

Shame and Honor

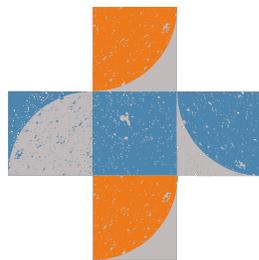
...in the Bible

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Shame and Honor

...in the Bible

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Everything we do at Set Free Ministries is a direct result of God's influence in others, in us, and many times through us. Much of what we prepare as Bible Studies, teachings, and writings are a direct result of these great men and women of God and their influence in our lives.

What we do, teach, write and share is a reflection of the influence of other authors in and through us. Amen!

Our prayer is that through these Bible Studies, *you will find more hope and faith in the One Who is faithful, Jesus Christ.* He is the Giver, and we are the receivers.

May God Bless you as you are a blessing to others...

Tim

Pastor Dr. Tim Parker and the team at Set Free!
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Shame and Honor

...in the Bible



AN INTRODUCTION TO SHAME AND HONOR IN THE BIBLE

Hi Tim,

This is great to see. Glad you able to use the resources from HonorShame.com and *The 3D Gospel*. Yes, you have permission to use those resources—that was my hope in creating those.

Sorry, I'm not able to offer input on the resource, as I have some other projects going on, but it does look great. Keep up the good work. Blessings in your work!

Peace,
Jayson

- THE INFORMATION IN THIS STUDY HAS BEEN GRATEFULLY PROVIDED BY THE 3D
GOSPEL,
AUTHORED BY JAYSON GEORGES •

ISBN-13: 978-0692338018
ISBN-10: 0692338012

CONGRATULATIONS! You are about to embark upon one of the most exciting quests of a lifetime. The Bible says to “renew your mind daily.” In participating with this Bible study, you are going to be doing just that: renewing your mind. The excitement comes in when you realize all the amazing things you’ve learned about the Bible along the way.

By studying God’s Word, we grow in many ways. *First*, we get to know God Himself. *Next*, we get to know His Word. *Finally*, the Bible stories and the people in those stories become real to us. The lessons they learned become as important to us now as they were to them back then.

This Shame and Honor Bible Study has an innovative question and answer format that has you searching for and finding Bible answers, even if you’ve never studied the Bible before!

Understanding and knowing God better helps you share what you’ve learned and enriches your own walk with the Lord. So, thank you for taking this step in getting to know God the Father, the Son and the Holy Spirit better and more intimately.

GOD BLESS!

Tim

PASTOR DR. TIM PARKER TH.D.

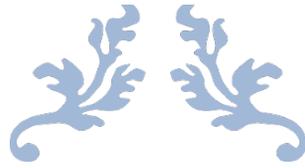
Shame and Honor

...in the Bible



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SHAME AND HONOR

SHB-101 Job's Shame and the Disgraced Family



Lesson ONE

Job's Shame and the Disgraced Family

For this study you will need access to a Webster's Dictionary, Strong's Concordance with Hebrew and Greek Lexicon, King James and New American Standard Bible, and internet.



JOB'S SHAME AND THE DISGRACED FAMILY

SHAME AND HONOR IN THE BIBLE

When something new comes onto our radar, like a new car or new clothing design or style, we begin to see it everywhere. This is not only true of a car or clothing, but ideas as well. When we learn a new concept, we often recognize it immediately and share it frequently.

The themes of honor and shame are the same; they flow throughout the Bible. However, they are often “hidden” in the “blind spots” of our Western culture. By knowing where honor and shame are typically found, we can begin to uncover amazing Biblical truths that we had never recognized before. Better yet, once we know what to look for and where to look for it, we will see it throughout.

WHY DID GOD SHAME JOB?

Job’s shame prepared him to learn a foundational truth about God: God is the “sole” example of honor, capable of honoring Himself and others as “He chooses.”

His divine prerogative to honor and shame “as He pleases” is what makes God...God! He is able to pour over or upon Himself majesty and dignity, and clothe Himself with glory and splendor. He can bring the proud low, and hide them all in the dust together (**Job 40:10-14**). As the Creator, He alone has the ability to honor and to shame. God wanted to teach Job, his friends and family about “His sole sovereignty over all,” including their social standing not just their wealth.

“For not from the east or from the west and not from the wilderness comes lifting up, but it is God who executes judgment, putting down one and lifting up another.” Psalm 75:6-7

Job eventually understood his previous honor was a “gift from God,” not the “result of his own righteousness and goodwill.” He had no right to accuse God of “unjust” shame (as in chapter 31), because it was always God’s sovereign grace to give or to withhold. Once Job rightly sees God as “The Great Honor,” he shames himself into the dust and dirt below his feet (**Job 42:5-6**); an act of self-shrinking. And here lies the great Kingdom paradox: honor comes through humility. Only as Job recognized his humility before God, his honor was then restored or bestowed upon him.

JOB'S (NEW & IMPROVED) HONOR

When God restored the fortunes of Job, He restored the relational and social aspects first, because those are God's true gift of abundance.

"Then came to him all his brothers and sisters and all who had known him before, came to him, and they ate bread with him in his house; and they consoled [showed him sympathy] and comforted him for all the evil [disaster (disgrace)] that the Lord had brought on him. And each one gave him a piece of money, and each a ring of gold." Job 42:11

Job's family re-accepted and welcomed him! By sharing a meal, especially in his home, the community imparted honor upon Job and overlooked his prior shame. Eating together indicated acceptance and worth (**Luke 15:2** and **Galatians 2:12**). Their gifts indicated respect for Job's status and dignity. God restored Job's social place (along with his children and livestock). God's healing or restoration would have included Job's "defiling sores" as well (though the text doesn't mention it, the events imply it). With twice as much livestock as before, Job now can bless and help an even greater number of people. His abundance from God is used to honor God first and foremost. Job can even provide a generous inheritance to all ten of his children, including the three daughters! Once certain to die alone, Job is able to share life with four generations of descendants; an honorable, visible indication of the large family he fathered.

In all these ways, God restored Job's honor and prestige...not because of Job's righteousness, but because of God's sovereign power.

THE DISGRACED HUMAN FAMILY SOAP OPERA (GEN 4-11)

After the fall of Adam and Eve, the storyline of Genesis reads like a soap opera about a dysfunctional family; a series of episodes featuring the human family's disgrace and dysfunction. It is born into us to know the awful shame of being "unacceptable" before God because of "sin." The shame we inherit from Adam and Eve shapes our identity and behavior. Having lost our all from sin - face, family, identity, name and status in the garden of Eden - our life is a continual, reoccurring effort to construct a "counterfeit honor." When there is shame upon us, we look for bigger honor to wipe out our shame. We even look for greater shame to be upon us to allow honor to reappear due to the massive new shame that is greater than the old shame. It becomes a "deeds based" chain of events. Sin (i.e., abuse, anger, gossip, boasting, racism, violence, war, etc.) is the false attempt to cover shame and promote honor. We try to manufacture a false

status, often by shaming others or boasting in the dominance of our own group, race or beliefs. Our attempts to reproduce the honor Adam lost in the Garden of Eden only spreads the shame. **Genesis 4-11** reveals the depths of human shamefulness.

CAIN'S JEALOUSY (SHAME) (GENESIS 4)

In each of these events in the Bible, jealousy is the common sin. People envy another person's status. When another person receives recognition, promotion or prominence, the resulting sense of inferiority prompts a desire to degrade that person. This explains the dynamics of the events in the life of Cain and Abel in Genesis 4 (biblical terms of honor and shame **in bold**). Cain kills Abel out of a sense of inferiority and unacceptability – shame. The Lord “had **regard** for Abel and his offering, but for Cain and his offering he had **no regard**.” God approved and recognized Abel over firstborn Cain. Sensing the dishonored status of divine rejection, Cain's “**face fell**.” God said there could “be a **lifting up [of your face]**,” but Cain's envy and jealousy causes him to kill his brother in an effort to regain respect.

Brother excluding brother from life on earth is a tragic symbol of how broken the human family is. Consequently, Cain suffers the shameful consequences of his sin. He becomes a “**fugitive** and **wanderer**” “**driven away** from the land” and **removed** from the **face** of God. Though Cain's descendants were accomplished, they were always prone to construct their honor through impressive talents or violent retaliation (**Genesis 4:17-24**).

Cain's genealogy ends with Lamech boasting to his wives, “I have killed a man for wounding me, a young man for striking me.” That is honor-shame speak for, “Nobody disrespects me!” (an opposite to “My salvation and honor depend upon God” – **Psalms 62:7**). Feeling shamed, Cain humiliated Abel to the point of death, and created more shame for himself and his family. Without God, that is the human story.

JOB'S SHAME

1. The text says that we do two things when we learn a new concept; what are the two things?

2. What themes flow throughout the Bible?

3. These themes are often hidden where?

4. By knowing where honor and shame are typically found, we can begin to _____ amazing Biblical _____ that we had _____ recognized before.

5. Better yet said, once we _____ what to look _____ and _____ to _____ for it, we will _____ it _____.

6. Job's shame prepared him to learn something; what was it?

7. What was the point Job learned about God?

8. His divine prerogative to honor and shame "as He pleases" is what makes God what?

9. God is able to pour over or upon Himself what?

10. He can bring the proud _____; and hide them all in the _____ together (Job 40:10-14).

11. As " _____," He alone has the ability to _____ and to shame.

12. God wanted to teach Job, his friends and family about "His sole sovereignty over all"; including their _____ standing and not just their _____.

13. Where do we find, "For not from the east or from the west and not from the wilderness comes lifting up, but it is God who executes judgment, putting down one and lifting up another."

14. What did Job eventually understand his previous honor was?

15. Job also understood that his gift was not the result of what?

16. Once Job rightly sees God as "_____", he shames himself into the _____ and _____ below his feet (Job 42:5-6).

17. Job's shaming was an act of what?

18. And here lies the great Kingdom paradox: honor comes through _____. Only as Job recognized his _____ before God, his _____ was then _____ or bestowed upon him.

19. When "God restored" the fortunes of Job, He restored what first?

20. Where do we find, *"Then came to him all his brothers and sisters and all who had known him before, came to him, and they ate bread with him in his house; and they consoled [showed him sympathy] and comforted him for all the evil [disaster (disgrace)] that the Lord had brought on him. And each one gave him a piece of money, and each a ring of gold."*

21. By sharing a meal, especially in his home, the community imparted what upon Job?

22. Eating together indicated what?

23. Their gifts indicated _____ for Job's _____ and _____.

24. God restored Job's _____ (along with his children and livestock).
25. With _____ as much _____ as before, Job now can bless and help an even greater number of _____.
26. His _____ from God is _____ to honor God first and _____.
27. Who could Job provide a generous inheritance to?

28. Once certain to _____ alone, Job is able to share _____ with 4 generations of _____.
29. In all these ways, God restored Job's _____ and _____...not because of Job's _____, but because of God's _____ power.

DISGRACED HUMAN FAMILY

30. After the fall of _____ and _____, the storyline of Genesis reads like a soap opera about a _____ family.
31. It's a series of _____ featuring the human family's _____ and dysfunction.
32. It is born into us to _____ the awful _____ of being " _____ " before God because of " _____."
33. The shame we inherit from Adam and Eve shapes what in us?

34. Having lost our all from _____: face, family, identity, name and status in the garden of Eden, our life is a continual, reoccurring effort to construct a " _____."
35. When there is shame upon us, we look for _____ honor to wipe out our _____.

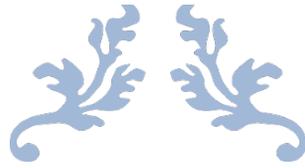
36. We may even look for greater _____ to be upon us to allow _____ to reappear due to the massive new shame that is greater than the old shame.
37. It becomes a “ _____ ” chain of events.
38. Sin (i.e., abuse, anger, gossip, boasting, racism, violence, war, etc.) is the _____ attempt to _____ shame and promote _____.
39. We try to manufacture a _____ status, often by _____ others or boasting in the dominance of our own group, _____ or beliefs.
40. Our attempts to _____ the honor Adam _____ in the Garden of Eden only spreads the _____.
41. What chapters in Genesis reveals the depths of human shamefulness?

42. In each of these events in the Bible, what is the common sin?

43. People _____ another person’s _____.
44. When another person receives recognition, promotion or prominence, the resulting sense of inferiority prompts a desire to do what?

45. This explains the dynamics of the events in the life of _____ and _____ in Genesis.
46. Cain kills Abel out of a sense of _____ and _____ shame.
47. The Lord “had _____ for Abel and his offering, but for Cain and his offering he had no _____.”
48. God approved and recognized _____ over _____ Cain.
49. Sensing the dishonored status of divine rejection, Cain’s “ _____.”
50. God said there could “be a _____ up [of _____ face]”

51. But Cain's envy and _____ causes him to kill his brother in an effort to _____ respect.
52. Brother excluding brother from _____ on earth is a tragic symbol of how _____ the human family is.
53. Consequently, Cain suffers the shameful _____ of his _____.
54. He becomes a "_____ and _____"
55. _____ away from the land" and _____ from the _____ of God.
56. Though Cain's descendants were _____, they were always prone to construct their honor through _____ talents or violent _____ (Genesis 4:17-24).
57. Cain's genealogy ends with _____ boasting to his _____, "I have killed a man for wounding me, a young man for _____ me."
58. That is honor-shame speak for, "_____!" (an opposite to "My salvation and honor depend upon God" – Psalm 62:7).
59. Feeling _____, Cain _____ Abel to the point of _____, and created more shame for himself and his _____.
60. Without _____, that is the human _____.



SHAME AND HONOR

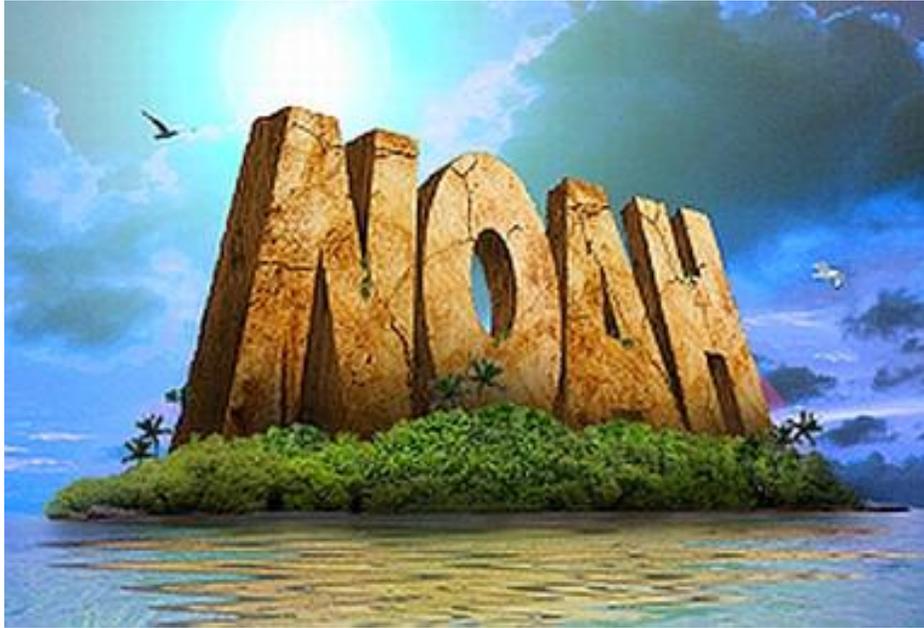
SHB-102 Noah's Humiliation and the Boasting of Babel



Lesson TWO

Noah's Humiliation and the Boasting of Babel

For this study you will need access to a Webster's Dictionary, Strong's Concordance with Hebrew and Greek Lexicon, King James and New American Standard Bible, and internet.



NOAH'S HUMILIATION



THE BOASTING OF BABEL

NOAH'S HUMILIATION (SHAME) (GENESIS 9)

A common strategy for elevating one's status is to dishonor others. The social logic goes – if they are lowered, then we appear higher! (the opposite of **John 3:30**). Techniques of exclusion and humiliation reflect humanity's vain striving for false honor. After the flood, God covenants to bless Noah with divine favor (**Genesis 6:8; 9:1-17**). But Noah becomes a little too blessed with a fruitful vineyard! He became drunk and laid **naked** in his tent. When Noah's youngest son, Ham, saw him naked, he publicly **exposed** Noah's shameful nakedness by telling his two brothers. This certainly humiliated and dishonored his father. Children disgracing parents! Shem (whose name means "name") and Japheth sought to honor their father by **covering** his shameful nakedness. They even avoided **exposing** Noah's nakedness to their own eyes by **walking backwards to cover him**. Yet again, shameful sin breeding more shame. Ham's descendants (Canaan) were **cursed** as **servants** to their brothers (**Genesis 9:25**) because of their shame.

THE BOASTING (SHAME) OF BABEL (GENESIS 11)

Boasting is another common tool of humans in shame. Boasting is not so much pride in one's moral goodness, but *a claim to honor based on cultural status*. Boasting is a form of ethnocentrism – (the evaluation of other cultures according to preconceptions originating in the standards and customs of one's own culture); my group is superior to yours because of ... X, Y, and Z! To create and honor themselves, the people of Babel boasted in their self-created, exalted status. "Come let us build ourselves a city and a tower with **its top in the heavens**, and let us **make a name for ourselves**" (**Genesis 11:4**).

The human family strives to elevate itself up to the heavens and make a name for themselves. The goal is for others to look up at us, and thus create reputation for ourselves or honor. And yet again, when the broken human family acts to construct a name "apart" from God, the story ends tragically and shamefully. The people are confused and dispersed by God. **Without God's gracious intervention, the direction of the human story descends into the pit of shame every time, over and over again. God intervenes by calling a man from Ur of the Chaldeans to redirect the course of human history; to move from shame to honor.**

The Bible is riddled with shame and honor. If we do not know what to look for, we will not see it.

Following is an example of what words in the Bible relay **shame** and **honor**:

worthy lifts peace clean citizens
citizen healed restored strong clothed
accepted exalted resurrected blessed
child offspring pure glorious insider
seated fruit-bearing rich known precious
welcomed conqueror heir chosen
strong adopted found reconciled freed
liberated

HONOR

SHAME

weak foolish cast-out exiled
dirty poor tribulation lost rejected
blind unknown oppressed naked
deaf stranger rejected
sick orphaned Gentiles unclean
barren enslaved humbled
defeated dead cursed alien
boasting foreigners enemies defiled

Here are **six ways** that reveal shame and honor more clearly in the Bible.

1. The Bible makes clear and concise **COMMENTS** about shame, disgrace, glory, name, honor, reputation, etc.. We often read right over these words. Did you know the words “shame, honor, and glory” appear 40 times in the book of Romans while “guilt, innocence, and forgiveness” appear only twice? Don’t forget to look for and then see what you now know to look for. It becomes most obvious!

THROUGHOUT ROMANS, PAUL REPEATEDLY HIGHLIGHTS THE HONOR OF GOD AND THE SHAME OF MAN.

English Standard Version (EAV)

- “For I am not **ashamed** of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.” **Romans 1:16.**
- “For although they knew God, they did not **honor** Him as God or give thanks to Him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the **glory** of the immortal God for images resembling mortal man and birds and animals and creeping things.” **Romans 1:21-23**
- “There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but **glory** and **honor** and *peace for everyone who does good*, the Jew first and also the Greek.” **Romans 2:9-10**
- “You who **boast** in the law **dishonor** God by breaking the law. For, as it is written, “The **name** of God is **blasphemed** among the Gentiles because of you.” **Romans 2:23-24**
- “for all have sinned and fall short of the **glory** of God,” **Romans 3:23.**
- “No unbelief made him [Abraham] waver concerning the promise of God, but he grew strong in his faith as he gave **glory** to God, fully convinced that God was able to do what he had promised.” **Romans 4:20-21**
- “Through him we have also obtained access by faith into this grace in which we stand, and we **rejoice** [“boast” in Greek] in hope of the **glory** of God. Not only that, but we **rejoice** [“boast” in Greek] in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us

to **shame**, because God's love has been poured into our hearts through the Holy Spirit who has been given to us." **Romans 5:2-5**

- "But what fruit were you getting at that time from the things of which you are now **ashamed**? For the end of those things is death." **Romans 6:21**

- "For I consider that the sufferings of this present time are not worth comparing with the **glory** that is to be revealed to us." **Romans 8:18**

- "And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also **glorified**." **Romans 8:30**

- "For the Scripture says, 'Everyone who believes in him will not be **put to shame**.'" **Romans 10:11**; repeated in **Romans 9:33**

- "Love one another with brotherly affection. Outdo one another in showing **honor**." **Romans 12:10**

- "Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, **honor to whom honor is owed**." **Romans 13:7**

- "The one who observes the day, observes it in **honor** of the Lord. The one who eats, eats in **honor** of the Lord, since he gives thanks to God, while the one who abstains, abstains in **honor** of the Lord and gives thanks to God." **Romans 14:6**

- "For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might **glorify** God for his mercy." **Romans 15:8-9a**

- "My salvation and **honor** depend upon God." **Psalms 62:7**

- "Whoever believes in Him will not be put to **shame**. So, the **honor** is for you who believe." **1 Peter 2:6-7**.

2. The Bible uses **METAPHORS** or **IMAGES** and **SYMBOLS** from our tangible world to communicate our status from shame to honor in the spiritual realm. It helps us to understand our new honor in Christ by using concrete symbols and images to better grasp it.

- “He **raises** up the poor from the dust; he **lifts** the needy from the ash heap, to make them **sit with princes** and **inherit a seat** of honor.” **1 Samuel 2:7-8**

- “So then you are no longer **strangers** and **aliens**, but you are **citizens** with the saints and also **members** of the household of God.” **Ephesians 2:19**

3. The Old Testament often tells **STORIES** about faithful Israelites being exalted from the threat of shame into honor. Without using any explicit words, they show how Yahweh’s salvation included honor for His people.

- Notable examples include: Adam, Abraham, Joseph, Moses, David, Mephibosheth, Hannah, Esther and Mordecai, Daniel and friends, Haggai, etc.

4. Honor and shame are determined primarily by the **GROUP** you belong to such as your ancestors and descendants. So, to know your identity and status, you must know your family. For this reason, **genealogies** are perhaps the most basic way honor is communicated in the Bible.

- The book of Ruth concludes with a genealogy connecting Naomi to the great king David. **Ruth 4:16-21**

- The New Testament contains 17 verses of birth announcements in **Matthew 1:1-17!** There is hardly a more effective way to communicate the honor of God’s only begotten Son.

5. Ancient Near Eastern **COVENANTS** and **PROMISES** formed family-like relationships. Such covenants, in which Yahweh as the patron commits to honor someone (for the sake of His own honor), then become the cornerstone of Israel’s worldview and theology.

- Abram is covenanted land, blessings, peace, descendants, and global patronage – all marks of honor. **Genesis 12:1-3**

- David is promised virtually every type of ancient honor. **2 Samuel 7:8-16**

6. Since honor and shame are **INVISIBLE SOCIAL VALUES**, cultures must tangibly symbolize people’s status through food, clothes, colors, crowns, thrones, blood, names, head, face, feet and many other ways. All these physical objects carry social meaning. They present honor or shame.

- The Prodigal Son's Father said, 'Bring quickly the best **robe**, and put it on him, and put a **ring** on his hand, and **shoes** on his feet. And bring the **fattened calf** and kill it, and **let us eat and celebrate**. **Luke 15:22-23**

- "So, Hanun took David's servants and shaved off half the **beard** of each and cut off their **garments** in the middle, at their hips, and sent them away. When it was told David, he sent to meet them, for the men were greatly **ashamed**." **2 Samuel 10:4-5**

NOAH'S HUMILIATION

1. A common strategy for elevating one's status is to do what?

2. The social logic goes – if they are _____, then we _____ higher!
(the opposite to John 3:30).
3. Techniques of _____ and _____ reflect humanity's
vain striving for _____ honor.
4. After the flood, God _____ to bless Noah with divine
_____ (Genesis 6:8; 9:1-17).
5. But Noah becomes a little too blessed with a fruitful _____! He
became _____ and laid _____ in his tent.
6. When Noah's _____ son, _____, saw him _____, he
publicly _____ Noah's shamefulness by telling his two brothers.
7. This certainly _____ and dishonored his _____. Children
disgracing parents.
8. Shem (whose name means "name") and Japheth sought to _____ their
father by _____ his shameful _____.
9. They even avoided _____ Noah's nakedness to their own eyes
by walking _____ to cover him.
10. Yet again, shameful _____ breeding more _____.
11. Ham's descendants (Canaan) are _____ as _____ to their
brothers (Genesis 9:25) because of their _____.

BOASTING OF BABEL

12. _____ is another common tool of humans in _____.
13. Boasting is not so much pride in one's _____ goodness, but *a*
_____ *to honor based on* _____ *status*.
14. Boasting is a form of _____.

15. This form of boasting is the evaluation of other cultures according to _____ originating in the standards and _____ of one's own _____.

16. It says, my group is superior to yours because of?

17. To _____ and honor themselves, the people of Babel boasted in their _____ - _____ exalted status.

18. "Come let us build ourselves a city and a tower with its top in the _____, and let us make a _____ for _____" (Genesis 11:4).

19. The human family strives to _____ itself up to the heavens and make a _____ for themselves.

20. The goal is for others to look ___ at ___, and thus create reputation for ourselves or _____.

21. When the broken human family _____ to construct a name "_____" from God, the story ends tragically and _____. The people are confused and dispersed by God.

22. Without God's gracious _____, the direction of the human story _____ into the pit of _____ every time, over and over again.

23. God intervenes by calling a man from _____ of the _____ to redirect the course of human history; to move from _____ to honor.

24. The Bible is riddled with _____ and honor. If we do not know what to _____ for, we will not _____ it.

25. The Bible makes _____ and concise _____ about _____, disgrace, glory, name, _____, reputation, etc.. We often read right over these words.

26. How many times do the words "shame, honor, and glory" appear in the book of Romans?

27. How many times do “guilt, innocence, and forgiveness” appear?

28. Don't forget to _____ for and then _____ what you now know to look for. It becomes most _____!

29. Where do we find, “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek?”

30. “For although they _____ God, they did not _____ Him as God or give thanks to Him, but they became _____ in their thinking, and their _____ hearts were darkened. Claiming to be _____, they became fools, and exchanged the _____ of the immortal God for _____ resembling mortal man and birds and animals and creeping things.” Romans 1:21-23

31. Where do we find, “There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and *peace for everyone who does good*, the Jew first and also the Greek?”

32. “You who _____ in the law _____ God by breaking the law. For, as it is written, “The _____ of God is _____ among the Gentiles because of you.” Romans 2:23-24

33. Where do we find, “for all have sinned and fall short of the glory of God?”

34. “No _____ made him [Abraham] waver concerning the promise of God, but he _____ strong in his faith as he gave _____ to God, fully _____ that God was able to _____ what he had promised.” Romans 4:20-21

35. Where do we find, “Through him we have also obtained access by faith into this grace in which we stand, and we rejoice [“boast” in Greek] in hope of the glory of God. Not only that, but we rejoice [“boast” in Greek] in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put

us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us?"

36. "But what fruit were you getting at that time from the things of which you are now _____? For the end of those things is _____." Romans 6:21

37. "For I consider that the _____ of this present time are not worth comparing with the _____ that is to be _____ to us." Romans 8:18

38. "And those whom he _____ he also _____, and those whom he called he also _____, and those whom he justified he also _____." Romans 8:30

39. "For the Scripture says, ' _____ who believes in him will not be put to _____.'" Romans 10:11; repeated in Romans 9:33

40. Where do we find, "Love one another with brotherly affection? Outdo one another in showing honor?"

41. "Pay to all what is _____ to them: taxes to whom _____ are owed, revenue to whom _____ is owed, _____ to whom respect is owed, _____ to whom honor is _____." Romans 13:7

42. "The one who _____ the day, observes it in _____ of the Lord. The one who _____, eats in _____ of the Lord, since he _____ thanks to God, while the one who _____, abstains in _____ of the Lord and gives thanks to God." Romans 14:6

43. "For I tell you that Christ became a _____ to the circumcised to show God's _____, in order to confirm the promises given to the patriarchs, and in order that the _____ might _____ God for his mercy." Romans 15:8-9a

44. Where do we find, "My salvation and honor depend upon God?"

45. "Whoever _____ in Him will not be put to _____. So, the _____ is for you _____ believe." 1 Peter 2:6-7.

46. The Bible uses _____ or images and _____ from our tangible world realm to communicate our status from _____ to honor in the _____ realm. It helps us to grasp our _____ honor in _____ by using concrete symbols and images to better grasp it.
47. Where do we find, “He raises up the poor from the dust; he lifts the needy from the ash heap, to make them sit with princes and inherit a seat of honor?”

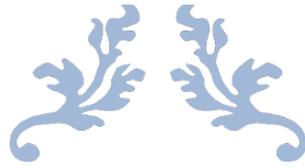
48. “So then you are no longer _____ and _____, but you are _____ with the saints and also _____ of the household of God.” Ephesians 2:19
49. The Old Testament often tells _____ about faithful Israelites being _____ from the threat of shame unto _____.
50. Without using any explicit words, they show how _____ salvation included _____ for His people.
51. Honor and shame are _____ primarily by the _____ you belong to such as your _____ and descendants.
52. So, to know your identity and _____, you must know your _____. For this reason, _____ are perhaps the most basic way _____ is communicated in the Bible.
53. The book of _____ concludes with a _____ connecting Naomi to the great king _____. Ruth 4:16-21
54. Ancient Near Eastern _____ and _____ formed family-like relationships. Such _____, in which Yahweh as the patron commits to _____ someone.
55. Abram is covenanted land, _____, peace, _____, and global patronage – all _____ of honor. Genesis 12:1-3
56. _____ is promised virtually every type of _____ honor. 2 Samuel 7:8-16
57. Since honor and shame are _____, cultures must tangibly symbolize people’s status through _____, clothes, _____,

crowns, _____, blood, _____, head, _____, feet and many other ways.

58. All these _____ objects carry _____ meaning. They _____ honor or shame.

59. The Prodigal Son's Father said, 'Bring quickly the best _____, and put it on him, and put a _____ on his hand, and _____ on his feet. And bring the _____ and kill it, and let us eat and _____.'
Luke 15:22-23

60. "So, Hanun took David's servants and _____ off half the _____ of each and cut off their _____ in the middle, at their hips, and sent them away. When it was told David, he sent to meet them, for the men were greatly _____." 2 Samuel 10:4-5



SHAME AND HONOR

SHB-103 Romans and Ascribed and Achieved Honor



Lesson THREE

Romans and Ascribed and Achieved Honor

For this study you will need access to a Webster's Dictionary, Strong's Concordance with Hebrew and Greek Lexicon, King James and New American Standard Bible, and internet.



A DEEPER LOOK INTO ROMANS



ASCRIBED AND ACHIEVED HONOR

TAKE A DEEPER LOOK INTO ROMANS

When we take a deeper look into the book of Romans we will see its deep running themes woven in and out of shame and honor.

1. ALL people are sinners. Whether shame and honor, guilt and law or fear and power culture, it does not matter, ALL have sinned and fall short of the glory of God.
2. ALL people need God's salvation. In the beginning God created ALL things; we are a thing. The creator ALWAYS governs what has been created. We need His salvation due to the sin we have.
3. ALL salvation comes alone through Jesus Christ. This is a one-on-one personally surrendered relationship with Jesus the Christ, the Only begotten Son of God almighty.

HERE'S WHAT HAPPENS: JESUS SHAME AND HONOR

1. We **NO LONGER** live under the constant domination of sin, guilt, shame and death.
2. We are **LIBERATED** by the Spirit of God and have inner peace and are at peace with God.
3. **PEACE** is the absence of strife caused by sin. No sin, no strife. No strife, no conflict; no conflict from sin, brings Joy.... Joy is Jesus in me by the Holy Spirit; thus, I am full of Jesus' Joy and am experiencing the absence of conflict (hostility) that came from the strife of my sin. I am at total peace with God through Jesus Christ.

WE ARE CALLED TO SERVE ONE ANOTHER

1. We are called to serve one another so we become a servant to others.
 - Servant hood requires humility, not pride.
 - Servant hood gives honor and not shame.
 - Servant hood loves because we are loved by God.
 - Servant hood freely forgives since we have been forgiven.
 - Servant hood shares and includes instead of holding and excluding.
2. We are called to be godly citizens, not just good citizens.
3. We are called to be tolerant and sensitive to the needs of others; spiritually and physically.
4. We are called to fellowship with one another as believers in Christ Jesus. (We are family).

JUSTIFIED

The word *justified* is a legal term meaning, "To declare someone as just or righteous and to recognize him as such. (This can only be done by God as He is the

only source of Justness and Righteousness). We are no longer subject to shame and condemnation!

Greek justification would have come from our paying our own debt for the price of sin and condemnation. NO ONE can justify themselves before God as though we have paid our debt for sin! We cannot remove our violation of sin; Jesus is the only way.

The original Greek word *honor* relates to worth or value, but in a very literal sense. Honor was a *culturally constructed evaluation of a person's actions, which determined a person's worth, as in their price, or value to "the community."*

For us in the Western culture, we see honor as *a feeling that starts inside the person and is seen by people outside. Honor worked in the opposite direction in Bible times: the community feels the emotion about the person and projects that feeling on to that person.*

There are two kinds of honor: ascribed and achieved.

ASCribED HONOR: It is bestowed through no action or activity of your own. The family a person is in, how much wealth, land, power, etc. **ascribes honor**, as does the order of birth. Firstborn sons are generally the heir (or begotten) so they're **ascribed or credited more honor** than a second or third born child. Male children are valued above female. To put this in perspective, in ancient Greek/Roman culture, *a man was the physical representation of the entire estate.* He was the living, breathing icon representing all the land, property, wealth, house members, responsibilities, etc. (As for me and my household, we will serve the Lord). Women and slaves could be ascribed honor by "joining" an honorable household.

Honor can also be ascribed through the "**political**" sphere when a person of greater honor **assigns** a position of honor to someone. For example, Caesar appointed Pontius Pilot to his position as protectorate of Jerusalem, and Pilot gained honor.

ACHIEVED HONOR: Citizens (adult males, not slaves) could **earn honor** through military conquests, public performances, political action, or social behavior. **Achieved honor** is most comparable to our notions of "**reputation or fame.**" It was believed that honor was a finite commodity. Honor could run out. If someone gained honor, that meant someone, somewhere had lost some. Consequently, hosting parties, introducing people, funding community projects,

writing plays, any way to draw positive attention to oneself were highly competitive endeavors.

JESUS CHALLENGES TRADITIONAL HONOR

HONOR

In the Sermon on the Mount, Jesus said, “Take care not to practice your righteousness *publicly* before men so as to be seen by them” (**Matthew 6:1**). He is directly challenging the traditional Greek (and perhaps Hebrew) conception of honor, denying, in essence, its public element. Search the Gospels of **Matthew** and **Luke** and find scriptures that push back against the love of honor culture.

SHAME

Shame moves in the opposite direction of honor. Shame is the community *removing* honor (dishonor). The person experiences an *internal* feeling of shame and is then expected to perform externally according to that feeling. For example, when a person loses a contest, he hangs his head in shame. When a son dies, the father would pour ashes on his head and tear his cloak.

Shame can have a positive aspect too. When a person behaves shamelessly, it means they are acting with *total disregard for the community*. This holds true for how we are to work together as the family of God. When the church does not work this way, it brings shame. So, in this sense, to act with shame is to be aware of the public view of you. A person acting with shame aims to perform according to the rules and boundaries of their position to receive honor. This is why it is said women have shame; men have honor. Men can cultivate honor and bring honor onto themselves; and women can perform well within their position to receive honor.

If we look at the story of the Prodigal Son (**Luke 15:11-32**), the son squanders his inheritance early, and finds himself working with pigs, starving and wanting to eat what the pig has. (Remember, Jesus is telling this story so the son is Jewish. Pork was forbidden). The son decides to go back to his father’s house and offer himself as a slave in the household. He enters in a position of *shame*; he comes *begging*. The brother shares that feeling by dishonoring the returning son, by saying he does not deserve to come home and calling him “this son of yours,” instead of recognizing him as family by calling him “my brother.” But because this is a Christian parable (*not Greek*), the father rejects the external eye of the community, and forgives his son, and takes him in regardless of how other people see it. This is the honor that Jesus teaches.

A DEEPER LOOK INTO ROMANS

1. When we take a deeper look into the book of Romans, what do we see?

2. ALL people are _____. Whether _____, _____ or _____ culture, it does not matter. _____ have sinned and fall _____ of the glory of God.

3. ALL people _____ God's _____. In the beginning _____ created _____ things; we are a _____.

4. The _____ ALWAYS governs what has been _____. _____ need His salvation due to the sin _____ have.

5. ALL salvation comes _____ through _____ Christ.

6. This is a _____ personally _____ relationship with Jesus the _____, the only _____ Son of God almighty.

7. We no longer live under the constant domination of what?

8. We are _____ by the Spirit of God and have _____ peace and are _____ peace with God.

9. Peace is the _____ of strife _____ by _____. No sin, no _____. No strife, no _____; no conflict from sin, brings _____.... Joy is Jesus in me by the Holy Spirit; thus, I am _____ of Jesus' _____ and experiencing the absence of conflict (_____) that came from the strife of _____ sin and am at _____ peace with God _____ Jesus Christ.

10. We are called to _____ one another so we become a servant to _____.

11. Servant hood requires _____, not _____.

12. Servant hood _____ honor and not _____.
13. Servant hood _____ because we are loved by _____.
14. Servant hood _____ forgives since we _____ been forgiven.
15. Servant hood _____ and includes instead of holding and _____.
16. We are called to be godly _____, not just good _____.
17. We are called to be _____ and sensitive to the _____ of others; spiritually and _____.
18. We are called to _____ with one another as _____ in Christ Jesus. (We are _____).
19. The _____ *justified* is a _____ term.
20. What is its meaning?

21. This can only be done by God as He is the only source of what?

22. We are no longer subject to _____ and _____!
23. Greek justification would have come from our _____ our own _____ for the price of _____ and condemnation.
24. NO _____ can justify _____ before _____ as though we have paid our debt for sin!
25. We cannot remove our _____ of sin; _____ is the only way.
26. The original Greek word *honor* relates to what?

27. Honor was a _____ constructed _____ of a person's _____, which determined a person's _____, as in their price, or value to "the _____."

28. For us in the Western culture, we see honor as a _____ that starts _____ the person and is seen by people _____.
29. Honor worked in the _____ direction in _____ times
30. The _____ feels the emotion _____ the person and _____ that feeling on to that _____.
31. There are two kinds of honor; name them.

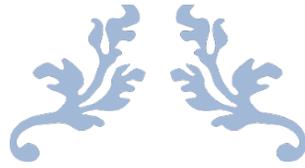
32. _____ Honor is bestowed through _____ action or activity of your _____.
33. The _____ a person is in, how much _____, land, power, etc. _____ honor, as does the order of _____.
34. _____ born sons are generally the heir (or _____) so they're _____ or credited more _____ than a second or third born child.
35. _____ children are valued above _____.
36. To put this in perspective, in ancient Greek/Roman culture, a _____ was the physical _____ of the _____ estate.
37. He was the _____ breathing _____ representing _____ the land, property, wealth, _____, responsibilities, etc. (As for _____ and _____ household, we will serve the Lord).
38. _____ and slaves could be _____ honor by "_____ " an honorable household.
39. Honor can also be _____ through the "_____ " sphere when a person of greater honor _____ a position of honor on _____.
40. For example, Caesar _____ Pontius Pilot to his _____ as protectorate of Jerusalem, and Pilot gained _____.
41. With _____ Honor citizens (adult males, not slaves) could _____ honor through _____ conquests, _____ performances, _____ action, or _____ behavior.

42. _____ honor is most _____ to our notions of “reputation or _____.”
43. It was believed that _____ was a finite _____. Honor could run _____.
44. If someone _____ honor, that meant someone, somewhere had _____ some.
45. Consequently, _____ parties, _____ people, _____ community projects, _____ plays, any way to _____ positive attention to _____ were highly competitive endeavors.

JESUS CHALLENGES TRADITIONAL HONOR

46. In the Sermon on the Mount, Jesus said, “Take care not to _____ your righteousness _____ before men so as to be _____ by them” (Matthew 6:1).
47. He is directly _____ the traditional Greek (and perhaps Hebrew) conception of _____, denying, in essence, its _____ element.
48. Shame moves in the _____ direction of _____. Shame is the community _____ honor (dishonor).
49. The person experiences an _____ feeling of shame and is then expected to perform _____ according to that _____.
50. When a person _____ a contest, he _____ his head in _____. When a son dies, the father would _____ ashes on his head and _____ his cloak.
51. Shame can have a _____ aspect too. When a person behaves shamelessly, it means they are acting with *total* _____ *for the* _____.
52. This holds true as to how we are to work _____ as the family of God. When the church does not work this way, it brings _____.
53. To act with _____ is to be _____ of the public _____ of you.

54. A person _____ with shame aims to _____ according to the rules and boundaries of their _____ to receive honor. This is why it is said women have shame; men have honor.
55. Men can _____ honor and _____ honor onto _____, and women can _____ well within their position to _____ honor.
56. If we look at the story of the _____ Son (Luke 15:11-32), the son _____ his inheritance early, and finds himself working with _____, starving and wanting to _____ what the pig has.
57. Jesus is telling this story so the _____ is _____. Eating pig was forbidden.
58. The son decides to go back to his father's house and _____ himself as a _____ in the household. He enters in a position of _____; he comes _____.
59. The brother _____ that _____ by _____ the returning son, and saying he does not deserve to come home and this son of _____, not _____ brother.
60. But because this is a _____ parable (*not Greek*), the father _____ the external eye of the community, and _____ his son, _____ him in _____ of how other people see it. This is the _____ that Jesus _____.



SHAME AND HONOR

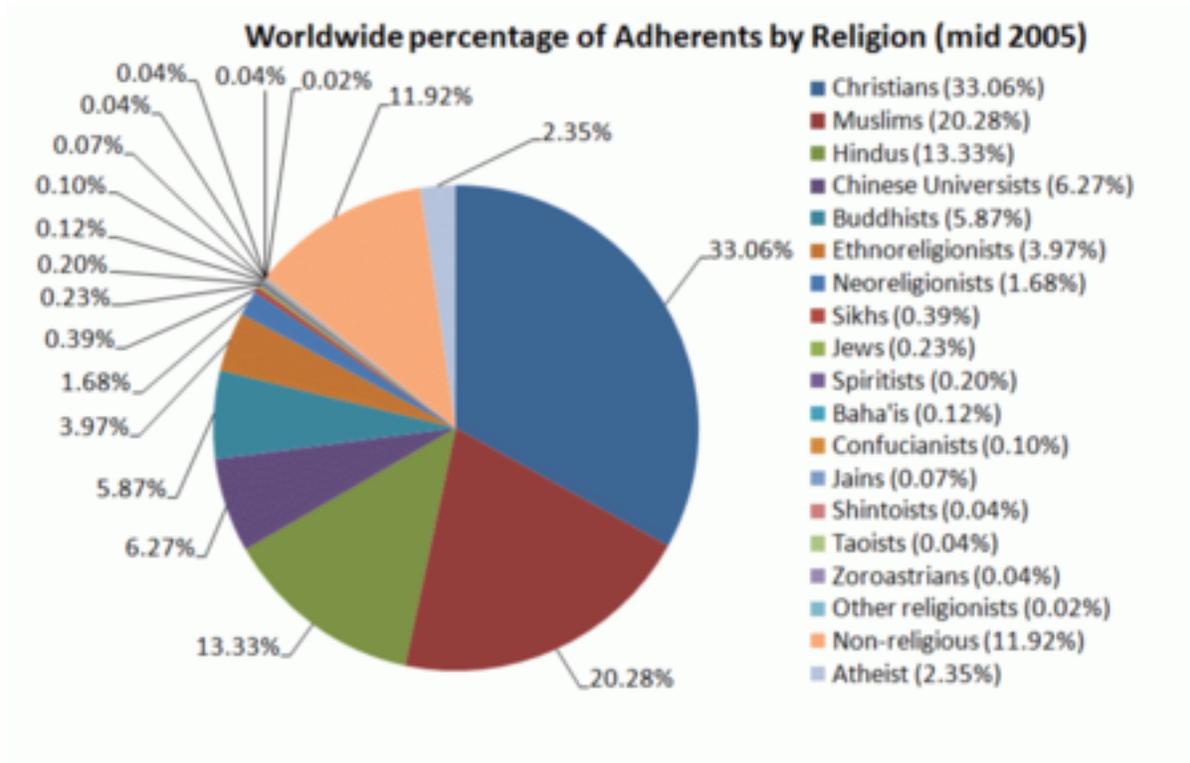
SHB-104 The Rise and Spread of Christianity



Lesson FOUR

The Rise and Spread of Christianity

For this study you will need access to a Webster's Dictionary, Strong's Concordance with Hebrew and Greek Lexicon, King James and New American Standard Bible, and internet.



THE RISE AND SPREAD OF CHRISTIANITY

REMEMBER: If you were an honorable person, you were valuable in the eyes of society. Honor afforded you the respect of your peers, social status, and privilege. (This is why it was so important to the religious leaders of Jesus' day). The reverse is also true - if you had lost your honor, you were unimportant. The only way to restore yourself to glory was to regain your honor by proving yourself worthy. Thus, we see this in people that have done something shameful. Their belief might be if they can just do something of great honor it will wipe out their shame making them honorable again.

In the Hebrew Bible, honor is elevated to a high spiritual position. It is accorded to those in a **position of authority** (Gen. 45:13). It is achieved by **heroism** (Judg. 8:22; 1 Sam. 18:5), **wisdom** (Gen. 41:39; Prov. 3:16), or **divine favor** (1 Sam. 24:7, 11). Honor is **due to parents** (Ex. 20:12; Deut. 5:16; Mal. 1:6) and **the aged** (Lev. 19:32; Lam. 5:12) since **they embody wisdom** (Job 32:7, 9). Those who **have wealth** (Prov. 14:24) and **children** (1 Sam. 2:1) are also marks of honor since these possessions are **a sign of God's favor**.

The honoring of one's father and mother is the fifth commandment in the Ten Commandments. Its importance is apparent from the fact that the declared *reward or honor* for its observance is the lengthening of "thy days upon the land which the Lord thy God giveth thee." **Exodus 20:12**

The concept of honor has basically disappeared in importance in today's modern secular West as *law has tended to replace honor* as a central principle, supposedly insuring societal order.

THE RISE AND SPREAD OF CHRISTIANITY

Three aspects of the rise and spread of Christian beliefs would have a huge impact in *weakening honor as a cultural force*: 1) Its inclusiveness and universality; 2) Its emphasis on inner intent rather than outward appearances; and 3) Its pacifism.

INCLUSIVENESS AND UNIVERSALITY

Traditional honor is exclusive. Not everyone is welcome to the club and the code of honor doesn't apply to everybody; just members. Christ and His disciples taught a doctrine that was just the opposite; Inclusive and Universal. Open to any who believed. This idea of Inclusiveness and Universality was summed up nicely in Paul's epistle to the Galatians when he said, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus." **Galatians 3:28**

INNER INTENT OVER OUTWARD APPEARANCES

Traditional honor is based on your public reputation. Christianity teaches that what the world thinks of you is not as important as what God thinks of you. Moreover, it emphasizes the importance of private intent and faith. For example, it's not enough that you don't have actual, physical sex with another man's wife; you can't even *think* about it. The chamber of a man's mind and heart cannot only be seen by him, the individual, but by God Who can even judge whether his intent and faith are fully committed to God alone!

PACIFISM

Uncountable wars have been fought "with the cross of Jesus going on before" Christianity inspired many believers to be devoted to pacifism. Christ's teaching to "turn the other cheek" and to "bless those that curse you" turned honor on its head. It was more honorable *not* to retaliate when insulted or attacked than to strike back. Our example of Christ willingly submitting on the cross would inspire countless Christian martyrs to lay down their lives rather than fight back physically.

Paul says that the conscience is defiled and corrupted (Titus 1:15), so individualistic morality does not work. In **1 Corinthians 4:4** Paul says, "My conscience is clear, but that does not make me innocent. It is the Lord who judges me." But Western Christians care more about their own conscience, not their relationship with God or people.

<u>Western Culture</u>	<u>Shame/Honor Culture</u>
I	Our
My	Ours
Me	Us
Self	Others
Pride	Humility
Be all You can be	Alone is Empty
Individual	Family

Even in evangelism, we Westerners don't talk about sin. Here is a common gospel presentation. Western Christians water down the Gospel and compromise the truth by not mentioning sin. Their theology talks about breaking the laws and being guilty but does not mention how we sin against God, the King and Lawgiver. No wonder Western culture faces moral decay. Western Christians don't believe in sin. How sad is that.

Unless we see sin as being HUGE we will never understand nor accept how much BIGGER it is that Jesus came down from heaven to die on the cross as our sacrifice

for our SIN. His forgiveness of our sin is greater than any sin. His sacrifice for our sin even covers the sin of others against us. He has paid in advance the debt they owe us before the debt was committed. It is by His example to us of forgiveness that we forgive others. Look at the parable in **Matthew 18**. The King, his servant and the servant's servant.

From a follower of Jesus' perspective, it is better to be shamed by man than to be out of step with God. Jesus was beaten, whipped, humiliated, shamed, and eventually killed on the cross, but He is honored by God as He is resurrected from the grave conquering sin. Sometimes God uses shame to chastise us in order for us to come into a place of honor with Him. Christians should think of it as an honor to be criticized, ridiculed, and shamed for speaking the Gospel of Jesus Christ.

YOU CAN BE SHAMED BY MAN BUT BE IN THE HONOR OF GOD.

When we as Christians have different views than the society norm, it is better to glorify God than to appease man. **1 Peter 4:16**

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

JESUS WAS SHAMED BY MAN BUT IS HONORED BY GOD.

Jesus was beaten, whipped, humiliated, shamed, and eventually killed on the cross because of His Christian views. All of us have the opportunity to follow Jesus' example and be in relationship with God. **Hebrews 12:2** tells us about Jesus' shame before man and His honor before God.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

GOD CAN SHAME YOU TO BRING YOU INTO A PLACE OF HONOR WITH HIM.

Sometime God uses shame to correct us in order for us to come into a place of honor with Him. God has given us free choice, but He will sometimes allow things to happen to us in order for us to make right choices. **Ezekiel 39:26** advises how God had shamed the Israelites as punishment and correction to do right.

"After that they have borne their shame, and all their trespasses against me, when they dwelt safely in their land, and none made them afraid."

HONORED TO SUFFER SHAME IN JESUS' NAME.

We should think of it as an honor to be criticized, ridiculed, and shamed for speaking the Gospel of Jesus Christ. We are persecuted because people do not want to hear the truth. It may cause them to have to change their ways. **Acts 5:41** tells how the apostles rejoiced after being beaten and shamed by the Jewish council.

“And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.”

Eastern Cultures



Western Cultures



JUST IMAGINE

- Just imagine a world with honorable men and women who act in the **NAME OF JESUS** on behalf of the most defenseless and vulnerable, and for the sake of future generations instead of their vested interests and narrow ideologies.
- Imagine a world with generous people **LIKE JESUS**, dedicated to caring for and truly loving all the homeless and hurting, widowed and lonely, especially children, instead of assuming that their only duty is to themselves.
- Imagine a world with political leaders in positions knowing they've been **PLACED THERE BY JESUS** for their enduring qualities of composure, levelheadedness, and self-control who would resist the rash impulse to go to war as the solution to all problems. Who would find wisdom in the consultation of others versus the impulse and pride of personal decision-making?

- Imagine a world where the **GREATNESS OF GOD REIGNED** and we, as His people, would despise shameless indecencies and praise His Holy Name again!

WHAT A WORLD THIS COULD BE...

- Just imagine if we would take a knee **INDIVIDUALLY** and **AS A PEOPLE**, and humble ourselves before to the Lord Jesus Christ.... what a world this could be.

SCRIPTURE SAYS that all will do this one day. **WHY NOT NOW?**

“For we shall all stand before the judgment seat of God. For it is written, As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.” **Romans 14:10b-11**

“For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

Philippians 2:9-10

“I have sworn by Myself,
The word has gone forth from My mouth in righteousness
And will not turn back,
That to Me every knee will bow, every tongue will swear allegiance.

Isaiah 45:23

WHAT IS MOST VALUABLE!

- What is Most Valuable?
- Something which money cannot buy!
- So, what is the one thing in this life which money cannot buy?
- A personal relationship with Jesus Christ!”

A relationship with Jesus and yes, even a life without Jesus is the only thing that will transcend this life into eternity. The life with Jesus is filled with love, joy, peace, patience and compassion; those things that we try to purchase with money, but cannot.

This is why Jesus gives us the abundant life in Him and not only in those things which can be purchased. His gift is eternal, not temporal; personal not purchaseable; transcending this life into eternal life: things this world cannot do!

- The Bible says if you have chosen “not” to believe on Jesus, then that choice itself has determined your eternal destination.
- **John 3:18** says, “Whoever believes in him (Jesus) is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.”
- **John 3:17** says, “For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

**WHAT DO WE PRAISE? WHAT DO WE WORSHIP?
ARE THEY THE SAME?**

- Let me be clear. I’m not saying that things that money can buy are wrong. I’m saying the love of those things is what would be wrong. Remember, they cannot leave this world when you do.
- Why not say yes to Jesus yourself right now?
- Nothing in this world can purchase what God’s eternity with Him can provide through Jesus Christ. Amen, Amen!

THE RISE AND SPREAD OF CHRISTIANITY

1. If you were an honorable person, you were valuable in the eyes of what?

2. Honor afforded you the respect of whom?

3. If you had _____ your honor, you were _____.
4. The only way to _____ yourself to glory was to regain your honor by _____ yourself _____.
5. Thus, we see this in people that have done something shameful. Their belief might be if they can just do something of _____ honor, it will _____ out their shame making them honorable _____.
6. In the Hebrew Bible, honor is elevated to a _____ spiritual _____.
7. It is accorded to those in a _____ of _____ (Gen. 45:13).
8. It is achieved by _____ (Judg. 8:22; 1 Sam. 18:5), _____ (Gen. 41:39; Prov. 3:16), or _____ (1 Sam. 24:7, 11).
9. Honor is due to _____ (Ex. 20:12; Deut. 5:16; Mal. 1:6) and the _____ (Lev. 19:32; Lam. 5:12) since they embody _____ (Job 32:7, 9).
10. Those who have _____ (Prov. 14:24) and _____ (1 Sam. 2:1) are also _____ of honor since these possessions are a _____ of God's _____.
11. The _____ of one's father and mother is the _____ commandment in the Ten Commandments. Its importance is apparent from the fact that the declared _____ *or* _____ for its observance is the lengthening of "thy days upon the land which the Lord thy God giveth thee." Exodus 20:12

12. The _____ of honor has basically _____ in importance in today's _____ secular West as _____ *has tended to* _____ *honor* as a central principle supposedly insuring societal order.
13. Three aspects of the rise and spread of Christian beliefs would have a huge impact in *weakening honor as a cultural force*; name them.
- _____
- _____
- _____
14. Traditional honor is _____. Not everyone is welcome to the _____ and the code of honor _____ apply to everybody; just members.
15. Christ and His disciples taught a doctrine that was just the _____; _____ and Universal. Open to _____ who _____.
16. This idea of Inclusiveness and Universality was summed up nicely in Paul's epistle to the Galatians when he said, "There is _____ Jew nor Greek, there is _____ bond nor free, there is _____ male nor female: for you are all _____ in Christ Jesus." Galatians 3:28
17. Traditional honor is _____ on your public _____.
18. Christianity _____ that what the _____ thinks of you is _____ as important as what _____ thinks of you.
19. It emphasizes the _____ of _____ intent and _____.
20. The chamber of a man's _____ and _____ cannot only be seen by _____, the individual, but by _____ who can even _____ whether his intent and faith are _____ committed to God _____!
21. Uncountable _____ have been fought "with the cross of Jesus going on before." Christianity also inspired many believers to be _____ to _____.
22. Christ's teaching to "_____ the other cheek" and to "_____ those that curse you" turned honor on its _____; it was more _____ *not* to retaliate when insulted or attacked than to _____ back.

23. Our example of Christ _____ submitting on the _____ would _____ countless Christian _____ to lay down their lives _____ than fight back physically.

24. Paul says that the _____ is defiled and _____ **Titus 1:15**, so individualistic morality does _____ work. In **1 Corinthians 4:4** Paul says, "My conscience is _____, but that does not make me _____. It is the _____ who judges _____."

25. Western Christians _____ more about their _____ conscience, not their _____ with _____ or people.

26. Western Culture Shame/Honor Culture

I	_____
_____	Ours
Me	_____
_____	Others
Pride	_____
_____	Alone is Empty
Individual	_____

27. Western Christian churches water down the Gospel and compromise the truth by not mentioning what?

28. Western theology talks about breaking the laws and being guilty but does not mention what?

29. Unless we see sin as being _____ we will never understand nor accept how much _____ Jesus coming down from heaven to die on the cross as _____ sacrifice for our _____ is over the sin.

30. His _____ of our sin is _____ than any sin. His _____ for our sin even _____ the sin of others against us. He has paid in _____ the _____ they owe us before the _____ was committed.

31. It is by ____ example to us of _____ that we forgive _____. Look at the parable in Matthew 18. The King, his servant and the servant's servant.
32. From a follower of Jesus' perspective, it is _____ to be shamed by _____ then to be _____ of step with _____.
33. Jesus was beaten, whipped, humiliated, shamed, and eventually killed on the cross, but _____ is _____ by _____ as He is _____ from the grave _____ sin.
34. Sometimes _____ uses _____ to correct us in order for us to come into a place of _____ with Him. We should think of it as an _____ to be criticized, ridiculed, and _____ for _____ the Gospel of Jesus Christ.
35. When we as Christians have different views than the society norm, it is _____ to _____ God than to _____ man. 1 Peter 4:16
36. Jesus was _____, whipped, _____, shamed, and eventually _____ on the cross because of His _____.
37. All of us have the _____ to follow Jesus' example and be in _____ with God. Hebrews 12:2 tells us about Jesus' shame before man and His honor before God.
38. Sometime God uses _____ to correct us in order for us to come into a place of honor with Him. God has given us _____ choice, but He will _____ things to happen to us in order for us to make right _____.
39. Ezekiel 39:26 advises how God had _____ the Israelites as punishment and _____ to do right.
40. We should think of it as an _____ to be _____, ridiculed, and _____ for _____ the _____ of Jesus Christ.
41. We are _____ because people do not want to _____ the truth. _____ may cause them to have to change their ways. Acts 5:41 tells how the apostles _____ after being beaten and _____ by the Jewish council.

42. Where do we find, *“And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name?”*

43. Just imagine a world with _____ men and women who act in the NAME OF _____ on _____ of the most defenseless and vulnerable, and for the sake of future _____ instead of _____ vested interests and narrow ideologies.

44. Imagine a world with _____ persons LIKE _____, dedicated to _____ for and truly _____ all the homeless and _____, widowed and _____, especially _____, instead of assuming that their only duty is to _____.

45. Imagine a world with _____ leaders in positions _____ they’ve been _____ THERE BY JESUS for their enduring qualities of _____, levelheadedness, and self-composure who would _____ the rash impulse to go to war as the _____ to all problems. Who would find _____ in the consultation of _____ versus the impulse and pride of _____ decision making?

46. Imagine a world where the GREATNESS OF _____ REIGNED and _____, as His people, would despise _____ indecencies and _____ His Holy Name again!

47. Just imagine if we would take a knee _____ and AS A _____, and humble _____ before to the Lord _____ Christ.... what a world this could be.

48. _____ says that _____ will do this one day. Why Not _____?

49. Where do we find, *“For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father?”*

50. “I have sworn by Myself,
The word has gone forth from My mouth in righteousness
And will not turn back,

That to Me every knee will bow, every tongue will swear *allegiance*.”
Where do we find this scripture?

51. What is Most Valuable?

52. So, what is the one thing in this life which money cannot buy?

53. A relationship _____ Jesus and yes, even a life _____ Jesus is the only thing that will _____ this life into _____.

54. The life with Jesus is filled with what?

55. Jesus gives us the _____ life in _____ and not only in those things which can be _____.

56. His gift is _____, not temporal; _____ not purchaseable; _____ this life into eternal life; things of this world _____!

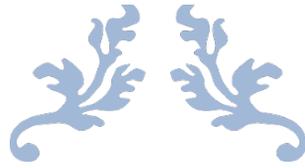
57. The Bible says if you have _____ “not” to believe on Jesus, then that _____ itself has _____ your eternal destination.

58. John 3:18 says, “_____ believes in him (Jesus) is _____ condemned, but whoever does _____ believe stands _____ already _____ they have _____ believed in the _____ of God's one and only _____.”

59. John 3:17 says, “For God did _____ send the Son into the world to _____ the world, but that the world might be _____ through _____.”

60. I'm not saying that things that _____ can buy are wrong. I'm saying the _____ of those things is what would be _____. Remember, they _____ leave this world when you do.

If you have never said yes to Jesus, why not say yes to Him right now? Nothing in this world can purchase what God's eternity with Him can provide through Jesus Christ. Amen!



SHAME AND HONOR

SHB – 105 FINAL EXAM



For this study you will need access to a Webster's Dictionary, Strong's Concordance with Hebrew and Greek Lexicon, King James and New American Standard Bible, and internet.



THE FINAL EXAM



THE FINAL EXAM

JOB'S SHAME

1. The text says that we do two things when we learn a new concept; what are the two things?

2. By knowing where honor and shame are typically found, we can begin to _____ amazing Biblical _____ that we had _____ recognized before.

3. His divine prerogative to honor and shame “as He pleases” is what makes God what?

4. As “_____,” He alone has the ability to _____ and to shame.

5. What did Job eventually understand his previous honor was?

6. When “God restored” the fortunes of Job, He restored what first?

7. His _____ from God is _____ to honor God first and _____.

8. In all these ways, God restored Job’s _____ and _____...not because of Job’s _____, but because of God’s _____ power.

DISGRACED HUMAN FAMILY

9. It is born into us to _____ the awful _____ of being “_____” before God because of “_____.”

10. Having lost our all from _____: face, family, identity, name and status in the garden of Eden, our life is a continual, reoccurring effort to construct a “_____.”

11. It becomes a “_____” chain of events.

12. In each of these events in the Bible, what is the common sin?

13. Cain kills Abel out of a sense of _____ and _____ shame.

14. Consequently, Cain suffers the shameful _____ of his _____.

15. That is honor-shame speak for, “_____!” (an opposite to “My salvation and honor depend upon God” – Psalm 62:7).

NOAH'S HUMILIATION

16. A common strategy for elevating one's status is to do what?

17. Techniques of _____ and _____ reflect humanity's vain striving for _____ honor.

18. Yet again, shameful _____ breeding more _____.

BOASTING OF BABEL

19. _____ is another common tool of humans in _____.

20. When the broken human family _____ to construct a name “_____” from God, the story ends tragically and _____. The people are confused and dispersed by God.

21. The Bible makes _____ and concise _____ about _____, disgrace, glory, name, _____, reputation, etc.. We often read right over these words.

22. How many times do the words “shame, honor, and glory” appear in the book of Romans?

23. “For although they _____ God, they did not _____ Him as God or give thanks to Him, but they became _____ in their thinking, and their _____ hearts were darkened. Claiming to be _____, they became fools, and exchanged the _____ of the immortal God for _____ resembling mortal man and birds and animals and creeping things.”
Romans 1:21-23

24. Where do we find, "for all have sinned and fall short of the glory of God?"

25. "Whoever _____ in Him will not be put to _____. So, the _____ is for you _____ believe." 1 Peter 2:6-7.

26. Honor and shame are _____ primarily by the _____ you belong to such as your _____ and descendants.

27. "For I consider that the _____ of this present time are not worth comparing with the _____ that is to be _____ to us." Romans 8:18

28. "Pay to all what is _____ to them: taxes to whom _____ are owed, revenue to whom _____ is owed, _____ to whom respect is owed, _____ to whom honor is _____." Romans 13:7

29. Since honor and shame are _____, cultures must tangibly symbolize people's status through _____, clothes, _____, crowns, _____, blood, _____, head, _____, feet and many other ways.

30. The Prodigal Son's Father said, 'Bring quickly the best _____, and put it on him, and put a _____ on his hand, and _____ on his feet. And bring the _____ and kill it, and let us eat and _____.' Luke 15:22-23

A DEEPER LOOK INTO ROMANS

31. ALL people _____ God's _____. In the beginning _____ created _____ things; we are a _____.

32. We are _____ by the Spirit of God and have _____ peace and are _____ peace with God.

33. Peace is the _____ of strife _____ by _____. No sin, no _____. No strife, no _____; no conflict from sin, brings _____.... Joy is Jesus in me by the Holy Spirit; thus, I am _____ of Jesus' _____ and experiencing the absence of conflict (_____) that came from the strife of _____ sin and am at _____ peace with God _____ Jesus Christ.

34. Servant hood requires _____, not _____.

35. Servant hood _____ because we are loved by _____.

36. This can only be done by God as He is the only source of what?

37. NO _____ can justify _____ before _____ as though we have paid our debt for sin!

38. There are two kinds of honor; name them.

39. To put this in perspective, in ancient Greek/Roman culture, a _____ was the physical _____ of the _____ estate.

40. Honor can also be _____ through the “_____” sphere when a person of greater honor _____ a position of honor on _____.

41. Consequently, _____ parties, _____ people, _____ community projects, _____ plays, anyway to _____ positive attention to _____ were highly competitive endeavors.

JESUS CHALLENGES TRADITIONAL HONOR

42. Shame moves in the _____ direction of _____. Shame is the community _____ honor (dishonor).

43. Shame can have a _____ aspect too. When a person behaves shamelessly, it means they are acting with *total* _____ for the _____.

44. A person _____ with shame aims to _____ according to the rules and boundaries of their _____ to receive honor. This is why it is said women have shame; men have honor.

45. But because this is a _____ parable (*not Greek*), the father _____ the external eye of the community, and _____ his son, _____ him in _____ of how other people see it. This is the _____ that Jesus _____.

THE RISE AND SPREAD OF CHRISTIANITY

46.If you had _____ your honor, you were _____.

47.Thus, we see this in people that have done something shameful. Their belief might be if they can just do something of _____ honor, it will _____ out their shame making them honorable _____.

48.The _____ of honor has basically _____ in importance in today's _____ secular West as _____ *has tended to* _____ *honor* as a central principle supposedly insuring societal order.

49.Three aspects of the rise and spread of Christian beliefs would have a huge impact in *weakening honor as a cultural force*; name them.

50.Christianity _____ that what the _____ thinks of you is _____ as important as what _____ thinks of you.

51.Our example of Christ _____ submitting on the _____ would _____ countless Christian _____ to lay down their lives _____ than fight back physically.

52.Western Culture _____ Shame/Honor Culture

I	_____
_____	Ours
Me	_____
_____	Others
Pride	_____
_____	Alone is Empty
Individual	_____

53.Western theology talks about breaking the laws and being guilty but does not mention what?

54.His _____ of our sin is _____ than any sin. His _____ for our sin even _____ the sin of others against us. He has paid in

_____ the _____ they owe us before the _____ was committed.

55. When we as Christians have different views than the society norm, it is _____ to _____ God than to _____ man. 1 Peter 4:16

56. Just imagine a world with _____ men and women who act in the NAME OF _____ on _____ of the most defenseless and vulnerable, and for the sake of future _____ instead of _____ vested interests and narrow ideologies.

57. Imagine a world with _____ leaders in positions _____ they've been _____ THERE BY JESUS for their enduring qualities of _____, levelheadedness, and self-composure who would _____ the rash impulse to go to war as the _____ to all problems. Who would find _____ in the consultation of _____ versus the impulse and pride of _____ decision making?

58. Just imagine if we would take a knee _____ and AS A _____, and humble _____ before to the Lord _____ Christ.... what a world this could be.

59. The life with Jesus is filled with what?

60. John 3:18 says, "_____ believes in him (Jesus) is _____ condemned, but whoever does _____ believe stands _____ already _____ they have _____ believed in the _____ of God's one and only _____."

LESSONS LEARNED

Q. What have you learned from these lessons?

Q. How has this NEW information inspired you to live DIFFERENTLY for Jesus Christ?

Q. Has this survey addressed an old belief with a NEW, more biblically accurate BELIEF?

If so, would you SHARE what your new belief is?

Q. And finally, would you be willing to SHARE this new information with someone else?
YES _____ NO _____

Q. WHO did you share this with? And, what was THEIR response?

Name: _____

Response:

Our prayer is that through this course some old beliefs will be REPLACED with new ones: JESUS-filled beliefs, changing some old actions into new actions; and leading to new OUTCOMES for Christ JESUS.

A COUPLE QUESTIONS...

DID YOU FIND THIS BIBLE STUDY HELPED YOU?

- Grow your faith in the Lord Jesus Christ Yes: _____ No: _____
- Helped you better relate to life's challenges Yes: _____ No: _____
- Changed your life to trust God more Yes: _____ No: _____
- Grew your knowledge and understanding of what God's Word and words mean
Yes: _____ No: _____

WHAT PART OF YOUR LIFE DID THIS BIBLE STUDY EFFECT?

(Please checkmark all that apply)

- Prayer _____
- Forgiveness _____
- Trust _____
- Faith _____
- Growing in the Bible _____
- Family _____
- Work _____

THE PRACTICALITY OF THE BIBLE STUDY

Please score the following questions from 1-10, with 1 being the least and 10 being the most.

1. Was I able to understand what was taught? _____
2. Am I willing to act on what I have learned? _____
3. Am I looking for and desiring Life Change? _____
4. Was this Bible Study clear in what the Bible is instructing us to do with what we have been taught? _____

THANK YOU FOR ALLOWING US TO SHARE WHAT GOD IS TEACHING US AND THROUGH US!

If you have found this Bible Study changed your Christian walk with the Lord for the better, Please consider making a donation today. Any amount will help!

If it did not help your walk with the Lord, please let us know why not!!

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