

Have We Lost Our Ability to Honor One Another? (Part I)

Romans 12:9-10: *9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.
10 Be devoted to one another in brotherly love; give preference to one another in honor.*



Our society is in trouble. In many ways, it seems that we have lost our way, and we no longer have a general sense of societal respect. Maybe it's just me, but when I was a kid, I was clearly shown the importance of valuing others. We were taught to respect those in charge, respect those who enforced the law and kept order. We were taught to have high esteem for parents and educators. We were taught to appreciate and value all who did whatever their part was, be it big or small. Now it seems we are taught respect should be demanded from others and not given. Our go-to approach encourages

disrespecting and demeaning any who don't fit our personal perceptions of how we think life should look. Interestingly, the Bible has a lot to say about how honor and respect should work!

In very few words, our theme scriptures set a baseline for the respect we, as Christians, should show:

Romans 12:9-10:

9 Let love be without hypocrisy.

Our selfless love must be pure and genuine.

Abhor what is evil;

Detest that which is hurtful or of evil influence.

Cling to what is good.

Glue yourselves to that which is excellent, upright, and honorable.

10 Be devoted to one another in brotherly love;

Cherish each other with fraternal affection.

give preference to one another in honor;

Lead the way in giving value and esteem to one another.

These are short phrases, like Proverbs, for us to stop, pause and consider. They are little, profound pieces of direction. The entire 12th chapter of Romans gives wonderful instruction on how to have a happy Christian life. It really does come down to honor.

The word for *honor* in this text is a powerful word. When we examine how it is used in the New Testament, we find profound instruction for our treatment of one another:

Honor: Strong's Exhaustive Concordance #5091 *timao*; from #5093; VERB: to prize, i.e. fix a valuation upon; by implication, to revere

The King James Translation translates this word as "honour" 19 times, "value" 2 times

Honor: Strong's Exhaustive Concordance #5092 *time*; NOUN: a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself

The King James Translation translates this word as “honour” 33 times,
“price” 8 times, “sum” 1 time, “precious” 1 time

Thayer’s Greek-English Lexicon: 2a) of the honour which one has by reason of rank and state of office which he holds 2b) deference, reverence

It is interesting to consider what society “esteems in the highest degree” versus what God deems has actual value!

The root word for *honor*:

Honor: Strong’s Exhaustive Concordance #5093 *timios*; ADJECTIVE: valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved

The King James Translation translates this word as “precious” 8 times, “most precious” 2 times, “more precious” 1 time, “dear” 1 time, “honourable” 1 time, “had in reputation” 1 time

Thayer’s Greek-English Lexicon: 1) as of great price, precious 2) held in honour, esteemed, especially dear

This root word #5093 *timios* is often translated *honor* and essentially means “to revere.” It is only used twice in relation to any individual, and we will touch on one of these times first. Then we will look into several profound examples of this word in relation to things of great value. As we review, let’s keep the following question in mind:



How highly do I esteem these examples?



THE HIGH-LEVEL VALUE OF REPUTATION:

At the time the early church was just beginning to develop through great works and miracles, especially through Peter, the reputation of the Pharisee Gamaliel proved critical in one pivotal experience. Gamaliel is considered to be one of the greatest teachers of Judaism of all time.

Acts 5:12: *At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico.*

Miracles and healing were happening everywhere! Crowds were bringing sick people on cots into the street just so Peter’s shadow could heal them as he walked by. More and more people believed.

Acts 5:17-18: *17 But the high priest rose up, along with all his associates (that is the sect of the Sadducees), and they were filled with jealousy. 18 They laid hands on the apostles and put them in a public jail.*

Here they are doing all these wonderful things for the people and they get thrown in jail!

The Pharisees and Sadducees were normally at odds, but the one thing they agreed on was that Jesus and his followers had to be stopped. This was a continuation of their hatred and jealousy of Jesus, whom they just had put to death in order to keep the status quo with the Roman government and their power and influence over the Jewish people. They were jealous about the attention Peter and the apostles were getting—in effect, the apostles were taking business away from them.

When we look at the concept of honor, respect and revering, we shouldn't see competition. When the Pharisees saw goodness happening amongst the people, they decided they needed to put a stop to it because the goodness was not coming from the source they wanted it to be from—themselves. They wanted the adoration and the obedience of the people for themselves, not Jesus and his followers. So, they jailed Peter and the other apostles with him.

During the night, an angel frees the apostles and instructs them to go right on preaching:

Acts 5:21: *Upon hearing this, they entered into the temple about daybreak and began to teach. Now when the high priest and his associates came, they called the Council together, even all the Senate of the sons of Israel, and sent orders to the prison house for them to be brought.*

The Council was called the Sanhedrin, made of up 70 men and a high priest, like their Supreme Court. The alarm was sounded, and they were going to put a stop to this once and for all!

They sent for Peter and the other apostles at the jail but discovered they somehow escaped and were out preaching again! They were furious and brought the apostles in to address the Council personally. The high priest asked them, *Didn't we tell you never again to teach in Jesus' name? Instead, you have filled all of Jerusalem with his teachings and want to blame US for his death!* Isn't it ironic how they were insulted by the accusation when they had called for his crucifixion!

Peter calmly explains:

Acts 5:29: *We must obey God rather than human authority...*

Peter goes on to explain that God raised Jesus from the dead and they were witnesses. They weren't going to stop preaching.

Peter not only preaches to the public but also to those who are trying to shut him up by putting him to death. He can't help himself! This is Peter with God's spirit working in him. He has tremendous focus. Peter has essentially stood before their Supreme Court and embarrassed them all because he won't stop, despite their orders.

The high council didn't take this very well:

Acts 5:33-34: *33 But when they heard this, they were cut to the quick and intended to kill them. 34 But a Pharisee named Gamaliel, a teacher of the Law, **respected** <5093> by all the people, stood up in the Council and gave orders to put the men outside for a short time.*

THIS WORD **RESPECTED** IS THE SAME ROOT WORD FOR HONOR—
MEANING **BELOVED, PRECIOUS, ESTEEMED ESPECIALLY DEAR.**

Gamaliel speaks from the respected position he holds with his revered reputation. He tells the Council to remove the apostles from the room so that he and the rest of the Council can have a private conversation. When he speaks, the rest of the Council listens because they revere and respect him. They show him honor.

Gamaliel explains there had been similar disruptions of the peace (like the apostles were causing) in the past. Each of these disrupters faded away and their influence died out. He reasons through this. He is not overreacting; he is not emotional. He is thinking through this, which is why his reputation was so highly revered.

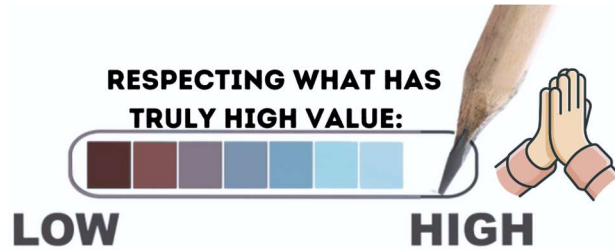
He then concluded:

Acts 5:38-40: *38 So in the present case, I say to you, stay away from these men and let them alone, for if this plan or action is of men, it will be overthrown; 39 but if it is of God, you will not be able to overthrow them; or else you may even be found fighting against God. 40 They took his advice; and after calling the apostles in, they flogged them and ordered them not to speak in the name of Jesus, and then released them.*

They gave the apostles an object lesson by flogging them, but they did release them. Why? Not because they wanted to, but because they honored and revered the reputation of Gamaliel.

We talk about the Pharisees a lot, and it is generally not in a positive way. But Gamaliel shows a high level of maturity in how he looks at the situation and stands up to the others to tell them they shouldn't be treating these men this way. They were better than this. If these apostles and their preaching were from God, then the Council would be guilty of fighting against God.

This first example of something of high value, worthy of honor was REPUTATION, specifically, Gamaliel's reputation. This sets the context of how we will look at honor—something we look up to. It is different, it is higher, it is better.



Gamaliel was a Pharisee, and his reputation among his peers was highly valued. In a very tenuous moment, his opinion was esteemed enough to curtail a wave of anger that was pounding its way towards a murderous end. Let us consider and respect the life-changing value of a well-thought-out and principle-driven approach.



How highly do I esteem a principled reputation?

Here the uniquely-prized reputation of Gamaliel stopped a heinous sin amongst the elite of Israel. He was honored, so people were willing to listen and learn.

In our day, we rarely think about esteemed reputation or a reasoned approach to anything. We think only about saying what we want to say on social media. Compare Gamaliel's controlled, reasonable argument and its positive influence with the world's emotional, off-the-cuff reactions on social media. Social media feeds the back and forth of thoughtless, emotional reactions in response.

In a world that tends to minimize the value of a sound and principled approach, let's pause and consider before jumping to conclusions.

The extreme value of things that are honorable is now beginning to be unlocked. What other examples do we have?

The New Testament gives us several examples of things that deserve our appreciation and respect. Interestingly, some of these examples are from the natural world around us. As we unfold these natural examples, we want to take note as to how they are always used to show us a higher and more enduring spiritual value.

We will look at additional examples using the root word for *honor*.



Honor: Strong's Exhaustive Concordance #5093 *timios*; ADJECTIVE: valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved



THE HIGH-LEVEL VALUE OF NATURE'S BOUNTY:

James 5:7-11: 7 Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the *precious* <5093> (the same word used to describe Gamaliel) produce of the soil being patient about it, until it gets the early and late rains.

What the farmer grows sustains life. Successfully growing crops is a unique combination of work, observation, patience and timing.

Precious produce of the soil—the King James Version calls it the *precious fruit of the earth*. Back then, and in places around the world now, people lived and literally died by the success or failure of their crops. There is an extreme connection to the soil. Our modern society has lost touch with where our food comes from. Here in the United States, we walk into a grocery store and pick out seemingly unlimited fruits and vegetables, both in-season and out-of-season, imported from all over the globe. When was the last time our prayers included specific thankfulness for the *precious produce of the soil*? Crops are precious and honored. What is the spiritual lesson?

Whenever this word *precious* is used in the New Testament, it brings us to something higher, something spiritual.

Let’s continue with James for the spiritual lesson:

8 You too be patient; strengthen your hearts, for the coming of the Lord is near. 9 Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the judge is standing right at the door. 10 As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord. 11 We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.

James is feeling the effort the farmer puts into raising the crops. Like the farmer, we, too, should be patient and strengthen our hearts. This example should motivate us because farmers work hard, just as we should on a spiritual level. James is saying to put the same patient effort into the growing of our characters that a farmer puts into the growing of life-sustaining crops. Our spiritual lives being cultivated to maturity so they can be crystalized in Christ are every bit as precious as the life-sustaining harvest of the fields. This is a powerful comparison and lesson in regards to honor.



It is amazing how this visual lesson jumps out at us! What is produced in us is more valuable—even more precious and more honored than the life-sustaining food we grow and eat.

Let’s look at another analogy about growing, sowing, reaping and patience:

Galatians 6:7-10: *7 Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. 8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the spirit will from the spirit reap eternal life. 9 Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. 10 So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.*

Sowing and reaping are simple-to-understand analogies that use the natural world to reflect higher lessons. The things of this world can connect our thinking to the things of the spirit. We look at that which is precious on an earthly level, and esteem it. Then let us see the lesson growing out of it.



Sometimes we overlook the extraordinary value of those things that for many of us, are just there. The amazing process of growing life-sustaining food is to be highly appreciated. Even more so, we need to revere the process and results of cultivating Christlikeness. We are to cultivate, navigate and patiently wait for God's bounty to flourish.



How highly do I esteem the cultivation of nature's bounty that pictures our maturity in Christ?

Adam was told to cultivate the Garden of Eden (**Genesis 2:15**). This was a precious responsibility. The cultivation of the Garden was one of the first commands given to humankind. The Scriptures keep that held in high esteem.

The New Testament has us build upon this example of a hard-working, observant and patient farmer with our spiritual growth of those same honored values. If we honor what God has shown us in the natural world, we can honor that growth within us. We see the natural example and how its application can raise us higher spiritually.



THE HIGH-LEVEL VALUE OF PRECIOUS STONES:

Their value comes from rarity and enduring beauty.

In our next example, the Apostle Paul was trying to mend divisions between the Corinthian brethren who were exalting one leader over another and pledging loyalty to whom they were following. They were spiritually immature.

1 Corinthians 3:5-14: 5 *What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. 6 I planted, Apollos watered, but God was causing the growth. 7 So then neither the one who plants nor the one who waters is anything, but God who causes the growth. 8 Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. 9 For we are God's fellow workers; you are God's field, God's building.*

This example starts with a farming reference again. Each of the servants did the work, but it was God who caused the seed to grow. Who did the planting or watering isn't important. The servant of Jesus is there to reflect God, not steal the light. A teacher or mentor should not take credit for a student's spiritual growth.

Jonathan

This is hitting home for me. I need to look in the mirror and ask, am I growing and maturing, or am I stagnant and comfortable in Christ? And to be honest, I have work to do.

While we should have comfort and rest in Jesus, it does not mean we should stop striving to move higher.

The value of crop cultivation is exemplified as Paul focuses the brotherhood on the incredible privilege of each of us having the opportunity to build upon the foundation of Jesus and his example.

The analogy now moves from farming to building:

10 According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. 11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12 Now if any man builds on the foundation with gold, silver, precious <5093> stones, wood, hay, straw, 13 each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. 14 If any man's work which he has built on it remains, he will receive a reward.

The Christian is God's "building" or structure. Jesus is our foundation, and our building materials are likened to *gold, silver and precious stones*, or the very temporary *wood, hay and straw*.

There are several scriptures that describe stones and gold as *precious*. Gold and silver are valuable, as they have been through a purification process.

Stones that are precious are not obvious. They need to be found, cut and polished and put in a place of honor and respect. A lot of work goes into the process. When found in nature, diamonds are just a clear stone, sometimes with a yellow or brown hue, and need to be cut and polished by a master gem cutter. We use the phrase "a diamond in the rough" to describe someone who has exceptional qualities but lacks refinement or polish.

We need shiny facets of Christlike character so that God's light can shine from us. These stones are *precious*, not ordinary—indicating the work that has gone into them.

Paul likens these precious stones to necessary ingredients in building our lives in Christ. Perhaps they allude to divine truths (gold), a justified life in Christ (silver) and a Christlike character (precious stones). When we put all of these together, we have something of incredible value.



Let's look at a companion scripture:

1 Peter 1:3-7: *3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time. 6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 so that the proof of your faith, being more **precious <5093>** than gold which is perishable, even though tested by fire, may be found to result in praise and glory and **honour <5092>** at the revelation of Jesus Christ.*

Just how precious is gold? One characteristic of being *precious* or honored, is being rare. If it's *precious*, it's not ordinary.

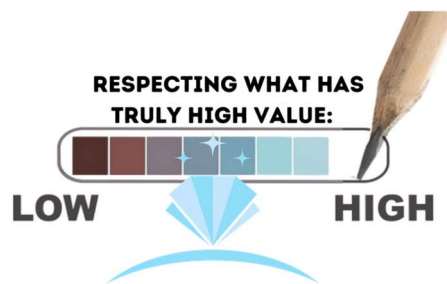
(Source: The World Gold Council as of February 2024) The best estimates currently available suggest that around 212,852 tons of gold have been mined throughout history...If every single ounce of this gold were placed next to each other, the resulting cube of pure gold would only measure around 22 meters on each side.

That's about 72 square feet, cubed. That's it. The length of two school buses is 72 feet. It's about the height of a seven-story building. That's not much gold—it's *precious*.

The trials we have that prove our faith are *MORE precious than gold* that is esteemed so highly in the world. We are connected to something much higher.

We looked at the building materials of gold, silver and precious stones in **1 Corinthians 3:11-14** as pictures of spiritual things. In **1 Peter 1:3-7**, the trial of our faith is *more precious* than our building materials.

Look at these expensive, beautiful and precious materials. See how much respect and honor we give them, oftentimes longing to have possession of them. Yet the trial of our faith, those simple difficulties we may have in our lives, are *more precious*, more reverential and more honorable than those things.



Precious stones are present in nature, but rarely recognizable in their natural form. Once discovered, mined, cut and polished, they are enduring symbols of nature's hidden beauty. Spiritually we are the same, as we need to be called, developed and refined to be able to be recognized as precious in the hand of God.



How highly do I esteem gold and precious stones and all they have come to symbolize? Do I stop and appreciate the physical beauty but then make the connection to higher spiritual things?

We look at that wonderful physical beauty with honor and respect. But for the Christian, the idea is to see something even stronger and more desirable—Christlikeness. The New Testament helps us focus on the enduring beauty that is daily being developed in us.

There is a fundamental simplicity in how the New Testament helps us focus on the enduring beauty that is daily being developed in us!

**God's plan through Jesus is profoundly pictured in nature.
What other examples are we given of this precious value?**

The New Testament shows us several other examples of the precious value of Christ and his followers. With each example, we will continue to build up the necessity of taking notice of what is labeled as precious and honorable. Let's remember that when we are shown something has such high value, we must keep it in that category to fully appreciate the lessons.

In other words, when God says these things are valuable, do not make them just ordinary. Don't allow them to become just part of our daily lives. Think of them in terms of the honor they deserve.



THE HIGH-LEVEL VALUE OF THE MARRIAGE RELATIONSHIP:

Paul describes how to live our lives in the world around us:

Hebrews 13:1-5:

- 1 Let love of the brethren continue.
- 2 Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.
- 3 Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.
- 4 Marriage is to be held in *honor* <5093> among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge.
- 5 Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, I will never desert you, nor will I ever forsake you.

Of these five stand-alone verses of admonition, the word *honor* is kind of hiding in this list. Remember, what God says is *precious*, honorable or sacred is not in the category of "ordinary." We are bluntly told what will devalue the preciousness of marriage—fornication and adultery.

Keep the marriage union with the sanctity it is meant to have. Your spouse is precious.

Rick's Experience

I cannot go further without telling a childhood story of this word, *precious*. My grandmother (my mom's mom) was named Helen. She had a sense of family that was remarkable. I would love to sit here and tell you for hours about the things she did to cultivate and maintain and protect her family. She had four grandchildren—just four—because my mom was an only child. My grandmother would talk to us, and always, without exception, would call us *precious*.

This was a very sensitive embrace with words. We felt incredibly honored and special because we were *precious* to her. We were *precious* in her words. We were *precious* in her sight and we were *precious* in her actions. That is the kind of value we are talking about here. I will never, ever forget the feeling of being her *precious* grandchild.

Let's go back to the precious marriage covenant.

This sacred covenant was chosen to picture the union of Christ and his church:

Revelation 19:7-8: *7 Let us rejoice and be glad and give the glory to him, for the marriage of the Lamb has come and his bride has made herself ready. 8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.*

We have the *marriage of the lamb* in this picture. The bride of Christ is being made ready for this incredible connection, this incredible sacredness. When we read in **Hebrews 13:4** that *marriage is to be held in honor—it is to be held as precious*.



The marriage covenant is the most cherished covenant within our human interactions. Reverencing its fidelity, closeness and lifelong nature only enhances the spiritual connection it symbolizes between Christ and the church.

The symbol of Christ and his bride is the church, his most faithful followers. Marriage was the first institution, the first covenant, between Adam and Eve. It was established at the very beginning of humanity and it is the final institution established before humanity is reconciled to God with the marriage of the Lamb.

GENESIS
Marriage is
at the beginning
with Adam and Eve.

Sin and death is
in between.

REVELATION
The marriage of Christ and
his bride results in the
reconciliation of humankind
back to God.

Marriage is truly sacred and precious. Let us not demean it in any way.

MIRROR QUESTION

How highly do I esteem the marriage covenant and its spiritual meaning?

For those of us who are not married, understanding and appreciating the picture of Christ and his church and what it means to be unfaithful to God through all kinds of idolatry is important.

For those of us who are married, look at what our life has the privilege of representing.

We are beginning to see that where the word *precious* appears, it is something wonderful and on a higher level.



THE HIGH-LEVEL VALUE OF JESUS' RANSOM PRICE:

What do we mean by Jesus' ransom price?

Romans 5:12: *Therefore, just as through one man (Adam) sin entered into the world, and death through sin, and so death spread to ALL men, because all sinned—*

What is the remedy for sin and death?

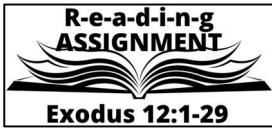
1 Timothy 2:5,6: *5 For there is one God, and one mediator also between God and men, the man Christ Jesus, 6 who gave himself as a RANSOM FOR ALL, the testimony given at the proper time.*

RANSOM HERE COMES FROM A GREEK WORD MEANING A CORRESPONDING PRICE—TWO THINGS OF EQUAL PRICE OR VALUE.

The perfect man, Jesus, for the perfect man, Adam.

Let's go to the scripture that talks about this beautiful arrangement as *precious*:

1 Peter 1:17-21: *17 If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious <5093> blood, as of a lamb unblemished and spotless, the blood of Christ. 20 For he was foreknown before the foundation of the world, but has appeared in these last times for the sake of you 21 who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.*



How precious was the blood of the lamb in Egypt at the first Passover when the angel of death *passed over* the firstborn? It symbolized the deliverance of the Israelites. The Apostle Peter talks of a *lamb unblemished*. The reference refers us back to Egypt by explaining that the Passover lamb was a picture of Jesus. He wants to be sure we understand the precious, life-saving deliverance that comes from that shed blood.

This is a powerful reminder that the things of highest earthly value can perish. The precious value of the blood of Christ is an imperishable and eternal gift to bring us to God. There is no comparison between what can perish with what brings eternity. We have to raise our thinking to that level of appreciation.

Peter continues:

1 Peter 1:22-23: *22 Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, 23 for you have been born again (begotten) not of seed which is perishable but imperishable, that is, through the living and enduring word of God.*

The meaning of the blood sacrifice of Jesus is eternal. Peter is saying to honor it as such. It is of such a high level of honor that the precious blood of Jesus has transformed us. See this truth and how it makes us different, then live this transformation!



We have thus far seen lofty and abiding value in a principled reputation, the development of crops, gold, silver, precious stones and marriage. All of these things point our lives to a higher spiritual value and that culminates in cherishing the ransom price that Jesus paid. Without that price, there is ultimately only suffering and death. With it there is life and peace.

MIRROR QUESTION

- Are we spending time contemplating this?
- Are we praying about our thankfulness for this?

How highly do I esteem the ransom price of Jesus?

We should be saying thank you for eternity! The ransom opened doors for what was previously unimaginable.



THE HIGH-LEVEL VALUE OF THE PROMISES OF GOD:

Promises from God are facts not yet completely understood or disclosed. Each promise **WILL** happen, even if we do not yet see evidence of it. If He says it, it is a fact.

Precious and magnificent promises!

2 Peter 1:2-4: *2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; 3 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by his own glory and excellence. 4 For by these He has granted to us his precious <5093> and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.*

2 Corinthians 7:1: *Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.*

When we see the word *precious*, we should immediately think reverence, awe, deep and powerful appreciation. These *precious and magnificent promises* are meant for the followers of Christ, and we should have great respect for them.

There are hundreds, maybe thousands of precious promises from God to help us stay focused on and encouraged by His plan for all humankind. They give us strength and courage. Consider the following verses, for example:

Lamentations 3:22,23: *22 The Lord’s lovingkindnesses indeed never cease, for His compassions never fail. 23 They are new every morning; great is Your faithfulness.*

Hebrews 4:16: *Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.*

Philippians 1:6: *For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.*

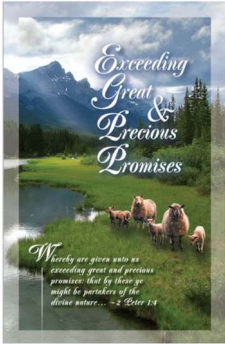
1 John 1:9: *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.*



To be promised something is to be given a hopeful anticipation for the future. God’s promises are on a whole different level. To be promised something by God Himself is to be given a guarantee of His providence in our life. The positive power of these promises is only available through Jesus!



How highly do I esteem the precious promises God has given to those who follow His will?



First we have to find them and understand what they mean and who they are for. This is why studying the Bible gives us such comfort. (See Bonus Material for a PDF link to our booklet, *Exceeding Great and Precious Promises*, that lists hundreds of God's promises.)

The point of this whole study is that when we honor these things, they are life-changing for us. God gives us things to honor so He can bless us.

At this point let's take a moment and just bask in the vision that true honor and appreciation of all of God's plan provides!

**To have the Bible put all of this before us is amazing.
How do we take what we are learning and make it work in our lives?**

This is always the most important question. As we have unfolded a specific New Testament definition of *honor*, we now want to deeply personalize it and then apply it to how we are to honor those around us. All we have talked about up to this point gives us a sound foundation for elevating our interpersonal relationships.

Honor is so lost in our world and absent in our everyday lives that we thought it was important to first build its scriptural foundation before we can even talk about honoring one another in Part II.



THE HIGH-LEVEL VALUE OF UNDERSTANDING OUR HUMAN PURPOSE:

When the Apostle Paul was parting with the brethren in Ephesus for the last time, he clearly defined our human purpose. He was going to be leaving them. He knew he was never going to see them again, so he called the elders of the church together.

This highly emotional parting caused him to evaluate his past service:

Acts 20:18-21: *18 And when they had come to him, he said to them, You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, 19 serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews; 20 how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house, 21 solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ.*

He says he had poured his heart and soul into their lives in every way he could possibly think of because it was about the word of God, the plan of God and the sacrifice of Jesus. It did not matter who he was talking to; he gave them everything he had to give.

His self-evaluation continues with what he knows about what is coming:

Acts 20:22-23: *22 And now, behold, bound by the spirit, I am on my way to Jerusalem, not knowing what will happen to me there, 23 except that the holy spirit solemnly testifies to me in every city, saying that bonds and afflictions await me.*

What kind of conviction does it take to voluntarily keep moving forward directly into serious trials? The kind that says he will honor God through Paul's giving of himself to follow Jesus. It takes a conviction that says nothing else matters.

His response is powerful, faith strengthening and perspective altering:

Acts 20:24: *But I do not consider my life of any account as dear <5093> to myself...*

He is saying he does not consider his life precious. Why would he say that? Just before this he said his life was poured out for the sake of the brethren.

...so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God.

What a focus of self-sacrifice in doing God's will!

He could do this because his human life wasn't precious to him. His spiritual life was precious. It superseded his human life in every aspect, every corner, every detail, every experience, every thought and every action. He knew he was more than just his physical life. When we look at the high level value of understanding our human purpose, it is to be spiritual if we are called to Christ.

Paul understood that his human life was a blessed but temporary experience, and that his destiny was to follow Jesus in laying it down for the sake of God's ultimate plan. It was temporary, to be used and put aside when appropriate. He was ready to accept it was time to put aside his old life because that was what God told him.



Honesty, deep faith, and humility are absolute requirements as we put our human lives in perspective. Paul's own humanity was NOT as precious to him as the privilege of using it up in Christ's service.



How highly do I esteem the preciousness of spiritual life in Christ over my own humanity, over my own comfort and over my own wants?

We want to be careful not to put a higher value on the earthly example that is supposed to reflect the eternal. What is perishable doesn't have the same value as what is not perishable.

With the Apostle Paul's comparative view of honoring God's eternal purposes over the fleeting attachment to our lives here, let's begin to set the stage for appropriately honoring one another in this life.

To set this up, let's look at the opposite of honor—dishonor. The word for *dishonor* is the negative sense of #5092 (see definition provided earlier).

Dishonor: Strong's Exhaustive Concordance #820 *atimos*; ADJECTIVE from G1 (as a negative particle) and G5092; (negatively) unhonoured or (positively) dishonoured:—despised, without honour, less honourable (comparative degree)

Thayer's Greek-English Lexicon: 1) without honour, unhonoured, dishonoured
2) base, of less esteem

Many perceived Jesus in a dishonorable way:

Matthew 13:54-58: *54 He came to his hometown (Nazareth) and began teaching them in their synagogue, so that they were astonished, and said, Where did this man get this wisdom and these miraculous powers? 55 Is not this the carpenter's son? Is not his mother called Mary, and his brothers, James and Joseph and Simon and Judas? 56 And his sisters, are they not all with us? Where then did this man get all these things? 57 And they took offense at him. But Jesus said to them, A prophet is not without honor <820> except in his hometown and in his own household. 58 And he did not do many miracles there because of their unbelief.*

In previous episodes, we talked about how damaging bias can be. The people who knew Jesus growing up were biased because they knew him as their neighbor whom they had watched grow up. They couldn't see past what they thought they knew.

With us, sometimes people see us for who we were and not for what we are becoming in the school of Christ. Sometimes those in our own natural families don't understand the change taking place either, and it can bring skepticism and persecution from those close to us. Not having respect from our family members is difficult.

One key factor for inappropriate dishonor, or disrespect is preconceived expectations. We expect something and get something that we did not expect or look for that is remarkably better, so we doubt the facts presented before us. Typically, especially in our world in this day and age of social media and technology, we are set up to look at things in a certain way.

We project the disappointment before we even give it a chance, especially if it is something we may not see eye-to-eye with. This is unfortunate and ungodly.

As this happened to Jesus, it could happen to his close followers. We need to be aware of how preconceived expectations can be a tool of dishonor.

The Corinthian church had issues with appropriate honor as well. We just talked about their spiritual immaturity and personal pride, bragging about who they were following – Paul, Apollos or Peter.

Paul now addresses them sarcastically:

1 Corinthians 4:8-11: *8 You are already filled, you have already become rich, you have become kings without us; and indeed, I wish that you had become kings so that we also might reign with you. 9 For, I think, God has exhibited us apostles last of all, as men condemned to death;*

*because we have become a spectacle to the world, both to angels and to men. 10 We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are **without honor <820>** (in other words, dishonorable). 11 To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless.*

(Source: Bible Commentary by David Guzik) The Corinthian Christians had two problems: they were proud of their own spirituality, and they were somewhat embarrassed of Paul because of his “weakness” and humble state. Paul is trying to address both of these problems. With contrast after contrast, Paul sarcastically shows how foolish it is for the Corinthians to think that they are more spiritually privileged, blessed, or endowed, than the apostles were. Paul’s description of his own ministry focuses on deprivation and humiliation. These were things that the Corinthian Christians, in their pride, wanted to avoid at all cost.

Another key factor that brings inappropriate dishonor is personal pride. We have an elevated view of ourselves and that skews two things: First, it skews our ability to have an accurate assessment of who we are. We cannot see ourselves honestly. Second, it blinds us to humbly accepting someone with true, godly wisdom set before us for our instruction. After all, if we are so good, what would we need more?



Opportunities to truly honor and respect many things that surround us are available every day. Am I pausing to consider and appreciate these things not only for what they are but also for what they teach about God’s plan?

We have a lot of questions to consider and have given thought to what the Scriptures tell us we should honor. This honor should bring us higher, to their spiritual application.

In Part II, we will build on what it means to have appreciation and respect by focusing on people. Who should receive what level of respect and why? The scriptural answers are detailed and powerful!

**So, have we lost our ability to honor one another?
For Rick, Jonathan, Julie and Christian Questions...
...Think about it!**

All scriptures cited are from the NASB1995 translation unless otherwise noted.



Next episode

Episode 1322: Have We Lost Our Ability to Honor One Another? (Part II)



@christianquestionsministries



cqbiblepodcast

Text CQREWIND to 22828

to receive our Weekly Newsletter, Show Notes and Study Questions

Bonus Material and Study Questions

Recommended additional study:

Ep. 1318: What Did Jesus Really Think of the Pharisees? (Part I)

How Jesus exposed the deep hypocrisy of the scribes and Pharisees

<https://christianquestions.com/doctrine/1318-pharisees-part-i/>

Ep. 1319 What Did Jesus Really Think of the Pharisees? (Part II)

What we can learn from the deep hypocrisy of the scribes and Pharisees

<https://christianquestions.com/doctrine/1319-pharisees-part-ii/>

Ep.1320: Can My Marriage Be a “Happily Ever After”?

Understanding how to adjust perspective to make a marriage strong

<https://christianquestions.com/character/1320-happily-ever-after/>

Ep.1086: Are Jesus’ Ransom and Our Salvation the Same?

Clarifying the purpose of the ransom and the process of salvation

<https://christianquestions.com/doctrine/1086-salvation/>

Ep.1287: What Does God Promise Us As Christians?

Learning who God’s magnificent promises are for and how they work

<https://christianquestions.com/doctrine/1287-gods-promises/>

Ep.1315: Is My Christian Judgment Tainted by Bias? (Part I)

Flushing out the many ways personal bias undermines our faith

<https://christianquestions.com/society/1315-bias/>

Ep.1316: Is My Christian Judgment Tainted by Bias? (Part II)

Learning to better recognize and combat our personal biases

<https://christianquestions.com/society/1316-biases-part-ii/>

PDF Booklet: “Exceeding Great and Precious Promises”

<https://chicagobible.org/wp-content/uploads/2008/11/Exceeding-Great-and-Precious-Promises.pdf>



Parents and Bible class teachers, continue your studies on this topic with these short, animated videos for kids at ChristianQuestions.com/YouTube:

- **What is respect?** <https://christianquestions.com/cq-videos/videos-cq-kids/what-is-respect/>
- **What is reverence?** <https://christianquestions.com/cq-videos/videos-cq-kids/reverence/>
- **Who were the scribes and Pharisees?**
<https://christianquestions.com/cq-videos/videos-cq-kids/who-were-the-scribes-pharisees/>

Honor word study:

#5093 = Root word:

Honor: Strong’s Exhaustive Concordance #5093 *timios*; ADJECTIVE: valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved

The King James Translation translates this word as “precious” 8 times, “most precious” 2 times, “more precious” 1 time, “dear” 1 time, “honourable” 1 time, “had in reputation” 1 time

Thayer’s Greek-English Lexicon: 1) as of great price, precious
2) held in honour, esteemed, especially dear

All uses:

Acts 5:34: *Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation <5093> among all the people, and commanded to put the apostles forth a little space.*

Acts 20:24: *But none of these things move me, neither count I my life dear <5093> unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

1 Corinthians 3:12: *Now if any man build upon this foundation gold, silver, precious <5093> stones, wood, hay, stubble.*

Hebrew 13:4: *Marriage is honourable <5093> in all, and the bed undefiled: but whoremongers and adulterers God will judge.*

James 5:7: *Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious <5093> fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*

1 Peter 1:7: *That the trial of your faith, being much more precious <5093> than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.*

1 Peter 1:19: *But with the precious <5093> blood of Christ, as of a lamb without blemish and without spot.*

2 Peter 1:4: *Whereby are given unto us exceeding great and **precious** <5093> promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

Revelation 17:4: *And the woman was arrayed in purple and scarlet colour, and decked with gold and **precious** <5093> stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.*

Revelation 18:12: *The merchandise of gold, and silver, and **precious** <5093> stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most **precious** <5093> wood, and of brass, and iron, and marble.*

Revelation 18:16: *And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and **precious** <5093> stones, and pearls!*

Revelation 21:11: *Having the glory of God: and her light was like unto a stone most **precious** <5093>, even like a jasper stone, clear as crystal.*

Revelation 21:19: *And the foundations of the wall of the city were garnished with all manner of **precious** <5093> stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald.*

Honor: Strong's Exhaustive Concordance #5091 *timao*; from #5093; VERB: to prize, i.e. fix a valuation upon; by implication, to revere

The King James Translation translates this word as "honour" 19 times, "value" 2 times

Thayer's Greek-English Lexicon: 1) to estimate, fix the value 1a) for the value of something belonging to one's self; 2) to honour, to have in honour, to revere, venerate

All uses:

Matthew 15:4: *For God commanded, saying, **Honour** <5091> thy father and mother: and, he that curseth father or mother, let him die the death.*

Matthew 15:6: *And **honour** <5091> not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.*

Matthew 15:8: *This people draweth nigh unto me with their mouth, and **honoureth** <5091> me with their lips; but their heart is far from me.*

Matthew 19:19: ***Honour** <5091> thy father and thy mother: and, thou shalt love thy neighbour as thyself.*

Matthew 27:9: *Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was **valued** <5091>, whom they of the children of Israel did **value** <5091>.*

Mark 7:6: *He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people **honoureth** <5091> me with their lips, but their heart is far from me.*

Mark 7:10: For Moses said, *Honour <5091> thy father and thy mother; and, whoso curseth father or mother, let him die the death:*

Mark 10:19: *Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour <5091> thy father and mother.*

Luke 18:20: *Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, gonour <5091> thy father and thy mother.*

John 5:23: *That all men should honour <5091> the son, even as they honour <5091> the Father. He that honoureth <5091> not the son honoureth <5091> not the Father which hath sent him.*

John 8:49: *Jesus answered, I have not a devil; but I honour <5091> my Father, and ye do dishonour me.*

John 12:26: *If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will <5091> my Father honour <5091>.*

Acts 28:10: *Who also honoured us with many honours <5091>; and when we departed, they laded us with such things as were necessary.*

Ephesians 6:2: *Honour <5091> thy father and mother; (which is the first commandment with promise.)*

1 Timothy 5:3: *Honour <5091> widows that are widows indeed.*

1 Peter 2:17: *Honour <5091> all men. Love the brotherhood. Fear God. Honour <5091> the king.*

Honor: Strong's Exhaustive Concordance #5092 *time*; NOUN:
a value, i.e. money paid, or (concretely and collectively) valuables; by analogy,
esteem (especially of the highest degree), or the dignity itself

The King James Translation translates this word as “honour” 33 times,
“price” 8 times, “sum” 1 time, “precious” 1 time

Thayer's Greek-English Lexicon: 1) a valuing by which the price is fixed
1a) of the price itself 1b) of the price paid or received for a person or thing bought or sold;
2) honour which belongs or is shown to one; 2a) of the honour which one has by reason of
rank and state of office which he holds 2b) deference, reverence

All uses:

Matthew 27:6: *And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price <5092> of blood.*

Matthew 27:9: *Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price <5092> of him that was valued, whom they of the children of Israel did value;*

John 4:44: *For Jesus himself testified, that a prophet hath no honour <5092> in his own country.*

Acts 4:34: *Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices <5092> of the things that were sold.*

Acts 5:2: *And kept back part of the **price <5092>**, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.*

Acts 5:3: *But Peter said, Ananias, why hath Satan filled thine heart to lie to the holy ghost, and to keep back part of the **price <5092>** of the land?*

Acts 7:16: *And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a **sum <5092>** of money of the sons of Emmor the father of Sychem.*

Acts 19:19: *Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the **price <5092>** of them, and found it fifty thousand pieces of silver.*

Acts 28:10: *Who also **honoured <5092>** us with many honours; and when we departed, they laded us with such things as were necessary.*

Romans 2:7: *To them who by patient continuance in well doing seek for glory and **honour <5092>** and immortality, eternal life.*

Romans 2:10: *But glory, **honour <5092>**, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.*

Romans 9:21: *Hath not the potter power over the clay, of the same lump to make one vessel unto **honour <5092>**, and another unto dishonour?*

Romans 12:10: *Be kindly affectioned one to another with brotherly love; in **honour <5092>** preferring one another.*

Romans 13:7: *Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; **honour <5092>** to whom **honour <5092>**.*

1 Corinthians 6:20: *For ye are bought with a **price <5092>**: therefore glorify God in your body, and in your spirit, which are God's.*

1 Corinthians 7:23: *Ye are bought with a **price <5092>**; be not ye the servants of men.*

1 Corinthians 12:23: *And those members of the body, which we think to be less honourable, upon these we bestow more abundant **honour <5092>**; and our uncomely parts have more abundant comeliness.*

1 Corinthians 12:24: *For our comely parts have no need: but God hath tempered the body together, having given more abundant **honour <5092>** to that part which lacked.*

Colossians 2:23: *Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any **honour <5092>** to the satisfying of the flesh.*

1 Thessalonians 4:4: *That every one of you should know how to possess his vessel in sanctification and **honour <5092>**.*

1 Timothy 1:17: *Now unto the King eternal, immortal, invisible, the only wise God, be **honour <5092>** and glory for ever and ever. Amen.*

1 Timothy 5:17: *Let the elders that rule well be counted worthy of double **honour <5092>**, especially they who labour in the word and doctrine.*

1 Timothy 6:1: *Let as many servants as are under the yoke count their own masters worthy of all **honour <5092>**, that the name of God and his doctrine be not blasphemed.*

1 Timothy 6:16: *Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be **honour <5092>** and power everlasting. Amen.*

2 Timothy 2:20: *But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to **honour <5092>**, and some to dishonour.*

2 Timothy 2:21: *If a man therefore purge himself from these, he shall be a vessel unto **honour <5092>**, sanctified, and meet for the master's use, and prepared unto every good work.*

Hebrews 2:7: *Thou madest him a little lower than the angels; Thou crownedst him with glory and **honour <5092>**, and didst set him over the works of Thy hands.*

Hebrews 2:9: *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and **honour <5092>**; that he by the grace of God should taste death for every man.*

Hebrews 3:3: *For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more **honour <5092>** than the house.*

Hebrews 5:4: *And no man taketh this **honour <5092>** unto himself, but he that is called of God, as was Aaron.*

1 Peter 1:7: *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and **honour <5092>** and glory at the appearing of Jesus Christ.*

1 Peter 2:7: *Unto you therefore which believe he is **precious <5092>**: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.*

1 Peter 3:7: *Likewise, ye husbands, dwell with them according to knowledge, giving **honour <5092>** unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.*

2 Peter 1:17: *For he received from God the Father **honour <5092>** and glory, when there came such a voice to him from the excellent glory, This is my beloved son, in whom I am well pleased.*

Revelation 4:9: *And when those beasts give glory and **honour <5092>** and thanks to him that sat on the throne, who liveth for ever and ever,*

Revelation 4:11: *Thou art worthy, O Lord, to receive glory and **honour <5092>** and power: for thou hast created all things, and for thy pleasure they are and were created.*

Revelation 5:12: *Saying with a loud voice, Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and **honour <5092>**, and glory, and blessing.*

Revelation 5:13: *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and **honour <5092>**, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb for ever and ever.*

Revelation 7:12: *Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour <5092>, and power, and might, be unto our God for ever and ever. Amen.*

Revelation 19:1: *And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour <5092>, and power, unto the Lord our God.*

Revelation 21:24: *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour <5092> into it.*

Revelation 21:26: *And they shall bring the glory and honour <5092> of the nations into it.*

Dishonor: Strong's Exhaustive Concordance #820 atimos; ADJECTIVE from G1 (as a negative particle) and G5092; (negatively) unhonoured or (positively) dishonoured:—despised, without honour, less honourable (comparative degree)

The King James Version translates this word *honor*; without honour 2 times, despised 1 time, less honourable 1; time

Thayer's Greek-English Lexicon: 1) without honour, unhonoured, dishonoured; 2) base, of less esteem

The negative of #5092 - all uses:

Matthew 13:57: *And they were offended in him. But Jesus said unto them, A prophet is not without honour <820>, save in his own country, and in his own house.*

Mark 6:4: *But Jesus said unto them, A prophet is not without honour <820>, but in his own country, and among his own kin, and in his own house.*

1 Corinthians 4:10: *We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised <820>.*

1 Corinthians 12:23: *And those members of the body, which we think to be less honourable <820>, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.*

Glory: Strong's Exhaustive Concordance #1391 *doxa*; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective)

The King James Version translates this word as "glory 145 times," "glorious" 10 times, "honour" 6 times, "praise" 4 times, "dignity" 2 times, "worship" 1 time

Thayer's Greek-English Lexicon: 1) opinion, judgment, view; 2) opinion, estimate, whether good or bad concerning someone; 2a) in the NT always a good opinion concerning one, resulting in praise, honour, and glory; 3) splendour, brightness; 3a) of the moon, sun, stars; 3b) magnificence, excellence, preeminence, dignity, grace; 3c) majesty; 3c1) a thing belonging to God; 3c1b) the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity; 3c2) a thing belonging to Christ; 3c2a) the kingly majesty of the Messiah; 3c2b) the absolutely perfect inward or personal excellency of Christ; the majesty; 3c3) of the angels; 3c3a) as apparent in their exterior brightness; 4) a most glorious condition, most exalted state; 4a) of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth; 4b) the glorious condition of blessedness

into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven

Some uses:

John 2:11: *This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory <1391>; and his disciples believed on him.*

John 5:41: *I receive not honour <1391> from men.*

John 5:44: *How can ye believe, which receive honour <1391> one of another, and seek not the honour <1391> that cometh from God only?*

John 8:54: *Jesus answered, If I honour myself, my honour <1391> is nothing: it is my Father that honoureth me; of whom ye say, that he is your God.*

John 9:24: *Then again called they the man that was blind, and said unto him, Give God the praise <1391>: we know that this man is a sinner.*

John 11:4: *When Jesus heard that, he said, This sickness is not unto death, but for the glory <1391> of God, that the son of God might be glorified thereby.*

Romans 2:7: *To them who by patient continuance in well doing seek for glory <1391> and honour and immortality, eternal life.*

Romans 2:10: *But glory <1391>, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.*

2 Corinthians 4:17: *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory <1391>.*

2 Corinthians 6:8: *By honour <1391> and dishonour, by evil report and good report: as deceivers, and yet true.*

Revelation 19:1: *And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory <1391>, and honour, and power, unto the Lord our God.*

Revelation 19:7: *Let us be glad and rejoice, and give honour <1391> to him: for the marriage of the lamb is come, and his wife hath made herself ready.*

Glory: Strong's Exhaustive Concordance #1392 *doxazo*; from 1391; to render (or esteem) glorious (in a wide application)

The King James Version translates this word as "glorify" 54 times, "honour" 3 times, "have glory" 2 times, "magnify" 1 time, "make glorious" 1 time, "full of glory" 1 time

Thayer's Greek English Lexicon: 1) to think, suppose, be of opinion; 2) to praise, extol, magnify, celebrate; 3) to honour, do honour to, hold in honour; 4) to make glorious, adorn with lustre, clothe with splendour; 4a) to impart glory to something, render it excellent 4b) to make renowned, render illustrious; 4b1) to cause the dignity and worth of some person or thing to become manifest and acknowledged

Some uses:

John 7:39: *(But this spake he of the spirit, which they that believe on him should receive: for the holy ghost was not yet given; because that Jesus was <1392> not yet glorified <1392>.)*

John 8:54: *Jesus answered, If I honour <1392> myself, my honour is nothing: it is my Father that honoureth <1392> me; of whom ye say, that he is your God:*

John 11:4: *When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the son of God might be glorified <1392> thereby.*

Romans 15:9: *And that the Gentiles might glorify <1392> God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.*

1 Corinthians 6:20: *For ye are bought with a price: therefore glorify <1392> God in your body, and in your spirit, which are God's.*

1 Corinthians 12:26: *And whether one member suffer, all the members suffer with it; or one member be honoured <1392>, all the members rejoice with it.*

Study QUESTIONS

Ep.1321: Have We Lost Our Ability to Honor One Another?

(Part I) <https://christianquestions.com/character/1321-honor-part-i/>

See:  CQ Rewind
SHOW NOTES

1. Dissect the five phrases of Romans 12:9-10 and discuss what each phrase means. What is the definition of “honor”? What is the definition of its root word, *timios*?
2. Why did the Pharisees and Sadducees want the apostles to stop preaching about Jesus? How did they hope to accomplish this? What happened? How did Peter and the other apostles respond? What did the Pharisee Gamaliel say? Why did the other Pharisees and Sadducees listen to him? (Acts 5:12-40)
 - Do you esteem someone who has a reputation for standing strong for principles?
Do others see you as a principled individual? What contributes to the way others view you?
3. How does the “precious produce of the soil” fit into our discussion? What is it about the farmer that we should emulate in our spiritual lives? What is the spiritual lesson in sowing and reaping? (James 5:7-11, Galatians 6:7-10)
 - Do you esteem the natural bounty around us that we take for granted?
Are you actively cultivating, navigating and patiently waiting on the Lord in your life?
4. What is Paul’s point about planting, watering and growth? What is the foundation Paul laid? With what materials should we continue to build upon this foundation? In what way are our trials compared to precious building materials? (1 Corinthians 3:5-14, 1 Peter 1:3-7)
 - Do you esteem the beauty and preciousness of the Christlikeness being developed in you daily?
What cutting and polishing experiences are causing your growth?
5. What are the five admonitions of Hebrews 13:1-5? Where do we find the word “honor” in these? What is this sacred covenant picture? How is marriage a marker in the history of humankind? (Revelation 19:7-8)
 - How does your marriage demonstrate your faithfulness to God?
How are you staying away from all kinds of idolatry?
6. What do we mean by Jesus “paying the ransom” for humankind? What is precious in this arrangement? How did the Passover lamb in Egypt picture Jesus’ gift of deliverance? (Romans 5:12, 1 Timothy 2:5,6, 1 Peter 1:17-23)
 - Do you esteem and cherish the price Jesus gave to be our ransom? Do you spend time thinking about it and praying in thankfulness for this eternal gift? How do you live this transformation and rejoice in it?
7. Are you treasuring and the “precious and magnificent promises” given us by God? (2 Peter 1:2-4)
How did Paul view his spiritual service to the brethren? How did he rest in the promises? (Acts 20:18-24)
 - How do you value your spiritual life in Christ over your earthly comfort and over your own wants?
8. How can preconception lead to dishonoring others? Why is personal pride destructive? (Matthew 13:54-58, 1 Corinthians 4:8-11)
 - How are you avoiding the bias of preconception and the blindness of personal pride?