get so angry when we discuss such matters.
6. The Biblical Story argues for the supernatural nature of God's word and His supernatural intervention in History.
7. Those who hear the Biblical Story are left with a choice as to whether they will embrace the Promises of God concerning the Promised Savior – and ultimately reign with Him, or reject God's word and face the judgment that has already been pronounced.

### **Session 2: Snapshot of the Biblical Story - Further Study**



- The story of the Bible (Bible Project): [https://www.youtube.com/watch?v=7\\_CGP-12AE0](https://www.youtube.com/watch?v=7_CGP-12AE0)
- The Serpent and the Woman, by Charles P. Baylis <http://thebiblicalstory.org/baylis/book-theserpentandthewoman/>
- Biblical Story Video Series by Charles Baylis <http://www.thebiblicalstory.org/series/>
- By this Name, by John Cross <https://www.goodseed.com/by-this-name.html>
- His Story: The Rescue, by Linda Mac <https://accesstruth.com/book/his-story-the-rescue/>



## Session 3: A Case for a Metanarrative in Scripture - Outline

### I. The Case for a Meta-Narrative:

A. Based on literary structure:

B. Evidence of an over-arching narrative:

1. Themes (e.g. the creation mandate – Gen 1:26-28; 9:1-6; Ps 8; 1 Cor 15:25-28; Heb 2:5-8; Rev 22:5).
2. Progressive Revelation (e.g. the Promised Seed – Gen 3:15; 12:3; 21:12; 22:18; 28; 49:10; Gal 3; Rev 5).
3. Literary structure/context.
4. Development of Plotlines.

C. Other internal evidence:

1. Biblical books/authors appeal to antecedent books/authors.
2. Jesus claimed to be the unifying element of Scripture (Luke 24:25-27, 44-47).

**The Bible possesses an overarching narrative unity. Taken as a whole, the Bible tells a story that has a beginning, a middle, and an end.**

-Leland Ryken<sup>21</sup>

## Session 3: A Case for a Metanarrative in Scripture - Further Study

- Finding Jesus in the Old Testament by Charles Baylis <http://thebiblicalstory.org/baylis/wp-content/uploads/2015/01/JesusInOT060314.pdf>
- The Drama of Scripture by Bartholomew and Goheen <https://www.amazon.com/Drama-Scripture-Finding-Place-Biblical/dp/0801049563/>



## Session 4: Metanarrative and Hermeneutics - Notes

### I. The Metanarrative and Interpretation:

#### A. Ways that metanarrative should impact interpretation:

1. The story as a whole casts light on the particulars.
2. Words have meaning in context; context is not limited to a passage or even an individual book of the Bible.
3. The books of the Bible must first be seen as individual literary units that were intended to be understood as such. Books carried a specific message to a specific audience.
4. As God progressively revealed Himself and His plan, certain themes and motifs are developed to greater clarity and specificity.
5. The metanarrative of Scripture can bring greater clarity, depth and richness to something that was previously revealed.
6. The metanarrative allows us to see the significance of a truth that may not have been fully appreciated when first given.
7. Until the completion of the Biblical Story, some tensions will remain unresolved and themes undeveloped.

**Words have meaning in context, and context is not limited to a passage, or even a single individual book.**

#### B. Cautions and other considerations:

1. Though we are privileged to have the entire word of God, we must be careful not to read into earlier texts and understanding that was not there originally.
2. The Bible contains many types of literature (not just narrative). In our study of Scripture, we must read each genre according to its own style and characteristics.
3. Nevertheless, even the books that are non-narrative occur within a narrative context.
4. With the completed canon, we are in a unique position to understand God's word. We know how the Grand Story will end!

## Session 4: Metanarrative and Hermeneutics - Further Study

- A Novel Approach, by Michael Matthews <https://www.amazon.com/Novel-Approach-Significance-Interpreting-Communicating/dp/1773028901/>



# Session 5: Taking our Place in God's Story - Outline

## I. Saul of Tarsus – A Case Study: The Power of Story

### A. The conversion of Saul (Acts 9):

1. Saul of Tarsus – “The chiefest of sinners”.
2. Saul meets the One he persecutes.
3. Ananias meets the one he fears.
4. Ananias ministers to Saul.
5. Saul preaches the faith he once destroyed.

### B. The impact of Saul's conversion:

1. Saul was changed from a persecutor to a bond-slave of Christ.
2. Ananias had no idea how God would use him that day.
3. Because Paul was God's apostle to the Gentiles, the world will never be the same.

**We only know who we are in light of who God is. He gives us our identity. We are made in the image and likeness of God.**

### C. Take away from Saul's conversion:

1. The conversion of Saul shows us the power of God to transform lives (cf. 1 Tim 1:15-16).
2. God works His purposes through human instruments that are willingly obedient to Him.
3. God is serious about reaching the world with the gospel.
4. \*\*\*Life is not about us; we are part of a larger story. Our story becomes significant as we find our place in His story!
5. Behind this activity of God is the character of God. Don't lose sight of His love and grace that compelled Him to so work in history!





## Session 6: Putting Evil in its Place

### I. The god of this world:

#### A. Satan's counter kingdom:

1. With the fall of man in Genesis 3, Satan became the god of this world (2 Cor 4:4).
2. He holds power over those who do not know the Lord Jesus (Eph 2:1-3; Col 1:13; Acts 26:18; 1 John 5:19).
3. Scripture makes it clear that Satan possesses the kingdoms of this world (e.g. John 12:31; 14:30; 16:11; Matt 4:8-10).
4. As stated in Genesis, there would be enmity between the Seed of the Woman and the seed of the serpent (Gen 3:15).

**I am suffering persecution because I am identified with the seed of the woman, Jesus Christ. My identity impacts my expectations. Yet, I can endure this because I know who God is.**

#### B. Enduring the enmity from those who do not believe:

1. Enmity introduced (Genesis 3 & 4).
2. Enmity is seen throughout the O.T.
  - a. Pharaoh's attempt to execute all Hebrew male infants (Exod 1).
  - b. Balaam's attempt to curse Israel (Num 22ff).
  - c. Goliath's taunt (1 Sam 17).
  - d. Haman's attempt to execute all Jews (Esther 3).
  - e. Death plot against Daniel (Dan 6:1-9).
3. Enmity in the N.T.
  - a. Herod's attempt to destroy the Newborn King (Matt 2:13).
  - b. Satan's attack in the Wilderness (Matt 4:1-11).
  - c. Jesus identified His enemies as offspring of serpents (John 8:39-44; Matt 3:7; 12:34; 23:30-35).
  - d. Death Conspiracies (Matt 12:14; Mark 3:6; John 11:47-48).
  - e. The book of Acts traces the theme of rejection of the Gospel (Acts 4:1-3; 5:12-42; 7:1, 58).
  - f. The Epistles indicate that persecution and opposition are par for the course (e.g. Phil 1:27-30).
4. Enmity in the eschaton:

- a. The kings of the earth against the Christ (Psalm 2).
- b. During the Tribulation, Satan will take his ultimate stand through his ultimate representative – the Beast. He will deceive through the Beast and False Prophet and kills those who are not deceived by them (Rev 13:14-18).
- c. \*\*A great multitude of believers will be persecuted unto death during the Tribulation, joining those who have been persecuted throughout the centuries for their testimony (Rev 6:10 cf 7:9). Their cry for vindication (“How long, O Lord”) will not go unheard!

#### C. Waiting for the Resolution!

1. The rising action of the Biblical Story comes to a head in the book of Revelation.
2. The plot development is resolved when the Lord Jesus returns to judge and make war (Rev 19:11).
3. The kingdoms of this world become the kingdom of our Lord and of His Christ (Rev 11:15). The beast and false prophet will be seized and cast into the lake of fire (Rev 19:20).
4. Satan will be seized and bound for a thousand years (Rev. 20:1-2).
5. The Seed of the Woman will pour out His wrath on those who oppose Him (who align themselves with the Beast), and ultimately, cast them into the Lake of Fire where He will have already cast the Beast, false prophet, and Satan (Rev 19:21; 20:10).

#### D. Back to God’s original plan:

1. When we come to the end of the Biblical Story, we find that God perfectly accomplishes His plan.
2. The Seed of the Woman will have crushed the head of the Serpent, and restored mankind’s dominion over the earth in fellowship with God.
3. The millennial Kingdom (Rev 20) will transition into the eternal reign of Christ over a new heaven and earth (Luke 1:32-33; Rev 21:2; 22:5).
4. Persecution will forever end, because the former things will pass away (Rev 21:3-4) and all unbelievers will be in the lake of fire (Rev 21:8).
5. The Meta-narrative concludes with mankind, ruling, in perfect harmony with God, crowned with His blessing. There will be a river in the paradise of God, and the tree of life is present.

## II. Persecution and today’s believer:

#### A. Grounded in the nature and character of God:

1. The Sovereignty of God (Acts 4:24-31).
  - a. God can use the attempts to thwart His plans to accomplish His plans (Gen 37:18-20; 42:6; 45:9).
  - b. God can allow His children to suffer persecution and death, or He can deliver them (Acts

12; Heb 11:35).

2. The Goodness of God (Rom 5:8; Rev 20:6; 21:4; 1 Peter 1:13).
3. The faithfulness of God.

#### B. A Biblical View of Persecution:

1. Persecution is inevitable (Gen 3:15; 1 Peter 4:12). The Meta-narrative of scripture makes it clear that persecution is the norm, not the exception. That being the case, it is crucial that Christians have a Biblical Theology of persecution and a firm grasp of the character of God, else they hold unrealistic expectations or become shaken in their faith.
2. Enduring Persecution: From Genesis 3 onward, those who believed God's revelation concerning the coming Seed of the Woman also recognized that in so doing, they were setting themselves in opposition to those who believe the lies of the serpent. In that regard, they embraced both the coming Deliverer and the enmity that came via association with Him. They were strengthened to do so because of two core convictions.
  - a. They had a Biblical understanding of the character of God.
  - b. They believed that the Seed of the Woman would ultimately defeat God's enemies and restore God's Kingdom in which they too would reign.
3. Boldness in the face of persecution.
  - a. Even though satan is the ruler of this age, not even a sparrow can fall to the ground apart from God (Matt 10:28-29).
  - b. Knowing how the story will end, enables us to boldly face enmity during the darkness of the present evil age (e.g., Acts 4 & 5).

## **Session 6: Putting Evil in its Place - Further Study**

- Why, O God? - <https://www.amazon.com/Why-God-Suffering-Disability-Church/dp/1433525801/>



# Session 7: Sacred Space, Worship, and the Glory of God - Outline

## I. Sacred Space and the Presence of God:

A. Sacred Space Defined: A space is holy or sacred because of the presence of God at that place (e.g., Exod 3:5).<sup>16</sup>

B. Sacred Space and the Blueprint of Creation:

1. Indicates God's desire to be worshiped and to be known throughout the earth.
2. Indicates God's claim on the earth.
3. Informs the direction of the Biblical Story.

C. Sacred Space as a Motif:

1. Development of the motif:
  - a. God's presence in the Garden (Gen 3:8).
  - b. God's presence in the Promised Land (Gen 28:10-22).
  - c. God's presence in the wilderness (Exod 13:21-24).
  - d. God's dwelling place – the Tabernacle (Exod 25:8; 29:45; Num 35:34; Deut 12:5,11, 14, 18, 21, 26).
  - e. God's dwelling place – the Temple (1 Kings 6:13; 8:10; 2 Chron 5:13-14).
  - f. God's presence withdrawn (Ezek 9:3; 10:18-19; 11:23).
  - g. Promised return of God's presence. Ezekiel envisioned a new Temple and the return of God's presence (Ezek 40 – 48).
  - h. In this dispensation, Israel has been temporarily set aside in God's program (Rom 9 – 11). God's promises to Israel still stand. But in this present age, God's presence is found among the Church – the Temple of God (Eph 2:19-22; 1 Co3 3:16-17; 6:19; 2 Cor 6:16).
  - i. In the new heavens and new earth, believers will dwell in the immediate presence of God (Revelation 22).
2. Significance of the motif.
  - a. God did not abandon His original plan.
  - b. God's dwelling place among one nation signified that God had an outpost or colony (so to speak) in a world that had rebelled against His authority. What Israel failed to accomplish... Ultimately, Christ will come and establish God's kingdom on the earth. The earth will be filled with the knowledge of the glory of the Lord (Hab 2:14)!

## II. The Garden, Temple, and Sacred Space:

A. Construction and Commencement of the Tabernacle/Temple:

1. At the completion of God's Creation, He gave His declaration of approval, pronouncing it "very good."
2. After the Tabernacle had been constructed "...just as the LORD had commanded Moses (Exod 40:19)," God gave His approval through His presence (Exod 40:34).

#### B. Adornment of Sacred Space:

1. River flowing from Eden (Gen 2:10-14).
2. Gold and Precious gems (Gen 2:12).<sup>17</sup>
3. Trees of the Garden.<sup>18</sup>

#### C. Physical Layout:

1. Holiness and Proximity in the Tabernacle/Temple.
2. Holiness and Proximity in the Garden.
3. Holiness and Proximity in the Millennial Temple.
4. Holiness and Proximity in the New Creation.

### III. Paradise Regained:

#### A. Terminus of the Biblical Story: Revelation 21 & 22

1. God will dwell with man (21:3).
2. Precious gems (21:10-21).
3. River of the water of life (22:1).
4. Tree of Life (22:2). No curse (22:3).
5. No Temple (21:22).

#### B. God's Plan Realized:

1. Extending outward from the Garden, mankind was told to be fruitful, multiply, and fill the earth (Gen 1:28). God desired to fill the earth with people who know and worship Him! With the fall and expulsion from the Garden, this goal seemed unattainable.
2. God began afresh with Noah, reiterating the creation mandate (Gen 9:1-7).
3. The tower of Babel was the antithesis of God's creation blueprint! God began afresh with Abram, through whom He would bless all of the families of the earth (Gen 12:1-3).<sup>19</sup>
4. God's Kingdom was established with Israel at Mt. Sinai; they were to be a Kingdom of Priests on His behalf (Exod 19:1-6).
5. Though Israel failed in her role;

- a. God is presently reaching the nations with the gospel (Matt 28:18-20; Gal 3:14, 26-29).
- b. The church has not replaced Israel, but is functioning as a lighthouse during this age (1 Pet 2:9-10).
- c. Israel will begin to fulfill her role as a Kingdom of Priests during the Tribulation (Rev 11:1-13; 14:1-5). This role will be even greater during the millennium (Zech 8:9-13; 14:20-21).

**When I look at this theme of sacred space, I am convinced that it was God's desire to be worshipped throughout the entire earth and to be acknowledged as God.**

6. In the final analysis, the earth will be filled with those – and only those – who know the Lord (Hab 2:14; Rev 21:3, 8, 27; 22:3, 14-15).

#### **IV. Principles and Application:**

- A. God desires mankind to recognize Him for who He is, access Him through the appointed means of doing so, and worship Him!
- B. God's blueprint of creation was reflected in the tabernacle and temple. It reminded the worshipers that God had not forsaken His plan. Thus, the worship of Israel looked backward to creation and forward to the new creation!
- C. From creation to the new creation, God in His grace provided a means whereby He could be approached. "Like the Garden of Eden, the sanctuary was the place where heaven and earth converged – the LORD was in heaven, and he was also in his holy temple."<sup>20</sup>
- D. God will accomplish His plan in history.

### **Session 7: Sacred Space, Worship, and the Glory of God**

#### **Further Study**

- Recalling the Hope of Glory, by Allen Ross <https://www.amazon.com/Recalling-Hope-Glory-Allen-Ross/dp/0825435781/>
- Everlasting Dominion, by Eugene Merrill <https://www.amazon.com/Everlasting-Dominion-Eugene-H-Merrill-ebook/dp/B0038N8S28/>





# The Grand Narrative of Scripture Bibliography

<sup>1</sup>Mark Turner. *The Literary Mind* (New York: Oxford, 1996), v.

<sup>2</sup>E.g., Michael Matthews. *Is There a Reader of This Text* (Unpublished Dissertation, Canterbury Christ Church University & Trinity Theological Seminary, 2016), 86. See also: N.T. Wright. *The New Testament and the People of God Vol. 1* (London: SPCK Publishers, 1992), 38.

<sup>3</sup>Brian J. Walsh and J. Richard Middleton (Downers Grove: InterVarsity Press, 1984), 32.

<sup>4</sup>Wilhoit, James C. and Leland Ryken. *Effective Bible Teaching* (Grand Rapids: Baker Academic, 2012), 152.

<sup>5</sup>Leland Ryken. *How to Read the Bible as Literature* (Grand Rapids: Zondervan, 1984), 58.

<sup>6</sup>Wilhoit, James C. and Leland Ryken. *Effective Bible Teaching* (Grand Rapids: Baker Academic, 2012), 159.

<sup>7</sup>Ryken, *How to Read the Bible as Literature*, 35.

<sup>8</sup>Sidney Greidanus, "Detecting Plotlines: The Key to Preaching the Genesis Narratives," *CTJ* 43 (2008), 65.

<sup>9</sup>Shimon Bar-Efrat. *Narrative Art in the Bible* (London: T & T Clark, 2004), 93.

<sup>10</sup>Daniel J. Estes. *Handbook on the Wisdom Books and Psalms* (Grand Rapids: Baker Academic, 2012), 20.

<sup>11</sup>Ryken. *How to Read the Bible as Literature*, 65.

<sup>12</sup>Leland Ryken. *How to Read the Bible as Literature* (Grand Rapids: Zondervan, 1984), 35.

<sup>13</sup>Sidney Greidanus, "Detecting Plotlines: The Key to Preaching the Genesis Narratives," *CTJ* 43 (2008), 65.

<sup>14</sup>Shimon Bar-Efrat. *Narrative Art in the Bible* (London: T & T Clark, 2004), 93.

<sup>15</sup>Charles P. Baylis. "The Rule of Man," <http://www.thebiblicalstory.org/wp-content/uploads/2014/04/1-The-Rule-of-Man.pdf> accessed February 9th, 2018. I am greatly indebted to Dr. Baylis who, not only identified this literary structure of the Bible, but faithfully taught in such a manner that his students (including myself) were able to see this life-changing story.

<sup>16</sup>Eugene Merrill. *Everlasting Dominion* (Nashville: B & H, 2006), 281-282.

<sup>17</sup>Ross, *Recalling the Hope of Glory*, 96-99.

<sup>18</sup>Ross, *Recalling the Hope of Glory*, 99ff.

<sup>19</sup>Alexander, *From the Garden to the New Jerusalem*, 48.

<sup>20</sup>Ross, *Recalling the Hope of Glory*, 85.

<sup>21</sup>Leland Ryken. *Words of Delight* 2nd Edition, 31