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HONOR AND SHAME IN ECUADOR

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A Dissertation  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
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Doctor of Missiology

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by  
James Joseph Kerr III  
May 2020

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For Katie.

Sorry this took so long. I love you.

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## PREFACE

School, papers, pastoring, and this dissertation would not have been possible without the constant support of my wife, Katie. She is an unfailing source of care, love, and comradery. She has sacrificed greatly for Christ and our family. She is an excellent wife and mother. I am most blessed to call her my wife and best friend. I am also blessed to have a daughter, Hannah. She brings an immense amount of joy to our family. I cannot imagine life without her. I have been in school her entire life, and writing this dissertation for much of it. I am thankful for her interruptions, tea parties, games, and hugs. I would not trade being a dad to her for anything in the world. As I end the process of writing my dissertation, I look forward to more time with Hannah and Katie. I am thankful to have served gospel-loving churches alongside many godly ministers of the gospel. No church is perfect nor is there a perfect pastor. We are all imperfect people desperately in need of the Perfect One. My education began at The Baptist College of Florida. There Dr. Robin Jumper's first class on evangelism opened my eyes to the exclusivity of Christ. His passionate teaching stoked a fire for the gospel that I pray never leaves me. Many Southern Seminary professors poured into my life, and for them I am thankful. I am most thankful for Dr. John Klaassen and his supervision of this work. Any quality scholarship in this dissertation is a result of his investment, as he helped refine my argumentation. I am also thankful to Cheyenne Haste, who graciously served as my editor.

James Kerr

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## CHAPTER 1

### INTRODUCTION

Everyone is not the same. Cultures communicate differently, think differently, and relate differently. Sarah Lanier categorizes cultures by either hot-natured or cold-natured.<sup>1</sup> Even though her categories are simple, they function well when generalizing people. Geert Hofstede provides a more in-depth comparison with his six different cultural dimensions: power distance, individualism, masculinity, uncertainty avoidance, and long-term orientation, and indulgence.<sup>2</sup> A third way to categorize culture is through three aspects of worldviews: guilt and innocence, power and fear, or honor and shame.

The three worldview categories are present in every culture. However, each culture ascribes value differently to these categories. Knowing the value or degree of cultural importance is necessary to clearly communicate. A great challenge is when one culture places a significant value on that which is completely opposite from one's home culture. These challenges are not insurmountable. Since Ecuadorian culture places a greater value on honor and shame than that of traditional Western culture, it is necessary to study and know how to live and communicate through the lens of honor and shame. Understanding the value placed on honor and shame within a culture is of utmost importance, especially when communicating the gospel.

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<sup>1</sup> Sarah A. Lanier, *Foreign to Familiar: A Guide to Understanding Hot-and Cold-Climate Cultures* (Hagerstown, MD: McDougal, 2000).

<sup>2</sup> These dimensions are placed on a scale, and by nature of his graphing, the opposite of the stated dimension is also true; for instance, masculinity is the title but femininity is the opposing measurable. Geert Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind*, 3rd ed. (New York: McGraw-Hill Education, 2010), Kindle.

These cultural differences came to light when the United States Army sent me to the Middle East for several months in 2003. At that time, the United States was transitioning from one battlefield in Afghanistan and preparing for an Iraqi invasion. I was sent to procure food and necessary items for our troops who made the invasion into Iraq. I was nineteen years old and the Army gave me a blank check to get what was needed for the troops and to make the locals happy.

My business dealings there taught me so much, often after the fact. No longer did I live in a culture of direct communication with right and wrong superseding any relationship. Arab cultures think more as a group and relationships are the most important. Further complicating matters, guilt and innocence had significantly less cultural value than honor and shame.

The new cultural paradigm meant several things. “Yes” was not always yes. I could not ask direct questions because I would not get truthful direct answers. The businessmen wanted to please and save face so I was always told yes even though the truth was no. Instead of asking if an item was in stock, I would ask if procuring an item was possible at that time or if it would be ready in the future. Furthermore, I learned not to give a specific time for a meeting but to ask for a general timeframe. I gained the most ground relationally by scheduling meetings around mealtimes. I did not understand why it was so important but I did enjoy it! By my placing people in a position to save face with their answers, many of the cultural differences were overcome.

The value of time is much different. Time in the US Army is very clock oriented. However, in the Middle East, time was not relegated to a watch but to the entire experience. This reality is most clearly seen in the time spent having tea and eating. Hosts show honor by the amount of time spent and the pouring of tea. My companions and I returned the honor by being unhurried, enjoying the food, and talking about family. It was all so new, I made many mistakes, but it began my curiosity in honor and shame cultures.

Though the concept of honor and shame was new to me, it is not a new concept. Anthropologists have traditionally used honor and shame to categorize different worldviews. Honor and shame are typically highlighted in Eastern contexts,<sup>3</sup> and not Latin American ones,<sup>4</sup> especially not Ecuadorian ones.<sup>5</sup> This study corrects what has been overlooked in the past and examines the role of honor and shame as an integral part of the gospel ministry.

### Purpose

The purpose of this dissertation is to examine and highlight the aspect of honor and shame culture in Ecuador. This dissertation is not meant to be abstract. Rather, it is meant to be applied by cross-cultural workers in Ecuador for the purpose of gospel

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<sup>3</sup> Jackson Wu, *One Gospel for All Nations: A Practical Approach to Biblical Contextualization* (Pasadena, CA: William Carey Library, 2015); Wu, *Saving God's Face: A Chinese Contextualization of Salvation through Honor and Shame* (Pasadena, CA: William Carey International University Press, 2013); Zeba A. Crook, "Honor, Shame, and Social Status Revisited," *Journal of Biblical Literature* 128, no. 3 (Fall 2009): 591-611; Victor Harold Matthews, "Honor and Shame in Gender-Related Legal Situations in the Hebrew Bible," in *Gender and Law in the Hebrew Bible and the Ancient Near East*, ed. Victor Harold Matthews, Bernard M. Levinson, and Tikva Simone Frymer-Kensky (Sheffield, England: Sheffield Academic Press, 2009); Victor H. Matthews and Don C. Benjamin, *Honor and Shame in the World of the Bible, Semeia* 68 (Atlanta: Society of Biblical Literature, 1994); Louise Joy Lawrence, *An Ethnography of the Gospel of Matthew: A Critical Assessment of the Use of the Honour and Shame Model in New Testament Studies*, Wissenschaftliche Untersuchungen Zum Neuen Testament 165 (Tübingen, Germany: Mohr Siebeck, 2003).

<sup>4</sup> Many of the ethnographies and recent scholarship about Ecuador focus on the aspects of the petroleum industry in Ecuador. However, some recent ethnographies exist which do highlight some aspects of honor and shame, but these works focus more on gender or politics instead of honor and shame. See Judy Blankenship, *Canar: A Year in the Highlands of Ecuador* (Austin: University of Texas Press, 2005); Laura M. Rival, *Huaorani Transformations in Twenty-First Century Ecuador: Treks into the Future of Time*, 2nd ed. (Tucson: University of Arizona Press, 2016); Jason Pribilsky, *La Chulla Vida: Gender, Migration, and the Family in Andean Ecuador and New York City* (Syracuse, NY: Syracuse University Press, 2007); Kimbra Smith, *Practically Invisible: Coastal Ecuador, Tourism, and the Politics of Authenticity* (Nashville: Vanderbilt University Press, 2015); George Reid Andrews, *Afro-Latin America, 1800-2000* (Oxford: Oxford University Press, 2004).

<sup>5</sup> M. David Sills has done extensive work with the Highland Quichuas, but his focus has been on proper training models. While assessing the needs to train the Quichuas, he does utilize these cultural categories. This work should be seen as a supplement of his established training model in part by showing how honor and shame are integral in teaching and training. M. David Sills, *Reaching and Teaching the Highland Quichuas: Ministry in Animistic Oral Contexts* (Louisville: Reaching & Teaching International, 2012).

ministry. Since this is required for the completion of the Doctor of Missiology degree, it is helpful to explain the purpose of missiology. Paul Hiebert says, “Missiology seeks to integrate four bodies of data into a single discipline: theology, anthropology, Scripture, and church history.”<sup>6</sup> This dissertation does this through the lens of honor and shame in Ecuador.

In order to accomplish this task, I answer three questions: What is the genesis of honor/shame in Latin American culture? Are honor and shame a viable paradigm to relate to the people of Ecuador? Finally, what are the dangers of not using honor/shame while working cross-culturally in Ecuador? These questions, as well as the supporting research, show how honor and shame are integral to engaging cultures in Ecuador. Using honor and shame is important for cross-cultural workers especially those who come from a culture that places significantly less value on honor and shame.

The reality of honor and shame as an operative cultural paradigm for missionaries to use was first popularized by Roland Muller. Muller opened the eyes of evangelical missionaries when he wrote *Honor and Shame: Unlocking the Door*.<sup>7</sup> Muller spent thirty years living, researching, and reaching Arab Muslims.<sup>8</sup> His ministry spanned from working with poor Bedouins to rich Arabs. Through his work, he began to see a similar code of conduct that was based on their worldview where honor and shame took priority over guilt and innocence.<sup>9</sup> He quotes Sania Hamady, saying, “There are three fundamentals of Arab society shame, honor, and revenge.”<sup>10</sup> All of life for Arabs is based

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<sup>6</sup> Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids: Baker Academic, 2009), 33.

<sup>7</sup> Roland Muller, *Honor and Shame: Unlocking the Door* (Philadelphia: Xlibris, 2001).

<sup>8</sup> Muller, *Honor and Shame*, 88.

<sup>9</sup> Muller, 89.

<sup>10</sup> Sania Hamady, quoted in Muller, 92.

on this primary worldview paradigm. However, this paradigm is not isolated to Arab Muslims alone because their history is intricately woven into the history of Latin America.

Ecuador serves as an excellent subject to examine honor and shame in a Latin American context. The nation of Ecuador officially began in 1822 when independence was declared from Spain.<sup>11</sup> The land border has changed throughout the years, most recently in 1942.<sup>12</sup> Ecuador is a diverse country which has people groups highlighting the different cultures in Latin America. Joshua Project lists twenty-four people groups in Ecuador.<sup>13</sup> These people groups can be clustered into three main groups: Mestizo, Afro-Ecuadorians, and Indigenous.<sup>14</sup>

The idea of people groups should be understood, especially in Ecuador as different nations.<sup>15</sup> The idea of people groups as nations was first realized by missiologists when Ralph Winter gave his seminal address at the Lausanne Conference in 1974.<sup>16</sup> Billy Graham gathered 2,300 missionaries, missiologists, denominational leaders, and evangelists from 150 countries to discuss the state of the world as it related to the

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<sup>11</sup> “The World Factbook,” Central Intelligence Agency of the United States, last modified April 2, 2020, <https://www.cia.gov/library/publications/the-world-factbook/geos/ec.html>.

<sup>12</sup> René De La Pedraja, *Wars of Latin America, 1899-1941* (Jefferson, NC: McFarland, 2006), 72-78, 415-30.

<sup>13</sup> I have removed people groups who are recent immigrants from other countries. See Joshua Project, “Ecuador,” accessed September 21, 2019, <https://joshuaproject.net/countries/EC>.

<sup>14</sup> These groups serve as good stereotypes for all Latin American peoples. While each culture is different, these groups serve as a fine template by which to examine other people groups in Latin America.

<sup>15</sup> The indigenous nations of Ecuador have united under the title CONFENIAE. “CONFENIAE, The Confederation of the Nationalities Indigenous to the Amazon of Ecuador,” accessed May 18, 2016, <http://www.ecuanex.net.ec/confeniae/>.

<sup>16</sup> Ralph Winter, “The Highest Priority: Cross-Cultural Evangelism,” *Let the Earth Hear His Voice: International Congress on World Evangelization, Lausanne, Switzerland, 1974*, MS, 213-25, accessed May 10, 2016, <http://www.lausanne.org/docs/lau1docs/0213.pdf>.

fulfillment of the Great Commission.<sup>17</sup> Though much was discussed at the conference, Winter's paper made the biggest impact on missions.

In his paper presented before the conference, Winter argued against the belief that the task of the Great Commission was finished.<sup>18</sup> At that time, there were 220 countries in the world. Missiologists had found believers in each country. The argument was that *all nations* had believers, thus fulfilling the Great Commission. Winter showed how πάντα τὰ ἔθνη (Matt 28:19) was not defined by lines on a map. Rather, πάντα τὰ ἔθνη is best understood as people groups. His paper changed the way mission agencies strategize and reach people. Agencies now focus on cultures regardless of where they are located, not in accordance with lines on a map.<sup>19</sup> Winter's paper helps to inform the understanding of how to categorize people in Ecuador. However, clear distinctions between people groups are changing with the number of people moving from rural areas and moving to cities.

The onset of globalization is changing the face of missions and the understanding of people groups. Now many different people groups are living in close proximity as neighbors. The United Nations reports that more than 50 percent of people worldwide live in cities.<sup>20</sup> These numbers are slightly elevated when looking at Latin American countries, including Ecuador. Ecuador has the fourth-highest urban growth rate of all Latin American countries with almost half of the population living in Quito and

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<sup>17</sup> "Recalling Lausanne Congress on Evangelism 1974," Virtue Online, October 12, 2010, <http://www.virtueonline.org/recalling-lausanne-congress-evangelism-1974>.

<sup>18</sup> Zane Pratt, M. David Sills, and Jeff K. Walters, *Introduction to Global Missions* (Nashville: B & H Academic, 2014), 21-24.

<sup>19</sup> Pratt, Sills, and Walters, *Introduction to Global Missions*, 25.

<sup>20</sup> "Urbanization—United Nations Population Division," Department of Economic and Social Affairs, last modified May 16, 2018, <http://www.un.org/en/development/desa/population/theme/urbanization/>.

Guayaquil.<sup>21</sup> Another 30 percent of the nation lives in the next thirteen most populated cities.<sup>22</sup> Therefore, when looking at Ecuador, it is helpful to consider the aspect of honor and shame as it is represented in various cultures in Ecuador. Taking this approach allows the cross-cultural worker to have a foundation on how to communicate with various cultures at one time.

Many missionaries have made Ecuador their place of service. Ecuador became famous with the martyrs Jim Elliot, Nate Saint, Ed McCully, Peter Fleming, and Roger Youderian were slain by the Waroni.<sup>23</sup> Their deaths helped to fuel a passion for global missions as many books and articles recounted their lives and deaths.<sup>24</sup> Even though there has been a significant missionary presence in Ecuador, most of the literature focuses on governmental or environmental issues instead of religious or missionary issues.<sup>25</sup> While environmental concerns are of some importance, the emphasis of this work is to see how to engage the people of Ecuador through their paradigm of honor and shame.

### **Definitions**

Having a clear understanding of the key terms is important for this study. While there are many different ways to define words, these definitions are meant to give

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<sup>21</sup> George Martine, *The New Global Frontier: Urbanization, Poverty and Environment in the 21st Century* (London: Earthscan, 2012), 120.

<sup>22</sup> Martine, *The New Global Frontier*, 120.

<sup>23</sup> Steve Saint, *End of the Spear* (Carol Stream, IL: Tyndale Momentum, 2005); Elisabeth Elliot, *Through Gates of Splendor*, 50th ed. (Carol Stream, IL: Tyndale Momentum, 2002); Kemo, *Gentle Savage Still Seeking the End of the Spear* (Maitland, FL: Xulon Press, 2013).

<sup>24</sup> Pratt, Sills, and Walters, *Introduction to Global Missions*, 130-31.

<sup>25</sup> Michael D. Goldhaber, *Crude Awakening: Chevron in Ecuador* (New York: Rosetta Books, 2014); Allen Gerlach, *Indians, Oil, and Politics: A Recent History of Ecuador* (Wilmington, DE: Rowman & Littlefield, 2003); Suzana Sawyer, *Crude Chronicles: Indigenous Politics, Multinational Oil, and Neoliberalism in Ecuador* (Durham, NC: Duke University Press, 2004).

a clear and concise understanding of the terms used most in this research. Several words from Spanish and Quichua are defined throughout the dissertation.

*Culture.* Culture is a term with different meanings. These meanings vary in scope and implication. However, for the sake of clarity and brevity, culture is the pattern of thinking, feeling, and acting learned throughout a person's life.<sup>26</sup> These patterns are often unspoken and serve as rules by which life functions.

*Worldview.* Worldview is a complex term that is difficult to define. While this dissertation is focused on the aspect of honor and shame within the worldview of a specific country, it is necessary to give a baseline understanding of the complex term. Simply stated, worldview is how someone answers these four questions: How did I get here? What is the meaning of life? How is right and wrong defined? Finally, what happens to me when I die? How someone defines origin, meaning, morality, and destiny are four pillars that frame one's worldview.<sup>27</sup>

### **Limitations and Delimitations**

This dissertation is limited in several ways. A portion of the population in Ecuador is indigenous people. For the sake of this study, only the Quichua are studied alongside standard Mestizo peoples. The indigenous people of Ecuador are oral learners,

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<sup>26</sup> Hofstede, Hofstede, and Minkov, *Cultures and Organizations*, loc. 281.

<sup>27</sup> There are many other ways to define worldview but they are typically more involved. James Sire gives the following definition of worldview: "Commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true or entirely false) that we hold (consciously or unconsciously, consistently or inconsistently) about the basic constitution of reality, and that provides the foundation on which we live and move and have our being." James W. Sire, *The Universe Next Door: A Basic Worldview Catalog*, 5th ed. (Downers Grove, IL: IVP Academic, 2009), 20. I find Ravi Zacharias' often quoted definition more simple and helpful. Ravi Zacharias, "Think Again-Deep Questions," accessed May 24, 2016, <http://rzim.org/just-thinking/think-again-deep-questions>.



which make it challenging to obtain sources.<sup>28</sup> Their history is well-known, but academic and anthropological studies on each group are limited.

Concerning delimitation, this study is not a full-fledged study of honor and shame in every aspect of each culture within Ecuador. Honor and shame implications are realities in government, business dealings, family life, religious life, and social status. It is impossible to cover each aspect of honor and shame, so only the factors beneficial to a missionary are examined.

### **Methodology**

Researching and proving honor and shame as an operative force in the various cultures in Ecuador requires investigative and ethnographic study. Synthesizing these two methods answers the research questions. By applying the knowledge gained in this study, the missionaries or cross-cultural workers greatly increase their effectiveness.

The investigative study draws research from several different sources. First, it is necessary to demonstrate honor and shame as biblical categories. Secondly, seeing the historical background helps to identify the genesis of honor and shame in Latin American culture. Finally, these biblical and historical identities make it necessary for identifying honor and shame in Ecuadorian contexts.

Applying this knowledge is the goal of this study. Teaching, training, and doing ministry in culturally appropriate ways means using the knowledge of honor and shame to better communicate with Ecuadorians. Missionaries have not always been right in their understanding of Ecuadorian cultures. Knowing that honor/shame is highly valued leaves a less frustrated missionary and more culturally appropriate ministry.

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<sup>28</sup> All of Sills' work on the Highland Quichuas proves this point. Michael David Sills, "A Comparative Study of the Three Major Religious Movements of the Highland Quichuas in Andean Ecuador from the Inca Conquest to the Present" (DMiss diss., Reformed Theological Seminary, 1997); Sills, *Reaching and Teaching Highland Quichuas*.

Since Westerners as a whole place little value on honor and shame, this study helps in a variety of ways. Reading the Bible is more profitable after seeing honor and shame categories within Scripture. The Bible was written to cultures that place a higher value on honor and shame. Therefore, when properly reading these categories in Scripture it is easier to do hermeneutics and contextualization. Finally, knowing how Ecuadorians see and use honor and shame, the cross-cultural worker can better meet the needs of the people by communicating appropriately.

## CHAPTER 2

### THE BIBLICAL IMPLICATIONS OF HONOR AND SHAME

The foundation for any Christian ministry is the Bible. It is the most important subject. It must be studied first. Before ever embarking on a study of the culture, a missionary must begin first with the Bible. The only way to properly contextualize the Bible's story for a people group is to begin with the Bible.

Jackson Wu in *One Gospel for All Nations* gives a prescriptive way to contextualize the gospel.<sup>1</sup> He begins his method by framing the gospel in the terms set forth in the Bible. He gives three themes whereby the Bible consistently frames the gospel. The themes of creation, covenant, and kingdom provide the basis upon which the Bible explains the message of the gospel.<sup>2</sup>

Wu's method offers a better framework to begin as opposed to that of famed missiologist Paul Hiebert. Hiebert begins his contextualization process by suggesting missionaries begin with the host culture and then move to the Bible.<sup>3</sup> This subtle

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<sup>1</sup> Jackson Wu, *One Gospel for All Nations: A Practical Approach to Biblical Contextualization* (Pasadena, CA: William Carey Library, 2015). He argues more thoroughly in his book *Saving God's Face*. See Jackson Wu, *Saving God's Face: A Chinese Contextualization of Salvation through Honor and Shame* (Pasadena, CA: William Carey International University Press, 2013). The usefulness of this work is diminished for this specific research because of his application of his methodology in a Chinese context. However, it should be referenced as an example of how to contextualize.

<sup>2</sup> Specifically see Wu, *One Gospel for All Nations*, 29-54. The book's appendix 3 offers a list of Bible verses where one can begin to see these themes throughout the places where the gospel is mentioned.

<sup>3</sup> Wu calls his process "Missional Theology." Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids: Baker Academic, 2009), 44-57.

difference does not mean he denies the divine revelation of Scripture.<sup>4</sup> Hiebert begins the process of communicating to a culture with the culture as the starting point as opposed to Wu's method of beginning with the Scripture.

Recently deceased missiologist and missionary Don Richardson, who famously wrote *Peace Child* about his ministry with the Sawai people of Papua New Guinea, spent the remainder of his life studying the redemptive analogies within different cultures.<sup>5</sup> His work on the redemptive analogies within various cultures in *Eternity in Their Hearts* shows his method of sharing the gospel through the stories within a host culture.<sup>6</sup> His method is not full-scale contextualization but does seek to take the gospel to a culture. In the way in which he begins with the Bible's message, he is right, because any attempt to share the message of the gospel with someone must begin with a study of the Bible first.

The Bible is a book like none other. It is a book about God, given by God, and for God's people. The very words the Bible uses to describe itself are remarkable: "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Tim 3:16-17).<sup>7</sup> The Bible is the book breathed out by God. It contains the very words God wants to reveal himself to mankind.<sup>8</sup> However, the relevance of the Bible is magnified because all of the subsequent words show how to use

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<sup>4</sup> Hiebert, *The Gospel in Human Contexts*, 29.

<sup>5</sup> Don Richardson, *Peace Child* (1981; repr., Minneapolis: Bethany House, 2005).

<sup>6</sup> Don Richardson, *Eternity in Their Hearts*, 3rd ed. (Minneapolis: Bethany House, 2006).

<sup>7</sup> Unless otherwise noted, all Scripture quotations come from the English Standard Version.

<sup>8</sup> Inerrancy as it is defined, defended, and articulated in the Chicago Statement on Biblical Inerrancy. See Carl F. H. Henry, *God, Revelation, and Authority* (Wheaton, IL: Crossway Books, 1999), 4:211-15.

the Bible as a means of application.<sup>9</sup> The Bible's use is to correct what is wrong in man and to build up what is lacking so that man may do good works.

When reading the Bible, a book like no other does not mean to read it differently than any other book. The Bible is still a book. It has human authors, an original audience, and applicable truth for the modern reader. However, in order to read the Bible rightly, one must understand the unique nature of its dual authorship.

Studying the Bible requires a study of its primary author, God. The word used to describe this is theology. Studying who God is requires learning not only issues about his being but also his actions. Defining theology requires paying attention to both aspects of being and action. Alan Cairns states that theology is “the systematic study of the being, attributes, purposes, and works of God, and of the world, man, and history in relation to Him.”<sup>10</sup>

Classically, theology has been done in two key ways. First, systematic theology seeks to organize divine and absolute truth into a system whereby the parts show clear links to one another.<sup>11</sup> The other way is through biblical theology which aims more at the revelation of God through the narrative of Scripture.<sup>12</sup> Each method seeks to see and understand God by taking him at his word in his Word.

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<sup>9</sup> Thomas Lea and Hayne P. Griffin, *1, 2 Timothy, Titus: An Exegetical and Theological Exposition of Holy Scripture* (Nashville: Holman Reference, 1992), 234-38.

<sup>10</sup> Alan Cairns, *Dictionary of Theological Terms: A Ready Reference of Over 800 Theological and Doctrinal Terms*, exp. and updated (Greenville, SC: Emerald House Group, 2003), s.v. “theology.”

<sup>11</sup> Benjamin Breckinridge Warfield, *The Works of Benjamin B. Warfield* (Grand Rapids: Baker Books, 1978), 9:51. He says, “First of all, then, let us observe that to say that Systematic Theology is a science is to deny that it is a historical discipline, and to affirm that it seeks to discover, not what has been or is held to be true, but what is ideally true; in other words, it is to declare that it deals with absolute truth and aims at organizing into a concatenated system all the truth in its sphere” (51).

<sup>12</sup> A fuller definition and various nuances follows. James M. Hamilton Jr., *What Is Biblical Theology? A Guide to the Bible's Story, Symbolism, and Patterns* (Wheaton, IL: Crossway, 2013), 15-16. This work serves as a good primer on biblical theology for those wanting more in-depth study see the works cited in the follow sections which are more academic in nature. Also see Hiebert, *The Gospel in Human Contexts*, 42-44, for a solid approach to biblical theology in a missions context.

What is troubling about the way theology is done is that the Western theologies miss the major categories of honor and shame.<sup>13</sup> Timothy Tennent explains this as he surveys modern systematic theology textbooks. He says, “A survey of all the leading textbooks used in teaching systematic theology across major theological traditions reveals that although the indexes are filled with references to guilt, the word ‘shame’ appears in the index of only one of these textbooks.”<sup>14</sup> Systematic theologians are not the only ones to blame at this point. Biblical theologians are no better.

To date, there is no full-scale biblical theology given to honor and shame.<sup>15</sup> Most biblical theologies offer little or no references to honor or shame at all.<sup>16</sup> In order to find any treatment of honor and shame, one must look into anthropological studies on the topic and reference the brief chapters covering honor and shame.<sup>17</sup> The scope of this

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<sup>13</sup> Werner Mischke, *The Global Gospel: Achieving Missional Impact in Our Multicultural World* (Scottsdale, AZ: Mission ONE, 2015), 45-47.

<sup>14</sup> The lone reference is in Norman L. Geisler, *Systematic Theology*, vol. 3, *Sin/Salvation* (Minneapolis: Bethany House, 2004). To see all of the surveyed works see the reference to this point in Timothy C. Tennent, *Theology in the Context of World Christianity: How the Global Church Is Influencing the Way We Think about and Discuss Theology* (Grand Rapids: Zondervan, 2009), 92n47.

<sup>15</sup> Even though a full-scale treatment is not finished, several book studies aim at giving an honor/shame reading of the biblical text. This list is ever expanding, but most recent editions are as follows: Jerome H. Neyrey, *Honor and Shame in the Gospel of Matthew* (Louisville: Westminster John Knox Press, 1998); Daniel K. Eng, *James: An Honor-Shame Paraphrase*, ed. Jayson Georges (Charleston, SC: Time Press, 2018); Georges, *Esther: An Honor-Shame Paraphrase* (Charleston, SC: Time Press, 2017); Georges, *1 Peter: An Honor-Shame Paraphrase* (Charleston, SC: Time Press, 2017); Georges, *Psalms: An Honor-Shame Paraphrase of 15 Psalms* (Charleston, SC: Time Press, 2018).

<sup>16</sup> G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker Academic, 2011); Geerhardus Vos, *Biblical Theology: Old and New Testaments* (Eugene, OR: Wipf & Stock, 2003); Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Nottingham, England: IVP Academic, 2008); Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, IL: IVP Academic, 2002); Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*, 2nd ed. (Wheaton, IL: Crossway, 2018); James M. Hamilton Jr., *God’s Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010).

<sup>17</sup> Jayson Georges and Mark Baker, *Ministering in Honor–Shame Cultures: Biblical Foundations and Practical Essentials* (Downers Grove, IL: IVP Academic, 2016), 67-116; Roland Muller, *Honor and Shame: Unlocking the Door* (Philadelphia: Xlibris, 2001), 15-21; Mischke, *The Global Gospel*, 181-204; John A. Forrester, *Grace for Shame: The Forgotten Gospel* (Toronto: Pastor’s Attic Press, 2010), 101-30; E. Randolph Richards and Brandon J. O’Brien, *Misreading Scripture with Western Eyes:*

work is not to provide the much-needed full-scale biblical theology of honor and shame. However, much like the referenced anthropological studies, this chapter shows the foundational aspect of honor and shame as the relational grounding to the biblical account of redemption for the people of Ecuador.

### **What Is Biblical Theology?**

Defining biblical theology Geerhardus Vos states, “Biblical Theology is that branch of Exegetical Theology which deals with the process of the self-revelation of God deposited in the Bible.”<sup>18</sup> In *Kingdom through Covenant* Peter Gentry and Stephen Wellum reject this definition of biblical theology siding with Brian Rosner.<sup>19</sup> Rosner writes,

Biblical theology may be defined as theological interpretation of Scripture in and for the church. It proceeds with historical and literary sensitivity and seeks to analyze and synthesize the Bible’s teaching about God and his relations to the world on its own terms, maintaining sight of the Bible’s overarching narrative and Christocentric focus.<sup>20</sup>

Vos uses a definition that is too narrow, not focusing enough on the overall story of the Bible with application for the church. For this reason, using Rosner’s definition is preferred as it more rightly points to the applicable nature of the sacred text.

A biblical theology of honor and shame must cover the four main emphases of

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*Removing Cultural Blindness to Better Understand the Bible* (Downers Grove, IL: IVP Books, 2012), 113-36; Jayson Georges, *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures* (Charleston, SC: Time Press, 2014), 35–52; David A. deSilva, *Honor, Patronage, Kinship, and Purity: Unlocking New Testament Culture* (Downers Grove, IL: IVP Academic, 2000), 43-92; Victor H. Matthews and Don C. Benjamin, *Honor and Shame in the World of the Bible, Semeia* 68 (Atlanta: Society of Biblical Literature, 1994). *Semeia* offers several perspectives of honor and shame in books of the Bible though not a full biblical theology. Also see Neyrey, *Honor and Shame in Matthew*. This work is specifically about the gospel of Matthew though many references to the rest of the Bible are throughout.

<sup>18</sup> Vos, *Biblical Theology*, 5.

<sup>19</sup> Gentry and Wellum, *Kingdom through Covenant*, 32-33.

<sup>20</sup> Brian S. Rosner et al., eds., *New Dictionary of Biblical Theology: Exploring the Unity Diversity of Scripture* (Leicester, England: IVP Academic, 2004), s.v. “theology.”

the biblical storyline: creation, fall, redemption, and consummation/new creation. Graeme Goldsworthy says, “Biblical theology is essentially the examination of the individual parts to see how they fit into the big picture.”<sup>21</sup> The story of creation and new creation serve as bookends to the story of the Bible.<sup>22</sup> The Bible is a story of the reversal of the fall through the redemption of the Messiah.

Biblical theology is more than just telling the story of the Bible with its main themes. Rosner’s definition zeroes in on the need for biblical theology to be relational in focus as it is for the church. God’s story is a story of his self-revelation as Vos argues.<sup>23</sup> However, God’s revelation came along with a relationship between the Creator and his people.<sup>24</sup> Another way to speak of the way God relates to man is to use the word *covenant*.

Simply stated, a covenant is an agreement between two parties.<sup>25</sup> These agreements have certain obligations that carry blessings for the one fulfilling the obligations and curses for any failure.<sup>26</sup> A covenant is a formal relationship between two parties. There are obligations that carry blessings for obedience and curses for

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<sup>21</sup> Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation* (Downers Grove, IL: IVP Academic, 2010), 68.

<sup>22</sup> Beale would argue that Gen 1-3 provides the themes for which the rest of the Old Testament gives. He argues convincingly for these themes to be one of eschatological fulfillment. Beale, *A New Testament Biblical Theology*, 29-116.

<sup>23</sup> Vos states specifically, “The Old Testament brings the predictive preparatory word, the Gospels record the redemptive-revelatory fact, the Epistles supply the subsequent, final interpretation.” Vos, *Biblical Theology*, 7.

<sup>24</sup> Gentry and Wellum speak to the father-son relationship with Adam, which is seen through worship, fellowship, and obedient love. Gentry and Wellum, *Kingdom through Covenant*, 216.

<sup>25</sup> Walter A. Elwell, ed., *Baker Encyclopedia of the Bible* (Grand Rapids: Baker, 1988), s.v. “covenant.”

<sup>26</sup> Geoffrey W. Bromiley, ed., *The International Standard Bible Encyclopedia* (Grand Rapids: Eerdmans, 1988), s.v. “covenant.”



disobedience.<sup>27</sup> A covenant does not initiate a relationship.<sup>28</sup> Rather, a covenant formalizes an already existing relationship.<sup>29</sup> This relationship is initiated by God, the stronger of the two parties who then defines the relationship through his covenants.<sup>30</sup>

Since the Bible is the story of God and his people, a proper telling of its story must aim at historical accuracy and relational relevancy which is to say it is both historically accurate and presently applicable.<sup>31</sup> In order to be historically accurate, the story of Scripture must follow Scripture's own terms and use the covenants as guideposts upon which the story unfolds.<sup>32</sup> The six key covenants in Scripture need to focus on honor/shame to more fully understand the story of the Bible. While using the common four-part timeline of the Bible, the emphasis is on the various covenants of the Bible which tell the story of God's redemption.<sup>33</sup>

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<sup>27</sup> Philip Wesley Comfort, *Tyndale Bible Dictionary* (Wheaton, IL: Tyndale House, 2001), 323.

<sup>28</sup> Goldsworthy does not agree at this point. He says a covenant establishes a relationship. The argumentation is stronger from Wellum and Gentry proving contrary to this point. Goldsworthy, *According to Plan*, 114-15.

<sup>29</sup> Gentry and Wellum trace this line of thought quite well interacting with William Dumbrell, Paul Williamson, and Jeffrey Niehaus. Their argumentation is thorough and succinct considering the amount of material covering this idea. Gentry and Wellum, *Kingdom through Covenant*, 152-61.

<sup>30</sup> Comfort, *Tyndale Bible Dictionary*, 326.

<sup>31</sup> Following Beale and his stated presupposition, "The divine authorial intentions communicated through human authors are accessible to contemporary readers." Beale, *A New Testament Biblical Theology*, 5.

<sup>32</sup> There are other examples of covenants in the Bible which will not be used because they do not tell the story of God and his relating to his people. Gentry and Wellum give six examples: international treaties, clan alliances, personal agreements, loyalty agreements, marriage, and national legal agreements. These covenants show how covenants were a common function defining relational terms within the culture of the Ancient Near East. However, the covenants of Creation, Noah, Abraham, Sinai, David, and the New Covenant are those which guide the story of Scripture. Gentry and Wellum, *Kingdom through Covenant*, 130-38.

<sup>33</sup> This is not a presentation of covenant theology. For a rebuttal of Covenant theology see Gentry and Wellum, *Kingdom through Covenant*, 57-80. Instead of following a Covenant theology framework seeing the unfolding of Scripture to be that of a covenant of works and covenant of grace. The model of Gentry and Wellum is followed.

Using Scripture's own terms (covenants) and timeline (creation, fall, redemption, new creation) is necessary to tell the story of God. However, it is not all that is required to properly tell the story because with every story there is the audience. The people in this story and those who hear it are made with certain categories which God uses to convey his message. These categories are guilt/innocence, fear/power, and honor/shame.<sup>34</sup> Roland Muller says these are "three basic emotional reactions to sin."<sup>35</sup> Furthermore, he refers to them as building blocks of a worldview which tell the story of culture.<sup>36</sup>

These cultural categories all exist in the story of Scripture.<sup>37</sup> Guilt/innocence is the most common to a Western audience.<sup>38</sup> Recently, power/fear and the common atonement paradigm of *Christus Victor* has gained more notoriety with N. T. Wright.<sup>39</sup> Honor/shame is a missed cultural expression with the telling of the Scriptures.<sup>40</sup>

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<sup>34</sup> A greater treatment of these categories is provided in chap. 3 of this dissertation.

<sup>35</sup> Muller, *Honor and Shame*, 17.

<sup>36</sup> Muller, 22-46.

<sup>37</sup> As shown previously, there is not a full-scale biblical theology of honor/shame. Once again, this is not an attempt at that but it is a start in showing how honor/shame inform the story of the Bible.

<sup>38</sup> Many books can be listed here but most modern books point to *Apostolic Preaching of the Cross* and Morris's emphasis on penal-substitutionary atonement. Leon Morris, *Apostolic Preaching of the Cross* (Grand Rapids: Wm. B. Eerdmans, 1956).

<sup>39</sup> The most recent of Wright's works gives a thorough and masterful treatment of this atonement motif. N. T. Wright, *The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion* (San Francisco: HarperOne, 2016).

<sup>40</sup> The following books and websites are referenced. They are listed here to show how the sources for honor/shame are not on the same full-scale treatment as other cultural paradigms. Georges and Baker, *Ministering in Honor-Shame Cultures*; Wu, *Saving God's Face*; Georges, *The 3D Gospel*; Mischke, *The Global Gospel*; deSilva, *Honor, Patronage, Kinship, and Purity*; Eng, *James*; Georges, *Psalms*; Georges, *Esther*; Georges, *1 Peter*; Muller, *Honor and Shame*; Neyrey, *Honor and Shame in Matthew*; "Complete List of All Honor-Shame Blogs," HonorShame (blog), accessed October 27, 2015, <http://honorshame.com/all-blogposts/>.

## Honor and Shame and Its Biblical Expressions

Honor and shame are social values intertwined in relationships of various kinds. It is impossible to understand honor/shame without seeing it as a relational-interconnected cultural value. Honor/shame is relational and interconnected because they are values identified by others.<sup>41</sup> If honor is not identified by others, it cannot be substantiated which is why honor/shame have higher cultural value in collectivistic societies that seek societal approval.

Furthermore, honor/shame is not isolated to individuals. The nature of a collectivistic society means increased honor or decreased shame of an individual is also ascribed as part of the group's status level. Roland Muller says, "In order for shame-based cultures to work, shame and honor are usually attached to something greater than the individual. Honor is almost always placed on a group."<sup>42</sup>

The status of a person is their position of honor within the group. It is their identification of honor or lack thereof (shame) which determines their status. Status is an expression of one's identity within the group.<sup>43</sup> The issue of honor and one's status within a group is important because it identifies how people see themselves. Their understanding of status is not based upon what they do but who they are. In other words, honor looks at one's identity as that of "being" not of "doing."<sup>44</sup>

There are two paradigms of honor/shame that help to inform the story of the Bible. The first paradigm is that of status. Status in an honor/shame culture and the Bible is both achieved and received.<sup>45</sup> The second way where honor/shame informs one's

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<sup>41</sup> Georges and Baker, *Ministering in Honor–Shame Cultures*, 125.

<sup>42</sup> Muller, *Honor and Shame*, 50.

<sup>43</sup> There is more of this line of thought in chap. 3 where honor/shame cultures are juxtaposed to guilt/innocence cultures.

<sup>44</sup> This important idea comes from Georges, *The 3D Gospel*, 23. However, much of the writing at the Honor–Shame blog, which was founded by Jayson Georges, points to this same line of thinking.

<sup>45</sup> This is a common theme in honor/shame literature. The best handling of this in a New

understanding of the Bible is the way of reversal. These paradigms fill out the story of the Bible as they speak to the relational aspect within the metanarrative of Scripture.<sup>46</sup>

Achieved honor comes when the group identifies the acts of a person as being honorable. An honorable action increases one's social worth in the group and of the group as a whole.<sup>47</sup> Conversely, when a person does an act which the group does not deem honorable, he or she loses status within the group.<sup>48</sup> Latino cultures use the word *macho* to speak about exploits which increase the individual's status in the group.<sup>49</sup>

Received honor is when the family, clan, or nation of origin gives a person a status level as it is transferred by birth. It is also important to note that gender and birth order are all part of a system of received honor.<sup>50</sup> The status of the family of origin gives the status of honor and also transfers the honor to a person should they be adopted into a family.<sup>51</sup>

Finally, honor/shame is cultural because each culture has various emphases.

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Testament perspective are in Neyrey and deSilva. They use the terms *achieved* and *ascribed*. See Neyrey, *Honor and Shame in Matthew*, 14-35; deSilva, *Honor, Patronage, Kinship, and Purity*, 27-34, 95-156; Mischke, *The Global Gospel*, 93-96.

<sup>46</sup> These are not the only ways in which honor/shame help to fill out the biblical story. There are other paradigms often referenced in honor/shame literature, that of a patron-client relationship and retribution are the most common. These are not being overlooked by not mentioning them. Rather, a client receives the status of his patron which includes it in part of the achieved/received paradigm. Furthermore, retribution is coupled in with reversal paradigm proposed because of how the ethical systems of cultures are challenged through Jesus's use of Kingdom ethics.

<sup>47</sup> Georges and Baker, *Ministering in Honor-Shame Cultures*, 40.

<sup>48</sup> Georges and Baker, 42.

<sup>49</sup> The idea of using *macho* with honor causes some cognitive dissonance. *Macho* acts are not acts done in agreement with biblical ethics and norms. However, using this term here should not be missed for two reasons. First, acts which are considered honorable in culture does not mean they agree with biblical ethics. Secondly, this shows how Latino culture uses a system of honor/shame as a basis upon which a culture/group function. See Georges and Baker, *Ministering in Honor-Shame Cultures*, 47.

<sup>50</sup> Neyrey, *Honor and Shame in Matthew*, 16; Juliet November, *Honor/Shame Cultures: A Beginner's Guide to Cross-Cultural Missions*, ed. Rebecca Hewett (independently published, 2017), 28.

<sup>51</sup> deSilva, *Honor, Patronage, Kinship, and Purity*, 28.

Not all systems of honor and shame are the same. All acts are not of equal value. The system of honor and shame vary from group to group.<sup>52</sup> In Ecuador, the Highland Quichuas have three main commandments by which one lives honorably. They are, “Do not steal, do not lie, and do not be lazy.”<sup>53</sup> However, in Papua New Guinea, Don Richardson was shocked to learn Sawis people valued treachery as they befriend people only to murder and eat them.<sup>54</sup> The Sawis and Quichua have two very different ways they express honor and shame, as does every other culture.

The idea of reversal is key to understanding the biblical story. When there are reversals of position, there are changes in honor because the status of a person is different. A reversal shows a change “when a person, family, or people have whatever degree of esteem, respect, privilege, power, or authority before a community turned the other way around.”<sup>55</sup> When these newly changed people have their status reversed, they follow a reversed set of ethical requirements. One such example is the Sermon on the Mount (Matt 5-7). Specifically, in the Sermon on the Mount, the Beatitudes show a reversal of what is honorable in the eyes of God upending the cultural system.<sup>56</sup> In order to read the Sermon on the Mount and other ethical portions of Scripture, it is necessary to do so within the framework of honor and shame. Jesus changes what is honorable to no longer being what is recognized by one’s neighbor but to be recognized by God. Ignoring honor/shame in the Sermon on the Mount is to miss the cultural context.<sup>57</sup>

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<sup>52</sup> Muller, *Honor and Shame*, 46-55.

<sup>53</sup> M. David Sills, *Reaching and Teaching the Highland Quichuas: Ministry in Animistic Oral Contexts* (Louisville: Reaching & Teaching International, 2012), 29.

<sup>54</sup> Richardson, *Peace Child*, 9.

<sup>55</sup> Mischke, *The Global Gospel*, 181.

<sup>56</sup> Neyrey uses the term *reform* and not *reversal*. The wording difference does not negate the point and it remains salient. Neyrey, *Honor and Shame in Matthew*, 164.

<sup>57</sup> Neyrey, 164-65.

The aspect of honor and shame are not just modern culture realities. These cultural categories exist in the biblical story and play a major role in telling the story of God's redemption through the covenants. The biblical covenants tell the story of Scripture using God's own terms. The covenants tell the story of man's creation, fall, redemption, and new creation.

### **Creation**

"In the beginning, God created the heavens and the earth" (Gen 1:1). He created all that was in them. All there is was made for God's glory and honor. In the creation narrative, the last word describing Adam and Eve is they are not ashamed (Gen 2:25).

Shame was not part of the original creation. In order to understand honor and shame, it is necessary to see how honor is conveyed before sin enters the world.<sup>58</sup> Honor is the key understanding behind man being made in the image of God, the mission to extend the Garden, and the full relational trust between man and women as described in their nakedness.

### ***Imago Dei, the Image of God***

God's creation account revealed to Moses ends on the sixth day with the creation of mankind. Mankind is given the distinct honor as being made in the image of God. Being made in the image of God shows honor is relationally interrelated. Honor and shame inform relationships on the vertical and horizontal axis. Man, as God's unique image-bearer, enjoys and bears a special relationship to God and his creation.

Man has a specific and unique honor as being made in the image of God. This vertical aspect of honor instructs man's relationship with the rest of creation in a

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<sup>58</sup> Georges and Baker say, "The grand drama of Scripture reveals the very heartbeat of God for humanity to become his family and bear his honor." Georges and Baker, *Ministering in Honor-Shame Cultures*, 68.

horizontal sense. The horizontal nature of honor shows how man is given an elevated status within the whole of creation.<sup>59</sup> Gentry and Wellum emphasize the vertical and horizontal dimensions within a divine-human relationship. They say,

First, it defines human ontology in terms of a covenant relationship between God and man, and second, it defines a covenant relationship between man and the earth. The relationship between humans and God is best captured by the term sonship. The relationship between humans and the creation may be expressed by the terms kindship and servanthood, or better servant kingship.<sup>60</sup>

Honor is bestowed on man because he alone is given the familial relationship of being an image-bearer of God. Man bearing the image of God is not simply just having a consciousness or soul. God made man in his image stamping and imprinting his nature on him as a part of his family allowing him to relate to God.<sup>61</sup>

The honor of Adam is not because of any act he has done. Rather, honor is given within the context of a family of origin. Here the *imago Dei* is the basis of the honor of Adam. Adam is an extension of and bearer of the honor of God as the one distinctly made in his image. Adam is to reflect the character and honor of God by living in and expanding the Garden.<sup>62</sup>

The family relationship of Adam, as the image-bearer of God, shows how honor functions vertically. Honor flows down from God to Adam. In family circumstances now, honor flows from the family of origin.<sup>63</sup> However, Adam's honor and social value place him above the rest of creation because of the task given to him to extend the Garden.

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<sup>59</sup> G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* (Leicester, England: IVP Academic, 2004), 84-85.

<sup>60</sup> Gentry and Wellum, *Kingdom through Covenant*, 200.

<sup>61</sup> Gentry and Wellum, 184-86.

<sup>62</sup> Beale, *We Become What We Worship*, 128; Beale, *The Temple and Church's Mission*, 66-121.

<sup>63</sup> Neyrey, *Honor and Shame in Matthew*, 16.

The horizontal nature of honor is shown in the absence of an equal. Adam's honor is such that nothing in all of creation is his equal. Adam rules over all of creation as a vice-regent of God.<sup>64</sup> Honor functions horizontally because no helper is found suitable for him. Nothing in all of creation is of equal status with Adam, thus God makes Eve.

Being in God's family provides a special relationship between Adam and God. He alone is given the honor of speaking with God.<sup>65</sup> Every other part of God's creation operates according to the created order. Adam relates according to the created order.<sup>66</sup> Adam serves as a priest, one who is able to speak to God face to face. The honor of Adam gives him access and relationship to God but it also gives him a unique responsibility.<sup>67</sup>

### **Extend the Garden**

Adam has the responsibility to take the borders of the Garden and extend them. He is to be fruitful and multiply other image-bearers. This task shows Adam has more value than the rest of creation.<sup>68</sup> He has greater value or honor because he is to rule over creation. God is the Creator of all, but within creation he places Adam over all. Plants, animals, and birds live in the Garden but Adam rules it and everything in it. Creation

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<sup>64</sup> Beale, *The Temple and Church's Mission*, 66-70.

<sup>65</sup> Gentry and Wellum, *Kingdom through Covenant*, 184-86.

<sup>66</sup> I make the distinction here between *operates* and *relates* because of the unique position of Adam contrasted with the rest of creation. This point should not be taken too far or its usefulness stops. In a sense, all of creation operates and relates to God. However, man enjoys a unique relationship with God nearly negating the word *relates* with the rest of creation. For example, all creation praises God (Ps 148). However, Christ alone died to redeem and restore man. In this way, man *relates* to God while the rest of creation *operates* according to his decrees.

<sup>67</sup> Beale, *The Temple and Church's Mission*, 66-70.

<sup>68</sup> The story of Noah and the flood continue this thought as Adam is both caretaker and leader over creation.



listens to Adam its ruler. Adam listens to God, his Creator.

Seeing the command to extend the Garden as simply a place of fruits and vegetables is too small. The Garden serves as a type of cosmic temple.<sup>69</sup> The Garden is a place where God meets with his people for worship with his presence. According to Beale, Adam is to “widen the boundaries of the Garden in ever-increasing circles by extending the order of the garden sanctuary into the inhospitable outer spaces.”<sup>70</sup> God’s temple is a place of his presence, his honor, and his glory.

This leads to the question, “Did God have honor before creation?” Yes, God’s honor is eternal because God has always known of his own honor and glory. God is Father, Son, and Spirit. The three persons of the Trinity have always and will always perfectly relate knowing the glory, honor, and brilliance of each other. Recognizing who God is, his essence and how he relates to others is his glory.<sup>71</sup>

Another way to read “glory” is to read it as honor. Both words come from כָּבֵד (*kābēd*), meaning heavy, weighty, to be honored, glory, or glorified conveying a type of manifestation.<sup>72</sup> These glosses seem contradictory at first if comparing the physical weight of someone to the manifest glory of God. There are instances in the Bible where this is the case. In 1 Samuel 4:18, Eli’s actual weight uses כָּבֵד. However, כָּבֵד is used overwhelmingly to describe the social importance of a person.<sup>73</sup> One’s social value as a

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<sup>69</sup> Andrew E. Hill and John H. Walton, *A Survey of the Old Testament*, 3rd ed. (Grand Rapids: Zondervan Academic, 2009), 23.

<sup>70</sup> Beale, *The Temple and Church’s Mission*, 85.

<sup>71</sup> Spiros Zodhiates, *The Complete WordStudy Dictionary: New Testament Scripture Reference Index* (Chattanooga, TN: AMG, 1992), s.v. “Doxa.”

<sup>72</sup> כָּבֵד and derivatives with various uses and forms as in Ludwig Koehler, Walter Baumgartner, and Johann Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament* (Boston: Brill Academic, 2002), s.v. כָּבֵד.

<sup>73</sup> Georges and Baker, *Ministering in Honor–Shame Cultures*, 40-41.

person is seen as someone who deserves respect translating כָּבֵד to honor or glory.<sup>74</sup>

In the LXX and New Testament δόξα (*doxa*) retains the Hebrew understanding of honor and glory. What is significant about this is it shows a change from Classical Greek usage as a subjective opinion of men to objective reality.<sup>75</sup> It is always the case of honor and glory having a relational aspect whereby the value of one is recognized by another because honor is a social value.<sup>76</sup>

While God uses the naming of animals to show Adam his need for Eve, he also shows him his insufficiency. Adam needs Eve. Nothing in creation is suitable for Adam (Gen 2:18-24). Nothing carries the same honor as Adam. God puts Adam in a deep sleep, takes a rib, and forms Eve. When Adam awakes, he sees one of equal honor as himself. He sees Eve, his helpmate, and his co-heir.

### **Naked and Unashamed**

Adam and Eve are in the Garden. Everything is good. They are naked and unashamed. In this, the original creation, shame was nowhere to be found. Between Adam and Eve, man and God, there was accurate social valuing resulting in honor without shame. Nothing was out of balance, there was a proper ordering to all of life.

Normal usage of “naked” would convey the idea of exposure and shame.<sup>77</sup> Since this reference happens before sin and shame are in the world, its placement here is

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<sup>74</sup> R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament*, new ed. (Chicago: Moody, 2003), s.v. “כָּבֵד.”

<sup>75</sup> Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed., ed. Frederick William Danker (Chicago: University of Chicago Press, 2001), 256-57; Harris and Waltke, *Theological Wordbook of Old Testament*, 427; also see Horst Balz, *Exegetical Dictionary of the New Testament*, ed. Gerhard Schneider (Grand Rapids: Eerdmans, 1994), s.v. “δόξα.”

<sup>76</sup> In fact, one way God is praised is by acknowledging him. God is honored and glorified when people speak of him. Because God is completely glorious, to speak of him at all is to honor him (Heb 13:15).

<sup>77</sup> Erwin Fahlbusch et al., eds., *The Encyclopedia of Christianity*, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 2005), s.v. “naked.”

shocking. For the Hebrew, nakedness meant shame.<sup>78</sup> However, before sin entered into the world, there existed nakedness and no shame.<sup>79</sup> This time period was brief because as sin entered the world, man's nakedness turned to shame.

### **The Fall**

On day six of creation, everything is very good. Man is in the Garden, naked and unashamed, and there is no break in relationships. Adam and Eve experience unity. God and man relate with no barriers. Everything is as it should be. The verse linking creation and fall has the absence of shame as its focus. Genesis 2:25 is this linking verse and is the last time where sin and shame are not present in the story of the Bible.

Translations differ on how to interpret the idea of shame. The KJV, NASB, ESV use the more objective sense, "were not ashamed." However, the NIV, NLT, and CSB use the more subjective sense, "felt no shame." The translation matters because it is here which can diminish the view of shame throughout the rest of the Bible. If shame is just a feeling it is subjective and subservient to the objective reality of guilt.

Shame is both subjective as a feeling and objective as it comes through the knowledge of guilt.<sup>80</sup> Shame is an emotional feeling one has because there is the objective reality of guilt. This objective reality brings a degree of a broken relationship.<sup>81</sup> Georges and Baker write of Adam and Eve:

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<sup>78</sup> Kenneth Mathews, *Genesis 1-11:26*, New American Commentary (Nashville: Holman Reference, 1996), 225.

<sup>79</sup> Speaking of the nature of no shame in nakedness, Georges and Baker write, perhaps tongue and cheek, "Perhaps they preferred to be naked, so their honor could be seen!" While any thought here is pure conjecture, I share this to highlight the outrageous idea of nakedness with no feelings of shame. Georges and Baker, *Ministering in Honor-Shame Cultures*, 69.

<sup>80</sup> When Muller says shame is a "feeling," I take him to mean it in both senses. Man responds with feelings of shame (subjective) because their position (objective) has changed. Muller, *Honor and Shame*, 17-19.

<sup>81</sup> Mathews, *Genesis 1-11:26*, 225.

They not only felt ashamed, they were actually shameful before God. Western theology emphasizes guilt over shame, often with the false idea that, “guilt is before God, and shame is before people.” This falsely suggests that guilt is the real problem faced by people apart from Christ, and shame is just a social anxiety fixed by psychology.<sup>82</sup>

Shame is not just a feeling. Shame is an objective sense of a broken relationship.<sup>83</sup>

The Hebrew sense of shame is common when expressing ideas of confusion, embarrassment, and dismay in the context of relationships.<sup>84</sup> These realities were not present in the original intent in the Garden. There was no sin, no break in trust, or confusion. It is impossible to understand sin without the aspect of shame and vice versa.

The story continues as the naked Adam and Eve are approached by the crafty serpent. There is a wordplay going on here between “naked” and “crafty.”<sup>85</sup> The crafty serpent deceived Eve, convincing her to eat of the tree of knowledge of good and evil. Eve gave the fruit to her husband. Their eyes were opened to their own nakedness. Sin entered and its reality brought with it shame. Fulfilling the wordplay, the crafty nature of the serpent deceives man and exposes their nakedness.<sup>86</sup>

Adam and Eve hide from the presence of God. Their sin brings about an objective change in the relationship between themselves and between them and God. It is their knowledge of their nakedness which shows their feelings of shame as well as their objective shame before God. Their sin breaks down the harmony and unity of creation as they exercise moral autonomy.<sup>87</sup> It is the knowledge of guilt and shame which causes Adam and Eve to hide from God.

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<sup>82</sup> Georges and Baker, *Ministering in Honor–Shame Cultures*, 69.

<sup>83</sup> Muller, *Honor and Shame*, 17-19.

<sup>84</sup> There is a Hebrew word play here. See John D. Currid, *Genesis* (Darlington: Evangelical Press, 2003), 1:114.

<sup>85</sup> Currid, *Genesis*, 1:114.

<sup>86</sup> Mathews, *Genesis 1-11:26*, 225.

<sup>87</sup> Gentry and Wellum, *Kingdom through Covenant*, 217.

Sin and shame are not synonymous yet there is significant overlap. Shame is a tangible reality when discussing sin. Georges and Baker highlight four areas of great overlap where one cannot speak of an aspect of sin without mentioning shame. It is in these four areas where they show how modern treatments of sin are weak because they do not give significant attention to shame as it relates to sin. The four areas are “sin dishonors God; sin makes us objectively shameful before God; sin leaves us feeling ashamed, and shame induces sin.”<sup>88</sup>

In an act of pure grace, God overcomes man’s shame through two distinct acts. He promises a future redemption in the messianic promise of Genesis 3:15 where the seed of the woman will triumph over the serpent. Then in a foreshadowing act of redemption and honor, God covers their nakedness by giving them clothes.<sup>89</sup> God’s covering of them reaffirms their obligations to expand his renown though they now do this outside of the Garden.<sup>90</sup>

It is of the promised Messiah which the rest of the story is told. However, along the way to the Messiah, God makes other covenants with man. These covenants show man’s need for a Redeemer as God clearly communicates his standards. In understanding the grand narrative of Scripture, it is necessary to see how the remaining covenants help tell the story of man’s redemption. The remaining covenants build on this first covenant and its breaking.

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<sup>88</sup> Georges and Baker, *Ministering in Honor–Shame Cultures*, 73.

<sup>89</sup> There is disagreement on the materials of the clothes God made for them. Currid does not believe it must be the clothes of animals. Currid, *Genesis*, 1:139. However, Mathews sees it as a fair inference to make. Mathews, *Genesis 1-11:26*, 254-55. His case is strengthened when the Garden is viewed as a type of temple predating the tabernacle where sacrifices are prescribed. The case for animal skins is stronger when comparing the other covenants and the use of animal sacrifice.

<sup>90</sup> Beale, *The Temple and Church’s Mission*, 30.

## Redemption

God's formula for redemption is clear, it is his covenant. It is his act of redeeming man through clear relational lines.<sup>91</sup> Oswald Chambers comments on the clear desire of God to be in a relationship with man. He writes, "It is the will of God that human beings should get into moral relationship with Him, and His covenants are for this purpose."<sup>92</sup>

Thinking of covenant through the lens of honor/shame, it is clear how a covenant fits within the received status and reversal paradigms.<sup>93</sup> Those to whom God has made these formalized relationships enjoy a special status, a status of honor received. Once there is a covenant, there is the ability to achieve honor through following the covenantal prescriptions.<sup>94</sup> Furthermore, covenants have relational requirements that show God's standard as a reversal of the cultural norm. These paradigms frame the story of God's relationship with man.

Adam and Eve have two sons, Cain and Abel. Cain murders Abel and is passed over as the son of promise. Seth receives the honor as the son of promise as he and his son Enosh begin to call on the name of the Lord (Gen 4:26). Through this lineage, God works to redeem his people.

## Noahic Covenant

The next covenant in the story finds man in a dark place.<sup>95</sup> Man is sinful, so

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<sup>91</sup> Goldsworthy, *According to Plan*, 115-16.

<sup>92</sup> Oswald Chambers, *My Utmost for His Highest*, ed. James Reimann, rev. updated language ed. (Grand Rapids: Discovery House, 2017), "December 6."

<sup>93</sup> This is not to prove cause and effect where covenant is proves honor/shame categories. Instead, identifying honor/shame as one way to understand covenantal language as part of the way of original design. God made man to operate with honor/shame categories as well as guilt/innocence, and power/fear. These categories give a fuller understanding of how God relates to man. The primary way God relates to man as explicitly stated in the Bible is through his covenants.

<sup>94</sup> Georges and Baker, *Ministering in Honor–Shame Cultures*, 74-75.

<sup>95</sup> The word *next* is used here because of the convincing argumentation in *Kingdom through*

sinful that every thought and intention of his heart is evil (Gen 6:5). God regrets making man, grieving in his heart (Gen 6:6). There remains one finding favor with God, Noah (Gen 6:5-8). Noah found favor with God and was righteous because of his relationship with God and others.<sup>96</sup>

Noah is charged with building a boat because God plans destruction for all flesh through a worldwide flood. The boat is large enough to save all the kinds of animals and his immediate family. The worldwide flood “is a divine judgment in response to the evil of the human heart and the resultant corruption and violence.”<sup>97</sup> God’s destruction of the earth is a catastrophic cleansing of sin and shame.

Sin is not synonymous with shame. Sin is much more. However, sin serves as the vehicle by which shame comes. Speaking of sin, Georges and Baker say, “Our sin also shames and dishonors God. Sin devalues God and disrespects him. God is not properly valued; his glory is not respected.”<sup>98</sup> In the flood, God washes away all the sinful men and begins anew with Noah.

When the waters subside and Noah and his family leave the boat in a pseudo new creation. God gives Noah the same commission he gave to Adam.<sup>99</sup> He is to be

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*Covenant* where Gentry and Wellum argue for a covenant between God and Adam. As stated earlier, this is not to be confused with a Covenant of Works model as is common in Covenant Theology. Gentry and Wellum, *Kingdom through Covenant*, 129-221.

<sup>96</sup> Gentry and Wellum state, “Noah’s actions toward God and toward his fellow man were based on faithfulness and loyalty to his relationship with God. Since any relationship with the creator God of the Bible would involve moral standards, ‘righteous’ means that Noah’s conduct was based upon conformity to God’s way out of his commitment to God.” Gentry and Wellum, *Kingdom through Covenant*, 151.

<sup>97</sup> Gentry and Wellum, 148.

<sup>98</sup> Georges and Baker, *Ministering in Honor–Shame Cultures*, 70.

<sup>99</sup> Gentry and Wellum, *Kingdom through Covenant*, 155-75; Beale, *A New Testament Biblical Theology*, 46-64.

fruitful and multiply filling the earth (Gen 8:15-19).<sup>100</sup> The earth is the place where Noah is to have dominion. He begins his rule by sacrificing some of every clean animal and some of every clean bird (Gen 8:20).

The sacrifice pleases God as an acceptable act of worship (Gen 8:21). He renews the covenant with man and all living creatures, promising to never flood the earth again (Gen 8:21-22).<sup>101</sup> In reiterating the same commission given to Adam and Eve to fill the earth, God gives the sign of a bow.<sup>102</sup> The sign of this covenant is his promise to never again flood the earth.<sup>103</sup>

Noah's function as a new Adam retains the two paradigms of honor. Noah receives the honor of God as an heir of righteousness giving him special status in all the world (Heb 11:7). Secondly, the paradigm of reversal comes through Noah's unique place in the story of Scripture as the only righteous one in a world filled with sin and violence. Noah alone is left in the world as the only one who rightly values God.

The biblical text does not offer any information on Noah's interpersonal relationships or his standing in the community. The text does say he alone is righteous in the sight of God and he does what God commands (Gen 6). These two characteristics are unlike anyone else in the world at that time. Noah is part of the reversal.

### **Abrahamic**

Noah's descendants multiply but do not fill the earth. Once again, the image-bearers excel in sin, building a tower to make a name for themselves instead of filling and multiplying across the land. Like Adam and Eve who sought to contend with God, the

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<sup>100</sup> Beale, *A New Testament Biblical Theology*, 92-93.

<sup>101</sup> Gentry and Wellum, *Kingdom through Covenant*, 155-75.

<sup>102</sup> Beale shows the connection from Gen 1:28 through Gen 47:27 in tracing the commission of Adam through the book of Genesis. Beale, *The Temple and Church's Mission*, 94-96.

<sup>103</sup> Mathews, *Genesis 1-11:26*, 411.



people build a tower to reach the heavens. Their tower is a sign of their grasp at honor for themselves instead of God.<sup>104</sup>

God is a jealous God who will share his glory with no one else. Again, he brings judgment on his people. God confuses the languages of the people making their construction impossible. The confusion disrupts the relationships between others causing divisions. These divisions lead to nations forming around shared languages.<sup>105</sup>

The call of Abram happens in the midst of the chaos of Babel (Gen 11). God's call of Abram comes after this time of chaos where he brings order through a divinely chosen image-bearer. God calls him from out Ur of the Chaldeans and makes a covenant with him (Gen 12, 15, 17). The covenant with Abram has four parts. The first part is the promise of land. The second part of the covenant promises Abram many descendants. Thirdly, Yahweh will be the God of Abram. Finally, all the world will be blessed through the descendants of Abram.<sup>106</sup>

God signifies the promise of many descendants by changing Abram's name. The name from Abram to Abraham signifies the promise that nations and kings will come from the seed of Abraham. Here the underpinnings of honor are obvious. A childless man will be the patriarch of nations, kings, and worldwide blessing. Christopher Wright notes, "The word of God that spoke into darkness now speaks into barrenness with good news of astonishing reversal, holding before our imaginations vistas of a future that is (almost) beyond belief. God's mission of world redemption begins."<sup>107</sup>

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<sup>104</sup> Goldsworthy says, "At Babel we see a collective expression of the original attempt of Adam and Eve to displace God from his rightful place as Lord of the universe." Goldsworthy, *According to Plan*, 116.

<sup>105</sup> Marvin J. Newell and Patrick Fung, *Crossing Cultures in Scripture: Biblical Principles for Mission Practice* (Downers Grove, IL: IVP Books, 2016), 30-31.

<sup>106</sup> For a simple overview, see Goldsworthy, *According to Plan*, 120-29. For a more thorough telling of the Abrahamic Covenant with special attention to linguistic argumentation see, Gentry and Wellum, *Kingdom through Covenant*, 223-99.

<sup>107</sup> Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative*

The call of Abram is to be seen as a type of Adam, calling forth someone out of nothing. Gentry and Wellum write, “Out of the post-Babel chaos portrayed by the nations and the peoples of the world lost and scattered in the earth, and by the deadness and infertility of Abram and Sarai’s bodies, the word of God to Abram is a powerful word bringing something out of nothing.”<sup>108</sup>

God’s covenant with Abram is given a common covenantal ceremony (Gen 15:7-20). The ceremony happens when animals are cut in half and the covenant parties walk between them.<sup>109</sup> Unique in this account is that God is the one who walks between the carcasses while Abram is in a deep sleep. God’s walking before Abram is significant as it shows the promise to be Abram’s God. Gentry and Wellum explain, “When God walks before someone, this expression means to give guidance and protection.”<sup>110</sup> God is Abram’s God and Abram belongs to God.

The covenant between Abram and God establishes a right vertical relationship with clear lines drawn through the covenant. This vertical relationship establishes a special type of honor for Abram as he receives a great name among the nations. The phrase linking Yahweh to Abram is “I will be their God and they will be my people.” This phrasing is throughout the Bible indicating the special relationship Israel has with Yahweh.<sup>111</sup>

The horizontal aspect of honor comes when Melchizedek, king of Salem

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(Downers Grove, IL: IVP Academic, 2018), 200.

<sup>108</sup> Gentry and Wellum, *Kingdom through Covenant*, 259.

<sup>109</sup> Kenneth Mathews, *Genesis 11:27-50:26*, New American Commentary (Nashville: Holman Reference, 2005), 171-72.

<sup>110</sup> Gentry and Wellum, *Kingdom through Covenant*, 260.

<sup>111</sup> Gentry and Wellum argue this phrase is used as a way to speak about the covenant between God and his people. Their argument is that this phrase is the covenantal formula within the Scriptures. Gentry and Wellum, 271.

blesses Abram (Gen 14:18-20).<sup>112</sup> In the covenant, God changes Abram's name to Abraham and charges him to walk before him and be blameless (Gen 17:1-8). Abraham's obedient walking before God is to be a light to the nations as he demonstrates what it looks like to have a restored vertical relationship with God, thus being a blessing to the nations.<sup>113</sup>

Abraham lives in a land not his own and never receives the land promised to him. Yet he believes God, so much that he attempts to sacrifice his son in obedience to God's command (Gen 22:1-2). His almost sacrifice of Isaac is a test of honor because Isaac is the son of promise, the son of honor.<sup>114</sup> An honor/shame framework helps readers understand this familiar story.

Abraham ascends a mountain in Moriah determined to honor God through his act of obedience, even if it means sacrificing his son. Isaac is to receive the inheritance of Abraham. It was Isaac to whom the honor of Abraham would be transferred. It would have been honorable in the world's standards to preserve the life of Isaac but Abraham seeks to honor the Lord through his obedience. Here the test of honor is given fullest expression. All of Abraham's hope and honor are tied up in Isaac and his impending sacrifice. Still, Abraham is called to rightly order his system of honor by obeying this seemingly harshest of commands.<sup>115</sup>

When Abraham has his son bound, he removes his knife to kill his son, and right before he does, an angel of the Lord stops him (Gen 22:9-11). Isaac is spared.

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<sup>112</sup> Melchizedek's origin is a mystery and this is not the place to argue for or against a theophany. What is clear is that Melchizedek is a man of esteem and he blesses Abram through their encounter. Abram receives blessing from God and Melchizedek through this exchange. Wright, *The Mission of God*, 208-11. This story also shows the patron/client relationship which is common in so much honor/shame literature. See Mischke, *The Global Gospel*, 122-39.

<sup>113</sup> Gentry and Wellum, *Kingdom through Covenant*, 261.

<sup>114</sup> Mischke, *The Global Gospel*, 147-48.

<sup>115</sup> Hill and Walton, *A Survey of the Old Testament*, 86-90.

Honor is saved. Abraham is then directed to a ram which serves as a substitute for Isaac (Gen 22:13). The shame of Abraham is abated as the son of promise is given a substitute, a gospel seed which later sprouts in Christ, God's provided substitute.<sup>116</sup>

The promise of the land to Abraham is not immediate. Rather, God is clear that for Abraham's descendants to receive the land, they must first go through four hundred years of servitude (Gen 15:13-15). The way of reversal informs the understanding of honor/shame here. God teaches his people to rightly value him above all else. He does so by reversing the world's standards of honor. From a worldly perspective, living as a slave for four hundred years is shameful. However, with God's people, living in communion with God is the greater reality. Here it is shown that people cannot have the same value system of honor and shame as the world. Yet it is the people of God who are called to believe like Abraham while not receiving the promise (Gen 15:6; Heb 11:17-19). Yahweh teaches his people to seek a different kingdom and in seeking this kingdom, they are to seek the kingdom's system of honor.

The promise of God passes through Isaac to Jacob, whose name is changed to Israel, and then to Israel's sons. The system of honor is at work within the sons of Israel. Israel gives Joseph a coat of many colors (Gen 37:3). This coat is a piece that distinguishes Joseph from his brothers as a tangible expression of honor.<sup>117</sup> It is also the coat that incites rage from his brothers and they sell him into slavery where he is brought to Egypt as a slave.

Famine comes to the land where Israel and his sons live. Israel sends his sons to Egypt to buy food (Gen 42). When they arrive in Egypt, they find the lost son of Israel leading Egypt. However, he did not begin in this position of honor. God guides the life of

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<sup>116</sup> Mischke offers eight points of honor and shame within the story of Abraham with New Testament fulfillment. Mischke, *The Global Gospel*, 150-51.

<sup>117</sup> Mathews, *Genesis 11:27-50:26*, 689.

Joseph through times of shame and honor.

Joseph was sold to Potiphar as a slave. Yahweh was with him and blessed his work to the point where his status was elevated placing him in charge of all of Potiphar's household. Everything Joseph did was successful because Yahweh was with him (Gen 39:1-6). The blessing of God to Joseph brought about a horizontal honoring of Joseph. Sadly, the wife of Potiphar does not live honorably and pursues Joseph (Gen 39). Joseph honors the Lord even though he is pursued by the wife of Potiphar. He resists her pursuit. She grabs his garment but he runs away. His honoring of God lands him in prison because of her false accusation. He began with Potiphar in shame, had moments of honor, and fell deeper in shame as he sat in prison.

God uses prison to elevate Joseph in Egypt. Joseph interprets dreams for the Cup Bearer and Baker of Pharaoh (Gen 40). The Cup Bearer forgets about Joseph for two years until Pharaoh has his own dreams which no one could interpret. Pharaoh receives Joseph's interpretation of years of plenty and years of famine. Pharaoh places him in charge of all of Egypt to lead through the years of plenty and famine (Gen 41). The reversal of Joseph's status is complete. He entered Egypt a slave, descended even further as a prisoner, but by the sovereign work of Yahweh ascended to the most powerful man in Egypt outside of Pharaoh.

In the story of God's people, specifically Joseph, God allows his people to suffer at the world's hands but is always working for their redemption. Joseph receives shame as he is sold as a slave, is falsely accused, and sent to prison. Each of his positions in his early life show greater levels of shame. Yet is it in these moments God is working behind the scenes for the good of his people. Joseph leads the way for his family to come to Egypt being spared famine. Under Joseph's leadership, they are blessed with food and land. In his covenantal promises to his people, he promises to bless his people so they

will be a blessing to the world.<sup>118</sup>

Eventually, Egypt forgets all Joseph did for them. The descendants of Israel continue to multiply filling Egypt with their descendants (Exod 1:7). Egypt feels threatened by the ever-multiplying Israelites and they enslave them (Exod 1:8-11). There in Egypt, God's covenant people serve as slaves. They are harvesting crops, building, and developing a country that is not theirs. For God's people, they serve the Lord honorably fulfilling the covenant yet they receive shameful treatment as they live like slaves. Once again, God's people are pressed to honor the Lord while receiving shame from the world.

The life of Joseph and others show how seeking to honor God does not guarantee honor from the world. All throughout the Bible, God's people are challenged to honor God, even if it means they receive shame from the world. It is this paradigm-shifting understanding of how God uses honor and shame which frames all of how God works with Moses and his people.

### **Mosaic**

Providentially, God once again places one of his children in a position of prestige in Egypt. Like all young boys at that time, Moses' life was threatened by a decree of Pharaoh to kill all Israelite children. Moses' mother put him in a basket in the river where Pharaoh's own daughter found him (Exod 2:1-10). God's sovereign working here is remarkable as a child of his enslaved people is raised as Egyptian royalty!

As Moses grows up, he sees the plight of his people. Moses attempts to save some of his kinsmen by killing an Egyptian who was beating a Hebrew. The news of the murder spreads around. Once again, a Pharaoh threatens the life of Moses forcing him to flee Egypt to Midian (Exod 2).

While in Midian, he serves as a shepherd for his father-in-law's flock (Exod 3).

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<sup>118</sup> Hill and Walton, *A Survey of the Old Testament*, 90.

One night, he sees a burning bush, yet the bush is not consumed by the fire. From the bush, God speaks and tells Moses everything he will do to rescue his people. Moses hears God's plan to compel Pharaoh through mighty works to free his people. God plans to reverse the status of Israel and he plans to use Moses to do it. God's plan ensures he alone receives honor and glory.

Moses serves as a mediator. His role is to speak and do what God instructs. God is the one who does the work. This is good because Moses responds to the honor of serving as God's leader with reluctance (Exod 3:11).<sup>119</sup> His reluctance could be because of his feeling of shame before God demonstrated by hiding his face (Exod 3:6).<sup>120</sup>

God demonstrates his power so he receives the honor. The whole scene of Moses and Pharaoh is often seen as a demonstration of power, specifically through the ten plagues.<sup>121</sup> Each of the plagues increases in intensity as God demonstrates his power over Pharaoh. Speaking anthropologically, a system of power and fear does not negate the framework of honor and shame. Rather, the demonstration of power serves the categories of honor and shame as God shows he alone is God (Exod 7:5).

Honor and shame help tell the story of Israel. When Israel leaves Egypt, they begin their journey to the Promised Land and stop at the bank of the Red Sea (Exod 14). Pharaoh's hard heart compels him to pursue Israel in a vain attempt to recapture his slaves. Here on the bank of the river is the greatest demonstration of power. God opens the Red Sea allowing Israel to pass through. God's people are those who are under his care. They share his protection and distinction as being his people. When Pharaoh and his

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<sup>119</sup> Douglas K. Stuart, *Exodus*, New American Commentary (Nashville: Holman Reference, 2006), 118.

<sup>120</sup> Ultimately, the reason for Moses' reluctance is unknown. Georges and Baker give several possible reasons for it. In their argumentation, they point to shame as a key indicator of his hesitancy. See Georges and Baker, *Ministering in Honor–Shame Cultures*, 123.

<sup>121</sup> Stuart, *Exodus*, 171.

army follow, the water crashes down killing them all. God does this for his own honor.

The demonstration of power serves his purpose of receiving the honor. Speaking to Moses before this happens, God says, “And I will harden Pharaoh’s heart, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know that I am the Lord (Exod 14:4).” Horizontally, honor and shame work on a pendulum. The honor previously ascribed to Pharaoh is taken and given to Yahweh. The absence of Pharaoh’s honor results in a lesser social rating, shame.<sup>122</sup>

The categories of honor and shame frame the covenant made with Israel through Moses. God uses honor and shame in the Ten Commandments to guide Israel in their relationship with him. Breaking any of these commandments incurs guilt which requires a necessary sacrifice.<sup>123</sup>

Normally, the Ten Commandments are broken down into two categories. The first four commandments speak to man’s relationship with God. The last six speak to man’s relationship with one another. The Ten Commandments follow a traditional covenantal format which details what is appropriate and necessary to live in relationship.<sup>124</sup> The two sections demonstrate the vertical and horizontal aspects of honor/shame. Each of these sections begins with honor and shame.

The Ten Commandments begin with a statement of declaration. Israel is to know who brought them out of Egypt and delivered them (Exod 20:2). Israel is to have

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<sup>122</sup> The horizontal aspect of honor/shame in the words of Georges and Baker is a “social credit rating,” a theme they develop throughout their book. The idea of a pendulum comes from them. Georges and Baker, *Ministering in Honor–Shame Cultures*, 40.

<sup>123</sup> This is not a denial or minimizing of penal-substitutionary atonement. The nature of the atonement and the place of honor and shame is discussed later in the section on the cross. It is necessary to note argumentation is contrary to Baker and Green who call penal-substitutionary a distortion of the biblical model of atonement. Mark D. Baker and Joel B. Green, *Recovering the Scandal of the Cross: Atonement in New Testament and Contemporary Contexts*, 2nd ed. (Downers Grove, IL: IVP Academic, 2011).

<sup>124</sup> Goldsworthy, *According to Plan*, 142-43.



no other gods before Yahweh.<sup>125</sup> He alone is to be revered and honored as the Sovereign God of Israel.<sup>126</sup> If Israel is to honor another god before Yahweh, they will be found guilty of breaking this commandment. However, it is honor that functions as the core for the worship of God's people.

Seeing honor and shame as the core of worship for Israel fits with God's jealous requirements of worship. Anyone who does not worship him rightly will be guilty but it is honor which is the aim of all true worship. The people of God owe him honor which they show through worship and obedience.<sup>127</sup>

The second section of the Ten Commandments speaks to relationships between people. This section also begins with honor. The requirement is for children to honor their parents (Exod 20:12). If honor is not given, then the people are guilty but honor is the core of the relationships between parents and children. All other commands stem from this core principle of honor.

The covenant between Israel and Yahweh comes through Moses the mediator. He speaks all the words and rules of the Lord to the people (Exod 24:3). The covenant is confirmed through burnt offerings and peace offerings (Exod 24:4-5). Moses reads the book of the covenant and all the people affirm their obedience to all the rules given to them (Exod 24:7). Then the blood of the sacrifices is thrown on the people.

The blood of the covenant signifies two things.<sup>128</sup> First, the blood is from the sacrifices which die in the place of the people. The animals are killed in the place of the people. Secondly, the blood signifies what will happen should Israel not obey all the rules

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<sup>125</sup> Common transliteration of יהוה. See Koehler, Baumgartner, and Stamm, *Hebrew and Aramaic Lexicon of Old Testament*, s.v. “יהוה.”

<sup>126</sup> Goldsworthy, *According to Plan*, 142.

<sup>127</sup> deSilva, *Honor, Patronage, Kinship, and Purity*, 32.

<sup>128</sup> Gentry and Wellum, *Kingdom through Covenant*, 349-54.

of God. The blood of the covenant ratifies the covenant and serves as a death sentence should any be found guilty. Yet here, honor is at work because as each part of the covenant requires honor. God is to be honored. Parents, as representatives of God's authority, are to be honored above all.

The function of the Law points to two realities. Israel is linked to God, they are called by his name, and they are to live by his standards.<sup>129</sup> Secondly, when they do not live in accordance with his decrees, they incur guilt which defiles them. This defilement keeps them from the blessings of the covenant. It is here where honor/shame informs the understanding of the Law. The Law is not just about guilt, it points to the shame of man, and man's need for cleansing. Restoration comes through the removal of guilt and defilement.<sup>130</sup>

Yahweh confirms the covenant through a meal. Israel sits down with the blood of the covenant on them. Moses and the elders of Israel climb the mountain and see God (Exod 24:9). Moses and the elders eat and drink (Exod 24:11). Seeing God, resting in his presence, and sharing a meal with him are all unique examples of how God shares his honor with his image-bearers. This meal was not only an expression of honor for God's people but it also foreshadows a meal to come (Rev 19). The meal to come is to be eaten with the forever reigning King of Israel. This forever King of Israel is the fulfillment of the promise first given to David.

## **Davidic**

Israel comes to the Promised Land after wandering in the desert. They come with the Law in hand as Joshua leads them across the Jordan River (Josh 1). As the land

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<sup>129</sup> Gentry and Wellum say, "The name of God represents and sums up his entire character and person." Israel's identification as God's people has both vertical identities as familial heredity as well as horizontal ethical requirements as they live in accordance with his character. Gentry and Wellum, *Kingdom through Covenant*, 338.

<sup>130</sup> Muller, *Honor and Shame*, 60.

is conquered from Jericho to the hill country, the nation disperses throughout the area God has for them fulfilling the command originally given to Adam. The people are to obey God and he will grant them victories (Josh 23:5).

God is working for the reversal but as it often is the case, his people seek honor apart from their relationship with him. It does not take long before Israel rejects the ways of the Lord and his leadership. The book of Judges shows God's methodical use of foreign powers enslaving and oppressing Israel because of their sinfulness. He uses shame to deal with the sin of Israel.

The sequence in the book of Judges is as follows, everyone does what is right in their own eyes, God sends an oppressor, the people cry out for deliverance from the oppression, and then God raises up one to deliver the nation of Israel. God's raising up a deliverer is part of his gracious act of caring for his people.<sup>131</sup> The book of Judges displays the depravity of the nation of Israel as they continue on this cycle. Israel is shamed as they live in their own land under the oppression of an outside nation. They live as slaves in shame.

The cycle of Judges shows Israel on a type of downward cycle. Israel lives in shame until they cry out for deliverance. Those whom God raises to deliver Israel are complicated characters. Daniel Block says they are "antiheroes" of Israel because of their sordid actions surrounding their stories of deliverance.<sup>132</sup> Israel is in such a spiral that

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<sup>131</sup> The sequence is a common theme in Judges. However, the sequence here deliberately does not use the term *repentance*. This omission and use of the words "cry for deliverance" is purposeful because of the terminology in the text and arguments presented in Dale Ralph Davis, *Judges: Such a Great Salvation*, rev. ed. (Fearn, Scotland: Christian Focus, 2015), 49-50; Eugene Merrill et al., *A Biblical Theology of the Old Testament*, ed. Roy B. Zuck (Chicago: Moody, 1991), 108; Frederick Greenspahn, "The Theology of the Framework of Judges," *Vetus Testamentum* 36, no. 4 (January 1, 1986): 391-95. Greenspahn shows how Israel's cry for deliverance does not mean their repentance, except Judg 10:10-16. All other examples of the sequence are a cry for deliverance without any textual evidence of repentance. Therefore, the sequence of Judges shows God's gracious act of deliverance to his people.

<sup>132</sup> Daniel I. Block, *Judges, Ruth*, New American Commentary (Nashville: Holman Reference, 1999), 58.

even their heroes have questionable character. The book of Judges shows Israel refusing God's rule over them by not walking in his ways. The final judge of Israel introduces a new type of leader for Israel.

Samuel serves as the last judge in Israel. He functions as a judge and priest for the nation of Israel. As he ends his time judging Israel, he appoints his two sons as judges but they are wicked and Israel rejects them. In the rejecting of his sons, Israel asks for a king. The desire for a king is not because of the wickedness of his sons but because they have a desire to be like the nations around them (1 Sam 8:5). The desire to be like other nations is a reworking of honor. For Israel, what is honorable is no longer based upon God's standards but the standards of those around them.

Samuel anoints Saul as the first King of Israel. Saul has the physical characteristics to be king but does not possess a heart that follows the Lord. The kingdom is taken from Saul when he offers a sacrifice in place of Samuel (1 Sam 13:8-12). God then seeks out someone after his own heart to rule the nation of Israel (1 Sam 13:13-14). This man is David and someone in his family will always rule God's people.

The covenant made with David (2 Sam 7) promises a descendant of David will rule Israel forever. God tells David, "Your throne shall be established forever" (2 Sam 7:16). The great promise to David is that his descendant will be a son to Yahweh and Yahweh will be a father to him (2 Sam 7:14). For this covenant, God establishes a kingdom through a descendant of David. This descendant will rule forever and his rule will be global.<sup>133</sup>

It is interesting how the story begins with the covenant with David. Before God makes the covenant with David, David seeks to construct a temple to house the ark of the covenant. However, God says he will make a house for David (2 Sam 7:11). It will be the son of David who will build the temple that David desires.

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<sup>133</sup> Gentry and Wellum, *Kingdom through Covenant*, 400-401.

The framework of the covenant made with David is structured around honor and shame language.<sup>134</sup> The father/son dynamic carries with it a framework of honor and shame, so when Yahweh says, “I will be to him a father, and he shall be to me a son” (2 Sam 7:14), he is drawing a clear line of honor to the lineage of David. By doing this, Yahweh gives both status and honor to the son of David because of David’s relationship with Yahweh.<sup>135</sup>

The relationship between David and Yahweh unites their honor together. When Yahweh makes this covenant, he is forever linking David’s lineage to divine honor.<sup>136</sup> David recognizes the greatness to which he has been called because Yahweh is not just for Israel but for the whole world.<sup>137</sup>

Sadly, the descendants of David are not faithful. Solomon does build the temple but does not remain faithful (1 Kgs 11). Eventually, Israel is split in two, Israel to the North and Judah to the South. Israel, the Northern Kingdom is conquered and exiled by Assyria in 722 BC.<sup>138</sup> Around 586 BC Babylon conquers and exiles Judah.<sup>139</sup> Israel returns to their land and they begin rebuilding the temple but they do so without a prophetic voice.<sup>140</sup>

All through Israel’s history, God shows himself as the faithful covenant-keeping God. God seeks out Israel in relationship with love and faithfulness.<sup>141</sup> The

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<sup>134</sup> Georges and Baker, *Ministering in Honor–Shame Cultures*, 74.

<sup>135</sup> Georges and Baker, 76.

<sup>136</sup> Georges and Baker, 74-75.

<sup>137</sup> Gentry and Wellum, *Kingdom through Covenant*, 400-401.

<sup>138</sup> Hill and Walton, *A Survey of the Old Testament*, 330.

<sup>139</sup> Hill and Walton, 302.

<sup>140</sup> Hill and Walton, 330-32.

<sup>141</sup> Gentry and Wellum, *Kingdom through Covenant*, 140-42.

honor of God is tied to Israel because he is their God and they are his people. God's commitment to redeem his people in relationship is prophesied as a new covenant, an everlasting covenant, a covenant of peace, or a promise of a new heart.<sup>142</sup> For a covenant such as this, God would need to do all of it.

### **New Covenant**

Four hundred years of silence ends when Jesus comes into Galilee proclaiming, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel" (Mark 1:15). Jesus came speaking and making the kingdom of God a reality for all who believe in him. Gentry and Wellum sum up the nature and work of Jesus:

He is the sovereign Lord who comes to rescue and save his people, who is, simultaneously, David's greater Son. In this way, our Lord Jesus Christ fulfills all the types and shadows of the Old Testament and is also presented as the eternal Son, identified with the covenant Lord and thus God—equal to the Father in every way.<sup>143</sup>

The permanence of the new covenant is a final stamp of honor for God's people. Conversely, for those outside of the covenant, it serves as the final act of shame.

The New Covenant is unlike the previous covenants which Israel broke (Jer 31:31-32). The newness of this covenant is its internal nature. The people of God will have new hearts upon which God's law will be written. The new hearts given to God's people will forever secure their place as God's people because this covenant is an everlasting covenant (Jer 32:39-41).

Those included in the New Covenant will be those who, through faith find their family of origin to be that of the offspring of David (Jer 33:22). Jesus is the son of

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<sup>142</sup> Gentry and Wellum, *Kingdom through Covenant*, 434.

<sup>143</sup> Gentry and Wellum, 663.

David available for all who believe in him because he is the greater son.<sup>144</sup> All nations are included in this new covenant.

In order to understand the New Covenant, one must see it within the context of honor. The dynamics of honor of Ezekiel 36:22-23 show how the transgression of Israel is an offense of not rightly honoring and valuing Yahweh:

Therefore, say to the house of Israel, thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when through you I vindicate my holiness before their eyes.

Israel profaned the name of God by not exalting him rightly. Holiness is to be understood not in a moral sense such as God's perfection but in the uniqueness of his being.<sup>145</sup> God is not a god-like any other. He is due honor above all else and he will use the nation of Israel to show the rest of the nations of his majesty. The New Covenant is where God will demonstrate his majesty through the redemption of his people.

The redemption and fulfillment of the New Covenant came through the incarnation of Jesus. Promised through the prophets Isaiah, Jeremiah, and Ezekiel, the Son of God came to fulfill previous covenants bringing about the new (Heb 7:20-8:13). The covenant was confirmed like any other with a sacrifice, only this time it would be the last (Heb 10:1-18).

The blessing of Abraham is fulfilled in his seed, who is Jesus (Gal 4). Those in the New Covenant community are those who have been adopted as sons having been brought from death to life by the Spirit.<sup>146</sup> The idea of adoption into the family of God

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<sup>144</sup> Wright, *The Mission of God*, 347-49.

<sup>145</sup> This understanding of holiness is the main point of Peter Gentry's faculty address. See Peter Gentry, "No One Holy, Like the Lord (Audio)," The Southern Baptist Theological Seminary, September 29, 2010, <http://equip.sbts.edu/event/lectures/faculty-addresses/no-one-holy-like-the-lord/>.

<sup>146</sup> Beale, *A New Testament Biblical Theology*, 500.

gives believers a new status because of the new family to which they belong.<sup>147</sup> This new status is received from God giving the believers a new identity and new ability to grow in holiness and do good works (Phil 2:13-14). It is the good works of the believer which validate their faith (Jas 2) and serve as the basis for others to glorify God (Matt 5:14-16).

As Jesus hangs on the cross, the curse of sin begins to reverse. Jesus hangs on the cross as the perfect sinless image of God. The last time there was an imager of God without sin, it was Adam who was naked and unashamed. In a bit of irony, Jesus hangs on the cross naked, bearing the shame of all of mankind.<sup>148</sup> Muller says, “Christ bore, not only our sin on the cross but also our shame. Once for all, Christ died on the cross, bearing our shame, so that we might be freed from shame as well as guilt.”<sup>149</sup> His public display in the shameful death on a cross serves as the mechanism for man to receive glory and honor.

The reversal is his death for the life of all who believe. The reversal of his death offers honor for shame through an exchange of sin for righteousness (2 Cor 5:21). The shame of nakedness is reversed as believers are clothed in the white garments indicating the righteousness of Christ (Rev 3:18). The honor of being in God’s family and being called by his name is given to all who believe because of the atonement of Christ.

The meaning of the atonement is a place of much disagreement among those who write on honor and shame.<sup>150</sup> There are two different camps with varied nuances in

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<sup>147</sup> Neyrey, *Honor and Shame in Matthew*, 16.

<sup>148</sup> Craig L. Blomberg, *Matthew*, New American Commentary (Nashville: Holman Reference, 1992), 415.

<sup>149</sup> Muller, *Honor and Shame*, 62.

<sup>150</sup> At the time of writing, 9Marks produced an article about the atonement and honor and shame. The disagreements stated, along with follow-up articles, are not new but show the divide between adherents of honor and shame. Aubrey Sequeira and Anand Samuel, “Nothing To Be Ashamed Of: Penal Substitutionary Atonement in Honor-Shame Cultures,” 9Marks, accessed August 23, 2019, <https://www.9marks.org/article/nothing-to-be-ashamed-of-penal-substitutionary-atonement-in-honor-shame-cultures/>.



each. The first camp is honor over penal substitutionary atonement. The second is honor under penal substitutionary atonement. The place of the atonement within an honor/shame framework and hermeneutic is vitally important to the gospel.

The atonement model argued for here is that penal substitutionary atonement is the biblical model and honor falls under this it. Penal substitutionary atonement is the primary model and all other models of the atonement build off of it. In other words, one could imagine a wheel with many spokes. The hub of the wheel would be penal substitutionary atonement. All other theories of atonement would be spokes on the wheel. The spokes give strength to the wheel. Other atonement theories give a fuller picture giving a better understanding of the death of Jesus. However, if there is no hub or should penal substitutionary atonement be removed as the hub, then the wheel ceases to work. If penal substitutionary atonement is not the primary idea and model for atonement, then there is no true atonement.

Penal substitutionary atonement can be summarized like this: God cannot overlook defiance and must punish sin. God's law is immutable as it relates to God's character thus requiring his sacrifice. The only means possible for a man to be saved is for an adequate substitute to die in man's place. Christ is the perfect sacrifice, dying in man's place, and paying for the sins of the world. The substitutionary death of Christ is the means by which the sinner is justified before God. This person is a believer, receiving the Holy Spirit in a new heart, and is reconciled to God.<sup>151</sup>

The first camp of honor over penal substitutionary atonement has greater and lesser degrees. The proponents in this camp are linked to Joel Green, Mark Baker, and N. T. Wright.<sup>152</sup> In their model, penal substitutionary atonement as the basis for all other

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<sup>151</sup> Louis Berkhof, *Systematic Theology* (Grand Rapids: Wm. B. Eerdmans, 1938), 367-91.

<sup>152</sup> Baker and Green cite N. T. Wright heavily as the basis for their arguments. While he is not a contributor to their book, he is all throughout the book, requiring he be named. See Mark D. Baker and Joel B. Green, *Recovering the Scandal of the Cross: Atonement in New Testament and Contemporary*

models is a distortion of the gospel.<sup>153</sup> The preference is to advocate for the satisfaction theory where God's face is saved and honor is given.<sup>154</sup> According to Georges, for proponents of this view, "Restoring God's glory is the ultimate purpose of the cross, though a secondary consequence of the satisfaction theory is the restoration of human honor."<sup>155</sup>

The issue at hand is the definition of sin and the use of shame. For proponents of the view which does not believe that penal substitutionary atonement is the primary model of the atonement, the cultural aspects of honor/shame supersede or exist over their understanding of the atonement. Therefore, they can say sin is not breaking God's law but is distorting God's system of honor. Sin is the power that enslaves people who do not honor God with their lives. This idea culminates in the killing of Jesus, a shameful death on the cross.<sup>156</sup>

For the honor over penal substitutionary atonement model camp, most of the proponents do not argue that penal substitutionary atonement is a wrong model.<sup>157</sup> Rather than arguing it is a wrong model of atonement, they place it as a spoke on the wheel. For them, penal substitutionary atonement is most helpful in a Western guilt society. It is not useful in an honor/shame context. In an honor/shame context, the satisfaction model

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*Contexts*, 2nd ed. (Downers Grove, IL: IVP Academic, 2011).

<sup>153</sup> Baker and Green, *Recovering Scandal of Cross*, 190-91.

<sup>154</sup> Georges uses this wording and links to Wu's book. Georges, *The 3D Gospel*, 50-51; Wu, *Saving God's Face*.

<sup>155</sup> Georges, *The 3D Gospel*, 51.

<sup>156</sup> Georges and Baker, *Ministering in Honor-Shame Cultures*, 109-11.

<sup>157</sup> There are various degrees to which people use penal substitutionary atonement. The more balanced approaches are seen in Georges and Wu. Mischke offers some help though not as explicit as Georges and Wu. However, because they each too highly value honor, they remove penal substitutionary atonement as the main atonement model because it does not speak directly to honor/shame cultures. See Georges, *The 3D Gospel*; Mischke, *The Global Gospel*; Wu, *Saving God's Face*; Wu, *One Gospel for All Nations*.

should be used. Georges is most succinct in seeing penal substitutionary atonement as a Western model:

The penal substitution theory emerged from Reformed legal scholars in the mid-1600s. Since 1800 it has become the dominant atonement theory in Western Christianity, perhaps since it uses the language and values of Western law (esp. retributive justice) to explain how guilty individuals can be legally exonerated in heaven.<sup>158</sup>

There is no winning the argument with such thinking. Viewing penal substitutionary atonement as a recent and modern understanding of the atonement developing in the West is a flat-out denial of history and the biblical data.<sup>159</sup>

It is far better to view various models of the atonement as providing more understanding.<sup>160</sup> The truth is the cross was a shameful death. Dying on a cross looks back to shaming slain kings who were hung in trees as a public display in the Ancient Near East.<sup>161</sup> However, arguing for penal substitutionary atonement is not against honor/shame cultures. The cross took place in an honor/shame dominated context. The assertion of Jesus dying to repay an honor debt allowing for a restored relationship without expressing the guilt incurred from such sin is biblically inaccurate and historically irresponsible.<sup>162</sup>

The beautiful thing about penal substitutionary atonement in an honor/shame framework is it alone fulfills the two paradigms traced throughout the story of Israel.

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<sup>158</sup> Georges, *The 3D Gospel*, 52.

<sup>159</sup> This line of thinking is preposterous. The historical case for penal substitutionary atonement is clear in Steve Jeffery, Michael Ovey, and Andrew Sach, *Pierced for Our Transgressions* (Wheaton, IL: Crossway, 2007), 161-203. In their defense, N. T. Wright's redefinition of justification is how they are able to lay aside penal substitutionary atonement, as seen in Baker and Green, *Recovering Scandal of Cross*, 166-91.

<sup>160</sup> Jeffery, Ovey, and Sach, *Pierced for Our Transgressions*, 208-17.

<sup>161</sup> Stephen G. Dempster, *Dominion and Dynasty: A Theology of the Hebrew Bible* (Leicester, England: IVP Academic, 2003), 126-27.

<sup>162</sup> Georges, *The 3D Gospel*, 50-51.

There is not received honor if there is not the substitutionary death of Jesus. The believer in Jesus is offered the received honor of Jesus as demonstrated in his complete justification and reconciliation. The justification of the believer because of the death of Christ is the basis for the reversal of status. These new believers enjoy a two-fold blessing.

Believers enjoy the present reality of the community of faith.<sup>163</sup> The church as the gathered together body of believers now lives together upon God's ethical standards with God's honor.<sup>164</sup> The new ethical standard requires believers to receive shame from the world but honor from God. Believers are given a new heritage as they are adopted into the family of God.<sup>165</sup> Their adoption leads to the great consummation of all things which is the second blessing for believers.

### **New Creation**

When Jesus fulfills all covenants and enacts the everlasting covenant, he sets the stage for the complete reversal of the world. He waits in heaven to return where he will enact justice and receive honor from the world. In his return, there will be final judgment and re-creation. His return will be the final blow to the sin of this world. He will have the final victory, right every wrong, and receive all the glory. All these ways serve the primary cultural categories of fear, guilt, and shame.

In New Creation, believers will finally fulfill the command given in the Garden to expand, fill the earth, and subdue all of it.<sup>166</sup> The reversal for man comes when disobedience is changed for obedience. The temporary bows to the eternal. The

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<sup>163</sup> This line of thinking is contra Baker and Green, *Recovering Scandal of Cross*, 252-57. For a succinct response to this critique see Jeffery, *Pierced for Our Transgressions*, 307-13.

<sup>164</sup> Richards and O'Brien, *Misreading Scripture with Western Eyes*, 130-31.

<sup>165</sup> deSilva, *Honor, Patronage, Kinship, and Purity*, 43-83.

<sup>166</sup> Beale, *The Temple and Church's Mission*, 365-73.

nakedness of man is covered in clothes of righteousness.<sup>167</sup> Man is rightly related to God vertically and rightly related to man horizontally. Forever, the shame of man is reversed to honor because man's honor is God's honor. The curse is forever reversed.

### **Conclusion**

This chapter began by showing how the Bible is the basis for all Christian thought. Before one looks at any cultural categories of honor and shame, these must be established biblically. Sadly, there is not a full-scale treatment of honor and shame through the storyline of the Bible. The covenants tell the story and it is clear that honor/shame informs every covenant with status and reversal.

The story of the Bible as told through the covenants is best told as it relates to honor and shame. Continually, God corrects man's system of honor and shame. Finally, he demonstrates his system of honor and shame when his son comes to die. His death unites men together in one family, the church, which lives because of and by the honor of God. The death of his son is the substitutionary atonement needed to secure the eternal glory for man. Until the time of the final consummation, man lives in a segmented society with various cultures.

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<sup>167</sup> Muller points out the reversal motif here as a part of new creation. Muller, *Honor and Shame*, 62.

### CHAPTER 3

#### CULTURAL IDENTIFICATION IN ECUADOR

Many people are tasked with identifying cultures across the world.

Businessmen must know the cultures in which they are working. Dignitaries and foreign government officials need to know the local culture. Furthermore, and more poignantly for this endeavor, missionaries need to know their host culture. Each of these sectors require the use of anthropology. According to Sherwood Lingenfelter and Marvin Mayers, knowing and comparing cultures is to know “the definitions by which people order their lives, interpret their experiences, and evaluate the behavior of others.”<sup>1</sup>

For the Christian, the academic discipline of anthropology is subservient to missions. The differences between anthropologists and missionaries are made clear in Mark Ritchie’s book *Spirit of the Rainforest*.<sup>2</sup> In this book, he tells the story of Jungleman, a shaman living in the Brazilian Rainforest. Jungleman says the work of anthropologists is of no help. He says, “All he ever brings is that stuff *nabas* (white people) use to make marks on. What use is that?”<sup>3</sup> For Jungleman, anthropologists take notes on paper and record data but it serves no purpose helping him in his life. Again, he says, “Does he think we are naked because we like it? Can’t he see how much we want to have clothes to protect us from these terrible bugs.”<sup>4</sup>

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<sup>1</sup> Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*, 2nd ed. (Grand Rapids: Baker Academic, 2003), 18.

<sup>2</sup> Mark Andrew Ritchie, *Spirit of the Rainforest: A Yanomamo Shaman’s Story*, 2nd ed. (Chicago: Island Lake Press, 2000).

<sup>3</sup> Ritchie, *Spirit of the Rainforest*, 181.

<sup>4</sup> Ritchie, 140.

Jungleman saw how the anthropologist observed and recorded many things about them but did not offer help to see any tangible change in his culture. When missionaries came to Jungleman's tribe and began to see conversions the culture began to transform. Yet it was the anthropologists who encouraged Jungleman to return to traditional tribal ways.<sup>5</sup> While both anthropologists and missionaries are students of culture, it is the missionaries who work to see cultures transform for the sake of the gospel.

First, in this chapter, I answer questions that will help to show how honor and shame are not only evident in all cultures but is paramount in seeing cultures change.<sup>6</sup> In defining culture, I break from a myopic approach, showing the multifaceted nature of culture. It is too easy to label a culture as a "shame" culture or a "fear-based" culture. Rather, all cultures place various degrees of value on honor/shame, power/fear, and guilt/innocence.

Secondly, whereas the biblical basis of honor and shame has been shown, there are distinctions necessary to engage and contextualize the gospel. This chapter highlights the peculiarities in communicating and reaching the Ecuadorian culture. In order to explain the process to reach Ecuadorians, it is necessary to examine the differences of thought between anthropologists and missionaries as those who primarily reach out and engage with culture at large.<sup>7</sup>

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<sup>5</sup> Much of *Spirit of the Rainforest* shows the differences between anthropologists and missionaries. The differences between missionaries and anthropologist exist in Jungelman's account as extreme examples. The extreme examples serve as a basis for the use of generalization and stereotypical language. Ritchie, *Spirit of the Rainforest*, 168-72.

<sup>6</sup> Cultures change all the time. My intention when speaking of "changing" cultures could also be read as transformation. Either word functions synonymously unless explicitly stated. Some anthropological and sociological adherents see any change in culture as negative. I disagree with this understanding. As is evident, I desire to see cultures change/transform by the power of the gospel to greater levels of Christlikeness.

<sup>7</sup> Here the use of culture looks at a macro level though I understand the transmission of the gospel is personal. I also do not address the businesses which engage with the Ecuadorian cultures at large because though their stories have informed this research, their dealings are not aimed at understanding the

Third, I close by showing how honor/shame is the primary cultural value in Ecuador. All three cultural value systems exist in Ecuador but since honor/shame emphasizes the social value of a person, honor/shame stands supreme culturally.

Identifying honor and shame within Ecuadorian culture requires a comparison of cultures. Since I am born and raised in the continental United States, there will be comparisons from my own culture. However, providing examples of honor and shame juxtaposed to other aspects of culture means other cultures are necessary for comparison. These comparisons prove the cultural value of honor and shame exists to a greater degree in Ecuadorians than in Western culture.<sup>8</sup>

### **Definitions and Foundations of Cultural Identification**

The story of Jungleman highlights the difference between two classes of people, anthropologists and missionaries. The differences between these two are more than just academic. Moving forward, the understanding between these two terms will guide the rest of the approach to understanding Ecuadorian culture as it pertains to honor and shame. Understanding each term will begin by looking at the etymology of the key terms and drawing conclusions from them. Language does not develop in a vacuum so special attention is given to those terms impacting missionaries.

#### **Definitions**

Definitions are important to begin seeing the differences and similarities between anthropologists and missionaries. Anthropologists and missionaries aid one

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culture but are aimed at financial profit.

<sup>8</sup> Claiming a single Western culture is impossible and improper. In my case, I was raised in the Southern part of the United States, but my parents are from the Boston area. One of my grandparents, who most impacted my life, immigrated from Ireland as a young adult. My culture is a mix of all of these factors. However, considering these factors, it is evident of the cultural differences between a gringo from the US and an Ecuadorian. As this chapter unfolds, these differences will be clear and prove these generalizations are required.



another in the studying cultures. Each one borrows from the other. Synthesizing the information of each group helps to form a better paradigm in which to study cultures, specifically Ecuadorian culture. Once the differences are made between anthropologists and missionaries, it is then necessary to talk about the nature and work of missionaries.

### **The Work of Anthropology**

Anthropology is the study of the man.<sup>9</sup> The academic focus of anthropology is the supreme secular discipline for studying culture. Traditionally, there are three parts of anthropology. They are physical, archaeological, and cultural.<sup>10</sup> However, newer works add linguistics and sometimes applied anthropology.<sup>11</sup> These additional categories show how the field of anthropology is growing as well as its inadequacy.

Cultural anthropology is the discipline to understand cultures.<sup>12</sup> In order to understand another culture, one's own culture is used as a comparison.<sup>13</sup> Stephen Grunlan and Marvin Mayers write, "Cultural anthropology is a useful tool in separating our culture from the gospel and putting it in terms of the new culture."<sup>14</sup> Cultural anthropology helps to understand new cultures through comparison but there is a danger

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<sup>9</sup> Stephen A. Grunlan and Marvin K. Mayers, *Cultural Anthropology* (Grand Rapids: Zondervan, 1988), 36.

<sup>10</sup> Grunlan and Mayers, *Cultural Anthropology*, 35-39.

<sup>11</sup> Applied anthropology is the best anthropology has to offer in terms of cultural change. However, applied anthropology is usually set up to solve an acute problem within a culture while leaving the majority of the culture untouched. Brian M. Howell and Jenell Williams Paris, *Introducing Cultural Anthropology: A Christian Perspective* (Grand Rapids: Baker Academic, 2010), 5-10. The bibliographic entries in this work are tremendous.

<sup>12</sup> Grunlan and Mayers, *Cultural Anthropology*, 38.

<sup>13</sup> Howell and Paris argue for the difference between sociology and anthropology as being cross-cultural. It is the crossing of cultures which separates these two academic issues. Where sociology explains a host culture, anthropology compares and contrasts the two cultures. Howell and Paris, *Introducing Cultural Anthropology*, 14-15.

<sup>14</sup> Grunlan and Mayers, *Cultural Anthropology*, 28.

if in the comparison of cultures leads to evaluating or ranking which culture is better.

Ethnocentrism is to place one's culture (*ethno*) at the center (*centrism*) and make moral judgments against a new culture through comparison.<sup>15</sup> Brian Howell and Jenell Paris list three different varieties of ethnocentrism.<sup>16</sup> Xenophobia is the hatred of people from other cultures. Cultural superiority is viewing all other cultures beneath in quality and enlightened sense. Their third category, tacit ethnocentrism, is viewing a host culture as normative thereby viewing all other cultures as abnormal. Placing one culture over another impedes understanding—which is the goal of anthropology.

Even though, as a general rule, anthropology does not make moral judgments, it does still make observations. Observations are placed within categories easily identifiable within the host culture. Identifying the similarities and differences between cultures is the work of cultural anthropology.<sup>17</sup>

For cultural anthropology, it is necessary to view the culture from the inside as a learner and observer.<sup>18</sup> Every effort should be made to avoid ethnocentrism by deeming cultural categories as wrong, improper, or uncivilized.<sup>19</sup> For anthropology, the goal is to study, learn, and observe. The goal of anthropology is a fine academic discipline but not one which is aligned with the commands of Scripture.

The most glaring shortcoming of anthropology is falling short of the biblical

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<sup>15</sup> Howell and Paris, *Introducing Cultural Anthropology*, 33-36.

<sup>16</sup> Howell and Paris, 33-36.

<sup>17</sup> Howell and Paris, 4.

<sup>18</sup> Hiebert has a helpful chart which identifies an insider (learner) view of culture and a tourist (outside) view of culture. Paul G. Hiebert, *Anthropological Insights for Missionaries*, 17th ed. (Grand Rapids: Baker Academic, 1986), 97-99, table 14.

<sup>19</sup> Often missionaries have been guilty of seeing other cultures as lacking in civility or less than their own Western culture because of technological advancements. Anthropologists help people separate culture from religion, which have been viewed synonymously in past generations. For a succinct history of the gospel and culture, see David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 20th anniversary ed. (Maryknoll, NY: Orbis Books, 2011), 297-305.

mandate to make disciples (Matt 28:18-20) and to be conformed to the image of Christ (Rom 12:1-2). These commands are antithetical to anthropology because any change in culture by an outside force is prohibited. It could be said anthropology is the study of man, by man, and for man. The closest Christian vocation to an anthropologist is a missionary. There are many differences between anthropology and missionaries but the most glaring is that missionaries have a much higher calling.

### **The Work of Missions**

A missionary is one who is active in doing missions. The word *mission* has roots in the Latin term *mittere* meaning “to send.” Implied within this definition, there are at least two parties, a sender and one being sent.<sup>20</sup> However, David Bosch rightly points out the third group. He explains, “The term ‘mission’ presupposes a sender, a person or persons sent by the sender, those to whom one is sent, and assignment.”<sup>21</sup> This three-part aspect of sending is key to understanding missions.

Each party plays an integral part in missions. There is a sending God, a missionary as the sent one, and a receiving person. While each is important, it is God who begins and has the position of primacy in the missions sequence.<sup>22</sup> Therefore, when defining and understanding the work of missions and missionaries, it is necessary, to begin with God.

God is Father, Son, and Holy Spirit. The *1689 London Baptist Confession* states, “This divine and infinite Being consists of three real persons the Father, the Word or Son, and the Holy Spirit. These three have the same substance, power, and eternity,

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<sup>20</sup> Kevin DeYoung and Greg Gilbert, *What Is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission* (Wheaton, IL: Crossway, 2011), 19.

<sup>21</sup> DeYoung and Gilbert also use this quote; however, I read Bosch long before referencing their work. In the understanding of mission, Bosch, *Transforming Mission*, and Wright, *The Mission of God* have the most prominent works on the topic.

<sup>22</sup> Bosch, *Transforming Mission*, 399-402.

each having the whole divine essence without this essence being divided.”<sup>23</sup> Later it states that God the Son did not take the office of Redeemer upon himself but was called by God the Father.<sup>24</sup> God is the originator of missions because “God is a missionary God.”<sup>25</sup>

Not only is God the originator of missions, but he is also the goal.<sup>26</sup> John Piper famously writes, “Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn’t. Worship is ultimate, not missions, because God is ultimate, not man.”<sup>27</sup> God is the goal of missions because it is the redemption of his image-bearers who are restored through the acts of missions.<sup>28</sup>

Beginning with God’s nature, his empowering, sending, and resulting worship within the missions sequence, the contrast between anthropology and missionaries is clear. Whereas anthropology is focused on understanding man for man’s sake, missions is a God-given task for his own sake and for his honor. Missions is bigger because it is

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<sup>23</sup> Founders Ministries, “God and the Holy Trinity,” in *1689 Baptist Confession of Faith in Modern English*, accessed August 19, 2018, <https://founders.org/library/1689-confession/chapter-2-god-and-the-holy-trinity/>.

<sup>24</sup> Founders Ministries, “Christ the Mediator,” in *1689 Baptist Confession of Faith in Modern English*, accessed August 19, 2018, <https://founders.org/library/1689-confession/chapter-8-christ-the-mediator/>.

<sup>25</sup> Bosch, *Transforming Mission*, 400.

<sup>26</sup> The most complete treatment of *mission Dei*, which finds a middle ground between the theological and ecclesiological basis, is John G. Flett, *The Witness of God: The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community* (Grand Rapids: Eerdmans, 2010). Flett argues convincingly against the colonialization nature of missions positioning himself to the theological aspect of *missio Dei*. He shows how grounding *mission Dei* in the nature of God makes God the goal of missions, not more churches. He covers a pantheon of sources which show the swing from ontological arguing concerning *missio Dei* to a humanitarian understanding. His book helps to focus on *missio Dei*, theologically showing the church as an agent in missions with God as the goal. See Flett, *The Witness of God*, 47-75; also see Bosch, *Transforming Mission*, 398-402.

<sup>27</sup> John Piper, *Let the Nations Be Glad!* 2nd ed. (Grand Rapids: Baker Academic, 2003), 17.

<sup>28</sup> Much of this thought process has been developed in chap. 2. For a fuller treatment of covenants, see Gentry and Wellum, *Kingdom through Covenant*, 610.

God's mission. Christopher Wright says, "Fundamentally, our mission (if it is biblically informed and validated) means our committed participation as God's people, at God's invitation and command, in God's own mission within the history of God's world for the redemption of God's creation."<sup>29</sup>

Historically, the Latin term *missio Dei*, meaning "the mission of God," describes the paradigm of missionaries partaking in God's mission perfectly. For close to two millennia, *missio Dei* was used to describe the nature of God as Trinity.<sup>30</sup> This ontological usage of *mission Dei* focuses the sending of the Son by the Father and the sending of the Spirit by the Son. It was not until Karl Barth in the early 1930s that *missio Dei* began to go a further step in the missions sequence connecting the mission of God to the activity of God.<sup>31</sup> Bosch summarizes this succinctly: "The *mission Dei* is God's activity, which embraces both the church and the world, and in which the church may be privileged to participate."<sup>32</sup> The way the church participates is the work of missions and missionaries.

### **The Privileged Participants— Missionaries**

The privilege of sharing in God's work of redemption is mission and it is missions. There is a debate on whether there is a distinction between mission and missions. Wright clears up some of the argumentation of Bosch. According to Wright, mission is the work of God in creation while missions are the activities of the church.<sup>33</sup>

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<sup>29</sup> Wright, *The Mission of God*, 22-23.

<sup>30</sup> Bosch, *Transforming Mission*, 398-99.

<sup>31</sup> Bosch, 399.

<sup>32</sup> Bosch, 401.

<sup>33</sup> Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids: Zondervan Academic, 2010), 24-26. Also see Bosch's argument, where he gives a 13-part definition: Bosch, *Transforming Mission*, 7-11.

When someone argues for a difference between mission and missions, mission is God's work of redemption and missions is the activity of the church partnering with God in his work.<sup>34</sup> However, there an argument could be made because of common vernacular, usage, and functionality. Therefore, for the sake of this work, these terms are interchangeable.<sup>35</sup>

There is a need to be cautious in understanding mission and missions. There is a famous phrase by Stephen Neill, "If everything is mission, nothing is mission."<sup>36</sup> It is not the intent to roll up everything the church does as mission or missions. However, the essence of the Christian faith is one of missions. Bosch says, "Christianity is missionary by its very nature."<sup>37</sup> In order to understand mission and missions, one must look at those who are the key participants, the missionaries.

There are various ways to understand the term *missionary*. Paul Hiebert makes the clear distinction of a missionary as a person from any country communicating the gospel in a cross-cultural setting.<sup>38</sup> Hiebert's definition is helpful as he emphasizes the cross-cultural aspect of the work of a missionary. It should also not be lost, that unlike an anthropologist, a missionary has the privilege of his or her job being one where they communicate the gospel.<sup>39</sup>

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<sup>34</sup> DeYoung and Gilbert, *What Is Mission of Church?*, 17-23.

<sup>35</sup> The distinction is helpful between mission and missions. However, the context is clear if someone is talking about God's activity or that of the church. Furthermore, a driving presupposition here is that all true work of the church is given by and empowered by the Holy Spirit, which complicates splitting the definitions of mission and missions.

<sup>36</sup> Stephen Neill, *Creative Tension: The Duff Lectures, 1958* (London: Edinburgh House, 1959), 81.

<sup>37</sup> Bosch, *Transforming Mission*, 9.

<sup>38</sup> Hiebert, *Anthropological Insights for Missionaries*, 28.

<sup>39</sup> No author better differentiates between missionaries and anthropologists than Paul Hiebert. He shows that anthropology helps the missionary task. Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids: Baker Academic, 2008); Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker Academic, 1994); Hiebert,

Zane Pratt, David Sills, and Jeff Walters use a more robust definition which shows the culture transforming work of a missionary.<sup>40</sup> They say,

While missionary basically means “one who is sent,” we could describe a missionary as someone who intentionally crosses boundaries for the purpose of communicating the gospel to win people to Christ, discipling new believers, planting churches, training biblically qualified leaders, and ministering to the whole body of Christ in holistic ways.<sup>41</sup>

The work of a missionary is to understand the culture in order to see the culture transformed by the power of the gospel.

The work of the missionary to accomplish their culture-transforming task is assisted by the work of anthropology. Anthropology assists the missionary task by providing the tools necessary to understand the culture. Hiebert gives five key ways anthropology assists the missionary task through cultural and academic progress.<sup>42</sup> Anthropology assists the missionary by bringing awareness to cross-cultural situations. The progress made in language learning assists the missionary in Bible translation. Missionaries understand the social changes brought about by conversion through anthropological research. Anthropology enhances the missionary task of contextualization through a deeper understanding of culture. Finally, missionaries are able to relate to diverse cultures through the help of anthropology.

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*Anthropological Insights for Missionaries.*

<sup>40</sup> Their definition is very specific and does not leave room for argument on their position if every person in the church is a missionary. Their definition works for their purposes, but I do see narrowness as unhelpful within the context of a local church. Usually, people who argue for a missionary as a cross-cultural worker instead of seeing every member as a missionary do so because of the need for more overseas missionaries. They would say everyone is a witness but not everyone is a missionary. This distinction is altogether unhelpful for local missions work. I appreciate their definition, find it helpful and robust but do not adhere to it. However, since this study is distinctly crossing cultures, their definition fits. See Zane Pratt, M. David Sills, and Jeff K. Walters, *Introduction to Global Missions* (Nashville: B & H Academic, 2014).

<sup>41</sup> Pratt, Sills, and Walters, *Introduction to Global Missions*, 3.

<sup>42</sup> Hiebert, *Anthropological Insights for Missionaries*, 15-16.

## Minor Cultural Categories

Beginning with a brief examination of minor cultural categories gives a basis for which to argue the differences before moving onto the major cultural values of fear/power, guilt/innocence, and honor/shame. These are not all the values to examine in culture; such a task is beyond the scope of this research.<sup>43</sup> However, what follows are several pertinent items of difference between Western culture and people from the Global South.<sup>44</sup> These differences merely show how two people from different hemispheres can understand and relate to one another.

### Time and Task Orientation

One of the most obvious is the issue of time. The Western world is known for a strict time orientation, making them task-oriented. The prominence of time can even be seen in the large clock tower in London commonly known as Big Ben.<sup>45</sup> The value and therefore need of punctuality in Western thought comes by the placement of the hands of a clock to accomplish a specific task.

The concept of punctuality changes when entering into the Majority World. The Majority World does not view time through the basis of a clock. Rather than viewing time as the passing of minutes to hours, they view the passing of time from one relational experience to another.<sup>46</sup> Allowing for the experience to drive a person's schedule opens

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<sup>43</sup> For the genesis of much of the cultural comparison see Geert Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind*, 3rd ed. (New York: McGraw-Hill Education, 2010), Kindle. Geert Hofstede began researching for IBM in the 1970s and has continued to expand the research. Much of current anthropological categories find their beginning in some form in his work. While his work is foundational, it is more focused on business relationships between countries and is not as helpful in this work which is more narrowly Christian in focus.

<sup>44</sup> This term is popularized and explained in Philip Jenkins, *The New Faces of Christianity: Believing the Bible in the Global South* (Oxford: Oxford University Press, 2008), 1-2.

<sup>45</sup> "Big Ben: History, Renovation, & Facts," Encyclopedia Britannica, accessed October 31, 2018, <https://www.britannica.com/topic/Big-Ben-clock-London>.

<sup>46</sup> Pratt, Sills, and Walters, *Introduction to Global Missions*, 205.



up more spontaneous interaction.<sup>47</sup>

The differences between the way each culture views the time and task are clear in the way events and appointments are kept. The scenario of a wedding shared by Sarah Lanier in *Foreign to Familiar* is a common example used in highlighting the differences.<sup>48</sup> In this scenario, the task is a wedding that has an allotted time, though the way each culture goes about accomplishing the task varies significantly.

The Westerner arrives at the location at a specific time, as designated by the clock. The Majority World person, such as an Ecuadorian, begins to get ready for the event around the time the event is set to begin. Then those decorating the church would begin to arrive sometime shortly after the set time to begin. During all of this, the Westerners would be seated, checking their watches, and waiting for the event. Finally, guests would arrive, then family, and finally the bridal party would arrive. Once everyone who was going to come had arrived, the wedding would start.<sup>49</sup>

Who is right? The Westerner would feel correct because they arrived at the stated time, as designated by a clock. However, the Ecuadorian arrived and partook in the wedding proceedings. Here the cultural differences can be frustrating but enlightening. For the believer, there must be a value set on people and their involvement. While understanding when something actually begins can be difficult for the Westerner in a Majority World context, it is refreshing to see the value placed on everyone in attendance.

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<sup>47</sup> Lingenfelter and Mayers, *Ministering Cross-Culturally*, 37-42.

<sup>48</sup> Sarah A. Lanier, *Foreign to Familiar: A Guide to Understanding Hot-and Cold-Climate Cultures* (Hagerstown, MD: McDougal, 2000), 110-17. This story is quite common. I have experienced this type of scenario multiple times, and it is a common conversation topic among missionaries serving in Majority World contexts. Lanier's treatment of it is succinct as she shares though she uses hot/cold climate peoples.

<sup>49</sup> As I was working on this section, missionary friends in Guatemala shared a similar story with me and laughed because they had forgotten this section in *Foreign to Familiar*.

## Person or People

This subgroup of cultural identity is often called individualistic or collective.<sup>50</sup> The Westerner lives in a culture which is more individualistic. The Ecuadorian lives within the realm of a collective society.

The individualistic Westerner lives within a set of expectations. This person is expected to take care of themselves without any outside help. There is only the expectation to care for one's immediate family.<sup>51</sup>

The Ecuadorian does not live in such a set of expectations.<sup>52</sup> The Ecuadorian lives as a member of a family. This group bands together to live and work. The family expands to the local community. This truth is seen in the commonly held *mingas*, which are the community workdays on shared land for area improvement or during harvest time. If someone from a family cannot attend the *minga* they are usually fined and have to make financial restitution.<sup>53</sup>

This category is a beautiful picture of gospel living. People in collective societies understand the body of Christ as being made up of members of the whole. The interdependence between individuals makes the life of the group possible as each person does their part. Taking this aspect of collectivism into the life of the church compels members to be accountable to one another serving one another.

## Communication

Communication is the way people transmit ideas between a sender and

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<sup>50</sup> Hofstede, Hofstede, and Minkov, *Cultures and Organizations*, chap. 4.

<sup>51</sup> Hofstede, Hofstede, and Minkov, loc. 1668-69.

<sup>52</sup> M. David Sills, *Reaching and Teaching the Highland Quichuas: Ministry in Animistic Oral Contexts* (Louisville: Reaching & Teaching International, 2012), 14.

<sup>53</sup> Sills, *Reaching and Teaching Highland Quichuas*, 62.

receiver.<sup>54</sup> Language is the way communication occurs. The transmission of language is verbal, nonverbal, written, and visual.<sup>55</sup> For the purposes of comparison, only verbal communication is possible to evaluate. There are two ends of the spectrum of verbal communication, direct and indirect.<sup>56</sup>

Understanding direct and indirect cultures is not an all or nothing approach. These cultural expressions happen on a continuum. The person will use an indirect approach and direct approach depending on the situation and what will best serve their purposes.

The Ancient Near East is largely seen as an indirect communicating culture.<sup>57</sup> However, there are many examples of direct communication within the Bible. There are also stories of a blended approach. In the story of David's affair with Bathsheba (2 Sam 11), Nathan softens David up to a direct approach by first addressing him in an indirect manner (2 Sam 12). Nathan begins telling David about a rich man who took a lamb from a poor man to show hospitality to a traveler. David is furious with rage as he hears of someone begin taken advantage of by a rich person. In a direct and bold approach, Nathan says, "You are the man" (2 Sam 12:7). This story shows that both approaches are used to communicate.

Cultures are not only direct or indirect; both realities exist. Knowing when to use them is to know the culture. Knowing and applying the various forms of communication is to know the culture. The rules to the social aspects of culture are not

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<sup>54</sup> Hiebert, *Anthropological Insights for Missionaries*, 142.

<sup>55</sup> Grunlan and Mayers, *Cultural Anthropology*, 91-110.

<sup>56</sup> Lanier, *Foreign to Familiar*, 31-39.

<sup>57</sup> The indirect nature of communication is evident in the use of similes, metaphors, parables, etc. These communication methods convey truth in an indirect way. This is juxtaposed to a Western use of syllogism and direct statements of facts. Randolph Richards and Brandon J. O'Brien, *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible* (Downers Grove, IL: IVP Books, 2012), 76-83.

recorded in a book but rather are downloaded in the mind of a person throughout a lifetime.<sup>58</sup>

### **Major Cultural Categories**

What are fear and power, guilt and innocence, and honor and shame? Are they worldviews, cultures, or values? Yes and no, to all three. These various categories are a way to show the religious, social, and justice emphases in a culture.<sup>59</sup> The difficult part of understanding the different values of power/fear, guilt/innocence, and honor/shame within a certain culture is they are usually implied and not stated.<sup>60</sup> For this reason, what follows below are brief examples.

It is too simple to view each of these categories as a worldview. A worldview requires certain questions to be answered pertaining to origins, meaning, morality, and destiny.<sup>61</sup> These three categories speak to and inform aspects of a worldview but not all aspects. While honor and shame help to inform right and wrong, it does not answer questions about the origin of the world.

Secondly, these categories do not compose all of a culture.<sup>62</sup> Everett Rogers and Thomas Steinfatt argue that culture is “the total way of life of a people, composed of

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<sup>58</sup> Hofstede, Hofstede, and Minkov, *Cultures and Organizations*, loc. 323-28. The argument from the Hofstedes is that culture is software of the mind which people operate. Knowing this is not as much of reading books but more on absorbing through time. Absorbing the culture and communication style at large is a result of receiving and feeling one’s way into proper communication.

<sup>59</sup> There is a limitation of language here. People, culture, people group, and similar words would work as they function as synonyms in this instance.

<sup>60</sup> Richards and O’Brien, *Misreading Scripture with Western Eyes*, 12.

<sup>61</sup> The common refrain of these four categories can be expanded most succinctly by Ravi Zacharias. See Ravi Zacharias, “Origin, Meaning, Morality, Destiny from Defending the Faith,” 2018 Ligonier West Coast Conference, June 8-9, 2018, <https://www.ligonier.org/learn/conferences/defending-the-faith-2018-west-coast-conference/origin-meaning-morality-destiny/>.

<sup>62</sup> Juliet November, *Honor/Shame Cultures: A Beginner’s Guide to Cross-Cultural Missions*, ed. Rebecca Hewett (independently published, 2017), 16.

their learned and shared behavior patterns, values, norms, and material objects.”<sup>63</sup> All that is involved in a culture simply cannot be answered by fear and power or the other categories. These categories do encompass much of a culture but not all of it.<sup>64</sup>

Similarly, these areas of consideration are not just values.<sup>65</sup> Using the term *value* allows for comparison, but once again it is too simple. Rather, these categories function as a way to compare different systems within a culture.

There are three main categories of culture. The two most pertinent to this research are the categories of guilt/innocence and honor/shame. Westerners are typically guilt/innocence in cultural emphases making it the base upon which to compare honor/shame. While fear/power cultures exist throughout the world, including in Ecuador, there is more benefit in contrasting the guilt/innocence and honor/shame because they are greater cultural realities within Ecuador.<sup>66</sup>

In summary, all three terms *worldview*, *culture*, and *value*, help bring clarity in understanding. It is best to see all three as they relate to categories within a worldview and culture. Using values as a term to compare these categories will be the general terminology followed in the descriptions.

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<sup>63</sup> Everett M. Rogers and Thomas M. Steinfatt, *Intercultural Communication* (Prospect Heights, IL: Waveland Press, 1998), 266.

<sup>64</sup> There are many ways to evaluate culture. In *Ministering Cross-Culturally* Lingenfelter and Mayers take a slightly different approach to the Hofstede approach though they borrow heavily from the Hofstede work. The Lingenfelter model is helpful in self-evaluating culture. These evaluations are used in crossing cultures as a missionary. The Lingenfelter model is most helpful in personally identifying and applying home culture models cross-culturally. Yet still, despite all the benefits from their work, the key cultural components of honor and shame are used sparingly, often there only as one reads between the lines.

<sup>65</sup> Using value is a better way to understand these areas. In *The Global Gospel* Mischke uses cultural value throughout. See Werner Mischke, *The Global Gospel: Achieving Missional Impact in Our Multicultural World* (Scottsdale, AZ: Mission ONE, 2015).

<sup>66</sup> Sills, *Reaching and Teaching Highland Quichuas*, 70, 190-91. The Highland Quichuas place a greater cultural value on fear/power with their animism but the honor/shame aspect crosses both Quichua and mestizo communities.

These categories relate on a continuum between religious, legal, and social matters within a culture. The religious category is fear and power, which normally manifests through animism. The second category of guilt and innocence is legal in nature. The category which relates to the social structure is honor and shame.

Viewing these categories upon a continuum helps to see each category in each culture. Each category—religious, legal, or social—is given a different value within each culture. The value within the different cultures gives the basis for the worldview. This line of reasoning is contrary to the normal way these issues are described. As previously shown, people view honor and shame as a worldview or as a culture. This viewpoint is too simplistic.<sup>67</sup> Rather it must be viewed having different values where each category is represented within all cultures.<sup>68</sup>

Space does not permit a full-length treatment of all three categories. The two main categories for comparison are guilt/innocence and honor/shame. These show the greatest contrast. Furthermore, the social aspect of shame touches fear/power cultures through social status. The social impact stems from their cultural values of fear and power.<sup>69</sup>

## **Fear and Power**

A fear and power culture values the spiritual and religious world above the

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<sup>67</sup> Many times someone writes and focuses so much on honor/shame that the other cultural values are missed or ignored. Because honor and shame literature continues to increase in academic interest, see the bibliography at the Honor Shame blog to see new works published. “Honor-Shame Research Bibliography,” HonorShame (blog), September 7, 2015, <http://honorshame.com/bibliography/>.

<sup>68</sup> One popular resource shows each person’s own value system: “The Culture Test,” accessed December 1, 2018, <http://theculturetest.com/>. However, “The Culture Test” uses culture to see each of these categories as already stated, viewing these as a culture is too minimalistic. Even with the nomenclature deficiency, this test shows how each of these aspects are involved in a person’s culture.

<sup>69</sup> Roland Muller, *Honor and Shame: Unlocking the Door* (Philadelphia: Xlibris, 2001), 42-44.

physical world.<sup>70</sup> Religiously, they tend to be animists.<sup>71</sup> Animism is a “belief that personal spiritual beings and impersonal spiritual forces have power over human affairs and consequently, that human beings must discover what beings and forces are influencing them in order to determine future actions and, frequently, to manipulate their power,” according to Gailyn Van Rheenen and David Hesselgrave.<sup>72</sup> These people fear their actions will disappoint or anger a spiritual being who will harm them in the physical world, and they try to live in a way to placate and please spiritual forces to benefit their lives.<sup>73</sup>

The way fear and power manifest in animistic religion takes many forms. In Ecuador, the Quichua throughout the country express their animism with a great deal of flexibility. However, there remains consistent worship of Pachamama, the Quichua version of Mother Earth.<sup>74</sup> For the Highland Quichuas, mountains are also focal points of worship, at times being paired with one another as husband and wife.<sup>75</sup> In these instances, the earth and the mountains are physical elements with spiritual forces behind them. Those living in the low lands will worship the sea as a life-giving force.<sup>76</sup> Worship focuses on pacifying the spirits behind the forces when there is trouble. There is a sense where worship is in the form of obedience or is done to manipulate the spiritual force to ensure a time of plenty or express thanks for the blessing.

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<sup>70</sup> Using “culture” here is for sake of ease. As already stated, there is much more to a culture than just the view of values; so, while fear and power is not all of a culture, they are part of a culture.

<sup>71</sup> Jayson Georges, *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures* (Charleston, SC: Time Press, 2014), 25.

<sup>72</sup> Gailyn Van Rheenen and David J. Hesselgrave, *Communicating Christ in Animistic Contexts* (1996; repr., Pasadena, CA: William Carey Library, 2013), 20.

<sup>73</sup> Georges, *The 3D Gospel*, 25-26.

<sup>74</sup> Sills, *Reaching and Teaching Highland Quichuas*, 23.

<sup>75</sup> Sills, *Reaching and Teaching Highland Quichuas*, 30.

<sup>76</sup> Sills, *Reaching and Teaching Highland Quichuas*, 55-56.

The basis for fear/power cultures is a worldview that sees all of life beginning with the religious structure of animism.<sup>77</sup> When the center of all of life is animistic in nature with a framework of fear and power, then the shaman is key. A shaman is a religious leader who works for healing, leading, and all dealings with the spirit world.<sup>78</sup> Traditionally in Ecuador the healing aspect of shaman life is reserved for women called *curanderos*.<sup>79</sup>

Furthermore, fear and power cultures having animism at its core are opposed to a scientific framework.<sup>80</sup> The rejection of scientific reasoning is why fear and power are valued highest in these cultures. The lack of acceptance of scientific reasoning is why Westerners, with a post-Enlightenment culture, have a difficult time understanding an animistic worldview where fear and power are the highest cultural values.

Famed missiologist Hiebert wrote *The Flaw of the Excluded Middle* to show the difference between a scientific and religious view of reality.<sup>81</sup> His article shows the difference between a Western worldview that explains all of life through scientific rationalism and an animist worldview that views all of life as a whole system. The world and everything in it are alive. Ecuadorians do this, especially in the Andes where mountains and other natural elements are believed to be alive and therefore are worshiped.<sup>82</sup>

Animists live in constant fear of these forces and seek to use them to gain

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<sup>77</sup> Rheenen and Hesselgrave, *Communicating Christ in Animistic Contexts*, 20.

<sup>78</sup> Hiebert, *Anthropological Reflections on Missiological Issues*, 225.

<sup>79</sup> Segundo Moreno, ed., *Antropología del Ecuador: Memorias del Primer Simposio Europeo Sobre Antropología del Ecuador* (Quito, Ecuador: Abya Yala, 1996), 496-503.

<sup>80</sup> Hiebert, *Anthropological Reflections on Missiological Issues*, 226.

<sup>81</sup> Hiebert, *Anthropological Reflections on Missiological Issues*, 189-201.

<sup>82</sup> Sills, *Reaching and Teaching Highland Quichuas*, 58.



power. Between the animist view of the spiritual world controlling life and the Westerner explaining all of life through scientific rationalism, lies the excluded middle. For Hiebert, the middle ground is a constant problem for missionaries.<sup>83</sup> The dichotomy of life does not exist for an animist who views all of life in a fear and power structure. Relating to someone who views life as a whole is difficult for a Westerner who separates the religious life from the rest of life.

Ecuador provides a clear example of the excluded-middle problem for Western missionaries. If there is no rain and the crops are struggling, then a missionary may do his or her best to explain weather cycles, wind conditions, and annual rainfall. However, a Quichua living in the Andes would understand the problem to be that *Inti*, the sun god, is mad. Furthermore, *Pachamama*, the Ecuadorian Mother-Earth may also be upset. An Ecuadorian would seek to earn the favor of these gods through traditional dances or food offerings. Yearly this is celebrated at *Inti-Raymi* where they seek a blessing for the harvest.<sup>84</sup>

Animism works well within Latin America because of the interrelated nature of their culture.<sup>85</sup> The collective nature of Latin America serves them well, especially Ecuadorians. Initially, Ecuadorians began as animists through the indigenous Quichua. Their animism continued when they were conquered by the Incas. The Catholic conquest by Pizzaro sought to assimilate their animism into Spanish Catholicism.<sup>86</sup>

Animism is not the only religious aspect within a power and fear worldview. The most popular understanding of the atonement is *Christus Victor*. It fits within a

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<sup>83</sup> Hiebert, *Anthropological Reflections on Missiological Issues*, 196-98.

<sup>84</sup> Sills, *Reaching and Teaching Highland Quichuas*, 60-61.

<sup>85</sup> Eugene A. Nida, *Understanding Latin America: With Special Reference to Religious Values and Movements* (Pasadena, CA: William Carey Library, 1974), 19-20.

<sup>86</sup> Sills has done much of his work highlighting this aspect of Highland Quichua religion. Sills, *Reaching and Teaching Highland Quichuas*, 57-68.

power and fear worldview seamlessly. This view of the atonement simply put is, “The work of Christ is first and foremost a victory over the powers which hold mankind in bondage: sin, death, and the devil,” according to Gustaf Aulen.<sup>87</sup> Emphasizing the victory of Christ over the powers of this world fits within a fear and power worldview that sees the world as the battleground of the gods.<sup>88</sup>

*Christus Victor* does not end with a simple atonement theory in Latin America and Ecuador. Liberation theology is the outworking of this atonement understanding in social terms.<sup>89</sup> The physical oppressing forces are the personification of the spiritual realities behind them.<sup>90</sup> It is as if the evil gods of this world are working and battling constantly to oppress, enslave, and keep Latin Americans in bondage.<sup>91</sup> Because Jesus is victorious over these forces, the church is to pursue physical liberation from oppression. It is the mission of the church to bring about and realize this salvation. Gustavo Gutiérrez states,

Mastering the earth, as Genesis bids him do, is a work of salvation, meant to produce its plenitude. To work, to transform this world, is to save. The Bible reveals the profound meaning of that effort. Building the temporal city is not a mere step in “humanizing,” in “pre-evangelizing,” as theologians used to say a few years back. Rather, it means participating fully in the salvific process that affects the whole man.<sup>92</sup>

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<sup>87</sup> Gustaf Aulen, *Christus Victor: An Historical Study of the Three Main Types of the Idea of Atonement* (Eugene, OR: Wipf and Stock, 2003), 20.

<sup>88</sup> Gregory Boyd, *God at War: The Bible and Spiritual Conflict* (Downers Grove, IL: IVP Academic, 1997). Boyd rightly highlights South America as a place holding to this type of worldview. Furthermore, his highlighting of Santeria as a religion which holds to this worldview is correct.

<sup>89</sup> The foundation and popularization of Liberation Theology comes from Peruvian theologian Gustavo Gutiérrez. Gustavo Gutiérrez, *Theology of Liberation* (New York: Orbis Books, 1973); Gutiérrez, *Teología de la liberación/ Theology of Liberation* (Salamanca, Spain: Ediciones Sigueme, 2005).

<sup>90</sup> Mark D. Baker and Joel B. Green, *Recovering the Scandal of the Cross: Atonement in New Testament and Contemporary Contexts*, 2nd ed. (Downers Grove, IL: IVP Academic, 2011), 146-51.

<sup>91</sup> Latin America here is retained as the predominant noun. Speaking just about Ecuador is too specific at this juncture when these realities are pervasive throughout all of Latin America. Ecuador is not excluded, but is part of the whole.

<sup>92</sup> Gustavo Gutiérrez, “Notes for a Theology of Liberation,” *Theological Studies* 31, no. 2

Continuing with this thought, Gutierrez writes, “A poorly understood spirituality has often led us to forget the human message, the power to change unjust social structures, that the eschatological promises contain—which does not mean, of course, that they contain nothing but social implications.”<sup>93</sup> The church’s mission is to gain power over the forces keeping them in bondage and liberating the oppressed. For them, Jesus has the victory. Now they are to live out that eschatological reality by escaping the unjust social structures keeping them in poverty.

The fear and power worldview categories are present and prevalent in Ecuador. These categories are usually seen through an animist worldview. In their perspective, they seek to gain favor through religious actions. Their lives are lived in a constant state of fear, where the spiritual forces affect change in physical reality. Furthermore, fear and power culture give way to Liberation Theology, distorting the emphasis of the church’s mission. Here the spiritual forces are given physical manifestation oppressing the people. The church’s mission is to liberate the oppressed through preaching and revolt as a show of power.<sup>94</sup> This interrelated worldview is difficult for Western missionaries because they understand life to be a dichotomy between the religious and scientific.

### **Guilt and Innocence**

The clearest dichotomy of cultures in the worldviews which place the highest value on guilt/innocence are American and European geographically.<sup>95</sup> In these cultures, decisions are either right or wrong. The person choosing rightly is innocent, or if one

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(June 1970): 256.

<sup>93</sup> Gutiérrez, “Notes for Theology of Liberation,” 256.

<sup>94</sup> Gutiérrez, “Notes for Theology of Liberation,” 248-54.

<sup>95</sup> The use of American here is specifically North American. The term *Western* will also be used to delineate these areas. These terms are used because of common usage though they can lack specificity.

chooses wrong, the person is guilty. The basis for these decisions comes from some sort of law that clearly defines the morality of decisions.<sup>96</sup> These decisions are highly individual. The goal of this moral evaluation is the internalization of right and wrong.

The internalized conviction of sin is an example of guilt/innocence culture and is Western.<sup>97</sup> It is this internal conviction that is a sign of maturity in a Western guilt/innocence culture. When someone is able to distinguish right and wrong for themselves, it is then when they are mature.<sup>98</sup> The goal is to internalize these convictions, forming a code of conduct in which to live. Since these convictions are internalized, when a person chooses something wrongly, it produces an inner feeling of guilt.<sup>99</sup> The conscience of the person is the driving force behind his or her life.<sup>100</sup>

A culture which values the guilt and innocence as primary has the focus on the individual.<sup>101</sup> The individualistic focus of culture being right and wrong is contrary to the group-oriented nature of honor and shame worldviews.<sup>102</sup> The group orientation promotes living in harmony with the group, whereas an individualistic focused culture seeks to live in harmony with oneself by obeying the conscience and internal code of conduct.<sup>103</sup>

Individuality comes to the forefront when Westerners think about individual choices. For the individualist Westerner, personal autonomy, as it is displayed by

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<sup>96</sup> Georges, *The 3D Gospel*, 18.

<sup>97</sup> Ruth Benedict, *The Chrysanthemum and the Sword* (New York: Houghton Mifflin Harcourt, 2006), 223.

<sup>98</sup> Richards and O'Brien, *Misreading Scripture with Western Eyes*, 114.

<sup>99</sup> Georges, *The 3D Gospel*, 23.

<sup>100</sup> Richards and O'Brien, *Misreading Scripture with Western Eyes*, 114.

<sup>101</sup> Hiebert, *Anthropological Reflections on Missiological Issues*, 197.

<sup>102</sup> Muller, *Honor and Shame*, 53.

<sup>103</sup> Richards and O'Brien, *Misreading Scripture with Western Eyes*, 113.

individual choice is a key feature of this worldview.<sup>104</sup> One way to see the difference between the personal autonomy of the Westerner juxtaposed to the collectivistic mindset is in the marriages in each culture. In a Western mindset, an individual pursues and chooses a spouse. However, a collective mindset individual usually has an arranged marriage.<sup>105</sup>

Decision making is a key component of any culture. In a guilt/innocence culture, each decision is judged if it is right or wrong. The morality of the decision is then judged and the person is judged innocent with the right decisions or guilty with the wrong ones. However, in a power/fear culture, an animist will live to appease the gods. If the animist has angered the gods then they will perform a religious observance. However, a Westerner living in a guilt/innocence framework will make restitution to remedy a wrong decision.<sup>106</sup>

Theologically, a guilt/innocence worldview frames the atonement in a lawbreaking sense with penal-substitutionary atonement as the key expression of Christ's work.<sup>107</sup> This atonement framework is evident in the many gospel tracts and presentations used.<sup>108</sup> Penal-substitutionary atonement highlights the lawful side of the atonement and the individual aspect as Christ dying in the place of an individual. For those in a guilt/innocence culture, penal-substitutionary atonement is the apex of all atonement theories.<sup>109</sup>

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<sup>104</sup> Richards and O'Brien, *Misreading Scripture with Western Eyes*, 99.

<sup>105</sup> Richards and O'Brien, 97-100. The authors point out that if a marriage is not arranged then it is a group-approved endeavor. They share about an Indonesian Christian couple who eloped. Their decision of eloping was a concern and almost had them barred from church membership!

<sup>106</sup> Georges, *The 3D Gospel*, 18.

<sup>107</sup> Georges, *The 3D Gospel*, 35-53.

<sup>108</sup> Jackson Wu, *One Gospel for All Nations: A Practical Approach to Biblical Contextualization* (Pasadena, CA: William Carey Library, 2015), 21.

<sup>109</sup> Charles Hodge, *Systematic Theology* (1981; repr., Peabody, MA: Hendrickson, 1999),

David deSilva provides a summary of this worldview: “Considerations of right and wrong are also prominent, but these are based on internalized values or norms rather than values enforced by overt approval or disapproval by the larger society.”<sup>110</sup> The internalized understanding of right and wrong emphasized by individuality is unique in this worldview. Comparing it to honor and shame is like seeing them as polar opposites.<sup>111</sup>

### **Honor and Shame**

The last cultural aspect to assess is honor and shame cultures. It comes last not just because it is the focus of this study but also because of the difficulty in its explanation. Seeking to understand honor and shame is often the most difficult for those from a guilt/innocence culture because it is a huge blind spot relationally and theologically.<sup>112</sup>

Relationally, honor/shame cultures are group-oriented whereby the group ascribes a person’s social worth.<sup>113</sup> Honor and shame serve as opposite expressions in a sealed system of social value.<sup>114</sup> The sealed system means honor and shame are opposite values operating on a continuum whereby increasing in one area requires a decrease in another. If a person or group increases in shame then their honor is reduced.

Those in an honor/shame culture view life holistically, which is different than

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<sup>110</sup> David A. deSilva, *Honor, Patronage, Kinship, and Purity: Unlocking New Testament Culture* (Downers Grove, IL: IVP Academic, 2000), 26.

<sup>111</sup> Richards and O’Brien, *Misreading Scripture with Western Eyes*, 113.

<sup>112</sup> Mischke, *The Global Gospel*, 45-47.

<sup>113</sup> Georges, *The 3D Gospel*, 20.

<sup>114</sup> Georges states in economic terms that honor and shame function as the social credit rating. Georges, *The 3D Gospel*, 21.

the compartmentalized individuality of a guilt/innocence framework. Individuality emphasizes actions and doing. However, honor/shame cultures are holistic with an emphasis on being. Each action impacts all of one's being and the group in which they live. The social nature of honor/shame creates a shared experience of the group as a whole, nothing is separate all is intertwined.<sup>115</sup> Further complicating the juxtaposition of these two cultures is the group identity of those in an honor/shame setting.<sup>116</sup> The honor/shame of a person is ascribed based on their perceived value within the group, a designation given by the group.

Theologically, honor/shame is a paradigm completely foreign to those of a guilt/innocence worldview.<sup>117</sup> Timothy Tennent writes, "A survey of all the leading textbooks used in teaching systematic theology across the major theological traditions reveals that although the indexes are filled with references to guilt, the word "shame" appears in the index of only one of these textbooks."<sup>118</sup> Furthermore, the most popular evangelism strategies focus on legal terminology with no emphasis on shame as a way to understand sin.<sup>119</sup>

When understanding honor and shame within a culture, one must emphasize

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<sup>115</sup> Jayson Georges and Mark Baker, *Ministering in Honor–Shame Cultures: Biblical Foundations and Practical Essentials* (Downers Grove, IL: IVP Academic, 2016), 49-64.

<sup>116</sup> Muller argues that the greatest divide between East and West is not the aspect of shame but that of group identity versus individuality. While the differences between East and West are generally true, including Latin America refutes the harsh division. Muller, *Honor and Shame*, 53.

<sup>117</sup> Muller, *Honor and Shame*, 46-48.

<sup>118</sup> The lone textbook is Norman Geisler, *Systematic Theology*, vol. 3, *Sin/Salvation* (Minneapolis: Bethany House, 2004). Geisler says Adam's sin "brought on him guilt, as well as the shame he expressed in view of it" (127). For all books reviewed, see Timothy C. Tennent, *Theology in the Context of World Christianity: How the Global Church Is Influencing the Way We Think about and Discuss Theology* (Grand Rapids: Zondervan, 2009), 92n47.

<sup>119</sup> Muller, *Honor and Shame*, 36-38; Wu, *One Gospel for All Nations*, 21.

identity more on the aspect of being—“who you are” than “what you do.”<sup>120</sup> Since the identity of a person is maintained by the group when a shameful act is committed a person must go to great lengths to overcome the shame. This is the negative side of the achieve paradigm of honor. Often, a shameful act is either covered up or actions are taken to restore honor through revenge.<sup>121</sup>

Since honor/shame is a group relational value based upon one’s identity, it is not removed by public confession.<sup>122</sup> The continuum of honor/shame means one must travel from being in a position of shame to a position of honor. Seeking honor compensates for the identity damage done by shame. The need to achieve honor exists, which often comes at the expense of someone else. The desire for power functions as a way to resist shame or restore honor.<sup>123</sup> Juliet November writes about how shame is different than guilt in this regard: “Removing the shame is a more complex process than just paying the penalty for guilt because it involves a restoration of the shamed person’s image of themselves, as well as a restoration of their status, within their community.”<sup>124</sup> Those in an honor/shame worldview seek the good and harmony of the whole group.<sup>125</sup>

Individuality is discouraged because of how it detracts from the group. Honor is the social worth a person has which the group identifies.<sup>126</sup> Stated another way, John Forrester writes, “Shame by definition, is about how one is seen by others, shame is

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<sup>120</sup> Georges, *The 3D Gospel*, 23.

<sup>121</sup> Muller, *Honor and Shame*, 48.

<sup>122</sup> Benedict, *The Chrysanthemum and the Sword*, 223.

<sup>123</sup> John A. Forrester, *Grace for Shame: The Forgotten Gospel* (Toronto: Pastor’s Attic Press, 2010), 35.

<sup>124</sup> November, *Honor/Shame Cultures*, 17.

<sup>125</sup> Richards and O’Brien, *Misreading Scripture with Western Eyes*, 114-15.

<sup>126</sup> Georges and Baker, *Ministering in Honor–Shame Cultures*, 40.



highly significant for group cultures.”<sup>127</sup> This is why honor/shame can be highly valued in cultures with different religious and worldview beliefs. Honor/shame serve as the social status and currency in which a culture is built.

Time is an additional facet that is viewed in an honor/shame culture opposite of Western culture.<sup>128</sup> In Western culture, children are conditioned to be punctual through the bell systems of public schools signaling class times. Oftentimes, punctuality is measured by arriving several minutes early as indicated with the “warning” bell. However, in an honor/shame culture, time is not measured by bells but is a commodity to bestow honor. Time is spent within the relationship and is not measured by a clock. When there are meetings of significance, those of greatest honor arrive last demonstrating their social worth. The others in attendance will wait because of the social status of the last attenders.<sup>129</sup>

The factor determining one’s honor is primarily their family of origin. For Latinos, honor begins in the family as a paradigm of ascribed honor. This is one of the reasons why family is the most important component of society.<sup>130</sup> Family honor is a hierarchy giving a clear social structure to the culture.<sup>131</sup> As long as one lives properly in

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<sup>127</sup> Forrester, *Grace for Shame*, 45.

<sup>128</sup> Georges and Baker give six areas where honor/shame express stark differences from a guilt/innocence model. Not all of their areas are helpful in understanding an Ecuadorian because much of their work was based in the Middle East. However, time is very similar in its expression in both Ecuadorians and Middle Eastern Muslims. Georges and Baker, *Ministering in Honor–Shame Cultures*, 49-64.

<sup>129</sup> The authors focus on weddings as a key example. Weddings are a clear example of start times not representing actual times on a clock. Georges and Baker, *Ministering in Honor–Shame Cultures*, 54.

<sup>130</sup> Orlando Crespo, *Being Latino in Christ: Finding Wholeness in Your Ethnic Identity* (Downers Grove, IL: IVP Books, 2009), 27-35.

<sup>131</sup> The hierarchy structure has its roots in the Iberian peninsula. Sonya Lipsett-Rivera and Lyman L. Johnson, eds., *The Faces of Honor: Sex, Shame, and Violence in Colonial Latin America* (Albuquerque: University of New Mexico Press, 1998), 4-16; November, *Honor/Shame Cultures*, 63-65.

their family's social position, honor is retained.<sup>132</sup>

Shame comes to people through wrong actions or through associations with shameful people.<sup>133</sup> The culture determines those acts which are shameful. It is difficult to determine what actions are shameful because these rules and values are unwritten. One way to look at an honor/shame culture is to see it as a way to enforce unwritten laws.<sup>134</sup> Unlike a guilt/innocence culture that relies on internal motivation, honor/shame relies on external motivations.<sup>135</sup> Shame does not have to be a wrong action per se but anything which goes against group harmony by acting contrary to one's role within the group.<sup>136</sup>

Shame impacts cultures differently. In a culture that places greater value on power/fear a shameful act diminishes their social status but acts as an offense to a ruling spirit. Disrupting the social standing and relationships by shameful acts in a power/fear culture places the group's safety at risk.<sup>137</sup>

Up to this point, the discussion has been generalized by speaking of cultures as a whole. The grounding of honor/shame within Ecuadorian culture has strong historical roots.<sup>138</sup> Culturally, Ecuador values honor/shame more than Western cultures primarily because of their high priority of collective thinking. The Hofstede method has a helpful tool that allows a person to compare two cultures. Selecting the United States and Ecuador shows the greatest difference between individualistic and collectivistic thinking.

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<sup>132</sup> Marvin K. Mayers, *A Look at Latin American Lifestyles*, 2nd ed. (Dallas: Summer Institute of Linguistics, 1982), 23-31.

<sup>133</sup> Georges and Baker, *Ministering in Honor-Shame Cultures*, 43.

<sup>134</sup> deSilva, *Honor, Patronage, Kinship, and Purity*, 36.

<sup>135</sup> Georges, *The 3D Gospel*, 22-23.

<sup>136</sup> November, *Honor/Shame Cultures*, 34.

<sup>137</sup> Georges, *The 3D Gospel*, 27-29.

<sup>138</sup> Chap. 4 covers the historical data grounding and tracing honor and shame from the Moors influence to modern day Ecuador.

In a recent update, Hofstede's method shows how the loss of face and shame is given for those in Ecuador who act contrary to the group's expectation.<sup>139</sup> The identifications of group identity and expectation are honor/shame categories.

There exists in Ecuador a hierarchy and class structure. In Ecuador, there are white people, *mestizo*, highland/lowland Quichua, and Afro-Ecuadorian.<sup>140</sup> The value of a person is determined upon the whiteness of their skin. Missionaries have worked hard throughout the years to disrupt this hierarchy by loving and serving those lower on the social ladder. Roberta Hostetter served the Chimborazo, a Highland Quichuan group living near Riobamba and she shocked Spanish medical staff when they walked in to see her washing the feet of the Quichuan children.<sup>141</sup> Another Ecuadorian (*mestizo*) officer told missionary Henry Klassen, "We used to treat the Indians like animals. But now you evangelicals have made something out of them. We have to start treating them like people."<sup>142</sup>

Like all cultures, Ecuador is a mixture of all three categories. Showing this point, David Sills writes, "The priest is considered extremely powerful and is rendered due respect, fear, and obedience."<sup>143</sup> Here the priest, as a religious and social leader wields power through honor/shame (respect), fear/power (fear), and guilt/innocence (obedience). While all points are present within Ecuadorian cultures, honor/shame crosses between the various people groups because of how it is used socially.

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<sup>139</sup> Hofstede Insights, "The Culture Compass," accessed September 21, 2019, <https://hi.hofstede-insights.com/the-culture-compass>. For greater explanations on the various areas, see Hofstede, Hofstede, and Minkov, *Cultures and Organizations*.

<sup>140</sup> Joshua Project, "Ecuador," accessed September 21, 2019, <https://joshuaproject.net/countries/EC>.

<sup>141</sup> John Maust, *New Song in the Andes* (Pasadena, CA: William Carey Library, 2012), 71.

<sup>142</sup> Maust, *New Song in the Andes*, 107.

<sup>143</sup> Sills, *Reaching and Teaching Highland Quichuas*, 64.

Some nuance is necessary to pinpoint how honor/shame is used by those in Ecuador. A dominant part of Ecuadorian history is the system of the hacienda. This system builds upon the initial patron-client relationship established by the Incan which is carried over to the Spanish.<sup>144</sup> As the rich Spanish descendants ruled large land tracts with Quichuas as indentured servants, they used the honor/shame paradigm. However, they did so through guilt/innocence and fear/power. The Quichuas were required to give obedience to their patron. When they did not obey, they were publicly shamed and physically beaten.<sup>145</sup>

One example of how all three categories exist in the Highland Quichua is when one person goes through *pascuanchina*. *Pascuanchina* is to be whipped as a form of discipline in a religious sacrament.<sup>146</sup> The *pascuanchina* usually happens at night at the hands of a Quichuan elder. The person would present themselves to the elder for the discipline because of any social disturbances caused, such as swearing, sexual misconduct, or showing disrespect.<sup>147</sup> In a physical form of discipline, there is a tangible expression of fear which is distributed because of a social shame committed crossing over clear lines of right and wrong. Once again, fear/power, honor/shame, and guilt/innocence are all at work. The guilt comes through a social infraction bringing shame.

Another way honor/shame expresses itself in Ecuador is through the group identity. At times, Quichuas will move from their ethnic group of origin to a *mestizo* culture by changing the clothes they wear and the language they speak. The various

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<sup>144</sup> This idea is traced more fully in chap. 4, but it is necessary to mention it here so as to establish the context.

<sup>145</sup> Barry Lyons, *Remembering the Hacienda: Religion, Authority, and Social Change in Highland Ecuador* (Austin: University of Texas Press, 2006), 215-55.

<sup>146</sup> Lyons, *Remembering the Hacienda*, 225.

<sup>147</sup> Lyons, 226-31.

groups of Highland Quichua identify through their dress so when someone no longer wears traditional dress, in essence, they change their group status. A Highland Quichua who leaves traditional dress and begins to use Spanish instead of their Quichuan dialect is said to have “turned white.”<sup>148</sup> Those who have “turned white” will even go so far as to ignore family members in public so as to not identify with their family of origin. Remembering that the family of origin is where someone’s honor begins as a received honor status shows that they are fighting against these social norms. They are said to have “no shame” as they reject the social norms of the Quichuan tradition.<sup>149</sup>

In conclusion, honor/shame is the social currency in which Ecuadorians operate. The complexity of honor/shame requires both precision and flexibility in its expression. Honor/shame informs everyday occurrences like a simple meeting or important events like a wedding. While the animist Highland Quichua emphasizes fear/power, their social relationships are greatly impacted by honor/shame. Furthermore, it is honor/shame which frames the morality within Ecuadorian culture.<sup>150</sup> Anthropology can help describe honor/shame but missionaries must use this social currency to see the Ecuadorian culture transform into Christian standards.

The peculiarity of honor/shame culture comes because it is a foreign concept to those in Western culture. For those in Western culture, the identity of a person is individual and not group-oriented. Another foreign concept comes from a popular word when discussing honor in a Latin American context. That word is *macho* and its various

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<sup>148</sup> Tod D. Swanson, “Weathered Character: Envy and Response to the Seasons in Native American Traditions,” *Journal of Religious Ethics* 20, no. 2 (1992): 300.

<sup>149</sup> Swanson, “Weathered Character,” 301-2.

<sup>150</sup> Lyons uses the Spanish term *respeto* to speak about honor required of others. Acting against this is shame. He says, “The term *respeto* sums up a model of how society should function as a moral order.” Lyons, *Remembering the Hacienda*, 235. He does this after a long discussion of the ritual whippings within the culture.

forms.<sup>151</sup>

*Macho* carries with it ideas of respect, importance, and honor as it is identified by the group.<sup>152</sup> Recognizing the *machismo* a man has is to see his social status, which gives him honor within the group.<sup>153</sup> All the exploits a man has referred to his *machismo* and his identity as a man. John Condon attributes this understanding of *machismo* to come from the Moors' influence in Spain for over seven hundred years.<sup>154</sup> It was there in the Iberian Peninsula during the eighth century where the Latin American culture began.

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<sup>151</sup> *Macho* and *machismo* are emphasized in Nida, *Understanding Latin America*, 56-79.

<sup>152</sup> Georges and Baker, *Ministering in Honor–Shame Cultures*, 47.

<sup>153</sup> Mayers, *A Look at Latin American Lifestyles*, 42.

<sup>154</sup> John Condon, *Good Neighbors: Communicating with the Mexicans*, 2nd ed. (Austin, TX: Intercultural Press, 1997), 32-34.

## CHAPTER 4

### *OJALA: THE BEGINNING OF ECUADORIAN PEOPLE AND THEIR CULTURE*

Her heart sank and tears welled in her eyes as a visiting missionary learned why the indigenous woman placed her hand under her poncho when she was greeted with a handshake. Handshakes are common greetings in the Andes mountains, but shaking hands under an alpaca poncho seemed odd. It was odd, especially when greeting families who had finished work on the hydropower plant of the Hoy Cristo Jesús Bendice (HCJB) radio station.

What motivated the odd greeting? Were her hands dirty? Maybe they were cold or wet? The answer is no, on all accounts. She reached under her poncho to shake hands with the missionary because she believed she was not worthy to touch the skin of a white person.<sup>1</sup> The motivating factor in the weird greeting is honor and shame.

Honor and shame appear as the greatest cultural values in Ecuador. Traditionally, the indigenous of Ecuador place a higher value on fear/power which is due to the way their animistic religion permeates the various aspects of their culture.<sup>2</sup> While valuing fear/power the most, honor/shame function as the social currency as evident in the story of the greeting between the indigenous woman and white missionary woman. The emphasis of shame comes from an almost eight hundred-year war between the Arabs and Spaniards. There at the Iberian Peninsula is the beginning of the Ecuadorian culture.

Three main phases of history impacting the influence of honor and shame in

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<sup>1</sup> Donald Schroder, *Give Me This Mountain!* (Orange, CA: Promise, 2011), loc. 832, Kindle.

<sup>2</sup> M. David Sills, *Reaching and Teaching the Highland Quichuas: Ministry in Animistic Oral Contexts* (Louisville: Reaching & Teaching International, 2012).

Ecuador provide the basis for understanding Ecuadorian culture. The genesis of honor and shame in Ecuador began in the Iberian Peninsula during a war that stretched almost eight hundred years. The second phase began with the Inca conquest of the Quichua people and ended with the Spanish Conquistadors taking over the Incan Empire. The third and final stage shows the impact of the hacienda system and its aftermath in modern times.

These phases are discussed in two ways. First, there is a brief historical overview of the events and happenings of the timeframe. Second, the areas and ways honor and shame create and mold the historic events show how honor/shame plays a significant role in shaping the culture.

### **The Iberian Peninsula**

The title of this chapter, “*Ojalá*,” highlights the shared language of Arabic and Spanish. *Ojalá* is a Spanish word that is a derivative of an Arabic phrase, “Oh Allah!”<sup>3</sup> It is translated into English as “Lord willing.” Such an important phrase in Arabic and Spanish did not happen by chance. This word and many others come from hundreds of years of intermingling at the Strait of Gibraltar.

The Ecuadorian people, as they are known today, began in the eighth century with the Muslim invasion of Spain at the Strait of Gibraltar. Until this time, Spain was a Christian territory. It is unclear when Christianity spread into this area. However, church tradition suggests the Apostle Paul fulfilled his desire to go to Spain (Rom 15:24).<sup>4</sup> Most likely, Paul traveled there before his imprisonment in Rome in 67 AD.<sup>5</sup> Though there is

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<sup>3</sup> “OJALÁ,” last modified April 8, 2020, <http://etimologias.dechile.net/?ojala>.

<sup>4</sup> Clement of Rome, “The First Epistle of Clement to the Corinthians,” in *Ante-Nicene Fathers*, vol. 1, *Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and Arthur Cleveland Coxe, 3rd ed. (Buffalo, NY: Christian Literature, 1885), 6.

<sup>5</sup> Robert A. Baker, *A Summary of Christian History* (Nashville: Broadman & Holman, 2002), 9.



little to be known concretely of the beginning of Christianity in Spain, it was a well-established religion throughout by the beginning of the third century.<sup>6</sup>

Christianity reigned in Spain as the dominant religion from the third century until after the death of Mohammad (570-632), when his followers led by Caliphs, set out to conquer the world.<sup>7</sup> Muslims crossed the Strait of Gibraltar in 711, conquering most of Spain in under four years.<sup>8</sup> The Muslim conquest stretched all the way to the French border.<sup>9</sup>

The Islamic rule brought with it the cultural emphasis placed on honor and shame.<sup>10</sup> Christians living under Muslim control wore badges or clothing indicating their religion.<sup>11</sup> Christians were considered second-class citizens which carried with it an additional tax.<sup>12</sup> This tax (*jizya*) is in accordance with Surah 9:29 for any *dhimmi*, a non-Muslim person living in an Islamic state.<sup>13</sup> These actions of Muslims displayed their own power over their subjects, as well as established and highlighted the honor of those who are Muslims.

Those living in areas of Islamic control converted to Islam with some level of frequency. Their conversions were seen as utilitarian because siding with the ruling class

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<sup>6</sup> Kenneth Scott Latourette, *A History of Christianity*, vol. 1, *Beginnings to 1500* (Peabody, MA: Prince Press, 1997), 78. It is not to say that there were not pockets of paganism throughout the country; see Latourette, *Beginnings to 1500*, 94-101. By and large Christianity was the mainstay religion of the area, especially that of ruling families.

<sup>7</sup> Baker, *A Summary of Christian History*, 108-9.

<sup>8</sup> Latourette, *Beginnings to 1500*, 273.

<sup>9</sup> Stephen Neill, *A History of Christian Missions*, ed. Owen Chadwick, 2nd ed. (London: Penguin Books, 1991), 54.

<sup>10</sup> Roland Muller, *Honor and Shame: Unlocking the Door* (Philadelphia: Xlibris, 2001), 46-55.

<sup>11</sup> Latourette, *Beginnings to 1500*, 290.

<sup>12</sup> Neill, *A History of Christian Missions*, 55.

<sup>13</sup> James R. White, *What Every Christian Needs to Know about the Qur'an* (Minneapolis: Bethany House, 2013), 292.

was economically beneficial.<sup>14</sup> Their shame was removed because they no longer wore the religious identification badge of a Christian and sided with the ruling elite class.

Muslim control was not consistent throughout the seven hundred-year war. It was a war where the devoutly Catholic King and Queen of Spain led out in the fighting against Muslims of Arab heritage. Each gained ground and lost ground over the years.<sup>15</sup> As land was gained, converts came to the new ruling class. The war was not just a religious battle between Christians and Muslims, such a view is too simplistic. The war was between two different kingdoms fighting for land. The Spanish established churches whereas Arab Muslims built mosques. Lack of unity in the Christian controlled areas allowed for Islamic control to continue for extended periods of time.<sup>16</sup> Slowly, Spanish control increased pushing the last of the Muslim resistance to the small state of Granada in what is modern-day Southern Spain.<sup>17</sup>

The Muslim ruling Moors received the final blow of defeat when the Catholic families united with the marriage of Ferdinand of Aragon and Isabella of Castile. The new marriage unified the resources necessary to financially support Columbus, other conquistadors, and the necessary military ability to defeat the Moors.<sup>18</sup> A new unified Spain gave great power and wealth to the Iberian Peninsula, forcing their Muslim neighbors to retreat to North Africa. The Moors were defeated in 1492 in Granada and

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<sup>14</sup> The amount of converts during this time is disputed by Latourette and Neill. Neill argues the loss of Christians to Islam was “steady” throughout the time though many remained Christians. Latourette points out Christian missionary efforts to Islam beginning in the thirteenth century. However, Latourette shows how each lived in segregation from the other. Latourette, *Beginnings to 1500*, 396-97; Neill, *A History of Christian Missions*, 54-55.

<sup>15</sup> Latourette, *Beginnings to 1500*, 385.

<sup>16</sup> Latourette, 396.

<sup>17</sup> Latourette, 396.

<sup>18</sup> Mark A. Noll, *Turning Points: Decisive Moments in the History of Christianity*, 2nd ed. (Grand Rapids: Baker Academic, 2001), 180.

removed from Spain.<sup>19</sup>

When Ferdinand and Isabella began their Spanish rule, they did so with seven hundred-year deposits of the Arab culture. The Arab cultural emphasis of honor and shame was interwoven throughout Spain. The influence of the Arab culture continued even though the Moors left Spain. The Moors left behind a seven hundred-year cultural influence in Spain, an influence that continues to this day.<sup>20</sup>

### **Conquistador Commissioning**

The expulsion of the Moors gave Spain rest from their wars. This rest left them with a vacuum of honor. For seven hundred years, the cultures of Arabs and Spanish merged as the back and forth nature of land control made families live under rulers from each culture. As Moors conquered the land, Spanish Catholics remained but did so under Moorish rule and culture. The same was true for Moors living in Spain until their removal in 1492.<sup>21</sup>

The vacuum of honor comes from the heroes of the Spanish and their understanding of what makes a man and how he obtains honor.<sup>22</sup> For the Spanish, as well as many other cultures, these categories are given through stories of their heroes. The most popular hero of the day was Amadís de Gaula.<sup>23</sup> Men were encouraged and attempted to imitate Amadís and his military exploits. Two hundred years after the story of Amadís de Gaula was published, *Don Quixote* was written.<sup>24</sup> The popularity of *Don*

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<sup>19</sup> Sills, *Reaching and Teaching Highland Quichuas*, 71.

<sup>20</sup> Latourette, *Beginnings to 1500*, 396.

<sup>21</sup> Latourette, 395-97.

<sup>22</sup> Sonya Lipsett-Rivera and Lyman L. Johnson, eds., *The Faces of Honor: Sex, Shame, and Violence in Colonial Latin America* (Albuquerque: University of New Mexico Press, 1998), 18-19.

<sup>23</sup> Vasco de Lobeira, *Amadis of Gaul* (London: John Russel Smith, 1872).

<sup>24</sup> Miguel de Cervantes Saavedra, *The History and Adventures of the Renowned Don Quixote*

*Quixote* continues the influence of Amadís de Gaula. For Quixote, he lives to imitate the great warrior knight Amadís de Gaula.<sup>25</sup> The problem is, the war was done. There were no other invaders to expel from the land. The model put forth in the heroic stories of Amadís and continued in *Don Quixote*, Spanish men earned honor through conquest. After the expulsion of the Moors, they were left without people to conquer. For them, “Combat was the only way to win honor. Without honor, mere survival was meaningless,” according to Loren McIntyre.<sup>26</sup>

The expulsion of the Moors left a vacuum that only a conquest could satisfy. For the Spanish nobility, one of the main ways to achieve honor was through military conquest.<sup>27</sup> The commissioning and sending of Columbus, Cortés, and Pizarro were all actions by Ferdinand and Isabella to get greater wealth and honor.<sup>28</sup> The commissioning came from the King and Queen but with the full authorization of the Church giving religious fervor to their endeavors.

The need for honor among Pizarro and others propelled them to search for people and land to conquer. Coupled with their need for honor was the desire for wealth. The search for honor through the means of obtaining gold and silver, land, and spiritual blessing, led to a threefold honor obtaining expedition.<sup>29</sup> Pizarro benefited from the

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(London: Effingham Wilson, 1833).

<sup>25</sup> This is not the only instance of Quixote referencing Amadís. Quixote references him as the one whom all should live to be like, wishing there was another knight living like Amadís. For Quixote, Amadís is the standard by which all knights and men are judged. For Quixote, all men are found lacking. Saavedra, *History and Adventures of Don Quixot*, 147.

<sup>26</sup> Loren McIntyre, *Incredible Incas and Their Timeless Land* (Washington DC: National Geographic Society, 1975), 125.

<sup>27</sup> Lipsett-Rivera and Johnson, *The Faces of Honor*, 19.

<sup>28</sup> Note the use of “glory,” as it is synonymous with honor. The expeditions of Pizarro, even before the Peruvian conquests, were for the glory of the crown. William H. Prescott, *History of the Conquest of Peru* (New York: Dover, 2005), 147-66.

<sup>29</sup> Latourette, *Beginnings to 1500*, 120-22; Lipsett-Rivera and Johnson, *The Faces of Honor*,

conquest of Mexico by Cortés and requested his own expedition to South America. On July 26, 1529, the *Capitulation of Toledo*, a document that outlined the powers and financial backing given to Pizarro through the state's backing of his expedition.<sup>30</sup>

The commissioning of the Conquistadors shows a multilayered expedition. Honor for the Conquistadors, gold for the crown, and converts for the church all impact the understanding of the Conquistadors. The Conquistadors' desire for fame, honor, and money fueled the expedition.<sup>31</sup> William Prescott writes, "That motives of a baser sort mingled largely with these higher ones, and in different proportions according to the character of the individual, no one will deny."<sup>32</sup> The higher motives were the religious ones that sanctioned all the acts of Pizarro and his men.

### **Inca Conquest**

Understanding the Incan conquering of the Western coast of South America is an ongoing study.<sup>33</sup> The study is ongoing as further archaeological exploration and aerial mapping continues. The oral nature of the Incan people makes their exact history difficult, if not impossible, to understand. Prescott wrote the first account of the Incan conquest, yet his writing was three hundred years after the events.<sup>34</sup> Further complicating the history of the Incan conquest is how the Inca covered up the history of the people

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<sup>30</sup> Prescott, *History of Conquest of Peru*, 217-20.

<sup>31</sup> Prescott, 172.

<sup>32</sup> Prescott, 172.

<sup>33</sup> The most popular work on the everchanging understanding of the time before the Inca conquest is found in Charles C. Mann, *1491: New Revelations of the Americas Before Columbus* (New York: Vintage Books, 2006). His views are disputed by some as he gives credence to in his work, but his work does show how the information with this time period is anything but settled.

<sup>34</sup> Prescott, *History of Conquest of Peru*.

they conquered.<sup>35</sup>

For these reasons, the history of the Inca can be assumed true, however the length of time between events and writing leads to speculation.<sup>36</sup> Nonetheless, where exact dates and sequences fade through time, cultural values continue to show through their oral histories. For instance, sometime during the history of the Inca, they declared their origination of the sun and bestowed on themselves the honor and right to rule over the world.<sup>37</sup> The history surrounding the time period is lost but their deification and veneration of the sun are clear. Though the timeline is lost, the culture emphasizes of honor and shame are not lost. For the Inca, their history is one of avoiding shame and gaining honor.

The desire for honor in the Incan Empire is clear through its effort of world domination. However, the Spanish desire for conquest and world domination kept the Incan conquest localized and brief. The Inca were a great empire, however, they lasted for just around one hundred years.<sup>38</sup>

The Incan Empire was vast any way it is measured. The empire spanned 32 degrees of latitude.<sup>39</sup> Even more impressive than the north to south distance of their empire is the terrain which composed high Andean mountain peaks to the Amazonian jungle.<sup>40</sup> One historian said of this Empire, “If imperial potential is judged in terms of environmental adaptability the Inca were the most impressive empire builders of their

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<sup>35</sup> Mann, *1491*, 73.

<sup>36</sup> Sills says, “The Inca Empire remains an enigma. The origin of the empire is clouded in mystery and legend.” Sills, *Reaching and Teaching Highland Quichuas*, 36.

<sup>37</sup> Mann, *1491*, 79.

<sup>38</sup> Mann, *1491*, 78.

<sup>39</sup> Mann, *1491*, 74.

<sup>40</sup> Mann, *1491*, 74.

day.”<sup>41</sup>

The Inca were not as technologically advanced as other nations of their time. European countries were far more advanced, which is why Pizarro conquered the Inca so quickly with the use of guns and canons. What they lacked in military technology, they excelled in other ways. They did not use a vast amount of metallurgy for military purposes. Instead, they showed great advancement in roadways, food preservation, and political structure.<sup>42</sup> Recent examination shows that their use of technology fits well with the diverse terrain of the Incan Empire.<sup>43</sup> It was this adaptation of technology that made the Incas conquer the area so quickly.

Legend has it that the Inca began as four brothers who left Lake Titicaca. The reason they left is unknown.<sup>44</sup> Eventually, they arrived in Cusco, which they considered the belly button of the universe.<sup>45</sup> Their empire, named *Tihuantinsuyu*,<sup>46</sup> means the “Four Quarters of the World”<sup>47</sup> or “Land of Four Quarters.”<sup>48</sup> The emphasis on world domination is clear by seeing their capital as the center of the universe and the scope of Tihuantinsuyu.

The Incan people did gain power until after the defeat of the Chanka people.<sup>49</sup>

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<sup>41</sup> Felipe Fernandez-Armesto, *Civilizations: Culture, Ambition, and the Transformation of Nature* (New York: Free Press, 2002), 395.

<sup>42</sup> Sills, *Reaching and Teaching Highland Quichuas*, 42.

<sup>43</sup> Fernandez-Armesto, *Civilizations*, 395.

<sup>44</sup> Mann, *1491*, 78.

<sup>45</sup> McIntyre, *Incredible Incas*, 36.

<sup>46</sup> Sills uses this spelling; however, Mann uses an alternate spelling of Tawantinsuyu. See Mann, *1491*.

<sup>47</sup> McIntyre, *Incredible Incas*, quoted in Sills, *Reaching and Teaching Highland Quichuas*, 36.

<sup>48</sup> Mann, *1491*, 82.

<sup>49</sup> I follow Mann’s spellings for the names of the Chanka people and the names of the Incas. His work is the most recent and popular. Variant spellings are often interchanged between W and V, C and

The Chanka people were a warring tribe of the Inca. They viewed themselves as descendants of the puma. Their chief was referred to as Lord of all the Earth.<sup>50</sup>

The story of the Chanka defeat is full of honor and shame. The Chanka lived in the Andes north of Cusco. They amassed a large army and conquered the Quechuan people but were unsuccessful against the Incan capital of Cusco.<sup>51</sup> The Chanka chief demanded the capture of Cusco making his conquest complete. At this time, the Incan chief Wiraqocha was advanced in years and was physically unable to defend Cusco.<sup>52</sup> The Incan people were in peril.

The battle began and looked promising for the Chanka people so Wiraqocha made plans to leave Cusco with his four sons. However, only the three oldest left with Wiraqocha.<sup>53</sup> Unfazed by the outlook of the battle, the younger son Inca Yupanki remained in Cusco. He is said to have fought “with such bravery that the very stones rose up in the fray.”<sup>54</sup> The rocks rising to his aid is surely a legendary tale pointing to the divine intervention given to Yupanki.<sup>55</sup> He led those remaining in Cusco to a victorious defeat of the Chanka. His victory made way for the Inca to begin their conquest.

Traditional Incan victories were celebrated by walking on the dead bodies of the defeated enemies. The honor was given to the one who led the battle. Like many cultures, the Inca saw the soles of the feet as a dishonorable part of the body. When the

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K, and the differences are easy to tell in reading and research. Mann, *1491*, 77-80.

<sup>50</sup> McIntyre, *Incredible Incas*, 52.

<sup>51</sup> “Discovering the Chanka,” University of St. Andrews, accessed December 11, 2017, <https://www.st-andrews.ac.uk/stories/2016/the-chankas/>.

<sup>52</sup> McIntyre, *Incredible Incas*, 52.

<sup>53</sup> Mann, *1491*, 78-80.

<sup>54</sup> Mann, *1491*, 79. McIntyre says, “Even the rocks turned to warriors.” McIntyre, *Incredible Incas*, 55.

<sup>55</sup> McIntyre, *Incredible Incas*, 55.



Inca would walk on the bodies of their defeated enemies, this was an act bringing shame that carried over to the afterlife.<sup>56</sup> The ceremony conferred honor to the victor while it simultaneously shamed the dead. Yupanki tried to grant his father this rite.

Yupanki's attempt to honor his father Wiraqocha as the victor and ruler of the Incan people was unsuccessful. Wiraqocha sought to pass the honor of walking on the deceased Chanka to his oldest son. His oldest son was the next in line to the throne. Passing on the ritual and seeking to confer the honor to the next in line drew the proverbial line in the sand.<sup>57</sup> When Yupanki saw the events unfold, he said "he had not won the victory so that such women as Inca Urco and the rest of his brothers could step on them."<sup>58</sup>

This challenge of honor required some action or response. The younger brother was victorious but called his brothers women, an attack of honor and legitimacy to the throne, as the Inca can only be a man. Yupanki tried to honor his father but his father tried to maintain lines of succession as determined through the honor code, a shaming offense. As a family and a people, they were at an impasse.

The attack on the honor of the family members within the ruling Incan family eventually boiled over to the point of an assassination attempt. It was Wiraqocha, the leader and father who attempted to kill his younger son Yupanki.<sup>59</sup> Yupanki learned of the plan and avoided death. The foiled attempt forced Wiraqocha into exile and dishonor. Yupanki returned to Cusco as the victorious ruling Inca. He renamed himself as

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<sup>56</sup> The Inca did not cease to exist in death, but continued their rule and reign. To see more about the practice that those who died along with the Inca to serve him in the afterlife, see Juan de Betanzos, *Narrative of the Incas* (Austin: University of Texas Press, 2010), 131-35.

<sup>57</sup> de Betanzos, *Narrative of the Incas*, 31-33.

<sup>58</sup> de Betanzos, 33.

<sup>59</sup> Mann, *1491*, 79.

Pachakuti meaning “World shaker.”<sup>60</sup> Pachakuti did shake the world; when he died in 1471, he left a vast empire of improved roads, administrative centers, and conquered people from Chile to Ecuador.<sup>61</sup>

The Incas were able to conquer so much land in such a brief period of time because the methods they used maximized administrative control of the land and people. The Incas organized their empire with intricate road systems which made way for rapid communication and military deployment.<sup>62</sup> Strategically located along these roads were storehouses of provisions that allowed those traveling with official messages the needed sustenance. These Incan rest areas are called *tambos*.<sup>63</sup>

The Incas did not look to obliterate the people they conquered. Rather, they received them into their kingdom. They functioned as a benevolent dictatorship by owning and protecting all under their rule. To be under the Incan authority was to be under their care.<sup>64</sup>

When conquering people and lands, tribute to the Inca was mandatory. The tribute took various forms determined by the specialty of the people. Some peoples would give clothes, food, or special goods. However, full immersion into Incan culture was not necessary. This allowed the conquered tribes to retain their cultural identity and autonomy. Tribes who were not compliant were removed from their homeland and

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<sup>60</sup> Mann, *1491*, 79.

<sup>61</sup> Sills, *Reaching and Teaching Highland Quichuas*, 35-40.

<sup>62</sup> Sills, *Reaching and Teaching Highland Quichuas*, 36-37.

<sup>63</sup> de Betanzos, *Narrative of the Incas*, 108, 312.

<sup>64</sup> The phrase “benevolent dictatorship” is used by Sills and best represents other literature surrounding the Incas. They were a dictatorship. There is no doubt, they required full obedience but once a people capitulated to their rule, there were great benefits. See Sills, *Reaching and Teaching Highland Quichuas*, 26-27.

reeducated in the Incan way.<sup>65</sup>

The Cañaris were a group known for their rebellious posture towards the Inca. Their reeducation shows how the Inca used administrative, military, and religion to conquer people.<sup>66</sup> The Incas used spies from surrounding areas to gain an advantage against the Cañaris.<sup>67</sup> Administratively, they did not remove all the Cañaris living in the southern portion of the Andes mountains, just some of them. Instead, they made a joint area of worship called Incapirca.<sup>68</sup> This temple paid homage to the moon, as the chief god of the Cañaris, but emphasized the sun as the pinnacle of worship, placing it as the focal point in the temple area.<sup>69</sup> All of these factors, made way for the Incan conquest to continue up through the Andes mountains and also show the general way in which the Inca conquered people.<sup>70</sup> As the territory of the Incan Empire grew so did their honor.

The Inca were distinct from their subjects. This distinction was one of status and honor. The Inca demanded loyalty and obedience from their subjects; sharing honor was not an option. The honor was reserved only for the royal family, most specifically, the Inca himself. The Inca believed they were direct descendants of the *Inti*, the sun.<sup>71</sup> This is why the subjects of the Incan Empire were to pay a tribute to the Inca. The agrarian society owed everything to the sun and by proxy, the Inca. They honored the

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<sup>65</sup> Sills, *Reaching and Teaching Highland Quichuas*, 40.

<sup>66</sup> Barry Lyons, *Remembering the Hacienda: Religion, Authority, and Social Change in Highland Ecuador* (Austin: University of Texas Press, 2006), 38.

<sup>67</sup> Mario Garzón Espinosa, *Cañaris* (Cañar, Ecuador: Gobierno Autónomo Descentralizado Intercultural Del Cantón Cañar, 2012), 106-9.

<sup>68</sup> Garzón Espinosa, *Cañaris*, 113-15. The temple ruins still stand today and provide a wealth of information both historically and culturally. The animistic aspect of Cañari culture, which impacts much of their daily life, is still prevalent.

<sup>69</sup> Sills, *Reaching and Teaching Highland Quichuas*.

<sup>70</sup> Lyons, *Remembering the Hacienda*, 38.

<sup>71</sup> Prescott, *History of Conquest of Peru*, 29.

Inca through forms of tribute. These tributes were based upon the skill and ability of their subjects.<sup>72</sup>

The honor of the royal family was maintained through strict intermarrying within the immediate family.<sup>73</sup> This succession of oldest son as the heir apparent is why the assassination attempt required interpretation through the lens of honor and shame. The father attempted to kill his own son to maintain the strict line of Incan succession and maintain the order of received honor. Keeping the line of the Inca rightly ordered is a transfer of honor and power from father to son.<sup>74</sup> Disrupting this order of honor is to bring shame to another to whom honor was due.<sup>75</sup> Yupanki gained the honor of the whole family by defeating the Chanka and his family.<sup>76</sup>

The honor of the Inca, the ruler of the Incan people extends beyond political borders and governments because everyone in the Incan Empire must worship him. The Inca was the head of the entire Incan priesthood as the divine incarnation of the sun. Anyone approaching the Inca had to be barefoot, looking down, and offer a present.<sup>77</sup> Prescott says of the Inca, “He was the source from which everything flowed, all dignity, all power, all emolument.”<sup>78</sup> The Inca was the point of life, all life came from him, and all life was to worship him. It was all about honor and all honor was for the Inca.

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<sup>72</sup> McIntyre, *Incredible Incas*, 64-69.

<sup>73</sup> Mann, *1491*, 87.

<sup>74</sup> Using the term *Inca* here points to the leader of the Incan people. All those in the royal family were Incas and sons of the Sun.

<sup>75</sup> The argument could be made that the structure was one of power. It is a power-structured format. However, social status and ordering is also a system of honor. Arguing this system as one of power while not strongly emphasizing honor/shame goes against all that has been said to this point and will be said later on in this dissertation. The lines of succession, family order, and honor of the first born are predominately honor paradigms.

<sup>76</sup> Mann, *1491*, 89-90.

<sup>77</sup> McIntyre, *Incredible Incas*, 66.

<sup>78</sup> Prescott, *History of Conquest of Peru*, 29.

The honor of the Inca did not cease when the Inca died. When an Inca would die, a messenger was sent throughout the empire announcing their death by sharing their military victories at the time of burial giving all military acts an eternal significance.<sup>79</sup> For the Inca, their honor followed them to the afterlife, as evidenced by their burial practices of decorated royal robes left in tombs, servants sacrificing themselves to serve the Inca in the afterlife, and offerings left at burial times of food, gold, and goods.<sup>80</sup>

The impact of honor in the afterlife is clear when examining the shaming of the defeated enemies. Most clearly when the Chanka were defeated, they were skinned and beheaded by the Inca.<sup>81</sup> However, the honoring of the Inca and shaming of the Chanka did not end in this one act. Their skulls were used throughout the Inca history as cups so they were forced, even in death, to toast the Incan victories.<sup>82</sup> The rhyme of the Inca, as recorded in McIntyre, shows how the Inca not only killed their enemies but shamed them by using their bodies in death:

We'll drink *chicha*<sup>83</sup> from your skull  
From your teeth, we'll make a necklace  
From your bones, flutes  
From your skin we'll make a drum  
And then we'll dance.<sup>84</sup>

The Incan Empire was clearly one where honor/shame impacted many aspects of their culture. They sought honor in life through worship, conquest, and family

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<sup>79</sup> de Betanzos, *Narrative of the Incas*, 133.

<sup>80</sup> Prescott, *History of Conquest of Peru*, 34-35.

<sup>81</sup> Mann, *1491*, 79.

<sup>82</sup> "Discovering the Chanka," University of St. Andrews, accessed December 11, 2017, <https://www.st-andrews.ac.uk/stories/2016/the-chankas/>.

<sup>83</sup> *Chicha* is a corn mash drink popular among the Quichuas. This drink is present at festivals and ceremonies with various levels of fermentation. Sills, *Reaching and Teaching Highland Quichuas*, 40.

<sup>84</sup> The arrangement and formatting is retained in this quote as well. McIntyre, *Incredible Incas*, 55.

heredity. Gaining this honor carried over to the afterlife giving them an eternal honor. The Incan Empire was vast but it was also short-lived. In 1532, Francisco Pizarro came with less than two hundred soldiers and even fewer horses, but he conquered the entire Incan Empire rapidly. For the Incan people, their honor was replaced with shame.

### **Conquistador Conquest and Catholic Missiology**

The conquest of the Incan Empire by Pizarro and his men is one of the greatest military accomplishments the world has ever known.<sup>85</sup> The Incan conquest did not begin with Pizarro conquering the Incas but sometime in the twelfth century with the formation of the Incan Empire.<sup>86</sup> The Incan people date their legend to four brothers leaving Lake Titicaca. The legend says before their departure, the people of the surrounding area were blessed by white-bearded men who came walking on the lake.<sup>87</sup> These men were believed to be messengers from Viracocha, the creator god who blessed the people with civilization and would one day return to the people.<sup>88</sup>

The myth is similar to the myth of the Aztecs encountering Hernan Cortes.<sup>89</sup> A few short years before Pizarro landed on the shores of Peru, Cortes conquered the Aztecs in Central America. The Aztecs, like the Inca, believed their bearded and white-skinned visitors were the returned messengers of the creator god. Both Pizarro and Cortes were able to conquer with relative ease because the people believed these myths.<sup>90</sup>

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<sup>85</sup> My primary source is Prescott, *History of Conquest of Peru*. His work was the first comprehensive treatment of the conquest and is cited by all who deal with this subject. Prescott's work is scholarly with incredible citations and perceptive with multiple comments referring to character aspects of those involved. For these reasons, especially as it pertains to honor, this work is used significantly in this section.

<sup>86</sup> Prescott, *History of Conquest of Peru*, 20.

<sup>87</sup> Prescott, 19.

<sup>88</sup> Prescott, 70-74.

<sup>89</sup> Prescott, 19-20.

<sup>90</sup> Charles C. Mann, *1493: Uncovering the New World Columbus Created* (New York:

Seven years before Pizarro landed on the shores of Peru, Atahualpa was left the Incan Empire by his father Huayna Capac.<sup>91</sup> Before his death, Huayna Capac experienced what he and the Incan people perceived as a supernatural activity. Earthquakes, comets, volcanic activity, and fierce lightning all pointed to the fulfillment of an Incan prophecy. Huayna Capac told the prophecy that he, the twelfth Inca would be the last Inca to reign. Incan oracles told him that bearded and white-skinned messengers would conquer the Incan people.<sup>92</sup>

When Huayna Capac died, he split his empire into two. The northern area with Quito as the capital was left to Atahualpa. The southern area with Cusco as the capital of Huascar. The brothers lived in harmony for five years before Atahualpa began to encroach upon Huascar's territory. Atahualpa's actions lead to a two-year civil war which ended in the imprisonment of Huascar, giving Atahualpa the entire empire to reign.<sup>93</sup> Atahualpa enjoyed the Incan Empire for only a few months before Pizarro arrived on the shores of Peru.<sup>94</sup>

Pizzaro landed in Peru in May 1532. His conquest continued into the interior of the country. The conquest was dually sanctioned by the Catholic church and the Crown of Spain.<sup>95</sup> The journey proved difficult for the Spanish so they used an incentive program called *repartimiento* or *encomienda*, a system where each colonist was given natives to assist in their journey and a promised future settlement.<sup>96</sup> This common

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Vintage, 2012), 398-99.

<sup>91</sup> Prescott, *History of Conquest of Peru*, 241.

<sup>92</sup> Prescott, 238-41.

<sup>93</sup> Mann, *1491*, 89-91.

<sup>94</sup> Prescott, *History of Conquest of Peru*, 241-46.

<sup>95</sup> Prescott, 253.

<sup>96</sup> Neill, *A History of Christian Missions*, 145.

practice of promising land and slaves served as an incentive to continue on in the conquest for those accompanying Pizarro.<sup>97</sup> Further encouraging the conquest was the hope of vast amounts of gold and silver.<sup>98</sup>

Along the way, Pizarro and his men established San Miguel as their first settlement. There in San Miguel, the colonist rested and regained strength until September 24, 1532.<sup>99</sup> Pizarro set out with 177 men into the interior to find the Inca, leaving only fifty men behind to guard the new settlement.<sup>100</sup>

Hernando de Soto set out as an emissary of the Pizarro. He returned eight days into the march with an envoy from the Inca. The Incan ambassador invited the Spanish to visit Atahualpa.<sup>101</sup> Obliging, Pizarro sent gifts of cloth, glass, and toys to the Inca as a sign of good faith and promise of a meeting.<sup>102</sup>

Approaching the Incan camp, Pizarro spoke with more Incan messengers about his desire to meet and assist Atahualpa in the defense of the Incan Empire. The meeting was delayed because Atahualpa was on a fast and promised to visit the Spanish the following day.<sup>103</sup> He provided the town of Caxamalca for lodging. He gave them the city center to occupy and wait.<sup>104</sup>

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<sup>97</sup> All of those on the conquest were called “conquistadors” but Pizarro was the obvious leader. As the leader given the charter, he had the ability to grant such things because of the power given him by the Spanish Crown. Prescott, *History of Conquest of Peru*, 254.

<sup>98</sup> Neill, *A History of Christian Missions*, 145.

<sup>99</sup> McIntyre, *Incredible Incas*, 138.

<sup>100</sup> Occasionally this number is presented with some variation. Prescott does give leeway for this number as an estimate, but says, “No account carries them as high as two hundred.” Prescott, *History of Conquest of Peru*, 259n9. To see more of the usage of natives as slaves of the new settlement and remaining force, see Prescott, *History of Conquest of Peru*, 254-59.

<sup>101</sup> McIntyre, *Incredible Incas*, 144.

<sup>102</sup> Prescott, *History of Conquest of Peru*, 258-62.

<sup>103</sup> McIntyre, *Incredible Incas*, 144-45.

<sup>104</sup> Prescott, *History of Conquest of Peru*, 266-72.



November 15, 1532, the Spanish entered the town of Caxamalca and planned their attack. They prepared to attack the Inca upon his arrival through the use of cavalry surprising the Incan entourage by blocking all avenues of escape and surrounding the Inca.<sup>105</sup> The priest Vicente de Valverde blessed the attack plan with a Mass ending with the Spanish chanting, “Rise, O Lord!”<sup>106</sup>

Atahualpa approached the city with his full force. His arrival shows some of how the Incan people honored their leader. Singers and dancers preceded his arrival. He came riding on a golden litter elaborately decorated with parrot feathers and surrounded by the Incan nobility.<sup>107</sup> As he approached, the Spaniards knew their trap was in limbo. His army was much larger, even with horses and guns the Spaniards were outmanned.<sup>108</sup>

Entering the city square, Atahualpa looked for the Spaniards.<sup>109</sup> He was greeted by Vicente de Valverde who presented the gospel to him.<sup>110</sup> He began with creation, fall, redemption, crucifixion, and ended with Peter as the first Pope. He then exhorted Atahualpa to embrace the God of the Spaniards and see Pizarro as the one executing this mission. Atahualpa rejects their offer:

I will be no man’s tributary. I am greater than any prince upon the earth. Your emperor may be a great prince; I do not doubt it, when I see that he has sent his subjects so far across the waters; and I am willing to hold him as a brother. As for the Pope of whom you speak, he must be crazy to talk of giving away countries which do not belong to him. For my faith, I will not change it. Your own God, as you say, was put to death by the very men whom he created. But mine, my God still lives in the heavens and looks down on his children.<sup>111</sup>

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<sup>105</sup> Prescott, *History of Conquest of Peru*, 272-84.

<sup>106</sup> Prescott, 286.

<sup>107</sup> McIntyre, *Incredible Incas*, 145.

<sup>108</sup> Prescott, *History of Conquest of Peru*, 289.

<sup>109</sup> Mann, *1491*, 91-92.

<sup>110</sup> McIntyre, *Incredible Incas*, 145-48.

<sup>111</sup> Prescott, *History of Conquest of Peru*, 291-92.

The rejection by Atahualpa is full of honor and shame expressions. He completed his rejection when he took the Bible of Valverde, threw it to the ground, and demanded a full account of all their actions in his land.<sup>112</sup> The act of defiance and desecrating the Scripture gave the Spanish troops a legal standing for the attack.<sup>113</sup>

The scene is a confrontation of honor. The waiting Spanish noticed the actions of Atahualpa growing more intense. They saw the Indians beginning to surround the city in mass numbers. Valverde feeling shamed, turned to Pizarro and exclaimed, “Do you not see, that, while we stand here wasting our breath in talking with this dog, full of pride as he is, the fields are filling with Indians? Set on at once; I absolve you.”<sup>114</sup>

The Spanish soldiers broke into the square with their horses and guns. As they entered the square, they blocked all exits, killing the Incas while capturing Atahualpa.<sup>115</sup> No Spanish soldiers were killed. Pizarro received the only wound while stretching out his arm to protect Atahualpa.<sup>116</sup>

The Incas scattered to the surrounding mountains in disbelief of their captured leader. As a child of the Sun, the Inca’s capture kept the soldiers in disbelief and dissuaded any attack.<sup>117</sup> The myth of Viracocha influenced the Incas, as well as these bearded and light-complexioned men held Atahualpa, their ruler and god.<sup>118</sup>

Pizarro held Atahualpa captive, caring for him with the utmost respect, even

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<sup>112</sup> Prescott, *History of Conquest of Peru*, 292. McIntyre disagrees with it being the Bible and says the book which was thrown down was Valverde’s prayer book. McIntyre, *Incredible Incas*, 148.

<sup>113</sup> Mann, *1491*, 92.

<sup>114</sup> Prescott, *History of Conquest of Peru*, 292.

<sup>115</sup> Mann, *1491*, 92.

<sup>116</sup> Prescott, *History of Conquest of Peru*, 292-94.

<sup>117</sup> Neill, *A History of Christian Missions*, 144.

<sup>118</sup> For more information on how the myth of Viracocha is applied to those living in Cusco, see Prescott, *History of Conquest of Peru*, 298n35. See also Prescott, 297-98.

allowing his wives and other officials to visit him regularly. Atahualpa used these visits to continue to lead the Inca people. He enjoyed the same treatment and honor from his people while in captivity. The honor the Inca had was great. His honor was so much so that, according to Mann, “The ground was considered too dirty to receive the Inca’s saliva so he always spat into the hand of a courtier. The courtier wiped the spittle with a special cloth and stored it for safekeeping. Once a year everything touched by the Inca—clothing, garbage, bedding, saliva—was ceremonially burned.”<sup>119</sup> For Atahualpa, the singular use of his gold eating utensils became a means of possible escape as he noticed the eyes of Pizarro and his men.<sup>120</sup>

Atahualpa offered to fill the floor of the room he was in with gold. When he did not receive a response, he got on his tiptoes and reached as high as he can on the wall and promised to fill the room full of gold in two months.<sup>121</sup> Pizarro acquiesced to this amount of gold but bartered for two rooms of silver when they agreed the gold ornaments retained their original form instead of melting into bars.<sup>122</sup>

Atahualpa’s offer of gold to allow for his release was because of the captivity of his brother Huascar. Atahualpa did not want his brother to bribe his guards and escape prison. If he would have been able to accomplish that feat, Atahualpa was afraid he would take over the Incan Empire effortlessly.<sup>123</sup>

Huascar made Atahualpa’s fears a reality when he offered a larger amount for his release. Pizarro began making plans to bring Huascar to Caxamalca where Atahualpa was held to investigate the possibility that Huascar could offer more gold than Atahualpa.

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<sup>119</sup> Mann, *1491*, 85.

<sup>120</sup> Prescott, *History of Conquest of Peru*, 294-96, 315-18.

<sup>121</sup> Mann, *1491*, 92-93.

<sup>122</sup> Prescott, *History of Conquest of Peru*, 301-3.

<sup>123</sup> Prescott, 301-2.

Before Huascar could be brought, Atahualpa sent a message to kill Huascar.<sup>124</sup> Upon receiving the order, Incan guards drowned Huascar, eliminating the threat.<sup>125</sup>

Rumors began to come to Pizarro about growing military forces around Quito. The Spanish were so outnumbered at this time that any concerted military effort would be victorious.<sup>126</sup> Pizarro sent de Soto to investigate the rumors. De Soto returned to discredit the rumors but not before the death of Atahualpa.<sup>127</sup>

Twelve charges were levied against Atahualpa. The charges ranged from having multiple wives, dishonesty about treasure, and usurping the Spanish Crown in the execution of Huascar. The assassination of Huascar proved to be the act that sealed the fate of Atahualpa.<sup>128</sup> He was found guilty and sentenced to die by being burned alive the next day.<sup>129</sup>

When Atahualpa heard of his death sentence, he began to plead for his life. He appealed to Pizarro by offering double the ransom amount. Atahualpa appealed to the honor and hospitality of the Spanish to allow him to live. Atahualpa's speech moved Pizarro but not to the point of his release.<sup>130</sup>

Though emotionally moved, Pizarro continued with the planned execution. August 29, 1533, Atahualpa walked alongside Father Vincente de Valverde to his place of execution. When Atahualpa was bound to the stake and the kindling fire started, Valverde offered Atahualpa death by strangulation should he repent of his pagan religion

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<sup>124</sup> Mann, *1491*, 93.

<sup>125</sup> Prescott, *History of Conquest of Peru*, 303-6.

<sup>126</sup> Mann, *1491*, 97-102.

<sup>127</sup> Prescott, *History of Conquest of Peru*, 329-42.

<sup>128</sup> Mann, *1491*, 101-2.

<sup>129</sup> Prescott, *History of Conquest of Peru*, 334-36.

<sup>130</sup> Pedro Pizarro is recorded as having seen the general weep at Atahualpa's defense. Prescott, *History of Conquest of Peru*, 336n29.

and be baptized. He received baptism by Valverde and was renamed, Juan de Atahualpa. He was then put to death by garrote.<sup>131</sup>

The next day, Atahualpa's wives and concubines entered the church where his body was placed. Disagreements ensued between the Incan women and the Catholic priest because of the lack of honor shown to the body of the Inca because he was considered to be an immortal deity.<sup>132</sup> The women attempted to die by suicide so they could accompany Atahualpa in the afterlife to serve him. They were informed that he had received Christian baptism and would not be given a traditional Incan burial. Outraged, the women were forcibly removed and returned to their homes where some killed themselves in an act of loyalty.<sup>133</sup>

The death of Atahualpa removed the last obstacle for the Spanish. The need to continue to conquer the remaining lands, Cusco especially, still remained. However, the death of the Inca sent shock waves throughout the conquered people.<sup>134</sup> The Spanish did not just defeat an emperor, they conquered the incarnation of the sun. They killed god.

Pizarro and his men needed to finish conquering the lands. When they did, they had three facts that aided them in their conquest. They had the myth of Viracocha, the death of the Inca, and the blessing of the Catholic church.<sup>135</sup> However, internally each man with Pizarro had a desire for honor. Like Amadís, honor came through military victory. Ingrained in the conquistadors was a hunger for honor through combat. McIntyre claims, "Combat was the only way to win honor. Without honor, mere survival was

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<sup>131</sup> Prescott, *History of Conquest of Peru*, 337.

<sup>132</sup> Mann, *1491*, 101.

<sup>133</sup> Prescott, *History of Conquest of Peru*, 338-40.

<sup>134</sup> Mann, *1491*, 102-5.

<sup>135</sup> Prescott, *History of Conquest of Peru*, 345-46.

meaningless.”<sup>136</sup>

The desire for honor fueled the whole conquest. When thinking about Pizarro’s conquest, it is right to see this as a type of holy war.<sup>137</sup> McIntyre says of Pizarro and his men, “They called themselves ‘Christians’ more often than Spaniards, and some referred to the Indians as ‘Moors’ and their temples as ‘mosques.’”<sup>138</sup>

The church sanction and blessing by Valverde cannot be missed. For Pizarro and his men, they were victorious because this was a religious expedition. Atahualpa needed humbling. He rejected the Bible and the offer of the gospel.<sup>139</sup> The *carte blanc* edict by Valverde gave Pizarro and his men free reign to do whatever necessary to conquer and convert anyone who they saw.

The missiology of the Catholic church during this time is clear when examining the actions of the priests and Pizarro. Back in Spain, Jews and Muslims were given the choice of baptism into the Catholic church or the option to leave Spain.<sup>140</sup> Everywhere Pizarro went, he had dual purposes of making subjects for the Crown and converts for the church. This ability came from the Crown and the *requerimiento*, a Pope issued demand where everyone was to surrender to the Catholic Church and Spanish rule.<sup>141</sup> Everywhere the conquistadors went they “made proclamation that he came in the name of the Holy Vicar of God and of the sovereign of Spain, requiring the obedience of the inhabitants as true children of the Church, and vassals of his lord and master,”

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<sup>136</sup> McIntyre, *Incredible Incas*, 125.

<sup>137</sup> Sills, *Reaching and Teaching Highland Quichuas*, 42.

<sup>138</sup> McIntyre, *Incredible Incas*, 124.

<sup>139</sup> Prescott, *History of Conquest of Peru*, 298.

<sup>140</sup> Latourette, *Beginnings to 1500*, 657-59.

<sup>141</sup> Sills, *Reaching and Teaching Highland Quichuas*, 43.

according to Prescott.<sup>142</sup>

The Catholic Church continued this type of missiology and dominance long after Spain's rule ended. The Catholic Church ruled most of Latin America from the time of Pizarro to the nineteenth century.<sup>143</sup> Their ruling came through strict religious rules initially enacted by force and later emphasized through religious teaching and civil law. The Church retained ownership of the majority of the land retaining power and control.<sup>144</sup>

### **Ecuador as a Nation and a Nation of Nations**

The time period after the Conquistadors shows three distinct time periods. The time periods of Colonialism, Haciendas, and Time of Reform help frame the history of Ecuador from Pizarro to modern-day.<sup>145</sup> Honor and shame influence the history of Ecuador and its motives from Pizarro to modern-day Ecuador.

#### **Colonialism**

Colonialism is a time following the conquest of Pizarro. During this time, Spain maintained control of the land and people. Early settlers took indigenous wives and concubines, giving the *mestizo* people. *Mestizo* means "mixed," showing a mixture of the Spanish elite and their wives. The act of taking concubines was an accepted practice of the Spanish, an act prominent in their clergy.<sup>146</sup> The *mestizo* children maintained a higher social status than their indigenous mothers because of their Spanish blood.<sup>147</sup>

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<sup>142</sup> Prescott, *History of Conquest of Peru*, 253-54, 254n4.

<sup>143</sup> Sills, *Reaching and Teaching Highland Quichuas*, 61-62; Henry Klassen, "Quichua Indian Response in Ecuador," in *Church Growth in the Third World* (Bombay: Gospel Literature, 1977), 165.

<sup>144</sup> Lyons, *Remembering the Hacienda*, 41-67.

<sup>145</sup> These divisions are from Lyons, *Remembering the Hacienda*.

<sup>146</sup> Latourette, *Beginnings to 1500*, 656.

<sup>147</sup> Lyons, *Remembering the Hacienda*, 47.

Following the rule of the Inca, new Spanish territories were set up throughout Western South America.<sup>148</sup> Spanish rule began with exploiting the land for gold and continued its suffrage through tribute. The Spanish Crown used local indigenous chiefs to organize the tribute. The system was familiar as it referenced the former tribute system of the Inca.<sup>149</sup>

The indigenous continued working for their yearly tribute, before it went to the Inca then during this time, it went to Spain. The Catholic Church began a mass evangelization under the *requerimiento*, setting up new communities called *Reductions*.<sup>150</sup> These new communities served as a place to teach and civilize the indigenous population which was necessary for their Christianization.<sup>151</sup> Forming these new towns along with forced labor served to further strain the lives of the indigenous. The indigenous were required to maintain a residence in the city while having a place to live near their fields.<sup>152</sup> The forming of new communities served to become the hacienda system.<sup>153</sup>

Before the hacienda system came, the indigenous suffered under the heavy hand of the Spanish tribute. Previously, the Inca received a yearly tribute. Since the Inca lived in the area with their labor force, they adjusted the tribute basing it on the harvest. The Spanish were not as generous, demanding an ever-increasing tribute—a problem

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<sup>148</sup> This area spans from modern day Venezuela to Chile. However, the area in focus consists of former Inca territory being that of the modern-day border of Ecuador and Columbia to Bolivia and Peru.

<sup>149</sup> Lyons, *Remembering the Hacienda*, 37-39.

<sup>150</sup> George Thomas Kurian, ed., *Nelson's New Christian Dictionary: The Authoritative Resource on the Christian World* (Nashville: Nelson Reference & Electronic, 2001), s.v. "reductions."

<sup>151</sup> Steven Bevans and John Nyquist, *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker Academic, 2000), s.v. "Roman Catholic missions."

<sup>152</sup> Lyons, *Remembering the Hacienda*, 41-43.

<sup>153</sup> Sills, *Reaching and Teaching Highland Quichuas*, 48.



exacerbated by an increasing number of middlemen exacting their own portion.<sup>154</sup> Suffering under the weight of tribute and forced labor, the indigenous sought asylum and protection with wealthy hacienda owners.<sup>155</sup>

The Catholic religious system and its implementation matched the previous Incan efforts. The Inca enforced a state religion, encouraged syncretism, and made one's religious identification advantageous to community blessings.<sup>156</sup> Therefore, when Catholics used the *requerimiento* the indigenous fell in line because it carried all the papal authority.

The Dominican Order priests were those primarily sent to South America. They helped shape the practice of missions by Catholic priests and conquistadors implementing the *requerimiento*.<sup>157</sup> The Dominican Order began before the Protestant Reformation. The impact of their missiology cannot be missed because the South American conquest happened simultaneously with the Protestant Reformation. The Dominican Order came with pre-Reformation Catholicism without any of the adaptations of post-Reformation Catholicism. This is why Catholicism in Latin America has distinct religious differences than modern-day Catholicism. It is pre-Reformation in nature.<sup>158</sup>

Jesuit, Augustinian, and Dominican Orders spread the last existence of the pre-Reformation Catholicism. All groups were strict and similar in core beliefs. However, the Jesuits and Dominicans existed on opposite ends of religious implementation. The personal piety of the Jesuits was part of the Catholic re-Reformation and is distinctly

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<sup>154</sup> Lyons, *Remembering the Hacienda*, 38-48.

<sup>155</sup> Lyons, 48.

<sup>156</sup> Sills, *Reaching and Teaching Highland Quichuas*, 60-61.

<sup>157</sup> Noll, *Turning Points*, 215.

<sup>158</sup> Sills, *Reaching and Teaching Highland Quichuas*, 60-62.

different from the strict religious structure propagated by the Dominicans.<sup>159</sup>

The Jesuits emphasized discipleship through meditation and face-to-face communication.<sup>160</sup> The Jesuit method of religion was usually seen as more positive towards the indigenous because of its personal nature. The Jesuits were removed from Latin America in the mid-eighteenth century. Their removal did not allow for enough time for their more affectional nature of religion to have much impact.<sup>161</sup>

The Dominicans were more authoritarian using strict religious adherence along with the blessing of the Crown to maintain order. Commenting on the Catholicism in South America and what is now called Ecuador, Henry Klassen says it was patriarchal, corrupt, and forced.<sup>162</sup> While the Dominicans forced Catholicism on the indigenous, they were not all bad. They led Pope Paul III to condemn the acts of the Conquistadors and to grant full personhood to the Native Americans in 1537.<sup>163</sup> Though the indigenous would have full personhood granted by the Pope, they continued to live enslaved to the hacienda system for 430 years.

## **Haciendas**

The hacienda system framed the culture of Ecuador until the Time of Reform. The hacienda system functioned as a continuation of the Incan rule. Wealthy families, functioning like Incan royalty, owned the farmland in Ecuador. These landowners gave family farming plots to indigenous residents. The indigenous repaid the landowners

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<sup>159</sup> Noll, *Turning Points*, 198-202.

<sup>160</sup> Noll, 199.

<sup>161</sup> Rudolfine Freiin von Oer, *The Encyclopedia of Christianity*, ed. Erwin Fahlbusch et al. Trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 2005), s.v. "Secularization."

<sup>162</sup> Klassen, "Quichua Indian Response in Ecuador," 165.

<sup>163</sup> Noll, *Turning Points*, 215.

through a type of tribute system.<sup>164</sup>

The tribute system of the landowners resembled the Incan *mita*. The *mita* was a labor system that forced labor for a set period of time to pay off a tax debt.<sup>165</sup> The landowners continued to use a system of forced labor.<sup>166</sup> Their use of a type of *mita* helped to retain laborers on the hacienda.<sup>167</sup> For instance, if there was an animal who died under an indigenous' care, the payback for the animal was exorbitant, requiring longer service. Another example would be an indigenous person guarding a harvest had to make back any loss.<sup>168</sup> Since the indigenous were subsistence farmers, money was a rare commodity making the *mita* the only way to pay back the debt. The system the hacienda system used would be similar to the coal mining towns in the United States around the turn of the nineteenth century.<sup>169</sup>

The Catholic Church continued to impose its rule through the hacienda system. The Catholic Church increased land ownership until they were the largest landowners in all of Ecuador. When hacienda owners died, they donated their lands to the church as a means of indulgence, guaranteeing their entrance into heaven.<sup>170</sup>

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<sup>164</sup> Lyons, *Remembering the Hacienda*, 1-3.

<sup>165</sup> Sills, *Reaching and Teaching Highland Quichuas*, 40.

<sup>166</sup> Lyons, *Remembering the Hacienda*, 73-99.

<sup>167</sup> Usually, a one-year term was required in a *mita*. In order to retain laborers for longer periods of time, the landowners made debt payback difficult and lengthy. Lyons, *Remembering the Hacienda*, 41-46.

<sup>168</sup> Lyons, *Remembering the Hacienda*, 76-83.

<sup>169</sup> James Mead, the Senator from New York, used the argumentation of Robert Wagner to highlight the problems with coal mining towns. Wagner was the main Senator for the National Labor Relations Act, commonly known as the Wagner Act. Senator Mead used Wagner's comments to speak against the actions of coal mining towns ownership of all facets of workers' lives. He says it is industrial servitude which governed the workers religion, food, economic, and social lives. To see his arguments, see United States Congress, *Congressional Record: Proceedings and Debates of the Congress* (Washington, DC: US Government Printing, 1941), A5245-46.

<sup>170</sup> Sills, *Reaching and Teaching Highland Quichuas*, 47-48.

In return, the local diocese rented the land out for a period of time to families in the elite class. These families maintained and ruled the hacienda like the previous landowners. Those renting the hacienda were given a contract from the Catholic Church. The contracts include the land, animals, and laborers owing debts.<sup>171</sup>

Honor and shame continued to impact Ecuador through the hacienda system. The elite class was *mestizo* who claimed to be of greater Spanish descent.<sup>172</sup> As stated before, the indigenous Quichuas were more power/fear oriented in their culture. However, the social currency between the *mestizo* and Quichuas was honor/shame. The *mestizo* required their laborers to treat them with utmost respect and honor. If they did not, there were various types of physical punishment. The fear of punishment caused the Quichuas to fear their bosses if they did not show them the proper honor. Their fear went so far that Quichua mothers would tell disobedient children that the *mestizo* boss would come and get them like North American usage of the boogeyman!<sup>173</sup>

During the time of the hacienda, Ecuador gained independence from Spain. Independence was won through the efforts of Simón Bolívar and José de San Martín. They establish Gran Columbia as a new republic, composing modern-day Venezuela, Columbia, and Ecuador. Ecuador left Gran Columbia after only eight years, becoming an independent country in 1830.<sup>174</sup>

Even though the country experienced independence from Spain, the hacienda system led by those of Spanish descent and the Catholic Church, retained power in the

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<sup>171</sup> The *hacienda* was a type of system which encompassed more than just a home and farm land. The indebted laborers were also transferred, which strengthens the idea of “system” when thinking about the *hacienda* as a whole. Applying this to the majority of all lands in Ecuador, one can begin to understand the resulting systemic issues. See Lyons, *Remembering the Hacienda*, 55-61.

<sup>172</sup> Lyons, *Remembering the Hacienda*, 77.

<sup>173</sup> Lyons records the phrase “the devil” as the one who will get the children. Quichua believed the landowners had a pact with the devil. Lyons, *Remembering the Hacienda*, 97.

<sup>174</sup> Sills, *Reaching and Teaching Highland Quichuas*, 50.

daily lives of the people. While various political parties started during this time, it was the hacienda system, as empowered by the Catholic Church, that most greatly influenced the Ecuadorian culture. The impact of the hacienda system continued to impact Ecuadorian culture more than any political change.

The hacienda system was able to remain as the dominant cultural force because of two power structures within Ecuador. First, the Catholic Church was the largest landowner in Ecuador, making them the major power player in the country. The Church made hacienda contracts over the large portions of Ecuador with the social elite making land ownership a near impossibility for the indigenous. These contracts continued the Incan style feudal system. The second system was the honor/shame framework within the hacienda system. Landlords operated within an honor/shame framework by demanding respect and publicly shaming those who were viewed beneath them.<sup>175</sup> The hacienda system stayed in power until the Catholic Church began to lose power.

The Catholic Church began to lose power in 1901. It was not until 1901 that a religion other than the Catholic Church was allowed to operate in Ecuador. Allowing other religions to be in Ecuador does not mean the change was welcomed or fast.<sup>176</sup> When other religions began to enter Ecuador it began a slow process of reform. The reform came, taking away the power of the Catholic Church. It took another sixty-three years for the indigenous to gain any independence. Their independence came through land ownership. Land reform that ushered in a whole new paradigm of honor for the indigenous.

### **Time of Reform**

There are three areas of reform that helped to shape the current cultural climate

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<sup>175</sup> Lyons, *Remembering the Hacienda*, 6.

<sup>176</sup> Sills, *Reaching and Teaching Highland Quichuas*, 51.

in Ecuador. Having an honor/shame framework helps to understand each of the reforms. To comment on previous statements, honor/shame is not the only lens to view Ecuadorian history, but it is a lens by which things are seen more clearly. Therefore, it is necessary to see the land reform and two theological reforms as having honor/shame components.

The first reform came in 1964. The Agrarian Reform Law brought about changes in the hacienda system ushering in land reform. This law required the haciendas to break up, giving or selling the land to those working it.<sup>177</sup> The changes did not happen immediately, as each local hacienda gave or sold land over the next two decades.<sup>178</sup> The land was either donated or sold to indigenous families and communities. When land contracts expired or were revoked the indigenous working and living on the land were able to own it. Both families and communities became landowners through land reform.<sup>179</sup> These actions reversed the shame of the indigenous by granting them a previous position of honor, that of a landowner.<sup>180</sup>

The destruction of the hacienda in Ecuador led to private land ownership. Private land ownership restored honor to families and communities. Being landowners gave the Quichua something unknown since the time predating the Incas. Privatized land made new cultural realities for the Quichua but it did not remove the group-oriented nature of their culture.

An example of how their group-oriented culture continued is the *minga*, a community-initiated workday. In a *minga*, representatives from area families show up to clear a road, harvest community fields, or do another area improvement to community-

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<sup>177</sup> Charles S. Blankstein and Clarence Zuvekas Jr., "Agrarian Reform in Ecuador: An Evaluation of Past Efforts and the Development of a New Approach," *Economic Development & Cultural Change* 22, no. 1 (October 1973): 73.

<sup>178</sup> Lyons, *Remembering the Hacienda*, 61.

<sup>179</sup> Lyons, 271-72.

<sup>180</sup> John Maust, *New Song in the Andes* (Pasadena, CA: William Carey Library, 2012), 4.

owned lands. If someone from the family does not attend, the families must pay a fine.<sup>181</sup> The continuation of the *minga* shows the communal aspect of the indigenous people in Ecuador.<sup>182</sup> The Quichua are group-oriented people, and while they are religiously power/fear oriented, it is the social dynamic of honor/shame which influences their interactions.<sup>183</sup>

The two theological reforms came close together in time with the land reform. The Catholic Church ratified Vatican II which aided the land reform through promoting social progress.<sup>184</sup> The social progress also opened the door for more communication and cooperation between Catholics and Protestants.<sup>185</sup> These new changes opened the door for more conversions as Catholics were allowed to pray and converse with Protestants. Furthermore, the encouragement to return to Scripture echoed what Protestant missionaries had been saying for years. Continued openness, along with years of Protestant missionaries, began to erode at the Catholic Church's power.<sup>186</sup>

The other theological reform came in the form of Liberation Theology, most famously articulated in 1971 by Gustavo Gutierrez in *A Theology of Liberation*.<sup>187</sup> Liberation Theology is more of a political and social philosophy where Jesus is the means by which men may have a better physical life. Gutierrez says it is "based on the Gospel and experiences of men and women committed to the process of liberation in the oppressed and exploited land of Latin America. It is a theological reflection born of the

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<sup>181</sup> Sills, *Reaching and Teaching Highland Quichuas*, 29.

<sup>182</sup> Lyons, *Remembering the Hacienda*, 270-72.

<sup>183</sup> Sills, *Reaching and Teaching Highland Quichuas*, 14.

<sup>184</sup> Lyons, *Remembering the Hacienda*, 61.

<sup>185</sup> Maust, *New Song in the Andes*, 85.

<sup>186</sup> Maust, 85-86.

<sup>187</sup> Gustavo Gutierrez, *A Theology of Liberation: History, Politics, and Salvation*, rev. ed. (Maryknoll, NY: Orbis Books, 1988).

experience of shared efforts to abolish the current unjust situation and to build a different society, freer and more human.”<sup>188</sup> Where Vatican II backed land reform, Liberation Theology gave it a full theological treatment.

The Ecuadorian culture did not happen overnight. This chapter began by looking at how the Moors influence in Spain influenced Spanish culture. Eventually, the Spanish culture came through Pizarro and the other conquistadors. They met a culture recently changed by the Chanka and the Inca. These changes merged into the Colonial time in Ecuador. Most recently, the hacienda system and its demise continued the cultural transformation. Under all of the drastic changes which give us Ecuadorian culture today is honor.<sup>189</sup>

It is possible to read honor/shame into history, but that has not been the attempt here. One could look at this chapter on the history of Ecuador and believe this too strongly speaks of honor/shame. The attempt here is to reveal the way honor/shame help to inform the events making up Ecuadorian history.

Ecuadorians, especially the Quichua are religiously fear/power. Before the Inca, they were fear/power oriented which they continued throughout the short reign of the Incas. When Valverde came and threatened anyone who did not convert to Catholicism, the indigenous mixed their religion with Catholicism. This syncretism between indigenous religion and Catholicism maintained a strong adherence to fear/power.<sup>190</sup> These points are agreed upon here.

This history of Ecuador is different because it highlights some of the social interactions throughout Ecuadorian history as being full of honor/shame. Understanding the dynamic of honor/shame is important to move forward. Honor/shame is necessary

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<sup>188</sup> Gutierrez, introduction to *A Theology of Liberation* (1988), ix.

<sup>189</sup> Lipsett-Rivera and Johnson, *The Faces of Honor*, 2-3.

<sup>190</sup> Sills, *Reaching and Teaching Highland Quichuas*, 70-71.



because it still is the social currency of Ecuador. It is in the past and present. If missionaries are to maximize their social interactions with Ecuadorians, they must understand and implement a ministry paradigm of honor/shame.

## CHAPTER 5

### ENGAGING THE CULTURES OF ECUADOR

Ecuador is a majestic place. The breathtaking scenery fills the country, which is roughly the size of Nevada, according to Google Maps. The coastal lowlands are filled with massive banana plantations. Driving through the lowlands, one is greeted with the many fruit stands scattered all along the roads. If lucky enough to go up into the highland areas of the Andes Mountains, one will see stunning views of lush green mountains before climbing into the clouds where vegetation wanes. The highest of peaks are cold and windy, a climate somehow suitable for the alpaca living peaceably in the harsh conditions. Descending the mountains into the Amazonian region, the vegetation overtakes civilization, leaving a more primitive lifestyle, often accessed only by boat or plane.

While Ecuador offers breathtaking views, the views are not the best part. The real majesty of Ecuador is the people. Each region, zone, and town offers various cultural differences that make up the people of Ecuador. Ecuador offers *mestizo*, Highland Quichua, Lowland Quichua, afro-Ecuadorian, and various other Amazonian indigenous tribes.<sup>1</sup> These people are the true prize in Ecuador.

The popularity of the Ecuadorian people began in the United States with the death of five missionaries on January 8, 1956.<sup>2</sup> The story of their deaths was first told in

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<sup>1</sup> Joshua Project, "Ecuador," accessed September 21, 2019, <https://joshuaproject.net/countries/EC>.

<sup>2</sup> This is not to say that Ecuador was unknown before the five missionaries died there. Rather, this is a statement of degree. While Ecuador saw interest in missionaries before the five, interest skyrocketed after the story of their death.

print in a ten-page *Life* article.<sup>3</sup> It has since been retold many times.<sup>4</sup> The five martyred missionaries were not the first missionaries to Ecuador but they remain the most famous.

The story of their deaths and their commitment to the gospel continues to impact people today as missionaries around the world point to their story as integral in their own call to missions. However, the need for the gospel in Ecuador is still great and many missionaries continue to work all around the country. When these Western missionaries serve in Ecuador, they are met with a culture steeped in honor/shame. These missionaries must take these cultural realities and use them. Implementing honor/shame categories in their missionary activity is not only prudent but expedient for gospel advance.

Missions did not begin with the five martyred missionaries. When the law granting religious freedom was passed in 1901, missionaries began to enter Ecuador. The gospel did not advance rapidly. Julia Woodward was one of the first missionaries to arrive in Ecuador. She faithfully ministered in Ecuador for fifty years, retiring in 1954. She was able to complete a Spanish/Quichua translation of the New Testament. However, after her long service there, she said she was sure there were less than five Quichuan believers.<sup>5</sup>

Fifty-one years of faithful ministry and less than five believers gave way to five missionaries dying at the hands of the Waorani. It could seem like hope was lost for Ecuador. Could there be any gospel advance? Tertullian famously said, “The blood of the

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<sup>3</sup> “‘Go Ye and Preach the Gospel’—Five Devout Americans in Remote Ecuador Follow This Precept and Are Killed,” *Life*, January 30, 1956, 10-19, [https://books.google.com/books?id=gT8EAAAAMBAJ&pg=PA10&source=gbs\\_toc\\_r&cad=2#v=onepage&q&f=false](https://books.google.com/books?id=gT8EAAAAMBAJ&pg=PA10&source=gbs_toc_r&cad=2#v=onepage&q&f=false).

<sup>4</sup> Elisabeth Elliot, *Through Gates of Splendor*, 50th ed. (Carol Stream, IL: Tyndale Momentum, 2002); Steve Saint, *End of the Spear* (Carol Stream, IL: Tyndale Momentum, 2005); Kemo, *Gentle Savage Still Seeking the End of the Spear* (Maitland, FL: Xulon Press, 2013); Kathryn T. Long, *God in the Rainforest: A Tale of Martyrdom and Redemption in Amazonian Ecuador* (New York: Oxford University Press, 2019).

<sup>5</sup> John Maust, *New Song in the Andes* (Pasadena, CA: William Carey Library, 2012), 1-38.

martyrs is the seed of the church.”<sup>6</sup> For Ecuador, this has been true as the numbers of believers after the 1950s have grown exponentially.<sup>7</sup>

The new believers have formed churches and denominations alongside missionaries who built seminaries, radio stations, and training centers all around the country.<sup>8</sup> Western missionaries working alongside Ecuadorian believers must learn and use honor/shame. They must use honor/shame as a type of social currency allowing for greater gospel advance.

History supports the use of honor/shame within Ecuador. Biblically, honor/shame help to explain various points of the metanarrative of Scripture especially as it relates to the various covenants. Anthropologists have long identified honor/shame aspects of cultures. Therefore, looking at Ecuador as it pertains to missiology, it is necessary to use honor/shame in the practice of missions. Paul Hiebert notes, “Missiology seeks to integrate four bodies of data into a single discipline: theology, anthropology, Scripture, and church history.”<sup>9</sup> Integrating honor/shame into the practice of missions in Ecuador is the aim of this chapter and the culmination of the research.

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<sup>6</sup> The quote has been widespread in its use and attribution to Tertullian. The English translation has the actual quote as, “The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed.” The famous quote retains the sense of the original. Tertullian, “The Apology,” in *Ante-Nicene Fathers*, vol. 3, *Latin Christianity: Its Founder, Tertullian*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. S. Thelwall, 3rd ed. (Buffalo, NY: Christian Literature, 1885), 55, Logos.

<sup>7</sup> Maust’s book is the story of the Chimborazo people, a Highland Quichua group in the center of the country in the Andes Mountains. They are the most evangelical of the people groups. Their story is a microcosm of the whole country. See Maust, *New Song in the Andes. Operation World*. Both the 2000 and 2010 volumes show the continued growth in number and depth of Christianity in Ecuador. Patrick Johnstone and Jason Mandryk, *Operation World: 21st Century Edition*, updated and rev. ed. (Downers Grove, IL: Paternoster, 2001); Jason Mandryk, *Operation World: The Definitive Prayer Guide to Every Nation*, 7th ed. (Downers Grove, IL: IVP Books, 2010).

<sup>8</sup> The building of the HCJB radio station is chronicled in Donald Schroder, *Give Me This Mountain!* (Orange, CA: Promise, 2011), Kindle.

<sup>9</sup> Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids: Baker Academic, 2009), 33.

However, understanding and implementing an honor/shame ministry paradigm will open one up to various pitfalls and dangers. One danger is to misread the data and believe that missionaries have never used honor/shame in Ecuador. This is false; the various reports, books, and histories show some of the best and most culturally adept missionaries have served and are serving in Ecuador. There will be some applications here that will serve to describe areas and others that are more prescriptive in nature. The goal is the integration of honor/shame into the practice of missions and ministry within Ecuador because it makes no sense in having a biblical, cultural, and anthropological reality like honor/shame left out.

### **Using Honor and Shame in the Development of Leaders**

The need to develop Christian leaders in the church is part of the Great Commission where Jesus commands his disciples to make disciples teaching them to obey all of his commands (Matt 28:18-20). Later, Paul tells Timothy to entrust to faithful men what he has been taught so they may teach others (2 Tim 2:2). The development of leaders aims to disciple believers to be discipling believers. If the church is to continue to grow, leaders must be developed from indigenous believers.

Developing leaders is not only part of fulfilling the Great Commission, but it is also part of the reversal paradigm traced through the biblical story. Raising up and training leaders fits within an honor/shame context as Ecuadorians are equipped to lead their own people.<sup>10</sup> After five hundred years of oppression, when Ecuadorians are put in positions of religious leadership it changes their status. While Ecuadorian leadership has many cultural implications as it pertains to honor/shame, it is also beneficial that the

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<sup>10</sup> Early stories of the Chimborazo church are seen in publications by the Gospel Missionary Union, now Avant Ministries. Their mission had leader development at its core as they used Theological Education by Extension and missionary discipleship methods. One example is this magazine article: Ben Nickel, "A Church in the Making," *The Gospel Message*, Summer 1972, 1-7.

church will be Ecuadorian in language and culture.<sup>11</sup>

The way of reversal comes as an Ecuadorian has the honor granted to those who lead and direct a church (1 Tim 5:17). This is contrary to the Incan way of appointing priests from the royal Inca family or the conquistadors who came with priests. For five hundred years, religious leadership were appointed from Rome for the majority of all Ecuadorians. However, part of a baptistic ecclesiology is the autonomy of the local church which allows leaders to be chosen by the church so the reversal of status is not just for the leader but for the church as a whole.<sup>12</sup> National leaders rightly receive the honor prescribed in the Bible whereas shame is left for those forced to follow an expatriate. Henry Klassen understood this reality as he requested only missionaries who were “teaching missionaries” come and work with the Quichua.<sup>13</sup> Part of the implementation of honor/shame in Ecuador requires missionaries to take a back seat to national brothers.

In Ecuador, there are four main ways leaders are developed. First and most important, leaders are developed in the local churches through regular discipleship.<sup>14</sup> Secondly, there are several brick and mortar seminaries in major cities. Thirdly, there is Theological Education by Extension, a book-driven educational format that initially began in Guatemala by Ralph Winter.<sup>15</sup> Fourth, there is Reaching and Teaching

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<sup>11</sup> This is called “self-theologizing,” whereby the indigenous church produces contextualized theology. Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker Academic, 1994), 97.

<sup>12</sup> Baptistic ecclesiology is listed here as it best resembles the church structures in Ecuador. There are many evangelical missionaries who have worked in Ecuador. The International Mission Board and Avant Ministries have long histories working in Ecuador. Evangelical churches in Ecuador have a Baptist sense to them especially as it concerns autonomy.

<sup>13</sup> Maust, *New Song in the Andes*, 124.

<sup>14</sup> Eugene A. Nida, *Understanding Latin America: With Special Reference to Religious Values and Movements* (Pasadena, CA: William Carey Library, 1974), 139-40.

<sup>15</sup> “Theological Education,” SIM USA, accessed October 25, 2019, <https://www.simusa.org/>

International Ministries (RTIM) which trains primarily through a nine-modular format, focusing on an oral learning style.<sup>16</sup>

### **The Benefits of Honor/Shame in Leader Development**

The format of Reaching and Teaching is an excellent model for Ecuador.<sup>17</sup> Focusing on an oral learning style is most beneficial as it allows for greater learning retention and ministry multiplication through both Highland Quichua and *mestizo* believers. Their model focuses on teaching the nine modules primarily through one-week intensives because many of the pastors are bi-vocational sustenance farmers. Bringing in believers for an intensive study was first pioneered by missionaries in the 1950s and formalized with Henry Klassen forty years before Reaching and Teaching began.<sup>18</sup>

Churches are primarily led by bi-vocational pastors who do not have much formal education.<sup>19</sup> Training pastors to read, interpret, and preach the Bible empowers them to their calling and honors them among their peers.<sup>20</sup> Growing in the ministry and

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theological-education/.

<sup>16</sup> My background with Reaching and Teaching began through classes at The Southern Baptist Theological Seminary (2006-2009) and through mission trips beginning in 2010. My doctoral work was partially done while a missionary in Costa Rica and Ecuador with Reaching and Teaching. While my firsthand knowledge is more than most, I use mostly published works for critique. Currently the training manual is under revision. It began as M. David Sills, *Hearts, Heads, and Hands: A Manual for Teaching Others to Teach Others* (Nashville: B & H, 2016).

<sup>17</sup> No one who has done more work on orality as it pertains to training in Ecuador than David Sills. M. David Sills, *Reaching and Teaching the Highland Quichuas: Ministry in Animistic Oral Contexts* (Louisville: Reaching & Teaching International, 2012). The ideas which began in Ecuador were expanded into a call for a greater emphasis on training, which was published with a similar title, M. David Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody, 2010).

<sup>18</sup> Klassen would bring in believers for two weeks at a time three times a year, whereas Reaching and Teaching's model is one-week intensives three times a year. Maust, *New Song in the Andes*, 124.

<sup>19</sup> Sills, *Reaching and Teaching Highland Quichuas*, 6-7.

<sup>20</sup> Barry Lyons, *Remembering the Hacienda: Religion, Authority, and Social Change in Highland Ecuador* (Austin: University of Texas Press, 2006), 319.

maturity has also been ways where pastors are able to transition from bi-vocational ministry to fulltime ministry.<sup>21</sup> Educating believers is not only a fulfillment of the Great Commission but also fulfills Paul's charge to Timothy to train other men.

Training Ecuadorians to be the leaders and developing their ministry empowers and brings them honor. Previously, the indigenous were considered "savages," a term used from the time of the Conquistadors all the way through the time of five martyred missionaries. Limiting the educational options for the indigenous kept them in a lower social status which is another way of keeping them from positions of honor.<sup>22</sup> Educating them and fulfilling the Great Commission brings honor to Jesus and to Ecuadorians.

### **The Dangers of Honor/Shame in Leader Development**

Training Ecuadorians with imported Western pastors for short teaching teams can feed into an already existing system of racism.<sup>23</sup> Christians should reject any class hierarchy where the whiter the skin the more honorable the person (Gal 3:28). This type of racism has been passed down from the Conquistadors to hacienda owners and still exists today where one's shame is determined by the darkness of their skin. The reverse is true where the lighter and whiter the skin yields more honor.<sup>24</sup>

Promoting Ecuadorians as teachers will give the Ecuadorians more honor and greater social status but it also will impact the power/fear cultural element. Power/fear is

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<sup>21</sup> Nida points out something common in Latin America; the more education pastors receive the more likely they are to have full-time positions. Nida, *Understanding Latin America*, 139.

<sup>22</sup> Sills, *Reaching and Teaching Highland Quichuas*, 97-99.

<sup>23</sup> Sills uses a more class-based structure. However, he points to the class structure in Ecuador as primarily between different people groups. Since the divide of people groups is also viewed by skin color, *racism* is the term used here. Sills, *Reaching and Teaching Highland Quichuas*, 78-90.

<sup>24</sup> This reality is very obvious when someone visits Ecuador. Much of Lyons' book points to this and how it relates to life now. See Lyons, *Remembering the Hacienda*, 236-40.



a major cultural reality in Ecuador that is primarily seen religiously.<sup>25</sup> However, it manifests socially in dominant/subordinate relationships that begin in the home and extend to other areas of the culture.

Traditionally, the one with more honor is the dominant one who uses the subordinate in shameful ways.<sup>26</sup> Honor/shame is joined to power/fear as the honorable one is the dominant one and the shameful one is the subordinate one. The one of honor physically displays power over the less powerful and less honorable subject. The one with the power is shown honor by the subject. Honor is the social currency that is maintained through power/fear. The honor of a person places them in a dominant position socially. The same is true for shame, though in reverse. Therefore, promoting Ecuadorian teachers takes them from being subordinate to a Western missionary as their social status is elevated to a position of leadership.

When the training is done by white Western missionaries it can perpetuate classism. A shortcoming to a model like *Reaching and Teaching* is to move too slowly in implementing Ecuadorians as primary teachers. Missionaries must make their aim to have Ecuadorians as the teachers as much as possible. Humility will be necessary for a well-trained missionary to step aside and promote an Ecuadorian as the main teacher.

The great danger is in not making true disciples who make disciples. If the honorable position of the teacher is kept just to the missionary, it forces the Ecuadorians to remain in a subordinate and shameful position. Furthermore, if there is not a culture of honoring one another and humility with the missionaries, then Ecuadorians will not disciple others to lead in churches. The need to use honor/shame in a culturally relevant way to develop leaders is the responsibility of the missionary. When Ecuadorians see missionaries giving away ministry and promoting others it will create a culture of honor

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<sup>25</sup> Sills, *Reaching and Teaching Highland Quichuas*, 191-92.

<sup>26</sup> Lyons, *Remembering the Hacienda*, 217-20.

among the evangelicals.

Missionaries are able to turn both honor/shame and power/fear cultural systems upside down by promoting Ecuadorian teachers. When the white-skinned missionaries place Ecuadorians as the teachers it changes the entire culture of the class. This is true for *mestizo* believers and it is much more true for the Quichua. Traditionally, the Quichuas are the bottom of the Ecuadorian social structure.<sup>27</sup> Furthermore, the power/fear structure is confused when the same missionary gives up authority and leadership to sit and listen to the Ecuadorian teacher.

I saw this happen in Tambo, Ecuador. Tambo is the oldest training location of Reaching and Teaching in Ecuador. Formal training through Reaching and Teaching has taken place since the mid-2000s. However, it was not until March 2017 before an Ecuadorian was given a place in the teaching rotation. There was great pride in the site host, Felix Dutan, as he was introduced as “professor.”<sup>28</sup> At the end of Henry Klassen’s ministry, he believed the growth of the church in Chimborazo was due to indigenous control of the church.<sup>29</sup> The same should be said for the training of pastors and church leaders in Ecuador.

### **Using Honor and Shame in the Confrontation of Sin**

Honor and shame are integral to the development of leaders. When these new believers are developed to lead churches, they will need to lead in the confrontation of sin with believers and nonbelievers. Honor and shame are a useful paradigm for the

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<sup>27</sup> Lyons, *Remembering the Hacienda*, 238.

<sup>28</sup> My time as a missionary was a failed endeavor. However, this failure is a point of pride for me as I was able to see the teaching ministry moved forward with the implementation of indigenous teachers. “Tambo, Ecuador,” Reaching & Teaching International Ministries (blog), accessed November 2, 2019, <https://reachingandteaching.org/short-term-missions/tambo-ecuador>.

<sup>29</sup> Maust, *New Song in the Andes*, 109-10.

sanctification of believers within a church and the evangelization of unbelievers outside of the church.

The effects of sin as it pertains to shame requires a look at how the two interrelate. Sin and shame are not synonymous but there is significant carry over between the two terms. Simply stated, sin is the breaking of or lack of conformity to God's standard.<sup>30</sup> When God gives a standard to live by and man breaks it, man sins. This act of breaking places man in a shameful state before God making man feel the effects of the brokenness.<sup>31</sup> Objectively, man is shameful because of sin. Subjectively, he feels shame.<sup>32</sup>

Leaders are given the task to deal with the objective shame of people and subjective feelings of shame. The feelings of shame are subjective because they vary between people and culture. This does not mean feelings are not real but they come in response to the objective reality of shame and sin.

It was this way in the Garden when Adam and Eve were in perfect relationship with God but their willful choice against God's clear command caused a separation in their relationship with God (Gen 3). The objective reality of shame came as they hid from God in an act to separate from him. Their removal from the Garden was God's response to the sin they committed and the shame they incurred.<sup>33</sup> Subjectively, they had feelings of shame and fear. They hid because their feelings no longer aligned with a relationship with God. They sinned, they felt shame, and they were shameful because they did not

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<sup>30</sup> Thomas Ridgley, John M. Wilson, and Robert Carters, *A Body of Divinity: Wherein the Doctrines of the Christian Religion Are Explained and Defended* (1855; repr., New York: Robert Carters and Bros., 2010), 405.

<sup>31</sup> Roland Muller, *Honor and Shame: Unlocking the Door* (Philadelphia: Xlibris, 2001), 18.

<sup>32</sup> Jayson Georges and Mark Baker, *Ministering in Honor-Shame Cultures: Biblical Foundations and Practical Essentials* (Downers Grove, IL: IVP Academic, 2016), 70-73.

<sup>33</sup> Georges and Baker, *Ministering in Honor-Shame Cultures*, 69.

walk obediently with God.<sup>34</sup>

### **Using Honor and Shame in Evangelism**

In this section, care is needed in describing some of the traditional ways of evangelism. Traditionally, a guilt framework has been the primary way in which the gospel has been communicated around the world by Western missionaries. Jackson Wu has surveyed the literature and methods of communicating the gospel and has rightly shown how guilt/innocence is the primary way of communication.<sup>35</sup> It was the need to communicate the gospel to honor/shame cultures which was the reason for Roland Muller's work on honor/shame.<sup>36</sup>

The life of a missionary is hard. They must learn a new language, culture, and lifestyle. Increased pressure is added when heaven and hell are at stake in gospel conversations. The pressures of this new life make one's training important. The Greek poet Archilochus said, "Men don't rise to their expectations but fall to the level of their training."<sup>37</sup> Missionaries cannot begin their training in their field of service. They must pursue as much training as possible so that when the proverbial rubber meets the road they are ready. The use of honor/shame in evangelism and ministry is necessary to learn before beginning a life of service.

Sadly, as shown in the lack of attribution in theological textbooks,

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<sup>34</sup> Werner Mischke, *The Global Gospel: Achieving Missional Impact in Our Multicultural World* (Scottsdale, AZ: Mission ONE, 2015), 62-68.

<sup>35</sup> Jackson Wu, *Saving God's Face: A Chinese Contextualization of Salvation through Honor and Shame* (Pasadena, CA: William Carey International University Press, 2013), 10-69.

<sup>36</sup> While others have written on honor/shame, Muller is looked at as the godfather of the modern literature for evangelicals. He is not the most extensive but is usually the first book people read on honor/shame because it is so accessible and reliable. See Muller, *Honor and Shame*.

<sup>37</sup> I spent fourteen years in the Army and have heard this phrase used with slight variation. The phrase is attributed to Archilochus, though I have been unable to find it in a primary source. Secondary sources are many, including the following: Archilochus, quoted in James Clear, *Atomic Habits: An Easy and Proven Way to Build Good Habits and Break Bad Ones* (New York: Avery, 2018), 276.

honor/shame is not a topic or paradigm familiar with missionaries. John Forrester served internationally as a missionary and pastorally in the multicultural city of Toronto. His eyes were opened to the reality of honor/shame and how it is best used in the context of ministry. However, he laments the lack of emphasis it has in pastoral training. He says, “We Western pastors have a blind spot. In a word, that blind spot is shame. We don’t learn about shame in seminary. We don’t find it in our theological reading. We don’t recognize it on the pages of Scripture.”<sup>38</sup>

All of this is not to say that it is impossible to do quality missionary work in Ecuador without a solid foundation of honor/shame. When missionaries were first allowed into Ecuador in the early nineteenth century or when Henry Klassen first worked with the Quichua, there was no talk of honor/shame.<sup>39</sup> However, their work and reputation among Ecuadorians remain positive and strong. Learning about honor/shame and using it in evangelism will help to overcome cultural miscues and promote a contextualized gospel. A contextualized gospel presentation in Ecuador should contain clear elements of honor/shame because it is a biblical reality and has a high cultural value in Ecuador.

Chapter 2, on the biblical implications of honor/shame where honor/shame is traced through the metanarrative, along with the biblical covenants, shows a more full presentation of the story of Scripture. A contextualized gospel message must be selective and narrow in nature.<sup>40</sup> It is natural to choose elements and themes which the speaker believes will most likely resonate with the culture.<sup>41</sup> For Ecuador, a presentation which

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<sup>38</sup> John A. Forrester, *Grace for Shame: The Forgotten Gospel* (Toronto: Pastor’s Attic Press, 2010), 9.

<sup>39</sup> Maust, *New Song in the Andes*, 42.

<sup>40</sup> Many factors are at work in a gospel presentation, including audience, language, time, etc. All play a part in what and how to share the gospel. When possible, one should take as much time with as much biblical information as possible.

<sup>41</sup> Jackson Wu, *One Gospel for All Nations: A Practical Approach to Biblical*

looks to argue against the present realities of pre-Reformation Catholicism, Liberation Theology, and Pentecostal churches is necessary.<sup>42</sup>

**Contemporary attempts at evangelism in honor/shame contexts.** Wu, in his book *One Gospel for All Nations*, lays out three themes always present when the Bible speaks of the gospel. The themes are kingdom, covenant, and creation.<sup>43</sup> He argues gospel presentations need to be both firm in content yet flexible in the presentation.<sup>44</sup> His gospel presentation is very good as it succinctly stories the Bible with a strong call for a response.<sup>45</sup>

Wu's method is commendable for several reasons. First, adaptability is necessary for Ecuador because presentations of the gospel need to be done in Spanish, Quichua, and other languages.<sup>46</sup> The second reason is using the biblical themes of kingdom, covenant, and creation while noting the aspects of honor/shame will sync more with the Ecuadorian culture. Thirdly, the biblical themes will keep the message grounded to the story of God as the Bible relays its message. This point is especially important as Ecuadorians have a long history of syncretism.<sup>47</sup>

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*Contextualization* (Pasadena, CA: William Carey Library, 2015), 32.

<sup>42</sup> Sills, *Reaching and Teaching Highland Quichuas*, 2; David Stoll, *Is Latin America Turning Protestant?* (Berkeley: University of California Press, 1991); Gustavo Gutierrez, *Theology of Liberation* (New York: Orbis Books, 1973).

<sup>43</sup> Wu, *One Gospel for All Nations*, 40-46.

<sup>44</sup> Wu, *One Gospel for All Nations*, 58-59; also see 199-204, where Wu gives an evaluation checklist for gospel presentations. This appendix is a greatly practical and helpful in thinking through gospel presentations, tools to ensure that they are both biblical and contextual.

<sup>45</sup> Wu, *One Gospel for All Nations*, 205-13.

<sup>46</sup> Joshua Project, "Ecuador."

<sup>47</sup> In his works, Sills argues thoroughly for the syncretism in the Highland Quichua. However, the problem is not restricted to just the Highland Quichua as it is present and prevalent to various degrees throughout all of Ecuador. Sills, *Reaching and Teaching Highland Quichuas*, 14-23.

The seemingly negative aspect of Wu's method is the lack of law/guilt framework keeping him from an explicit mention of penal-substitutionary atonement.<sup>48</sup> His writing is primarily directed to a Chinese and Eastern context.<sup>49</sup> In his gospel presentation, sin is understood as things that "violate and offend the King."<sup>50</sup> When the Messiah comes he comes to "repay the debt humanity owed to God" as he willingly bears the burdens of man's depraved offenses.<sup>51</sup>

As stated earlier, penal-substitutionary atonement is the model of atonement by which all others stem. Jesus does repay the debt owed to God and he does bear man's burdens but he died in man's place as a substitute. Just because a culture highly values honor/shame does not mean there is no understanding of laws and guilt. Furthermore, guilt/innocence and corresponding laws serve as the primary method in the Bible to speak of the atonement.

In Muller's book *Honor and Shame* he shares his struggle to share the gospel with Muslims throughout his missionary life. However, his life as a missionary took a different turn when he began to view Islam and Islamic culture as a unified whole instead of separate distinct realities. He argues the group identity and holistic thinking in Islam manifest in an honor/shame culture and are the key to sharing the gospel.<sup>52</sup>

His work is especially helpful, as he strikes a balanced approach by not

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<sup>48</sup> Wu does mention Jesus dying as a substitute for man but does so in reference to an honor and life debt owed to God. While this is in a sense a substitutionary atonement model, it does not come far enough with reference to the historical explanation to penal-substitutionary atonement. His substitutionary atonement model is a debt repayment model which removes the penal aspect that is presented in Scripture. Wu, *Saving God's Face*, 219.

<sup>49</sup> Wu, *Saving God's Face*; Wu, *One Gospel for All Nations*.

<sup>50</sup> Wu, *One Gospel for All Nations*, 207.

<sup>51</sup> Wu, *One Gospel for All Nations*, 209.

<sup>52</sup> See Muller, introduction to *Honor and Shame*. Also see his chapter on Honor and Shame: Muller, "Shame-Based Cultures," in *Honor and Shame*, 46-55.

overemphasizing cultural values as well as noting that all three cultural values of honor/shame, guilt/innocence, and fear/power exist in all cultures. Cultures exist with various amounts of these worldview realities. He says, “This mixing of worldviews is especially noticeable in South America where jungle tribes with fear-based cultures come in contact with shame-based cultures originating out of southern Spain, and guilt-based cultures brought by Western missionaries and Western business.”<sup>53</sup>

Muller’s method is to be preferred because he demonstrates a more balanced approach whereby honor/shame, guilt/innocence, and fear/power are addressed. In his presentation of the gospel, he suggests using five key points: repentance, sacrifice, redemption, propitiation, and reconciliation.<sup>54</sup> Even though each cultural value is identified to various degrees in his brief explanation of each area, he does promote using honor/shame categories as the initial step. The subtitle to the book is *Unlocking the Door* which he views as an honor/shame paradigm to ministry.

Using honor/shame is the easiest door for people to walk through to understand the gospel in honor/shame contexts.<sup>55</sup> Muller gives a balanced approach with a level of flexibility. Furthermore, Muller more rightly explains the law as both the thing proving man’s guilt and that which proves man’s defilement, which is why he includes propitiation as a key theme to sharing the gospel.<sup>56</sup>

Werner Mischke has a very thorough analysis of honor/shame in his book *The Global Gospel*. While he does not give an explicit gospel presentation, he does point out the way in which salvation is directed towards both guilt and shame.<sup>57</sup> He gives a

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<sup>53</sup> Muller, *Honor and Shame*, 21.

<sup>54</sup> Muller, 102-3.

<sup>55</sup> Muller, 104-7.

<sup>56</sup> Muller, 60.

<sup>57</sup> Mischke, *The Global Gospel*, 62-68.



dichotomy of guilt and shame as being a difference between “what I do” and “who I am.” His discussion of this is quite helpful in understanding how guilt and shame need to be addressed in any gospel presentation. When the guilt of man is addressed, the inner feelings of shame are addressed simultaneously.

His analysis of honor/shame is enhanced through the third section of his book, where he unites cultural and gospel realities through the lens of honor/shame.<sup>58</sup> In this section, he notes how sharing the gospel as a narrative is helpful for oral learners, especially because these types of cultures are more group-oriented in thinking.<sup>59</sup> These realities are true for Ecuadorians, as Sills clearly shows in his book *Reaching and Teaching the Highland Quichua*.<sup>60</sup> Mischke gives various ways to relate paradigms of reversal, blood, patronage, and the source of honor to cultures who greatly value honor through various biblical passages. For these reasons, his book helps to understand and relate honor/shame in gospel situations and confronting sin.

Georges and Baker also recommend using a narrative approach to oral peoples in *Ministering in Honor–Shame Culture*.<sup>61</sup> They argue that in presenting the gospel in honor/shame contexts one must use metaphors of family, relationships, and community. They do tend to lean more heavily on honor/shame over biblical categories when they explain sin. They claim, “Sin is fundamentally a relational problem, and salvation is a restoration of broken relationships, so they must be communicated accordingly.”<sup>62</sup> They wrongly believe contextualization is an adaptation of the process and content of the

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<sup>58</sup> Mischke, *The Global Gospel*, 206-79.

<sup>59</sup> Mischke, 274-75.

<sup>60</sup> Sills, *Reaching and Teaching Highland Quichuas*.

<sup>61</sup> Georges and Baker, *Ministering in Honor–Shame Cultures*, 172.

<sup>62</sup> Georges and Baker, 180.

gospel.<sup>63</sup>

Georges and Baker make the mistake of overemphasizing honor/shame in their understanding of contextualization and gospel presentation. Wu does a better job of keeping the message of the gospel tied more closely to the biblical explanation of the gospel, though he minimizes penal-substitutionary atonement. Mischke and Forrester show how honor/shame is a blind spot for Westerners but useful for many cultures.

**A suggested model for evangelism in Ecuador.** The gospel is the good news of Jesus. It is the story of the creation, fall, redemption, and new creation.<sup>64</sup> The message of the gospel must be proclaimed and believed. Belief is not possible without a clear presentation of the gospel. In presenting the gospel, the goal is not to save people. Saving people is God's job which he accomplished through his Son.

Sharing the message of the gospel requires four points. First, God must be clearly explained. The second point must show the effect of sin upon man and his relationship to God. Third, Jesus as the Messiah and only means of salvation must come with a call to respond. Finally, there must be a forward-looking ending pointing towards eternity.

What makes Ecuador an interesting place to share the gospel are the cultures within the country.<sup>65</sup> It is possible to share the gospel in English with the large expatriate population. The Quichuan people live in the highlands and lowlands, each region offers a varied dialect. Unified Quichua allows many indigenous to communicate but their regional dialect is still preferred. Further complicating the problem is that Quichua

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<sup>63</sup> Georges and Baker, *Ministering in Honor–Shame Cultures*, 182.

<sup>64</sup> Chap. 2 of this dissertation, on biblical theology, is a more thorough treatment of these four areas as it pertains to the metanarrative of Scripture. It is the story of Scripture which contains the message of the gospel. As evidenced in the critiques of modern honor/shame treatments of the gospel, a fuller treatment of Scripture is preferred to more fully encapsulate the gospel message.

<sup>65</sup> Joshua Project, "Ecuador."

borrowed theological words from Spanish so even a “pure” Quichua explanation of the gospel will have Spanish terminology.<sup>66</sup> Spanish is the dominant language as it covers most governmental affairs, serves as the primary business language in Ecuador, and is spoken by the *mestizo* population.<sup>67</sup>

There must be a clear presentation of the gospel, in a clear language, and a clear cultural paradigm. The paradigm to use in sharing the gospel with the various peoples of Ecuador is honor/shame. Using honor/shame will connect the biblical story to the social and cultural heart of the people.

**An Ecuadorian presentation.** God is the Creator of heaven and earth. He has no wife. He has no mother. He is the eternal God who is Father, Son, and Holy Spirit. He created the world and everything in it. He created this world to reflect and reciprocate his honor. He did not create this world because he was in need, had any lack, or was lonely. He created it because creating is part of his nature. The world is beautiful because it reflects the beauty and honor of God.<sup>68</sup>

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<sup>66</sup> Sills points to the long history of using Spanish as a training language of missionaries. While this has hurt training and leadership development, it has caused the Spanish vocabulary to be entrenched in Quichuan theological discussions. Sills, *Reaching and Teaching Highland Quichuas*, 173-74.

<sup>67</sup> I use general terms pointing to Spanish as covering “most” governmental affairs. The reason is that Ecuador is a “nation of nations” whereby the indigenous people groups are semi-autonomous with their own government structures. The indigenous people groups, especially in the rain forest areas are well known for their claim to autonomy as it pertains to their land. There are numerous cases, books, and articles about this scenario happening as these smaller tribes battle major oil companies and the Ecuadorian government. The easiest to access is with the Cofan people. The Cofan people are led by a white chief, Randy Borman. Borman, the son of American missionaries, grew up to marry a Cofani woman and now leads the Cofan people to fight for their land rights. “Gringo Chief of the Cofan Indians Talks Interconnectedness,” TED talk, Stanford Humanities Center, May 22, 2014, <http://shc.stanford.edu/events/gringo-chief-cofan-indians-talks-interconnectedness>; “Gringo Chief Rules Swath of Ecuador Jungle,” National Public Radio, July 5, 2010, <https://www.npr.org/templates/story/story.php?storyId=128321485>; Cofan Survival Fund, accessed November 27, 2019, <http://www.cofan.org>.

<sup>68</sup> A simple thing I have used repeatedly in sharing the gospel with people from Ecuador and elsewhere is to praise the beauty of their home. With Ecuador, it is very easy to speak of its beauty. In doing so, there are barriers broken down by loving what they love. Furthermore, this is a general revelation Romans 1 type of beginning where the goal is to have people think about God.

When God made man, he made them male and female. He placed Adam and Eve in the Garden. God was there with them. God's design has always been to be with his people. God loves his creation and wants to be with them! When man was with God in the Garden, there was peace, harmony, and unending happiness. But it did not stay that way.

Adam and Eve were not faithful. God wanted to live with man forever in perfect harmony. In order to have the love and harmony God wanted, Adam and Eve needed to follow the harmonious plan God gave them. God told them to be fruitful and multiply, to care for the Garden expanding its borders, and to not eat from one tree. In all of God's love, he only gave them one thing to not do. Sadly, man did the one thing they were not to do and did not do everything they were to do.

When Adam and Eve broke God's laws, they broke their harmonious relationship with God. They separated themselves because they broke the rules God gave them. The Bible calls this sin. Sin is anything outside of God's standard of living for us. Instead of honoring God by obeying him, they dishonored him and themselves. They owed God honor instead they shamed him through their actions. Their shaming of God changed their status before him to one of shame. Their shame resulted in their separation from God and the Garden because God is completely honorable and does not permit sin in his presence.

All hope was lost for Adam and Eve. They shamed the most glorious and only God. Because God is supremely good and honorable, he still took care of Adam and Eve. There were still consequences for their actions but he provided care and future hope for them. Their consequences are clear in their removal from the Garden, the difficulty in their work, and physical death.

The consequences of Adam and Eve are seen in the lives of every human as well. All humans are part of their family so their shame is also shame of all of humanity. People have difficulty in their work and lives. Society is brokenness all around. There are

shameful acts and shameful people unable to do what is right. One can see it so clearly because it is within each person. The separation of Adam and Eve is still present today in all people. The fractured relationship with God because is evident in all. The fractured relationship is seen in sickness, disease, and death all around. How God originally made the world seems so very far away.

When God made the world without any sin and shame, there was no sickness, disease, or death. God was with man but man's sinful and shameful acts separated him from God's good plan. When Adam and Eve were outside the Garden, God gave them hope in the way of a future promise. He promised someone would come through the way of obedience to return honor to mankind.

The promised one would need to deal with the shame of man's disobedience. The promised one did not come immediately. Everyone in Adam and Eve's family continued to live shamefully separating themselves from God. But God was still faithful. God was faithful to remind his people about the promised one who would come. When God reminded his people, he promised to redeem them making them his people once again.

God gave his people more rules to live by. When he gave them these rules, he established ways to remind them of their sin and shame. However, these rules did not seem to stop the people from sinning and committing shameful acts. These rules were not enough to save man but always served as a reminder that man needed the promised Savior. God had them go through ceremonial washings, sacrifices, and festivals to remind them. These were all designed to remind his people of their shame and their need for God.

The people continued to live on shamefully further separating themselves from God. However, God remained faithful promising to come to rescue his people and lead them. The promised one would lead the people of God as a King. God sent prophets to tell his people about their future King.

God still required people to follow his rules and reminded them through his prophets but then God stopped sending his prophets to remind them. Eventually, what was said was enough. God's voice to his people was written down and it was enough to provide the hope for God's people. Then one day, all the promises came true when the Savior-King came!

The Savior-King came as a baby, named Jesus. He had a mother but did not have a father. His Father was God. Man's shame was so much that he could not have an earthly father because the shame would be transferred to him. The Savior-King lived the way of obedience fully honoring and obeying his father.

The Savior-King showed people the true way of obedience and honor. He honored God's original intent to live with his people. The Savior-King lived with the people—the poor ones, the sick ones, the children, the women, and the men. Jesus showed people God's intent to heal and redeem by healing people of many diseases and infirmities. His healings showed the power of God and the promise of God to heal his people. He fed his people and taught them to understand what God had said. The Savior-King once again reduced all of the many rules of God. He gave them two—to love God and love one another.

The Savior-King lived perfectly in obedience and honor but there remained the problem of man's sin and shame. Man was held by his own sin unable to not sin so the Savior-King did what only he could do. He died in man's place on a cross. His blood cleanses people from their sin and shame making a way for them to be restored to God.

The cross Jesus hung on reversed his position with God and man. Jesus hung on the cross outside the city of God. Those crucifying Jesus shamed him by placing him on the cross naked. Their act was nothing compared to what his father did to him because when he was on the cross, the sin of the world was placed on him. All of the shameful acts, thoughts, and intentions were placed on him. The sin of the whole world was placed on the only one who lived perfectly. He hung on the cross and died.

For God's people, it seemed as though darkness had won. It seemed that if this one could die in a most shameful way, then all hope was lost. They took his body from the cross and placed him in a tomb. For everyone, the power of shame had seemed to win and sin was seen as the victor. But God was faithful to his promise.

Three days later, early on a Sunday morning, Jesus rose from the dead! The power of sin was defeated and honor was restored to mankind. The honor of God was shown in his fulfilling of his promise to redeem mankind. When the sin and shame of man were paid for by Jesus, he made the way for a restored relationship between God and man. God showed his great power through the resurrection of his son who defeated death. God's honor is unmatched. No one is powerful like him and no one keeps promises like him. Furthermore, no one would go to such great lengths for someone who has shamed them but God did through his Son!

God is very clear about how one can be restored. He requires one to believe this message. In believing the message, a person recognizes their sin and shame, Jesus' death on his or her behalf, and his resurrection. The Bible says if someone believes in one's heart and confesses with his or her mouth these things that God will save. In saving a person, God removes the fractured nature and gives a new heart, making a new creation. His son Jesus knows human struggles so he sent his Spirit to live in the hearts of believers. When people believe this message in their hearts and his Spirit lives in them, he removes their sin and gives them his honor. If they believe with whole life trust then they are restored!

When people believe, God places them in his family. They have his honor because Jesus gives them his honor. They receive this honor and their position before God is reversed. They have a new family, a family of honor.

This new life comes with new privileges and responsibilities. The privileges are many. Believers are able to talk to God. His Spirit directs them in their daily lives, gives them power, and informs them when they have not acted rightly. The privilege of

knowing God is the basis for the greatest responsibility which gives God honor in every area of peoples' lives. Because they are his children, when they do things God delights in the things they do. One responsibility they have is to tell other people this message. In telling other's this message, God's children are able to tell others how their sin and shame is not bigger than God's power. Their greatest privilege is that one day Jesus is coming back for all of those who believe in him. When he returns he will live with man forever. However, all of this is only for those who believe. It is important to ask if one believes this message.

**Evaluation of an Ecuadorian presentation.** Obviously, there are numerous ways to tell the story of redemption. In Ecuador, it is necessary to make special attention to all three cultural paradigms. The long history of Catholicism allows for some brevity because of familiarity with certain biblical terms, but redefining key terms is also helpful. The animism of the past continues to permeate the everyday life of Ecuadorians so attention to a power/fear paradigm is helpful. Finally, it is necessary to keep penal-substitutionary atonement at the forefront of discussions of the crucifixion.

Historically, when Latin Americans were introduced to the Catholic understanding of sin they were taught through the use of a piñata. The piñata began in Mexico and found its way to all of Latin America. A piñata is a seven-pointed star with each point representing a different deadly sin. The person is blindfolded to represent living by faith. The stick shows the need to fight against sin and temptation. The candy, which falls after the piñata is broken, resembles the rewards for a life of faith.<sup>69</sup> While the piñata is a common method to teach children about sin and faith, its ties to Catholicism

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<sup>69</sup> The religious aspects on the piñata are common knowledge. The piñata is commonly used in Ecuador churches and birthday parties. Every time I have been around, the traditional meaning has always been explained. The piñata is used in the United States with almost no religious significance. "Everything You Wanted to Know About the Mexican Piñata," TripSavvy, last modified June, 26, 2019, <https://www.tripsavvy.com/pinata-history-and-meaning-1588827>.



keep it out of the evangelistic methods of missionaries and church leaders.<sup>70</sup>

The piñata helped to teach about mortal sins but kept the definition of sin too narrow. In the presentation, sin is presented as a sin against God fracturing man's relationship with him. Shame is addressed as both a felt experience and positional change because of man's separation from God. While Catholicism introduced the idea of sin, it is through the message of the Bible that it is rightly and more fully explained.

There is within the presentation an idea of the debt of honor owed to God. God's standard is not to just be understood as it applies to the specific laws given in the Pentateuch or other portions of Scripture. God's standard is also revealed to man through his creation (Ps 19; Rom 1). God's general revelation of himself in creation is cause enough for man to know they owe God the honor due to his name. Therefore, when a man does not give God the honor and glory due to him, man sins. One way this is spoken of is that man owes God an honor debt. Man owes God glory and honor. When a man does not give the proper honor and glory, he has a debt which is owed to God.<sup>71</sup>

Syncretism is strong within Ecuador. The indigenous animism continues to this day through two teachings. *Pachamama* is the Ecuadorian understanding of Mother Earth.<sup>72</sup> There are various ways this teaching is manifested among the indigenous, which is why it is necessary to emphasize God not having a wife or mother. The second way syncretism continues in Ecuador is in the use of *curanderos*. A common practice in Ecuador is the use of *curanderos*, who are the local healers. Normally, the *curanderos* resemble a type of witch doctor who relates physical sickness to the presence of evil

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<sup>70</sup> As stated above, the *piñata* is common, but its use is in a playful sense without expectation of response. It is more popular in Ecuador, but the interest in it is still the candies inside, not the theological teaching.

<sup>71</sup> Wu, *One Gospel for All Nations*, 132-33.

<sup>72</sup> Sills, *Reaching and Teaching Highland Quichuas*, 213.

acquired through bad actions or traveling by evil places.<sup>73</sup> There must be some care in dealing with the issue of healing and medicine in Ecuador. Missionaries can be too sensitive to the use of herbs for medicinal purposes.<sup>74</sup>

Mentioning sin and shame together is necessary because of how shame functions internally. In the presentation, sin is showing a more objective sense while shame is more subjective and relational. People who are highly communal in culture, need to see the relational aspect of Christianity. Ecuadorians are highly relational and group-oriented so special attention must be given to a restored relationship with God where shame is removed redeeming the original relationship.<sup>75</sup>

The emphasis on penal-substitutionary atonement is evident in this presentation. It is only in a penal-substitutionary atonement model that the objective and subjective sense of shame are properly handled. David deSilva comments about the blood of Jesus in relation to both objective and subjective senses. He says, “The blood of Jesus thus removes the pollution of sin both from the conscience of the worshiper and the presence of God, such that no defiling obstacle remains between God and human being.”<sup>76</sup> It is only through the substitutionary death of Jesus that shame is truly addressed. Referencing the cross of Christ in any other sense without this model is not only biblically inaccurate but culturally inadequate.

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<sup>73</sup> Sills, *Reaching and Teaching Highland Quichuas*, 212.

<sup>74</sup> The way to think about the use of herbs in medicine is how people will use essential oils or their grandmother’s recipe for a cold. An Ecuadorian can brew a tea to help with an upset stomach or cold with leaves bought from someone who sells “healing” herbs. The person is not partaking in witchcraft though a *curandero* could buy those same herbs for their services. Care is needed in dealing with these issues.

<sup>75</sup> Mischke, *The Global Gospel*, 41.

<sup>76</sup> David A. deSilva, *Honor, Patronage, Kinship, and Purity: Unlocking New Testament Culture* (Downers Grove, IL: IVP Academic, 2000), 309.

## Using Honor and Shame in Church Discipline

Believers do not live free from sin. Believers still sin and this sin causes separation. When a believer sins, he or she is to confess the sin to God who will forgive them and cleanse them (1 John 1:9). When a believer sins there are biblical guidelines on how to address the issue of sin within the context of a local church. These issues are defined most clearly in Matthew 18:15-20.<sup>77</sup>

Shame can be used greatly in confronting sin in the Ecuadorian church. In order to confront sin properly, it must be done in accordance with Matthew 18. The sequence in Matthew 18 is first to go to the person directly, then if one does not repent to bring one or two other people. Next, if the presence of one or two other people does not bring the person to repentance, then the church is to be informed of the sin. Finally, if there is no repentance with the church's knowledge then the person is removed from the church body.

An understanding of honor and shame within the context of church discipline as it pertains to an Ecuadorian church is necessary for the proper application of Matthew 18. Properly handling or advising churches on situations of sin within a church means rightly handling the Word of God and understanding culture. When this is done, there is a proper use of shame that relates to the culture for the restoration of the believer. Matthew 18 was initially written to an audience who greatly valued honor/shame.<sup>78</sup>

A place where missionaries can err is in the application of honor/shame in the

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<sup>77</sup> The best treatment of church discipline is Jonathan Leeman and Mark Dever, *The Church and the Surprising Offense of God's Love: Reintroducing the Doctrines of Church Membership and Discipline* (Wheaton, IL: Crossway, 2010). It is not broad in its application and exposition of many verses as it pertains to church discipline. There are other passages dealing with church discipline but Matt 18 is the easiest in application.

<sup>78</sup> Jerome Neyrey effectively fleshes out this concept in his look at honor/shame through the book of Matthew. He weaves the various teachings in the Sermon on the Mount and their relationship to honor/shame throughout his book. See Jerome H. Neyrey, *Honor and Shame in the Gospel of Matthew* (Louisville: Westminster John Knox Press, 1998).

confrontation of sin. Like the evangelism positions evaluated, there is a propensity to place culture over the biblical text as it pertains to confronting sin in a church through church discipline. This error is often when anthropology supersedes biblical authority. When this error takes place it usually comes under the auspices of indirect communication as the proper means of communication that is most acceptable for Ecuadorians.<sup>79</sup>

The normal way anthropology comes before biblical fidelity is in the first part of the Matthew 18 sequence. In cultures that prefer indirect communication, a person uses a middleman or spokesperson to convey information to someone else. Using indirect communication is not bad in and of itself. Having a go-between is often culturally acceptable except in the case of confronting sin.

Wrongly applying Matthew 18 with respect to indirect communication could be as such. Suppose person A is sinned against by person B. Person A would not go directly to Person B because it would not be culturally appropriate since the host culture prefers indirect communication. Therefore, Person A would enlist another person as an intermediary to speak with Person B. The new person, Person C, would go and speak with Person B on behalf of Person A. The response would then be relayed back to Person A through Person C. Someone who suggests using indirect communication says to use an intermediary, which will allow the person to save face by removing them from a direct confrontation. This makes sense because of how social honor is valued. For a direct confrontation to happen, it goes against the normal indirect methodology. Taking a position like this one would wrongly use honor/shame as a means to communicate

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<sup>79</sup> This type of thinking comes from Sills and my many interactions with him through two primary classes at The Southern Baptist Theological Seminary: Ministry to Hispanics and Cultural Anthropology. The same information was echoed in Reaching and Teaching missionary training when Sills spoke about indirect communication. In each setting as well as at other times, I disagreed with him over these matters. He has not written on this topic as of this writing and only my class notes and memory of our many disagreements remain.

indirectly against a clear biblical command to communicate directly in the confrontation of sin.<sup>80</sup>

A better understanding and application of the Matthew 18 sequence shows how honor/shame is at work in the direct confrontation of sin. A key component to honor/shame cultures is the idea of challenge, or riposte. Riposte is a term used in fencing or verbal banter to denote a quick parry or reply.<sup>81</sup> Normally, when a type of verbal challenge is offered it is done in a public setting and the winning party is declared right. In Ecuador, this is true though often when there is a disagreement between two people, they will fight with the winner being declared “right” and the loser “wrong” by the onlooking group.<sup>82</sup>

When Matthew 18 is followed there is the direct confrontation of sin without a social gathering. The isolated confrontation allows the person to save face and ask for forgiveness without greater social shame. Furthermore, the offended person shows himself honorable by extending mercy and forgiveness instead of setting up a challenge situation.<sup>83</sup>

The goal in Matthew 18 is to gain back one’s brother, that is to say, reconciliation. It could also be said, that the proper use of shame is reconciliation. If the person does not repent then the next two steps are followed in Matthew 18. Finally, if there is no repentance, the person is removed from the local body. Each step in the

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<sup>80</sup> This position is postulated by Sills. In his defense, he used his time in Cuba speaking with church leaders about how they practiced Matt 18 to argue for his position. His expertise is not in question here, just his exegesis of this passage. Also, I presume in this thinking that his experiences were true and that he did experience Cuban believers who applied Matt 18 principles in an indirect manner. I have personal experience with indirect communication concerning Matt 18 from my brief time in Ecuador. The reality of existence does equate to rightness in this matter.

<sup>81</sup> For an introduction to this idea see Mischke, *The Global Gospel*, 104-11.

<sup>82</sup> Ben J. Nickel, *Along the Quichua Trail* (Smithville, MO: Gospel Missionary Union, 1970), 49-50.

<sup>83</sup> Neyrey, *Honor and Shame in Matthew*, 183.

Matthew 18 sequence uses shame to bring about restoration. When the person is confronted by multiple people, their status is changed with the group. Furthermore, when the church is presented with the person's sin, the person is shown shameful to the entire congregation. The goal here is to briefly and poignantly use shame for the restoration of the sinful brother.<sup>84</sup>

Removal from a family/church is shameful because honor is primarily received through the family of origin. When a person is adopted into the family of God, he or she receives great honor.<sup>85</sup> Therefore, following Matthew 18 is the greatest use of shame by excommunicating the person. Removing someone from the family of God removes the person from the primary means of received honor.

Directly confronting the sinner is the way to follow both the biblical text and the cultural preference of shame. Normally, honor/shame cultures cover up shameful acts.<sup>86</sup> When the acts are uncovered at the lowest social impact is a kind and gracious act by the person offended. For a third party to be involved because indirect communication is preferred is not only biblically inaccurate but unnecessarily shameful. Directly confronting the person, and even bringing one or two others in for the second step, allows the shameful act to be covered by keeping exposure to a minimum.

### **Using Honor and Shame to Encourage Believers**

The use of honor and shame within the church is paramount to the encouragement of believers. There are many ways to use honor/shame within a local church. It is the job of each believer to encourage one another to do good works (Heb 10:24). When good works are done, it is to collectively work together for the honor the

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<sup>84</sup> Georges and Baker argue the process of shaming in this way is temporary and restorative in nature. Georges and Baker, *Ministering in Honor-Shame Cultures*, 44-45.

<sup>85</sup> deSilva, *Honor, Patronage, Kinship, and Purity*, 28.

<sup>86</sup> Muller, *Honor and Shame*, 48.

whole for which Christ is the head.<sup>87</sup>

There are many ways to encourage believers. The first and primary means of encouragement is to preach the gospel. Since that topic has been adequately dealt with, what remains are three specific ways to encourage the body of Christ with special reference to the function of honor/shame. The main emphasis for which all three are centered is that the church is the primary means of community for believers.

### **Encourage Church Life**

Since the church is the primary means of community for believers, it is to be central to the life of the believer. This point is where Ecuadorians outdo Westerners as group-oriented people. For Ecuadorians, the family is not just a nuclear family. The family extends far outside with all members considered family.<sup>88</sup> Therefore, when believers understand the church as a family, there is a greater level for acceptance because culturally, they are more adept at accepting people with looser bloodlines.

There is a negative side to the priority of family within Ecuadorian culture. When Catholic families disown evangelical believers, it removes them from deep and wide social ties. It is normal for family relationships to be connected to people all throughout the community which makes everyday life very difficult. No one in Ecuador has suffered more than indigenous Quichua believers. These believers suffered from the Catholic church's actions against them. However, when these believers remain faithful, their testimony is powerful. Don Schroder shares this succinctly:

The more the gospel penetrated these mountains, however, the more the opposition grew. The State church began to see their power over these Indians slipping away. The opposition came in the form of threats, stonings, and beatings with clubs, homes were burned, crops were destroyed, and believers were killed as were their animals. Some families even disowned their family members who became

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<sup>87</sup> deSilva, *Honor, Patronage, Kinship, and Purity*, 73-78.

<sup>88</sup> Judith Noble and Jaime Lacasa, *The Hispanic Way: Aspects of Behavior, Attitudes, and Customs in the Spanish-Speaking World* (Chicago: Passport Books, 1990), 41-42.

Christians. The first believers had to be strong to continue in the faith under these conditions. We knew that only God could keep them steadfast. One Indian told me with tears running down his cheeks, “They have killed my animals, destroyed my crops and they tried to burn my home.” Then, a smile crept across his face and he said, “But they can’t take away my God, can they?”<sup>89</sup>

Such faith and endurance encourage others to remain faithful to the Lord. The loyalty in people who are restored to God, living for his honor, and suffering for his family show the blessedness of those living for the Kingdom (Matt 5:10).

One danger in encouraging church life is how it can be interpreted through the lens of honor/shame. A common practice in the US is to check on someone when they miss church. In many churches, there are people designated to Sunday school classes who will reach out to absent members. It is only natural then, for missionaries who have been raised in this type of culture to do the same when they get to the mission field. Muller warns against this because it can be a way to shame someone for not coming. While it may initially result in greater attendance, it does not come from an internal desire to fellowship and worship. He says the person will come so as not to shame the missionary.<sup>90</sup> When this happens, it can lead to bitterness, making gospel ministry more difficult.

This same danger is also applied when someone is attending and serving in the church. Honor/shame cultures usually have a strong patron-client relationship structure.<sup>91</sup> While this relationship needs to be handled with care, it is important to see how it can wrongly work towards legalism. Again, Muller is insightfully shares the story of a woman who was dedicated to church life. She was always at church faithfully serving. When he asked her why she was so dedicated, she replied it was because she was afraid

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<sup>89</sup> Schroder, *Give Me This Mountain!*, loc. 1030.

<sup>90</sup> Muller, *Honor and Shame*, 106.

<sup>91</sup> Georges and Baker, *Ministering in Honor–Shame Cultures*, 134-61; Mischke, *The Global Gospel*, 122–40; deSilva, *Honor, Patronage, Kinship, and Purity*, 95-156; Sills, *Reaching and Teaching Highland Quichuas*, 26-30; Lyons, *Remembering the Hacienda*, 100-124.



God would shame her if she did not work hard.<sup>92</sup>

What is the remedy to this danger? The remedy is to properly encourage church life through an honor/shame paradigm. The danger of misapplying honor/shame can be removed through a slight change. The young woman who is working to not be shamed must be reminded through the message of the gospel that she is not working *for* honor but *from* a position of honor. God has already given her the righteousness and honor of Christ so she is free to work as she desires.

This same positive spin can be applied to someone not attending church. There is a point where believers need to be encouraged to gather together because what is at stake is honor. David deSilva argues that the Hebrew believers were struggling with finding value in the local congregation, which is why they needed to be encouraged to gather together (Heb 10:25).<sup>93</sup> Instead of shaming someone for not attending, they can be encouraged of their value to the whole congregation. If they are to be confronted because of a lack of attendance then they should be confronted with Matthew 18 in mind. This way the gospel stays at the center because in any confrontation of sin there is always gospel.

There is grace in the community of faith. In the community of faith, there is forgiveness, family, and honor. It is the way of shame to cover or hide when shameful acts happen. When Ecuadorians have a dispute, especially if it turns physical, the losing party will isolate from the group.<sup>94</sup> It is the way of Ecuadorians to avoid any community when there is sin. They feel shame because of their sin so they isolate themselves from God and the church. This is why nonattending believers must be sought out because it is only through the application of the gospel that their sin and shame are removed. It is

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<sup>92</sup> Muller, *Honor and Shame*, 46-47.

<sup>93</sup> deSilva, *Honor, Patronage, Kinship, and Purity*, 149-51.

<sup>94</sup> Nickel, *Along the Quichua Trail*, 49-50.

encouraging church life which will keep the person walking in fellowship with God and others. Quite simply, rightly applying honor/shame to church life is the way to greater church health.

### **Encourage Familial Relationships**

There is no greater need in Ecuador than in the nuclear family. Ecuador has a sordid past when it comes to families. The family composed of man, woman, and child has layers of sin upon layers of sin. Sadly, honor/shame has not helped the state of the family. While family remains an important part of Ecuadorian life, it does not translate to marital fidelity and harmony.

The detriment of the Ecuadorian family began when Pizarro stepped foot on South American soil.<sup>95</sup> The Conquistadors in Central and South America raped indigenous women, producing the *mestizo* people.<sup>96</sup> The family has never been strong in the *mestizo* culture because while the Spanish were physically attracted to the indigenous women, they found them socially reprehensible.<sup>97</sup> Therefore, fractured families were created. Sexual immorality was encouraged and shame increased for those families. The women had to suffer quietly or be shamed. When children had male influence in their life, they were raised to hate the indigenous. Sadly and ironically, they themselves were half indigenous and their mother fully indigenous, so ingrained in them is this fractured love/hate relationship with their family.<sup>98</sup>

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<sup>95</sup> Greater work has been addressed concerning this topic as it pertains directly to Mexicans. However, there are strong similarities between both stories of Cortes and Pizarro, as well as cultural similarities between Mexicans and Ecuadorians in this sense. For this purpose, some sourcing will be general or Mexican in its nature. It is used here because it is anthropologically salient as it pertains to realities within Ecuador.

<sup>96</sup> Nida shares a revolutionary battle cry that is the unifying cry of Mexicans: “Sons of the raped one—long live Mexico.” Nida, *Understanding Latin America*, 58.

<sup>97</sup> Nida, *Understanding Latin America*, 58.

<sup>98</sup> Crespo points out this reality quite clearly and offers several ways for a Latino to reconcile the discontinuity. Orlando Crespo, *Being Latino in Christ: Finding Wholeness in Your Ethnic Identity*

The Bible gives a vastly different understanding of honor/shame as it pertains to family and marriage. In marriage, the husband is to lovingly serve and care for his wife (Eph 5:25-33; Col 3:19; 1 Pet 3:7). This is a complete reversal from the *machismo* culture of Ecuador. *Machismo* is a mindset seeking to gain dominance over someone showing authority through actions and words.<sup>99</sup> In marriage, a husband with *machismo* is encouraged to have extramarital affairs.<sup>100</sup> His honor as a man is seen in the number of women he can “conquer.”<sup>101</sup> It is obvious that there is a difference in the biblical model for marriage and that which is common in Ecuador.<sup>102</sup>

In encouraging familial relationships, marriages must be modeled and taught as the highest priority of the community. *Machismo* impacts marriages when women are treated poorly through physical and sexual abuse.<sup>103</sup> During one pastoral training in Tambo, Ecuador, a pastor was teaching Quichuan pastors. He traveled there with his wife from the US. She helped with food preparation and class set-up. While the pastor was teaching, he was stopped and asked by one of the local pastors attending the training, “Pastor will you teach us to beat our wives as you beat yours?” The pastor asked him to repeat the question. He answered with the same words, but added some commentary, noting how the pastor’s wife was smiling and appeared happy as she served. The training

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(Downers Grove, IL: IVP Books, 2009), 54-63, 79-92.

<sup>99</sup> John Condon, *Good Neighbors: Communicating with the Mexicans*, 2nd ed. (Austin, TX: Intercultural Press, 1997), 32-33.

<sup>100</sup> This reality is more prevalent in *mestizo* cultures. While it is not absent from indigenous cultures, it is more prominent in the larger cities among *mestizo* people.

<sup>101</sup> Nida, *Understanding Latin America*, 56-62.

<sup>102</sup> Nida has a remarkable chapter on this topic. See Nida, “Machismo and Hembrismo,” in *Understanding Latin America*, 56-82; Sills shares about the way the fiestas are filled with sexual promiscuity and drunkenness. Sills, *Reaching and Teaching Highland Quichuas*, 159-60.

<sup>103</sup> Sills, *Reaching and Teaching Highland Quichuas*, 88.

immediately changed to an exposition of Ephesians 5.<sup>104</sup> Thankfully, missionaries have a long history of showing and teaching the biblical view of marriage but like in any culture, there is still a long way to go. More marriage conferences, trainings, and preaching on biblical marriages should be done.

Evangelical believers have suffered greatly in Ecuador as they are kicked out of families for leaving the Catholic church. One residual unintended consequence is the removal of family burial plots. Having no place for burial is shameful for the deceased. Henry Klassen saw firsthand some of the struggles of Chimborazo believers. Believers were ostracized from their families. This was an attempt to shame them back into Catholicism. However, this point because especially difficult when Catholic cemeteries denied evangelical burials. Klassen fought with the government to grant access to cemeteries for believers. When he did this, it increased his honor among the believers and dignified the evangelicals who died.<sup>105</sup> When missionaries care for believers and seek to honor them, especially in their death, it opens the door for greater ministry as these believers see the impact the church as a family has in their lives.

The blessing of believers is that they are placed into the household of God. They may lose their family but it is not a barrier to honor. Jesus has a sordid lineage but it did not prevent him from the greatest honor.<sup>106</sup> Furthermore, they are given a completely different honor code to live by which promotes the family which is what they value most. This is all possible because when familial relationships are encouraged through the lens of honor/shame the blessing is maximized as they understand they have received the

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<sup>104</sup> I heard this firsthand from Sills, who was present at the training, as well as from the other Quichuan believers who were present. Their retelling of the story was the same as I heard from Sills. Thankfully, RTIM changed some of their trip practices to include ministry to women after this incident.

<sup>105</sup> Maust, *New Song in the Andes*, 45-46.

<sup>106</sup> Neyrey, *Honor and Shame in Matthew*, 94-95; Georges and Baker, *Ministering in Honor-Shame Cultures*, 17.

honor of the family of God which is the honor of Christ.<sup>107</sup>

### **Encourage Sending Ecuadorians**

The final point in the use of honor/shame is to encourage the Ecuadorian church to send Ecuadorians for gospel ministry. When Ecuadorians understand the Great Commission and the unique ways they are gifted to obey it the local Ecuadorian church will be encouraged. The “sentness” of the local Ecuadorian church is the goal of gospel missions in Ecuador.

In order for Ecuadorians to be sent, there must be a view of ownership of the Ecuadorian church. Klassen pointed out that indigenous churches who were led by indigenous were significantly stronger because there was greater buy-in.<sup>108</sup> Indigenous leadership is a point that Sills makes to understand the evangelical movement among the Quichuas.<sup>109</sup> The hope for the Ecuadorian church is not white missionaries but other Ecuadorians leading their people to fulfill the Great Commission.

There have been Ecuadorian missionaries who have gone all throughout Ecuador and the world. However, Patricio Marcatoma has a unique place in my life.<sup>110</sup> While briefly serving overseas, a childhood friend contacted me and asked me if I knew Patricio. Patricio is a Chimborazo believer. He was led to the Lord by an International Mission Board (IMB) missionary. When the IMB relocate the missionary to India, he casually asked if Patricio wanted to go. When Patricio responded with an emphatic yes, the IMB missionary began to work out the logistics. Patricio served in India alongside my childhood friend for three years.

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<sup>107</sup> deSilva, *Honor, Patronage, Kinship, and Purity*, 73.

<sup>108</sup> Maust, *New Song in the Andes*, 109.

<sup>109</sup> Sills, *Reaching and Teaching Highland Quichuas*, 77.

<sup>110</sup> This personal story helped me to understand the impact of Ecuadorians in missions and the honor in sending for Ecuadorians.

My friend told me two things about Patricio. First, he spoke like a local Indian. Patricio said Hindi was a very easy language to learn because it was so similar to Quichua. Added to the ease of the language, most people did not know he was not an Indian. He looked the part and sounded the part.

Secondly, my friend told me Patricio led more people to the Lord than the entire team. My friend was busy following up with discipleship because of the ministry of Patricio. The cultural hurdles for my friend were nothing for Patricio because the cultures of the Quichua and India are similar.

When I heard the stories of Patricio and spoke with him I was speechless to hear how God used him. At the same time, I was leading a training in Tabmo where I was to teach about world religions. I invited Patricio to teach his fellow countrymen about Hinduism, Buddhism, and Sikhism. I also asked him to directly speak about the need for more Ecuadorians to be sent as missionaries.

When Patricio arrived, he looked like everyone else in the training. He took the classes but when it was time for his topics, I invited him up and he took over. He went way over on his allotted time and to this day, it remains the most powerful teaching time I have seen. He shared stories, pictures, and fielded questions. When he finished, he gave a strong charge for the brothers there to pray about sending or being sent.

It was a powerful time of teaching and impactful for the pastors in attendance. Everyone there had a changed perspective. They were used to missionaries being white guys from the United States, but here was a young Quichuan believer, one of their own who was heralded as a hero. He deserved such honor. When he was honored, all of the Quichuan were honored as well.

This section began by looking at leader development as it pertains to honor/shame. By promoting Ecuadorians, like Patricio, to lead and be sent the honor of the Ecuadorians is increased because they are more rightly walking with Jesus fulfilling the Great Commission. When the gospel is shared in ways that are most consistent with a

paradigm of honor/shame it makes more sense culturally and is easier for Ecuadorians to hear. Like the Indians Patricio led to the Lord, Ecuadorians need to hear a gospel presentation in their language with respect to their culture. Finally, Ecuadorians need to see a system in the church where the honor of Jesus is taught and applied in the areas that matter most.

This chapter began with the beauty of the Ecuadorian landscape. My aim is that not only the landscape will not capture readers' hearts, but that the Ecuadorian people will also. They are the dearest people on all the earth. For hundreds of years, they were seen as second-class citizens—first by the Incas, then the Spanish, and then by the governmental powers over them. There must be special care taken to not continue this paradigm by missionaries. Ecuadorians must be seen as co-laborers and co-heirs, because they are. For Ecuadorians to be honored rightly, they must be seen as equal brothers and sisters in the faith worthy of honor.

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## ABSTRACT

### HONOR AND SHAME IN ECUADOR

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Chapter 1 introduces the question of using honor and shame by showing how honor and shame have helped to shape missiology. The problem of the role and use of honor and shame Ecuadorian culture frames the remainder of the dissertation research. The chapter concludes by survey recent scholarship concerning honor and shame, as well as defining key terms, and stating research methodology.

Chapter 2 looks at the aspect of honor and shame as it relates to the aspect of covenant within the Bible. Each section on the covenants highlights the various aspects of honor and shame. The relational changes for those in the covenant and those who are not will further show how honor and shame functions. This section concludes by highlighting contextualization concerns when focusing on honor and shame within covenants.

Chapter 3 surveys honor and shame as a cultural identifying mark. Typically, there are three types of cultural worldviews, guilt and innocence, power and fear, and honor and shame. Each culture has each three albeit each with a different emphasis. Since the idea of honor and shame is present to some degree within all cultures, it is necessary to take this into account when engaging different cultures.

Chapter 4 briefly traces the honor and shame roots through the history of conquest. Latin American culture began with a seven hundred years' war over the Iberian Peninsula. There are language and cultural overlaps between the Arab and Latin American culture. During the end of the war in the Iberian Peninsula, there was a war up

the Andes mountains by the Incan Empire. Their conquest and religious history helped pave the way for the conquistadors to take over. After the Spanish began to rule, there were rules set in place which helped to keep things the status quo until Ecuador changed the constitution in 1998 formerly recognizing Indigenous people.

Chapter 5 synthesizes much of the information by making practical applications for missionaries. Since honor and shame is a useful paradigm to use when engaging cultures, it also presents various dangers to an incorrect application of honor/shame. The conclusion shows both the benefits and dangers of honor and shame while engaging Ecuadorians.

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