

THAT WHICH IS A SHAME

Or

“SHAME ON YOU”

Ed Dye

I. INTRODUCTION

1. Israel, God’ covenant people under the Law of Moses, reached the point at one time when they were guilty of committing abominations, things hateful to God, “they were not at all ashamed, neither could they blush” in spite of their sinful actions, and refused to “stand in the ways, and ask for the old paths, where is the good way, and walk therein,” Jer.6:15,16.
2. So many in present-day society are imitating the example of Israel of old – they too have no shame for anything; they can’t be made to blush; they have taken the sin and the shame out of abominable actions.
3. Fortunately, there are yet myriads of those, especially parents, who, in trying to correct or rebuke a child for doing something which is unacceptable for one reason or another, will sometimes say, “Shame on you!”
4. Moreover, the Bible, in spite of the loose practices of large portions of present-day society, still uses the expression “Shame on you,” or its equivalent, to express God’s disfavor with things we may do.
5. “Shame” is a word used to refer to things said to be “shameful things, dishonorable, disgraceful, base, filthy; that which is unseemly; that puts one to an open shame; to make a public example of; to expose to infamy.”
6. Our purpose and plan in this lesson is to consider some to whom God says, “Shame on you!”

II. DISCUSSION

A. TO THOSE PROFESSED CHRISTIANS WHO HAVE NOT THE KNOWLEDGE OF GOD, HE SAYS, “SHAME ON YOU,” 1Cor.15:33,34.

1. Some people don’t want to have the knowledge of God and will refuse it, Rom.1:28; Psa.14:1; 10:4; 1Cor.1:19-23; Prov.13:18; 13:1.

2. To be saved and have the hope of eternal life, it is necessary that we know God, Jno.17:3; 2Th.1:6-10.
3. It is possible for us to know God and to know that we know him,, and we are without excuse if we do not, Rom.1:18-22; 1Jno.2:3-6; Cf. Heb.11:6; Rom.10:17; Eph.3:1-5; 5:17.
4. Having knowledge of God is necessary in order for us to “walk worthy of the Lord unto all pleasing, being fruitful in every good work,” Col.1:9-11; Heb.5:11-14; Jas.1:5,6; Prov.2:6; 8:33; 2Tim.3:14,15; Psa.19:7; 119:104,130; Cf. Mt.6:11.
5. Consider Eccl.12:13,14. Also, 2Tim.2:15.

B. GOD SAYS “SHAME ON YOU” FOR GOING TO LAW WITH A BROTHER IN CHRIST, 1Cor.6:1-8 (emp.V.5).

1. Examine the text noting the problem and the reasons for the prohibition and the reason for saying “I speak to your shame,” V.5.
2. V.7, suffer wrong if need be than suffer yourselves to be defrauded if need be, rather than go to law before the unjust with a brother in Christ.
3. If you violate this rule, you do wrong and defraud your brother, V.8.
4. Exceptions: Divorce cases when divorcing for scriptural cause, which requires going before the civil courts and is no violation of 1Cor.6:1-8, because God allows that according to Mt.19:9.

C. SHAME TO THOSE WHO ANSWER A MATTER BEFORE HEARING IT, Prov.18:13.

1. Pre-judging (judging before the facts are known) gives us our word “prejudice”.
 - a. Many misjudgments are made because of prejudging, answering a matter before hearing it: replacing investigation with rumor. Thus becoming guilty of “evil surmising” (1Tim.6:4). Cf. 1Tim.5:19,20
2. Too often is this proverb verified and violated in common life.
 - a. People will scarcely hear out what is unacceptable to them.

- b. They will break in upon a speaker before they have fully heard him, and therefore answer a matter which they have little weighed, and but imperfectly understood.
- c. The over-eager disputant prides himself on his acute judgment. In his eagerness, he interrupts his opponent, and confutes arguments, or contradicts statements, before he has fairly heard them!
 - (1) Jobs friends seem to have erred here, Job 20:1-3; 21:1-6.
 - (2) Even our Lord's matter, when on trial before the Jewish religious authorities, was answered before it was heard, Lk.22:66-71.
 - (3) The apostle Paul met with similar treatment at the hand of the unbelieving Jews when he came to Jerusalem, Ac.22:21,22; 23:1-3.
- 3. This folly was directly forbidden by divine law, Deut.13:12-14; Jno.7:24.
- 4. This very principle poses a problem in understanding and reaching the proper conclusion concerning the truth taught in the Scriptures on any and all subjects.
 - a. Only by reading and studying all the Bible says on the subject under consideration can we possibly understand it, know the truth on that subject, and reach the proper conclusion, and avoid being deceived.
 - b. Cite various examples of man's failure to do this because of pre-judging for one reason or another.

D. A CHILD LEFT TO HIMSELF, AN UNDISCIPLINED CHILD, BRINGS SHAME, Prov.29:15.

- 1. Proper discipline is the order of God's government, and parents are his dispensers of it to their children.
- 2. The child must be broken in to "bear the yoke in his youth." (Lam.3:27)
- 3. Let reproof be first tried. And if it succeed, let the rod be spared. If not, let it (the rod) do its work, Prov.23:13,14; 22:15; 29:17.
- 4. Some, as did Eli, give the reproof, "but spare the rod" (1Sam.2:12,22-25; 2:27-34; 3:1-14)

5. No child is nurtured in wickedness, nor under the influence of bad example; he is only left to himself; left as an undisciplined, unruly child, that inevitably brings shame to both himself and his parents.
6. Many a hardened villain in prison, even under the death penalty, for crimes committed, was once perhaps the beautiful, little pleasing, susceptible child; only left to himself, to his own will, pride, and self-willed-obstinacy, is now brought to shame. Cf. 1Kgs.1:5-10; 2:23-25.
7. In correcting, some merely “talk” to their children, while others merely “whip” them.
 - a. But Prov.29:15 points out the necessity of doing both properly; for it speaks of the “rod” (a literal whipping) and of “reproof” (talking) giving wisdom.
 - b. Don’t you want your child to be wise? Then wisely reprove him or her wisely and wisely whip him or her. This is Bible, Prov.19:18; 22:15; 23:13,14; 29:17; Eph.6:4; Heb.12:9.
8. Too often too many parents bring on their own problems with their children because they, in effect, leaven them to themselves undisciplined!

E. SHAME ON THEM WHO ARE LAZY, Prov.10:5.

1. In Prov.6:6-8 indolence is contrasted with diligence.
2. In Prov.10:5 forethought is opposed to improvidence, or lacking foresight or care or planning for the future for one’s needs.
3. The need for this diligence even in the spiritual realm is very obvious. Cf. Jno.9:4; 2Cor.6:1,2; Phil.2:12.
4. But the primary application of Prov.10:5 and 6:6-8 is to that of the physical or material realm, where God has condemned laziness and commanded us to work, Eph.4:28; 1Th.4:11,12; 2Th.3:6-12.

F. SHAME ON THOSE WHO MIND EARTHLY THINGS, Phil.3:17-21. Cf. Col.3:1-17; 1Tim.6:17-19; 1Jno.2:15-17; Rom.12:1,2.

1. Minding earthly things, setting one's affections "on things on the earth" rather than "on things above, where Christ sitteth on the right hand of God," adversely affects too many professed believers.
 - a. It keeps many from assembling with the saints as they should, Heb.10:23-25.
 - b. It hinders their giving as prospered, 1Cor.16:2.
 - c. It keeps them from growing in grace and truth, from maturing in the faith in order to properly discern good and evil and becoming teachers of God's word, Heb.5:11-14.
 - d. It keeps some saying, "Lord, Lord," but not obeying him as their Lord and Master, Mt.7:21; Lk.6:46; Heb.5:8,9.
 - e. It keeps some from every obeying the gospel to be saved from past sins and having the hope of eternal life. Cf. Ac.24:24-27; 25:24,25; 25:26-28.

III. CONCLUSION

1. Can the Lord here and now say "Shame on you" because of any of these things in your life?
2. If so come now in faith, repentance and obedience to make amends this very hour!