

▼ Session 1 *Introduction*

▼ Preliminaries

- Pray
- Introduce myself
- Credit authors

▼ Introductory Overview

- Does a fish know that its wet?
- The few hours we spend to together have the potential to be life-transforming.
- ▼ While I am a missionary and and I have learned and grown as a man in a global context,
 - ▼ It is my desire that our time together spur you to thinking about ways we can reach people more effectively.
 - However, it is not my goal here to give you some new methodology to convey the gospel into radically different worldviews, although you will leave here with plenty to think about with regards to new ways of communicating the Good News.
 - ▼ Our goals:
 - ▼ Understand the worldview that 70% of the world's peoples filter the message of the Gospel through.
 - (I will sometimes call these 70% the "Majority World")
 - I am going to give you a mental toolbox for understanding and communicating the Gospel to the 70% of people on this planet who process the world through the attitudes and assumptions of what we are going to call "Honor and Shame" cultures.
 - Have our own lives transformed by bringing to light aspects of the Gospel that our own culture tends to be blind to.
 - Help you read your Bible differently
 - I will be introducing you to a simple tool that will give you insight into the worldview of every person and culture on this planet.
 - We will turn this tool on ourselves, and we may discover that there are riches in Christ, there for the taking, that we have been blind to because of the cultural/worldview glasses that we wear.
 - ▼ Once we are swimming in the freedom and the love and the joy of the fullness of what God has done for you,

- then, and only then, do we have something to communicate to the world, a global community which paradoxically is wired to understand the message of the Gospel better than we do, because the vast majority share cultural values that are much closer to the cultures in which the Bible was written and received.

▼ Does a fish know that its wet?

- What do you take for granted about the color of the water that you swim in that is keeping you from seeing what is obvious to fish in other oceans?
- As I said, I am most interested in learning what the Bible has to say to me that I might be missing.
- But it didn't start there. It started with me living in North Africa and finding out how EASY it was to have spiritual conversations with people,
- And secondly finding out how fruitless most of those conversations turned out to be.
- DON'T GET ME WRONG, historic things are happening in Morocco and across the Muslim world.
- But communicating the gospel in Muslim world is incredibly heavy going. I spent many days, WALKING THE STREETS of Fes, praying for the people around me,
- my heart breaking especially for the BEGGARS and the HOMELESS, and asking myself ...
- why, EVEN WHEN THEY GET A CHANCE TO HEAR THE GOSPEL, does the message of the Good news seem to ROLL OFF THE BACKS of so many Eastern peoples?
- ▼ Why, when we share so many passages of scripture about the justification of the believer before God,
 - about our freedom from guilt,
 - about being declared innocent before the throne of God, do we get blank stares?
 - Do you know HOW HARD IT IS to share the ROMANS ROAD or the SEVEN SPIRITUAL LAWS with someone who DOESN'T BELIEVE that man is SINFUL?
 - For that is the situation of the Muslim man or woman.
 - They are taught that we are all BORN SINLESS; Weak, yes.
 - Prone to mistakes, yes.
 - But not sinful.
 - And as a result Muslims believe that we need to be PROTECTED FROM OURSELVES, such as in the case of the relationship between men and

women, but ultimately we are NOT TALKING ABOUT SIN, we are talking about environmentally caused misjudgment.

- I had NOTICED THIS DIFFERENCE from my earliest days of living in Morocco, but never knew quite what to make of it.
- ▼ At the LOCAL SWIMMING POOL, when the life guard blew his whistle, no one paid a whole lot of attention,
 - in CONTRAST TO US NORTH-AMERICANS who instantly froze and asked ourselves what we might have been doing wrong.
- ▼ I was amazed by the DIFFERENCE in our two cultures in the way that people INTERACTED with the POLICE.
 - Have you ever had the FLASHING LIGHTS go on behind you, and you have NO IDEA what you've done wrong?
 - If you are like most of us, you start going down a MENTAL CHECKLIST of things, trying to figure out what you might be guilty of.
 - Before the policeman has even made his way to your window your already interacting with a load of "POTENTIAL GUILT."
 - And what amazed me as I observed drivers being pulled over on the roads of Morocco, even for the most EGREGIOUS offenses, is that they didn't show a lick of guilt!
- ▼ No sooner is that policeman walking up to their car then they are out of the vehicle,
 - SHAKING the policeman's hand,
 - KISSING HIM on both cheeks,
 - establishing each other's position on society's pecking order.
- And then the arguing begins... you did this! No I didn't!
- and over the course of time, I came to REALIZE that what was going on had very LITTLE TO DO WITH ESTABLISHING what was TRUE about the events that had led the policeman to pull over the driver.
- Rather, both parties were involved in a process of coming to a NEGOTIATED SETTLEMENT where each could walk away with his own HONOR intact.
- And for years I felt that I was observing SOMETHING very SIGNIFICANT about the culture in which I was living,
- something which could explain some of the reasons why these people seemed so resistant to the gospel, but I COULDN'T quite PUT my FINGER on it.
- I had heard some people say that it was SIMPLY IMPOSSIBLE to ever understand the thinking processes of the Moroccan mind, and that it was a waste of time to try.

- But I am thankful to say that this was not true of ONE GENTLEMAN, a missionary with years of experience working in the middle east who goes by the name of ROLAND MULLER,
- who put on conference some 10 years ago for some of us young bucks working in the Muslim world in order to HELP US understand the DYNAMICS of the culture we were swimming in.
- As a result of the ministry of this man, it began to dawn on me that BEFORE I COULD SHARE the gospel with Muslims who were often PREDISPOSED to be hostile to its message,
- I needed to come into contact with the FULL, THREE DIMENSIONAL aspect of what Jesus did for me on the cross.
- I was a missionary with a very flat, very one-dimensional gospel, because, in my christian vocabulary, the word SIN and the word GUILT basically added up to the same thing.
- And the significant thing that I learned through the ministry of this missionary statesman is that THERE IS EVEN MORE to be found in the manifold riches we have in Christ,
- that we need to keep UNWRAPPING the CHRISTMAS gift, because our justification by grace is JUST the BEGINNING of the marvelous things God has done for us in Christ.
- Imagine my surprise to discover that when my muslim friends actually got around to reading the Bible, they zeroed in on some aspects of the Gospel story that really didn't mean much to me!
- In fact, I came to learn that they understood large chunks of the Bible better than I did!
- I had a masters degree in theology, and I found myself going back to the drawing board and asking myself: What is there that is hidden in plain sight in the Bible that could revolutionize my walk with God?
- And that is why we are getting together this weekend.
- You see, GUILT and SIN are NOT SYNONYMOUS, although its been my experience that in our culture we often treat them as if they were.
- I'll get to some definitions shortly, but I want to introduce to you the whole arc of my argument right from the outset so we can move on together.
- Guilt is not sin, rather, it is a CONSEQUENCE of sin.
- But it is NOT THE ONLY CONSEQUENCE of sin, and the whole package is laid out for us in GENESIS 3.
- Let me EXPLAIN by reminding you of a familiar story...
- You see, no sooner had Adam and Eve eaten the fruit than they realized that they had been deceived,

- that they had DONE WRONG.
- They were guilty of a sinful act;
- They had DOUBTED THE GOODNESS of God and had fallen into the trap of believing that they could DO BETTER FOR THEMSELVES ON THEIR OWN than with God, and they acted on that doubt.
- That's guilt.
- But there were other consequences to that original sin.
- ▼ Suddenly, They realized that THEY WERE NAKED, and they experienced a feeling that they had never had before:
 - They felt ASHAMED.
- And then something happened:
- Coming through the trees, the sound of God, walking in the garden, as He was in the habit of doing with them, and calling out, as He continues to call out down through the ages: "WHERE ARE YOU?"
- And then A THIRD consequence of sin kicked in with a vengeance, and they hid themselves, because THEY WERE AFRAID.
- Guilt. Shame. Fear.
- I submit to you that this is the DNA of our sinful nature.
- These are the consequences of the pride that led Adam and Eve to doubt God's goodness,
- ▼ these are the ALLOYS from which you can FORGE every CHAIN that keeps us enslaved TO THE LAWS OF THIS WORLD,
 - and we find them all in chapter three of Genesis.
- Perhaps one of the most significant things I've learned on the mission field is that I need to start grabbing a hold of THE WHOLE PACKAGE of blessings that I have in Christ BEFORE I can GIVE IT AWAY to others.
- This is what some people call the three-dimensional Gospel, and others call the "Global" gospel.
- and It is what stokes the fire, what keeps me excited about sharing Him with others.
- ▼ Because I know that Jesus died to take care of my GUILT problem... And the result of that is that I am justified, the gavel has come down and I am declared innocent because of the substitutionary sacrifice of Christ.
 - We westerners are wired to understand that.
- ▼ But he also died to take care of my SHAME problem,

- and the result of that is that I can STAND BEFORE HIM, unashamed before the throne of God Almighty in the Holy of Holies, and I WILL NOT BE CONSUMED.
- ▼ And he died to take care of my FEAR problem.
- And as I ENCOUNTER EVENTS and crises in my life that make me afraid,
 - I can go to the cross for these things as well, NOT FOR JUSTIFICATION now,
 - NOT just to remember what he has accomplished, but to grab a hold of what HE IS ACCOMPLISHING in my life now,
 - and to ASK HIM FOR THE TRUST that I need to hold his hand in the dark.
- And what is so significant about this is that in order to be a healthy Christian,
- ▼ in order to DEVELOP THAT BACKDROP OF PEACE and joy that compels us to take the good news AROUND THE CORNER and to the ends of the earth,
- we need to BECOME WHOLE;
 - we need to become THREE DIMENSIONAL Christians.
- To put it another way, if we are to REGAIN THE MISSIONARY ZEAL that seems to have been lost in the American church,
 - then we need to come to a VISCERAL UNDERSTANDING of what He has done to solve our sin problem at ALL THREE of these levels.
 - And it was here that I discovered that ALTHOUGH GUILT AND JUSTIFICATION was something that my Moroccan friends were only DIMLY ACQUAINTED with and needed me to explain,
 - SHAME AND FEAR was something that they were intimately aware of, something I needed THEM to educate ME on.
- ▼ I've had the experience of reading passages in the Bible to Moroccans, such as the PARABLE OF THE PRODIGAL son,
- and found that it had a MUCH GREATER IMPACT on them than it did on me!
- ▼ Roland Muller told a great story from his days living in Jordan that I still remember all these years later:
- Mohammed was a Jordanian who worked for the Jordanian Ministry of Information (secret police) at our local post office.
 - His job was to read mail that came into the country where I was working. After a while, he discovered that the mail that came to my post box was rather interesting and he put into motion a plan to meet the owner of the post box.

- It wasn't long before he offered to relieve the guard at the post office door, and that evening he saw me take mail from my post box.
- The next day I returned, and Mohammed made his move. He approached me and asked me questions about quotations he had read in my mail.
- He wanted to know who Isaiah was. I explained that he was one of the prophets.
It wasn't long before a friendship developed between us, and Mohammed was reading a copy of the Bible.
- One night Mohammed arrived at my house, obviously agitated. After the traditional cup of tea, Mohammed closed the windows to my living room, and sat close beside me, speaking almost in a whisper.
- He was afraid and said that the "walls may have ears."
- As we huddled together he explained that he had a problem with a Bible passage.
- His reading of the Bible had progressed smoothly until he had arrived at I Samuel 2:8.
- It was Hannah's song of praise to God for giving her baby Samuel. When Mohammed arrived at verse 8, he found something that he couldn't cope with.

▼ Hannah said:

- "He (God) raises the poor from the dust and lifts up the beggars from the dung hill; He seats them with princes and has them inherit a throne of honor." (rendered from the Arabic Bible).
- Mohammed threw the Bible down on the coffee table. "No," he said emphatically. "This cannot be true.
- A beggar is a beggar, a prince is a prince. This is garbage."
- As I stared at Mohammed's face, I suddenly saw a truth I had never seen before.
This wasn't garbage; THIS WAS THE GOSPEL.

▼ This was long before I had even thought to study the Bible through the lens of Honor and Shame, but right then and there Roland's story launched me on a quick Bible study of my own,

- and I made an effort to LOOK AT THE BIBLE through the EYES OF PERSON FOR WHOM SHAME AND HONOR were the major ingredients of their world-view.
- It didn't take long to figure out that the Bible had AN AWFUL LOT to SAY to Moroccan people that we weren't talking an awful lot about.
- Going through the book of Psalms that weekend, I found FEWER THAN 10 verses that had anything to do with guilt.

- Do you know HOW MANY PASSAGES I found in the book of Psalms that deal with HONOR AND SHAME? Over 40.
- And more than 50 passages that dealt with fear.
- Just in the Book of Psalms.
- I've been talking about SHAME; But what about FEAR?
- ▼ YES! We have something to tell people in the grip of folk religions, who leave things for the DEMONS that live IN the DRAIN PIPES,
 - who fear the EVIL EYE,
 - who WHISPER INCANTATIONS over the tea that they pour for you in their living room to keep demonic forces at bay.
- ▼ And that message is not
 - “oh, we scientifically advanced westerners can tell you that you needn't be afraid because YOU ARE JUST SUPERSTITIOUS...”
 - That message is that there is a God who has made provision for our fear, who has walked in the VALLEY OF THE SHADOW of death ahead of us,
 - and he KNOWS THE WAY, and he will guide you on that path if you choose to take his hand,
 - because HE HAS POWER over every created thing, including the RULERS AND AUTHORITIES of the heavenly realms.
- As I wrap up my introduction,
- ▼ I hope you DO NOT WALK AWAY thinking that I believe that we should SUBSTITUTE the doctrine of justification for a doctrine of honor WHEN we share the gospel with with a culture that is NOT STRONGLY INFLUENCED by the idea of guilt.
 - The truth is, we need to FIRE on ALL CYLINDERS.
 - Sin has three major consequences, guilt, shame and fear.
 - These are the three strands of the rope that Satan uses to bind us;
 - And EVERY PERSON from every culture, whether you are a American midwesterner, an urban Moroccan, Japanese, or Jordanian,
 - needs to have their eyes opened to the truths of Ephesians 3,
 - which is that WE ARE FREE TO LOVE EACH OTHER, and even our enemies,
 - Because through our JUSTIFICATION by faith,
 - and through the HONOR bestowed upon us by the mercy of God, that, as we come to TAKE HOLD of it,

- SLOWLY transforms us from BEGGARS INTO PRIESTS,
- ▼ And by the release from fear we can experience through trust
 - we are becoming WHOLE PEOPLE.
 - We are becoming TREES, planted by streams of water.
 - God is honoring us as we honor Him, and the greatest gift we can possibly receive the incomprehensible, incomparable fact that as he does not push us away from his his Glory, but draws us in and seats us with him in honor.
- That, brothers and sisters, IS the Gospel.
- It is what we are calling the Global gospel.

▼ Definitions: Guilt, Shame and the Human Heart

▼ Guilt

- Guilt is a state of being brought on by having failed to live up to a standard.
- You can be alone and be profoundly guilty because of what you have done.

▼ Guilt is

- Focused what you have DONE
- highly individualistic.

▼ The opposite of Guilt is innocence.

- Innocence has very little to do with how you view yourself; It is simply the state of “not having done anything wrong.”

▼ As such, while guilt may or may not have strongly affect your emotional state, innocence, like guilt, is a state of having or having NOT done something.

- It has a legal quality to it
- ▼ It naturally fits into the idea of “just deserts” and personal rights:
 - HE committed that murder, HE deserves to be in prison
 - I have broken no rule, I deserve my rights as a citizen

▼ Shame

- ▼ SHAME is the intensely painful feeling or experience of believing that we are flawed and therefore unworthy of receiving love and belonging to your community.
 - “It is associated with the fear of disconnection.” [adapted from Mischke, (Kindle Locations 6779)].

- Shame has a public character to it. You feel shame because of what others think about you, or what you BELIEVE others think about you.

▼ Honor

- HONOR is “the worth or value of persons both in their own eyes and in the eyes of their village, neighborhood, or society.” ... “The critical item is the public nature of respect and reputation.” [adapted from Mischke, (Kindle Locations 6778–9)].

▼ FIGURE 1.11 KEY DIFFERENCES BETWEEN SHAME AND GUILT

	SHAME	GUILT
Focus of evaluation	Global self: “I did that horrible thing”	Specific behavior: “I <i>did</i> that horrible <i>thing</i> ”
Degree of distress	Generally more painful than guilt	Generally less painful than shame
Phenomenological experience	Shrinking, feeling small, feeling worthless, powerless	Tension, remorse, regret
Operation of “self”	Self “split” into observing and observed “selves”	Unified self intact
Impact on “self”	Self impaired by global devaluation	Self unimpaired by global devaluation
Concern vis-à-vis the “other”	Concern for others' evaluation of self	Concern with one's effect on others
Counterfactual processes	Mentally undoing some aspect of self	Mentally undoing some aspect of behavior
Motivational features	Desire to hide, escape, or strike back	Desire to confess, apologize, or repair

▼ To sum up, what are the important differences?

▼ GRAPHIC: FIG 1.02 (HEART - CORE)

Guilt/Innocence World (primarily the West)	Honor/Shame World (primarily Majority World)
North America, Northern Europe, Australia, and New Zealand	Africa, Asia, Latin America, Middle East, Southern and Eastern Europe
Generalizations about culture: What societies tend to value	
More guilt-based	More shame-based
EQUALITY More likely to measure worth of a person based on individual merits and performance	HIERARCHY More likely to measure worth of a person based on age, position, title, rank, or tradition
DIRECT More likely to communicate in a direct manner, face to face—to “cut to the chase”	INDIRECT More likely to communicate indirectly (especially in conflicts) through stories or a mediator in order to “save face”
INDIVIDUAL More likely to value the uniqueness of each person, individual human rights, “my own destiny”	GROUP More likely to value the opinion of the family, harmony in the community, welfare of the group
TASK More likely to value work accomplished, efficiency in “getting the job done”	RELATIONSHIP More likely to value personal relationships; social harmony trumps efficiency
RISK More likely to venture forth rapidly, experiment with new ideas, not knowing how things will work out	CAUTION More likely to proceed cautiously, slowly, to keep what one has gained, even though it may be small

- Shame is about *who I am*;
- Guilt is about *what I’ve done*
- Shame is generally more painful than guilt

• QUESTIONS

▼ The “Tool”

▼ One of Roland Muller’s insights that I found incredibly helpful

▼ A simple grid that you can use to understand

- Other cultures and worldviews
- Individuals around you
- Other generations
- Yourself

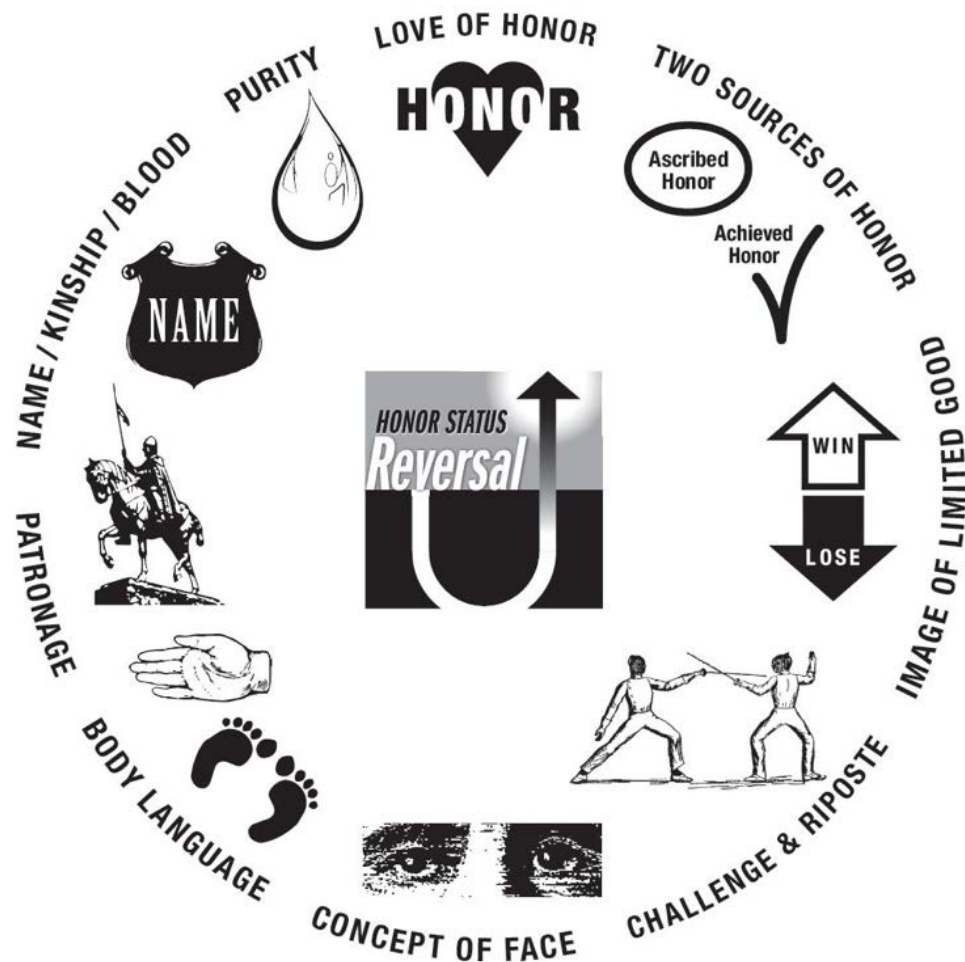
▼ The three continuums / dials:

- Shame <==> Honor
- Guilt <==> Innocence
- Fear <==> Power

- We are going to be focusing in on the first two...

▼ Introducing the Framework of Shame-Based Thinking

▼ FIG 2.0 THE HONOR AND SHAME WHEEL



- In his book “The Global Gospel,” Mischke identifies nine facets common to the majority of Shame-based cultures around the world.
- I have chosen to focus on three of these:
- ▼ I have done so for two reasons beyond the obvious one of better communicating the gospel cross-culturally.
 - ▼ 1. Our own culture is changing, and our younger generations are increasingly Shame-Honor oriented.
 - These three principles which historically have been quite foreign to our way of thinking are growing in importance as we minister across the generations right here in the United States.
 - ▼ 2. I feel that these aspects of Shame-based thinking, when applied to ourselves, have the capacity to touch, heal and empower us in areas we rarely address, and are not even aware are hindering our own spiritual growth.

- We will return to this aspect of personal transformation when I discuss the Biblical principle of Honor/Shame reversal in our final session.

▼ The three facets I have chosen are:

- The idea of “Limited Good”
- The concept of “Face”
- The value of “Purity”

▼ But before we dig into some of the specific characteristics of the Honor/Shame worldview, let's take a quick overview of the general differences between the way that people in Honor/Shame process the world and the way that we do.

▼ Figure 1.02 Guilt/Shame culture tendencies

Guilt/Innocence World (primarily the West)	Honor/Shame World (primarily Majority World)
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RISK More likely to venture forth rapidly, experiment with new ideas, not knowing how things will work out	CAUTION More likely to proceed cautiously, slowly, to keep what one has gained, even though it may be small

▼ UNDERSTANDING THE IDEA OF LIMITED GOOD

- The idea of limited good is absolutely baffling to westerners attempting to help people who live in shame-based societies.
- We come, at least previous generations of Americans came from societies where resources are plentiful, and where men and women's capacity to better themselves is, we believe, only limited by their gifting and their enterprising spirit.

- We have grown up in a land where natural resources have been so plentiful that they feel, for all practical purposes, to be limitless.

▼ ???QUESTION???

- What are some assumptions that we as americans have about the world that describe our beliefs about the potential of people to better themselves?

▼ We believe that...

- A rising tide lifts all boats
- We believe that you can, indeed you should lift yourself up by your own bootstraps
- We believe in the bag-boy who becomes CEO of the grocery store chain.
- We believe that anyone can rise to become president.
- Manifest destiny
- And armed with these core-beliefs, we enter shame-based cultures with our programs for local small business development, for education, for leadership training and we often run into a brick wall.
- I have talked with several good-hearted, caring, western Christian businessmen who came to Morocco to put on business training seminars and left completely disillusioned because there was something about shame-based cultures that no one had ever explained to them:
- No one had explained to them the principle of Limited Good.

▼ Definition of the concept of “Limited Good”

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

▼ Since life is a competition for scarce resources, forget about “Playing by the rules” in order to move up the ladder.

- The rungs of the ladder of opportunity are fixed
- The social/political system is not there to help you, rather it exists to keep you in your place

▼ The only real opportunities are through friends and family who may be better placed than you are, in order that they might give you a hand up.

- STORY: Why Moroccan college graduates will not work in coffee shops
- STORY: How Jamal started his computer business

- I will return to the Bible's answer to the concept of Limited Good later, when we explore together the fullness of the "Global Gospel," and the Unlimited Good that changes everything.

▼ UNDERSTANDING THE CONCEPT OF "FACE"

▼ ???QUESTION???

- What is the concept of "Face?"

▼ Definition of the concept of "Face"

- By face, I am not talking about the physical body part, but the use of the term as a metaphor representing a person's self-awareness in terms of their sense of self-respect and dignity in a given situation."
- In other words, when someone loses face, they are publicly shamed. Relationship is immediately strained or broken.

▼ Why is the concept of Face important?

▼ It has historically been largely unknown in our society, through this is changing.

- Note: Today, the "concept of face" is especially strong in the cultures of East and Southeast Asia (China, Korea, Japan, Indonesia, Thailand, etc.)
- In many cultures, (Chinese, for instance) the word "Face" their way of talking about Honor and Shame.

▼ "Face" in Chinese Culture

▼ "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."

▼ "...Two aspects consistently appear when we encounter issues of "Face/Honor".

- First, face/honor is social or public.
- Second, face/honor expresses worth or status."
- As a result, "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.”
- The main idea behind this exploration of the concept of face is that, in addition to the fact that “face” is a very prominent social and cultural dynamic among more than 2.1 billion people of East and Southeast Asia, there is likewise abundant material about “face” in the Bible.
- Why this overlap? The contemporary societies of East Asia and the ancient societies of the Bible have this in common—the cultural value of honor and shame.
- We will explore what the Bible has to say about “Saving Face” in the next session, when we explore the Bible through the eyes of the people who first heard it read.

▼ UNDERSTANDING THE VALUE OF PURITY

- Limited Good, Face and Purity. Lets look at Purity.

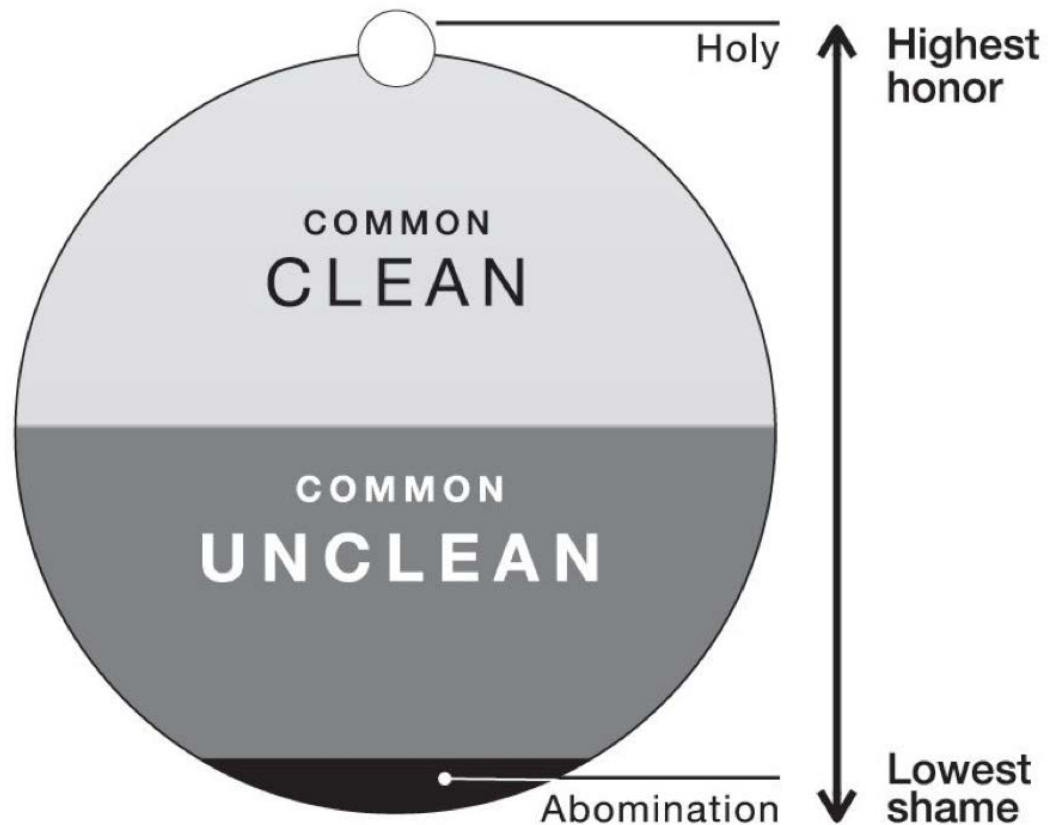
▼ DEFINITION

- Purity is the condition or perception that one is acceptable before a holy God according to a specific system of rules.

▼ These rules define boundaries for what is

- holy, common,
- clean, unclean,
- and “abomination.”

▼ Figure 2.23: From the lowest shame (abomination) to the highest honor (holiness)



▼ The Old Testament is filled with the concept of the Clean and Unclean.

- This is purity language, and it is part of the vocabulary of Honor/Shame cultures that no longer means much to us in the West.

▼ Let me just introduce the concept from the perspective of the Old Testament, and we'll return to it in the next section:

▼ Leviticus 18

- ““Do not make yourselves unclean by any of these things, for by all these the nations I am driving out before you have become unclean, and the land became unclean, so that I punished its iniquity, and the land vomited out its inhabitants.

But you shall keep my statutes and my rules and do none of these abominations, either the native or the stranger who sojourns among you (for the people of the land, who were before you, did all of these abominations, so that the land became unclean), lest the land vomit you out when you make it unclean, as it vomited out the nation that was before you.

For everyone who does any of these abominations, the persons who do them shall be cut off from among their people. So keep my charge never to practice any of these abominable customs that were practiced before you, and never to make yourselves unclean by them: I am the LORD your God.”” (Leviticus 18:24–30 ESV)

- ▼ The wider context of this passage covers the whole range, from uncleanness to abomination:
 - Not giving your best sacrifice to the Lord...
 - through to infidelity, bestiality, homosexuality
 - Offering children to Molech
 - Note that all of these sins are NOT discussed in the context of Law/Grace, or Sin-guilt.
 - They are described in the context of purity and defilement.
- ▼ The vast majority of the peoples of the earth value the ideal of purity far more than we.
 - Buddhists expend incredible time and mental energy in the effort to to purify themselves from moral and character defects so that Nirvana may be obtained.
 - Hindus have many forms of ritual purification, from bathing in holy rivers to escaping into altered states of consciousness.
 - Islam has constructed probably the most complex system of ritual purification since the Pharisees.
- ▼ It is critical that we understand that while the vast majority of the people on this planet do NOT go through life burdened, like Christian in pilgrim's progress, by a load of guilt for their sinfulness,
 - they DO go through life carrying the heavy burden of living in A NEAR CONSTANT STATE OF DEFILEMENT.
- ▼ For the Muslim, every element of their daily lives is ordered by this insecurity;
 - There is a proper direction to face when falling asleep,
 - the Arabic words uttered when beginning a task, speech, or greeting,
 - and even the way to blow your nose
 - The foot you place in the bathroom first
 - Defilements come in various levels and for each level there is an appropriately matched cleansing.
 - Burping and passing gas is one level of defilement. Touching your private parts is another.
 - Touching semen, urine, feces, or menstrual flow is getting pretty serious; serious enough that a woman's prayers will not be heard during her period.
- ▼ STORY

- Family who kept a deformed child hidden in Morocco
- Being deformed/disabled places you another remove away from God because you cannot perform the ritual code of cleansing
- This is the heavy weight of defilement that the majority of the people of this planet carry with them every hour of every day.
- I'll be returning to the issue of Purity and Defilement in the next two session as we look at it further in its Biblical context, and integrate God's gift of Purity into the Gospel the we preach internally to ourselves so that we might preach it to others.

▼ Understanding the “tendencies” of guilt based societies vs. Shame based societies

- ▼ There can be an invisible benefit to seeing the world primarily through the lens of Guilt/Innocence.
 - ▼ The tension, remorse, and regret of guilt causes us
 - to stop and rethink, and
 - it offers a way out,
 - it presses us to confess, apologize, and make amends.
 - We can become better people, and the world becomes a better place.
- ▼ In contrast, shame appears to be a more “corrosive” emotion in several important regards.
 - When people feel ashamed of themselves, they are not particularly motivated to apologize and attempt to repair the situation.
- ▼ This is not an emotion that leads people
 - to responsibly own up to their failures, mistakes, or transgressions and
 - make things right.
- ▼ Instead, they are inclined to engage in all sorts of defensive maneuvers.
 - They may withdraw and avoid the people around them.
 - They may deny responsibility and blame others for the shame-eliciting situation.
 - They may become downright hostile and angry at a world that has made them feel so small.
- In short, shamed individuals are inclined to assume a defensive posture rather than take a constructive, reparative stance in their relationships.
- We will explore both the positive and negative tendencies of Guilt-oriented and Shame-oriented worldview in our final session when we focus developing

what many are calling the “Global Gospel,” a gospel which speaks to the whole the human condition.

- Homework: Online Honor/Shame test

▼ Session 2 – Reading the Bible in its context

- Does a fish know that it is wet?

▼ Reading the Bible with Ancient Eyes

- “We can easily forget that Scripture is a foreign land and that reading the Bible is a cross-cultural experience.”

[E. Randolph Richards and Brandon J. O’Brien, *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible*]

- ▼ The Bible is full of values that are strange to Westerners— the cultural values of the ancient Middle East: Mesopotamia, Egypt, Palestine, Arabia, Syria, the Roman Empire, the Mediterranean basin.

- But the meaning and significance of these cultural values are largely hidden.

- ▼ Like the 90 percent of an iceberg that is underwater, values are below the surface.

- Values are implicit rather than explicit.
- The “otherness” of Bible cultures is located in the 90 percent that’s hidden underwater.

- In cultures characterized by the cultural value of honor and shame, one’s concept of the “self” is established primarily by one’s family and community.

- ▼ This is completely different from the individualistic personality by which Westerners view the world.

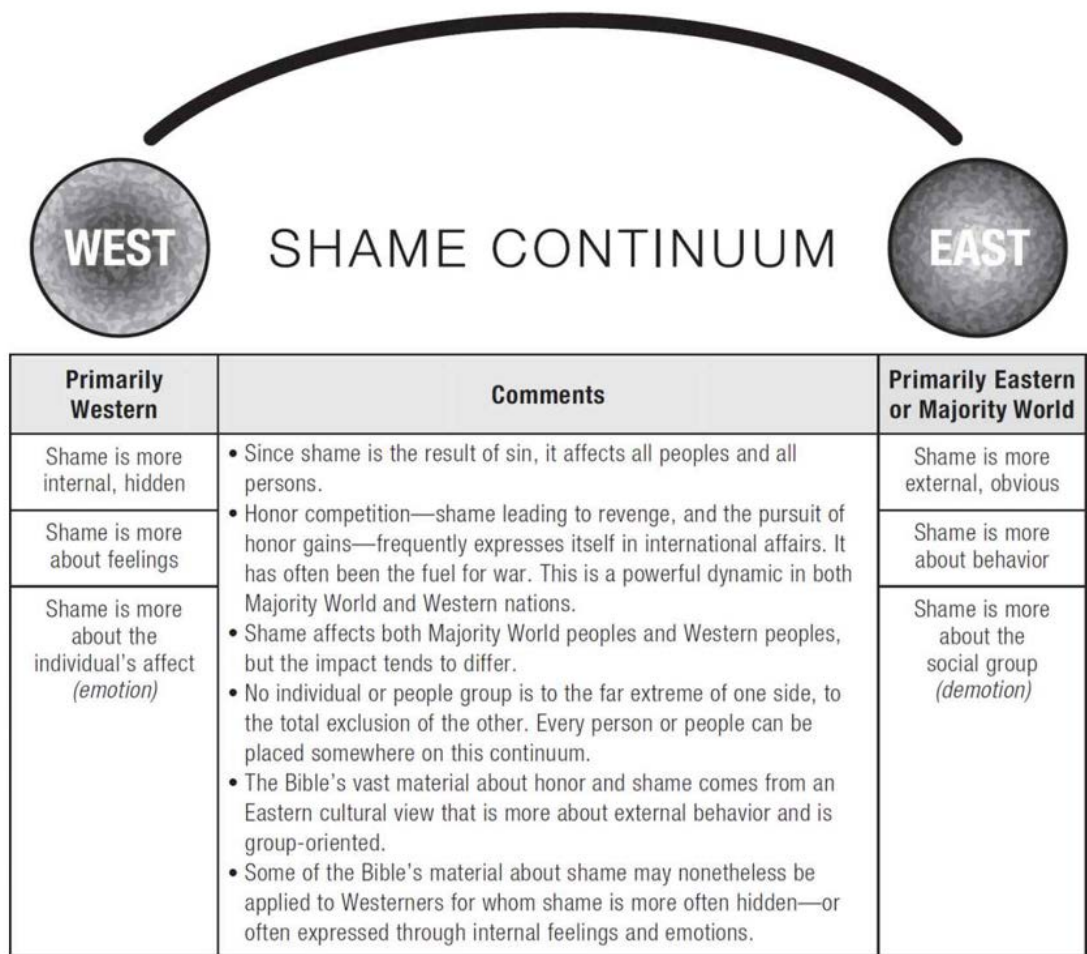
- Bruce Malina asks, “What sort of personality sees life nearly exclusively in terms of honor? For starters, such a person would always see himself or herself through the eyes of others.”

- ▼ African theologian Andrew Mbuvi has used the dictum made famous by Descartes, “I think, therefore, I am” and modified it to describe people in honor/ shame cultures:

- “I am, because we are; and since we are, therefore I am.”
- This reveals a complete immersion— the individual inside the group— in honor/ shame cultures. For the introspective, individualistic, self-reliant person of the Western world— this can be difficult to grasp.

- ▼ Here it is important to understand a distinction between the way that Shame is perceived in our society and in the rest of the world.

▼ FIG 1.14 EAST-WEST CONTINUUM



▼ With this in mind, lets be clear: The Bible speaks the language of “Honor/ Shame”

▼ FIG 1.03 THE BIBLE/SHAME EQUATION



The ancient Middle East was characterized by the pivotal cultural value of honor and shame.

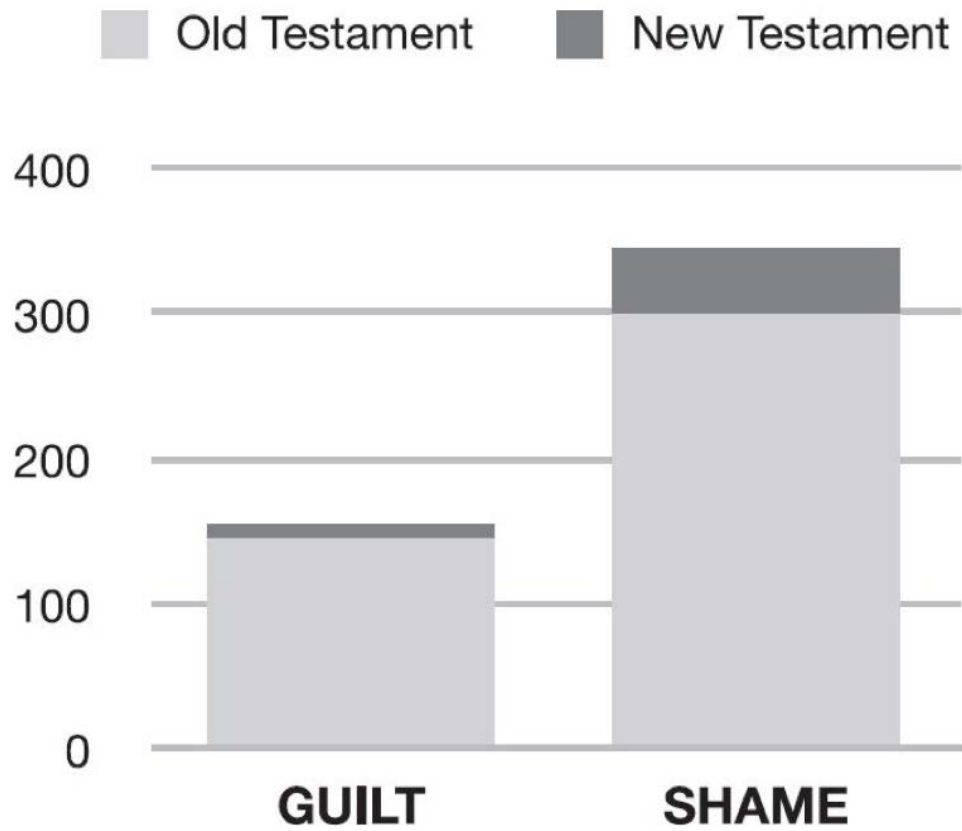
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The Bible grew out of ancient Middle Eastern culture.

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The Bible's pivotal cultural value is honor and shame.

- IF... The Ancient Middle East was characterized by the cultural value of Honor and Shame
- AND... The was written IN and TO peoples in the Ancient Middle East
- THEREFORE... the bible necessarily speaks TO and THROUGH the cultural value honor and shame. It is its native language.
- ▼ Why emphasize this?
 - ▼ If you are a Christian from North America (or Northern Europe and Australia or elsewhere)— and you consider yourself influenced primarily by Western values, please consider this:
 - Culturally speaking, the Bible does not “belong” to you; it’s not your book.
 - ▼ As I introduce these concepts in this section, may I ask you to suspend your sense of familiarity with the Bible?
 - ▼ FIG 1.05 GRAPH OF SHAME VS. GUILT WORDS IN BIBLE



▼ FIG 1.01 HONOR AND SHAME WORDS IN THE BIBLE

- It was through the kingdom and story of Israel— characterized not by the fast-paced lifestyle and risk-oriented values of urban America, but by the slow lifestyle, the cautionary traditional values of honor and shame— that Christ called his newly formed people, the church, to extend his gospel of the kingdom to the ends of the earth.
- ▼ Let's face it. Honor is largely alien to the modern mentality.
- ▼ J. E. Lendon describes our modern remoteness from the Roman Empire's (and I would add, the New Testament's) culture of honor this way:
 - "That a government making broad and systematic use of appeals to honour seems odd and alien to us, that the concept of honour itself seems impossibly distant and romantic, is a consequence of the particular outlook of the late twentieth century; a sign of our removal from the ancient rhythms of rulership and subjection. ..."
- Historically, government by honour is usual; it is we who are exceptions to the rule.
- ▼ Therefore, if what I am saying is true, it would follow that:
 - The dynamics of honor and shame would be woven into the entire fabric of Scripture from Genesis to Revelation.
- ▼ It would make sense that many of Jesus' actions and teachings would be permeated with the dynamics of honor and shame.
- ▼ It would be evident that the books of the New Testament would have multiple messages specifically addressed to people and communities whose motivation was to
 - (1) gain or maintain honor and
 - (2) avoid shame.
- It would be possible to communicate the gospel of Jesus Christ in a way that harnesses the honor/ shame dynamics in Scripture.
- If in the weeks to come I urge you to read the Bible through the lens of Honor and Shame, and I believe you will discover that all these things are true.
- ▼ Is it possible to remove our Western reading lenses? Let me challenge you with this:
 - People and peoples are dying to know how the Bible, and specifically the life and kingdom of Jesus Christ, speaks healing to their shame.
 - Our cities and communities are in the midst of cultural transformations, lifestyle clashes, and new stress points as a result of dramatic increases in ethnic diversity. (We'll be looking at this in more depth later on.)
 - The majority of this diversity is a result of people living among us from societies, which, you guessed it, have honor and shame as their primary cultural value.

- And finally, it should come to you as no surprise that our own North American culture is rapidly losing all of its guilt-based moorings, and our own worldview, the 90% of the iceberg of our values and assumptions about what is true and acceptable in society is rapidly shifting away from Guilt-Innocence values.
- Finally, and most importantly, I believe that we have missed aspects of the Good News of the Gospel that have always been there, but that we tend to ignore because they have not seemed culturally relevant to us. Yet it is these aspects, related to Shame, to the Honor of God's glory, to the dignity of belonging to his family are the very things that bring internal change.
- ▼ Let's look at how the Bible speaks to the three characteristics common to honor/shame societies and challenges them by turning them on their heads.
 - Concept of Limited Good
 - Idea of "Face"
 - Value of Purity and the fear of Defilement

▼ THE IDEA OF LIMITED GOOD IN THE BIBLE

- Redefine what "Limited Good" means
- The Idea of Limited Good is one of those "unspoken" values of society.
- ▼ As a result, it is best seen in the Gospels answer to this pervasive attitude;
 - In the rather strange fact that God spills a lot of ink describing a Gospel that could be described as the good news of "unlimited good" in Christ.
 - Both "limited good" and "unlimited good" societies stumble on issue of material possessions because both end up focusing on it, one from want and competition for status, and the other from idolatry and materialism, the gluttony of the mind.
 - Over and over again, Jesus spoke of abundant life, while simultaneously teaching sacrifice and death to self in the physical world.
 - He used physical things like food and water to point to storehouses of spiritual riches that were bottomless.
 - This was a bombshell to the Ancient mind, and it is a bombshell today.
 - Scripture clearly reveals the unlimited good of God's glory and grace (John 3:16; Phil 4: 19).
- ▼ ???QUESTION???
- ▼ What are some passages in Scripture that teach the abundance of the riches of the Glory of God?
 - "And my God will supply every need of yours according to his riches in glory in Christ Jesus."
(Philippians 4:19 ESV)

▼ Jesus feeds the multitudes

- Jesus taught in both word and deed. He was a master of performance theater for a society processed using story-telling.
- One of the greatest “visual teaching moments” that Jesus used happened to be a time with he confronted his cultures assumption of “Limited Good.”
- It is the story of Jesus feeding the multitudes (Mat 14: 13– 21; Mark 6: 32– 44; Luke 9: 10– 17; John 6: 1– 13).
- This story packs a punch to the Ancient mind that barely registers to the average American.

▼ Watchdog groups in the United States publish regular studies of how much food is wasted in our country between our farms and our dinner tables.

▼ Guess how much?

- 40%
- And studies show that the average American family throws away 25% of the food that it buys at the grocery store.
- (Matthew 14:13–21 ESV) “Now when Jesus heard this, he withdrew from there in a boat to a desolate place by himself. But when the crowds heard it, they followed him on foot from the towns. ... Now when it was evening, the disciples came to him and said, “This is a desolate place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.”
- But Jesus said, “They need not go away; you give them something to eat.” They said to him, “We have only five loaves here and two fish.” And he said, “Bring them here to me.”
- Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish, he looked up to heaven and said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied.
- And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children.”
(Matthew 14:13–21 ESV)

▼ You already know this story. Now I ask you to see it through the eyes of the people who were there:

- These were people who were characterized as being like “Sheep without a shepherd”
- They lived in a culture where a significant percentage of people lived from day to day. Many of them were day laborers, some of them did not know where their next meal was coming from.

- Its no wonder that the Old Testament law prohibits masters from withholding daily wages, or the holding of a man's cloak as collateral over night. For many of these people, that was all they had.
- They lived in a world in which, for many, life was a competition for scarce resources. I assure you, for the average Joe, food was carefully planned for and never wasted.
- They knew exactly where each one stood on societies pecking order of haves and have-nots.
- Pause for a minute and consider how shocking it would be for some of the people in the crowd before Jesus to attend one of picnics or fellowship meals and witness the amount of food on unfinished plates that ends up filling our garbage cans.
- This miracle of Jesus feeding the five thousand is a powerful story at many levels, but perhaps the most significant to the ancient mind is not the one our Western minds zero in on.
- It is the leftovers. They had more than enough, and then, there were leftovers!
- Jesus taught his disciples that day a lesson which challenged their societies limited resources, win-lose, zero-sum game view of the world.

▼ And that lesson was that with Jesus,

- There is enough to be satisfied!
- In fact, God's grace overflows beyond our areas of need!
- The life of following Jesus was demonstrated to be not a life of limited good and deficit, but of unlimited good and surplus.
- The effect of this was that honor competition could be marginalized, if not eliminated, because in Jesus Christ there was a new possibility of surplus — not just for some, but for all.
- Here is a Christ-centered spiritual reality along with a corresponding emotional state that we may describe as an honor surplus.
- And for the disciples, who spent much of their time with Jesus bickering over who who have the honor of sitting at his right and left hand, this challenge to their competition for what they perceived was a limited amount of honor to be fought for in the Kingdom of Heaven was a powerful rebuke.
- There is no honor deficit for those who follow Jesus. And we'll return to this in our last session when we apply this to ourselves.

▼ THE CONCEPT OF FACE IN THE BIBLE

- I referred earlier to the fact that in many Honor/Shame oriented societies, the idea of "Face" is a metaphor for honorable relationship.

- ▼ Face was also critically important in the cultural context that the Bible was written in, and so it is not surprising that God speaks of his relationship with us in honor/shame terms.
 - The concept of “face” in Scripture has 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 the honor of looking upon the face of God.
- ▼ Fear of losing of face, both in the world of the Bible and today is one of the strongest motivators known to man.
 - Yet we are largely blind to it in Western society.
- ▼ When Adam and Eve sinned they hid from God (Gen 3: 8).
 - In the original Hebrew language, this verse reveals that “hiding” is the “withdrawing away from the face (pānīm) of God.”
 - This is a clear statement that sin’s consequences do not stop at guilt. They result in Shame, a breaking of the face-to-face relationship with your king which brings honor.
 - To the ancient reader of the Bible, and to the vast majority of the people of the earth reading this story today, Adam and Eve, and with them the human race, lost face.
 - And we must understand that part of God’s plan of redemption is to restore our “Face,” which we will talk about in our last session.
- ▼ When face is lost “horizontally” within a group of your peers, that is bad enough.
 - But it is difficult for us to comprehend the catastrophe involved in losing face before one’s superior, such as one’s King or one’s God.
- ▼ This concept is deeply ingrained in the ancient mind of the Middle East, where it was commonly assumed that...
 - Shameful man cannot “see” God/King [That is, withstand the Glory of his “Face”] and live.
- ▼ There is a powerful acting out of this concept in the book of Esther
 - (SET THE SCENE...)
 - “And the king arose in his wrath from the wine-drinking and went into the palace garden, but Haman stayed to beg for his life from Queen Esther, for he saw that harm was determined against him by the king. And the king returned from the palace garden to the place where they were drinking wine, as Haman was falling on the couch where Esther was. And the king said, “Will he even assault the queen in my presence, in my own house?” As the word left the mouth of the king, *they covered*

Haman's face."

(Esther 7:7–8 ESV)

- Haman, once he is completely exposed and shamed by Esther before King Ahasuerus for his plan to destroy the Jews, throws himself on the couch where Esther is reclining. King Ahasuerus, thinking that he is molesting her, calls in the guards; the first thing they do before taking him out of the presence of the king is cover his face. It is the final sign of irrevocable separation between the King and his subject.
- We will return to the God's solution to the problem of "Face" when return and talk about the "Gospel of 'Face'" and the incredible freedom that comes when you hand over your self-esteem to God.

▼ Scripture also provides positive material about "face."

- ???QUESTION HERE —^{s₀} SOLICIT PASSAGES???

▼ Here we see how "face" is gained through a saving relationship with God's "face."

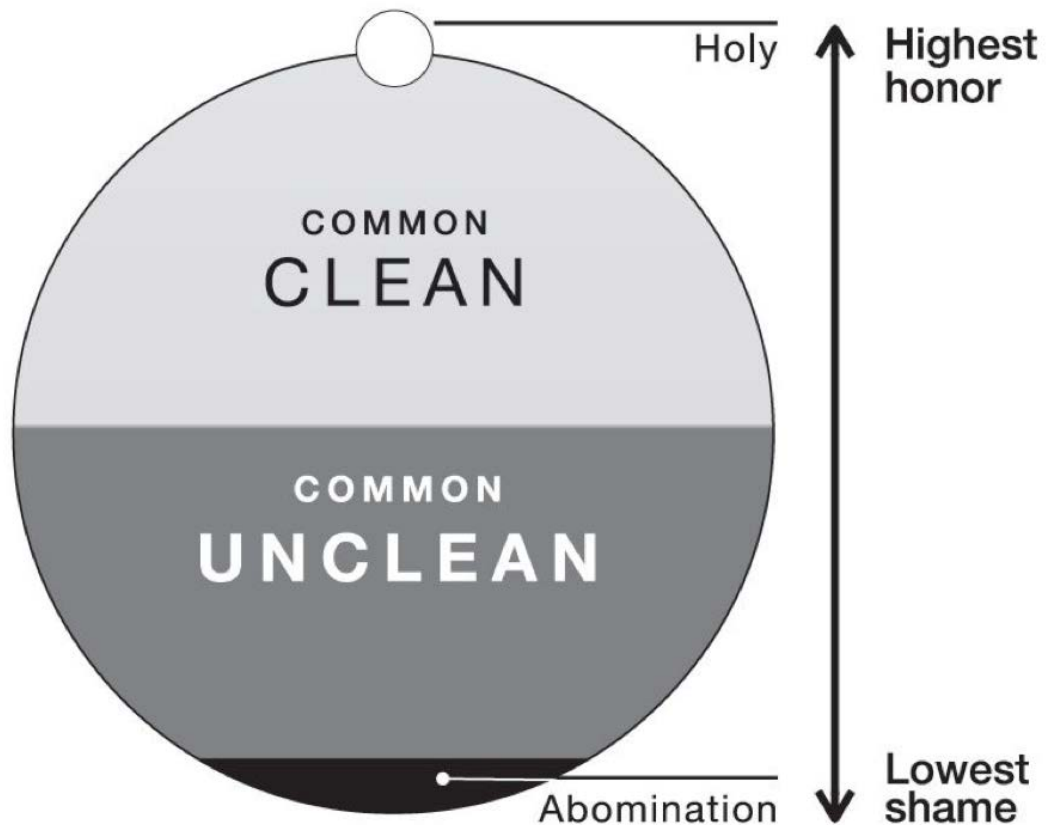
- "But you, O LORD, are a shield about me, my glory, and the lifter of my head."
(Psalms 3:3 ESV)
- Those who look to him are radiant, and their faces shall never be ashamed (Ps 34: 5).
- May God be gracious to us and bless us and make his face to shine upon us, Selah (Ps 67: 1).
- Restore us, O God; let your face shine, that we may be saved! (Ps 80: 3).
- In the New Testament, Paul makes the connection between the Old Testament concept of face and the light of God that shines into darkened hearts through the face of Jesus Christ.
- 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).

▼ THE VALUE OF PURITY IN THE BIBLE

- ▼ Unlike the idea of Limited Good or the concept of Face in the Bible, the existence of Purity in the Bible's honor/shame society is hard to escape when we read our Bible, even to us.
 - If we read our Bibles, we know ABOUT it, because it is referred to over and over again.
- ▼ But most of us, either in our Christian sub-culture or in our wider post-Christian culture don't understand the visceral need for purity that most people on this planet experience because the idea of that adherence to a code of conduct might defile us is utterly foreign to us.

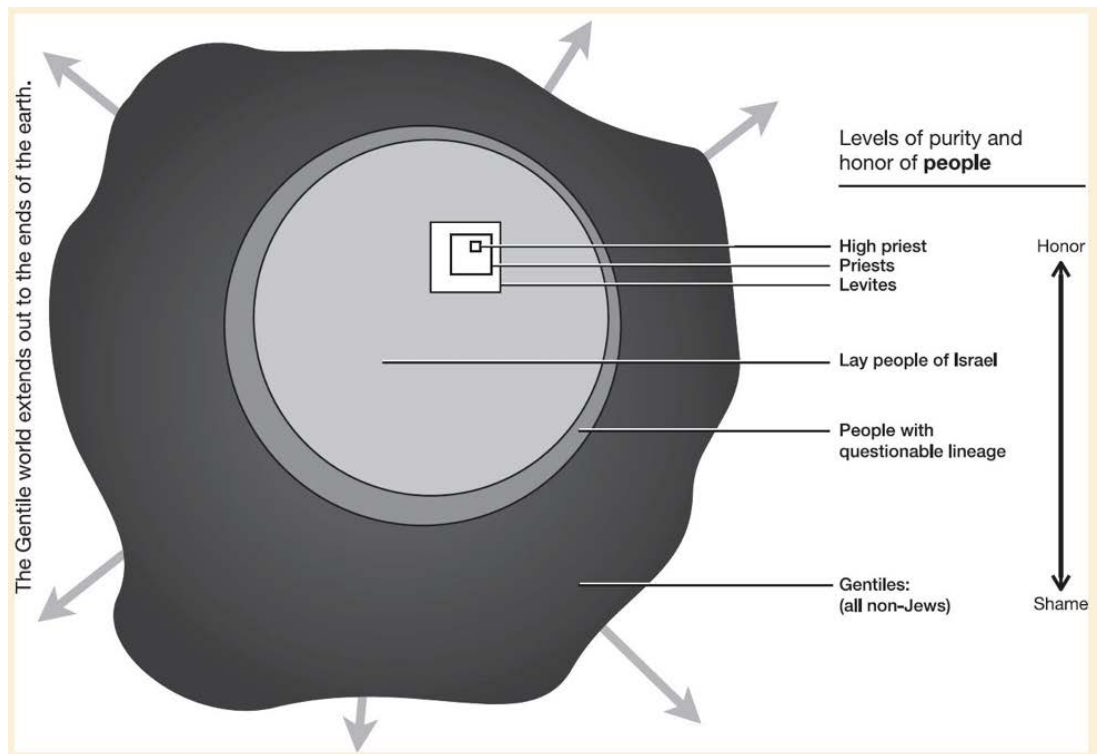
- And we've certainly lost the sense that being unclean might be incompatible with a relationship with God.
- And while those of us who read our Bibles intellectually know that this was the reality of Jesus and the people he ministered to, it is truly foreign to us, and we don't really get it.

▼ Remember FIG 2.23 FROM LOWEST SHAME TO HIGHEST HONOR



▼ Here is a more detailed map of the purity structure of the Hebrew mind at the time of Christ.

▼ FIG 2.25 HEBREW CLEANLINESS



▼ Lets put on our Honor/Shame glasses and ask ourselves:

▼ ???QUESTION???

▼ Do you have examples of stories in the Bible where Jesus was not addressing issues of Sin-Guilt, but issues of pertaining to the Shame of being unclean? of being defiled?

- Leper
- Visits house of Simon the Leper
- Woman with discharge of blood

▼ Demon possessed man

- Probably gentile
- Possessed of demons
- Naked
- Lived among the dead
- = Abomination to the Jews
- Raises to life a girl who was dead
- NOTE: Far more words are spent in the Gospels describing Jesus breaking through barriers of defilement than are spent on what today we would describe as "being saved."

▼ Jesus touches the Leper (Luke 5:12–14 ESV)

- “While he was in one of the cities, there came a man full of leprosy. And when he saw Jesus, he fell on his face and begged him, “Lord, if you will, you can make me clean.” And Jesus stretched out his hand and touched him, saying, “I will; be clean.” And immediately the leprosy left him. And he charged him to tell no one, but “go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to them.””
- It is impossible to grasp the depth of shame and exclusion of the “man full of leprosy”— and the corresponding power and brilliance of what Jesus does for him— without reading Leviticus 13 and 14.
- ▼ We don’t have the time to do that, but in a nutshell these long chapters are full of peculiar and practical detail concerning leprosy and other variations of skin disease. God’s people are told what they should do when confronting this disease.
 - Here is a summary of how a leper is to live:
 - ▼ The leprous person is to make himself unattractive:
 - He “shall wear torn clothes and let the hair of his head hang loose.” The first thing a person in shame wants to do is hide or deny the effects of their problem.
 - ▼ But leprous persons were not allowed to cover up their disease or pretend that they were normal.
 - The leprous person is to announce his uncleanness: “he shall ... cry out, ‘Unclean, unclean.’” This is another prohibition against hiding one’s disease or shame.
 - The leprous person is to be isolated and segregated: “He shall live alone. His dwelling shall be outside the camp.”
- ▼ The western mind reads this story and tends to jump to the obvious conclusion:
 - What that leper is asking for is physical healing, and this story is all about Jesus’ power to heal.
 - Of course this is true. And it is part of the story; But looking at it through the eyes of the Honor/Shame culture in which this story was written, the fact that Jesus had the power to restore the leprous man physically is literally dwarfed by the fact that Jesus redraws the social maps of what is clean and unclean.
 - The leper’s cry to be “clean” is a cry for physical healing, but it is far more than that. It is a cry for restoration to the community of God, to the community which he has been excluded from but which he must find reentry in order to have access to God. In order to be “saved.”
- ▼ Missionaries to Muslim lands are often shocked to discover that Muslim women are sometimes more devout than their husbands.

- Our individualistic western mind puzzles on this. Why would women be even more devoted to a religion that seems to offer them so little and treat them so badly?
- The reason is simply that in Islam, salvation is found in the context of the community. The leper understood this.
- And for women specifically, their own salvation is related to the spiritual condition of their husbands.
- They fall under the protection of his spiritual umbrella, so to speak.
- This is why, in conservative Muslim homes, the wife (or wives) of a Muslim man who is exploring Christianity can become violently anti-Christian.
- Their husband is not only shaming them, their family and their clan, he is defiling them. It is not his salvation alone that is in play, it is theirs as well.
- And the moral of this story, the reason it is included in the Gospels, not just to reinforce the fact that Jesus has power over illness.
- This is a story about Honor and Shame reversal, and more than that, about Jesus upending not just religious system for determining what is clean and what is not, but an entire entire way of looking at the world.
- We will return to the topic of defilement when we add to our Gospel the concept of the gift of Purity promised in the Bible.

▼ Session 3 – Recovering the Global Gospel

- Does a fish know that it's wet?

▼ Turning the spotlight on us

- When people from around our world who come from shame-influenced worldview and fear-influenced worldview read the Bible, they are often shaken by aspects of the Gospel that barely seem to touch us.
- ▼ The main reason I am so excited about this material is not
 - because it helps us understand people with very different values;
 - nor is it because this material might help us communicate the gospel better cross-culturally.
- I am most interested in these ideas because I am deeply concerned that we ourselves have become experts at verbalizing the guilt-based solution of justification for the individual, but we have stopped there.

▼ FIG 1.13 SALVATION AND REMEDY FOR SIN



Pre-Fall

Made in God's image
Naked and not ashamed

No sin, therefore
no guilt / no shame

Innocence

Unbroken fellowship
with the Lord; honor in
walking with God



Fallen Humanity

Depravity: sin permeates
both the external
and internal...

- 1) *External behavior—guilt*
for my behavior which
violates God's laws, and
- 2) *Internal being—shame*
for who I am, falling
short of God's glory
and dishonoring God's
Person; moreover, this
can be the result of
being a victim of the
sin of others, creating
additional layers of
shame



Salvation from Guilt

Western-oriented gospel
addresses sin/guilt
but ignores sin/shame

Positional salvation
(guilt forgiven)—
but shame persists
in experience

Limited shame resilience;
honor deficit

Little transformation
in being conformed to
the image of Christ



Salvation from Guilt & Shame

Global gospel addresses
sin/guilt and sin/shame

Positional and experiential
salvation; guilt forgiven
and shame covered for
greater wholeness

Strong shame resilience;
honor surplus from knowing
Christ as King; being
God's beloved children
in his family

Transformed from glory to
glory in the image of Christ

-
- Justification is a legal term, the repeal of the judgement of death that we rightfully deserve.
- And yet, life in Christ is not lived in the legal realm. It only starts there.
- And while Christianity spills a lot of ink discussing and describing the kind of relationship with God that is possible in Christ, the fact is that often fall flat in explaining to other exactly what this looks like because we are socially conditioned to see salvation as primarily a legal event.
- We work hard to connect the dots between Justification and Relationship, and the fact is we are barking up the wrong tree.
- Justification does not necessarily lead to intimacy, any more than being declared innocent in a court of law means that you'll be invited to the judge's house for supper later.
- We long for intimacy with God, and the spiritual victories over sin and self that come from intimacy with God, but we keep trying to find them where they are not:
- The Gospel IS a solution for Guilt; And let me repeat, that is not a small thing, especially since guilt is one of the things that causes shame.
- But the three dimensional Gospel, or what I am calling the "Global Gospel" is Gospel not only of innocence, but of honor and of dignity.
- ▼ We do not work for our innocence that no man may boast.

- That bit we've got down in our churches, and when we speak of the Grace of God, that is principally what we are talking about.
- But the Global gospel has a broader view of Grace; It doesn't stop there.
- ▼ Because Grace in historical terms is itself an Honor and Shame word;
 - And it describes the way a King honors himself by honoring his subjects, who honor him in return.
- It is a cycle of regal interaction between a good king and his subjects which brings honor to all, and this is the way the Kingdom of God works.
- God raised you. You were abominable, unclean, outside the camp.
- God not only healed your leprosy (that's justification), he has, and is, restoring you to his society. That's relationship. And that happens in the sphere of God's Honor... and the honor he envelops you with.
- And it is at this level, friends, the level of honor, of being seating with Christ in the heavenlies, of being honored guests at the wedding feast that relationship begins, and inner healing becomes possible, and that a vocabulary for spiritual intimacy is formed.
- This is what the Global gospel has to teach us. It is a lesson we need to learn from them, before we drown in the self-delusion of believing that have our theology all figured out because we've passed the bar exam.
- ▼ The Global Gospel simply reminds us of what we've always known, or said we knew while often operating in quite a different sphere:
 - Its all about a person.
 - Its always been about a person.
 - And he is a person who turns the wisdom of the world on its head.

▼ THE GOSPEL OF HONOR/SHAME REVERSAL

- ▼ What is the Gospel? It is a story of REVERSAL
 - Guilt is covered, innocence recovered
 - Shame is reversed, we are seated in Honor
 - Fear is appeased, we have a an all-powerful father
- ▼ Lets look at Honor-Shame reversal in the Bible
 - The Gospel is an incredible story of the humbled being raised to positions of esteem which they simply do not deserve.
 - It is also the paradoxical call for the great of this world to substitute the honor of this world for the honor of God, and humble themselves because they await a greater honor not bestowed by men.
- ▼ I want to be absolutely clear:

- We are not having this seminar this weekend to help us “contextualize” the Gospel for Honor/Shame cultures.
 - The Bible already IS contextualized for Honor/Shame cultures.
 - What I hope will be the result of our time together is that we will begin to recover the life changing truths that are hidden in plain sight in the pages of scripture, truths that have always been there and have formed fabric of what the people of God have understood to be “Salvation” for thousands of years.
- ▼ The example of our Lord which forms the backbone of any philosophy of Christian leadership, is entirely a matter of Honor/Shame reversal:
- “Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men.

And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”
(Philippians 2:5–11 ESV)

▼ Honor and Shame reversal in Limited Good, Face and Purity

▼ LIMITED GOOD REVERSAL

- We introduced the story of Jesus feeding the multitudes earlier when we talked about the results of living in a society shaped by limited resources.
 - The Global Gospel challenges the idea of Limited Good prevalent around the Globe. In fact, it reverses completely, standing it on its head.
- ▼ We already introduced the story of the feeding the multitudes as a shocking picture, not only of the obvious power of God, but more importantly as a comment on the nature of God:
- He is a God who provides more than enough.
 - But Jesus does not let the lesson go unexplained for his disciples.
- ▼ He makes sure that the lesson learned is about food for the soul, not material abundance, so as he unpacks the miracle for his disciples a few verses later in John 6:48. he says:
- I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the

bread that I will give for the life of the world is my flesh (John 6: 48–51).

- “Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.” (John 6:35 ESV)

- What is new here? What is in fact truly shocking here?
- ▼ It is that in society characterized by scarcity, and molded by a fight-for-survival mentality that led people to constantly looking to those above them in the social chain for hands up the ladder, that Jesus is introducing one of the signature themes of the gospel:
 - The Abundant life.
 - In Him there is a new possibility of surplus— surplus life, surplus honor and glory, surplus blessings in Christ—available to those who, by devotion and faith, feast on the life of Jesus Christ.

▼ UNVEILED FACES

- ▼ Remember, in many Honor/Shame oriented societies, the idea of “Face” is a metaphor for honorable relationship.
 - When I read those verses about “Face” earlier I am not simply participating a word study for a body part.
- I want to us to re-calibrate our glasses so we can see the larger meaning that the original readers attached to these words as a result of their Honor/Shame worldview.
- The Bible, including the new testament, makes a big deal about the reversal of our status from being shameful ones, people whose only recourse when confronted with the Glory of God is to cover our faces.
- It has become common in our western circles, going back at least as far as the reformation, to think of the “Gospel” as being what you find in Paul’s letters, particularly in Romans and Galatians.
- Furthermore, it is assumed that Paul present the Gospel at its core in legal, Guilt/Innocence redemptive terms, while the Gospels speak more of salvation through the lens of the “Kingdom of God.”
- I would encourage you to re-read the Epistles through the lens of some of things we have talked about this weekend. I think you will find that nothing could be further from the truth.
- ▼ The apostle Paul uses honor and shame based language over and over to describe the ends and the motivation for salvation.
 - In fact, for Paul, it seems that even salvation is linked to the idea of “God’s face.”

- ▼ In the New Testament, Paul makes the connection between the Old Testament concept of face and the life-transforming progressive honor gained by followers of Jesus Christ.
 - (2 Cor 3:18) 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 4:6) 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.
- What is revealed here is that the “face” of God’s people—that is, their honor—is inextricably linked to the experience of beholding the face of God.
- ▼ In fact, we will share in the honor of Moses, honored as the friend of God
 - Ex. 3:6 And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God.
 - Ex. 33:11 Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent.
 - Ex. 34:29 When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God.*
- ▼ 1 John 3:2 Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears* we shall be like him, because *we shall see him as he is*.
 - The Western mind naturally interprets this verse first and foremost as a statement of the nature of our bodies in the eternal state.
 - The Eastern mind sees much more than that: It understands that what John is focusing on is not the nature of our glorified bodies, but the Glory of being in relationship, one with Christ for Ever.
- ▼ PURE AND UNDEFINED
 - I would submit to you that our own gospel of salvation through the forgiving Grace of God is not complete until we have come to personal experience of our personal access to Christ’s cleansing purity.
- ▼ It is fascinating to me to read that many African churches demand that the first book of the Bible to be translated into their language is the book of Leviticus.
 - As you know, this book is filled with ritual purification,

- we find it complex
- seldom taught from in the west
- Yet in many parts of the world today, it comes across as some of the most relevant portions of scripture.
- We spoke of Jesus' interaction with the leper, and briefly of the demon possessed man.
- ▼ Our western mind rushes to event, than stops there.
 - We see the power of God over both the natural and the supernatural world.
 - We zero in on his compassion.
- ▼ The mind of the majority world sees these things, of course, but it sees more.
 - ▼ It sees the the possessed man, an abomination beyond the pale of any honorable relationship, and it hears Jesus say:
 - "Return to your home" (Luke 8: 39)
 - "and declare how much God has done for you."
 - ▼ The shocker in the story of Jesus healing the man with leprosy isn't just the healing.
 - It's that Jesus literally redraws the purity maps of the entire culture;
 - He interacts with the shameful and defiled, and somehow is not defiled himself.
 - This more than any miracle is what is unthinkable to the mind of the Global majority.
 - It is what makes Jesus so precious.
 - It is the inner truth that has the capacity to heal the inner soul because, like billions of people on this planet, the inner burden of uncleanness is the great secret reality.
 - ▼ ???QUESTION???
 - ▼ WHO ARE THE DEFILED OF THIS WORLD
 - The untouchables of India
 - The sexually used/abused
 - The addicted

▼ SMALL GROUPS IF POSSIBLE

- Let's look at the worldview "Tendencies" chart again.

▼ ???Question???

▼ In the west, we think about the world in terms of Right and Wrong. What are examples of this?

- Media: The good guys vs. the bad guys
- My “rights”
- Avoid guilt... “I’m OK, you’re OK”
- We go to war after we have proved that someone has done something wrong

▼ ???Question???

▼ How does my worldview tend to affect how I view God, salvation and our relationship?

▼ Looking through the lens of a guilt/innocence gospel, you will tend to value...

•

- Looking through the lens of an honor/shame gospel, you will...
- My chart of differences

▼ Furthermore, we need to see through the lenses of Honor and shame to fully appreciate what I call the great conundrums of Scripture, which only really make sense a dance with God that brings Glory to Him, and that he in return honors us with:

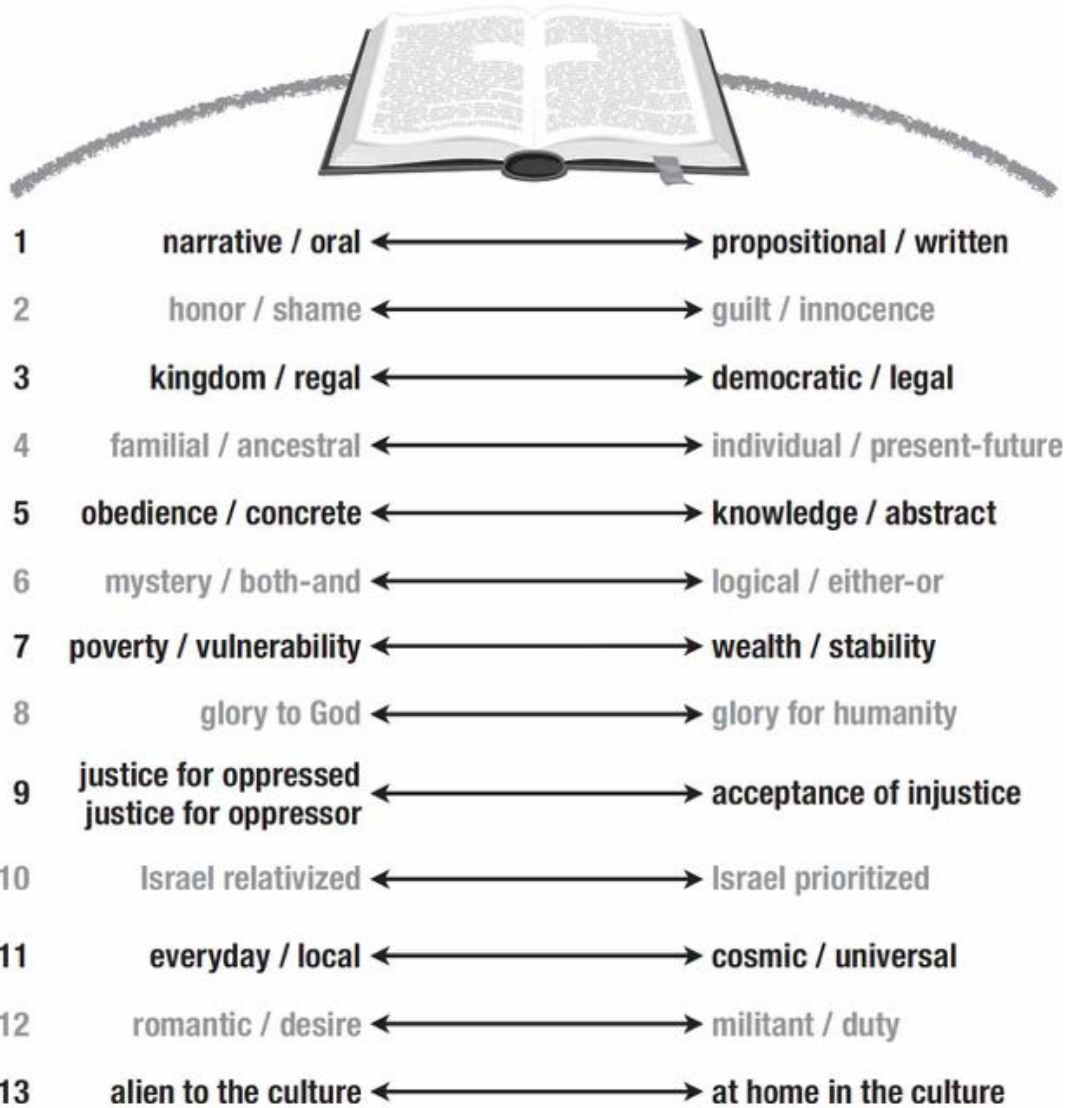
- To gain your life, you must lose it
- To be free, you must be a slave
- To be rich you have to be poor in Spirit
- Salvation is free, but it costs everything
- To be strong, you have to be weak
- To be wise, you have to be foolish
- To truly be alive, you must die

▼ Look at the “Canopy of Biblical Truth” that we are presented with in the Bible:

- FIG 1.09 CANOPY OF BIBLICAL TRUTH

Canopy of Biblical Truth

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



▼ Sharing the Gospel in Shame Oriented Societies

- "The father's love booklet"

▼ Conclusion

- If we've defined salvation as only a solution for our guilt problem, its easy to fall into defining success as being a "do-gooder."
- Thats what happens when you start with GUILT and end with INNOCENCE.
- But salvation that starts with Shame ends in a rather different place. It ends in HONOR.
- Why does this matter?

- ▼ Because if you only understand your relationship to God in light of him paying a celestial banker the full price for your sins, you will tend towards thinking of...
 - - Jesus as your DELIVERER, but not your KING
 - - Heaven as a MANSION you are GOING TO GET to rather than a PERSON you are GOING TO MEET.
 - - You will tend to see Salvation as MOSTLY an EVENT, a TICKET to heaven rather than a WALK with God.
 - - You will tend to see God as your HELPER rather than your KING.
 - - You will tend to understand salvation as being about YOU more than about GOD.
 - - You will tend to drift mentally into a space where you are at the CENTER of CIRCLE that really BELONGS to Him.
 - To sum up, you will STRUGGLE with the MEANING of SURRENDER, the very ingredient necessary for any lasting spiritual growth.
Has God paid the ransom for you sins? Oh yes he has.
 - But what does that mean?
It means ...
 - 8 He raises up the poor from the dust;
 he lifts the needy from the ash heap
 to make them sit with princes
 and inherit a seat of honor.
 - because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.
10 For with the heart one believes and is justified, and with the mouth one confesses and is saved. 11 For the Scripture says, “Everyone who believes in him will not be put to shame.”

▼ Thoughts

▼ Passages:

- “And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities and *put them to open shame*, by triumphing over them in him.”
(Colossians 2:13–15 ESV)
- ““I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have

sent me. *The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.*"
(John 17:20–23 ESV)

- Ps 3:3 "... and the lifter of my head"

- The longing for honor and the struggle to avoid shame are universal. Individuals and families, kinship groups and communities, peoples and nations— all endure the pathologies of shame and the struggle for honor. Whether the issue is sexual abuse and trafficking, HIV-AIDS, racism or slavery, mental illness, disabilities of various kinds, ethnic cleansing, the identity challenges of refugees and immigrants, the perpetual passions of tribalism or nationalism, or simply the ubiquitous competitive pursuit for greater social status ... honor and shame are central to the human condition.
- ...Having a form of Godliness but denying its power..."
- Might conclude with passages from God's promises to Arab nations (see Evernote)

▼ How and When did this start?

- In 1644, the Scottish Presbyterian minister Samuel Rutherford published the book *Lex, Rex: The Law is King*. The book overturned the concept of the divine right of kings ("the king is law"). He argued that the law of God is supreme, and that even kings, therefore, must live under the authority of God's laws. The book was largely embraced by English philosopher John Locke, one of the most influential thinkers of the Enlightenment.
 - Mischke believes, and I tend to agree with him, that the ideas inherent in this title, *Lex, Rex: The Law is King*, contribute to the Western Christian bias against the gospel of the kingdom.
 - It is in the DNA of the West that the legal trumps the regal.
 - Could this be why Western Christians much prefer a gospel presentation based on laws, such as "The Four Spiritual Laws"?
- ▼ If true that in the West the legal always trumps the regal, it can be argued that in Scripture, it is the reverse:
- The regal trumps the legal. That is, the universe is not ultimately about laws or ethics.
 - The universe is ultimately about a Person of infinite honor— Jesus Christ, King of kings and Lord of lords— from whom the laws of the universe are derived.

- ▼ It is helpful to understand Honor/Shame dynamics as the backdrop to understanding God's passion for His Glory, which otherwise easily seems like a self-serving motivation that rubs us the wrong way.

- If we as North American Christians do not recognize that we have a "socially conditioned" bias that prioritizes the individual over the group, we will be more inclined to read Scripture as though it is always written to me, the individual, rather than written to God's people, the community.
- If we as Western Christians do not recognize that we have a "socially conditioned" bias that prioritizes the legal over the regal aspects of the gospel, we will unwittingly ignore the many references to the gospel of the kingdom in the New Testament.

Escobar, as quoted in Mischke, Werner (2015-01-01). The Global Gospel: Achieving Missional Impact in Our Multicultural World (Kindle Locations 3986-3991). Mission ONE. Kindle Edition.

- CHART ON REGAL/LEGAL LANGUAGE HERE?

- ▼ 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.

Mischke, Werner (2015-01-01). The Global Gospel: Achieving Missional Impact in Our Multicultural World (Kindle Locations 7522-7528). Mission ONE. Kindle Edition.

- ▼ We need to filter all of our thinking through God's thinking.
- As such, let's be careful we understand that as believers, we are doing far more than just giving assent to a cosmic conqueror. We are actually

relocating the source of our honor under that of the King of Kings. (GG, 197)

- The fact is, it is a false dichotomy to contrast a “Pauline” description of Salvation with one found in the Gospels. As I showed in session two, Paul clearly understood that believers, both Gentile and Jewish where to bask in the honor of being of being adopted into the family of God;
- ▼ Question to ask ourselves:
 - What does it mean to understand the wrath of God in the context of His honor among the nations, and in what way might we see the doctrine of the Atonement differently if we understood it as focusing primarily on vindicating God’s honor, rather than our understanding of what it means to satisfy His wrath in the legal sense?

▼ STUFF FROM LIMITED GOOD REVERSAL

- And here is the connection to the atonement: “If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh” (John 6: 51). Jesus gave his life. Jesus gave his body, his flesh, on the cross for “the life of the world.”
- “And the bread that I will give for the life of the world is my flesh.” This is Jesus’ most concise statement about what was to be his forthcoming work on the cross, followed by his resurrection.
- This is another example of an honor/ shame dynamic (in this case in the form of its antithesis) overlapping with the atonement. The dynamic of limited good as it relates to Christ’s atonement may be broadly described in the chart on the next page.

▼ Compare/Contrast a theology of Celebration focused on the resurrection with a theology of suffering focused on the cross. This is a dramatic contrast between the way that the East and the West view the gospel, and demonstrates how our affluence/abundance has colored the way we view scripture.

- The theology of celebration, which emerges out of the context of affluence and abundance, focuses on the proper management and stewardship of the abundant resources that God has provided. Because there is abundance, the world is viewed as generally good and accommodating to those who are living under the theology of celebration. Life is already healthy, complete and whole. God, therefore, takes on the role of a nurturer and caregiver and takes on more feminine attributes. In the theology of celebration, maintaining and preserving the status quo becomes a central priority. The theology of celebration is a theology of the resurrection. The theology of suffering, on the other hand, emerges out of the context of scarcity and oppression and therefore focuses on the need for salvation and survival. Because of the reality of oppression, the world is generally considered to be evil and hostile to those who are living under the theology of suffering. Life is precarious, needing a deliverer. God, therefore, takes on the image of a warrior and

conqueror and assumes more masculine attributes. In the theology of suffering, fighting injustice becomes the central priority. The theology of suffering is a theology of the cross.

Soon-Chan Rah, as quoted in Mischke, Werner (2015-01-01). The Global Gospel: Achieving Missional Impact in Our Multicultural World (Kindle Locations 3853-3862). Mission ONE. Kindle Edition.

▼ Concluding thoughts

- ▼ Some Areas of Concern from the perspective of a third-culture kid
 - ▼ My concerns about the use of this material as potentially just another missionary strategy fad
 - That these ideas of honor and shame might christianize in our minds as just another way of contextualizing the scripture.
 - ▼ My observation of “Reverse paternalism”
 - ▼ Example of Ethnomusicology.
 - How would you feel if a foreigner came to you and told you should stop singing “How Great Thou art” because it was translated from another culture and is hopelessly outdated?
 - My concern that Honor/Shame will be emphasized to the point that we lose track of the dynamic of Guilt/Innocence.
 - My concern that in the context of contextualization, we lose track of the fact that the Gospel clearly teaches that it is a “stumbling block.”
- ▼ Life-changing truths
 - ▼ Recovering the greatness of the Call to Missions
 - The honor of participating with God in his global love story and mission is not just a result of the gospel; the honor of being in God’s missional story is itself good news! It is part of the gospel. Today, why should God’s call to mission ... with its adventure, challenging risks and high rewards ... transcendent meaning, privilege and dignity ... and the very presence of Christ himself (Mat 28: 20) ... be reserved for a latter step of discipleship? If we ponder the gospel preached to Abraham, that “in you shall all the nations be blessed” ... if we consider that Paul’s call from the beginning was to be an ambassador for Christ to the Gentiles ... then this good news, this honor, of joining God on his global mission, is right up front for all believers.

Mischke, Werner (2015-01-01). The Global Gospel: Achieving Missional Impact in Our Multicultural World (Kindle Locations 4977-4984). Mission ONE. Kindle Edition.

▼ Possible objections:

- ▼ Some may counter that God does not share his Glory with another (Isa. 42:8)
... But note the context is *idolatry*.

- 8 I am the LORD; that is my name;
my glory I give to no other,
nor my praise to carved idols.

▼ Ref. these verses:

- “Behold, you shall call a nation that you do not know, and a nation that did not know you shall run to you, because of the LORD your God, and of the Holy One of Israel, for he has glorified you.”
(Isaiah 55:5 ESV)
- John 5:44 How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God?
- John 12:43 for they loved the glory that comes from man more than the glory that comes from God.
- Rom. 2:7 to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life;
- Rom. 8:21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.
- Eph. 2:6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.
- Col. 1:27 To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.
- Jude 8 Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones.
- Rev. 3:21 The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.

▼ TRASH

▼ Session 1 – The Worldview of the Bible

▼ Introduction

- Short introduction of Karla and I.
- STORY ILLUSTRATION
- It is tempting to think that human beings all process the world more or less the same way just because they are human beings.

▼ The unintended corollary to this assumption is:

- Surely the rest of this planet must interpret the world the way that I do, must value the things that I do, must be offended by the things that horrify me.

▼ The world is becoming smaller:

- The world has not only come to our doorstep, its moved into our attic.
- ▼ And we've gone out to the world, both perhaps like never before since the WWII.
 - Wars
 - Missions
- And of course the media has brought us the world in such a flood that we don't feel at home on our own planet, to say nothing of our own country.

▼ And guess what we've discovered?

- ▼ Most people on this planet don't process the world the same way that we do.

▼ We live in a world of ...

- Honor killings
- Genital mutilation
- Beheading
- And those are just some of the most shocking parts to us of behavior that seems completely alien to us.
- How are we to understand these things? Is this just a difference of theological opinion?
- A war over resources or a disagreement on the nature of freedom?
- No, it is much deeper than that.
-

- That is the goal of the few hours we are going to spend together:
- WALK AWAY UNDERSTANDING WHY THE ISSUES OF HONOR AND SHAME ARE STRATEGIC FOR WORLD EVANGELIZATION.

▼ Contextualization

- ▼ Deeply troubled by the length to which we have gone in contextualizing Scripture.
 - Borrow terms/conceptst wholesale from religions like Islam in the hopes of matching understanding.

- Soft pedal or even delete aspects of the Gospel because they are offensive.
- ▼ In a sense, what we are talking about this weekend is contextualization.
 - Clear our mind of the prejudices that may surround that term.
- ▼ Realize:
 - Rather than looking to borrow from other religions and world-views in an effort to build bridges, often inadvertently doing damage to the core of our own message in the process, is it possible that we ourselves have blind spots to precious teachings in the pages of Scripture which we tend to miss because our own world-view does not value them?
 - What if the majority of the people we were trying to reach cross-culturally actually understood aspects of the Gospel better than we do, yet we ourselves are silent on these points because they are not all that meaningful to us?
- ▼ Story Illustration 1
 - Swimming pool in Morocco?
 - Getting pulled over by police in Morocco?
- ▼ To recap where we are going:
 - Demonstrate that honor and shame is a pivotal theological value in the Bible and explain the blind spot we have in Western theology on this point.
 - Show how the Bible's various dynamics of honor and shame are contained in a multitude of Scripture passages about salvation and the atonement of Christ.
- ▼ Demonstrate how honor/shame dynamics are key to understanding the meaning of the kingdom of God.
 - (Balancing the *Legal* framework with the *Regal* framework)
 - (Discuss how God actually *shares* his glory with persons and people groups)