

JOURNEY OF DISCOVERY IN HONOR, SHAME, & THE GOSPEL

STUDY GUIDE: UNIT B

CLASSES 7–12

*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

NOTE: This study guide is for Unit B of “Journey of Discovery in Honor, Shame, and the Gospel.” It covers the six classes for weeks 7–12. For information about Unit A, Classes 1–6, please visit the Mission ONE website: <https://mission1.org/equip>.

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Resources

- Mission ONE Training Ministries <https://mission1.org/equip>
- The Global Gospel* book website <http://globalgospelbook.org>
- HonorShame.com <http://honorshame.com>
- Mission ONE Resources <https://missionresources.wazala.com>
- Werner Mischke’s email address werner@mission1.org

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 B

Going further in honor-shame to contextualize the gospel

These pages will form your study guide for Unit B—the second set of 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 *How We Learn*, *Training Learning in Task* (San Francisco: Jossey-Bass Inc., 2000).

JOURNEY OF DISCOVERY IN HONOR, SHAME, & THE GOSPEL



OVERVIEW: UNIT B

CLASSES 7–12

WEEK / TITLE	MATERIAL COVERED	CHAPTERS IN THE GLOBAL GOSPEL
1 Contextualizing the gospel	Assuming the gospel / Gospel seed—kernel and husk / Conversation in Scripture between honor-shame and atonement / Levels of awareness of honor and shame in cross-cultural ministry	3.0
2 <i>H-S dynamic:</i> Concept of face	“Face” for all of humanity—East and West, North and South / Story of God’s glory / Gospel of “face restored”	2.5, 3.5
3 <i>H-S dynamic:</i> Body language	“Right hand” and “feet” / Psalm 110 as bridge bet. OT & NT / Gospel of the kingdom—Bible story by which God saves the world	2.6, 3.6
4 <i>H-S dynamic:</i> Patronage	Patronage in NT / Blessing & patronage / Abraham & Melchizedek / “Abrahamic gospel” / Gospel of patronage for refugees	2.7, 3.7
5 <i>H-S dynamic:</i> Name/kinship/blood	Family-offspring as window to the gospel / Blood replicates honor of the family / “drink my blood”: “taking in” honor of Christ	2.8, 3.8
6 <i>H-S dynamic:</i> Purity	Atonement, salvation, discipleship in the Bible’s purity language / Gospel of purity for Muslim, Hindu, Buddhist peoples	2.9, 3.9



WEEK 7: CONTEXTUALIZING THE GOSPEL

Achievement-based objective:

Examine key concepts of gospel contextualization, and identify theological biases in typical Western gospel presentations so as to make the gospel more resonant to non-Western peoples.

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

UNIT B • CLASS 7 • LESSON 1



You already know about contextualization

Let’s start with definitions. “Communication (from Latin *commūnicāre*, meaning “to share”) is the act of conveying intended meanings from one entity or group to another through the use of mutually understood signs and semiotic rules.”¹

From the list below of signs, symbols, and media, identify which ones were used to communicate the gospel to you—so that you understood, received Christ, and became a follower of Jesus:

- Words and stories
- Pictures or illustrations
- Preaching and teaching
- Drama
- Story-telling
- Movies/short film
- Online video
- Smartphone/mobile media
- Personal testimony or sharing
- Music and song
- Books
- Printed booklets/tracts
- Social media

In what ways is *giving gospel information* different from communicating the gospel so that the message is truly understood?

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From the list of signs, symbols, and media below, identify the primary ones you and your team are now using to communicate the gospel:

- Words and stories
- Pictures or illustrations
- Preaching and teaching
- Drama
- Story-telling
- Movies/short film
- Online video
- Smartphone/mobile media
- Personal testimony or sharing
- Music and song
- Books
- Printed booklets/tracts
- Social media

What are the elements of the gospel you normally communicate?

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What worldview assumptions or cultural values can you identify which may lay hidden under the surface of this gospel presentation?

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R E C O M M E N D E D

Week 7 reading in *The Global Gospel*: chapter 3.0 (15 pages).



“A worldview is a set of assumptions held consciously or unconsciously in faith about the basic makeup of the world and how the world works.”

–Darrow Miller,
Discipling Nations

¹ <https://en.wikipedia.org/wiki/Communication>. Accessed 22 May 2018. The word *semiotic* means “the study of signs and symbols and their use or interpretation.” (New Oxford American Dictionary.)

Imagine you have the task of sharing the gospel with two very different persons—different culture, age, nationality, worldview.

Person A is Jessica; she is fourteen years old from a white middle class, stable Canadian family who goes to church on Christmas and Easter. Jessica’s family lives outside of Toronto. Jessica likes connecting with friends using Snapchat on her iPhone. She likes being with friends at a youth group a couple times a month. Jessica is a B-student, she likes both English and Science, and she is somewhat popular at school.

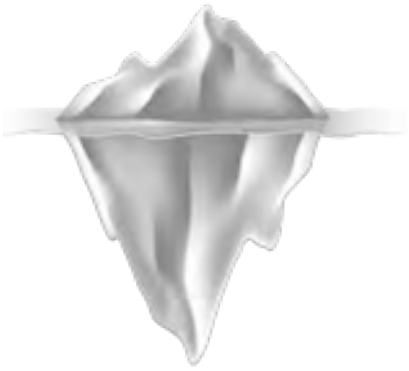
Person B is Assif; he is 48 years-old, a refugee from Syria whose family is Sunni Muslim. He from the Bedouin tribe; he has two wives and nine children. He has lost most of his wealth and lives in a two-room cinder block home near a refugee camp in Lebanon. Assif’s family has suffered enormously from Syria’s civil war. Even though his ancestors are all Muslim, Assif has become disappointed in Islam due to all the Muslim-on-Muslim violence he has witnessed. He is surprised by the love and kindness that Christians have shown to him and his family over the past two years.

How would you contextualize the gospel of Christ so that it is actually well understood for Mary? For Assif? What would be the differences in your approach—in words, in media, in cultural values—for the two of them?

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From your experience in serving the Lord, what is one of the biggest things you have learned about contextualizing the gospel—making the gospel real and authentic for different types of people or cultures?

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Most of the iceberg is hidden under water.

Worldview and cultural values are usually big, hidden factors in the communication process.

“The missionary does not come with the pure gospel and then adapt it to the culture where she serves: she comes with a gospel which is already embodied in the culture by which the missionary was formed.”

–Leslie Newbigin,
The Gospel for a Pluralist Society

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.”



UNIT B • CLASS 7 • LESSON 2

2

Contextualization in the Bible

DEFINITION: “Contextualization has to do with how the gospel revealed in Scripture authentically comes to life in each new cultural, social, religious and historical setting.”² –*Dean Flemming*

Read the Scripture passages below, the commentary that follows each one, and answer the corresponding question.³

Scripture passage #1: “Jesus is Messiah—Jesus is Lord” / Acts 11:19

“Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus.” (Acts 11:19)

Timothy Tennent says that the church that was scattered was “speaking the word to no one except Jews,” but others “spoke to the Hellenists;” these were the Gentile Greeks, the non-Jews. How did they communicate the gospel to them? They could have preached *Christ* Jesus—meaning *Messiah* Jesus, alluding to the hopes and longings of the Jewish people. But, Tennent writes, “The title Messiah, as rich as it was, simply did not carry much meaning for a Gentile.” Instead, they were “preaching the *Lord* Jesus.” Tennent says, “They utilized the title *kurios*, which, although richly used in the biblical tradition, was the word Hellenistic pagans gave to their cult deities.”

Explain in your own words: What did the church do to contextualize the gospel to accommodate a Gentile audience rather than a Jewish audience?

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Scripture passage #2: “Jewish Scriptures and Pagan Sources” / Acts 17:16–34

Acts 17:16–34 records the account of Paul’s visit to Athens. He visited the Areopagus where he preached a message to those who were gathered there. Instead of using Old Testament prophecies of the Messiah as a beginning point of communication, he finds common ground by quoting two Greek poets with whom the Athenians were undoubtedly familiar. In verse 28, Paul quotes from the seventh-century b.c. Cretan poet Epimenedes, when he declares, “In him we live and move and have our being.” In the same verse

² Dean Flemming. *Contextualization in the New Testament: Patterns for Theology and Mission* (pp. 13-14). Kindle Edition.

³ These examples are taken from Timothy C. Tennant: *Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century* (Grand Rapids, MI: Kregel, 2010), 329. These quotes are taken from *The Global Gospel*, 213–14.

Paul goes on to say, “As even some of your own poets have said, ‘We are indeed his offspring,’” which Tennent adds is “a quotation from the Cilician poet Aratus.” What **principle of contextualization** may be derived from this example of Paul in Athens?

Paul’s ideas and methods described in 1 Corinthians 9:19–23 are often seen as a proof text for the biblical practice of contextualizing the gospel. Following each verse, write a corresponding principle.

19 For though I am free from all, I have made myself a servant to all, that I might win more of them.

PRINCIPLE:

20 To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law.

PRINCIPLE:

21 To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.

PRINCIPLE:

22 To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.

PRINCIPLE:

23 I do it all for the sake of the gospel, that I may share with them in its blessings.

PRINCIPLE:

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

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Dean Flemming has written an entire book on the subject of contextualization in the Bible:

Contextualization in the New Testament: Patterns for Theology and Mission.

He identifies how various authors of the New Testament borrowed the ideas and thought forms of their respective audiences, both to articulate the gospel and to help them move toward Christ-centered transformation.



3 UNIT B • CLASS 7 • LESSON 3

Contextualization principle: “Gospel seed—kernel and husk”

1 Peter 1:23, 25 speaks of the *seed of the gospel*:

“since you have been born again, not of perishable seed, but of imperishable, through the living and abiding word of God ... And this word is the good news [gospel] that was preached to you.”

What does these verses tell us about the “seed of the gospel”?

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The South African missiologist David Bosch developed a helpful word picture about contextualization using the idea of “gospel seed.”⁴

In his widely acclaimed book, *Transforming Mission*, Bosch mentions *the seed of the gospel* having two parts: the husk and the kernel. The husk refers to form; the kernel refers to function.⁵

Form refers to cultural factors that are more external in nature—media and the spoken word, clothing and music style, food and architecture.

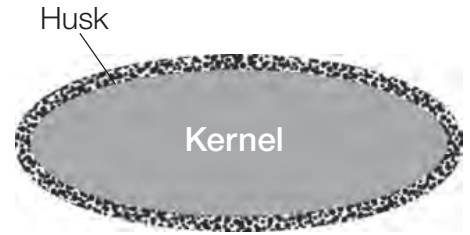
Function refers to cultural factors that are more internal and structural—worldview and social values, for example.

Bosch said that the traditional approach to contextualization by Christian missionaries has been to modify the husk while keeping the kernel the same; in other words, the kernel is the gospel and it is supra-cultural. He critiques this traditional view as follows:

The faith as understood and canonized in the Western church ... was the unalloyed *kernel*; [on the other hand] the cultural accoutrements of the people to whom the missionaries went were the expendable *husk*.

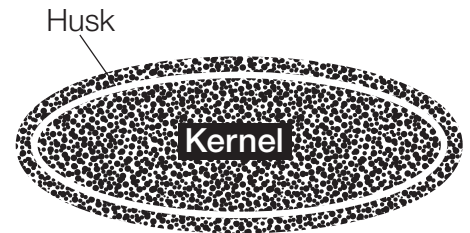
In the accommodation process, the kernel had to remain intact but adapted to the forms of the new culture; at the same time, these cultures had to be adapted to the “kernel.” (Emphasis mine.)

Bosch’s critique is represented in the diagram called “The Seed of the Gospel: Traditional Approach.”



The Seed of the Gospel: Traditional Approach

Seed of the gospel—only the “husk” contextualized. (language and other cultural forms change, but how the gospel is articulated remains unchanged)



The Seed of the Gospel: Expanded Approach

Seed of the gospel—both “husk and kernel” contextualized. This approach to contextualization means less dependence on evangelism formulas or pre-packaged systems.

(continued on next page)

⁴ The material for this lesson is adapted from *The Global Gospel*, 215–17.

⁵ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1991), 449.

It can be unsettling to think critically about this traditional approach to contextualization. *Is this unsettling to you? Why or why not?*

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An example of this is to use a gospel presentation developed in the United States—then translating it into other languages, thinking that it will be equally effective anywhere and everywhere. For example ... *Four Spiritual Laws* ... Evangelism Explosion presentation ... “EvangeCube” (or “eCube”) ... the “Romans Road” presentation ... All of these presentations have been used by God to bring multitudes to faith in Christ. Praise God!

Have you had experience with one or more of these presentations of the gospel? If yes, mark any that apply:

- Four Spiritual Laws Evangelism Explosion
- EvangeCube (or eCube) Romans Road
- Other

How would you assess your experience, both positive and negative?

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We affirm that these presentations are based on the Bible. However, none of them are *culturally neutral*. All of them reflect Western values to some degree. Of course, this is to be expected, since they were developed by Westerners.

Learning task—Evaluate two to four gospel presentations.

STEP 1: Download the GodTools app onto your Smartphone. You should see at least four presentations on the Home screen. Go through two of the presentations: a) **Four Spiritual Laws**, and b) **Honor Restored**.

STEP 2: Go through The Father’s Love Gospel Booklet at the website: <http://thefatherslovebooklet.org>.

STEP 3: Watch the gospel presentation “Back to God’s Village” on YouTube. <https://www.youtube.com/watch?v=DLQmgPT-xOU>, developed by HonorShame.com.

STEP 4: Compare these gospel presentations. Use the chart on the next page for your evaluation.

This is lesson is longer and more involved than most.

Thank you taking the extra time to engage with this material.

Pick at least two of these presentations and compare them.

	Four Spiritual Laws	Honor Restored	The Father's Love	Back to God's Village
How is sin and humanity's problem described?				
How is God described?				
How is salvation described?				
What is the "kernel" of this "gospel seed," the core idea which makes it unique?				
Other features that stand out? Positive or negative?				
For what cultures or peoples might "this gospel" be well received?				

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

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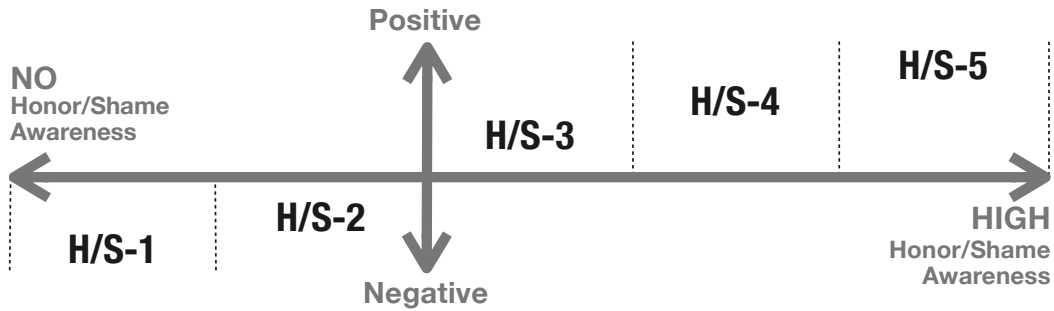


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UNIT B • CLASS 7 • LESSON 4

Levels of awareness of honor-shame

Study the chart below. Share it and discuss it with a friend. You may read an article by this author explaining this chart at this link: <http://wernermischke.org/wp-content/uploads/2016/04/H-1-to-H-5-10Apr2016.pdf>



	LEGAL		LEGAL + REGAL		
	LEVEL 1 Unawareness	LEVEL 2 Ethical	LEVEL 3 Functional	LEVEL 4 Evangelical	LEVEL 5 Teleological
Key words	Blind spot	Inferior values	Bible cultures	Gospel message	Glorious kingdom
Level of awareness of honor/shame (HS)	Little to no awareness of honor/shame dynamics; cultural / theological blind spot	Awareness of only the unethical or dark side of honor/shame	Awareness of honor/shame as pivotal cultural value of Bible societies leads to removal of Western lens for interpreting Scripture	Awareness of honor/shame dynamics as central to the meaning and proclamation of the gospel of Christ	Awareness of honor/shame dynamics as central to the Bible's narrative of a doxological destiny for Christ and for believers from among all the peoples of the earth
Honor/shame as negative	No awareness	Honor/shame viewed as an unethical value system; it is morally and culturally inferior; it is to be merely understood and then eclipsed by a superior (Western) value system	Dark side of honor/shame is result of the Fall, leading to sinful pathology which permeates personal life, family life, social, global, and universal arenas	Dark side of honor/shame is transcended by having shame covered and honor restored through the gospel of Jesus Christ in one's person, family, and community	Dark forces of honor/shame will be conquered by King Jesus to reclaim the universe from his enemies; all enemies of Christ will be shamed and put under his feet
Honor/shame as positive	No awareness	Little to no awareness of positive aspects of honor/shame dynamics	Awareness of honor/shame as pivotal cultural value of Bible societies; thus, the lens of the authors and original hearers of Scripture; thus an essential, normative hermeneutic to interpret the Bible today	Honor/shame dynamics are central to the gospel of the kingdom of God; honor/shame dynamics are vital to contextualize the gospel of Christ, and are vital for personal spiritual transformation	Honor/shame dynamics are at the crux of God's ultimate purpose; "not yet" (teleological) aspect of the kingdom of God is primary; Christ will be worshiped by all peoples while honoring them in the process
Legal or regal view of the atonement / resurrection	Exclusively legal understanding of the atonement; the cross is for sin/guilt	Primarily legal understanding of the atonement; the cross is for sin/guilt	Gospel of the kingdom embraces both legal and regal aspects of the atonement; the cross is for sin/guilt <i>and</i> sin/shame, for personal and social transformation	Gospel of the kingdom embraces both legal and regal aspects of the atonement; the cross is for sin/guilt <i>and</i> sin/shame; Christ's ascension is the victory of King Jesus over all rivals, all enemies	Gospel of the kingdom points to ultimate purpose of the atonement / ascension—to glorify Christ while also glorifying the redeemed among all the peoples, tribes and nations of the world

What is the main thing you have gained from studying this chart?

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5 UNIT B • CLASS 7 • LESSON 5


Try it out right away. Share the gospel with a friend using the Bible’s language or concepts honor-shame in the “kernel” of the gospel seed.


Build your personal summary for Unit B, Class 7

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

 Lesson 1
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 Lesson 2
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 Lesson 3
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 Lesson 4
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Prayer for learning and growth

Write a prayer concerning ...

“Contextualizing the gospel—in our life and in the mission of God”

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

Share your prayer with your spouse, friend, or colleague



WEEK 8: HONOR-SHAME DYNAMIC— THE “CONCEPT OF FACE”

Achievement-based objective:

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



This is the summary chart of chapter 2.5 in The Global Gospel; it's the chapter on the "concept of face."

Concept of face—kingdom of this world vs. kingdom-reign of God		
	Kingdom of this world	Kingdom-reign of God
	<ul style="list-style-type: none"> • To cover one's face is a universal reaction to shame • “Saving face” is often a means for preserving group harmony but can generate dishonesty in order to avoid embarrassment • Shaming techniques that cause another person to “lose face” can cause deep hurt that persists for decades, even generations, plus unwarranted discrimination and isolation • The “loss of face” can be so painful that it leads to suicide—or deadly violence against others 	<ul style="list-style-type: none"> • To turn to the Lord in salvation is to have one's shame covered and honor restored; this is God's “face” shining upon us • Christians have intimacy with God—the honor of beholding with “unveiled face” the glory of God in the face of Jesus Christ • The Aaronic Blessing suggests that people can be the very agents of God's blessing, the mediators of God's “face” to other people and families • In the eternal city of the kingdom of Christ, the redeemed people of God will see his face and reign with him in honor forever and ever

UNIT B • CLASS 8 • LESSON 1

You already know about the “concept of face”

What was your reputation as a young person in high school or as a young adult in college? What were you known for? Circle the number for each scale below. *I am referring below to my years in:* High school College

QUALITY A	←—————→					QUALITY B
Smart student	1	2	3	4	5	Not so much
Follower	1	2	3	4	5	Leader
Good athlete	1	2	3	4	5	Not good
Loud	1	2	3	4	5	Quiet
Timid	1	2	3	4	5	Courageous
Funny	1	2	3	4	5	Serious
Christian	1	2	3	4	5	Not Christian

What are you grateful for concerning your reputation in school?

What, if anything, do you wish was different?

Consider your reputation, your “face,” in the context of your current ministry team. How would you describe your reputation in your team?

Think of a group with a good reputation to which you currently belong, or to which you belonged in the past. It might be a class or team ... a family, ethnic, or kinship group ... a club or other social group. You are grateful to have been—or to be—a part of that group because it contributes to your good reputation, your “face.” What is the group?

Why are you (or were you) grateful for your membership in that group?

What is one important thing you have learned about *reputation* and the “concept of face” from your own life experiences?



R E C O M M E N D E D

Week 8 reading in *The Global Gospel*: chapter 2.5 and 3.5 (11 pages).

All people are concerned about their reputation. So the “concept of face” is not unique to Asian cultures as some might think.

Concern for “face” ... social acceptance ... respect within your community or peer group ... this is part of being human.



Observe the Word

UNIT B • CLASS 8 • LESSON 2

GENESIS 4:4-16^{ESV}

4 and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering,

5 but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.

6 The LORD said to Cain, "Why are you angry, and why has your face fallen?"

7 If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it."

8 Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him.

9 Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?"

10 And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground.

11 And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

12 When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth."

13 Cain said to the LORD, "My punishment is greater than I can bear.

14 Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me."

15 Then the LORD said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who found him should attack him.

16 Then Cain went away from the presence of the LORD and settled in the land of Nod, east of Eden.

Learning task: In the Scripture passage above (Gen 4:4-16), highlight the verses which contain the word *face*.



What does the word *face* describe in Gen 4:5-6?

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What does the word *face* describe in Gen 4:14?

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What are the negative emotions experienced in this passage?

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In contrast, consider the "Aaronic Blessing" (Num 6:22-27). What are the positive experiences relative to *face* in this great blessing/prayer?

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Definitions. The “concept of face” in East Asian culture is aptly defined by Chris Flanders: “By face, I do not mean the physical body part, but the use of the term as a metaphor representing a type of interpersonal social honor and identity projection—‘the claimed sense of self-respect or self-dignity in an interactive situation.’”⁶

In Scripture, the “concept of face” has at least two parts. First, humanity’s shame before God is the result of sin and is expressed by *turning away and hiding from* the face of God. Second, humanity’s redemption and healing from shame comes when people *turn to*, and are given peace *before*, the face of God.⁷

Example: The first example is from Genesis 3 regarding the Fall from innocence of Adam and Eve.

And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden (Gen 3:8).

Robin Stockitt makes sense of the Genesis account:

The notion of facing away in Gen 3:8 is captured poignantly in the original Hebrew, but lost altogether in the English translation, which renders the verse, “they hid from the Lord God among the trees of the garden.” The Hebrew text depicts the couple as withdrawing away from the face (*pānîm*) of God. In the acuteness of their shame, their instinct was to turn immediately away from God’s face. Here we observe the beginnings of a pattern of paired experiences; innocence, sinlessness, joy, and delight dwell together with an unashamed enjoyment in the face of God. By contrast, shame, guilt, and sin appear to be the natural consequences of a withdrawal from God’s face.

The “face” of God’s people -- that is, their honor -- is strongly linked to the experience of beholding the face of God. It is assumed that intimacy with God is possible, intimacy described spiritually as face-to-face. For the Hebrew mind, even salvation is linked to “God’s face” (Psalm 80:3).

What is the key idea about *face* in the verses below?

Psalm 34:5

Psalm 67:1

Psalm 80:3

What is the main thing you have learned about the “concept of face” from this examination of Old Testament verses?

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⁶ Christopher Flanders, *About Face*. 1. Flanders quotes Stella Ting-Toomey, “Face and Facework: An Introduction” in *The Challenge of Facework: Cross-Cultural and Interpersonal Issues*, Stella Ting-Toomey, ed. (Albany, NY: State University of New York Press, 1994), 1–14.

⁷ This definition is adapted from Robin Stockitt, *Restoring the Shamed: Towards a Theology of Shame*. Eugene, OR: Cascade Books, 2012. Kindle edition locations 2679–81

3

UNIT B • CLASS 2 • LESSON 3

The “concept of face” in Paul’s writings



In the New Testament, Paul makes the connection between the Old Testament concept of face—and the life-transforming progressive honor (indeed, *glory*) gained by followers of Jesus Christ.

And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit (2 Cor 3:18).

For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor 4:6).

What does “unveiled face” refer to? See 2 Cor 3:7–8, 13.

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What does the *veiled face* represent? (2 Cor 3:12–14)

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How is the veil removed, resulting in an *unveiled face*? (2 Cor 3:14–17)

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It seems that beholding the glory of God is possible through an *unveiled relational face* (2 Cor 3:18). And the glory of God is known and given to others “in the face of Jesus Christ” (2 Cor 4:6). The Bible says that this way of living is truly transformational—“from one degree of glory to another.”

This language can seem abstract, detached from real life. What might this look like in a believer’s life? What behaviors put these verses to life?

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What is the main thing you have learned from this lesson?
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See Psalm 135:15-18, especially v. 18.

We become like that which we gaze upon and worship - either for good or for ill.

That is why this is an intensely practical, real-life lesson.

Levels of human honor are often based on whom you relate to, or by whom you are known.

In the Old Testament, God’s people are called to behold the “face” of God.

In the New Testament, God’s people are called to behold the glory of God “in the face of Jesus Christ.”

The impact beholding God’s glory in Christ is that our lives are transformed.





PLUS Option—about “face” in Chinese culture

Read the excerpt below from *The Global Gospel*. The material is quoted from Jackson Wu’s book, *Saving God’s Face*.⁸

- “‘Face’ is a Chinese way of talking about HS [honor/shame].”⁹
- “Authors sometimes distinguish between two kinds of face, *mianzi* and *lian*. Hu describes *mianzi* as one’s prestige or reputation due to ‘high position, wealth, power, ability’ ... *Mianzi* mainly concerns conformity to ‘social conventions’ rather than ‘integrity of character.’ On the other hand, *lian* ‘is the respect of a group for a man with a good moral reputation.’ Cheng adds that to lose *lian* ‘... means dishonor and disgrace, while to lose [*mianzi*] means merely that one’s honor is not honored or honor is not recognized.”¹⁰
- “*Mianzi* can simply mean one is well known or has impressed others, regardless of moral grounds (e.g. athletes, singers, CEOs). A poor person could have *lian* but little *mianzi*.”¹¹
- “There are many ways to lose face. Some are minor, like forgetting words to a song or tripping while walking. Any number of bad habits can make people lose face. Other reasons are more serious. One study shows having mental illness, disease, or getting tested for AIDS (not necessarily having it) can cause a loss of face leading to a loss of relationships, discrimination, even a denial of medical care.”¹²
- “In summary, two aspects ... First, face/honor is social or public. Second, face/honor expresses worth or status.”¹³
- “There are people in the world, like the Chinese, who define themselves not so much by what they do as who they know. In Chinese culture, *guanxi* [relationship] is the leading functional savior. Giving and receiving face is the way to enter, sustain, and strengthen relationships.”¹⁴

What is the difference between two kinds of “face”—*lian* and *mianzi*?

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The material on this page is taken from The Global Gospel, page 115.

There are about 2.1 billion people in East and Southeast Asia for whom “face” is vitally important. This does not include the diaspora Chinese who live on other continents throughout the world.

It’s important to know about “lian” and “mianzi.”

But this isn’t just about Chinese culture. In America, there is a saying about the value of relationships... social capital... (face):

“It’s not WHAT you know; it’s WHO you know.”

⁸ Jackson Wu: *Saving God’s Face: A Chinese Contextualization of Salvation through Honor and Shame*. Pasadena: WCIUP, 2012.

⁹ Ibid., 151.

¹⁰ Wu, 156–157. Wu quotes Hsien Hu Chin, “The Chinese Concepts of ‘Face,’” *American Anthropologist* 46, no. 1 (March 1994): 45, 61, and Yongtao Chen, “The Concept of Face and Its Confucian Roots,” in *Journal of Chinese Philosophy* 13 (1986), 335.

¹¹ Ibid., 157.

¹² Ibid., 158. Wu cites Lawrence Hsin Yang and Arthur Kleinman, “‘Face’ and the Embodiment of Stigma in China—The Cases of Schizophrenia and AIDS,” *Social Science and Medicine* 30 (2008): 1–11.

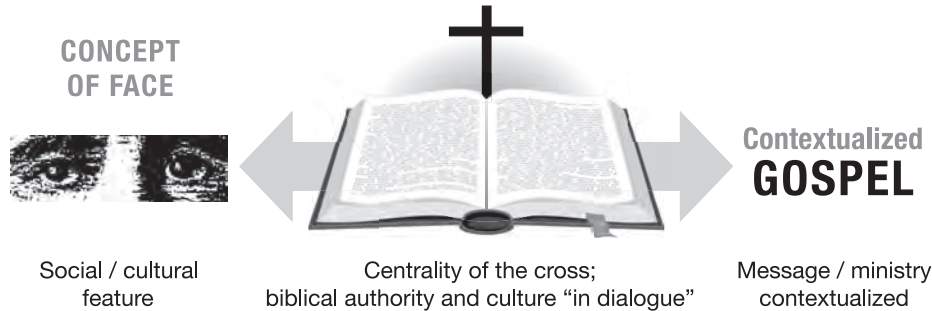
¹³ Ibid., 162.

¹⁴ Ibid., 176.

4

UNIT B • CLASS 2 • LESSON 4

Does the honor-shame dynamic, “concept of face,” overlap with the gospel?



Explore a “global gospel.” Is there enough biblical material to warrant an exploration of how the “concept of face” 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?

Yes, there is a significant overlap in the Bible between “face” and salvation. For example, consider these two dynamics in the biblical drama, which may be stated as follows:

- 1) Humanity’s sin (dishonoring God) results in the *loss of face* before God.
- 2) Salvation results in the *restoration of face* of God’s people.

These two dynamics may be viewed as being “under” a third *ultimate* dynamic which forms a trajectory for the entire biblical grand narrative. This third dynamic arises out of, and is centered on, the glory of God:

- 3) Saving God’s face¹⁵—the vindication of the global reputation and honor of God (or God’s passion for his glory) ... this is what propels the love of God for the blessing/salvation of all the peoples of the world.

Part 1: Human sin (dishonoring God) is the loss of face before God.

Review from Lesson 2 (p. 18–19): Humanity’s shame before God is the result of sin and is expressed by *turning away* and *hiding from* the face of God. In your own words, summarize what you learned in Lesson 2 about sin-and-shame. Use Genesis 3:8 and the Cain and Abel story of Genesis 4:4–16.

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This lesson is longer and more involved than most.

Thank you taking the extra time to engage with this material.

¹⁵ I am indebted to Jackson Wu for the concept, which is from his book, *Saving God’s Face*.

Part 2: Salvation results in the restoration of face of God’s people.

We also learned in Lesson 2 that humanity’s redemption and healing from shame comes when people *turn to*, and are given peace *before*, the face of God.¹⁶ A curious verse is found in Psalm 42 and 43. The verse, Psalm 42:5, is repeated exactly in 42: 11 and 43:5:



Why are you cast down, O my soul, and why are you in turmoil within me?
 Hope in God; for I shall again praise him, my salvation and my God.

The ESV Bible has a footnote for the phrase, “my salvation and my God.” The footnote reads, “Hebrew: *the salvation of my face.*” Young’s Literal Translation renders this, “The salvation of my countenance—My God!”

Is this not a plain reference to the Hebrew conception that salvation should result in the *restoration of face*—the restoration of honor?

Psalm 18:46 reads: “The LORD lives, and blessed be my rock, and exalted be the God of my salvation.” In the next two verses (Ps 18:47–48), the Psalmist describes salvation in honor-shame language. Explain:

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Similarly, how does honor-shame language describe salvation for God’s people in:

Ps 54:1?

Ps 57:3

Ps 69:18–19

Ps 80:6–7

The theme of Psalm 80 is: “*Restore us, O God!*” Verses 3, 7, and 11 have a remarkable common phrase concerning salvation by God’s shining face. “... **Let your face shine, that we might be saved!**” What does this mean?

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*Ponder this:
 If salvation in the Old Testament was often understood as the restoration of honor, what are the implications for understanding salvation in the New Testament, which was written by Jewish authors steeped in the Hebrew scriptures and Hebrew worldview?*

¹⁶ As previously noted, this definition is adapted from Robin Stockitt, *Restoring the Shamed*. Kindle edition locations 2679–81

Part 3: Saving God’s face—the vindication of the global reputation and honor of God (or God’s passion for his glory): this is what propels the love of God for the blessing/salvation of all the peoples of the world.¹⁷



- A) Read the blog post, “The God-centered way that the ‘concept of face’ overlaps with the gospel.” Here is the link: <https://wp.me/p39vTO-1xI>
- B) Explain in your own words the content and truths of the five key points of the blog post.



You can also read this material on pages 242-244 in The Global Gospel.

1. God’s glory is ultimate.

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2. God’s sorrow in humanity’s sin.

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3. God’s promise through God’s family to bless all peoples.

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4. God’s Son makes good on God’s promise for all peoples.

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5. God’s “face” saved for God’s glory in all creation.

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Note: this is a God-centered overview of the Bible which tells us why Christ died and rose again. Could these five points be used as a gospel presentation?

A sixth point might be to invite people into this story of God (repentance and salvation).

It would also be effective to communicate this “good news” slowly as a series of stories or chapters in the Bible’s grand narrative.

What is your main take-away from this lesson?

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¹⁷ Again, giving credit to whom credit is due—the contours of this five-point summary, especially 4 and 5, are from Jackson Wu, *Saving God’s Face*.

5 UNIT B • CLASS 7 • LESSON 5

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

Build your personal summary for Unit B, Class 7

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

8.1 Lesson 1
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8.2 Lesson 2
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8.3 Lesson 3
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8.4 Lesson 4
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Prayer for learning and growth

Write a prayer concerning ...

“The concept of face and the gospel—in our life and in the mission of God”

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

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



WEEK 9: THE HONOR-SHAME DYNAMIC, BODY LANGUAGE



Achievement-based objective:

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

This is the summary chart of chapter 2.6 in The Global Gospel, the chapter on “body language.”

Body language—kingdom of this world vs. kingdom-reign of God		
	Kingdom of this world	Kingdom-reign of God
	<ul style="list-style-type: none"> Shaming techniques involving the body are painful and powerful, creating oppression and hurt that can last decades and be transferred to the next generation. Some shaming techniques involving the body consist of violence resulting in death (honor killings). 	<ul style="list-style-type: none"> Jesus is the one and only King who reigns forever and ever, seated at the right hand of God with his enemies under his feet. Jesus Christ conquered all enemies of humanity, all enemies of God—sin and shame, death and hell.

UNIT B • CLASS 9 • LESSON 1

You already know about “body language” as an expression of honor or shame

“Body language is a type of nonverbal communication in which physical behavior, as opposed to words, [is] used to express or convey information. Such behavior includes facial expressions, body posture, gestures, eye movement, touch and the use of space.”¹⁹

Describe below a situation from your life experience when you were honored or rewarded. What was the occasion? What was your body language? Consider posture, facial expression, arms and hands, etc.

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Describe below a situation from your life experience when you were ashamed. This “shame experience” can be the result of your actions or the result of the actions of others (you were a victim). If you cannot think of a shame experience, then consider a situation when you were embarrassed.

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Do you recall your physical reaction? Mark the ones below which apply:

- Had a red face Covered my face with my hands Hid from others
- Looked down or looked away Bent over / made myself small

In that situation, can you describe how your physical reaction or nonverbal communication expressed your emotions and feelings?

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What is the main thing you have learned about body language?

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¹⁹ https://en.wikipedia.org/wiki/Body_language. Accessed 4 June 2018.



R E C O M M E N D E D

Week 8 reading in *The Global Gospel*: chapter 2.6 and 3.6 (10 pages).

We learned about “face” in the previous chapter. As “face” can communicate honor or shame, so also are other parts of the body associated with honor and shame.

In the Bible “right hand” often means higher honor, whereas “feet” often refers to the dynamic of shame.



2 Observe the Word

UNIT B • CLASS 9 • LESSON 2



PSALM 110:1^{ESV}

The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool.”

PSALM 8:6^{ESV}

You have given him dominion over the works of your hands; you have put all things under his feet.

MATTHEW 22:41–46^{ESV}

41 Now while the Pharisees were gathered together, Jesus asked them a question,
 42 saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.”
 43 He said to them, “How is it then that David, in the Spirit, calls him Lord, saying,
 44 “‘The Lord said to my Lord, ‘Sit at my right hand, until I put your enemies under your feet’”?
 45 If then David calls him Lord, how is he his son?”
 46 And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

MARK 12:35–37^{ESV}

35 And as Jesus taught in the temple, he said, “How can the scribes say that the Christ is the son of David?
 36 David himself, in the Holy Spirit, declared, “‘The Lord said to my Lord, ‘Sit at my right hand, until I put your enemies under your feet.’”
 37 David himself calls him Lord. So how is he his son?” And the great throng heard him gladly.

LUKE 20:41–44^{ESV}

41 But he said to them, “How can they say that the Christ is David's son?
 42 For David himself says in the Book of Psalms, “‘The Lord said to my Lord, ‘Sit at my right hand, until I make your enemies your footstool.’”
 43 David thus calls him Lord, so how is he his son?”

ACTS 2:32–36^{ESV}

32 This Jesus God raised up, and of that we all are witnesses.
 33 Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.
 34 For David did not ascend into the heavens, but he himself says, “‘The Lord said to my Lord, ‘Sit at my right hand, until I make your enemies your footstool.’”
 36 Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

Lesson 2, continued

Definition: In the social world of the Old and New Testaments, the most honorable parts of the body were considered to be the head, face and hands. One of the most shameful body parts was considered to be the feet.²⁰

Read Psalm 110 in its entirety in your Bible. Note the emphasis on the regal power, sovereignty, and majesty—of the king being described.

On the previous page, highlight the words from Psalm 110:1 in the verses from Matthew, Mark, Luke, and Acts.

By quoting this royal Psalm of David (Psalm 110:1) what is Jesus saying about himself?

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 This story of Jesus quoting Psalm 110:1 occurs in the Gospels of Matthew, Mark, and Luke; likewise, Peter quotes the verse in his sermon on Pentecost in Acts 2. What meaning is suggested by the fact that Psalm 110:1 is repeatedly quoted?²¹

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 Psalm 8:6 (also of David) is a companion verse to Psalm 110:1. The phrase, “you have put all things under his feet” (Ps 8:6) was understood by the Jewish authors of the New Testament to be parallel in meaning to the phrase in Psalm 110:1, “until I make your enemies your footstool.”

The emphasis of Jesus sitting at God’s **right hand** means the exalted regal honor of the risen King.

While the King is exalted by being at God’s right hand, so likewise are the enemies of God²² conquered and shamed, represented by “I make your enemies your **footstool**” and “have put all things under his **feet**.”



Using your own words, combine Psalm 110:1 and Psalm 8:6 into a single summary statement about Jesus Christ the Savior-King.

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The kingship of Jesus and by implication, the gospel of the kingdom, is emphasized more than we realize throughout the New Testament.

It is referred to every time Jesus at the “right hand” of God is mentioned ...

each time “under his feet” or “footstool” is mentioned ...

and each time the word “Christ” is used, since “Christ” means Anointed One, Messiah-King.

²⁰ This paragraph is from *The Global Gospel*, p. 118.

²¹ Concerning Psalm 110, *The ESV Study Bible* states, “This psalm is one of the most cited OT texts in the NT, with quotations or allusions appearing in the Gospels, Acts, the Pauline epistles, Hebrews, and the Petrine epistles. Christians sing this psalm to celebrate that Jesus has taken his Davidic kingship by his resurrection ... , and that God is busy now subduing the Gentiles into the empire of Jesus.” Crossway Bibles (2009-04-09). *ESV Study Bible* (Kindle Locations 75504–75507). Good News Publishers/Crossway Books. Kindle Edition.

²² Paul describes the great enemy in Romans 5:12–21 as the reign of sin and death. In Eph 6:12 the enemies are “rulers” ... “authorities” and “cosmic powers;” in Col 2:15, the enemies are described as “rulers and authorities”—these probably refer to supernatural evil beings and systems.

Lesson 2, continued

Look up the following verses and identify the key phrase about: 1) Jesus exalted at the **right hand** of God, 2) Jesus' enemies as his **footstool**, or 3) Jesus having all things **under his feet**.



- Matt 26:64
- Mark 16:18
- Luke 22:69
- Acts 7:55–56
-
- 1 Cor 15:24–27
-
- Rom 8:34
- Eph 1:20
- Col 3:1
- Heb 1:3
- Heb 1:13
- Heb 8:1
- Heb 10:12
- Heb 12:2
- 1 Pet 3:22

In your own context. What experiences have you had in your cultural context showing a connection between body language and honor-shame? Can you tell a brief story or describe a situation below?

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What is the main thing you have gained from this look at *body language*?
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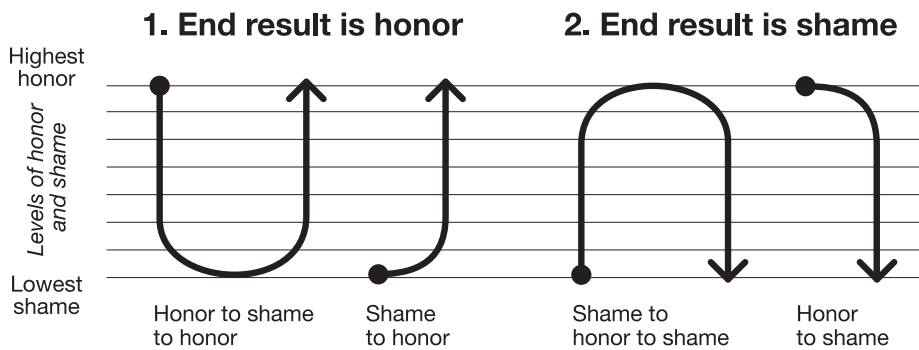
UNIT B • CLASS 3 • LESSON 4

Body language in Gospel stories

Keep in mind the definition of *body language* on page 27: “Body language is a type of nonverbal communication in which physical behavior, as opposed to words, [is] used to express or convey information. Such behavior includes facial expressions, body posture, gestures, eye movement, touch and the use of space.”²³ I propose that in the Bible’s stories, various *movements of the body* are often also types of nonverbal communication, and that this contains significant honor-shame meaning. “Physical behavior” *conveys information*—and in the stories of the Bible, that *information* is often about gains or losses of honor status.

Let’s now recall the dynamic of “honor-status reversal.”²⁴

Two types of honor-status reversal



It’s simple: Words referring to movement of the body, such as *up* and *rise*, often convey an increase in honor. Words referring to opposite movement of the body, such as *down* and *fall*, may convey a decrease in honor.

Consider Mary’s Song of Praise, “The Magnificat” (Luke 1:46–55). These verses incorporate the dynamic of honor-status reversal. Mary’s dramatic increase of honor is expressed in verses 48–49. And in verses 51–53 there is a loss of honor for “the mighty,” and a contrasting gain of honor for “those of humble estate.” *Honor-status reversal!*

In Luke 1:51–52, what *movements of the body* are implied, both up and down, conveying information about honor or shame?

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²³ https://en.wikipedia.org/wiki/Body_language. Accessed 4 June 2018.
²⁴ The dynamic of honor-status reversal as a Bible motif is covered in Unit A, Class 2. See Werner Mischke: “Honor-Status Reversal—Dominant Motif of the Biblical Grand Narrative” in *Orality Journal*, Vol. 4, No. 1, 2015, p. 11–36. Available at: <https://orality.net/content/honor-status-reversal-dominant-motif-of-the-biblical-grand-narrative/>. Accessed 5 June 2018.

Turning now to The Gospel of Mark, let's look at the *movement of the body* in a series of stories; let's examine what honor-shame information is being conveyed.

Look up the following verses in **Mark 1-2** and describe what might be the honor-shame meaning relative to the movement of the body.

1:6-7

1:10

1:17-20

1:29-31

1:40-42

2:10-12

2:13-14

Baptism as body language? Baptism is a practice intended for all believers (Matt 28:19) which incorporates the *movement of the body*. Consider the profound meaning in the Christian's baptism—*down* into crucifixion's shame and death, and then *up* into resurrection's honor, glory, and life.

What honor-shame information is being conveyed by the "body language" of baptism in Romans 6:3-5?

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What is a key thing you have learned about *body language* from this lesson?

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Our Lord commanded us to make disciples of all nations, "baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Mat 28:19).

Since "name" and honor are often synonymous in Scripture, how does this impact our understanding of what it means to be "baptized in the name..."?

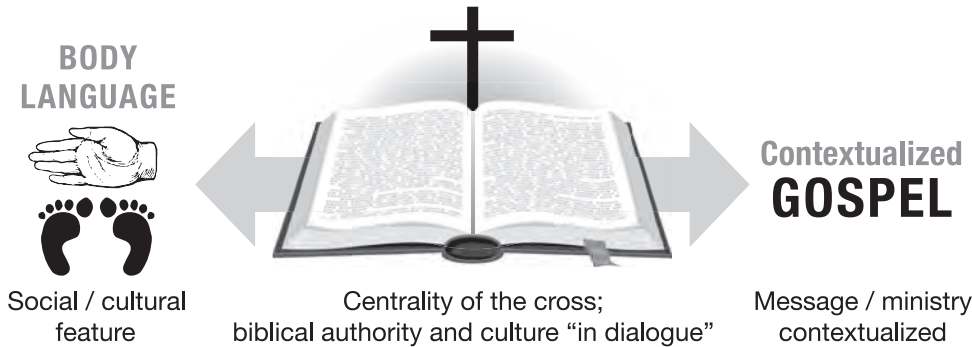
Given that the word "in" - the Greek word 'eis' - is often translated as "into" in the New Testament, consider the implications of being baptized "into the honor of God."



4

UNIT B • CLASS 9 • LESSON 4

Does the honor-shame dynamic, “body language,” overlap with the gospel?



Explore a “global gospel.” Is there enough biblical material to warrant an exploration of how the dynamic of “body language” 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?

Yes, the dynamic of “body language” in Scripture is used to describe the gospel of Christ—especially in the “**gospel of the kingdom.**”²⁵

Psalm 110:1—bridge between Old and New Testaments

In lesson 2 of this week’s material (p. 28–30), we examined the prominence of Psalm 110:1 in Matthew, Mark, Luke and Acts. We saw that when Jesus quoted Psalm 110:1, he subtly identified himself as the *Messiah-King-who-was-foretold*.

We may observe that Jesus does something similar in Luke 4:17–21. Look at verse 18; Jesus says: “The Spirit of the Lord is upon me, because he has **anointed** me to proclaim **good news** to the poor. ...”

In Luke 4:18, 1) “anointed” refers to the *Anointed One*, the royal kingship of “Christ;” and 2) in the Greek, “good news” is the same word for *gospel*. Jesus is identifying himself as the King who is inaugurating the *gospel of the kingdom*. When Jesus says, “Today this Scripture has been fulfilled in your hearing” (Luke 4:21) he is identifying himself as the embodiment of Israel’s Messiah/Savior/King.

The King of the Gospel of the Kingdom



The regal crown refers to the highly exalted, resurrected Christ (Anointed One, Messiah-King), seated at the right hand of God.

The crown of thorns refers to the humanity of Christ crucified; he was horribly shamed, unjustly executed between two criminals.

²⁵ Theologian N. T. Wright says that the evangelical church often overlooks the gospel found in the Gospels: “[I]n many classic Christian circles, including the plethora of movements that go broadly under the label ‘evangelical’... there has been the assumption, going back at least as far as the Reformation, that ‘the gospel’ is what you find in Paul’s letters, particularly in Romans and Galatians. This ‘gospel’ consists, normally, of a precise statement of what Jesus achieved in his saving death (‘atonement’) and a precise statement of how that achievement could be appropriated by the individual (‘justification by faith’). Atonement and justification were assumed to be at the heart of ‘the gospel.’ But ‘the Gospels’—Matthew, Mark, Luke, and John—appear to have almost nothing to say about those subjects.” N. T. Wright, *How God Became King: The Forgotten Story of the Gospels* (San Francisco: HarperOne, 2012), Kindle edition locations 223–29.

What kinds of salvation-action does this *gospel of the kingdom* entail in Luke 4:18–19?

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How does *poverty, captivity, blindness, and oppression* express humanity’s ultimate problem—that of our fallenness, defilement, sin?

poverty

captivity

blindness

oppression

Scot McKnight explores why the first four books of the Bible are called “The Gospel according to ...” and affirms that the gospel is about the fulfillment or completion of Israel’s story. McKnight writes:

The earliest Christians called the first four books of the New Testament “the Gospel according to ...” because they declare that very story.

- The Gospels are all about Jesus.
- They are all about Jesus being the completion of Israel’s story.
- They are all about Jesus’ death, burial, resurrection, exaltation, and future coming.
- They reveal that this Jesus, this Jesus in this very story, saves his people from their sin.²⁶

The atonement ... the gospel of the kingdom ... the book of Hebrews

The book of Hebrews provides a theologically-rich, many-faceted account of how Jesus is the fulfillment of Israel’s story. In Hebrews, we discover a better covenant, a better High Priest, a better sacrifice; it is all *in* and *through* the most honorable regal Person of Jesus Christ.

Moreover, the book of Hebrews provides an answer to this question, *Where does the atonement intersect with the gospel of the kingdom,²⁷ and the aforementioned victorious body language?*

Learning task:

For each verse on the next page, put into your own words what it says about who Jesus Christ is and what he has accomplished. Give emphasis to the regal kingship of Christ as expressed by the words, “right hand.”

²⁶ Scot McKnight, *The King Jesus Gospel: The Original Good News Revisited* (Grand Rapids, MI: Zondervan, 2011). Kindle edition location, 89–90.
²⁷ The “kingdom” of God is specifically mentioned in the book of Hebrews in 1:8 and 12:28.

“After making purification for sins, he sat down at the *right hand* of the Majesty on high” (Heb 1:3).

.....

“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”? (Heb 1:13).

.....

“Now the point in what we are saying is this: we have such a high priest, one who is seated at the *right hand* of the throne of the Majesty in heaven (Heb 8:1).

.....

“But when Christ had offered for all time a single sacrifice for sins, he sat down at the *right hand* of God” (Heb 10:12).

.....

“Looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the *right hand* of the throne of God” (Heb 12:2).

.....

Peter at Pentecost. In his sermon at Pentecost (Acts 2:14–41), Peter incorporates the regal theme of Christ’s resurrection and exalted kingship following Christ’s shameful crucifixion and death. He also quotes Psalm 110:1 (Acts 2:34–35). Of course, this sermon was delivered to people for whom the story of Israel was well known; they were Jews from many nations (Acts 2:5).

Can you (with your team?) create an elegant presentation of the gospel that has a similar regal theme—one which articulates the *gospel of the kingdom*? What form would this take? As a set of stories? A set of truths?

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For what kinds of persons and peoples do you imagine the *gospel of the kingdom* is well-suited?

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

.....

.....



Christ is the conquering King over God’s enemies of sin and death (Rom 5:17), over the devil (1 John 3:8), and the law (Gal 3:13). Christ triumphed over the “rulers and authorities” (Eph 6:12, Col 2:15). Christ also became sin that we might become the righteousness of God (2 Cor 5:21). King Christ died for our sins (1 Cor 15:3) so that we could be forgiven, cleansed (1 John 1:9), and have eternal life (John 3:16). Through his blood he killed the hostility between peoples to create a new humanity (Eph 2:15–16) in which all members of the body share in the familial honor status (Eph 2:19) and glory given by God to his children. All this is part of the gospel, the good news of Jesus Christ.





PLUS Option

Is the gospel of the Gospels also Paul’s gospel?

The excerpts below are from the book *Christ Is King: Paul’s Royal Ideology* by Joshua Jipp. Read and ponder ...

It can be stated with little exaggeration that Wilhelm Bousset’s influential *Kyrios Christos* and its positing of a division between Palestinian and Hellenistic Christianity, with the latter valuing the title “Lord” but devaluing Jewish Davidic traditions, has provided the historical foundations for Paul’s supposed disinterest in Jesus’ Davidic descent. This consensus shows signs, however, of being overturned, as many voices have marshaled evidence that indicates that the term [*Christos*] means “Messiah” and retains its royal connotations. Thus, while Paul does not refer to Christ as king, his abundant use of the honorific “Messiah” may indicate that he thinks of Jesus as the ideal king or ruler.²⁸ ...

Romans contains an *inclusio* that affirms Jesus’ Davidic lineage (1:3–4; 15:7–12), and it is against this scriptural Davidic-sonship framework that Paul makes sense of Jesus’ resurrection and enthronement (see 2 Sam. 7:12–14; Pss. 2:7; 89:26–27).²⁹ ...

Paul does not emphasize Christ’s kingdom in his Christ-discourse, but as one who simultaneously shares in God’s kingship and is the embodied representative of his people, Paul does frequently speak of Christ’s people as participating in the rule and benefits of Christ’s kingship. Paul’s participatory soteriology is frequently conceptualized as a participation in Christ’s royal rule.³⁰

Could it be? What if there is no great division between the *gospel of the kingdom* as expressed in the Matthew, Mark, Luke and Acts—and the Pauline gospel of *justification by faith*? Could it be there is a deeper resonance between the gospel of the Gospels—and the gospel articulated by Paul—than we ever thought? What do you think?

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In his book, Christ is King: Paul’s Royal Ideology, the author Joshua Jipp examines key passages in Paul’s epistles that are considered “kingship discourse.”

Dr. Jipp compares literature from the Roman Empire which describes “the good king.” He shows how Paul’s descriptions of Jesus Christ use many of the same words and concepts.

Like other Roman authors, Paul is engaging in “kingship discourse.”

²⁸ Joshua W. Jipp: *Christ Is King: Paul’s Royal Ideology* (Kindle Locations 95–101). Fortress Press. Kindle Edition.

²⁹ *Ibid.*, Kindle Locations 118–119.

³⁰ *Ibid.*, Kindle locations 6784–6787.

5 UNIT B • CLASS 9 • LESSON 5

Try it out right away. Share the gospel with a friend using the honor-shame dynamic, “body language.”

Build your personal summary for Unit B, Class 9

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



Lesson 1
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Lesson 2
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Lesson 3
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Lesson 4
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Prayer for learning and growth

Write a prayer concerning ...

“The concept of face and the gospel—in our life and in the mission of God”

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




WEEK 10: THE HONOR-SHAME DYNAMIC, PATRONAGE



Achievement-based objective:

Understand the honor-shame dynamic called “patronage” — and explore how it overlaps with the gospel.

This is the summary chart of chapter 2.7 in The Global Gospel, the chapter on “patronage.”

Patronage—kingdom of this world vs. kingdom-reign of God		
	Kingdom of this world	Kingdom-reign of God
	<ul style="list-style-type: none"> • Ideally, patronage consisted of three “graces”—giving, receiving, and returning favor, resulting in a rise in honor-status for both benefactor and client. • Practically, patronage was often a means of controlling and abusing people of lower status, perpetuating poverty, causing dependency and making them obligated without hope of ever being released from their obligations. 	<ul style="list-style-type: none"> • The gift of salvation as expressed by John 3:16 was likely understood by the early church as an act of divine benefaction. • God is sovereignly inviting and choosing people to recognize that they and their faith-family are co-benefactors with God to bless the rest of the families of the earth. • Being co-benefactors with God is part of the gospel; it is good news because it promises a rise in honor-status for God’s family of peoples and greater worship for God.



UNIT B • CLASS 10 • LESSON 1

You already know about “patronage”

When you think of the word *patron* or *patronage*, what comes to mind?

.....
.....

“Patronage” has more than one meaning. Below are five definitions from the New Oxford American Dictionary.³¹ Under each definition, give an example (if you can) from what you have learned or observed in your life.

1 the support given by a patron: *the arts could no longer depend on private patronage.*

.....

2 the power to control appointments to office or the right to privileges: *recruits are selected on merit, not through political patronage.*

.....

3 a patronizing or condescending manner: *a twang of self-satisfaction—even patronage—about him.*

.....

4 the regular business given to a store, restaurant, or public service by a person or group: *the direct train link was ending because of poor patronage.*

.....

5 Roman History: (in ancient Rome) the rights and duties or the position of a patron.

.....

Of these five meanings, which two meanings are most familiar to you?

.....

In your thinking, what, if anything, about *patronage* is ethically **positive**?

.....

.....

In your thinking, what, if anything, about *patronage* may be **unethical**?

.....


.....

What are the main things you have learned about *patronage*?

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.....

R E C O M M E N D E D

Week 8 reading in *The Global Gospel*: chapter 2.7 and 3.7 (26 pages).




³¹ *New Oxford American Dictionary*. Copyright © 2010, 2017 by Oxford University Press, Inc.

2

UNIT B • CLASS 10 • LESSON 2

Observe the Word

Before observing the Bible's use of the concept *patronage* and word *patron*, we must understand what it meant in the New Testament world. Here is an explanation:

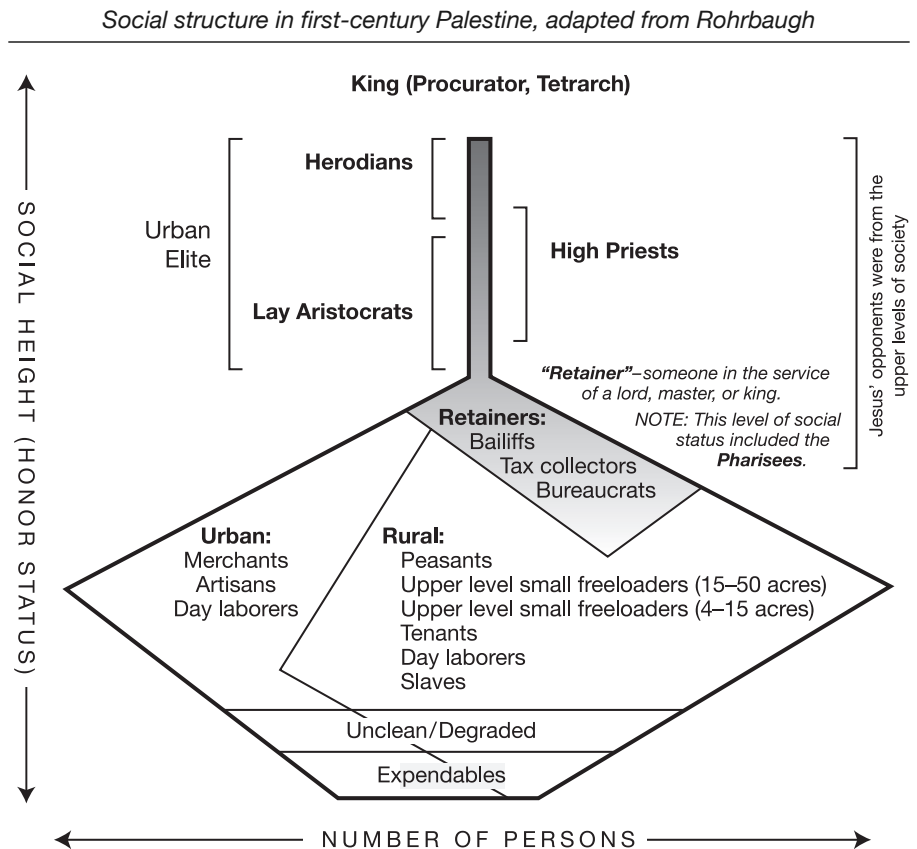
“Patronage was the distinctive relationship in ancient Roman society between the ...‘patron’ and his ‘client.’ The relationship was hierarchical, but obligations were mutual. The [patron] was the protector, sponsor, and benefactor of the client. ... Although typically the client was of inferior social class, a patron and client might even hold the same social rank, but the former would possess greater wealth, power, or prestige that enabled him to help or do favors for the client.”³²

Let's expand on this with a quote from J. E. Lendon's book *Empire of Honour: The Art of Government in the Roman World*: “The emperor was the patron, the benefactor, of his every subject. The subjects, in turn, paid him back for his benefactions with their loyalty; this was the basis of his power. Thus, the empire was a single enormous spider's web of reciprocal favours.”³³

Palestine's social inequality

To understand the significance of patronage, it is essential to grasp the enormous social inequality that existed in Palestine during the time of Christ. Society consisted of a very small number of people at the top—while the vast majority of people lived with much lower status and power, and had a constant struggle to survive. See the diagram above.³⁴

Most of the material for this lesson is taken from from The Global Gospel, pages 122-128.



³² This paragraph is taken from “Patronage in Ancient Rome,” Wikipedia, http://en.wikipedia.org/wiki/Patronage_in_ancient_Rome, accessed 28 May 2013, citing Kenneth Quinn, “Poet and Audience in the Augustan Age,” *Aufstieg und Niedergang der römischen Welt* II.30.1 (1982), 117.

³³ J. E. Lendon, *Empire of Honour: The Art of Government in the Roman World* (New York: Oxford University Press, 1997). Kindle locations 170–73.

³⁴ This diagram is from *The Global Gospel*, p. 123. It is adapted from Rohrbaugh, “The Social Location of the Markan Audience” in *The Social World of the New Testament: Insights and Models* (Peabody, MA: Hendrickson, 2008) 146. Rohrbaugh cites Dennis Duling, *The New Testament: An Introduction* (New York: Harcourt, Brace, Jovanovich, 1994).

Below is a chart that lists the types of people mentioned in the Gospel of Mark according to their social status.³⁵ Using the diagram on the previous page and the chart below—describing levels of social status and inequality—what new insights do you gain about Jesus’ ministry?



Urban elite, retainers, urban non-elite, peasants, and expendables in the Gospel of Mark

URBAN ELITE		RETAINERS
<ul style="list-style-type: none"> • Caesar (12:14, 17) • Pontius Pilate (15:2, 8, 15) • Rulers of the Gentiles (10:42) • Herod (6:14; 8:15) • Herodias’s daughter (6:22) • Philip (6:17) • Governors (13:9; 15:16) • High Priest (2:26; 14:47, 53, 54, 60, 61, 63, 66) • Chief priests (8:31; 10:33; 11:18, 27; 14:1, 10, 43, 53, 55; 15:1, 3, 10, 11, 31) • Scribes (1:22; 2:6, 16; 3:22; 7:1, 5; 8:31; 9:11, 14; 10:33; 11:18, 27; 12:28, 35, 38; 14:1, 43, 53; 15:1, 31) 	<ul style="list-style-type: none"> • Strong man (3:27) • Those who have (4:25) • Elders (8:31; 11:27; 14:43, 53; 15:1) • Rich man (10:22) • Wealthy (10:23, 25) • Vineyard owner and son (12:1, 6) • Sadducees (12:18) • Family of seven brothers (12:20) • Rich people (12:41) • Kings (13:9) • Man going on a journey (13:34) • Owner of upper room (14:14) • Joseph of Arimathea (15:43) • Jairus and his family (5:22, 23, 40) 	<ul style="list-style-type: none"> • Pharisees (2:16, 18, 24; 3:6; 7:1, 3, 5; 8:11, 15; 10:2; 12:13) • People from Jairus’s house (5:35) • Men arresting John the Baptist (6:17) • Soldier of the guard (6:27) • Levi (2:14) • Those selling in the temple (11:15) • Servant girl of high priest (14:66) • Crowd sent from chief priests, scribes, and elders (14:43) • Physicians (2:17; 5:26) • Galilean priest (1:44) • Courtiers, officers (6:21) • Judas Iscariot (14:11) • Tax collectors (2:15, 16) • Moneychangers (11:15) • Doorkeeper (13:34) • Soldiers (15:16) • Centurion (15:39) • Slave/servant (1:20; 9:35; 10:43, 44; 12:2, 4; 13:34; 14:47)
URBAN NON-ELITE / PEASANTS / UNCLEAN / EXPENDABLES		
<p>URBAN NON-ELITE</p> <ul style="list-style-type: none"> • Does buying in the temple (likely includes peasants) (11:15) • Widow (12:42) • Crowd/People (1:5; 11:18, 32; 12:12, 37, 41; 14:2, 43; 15:8, 11, 15) 	<p>PEASANTS</p> <ul style="list-style-type: none"> • Those from the Judean countryside (1:5) • Peter, Andrew (1:16) • James, John, (1:19–20) • Simon’s mother-in-law (1:30) • Jesus (6:3) • Mary (6:3) • James, Joses, Judas, Simon, and Jesus’ sisters (6:3) • Seed scatterer (4:26) • Mary Magdalene, Mary the mother of James, Joses, Salome (15:40) • Little ones (9:42) • Children (10:13) • Bystanders in Bethpage (11:5) • Those buying in the temple (likely included urban poor as well) (11:15) • Tenants (12:1) • Simon of Cyrene (15:21) • Crowd (2:4, 13; 3:9, 20, 32; 4:1, 36; 5:21, 24, 27, 30, 31; 6:14, 17, 34, 39, 45; 7:14, 17, 33; 8:1, 2, 6, 34; 9:14, 15, 17, 25; 10:1, 46) 	<p>EXPENDABLES</p> <ul style="list-style-type: none"> • Man with an unclean spirit (1:23) • The sick and demon possessed (1:32–34, 39; 6:9, 13, 55; 9:38) • Leper (1:40) • Paralytic (2:3) • Man with withered hand (3:1) • Those who have nothing (4:25) • Demoniac (5:2) • Hemorrhaging woman (5:25) • Syro-Phoenician woman and daughter (7:25–26) • Deaf man with speech impediment (7:32) • Blind man (8:22) • Boy with an unclean spirit (9:14) • Blind Bartimaeus (10:46) • Simon the Leper (14:3) • Swineherds (5:14) • Man carrying a jar (14:13)

A “retainer” was someone in the service of a lord, master, or king. It reflected a high level of social status.

Note the many “expendables” with whom Jesus related.

The expendables were human beings with the least social status.

They were considered disposable, or “throw-aways.”

Oh, the compassion of Jesus!

³⁵ Adapted from Rohrbach, “The Social Location of the Markan Audience,” 147–52. Taken from *The Global Gospel*, p. 124.

“Patronage was a ubiquitous social framework in the ancient Mediterranean basin. Patrons were people with power who could provide goods and services not available to their clients. In return, clients provided loyalty and honor to the patrons. Social inequality characterized these patronal relationships, and exploitation was a common feature of such relationships.”³⁶

Patron needed for a scribe. Patronage is also found in Paul’s letter to the Romans. He names a Christian woman Phoebe as his patron; some scholars believe she paid for the expense of hiring a scribe to write this long letter.

I commend to you our sister Phoebe, a servant of the church at Cenchreae, that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well (Rom 16:1–2).³⁷

Moreover, patronage is clearly implied in Luke 1:1 and Acts 1:1. Luke acknowledges Theophilus in the opening verse of each book; likely it was Theophilus who covered the cost of hiring a scribe. “To produce the Gospel and Acts, Luke needed the equivalent in today’s currency of perhaps as much as four thousand US dollars for each text. It is no surprise he needed a benefactor.”³⁸

Patronage and grace. According to David deSilva, first-century believers understood that “God’s grace (*charis*) would not have been of a different kind than the grace with which they were already familiar; it would have been understood as different only in quality and degree.”³⁹

Therefore, in the New Testament social context, the practice of patronage and benefaction also related to the gifts given by Almighty God.

For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life” (John 3:16).

For by grace you have been saved ... it is the gift of God (Eph 2:8–9).

Even the giving of God’s Son or the gift of salvation would have been seen in the light of patronage. A highly honored, magnificent Benefactor is providing a great blessing, a wonderful grace—the gift of his own Son to the world for the gift of salvation.



Inequality and exploitation was a common feature of patron-client relationships in the social world of the New Testament.

In the New Testament world, even the giving of God’s Son would have been seen in the light of patronage.

A highly honored, magnificent Benefactor is providing a great blessing...

the gift of his own Son to the world -- for the gift of salvation.

³⁶ Neyrey and Stewart, *The Social World of the New Testament*, 47.

³⁷ Richards estimates the cost of hiring a scribe to write Romans (identified as “Tertius” in Rom 16:22), as the equivalent of \$2,275. See E. Randolph Richards, “Reading, Writing, and Manuscripts,” in eds. Joel B. Green and Lee Martin McDonald, *The World of the New Testament: Cultural, Social, and Historical Contexts* (Grand Rapids, MI: Baker, 2013), 361. Jewett writes, “It would have required weeks of intensive work during which Tertius must have been made available on a full-time basis. This expense is most easily explained by the detail Paul reveals in 16:2, that Phoebe ‘became a patroness to many and to myself as well.’ This is the only time in Paul’s letters that he acknowledges having received funding from a patron ...” See Jewett, *Romans*, 22–23.

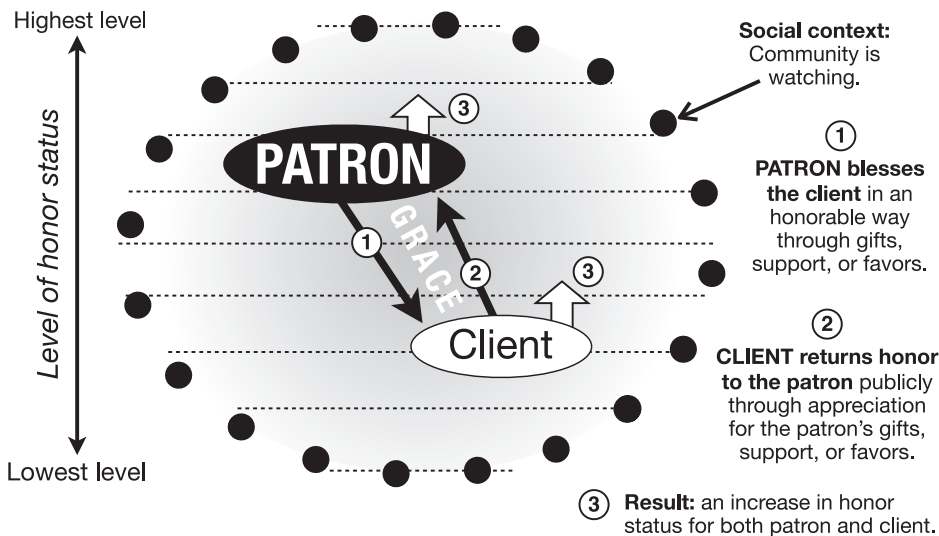
³⁸ Richards, in Green and McDonald, eds., *The World of the New Testament: Cultural, Social, and Historical Contexts* (Grand Rapids, MI: Baker, 2013), 364.

³⁹ deSilva, *Honor, Patronage, Kinship, Purity*; 122.

Look up the Scripture verses below. Identify in each passage 1) the patron (or benefactor) being described, 2) the client(s), and 3) the gift.

SCRIPTURE	PATRON / BENEFACTOR	CLIENT	GIFT
Luke 7:2-5			
Luke 22:25			
Romans 16:1-2			
Luke 1:1			
Acts 1:1			
PATRONAGE AND GRACE			
John 3:16			
Ephesians 2:8-9			

Patronage and reciprocity. Observe the diagram below. A patron was the benefactor, the *blessor*—the one who conferred blessing and grace on the one(s) in need. The client was the *blessee*—the one receiving the gift, the grace. It was essential that the *blessee* also reciprocate—publicly returning honor and blessing to the patron. This is the principle of *reciprocity*.



The patron blesses the client and the client returns praise to the patron; ideally, this results in greater honor for both.

How did the Greco-Roman world understand the central dynamic for patron-client relationships?

It was understood to be "charis" -- GRACE!

Might we see patronage implied in Ephesians 2:8-10 ...

... giver and gift implied in v. 8-9, and reciprocity in v. 10?

What is the most important thing you have learned from this exploration of patronage in the New Testament?

.....

.....

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3 UNIT B • CLASS 10 • LESSON 3

The blessing-patronage gospel

One of the truths we are teaching in this lesson combines four principles about blessing, honor, patronage, and the gospel.



- 1) The ancient practice of blessing others may be considered foundational to the practice of patronage in the social world of the New Testament.
- 2) To bless the peoples of the earth in Jesus’ name is to cooperate with God in his mission, and this may be understood as co-patronage with God.
- 3) To bless others in Jesus’ name is a great honor for the people of God; it is a great gift to be part of God’s story proclaiming an *all-peoples-salvation-blessing* through Christ.
- 4) To have the joy and dignity of blessing others in Jesus’ name: *this is good news*—this is part of the gospel.

Occurrences of the word ‘blessed,’ ‘bless,’ and ‘blessing’ in the Bible—and their “direction”

React to this list above. What surprises you? What do you question?

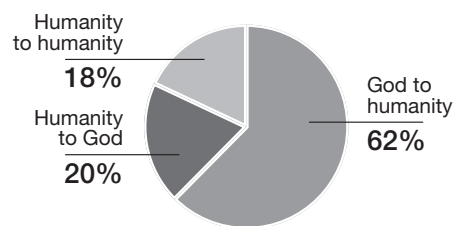
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	↓ God to humanity	↑ Humanity to God	→ Humanity to humanity
Blessed	191	59	43
Bless	64	35	32
Blessing	64	6	17
Total	319	100	92

Blessing and honor. In Scripture, when a blessing is given it conveys honor. Also, *blessing* happens in three “directions.” First is the blessing that goes ‘down’—from God to humans. Second is the blessing that goes ‘up’—from humans back to God. Third is the blessing that is ‘horizontal’—from humans to other humans. The diagram at right shows how many occurrences of each are in the Bible.⁴⁰

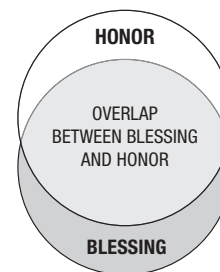


What are one or two surprising things you learned from this diagram?

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Blessing and honor in the Beatitudes (Mathew 5:3–12). Sometimes the Beatitudes are referred to by scholars as the “makarisms.” Neyrey argues that in the Beatitudes, the Greek word for blessed, *makarios*, is better translated as *honored*, citing a number of scholars. Neyrey writes: “Reading the makarisms in terms of honor and shame is compatible with current research on them. Commentators regularly point to parallels to the makarisms in both Jewish and Greek literature.”⁴¹



in the Bible, the meaning of “blessing” overlaps greatly with the meaning of “honor.”

⁴⁰ This diagram is taken from *The Global Gospel*, page 129. The research was done by staff at the Mission ONE office using the English Standard Version of the Bible.

⁴¹ Neyrey, *Honor and Shame in the Gospel of Matthew*, 166.

Neyrey summarizes the Beatitudes: “[T]rue honor comes from living up to Jesus’ new code and receiving the “reward” of praise of the heavenly Father. Jesus, then, changed the way the honor game was played and redefined the source of honor, namely, acknowledgment by God, not neighbor. As a result, by conforming to the image of the Master, disciples are shamed in the eyes of their peers and become least and last before their neighbors. But Jesus honors them ... with a grant of ... respect that far surpasses what could be hoped for in the public arena of the village.”⁴²

“
Blessed
are...
Honored
are...
”

Rewrite the Beatitudes below using the word *honored* instead of *blessed*.

- 5:3
- 5:4
- 5:5
- 5:6
- 5:7
- 5:8
- 5:9
- 5:10
-
- 5:11-12
-

*“Jesus redefined the source of honor, namely, acknowledgment by God, not neighbor.”
-Jerome Neyrey*

The Call of Abram. *To bless* is an honorific act for the one who is doing the blessing; *to bless* also conveys honor to the one being blessed. With this in mind, explain the various honor-shame dynamics in **Genesis 12:1-3**.

- 12:1
-
-
-
- 12:2
-
-
-
- 12:3
-
-

Abraham’s obedience required him to leave the very source of his honor: country, kindred, and father’s house (Gen 12:1).

⁴² Neyrey, 164-165.

In patron-client relationships in the ancient world (and as represented in the Bible), we can draw some conclusions about patronage and blessing:

- **When God blesses humanity**, God may be understood as the divine Patron (or Benefactor) who gives grace to humanity as the client.
- **When humanity blesses God**, they are fulfilling the role of the loyal client, returning honor to God in public worship and praise.
- **When humanity blesses humanity**, the one blessing is the patron, and the one being blessed is the client.

The story of Abraham and Melchizedek offers an outstanding case of ‘Scripture interpreting Scripture’ with regard to *honor status and blessing*.

First, in Gen 14:17–20, who blesses whom; and how?

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Secondly, Hebrews 7:1–7 comments on Abraham and Melchizedek. What insight in particular is given about honor status in verse 7?

.....

.....

Put a check mark where appropriate in the chart below.

Scripture	Those who are blessing; <i>the honorable blessers</i>				Those who are being blessed, receiving the honor/blessing			
	God	Abraham	Melchizedek	God’s people	Abraham	Melchizedek	The nations	God’s people
Gen 12:1–3	✓							
Gen 14:7–20								
Heb 7:1–7								
Mat 28:18–20								

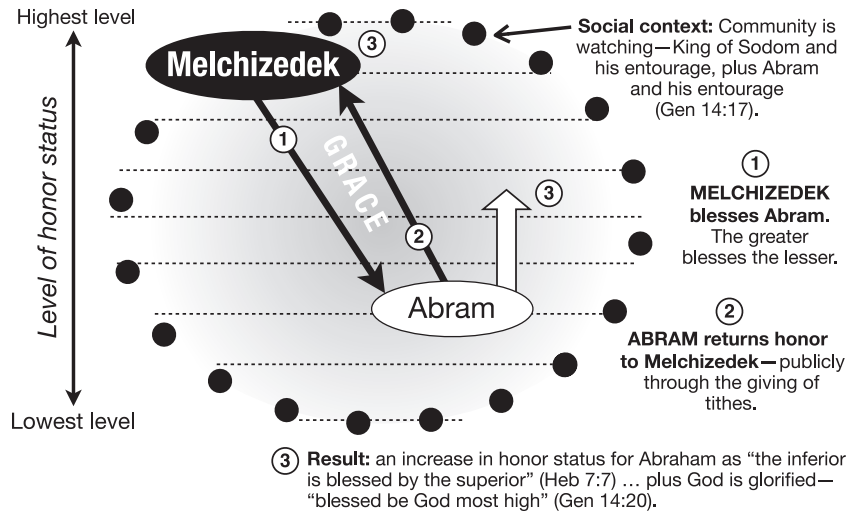
What are one or two important insights you have gained from this lesson?

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The “benefactor” Melchizedek blesses the “client” Abraham, who in turn honors Melchizedek



4 UNIT B • CLASS 10 • LESSON 4

The Abrahamic gospel

In Galatians 3:7–8, the Apostle Paul gives a remarkable view of the gospel that incorporates God’s promise to Abraham (“in you all the families of the earth shall be blessed,” Gen 12:3). These verses in Galatians are loaded with honorific value (reflecting the honor-saturated verses of Genesis 12:1–3). I propose that the verses in Galatians include an Old Testament version of patronage as part of the good news.



Here is Galatians 3:7–8.

Know then that it is those of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.”

According to Galatians 3:8, what “gospel” was preached to Abraham? What was God “saying” about the gospel?

It is plain from Galatians 3:8 that this promise, “*In you shall all the nations be blessed,*” is somehow part of the gospel. Surely, this promise was received as *good news* by the honor-conscious, honor-desiring Abraham.⁴³ Consider the staggering honorific rewards God promised Abraham in Genesis 12:1–3.

- God will give Abraham a new land, ensuring a new source of land-based honor.
- God will make of Abraham “a great nation,” ensuring that Abraham will have an heir with many descendants.
- God “will bless” Abraham, promising that Abraham will enjoy God’s divine favor.
- God will make Abraham’s “name great,” ensuring Abraham’s renown in the larger community.
- God commands Abraham, “you will be a blessing,” promising him that he will acquire the honor of being a patron who will, in turn, bless many others.
- God will “bless those who bless” Abraham, ensuring Abraham’s favor in his community.
- God will protect Abraham’s honor: “and him who dishonors you I will curse.”
- God promises Abraham: “in you all the families of the earth shall be blessed.”



These features describing God’s honorific promise to Abraham shape the trajectory of God’s overall story and mission. Can it therefore be said that the mission of God is shaped more by an honor-based framework -- than by a guilt-based framework?

⁴³ In Genesis 15:1–8 the reader may observe Abraham longing for both the family honor (v. 2) and land-based honor (v. 8) that God had promised.

Abraham’s faith family. In the New Testament there are various promises given by God to his people, the church—“Abraham’s faith family” (Gal 3:7, 29). These promises are global in scope and can be seen as the fulfillment of God’s blessing-promise to Abraham in Genesis 12:1–3.

In the following verses, identify the connection to God’s promise to Abraham, “in you all the families of the earth shall be blessed” (Gen 12:3).

Mat 28:18–20

Mark 16:15

Luke 24:46–47

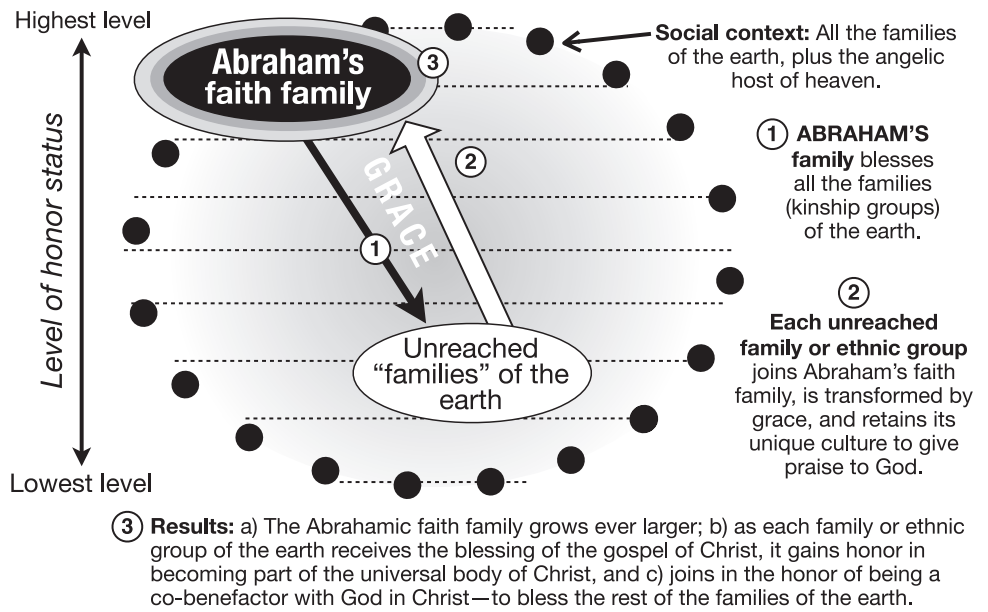
Acts 1:8

Recalling the gospel “preached” to Abraham (Gal 3:8)—the good news, the gospel, to Abraham and his extended family may be stated like this:

God will bless all nations.
And God will do this through Abraham and his spiritual family, giving him and us the honor of being co-patrons, co-benefactors with God to be a blessing to all the other peoples of the earth.

We may call this the “Abrahamic gospel.”

How might this Abrahamic gospel be linked to other aspects of the good news—*personal repentance, forgiveness of sin, etc.*, in communicating the gospel?



Abraham’s faith family, the church, as blesser-benefactor to the nations

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What is the main thing you have gained from this lesson on patronage?
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5

Try it out right away. Share the gospel with a friend using the honor-shame dynamic, “patronage.”



Build your personal summary for Unit B, Class 10

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



Lesson 1
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Lesson 2
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Lesson 3
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Lesson 4
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Prayer for learning and growth

Write a prayer concerning ...

“Patronage and the gospel—in our life and in the mission of God”

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

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




WEEK 11: THE HONOR-SHAME DYNAMIC, NAME/KINSHIP/BLOOD

Achievement-based objective:

Understand the honor-shame dynamic called “name/kinship/ blood”—and explore how it overlaps with the gospel.



This is the summary chart of chapter 2.8 in The Global Gospel, the chapter on “name/kinship/ blood.”

Name/kinship/blood—kingdom of this world vs. kingdom-reign of God		
	Kingdom of this world	Kingdom-reign of God
	NAME <ul style="list-style-type: none"> • Self-derived honor pursuits (“let us make a name for ourselves”—Gen 11: 4) is rebellion against God • Results in God’s judgment, confusion, creates honor deficit that fuels honor competition and honor-based violence 	NAME <ul style="list-style-type: none"> • God-derived honor (“I will bless you and make your name great”— Gen 12:2) creates an honor surplus that can overcome honor-based conflict and violence • God’s passion to glorify his name is at the crux of Christ’s work on the cross—for the healing of the nations
	KINSHIP <ul style="list-style-type: none"> • The family is basic unit of society • Honor competition sometimes breeds strife and violence • Breeding ground for ethnocentrism • Breeding ground for fathers who abuse power, cause oppression 	KINSHIP <ul style="list-style-type: none"> • God created a kinship group through Abraham; it is through this honored “family” that all the rest of the kinship groups of the world will be blessed • The church is a global family of families or kinship groups • The local church is God’s family and is the primary expression of God’s kingdom on earth • We have a new Father of authority, love, and grace
	BLOOD <ul style="list-style-type: none"> • Stimulates hostility, causes violence and war; catalyst for cyclical pathology of violence • Fuels violence out of “honor-deficit” • Generates family-against-family conflict, blood feuds, vendettas • Fuels ethnocentrism, racial hatred, self-protection; kills community • Opens humanity to the life-killing spirit of jealousy, murder, the devil 	BLOOD <ul style="list-style-type: none"> • Kills hostility, absorbs violence, makes peace; catalyst for healing and reconciliation • Creates peace out of “honor-surplus” in Christ • Heals family-against-family conflict • Celebrates all ethnicities, creates a new community, “one new man” • Opens humanity to the conscience-cleansing Holy Spirit and life-giving presence of God

UNIT B • CLASS 11 • LESSON 1



You already know about “name/kinship/blood”

When you think of *family and honor*, what comes to mind?

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When you think of *family and blood*, what comes to mind?

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“Blood is thicker than water.” What does this mean?

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What is a positive aspect of *blood and honor*?

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What is an example of *blood and honor* leading to suffering and evil?

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To what degree was family honor stressed in your life as a child? Explain.

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To what degree was *avoiding shame* a motivation for you to stay out of trouble and to honor your family name?

- All the time Much Somewhat Little or never

What do you know about family feuds or blood feuds—either in your own family, or your ministry context?

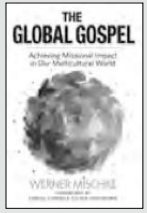
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What is the main thing you have learned about *name, kinship, and blood*?

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R E C O M M E N D E D

Week 11 reading in *The Global Gospel*: chapter 2.8 and 3.8 (24 pages).




2 UNIT B • CLASS 11 • LESSON 2

Observe the word

Look up the verses below and identify whatever overlaps you observe between *family*, *name*, *glory*, and *honor*. You will see similarities. Let's start with verses from the Old Testament.

Mal 1:6

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Ps 96:8

Ps 102:15

Is 42:8

Is 43:7

What is the relationship between the *salvation* of God's people and the *name* of God in these verses?

Ps 79:9

Ps 25:11

The New Testament begins with a verse (Mat 1:1) about the family honor of Jesus Christ. Explain.

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John writes about *forgiveness*, *receiving Christ*, and *name*. Explain:

1 John 2:12

.....

John 1:11-12

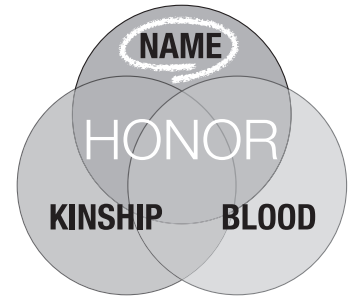
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John 5:43

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Summarize: God's glory was magnified in Christ's work of salvation—through the shameful cross and glorious resurrection. Jesus prayed to the Father, "Glorify your name!" (John 12:28) just before he went to the cross. How was the glory of God expressed through Christ enduring the shame of the cross?

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"What purpose was this? The purpose bursts forth from his heart in his next statement. It becomes the prayer of his death and his life: 'Father! Glorify your name!' And then, to the bewildered amazement of those standing near him, God the Father himself answered Jesus from heaven: 'I have both glorified it (my name), and will glorify it again.'"
-Steve Hawthorne, *The Story of His Glory*



3 UNIT B • CLASS 11 • LESSON 3

Great Commission—family business

The mission of the church is the Great Commission, the global mission of God, the *missio Dei*. From the beginning, when God called Abraham, this mission had a family focus. What two aspects of *family* are represented in Genesis 12:1–3.

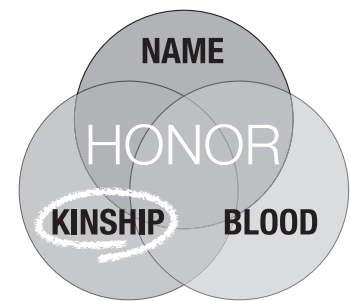
"missio Dei"
is Latin for
"mission of God"

- 1
- 2

In Matthew 1:1–16, we have a genealogy of Jesus; in verse 17 the family story is summarized in three parts. These three parts are:

- 1
- 2
- 3

Jesus redefines the family of God in Matthew 12:46–50. Jesus says, “For whoever does the will of my Father in heaven is my brother and sister and mother” (v. 50). How does this make membership in God’s family *narrower*—especially from the Jewish perspective?



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How does this *expand* family membership? (Note the word, *whoever*.)

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Apostle Paul describes Jesus Christ in terms of his royal family heritage in Romans 1:3. Explain:

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All who believe in Jesus Christ are family members, descendants of Abraham. In a spiritual and eternal sense, Abraham is like our ancient grandfather. Explain from the following verses:

Gal 3:7–9

Gal 3:29

Rom 4:11

What is the main thing you have learned about *kinship* in this lesson?

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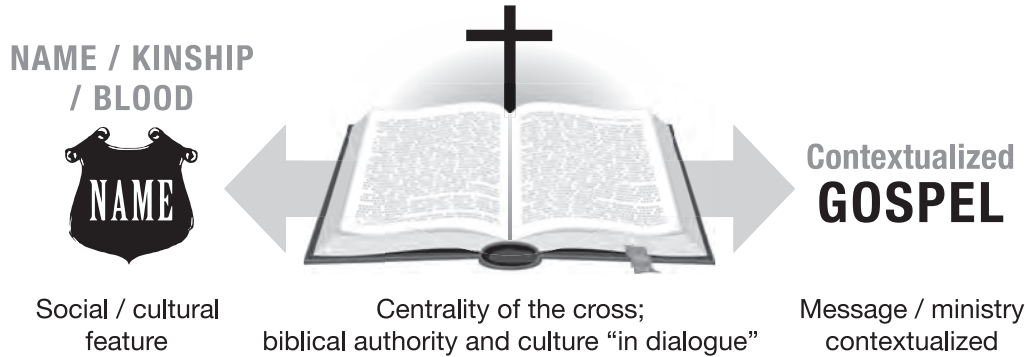
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4 UNIT B • CLASS 11 • LESSON 4

Does the honor-shame dynamic of “name/kinship/blood” overlap with the gospel?



Let’s explore a “global gospel.” Is there enough biblical material to warrant an exploration of how “*name/kinship/blood*” 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?

Each of these—*name, kinship, blood*—have their own place in the Bible and the gospel. We will consider one word—*kinship*—in this lesson. *Kinship* has to do with *family*. In particular, we will look at the family of Abraham.

Propositional truth as gospel. Often the gospel is presented as a set of biblical truths—sometimes called *propositional truths*. Write a list of gospel truths (statements about the gospel) in the space below:

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Think of people you know in your ministry context: To what degree are they motivated by or concerned about the following:

- family honor* Much Somewhat Little or never
- ancestors* Much Somewhat Little or never
- honor & shame* Much Somewhat Little or never
- respect for elders* Much Somewhat Little or never
- being in a larger story* Much Somewhat Little or never

If you answered “Much” for some of these options, then the people in your ministry context may very well be interested in hearing the “Abrahamic-family-gospel.” Moreover, if your friends are *oral preference learners*, this may also recommend an “Abrahamic-family gospel.”

Let’s begin exploring the story, the narrative, of Abraham.

Narrative truth. What is it about Abraham and Sarah in Genesis 11:27–30 that would cause them shame or concern about their family *name*, their family *honor*?

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Describe the various ways that this shame was addressed by God’s promise in Genesis 12:1–3.

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In Genesis 12:4–9, what are some things that Abraham does that show he is a man of obedience toward God?

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How is the selfish humanity of Abraham on display in Genesis 12:10–20?

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In Genesis 13, Abraham displays great faith in God. Explain.

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In Genesis 14:1–16, Abraham displays his leadership ability, loyalty to his family, and courage as a warrior. Explain.

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*The story of Abraham is loaded with drama ...
life-and-death survival narratives, honor and shame, humor and laughter, courage and dread, surprising turns and immense blessings ...
husband and wife tensions, issues of human sexuality, family jealousies, and sublime mysteries ...
all under the grand global purpose of Almighty God to bless all the families of the earth.*



In Genesis 14:17–24, Melchizedek blesses Abraham. What happened?

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In Genesis 15, Abraham expresses his worry and anxiety to God about the legacy/honor of his family. Would Abraham have an heir? How do we know Abraham was deeply worried about his *family honor*? See v. 2, 8.

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In Genesis 15, consider the actions of God in making the covenant with Abraham. Which actions might we consider mysterious?

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Outline the rest of the story of Abraham (Genesis 16–22) below.

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Discuss with friends or colleagues: How can the fascinating story of Abraham be used as a foundation or bridge for the gospel? (Apostle Paul says as much in Romans 4 and Galatians 3.) What are your friends seeing relative to honor and shame in these stories? (Mat 1:1, Gal 3:29, Gal 3:7–9, Rom 4:11). What kind of program or ministry structure would facilitate the telling and sharing of an *Abrahamic-family gospel*?

What is the main thing you have learned from this learning task?

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Consider the extensive attention that Paul gives to Abraham in Romans chapter 4 and Galatians 3-4. Paul is using Abraham's story to describe what salvation means!

How deeply we ought to know the story of Abraham -- and how it relates to the gospel of Jesus Christ!



5 UNIT B • CLASS 11 • LESSON 5

Try it out right away. Share the gospel with a friend using the honor-shame dynamic, “name/kinship/blood.”



Build your personal summary for Unit B, week 5.

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

11.1 ✓ Lesson 1
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11.2 ✓ Lesson 2
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11.3 ✓ Lesson 3
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11.4 ✓ Lesson 4
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Prayer for learning and growth

Write a prayer concerning ...

“Name/kinship/blood and the gospel—in our life and in the mission of God”

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

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



WEEK 12: THE HONOR-SHAME DYNAMIC OF PURITY



Achievement-based objective:

Understand the honor-shame dynamic called “purity”—and explore how it overlaps with the gospel.

This is the summary chart of chapter 2.9 in The Global Gospel, the chapter on “purity.”

Purity—kingdom of this world vs. kingdom-reign of God		
	Kingdom of this world	Kingdom-reign of God
	<ul style="list-style-type: none"> • Purity codes, when abused, artificially elevate the honor-status of the “insiders” and people in power • Purity codes, when abused, keep people in bondage to external laws • Purity codes, when abused, are obstacles to the mission of the church to cross cultural boundaries and go into all the world • Purity codes, when abused, reinforce ethnocentric bias and attitudes of superiority 	<ul style="list-style-type: none"> • Egalitarian community: Elevated honor status available to all, based on servanthood, abiding in Christ • Sacred space is decentralized: Honor determined by proximity to Christ and serving others • Worship is continuous: If all is done to glorify God, then no separation between sacred and secular • Presence of Christ is amplified with believers going away from home—as they go to disciple the nations

UNIT B • CLASS 12 • LESSON 1

You already know about *clean and unclean*, or the dynamic of “purity”

In the homes of some families, all shoes that are worn outside are left at the door. In other families, unless the shoes are especially dirty, it is okay to wear the shoes inside. In your family as you were growing up, did you normally leave shoes at the door? Why or why not? What was your family custom concerning shoes and cleanness?

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Look up the word *clean* in a dictionary. What are some of the common meanings for the word?

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The word *clean* is used in various areas of life and professions. Let’s consider some of them. What does *clean* usually refer to in:

- software development*
- law enforcement*
- recovery from addiction*
- medicine / health care*
- legal profession*

Consider the word *clean* or *cleans* in the Bible. What do you see as the main emphasis of the word *clean* or the practice of *cleansing* in the Bible?

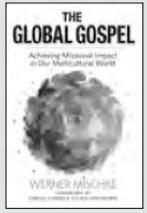
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What is your main takeaway from this lesson?
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R E C O M M E N D E D

Week 12 reading in *The Global Gospel*: chapter 2.9 and 3.9 (30 pages).




2 UNIT B • CLASS 12 • LESSON 2

Observe the word

Jesus had many dramatic encounters with people who were in very vulnerable circumstance. Examine the account of Jesus cleansing the leper in Luke 5:12-14.

The leper said to Jesus, "Lord, if you will, you can make me clean." What do you think the leper meant by the word "clean"?

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Scripture interprets Scripture. We grasp the acute situation of the leper in Luke 5:12-14 by reading Leviticus 13-14. What are five insights you gain about the **cleansing** of leprosy from reading Leviticus 13-14?

- 1)
- 2)
- 3)
- 4)
- 5)

Examine Leviticus 13:45-46. These two verses summarize the serious and terrible consequences for the leper. One of those consequences was that the leper was to live alone. He was quarantined for what good reason?

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Based on Lev 13:45-46, describe in your own words what this meant *physically* and *socially*, and what you imagine it meant *emotionally*.

physically

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socially

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emotionally

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What is the main insight you have gained from this lesson?
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In the Bible, as in modern life, to be excluded often means the experience of shame.

Since the Jews had their identity rooted in their community, the pain and degree of exclusion for the man full of leprosy was extreme.

Of course, there were good medical reasons for isolating people with this disease.

Skin diseases were often contagious.

God was providing clear boundaries that would help them to ensure their own survival.



3 UNIT B • CLASS 12 • LESSON 3

Holy and common, clean and unclean

God’s instructions to the Hebrews about dealing with skin diseases such as leprosy was not just for the purpose of biological survival. The Hebrews had entered into a covenant with the one and only Creator Yahweh—Almighty God, who called them into relationship with himself.

In Leviticus 11:44–45, what was the key idea in God’s commands to Moses?

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And what sort of physical issues rendered a person *defiled*, unfit for the presence of God? (See Lev 21:18–20)

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Leviticus provides the instructions to a fallen people called by an infinite holy God—one who is wholly *other*; wholly *separate* from his creation. Leviticus instructs God’s people how to live in relationship with him. *How can this be done? How can dirty, sinful people live in fellowship with a perfectly pure and holy God? Isn’t that dangerous?* Leviticus provides detailed instructions for the Hebrew children to relate to this holy and relational God—through worship and in daily life. These laws are rooted fully in God’s relational being and purpose.

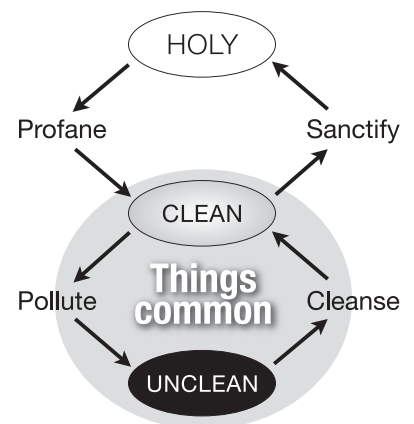
The Cycle of Sanctification.⁴⁴ God’s people could transition from *unclean* to *clean* to *holy*—and transition down from *holy* to *clean* to *unclean*—all in a cycle of sanctification governed by purity codes. Observe the diagram to the right: “The Cycle of Sanctification.” What does the diagram illustrate?

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On the basis of Levitical law, everything in life was either holy or common for the Hebrews. Those things determined common were subdivided into categories of clean and unclean. ... Clean things might become holy through sanctification or unclean through pollution. Holy things could be profaned and become common or even unclean. Unclean things could be cleansed and then consecrated or sanctified to be made holy. *(continued on next page)*

For the Hebrews, everything in life was categorized in relation to the ultimate standard of holiness.

Things not holy were considered common, and “things common” were either clean or unclean.



The Cycle of Sanctification, adapted from Hill and Walton



⁴⁴ The material on The Cycle of Sanctification is adapted from Andrew E. Hill and John F. Walton, *A Survey of the Old Testament* (Grand Rapids, MI: Zondervan, 2009), 133–34.

Common (i.e., clean) things or persons devoted to God become holy through the mutual efforts of human activity and sanctifying (or consecrating) and of the Lord as the sanctifier. Uncleanness may be caused by disease, contamination, infection, or sin; it could be cleansed only by ritual washing and sacrifice. Hence, the importance of the instructions regarding sacrifices in ... Leviticus. The presence of the holy God resided in the Israelite camp within the tabernacle, and therefore it was imperative to prevent the unclean from coming into contact with the holy. Failure to prevent contamination resulted in death (see Num 19:13, 20).⁴⁵



What principles do you learn from reading Number 19 concerning purity dynamics—*clean* and *unclean*?

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What is the connection between *touch* and *uncleanness* in the following verses in Numbers 19:

- v. 11-13
- v. 16
- v. 22

Back to Luke 5:12-14; Jesus healing the leper. Verse 13 says, “And Jesus stretched out his hand and touched him, saying, ‘I will; be clean.’” When Jesus “touched him” and said, “Be clean,” Jesus was redefining purity laws. The uncleanness of the leper would have been transferred to a normal man. *Instead, the cleansing purity of Jesus was transferred to the leper!*

What is the significance that Jesus “stretched out his hand”?

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What is the significance that Jesus “touched him”?

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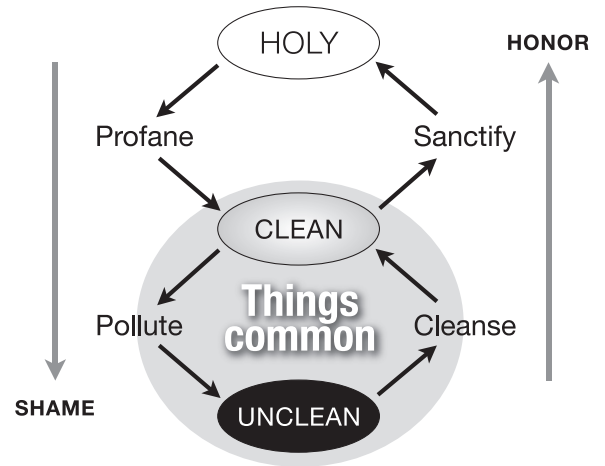
Jesus said to the leper, “... go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to them.” How does this imply the leper’s healing and restoration *socially*?

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⁴⁵ Hill and Walton, *Survey of the Old Testament*, 133.

Uncleanness is to shame as holiness is to honor. Observe the diagram at right, “Modified Cycle of Sanctification.” Two arrows have been added. The first arrow points *down*—representing experiences that move a person toward uncleanness, exclusion, and thus, *shame*. The second arrow (on the right side) points *up*—representing experiences that move a person toward holiness, inclusion, and thus, *honor*. Consider again the leper who came to Jesus (Luke 5:12–14). What elements of this diagram may represent the leper?



Modified Cycle of Sanctification, adapted from Hill and Walton

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What parts of the diagram represent the leper’s *honor restoration*?

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Consider two more gospel stories in which Jesus interacts with individuals who are unclean. Fill in the chart below.

	Jesus heals the demon-possessed man who lived among the tombs (Mat 8:28–34; Mark 5:1–20; Luke 8:26–39)	Jesus restores a woman with a discharge of blood (Mat 9:18–26; Mark 5:21–34; Luke 8:40–56)
In what ways unclean?		
In what ways was the person desperate?		
Describe their social status and condition, exclusion, or shame		
Touch involved? Yes or No		
How does Jesus show compassion?		
What purity laws did Jesus “violate”?		
How is the restoration of honor indicated?		

What is the main thing you have learned about the honor-shame dynamic of dynamic of purity from this lesson?

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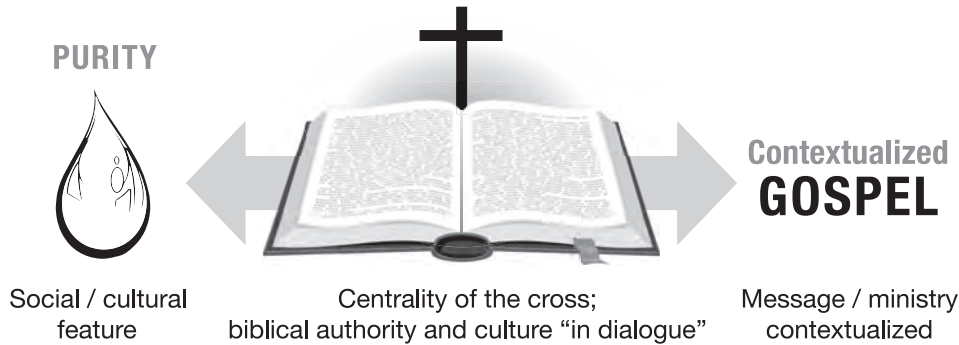
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UNIT B • CLASS 12 • LESSON 4

Does the honor-shame dynamic of purity overlap with the gospel?



Explore a “global gospel.” Is there enough biblical material to warrant an exploration of how the dynamic of *purity* 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?

Yes, there is abundant material in Scripture connecting the dynamic of purity with the gospel of Jesus Christ.

New Testament authors sometimes used purity concepts and purity language from the only Bible they had (the Old Testament) to describe salvation, discipleship, or various aspects of the Christian life.

Purity practices in other religions. Before we examine the Bible’s use of purity language, let’s take a brief look at ritual purity practices in Buddhism, Hinduism, and Islam.

Purity in Buddhism: “Purity (suddha) is an important concept within much of ... Buddhism, although the implications of the resultant moral purification may be viewed differently in the varying traditions. The aim is to purify the personality of the Buddhist practitioner so that all moral and character defilements and defects ... such as anger, ignorance and lust are wiped away and Nirvana can be obtained.” ⁴⁶

Would a gospel presentation using the language and Hebrew concepts of purity resonate more deeply with a Muslim than a gospel presentation describing a remedy for guilt and sin? Might this also be true for the Hindu and Buddhist?

From the paragraph above (and the link in the footnote below), describe in your own words the goal of ritual purity practices in Buddhism.

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⁴⁶ “Purity in Buddhism,” Wikipedia, http://en.wikipedia.org/wiki/Purity_in_Buddhism, accessed 8 September 2013.

Purity in Hinduism: “An important part of ritual purification in Hinduism is the bathing of the entire body, particularly in rivers considered holy such as the Ganges; it is considered auspicious to perform this form of purification before any festival, and it is also practiced after the death of someone, in order to maintain purity. Although water pollution means that in modern times there is a need for care during bathing in such rivers, the physical impurities within the river do not diminish the attributed power they have to bring ritual purity.”⁴⁷

From the paragraph above (and the link in the footnote below), describe in your own words the goal of ritual purity practices in Hinduism.

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Purity in Islam: The Quran says, “For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean” (2:222). “Observing cleanliness of the soul, the clothes, and the surroundings is obligatory upon every Muslim, and this is considered as one of the pillars of Islam. ... Before offering prayers, it is necessary to perform [ritual purification]. The purifying agent is always pure water. However, during times when water is not available or is scarce, [symbolic purification] can be performed with clean dry earth ... If the body or clothes show traces of blood, pus, urine, feces, semen or alcohol, then [purification] becomes essential. ... The Quran says: None shall touch it but those who are clean (56:79).”⁴⁸

From the paragraph above (and the link in the footnote below), describe in your own words the goal of ritual purity practices in Islam.

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The leper said to Jesus, “Lord, if you will, you can make me clean” (Luke 5:12). What does this imply for contextualizing the gospel—in light of the purity practices in Buddhism, Hinduism, and Islam?

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⁴⁷ “Ritual Purification,” Wikipedia, http://en.wikipedia.org/wiki/Ritual_purification, accessed 8 September 2013.
⁴⁸ “Ritual Purity in Islam,” Wikipedia, http://en.wikipedia.org/wiki/Ritual_purity_in_Islam, accessed 8 September 2013.

What about the non-religious, secular-minded? We turn now away from the major religions of Buddhism, Hinduism, and Islam. We want to consider the dynamic of *shame* and *cleansing* in the context of a secular-minded “moderns.” Examine the excerpts below from Christian author Alan Mann in his book, *Atonement for a ‘Sinless’ Society*.



The stark reality is that, in the face of shame, guilt is rendered almost irrelevant. It is the least of our worries. And yet so much of the theological assessment of the world in which we live would have us believe that guilt, rather than shame is our existential problem.”⁴⁹

[Shame is] “a staining, defiling *dis-ease* rendering the sufferer worthless in his or her own sight ‘dehumanizing to the extent that it changes the person into excrement—something low, stained, unpleasant, and unwanted in their own eyes.”⁵⁰

Shame acts like a pollutant, poisoning every dimension of social interaction. Its toxin defiles the self so that the individual feels that he or she has become the very object of both self and corporate derision.⁵¹

From the excerpts above, describe in your own words the overlap between *defilement* and *shame*.

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In his book, Alan Mann says (in essence) that secular-minded persons have rejected traditional notions of sin. Yet these same secular-minded persons readily affirm the existence in their lives of *relational pollution*. They accept the fact that humanity is plagued by increasing problems of sexual abuse and pornography, broken families, violations of intimacy and loyalty—all of which amount to *pollution* and *defilement*. Thus, atonement for a “sinless” society implies an atonement to cure *shame and defilement*.

The leper said to Jesus, “Lord, if you will, you can make me clean” (Luke 5:12). What does this imply for contextualizing the gospel for secular moderns—for whom sin is better understood as *relational pollution*?

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⁴⁹ Alan Mann: *Atonement for a ‘Sinless’ Society: Second Edition* (Kindle Locations 556–558). Kindle Edition.
⁵⁰ Ibid., Kindle Locations 507–509. Quoting Stephen Pattison: *Shame: Theory, Therapy, Theology* (Cambridge University Press, 2000), 73.
⁵¹ Ibid., Kindle Locations 616–621.

Sin as uncleanness. Examine the verses below. Explain in your own words the use of purity language—either to describe sin or to describe its cure.

Lev 16:16

Lev 16:30

Isa 6:5

Isa 64:6

Purity dynamics in the New Testament believer’s experience. Examine the verses below. Explain in your own words the use of purity language—either to describe sin, to describe its cure, or to describe the believer’s lifestyle.

1 John 1:7–9

1 Cor 6:9–11

Eph 5:3

Eph 5:25–27

Heb 1:3

Heb 9:13–14

Heb 10:22

The gospel of purity. What if we could articulate the gospel using the Bible’s purity concepts and purity language? *For example...*

- Sin is defilement, uncleanness, exclusion before a holy God.
- The atonement is Christ’s work of purification for sins.
- Salvation is believing we have been washed, made clean forever by Jesus, who conquered humanity’s sin/defilement/shame when he rose from the dead into exalted glory.

Check out the article, "The Gospel of Purity" at <http://wernermischke.org/resources>.

The gospel of purity in your own words. Write your testimony using the the honor-shame dynamic of purity. Connect your story to a Gospel story and Bible verses of your choosing.



1. Begin with a story of Jesus interacting with someone afflicted by uncleanness-sin-shame. Which story would you choose?

- Jesus heals a leper (Luke 5:12–14)
- Jesus heals the demon-possessed man who lived among the tombs (Mark 5:1–20)
- Jesus restores a woman with a discharge of blood (Luke 8:40–56)
- Other

2. Sin is defilement, uncleanness, exclusion before a holy God. How do you describe this *personally*—using Scripture with purity language?

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3. The atonement is Christ’s work of purification for sins. How do you describe this *personally*—using Scripture with purity language?

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4. Salvation is believing we have been washed, made clean forever by Jesus, who conquered humanity’s sin/defilement/shame when he rose from the dead into exalted glory. How do you describe this *personally*—using Scripture with purity language?

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

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5 UNIT B • CLASS 12 • LESSON 5

Try it out right away. Share the gospel with a friend using the honor-shame dynamic of purity.

Build your personal summary for Unit B, week 6.

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



Lesson 1
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Lesson 2
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Lesson 3
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Lesson 4
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Prayer for learning and growth

Write a prayer concerning ...

“Purity and the gospel—in our life and in the mission of God”

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*Congratulations!
You have completed
the sixth and final
week of Unit B 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 B

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Learn more about Units A, B and C of this curriculum at our website: https://mission1.org/get_involved/equip_the_church/honor-shame-curriculum/



A World Transformed through the Global Church

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