

JOURNEY OF DISCOVERY IN HONOR, SHAME, & THE GOSPEL



Study Guide: Unit A

CLASSES 1–6

*Introducing honor-shame dynamics
in Scripture and culture*

BY WERNER MISCHKE



A World Transformed through the Global Church

Journey of Discovery in **HONOR** **SHAME** & the Gospel

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Resources

Mission ONE Training Ministries	https://mission1.org/equip
<i>The Global Gospel</i> book website	http://globalgospelbook.org
HonorShame.com	http://honorshame.com
Mission ONE Resources	https://missionresources.wazala.com

Abbreviations

NT	New Testament
OT	Old Testament
TGG	The Global Gospel

Journey of Discovery in **HONOR** **SHAME** & the Gospel

WELCOME to “Journey of Discovery in Honor, Shame, and the Gospel,” Unit A

Introducing honor-shame dynamics in Scripture and culture

These pages will form your study guide for the first six webinar classes for “Journey of Discovery in Honor, Shame, and the Gospel.”

You can expect to:

- Engage with passages of the Bible that contain values of honor and shame.
- Begin to discover the honor-shame dynamics of the Bible and how these dynamics overlap with the gospel.
- Try out new practices right away—reflecting the new understanding you have gained.
- Reflect and meditate on how the Bible speaks to your own life and community relative to various issues of honor and shame.
- Develop fresh ways to communicate the gospel in your unique ministry context.

This study is designed on the basis of Adult Learning Theory,* which comprises four kinds of learning tasks:

- 1) *Inductive*—begin with what you already know
- 2) *Input*—gain new information and understanding
- 3) *Implementation*—try it out right away
- 4) *Integration*—make a part of your life and ministry

I pray this will be a rich learning journey for you—one that is both spiritually rich and practically helpful.

For the glory of Christ among the nations,

Werner Mischke, D.D. (*Hon. Causa*)

Director, Training Ministries, Mission ONE

Author, *The Global Gospel*



Mission ONE Training Ministries • mission1.org/equip

* For more information about Adult Learning Theory, see Jane Vella, *Taking Learning to Task* (San Francisco: Jossey-Bass Inc., 2000).

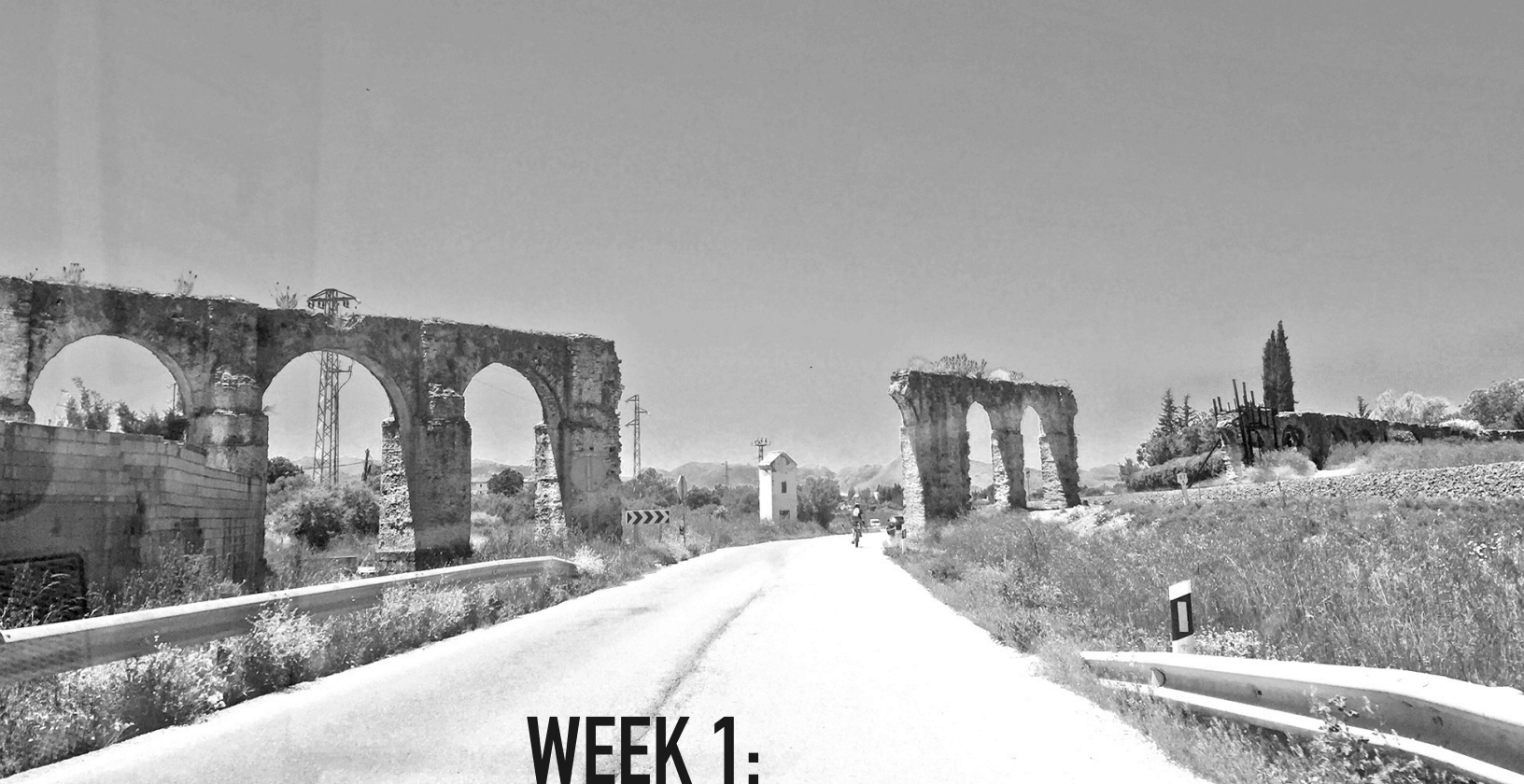
JOURNEY OF DISCOVERY IN HONOR, SHAME, & THE GOSPEL



OVERVIEW: UNIT A

CLASSES 1–6

WEEK / TITLE	MATERIAL COVERED	CHAPTERS IN THE GLOBAL GOSPEL
1 Introducing honor-shame in the mission of God	Intro stories / Overview: guilt, shame, fear / Differences between guilt and shame / Pathologies of shame / Blind spot about honor-shame in Western theology / ‘Honor-shame wheel’	1.1–1.6
2 Honor-status reversal: Bible motif	Overview of status reversal motif—Old Testament and New / Honor-status reversal in Ephesians 2 / The Father’s Love Booklet	2.10, 3.10
3 <i>H-S dynamic:</i> Love of honor	Glory of God/glory of humanity / Concepts of ‘shame resilience’ and ‘honor surplus’ / Longing for honor in God’s story—satisfied in Christ / Salvation as gaining a new source of honor	2.1, 3.1
4 <i>H-S dynamic:</i> Two sources of honor —ascribed and achieved	Ascribed and achieved honor—in Jesus’ life / Ascribed honor in salvation / Achieved honor in the Christian life / Justification as God’s way to give believers ascribed honor	2.2, 3.2
5 <i>H-S dynamic:</i> Image of limited good	Win-lose versus win-win / In Christ: unlimited good / “Shame resilience” and “honor surplus” in Christ / Gospel of more-than-enough glory and honor in Jesus Christ our Lord	2.3, 3.3
6 <i>H-S dynamic:</i> Challenge and riposte	Honor competition as prominent social dynamic in the New Testament / Phil 2:5–11 as a cosmic challenge and riposte / Gospel of Christ as conquering sin via shameful death and glorious resurrection	2.4, 3.4



WEEK 1: INTRODUCING HONOR-SHAME IN THE MISSION OF GOD

Achievement-based objective:

Begin exploring how honor-shame dynamics in our lives and world relate to Scripture and the mission of God.

Journey of Discovery
in HONOR
SHAME
& the
Gospel

UNIT A • CLASS 1 • LESSON 1

1

You already know about honor and shame

Based on your experience, write some impressions you have concerning shame and honor:

Identify something in the news that makes you think ... *"This is shameful."*

What is one memory from your life or family that triggers a feeling of shame or deep embarrassment?

Identify something in the news that makes you think ... *"This is honorable."*

What is one memory from your life or family that triggers a feeling of honor and dignity?

To what degree have your experiences of shame or honor shaped your faith as a follower of Christ? Explain.

What is one big thing you have learned concerning honor and shame?

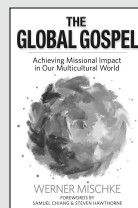
**PLUS Option**

Write a 250-word essay—"My complaint about shame."

The purpose of writing this is to bring to the surface the possible reality of hidden, unaddressed shame in one's own life. This task is not intended to be shared with others, and follows the example of David and other Psalmists, who openly complained of their struggles with shame. For example, see Psalm 4:2; 22:6–7, 16–17; 31:11; 44:13–16; 69:6–12.

R E C O M M E N D E D

Week 1 reading
in *The Global Gospel*: chapters
1.1 through 1.6.
(53 pages).



Suggestion:
Read one chapter
daily, approximately nine pages
a day over six days.

*At the end of each
lesson is a place for
a summary statement.
At the end of each
lesson series you'll
build your own
"personal summary."*

**A 'SHAME COMPLAINT' OF DAVID**

7 For it is for your sake that I
have borne reproach, that
dishonor has covered my face.
8 I have become a stranger to
my brothers, an alien to my
mother's sons.

—Psalm 69:7–8

Observe the Word

UNIT A • CLASS 1 • LESSON 2

2

PSALM 44^{ESV}

- 1 O God, we have heard with our ears,
our fathers have told us,
what deeds you performed in their days,
in the days of old:
- 2 you with your own hand drove out the nations,
but them you planted;
you afflicted the peoples,
but them you set free;
- 3 for not by their own sword did they win the land,
nor did their own arm save them,
but your right hand and your arm,
and the light of your face,
for you delighted in them.
- 4 You are my King, O God;
ordain salvation for Jacob!
- 5 Through you we push down our foes;
through your name we tread down those who
rise up against us.
- 6 For not in my bow do I trust,
nor can my sword save me.
- 7 But you have saved us from our foes
and have put to shame those who hate us.
- 8 In God we have boasted continually,
and we will give thanks to your name forever.
Selah.
- 9 But you have rejected us and disgraced us
and have not gone out with our armies.
- 10 You have made us turn back from the foe,
and those who hate us have gotten spoil.
- 11 You have made us like sheep for slaughter
and have scattered us among the nations.
- 12 You have sold your people for a trifle,
demanding no high price for them.
- 13 You have made us the taunt of our neighbors,
the derision and scorn of those around us.
- 14 You have made us a byword among the nations,
a laughingstock among the peoples.
- 15 All day long my disgrace is before me,
and shame has covered my face
- 16 at the sound of the taunter and reviler,
at the sight of the enemy and the avenger.
- 17 All this has come upon us,
though we have not forgotten you,
and we have not been false to your covenant.
- 18 Our heart has not turned back,
nor have our steps departed from your way;
- 19 yet you have broken us in the place of jackals
and covered us with the shadow of death.
- 20 If we had forgotten the name of our God
or spread out our hands to a foreign god,
21 would not God discover this?
For he knows the secrets of the heart.
- 22 Yet for your sake we are killed all the day long;
we are regarded as sheep to be slaughtered.
- 23 Awake! Why are you sleeping, O Lord?
Rouse yourself! Do not reject us forever!
- 24 Why do you hide your face?
Why do you forget our affliction and oppression?
- 25 For our soul is bowed down to the dust;
our belly clings to the ground.
- 26 Rise up; come to our help!
Redeem us for the sake of your steadfast love!
though we have not forgotten you,
and we have not been false to your covenant.

Observe the Word

In Psalm 44 (on the previous page), circle every occurrence of the word *shame*. How many occurrences do you find?

Underline words that are synonyms for *shame*; example: *disgrace*.

How many additional occurrences do you find?

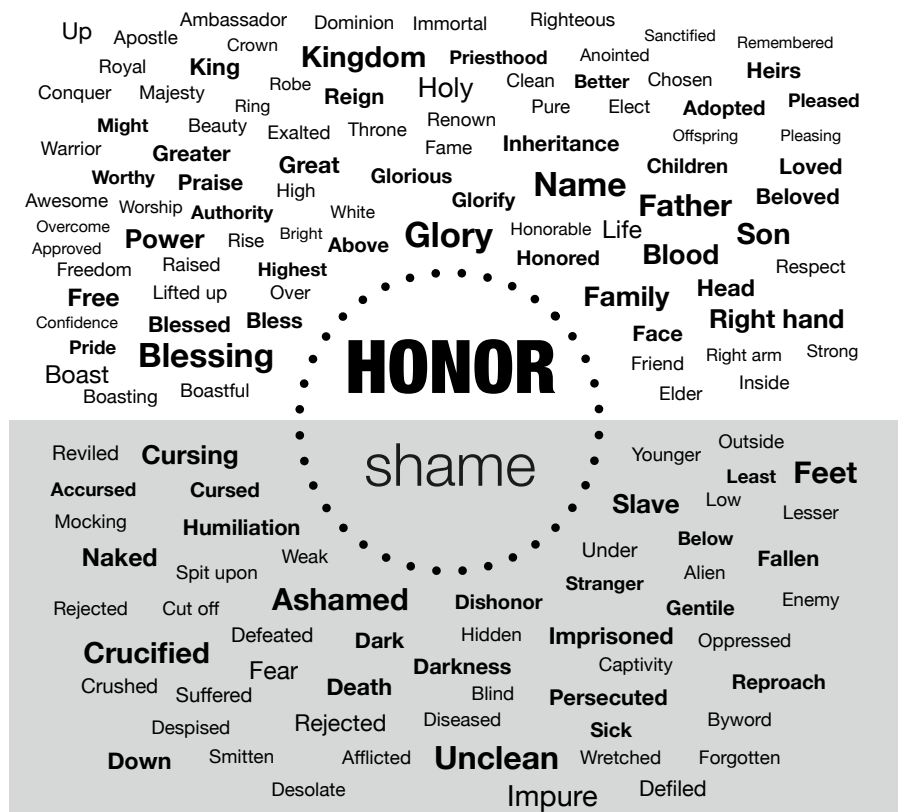
Identify what might be examples of **'honor-shame concepts'** in Psalm 44?

Much academic scholarship shows that the pivotal cultural value of the societies in the Bible is honor-shame.

What words do you observe refer to *honor* or things *regal*?

(Example: *King*)

Draw a square around each occurrence of the words *salvation*, *saved*, *save*, and *redeem*. Observe the verses containing these words. How do you think the writer of this Psalm understood the connection between *salvation*, *honor*, and *shame*?



A taxonomy of honor-shame words in the Bible

How does Psalm 44 portray salvation in terms of honor-shame? What are one or two key ideas you have gained?



3

UNIT A • CLASS 1 • LESSON 3

Explain... in your own words

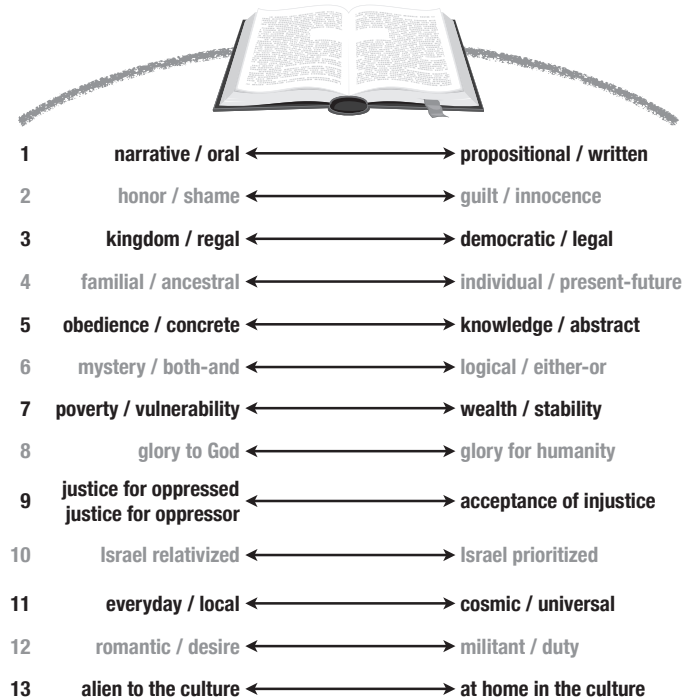
Lesslie Newbigin wrote: “We must start with the basic fact that there is no such thing as a pure gospel if by that is meant something which is not embodied in a culture. ... Every interpretation of the gospel is embodied in some cultural form.”¹

Therefore, every presentation of the gospel is already contextualized.

The concept of the “**theological blind spot**” is examined in *The Global Gospel*. Two of the book’s explanatory diagrams are included here—“Canopy of Biblical Truth” (TGG, ch. 1.4) and “Jackson Wu’s Figure 1”² (TGG, ch. 1.3). What is the main idea of the “Canopy of Biblical Truth”?

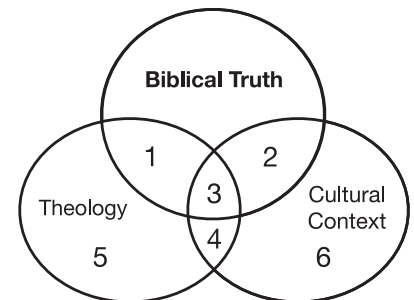
Canopy of Biblical Truth

“The Lord is high above all nations,
and his glory above the heavens!” (Psalm 113:4)



IS THIS A PROBLEM?
In systematic theology,
guilt is a category;
shame is not.

Observe Jackson Wu’s Figure 1 (right); area 2 is where honor-shame is ‘located.’ Honor-shame is generally excluded from Western **Theology** and yet is “inside” **Biblical Truth**; it is also a huge part of the **Cultural Context** of the majority of peoples and nations for whom honor-shame is vital. How does “area 2” represent where theological blind spots occur?”



Jackson Wu’s Figure 1.

How might this relate to the global mission of God?



¹ Lesslie Newbigin, *The Gospel in a Pluralistic Society* (Grand Rapids, MI: Eerdmans, 1989), 144.

² Jackson Wu, *Saving God’s Face: A Chinese Contextualization of Salvation through Honor and Shame* (Pasadena, CA: William Carey International University Press, 2012), 51



PLUS Option

Option 1: Tell a story and talk about your experience. Talk with a friend about your experience: *You shared the gospel with someone and it was not well-received.* Try to uncover any cultural assumptions you may have made. Try to explain the “disconnect.”

Option 2: Tell a story in written form. Describe your experience: *You shared the gospel with someone and it was not well-received.* Try to identify your cultural assumptions. Try to explain the “disconnect.”

.....

4

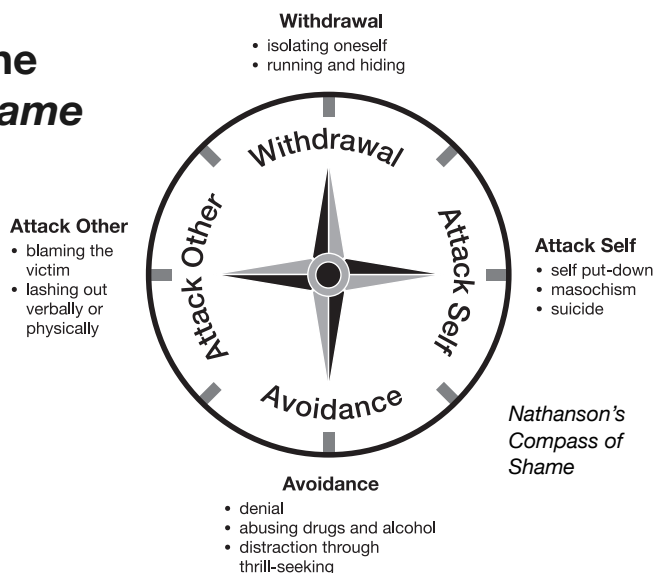
UNIT A • CLASS 1 • LESSON 4

Try it out right away—sharing the gospel as a cure for *sin-and-shame*

Observe the diagram at right: “Nathanson’s Compass of Shame”³ (TGG, ch. 1.6). Consider the wide range of humanity’s responses to toxic shame—individual sins and social pathologies that are represented by the four “poles” on this compass. Each “pole” represents a pathological or sinful response to shame.

- Withdrawal
- Avoidance
- Attack Other
- Attack Self

Task #1: Think of someone from your life or your extended family who more or less represents one of these four “poles” from the Compass of Shame. Summarize their story below. Try to uncritically describe the behaviors and attitudes in their response-to-shame dynamic.



Caution:

Not all shame is bad, toxic, or inappropriate.

The Bible tells us that shame is an appropriate reaction to sinful behavior.

Healthy shame can be a positive force for social harmony and for keeping people from destructive behaviors.

³ Donald Nathanson, *The Many Faces of Shame* (New York: Guilford Press, 1987).

Task #2: Using your knowledge about the good news of our Lord Jesus Christ, write an outline of how you would share the gospel to address the sin-and-shame problem described in Task #1. Once you have written it out, share this with a friend or colleague.

Note: We will do an exercise like this again in this six-week unit of classes.

Hopefully, you'll see how much you've learned and grown!

One of the main reasons for doing this is to help you develop your own personal way of communicating the gospel--using the Bible's own honor-shame language and concepts.

A gospel that addresses the problem of sin-and-shame—how might this be significant in the global mission of God?



PLUS Option

Read this blog post at HonorShame.com—“Exposing the Truth about Honor and Shame: The 4 Dimensions Christians

Must Understand” ... go to: <http://tiny.cc/dw6bry>.

Written by Jackson Wu and Jayson Georges, this blog post shows that *guilt* and *shame* are both *objective* and *subjective*.

Task #1: Look up each verse of Scripture as you read the blog. See diagram at right, which illustrates the key ideas.

Here's why this is important: Many Christians believe that (A) humanity's guilt is theologically *objective* (it is true whether we know it or not)—while also believing (B) that humanity's shame is *not* theologically objective; it's merely *subjective* (what we feel). But this is not consistent with the overall witness of Scripture: Guilt and shame are both objective and subjective.

Consider: If the atonement of Christ is for sin-and-guilt and *also* for sin-and-shame—objective and subjective—what does this imply about the gospel? Talk about this with a friend or colleague.

GUILT		SHAME	
1	The problem of humanity's OBJECTIVE GUILT before God, whether we know it or not	2	The problem of humanity's OBJECTIVE SHAME before God, whether we know it or not
		OBJECTIVE	
3	The problem of humanity's SUBJECTIVE GUILT: what we feel or experience personally toward God or others	4	The problem of humanity's SUBJECTIVE SHAME: what we feel or experience personally toward God or others
		SUBJECTIVE	

Matrix of Guilt and Shame,
Objective and Subjective

5

UNIT A • CLASS 1 • LESSON 5

Build your personal summary for week one

Write the summary statements below which you identified in lessons 1 through 4. Simplify if necessary.



Lesson 1



Lesson 2



Lesson 3



Lesson 4

Prayer for learning and growth

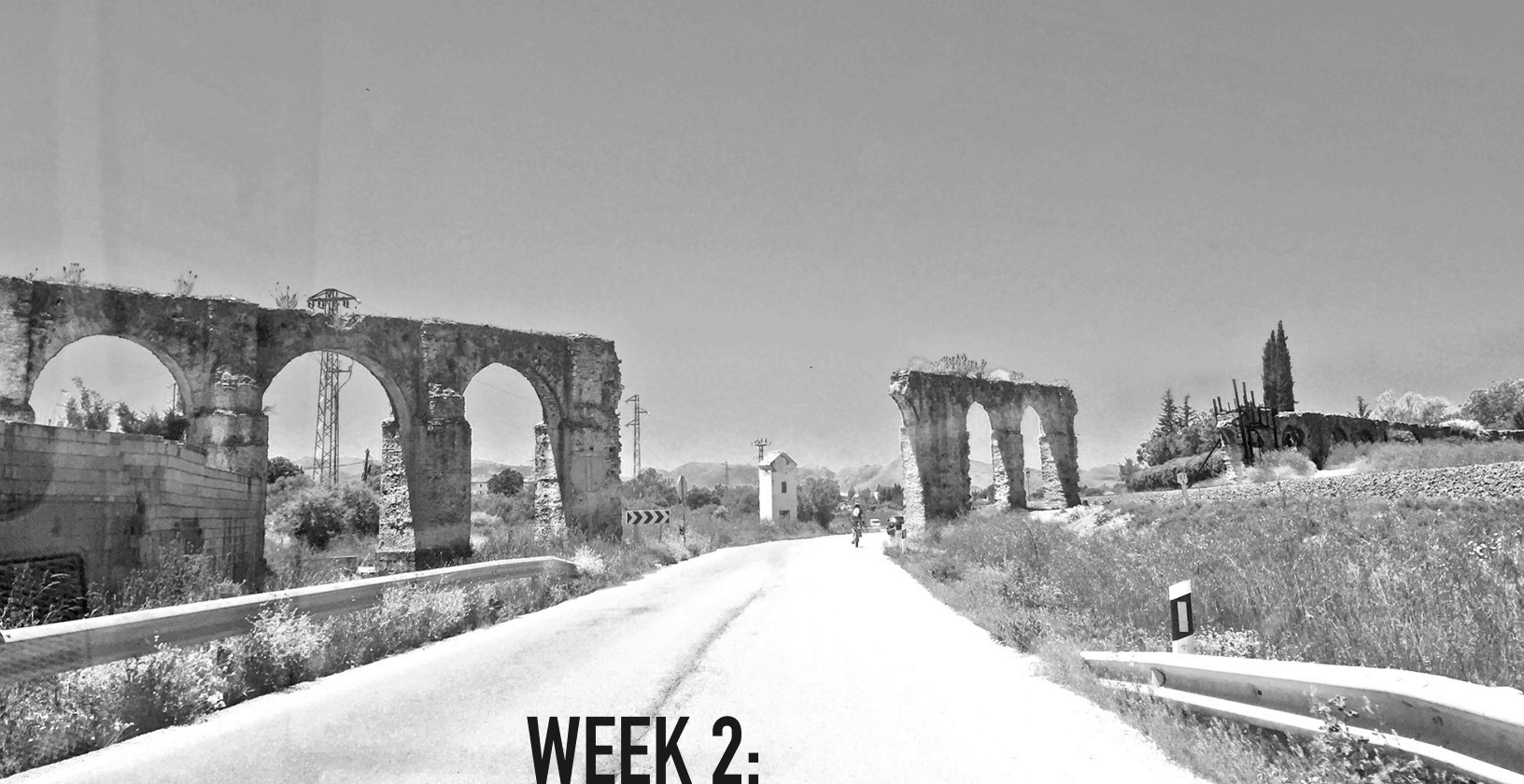
Write a prayer concerning ...

“Honor, shame, and the gospel—in our life and in the mission of God”

*Suggestion:
Why not use
your summary
as the basis
of your prayer?*

Share your prayer with your spouse, friend, or colleague.

*Congratulations!
You have
completed the
first week
of learning in
“Journey of
Discovery in
Honor, Shame,
and the Gospel.”*



WEEK 2: HONOR-STATUS REVERSAL: A BIBLE AND GOSPEL MOTIF

Achievement-based objective:

Become acquainted with *honor-status reversal* as a motif of the Bible and explain why it is part of the gospel.



UNIT A • CLASS 2 • LESSON 1

You already know about “status reversal”

Going from high status to no status (or honor to shame)—or from no status to high status—is a theme that we see in many areas of life.

Select below one “area of life” and one “path”—representing a **dramatic story** with which you are familiar. Circle one from each column. The story can be a “real life story” or it can be fictional.

AREA OF LIFE	PATH
• Family	• Low or no status to high status (or defeat to victory, or shame to honor)
• Sports or the arts	• High status to low status (or victory to defeat, or honor to shame)
• Education	• Low to high and back to low status
• Movie or book	• High to low and back to high status
• Business	• Mixture of the above
• Religion	
• Politics	

Briefly summarize that story below:

Below, draw the path of that story line—high or low status:

	HIGH STATUS / HONOR / VICTORY	
STORY BEGINNING	STORY ENDING
	
	
	
	
	
	LOW STATUS / SHAME / DEFEAT	

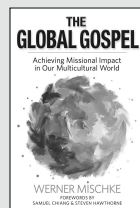
Have you had any “status reversals” as a result of following Jesus? Explain.

What is one key thing you have learned concerning honor-status reversal?



R E C O M M E N D E D

Week 2 reading
in *The Global Gospel*: chapters
2.10 and 3.10.
(30 pages).



Honor-status reversal is when a person, family, or people have whatever degree of esteem, respect, privilege, power, or authority before a community—turned the other way around.



Observe the Word

UNIT A • CLASS 2 • LESSON 2

2

2 SAMUEL 9^{ESV}

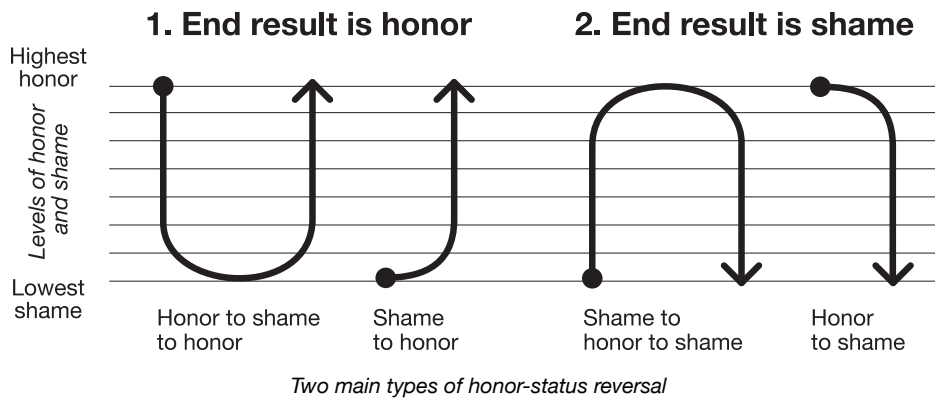
David's Kindness to Mephibosheth

- 1 And David said, "Is there still anyone left of the house of Saul, that I may show him kindness for Jonathan's sake?"
- 2 Now there was a servant of the house of Saul whose name was Ziba, and they called him to David. And the king said to him, "Are you Ziba?" And he said, "I am your servant."
- 3 And the king said, "Is there not still someone of the house of Saul, that I may show the kindness of God to him?" Ziba said to the king, "There is still a son of Jonathan; he is crippled in his feet."
- 4 The king said to him, "Where is he?" And Ziba said to the king, "He is in the house of Machir the son of Ammiel, at Lo-debar."
- 5 Then King David sent and brought him from the house of Machir the son of Ammiel, at Lo-debar.
- 6 And Mephibosheth the son of Jonathan, son of Saul, came to David and fell on his face and paid homage. And David said, "Mephibosheth!" And he answered, "Behold, I am your servant."
- 7 And David said to him, "Do not fear, for I will show you kindness for the sake of your father Jonathan, and I will restore to you all the land of Saul your father, and you shall eat at my table always."
- 8 And he paid homage and said, "What is your servant, that you should show regard for a dead dog such as I?"
- 9 Then the king called Ziba, Saul's servant, and said to him, "All that belonged to Saul and to all his house I have given to your master's grandson.
- 10 And you and your sons and your servants shall till the land for him and shall bring in the produce, that your master's grandson may have bread to eat. But Mephibosheth your master's grandson shall always eat at my table." Now Ziba had fifteen sons and twenty servants.
- 11 Then Ziba said to the king, "According to all that my lord the king commands his servant, so will your servant do." So Mephibosheth ate at David's table, like one of the king's sons.
- 12 And Mephibosheth had a young son, whose name was Mica. And all who lived in Ziba's house became Mephibosheth's servants.
- 13 So Mephibosheth lived in Jerusalem, for he ate always at the king's table. Now he was lame in both his feet.

Observe the Word

In **2 Samuel 9** (on the previous page), we have the story of David and Mephibosheth. The word *shame* and the word *honor* never appear in this text, but the *themes* of shame and honor—and honor-status reversal—are obvious.

Draw a circle below around one of the four arrow-lines in the diagram below which best represents the story of Mephibosheth in 2 Samuel 9.



Draw a circle around the words having to do with honor or *things regal*. For example, *house of Saul ... my lord ... king ... son ... David*.

How many occurrences of honorific words are there?

Draw a square around the words which you think have to do with shame. How many occurrences of shame-oriented words are there?

Describe the honor-status reversal of Mephibosheth in your own words:

2 Samuel 9 can convey the meaning of salvation—the “honor-status reversal”—of the believer (Eph 2:4–6; 2:19; Col 1:13–14). Explain:

To what extent have YOU experienced an honor-status reversal in Christ? Explain:

The King



In the Bible as in real life, the word “king” is loaded with honorific meaning.

Kings rule over their kingdom. Kings are to bless and protect their people.

In return, the king is to be obeyed and honored by his subjects.

The king’s people derive their honor from the king by living under his reign; they give the king their loyalty.

Likewise, the King of kings has a kingdom. His people derive their honor from being related to the King. They live in loyalty and obedience under his sovereign rule and blessing.



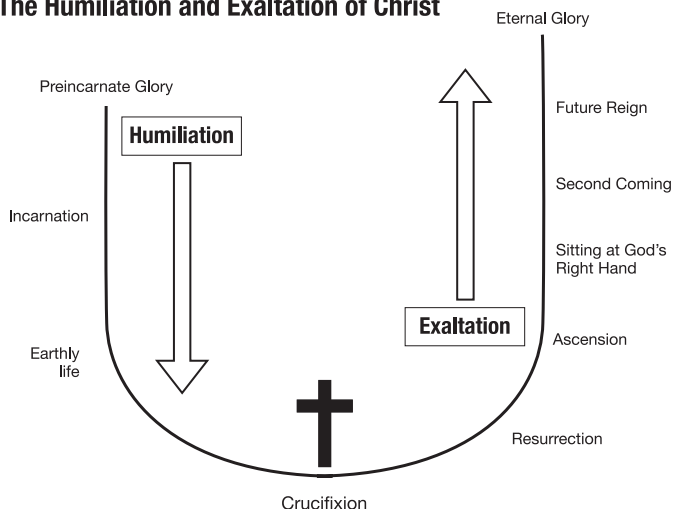
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UNIT A • CLASS 2 • LESSON 3

Honor-status reversal—Bible motif pictured in the story and ministry of Jesus Christ

In what ways does this diagram⁴ represent what Philippians 2:6–11 says about Jesus Christ?

The Humiliation and Exaltation of Christ



In what ways do the following Bible characters represent the same U-shaped status-reversal path as that of Jesus Christ?

Job:

Abraham (Gen 12:1–3):

Joseph (Gen 37–50):

Nebuchadnezzar (Daniel 4):

JESUS HAD A MINISTRY
OF HONOR-STATUS REVERSAL

“And Simeon blessed them and said to Mary his mother, ‘Behold, this child is appointed for the fall and rising of many in Israel...’”

—LUKE 2:34

2.3

These stories (including the story of Jesus Christ) all follow the same *honor > shame > honor* path. What do you imagine this means for communicating the gospel to people in honor-shame cultures?

⁴ Adapted from *ESV Study Bible* (Wheaton: Good News Publishers/Crossway Books, 2009), 2525.

4

UNIT A • CLASS 2 • LESSON 4

Honor-status reversal—it's part of "salvation by grace through faith"



In this learning task we will closely examine Ephesians chapter 2. This chapter contains the verses about salvation by grace through faith (Eph 2:8–9) with which many Christians are familiar. Read the chart below to grasp the honor-status reversal in Ephesians 2:1–7.

<i>Honor-status reversal—Humanity in relation to God (Ephesians 2:1–7)</i>		
Verse	Our shameful status in relation to God	Our honor-status reversal by grace through faith in Christ
"And you were dead in your trespasses and sins in which you once walked" (2:1)	<i>Spiritually dead</i>	
"following the course of this world, following the prince of the power of the air" (2:2)	<i>Unwittingly following worldly, demonic forces and values</i>	
"the spirit that is now at work in the sons of disobedience" (2:2)	<i>Victimized by an evil spirit</i>	
"sons of disobedience" (2:2)	<i>DNA of a shameful father, (or) being shamefully disobedient</i>	
"among whom we all once lived in the passions of our flesh, carrying out the desires of the body, and the mind" (2:3)	<i>Enslaved to self</i>	
"children of wrath" (2:3)	<i>Destined for God's punishment</i>	
"like the rest of mankind" (2:3)	<i>Unexceptional</i>	
"But God, being rich in mercy, because of the great love with which he loved us" (2:4)		<i>Undeserved loving intervention from the merciful Creator God toward us</i>
"made us alive together with Christ" (2:5)		<i>Gave us new life by joining us to the Messiah-King</i>
"and raised us up with him" (2:6)		<i>Permanently raised our honor-status in Christ's resurrection</i>
"and seated us with him in the heavenly places in Christ Jesus" (2:6)		<i>Provided us rest and authority in relational co-regency with Jesus the Messiah-King</i>
"so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus." (2:7)		<i>All to display God's riches to magnify his honor for all eternity</i>

Learning task: Observe the comments on the previous page concerning honor-status reversal in Eph 2:1–7. In similar fashion, in the chart below, observe and identify any expressions of shameful status and honor-status reversal in Eph 2:11–22. *Note: Shaded boxes will have less or usually no content.*

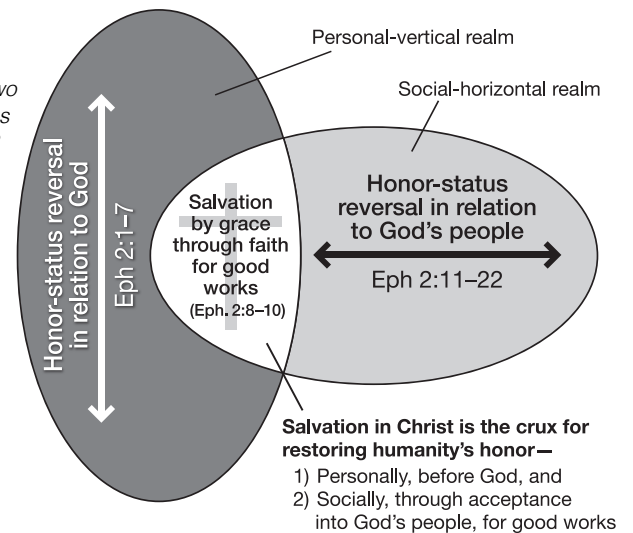
Honor-status reversal—Gentiles in relation to God’s people (Ephesians 2:11–22)		
Verse	Our shameful status in relation to God’s people	Our honor-status reversal by grace through faith in Christ
“Therefore remember you were Gentiles in the flesh, called ‘the uncircumcision’ by what is called the circumcision, which is made in the flesh by hands—” (2:11)	<i>“the uncircumcision” – a derogatory shame term used by Jews toward Gentiles, outsiders</i>	
“remember that you were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.” (2:12)		
“But now in Christ Jesus you who were once far off have been brought near by the blood of Christ.” (2:13)		
“For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility” (2:14)		
“by abolishing the law of commandments expressed in ordinances, that he might make in himself one new man in place of the two, so making peace,” (2:15)		
“and might reconcile us both to God in his one body through the cross, thereby killing the hostility.” (2:16)		
“And he came and preached peace to you who were far off and peace to those who were near.” (2:17)		
“For through him we both have access in one Spirit to the Father.” (2:18)		
“So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God.” (2:19)		
“built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,” (2:20)		
“in whom the whole structure, being joined together, grows into a holy temple in the Lord.” (2:21)		
“In him, you also are being built together into a dwelling place for God by the Spirit.” (2:22)		

As salvation is *vertical* because sin is *personal*, so also is salvation *horizontal* because sin is *corporate*. According to Paul

Hiebert: “There is both personal and corporate sin and personal and corporate dimensions to God’s redemption.”⁵

Learning task: In the space below, re-draw this diagram the best you can. Add details such as key phrases from certain verses to help explain the diagram.

Salvation is the crux of two dimensions of honor-status reversal in Ephesians 2



What is the main thing you have learned about the gospel from this study of Ephesians chapter 2?



⁵ Paul Hiebert, “The Gospel in Human Contexts: Changing Perceptions of Contextualization” in *Mission Millennium*, ed. Ed Stetzer and David Hesselgrave (Nashville, TN: B&H Publishing, 2010), 99.

5

UNIT A • CLASS 2 • LESSON 5

Try it out right away. Share the gospel with a friend using the Bible's language or concepts of honor-status reversal.

**Build your personal summary for week two**

Write the summary statements below which you identified in lessons 1 through 4. Simplify if necessary.



Lesson 1



Lesson 2



Lesson 3



Lesson 4

Prayer for learning and growth

Write a prayer concerning ...

“Honor-status reversal—in our life and in the mission of God”

Share your prayer with your spouse, friend, or colleague.

*Congratulations!
You have
completed the
second week
of learning in
“Journey of
Discovery in
Honor, Shame,
and the Gospel.”*



PLUS Option

Honor and shame in the book of Romans. Put into your own words how honor and shame—or changes in honor status—are represented in this (small) sampling of verses below.

Rom 1:16

Rom 1:22–23

Rom 2:6–8

Rom 2:23–24

Rom 3:23

Rom 6:3–5

Rom 8:15–17

Rom 8:29–30

Rom 9:25–26

Rom 9:33, 10:11

Rom 10:15

*One book that explains the social and political dynamics of the Roman Empire and thus reveals the degree to which honor and shame was woven into every aspect of its social and political life—is J. E. Lendon's *Empire of Honour: The Art of Government in the Roman World*.*

It is a work of scholarship that conclusively demonstrates how honor and shame affected every aspect of the Empire.

Paul's own Jewish culture was also deeply honor-shame-based. Honor and shame marked the culture in which he grew up and the Empire of which he was a citizen.

It was only natural for the Apostle Paul to incorporate the dynamics of honor and shame into his letters.

What is your main impression from these verses in Romans?



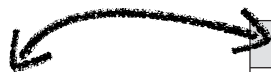
WEEK 3: THE HONOR-SHAME DYNAMIC, LOVE OF HONOR



Achievement-based objective:

Understand the honor-shame dynamic called “love of honor” —and explore how it overlaps with the atonement of Christ and the gospel.

This chart is the summary chart of chapter 2.1 in The Global Gospel; it's the chapter on "love of honor."



Love of honor—kingdom of this world vs. kingdom-reign of God		
	Kingdom of this world	Kingdom-reign of God
	Honor is self-derived: “Let us make a name for ourselves” (Gen 11:4)	Honor is God-derived: God says, “I will bless you and make your name great” (Gen 12:2)
	Honor is located exclusively in human-based family, institutions, achievement	Honor is located in the kingdom of God and Christ the King
	Shame is the loss of honor, and the fear of disconnection from one’s family, people or other group	No shame for God’s people when living in obedience under God’s loving reign
	Violence, exclusion, oppression, death	Peace, harmony, social progress, abundance
	Destructive honor competition is inevitable	Destructive honor competition is avoidable

UNIT A • CLASS 3 • LESSON 1

You already know about the love of honor

The American scholar Francis Fukuyama wrote: “**The desire for recognition is the motor of history.**”⁶ Fukuyama said that the “desire for recognition” (what I prefer to call the “love of honor”) propels all human history. Culture, politics, religion, and conflict are shaped by the desire for recognition—*love of honor*. It’s part of being human. *Can the love of honor be good?* This is the question with which we are wrestling in this lesson.

What experience have you had which might show that “desire for recognition”—or *love of honor*—is healthy and good?

What experience have you had which might show that “desire for recognition”—or *love of honor*—is unhealthy, even evil?

How do you see the desire for recognition (love of honor) expressed in **politics**? Is it more *good and healthy*, or more *bad and unhealthy*?

How do you see the desire for recognition (love of honor) expressed in **church**? Is it more *good and healthy*, or more *bad and unhealthy*?

To what degree has the longing for honor and glory informed your faith as a follower of Christ? Explain.

What is one big thing you have learned about the love of honor?



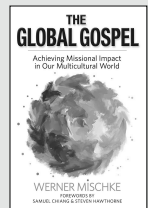
R E C O M M E N D E D

Week 3 reading
in *The Global Gospel*...

Chapters

- 2.1 (9 pages)
- 3.0 (14 pages)
- 3.1 (4 pages)

It's a total of 27 pages.



DAVID HAD A LONGING
FOR HONOR AND GLORY

“Awake, my glory!
Awake, O harp and lyre!
I will awake the dawn!
I will give thanks to you,
O Lord, among the peoples;
I will sing praises to you
among the nations.”

—PSALM 57:8–9



⁶ Fukuyama, Francis. *End of History and the Last Man* (Kindle Locations 223–225). Free Press. Kindle Edition. The full quote is: “An understanding of the importance of the desire for recognition as the motor of history allows us to reinterpret many phenomena that are otherwise seemingly familiar to us, such as culture, religion, work, nationalism, and war.”

Observe the Word

UNIT A • CLASS 3 • LESSON 2

2

ISAIAH 14:12–15^{ESV}

- 12 “How you are fallen from heaven,
 O Day Star, son of Dawn!
 How you are cut down to the ground,
 you who laid the nations low!
- 13 You said in your heart,
 ‘I will ascend to heaven;
 above the stars of God
 I will set my throne on high;
 I will sit on the mount of assembly
 in the far reaches of the north;
- 14 I will ascend above the heights of the clouds;
 I will make myself like the Most High.’
- 15 But you are brought down to Sheol,
 to the far reaches of the pit.”

MARK 9:33–35^{ESV}

- 33 And they came to Capernaum. And when he was
 in the house he asked them, “What were you
 discussing on the way?”
- 34 But they kept silent, for on the way they had
 argued with one another about who was the
 greatest.
- 35 And he sat down and called the twelve. And he
 said to them, “If anyone would be first, he must
 be last of all and servant of all.”

MARK 10:35–45^{ESV}

- 35 And James and John, the sons of Zebedee, came
 up to him and said to him, “Teacher, we want you
 to do for us whatever we ask of you.”
- 36 And he said to them, “What do you want me to do
 for you?”
- 37 And they said to him, “Grant us to sit, one at your right
 hand and one at your left, in your glory.”
- 38 Jesus said to them, “You do not know what you are
 asking. Are you able to drink the cup that I drink, or to
 be baptized with the baptism with which I am
 baptized?”
- 39 And they said to him, “We are able.” And Jesus said to
 them, “The cup that I drink you will drink, and with the
 baptism with which I am baptized, you will be baptized,
 but to sit at my right hand or at my left is not mine to
 grant, but it is for those for whom it has been prepared.”
- 41 And when the ten heard it, they began to be indignant
 at James and John.
- 42 And Jesus called them to him and said to them, “You
 know that those who are considered rulers of the
 Gentiles lord it over them, and their great ones exercise
 authority over them.
- 43 But it shall not be so among you. But whoever would
 be great among you must be your servant,
- 44 and whoever would be first among you must be slave
 of all.
- 45 For even the Son of Man came not to be served but to
 serve, and to give his life as a ransom for many.”



Observe the Word

Observe Isaiah 14:12–15 (on the previous page). In the historical context of Isaiah, this passage refers to the King of Babylon. However, this passage is sometimes also described as the fall of Satan—because Satan is the leader of the kingdom of darkness, which in Revelation 18 is called Babylon.

Draw a downward arrow by the verses that have a negative or downward honor-status reversal.

Highlight or circle the five times “I will” occurs in Is 14:12–15. What shows the evil expression of the “desire for recognition”—the love of honor?

In Mark 9:33–35, where do you see the love of honor?

From Mark 10:35–45, write out the one verse that most plainly expresses the disciples’ love of honor.

In Mark 9:35 and Mark 10:43–44, how does the writer show that the disciples were competing for honor? Explain.

Jesus tells the disciples how to achieve great honor in the kingdom of God. What is the secret? (Mark 9:35, Mark 10:43–44).

In the kingdom of this world, great honor is available to only a few—those with wealth, power, privilege, or extraordinary talent. But Jesus is teaching that greatness is available to anyone in God’s kingdom. How so?

In Mark 9:33–35 and Mark 10:35–45, what is the main thing Jesus teaches about the longing for greatness and honor?



Love of honor—the Greeks even had a word for it: “philotimia.”

Aristotle said: “... honor is clearly the greatest of external goods ... it is honor above all else which great men claim and deserve.”

New Testament scholar Jerome Neyrey states, “The ancients name love of honor and praise as their premier value.”



3

UNIT A • CLASS 3 • LESSON 3

Explain...
in your own words

1. Does God share his glory? In one sense, No. Isaiah 42:8 says “I am the LORD; that is my name; my glory I give to no other.” Isaiah 48:11 says, “For my own sake, for my own sake, I do it, for how should my name be profaned? My glory I will not give to another.”

What is the main idea of these verses?

2. Does God share his glory? In another sense, Yes. Look up the following verses. They describe humanity being made in the image of a glorious God ... God sharing his glory with his people ... believers in Christ made glorious ... or that seeking glory from God is biblical. For each verse below, write the key idea about human glory and mark the appropriate checkboxes.

Psalms 8:5

Psalms 62:7

Isaiah 55:5

John 5:44

John 12:42–43

John 17:22

Romans 2:6–8

Romans 8:17

Romans 8:21

1 Corinthians 2:7

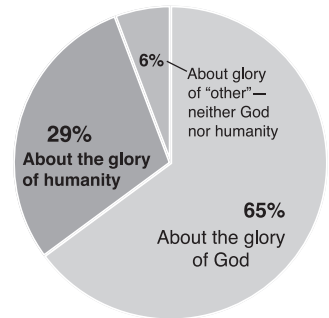
2 Corinthians 3:18

Colossians 1:27

2 Peter 2:10

Jude 1:8

How do you reconcile Isaiah 42:8 with the verses that God shares his glory with his people and that seeking glory from God can be biblical?



Usage of the word “glory” and its derivatives in the Bible—29% refers to humanity

Humans bear the image of a glorious Creator.
God shares his glory with his people.
In Christ, believers are glorious, honorable.
Seeking glory from God is biblical.





PLUS Option

Option 1. Discuss with a friend or with colleague(s): “The love of honor—can this be good, healthy, biblical?” Take at least 30

minutes to talk about this. Consider the verses on the previous page. How do you resolve the paradox that on the one hand, God will not share his glory—and on the other hand, God does share his glory with his people?

Option 2: Be *in* the story—as you tell the story of Zechariah and Elizabeth (Luke 1:5–25). In your own words, tell the story of the parents of John the Baptist. In front of some friends or a small group, tell the story

dramatically in the first person—as though you were Zechariah or you were Elizabeth (or do both as a couple). Imagine their emotions in the drama ... portray their feelings through the decades of being barren, disappointed, embarrassed, maybe even being cynical ... tell of their loyalty to God through the years ... the shock of Zechariah becoming temporarily mute ... the surprising pregnancy ... the climax of their story with the birth of John ... and the result for them, *socially*: their reproach (or shame) among the people is taken away by the Lord (1:25) ... their social dishonor is finally ended, their longing for honor is satisfied ... and they are most grateful to be named with a special role in God’s story. Imagine and show their range of emotions as you tell their story.

If you did Option 1, write down the highlights of your discussion below.

If you did Option 2, describe your experience below.



Be **IN**
THE story

Reasons to do this learning task

- Go beyond abstract learning, mostly using one’s intellect—to learning that also involves the body and emotions.
- Create a lasting memory of this story in your brain.
- Develop your storytelling abilities: a) to enhance your evangelism skills, and b) to deepen your experiential knowledge of the God who reverses shame to honor.

Ponder this...

*What kind of story
are you living in?*

*Is it a story shaped
much by shame?*

*Or is the story in
which you’re living,
shaped more by God’s
full embrace in Christ
of humanity’s sin
and shame (including
your own) - and then
reversed in Christ with
honor and glory?*

4

UNIT A • CLASS 3 • LESSON 4

Does the honor-shame dynamic of “love of honor” overlap with the gospel?

This is a more lengthy learning task—three pages long. We are looking at the book of 1 Peter. We address three areas of focus:

- A. **The gospel**—good news, the atonement of Christ, salvation.
- B. **Believers struggle with persecution and shame**—the honor of believers is challenged through slander, persecution, insults.
- C. **Believers overcome through honor in Christ**—believers remain loyal to the faith because of their great honor in Christ and the honor of being part of the Christian family.

(Highly recommended: Get a copy of the ebook, **1 Peter: An Honor-Shame Paraphrase**, by Jayson Georges (\$2.99); link: <http://tiny.cc/xw1ssy>.

You can read this in about 30 minutes on your electronic device using the Kindle app. This short book is extremely helpful for this lesson.

- A. **The gospel:** What is the main idea of the following verses in **1 Peter**?

1:3

1:18–19

2:24

3:18

- B. **Believers struggle with persecution and shame:** What are the main points in the following verses about believers going through great trials—being slandered, persecuted, insulted?

1:6

2:4

2:11

2:19–21



*This lesson
requires more
time than normal.
It is an overview
of the book of
1 Peter.*

*Hoping
you will read
this short ebook!*

3:9

3:14–16

4:1

4:12–14

4:19

5:9–10

C. Believers overcome through honor in Christ. What are the main points in the following verses? These verses are either about the honor-in-Christ of believers—or the honor of being part of God’s family, the church.

1:6–9

1:12

1: 20–21

2:4–10

5:4–6

5:10–11

One of my favorite phrases in the New Testament is in 1 Peter 2:7 ...

“...so the honor is for you who believe.”

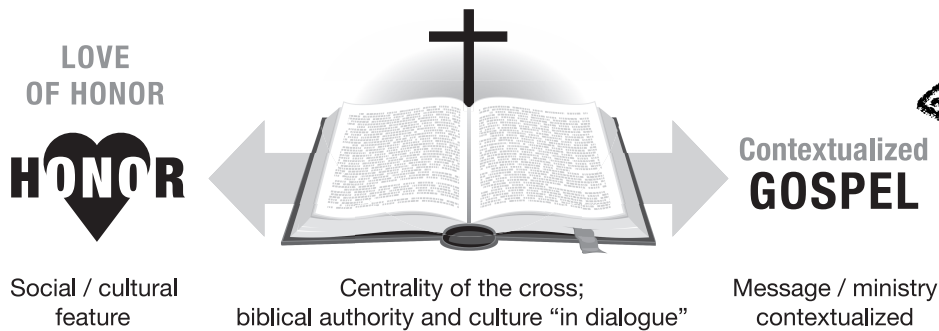
This is in the ESV (English Standard Version).

Peter wanted these persecuted, maligned believers to understand that to be a follower of Christ means to possess eternal honor right now.

As believers, our longing for honor is fully satisfied through knowing and serving Jesus, the Christ, the Messiah-King.

This honor-surplus in Christ gives us the emotional and spiritual margin to help us resist the shaming techniques of antagonistic social groups, maintain loyalty to Christ, and live an ethically superior life.

-wm



*For a fuller explanation of this diagram, see *The Global Gospel*, chapter 3.0, page 217–218.*

Explore a “global gospel.” Is there enough biblical material to warrant an exploration of how the dynamic of the *love of honor* intersects with the good news of Jesus Christ, so that a fresh presentation of the gospel can be developed to better resonate among people in honor-shame cultures?

Gospel presentation: Using 1 Peter, identify the main points and the specific verses of a clear gospel message. The presentation should include these points (or something like this):

- You need salvation from sin; you must be born again through faith in Jesus, the Christ.
- Your longing for honor is satisfied through knowing the Savior Jesus Christ who bore our sins and rose from the dead.
- Your longing for honor is satisfied by being part of God’s missional family of faith, the church—for whom Jesus died and is Lord.

What is the biggest thing you have learned through this task?

3.4

5

UNIT A • CLASS 3 • LESSON 5

Try it out right away. Share the gospel with a friend using the honor-shame dynamic, love of honor (or longing for honor).



The idea here is to use what you have learned from your study in 1 Peter.

Build your personal summary for week three

Write the summary statements below which you identified in lessons 1 through 4. Simplify if necessary.



Lesson 1



Lesson 2



Lesson 3



Lesson 4

Prayer for learning and growth

Write a prayer concerning ...

“Love of honor—in our life and in the mission of God”

*Congratulations!
You have
completed the
third week
of learning in
“Journey of
Discovery in
Honor, Shame,
and the Gospel.”*

Share your prayer with your spouse, friend, or colleague.



WEEK 4: THE HONOR-SHAME DYNAMIC, TWO SOURCES OF HONOR— ASCRIBED AND ACHIEVED

Ascribed
Honor


Achieved
Honor



Achievement-based objective:

Understand the honor-shame dynamic called “two sources of honor—asccribed and achieved” and explore how it overlaps with the atonement of Christ and the gospel.

*This chart is the
summary chart
of chapter 2.2 in
The Global
Gospel.*

Ascribed and achieved honor—kingdom of this world vs. kingdom-reign of God		
	Kingdom of this world	Kingdom-reign of God
<div><div>Ascribed Honor</div><div>Achieved Honor</div></div>	Ascribed and achieved honor become corrupt and destructive when isolated from God's kingdom—leading to arrogance, pride, and competitive praise-seeking from others apart from God's praise.	<p>ASCRIBED HONOR</p> <ul style="list-style-type: none">• Jesus has ascribed honor as Son of God, loved by the Father• People gain a new source of honor by being born again, becoming children of God <p>ACHIEVED HONOR</p> <ul style="list-style-type: none">• Jesus has achieved honor as Savior of the world, conquering sin and shame, death and the devil• Believers gain honor by serving and loving others• Believers experience honor by abiding in a life-long cruciform journey of loving obedience in Christ• God's people involved in athletic, educational, professional, or artistic accomplishment—performed for the glory of God

UNIT A • CLASS 4 • LESSON 1

You already know about two sources of honor— ascribed and achieved

ASCRIBED HONOR

- *Ancient world:* Ascribed honor “refers to the granting of respect and given to a person from members of the two basic institutions of antiquity, namely: family/kinship or state/politics.”⁷
- *Today’s world:* Ascribed honor is *respect given* because of family name, or one’s age, title, role, or citizenship. It is respect given to persons because they were born into a family (or nation) with great wealth—or into a family bloodline that includes royalty and nobility. One’s tribal, racial, or ethnic identity is also an aspect of one’s ascribed honor.

ACHIEVED HONOR

- *Ancient world:* Achieved honor refers to *honor gained* by “competition, aggression, and envy: ... Some scholars of the ancient world describe it as an ‘agonistic society,’ by which they point to its intensely competitive nature and the common envy shown successful persons.”⁸
- *Today’s world:* Achieved honor refers to *respect earned*, for example, by educational degrees, military service, athletic competition, vocational and financial success, political triumph, artistic excellence, etc.

In your extended family, who has (or had) much *ascribed* honor? Why?

In your extended family, who has (or had) much *achieved* honor? Why?

Consider your own life. How much a) ascribed honor, and b) achieved honor do you have relative to others in your **extended family**? Why?

Ascribed honor

Achieved honor



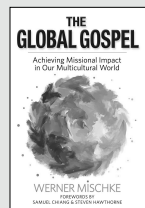
R E C O M M E N D E D

Week 4 reading
in *The Global
Gospel...*

Chapters

- 2.2 (5 pages)
- 3.2 (4 pages)

It's a total of 9
pages.



⁷ Neyrey, *Honor and Shame in the Gospel of Matthew*, 15

⁸ Ibid., 16. Agonistic behavior is defined as “any social behavior related to fighting. The term has broader meaning than aggressive behavior because it includes threats, displays, retreats, placating aggressors, and conciliation.” See “Agonistic behaviour,” Wikipedia, http://en.wikipedia.org/wiki/Agonistic_behavior, accessed 29 April 2014.

Consider your own life. How much a) ascribed honor, and b) achieved honor have you relative to most people in your **ministry context**? Include your ethnicity, country citizenship, and relative wealth.

Ascribed honor

Achieved honor

In the United Kingdom and many European nations, families of nobility and royalty (families with high ascribed honor) have existed for hundreds of years. However, in the United States, it is written into the Constitution, **“No Title of Nobility shall be granted by the United States”** (Article I, Section 9, Clause 8). This contributes to the pursuit of an ideal that America is primarily a nation of *achieved honor*. It means being a nation where social status is earned on a ‘level playing field’ through individual hard work, honesty, education, and talent. It means being primarily *not* a nation of *ascribed honor*, by which status is inherited through family privilege, wealth, nobility or racial and ethnic status. Of course, people can argue much about the degree to which this is actually true in America, but the ideal remains.

In the nation in which you are living, does the system of royalty or nobility exist? In the politics of your land, is there a family with a “big name”—a name of nobility or highest honor? If so, which family? Are they respected for both their ascribed *and* achieved honor? Describe.

In many nations, TV shows about royalty and nobility are popular. News stories and photos of princes and princesses capture the imagination of millions who themselves are not people of high status or nobility. Why are so many fascinated with people of high ascribed honor?

What might this say about humanity’s longing for honor?

What is the main thing you’ve learned about ascribed or achieved honor?



Observe the Word

UNIT A • CLASS 4 • LESSON 2

2

In the first chapter of the letter to the Hebrews, the writer is making the case for the supreme exalted honor of Jesus Christ. The writer is making claims—one piled on after another—about both the ascribed and achieved honor of Christ.

Learning task: Draw a **circle** around the words which affirm the *ascribed honor* of Christ and a **rectangle** around those words referring to his *achieved honor*.

HEBREWS 1:1–18^{ESV}

- | | |
|---|--|
| <p>1 Long ago, at many times and in many ways,
God spoke to our fathers by the prophets,</p> <p>2 but in these last days he has spoken to us by
his Son, whom he appointed the heir of all
things, through whom also he created the
world.</p> <p>3 He is the radiance of the glory of God and the
exact imprint of his nature, and he upholds
the universe by the word of his power. After
making purification for sins, he sat down at
the right hand of the Majesty on high,</p> <p>4 having become as much superior to angels as
the name he has inherited is more excellent
than theirs.</p> <p>5 For to which of the angels did God ever say,
“You are my Son, today I have
begotten you”?</p> <p>Or again,
“I will be to him a father, and he
shall be to me a son”?</p> <p>6 And again, when he brings the firstborn into
the world, he says,
“Let all God’s angels worship him.”</p> <p>7 Of the angels he says,
“He makes his angels winds, and his
ministers a flame of fire.”</p> | <p>8 But of the Son he says,
“Your throne, O God, is forever and ever,
the scepter of uprightness
is the scepter of your kingdom.</p> <p>9 You have loved righteousness and hated
wickedness;
therefore God, your God,
has anointed you with the oil of gladness
beyond your companions.”</p> <p>10 And,
“You, Lord, laid the foundation of the earth
in the beginning,
and the heavens are the work of your hands;
they will perish, but you remain;
they will all wear out like a garment,
like a robe you will roll them up,
like a garment they will be changed.
But you are the same,
and your years will have no end.”</p> <p>13 And to which of the angels has he ever said,
“Sit at my right hand until I make
your enemies a footstool for your feet”?</p> <p>14 Are they not all ministering spirits sent out to serve for
the sake of those who are to inherit salvation?</p> |
|---|--|

What impact does the writer of Hebrews want to make on the reader?



3

UNIT A • CLASS 3 • LESSON 3

**Explain...
in your own words**

David deSilva writes,

In the ancient world, people are not just taken on their “merits.” Instead, their merits begin with the merits (or debits) of their lineage, the reputation of their ancestral house. Greeks and Romans receive a basic identity from their larger family: for Romans this takes the form of including the clan name in the name of each individual.⁹

In other words, one’s honor (or lack of it) began with your family. *What kind of family—what kind of “name”—were you born into? What was the honor status of your father? Your grandfather? Your great-grandfather? Your ancestors?* In the ancient world, this was something everyone understood implicitly; you didn’t have to say it. Your honor status began with your “father’s house”—your lineage, bloodline, ancestors.

MORE ABOUT THE HONOR OF JESUS

Consider the greatness of Jesus’ ascribed honor portrayed in Matthew 1:1. What level of honor does David represent in Jewish history?

What level of honor does Abraham represent in Jewish history?

Overall, what is Matthew trying to say through the genealogy in chapter 1?

Matthew 3:17 also shows the *ascribed* honor of Jesus—seen in the relationship of Father to Son. Why is this a picture of ascribed honor—and not achieved honor?

The Father declares his pride and pleasure in his Son—*before* Jesus enters the temptation in Matthew 4. Why might this be?



⁹ David deSilva, *Honor, Patronage, Kinship, Purity*, 159

What does Philippians 2:8–11 say about the *achieved* honor of Jesus?

We have looked at three New Testament writers (the author of Hebrews, plus Matthew and Paul) describing the honor of Jesus Christ. How would you summarize the honor—*ascribed* and *achieved*—of Jesus?

THE HONOR OF BELIEVERS

John 1:11–13 is a passage about the *ascribed* honor of those who “receive” Christ. Let’s explore this verse by verse.

John 1:11—Hospitality to family members is an extremely important value in Middle Eastern culture. Guests should always be much honored and welcomed. What is the ‘big shame’ or great insult in John 1:11?

John 1:12—This next verse speaks not of a ‘big shame,’ but rather, a ‘big honor.’ Considering that one’s honor always begins with your family, what is the big honor described in this verse?

John 1:13—What does being born, “not of blood” refer to?

What does being born, not “of the will of the flesh” refer to?

What does being born, not “of the will of man” refer to?

What does being born “of God” refer to?

Believers have a new eternal honor—*ascribed* honor from the Father by receiving Jesus the Son. What life-impact should this have on believers?

JESUS TAUGHT ON THE
ACHIEVED HONOR OF BELIEVERS

“His master said to him,
‘Well done, good and
faithful servant.
You have been faithful
over a little; I will set
you over much.
Enter into the joy of
your master.’”

—MATTHEW 25:23

*The word “right” in
John 1:12 is from the
Greek word “exousia,”
which is most often
translated “authority”
in the New Testament.
Its meaning includes
the status of
great honor.*

*Followers of Jesus
have a new source of
ascribed honor;
it is the honor of God
himself as the Father
of a new family.*

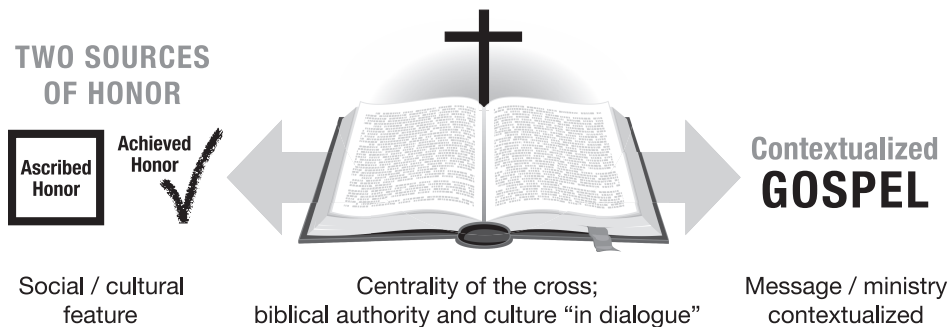
*The spiritual DNA of
those who receive
Christ has been altered
because they are
“born, not of blood
nor of the will
of the flesh nor
of the will of man,
but of God”
(John 1:13).*



4

UNIT A • CLASS 4 • LESSON 4

Does the honor-shame dynamic of “two sources of honor: ascribed and achieved” overlap with the gospel?



Let's explore a "global gospel." Is there enough biblical material to warrant an exploration of how the *two sources of honor* intersect with the good news of Jesus Christ, so that a fresh presentation of the gospel can be developed to better resonate among people in honor-shame cultures?

Where does this *new honor for believers* as children of God—members of a new family, a new community—*intersect with the atonement*? Consider Paul's letter to the Ephesians, chapters 1 and 2.

... in love he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will. ... In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace. ... In him we have obtained an inheritance (Eph 1:4–5, 7, 11).

and might reconcile us both to God in one body through the cross, thereby killing the hostility. ... So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God (Eph 2:16, 19).

In the verses above: 1) Underline the words which are about the *ascribed honor* of believers. 2) Circle the words which are about the atonement of Jesus Christ, forgiveness, salvation.

Summarize: What is the connection between a believer's salvation and honor in Christ?

The phrase "adoption as sons" is all about honor status.

5

UNIT A • CLASS 4 • LESSON 5

Try it out right away. Share the gospel with a friend using the honor-shame dynamic “two sources of honor.”

Build your personal summary for week five

Write the summary statements below which you identified in lessons 1 through 4. Simplify if necessary.



Lesson 1



Lesson 2



Lesson 3



Lesson 4

Prayer for learning and growth

Write a prayer concerning ...

“Two sources of honor—in our life and in the mission of God”

GOSPEL PRESENTATION:

ONE EXAMPLE

1. SIN AND SHAME EVERYWHERE.
Because of humanity's shameful sin, we are all like unclean outsiders and aliens to our Creator-Father, Holy God.
2. MOST HONORABLE SON.
Jesus Christ is God's eternal Son. He was born on earth in Israel as predicted by the prophets. He lived a sinless, holy, most honorable life.
3. MOST SHAMEFUL DEATH.
Jesus died completely shamed in public on a cross for humanity's despicable sin—and to rescue all who believe in him.
4. MOST HONORABLE VICTORY.
Jesus rose from the dead to conquer sin, death, shame for all who believe. Now, our shame can be covered, our honor restored with God.
5. FAMILY HONOR FOREVER.
You are invited to believe in Jesus ... to receive him as King over all of life ... to have your sins forgiven and gain a new source of eternal honor. You will join other children of God as honored members of his eternal family. You will live forever in his kingdom with great honor as you bless and serve others.

*Congratulations!
You have
completed the
fourth week
of learning in
“Journey of
Discovery in
Honor, Shame,
and the Gospel.”*

Share your prayer with your spouse, friend, or colleague.



WEEK 5: THE HONOR-SHAME DYNAMIC, IMAGE OF LIMITED GOOD



Achievement-based objective:

Understand the honor-shame dynamic called “image of limited good” and explore how it overlaps with the atonement of Christ and the gospel.

*This chart is the
summary chart
of chapter 2.3 in
The Global
Gospel.*

Image of limited good—kingdom of this world vs. kingdom-reign of God		
	Kingdom of this world	Kingdom-reign of God
	<ul style="list-style-type: none">• Contributes to the onset of violence toward self and others• Reinforces culture of poverty and a mindset of despair	<ul style="list-style-type: none">• There is no limited good in Jesus Christ and the riches of his glory• Abundance for all is the mindset of God’s kingdom; this generates hope and transformation in families, communities, peoples, nations

UNIT A • CLASS 5 • LESSON 1

You already know about the “image of limited good”—a “win/lose mindset”

The “image of limited good” is “the belief that everything in the social, economic, natural universe ... everything desired in life: land, wealth, respect and status, power and influence ... exist in finite quantity and are in short supply.”¹⁰ If you gain, I lose ... it’s a “zero-sum game.”

In today’s world, this is sometimes called “zero-sum thinking” or a “win-lose” mindset (in contrast to a “win-win” mindset). This “zero-sum thinking” or win-lose mindset is contained in various beliefs and attitudes, for example:

- a feeling of envy when your sibling or your coworker is rewarded even though they deserve it
- the belief that more resources for one group (e.g., immigrants) means less for others (e.g., non-immigrants)¹¹
- the belief that there is a limited amount of parental love available in a family, so if you have more children, each child gets less love
- saying that you are happy for your friends who are telling of the success of their son or daughter—while you are secretly feeling jealous
- *schadenfreude*—“the experience of pleasure, joy, or self-satisfaction that comes from learning of or witnessing the troubles, failures, or humiliation of another”¹²—being glad when someone else fails.

How have you seen the “image of limited good,” a win-lose mindset, in ...
Your family?

In the world of politics?

Your church or ministry?

How might the gospel of Christ speak to the *image of limited good ... zero-sum thinking ... a win-lose mindset*?



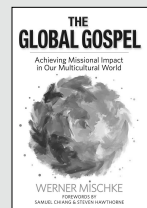
R E C O M M E N D E D

Week 5 reading
in *The Global Gospel*...

Chapters

- 2.3 (6 pages)
- 3.3 (6 pages)

It's a total of 12 pages.



5.1

¹⁰ Neyrey, *Honor and Shame in the Gospel of Matthew*, 18

¹¹ https://en.wikipedia.org/wiki/Zero-sum_thinking. Accessed 30 April 2018.

¹² <https://en.wikipedia.org/wiki/Schadenfreude>. Accessed 30 April 2018.

Observe the Word

UNIT A • CLASS 5 • LESSON 2

2

1 SAMUEL 18:6–9^{ESV}

- 6 As they were coming home, when David returned from striking down the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with songs of joy, and with musical instruments.
- 7 And the women sang to one another as they celebrated, “Saul has struck down his thousands, and David his ten thousands.”
- 8 And Saul was very angry, and this saying displeased him. He said, “They have ascribed to David ten thousands, and to me they have ascribed thousands, and what more can he have but the kingdom?”
- 9 And Saul eyed David from that day on.

PHILIPPIANS 1:18–23^{ESV}

- 18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice. Yes, and I will rejoice,
- 19 for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance,
- 20 as it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death.
- 21 For to me to live is Christ, and to die is gain.
- 22 If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell.
- 23 I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better.

Regarding 1 Samuel 18:6–9 ... This is an account of what happened after David defeated Goliath, resulting in a great victory for Israel.

What are the dynamics of ascribed honor and achieved honor in this passage?

For King Saul:

For David:

How does this passage reveal the *image of limited good ... zero-sum thinking ... a win-lose mindset*?

Why does the *image of limited good* contribute to conflict and violence?



Regarding Philippians 1:18–23 (see page 44) ...

Where is Paul? What are his circumstances as he is writing the letter to his beloved friends in Philippi? (1:12–14)

Paul was likely concerned that his friends in Philippi were embarrassed by his imprisonment. What did Paul say in verses 12–14 that would have lessened their embarrassment—that instead, would have made them proud of Paul?

Paul is a Roman citizen—a great honor. But he is in prison (a big shame), as he writes this letter. What do you see in Philippians 1:18–23 which indicates that Paul is keenly aware of his shameful situation?

How does Paul's relationship with Jesus Christ give him the means to overturn "the image of limited good" ... turning "win-lose" into "win-win."

Why might this have been considered *radical* in Paul's world?

The *win-lose* drama of Paul's imprisonment and possible execution is turned into a *win-win* victory in Christ ("to live is Christ and to die is gain"). This overturns the dynamics of *win-lose* and the "image of limited good"—through the *win-win* of a life baptized into the resurrection life and supreme honor of Jesus Christ. Paul did not locate his honor in his achievements, his family, title, or circumstances (Phil 3:4–5). Paul located his honor in the *most honorable One*, Jesus Christ (Phil 3:7–8).

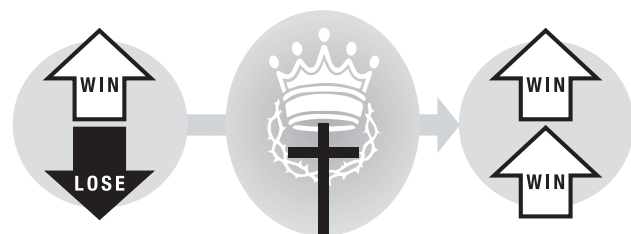
What is the main thing you have learned from this lesson?

"And my God will supply every need of yours according to his riches in glory in Christ Jesus" (Phil 4:19).

Paul was directly challenging the widespread belief of the "image of limited good."

He revealed that for all Christians, there is no "limited good" in Christ.

Through Christ, win-lose is transformed into win-win



Paul wrote, "For to me to live is Christ, and to die is gain" (Phil 1:21). The life of win-lose is transformed into a life of win-win through faith-allegiance in King Jesus who died and rose again.

5.2

3

UNIT A • CLASS 5 • LESSON 3

Explain in your own words ... poverty of most people in first-century Palestine

The nine quotes below are from New Testament scholar Richard Rohrbaugh concerning the social world of Mark's Gospel. Rohrbaugh describes the major physical and social limitations of most people among whom Jesus lived in first-century Palestine.

Learning task: Write a short description of the condition that contributes to poverty—for each of the nine points below.

1. "As in most agrarian societies, between 1 and 3 percent of the population owned the majority of the arable land in Galilee, southern Syria, and Transjordan at the time Mark wrote."¹³
2. "... rural people, artisans, slaves, and women were mostly non-literate. Not only could very few people read or write, but also many could not use numbers either."¹⁴
3. "... the urban elite made up about 2% of the total population."¹⁵
4. "In ever-increasing numbers during the first century, landless peasants worked the lands of the wealthy, to whom they paid significant portions of the produce for the opportunity."¹⁶
5. "Rents for tenants could go as high as two-thirds of a crop, though rabbinic sources more commonly mentioned figures ranging from one-fourth to one-half."¹⁷
6. "Many landless people drifted to the cities ... which were in frequent need of new labor, not because of expanding opportunity but rather because of extremely high death rates among the urban non-elite."¹⁸



Remember our definition from page 43:

The "image of limited good" is "the belief that everything in the social, economic, natural universe ... everything desired in life: land, wealth, respect and status, power and influence ... exist in finite quantity and are in short supply."

Can you imagine how the teachings and miracles of Jesus would have deeply impacted many people in poverty?

¹³ Richard Rohrbaugh in "The Social Location of the Markan Audience," in *The Social World of the New Testament: Insights and Models*, Neyrey and Stewart, eds. (Peabody, MA: Hendrickson), 143–59.

¹⁴ Ibid., 146.

¹⁵ Ibid., 144.

¹⁶ Ibid., 145.

¹⁷ Ibid., 153.

¹⁸ Ibid., 153.

7. "About 60% of those who survived their first year of life were dead by age sixteen, and in few families would both parents still be living when the youngest child reached puberty."¹⁹
8. "For most lower-class people who did make it to adulthood, health would have been atrocious. By age 30, the majority suffered from internal parasites, rotting teeth, and bad eyesight."²⁰
9. "... violence was also a regular part of village experience ... fraud, robbery, forced imprisonment for labor, beatings, inheritance disputes ... are all reflected in the village life in Mark's Gospel."²¹

How would you summarize the social world in which Jesus lived?

Let's take a look: Jesus Feeds the Five Thousand (Mark 6:32–44)²²

A big crowd gathers, "like sheep without a shepherd" (v. 34). What does this tell us about the people for whom Jesus has compassion?

Briefly summarize the rest of the story (v. 35–42) in your own words.

How does Jesus overturn the "image of limited good" in feeding the five thousand? What is the main lesson?

"And they all ate
and were satisfied.
And they took up
twelve baskets full
of broken pieces
and of the fish.
And those who ate
the loaves were
five thousand men.

—MARK 6:42–44

*The key phrase is,
"And they all ate and
were satisfied" (v. 20).*

*In a society in which
food was often
scarce, people
normally would be
scrambling to make
sure they would get
every bit of free food
they could, all the
while monitoring
how they were doing
in comparison to
their neighbors.*

*It would be a classic
opportunity for
intense, win-lose
competition around
the limited resources
available.*

*But this situation
was different.*



¹⁹ Ibid., 154.

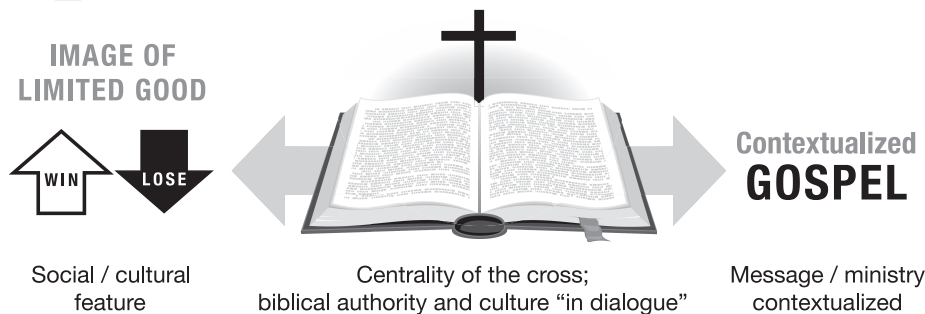
²⁰ Ibid., 154.

²¹ Ibid., 154.

²² Jesus feeding the five thousand is recorded in all four Gospels (Mat 14:13–21; Mark 6:32–44; Luke 9:10–17; John 6:1–13).

4

UNIT A • CLASS 5 • LESSON 4

Does the honor-shame dynamic, “image of limited good” overlap with the gospel?

Let’s explore a “global gospel.” Is there enough biblical material to warrant an exploration of how the “image of limited good” intersects with the good news of Jesus Christ, so that a fresh presentation of the gospel can be developed to better resonate among people in honor/shame cultures?

The gospel of Jesus Christ may be found, not in the “image of limited good,” but in its opposite (or antithesis)—“*unlimited good*.”

The Feeding of the Five Thousand as Gospel Narrative

The gospel of Jesus Christ does not overlap with the “image of limited good.” Rather, as we will see, the gospel of Christ overlaps with its *opposite*, “unlimited good.” The following gospel concepts are from John chapter 6:

- 1) **John 6:1–13. Because of Jesus, there is surplus.** In Jesus feeding the five thousand, humanity is offered the hope of being “fully satisfied”—of more than enough—as opposed to the “image of limited good.”
- 2) **John 6:48–50. Humanity needs Jesus.** We cannot survive without the Bread of Life; “one may eat of it and not die.”
- 3) **John 6:51. Jesus gave his life for the world.** Jesus is the bread offered for the life of the world. He gave his life, his “flesh.” This represents the death and resurrection of Christ—atonement for humanity’s sin.

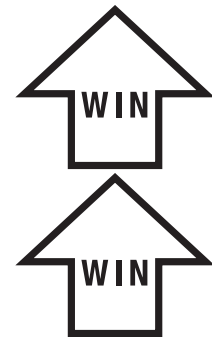
Let’s observe: The story “Jesus Feeds the Five Thousand” occurs in all four Gospels; in the verses below identify the phrase that indicates *surplus*—that because of Jesus, there is *more than enough*.

Matthew 14:20

Mark 6:42–43

Luke 9:17

John 6:11–13 .



This gospel presentation includes the benefit of the compelling, easy-to-memorize story of Jesus feeding the five thousand.

This provides an emotional narrative basis for the propositional truth about Jesus as the Bread of Life and Jesus giving his flesh, his life, for the world.

Second, humanity needs the nourishment of Jesus (John 6:48–50). Explain.

Third, John 6:51 tells us three vital truths about Jesus (and the atonement):

*Could it be that
to eat of the
Bread of Life
means to ingest
of the life
as well as the
honor of God?*

What is the main thing you have gained from this lesson?



Limited good vs. unlimited good through Christ, based on Jesus feeding the five thousand

	Limited good	Unlimited good through Christ
Physical reality	<ul style="list-style-type: none"> Limited bread, not enough food for all Deficit 	<ul style="list-style-type: none"> Unlimited bread; enough food for everyone Surplus
Physical results	<ul style="list-style-type: none"> Competition for limited resources Conflict: some win, some lose Many hunger and thirst 	<ul style="list-style-type: none"> Satisfaction—"they all ate and were satisfied" Harmony: all who partake of Christ are winners "Jesus said to them, 'I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst'" (John 6:35)
System	<ul style="list-style-type: none"> Closed system No access to God's intervening grace 	<ul style="list-style-type: none"> Open system Jesus, the "living bread that came down from heaven"
Atonement connection	<ul style="list-style-type: none"> Reveals the need for a Savior, a Person of transcendent grace who enters the world to offer eternal life to whoever believes 	<ul style="list-style-type: none"> Jesus is the bread of life, representing unlimited nourishment: "And the bread that I will give for the life of the world is my flesh" (John 6:51) Jesus gave his life to atone for "the life of the world" (John 6:51). All peoples have access to the grace of God through the blood of Jesus Christ (Rom 3:21–26; Gal 3:13–14; Eph 2:13–22)
Community factor	<ul style="list-style-type: none"> "Your fathers ate the manna in the wilderness, and they died" (John 6:49) God's provision of manna in the wilderness (Ex 16:13–22) was experienced by individuals <i>in community</i> 	<ul style="list-style-type: none"> Christ's provision of food, feeding the five thousand (John 6:1–13), was experienced by individuals <i>in community</i> Christ's provision as the bread of life "for the life of the world" (John 6:51) is also primarily experienced <i>in community</i> by followers of Christ
Spiritual meaning	<ul style="list-style-type: none"> Only a limited few in the world—the powerful, the winners—have access to great benefits Hunger and thirst predominate in the world Winners prevail over losers Death is inevitable: "like the bread the fathers ate, and died" (John 6:58) Feeding on natural "bread" is inherently limiting; one cannot by oneself transcend death 	<ul style="list-style-type: none"> "This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever" (John 6:58) The whole world benefits from the bread of life; <i>whoever</i> believes in Jesus Eternal life through Jesus, the bread of life, is available to all human beings, so that they can transcend death in this life and in the hereafter



*This chart is located
in The Global Gospel
near the end of
chapter 3.3, page 231.*



PLUS Option

Option 1: Write a 500-word essay. Describe the voice of shame in your life which tells of your loss, deficit, or that you are somehow “not enough.” Then imagine you are there when

Jesus and his disciples were miraculously feeding the five thousand. You eat of the Bread of Life. There is more than enough. There is no need to compete with others. What do you experience? How are you changed?

Option 2: Explore further the concept of “unlimited good in Christ.”

For each of the Scriptures below, describe the “unlimited good in Christ.”

Words such as—*world, all, whoever, anyone, everyone*—relate to the meaning of “unlimited good.”

Mark 10:26–27

John 3:16–18

Acts 2:21

Acts 10:43

Acts 13:38–39

Rom 3:21–24

Rom 10:11–13

Col 1:19–20

1 Tim 2:5–6

Heb 5:9



5

UNIT A • CLASS 5 • LESSON 5

Try it out right away. Share the gospel with a friend using the dynamic “unlimited good in Christ.”

Build your personal summary for week five

Write the summary statements below which you identified in lessons 1 through 4. Simplify if necessary.



Lesson 1



Lesson 2



Lesson 3

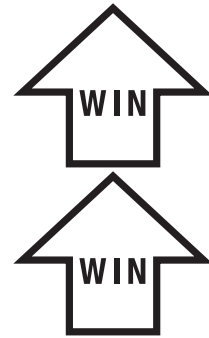


Lesson 4

Prayer for learning and growth

Write a prayer concerning ...

“Unlimited good in Christ”—in our life and in the mission of God”

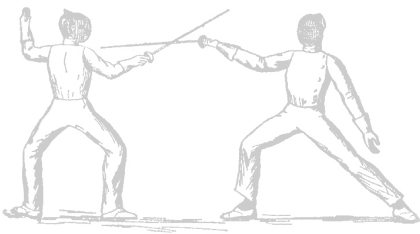


*Congratulations!
You have
completed the
fifth week
of learning in
“Journey of
Discovery in
Honor, Shame,
and the Gospel.”*

Share your prayer with your spouse, friend, or colleague.

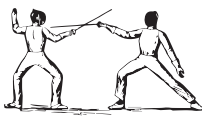


WEEK 6: THE HONOR-SHAME DYNAMIC, CHALLENGE AND RIPOSTE



Achievement-based objective:

Understand the honor-shame dynamic called “challenge and riposte” and explore how it overlaps with the atonement of Christ and the gospel.

Challenge and riposte—kingdom of this world vs. kingdom-reign of God		
	Kingdom of this world	Kingdom-reign of God
	<ul style="list-style-type: none">• Many forms of honor competition lead to conflict, revenge, violence, destruction, death• Cyclical win-lose competition magnifies the problem—between individuals, families, peoples, nations; making it seemingly endless• Some rivalry may be socially acceptable (athletic, educational, business), but still not glorify God	<ul style="list-style-type: none">• As the only true king, Jesus rightfully reigns; he won every honor competition in the human arena (with religious and political leaders)—and cosmic arena (with the kingdom of darkness)• The cross, death, resurrection and ascension of Christ form a cosmic riposte against all evil• All rivalry between Christians is forbidden except outdoing one another in serving, showing honor• When Christians locate their honor in King Jesus, they have no honor deficit; this frees them from the need for honor competition and its destructive force

*This chart is the
summary chart
of chapter 3.3 in
The Global
Gospel.*

UNIT A • CLASS 6 • LESSON 1

You already know about “challenge and riposte” (you know about competition)

Challenge and riposte. This lesson is about competition—what Jerome Neyrey calls the “social game of push-and-shove.” We will examine the specific four parts of this “game” in the next lesson. In this first lesson, we will simply make some observations about competition in our own lives and in our world.

Let’s begin with sibling rivalry²³ (see definition in the footnote below). Do you have brothers or sisters? If so, when you were a teenager, what kind of competition did you have with your sibling(s)? Did you think of yourself as being inferior or superior? In what way?

When you were a teenager, what was your favorite arena of competition?

☐ Sports ☐ Music ☐ Academics ☐ Other

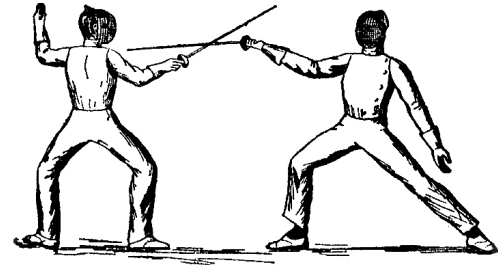
Are you competitive? How do others (who know you well) see you?

☐ Not too competitive ☐ Somewhat competitive ☐ Highly competitive

There are healthy and unhealthy forms of competition. We may consider competition between sports teams as *healthy* competition. We also compete in education, the arts, and business—as teams or as individuals. What competition have you been part of that would usually be called *healthy*? Were you usually a *winner*—or not so much?

Unhealthy competition between adults in the family. Have you seen—in your own family or another family—competition that you would call unhealthy, destructive, perhaps even leading to violence? Give an example.

1



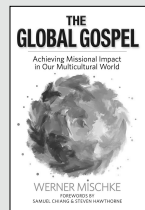
RECOMMENDED

Week 6 reading
in *The Global Gospel...*

Chapters

- 2.4 (8 pages)
- 3.4 (7 pages)

It's a total of 15 pages.



²³ “Sibling rivalry is a type of competition or animosity among siblings, whether blood related or not. Siblings generally spend more time together during childhood than they do with parents. The sibling bond is often complicated and is influenced by factors such as parental treatment, birth order, personality, and people and experiences outside the family. Sibling rivalry is particularly intense when children are very close in age and of the same gender and/or where one or both children are intellectually gifted.” https://en.wikipedia.org/wiki/Sibling_rivalry. Accessed 7 May 2018.

Where do you see *unhealthy* competition—competition that is harmful to the common good or society? Pick one area below, and give an example.

☐ Tribal, ethnic, or racial ☐ Political ☐ Business

Consider politics. Are there forms of political competition or debate that you may consider unhealthy or harmful in your nation?

Movies, stories, and books—many are about **good versus evil**. What is your favorite example? The fact that these kinds of stories are so popular all over the world *tells us something* about human nature. Why are people everywhere fascinated by the grand and glorious *battle*?

The Bible reveals that we live in a moral universe. There is conflict (or competition) between good and evil. How does the conflict between good and evil relate to the competition for honor?

Against whom, against what—did Jesus compete and live in conflict?

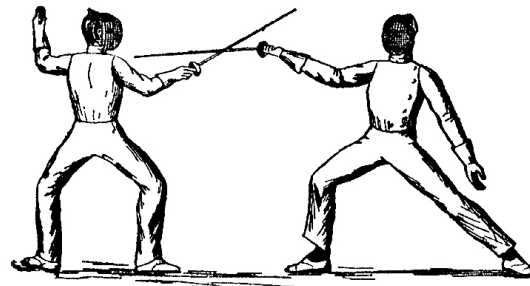
How do you imagine that the gospel of Christ overlaps with the dynamic of honor competition?



Observe the Word

One of the features of honor-shame cultures, especially in the Mediterranean and Middle East region, is **“challenge and riposte”**—also called the “game of push-and-shove.” This contributes much to the prevalence of conflict. **“Riposte”** is a term used in the sport of fencing, meaning—“a quick return thrust following a parry.” **Socially it means, “a quick clever reply to an insult or criticism.”**²⁴

UNIT A • CLASS 6 • LESSON 2



“Challenge & Riposte”

2

LUKE 13:10–17^{ESV}

- 10 Now he was teaching in one of the synagogues on the Sabbath.
- 11 And behold, there was a woman who had had a disabling spirit for eighteen years. She was bent over and could not fully straighten herself.
- 12 When Jesus saw her, he called her over and said to her, “Woman, you are freed from your disability.”
- 13 And he laid his hands on her, and immediately she was made straight, and she glorified God.
- 14 But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, “There are six days in which work ought to be done. Come on those days and be healed, and not on the Sabbath day.”
- 15 Then the Lord answered him, “You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it?”
- 16 And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?”
- 17 As he said these things, all his adversaries were put to shame, and all the people rejoiced at all the glorious things that were done by him.

Learning task:

- A. In Luke 13:10–17, locate each of the four steps (listed below) of “challenge and riposte.”
- B. Draw a line from each of the four steps—to the location in the verses where the step may be observed.

Four Steps to “Challenge & Riposte”

1. **Claim of worth, value, honor or power**
2. **Challenge to that claim or refusal to acknowledge the claim**
3. **Riposte or defense of the claim**
4. **Public verdict of success awarded to either claimant or challenger**

Challenge and riposte is a social game carried out *in public*. Most of Jesus’ miracles as well as his interactions with the Jewish leaders were *in public*. In a sense, Jesus was constantly “on stage.” One scholar describes the *honor-shame game* in the Middle East as the “ubiquitous” game of challenge and riposte, that is, a dynamic found everywhere in the society.

What is the main thing you have gained from this lesson?

6.2

²⁴ Neyrey, *Honor and Shame in the Gospel of Matthew*, 20.

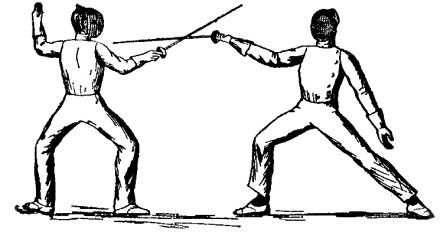
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UNIT A • CLASS 6 • LESSON 3

Explain in your own words ... more about honor competition

Most if not all of the interactions recorded in the Gospels between Jesus and the Pharisees were conducted in public. These interactions, when seen through the cultural lens of honor-shame, follow the rules of the “honor game” known as **challenge and riposte**.

Similar to the Luke 13:10–17 passage (examined on the previous page), Matthew 12:8–16, 23 also contains an example of challenge and riposte. The honor competition occurs between Jesus and the Pharisees. Look up the verses below. Explain in your own words.



1. **Claim to honor.** Matthew 12:8 is Jesus' bold *claim to honor*. Explain.
2. **Challenge to that claim or refusal to acknowledge the claim.**
In Matthew 12:10, how do the Pharisees challenge Jesus' honor claim?
3. **Riposte or defense of the claim.** Jesus responds with a defense in three parts—beginning with a powerful word picture (v. 11). What is this word picture, and what makes it emotionally compelling?

In v. 12 Jesus makes two straightforward statements; the second has much irony. These statements directly challenge his accusers. Explain.

Then Jesus does a miracle (v. 13)—final part of his “riposte.” Explain.

4. **Public verdict of success awarded to either claimant or challenger.**
A few verses later (v. 23), there is public recognition of Jesus' winning the honor competition. What do the people say? What great honor are they thinking about concerning Jesus?

Claim to honor and “boasting.” There are dozens of references to “boasting” in the New Testament, mostly in Paul’s writings. The sheer frequency of these occurrences²⁵ is puzzling to many. This is because we are not familiar with the widespread honor competition that was woven into the entire social fabric of the Roman Empire. Robert Jewett says “Rome is the boasting champion of the ancient world.”²⁶

Look up the verses below and give the main idea about “boasting.”

Eph 2:8

Gal 6:14 .

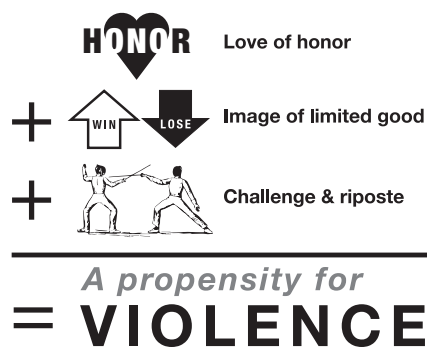
Rom 2:23

1 Cor 1:31

Synergy of honor-shame dynamics

Let’s recall two other honor-shame dynamics we have examined in this study: 1) love of honor, and 2) image of limited good. Consider how these

Honor/shame arithmetic



two dynamics—together with *challenge and riposte*—can work in synergy to create harm. In some societies or communities, it adds up to conflict and violence.

What, if anything, have you observed in your life or ministry—showing how these honor-shame dynamics can work together to provoke violence?

“BOASTING”

We would never say Jesus was “boasting” when he made a claim to honor.

But we do observe that when Jesus made an honor claim, he was, indeed, engaging in social interactions which naturally competed and conflicted with certain others.

This was especially true of the religious leaders whose honor status was always at stake, and who Jesus challenged again and again. As a result, they “were put to shame” (Luke 13:17).

Their loss of honor status in the eyes of the people contributed to their desire to kill Jesus.

What is the main thing you have gained from this lesson?

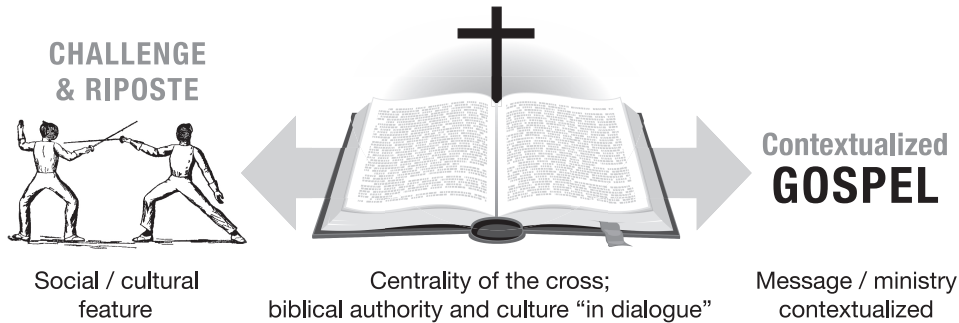
6.3

²⁵ The word “boast” or its derivative occurs 42 times in Paul’s letters, according to ESV Online. <https://www.esv.org>. Accessed 8 May 2018.

²⁶ Robert Jewett: *Romans: A Commentary* (Minneapolis: Fortress Press, 2007), 295–6.

4

UNIT A • CLASS 6 • LESSON 4

Does the honor-shame dynamic, “challenge and riposte” overlap with the gospel?

This lesson is three pages; it's longer than normal.

It will help you consider a gospel presentation that combines the dynamics of both honor-shame and power-fear.

Let's explore a “global gospel.” Is there enough biblical material to warrant an exploration of how “challenge and riposte” intersects with the good news of Jesus Christ, so that a fresh presentation of the gospel can be developed to better resonate among people in honor-shame cultures?

Indeed, “challenge and riposte” overlaps with the atonement. We may observe this overlap in verses about Christ's conquest of evil powers through his shameful death on the cross and glorious resurrection.

There are several Scriptures describing the atonement of Christ as the defeat of the great powers—*Death, Sin, Hell, the Devil*. This is sometimes called the “conflict-conquest” or *Christus Victor* view of the atonement.²⁷

In the verses below, identify the reigning powers which are defeated through Christ's death and resurrection.

Rom 5:12–15

Eph 1:19–20

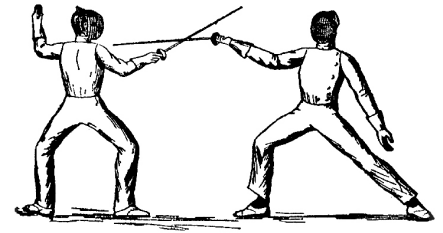
Col 2:13–15

1 John 3:8

Biblical scholar Fleming Rutledge quotes Martin Luther, who wrote extensively about Christ's victory over the powers ...

²⁷ For a thorough review of various views of the atonement including *Christus Victor*, penal substitution, and others, see Fleming Rutledge, *The Crucifixion: Understanding the Death of Jesus Christ* (Wm. B. Eerdmans Publishing Co., 2015).

- “Christ’s victory ... the overcoming of the Law, of Sin, our flesh, the world, the devil, death, hell, and all evils; and this victory he has given to us.”²⁸
- “In these books [John, I Peter, and Paul’s Epistles] you will find a masterly account of how faith in Christ conquers Sin, Death, and Hell; and gives life, righteousness, and salvation. This is the true essence of the gospel.”²⁹



Let’s now recall the fours steps to “challenge and riposte:” 1) *Claim of worth, value, honor or power*; 2) *Challenge to that claim or refusal to acknowledge the claim*; 3) *Riposte or defense of the claim*; and 4) *Public verdict of success awarded to either claimant or challenger*. Now, carefully read the chart below. This chart is an attempt to view the four steps of challenge and riposte through the lens of Christ’s conflict with the powers:

Four steps of challenge and riposte		Challenge and riposte in Christ’s atonement and resurrection
1	Claim of worth or value	<ul style="list-style-type: none"> • Christ claims divinity and lordship over all creation through his life and teachings
2	Challenge to that claim or refusal to acknowledge the claim	<ul style="list-style-type: none"> • Jesus tempted by the devil • Frequent honor competition with Pharisees and other leaders • Arrested, interrogated, flogged, tortured, crucified in public, buried
3	Riposte or defense of the claim	<ul style="list-style-type: none"> • All honor-competition with Jewish leaders won by Jesus • Resurrection, ascension, exaltation as King of kings
4	Public verdict of success awarded to either claimant or challenger	<ul style="list-style-type: none"> • “Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:9–11).

This chart is located in The Global Gospel, chapter 3.4, page 237. It is Figure 3.12: “Challenge and riposte in Christ’s atonement and resurrection.”

What truths in Philippians 2:9–11 makes it fitting for step 4?

Honor-shame and power-fear. Many peoples around the world have daily worries, not only about honor-shame, but also about power-fear. Their concerns may be: *Who has power over the spirit world? Must we live in fear? Is my life harmed by other-worldly beings?* What situation have you witnessed in your ministry that is an example of this kind of living?

²⁸ Ibid., p. 482. Rutledge cites Martin Luther, *Commentary on the Epistle to the Galatians* (1535) (Wheaton, Ill.: Crossway, 1998), 1:1.

²⁹ Ibid., p. 482. Rutledge again cites Luther, from the first edition (1522) of the *Preface to the New Testament*.

An honor-shame gospel that incorporates power-fear

In Mark 5:1–20, a man with a demon is healed by Jesus. It a most memorable encounter in the Gospels between Jesus and *the demonic*.

Let's first explore some of the honor-shame dynamics. Since the man was living among pigs (v. 11), in all likelihood this was land owned by Gentiles. The man was doubly unclean; he was unclean just being a Gentile, plus he was possessed by an unclean spirit (v. 2). Living among the tombs (v. 30), he was not just an outsider. He was an abomination.

From an honor-shame perspective, how would this demon-possessed man have been viewed by the Jewish people?

Describe the effects of the demonic forces on this man (v. 3–5).

We see both great compassion and great power in Jesus as he delivers the man from demonic possession (v. 6–20). Explain:

This story can be the basis for a gospel presentation that focuses on the victory of Christ over the powers. What other elements would you add?

This is a magnificent story of Jesus engaging with the outsider, the unclean, "the other."

It leads us to ask: To what degree is Jesus our example?

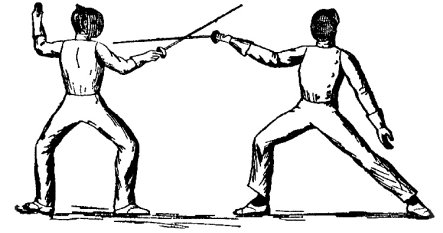
What is the main thing you have gained from this lesson?



5

UNIT A • CLASS 6 • LESSON 5

Try it out right away. Share the gospel with a friend using the dynamic “challenge and riposte.”

**Build your personal summary for week six**

Write the summary statements below which you identified in lessons 1 through 4. Simplify if necessary.



Lesson 1



Lesson 2



Lesson 3



Lesson 4

Prayer for learning and growth

Write a prayer concerning ...

“Challenge and riposte”—in our life and in the mission of God”

*Congratulations!
You have
completed the
sixth and final
week of Unit A
in “Journey of
Discovery in
Honor, Shame,
and the Gospel.”*

Share your prayer with your spouse, friend, or colleague.



Journey of Discovery
in **HONOR**
SHAME
& the
Gospel

Study Guide: Unit A

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