

So130 Week 10

**STUDY GUIDE QUESTIONS
SG3 #51-93**

#51

What are some of the consequences of divorcing the biblical text from their original cultural context?

We will miss much of the instruction that the texts wish to give

And

Add much that the texts do not wish to say

#52

What does the author state as his goals for writing this book?

To introduce the reader to another dimension of the context within which the New Testament texts were composed and within which they effected the purposes of God for their readers.

He hopes to assist the reader in arriving at a more authentic hearing of the New Testament on its own terms.

#53

Describe the dynamic and relational concept of honor

On the one hand, an individual can think of himself or herself as honorable based on his or her conviction that he or she has embodied those actions and qualities that the group values as "honorable" as the marks of a valuable person.

On the other hand, honor is also the esteem in which a person is held by the group he or she regards as significant others – it is the recognition by the person's group that he or she is a valuable member of that group.

#54

What are the two aspects of shame?

First of all, shame signifies being seen as less than valuable because one has behaved in ways that run contrary to the values of the group.

Secondly, shame can signify a positive character trait, namely a sensitivity to the opinion of the group such that one avoids those actions that bring disgrace.

#55

What is an ascribed honor?

It is an honor ascribed to a person on account of accidents of birth or grants bestowed by people of higher status and power.

#56

What were some of the ways in which honor could have been ascribed later in life?

Through adoption into a more honorable family,

Through grants of special citizenship status

Or through grants of office.

#57

What are the two primary ways through which honor is achieved?

First or all, Honor is achieved as one persists in being virtuous in one's dealings, building up a reputations – a name – for being honorable and embodying virtues prized by the group.

Secondly, honor can be won or lost in what has been called the social game of challenge and riposte.

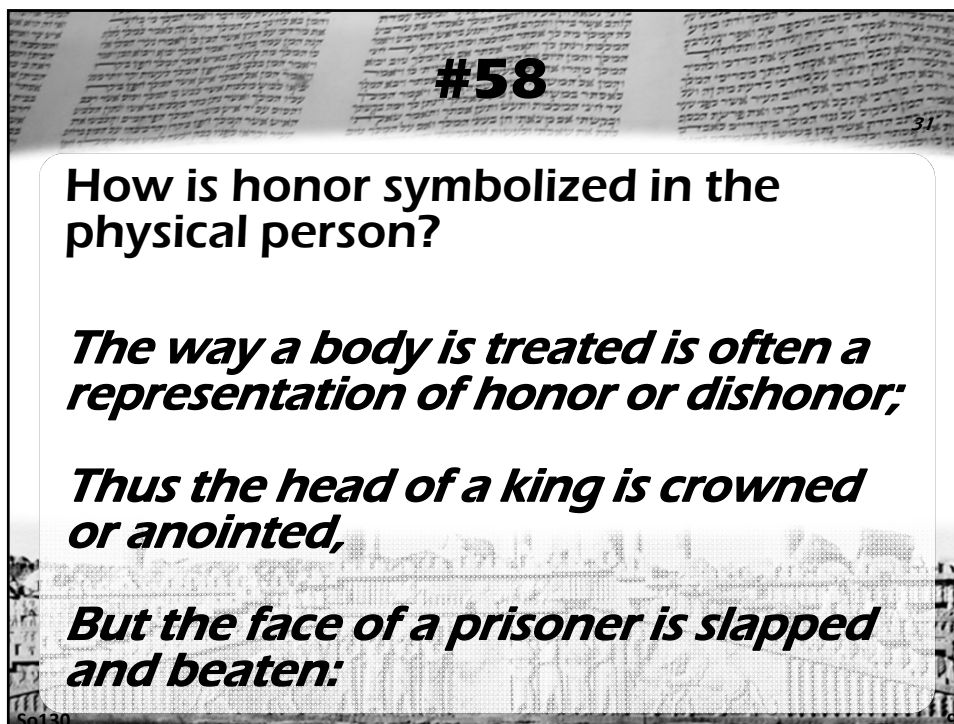

#58

How is honor symbolized in the physical person?

The way a body is treated is often a representation of honor or dishonor;

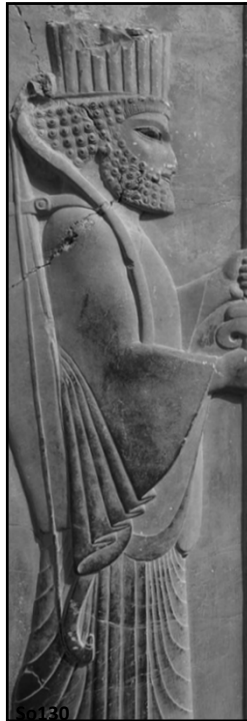
Thus the head of a king is crowned or anointed,

But the face of a prisoner is slapped and beaten:

MARK 15:16–20 (CSB)

¹⁶ The soldiers led him away into the palace (that is, the governor's residence) and called the whole company together. ¹⁷ They dressed him in a purple robe, twisted together a crown of thorns, and put it on him. ¹⁸ And they began to salute him, "Hail, King of the Jews!" ¹⁹ They were hitting him on the head with a stick and spitting on him. Getting down on their knees, they were paying him homage. ²⁰ After they had mocked him, they stripped him of the purple robe and put his clothes on him.



LUKE 22:63–65 (CSB)

63 The men who were holding Jesus started mocking and beating him. **64** After blindfolding him, they kept asking, “Prophesy! Who was it that hit you?” **65** And they were saying many other blasphemous things to him.

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What role does clothing play in an honor and shame society?

Clothing is a symbol of one's honor or status

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#60

What is the significance of doing something or asking for something “in the name” of Jesus?

These acts invoke Jesus’ honor:

Good works or service becomes a vehicle for increasing Jesus’ fame,

And answered prayers will result in the celebration and spread of Jesus’ honor (ie, through testimony)

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#61

How do gender roles impinge on conceptions of honorable behavior?

Women and men have different arenas for the preservation and acquisition of honor, and different standards for honorable activity.

Men occupy the public spaces,

While women are generally directed toward the private spaces of home and hearth.

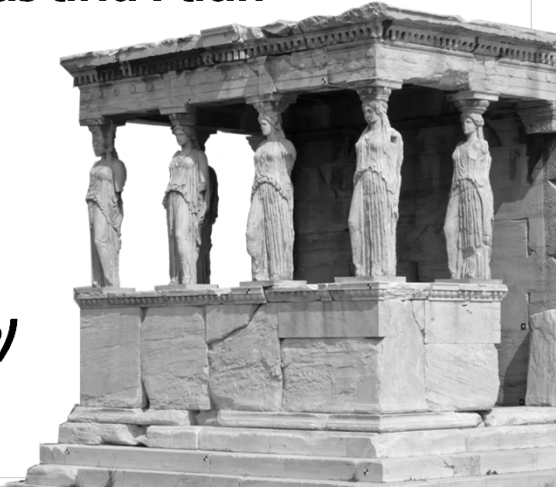
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#62

What is the dominant culture during the time of Jesus and Paul?

***Hellenism
(Greek culture)***



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#63

How did multicultural environment of the first century challenge how a group defined honorable and dishonorable conduct?

Each group defined honorable and dishonorable conduct according to its own distinctive set of values and beliefs.

Sometimes these values would overlap (and the strategy of both Jewish and Christian apologists was often to stress the areas of overlap and commonality.)

Frequently, however the values would clash.

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#64 (SEE DISCUSSION QUESTIONS)

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#65

Why were Christians considered “atheists” by the Greco-Roman culture?

They rejected the worship of the Gods.

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What were the consequences of Christians avoiding idolatrous worship?

This meant that Christians removed themselves from much of the public life of their city.

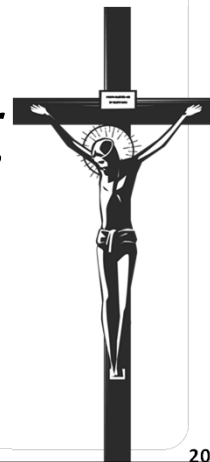
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How was crucifixion perceived by Roman culture in general, especially as it relates to honor?

It was an intentionally degrading death, fixing the criminal's honor at the lowest end of the spectrum and serving as an effective deterrent to the observers, reminding them of the shameful end that awaits those who similarly deviate from the dominant culture's values.



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How did the early New Testament writers combat the shameful perception of Jesus' death on the cross?

They emphasized that Jesus' death was voluntary. It was a gift, not a defeat. Therefore it should be considered honorable.

They emphasized that Jesus accepted death specifically with a view to benefiting others.

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Who held the most prominent role in the court of reputation for the early church?

God

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22

#70

59

Why was it important for the early church to esteem its leaders within the context of its court of reputation?

Because they have a primary responsibility for keeping the group members mindful of God's standards, calling back the wayward.

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#71

66, 67

How was suffering perceived by the early church in light of the growing opposition found within their society?

Suffering for Christ's sake was transformed into a badge of honor before God.

It was also perceived as a blessings.

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#72

How did the followers of Jesus overcome challenges (including violence and hostility) to their honor from culture?

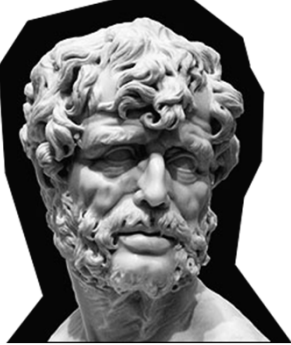
They met the challenge not through the use of the same currency of insult or violence, but rather they met

- * hostility with generosity,***
- * violence with***
- courageous refusal to use violence,***
- * curse with blessing from God's***
- inexhaustible resources***
- of goodness and kindness.***

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#73

Which Greek writer states that the giving and receiving of favors was the "practice that constitutes the chief bond of human society."



Seneca

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What is a “broker?”

A person who provides access to another patron for his or her client.

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What is the social context in which personal patronage occurs?

It occurs between people of unequal social status; someone of lesser power, honor and wealth seeks out the aid of a person of superior power, honor and wealth.


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#76

Which term describes the reciprocity that occurs between social equals, people of like means who can exchange like resources, neither one being seen by the other or society as the inferior of the other?

Friendship



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#77

List some examples of public benefaction by wealthy patrons.

- 1. Provision of public entertainments**
- 2. Building of temples or theatres, pavement or porticoes**
- 3. Provision of famine or disaster relief**

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In general, what were some of the responses of a grateful city towards its public benefactors.

Responses included the conferral of public honors (like crowning at a prominent public festival, special seating at games) and the provision for a permanent commemoration of the generosity of the giver in the form of honorary inscriptions or in special cases statues.

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What is the title often given to non-citizens?

Metics or Resident Aliens

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#80

Where and how was the word "grace" most commonly used during the New Testament period?

Grace was primarily a secular word used to speak of reciprocity among human beings and between mortals and God (or in pagan literature, gods).

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#81

What are the three aspects of the word "grace"?

- 1) ***Grace was used to refer to the willingness of a patron to grant some benefit to another person or to a group.***
- 2) ***Grace denotes the gift itself, that is, the result of the giver's beneficent feelings***
- 3) ***Grace can also be used to speak of the response to a benefactor and his or her gifts, namely, "gratitude"***

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#82

How did Aristotle define grace in his Rhetoric



“Grace may be defined as helpfulness toward someone in need, not in return for anything, nor for the advantage of the helper himself (or herself). But for that of the person helped.”

35

#83

Which aspect of the word grace presented before, does Aristotle’s definition fall under

Or

Which aspect of the word grace is represented in Aristotle’s definition

The First

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36

#84

What was considered to be the proper motive of the patron in providing benefaction?

The giver was never to give with an eye to what can be gained from the gift.


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#85

How does the patron evaluate his or her potential beneficiaries?

It is based on the disposition of the recipients heart toward feeling of gratitude, appreciating and remembering the gift and making whatever return the person is able given his or her means.

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#86

What does it mean for grace to answer grace?

It means that an act of favor must give rise to a response of gratitude.

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#87

What is the relationship between gratitude and the virtue of justice?

Gratitude towards one's patrons (or toward public benefactors) was a prominent example in discussions of what it meant to live out the cardinal virtue of justice, a virtue defined as giving to each person his or her due.

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#88

How was the failure of a client to show gratitude perceived by the masses?

It was classed as the worst of crimes, being compared to sacrilege against the gods, since the Graces were considered goddesses. It was censured as an injury against the human race, since ingratitude discourages the very generosity that is so crucial to public life and to personal aid.

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#89

Why does gratitude appear to be something of a paradox?

Just as the favor was freely bestowed, so the response must be free and uncoerced. Nonetheless, that response is at the same time necessary and unavoidable for an honorable person who wishes to be known as such (and hence the recipient of favor in the future).

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#90

What is the primary component of a grateful response in the context of personal patronage?

Public honor and testimony

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#91

To what extent does loyalty play in this patron and client interaction?

The client shows loyalty to the giver even when fortunes turn, and it becomes costly.

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#92

What are two ways the word faith is used in the patron/client relationship?

1) Dependability
2) Trust

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#93 – SEE DISCUSSION QUESTIONS

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