

# Nurturing Revival Towards an Awakening

## Honor: Heaven's Value System

### 1. Nurturing Revival Towards Awakening – Action steps:

- a. Birthed and carried in Intercessory Prayer.
- b. Create a Revival Culture.
- c. Develop a life of power that is Naturally Supernatural.
- d. Frequent and repeated Testimonies are a key to sustaining faith.
- e. Showing the Goodness of God is the bedrock of revival.
- f. Understanding our identity brings the gift of righteousness.
- g. Live in expectancy with a personality of Hope.
- h. The greatest of these is Love.
- i. Honoring one another is the value system of Heaven.**
- j. Prioritize freedom over order.
- k. Joy - the atmosphere of Heaven.
- l. The Church functions with limitless restoration as believers constantly walk in forgiveness.
- m. Unity among God's people shows the world the truth of Jesus.

### 2. Honor: Heaven's Value System

- a. Romans 12:10 ...Give preference to one another in honor.
- b. Revival brings an awakened love for God and for others.
  - i. This is one unique marks of God's presence.
  - ii. Byproducts of an atmosphere of love, unity comes easily and honor flows naturally
- c. It is imperative that we maintain a revival culture. If a revival culture is not in place:
  - i. A time will come when love will lift
  - ii. Unity and honor suffer.
  - iii. When the atmosphere changes from Love-Unity and Honor
    1. The responses of people toward one another will shift.
      - a. From the flesh rather than the Spirit.
- d. The accuser of the brethren is always on duty:
  - i. Looking for an opportunity to destroy the work of the Spirit.
  - ii. Trying to get us out of the spirit and into the flesh.
  - iii. Satan will convince us that it is discernment and not the flesh.
  - iv. Unchecked, this drift will spell the end of the move,
    1. History of revivals reveals that the end of many revivals has been marred with some form of dissention or division.
  - v. When the enemy sees the fruit of an outpouring of the Spirit:
    1. He sets out to bring judgment and criticism into the mix.
    2. He works hard to disrupt their harmony, Honor, unity – ultimately love.
- e. To sustain and nurture a move of God:
  - i. A culture conducive to revival needs to be present in the church.
  - ii. This environment must include a new value system of honor:
    1. Governing the way we respond and react.
  - iii. Revival often brings new things. New revelation – new manifestations.
  - iv. Fleshly reactions easily come.
    1. Concern over an unusual manifestation of the Spirit.
    2. The way someone acts or what they wear.
    3. Dishonor finds a way to disrupt the unity that sustains the move of God.

### 3. When heaven's value system (honor) takes root:

- a. Once developed the impact is far reaching:
  - i. Honor serves as a key to creating diversity in the church;
  - ii. It allows for the proper functioning of the five-fold ministry;
  - iii. it is key to the development of team ministry in church leadership;
  - iv. it transforms marriage relationships;
  - v. it provides a new paradigm for relating to children;
  - vi. it empowers the transfer of leadership to the next generation.
  - vii. Actually, anywhere people interact, a culture of honor will improve the depth and quality of relationships.
- b. Most teaching on honor in past has centered on honoring leaders.
  - i. Honor is due those that lead,
    1. But it is only one side of honor.
- c. **Biblical honor:**
  - i. **is an introduction of heaven's value system into the church.**
  - ii. It is about every individual giving and receiving honor;
  - iii. it is about learning to receive people in their God-given identity.
  - iv. Most of the problems encountered in the church would not even exist if a culture of honor had been present.

### 4. What is HEAVEN'S VALUE SYSTEM?

- a. Paul refers to this culture:
  - i. Rom. 12:10 Be devoted to one another in brotherly love; give preference to one another in honor.
    1. The word honor here means worth, value, or preciousness.
    2. It also has the idea of valuing, assessment, or appraisal.
  - ii. When we honor, we attribute value to an individual.
- b. How is the value determined?
  - i. If the wrong measure is used, it leads to valuing from the wrong basis.
    1. If someone serves willingly in the church they receive honor.
    2. Because people need to feel valued we even use honor as a means to increase our volunteer base
  - ii. Conversely, if working with them is difficult, they receive little honor.
    1. As a church community we often determine the value we place on people based on their performance.
      - a. There is some merit in this,
      - b. But it is not heaven's value system.
  - iii. There is a Biblical honoring of people based on position.
    1. Parents are due honor,
    2. leaders are due honor,
    3. those with governmental oversight are due honor
  - iv. However, we want to look beyond positional honor.

### 5. Honor that transcends position or performance.

- a. Honor in the heart of the gospel.
  - i. We choose to deem someone worthy of honor on the correct basis.
- b. One of the meanings of the word honor is "a valuing by which the price is fixed;"
  - i. What fixes the value?
  - ii. Consider selling a home:

1. Before it goes on the market - a lot of work is done
  - a. painting, cleaning, repairing
  - b. staging it to present it in the best possible light.
2. The whole purpose was to attract buyers.
3. Before the first perspective buyer views it, the realtor goes through and sets the value on the property.
  - a. Their focus is not on your hard work.
  - b. Instead it is on what someone would pay for the house.
  - c. Its value is set not on what we felt it was worth but on what someone is willing to pay.
- c. **The intrinsic value of a person does not,**
  - i. **On any level, flow from how we feel about them.**
  - ii. It does not flow from how they act or respond.
  - iii. It does not flow from how much they do for us
  - iv. or how well or badly they treat us.
- d. **The value of an individual is set by one thing:**
  - i. **how much was someone willing to pay.**
  - ii. The answer – the price was blood!
    1. God set the value of the individual!
    2. He determined the worth of a soul.
    3. He set the value by sending His own Son
    4. Asking Him to pay the debt we could not pay.
    5. This payment in blood sets the value of a person
    6. Not just for their salvation but also for their interactions with others.
  - iii. This valuation extends beyond salvation
    1. It dictates the worth of every individual we encounter.
    2. We must relate to each individual as a priceless treasure.
    3. A treasure so valuable:
      - a. The God of heaven, the God who created everything in existence with one word of His mouth,
      - b. He sent His Son to die for that one individual,
      - c. Thus setting their value as priceless.
- e. What comes to your mind when you think of priceless?
  - i. Being careful with it.
    1. Hold in your hands a rare art object and suddenly caution measures every movement.
    2. You hold it carefully; place it down gently.
- f. When the body of Christ sees others with their true value,
  - i. it changes the way we speak,
  - ii. the way we act and interact.
  - iii. Deference comes into our speech
  - iv. We exercise care not to damage someone.

## 6. Honor rooted in a Church:

- a. A culture of honor finds root in the church when heaven's value system replaces a performance-based value.
  - i. The word honor here is linked to value
  - ii. More specifically to value based on the price paid.
- b. This is the revelation that releases honor!

- i. **The value of an individual is not set by what they do or what they have done; it is set by what someone was willing to pay.**
  - c. God set the value of the individual when He paid the ultimate price, the blood of His Son.
    - i. God sets such a high value on each individual,
    - ii. We must learn to treat him or her based on God's value system.
    - iii. This means treating each individual with great love and care,
    - iv. Constantly aware of their true value and worth in God's eyes.

## 7. VALUE DIVERSITY

- a. Heaven's value system also calls for diversity.
- b. Current church culture values the homogeneous model of church growth
  - i. We like those who are like us.
  - ii. Little thought is given to the value of diversity.
- c. Human nature always tends to gather to "those like us"
  - i. Similar interests, gender, race and socioeconomic status.
  - ii. Similar worldviews.
  - iii. They think like we think, dress like we dress and talk like we talk.
- d. This value system:
  - i. Falls short of the glorious, diverse church that was purchased by the blood of the Lamb.
  - ii. It proves much more difficult to honor across dividing lines,
- e. The heart of the message of the gospel.
  - i. Christ has broken down every barrier of division
  - ii. He has called believers to live in such a way that the gospel message can span the globe,
  - iii. A gospel that crosses cultural barriers, unhindered by our stuff.
- f. "Remember the Titans" movie:
  - i. Was set in a time of racial tension and school desegregation,
  - ii. One group broke through the barriers by a common love for football.
  - iii. Their success was orchestrated by friendships that crossed racial barriers
  - iv. This brought a strength that released a powerful team dynamic.
  - v. Their victories proved greater than the sum of their parts
  - vi. Why? - because honor had replaced fear.
- g. Eph. 2:14 For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall.
  - i. In Christ every wall was broken down;
  - ii. The blood of the Son has shattered every divide
  - iii. Every conceivable barrier man can contrive.
  - iv. Christ did all that so that His glorious and diverse bride could emerge.
- h. This is a Jew/ Gentile division - but it was also more.
  - i. Paul wrote, Gal. 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.
  - ii. This glorious oneness crosses every divide – every barrier.

## 8. LEADING WITH HONOR

- a. Since God has placed such a high value to every individual:
  - i. It should have a profound effect on the way we lead.
  - ii. It will affect the way we speak,
  - iii. the way we interact,
  - iv. the way we bring correction.
- b. The word preference used in (Rom. 12:10) refers to taking leadership.

- i. The idea is to take the lead in showing honor.
- ii. Leaders must take the responsibility of developing a culture of honor by demonstration.
- c. Honor is:
  - i. Not about getting people to submit to leadership;
  - ii. Based on God's value system means that leaders honor people by:
    - 1. serving them
    - 2. releasing them freely into their God-given destinies.
  - iii. Honor absent from a church body:
    - 1. Does not indicate a church full of rebellious people.
    - 2. It indicates that the leadership has created a culture lacking in honor;
    - 3. They have created a culture where honor comes from a faulty measure.
    - 4. It is easy to honor those who serve us faithfully or those who stand with us even when we encounter difficult times.
    - 5. This kind of honor is based on what a person does and not on who they are.
  - iv. **Performance-based honor will only go so far and can never bring believers to maturity.**
- d. Biblical honor:
  - i. Flows from the intrinsic value of the individual
  - ii. Will extend the reach of the kingdom.
  - iii. Is based on the value of the blood of Jesus Christ
    - 1. Will be strong enough to bridge the differences in gender, race and socio-economic status
    - 2. Unite the church into a true body.
  - iv. Lessons from Azusa Street Revival:
    - 1. We see that our humanity has a tendency to mess up a good thing.
    - 2. The Spirit was poured out and birthed the Pentecostal movement,
    - 3. It was poured into an atmosphere that challenged the norms of the day.
      - a. William J. Seymour, a black preacher, led a multiracial leadership team in a time of racial segregation.
    - 4. The Pentecostal movement challenged the norms of society;
    - 5. Yet some key leaders could not see past their own racism and sowed seeds of division.
    - 6. This lack of honor devastated the move of the Spirit
    - 7. It split the movement at Azusa
    - 8. Led to a white Pentecostal denomination being formed.
    - 9. The church stood with an opportunity:
      - a. To set the standard for kingdom life
      - b. Broken racism in our nation much sooner.
    - 10. Instead, the church went with the societal norm of their day.
    - 11. The option that pleased the mass grieved the heart of God
      - a. who paid the price of the blood of His Son
      - b. That His body could be a glorious expression of the diversity of His nature.

## 9. The foundation for honor,

- a. Look at the context of Paul's use of the word in Romans chapter 12
  - i. highlights the challenge to resist the pressure of conformity to the world's view,
  - ii. Resisting the tendency to conform requires that we submit to the transforming work of the Spirit.
  - iii. This work of the Spirit brings our minds into tune with heaven

- iv. Through a process of renewal, changes the natural patterns of thinking into spiritual thinking and understanding.
- v. This transformation enables us to know and do the will of God
- vi. To see the culture of life in heaven lived out here on earth.
- b. Honor is an operating principle of heaven
- c. Leaders must commit to helping grow healthy relationships in the body
  - i. Honor that cross cultural, racial and socioeconomic barriers.
- d. The love of God released into our hearts by the Holy Spirit leads naturally to honor
  - i. We have to allow it though.
- e. Rom. 12: 10,
  - i. the verse that challenges to give preference with honor
  - ii. is followed immediately by the exhortation to not lag behind in diligence
- f. Cultivating honor in the local church requires diligence on the part of every leader.
  - i. It must get regular attention; it doesn't just happen!
- g. In order to create a revival culture the leadership must:
  - i. Deliberately foster a culture of honor
  - ii. Place a high value on every individual.

## 10. HONOR BEGINS WITH HUMILITY

- a. The transformed mind that leads to a culture of honor starts with humility.
  - i. Rom. 12:3 ... say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith
- b. We are to take an honest look at:
  - i. our successes and failures,
  - ii. our strengths and weaknesses,
  - iii. the quality of our relationships.
- c. The mindset necessary for this honest assessment comes with an attitude of humility
  - i. We are not to think too highly of ourselves.
  - ii. Paul says there is grace for it
- d. When we live in a place of humility:
  - i. We stay open to receive the truth about ourselves.
  - ii. The gentle voice of the Spirit can be heard over the noise of busyness and responsibility,
- e. The admonition to "not to think more highly of himself"
  - i. Calls for a "sound judgment" or to be of sound mind.
  - ii. The phrase can be translated "to be in one's right mind"
  - iii. "to exercise self-control."
  - iv. It is even rendered "to curb one's passions" in the book of Titus.
  - v. The core thought is to "put a moderate estimate upon oneself,
  - vi. think of oneself soberly."
- f. For a new truth to penetrate, something has to change the equation.
  - i. We all fall into patterns of thinking and find a place of status quo in our relationships.
  - ii. But if we hunger to go further, something needs to change.
  - iii. We won't grow by simply doing the same things, hoping for a different result;
  - iv. we grow by truth penetrating our defenses.
  - v. We grow by taking down the walls that have divided us
  - vi. by admitting that we desperately need one another.
- g. Humility provides the starting place for this kind of change.
- h. Proverbs has a lot to say about humility and its counterpart pride.

- i. Prov. 18:12 Before destruction the heart of man is haughty, but humility goes before honor.
- i. Pride carries a powerful destructive force in relationships,
  - i. pride will never let a person admit to weakness!
  - ii. When pride resides in hearts, the individuals can no longer receive the truth about themselves
  - iii. if we no longer hear truth, the resulting deception destroys lives and relationships.
  - iv. Pride in leadership has brought devastation to many in the church and brought down many in ministry.
    - 1. Humility needs to replace pride
      - a. When humility comes, with it comes an ability to honor;
      - b. Before humility we are blind to ourselves.
    - 2. When pride is put to death and replaced with sound assessment,
      - a. we can begin to see ourselves in a correct light
      - b. acknowledge our weaknesses.
      - c. We can begin to see our need for others
      - d. The cloak of humility begins to hide the insecurities of self-protection
      - e. Old patterns of thinking are dismantled,
      - f. self is no longer the focus.
      - g. In a place of humility we can admit that we are incomplete
      - h. Open ourselves to the possibility of deeper relationships.

## 11. HONOR TAKES FAITH

- a. The humility Paul calls for requires faith.
  - i. It takes faith to be honest, to trust ourselves to others.
  - ii. Faith gives us sound judgment about ourselves as well as our need for relationships.
  - iii. Pride hides our desperate need for others behind a mask of self-sufficiency.
  - iv. To begin to admit our weaknesses requires a leap of faith.
  - v. accepting that others are a part of the solution to our weaknesses takes humility.
- b. When we live with pride in control,
  - i. any weaknesses we perceive in ourselves are viewed simply as a problem we should fix,
  - ii. a minor flaw in our nature that we will deal with one day.
  - iii. This dependence on self, hides the fact that God desires us to reach out to others.
- c. When humility meets faith,
  - i. we can acknowledge that God made us with something missing
  - ii. In that we would always need others.
- d. Freedom comes when we finally admit that we have weaknesses
  - i. some of those weaknesses are not something we can get over or grow out of;
  - ii. rather, it is the way God made us.
  - iii. We are incomplete by design.
  - iv. We need to give ourselves the grace to have weakness
  - v. The faith to find the relationships that will fill out those weaknesses.
- e. Acknowledgement of the weakness comes from humility.
- f. Ask God to give us relationships that provide the compliment for our weakness.

## 12. WE NEED EACH OTHER

- a. Relationships between and with co-laborers.
  - i. The other person has tremendous strengths
  - ii. like all of us, he has blind spots.
  - iii. We also have strengths and blind spots.

- iv. These differences at first can be frustrating.
  - v. Allowing yourself to know him better you may realize he had a perspective that you lack.
  - vi. He may see something that you didn't see and needed to see.
  - vii. When this happens, we should think "blind spot."
  - viii. We need to see through his eyes; because you are not seeing it.
  - ix. Each have a choice when we see things differently.
  - x. In healthy relationships we don't try to fix this difference; we learn to value it.
  - xi. In fact, it should make us desperate to find the other parts that bring completeness.
- b. In a culture of honor:
- i. we understand that no matter how gifted we are,
  - ii. we can never fulfill the purpose of God for our life without the missing pieces.
  - iii. It gives us a new value for relationships.
  - iv. We begin to look for others who see things differently,
  - v. We want to see what they see.
  - vi. Without a revelation of our desperate need for others, we will always tend to treat relationships as expendable.
  - vii. If they aren't supporting or agreeing with our position, we don't feel we need them.
  - viii. we don't want to be around them;
  - ix. they make us uncomfortable.
  - x. They make us question our position and challenge our understanding,
  - xi. we all know the insecurities that kind of challenge produces!
- c. Only a revelation that we are created by God to:
- i. need others who see and understand things we don't
  - ii. This will produce in us a desperation to find and hold on to the relationships
- d. Too often in the body of Christ:
- i. we have gathered with people who think and act just like us.
  - ii. This has produced a bland group of like-minded people
  - iii. all with the same basic strengths and weaknesses.
  - iv. Anyone who sees it differently is looked on with suspicion,
  - v. because they challenge the norm
  - vi. even worse, they are accused of "destroying the unity."
- e. We need to cry out to God to help us move beyond this humanistic way of relating
- f. We need to embrace a kingdom-mindset,
- i. which allows for the amazing diversity present in God's design.

### 13. GLORY AND HONOR

- a. We often link the words glory and honor as expressions of praise and worship
- b. The Father bestowed glory and honor on Jesus and crowns Him with glory and honor.
- c. Creating and maintaining a culture of honor in a necessary key to sustaining a move of God.
- d. In the places around the country and around the world where the awakening is beginning to grow,
  - i. leaders are with one voice calling the body to a place where
    - 1. a culture of honor replaces religious systems of
      - a. judgment,
      - b. criticism,
      - c. performance-based relationships.
- e. A culture of honor is birthed in a local church when:
  - i. this new value system becomes normal life.
  - ii. Individuals begin to relate to one another based on their intrinsic value to God
    - 1. rather than their history, their weaknesses, or their failures.



- f. Something amazing happens when people choose to overlook faults
  - i. 1 Pet. 4:8 They choose to let God's love covers a multitude of sins.
  - ii. In this atmosphere of unconditional love,
    - 1. relationships can be restored
    - 2. old wounds can be healed.
- g. As this culture of honor begins to develop,
  - i. it will first challenge and change our perspective on relationships;
  - ii. then it creates a platform for the glory of God to be released in and through us.
  - iii. Rom. 15:7 Wherefore, accept one another, just as Christ also accepted us to the glory of God
    - 1. Accepting one another is a glory issue!
    - 2. Christ's accepting of us was to the glory of God;
    - 3. it was based on His unconditional love for us
    - 4. expressed in laying down His life.
    - 5. His blood purchased our redemption
    - 6. made a way for our adoption as sons and daughters of the King.
- h. The new identity He gave us was not based on our performance but on His righteousness,**
  - i. an identity given to us as a gift of His love.
  - ii. When we accept one another based on our true identity in Him, we give glory to God.
- i. This week choose to nurture the culture of honor:
  - i. in your home,
  - ii. in your work place,
  - iii. in the body.
  - iv. Ask God for His eyes, His ears and His heart to help you
  - v. see the value of every individual.
  - vi. Treat anyone you interact with through heaven's value system
  - vii. watch as God pours out more of His glory!!