

Tim Sullivan: Andy, so how do Thai people (generally) view sin? Does it cause a loss of "face"? Is sin still a significant motivator toward seeking grace or redemption of honor? The Bible is full of sin language and imagery. In that shame-based culture, how was sin viewed differently than in our western culture of the 21st century?

Tim Sullivan: No sense of the sin "until they've been caught." Hmm...that seems very much like our culture today...sin seems either right, or at least, neutral, as long as it doesn't hurt anyone else. But when "caught" (think Adam and Eve) it produces both shame (fig leaves, hiding from God) and guilt (consequences/punishment: toil, child birth pain, expulsion from the gospel).

Greg Baxter: I can't find any biblical passages that teach an honor shame atonement.

Tim Sullivan: I think of Luke 15 and the story of the prodigal son as an honor/shame teaching by Jesus.

Tim Sullivan: It certainly has elements of sin and judgment, but the predominant theme is shame and restoration of standing in the family and elimination of shame.

Ed Boschman: Glad to hear that there is increasing affirmation about the discussion falling onto a continuum.

Brad Burkholder: Genesis 3:8 vs Hebrews 10:15-18

Todd Vasquez: it is important to realize the terms of propitiation, reconciliation, purity, are "priestly" terms more than judicial. So understanding the priestly system is important here.

Tim Sullivan: In my mind, where this hits our NA culture is the reaction when people fall into sin in our churches. When that sin becomes known, often the reaction is to pull away from the family/friends/relationships, not because of the guilt as much as from the shame they feel when their sin becomes known. They can believe they are forgiven, but the shame remains and is much more difficult to deal with.

Rick Bartlett: Great example Tim.

Mark Isaac: That's my experience as well, Tim.

Brad Burkholder: How is America not an honor/shame culture? Sin carries with it shame (Genesis 3:8). It is more individualistic than collectivistic. The American worldly culture gives us pride as a balm to sooth the pain of shame.

Rick Bartlett: One question I've been wondering about- similar to what Brad asks, it seems to me that Generation Z increasingly lives without guilt. Will shame speak to them? What do you think?

Brad Burkholder: yes. I very much see the fame/shame

Stephen: In regards to evangelism in contexts where there isn't a sense of guilt/sin, or even overt shame, I see the importance of the work of the Spirit in bringing that about in people (and so prayer) even more than how that context may influence our strategies to reach them.

Dennis: It seems that more than ever we must rely on the Holy Spirit to convict people of sin (whether guilt or shame). Making them feel guilty isn't the answer, correct?

Sarah: How does honor/shame culture influence parent-child relationships in Thailand? Does this affect the way God is seen as father? How is discipline or correction seen?

Mark Isaac: I was looking for help this week toward ministering the Gospel to a young Hindu woman attending our church. Mission Frontiers had great advice in speaking from a position of humility. That strikes me as a significant tool in relating to honor/shame people.

Tim Sullivan: Mark, I think humility is a significant tool in relating to everyone, but I think you're correct that its especially important for those who feel shame more than they feel guilt.

Sarah: Thank you! That answers my question :)

Stephen: Here's a gospel presentation (4m40s) in honor-shame language that I have found interesting. <https://www.youtube.com/watch?v=DLQmgPT-xOU>

Chris Bennett: Mark uses that YouTube video in his classes

Lynn.Jost: While this does not answer the question in any direct way, I find it interesting that the NASB English version uses the word shame over 100 times, guilt almost as often, and sin nearly 4 times as often. From a human and cultural perspective, people's "felt" need is more likely shame or guilt, but the issue theologically is sin, alienation from God, self, others. Whether I feel shame, guilt, or neither of the two, I need to be reconciled from the alienation caused by sin.

JoannaC: <https://www.youtube.com/watch?v=n2XNoAFtqOw>

JoannaC: That video gives a quick overview to the 3D Gospel Worldview explanation breakdown that I have found helpful and useful

CoryG: It is difficult enough to discuss shame (or self-hatred) in an honor-shame culture but how does one actually get rid of it? It has been our experience that the spiritual breakthrough comes only through confession of sin to a person. This is extremely difficult and risks the destruction of relationships but (I think) worth it.

Mark Isaac: This seems key to the socio-economic gaps that exist in our culture here in CA's central valley.

Mark Isaac: I was referring to the patron-client dynamic...

Greg Baxter: To me it is important to understand the culture in which we minister. We need to be careful and not deconstruct the penal substitutionary view of the atonement which is the biblical view.

Tim Sullivan: Cory, I wonder if sin isn't the objective issue that presents itself initially, but shame is the resulting ongoing subjective reality that remains after the sin issue has been resolved, if it gets resolved.

Edd and Ingrid: In the recovery program they used at Mountain View rather than say "I'm an alcoholic...", they would say "I am free and forgiven in Christ"

Lynn.Jost: Lori Taylor of USMB office will be sending the link to the recording of this event within 24 hours. Feel free to pass the link to other interested persons. Thanks for joining us! Please let me know if you have other ideas for an MB Webinar. [lynn.jost@fresno.edu](mailto:lynn.jost@fresno.edu)