

Timeline for Worldview Workshop CSB'20

Participants self-intro where from, cultural BG & interest in worldviews, personal definition, questions.

Each 2-person breakout group will use **their own Bible story** consistently, staying in the same groups. If they have printed the story, they can use their own **colored markers/pencils** or draw shapes under or around the different worldview references. If they have not, they can discuss and take notes of where they think they see each. Each breakout session of 5-10 minutes will focus on a different worldview (after they watch a video about it and we briefly discuss it).

"Meaning only exists in light of a story." What story is shaping your interpretation of life?

Exercise before video: draw picture of a family, a home and a vehicle.

Play & process video **The Importance of Story.** <https://vimeo.com/81681021> 6:09 Silo Project (**Context is King!**)

Brief intro of worldviews: We COULD discuss naturalism, animism, far eastern thought, theism, and all the other 'isms', but most of the 'isms' are a blend of the 3 major worldviews found in the Bible.

Ask which other worldviews people can think of?

1. Intro Innocence-Guilt worldview. Play **video: Guilt-Innocence:** (The Silo Project has a course on Worldviews, from which this video is taken.) <https://vimeo.com/81738981> 5:15

According to Jayson Georges, "**Guilt-innocence cultures** are individualistic societies (mostly Western), where people who break the laws are guilty and seek justice or forgiveness to rectify a wrong." **Guilt-innocence cultures are W.E.I.R.D.—Western, Education, Industrialized, Rich, and Democratic.**

(JG): "Westerners favor judicial metaphors. We use legal language to portray salvation as a big courtroom scene—God is a *just judge*, we are *guilty* of *violating* the *Law*, Jesus endured the *penalty* and satisfied *justice*, we are *forgiven* of our *transgressions* and *reckoned righteous*. Great Christians thinkers like **Augustine, Luther, and Calvin** were educated as lawyers, so it makes sense they used legal imagery to communicate theological truths. Note how these judicial words commonly appear in Western presentations of the gospel:

Law	Transgression	Judgment	Appeasement
Judge	Right/wrong	Rules	Acquittal
Correction	Condemnation	Innocence	Penalty
Sacrifice	Individual	Punishment	Forgiveness
Personal	Merit	Debt	Payment
Commands	Wrath	Guilt	Sacrifice
Justice	Pardon	Works	

QUESTIONS AS WE EXAMINE THE STORY:

- 1. In this story, how can you tell who is honored/shamed; patron/client; powerful/afraid; innocent/guilty; pure/polluted?**
- 2. What kind of words, situations or metaphors point to that worldview?**
- 3. What is the response to this situation in the story?**
- 4. What is the single idea or application you may want to remember from this story?**

Breakouts of 2 participants, 7 minutes to discuss story unique to their group. **read the story they have and underline** the innocence/guilt parts. Use **pink** or a special shape like a triangle. Discussion with larger group.

2. **Intro Honor-Shame** worldview.

According to Jayson Georges, “**Shame-honor cultures** describe collectivist / group-oriented cultures (common in the East), where people are shamed for not fulfilling group expectations and seek to restore their honor and approval in the community.” However, we can see shame and honor at work in units like armies, families, fraternities / sororities, politics or Facebook bullying.

We can use the following relational/communal words to explain how Jesus removes shame & restores honor: **JG**

Loyalty	Mediator	Family	Father
Jew/Gentile	Community	Child	Harmony
Public	Alliance	Allegiance	Feast
Inheritance	Adoption	(Dis)grace	Respect
Unity	Defilement	Inclusion	Hospitality
Humiliation	Face	Reputation	Worth
Reverence	Identity	Acceptance	Dignity
Alienation	Disgraced	Unclean	Approval
Patron(age)	Worthy	Glory	Dishonor
Boasting	Purity	Envy	Threat

Play Honor-Shame 101 **video**. **Honor-Shame video: Honor-Shame 101** (5:15) short explainer video—
“**Honor & Shame 101**.” <https://vimeo.com/117366787> https://youtu.be/r89-QVkq8_8 **(Play only till 3:40 before Ministry)**

Ask each breakout group of 2 participants to **read & discuss their story and underline** the H/S. Use **green** or a shape like an arrow. Give them 7 minutes.

QUESTIONS AS WE EXAMINE THE STORY:

- 1. In this story, how can you tell who is honored/shamed; patron/client; powerful/afraid; innocent/guilty; pure/polluted?***
- 2. What kind of words, situations or metaphors point to that worldview?***
- 3. What is the response to this situation in the story?***
- 4. What is the single idea or application you may want to remember from this story?***

How might you tell the story of God in this kind of culture or group? Have 3 people give examples of **how to tell the Story of God** for this culture. Use groups to develop if needed.

(JG): “Are you able to tell the story of the Bible (i.e., creation, fall, Israel, Jesus, salvation) using these words? Contextualizing the gospel is often as easy as changing the controlling metaphor and using new vocabulary. Using metaphors of community helps non-Western people hear the gospel as good news.”

3. Intro Patron-Client worldview. Occurs in some H/S collectivist groups.

In collectivist cultures interdependence is necessary, especially in relationships between those who have much and those who have little. “Patronage” is a reciprocal relationship between social unequals. Smooth functioning of society depends on those with much helping those with little. The patron offers protection, finances, land, work, sponsorship or whatever else is needed. The expectation is that the client will offer loyalty, thanks, praise and service.

In the Bible we often see God acting as Patron, with Israel (its leaders, or believers) acting as clients. He expects loyalty, thanks, praise and service, but also that we will continue to bring Him our needs and requests.

Play Patron-Client video. Honor Shame Patronage 101: How Relationships Work 5:15
<https://youtu.be/pnKvbm6SBNg>

QUESTIONS AS WE EXAMINE THE STORY:

1. How can you tell who is honored/shamed, powerful/afraid or innocent/guilty in this story? (patron/client; pure/polluted)
2. What kind of words, situations or metaphors point to that worldview?
3. What is the response to this situation?
4. What is the single idea or application you want to remember from this story?

Ask each breakout group of 2 participants to read & discuss their story, underlining P/C. Use blue or a circle.

4. Intro Fear/ Power worldview. According to Jayson Georges, “Fear-power cultures refer largely to animistic contexts (typically tribal), where people afraid of evil and harm pursue power over the spirit world through magical rituals.” However, we can easily see fear and power games in biblical stories of nations at war or in today’s politics, bullying and mass killings.

Words connected with the Fear-Power worldview

Deliverance,	Signs	Oppression	Protection
Healing,	Wonders	Spirits Holy	Deceiver
Satan	Miracles	Spirit	Freedom
Power(s)	Weak	Exorcism	Ransom
Bondage	Captive	Prayer	Conquer
Authority	Peace	Kingdom	Triumph
Darkness	Power(ful)	Angels	Control
Exodus	Almighty	Blessing/Curse	Idolatry
	Throne	Magic	

Play Fear-Power video. **Fear-Power: This short video** visualizes the *biblical story* in fear-power terms. 4:55 <https://youtu.be/A96Bwm2YrcY>

Ask each breakout group of 2 participants to read, discuss, underlining P/F. Use orange or a downward arrow. **5 mins**

Discussion with larger group

QUESTIONS AS WE EXAMINE THE STORY:

1. How can you tell who is honored/shamed, powerful/afraid or innocent/guilty in this story? (patron/client; pure/polluted)
2. What kind of words, situations or metaphors point to that worldview?
3. What is the response to this situation?
4. What is the single idea or application you want to remember from this story?

How can we story the Gospel for the people in these different worldview groups?

SHOW 3 CIRCLES FROM Jackson Wu's One Gospel for All Nations: (Screen share to show colored circle, tell them I'll give handout at end of workshop).

In his recent book *One Gospel for All Nations*, Jackson Wu shows “how the biblical writers always present the gospel using at least one of three “framework themes” that arise from the overall narrative of the Bible.

These themes include **creation, covenant, and kingdom**.

(For a few explicit summaries of the gospel, see [Rom 1:2–4](#); [1 Cor 15:3–4](#), [20–28](#); [Gal 3:8](#); [2 Tim 2:8](#); cf. [Isa 52:7](#))

They clarify the significance of the gospel, answering key questions like “Who is Jesus?” “What has he done?” and “Why does he matter?”

Notice that each framework theme tends to emphasize a particular cultural perspective.

Covenants lay stress on relationships and thus **honor-shame** are key issues.

Kingdom language connects with ideas of **power and fear**.

Creation highlights what is universally true thus the concept of **guilt**.”

How would each of these worldviews share the gospel? Which is this?

1. God is the sovereign King. He created people to rule his entire creation & experience his spiritual blessings.
2. But we rebel against God's rule, so live in bondage to Satan. We are weak, & afraid.
3. Jesus is the warrior who conquered evil powers to release the captives from Satan's dominion. Jesus restores God's power & blessings to us.
4. You must know Jesus to access the Divine Spirit & overcome the power of sin & Satan. Jesus alone, not rituals or magic, provides us peace & protection.

How about this one?

1. God wants to honor you as His child. He created us with glory & honor to live in his family.
2. But, our disloyalty disrespects God & brings disgrace. We are now spiritual orphans, separated from our Father.
3. Jesus' disgraceful death covers our shame. The cross restored God's face & mediates reconciliation. We are adopted as his worthy children with a new inheritance.
4. So, to have harmony with God you must give allegiance to Jesus. Receive God's gracious welcome into his family & live under His name. Stop boasting in your own honor & receive God's honor.

DON'T GO BEYOND HERE UNLESS THERE IS LOTS OF TIME

Intro Purity-Pollution worldview.

Many of the Old Testament laws talk about 'clean' or 'unclean' animals, houses, people or situations. Understanding 'holiness' (or set-apartness) is an important aspect of relating to a transcendent God. God commanded that His people should be 'holy as He is holy' (1 Peter 1:15-16). 'How is a young man to cleanse his way? By paying attention to what God commands. (Psm 119:9)' Before meeting with Israel in the wilderness to give them the 10 commandments, God told them to cleanse their hearts and wash their garments for 3 days. David asked for a 'clean heart' so he could serve God (Psm 51:10). Nothing unclean was to be offered as a sacrifice.

What pollutes a person or object? Who alone could cleanse the polluted and make it pure? Why didn't Jesus fear to touch the unclean leper? How can we read the Bible so as not to miss this aspect of its worldview? (clean, cleanse, sanctify, holy, purify, pure, set apart, wash, examine, etc.)

Ask each participant to **read the story they have and underline** the purity/pollution parts. Use **yellow** or a box.

Have 3 people give examples of **how to tell the Story of God** for this culture. Use groups to develop if needed.