

## Shame

**149.** αἰσχρόν *aischrón*; gen. *aischrouí*, neut. of the adj. *aischrós* (150). Shameful. It occurs in [1 Cor. 11:6](#) referring to the shame that a woman brings upon herself if she cuts off or shaves her hair, because such was the custom of lewd women, especially the prostitutes serving at the temple of Aphrodite on Acrocorinth. A decent woman always was distinguished by hair which covered the head well, a sign of decorum and propriety. In this instance, *aischrón* indicates the assumption of the role that does not belong to a decent woman. It is equivalent to Paul's saying, "Don't adorn your hair, shear it, or shave it, for that indicates that you belong to a base and vile class of women." The word also occurs in [1 Cor. 14:35](#), referring again to wives (*gunaixín*, dat. pl. of *gunḗ* [1135], in this context meaning wife or wives, not "women" as the KJV has it). Paul says that it is shameful or vile for wives to speak in church and cause confusion. The word for "speak" is *laleín*, the inf. of *laléō* (2980) which in the context of [1 Cor. 14](#) means to speak in such a way as to cause confusion, in contrast to *légō* (3004) which means to speak intelligently and understandably. (In other contexts, it means to repeat exactly as received [[John 3:11, 34](#)] or to declare without necessarily explaining [[Acts 2:31; 3:24](#)] or to simply utter [[1 Cor. 12:3; Heb. 1:1](#)].) It is the duty of husbands to prevent their wives from disorderly speaking. If a wife has a question which she needs to have clarified, she must not ask in church and embarrass her husband, but she should ask her husband at home. It should be borne in mind that at the time of Paul's injunction, it was rare for a woman to be educated. Neither should a wife speak in church in such a way as to usurp authority (*authentéō* [831]) over her husband ([1 Tim. 2:11, 12](#)). *Aischrón* also occurs in [Eph. 5:12](#) indicating that activities of which one would be ashamed are usually done in secret. Paul intimates that shameful things done in secret should not be aired in public

by Christians. It is the duty of the Christian, however, to allow the light of the gospel to shine upon the evil things that are perpetrated in darkness, but always in redemptive consideration of the vile person. Every revelation of the light should be for the redemption of the one who acts in darkness.

**Syn.:** *phaúlos* (5337), foul, evil, trifling; *kakós* (2556), bad; *ponēros* (4190), evil.

**Ant.:** *agathós* (18), good, benevolent; *kalós* (2570), good; *áxios* (514), worthy; *arestós* (701), pleasing; *euárestos* (2101), well-pleasing.

**150.** *αἰσχρός* ***aischrós***; **fem.** *aischrá*, **neut.** *aischrón* (149), adj. Indecent, indecorous, dishonorable. It refers to the inappropriate conduct of the elder of the local church, that he be not given to improper gain for selfish purposes (only in **Titus 1:11**). The expression, *aischroú kerdous*, for improper gain, is equivalent to *aischrokerdēs* (146), fond of dishonest or unscrupulous gain of which the bishop is prohibited in **1 Tim. 3:3, 8** and the elder in **Titus 1:7**. The joining of *aischrós* with *kérdos* (2771), gain or profit as a way of life, is to be avoided by the bishop and the elder for it constitutes a great danger and temptation in the local church. Such leaders can so easily take advantage of the people served for personal, selfish gain that warnings against it are issued in all the pertinent passages advising the proper conduct of the minister of a local church.

**Deriv.:** *aischrokerdēs* (146), sordidly eager of gain; *aischrótēs* (151), impropriety.

**151.** *αἰσχρότης* ***aischrótēs***; **gen.** *aischrótētos*, **fem.** noun from *aischrós* (150), indecent. Impropriety, a summarizing improper conduct whether in action or word or even thought and intent; indecorum of any kind; conduct which when exposed by the light makes the person ashamed of

himself; ugly, shameful conduct of any kind; conduct which is contrary to a person who follows after God (only in [Eph. 5:4](#)). Attachment and conformity to God requires a conduct of which God is not ashamed and which could not bring shame to the person when it is brought to light.

**Syn.:** *ponēría* (4189), evil; *atimía* (819), dishonor; *kakoētheia* (2550), bad character, malignity; *molusmós* (3436), a stain, immorality, filthiness; *asélgeia* (766), incontinence, unable to have sufficient pleasure.

**Ant.:** *areté* (703), virtue; *chrēstótēs* (5544), excellence in character; *euprépeia* (2143), good behavior, gracefulness.

**152. αἰσχύνη *aischúnē*; gen. *aischúnēs*, fem. noun from *aíschos* (n.f.), shame. Disgrace, shame.**

**(I)** Subjectively meaning a sense of shame resulting from exposure of one's weaknesses or sins. It is that feeling which leads one to shun what is unworthy out of the prospect and anticipation of dishonor, fear of disgrace ([Luke 14:9](#)).

**(II)** Objectively meaning disgrace, reproach ([Heb. 12:2](#); [Sept.: Job 8:22](#); [Ps. 69:20](#); [Is. 50:6](#)).

**(III)** Cause of shame, i.e., a shameful thing or action, disgraceful conduct. Hidden things of shame, clandestine conduct of which the disciples of Christ should be ashamed ([2 Cor. 4:2](#)). See also [Phil. 3:19](#); [Heb. 12:2](#); [Jude 1:13](#). "Shameful nakedness" ([Rev. 3:18](#) [a.t.]). See also [Sept.: 1 Sam. 20:30](#).

**Syn.:** *atimía* (819), dishonor; *entropé* (1791), hidden shame which causes a person to withdraw within himself; *aschēmosúnē* (808), unseemliness, shame; *aidós* (127), shame that is objective because of conviction with regard to others, which is stronger than *aischúnē*. *Aidós* would restrain a good man from an unworthy act, but *aischúnē* may sometimes restrain even a bad one.

**Ant.:** *kaúchēma* (2745), boast; *kaúchēsis* (2746), boasting.