

Figure 1
The Greco-Roman and Hebrew Worldviews

GRECO-ROMAN		HEBREW
In the beginning was the law - priority on order - chaos is evil	ultimate reality	In the beginning God - priority on relationships - chaos is unformed potential
Androcentric - human search (university)	basis of knowledge	Theocentric - authority of divine revelation
Understanding the unchanging foundational structure and order of reality	meaning found in	Understanding the cosmic history the place of human stories in it
Reason applied to experience - Greek algorithmic logic	basis for knowledge	Revelation given to humans in history
Greek algorithmic logic - linear - seek universal foundations - change is evil - no place for mystery, paradox - universal classification systems - analogy: French law system	nature of reason	Concrete functional logic - web and pattern - deals with particulars - history and change are real - full of mystery, paradox - each case unique - British precedent case system
Supernatural/Natural ontological dualism [body/spirit, mind/brain, miracle/natural]	nature of reality	Creator-->Creation in contingent dualism
People are inherently good - innocent victims of outside forces - sin is breaking the law - can become gods through knowledge - salvation=freed from ignorance - need Enlightenment		People created in God's image - thinking deciding creatures - sin is broken relationships - can be members God's family - sin is reconciliation to God - need repentance and forgiveness.

O.T. Worldview

1. Land.

God's p[eople are sojourners [*ger*] who long for a promised land. Abram is told to leave his place and go to a land God would show him. The Israelites are sojourners in a foreign land. When Moses leads them to Palestine they learn that the promised land is not theirs but God's, and they are a mere 'alien tenant' Lev. 25:23. VanDevellder (1988, 55) explains,

The people of the LORD do not possess the land in any absolute sense. They have not always lived in this land. they remember when they came and under what circumstances. Furthermore, their occupancy is conditional. The land belongs to the LORD (Josh. 22:19; the LORD's land'). they dwell in it, cultivate it, enjoy its fruits and render thank-offerings to the true Owner, by whose gracious will they are allowed to hold the land in trust (Deut. 26:1-11). The Biblical Journey of Faith. Philadelphia: Fortress Press.

David and Solomon saw themselves as aliens and strangers (Ps. 39:12, 1 Chr. 29:15).

After the division of the kingdom, the people lost their identity as sojourners and their faith in Yahweh, and became dwellers in the land of Canaan and worshipped Baal, a god of the land. The Israelites established their identity as God's people through their experience of sojourning. They kept their faith in a foreign land, in exile, but lost it when they were on their own land.

Worldview transformation in Scripture

1. Worldview misunderstandings:

Mk. 4:13, 4:40, 7:14-, 8:14-21, 8:23, 9:19, 9:32

Lk. 5:36-39,

Jn. 4:32, 6:5-9, 6:60-66, 11,7-16, 12:4-7, 13:6, 14, 20:25-29

Acts 1: kingdom of this world.

Eph. 4:23-24, Col. 3:8-17, Rom. 12:2

Incarnation

1. Greek Model:

- tragic view: spirit or self enters the world of matter and is imprisoned in this alien abode, enslaved. Salvation is found in escape. Plato
- gods become humans temporarily, and get tired and leave.
- gods beget humans--eg. Japanese emperor is *akitsumi kami* {god in human form}
- gods are cycle of *samsara* and so not different from humans except in hierarchy.
- Gnosticism: evolution;

2. Biblical Model:

- body and spirit or soul are united as one. Divinity enters humanity [creation, not matter]
- Revelation: God reveals himself in narrative-specific settings. Gabriel Fackre 1997, 15
- covenant: 2/3 of Scripture has to do with covenant in the particular sense. Fackre..

Fackre, Garbire. 1997. The Doctrine of Revelation: A Narrative Interpretation. Grand Rapids: Eerdmans.