

Chapter 1 : Sabbath and Jubilee - Richard H. Lowery - Google Books

Shame refers to the lack of honor—it means social humiliation and disgrace. For women, however, it also carries a positive connotation: shame can refer to a woman's ability to guard her honor.

Some Cross-Cultural Comparisons," Mankind Honor and Poetry in a Bedouin Society. University of California Press Adams, M. Brill general model; esp. A Study in Greek Values. Women in Modern Iraq. Is Divorce the Solution? Peter Smith Excellent on non-servile patron-client. Islam in Tribal Societies: From the Atlas to the Indus. North Pagan Priests. Religion and Power in the Ancient World. Duckworth Bechtel, Lyn M. Hoppe, Uncovering Ancient Stones. The Free The psychology of narcissism. The will-to-heroism Bendlin, A. Miami Linguistic Series N0. An Inquiry into an Old Testament Metaphor. The Northern Shore of the Mediterranean. Moulton Publishers, Bloomer, W. The Values of Mediterranean Society. University of Chicago Press. Cambridge University Press Algeria Cambridge University Press Bowen, N. Macmillan esp chs 2, 3. Comparative literature; the poetry of heroism and honor Boyle, Timothy D. Cambridge University Press "Forward. Shame and Rage in Destructive Conflicts. Clarendon Press Calhoun, George M. Scholars Press Campbell, John K. Clarendon Press Capps, Donald E. The Enforcement of Morals in Classical Athens. The discipline of religion establishes who is really in what class Corley, Kathleen E. Women in the Context of Greco-Roman Meals. A Forty-Year Pilgrimage," Ethos Cambridge University Press "Disgrace. Arno Press "Shame Culture in Luke. A Critique," Ethics Gender and Cosmology in Turkish Village Society. Scholars Press a "Exchanging Favor for Wrath: Even later this word does not have a technical status although it is used in a social context "Changes and Shifts of Meaning of Demos in the Literature of the Archaic Period," PP Routledge and Kegan Paul Dover, K. University of California Press Greek Homosexuality. The Language of Processions and Perception in 2 Cor. Psychoanalysis, Psychology, and Classical Mythology. Women in Social and Political Thought. A Village in Modern Greece. The Problem of Achilles," Ethos: The Journal of Psychological Anthropology 5: The Case of Sex in the Bible," Semeia Paradoxes of Andalusian Culture. Scholars Press Goddwin, Jan ? New York University Ph. Classical Greece and the Origins of Social Theory. Basic Books Gowler, David B. Portraits of the Pharisees in Luke and Acts. Peter Lang character portraits in terms of honor and shame, pp Greenhalgh, P. Meisenheim on kudos Hagan, H. Social Storage and the Origins of Social Ranking. Jones "Agrarian Ecology in the Greek Islands: Frymer-Kensly, 43, ; Rejoinder ," Biblical Archeologist Hospitality, Ethnography, and the Stereotype of Mediterranean Society. Weidenfeld and Nicolson "Honour and Shame: Folklore, Ideology, and the Making of Modern Greece. Contest and Identity in a Cretan Mountain Village. Princeton U Press "Within and Without: Critical Ethnography in the Margins of Europe. Social and Monumental Time in a Cretan Town. A Study in the Oedipus at Colonus," Antichthon A Case of Fratriarchy? Cousin Marriage in the Middle East. Manchester University Press Hufford, E. Midwest Studies in Philosophy. Clarendon Press Kitto, H. Penguin Books Klopfenstein, M. Theologischer Verlag Kloppenborg, John S. Pindar and the Poetics of Social Economy. Cornell University Press Lansky, M. Halstead Press Lewis, Michael Shame. Insights from Cultural Anthropology. Pivotal Values of the Mediterranean World. Cunnison, Free Press, A world not much integrated with the basileis and their polis. Social science bibl on peasant studies Moline, Jon N. Milobenski, Ernst Der Neid in der griechischen Philosophie. Visualizing the World of the First Christians. Minorities in Early Christianity -- Positions and Strategies. Stanford U P ch 12 "Life Styles: Cultural Anthropology and the Status of Paul in Acts. Parker, Robert Miasma. Pollution and Purification in Early Greek Religion. Doubleday The Arab Mind. Patterson, Orlando "Honor and Degredation. Pitt-Rivers Honour and Grace in Anthropology. Deception and Shame," JJS Singer Shame and Guilt: A Psychoanalytic and Cultural Study. Norton Pilch, John J. University of Chicago Press Mediterranean Countrymen.

Chapter 2 : Books: The Sultan of Swat - calendrierdelascience.com

The Bible is an honor-shame book. The scriptures were written in cultures steeped in honor and shame. They were the pivotal social values for the Ancient Near Eastern culture of the Old Testament, the first-century Judean culture of the Gospels, and the Greco-Roman culture of the early church.

What does the Bible say about honor? The Bible exhorts us to express honor and esteem toward certain people: But we must understand that all authority and honor belong to God alone 1 Chronicles Though He can delegate His authority to others, it still belongs to Him Ephesians 4: This means it is incumbent upon Christians to honor those whom God has placed over us through our obedience and demonstration of respect. To do otherwise is to dishonor God. In the first-century church, some elders labored in word and doctrine by devoting their time to preaching and teaching, while others did so privately. However, all elders gave attention to the interests of the church and the welfare of its members. These men were entitled to double honor of both respect and deference for their position, as well as material or monetary support. This was especially significant because the New Testament was not yet available. This command was so important to God that if anyone cursed or struck his parent, he was to be put to death Exodus The word love is also sometimes synonymous for honor. Honoring others, however, goes against our natural instinct, which is to honor and value ourselves. It is only by being imbued with humility by the power of the Holy Spirit that we can esteem and honor our fellow man more than ourselves Romans Often, honor is conferred upon those of wisdom and intelligence, thereby earning praise and adoration 1 Kings Another kind of honor pertains to those who have great wealth or fame Joshua 6: Correspondingly, we also know that such worldly honor, fame and wealth, in the end, is meaningless and short-lived Ecclesiastes 1: Honor as taught in the Scriptures is far different from the type of honor sought after by the world. Honor and awards are heaped upon those with wealth, political clout, worldly power, and celebrity status. But in truth, Jesus rejected them. The point to be made here is that the world in which we reside is corrupt Deuteronomy The one who honors the world and the things of it makes himself an enemy of God James 4: We are to give obeisance to Him through the fruits of our labors Proverbs 3: To esteem God as first in our lives Matthew Though we are in this world, we are not of this world John This means, as we honor God through our godly character, we will reap dishonor from those of the world. After all is said and done, we do know this: There has never been, nor will there ever be, anyone in any position of power or worldly influence who can claim such an honor 1 Timothy 6: God alone is the Creator and sustainer of all the heavens and the earth Revelation We are to honor God in our recognition that the gift of life eternal and the very salvation of our souls come through Jesus Christ and Him alone John Knowing this, we give honor and obeisance to our Savior through our humble adoration and obedience to His will John As such, He will honor us when He seats us on His throne in heaven Revelation 3:

Chapter 3 : Honor and Shame Societies: 9 Keys To Working With Muslims | Zwemer

Again, from the cultural perspective of honor and shame, God told Abram to abandon the traditional source of honor (in that culture it was a truly unthinkable act; this was a huge risk) in exchange for the honor that God himself was able to give.

Following Jesus, described in the language of honor and shame September 10, How did believers in the early church describe their motivation for being a follower of Jesus? Could it be they followed Jesus because their sins were forgiven? Yes, that is part of it. But considering that the pivotal cultural value in the Mediterranean world and Middle East was—and still is—honor and shame, could their motivation also have been this? An author who addresses this issue is David A. Honor Discourse in New Testament Interpretation. How does John use the promise of honor to motivate specific behaviors? Believing in Jesus itself brings an extraordinary grant of honor as the believer joins the family of God: The slave does not continue in the house forever; the Son continues forever. Servile status is shameful, and only the Son can bestow honor on the individual, granting freedom to the slave the one who is a slave of sin. True honor, then, is a gift from the Son, and the believer derives honor from his or her embeddedness in the honor of Jesus, which is itself embedded in the honor of God. What if, we, as followers of Jesus Christ, could speak of our motivation in being a follower of Jesus, not just in the terms of innocence and guilt, but also, in the terms of honor and shame? What would that sound like? It might sound like this: All of my shameful sins before God have been covered by the most glorious death of Jesus Christ, whose body was broken, and whose blood was shed, for my sin. I do not deserve it, but in the glorious plan of God Almighty, the sacrificial death of the perfect Son of God, Jesus Christ, made it possible for my sins to be punished and paid for on His body. Yes, it is hard to believe, but it is true! Some say that God would never allow the shame of the Cross to be placed on His Son. However, the Bible says God purposed the crucifixion of His Son for the display of his glory—and for the gaining of infinite honor for His Son, Jesus Christ! Therefore, this death of Christ has given me the ability to be fully accepted into the finest, most honorable family in all the earth. Yes, it is amazing! It speaks of the immense glory, compassion and condescending love of God—that I can now come before Him in prayer without shame. Yes, not one ounce of shame, only honor, only acceptance, only dignity before the Holy Most High God. Because, mystically, I am now in Christ. The spirit of Jesus now lives in me, and I now live in Him. I have received the right to be a child of God. What an immense honor—being a part of the family of God! I have been born again into the most honored family, the most glorious community in all creation. Yes, it is my highest honor to know Him, to serve Him, and not only that—I also share in the glory of extending this honorable blessing, this beautiful grace, to other people. What a blessed life I now live! This is why I love Jesus. He is my most honored, great Treasure. To Jesus I owe all that I am. In communion with all followers of Jesus, I share in the very glory and honor of Jesus Christ. Of course, there are extensive Bible verses that I could reference for every sentence and idea presented above. I suggest reading the Gospel of John, chapters 1, 5, 12,

Chapter 4 : Honor and shame – Page 11 – Culture Learner

Here are 50 biblical proverbs about honor and shame, grouped into 7 thematic categories. The next post will analyze these proverbs theologically.

Pyramid of power in which the bottom serves the top in exchange for the protection offered it by the top. Of course because the top holds the sword it can coerce the bottom to serve it. Pyramid of wealth in which the top has the bulk and the bottom has little or no property Pyramid of status in which the top has honor, respect, reputation and the bottom has none How is this antithetical to Shalom? Shalom is predicated upon freedom, a shared prosperity and well being. How do Jesus, the Deuteronomist, and the prophetic tradition turn it upside down? Honor is the moral code that maintains the power structure of oppression. The moral code of shalom is charity, humility and obedience to God who is righteous and generous. Honor and Shame "If humanity is to evolve beyond the propensity toward violence that now threatens our very survival as a species, then it can only do so by recognizing the extent to which the patriarchal code of honor and shame generates and obligates male violence. If we wish to bring this violence under control, we need to begin by reconstituting what we mean by both masculinity and femininity. Gilligan focuses upon the gender issue. Indeed gender is so intertwined in our concepts of self worth and, therefore, to honor and shame that we cannot avoid discussing it, but I wish to be clear that recognizing that gender is a social construct or that our concepts of gender are problematic for the pursuit of peace is not a feminist issue but rather a question regarding the human condition. Scholars Press, According to David A. In this regard, it is having the respect of others. When the powerful and the masses, the philosophers and the Jews, the pagans and the Christians all regarded honor and dishonor as their primary axis of value, each group would fill out the picture of what constituted honorable behavior or character in terms of its own distinctive sets of beliefs and values, and would evaluate people both inside and outside that group accordingly The meaning of shame is somewhat more complicated. If honor signifies respect for being the kind of person and doing the kinds of things the group values, shame signifies, in the first instance, being seen as less than valuable because one has behaved in ways that run contrary to the values of the group. In a second sense, however, shame can signify a positive character trait, namely a sensitivity to the opinion of the group such that one avoids those actions that bring disgrace. Out of shame of this kind, a woman refuses an adulterous invitation; a soldier refuses to flee from battle. Unlocking New Testament Culture, p. Honor as a Moral Concept I tie the notion of honor as a moral concept to the notion of duty, keeping of social mores and upholding the laws of the land. The person who suffers public humiliation unjustly becomes a favorite trope in literature. The protagonist must seek vindication through violence. In Beau Geste, the falsely accused brother goes off to fight in the French Foreign Legion, the mercenary fighting force manned by dispossessed exiled men of formerly high social status. The duel is fought in cases when one person who believes he is deserving of respect is shown disrespect from another who does not think respect is owed. The conflict is resolved by the wounding or the death of one or the other. Honor in the military, from which McCain drew his philosophy, refers to "personal fidelity to a code of conduct. Indeed, anthropologists tell us that many societies and subcultures in human history have tended to orient behavior, especially male behavior, around notions of honor and shame. Such codes often generate high levels of conflict and violence. This particular conception of honor runs deep in Western civilization and goes way back. It was essentially how the Greeks and Romans understood the term. No longer, then, would greatness refer only or even mainly to kings and military leaders pursuing glory through rule and conquest. The new idea is that greatness means godliness and therefore "comes from God only. For in a democracy, the degree to which independent moral truth trumps civic pride rather than the other way around -- the degree to which our morality is defined religiously rather than patriotically is exactly the degree to which politics is relativized and the claims of the state are limited. In this way, government operates under, and draws legitimacy from, a moral canopy that is not of its own making. Honor as a Personal Attribute Honor tends to be seen as something owed because of who one is. Sills Editor McMillan pp. Honor is inherited through blood. The shedding of blood is a stain of honor. Private parts are the seat of shame. Excrement is a source of pollution. The right hand is the hand of

honor, the left the hand of shame. The head is to be honored. The head of the ruler is crowned. The defilement of dead bodies, by severing heads, tends to increase the violent response. It is a sort of taunt. Proper burial is a matter of showing honor and respect. A corpse left in the open is a shameful thing. Both will risk death and punishment to protect the honor of their men. The Levite escalates violence by outraging the corpse of his concubine, but she cannot suffer the same dishonor as the men. They have been dishonored and therefore they can reclaim honor only through violence. Collective honor is vested in the head of state and had symbolic representation in flags, crests, coats of arms, badges, uniforms and insignia. In this case honor comes from a social position that allows the claimant to impose himself or herself upon others. The tyrant commands respect through force and fear. The Aristocrat, through social privilege and economics. Those with power receive honor. Masters can abuse their slaves for technically the slave cannot be debased, they have no honor or shame. This sort of honor is expressed in the power of patronage. The king who can maintain a large army or the man who maintains a large household is worthy of honor. The immigrant, as a person without hereditary status, property or power is, therefore, an ignoble position in a vulnerable position. War is a matter of honor and shame; the battle ground is the field of honor. To the victor goes the spoils of war. He can rape the women of the vanquished for the vanquished have no honor to defend. In antiquity slaves were the vanquished. Competition is a means of winning or gaining honor. Titles and trophies are symbols of such honor. In our society the greatest honor tends to be given to athletes and to those who defeat others and win. Someone must know the "agony of defeat" in order for the other to know the "honor of victory. The chance of gaining this sort of honor, a name that can be remembered, is so slim, that it is little wonder that some individuals seek to gain it through a method that is guaranteed to be successful. No one remembers the names of the student athletes who died at Columbine High School in Colorado in the Spring of ; many people remember the names of the two students who killed them. Their faces appeared on the covers of Time and Newsweek. Sacrilege Certain acts associated with honor and shame may be treated as having more serious consequences than others: In Oedipus Rex, the pollution of the city caused by the incestuous relationship of Oedipus and his mother and the murder of his father requires that Oedipus be killed or banished. He must be expunged from the city. A woman can be humiliated by the way a man looks at her. Someone can look upon you with contempt. So it requires coercive force to maintain. The Status of Slaves In antiquity, slavery was the result of military defeat, self indenture or some other prior ignoble event. The notion that one is born a slave because of racial identity is very modern. Alcides Gorgias contemporary , Messian Oration "God let everyone set out as free people; nature never made anyone a slave. The Status of Women Technically women are also without honor. Pericles Funeral Speech "The greatest glory of women is in not being talked about by men for good or ill. So, while for men shame is equivalent to a loss of honour, or negative experience, for women it is a positive value. Second, it can refer to her dishonour, in which case the term equates to her being shameless. Failure to maintain sexual purity Loss of virginity prior to marriage Adultery Failure to bear sons Disobedience Preservation or restoration of family honor is made possible through the following means: She rejects most genetic arguments tied to economics or social stratification in favor of the ideological value of purity. Perhaps her work may be best described as a representative of the Chicago school of religious studies, i. She points out that the honor of the family is at stake if a daughter loses her virginity without the benefit of the contractual relationship with the men in her family. He is shamed into lowering her bride price. Tyndale writes, "Dinah goeth but forth alone, and how great myschive and trouble followed. Dinah is very young and women do not have the right to consent. This is statutory rape. Frymer Kensky then turns to the Deuteronomic laws of rape and argues that they are designed to undercut vendetta and to redress the honor issue by 1 requiring a higher bride price and 2 making the rapist the husband of the woman rather than through recourse to violence. Modern readers of the Pentateuch often conclude that the laws are harsh. They fail to recognize the jurisprudence at work in the formulation of the laws and the trajectories upon which the law sets the society. The goal of the laws is not principles by which a police force can maintain peace, but rather, principles for self-governance. Jerome Neyrey writes the following about the reason for the poverty of early Christians. Estranged from family and, thus, their basis of support, they "would not be the objects of compassion or sympathy. They experiences shame from family and kin for their rebellion against family

tradition.

Chapter 5 : What does the Bible say about honor?

In most Eastern cultures the pivotal cultural value is honor and shame; and the word BLESS essentially means an action that reinforces or adds to one's honor, one's identity, one's position in society, one's heritage or legacy. So BLESSING is a treasured, vitally important, aspect of life.

Arab Muslims believe the West has intentionally humiliated and shamed them throughout history. Christians, therefore, who minister to Muslims must be cognizant of honor-shame dynamics. Muslims live and die for honor. The importance of honor expresses itself in the cultural virtues of hospitality, generosity, community, and relational loyalty. Due to group identity, to insult one of them is to insult them all for example, Charles Hebdo. To say honor is important to Muslims is an understatement. We must keep in mind that Arab Muslims believe the West has intentionally humiliated and shamed them throughout history. One reason young Muslims resort to terrorism is to regain honor. Collectivistic, or group-oriented, cultures use the carrot of honor and the stick of shame to control moral behavior. The community enforces morality externally hence the importance of relationships and reputation! Individualistic cultures, primarily located in the West, appeal more to legal notions of right and wrong to govern social behavior. Morality is internalized, so people experience guilt for misdeeds. Guilty persons become innocent when they are forgiven or justice is served. Shame is not just an Arab or Asian characteristic. While shame is more dominant in certain cultures, people in every culture deal with shameâ€”that crippling sense of deficiency, worthlessness, uncleanness and rejection. Ever since the Fall when Adam and Eve hid and covered themselves, shame has plagued the entire human family. The Bible is an honor-shame book. The scriptures were written in cultures steeped in honor and shame. They were the pivotal social values for the Ancient Near Eastern culture of the Old Testament, the first-century Judean culture of the Gospels, and the Greco-Roman culture of the early church. Honor is a major theme throughout the entire Bible. Hence, we can expect the Bible to speak to the Muslim heart that longs for honor. God cares about the honor of Muslims more than they do. God wants all people to experience and receive his honor through Jesus Christ who died to remove shame and restore honor. Hence, honor comes to those who believe. When God intervenes in human affairs he removes the shame and restores the honor of his people. The Bible speaks of sin in terms of shame and dishonor. Sin is not simply breaking a rule or law, but breaking relationship. When Israel failed to keep the Torah they broke covenant with God and shamed him before the nations Rom. So God spoke of sinful Israel in shameful and shaming termsâ€”harlots and adulterers. Sin shames God and does not give him due honor. It fails to glorify him and belittles his worth. Western cultures view shame as a private emotion rooted in psychological insecurities, but shame is ultimately a theologicalâ€”not psychological or culturalâ€”problem. It is rooted in disloyalty and separation from God. Shame is a major reason why Muslims reject Christ. This plays out in multiple ways. Muslims reject the cross for reasons of honor and shameâ€”not just on historical grounds. One Muslim put it this way: We refuse to believe God would permit him to suffer death in such a shameful way. Leaving Islam is a rejection of family and community. Evangelism should include relational and communal language. Most Western gospel presentations emphasize legal and judicial imagery for example, law, guilt, transgression, justice, innocence. Here is a basic gospel summary emphasizing honor, shame, and community. God wants to honor you as his child. He created us with glory and honor to live in his family. But, our disloyalty disrespects God and brings disgrace. We are now spiritual orphans, separated from our Father. The disgraceful death of Jesus covers our shame. We are adopted as his worthy children with a new inheritance. In order to have harmony with God you must give allegiance to Jesus. Sharing a meal is a great ministry strategy. How can I minister to them? In honor-shame cultures, the people you eat with define both your community and identity. Table fellowship confers honor. This is why hospitality and meals are so significant in Muslim cultures. As a guest, therefore, be sure to graciously accept the honor given by your host. If a meal does not work, then at least arrange to have tea together. Around food and drink, you can sit, relax, and converse with Muslim friends. It is in such a context that the Gospel can be shared most effectively.

Chapter 6 : Most Honorable Son: Shame essay | PBS

Essay. Shame, Honor, and Duty By Takako McCrann, Ph.D. Director, English as a Second Language, Bellevue University. When we talk about the concepts of Japanese shame, honor, and duty, one of the.

By Takako McCrann, Ph. To Americans, this may seem to be a barbaric, painful, and horrifying act. Today, people in Japan do not commit harakiri; however, shame, honor, and duty still prevail within the society. How did this importance of honor and shame start? This code of conduct that samurai aristocratic Japanese warriors followed included: In the pursuit of these moral principles, samurai maintained their dignity and honor, which was considered to be as much their duty as protecting their Shogun Japanese feudal lords. If you were samurai and lost your honor, you had only one way to preserve it: By killing yourself in such a painful, but at the same time, fearlessly heroic way, you were able to sustain your honor and eradicate shame. Why does shame have to be avoided at all costs? In Japan, relationships between people are greatly affected by duty and obligation. In duty-based relationships, what other people believe or think has a more powerful impact on behavior than what the individual believes. In contrast, the culture of the United States and most of the West is based on guilt Benedict, , where truth, justice, and the preservation of individual rights are more important components of consciousness. In western culture, guilt can be relieved through confession, self-righteousness, or the justice system, but in Japanese culture, shame cannot be removed until a person does what society expects, which may include drastic measures such as committing suicide. For example, if you are falsely accused of a crime, your guilt will be removed when you are proven innocent in court, but shame will stay as long as other people are suspicious of your actions or think negatively of you. It also resulted in intense racism and discrimination against Japanese Americans by some other Americans. They wanted to remove the shame caused by Pearl Harbor, and they were determined to prove their loyalty to their country, thus bringing honor to their Japanese community in the U. In January , the U. Their bravery and conviction helped end the war in Europe, and the nd became the most decorated military unit of its size and length of service in World War II. One of the ironies was that Japanese Americans were among the first Allied troops to liberate a concentration camp in Germany, while some of them had family members kept in internment camps back in the U. Japanese turned to suicide tactics, the use of kamikaze bombers, to evade the humiliation of defeat. Japanese pilots deliberately attempted to crash their aircrafts onto Allied ships because they believed that surrender was the ultimate dishonorable act. Young men volunteered to be kamikaze pilots in the hopes of showing patriotism and bringing honor to their families. However, obligations to family, school, employer, and friends still tend to guide most Japanese behavior. For instance, students are encouraged to work hard and enter prestigious colleges with the goal of bringing honor to their families. Television news occasionally broadcasts a president of a bankrupt company weeping and bowing his head in shame as he apologizes for the failure of his company. Japan still remains a culture of shame, honor, and duty. The Chrysanthemum and the Sword.

"Honor, Shame and the Outside World in Paul's Letter to the Romans." Pp in Jacob Neusner (ed.), The Social World of Formative Christianity and Judaism.

It is a sentiment, a manifestation of this sentiment in conduct, and the evaluation of this conduct by others, that is to say, reputation. It is both internal to the individual and external to him—a matter of his feelings, his behavior, and the treatment that he receives. Many authors have stressed one of these facets at the expense of the others; however, from the point of view of the social sciences it is essential to bear in mind that honor is simultaneously all of these, for both its psychological and social functions relate to the fact that it stands as a mediator between individual aspirations and the judgment of society. Like the other self-regarding sentiments, honor expresses an evaluation of self in the terms which are used to evaluate others—or as others might be imagined to judge one. It can, therefore, be seen to reflect the values of the group with which a person identifies himself. But honor as a fact, rather than as a sentiment, refers not merely to the judgment of others but to their behavior. The facets of honor may be viewed as related in the following way: The payment of honor involves the expression of respect which is due to a person either by virtue of his role on a particular occasion, as when a guest is honored in accordance with the laws of hospitality, or by virtue of his status or rank, which entitles him to a permanent right to precedence marked by honorific insignia, expressed in modes of address and titles and demonstrated in deference. Honor is also exchanged in mutual recognition: The same principles that govern the transactions of honor are present in those of dishonor, though in reverse: To be put to shame is to be denied honor, and it follows that this can only be done to those who have some pretension to it. He who makes no such claim has nothing to lose; he cannot be denied precedence if he prefers to go last. Those who aspire to no honor cannot be humiliated. Honor and dishonor, therefore, provide the currency in which people compete for reputation and the means whereby their appraisal of themselves can be validated and integrated into the social system—or rejected, thus obliging them to revise it. Hence, honor is not only the internalization of the values of society in the individual but the externalization of his self-image in the world. The sentiment of honor seeks validation, but from what quarter? From God or from the conscience of the person himself? From friends or from kinsmen? From persons in authority or from the crowd? Public opinion, allegedly the arbiter of reputations, arbitrates with anything but a firm hand, since it varies according to the activity and the context. Consensus is not easily established in a complex society; individual views differ, and different groups have different standards. The significance of the acts of public honor and the granting of dignities is, therefore, this: It is the function of authority to impose consensus, and it does this with regard to the worth of persons: Theories of honor have varied greatly as to the relative importance which they accord to different qualities, and this is due to the different social contexts and reference groups from which they derive. Honor as a moral concept. Honor is commonly considered by moral philosophers to be a state of the individual conscience and, as such, equivalent to the absence of self-reproach. It relates to intentions rather than to the objective consequences of action, and a man is therefore said to be the only judge of his own honor. He is committed by his honor to the fulfillment of duties that are recognized as attaching to social roles. The casuists recognized honor as a personal responsibility and admitted the defense of honor as a licit form of self-defense which could excuse actions that would otherwise be sinful. Nevertheless, the churches have always considered that, in the evaluation of his own motives, a man is bound to refer to their authority, which claims for itself the right to define honor in terms of religious virtue. Somewhat different is the view of honor which derives it from civic virtue, for here it is ratified not by religious doctrine but by the market place. Popular acclaim comes in to qualify, if not to guide, the judgments of the individual conscience, and honor becomes the reputation for virtue. But once the notion of reputation is admitted as a constituent of honor, its value as a purely moral concept faces ambiguities: This is brought to the forefront by those moralists not by any means confined to churchmen who have upbraided the code of honor of their day from the standpoint of morality. It is apt to give its applause to more spectacular qualities and to pay honor to other sorts of excellence. As Moliere observed, one would rather be Tartuffe than Orgon. Public opinion, in its sympathy for

the successful, betrays the notion of honor as a purely moral concept. In contrast to the moral view of honor, which relates it to merit—whether religious, civic, or professional—other writers have insisted upon its factual aspect. For example, Hobbes *Leviathan*, chapter 10 saw no more in honor than the achievement of precedence and the competition for worldly honors. Honor, in his view, is not a matter of sentiment and aspirations since all men would like to be honored, but one of individual preferment, to the attainment of which virtue is quite irrelevant. It is, moreover, from this aspect that the word honor derives etymologically: As might be expected, honor was particularly to be earned through military prowess, and originally, it should be noted, it conceded not only social dignity but economic advantage as well. Honor in this sense accorded precedence. This, however, is not only conferred by royal statute but derives from social interaction at every level in a society; the claim to honor depends always, in the last resort, upon the ability of the claimant to impose himself. Might is the basis of right to precedence, which goes to the man who is bold enough to enforce his claim, regardless of what may be thought of his merits. Worldly honor validates itself by an appeal to the facts, submitting always to the reality of power, whether military, political, social, or economic and whether it rests upon the consensus of a community, the favor of superiors, or the control of sanctions. For this reason courage is the *sine qua non* of honor, and cowardice is always its converse. This fact is inherent in its nature and not merely the heritage of a class which once earned its status, or so it claimed, through feats of arms. Willingness to stand up to opposition is essential to the acquisition, as to the defense, of honor, regardless of the mode of action that is adopted. No amount of moral justification validates the honor of a coward, even where retaliation to an affront is ruled out on moral grounds; to turn the other cheek is not the same thing as to hide it. Indeed, in terms of the code of honor, turning the other cheek is simply a means of demonstrating contempt. Christian forgiveness cloaks a claim to superiority that cannot but irritate the sensitivities of the forgiven, for it not only implies disdain, it attempts to alter the rules where by honor is achieved or lost. However well courage may promote the claims of the courageous, the fact of triumph is ultimately what counts. The distribution of the spoils is the privilege of the victor; where claims to precedence conflict, the decision goes to the big battalions. It is the fact of precedence that establishes the right to command and the privilege of speaking first or last. In this sense, therefore, honor and leadership imply one another, for both are subject to the reality of power. Honor as a personal attribute. Since honor is felt as well as demonstrated, it is allied to the conception of the self in the most intimate ways. It is a state of grace. It is liable to defilement. It is linked to the physical person in terms of the symbolic functions attached to the body: The heart is the symbol of sincerity, since it is thought of—in the European tradition at least—as the seat of the intentions and therefore the home of the true self, which lies behind all worldly disguises. The right hand is the purveyor of honor: The head is the representation of the self in social life, that by which a man is recognized, that which is placed in effigy on coins, and that which is touched in salute, crowned, covered or uncovered, bowed, or shorn. The private parts are the seat of shame, vulnerable to the public view and represented symbolically in the gestures and verbal expressions of desecration. In their association with the excretory function they are the source of pollution, yet as the means of procreation they are intimately connected with honor, for they signify the extension of the self in time. Sexual purity is, therefore, often regarded as the essence of honor in women, whose feminine status precludes their striving for it by might. The body as a whole is especially associated with honor, since physical contact implies intimacy and makes explicit the honorific relationship with another, whether to express attachment, obeisance, or contempt. This is important because the essence of the social person comprises his will and as the moralists understood, though in a different context his intentions. Hence, apologies for an affront normally take the form of denying the intention, thereby making the affront in a sense fortuitous because not willed. The true affront to honor must be intended as such. For the same reason oaths are binding only if freely sworn and, like the rites of the church, are invalid if devoid of good intention. This is underlined by the mottoes of the aristocracy so often devoted to the theme of steadfastness, the broken weapons which clutter up their arms, and the defiant invitations to fate to put them to the test. This emphasis on intention or will marks an essential point: All men are bound by certain irrevocable ties, but the man of honor cannot otherwise be committed; he can only commit himself. To be forced by whatever circumstance to revoke his intentions once they are committed is

to abnegate his personal autonomy. Thus, the concept of honor is tied to precedence, for to command over others enhances it, while obedience restricts it. The group possesses collective honor, in which the individual members participate. It affects their honor and is affected by their behavior. The honor of a collectivity is vested in its head and in symbolic representations; flags, crests, coats of arms, badges, uniforms, and all the insignia whereby members of the group are recognized are the objects of a greater or lesser degree of reverence and are treated as though they possess honor in themselves. In the anthropological language of an earlier generation, such objects have mana, a concept that also expresses the idea of honor when it is applied to individuals or to parts of their person. While some types of groups are joined voluntarily and may be left in the same way or may expel one of their number, membership in other groups is ascribed at birth. The family and in some societies the kin group and the nation are the most fundamental of these collectivities, and thus traitors to their fathers or their sovereigns are the most execrable of all. Parricide and regicide are sacrilegious but homicide is not. The family is the repository of personal honor, for honor is hereditary, not merely in its aspect as social status but also with regard to the moral qualities which attach to it. Therefore, the dishonor cast on one member is felt by all. Male and female honor are clearly differentiated with regard to conduct. A moral division of labor operates within the family, especially in the Latin countries: Hence, sexual conquest enhances the prestige of men; sexual liberty defiles the honor of women. Congruently, a high value is attached to virginity in unmarried girls. The defense of female purity, however, is a male responsibility, and men are therefore vulnerable to dishonor not through their own sexual misconduct but through that of their womenfolk—that is to say, members of the same nuclear family, including mother, wife, unmarried sister, and daughter. Hence, sexual insults that impugn the honor of men refer not to them but to their women. However, if a man inherits his honor in this way, he is, above all, actively responsible for the honor of his wife, and the cuckold expressed in the Mediterranean by an analogy with the he-goat is the paragon of dishonor, equal only, if in a different way, to the traitor. It should be noted that the cuckold is exculpated: Although the cuckold may be thought immoral, he bears no stigma of dishonor. Once more dishonor goes to the defeated, and ridicule is visited on the defiled one rather than on the guilty. This code of honor is attenuated to the degree that women are regarded as independent of male authority. Honor and the sacred. Honor is committed by invoking the sacred, whether in the form of a conditional curse witnessed by the spiritual powers or by implicating any other agency from which honor derives. The appeal to the sacred acts as a guarantee that the swearer will accept his shame under the prescribed circumstances.

Chapter 8 : Honor and shame – Culture Learner

Honor & Shame Cultures. In September , not long before the month of Ramadan, a Danish newspaper decided to publish cartoons of the Prophet Muhammad. Little did they realize that they were igniting an explosion that would ripple throughout

Bill Yount is a prolific writer and releases many prophetic words full of visions and encounters with the Lord. His latest article is about Honor I saw a scepter of honor rising over the earth. Crowns, medals, and ribbons were now being handed out to weary, worn saints! Does this speak to anyone??? Be greatly encouraged in this word from Bill Yount! And thanks for forwarding this to your friends! They can subscribe just below Release the power of honor upon the earth! The word honor means to set a price on, value, esteem, regard or respect. But through one simple word of respect, I saw the hand of God coming upon the earth to move upon whomever we honored. A Scepter and Scroll of Honor I saw a scepter of honor rising over the earth. Medals for "wounded" hearts were being given out. Your heart was wounded, but you went on! Those who have been hidden, receiving no recognition while others were taking the credit for your labor , were now receiving medals of honor! There were medals and ribbons being pinned upon many for not quitting. You have gone through Hell without stopping! Even after you had fallen down, you got back up and kept going! Gold medals were being given to those who took the blame, making peace with others even when you knew you were right. Crowns were now being placed upon heads while wearing your gold medal too. There were also medals being given for "unanswered" prayers. You cried out earnestly for God to answer your prayer, but there was seemingly no answer or at least not the answer you had been looking for , but yet having not seen, you still believed. Through great brokenness and humility, honor was now coming upon many. And with this great authority came responsibility for us to honor others. I also saw an "honor" scroll being opened as a great cloud of witnesses in glory stood to their feet! This honor scroll was opened and unfurled across the earth. High-ranking military angels began stepping down out of Heaven, and appeared to be disengaging in Heavenly warfare to release overdue honor upon the earth that would ultimately change many hearts and minds of mankind, bringing Heaven down to earth. Honor the Unborn A strong cry was heard throughout the earth to honor the unborn! Love and hugs from earth would have squeezed out many cures of infirmities and diseases on the earth had they been loved and honored when they were sent. God was alerting us with one more opportunity to respect the womb and the treasure inside of it, which He wants to bring forth to bless us. Honor Thy Father and Mother Honoring thy father and mother all the days of thy life was releasing long awaited healings and miracles! He took a month off to bless them and love on them. Upon returning home, this doctor had a physical check-up and was diagnosed with colon cancer. He said that when his physician said the word "cancer" to him, he had a strange peace come over him and the Lord spoke, "Since you have honored your father and mother, I am going to heal you and give you a long life! I sense that even as our fathers and mothers age, the first commandment promising long life becomes vital in fulfilling our long range purposes on the earth. Honor the Children Honoring children will bring forth their gifts and callings like nothing else. Happy, blessed, and fortunate is the man whose quiver is filled with them! Because that was so unusual, the teacher asked him what he was doing with it. He told his teacher, "I am going to be a great country singer when I grow up. She said to the principal, "I want to introduce you to a great country singer legend. Would you allow him to sing over the PA system this morning? Years later, that little boy became a country singer. While doing a documentary of his success, he mentioned his teacher in elementary school who believed in him and respected his dream. Honor All Men As a result of not honoring others, we have not been honored. This is good and acceptable in the sight of God our Saviour; Who would have all men to be saved, and come to the knowledge of the truth. By not honoring them with our prayers, as well as not praying for the salvation of their souls, we were actually tying the hands of God from moving upon their lives! But to God, position and the person is everything! Photo via Freeimages Romans Many will be called at this time to stand before nations, kings, cities, tribes, orphans, widows, babies, and even the unborn to honor them. When we honor someone, something powerful happens in us, because in honoring others we are honoring God as well, since "all men"

were created in His image. You may be waiting forever.

Chapter 9 : Untitled Document

Honor as taught in the Scriptures is far different from the type of honor sought after by the world. Honor and awards are heaped upon those with wealth, political clout, worldly power, and celebrity status.

When I write this way I have to actually do it on purpose! We have been brought up in a society whose justice system is founded on the presumption of innocent until proven guilty. It can be challenging to wrap our minds around the ancient principles of honor and shame – yet we see honor and shame language throughout the Bible, from Genesis through Revelation. Western minds look at a situation and, based upon what is legally right and wrong, determine guilt or innocence. During Biblical times, and indeed today in many cultures, there existed a zero sum economy in the commodity of honor. The presumed guilty were shamed until proven honorable. Living in a Zero-Sum Economy Imagine living in a village with a limited number of gold coins – there will never be any more or less. Some people have a lot of the gold, and some have very little. Those who have many coins came into their wealth through inheritance or acquisition. Those who have few probably inherited very few. If a man who has many decides to gain more coins, he must take them from someone else or earn them in some way. That means that another man will be losing coins – because there are only so many to go around. Whereas people in modern times are more interested in the achievement of fame and the acquisition of wealth, neither of those things were of any value to ancient people who lacked honor in the eyes of their community. To be shamed was worse than death – a cultural attitude we still see in the Middle East, India, and Japan. Ascribed honor came in the form of a good family name, a respectable lineage, or an honorable city of origin. In ancient Israel, being of the Davidic or Priestly line would naturally carry a certain amount of honor. Acquired honor was gained through public acts of benefaction good works , military victories, and athletic achievements. Another very common means of acquiring honor was through public discourse in the form of the verbal honor challenges. We see Yeshua engaging in these battles throughout the Gospels. It needs to be understood that in the Ancient Near East the person with the most honor was the king. If the king lost enough honor, he would cease to be king – his subjects would naturally rally around whomever had more, resulting in the death or subjugation of the former king and his family. For all intents and purposes, the women were declaring David to be the next king of Israel. David was rising, and therefore Saul was falling. Now this guy you were talking about is baptizing, and people are going to him instead of to you! He is gaining honor at your expense! Unlike King Saul, John wisely saw things from a Kingdom mentality and happily made way for the Messiah who deserved all honor. We also see this during the time of the Judges, when the Philistines, or some other nation, would be called in to discipline the twelve tribes. It came down to this: We see the principle of honor and shame today, albeit in a completely unjust way, in the Islamic honor killings – usually of female family members. A woman who is sexually immoral, marries outside of Islam, or even one who is raped brings grave dishonor to the family. The community will shun and refuse to do business with the family until their honor is restored – which involves killing the source of dishonor whether or not she is guilty. Of course, YHWH is always just in His actions, and He is very longsuffering – bearing with grievous insults over long periods of time before taking action to restore His honor. But, He is God, and His honor must be restored. The soul who sins has diminished the honor of God shall die. Honor Reversals A recurring theme throughout Scripture is honor reversal. Two of the most obvious examples are in the account of the enslavement and exodus of the Israelites, and in the death and resurrection of Messiah. When the Israelites journeyed into Egypt during the great worldwide famine, they went in with honor as family of the second-in-command of Egypt. No people had a greater status apart from the actual royal family and the priests. Adding to this shame, they were shown to be powerless against even the confiscation and killing of their male babies. In the Ancient Near Eastern world, trial by water was seen in several law codes as a way of determining guilt or innocence. One accused of a crime was thrown into deep water. If they were innocent, the gods would save them from drowning. If they drowned, the gods themselves were pronouncing guilt. Everything that YHWH performed in the plagues against Egypt was relevant in terms of honor and shame – against Pharaoh and against his gods. Pharaoh himself set the stage for this battle when

he dared to shame the God of Abraham, Isaac and Jacob: Pharaoh shamed Moses and Aaron, not only in person, but also in the eyes of their people. In verse thirteen, we see that the Israelite leaders themselves were beaten for not being able to complete the work. Challenge, oppression, insults and beating were all ways of reducing the honor of others in the ancient world. The ten plagues that followed were specifically designed by God to dismantle the honor of the major Egyptian gods, one by one, as well as the honor of Pharaoh. If he failed to go after them, then he was finished. Even if he still had a remaining son, there would not be enough family honor left over to sustain his own reign, much less a dynasty. Thus, as Egypt had subjected the Israelite males to judgment by drowning, Egypt was judged in turn and found guilty – not only in the eyes of God and the Israelites, but also in the eyes of the world. In the end, Israel was elevated to a nation of priests, and Egypt was devastated in every way. In fact, we see the Pharisees and scribes, as well as priests and leaders, engaging in these verbal battles with the hope of gaining honor at the expense of their peers. The pattern we see repeatedly is claim, challenge, riposte, and verdict. Someone, like Yeshua, would make a claim, which would then be challenged by someone else. The person making the claim would have either to come up with a compelling answer the riposte or refuse to answer, and the public would give a verdict as to who had won the honor match. The winner walked away victorious, and the loser lost face. A great example of this is found in Luke Chapter 13. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Yeshua saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: And the ruler of the synagogue answered with indignation, because that Yeshua had healed on the sabbath day, and said unto the people, challenge There are six days in which men ought to work: The Lord then answered him, and said, riposte Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: The problem for those challenging Yeshua was that they were always losing the battle. Yeshua was increasing in honor, and everyone else was losing honor. Not everyone reacted badly to this. In fact, many praised His wisdom and answers, but all who sought to dishonor Him were themselves dishonored. It became so unbearable for them that they started seeking out ways to kill Him. There was a catch, though: To be arrested as a common criminal, in and of itself, was intensely humiliating in the ancient world. An innocent verdict in a court case would not undo the shame brought onto a family by the arrest of a relative – especially if the arresting officers were among the chief priests, certainly the most honored Jews in the land in light of the fact that there were no longer legitimate kings sitting on the throne of David. Even Pilate mocked Yeshua by pointing out that it was His own nation and chief priests who had handed Him over. Even before He came before Pilate, however, He was subjected to great shame. Therefore, common shaming techniques involved hitting a man about the head, [2] spitting in his face, [3] and blinding him. When He came before Herod and the soldiers, again He was mocked. A Roman scourging was carried out in public, in the nude, and according to historical accounts was generally accompanied by a loss of bowel and bladder control – much to the delight of the crowd. It is important to remember that the pain inflicted was only the means to the true goal of utter and complete shaming. They mocked His Kingship with robes and a crown of thorns, shedding more blood – another shaming technique meant to reveal powerlessness. Of course He was hung up high, between two criminals, probably absolutely naked because it is unlikely that the Romans would have spared Him any measure of shame. As He hanged there, his body would have become misshapen, insects would have gathered in His wounds, birds might have come near to harass Him, and certainly we see that bystanders did. If He did not lose control of His bowels and bladder during the scourging, He most certainly did on the cross as His strength ebbed away in the endurance of grotesque pain. Despite having willingly laid down His own life, He died as a shamed, disfigured criminal. Even in death His body was mutilated, as it was pierced with a spear. But right before His legs were to be broken, the honor reversal of the Father was beginning. He would declare His Son to be the ultimate vessel of honor. Because He was already dead when they came to check on Him, His legs were not broken – ensuring His position as the Lamb of God, being that the bones of the Passover Lamb were not to be broken. Instead of being permitted to hang and be eaten by

the birds, He was taken down by men of honor and given a kingly burial in an undefiled tomb. And most importantly, on the third day He was raised up and declared not only to be innocent, but to be the Son of God. When God raised Him up, He vindicated every claim, every teaching, everything Yeshua had ever said in the Name of the Father. God gave Yeshua the ultimate honor, and the ultimate honor reversal. What does this mean for us? The lost and exiled Northern Kingdom of Israel and the Gentiles had one thing in common – shame. Israel had been exiled as an adulterous wife – after having shamed her Husband and her God, causing His Name to be blasphemed among the Gentiles. They were cast outside of the Covenants of promise spoken of by Paul, enslaved to sin, without God in this world – existing as vessels of shame. When Yeshua died in the place of adulterous Israel, He restored the honor of the Father. When we covenant with the Father through Yeshua, our family Name is changed – we go from shamed and discarded, outside of the Kingdom, to honored citizens of the Kingdom of Heaven.