

Recovering the Full Biblical Story of Redemption and Occupation

A 6-Week Small Group Study Guide

Drawing from Scripture and Darrow Miller's
Occupy Till I Come
Equipping the Next Generation to Break the Sacred/Secular Divide
and Disciple Nations at the Level of Culture

Purpose:

To recover the unified redemptive story Scripture tells from Genesis to Revelation — God's good creation, the Abrahamic covenant of blessing to all nations, the inauguration of the Kingdom in Christ, the Church's call to active "occupation" and cultural discipleship, and the sure hope of consummation when Christ returns.

This study contrasts fragmented or pessimistic end-times views with the biblical call to faithful engagement: "Occupy till I come" (Luke 19:13). It draws on Darrow Miller's emphasis that Christ did not intend His people to "twiddle their thumbs and look at the clouds" but to advance His Kingdom while He is returning.

How to Use:

Read the assigned Scriptures each week. As preparation, also read relevant sections from *Occupy Till I Come* that speak to breaking the sacred-secular divide, discipling nations at the level of culture, the call to "occupy till I come," the current civilizational moment, or the family as a center of Kingdom formation. The book's message aligns closely with each week's theme. Discuss the questions. End with the "Occupy" challenge and prayer. Ideal for small groups, Sunday school, or leadership training (4–6 weeks; can be condensed).

Companion Resource: Darrow Miller with Naomi Smith, *Occupy Till I Come* (Disciple Nations Alliance, 2026). Available at disciplenations.org or occupytillcomebook.com.

"It's time to Occupy Till I Come."
— Darrow Miller

Week 1: The Grand Story Begins — Creation and the Cultural Mandate

Key Theme: God created a good world and called image-bearers to steward and develop it for His glory. All of life is sacred.

Read

- *Genesis 1:26–28, 31; 2:15* — The image of God and the mandate to fill, subdue, and keep the garden.
- *Psalms 8:3–8* — Humanity crowned with glory and given dominion.
- *Colossians 1:15–17* — Christ as Creator and sustainer of all things.

Insight from Darrow Miller

In Occupy Till I Come, Miller calls the Church to break the false sacred-secular divide. The creation mandate is not canceled by the Fall; it is redeemed and expanded in Christ. Every sphere of culture — family, work, arts, education, economy — is to be brought under the lordship of Christ. God's people are called to develop creation, not abandon it.

Discussion / Talking Points

1. What does it mean that humans are made in God's image and given "dominion"? How is this different from exploitation?
2. How does the cultural mandate in Genesis 1–2 shape our understanding of work, family, and creativity today?
3. Where have we (individually or as the Church) accepted a sacred-secular split that limits the gospel's reach?
4. How does Colossians 1:15–17 give us confidence that Christ is Lord over all of creation and culture?
5. What "garden" or sphere of influence has God entrusted to you to steward and develop?

Occupy Challenge: Identify one area of culture or daily life (your workplace, neighborhood, family rhythms, or a creative gift) where you will intentionally bring biblical truth and excellence this week. Share it with the group.

Memory Verse: *Genesis 1:27–28* — "So God created man in his own image... And God blessed them. And God said to them, 'Be fruitful and multiply and fill the earth and subdue it...'"

Week 2: The Covenant Promise — Abraham and Blessing to All Nations

Key Theme: God's redemptive plan is one continuous story. The Abrahamic covenant expands the creation mandate: through Abraham's seed (Christ), all families of the earth will be blessed.

Read

- *Genesis 12:1–3; 22:18* — “In you all the families of the earth shall be blessed.”
- *Galatians 3:8–9, 14, 29* — The promise to Abraham is for the Gentiles too; we are heirs according to promise.
- *Ephesians 2:11–22* — Christ has made one new man, breaking down the dividing wall.
- *Romans 4:13–18* — The promise to Abraham and his offspring (singular = Christ).

Insight from Darrow Miller

Miller highlights that God raised up Abraham not merely for Israel's sake but so that Abraham would be a blessing to *all nations*. The covenant story is God's commitment to restore what was broken in Genesis 3 and to bring comprehensive blessing — spiritual, relational, and cultural — to every people through the seed of Abraham, Jesus Christ. This is the grand narrative that runs from Genesis to Revelation.

Discussion / Talking Points

6. How does the Abrahamic covenant (Gen 12) connect to and expand the creation mandate of Genesis 1?
7. In what ways is the promise “to all families of the earth” already being fulfilled in Christ and the Church? Where is it still future?
8. How does Galatians 3 and Ephesians 2 challenge any sharp separation between Israel and the Church or any form of replacement theology?
9. Why is understanding the unified redemptive story important when people label faithful cultural engagement as “postmillennial” or “Christian nationalist”?
10. How should the Abrahamic covenant shape our view of missions, immigration, or engagement with other cultures today?

Occupy Challenge: Pray specifically this week for one nation or people group (perhaps using a resource like Joshua Project or your church's missions focus). Ask God how you or your group can be part of the “blessing to all nations” in a tangible way.

Memory Verse: *Galatians 3:29* — “And if you are Christ's, then you are Abraham's offspring, heirs according to promise.”

Week 3: The Kingdom Comes to Earth — Inaugurated and Advancing

Key Theme: Jesus inaugurated the Kingdom of God. It is “already” present and advancing (like leaven and mustard seed) even as we await its full consummation. We pray and work for “Thy kingdom come... on earth.”

Read

- *Matthew 6:9–10* — “Your kingdom come, your will be done, on earth as it is in heaven.”
- *Matthew 13:31–33* — Parables of the mustard seed and the leaven (pervasive growth and influence).
- *John 18:33–37* — “My kingdom is not of this world... but now my kingdom is from another place.”
- *Luke 17:20–21* — “The kingdom of God is in the midst of you.”

Insight from Darrow Miller

In his teaching on “Thy Kingdom Come to Earth,” Miller emphasizes that Christ’s Kingdom originates from heaven but is intended to invade and transform earth. The Church is the embassy of the Kingdom — a foretaste and outpost of the coming reign. The gospel is not only about individual salvation but about nations being disciplined into obedience to King Jesus at the level of culture. First fruits appear now; fullness comes at His return.

Discussion / Talking Points

11. What does it mean practically to pray “Your kingdom come... on earth”? How is this different from only longing to escape to heaven?
12. How do the mustard seed and leaven parables give us realistic hope about the Kingdom’s advance without naive optimism?
13. In John 18, Jesus says His kingdom is “not of this world” yet “from another place.” How does this shape our engagement with culture and politics?
14. Where do you see “first fruits” of the Kingdom in your community, church, or personal life right now?
15. How does an “already/not yet” understanding of the Kingdom protect us from both despair and triumphalism?

Occupy Challenge: Choose one sphere of culture (education, arts, business, family, media, law/government) and identify one specific way the values of the Kingdom (truth, justice, beauty, compassion, order) can be expressed or advanced there this month.

Memory Verse: *Matthew 6:10* — “Your kingdom come, your will be done, on earth as it is in heaven.”

Week 4: “Occupy Till I Come” — The Parable and the Call to Faithful Engagement

Key Theme: Jesus commands His servants to “occupy” (engage in productive business, steward resources, advance the King’s interests) until He returns. Passive waiting is not the model.

Read

- *Luke 19:11–27* (full parable of the minas/pounds) — The nobleman entrusts money and says, “Occupy till I come.”
- *Matthew 25:14–30* (parallel talents parable) — Faithfulness with what is entrusted.
- *1 Corinthians 4:2* — “Moreover, it is required of stewards that they be found faithful.”

Insight from Darrow Miller

In *Occupy Till I Come* and related teaching, Miller stresses: “He did not intend for the church and his disciples to wait for his return. He didn’t expect them to twiddle their thumbs and look at the clouds. He equipped the church to advance his kingdom while he was returning. And the church does not understand that.” The command to occupy is a call to active, faithful stewardship of the gospel, truth, and cultural influence until the King returns.

Discussion / Talking Points

16. In the Luke 19 parable, what does “occupy” (or “do business,” “put this money to work”) literally mean? How does this apply to the Church today?
17. Why do you think Jesus told this parable right before entering Jerusalem (when people expected the Kingdom to appear immediately)?
18. What “mina” or “talent” has the Lord entrusted to you personally? To your local church? To the broader Body of Christ?
19. How does the reward/punishment structure in the parable motivate faithful occupation rather than fear or passivity?
20. In what ways has the Church sometimes retreated from occupation in culture, and what are the consequences?

Occupy Challenge: Write down the top 2–3 “minas” God has given you or your group (spiritual gifts, resources, influence, relationships, skills). Prayerfully commit to one specific action of faithful occupation with each this week.

Memory Verse: *Luke 19:13 (KJV)* — “And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.”

Week 5: Disciple Nations at the Level of Culture — The Great Commission Expanded

Key Theme: The Great Commission is not only to make individual converts but to disciple *nations* — teaching them to obey everything Christ commanded. This includes every sphere of culture.

Read

- *Matthew 28:18–20* — “All authority... disciple all nations... teaching them to observe all that I have commanded you.”
- *1 Peter 2:9* — “You are a chosen race, a royal priesthood, a holy nation...”
- *2 Corinthians 5:20* — “We are therefore Christ’s ambassadors...”
- *Jeremiah 29:7* — “Seek the welfare of the city where I have sent you...” (even in exile).

Insight from Darrow Miller

Miller’s central burden in *Occupy Till I Come* is that the Great Commission includes “discipling nations at the level of culture.” The sacred-secular divide has paralyzed the Church. Christ is Lord of all of life. The Church is called to be salt and light in every domain — family, education, arts, media, business, law, and government — not by political coercion but by truth, example, and faithful presence. This is how nations are disciplined.

Discussion / Talking Points

21. What is the difference between discipling *individuals* and discipling *nations*? Why does the distinction matter?
22. How does “teaching them to observe all that I have commanded” expand the scope of the gospel beyond personal salvation?
23. In what specific cultural spheres (name 3–4) does your church or small group have natural influence or opportunity right now?
24. How does Jeremiah 29:7 (seek the welfare of the city) apply to Christians living in a post-Christian or pluralistic society?
25. What fears or objections commonly arise when Christians talk about influencing culture? How does Scripture answer them?

Occupy Challenge: As a group, choose one cultural sphere where you have some access or influence. Brainstorm 2–3 concrete, gospel-centered ways to bring truth, beauty, or justice there in the next 30–60 days. Assign next steps.

Memory Verse: *Matthew 28:19–20* — “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.”

Week 6: Until He Comes — Hope, Occupation, and the Consummation

Key Theme: We live in the tension of the “already/not yet.” We long for Christ’s return and the new creation, yet we occupy faithfully now. The “gospel of the kingdom” that must reach all nations is the full announcement that the blessing promised to Abraham is now going to every people through Christ — transforming individuals, cultures, and ultimately all creation.

Read

- *Philippians 3:20–21* — “Our citizenship is in heaven, and from it we await a Savior...”
- *Matthew 24:14* — “This gospel of the kingdom will be proclaimed throughout the whole world... then the end will come.”
- *Revelation 7:9* — A great multitude from every nation, tribe, people, and language standing before the throne.
- *Revelation 11:15* — “The kingdom of the world has become the kingdom of our Lord and of his Christ...”
- *Revelation 21:1–5, 24–26* — New heaven and new earth; nations bringing their glory into it.

Insight from Darrow Miller & the Biblical Story

The promise to Abraham that “in you all the families of the earth shall be blessed” (Gen 12:3; 22:18) is the golden thread running from Genesis through the prophets, through Christ, and into the Church’s mission. When Jesus says in Matthew 24:14 that “this gospel of the kingdom will be proclaimed throughout the whole world,” He is not speaking of a minimal, individualistic message sufficient only to “get enough saved” before the rapture. He is announcing the fulfillment of the Abrahamic covenant: the reign of God in Christ is breaking into history and going to every nation. This is why Revelation shows not only individual souls but “a great multitude from every nation” worshiping (Rev 7:9) and the nations themselves bringing their glory into the new creation (Rev 21:24–26). Darrow Miller’s burden in *Occupy Till I Come* is that we occupy and disciple nations at the level of culture precisely because the story from Abraham to the end is one of comprehensive blessing and Kingdom restoration — not extraction and escape.

Discussion / Talking Points

26. How do we hold together a deep longing for Christ’s return (Phil 3:20) with the command to occupy faithfully in the present?
27. Many read Matthew 24:14 as “preach a narrow gospel to enough people, then Jesus can return.” What does “this gospel of the kingdom” actually mean in context? How is it the fulfillment of God’s promise to Abraham that all nations would be blessed? Why is a merely individualistic, decision-focused reading too narrow?
28. Trace the story: God calls Abraham so that **all nations** will be blessed (Gen 12). Jesus says the **gospel of the kingdom** must reach all nations (Matt 24:14). Revelation shows a multitude from **every nation** worshiping and nations bringing their glory into the new creation (Rev 7 & 21). How does this unified story from Genesis to Revelation shape how we “occupy” today?
29. Looking back over the six weeks, what has most challenged or encouraged you about the unified biblical story of redemption and occupation?
30. As a group, what one or two concrete commitments will you make to “occupy” more faithfully in the coming months?

Occupy Challenge (Closing): Write a personal “Occupation Commitment.” Include at least one way you will participate in the Abrahamic promise — being a blessing to the nations (through missions, hospitality to internationals, discipling others in a full Kingdom gospel, or cultural engagement). Share one commitment with the group and pray for one another. Revisit in 3 months.

Memory Verse: *Revelation 11:15* — “Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, ‘The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.’”

Closing Benediction

May the God of all grace, who called us to His eternal glory in Christ, strengthen you to occupy faithfully, disciple nations at the level of culture, and advance His Kingdom on earth until the King returns in power and glory. To Him be the dominion forever and ever. Amen.

— *Prepared to equip the saints for the work of ministry, for building up the body of Christ (Ephesians 4:12).
Companion to Darrow Miller’s Occupy Till I Come (Disciple Nations Alliance).*