

The Concurrently Companion



Episode 27: Seeing through the Redemptive Narrative (part I)

Topic Introduction

The stories we encounter in the news are those of people, places, and events, and whether we want to or not, in our minds we situate these within a bigger picture. You might call this a “meta-narrative”: the bigger-picture story we use to place all the stories we encounter in life. How do we think the world began? And where do we think it’s all headed in the future? As Christians, we have a way of thinking about that big-picture story: We call this the Redemptive Narrative.

Discussion

Key terms: *story/narrative/meta-narrative, framework/paradigm, CRRR/CFRC, creation, rebellion/fall, brokenness/sin, redemptive/redemption, restoration/consummation, glory, authority, image-bearers, human dignity, flourishing, stewardship, posse peccare/non posse non peccare, hermeneutic*

SOAR and the Redemptive Narrative: How do they work together?

When we look at any story, we want to learn what the story is trying to say to us and how that story is being told (the “S” and “O” of our SOAR method of engaging and learning from media). Then, we want measure it up with the plumline of The Story. We do this in the “A” or analysis portion of SOAR in which we ask the questions:

- What does this story claim is *good*?
- What does it call out as *broken/wrong*: the perceived problem?
- What *solution* does it propose?
- What *outcomes* are promised?

We compare and contrast the answers we find in the story we read, heard, or saw with the answers given by The Redemptive Story (meta-narrative). We ask:

- Based on our biblical paradigm, do we agree or disagree with the answers they provide?
- Why or why not?

Questions to ask your kids and students

- » What does Crouch mean by the phrase “bad news to bad news Bible”?
- » How many “lenses” are in the Redemptive Narrative?
- » Where could I go to see the first two initials of the acronym representing the Redemptive Narrative spelled out in scripture?
- » What three key “characters” or players help us to understand the drama of the Redemptive Narrative? Name them and plot them on a triangle.
- » What happens between these three characters in the first two chapters?
- » Based on your understanding of the meta-narrative in which we live, how would you answer these questions: Why is there suffering, pain, oppression? Why is there war, violence, murder?

Meditate on this idea: *“Everything in the word reveals something of the person or the work of Christ, or man’s need of it.”* How does this have an impact on your understanding of the word? Of the world? What do we need to keep in mind in order to view the world through this interpretive principle? (Hint: It has four chapters.)

Questions for approaching scripture, history, and current events

- » What piece of the narrative am I in right now? Where is this placed in scripture? What scripture has come before, and what scripture comes after?
- » Has the Fall already occurred? Are we still longing to see Redemption come and waiting for Messiah?
- » Where in the story do you see the goodness of creation?
- » Where in the story do you see the dignity of humans as image-bearers of God being respected or disrespected?
- » Where do you see fallenness?
- » Where do you see the need for a Savior?

Scriptural Anchors/Provision

For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.
— Romans 8:19-23

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