

I. UNIT I - INTRODUCTION: “Correctly Framing the Big Picture”

A. “Pre-Flight Check-Up” — Item #1: “*My Own ‘Big Picture’ On The Bible, And Its Purpose?*”

1. The Bible—creating a “3-Sided Coin”:

- a. It is a _____ of Truth; its _____ must be protected at all costs.
 - (1) My responsibility is to know it, study it, and _____ it.
 - (2) This is the “traditional” view of the Bible; a carry-over from the _____.
 - (3) Emphasis on _____, scientific, and “objective” study, apologetics and sound exegesis.
- b. It is a sort of “_____”; a guide on how to live the Christian life.
 - (1) My responsibility is to know it, study it, and _____ it.
 - (2) This is “modern” view of the Bible; a carryover from the Sixties’ enshrinement of the _____.
 - (3) Emphasis on _____ success and fulfillment as fruits of right behavior.
- c. It is a missional _____; God’s divine revelation of His _____.
 - (1) My responsibility is to know it, study it, and submit to its _____.
 - (2) This is the Bible’s view of _____; and that held by _____ and _____.

2. A Missional _____: The Testimony of Jesus: (cf. *The Mission of God*, C. Wright)

[speaking to two on the road] “*And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.*” [speaking to disciples in the upper room] “*Then he said to them, ‘These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’ Then he opened their minds to understand the Scriptures, and said to them, ‘Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.’*”

—Luke 24:27,44–45

- a. Jesus points to himself and his role as _____ as the focus of the entire Hebrew canon (i.e. OT).
- b. This is what is known as the “_____ focus” of the Bible.
- c. In addressing the larger group, Luke tells us Jesus “*opened their minds*” to _____ the Old Testament:
 - Greek (*syniēmi*, “understand”) means to “_____ together,” “to comprehend.”
- d. Jesus then tells these people whose minds had been “opened,” that some things were “_____” (Gk. perfect tense):
 - This is clearly a reference to the entire OT canon; Jesus is not _____ the Old Testament here!
 - the _____ would suffer, die and rise from the dead
 - repentance and forgiveness of sins would be “preached” (Gk. *kēryssō*; to “herald as a public crier,” to “publish”) in his name to “_____ (Gk. *ethnos*).”
- e. In Jesus’s explanation of the Old Testament canon, he makes an inseparable connection between its Messianic focus and its _____ focus. *We must do the same!*

3. A Missional Narrative: The Testimony of Paul:

- a. The apostle Paul also made the same connection in his testimony before _____ while imprisoned in Caesarea:

“*To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles (Gk. *ethnos*, ‘the nations’).*”

—Acts 26:22–23

4. Getting the Story Straight: Five Acts Not Two “Testaments”

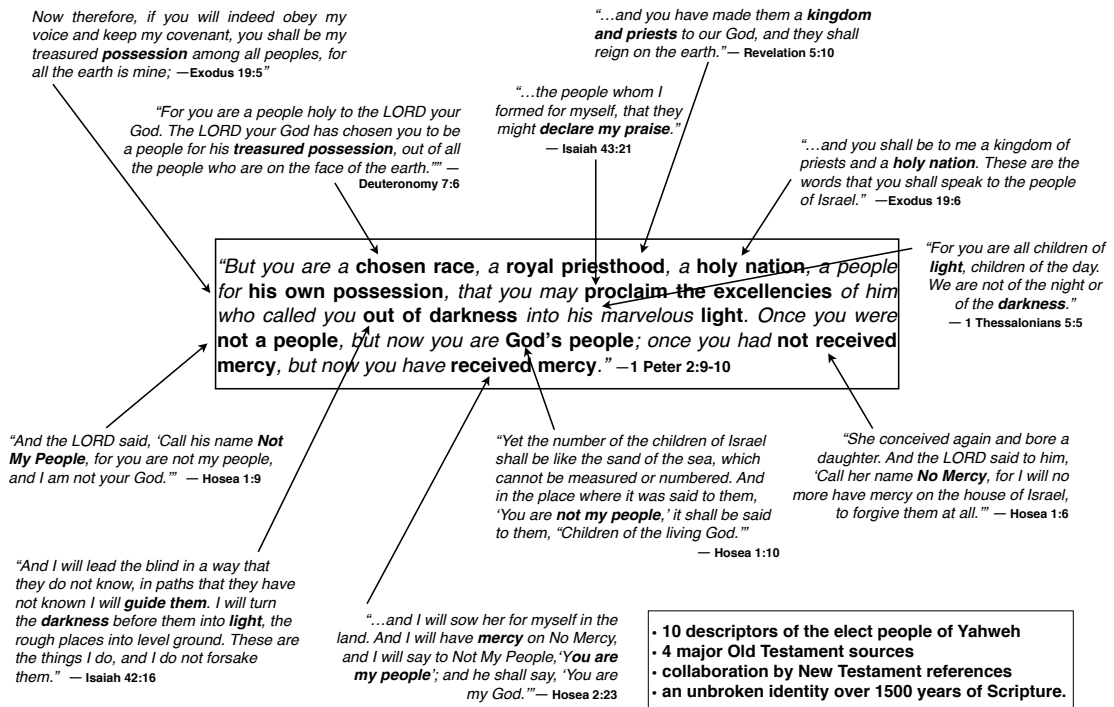
- a. ACT I - “_____” (*Genesis 1-2*)
- b. ACT II - “_____” (*Genesis 3-11*)
- c. ACT III - “_____” (*Genesis 12 - Malachi*)
- d. INTERMISSION - “The Blank Page” (*400 “silent” years*)
- e. ACT IV - “_____” (*Gospels*)
- f. ACT V - “_____”:
 - (1) Scene 1 - “The _____ Age” (*Acts - Jude*)
 - (2) Scene 2 - “The _____ Age” (*Spirit-led improvisation*)
 - (3) Scene 3 - “Conclusion and _____” (*Revelation*)

B. “Pre-Flight Check-Up” — Item #2: “Who Am I, In Relation To The Bible?”

“The Abrahamic covenant is the overarching plan that unites God’s dealings with his people and bridges the Old and New Testaments. This was God’s unconditional plan for his people that he would see through to the end.”
The Journey From Texts to Translation, p 32

1. Understanding this facet of my identity is the most crucial in shaping my view of _____, and _____ place *in it*.
2. Paul’s “radical” theology—which threatened his life—was a statement about the _____ nature of the Mosaic covenant, *not* the Abrahamic covenant.
3. Paul taught that all believers (including us!), like _____, are “children of the promise,” *not* children of the flesh: *“Now you, brothers, like Isaac, are children of promise.”* —**Galatians 4:28**
4. He also taught that by faith, believers are “_____ of Abraham, the man of faith.” (*Galatians 3:7-9*)
5. For Paul, to be a Christian is to be Abraham’s “_____.”
“There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.”
 — **Galatians 3:28–29**
6. The Jews’ *limitation* of “Abrahamic” to themselves, mistakenly equates election with _____.
7. Christians’ *neglect* of the “Abrahamic” nature of *their* identity yields an anemic identity that mistakenly equates election with _____.
8. Confusing ethnicity or adoption with _____ has devastating consequences:
 - a. no compelling sense of _____ and _____, neither corporate *nor* individual.
 - b. alienation or even disdain towards “the _____,” the very people for whom the elect exist!
 - c. Peter and Paul (in Galatians) are clearly addressing _____ audiences in their sweeping inclusion of them into the covenant descendants of Abraham. (1 Peter 1:14,18; 2:12; 4:3-5; Galatians 4:8)
 - d. Peter captures this “*Two Testament - One _____ - One Purpose*” identity succinctly in two verses (see the graphic on the next page):
“But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.”
 —**1 Peter 2:9–10**

TWO "TESTAMENTS" – ONE PEOPLE – ONE IDENTITY



e. If we inherit Abraham’s “blessing,” we also inherit Abraham’s _____!

C. Getting The “Big Picture” On The Bible Creates A Missional Hermeneutic

1. The Bible presents to us a _____ with a mission (Is. 46:8-12; 55:9-11; Eph. 1:3-10).
2. The Bible presents to us a _____ with a mission (Gen. 1:28; 2:15).
3. The Bible presents to us a _____ with a mission (Gen 18:17-19; Deut. 7:6; Is. 41:8-9; 42:1).
4. The Bible presents to us a _____ with a mission (John 3:16; 12:32; Mark 10:45; 2 Cor. 5:19).
5. The Bible presents to us a _____ with a mission (Matt. 25:31-40; 28:18-20; Acts 1:8; 20:24).

D. Getting The “Big Picture” On The Bible Also Means Getting The “Big Picture” On Ourselves

1. The Bible is *not* primarily a _____ or a _____.
2. It is a Story Book; _____ Story Book:

“The Bible is nevertheless actually *the story*. This is the way it is. This is the grand narrative that constitutes truth for all [over against postmodernism’s claims]. And within this story, as narrated or anticipated by the Bible, there is at work the God whose mission is evident from creation to the new creation.”
 — Christopher Wright, *The Mission of God*, p. 47

“In short, a missional hermeneutic [interpretation] proceeds from the assumption that *the whole Bible renders to us a story of God’s mission through God’s people in their engagement with God’s world for the sake of the whole of God’s creation.*”
 — Wright, p. 51

3. The authority of the Bible is the authority of _____ (*indicative*), not of _____ (*imperative*):
 - a. the majority of the biblical text is *not* _____.
 - b. This is illustrated in the lives of those who surrendered themselves to the _____:

(Mary the mother of Jesus) *“And Mary said, ‘Behold, I am the servant of the Lord; let it be to me according to your word.’”*
 –Luke 1:38

(Yeshua the Son of Yahweh) *“Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.”*
 –Luke 22:42

(Joseph the son of Jacob) *But Joseph said to them, “Do not fear, for am I in the place of God? As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.”*
 – Genesis 50:19–20

(Esther the niece of Mordecai) *“Then I will go to the king, though it is against the law, and if I perish, I perish.”*
 – Esther 4:16

(Paul the apostle) *“But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God.”*
 – Acts 20:24

- c. Discipleship (i.e., “Lordship”) must be understood in terms of _____ to the Story, *not* obedience to a set of rules.

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.”
 –Matthew 7:21

- d. The Bible contains a veritable litany of those whose _____ came from their place in The Story, such as Peter and John:

“Peter turned and saw the disciple whom Jesus loved following them, the one who also had leaned back against him during the supper and had said, ‘Lord, who is it that is going to betray you?’ When Peter saw him, he said to Jesus, ‘Lord, what about this man?’ Jesus said to him, ‘If it is my will that he remain until I come, what is that to you? You follow me!’”
 – John 21:20–22

- e. Unfortunately, it also contains a long list of those who _____ The Story, and sought to “Choose Their Own Adventure,” such as _____:

“Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted. And Esau said to Jacob, ‘Let me eat some of that red stew, for I am exhausted!’ (Therefore his name was called Edom.) Jacob said, ‘Sell me your birthright now.’ Esau said, ‘I am about to die; of what use is a birthright to me?’ Jacob said, ‘Swear to me now.’ So he swore to him and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank and rose and went his way. Thus Esau despised his birthright...See that no one is sexually immoral, or is godless like Esau, who for a single meal sold his inheritance rights as the oldest son.”

– Genesis 25:29–34, ESV and Hebrews 12:16, NIV

E. The Story Did Not Get “Longer” With the New Testament...Only _____!

1. The “Story” was the legacy every _____ left to his offspring:
 - a. it was their source of _____ (e.g. Isaiah 49:9-10)
 - b. it was their source of _____ (e.g. Pss. 105, 106)
 - c. it was their source of _____ (e.g. Jeremiah 29:11-13)
 - d. _____ demonstrated familiarity with Genesis 4 - 2 Chronicles 24:21 (e.g. Luke 11:51)
 - e. NOTE: they only had the first three “_____” and a bunch of “_____”!!
2. For those of us with Acts IV and V, we should be even more _____ about knowing, living, and telling this Story!
 - a. The apostle Paul understood that because there was only *one* Story, there was also only *one* _____ of God:

Know then that it is those of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” So then, those who are of faith are blessed along with Abraham, the man of faith...for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither

GETTING THE BIG PICTURE

slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. — Galatians 3:7-9, 26-29

- b. The apostle Paul found himself on his _____ when he pondered the enormity and majesty of The Story:

Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith—to the only wise God be glory forevermore through Jesus Christ! Amen. — Romans 16:25-27

F. Three Primary Goals of This Course:

1. To help us appreciate both the _____ of Yahweh, and the _____ of His Story.
2. To help us attach ourselves to Yahweh the _____ of Abraham, Isaac and Jacob, who also happens to be the Father of Jesus and the God of all _____.
3. To help us paint a permanent “big picture” of Acts I-III of this missional narrative, in order to better understand our _____ in it.