

The 3D Gospel

by Jayson Georges

God



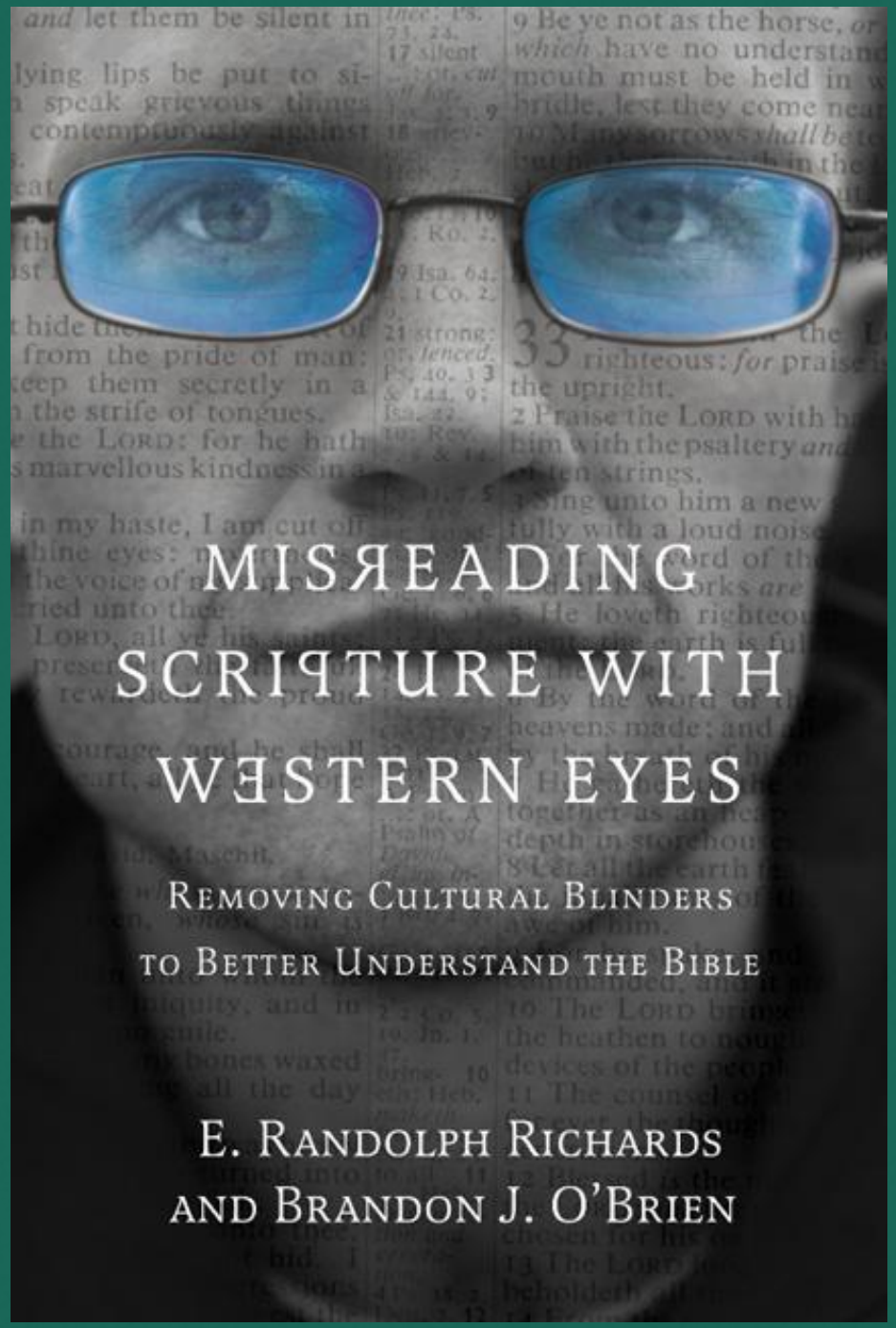
Others

Creation



Misreading Scripture with Western Eyes

by Randolph Richards and Brandon O'Brien



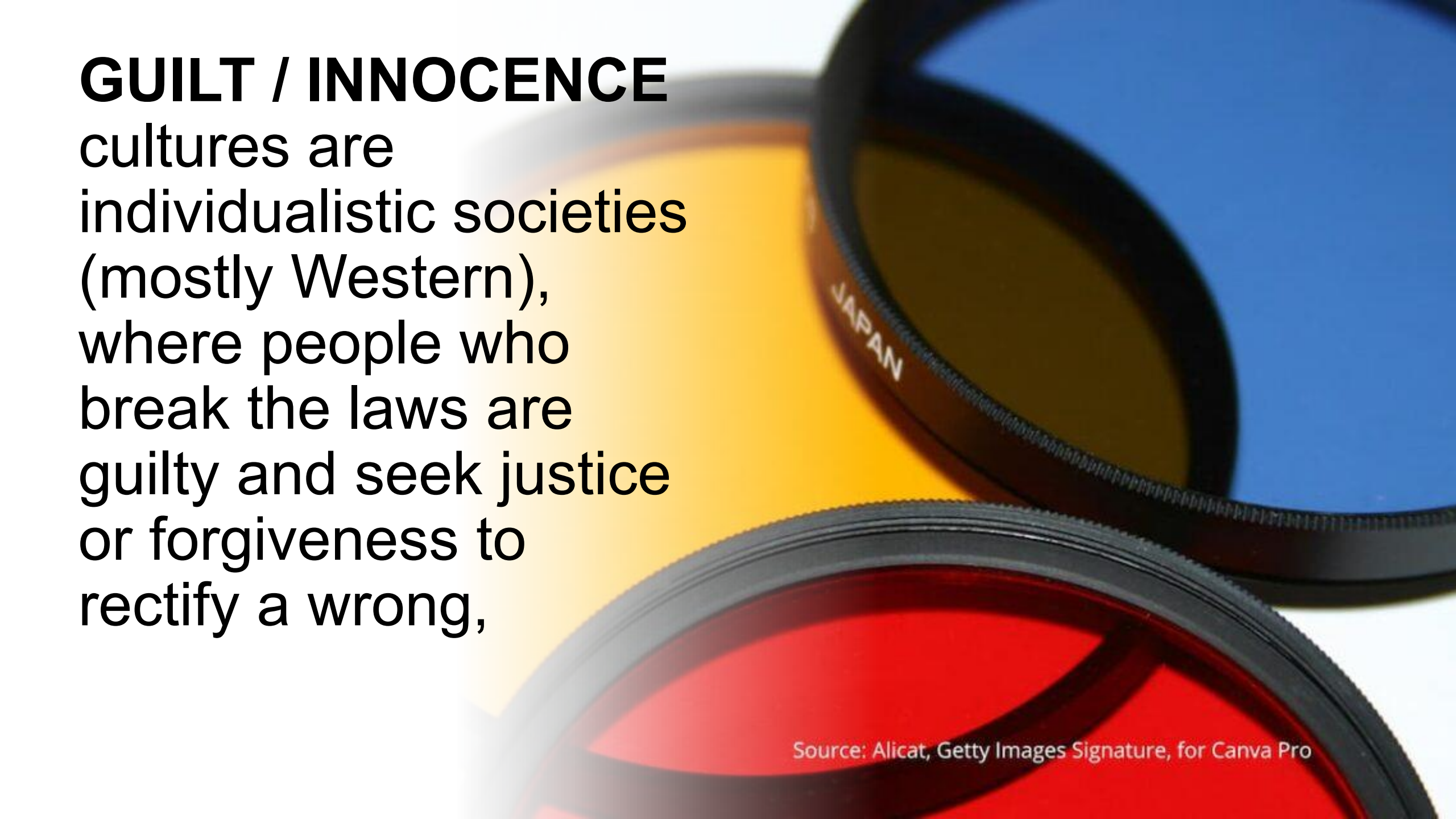
Christian missiologists identify three responses to sin in human cultures: guilt, shame, and fear. These three moral emotions have become the foundation for three types of culture:



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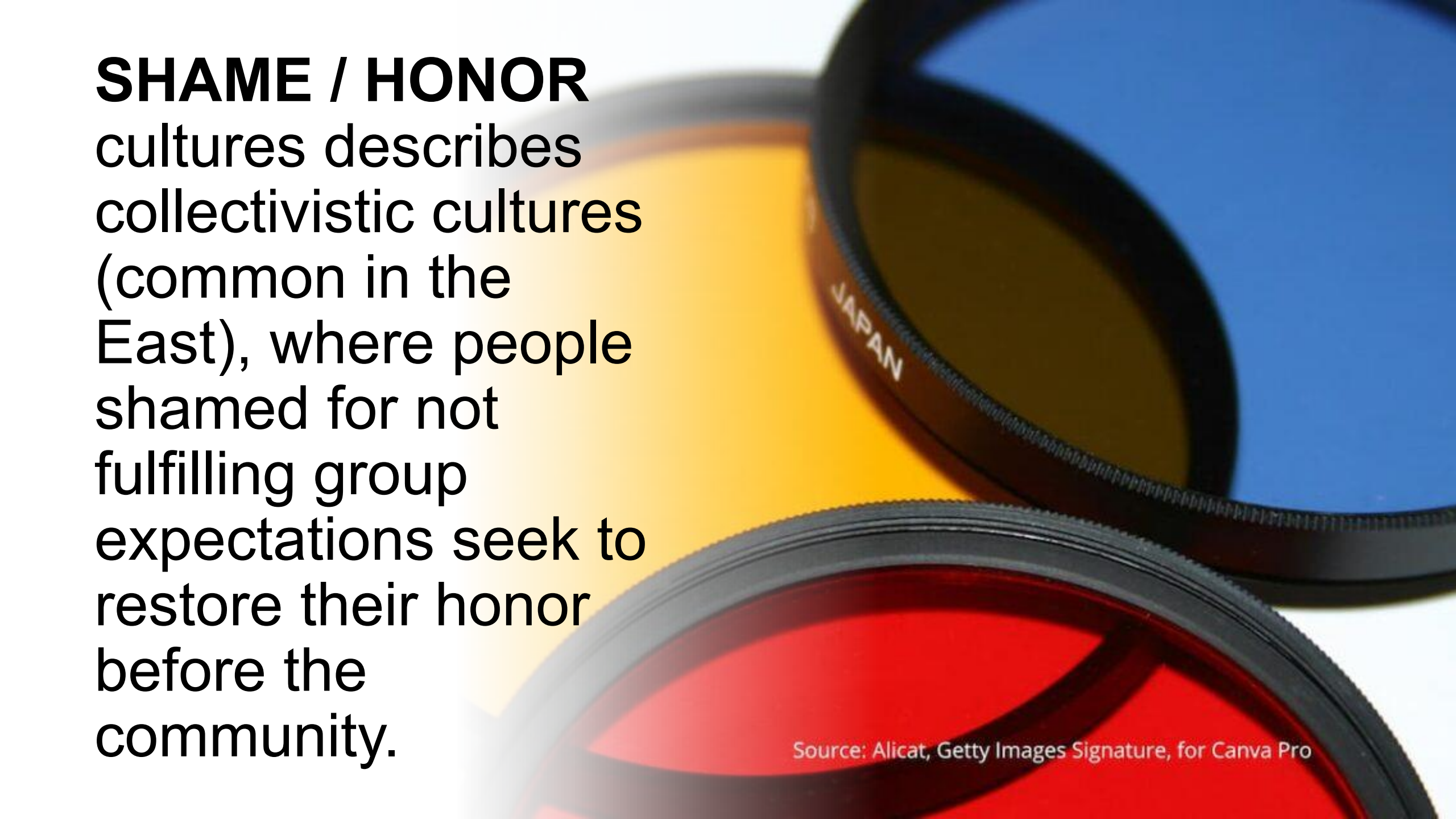
GUILT / INNOCENCE

cultures are individualistic societies (mostly Western), where people who break the laws are guilty and seek justice or forgiveness to rectify a wrong,



Source: Alicat, Getty Images Signature, for Canva Pro

SHAME / HONOR cultures describes collectivistic cultures (common in the East), where people shamed for not fulfilling group expectations seek to restore their honor before the community.



Source: Alicat, Getty Images Signature, for Canva Pro

FEAR / POWER cultures refers to animistic contexts (typically tribal or African), where people afraid of evil and harm pursue power over the spirit world through magical rituals.

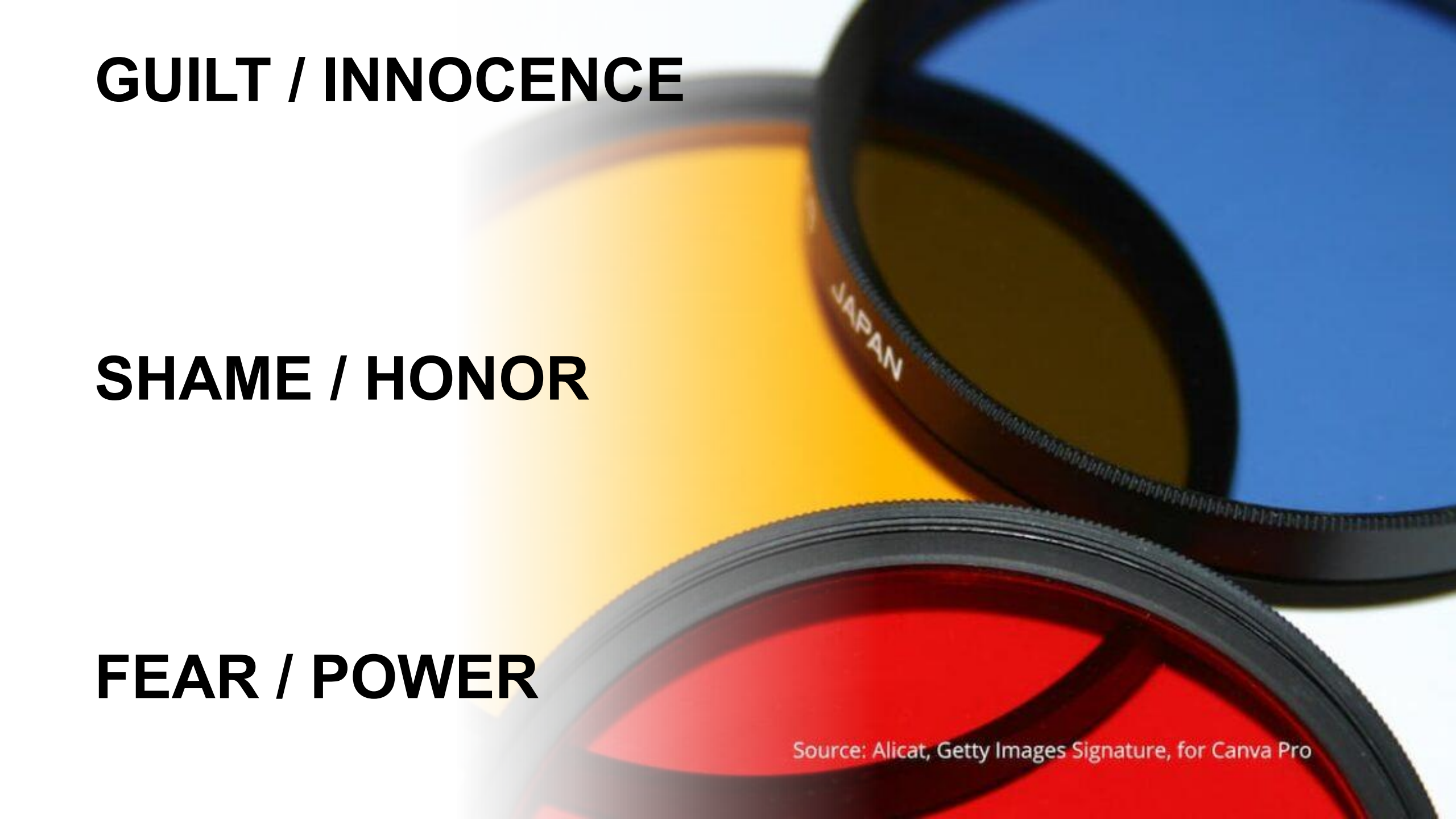


Source: Alicat, Getty Images Signature, for Canva Pro

GUILT / INNOCENCE

SHAME / HONOR

FEAR / POWER



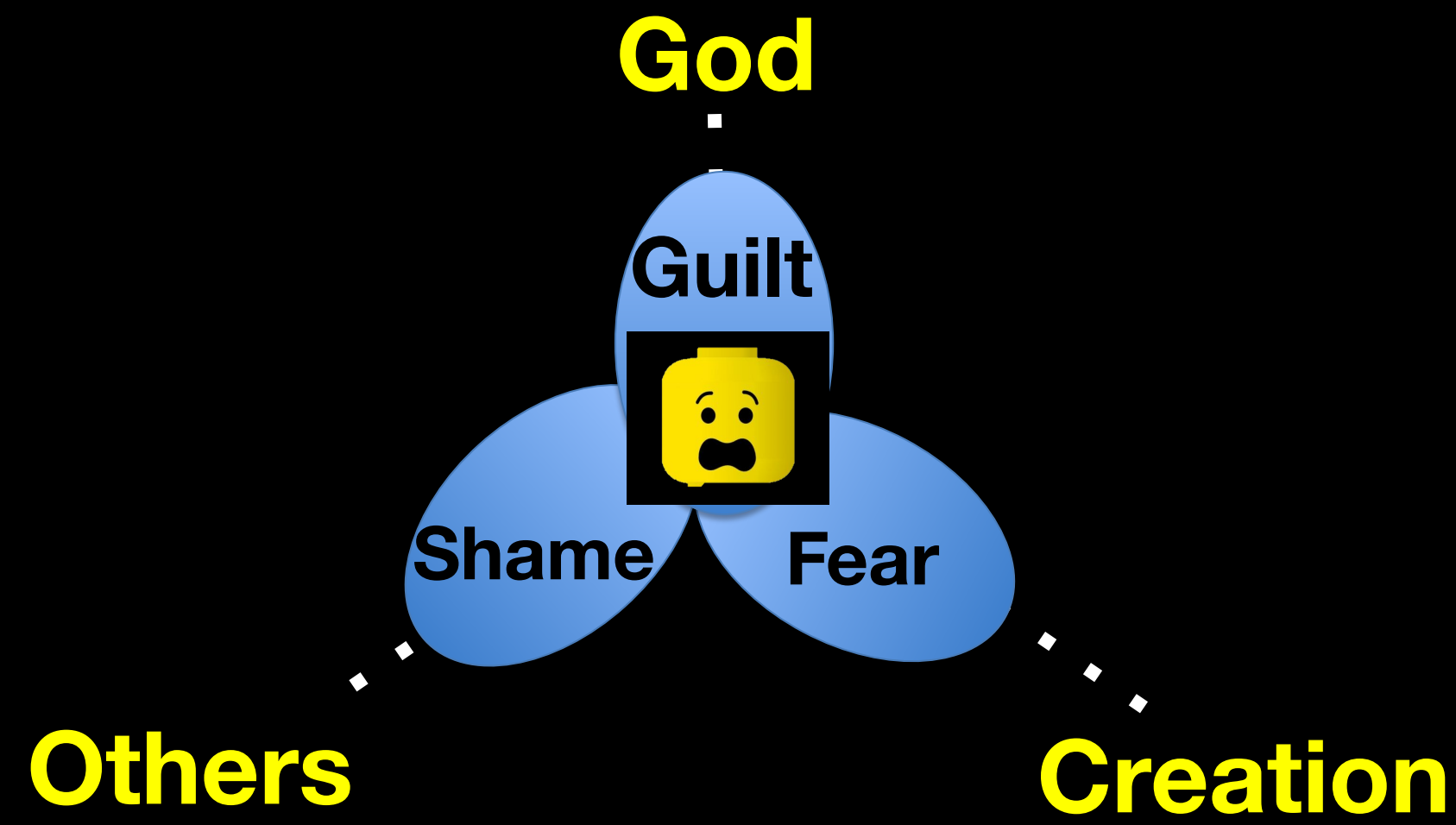
Source: Alicat, Getty Images Signature, for Canva Pro

God



Others

Creation


God
Guilt
Shame
Fear
Others
Creation

Sin distorts the human family by causing guilt, shame, and fear. Consequently, the cultures of the world chase after innocence, honor, and power apart from God. But the God of the Bible desires to bless all peoples with the fullness of salvation in Christ. The calling of the Church is to meaningfully introduce the nations to the God who addresses our deepest cultural and spiritual longings.

Ephesians 1:18-19

Three aspects of salvation also emerge from Paul's central prayer:

"I pray that the eyes of your heart may be enlightened in order that you may know

the hope to which he has called you,

the riches of his glorious inheritance in the saints,

and his incomparably great power for us who believe"

Ephesians 1:18-19

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"I pray that the eyes of your heart may be enlightened in order that you may know . . .

the hope to which he has called you, *(innocencel*

the riches of his glorious inheritance in the saints, *(honorl*

and his incomparably great *power* for us who believe"

Innocence



Honor

Power

Innocence – Honor – Power . . .

While theology from Western contexts addresses guilt and innocence, people in most Majority World cultures desire honor to cover shame and power to mitigate fear.



Source: Alicat, Getty Images Signature, for Canva Pro

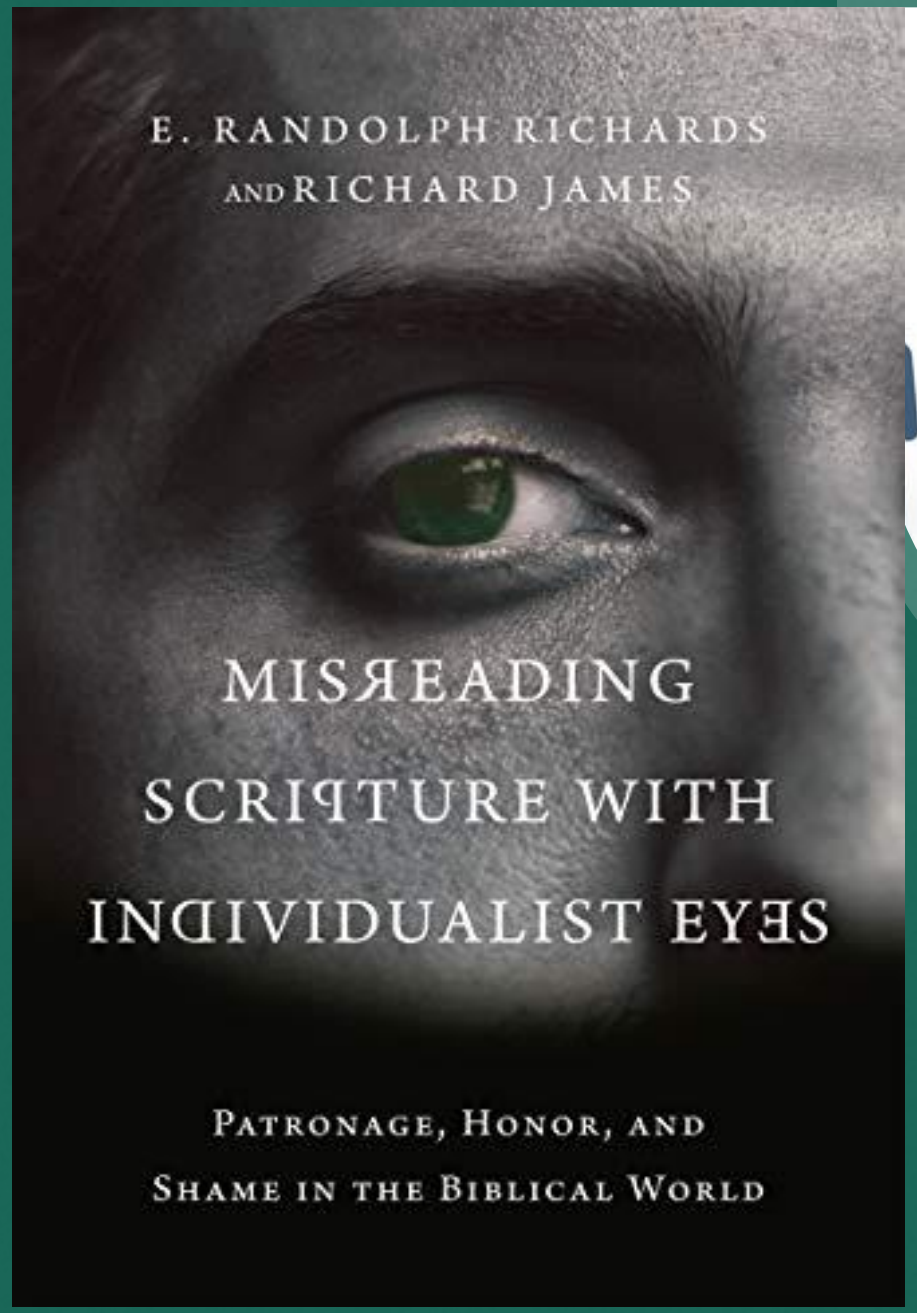
Guilt / Innocence

Guilt-oriented cultures do not simply emphasize rules and laws but socialize people to internalize the codes of conduct. . . The result is an individualistic system.



Misreading Scripture with Individualist Eyes

by Randolph Richards and Richard James





Shame-honor societies assume a strong group orientation. Honor is a person's social worth, one's value in the eyes of the community. Honor is when other people think well of you, resulting in harmonious social bonds in the community. Honor comes from relationships.



Shame, on the other hand, is a negative public rating: the community thinks lowly of you. You are disconnected from the group.



The social matrix of honor-shame cultures is designed around establishing and expanding a network of relationships. Connections are vital in every aspect of life. Who you know (and who knows you) is everything! Group-oriented cultures value relational harmony. People strive to maintain interpersonal bonds and avoid offending others. Saving face and keeping peace preserve connections.



Shame-honor cultures do believe in moral right and wrong, but define morality relationally, not legally or abstractly. What is best for relationships is morally right.



Removing shame requires more than forgiveness. Shame produces feelings of humiliation, disapproval, and abandonment. Shame means inadequacy of the entire person. While guilt says, "I made a mistake"; shame says, "I am a mistake."



In Central Asia, we discovered nearly 70% of Christians came to Jesus through a believing relative.

70%



A study in Thailand concluded the odds of an unbeliever becoming a Christian are 229 times higher if they have a Christian relative.

229x

Perhaps the reason for the Church's limited presence in the East is the absence of a theology contextualized for their honor and shame cultures. Most unreached people groups are predominantly honor-shame in cultural orientation. For this reason, a theology for honor-shame cultures may be missiologically strategic for fulfilling the Great Commission.




HONOR
SHAME

Innocence



Honor

Power

In fear-based cultures, it is not important to genuinely believe in certain truths or follow ethical standards. Rather, methods that placate the spiritual powers define acceptable human behavior.

The moral logic of fear-power cultures says: do something in the seen world to manipulate the unseen world into helping you.



Who controls what I need for life?

- formal institutions
- human communities
- spiritual powers



Summarize the parable of the Prodigal Son . . .



Summarize the parable of the Prodigal Son . . .

Did you miss anything?



Was the Charismatic expression of Christianity the cause of church growth in Latin America and Africa? Or is charismaticism the result of an established church contextualizing the gospel for its fear-power contexts?





Innocence



Honor

Power

3D GOSPEL

Guilt-Innocence, Honor-Shame, and Fear-Power Worldviews

[+] global frontier missions









Take
"The Culture Test."

Talk to a
"Cultural Mentor."

Pay attention
in church.








Take a Break



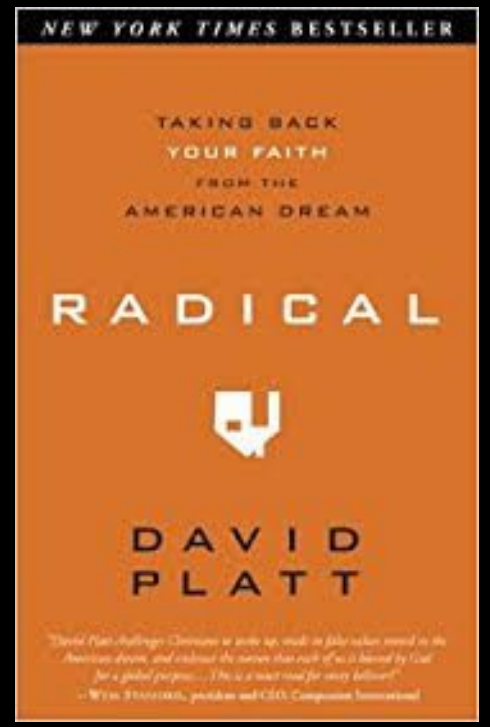
seeing **the story . . .**


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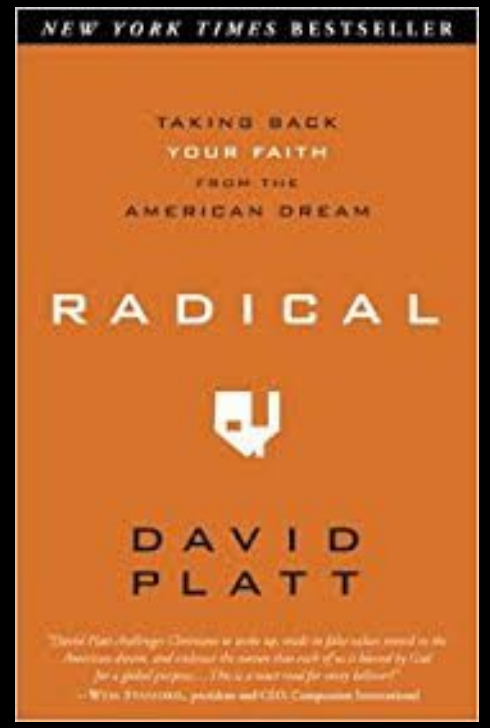
sharing **the story . . .**

How could you communicate the distinction between Christianity and other religions?



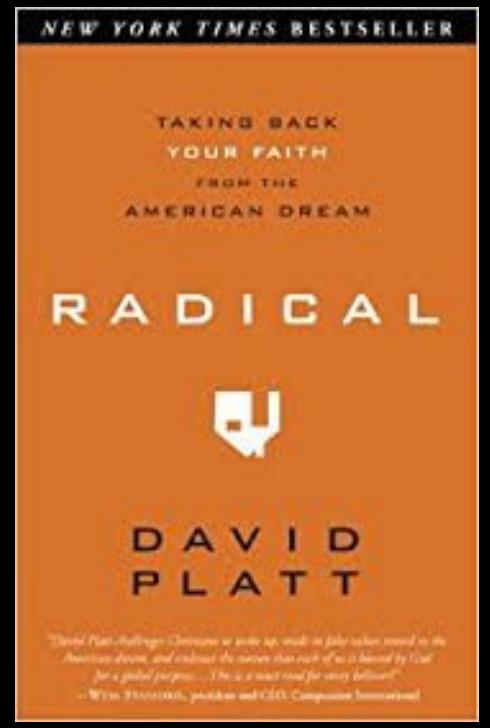
I remember sitting outside a Buddhist temple in Indonesia. Men and women filled the elaborate, colorful temple grounds, where they daily performed their religious rituals.

Meanwhile, I was engaged in a conversation with a Buddhist leader and a Muslim leader in this particular community.

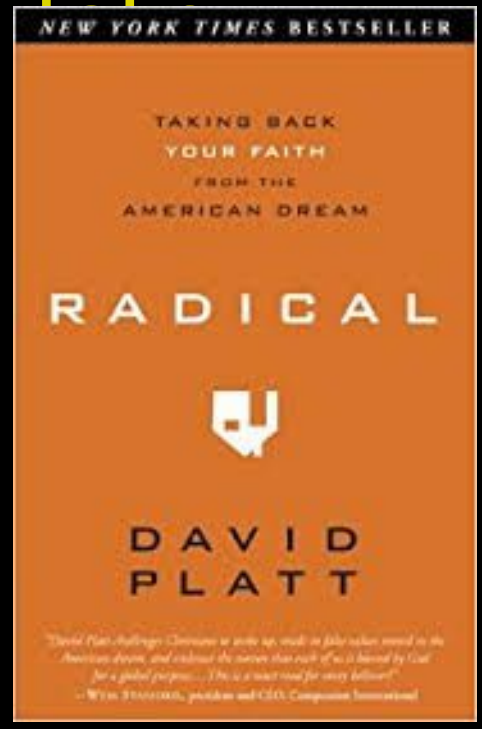


They were discussing how all religions are fundamentally the same and only superficially different.

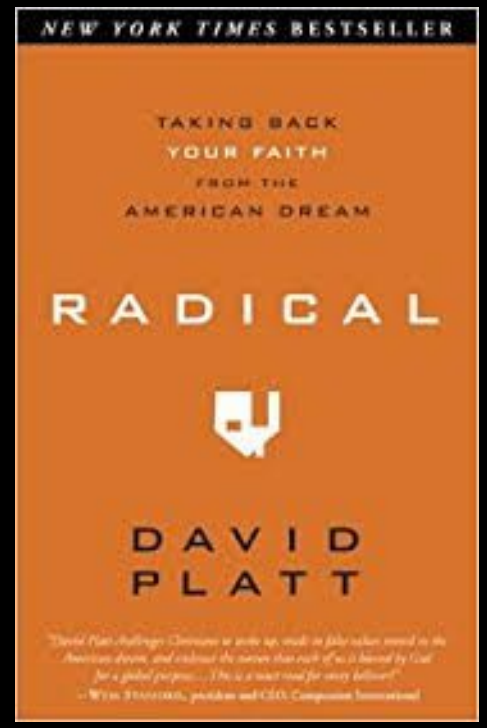
“We may have different views about small issues,” one of them said,
“but when it comes down to essential issues, each of our religions is the same.”



I listened for a while and then they asked me what I thought. I said, “It sounds as though you both picture God (or whatever you call god) at the top of a mountain. It seems as if you believe that we are all at the bottom of the mountain, and I may one route up the mountain, you may take another, and in the end we will all end up in the same place.”

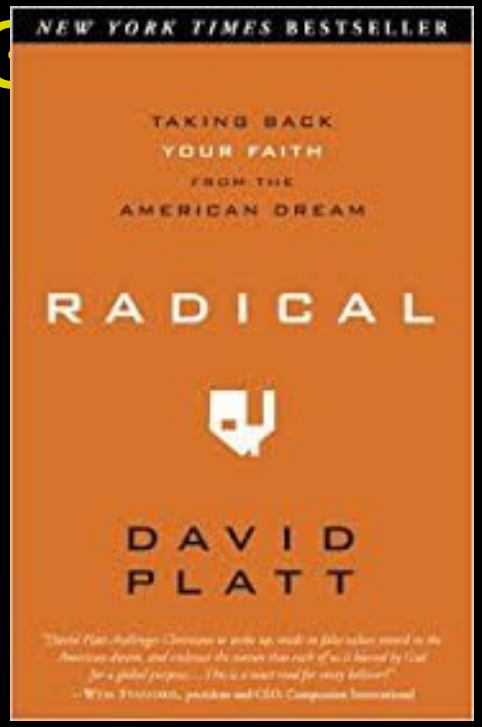


They smiled as I spoke.
Happily, they replied,
“Exactly! You understand!”



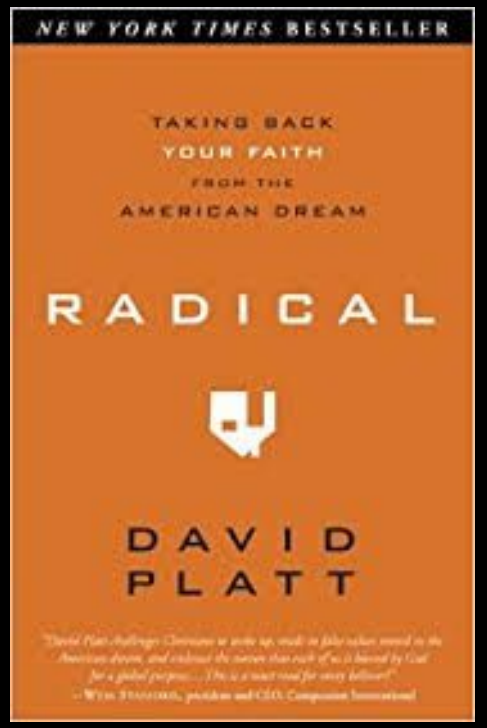
Then I leaned in and said, “Now let me ask you a question. What would you think if I told you that the God at the top of the mountain actually came down to where we are?

What would you think if I told you that G doesn’t wait for people to find their way to him, but instead he comes to us?”

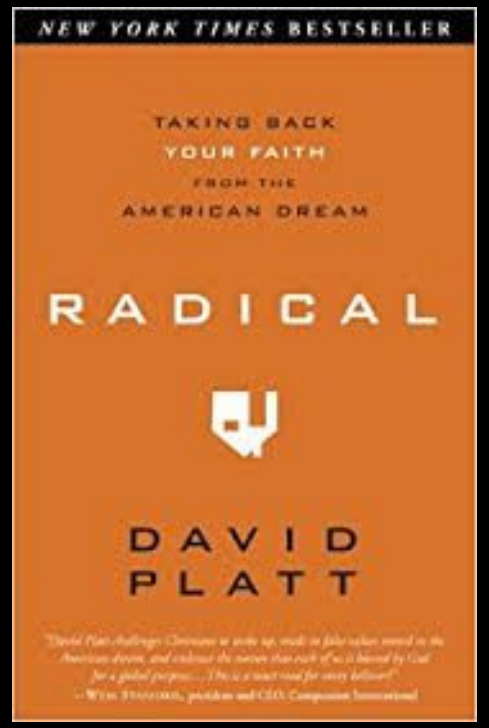


They thought for a moment and then responded, “That would be great.”

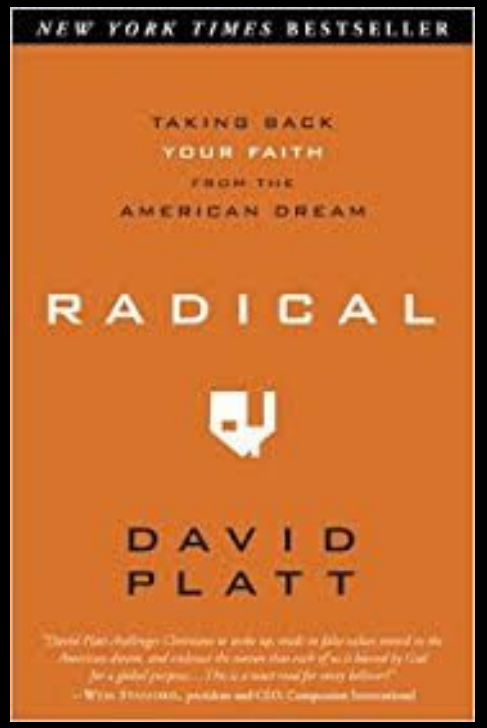
I replied, “Let me introduce you to Jesus.”



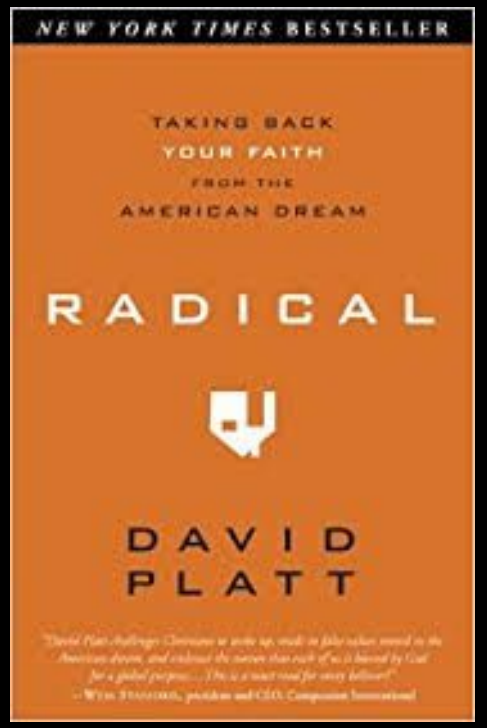
This is the gospel. As long as you and I understand salvation as checking off a box to get to God, we will find ourselves in the meaningless seas of world religions that actually condemn the human race by exalting our supposed ability to get to God.



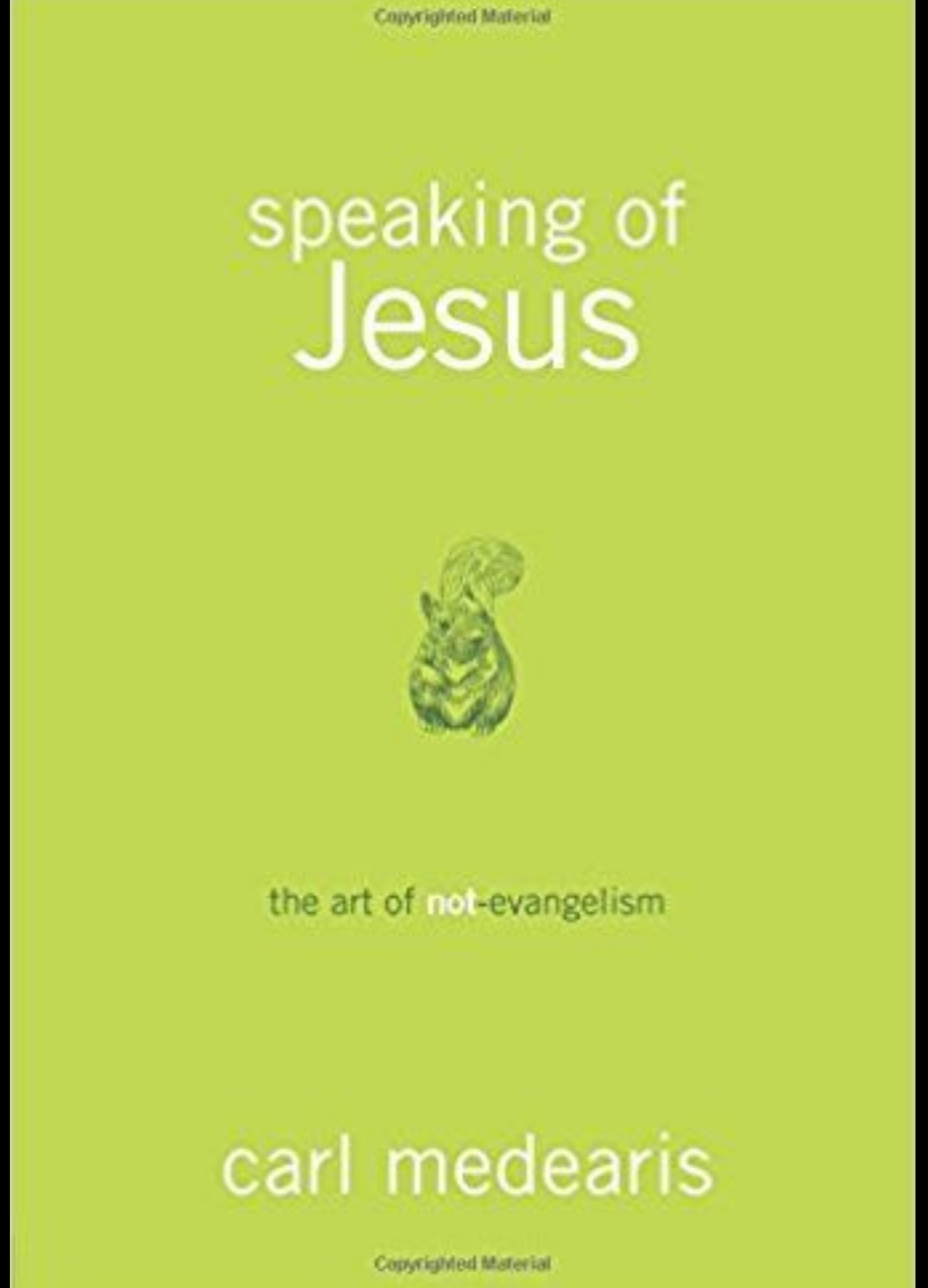
On the other hand, when you and I realize that we are morally evil, dead in sin, and deserving of God's wrath with no way out on our own, we begin to discover our desperate need for Jesus.



What worked well in that interaction?



What are some ways we could approach a conversation about faith in Jesus?



One day I saw my Muslim-Arab friend sweating as he talked with my other friend, a fine, conservative-minded evangelical Christian. It looked like the two had locked horns in a battle to the death. It happened here in Colorado this past summer. We hosted a gathering of some of our longtime friends from the Middle East and brought in a bunch of American Christian friends to talk about God, the Middle East, and how to bring hope to Muslim countries. There were about forty-five of us together for three days.

We were having a great time—until I looked over and saw these two all tangled up. The next thing I knew, my Muslim friend (not yet a follower of Jesus) had gone out on the deck and was smoking a cigarette like his life depended on how fast he could suck it down. I walked out and nonchalantly said, “What’s up, bro?” His response: “Why the $%&^@ do these people want to convert me? Why can’t they just leave me alone? I know that you don’t want to convert me. Right?” Talk about a loaded question full of semantic nuance.

Here’s my answer and what happened. I asked him what he thought my other friend wanted to convert him to. He said, “He wants me to be a Christian, but I’m a Muslim.” I asked him what he thought this friend meant by becoming a Christian. “He wants me to stop living in the Middle East and loving my family.” I told him I was pretty sure that’s not what this friend meant, but if that’s what “conversion to Christianity” is, then I agreed—he shouldn’t convert.

“See,” he said to me, “I knew you weren’t into conversion.” “No I’m not,” I said. “Not like that. Not at all. I think you should stay in your country, love your family, and be who God has made you to be.” Then I asked him this: “What do you think God thinks when He looks down at all 6.5 billion people on earth?” “He thinks they’re all screwed up,” he said. “Yep, that’s what I think God’s thinking too. So what do you think God would like to do with all these messed-up people? Muslims, Christians, Jews, Hindus, nothings, everyone?”

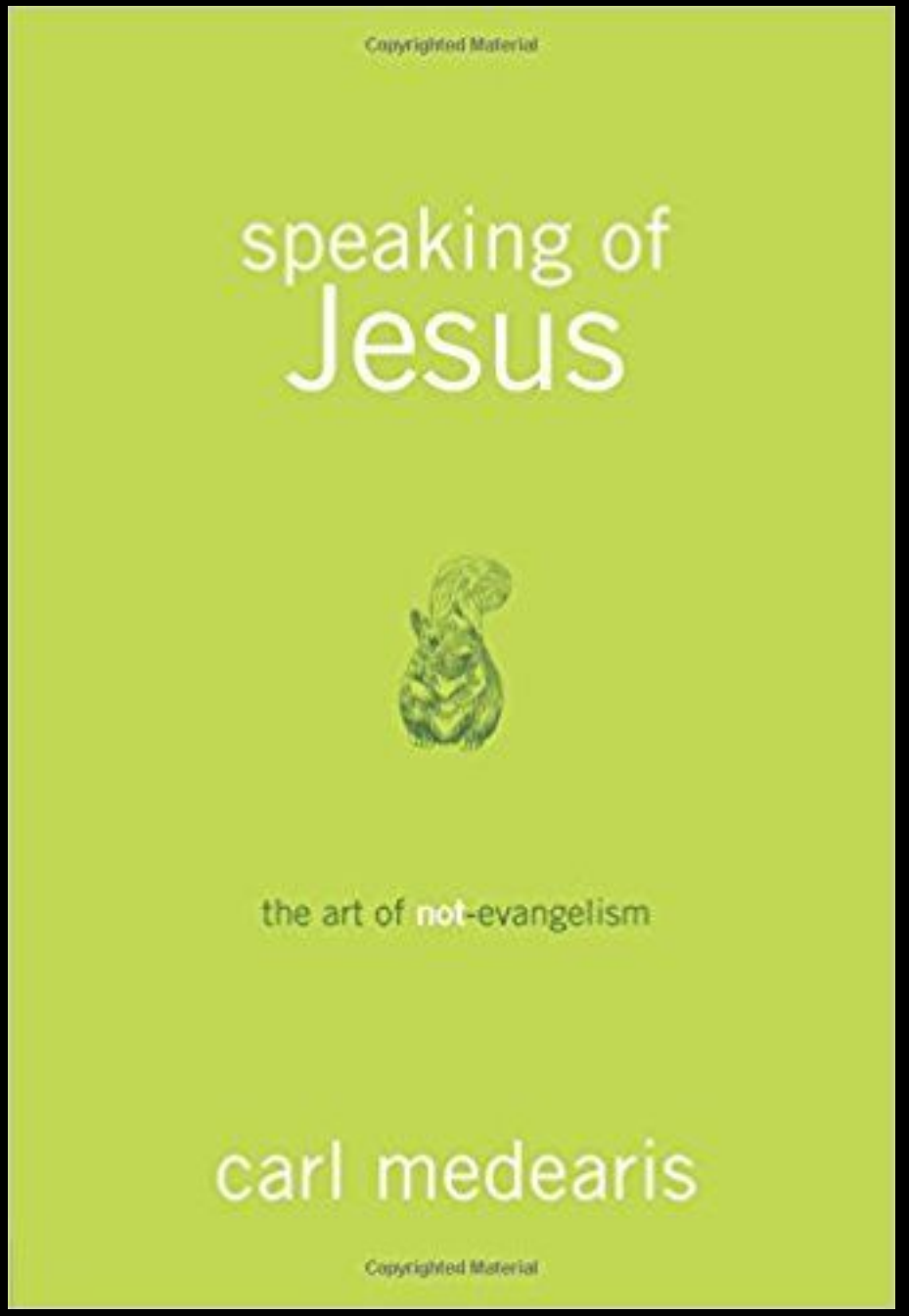
He had never thought of that before, so he wasn’t sure. But he did say God would probably want to “help them not be so screwed up.” I agreed. “So you might say that God would like to convert all 6.5 billion people on earth. Not to a religion, but to Himself. He would like everyone to be like Him. To be converted into Him. But how would He do that? He’d need a converter.”

I went on to tell my friend that if he bought an appliance here in the States and took it back to the Middle East, he'd need something to change the current from 110 to 220 volts. "What's that called?" I asked him. "A transformer or converter," he said. "That's right. So what is God's transformer to get us all back the way God wants us to be? To change us? To convert us?" He gasped (literally) and said, "It's Jesus. I never thought of that—but it's Jesus. He's the converter."

He got so excited he called his wife out and told her the whole conversation. She started to cry. We sat on the deck and prayed that God's "converter" or "transformer" would change us into the current that can be connected to God.

And that He would do this with all of our friends. It was a profound moment. Amazing that just a half hour earlier he was about to bite this other guy's head off for "trying to convert" him and now he sat with me in tears praying.

What were some differences between those two approaches.









Tomorrow . . .


WHITE Pearl
Vinyl Erasers/
Effaces en Vinyle
WHITE Pearl
ENGLAND
DERWENT • GRAPHIC
2H
DERWENT • GRAPHIC