

# Woe #4: The Shamer Shamed

## Introduction

### The Text

<sup>15</sup> “Woe to him who makes his neighbors drink—you pour out your wrath and make them drunk, in order to gaze at their nakedness! <sup>16</sup> You will have your fill of shame instead of glory. Drink, yourself, and show your uncircumcision! The cup in the LORD’S right hand will come around to you, and utter shame will come upon your glory! <sup>17</sup> The violence done to Lebanon will overwhelm you, as will the destruction of the beasts that terrified them, for the blood of man and violence to the earth, to cities and all who dwell in them. (Hab. 2:15–17)

### The “Taunt Song”

- A. For a few weeks now, we’ve been considering this “taunt song” that God gives his people to sing in the face of their Babylonian oppressors.
- B. The song began back up in [Hab. 2:6](#) and it continues on to the end of this chapter. And, as we’ve said, the song itself is composed of five “woe oracles” or words of woe.
  - 1. Each is marked out in your Bibles by that opening line: “Woe to him” ([vv. 6, 9, 12, 15, 19](#)).
    - a. Within each of these woe oracles there is: (1) a statement of offense (God tells what these Babylonians are guilty of); and then there’s (2) a promise of judgment that will come to them from the hand of God in some way.
- C. We’re here this morning focusing in on the fourth woe. We’ve looked at the first three in previous weeks. And, if you’ve been with us, you’ll recall I said they all seem to dovetail one into the other and develop as they go.
  - 1. So with Woe #1 ([vv. 6-8](#)) we looked at the plunderer plundered. These Babylonians set their hope on money and wealth. And God says you’re going to lose it in the end.
  - 2. And then with Woe #2 ([vv. 9-11](#)) we considered the life-saver lost. Why did they go after money? So they could “set [their] nest on high, to be safe from the reach of harm!” ([v. 9](#)). They were trying to save their lives and, because they’re trying to do it without God, they’re going to lose, or “forfeit,” their lives in the end ([v. 10](#)).
  - 3. And then with Woe #3 ([vv. 12-14](#)) last week we looked at the name-maker forgotten. We saw that they wanted money to build out their empire and things, not just so that they could stay safe, but also, and perhaps especially, so that they could make a name for themselves. They were forging an identity, a legacy.

- a. But, again, because they're trying to forge an identity apart from God, even in opposition to God, they shall be rendered nameless in the end, forgotten, and all their labor will be for nothing.
- D. But now we come to Woe #4 (vv. 15-17) this morning and another aspect of this Babylonian oppression and strategy for self-exaltation comes into view.
  - 1. One of the things you realize, if you're trying to make a name for yourself, and you're doing it without reference to God or the vertical dimension, if you're operating strictly within the horizontal dimension of this world, well, the only way you can really measure your own worth is by seeing how you stack up against others.
    - a. And what this inevitably leads to is comparison and competition with other people—which, of course, so quickly and tragically devolves into dehumanizing tactics—gossip, slander, mockery, and the like.
      - i. You make a name for yourself by belittling and defaming others. You build yourself up on their broken backs. You get glory for yourself by exposing and shaming them.
  - 2. It's not enough, in other words, for these Babylonians to amass wealth, build up their empire, keep themselves safe, and forge some sort of identity and legacy in that.
    - a. They don't just want to defeat other nations and take their stuff, they want to shame them. They want to "rub it in," so to speak—to make sure everyone knows: "We won and you lost." Because, in so doing, they feel better about themselves.
- E. So, with this fourth woe, then, we're going to see not only will the plunderer be plundered, the life-saver lost, and the name-maker forgotten, but we see also now that the shamer will himself be exposed shamed by God in the end.
  - 1. As we consider these things, we're going to leverage those same three headings I've used in the previous woes. We're going to look at: (1) The Reversal – how God is going to reverse the fortunes of these Babylonians in judgement; (2) The Rescue – how God is going to ultimately rescue his people through Jesus; and (3) The Renewal – how we can live differently now in light of this. So let's go!

## (1) The Reversal

- A. Under this heading, as I've done in weeks past, I'm going to bring out those two elements I mentioned above that are in every one of these woe oracles: namely, (1) the stated offense; and (2) the promised judgment.

### (1) The Stated Offense (v. 15)

- A. The stated offense is what comes out most clearly for us there in v. 15: "Woe to him who makes his neighbors drink—you pour out your wrath and make them drunk, in order to gaze at their nakedness!"

- B. Whether the imagery is meant to be literal or figurative here, I'm not entirely sure, although I'm inclined towards the latter (cf. [Jer. 51:7](#)).
1. It seems God is likening the way the Babylonians treated the nations they would conquer to one who would get a person drunk just so they could expose them, laugh at them, embarrass them, that sort of thing.
- C. And this is why I said, as we move to this fourth woe, we come to another layer in the Babylonian strategy for self-exaltation and things.
1. Again, it's not enough just to overtake these nations, you have to embarrass them. Because without God in the picture, the only way you really know you're worth anything is by measuring yourself against others.
    - a. And, therefore, when they were laying siege to some place, they wouldn't just take what they needed and move through, they would make a spectacle of their opponents, they would expose and shame them. "Ah, now we can know we're better than you. My name is greater, my power is greater, my wealth is greater, my nation is greater, because look, here I stand clothed in splendor, as it were, and there you are naked . . . and ashamed."
- D. You might wonder what the deal with "nakedness" is here. It seems a bit strange to our ears, and we might misunderstand it.
1. In the Bible, nakedness and shame go together.
    - a. So God can use the words interchangeably, as in [Nah. 3:5](#) for example: "Behold, I am against you, declares the LORD of hosts, and will lift up your skirts over your face; and I will make nations look at your nakedness and kingdoms at your shame."
- E. Of course, we know it wasn't always this way.
1. For when God first created Adam and Eve, and gave them one to the other in marriage, they were, we're told: "[both naked and were not ashamed](#)" ([Gen. 2:25](#)).
  2. It's only after they disobey and commit sin in [Gen. 3](#), that nakedness becomes associated with shame: "[Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths](#)" ([Gen. 3:7](#)).
    - a. Before, in their innocence, the idea of nakedness wasn't a threat, it didn't bring shame upon them.
    - b. But after they turned on God, after they fell from grace, then it became something to avoid, to cover, because then they had something to hide.
- F. That's the thing with shame. It has this relational, social component to it. It has to do with being seen for who you really are.
1. So if there's nothing to hide in you, there's no shame.

2. But if there's stuff you aren't proud of, stuff you don't want out, stuff you don't people to know, then if that's ever exposed, you're ashamed—you're naked and ashamed.
- G. And the thing to realize, as it's particularly relevant to our text here, is that shame is something you can bring upon yourself through your own sin and mishaps. But it's also something that can be imposed upon you from outside by another. And often the two play together in horrible ways.
1. So, for example, consider Adam and Eve . . .
    - a. They bring shame to themselves by their own actions and they realize: "Man, I've exposed myself" and they feel this need to cover.
    - b. But then it just gets worse from there, because we realize one of the ways we try to cover up our own sense of shame for who we are and what we've done, is we try to expose others in their shame. One of the ways we bob and weave so that we don't get hung up on the hook, is we look for someone else to blame, someone else to hang there.
      - i. So God comes looking to call Adam out, and what does Adam do? You're right God, I'm guilty, and I'm ashamed. I'm sorry. No. ["The woman whom you gave to be with me, she gave me fruit of the tree, and I ate"](#) (Gen. 3:12). You see that he tries to deflect the gaze of God upon his naked shame by uncovering that of his wife. It's cowardly. It's spineless. It's something we all do.
      - ii. So even the woman goes on to blame, not the man now, but the serpent, right? ["The serpent deceived me, and I ate."](#) (Gen. 3:13). That seems like a safe option here: Satan did it. Have you ever tried that one? How do you argue with that? "It wasn't me ultimately responsible for that sin. The devil made me do it. Get him."
  2. A few chapters later, the same thing's happening. There may even be some allusions to this scene in our text. You remember with Noah after the flood.
    - a. Homeboy comes out, plants for himself a vineyard, gets drunk it would seem, and somehow ends up naked, right, how I don't know, it must have been some raging frat party there with just himself. But that's how it ends up. He's exposed. He's responsible for this naked shame. He brings it upon himself.
    - b. But, then comes his son Ham. But Ham sees his dad naked and doesn't cover him, and the text doesn't tell us precisely what he does, but the sense is that he leaves him exposed and even attempts to humiliate him, calling his brothers to come and partake of the fun.
      - i. But they don't. They take a garment and, walking backwards towards their dad so as not to see his nakedness and bring more shame upon him, they cover him.

- H. So, again, just to sum this up, the idea of nakedness is the idea of being seen for who you really are, what you really are.
1. Before the fall you could be naked and unashamed.
  2. Now, because of sin, we all struggle with shame and feeling like we need fig leaves around us, we need to control the information people know about us, and all this.
    - a. And sometimes we can expose our naked shame through our own actions and deeds—you slip up, you mess up, it's out in the open now.
    - b. But other times, people uncover us and take sick delight in showing our weakness, our frailty, our sin.
      - i. God does not commend Adam for exposing Eve, or Eve for exposing the serpent, or Ham for exposing his dad. He knows the game they're playing. They're trying to cover their own stuff by exposing others, and he won't fall for that.
- I. And that's what's happening with these Babylonians. Their attempting to show themselves glorious by shaming others. But God is going to expose them for what they really are . . .

## (2) The Promised Judgment (vv. 16-17)

- A. So now we come to the promised judgment. And that's what comes out next for us in vv. 16-17. Look at them again: “<sup>16</sup> You will have your fill of shame instead of glory. Drink, yourself, and show your uncircumcision! The cup in the LORD'S right hand will come around to you, and utter shame will come upon your glory!<sup>17</sup> The violence done to Lebanon will overwhelm you, as will the destruction of the beasts that terrified them, for the blood of man and violence to the earth, to cities and all who dwell in them.”
1. Let me bring out a few observations here . . .

### Observation #1: “Drink, Yourself”

- A. Do you see how the Lord turns the tables on these guys here? The cup you're forcing on all these others, he says: “Listen, I'm coming soon to hold you accountable for all this, and I'm going to make you drink it”—“The cup in the LORD'S right hand will come around to you . . .” (v. 16).
- B. Let's just be clear: this is not a good cup. You don't want to drink from this cup. Just to give you some background . . .
1. Ps. 75:7-8: “<sup>7</sup> [I]t is God who executes judgment, putting down one and lifting up another. <sup>8</sup> For in the hand of the LORD there is a cup with foaming wine, well mixed, and he pours out from it, and all the wicked of the earth shall drain it down to the dregs.”
  2. Isa. 51:17, here the prophet speaks of God's judgment of the Jews in the exile like this: “Wake yourself, wake yourself, stand up, O Jerusalem, you who have drunk from the hand of the LORD the cup of his wrath, who have drunk to the dregs the bowl, the cup of staggering.”

3. [Jer. 25:15-16, 28-29](#), Jeremiah's whole ministry is pictured as him taking this cup and delivering it to Israel and to all the nations: " <sup>15</sup>Thus the LORD, the God of Israel, said to me: 'Take from my hand this cup of the wine of wrath, and make all the nations to whom I send you drink it. <sup>16</sup>They shall drink and stagger and be crazed because of the sword that I am sending among them. . . . <sup>28</sup>And if they refuse to accept the cup from your hand to drink, then you shall say to them, "Thus says the LORD of hosts: You must drink! <sup>29</sup>For behold, I begin to work disaster at the city that is called by my name, and shall you go unpunished? You shall not go unpunished, for I am summoning a sword against all the inhabitants of the earth, declares the LORD of hosts.'"

a. And, in there, he lists out all these nations that are going to have to drink it. And last on his list: Babylon: "[And after them the king of Babylon shall drink](#)" (v. 26).

C. So this is not a party cup. This is not something you want passed to you. But God says: "Babylon, you're time is coming. The tables will turn. And you will drink."

### Observation #2: "Show Your Uncircumcision"

A. And then he says that uncomfortable little bit there: "[show your uncircumcision](#)" (v. 16). And you say: "No, please no!" This is just awkward.

B. But you get what's happening, right? There are two layers to this.

1. First, it's the reversal of what we just saw. What Babylon was doing to others, getting nations drunk with their wrath and exposing them in naked shame, God's going to do that to them. You're going to be naked. You're going to be put to shame.

2. But second, there's more to it, because he doesn't just say show your "[nakedness](#)" (v. 15), he says show your "[uncircumcision](#)" (v. 16). I wonder if you know what God's getting at here.

a. With Abraham back in [Gen. 17](#), God makes circumcision the sign of his covenant with him. It's a picture of cutting off the old flesh and the bringing in of something new.

b. And this carries on through the generations, so that circumcision is a mark of your covenant relationship with YHWH.

i. So for him to say "[show your uncircumcision](#)" is to say let's make plain where you stand with me. You are not with me. You're not wearing the right jersey. You're on the wrong team. Therefore you will not win. You are outside the covenant, outside of my people, and I fight for my people. You wanted to be alone, you wanted to play the man, good luck. You're fighting against God.

### Observation #3: "Utter Shame Will Come upon Your Glory"

A. [V. 16](#) ends there with those sobering words: "[\[A\]nd utter shame will come upon your glory!](#)"

- B. You tried to get glory for yourself by shaming others, but all you've done is heaped more shame upon yourself.
  - 1. That word “shame” there—in the Hebrew, it can be translated “shame” or “disgrace”, but it can also be translated “dung” or “excrement.” Or as Levi would love to say: “poop.”
    - a. Listen, this is in the Bible, God is literally saying: “I’m going to take all that you think is your glory, and I’m going to just smother it in poop. That’s what it is to me. That’s what it will be shown to be. That which you are most proud of, belongs in the sewer.”

#### Observation #4: “The Violence Done to Lebanon Will Overwhelm You”

- A. For the sake of time I have to quickly pass over v. 17. But it’s significant because it seems there God is calling out the Babylonians not just for the way they stripped people bare and exposed and shamed them, but also for the way they stripped the forests bare and killed the animals and things.
  - 1. So he says: “The violence done to Lebanon will overwhelm you, as will the destruction of the beasts that terrified them . . . .”
- B. Lebanon was known for its forests of cedar and things, and we know that according to Nebuchadnezzar’s royal annals, he ordered his army to construct a road specifically “for the transport of the cedars” of Lebanon to resource all his building projects.
  - 1. So one commentator writes: “Babylon is also said to extend her savagery beyond shedding man’s blood to the destruction of animals and even of the earth itself. Not only interhuman atrocities but also ecological excesses receive condemnation” (TOTC).
- C. That word translated “overwhelm” here (“The violence done to Lebanon will overwhelm you . . . .”)—it’s interesting. It’s the Hebrew word *kasah*, which means: “cover.”
  - 1. It’s the same word used to describe what Shem and Japheth do for Noah in [Gen. 9:23](#). In an act of love they “covered” his naked shame. That’s what you’re supposed to do with shame.
    - a. The phraseology here then is dripping with irony. “Babylon, because you covered others not with kindness and compassion but with violence and further shame, such things shall also be your covering from me.”

#### “Woe Is Me!”

- A. But now as we’ve done in weeks past, we have to go [Isa. 6](#) on this. We have to move from “Woe to you . . . woe to you . . . woe to you!” to “Woe is me!”
- B. As I’ve said before, it’s easy to look down our noses at these Babylonians and miss how similar we are to them at bottom.

1. We think: “Man, I’m not getting anybody drunk and then exposing their nakedness. I’m not pouring out my wrath on people and then parading them around as a spectacle to shame them. Of course these Babylonians deserve this fourth woe. They’re monsters.”
  2. But I’ll tell you, if you’re willing to look, honestly, deeply, you’ll see the same kind of monster inside.
- C. You remember, last week we talked about how we’re similar to the Babylonians in that we can try to carve out a name for ourselves over and against God. We might do it by building empires, but we can do it by building a company, a family, a church, and so forth.
1. Well, let’s carry it forward. Because just like these Babylonians, when you’re not basing your identity, your worth, your value on Jesus, you will inevitably start to measure yourself against others.
- D. How do I know I’m special? How do I know I’m important? How do I know I’m somebody? The temptation is to go horizontal—to compare, to compete.
1. So it’s not enough just to build the company, your company has to beat out the others. So you’re jealous of those with more success, and you want to gossip and slander and find dirt on them.
  2. If you’re basing your identity on your family, it’s not enough just to have good kids. They need to be more polite, more intelligent, more successful than the Jones’ down the street. So you don’t rejoice when their kids do well, you’re threatened by it. And you secretly delight when they fail. “They had it coming. They’re not Webers. Webers don’t fail.”
  3. It’s not enough just to build a healthy church. You need to have the best church. “We’re the church that actually preaches the gospel. Everything else is gospel-lite, watered down worldliness. Come here to get the real thing.” So you talk down about or shame others.
  4. I quoted from Jesus as he describes that Pharisee whose identity is wrapped up in his own religiosity and self-righteousness, you remember this?
    - a. Well, it wasn’t enough for him to just do good things, he had to measure himself against others, to tear down others. Did you catch that? “<sup>11</sup>God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. <sup>12</sup>I fast twice a week; I give tithes of all that I get” (Luke 18:11–12).
      - i. How did he know his life was worth something? It wasn’t enough just to say: “I fast and tithe.”
      - ii. He had to say: “I fast and tithe and that makes me better than these other flakes around me.”
- E. Do you see how this works? It’s not enough just to build a name for yourself, you have to do it over and against others. If you want glory for yourself you have to be prepared to expose and shame them.



- F. At the end of the day, there's profound insecurity at the heart of all this.
1. Like Adam and Eve, you have to expose and shame others because you're terrified you'll be exposed and shamed otherwise. It's a diversion tactic. We're trying to divert the attention not just of God or others, but of ourselves as well. You try to divert attention from your own shame and your own deep sense of brokenness and inadequacy by pointing out the flaws in others.
    - a. You try to lead God in that direction, other people in that direction, even yourself in that direction, so no one, including you, sees what's really going on in you, sees who you really are: naked and ashamed.
      - i. It's a very small person who looks to expose others in their frailty and weakness, to shame them, to speak poorly of them. That's the irony. The shamer appears to be in the position of strength and power and glory, but truly it's weakness, and it will be to your shame.
- G. So, at bottom, we're just like these Babylonians. And God knows it. He sees through the game. As the author of Hebrews says: "<sup>12</sup> [T]he word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.<sup>13</sup> And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account" (Heb. 4:12–13).
1. This is the part of the sermon where we stop thinking this is a message for someone else and we start realizing it's for us. It's for me. It's for you. I belong with these Babylonians under this woe of God's judgement.
    - a. So what now?!

## (2) The Rescue

- A. As it's been for all the previous woes, so it is for this fourth one. God, in act of immeasurable grace, hurls his only beloved Son in between us and the woes of his wrath. He takes what only we deserve so we could receive what only he deserves. That's what the cross is all about.

### All of the Judgement

- A. If you look closely at our text, you realize: all that God says will rightly come for Babylon is actually what comes for Jesus at the cross.
- B. So God says to Babylon, I will make you "drink" from the cup of wrath in my "right hand."
1. Well, on that cross, here is what you must understand, God is passing that cup to his Son. Do you realize this?
    - a. That's why just before in Gethsemane, do you remember what Jesus prays three times to his Father? "Father, if you are willing, remove this cup from me."

Nevertheless, not my will, but yours, be done” (Luke 22:42). “Father, Dad, I don’t want to drink it. Please!” But he does.

- C. God says to Babylon, I’m going to expose your “**uncircumcision.**”
  - 1. Well, I wonder if you realize, in [Col. 2:11](#), Paul likens what’s happening to Jesus there on the cross to a circumcision of sorts.
    - a. The imagery, if you can handle it, is that there on the cross, it’s as if God the Father is taking a blade and Jesus is being cut off, treated as the foreskin, the old man, the flesh, put to death, thrown away. I know that’s gnarly, that’s gross, but that’s the point.
      - i. He’s treated as if outside the covenant (though he’s truly the Mediator of it!).
- D. God says to Babylon I’m going to smear “**excrement**” all over your glory.
  - 1. Well, on that cross, Jesus, the apple of God’s eye, is smeared with the foul filth of my sin. The one who was with the Father in glory before the ages began, is now covered in my crap.
- E. God says to Babylon, the “**violence**” you inflicted upon the forests of Lebanon will be your covering.
  - 1. Well, Jesus has his back mangled by the Roman’s multi-lashed whip. They push the thorny crown into his brow. They drive the nails into his hands and feet. They thrust the spear into his side.
    - a. He’s stripped bare and hung up on that cross to die in naked shame. There’s no shelter for him. He’s utterly exposed to all looking on. They point and stare. They laugh and mock.
      - i. But it’s not the eyes of Jew or Gentile that would have been most concerning for him. It was the eyes of his Father. Because he was carrying my guilt, the Father’s eyes wouldn’t have been a relief to him, they would have been torturous. He was naked and ashamed.
- F. God has come in judgement against his own Son: “Woe to you!”

## None of the Offenses

- A. But, of course, he’s done nothing wrong. Though he’s receiving here all the judgment God promised the Babylonians, truly, he’s committed none of the offenses.
- B. He didn’t measure himself against others, he didn’t compete with them, he didn’t expose and shame them to make himself look better. He didn’t do any of that.
  - 1. We could talk about the Samaritan woman at the well—how he listens to her and loves her and leads her to living water.

2. We could talk about the prostitute reduced to tears on the floor at the Pharisee’s dinner party—how Jesus receives her and defends her in the face of religious animosity.
  3. We could talk about the woman with her flow of blood who would have been considered perpetually unclean—how Jesus stops the bleeding and makes her clean again.
  4. We could talk about the leper who had been cut off from society because of his skin abnormalities—how Jesus embraces him and heals him and restores him to the land of the living and to his family and friends.
  5. We could talk about Zacchaeus the tax collector who would have been despised by his fellow Jews because of his collaboration with Rome—how Jesus talks to him, and stays at his house, and fellowships with him.
  6. We could talk about Peter after all those denials, can you imagine the shame he felt, how easy it would have been for Jesus to rub his nose in it. “I told you you would deny me!” But he doesn’t do that. Instead he pursues Peter first of all the disciples and reassures him of his love and restores him to his place in the ministry.
    - a. And we could just keep going, but I’ll stop there.
- C. In every case, Jesus takes people so ashamed of who they were, of what they’d done, and he welcomes them, he cares for them, he loves them. He doesn’t expose them or heap more shame upon them. He covers them.
- D. His earthly life bears no resemblance to these charges made against the Babylonians here. And yet he’s judged as if guilty of the worst of it all on that cross. Why?

## Why?

- A. To rescue us of course. He wants to cover us in the fullest sense. He wants to protect us from the wrath of God due our sin. So he’s going to suffer in our place, as our substitute.
1. He takes the cup of fury from his Father so he can turn and offer us the “cup of blessing” (1 Cor. 10:16)—the cup of the “new covenant” (Luke 22:20).
  2. He’s cut off like foreskin and thrown in the trash so that we could be circumcised in heart by the Spirit and brought into the covenant family of God.
  3. He’s polluted with the sewage of our sin so we could be washed in the fresh water of his grace.
  4. He’s exposed to naked shame so we could be clothed with glory!

## (3) The Renewal

### Two Steps

- A. Let’s talk about the renewal. He doesn’t just want to rescue us from the consequences of our actions, he wants to recalibrate our actions, to help us live like him, to renew us in his image.

1. So as we come to consider this renewal now, let me encourage to take at least two steps: (1) Let Him Cover You; and (2) Go and Cover Others.

### Step #1: Let Him Cover You

A. I know our own sense of shame is real, and for some it's almost debilitating.

1. And I know that one of the ways we deal with it sometimes is by measuring ourselves against others, blaming others, tearing down others, etc.

- a. But we know deep down none of this is ever going to be enough, it's never really going to cover me. I'm just patching together fig leaves.

B. It feels scary to come out with what we really are, to stop trying to control the narrative about us, the information people have about us, to just be honest, to be broken. We feel like if I'm truly seen I will not be deeply loved. And so we play that game.

1. But if we could hit pause on the game for a moment, and get real, and come out "naked" as it were, with all our shame, do want to know what Jesus would do? He would embrace you. He would love you. He would cover you.

- a. You can be forgiven and free. You can be truly known and deeply loved. You can look at your sin and own it, without condemnation or shame, because he's taken it, he's dealt with it.

- i. You can now be naked and unashamed, not because you don't have guilt or things to be ashamed of, but because he bore that guilt and he took your shame on the cross.

### Step #2: Go and Cover Others

A. If you let that love in, it will make you a loving person. Covered people cover others.

1. You no longer need to feel so insecure, where you feel the need to shame other people to try to get glory for yourself. You have glory in Jesus. So you can go and, like he did, meet people in their shame, not to expose or rub it in, but to help and to cover them.

- a. You don't have to compare or compete because you have nothing more to prove. You are worth something because he purchased you. You are somebody because he knows you. What more do you need.

B. You don't have to live like the Babylonians. You can live like Christ!