



SA301 RECOGNIZING BIBLE STORY WORLDVIEWS

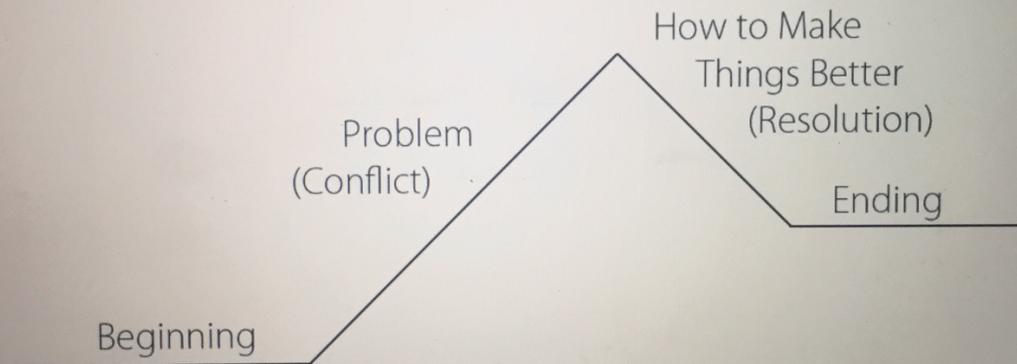
Dr. Anne Alexander
OMF, BibleTelling

“Meaning only exists in light of a story.”

Pastor Spencer MacCuish (The Silo Project)

The Importance of Story <https://vimeo.com/81681021>

The Elements of a Story



MacBook Pro

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A **worldview** is a view of the world,
used for living in the world.

A worldview is a *mental model* of reality —
a comprehensive *framework of ideas & attitudes*
about the world, ourselves, and life,
a system of beliefs,
a system of personally customized theories
about the world and how it works —
with answers for a wide range of questions.

<https://www.asa3.org/ASA/education/views/index.html>

Why do we need to know about worldviews?

Does the Bible have a single worldview?

Does our worldview affect our understanding of the Bible?

How can we understand the Bible better?

How can we learn to communicate the good news more effectively to people who differ from us?

How can we communicate God's love to a stranger in 5 minutes?

Thanks to The Silo Project <https://vimeo.com/81738981> and Pastor Spencer MacCuish

Guilt/Innocence Worldview:

analytical, critical, right/wrong dichotomy, coercive or tolerance-abusive

WEIRD = **W**estern, **E**ducated, **I**ndustrialized, **R**ich, **D**emocratic.

numerically rare and culturally different.

independent, autonomous, and analytical.

The WEIRDer you are, the more you see a world full of separate objects, rather than relationships (p 96).

WEIRD philosophers have “mostly generated moral systems that are individualistic, rule-based, and universalist.

You need that kind to govern a society of autonomous individuals” (p 97).

WEIRD morality is based on individual rights and fairness;
non-WEIRD morality is more socio- centric and community-based,
focusing on people’s obligation to play assigned roles in a group.

Don’t assume “they” think like “us”; go find out.

Don’t generalize or assume representativeness.

Thanks to Jayson Georges, on the HonorShame blog <http://honorshame.com/quilt-innocence-cultures-weird/>

QUESTIONS AS WE EXAMINE THE STORY:

1. In this story, how can you identify guilt/innocence, honor/shame, patron/client or fear/power worldviews? (We'll do one at a time, then discuss.)
2. What kind of words, situations or metaphors point to that worldview?
3. What is the response to this situation in the story?

149 Uzziah (*2 Kings 15, 2 Chronicles 26-27*)

When Amaziah died, the people made his son, Uzziah, king. He was 16 years old and served as king for 52 years. God gave him great success because he followed the Lord and wanted to please him.

Uzziah did many wonderful works. He defeated the enemies of Judah and was known far and wide as a powerful king. He restored Jerusalem and strengthened the other cities of Judah. He loved the soil, so he excelled in farm activities. He provided for his army so that every man was well equipped for battle. He invented the catapult, so he could throw large stones from the walls of Jerusalem.

One day, King Uzziah was feeling proud of his accomplishments and his dedication to God. He decided to go into the Temple and burn the incense himself, instead of letting the priest do it. The high priest suddenly realized what he was about to do. He got 80 other priests and went in the Temple so they could stop the king from doing this.

He said, "Uzziah, this is wrong! God made it clear that only a descendant of Aaron is allowed to offer incense to the Lord. Please, leave right now! You're not honoring God in this."

Uzziah became angry as he stood next to the altar with the censer in his hand. He couldn't believe all the priests were so bold as to confront him on this. Suddenly leprosy appeared on his forehead. All of the priests saw it and rushed him out of the Temple. He willingly went with them because he knew the Lord was punishing him.

Uzziah had leprosy for the rest of his life. He had to stay away from other people, so he lived in isolation. Because of the leprosy, he wasn't allowed to go into the Temple. He couldn't even go into his own palace. His son Jotham lived there and ruled the people in the king's stead.

Jotham became king after his father died. He followed the example of his father's early years. He continued to build up the kingdom of Judah. He did what was right and became a powerful king.

Worldviews address 3 areas: identity, causality, and morality.

Honor-shame cultures approach each through the prism of *connection*.

Relationships trump rules.

Identity: *I am who I'm connected to* (family, friendship, geography, destiny)

Causality: *"Events ...are always embedded in a meaningful whole in which the elements are constantly changing and rearranging themselves. To think about an object or event in isolation and apply abstract rules to it is to invite extreme and mistaken conclusions."*

Richard Nesbitt in [*The Geography of Thought*](#)

Morality: *relationships define ethics.*

Maintaining the social order is the morally right thing to do.

Thanks to Jayson Georges & the HonorShame blog <http://honorshame.com/?s=definition+of+honor+shame+cultures&submit=Go>

Honor & Shame 101



A Ministry Explainer Video

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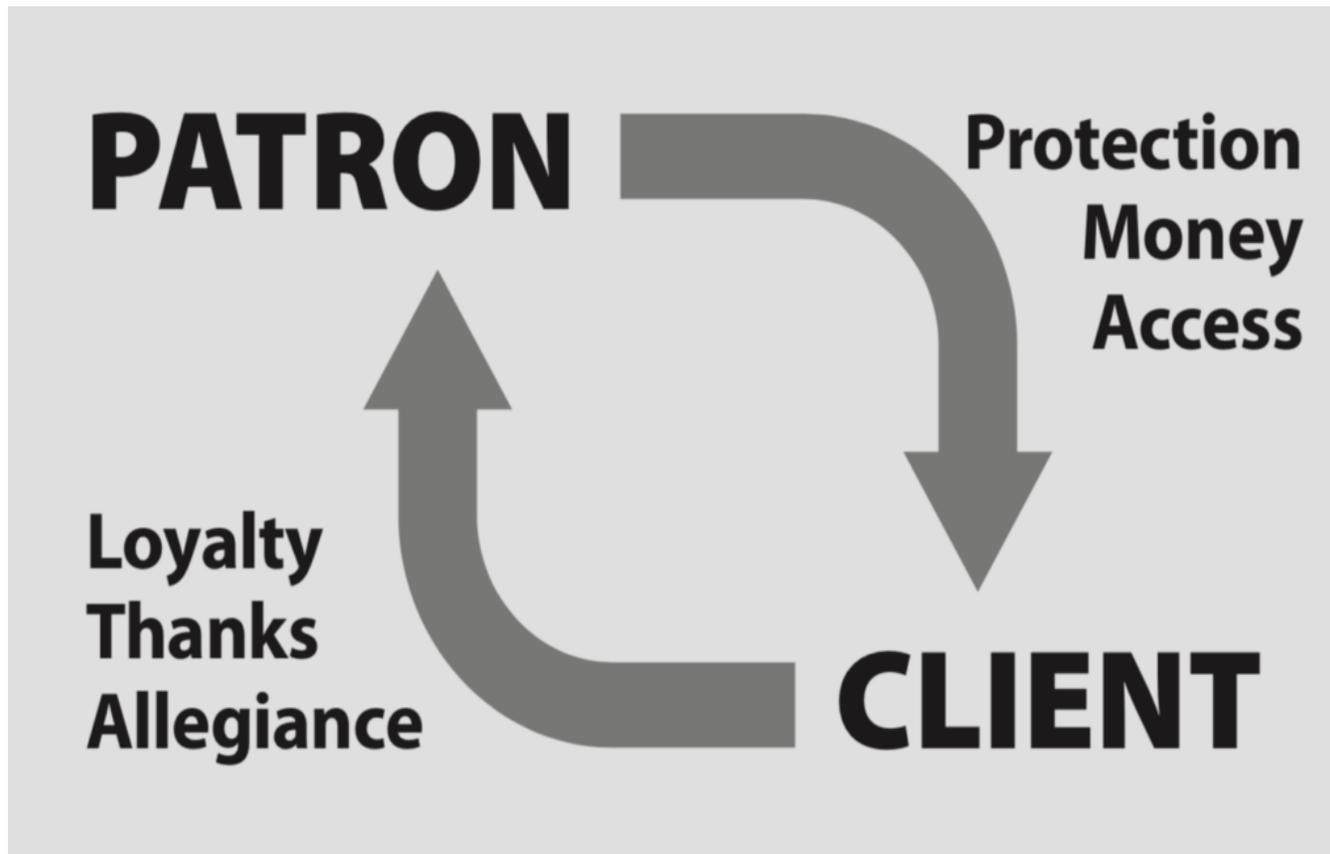
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Break Out Session



<http://honorshame.com/?s=definition+of+honor+shame+cultures&submit=Go>

Patronage 101: How Relationships Work



A Ministry Explainer Video

Patron-Client Worldview: a “reciprocal, asymmetrical relationship.”
Patrons are the superior party with resources and power to help other people. Their **generosity** protects and provides for the people under their care. Patronage involves an enduring parent -- child type of commitment, not a one-time financial contribution or business deal. There is an expectation that the receiver will repay the debt. But the **client is not as wealthy** as the patron, so instead of re-paying financially, they repay by **honoring the patron**. A client offers obedience, gratitude, allegiance, and solidarity to the patron.

Each side benefits because the other side gives, and this creates an ongoing reciprocity that **deepens the relationship**. Patronage allows **unequals** to interact and exchange resources in a mutually beneficial manner, but without jeopardizing their social distinction.

From Jayson Georges 2019 IVP book *[Ministering in Patronage Cultures](#)*, pp 9–11.

<http://honorshame.com/what-is-patronage-a-definition/>

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Fear-Power Worldview

“Fear-Power” can be a **(1) spiritual, (2) psychological, or (3) political concept.**

The Bible testifies to all three dimensions.

People live in **fear** of **spiritual** forces such as *mana*, curses, witches, and ancestors. Consequently, they seek **spiritual power** over those forces through ritual practices.

The **psychological** use of “anxiety” is quite similar to spiritual fear-power.

People worry about controlling the future and live in **fear** of failure.

Political power is the ability to exercise control over other people. Leaders instill a sense of **fear** by making threats. People submit to leaders because they **fear** the negative repercussions of appearing disrespectful.

This social arrangement is hierarchical and authoritarian.

From Jayson Georges Honor-Shame blog, <http://honorshame.com/meaning-fear-power/>



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149 Uzziah

2 Kings 15, 2 Chronicles 26 – 27



Later Kings

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²² You were cleansed from your sins when you obeyed the truth, so now you must show sincere love to each other as brothers and sisters. Love each other deeply with all your heart. *New Living Translation (NLT)*

1 Peter 1:21 Through Him you believe in (adhere to, rely on) God, Who raised Him up from the dead and gave Him honor and glory, so that your faith and hope are [centered and rest] in God.

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Amplified Bible, Classic Edition (AMPC)

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Tree of Life Version (TLV)

G/1

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G/I = pink
H/S = green
P/C = blue

F/P = orange
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