

A green rectangular highway sign with rounded corners and a white border of reflective dots. The word "Honor" is written in large, white, sans-serif capital letters. The sign is supported by two wooden posts and is set against a bright blue sky with scattered white clouds. The perspective is from below, looking up at the sign.

Honor



The Torah is a Path of Honor and Service to Our King

HONOR

&

SHAME

4 MAIN ELEMENTS TO HONOR & SHAME CULTURE

- ASCRIBED HONOR
- ACQUIRED HONOR
- CHALLENGE & RIPOSTE
- MAINTAINING OF HONOR BY MEANS OF AN OATH

1. ASCRIBED HONOR

“Ascribed honor is the social claim to status of a person attributed to him by birth or genealogy. Normally such honor is already received at birth⁵⁴ and derives mostly from the lineage. Since kinship was the most important institution in antiquity, birth into a ‘noble’ family immediately meant ascribed worth in the eyes of the family’s peers; the family itself would make claims to worth on behalf of its offspring, these being most commonly expressed when a marriage was being arranged. Within that family, siblings have differing degrees of ascribed honor.”-

GUARDING THE PARENTS’ HONOUR—DEUTERONOMY 21.18-21*

Anselm C. Hagedorn

1. ASCRIBED HONOR

“Therefore it is quite understandable why the ancients referred to themselves always as ‘son of’. Naturally that ascribed honor has to be guarded very carefully; even though you cannot lose it, you can easily bring shame on your family if your behavior is disrespectful and shameful. Thus the corporate honor of the family or group has to be observed and protected”

GUARDING THE PARENTS’ HONOUR—DEUTERONOMY 21.18-21*

Anselm C. Hagedorn

A PERSON’S LINEAGE THEREFORE BECOMES THEIR STARTING POINT OF
HONOR

2. ACQUIRED HONOR

“Acquired honor is the status built up by persons over their lifespan. A military victory or social interaction involving ‘challenge and riposte’ or benefaction are normal fields where honor can be gained. Military victory and benefaction were open only to elites; non-elites, who made up at least 90% of the ancient population, could normally achieve prestige only through agonistic behavior which was socially sanctioned in the common game of push-and-shove (‘challenge and riposte’).⁶¹ Anyone in a village or neighborhood who claimed special respect based on achievement was likely to be challenged by others because of the pervasive perception of ‘limited good’.”

**BUILDING UP A NAME OR
REPUTATION ENHANCES ONE'S
ACQUIRED HONOR BY MEANS
OF HIS DEEDS.**



3. CHALLENGE & RIPOSTE

"The challenge-riposte is essentially an attempt to gain honor at someone else's expense by publicly posing a challenge that cannot be answered. When a challenge has been posed, the challenged must make some sort of response (and no response is also considered a response). It falls to the bystanders to decide whether or not the challenged person successfully defended his (and, indeed, usually "his") own honor."

-David Desilva "Honor, Patronage & Purity"

THE RIPOSTE OR RESPONSE TO
THE CHALLENGE MUST BEHELD
TO THE INTEGRITY OF TRUTH AND
ACTION.

NOT MERELY WORDS.



4. INTEGRITY OF HONOR BY MEANS OF OATH

Hence the importance of the oath in relation to honor. It commits the honor of the swearer just as 'crossed fingers' liberate it and aims to eliminate the ambiguity as to his true intentions. By invoking that which is sacred to him - his God, the bones of saints, his loyalty to his sovereign, the health of his mother or simply his own honor - he activates an implicit curse against himself in the eventuality of his failure to implement his oath or, at least, he assures that public opinion is entitled to judge him dishonored. Moreover, he cannot attain the honor of the person to whom he is bound by oath by deceiving him. The latter is untouched by his deceit. If he proves false, the dishonor is his alone ; retribution can be left to public opinion or to the Gods".

-Julian Pitt Rivers



OR



**NOW THAT WE SEE THE SEVERITY &
IMPORTANCE OF SWEARING AN OATH,
ESPECIALLY WHEN YHWH BACKS HIS BY
ACTION ALL THRU HISTORY...
HOW MUCH MORE SO WE WHO HAVE
BOUND OURSELVES BY OATH TO
YESHUA WHEN INVOLKING ROMANS**

**ROM 10:8-11 BUT WHAT DOES IT SAY? “THE
WORD IS NEAR YOU, IN YOUR MOUTH AND IN
YOUR HEART” – THAT IS, THE WORD OF BELIEF
WHICH WE ARE PROCLAIMING: (9) THAT IF YOU
CONFESS WITH YOUR MOUTH THE MASTER
YESHUA AND BELIEVE IN YOUR HEART THAT
ELOHIM HAS RAISED HIM FROM THE DEAD, YOU
SHALL BE SAVED. (10) FOR WITH THE HEART
ONE BELIEVES UNTO RIGHTEOUSNESS, AND
ONE CONFESSES WITH THE MOUTH, AND SO IS
SAVED. (11) BECAUSE THE SCRIPTURE SAYS,
“WHOEVER PUTS HIS TRUST IN HIM SHALL NOT
BE PUT TO SHAME”**



TWO CATEGORIES IN WHICH HONOR & SHAME IS BESTOWED

1. **ASCRIBED HONOR OR ASCRIBED SHAME**

2. **ACQUIRED HONOR OR ACQUIRED SHAME.**



THE SEED OF PROMISE= HONOR

LINEAGE THRU ABRAHAM, ISAAC AND JACOB BY
MEANS OF NATURAL OR BEING GRAFTED INTO, OATH,
AND DEEDS OF HONOR = LIFE = SEED OF PROMISE

Luke 13 is an example of this



THE SEED OF MAN= SHAME

**ALL ELSE OUTSIDE OF YHWH'S SEED OF
PROMISE, HIS HONOR AND HIS COVENANT IS
EQUAL TO DISHONOR, DEATH & SHAME**

SCRIPTURES FOR HONOR-SHAME CONTEXTS

1Peter 2:

6 Therefore it is also contained in the Scripture, "Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame."

7 Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief cornerstone,"

Romans 10

9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

11 For the Scripture says, "Whoever believes on Him will not be put to shame."

12 ¶ For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

13 For "whoever calls on the name of the LORD shall be saved."

Psalm 62:7 – “My salvation and honor depend on God.”

John 12:26 – “If anyone serves me, the father will honor him.”

John 12:43 – The Pharisees “loved the glory from man than the glory that comes from God.”

John 17:22 – “The glory you have given me, I have given to them; that they may be one as we are one.”

Romans 8:16-18 – We are “children of God...and fellow heirs of Messiah, provided we suffer with him in order that we may also be glorified with him.”

2 Thessalonians 2:13-14 – “He called you through our gospel, so that you may obtain the glory of our Lord Yeshua Messiah.”

Colossians 3:4 – “When Messiah who is your life appears, then you also will appear with him in glory.”

Isaiah 54:4-6 – “Fear not, for you will not be ashamed; be not confounded, for you will not be disgraced; for you will forget the shame of your youth.”

Hebrews 2:9-10 – “Yeshua, crowned with honor and glory (brought) many sons to glory.”

Hebrews 12:2 – Yeshua “endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Philippians 2:4-10 – “He humbled himself by becoming obedient to the point of death...Therefore God has highly exalted him and bestowed on him a name that is above every name.”

Eph 3:12-19 – “You are no longer strangers and aliens, but you are fellow citizens with the saints.”

1 Sam 2:30 – “Those who honor me I will honor, those who despise me shall be lightly esteemed.”

Prayers to God for dealing with personal issues of honor and shame

- 8 – God graciously bestowed honor and dignity upon humanity
- 44 – A petition for God to awake and remove undeserved shame
- 49 – Death erases all claims to status and power
- 75 – God is the sole arbiter of honor
- 89 – The present disgrace, after promised exaltation, of David's dynasty

- 90/91 – God is enthroned as the most honorable
- 109 – Invocation of God to shame enemies
- 113 – Call to honor the honorable and honoring Lord
- 129 – God reverses shameful affliction
- 146 – Call to trust the Lord who helps the shamed

Examples of how God exalts the lowly and disgraced

- Genesis 1:26-2 (Adam and Eve)
- Genesis 12:1-3 (Abraham)
- Genesis 37-41 (Joseph)
- Exodus 2-4 (Moses)
- Deuteronomy 6-7 (Israel)
- 1 Samuel 2 (Hannah)

- 1 Samuel 17; 2 Samuel 7 (David)
- 2 Samuel 9 (Mephibosheth)
- Ruth (Ruth)
- Esther (Esther, Mordecai, and Jews)
- Job 1-2, 42 (Job)

- Daniel 1-6 (Daniel and Israelites)
- Mark 5 (demonized, deceased, bleeding woman)
- Luke 15:11-32 (the prodigal son)
- Acts 2:22-36; Philippians 2:4-10 (Yeshua)
- Acts 10-11, 15 (Cornelius and Gentiles)



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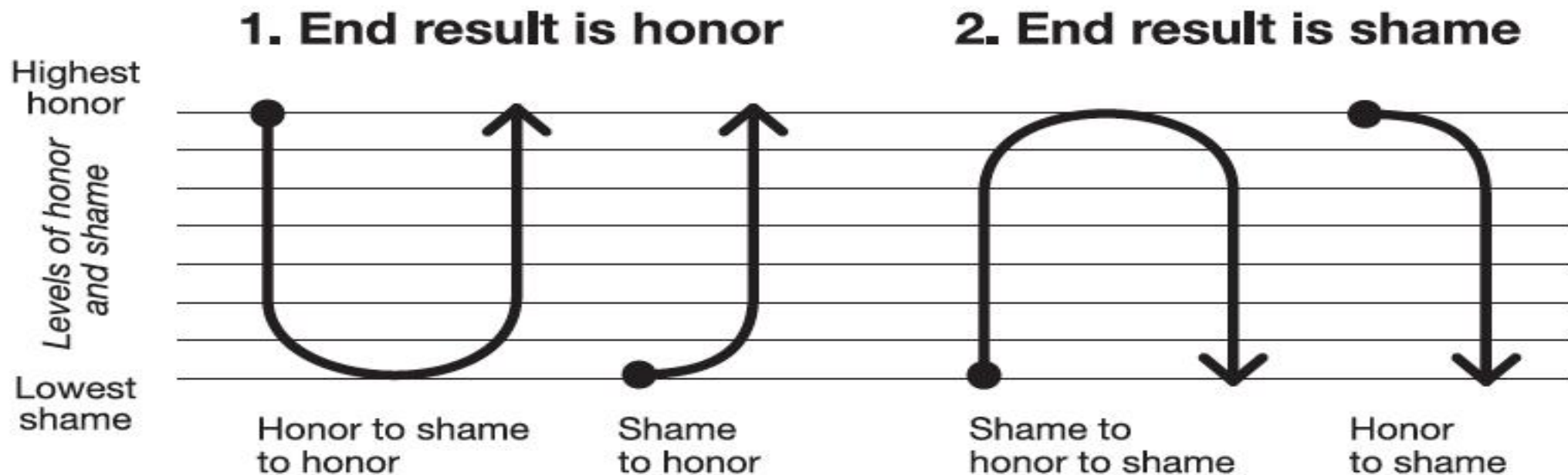
“Honor-Status Reversal” is a major motif in the Word of God—God’s Story.

DEFINITION

Honor-status reversal is when a person, family or people have whatever degree of esteem, respect, privilege, power or authority before a community—turned the other way around. One’s honor status can be high or low or in-between, ranging from the lowest honor status of a leper or a slave—to the immensely powerful high honor status of a mighty king. Everyone in honor/shame cultures knows their level of honor relative to everyone else in their community.

There are two types of honor-status reversal.

- 1) End result is honor: Honor-to-shame-to-honor, or simply, shame-to-honor.
- 2) End result is shame: Shame-to-honor-to-shame, or simply, honor-to-shame.



The Humiliation and Exaltation of Christ

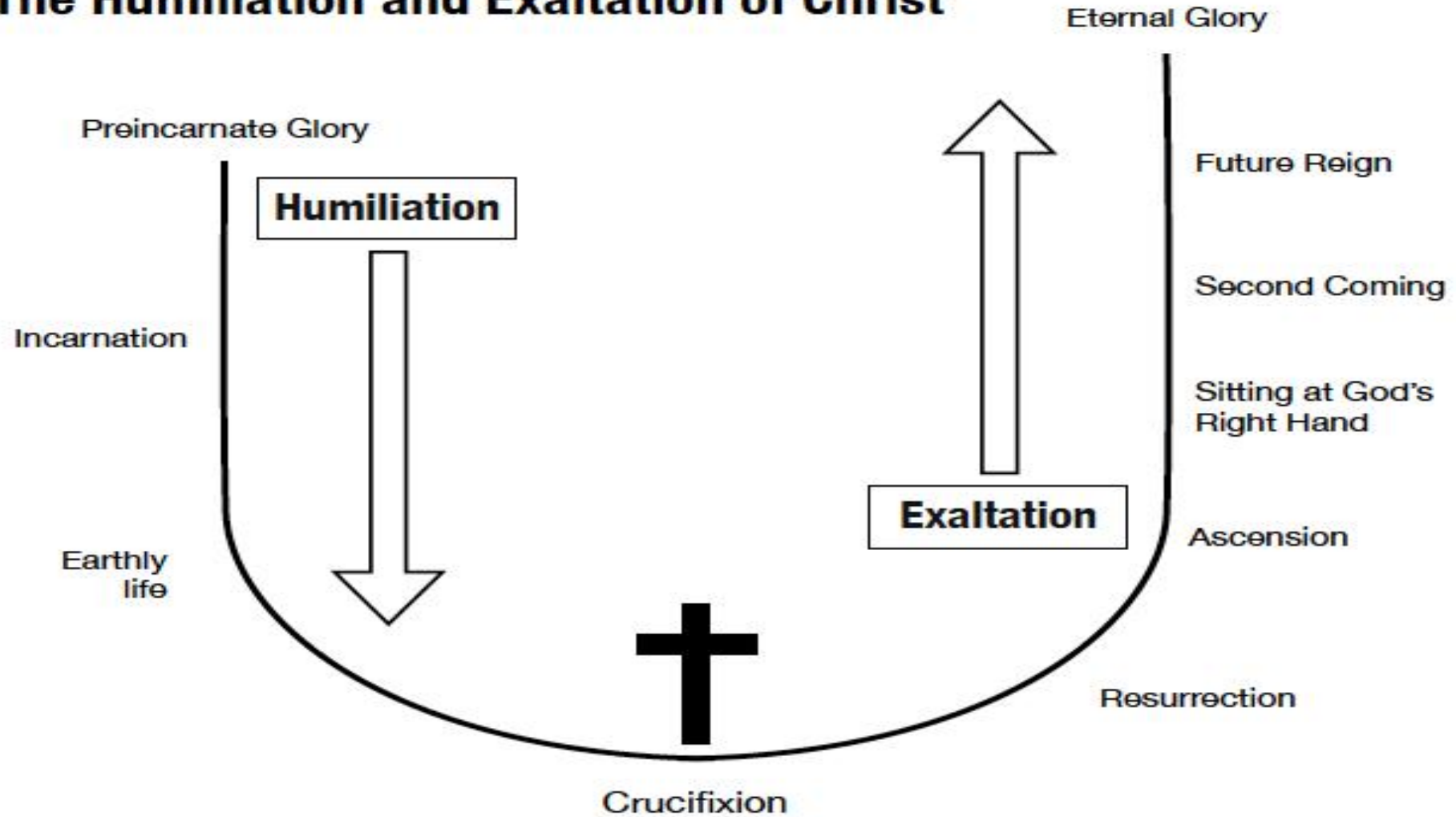


Figure 2.28: Humiliation and exaltation of Christ as honor-status reversal

Philippians 2:

5 Have this in your mind, which was also in Messiah **The Humiliation and Exaltation of Christ** Yeshua,

6 who, existing in the form of God, didn't consider equality with God a thing to be grasped,
7 but emptied himself, taking the form of a servant, being made in the likeness of men.

8 And being found in human form, he humbled himself, becoming obedient to death, yes, the death of the cross.

9 Therefore God also highly exalted him, and gave to him the name which is above every name;

10 that at the name of Yeshua every knee should bow, of those in heaven, those on earth, and those under the earth

11 and that every tongue should confess that Messiah Yeshua is Lord, to the glory of God the Father.

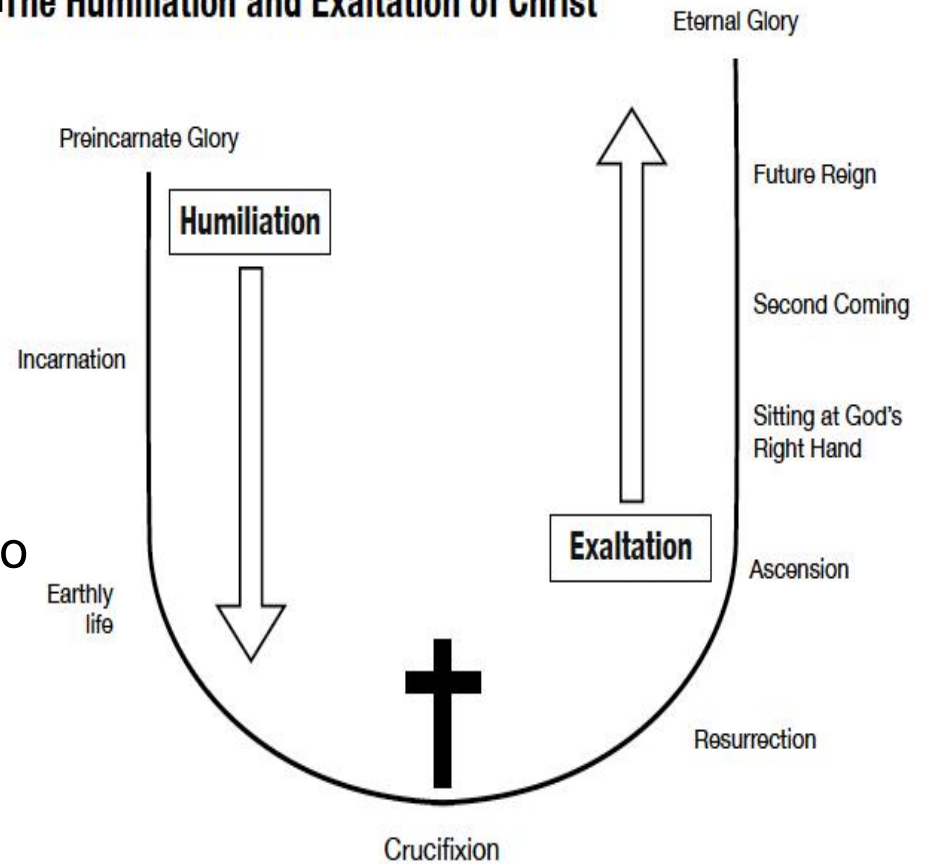
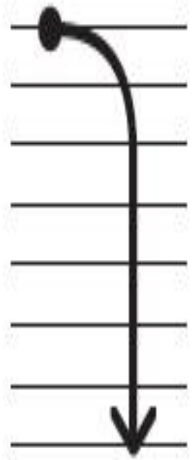


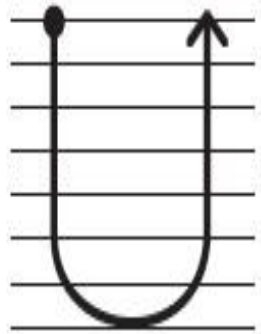
Figure 2.28: Humiliation and exaltation of Christ as honor-status reversal



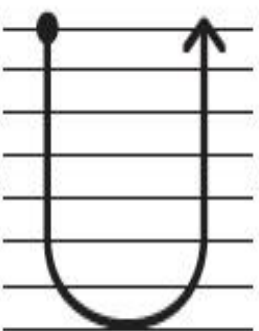
Adam and Even were “sent out from the Garden of Eden” (Gen 3:24); they left the glory and honor of perfect fellowship with God and were shamed by their rebellion (Gen 3:10–11) to live apart from the honorable presence of God. The honor of their fellowship with God was reversed to a condition of being a permanent outsider—with shame, guilt, and fear.

Genesis 2:25

They were both naked, the man and his wife,
and were not ashamed.



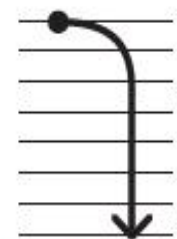
Abraham: The story of Abraham is a story of a wealthy man who is called by God to essentially abandon his identity, to leave the very source of his honor—his father, his kinship, his homeland: "...Go from your country and your kindred and your father's house to the land that I will show you" (Gen 12:1). But consider the immense honor he is promised by God: "And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed" (Gen 12:2–3). It is an honor-status reversal which is foundational to the entire narrative and revelation of Scripture—including the global mission of God.



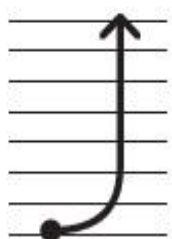
Joseph. The story of Joseph takes up a large portion of Scripture (Genesis 37–50), fully fourteen chapters. Joseph was the favorite, most honored son of Jacob. He was sold into slavery—a deep shame—from which he eventually rose to become the prime minister of Egypt. It's a classic story of honor-status reversal.



Moses: The story of Moses in Exodus is also an account of honor-status reversal. A baby born into the oppressed minority society of the Hebrews is found by Pharaoh's daughter—and then raised as a prince in the royal palace. Eventually, in a dramatic God-empowered salvation event of epic proportions, Moses led the oppressed Hebrews in the Exodus out of slavery in Egypt toward the Promised Land.

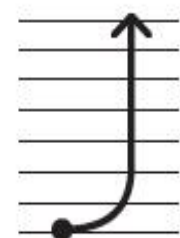


Saul



David

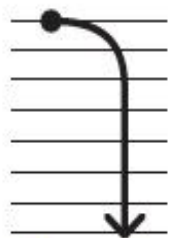
Saul and David: The stories of Saul and David remind us that, on the one hand, a man of human-derived honor, stature and might like King Saul could be judged by God and lose his honor status. On the other hand, God took a lowly shepherd boy who had faith in the living God and raised him to become a mighty king whose honor in the eyes of the people greatly exceeded that of the prior king. David became such a successful and honorable king that Jesus himself was frequently called the Son of David.²⁰⁸



Esther

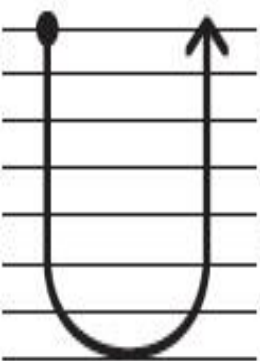


Mordecai



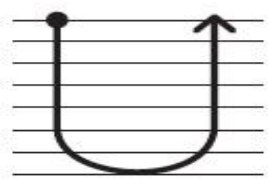
Haman

Esther: The story of Esther is another classic. A beautiful woman (Esther) from the minority culture of the Jews ends up rising in honor as she was chosen to be the wife, the very queen, of the king of Persia. When a plot to kill the Jews was hatched by the evil Haman, Esther's uncle Mordecai asked Esther to courageously intervene with the king on behalf of her people, the Jews. The ESV Study Bible says, "The reader is clearly meant to laugh at the way [Haman's] vanity traps him into having to publicly honor the very man he intended to kill (6:6–11), and his death on the



The parable of the Prodigal Son (Luke 15:11–32) is considered the best short story ever told²¹⁰ by the master story teller, Jesus. The younger of two sons has turned away from his family and his father. Entering a downward spiral of shame, he ends up in the most degrading condition conceivable, in a famine, feeding swine, wishing to eat what swine eat. He comes to his senses, and decides to return home to his father. Rather than being rejected and scorned, the father greets him with kisses and weeping. He gives the lost son his prized robe. He provides sandals for his feet and gives him a ring for his finger, signifying the honor and authority of the family. Then the father calls for a huge village celebration to welcome home the lost son. Is there a more powerful example of honor-status reversal in Scripture?²¹¹

Revelation: In God's Revelation to John of the cosmic struggle between God's glorious kingdom and the devil's empire of evil, God's final judgment on evil is revealed.



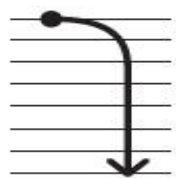
Foundational to God's victory is the resounding conquest of the Lamb who was slain, and who has through resurrection become the fearless, triumphant Lion of the tribe of Judah (Rev 5:6–7). The honor-status reversal of Jesus Christ—from crucified Lamb to conquering Lion—could not be more clear.

Also contained in Revelation is the honor-status reversal of mighty Babylon.

“And he called out with a mighty voice, ‘Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast’ (Rev 18:2).



Babylon



The devil



Believers

Numerous other examples of honor-status reversal also appear in Revelation. In chapter three, the saints at Laodicea are admonished by the Lord, “I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen...” (v. 18), and then a few verses later, in an almost unthinkable expression of elevated honor, the Lord Jesus says, “the one who conquers I will grant to sit with me on my throne as I also conquered and sit with my Father on his throne (v. 21). In addition, the saints who were martyred are honorably clothed in white (6:11) ... the once glorious, evil serpent, the devil, is finally vanquished (20:1–10) ... even the once-inglorious

Honor Status Reversal for the Believer

For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. *But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are,* so that no human being might boast in the presence of God (1 Cor 1:26–29).

From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. *Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; ...* Therefore, *we are ambassadors for Christ,* God making his appeal through us (2 Cor 5:16–20).

Cleansing and Dedication of the Temple

1 Maccabees 4

36 Then Judas and his brothers said, “See, our enemies are crushed; let us go up to cleanse the sanctuary and dedicate it.”

37 So all the army assembled and went up to Mount Zion.

38 There they saw the sanctuary desolate, the altar profaned, and the gates burned. In the courts they saw bushes sprung up as in a thicket, or as on one of the mountains. They saw also the chambers of the priests in ruins.

39 Then they tore their clothes and mourned with great lamentation; they sprinkled themselves with ashes

40 and fell face down on the ground. And when the signal was given with the trumpets, they cried out to Heaven.

41 Then Judas detailed men to fight against those in the citadel until he had cleansed the sanctuary.

42 He chose blameless priests devoted to the law,

43 and they cleansed the sanctuary and removed the defiled stones to an unclean place.

44 They deliberated what to do ab

out the altar of burnt offering, which had been profaned.

45 And they thought it best to tear it down, so that it would not be a lasting shame to them that the Gentiles had defiled it. So they tore down the altar,

46 and stored the stones in a convenient place on the temple hill until a prophet should come to tell what to do with them.

47 Then they took unhewn stones, as the law directs, and built a new altar like the former one.

48 They also rebuilt the sanctuary and the interior of the temple, and consecrated the courts.

49 They made new holy vessels, and brought the lampstand, the altar of incense, and the table into the temple.

50 Then they offered incense on the altar and lit the lamps on the lampstand, and these gave light in the temple.

51 They placed the bread on the table and hung up the curtains. Thus they finished all the work they had undertaken.

to redeem those who were under the law, *so that we might receive adoption as sons.*
And because you are sons, God has sent the Spirit of his Son into our hearts, crying,
“Abba! Father!” *So you are no longer a slave, but a son, and if a son, then an heir*
through God (Gal 4:5–7).

Honor-status reversal—Humanity in relation to God (Ephesians 2:1–7)	
VERTICAL DIMENSION (COSMIC)	
Our original shameful status in relation to God	Our honor-status reversal by grace through faith in Jesus Christ
<ul style="list-style-type: none"> • Spiritually dead: “dead in...trespasses and sins” (2:1) • Unwittingly following the world’s spirit and devil: “following the course of this world” / “following the prince of the power of the air” (2:2) • Victimized by evil spirit: “the spirit that is now at work in the sons” (2:2) • DNA of an evil, shameful father: “sons of disobedience” (2:2) • Enslaved to self: “lived in the passions of our flesh, carrying out the desires of the body and the mind” (2:3) • Destined for God’s eternal punishment: “children of wrath” (2:3) • Unexceptional: “like the rest of mankind” (2:3) 	<ul style="list-style-type: none"> • Loving intervention, undeserved, from the powerful, divine Benefactor directed toward us: “But God, being rich in mercy, because of the great love with which he loved us” (2:4) • Gave us new life us by enjoining us to the Messiah-King: “made us alive together with Christ” (2:5) • Permanently raised our honor status in Christ’s resurrection: “and raised us up with him” (2:6) • Providing us rest and authority in relational co-regency with Christ the King: “seated us with him in the heavenly places in Christ Jesus” (2:6) • All to display God’s riches to magnify his honor in cosmic eternity: “so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.” (2:6)

Figure 2.32: The vertical dimension of honor-status reversal—humanity in relation to God

Honor-status reversal—Gentiles in relation to God’s People (Ephesians 2:11–22)

HORIZONTAL DIMENSION (SOCIAL / CULTURAL)

<p>Ephesians 2:11–12 Our original shameful status in relation to God’s people</p>	<p>Ephesians 2:13–22 Our honor-status reversal by grace through faith in Jesus Christ</p>
<ul style="list-style-type: none"> • Unclean, defiled and without hope of being made clean: “Gentiles in the flesh, called ‘the uncircumcision’ by what is called the circumcision” (2:11) • No access to the honor and benefaction of the Messiah King: “separated from Christ” (2:12) • Despised by God’s great people Israel: “alienated from the commonwealth of Israel” (2:12) • Unaware of any relational destiny in God: “strangers to the covenants of promise” (2:12) • Living in despair without God’s presence: “having no hope and without God in the world” (2:12) • Disconnected from the most honorable relationship: “far off” ... “strangers and aliens” (2:12) • On the other side of “the dividing wall of hostility” (2:12) 	<ul style="list-style-type: none"> • From far away in shame to very near through the honor of Christ’s blood: “you who once were far off have been brought near by the blood of Christ” (2:13) • Messiah King himself is our new source of honor—dispelling our compulsion for honor competition and hostility: “For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility” (2:14) • For a completely new kind of kinship group made in peace: “by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace” (2:15) • The shame of Christ’s body on the cross absorbed humanity’s compulsion for honor competition and hostility—to create a new body among humanity—a community of peace: “and might reconcile us both to God in one body through the cross, thereby killing the hostility.” (2:16) • Both Jew and Gentile (no superior for being Jewish) were equally in need of the preaching of this grace and peace: “And he came and preached peace to you who were far off and peace to those who were near.” (2:17) • The high honor of access to Holy God is now available to all peoples—further dispelling honor competition: “For through him we both have access in one Spirit to the Father.” (2:18) • Shameful state as <i>strange aliens</i> replaced by multi-dimensional honor of <i>citizens, saints, family members</i>: “So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God” (2:19) • Entering into the honor of God’s ancient story, the crux of whom is the Messiah King and Son of God: “built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone” (2:20) • Brothers and sisters in Christ become the new “sacred space”—wherever they are: “in whom the whole structure, being joined together, grows into a holy temple in the Lord.” (2:21) • In Christ your new community is the dwelling for the most honorable, holy presence of God. “In him you also are being built together into a dwelling place for God by the Spirit.” (2:22)

Figure 2.33: The horizontal dimension of honor-status reversal—humanity in relation to God’s people

You endured a hard struggle with sufferings, sometimes being publicly exposed to abuse and persecution, and sometimes being partners with those so treated. For you had compassion for those who were in prison, and you cheerfully accepted the plundering of your possessions, knowing that you yourselves possessed something better and more lasting. (Heb 10:32–34)

Conduct yourselves honorably among the Gentiles, so that, though they malign you as evildoers, they may see your honorable deeds and glorify God when he comes to judge.... Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame.... Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you. But let none of you suffer as a murderer, a thief, a criminal, or even as a mischief maker. Yet if any of you suffers as a Christian, do not consider it a disgrace, but glorify God because you bear this name. (1 Pet 2:12; 3:16; 4:12–16)

De Silva, D. A. (2000). Honor, patronage, kinship & purity: unlocking New Testament culture (pp. 4445). Downers Grove, IL: Inter Varsity Press.