

“In My Father’s House”

***The Theme of TEMPLE from Genesis to Revelation -
What the Bible is All About From Start to Finish***

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Title: The Eviction and the Power of Shame

Text: Genesis 3

Reading: Romans 5

Christ Reformation Church

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Introduction

T - Trinity (John 17:5, 24)

E - Eden & Eviction– (Genesis 1-3)

M - Moses

P - Poetry & Prophets

L - Lamb

E - Eden Excelled

Gen 3:6-24 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. (7) **Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.** (8) And they heard the sound of the LORD God walking in the garden in the cool of the day, **and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.** (9) But the LORD

God called to the man and said to him, "Where are you?" (10) And he said, **"I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself."** (11) He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" (12) The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." (13) Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate." (14) The LORD God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. **(15) I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.**" (16) To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you." (17) And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' **cursed is the ground because of you; in pain you shall eat of it all the days of your life; (18) thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. (19) By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.**" (20) The man called his wife's name Eve, because she was the mother of all living. (21) **And the LORD God made for Adam and for his wife garments of skins and clothed them.** (22) Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever--" (23) therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. (24) **He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.**

We have added another word to the first E in TEMPLE, so that it stands for **Eden & Eviction**. It would be a mistake for us to move on to Abraham and Moses without considering man's eviction from Eden – the Fall of the human race. All the rest of the Bible is about God bringing us back to Eden – back home.

“What happened to man when sin entered the world was radical. It went to man's very heart and being. You have never lived a moment of your life in a completely unfallen condition. You entered this world not as an “innocent” baby, but as a rebel against your Creator. And even the Christian continues to battle against his fallen flesh as long as he lives in this world. We live in a world and among a humanity that is under God's curse. A place where everything is not as it was – not as it should be. A world in which human beings do not think as they were intended. Where everything is reversed – an “anti-world” – where evil is good and wisdom is foolishness. Where the Creator is rejected and creatures are worshipped as deities. Where death, not life, reigns. Where man, created to be the highest of creatures, debases himself to the level of animals. Into such a world, we were born. And we entered with a mindset in full agreement with the god of this world. Even the Christian is still ‘waking up’ from this darkness and coming out into the light.”

This morning, I want to call your attention to the description of Adam after his fall so that we can better understand the condition every human being is in today – apart from Christ. We will also see the plan of redemption beginning to unfold. And finally, I want us to see something here that has a particularly profound effect upon each of us – something that the enemy of our souls is very, very familiar with and is one of his most favorite tactics of attack against us.

I. The Present Condition of the Creation – Reversion to Chaos

In the first words of the Bible, we find darkness and chaos – into which the light and life of the Creator enters. Light sends the darkness packing. Order replaces chaos with each successive creative day. When man

rebelled against God, a kind of “de-creation” occurred. Darkness – a moral darkness – swept in. And instead of the earth yielding its production to man – it resists him. Thorns and thistles grow. Crops are only cultivated with hard labor. Even the animals, made to be under man’s dominion, turned on him. You may recognize that what I have described is “normal” life to us. In the very next chapter (4) of Genesis, man will murder man. This too, is “normal” in the chaotic, moral darkness of this cursed world.

The Apostle Paul emphasizes the *abnormal* condition of a fallen creation in the 8th chapter of Romans. Notice carefully that the cause of the cursed creation is man’s sin, and that the restoration of the creation is linked to the redemption of humanity in Christ –

Rom 8:18-23 For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. (19) For the creation waits with eager longing for the revealing of the sons of God. (20) For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope (21) that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. (22) For we know that the whole creation has been groaning together in the pains of childbirth until now. (23) And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

Rom 8:18-23 Pues considero que los sufrimientos de este tiempo presente no son dignos de ser comparados con la gloria que nos ha de ser revelada. (19) Porque el anhelo profundo de la creación es aguardar ansiosamente la revelación de los hijos de Dios. (20) Porque la creación fue sometida a vanidad, no de su propia voluntad, sino por causa de Aquél que la sometió, en la esperanza (21) de que la creación misma será también liberada de la esclavitud de la corrupción a la libertad de la gloria de los hijos de Dios. (22) Pues sabemos que la creación entera gime y sufre hasta

ahora dolores de parto. (23) Y no sólo *ella* , sino que también nosotros mismos, que tenemos las primicias del Espíritu, aun nosotros mismos gemimos en nuestro interior, aguardando ansiosamente la adopción como hijos, la redención de nuestro cuerpo.

This liberation of the creation is nothing less than the New heavens and the New Earth redeemed in Christ.

II. The Present Condition of Man – Evicted From Eden

And then there is man's condition after the fall. He is evicted and living "east of Eden." It is a region of death, cut off from the tree of life. Man is alienated from God, driven out of the garden by God himself. Paul describes life in the east very well –

Eph 2:1-3 And you were dead in the trespasses and sins (2) in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience-- (3) among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

Eph 2:1-3 Y *El les dio vida* a ustedes, que estaban muertos en (a causa de) sus delitos y pecados, (2) en los cuales anduvieron en otro tiempo según la corriente (la época) de este mundo, conforme al príncipe de la potestad del aire, el espíritu que ahora opera en los hijos de desobediencia. (3) Entre ellos también todos nosotros en otro tiempo vivíamos en las pasiones de nuestra carne, satisfaciendo los deseos de la carne y de la mente (de los pensamientos), y éramos por naturaleza hijos de ira, lo mismo que los demás.

This is "life" lived outside of submission to God's rule. East of Eden is the world in rebellion against the Creator, under the rule of Satan, a place

where the desires of sin reign, where everyone is an object of God's wrath. It is one vast, dark cemetery.

III. The Plan of Redemption Begun

I am sure that most of you know that Genesis 3:15 is often referred to as the "proto-evangel" or the "first-gospel." No sooner had man fallen and come under the curse than God announces and effects the beginning of redemption in Christ. A Seed is promised who will crush the serpent's head. Man's nakedness is covered by a provision of God in the form of an animal skin – blood had been shed to cover unrighteousness – surely a picture of Christ's atonement. And even in the Fall itself, as Paul explains in Romans 5, we see that the first Adam is a picture of the Last Adam in whom all are made alive.

It will be this "Seed" of the woman whose story we will be following right on through the rest of the Bible. And do not forget –

"God's redemption is Christ is His means of bringing His people back into Eden, back into the Temple, back to the Father's House. Christ is the Way by Whom we can get past the flaming sword guarding Eden, back to the tree of life, back into the presence of God – for whose glory we were created and whom we were made to enjoy forever."

Revelation 22:1-5 ESV

- (1) Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb
- (2) through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations.
- (3) No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.
- (4) They will see his face, and his name will be on their foreheads.

(5) And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

Revelation 22:1-5 NBLH (1) Después el ángel me mostró un río de agua de vida, resplandeciente como cristal, que salía del trono de Dios y del Cordero,
(2) en medio de la calle de la ciudad. Y a cada lado del río estaba el árbol de la vida, que produce doce clases de fruto, dando su fruto cada mes; y las hojas del árbol eran para sanidad de las naciones.
(3) Ya no habrá más maldición. El trono de Dios y del Cordero estará allí, y Sus siervos Le servirán.
(4) Ellos verán Su rostro y Su nombre estará en sus frentes.
(5) Y ya no habrá más noche, y no tendrán necesidad de luz de lámpara ni de luz del sol, porque el Señor Dios los iluminará, y reinarán por los siglos de los siglos.

IV. The Power of Shame

Now, let's take a look at some real specifics of man's condition expelled from Eden. Notice these verses very, very carefully, beginning with their pre-fall state -

Gen 2:25 And the man and his wife were both naked and were not ashamed.

Gen 2:25 Ambos estaban desnudos, el hombre y su mujer, pero no se avergonzaban.

And then the great change –

Gen 3:7-11 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. (8) And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among

the trees of the garden. (9) But the LORD God called to the man and said to him, "Where are you?" (10) And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." (11) He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"

Gen 3:7-11 Entonces fueron abiertos los ojos de ambos, y conocieron que estaban desnudos; y cosieron hojas de higuera y se hicieron delantales. (8) Y oyeron al SEÑOR Dios que se paseaba en el huerto al fresco del día. Entonces el hombre y su mujer se escondieron de la presencia del SEÑOR Dios entre los árboles del huerto. (9) Pero el SEÑOR Dios llamó al hombre y le dijo: "¿Dónde estás?" (10) Y él respondió: "Te oí en el huerto, tuve miedo porque estaba desnudo, y me escondí." (11) "¿Quién te ha hecho saber que estabas desnudo?" le preguntó Dios. "¿Has comido del árbol del cual Yo te mandé que no comieras?"

Consider the changes –

- They knew they were naked
- They tried to cover themselves
- They hid from God out of fear of God

That is to say,

“With their fall, with the entrance of sin into the world, Adam and Eve moved from a condition of shamelessness to one of shame.”

Whatever covering (of righteousness?) that they had before the Fall, they lacked it after. They were naked and now it shamed them. They sought coverings. They hid their nakedness from God. Shame and hiding. This is man in sin.

Now, I want to talk to you in detail about this matter of *shame*. It has a powerful and devastating effect upon us if not dealt with. Sin has so

distorted man, that he cannot bear to be exposed. He longs to be clothed, and we hear the Apostle Paul speaking of one aspect of this phenomenon in the New Testament –

2Co 5:1-4 For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. (2) For in this tent we groan, longing to put on our heavenly dwelling, (3) if indeed by putting it on we may not be found naked. (4) For while we are still in this tent, we groan, being burdened--not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.

2Co 5:1-4 Porque sabemos que si la tienda terrenal que es nuestra morada, es destruida, tenemos de Dios un edificio, una casa no hecha por manos, eterna en los cielos. (2) Pues, en verdad, en esta *morada* gemimos, anhelando ser vestidos con nuestra habitación celestial; (3) y una vez vestidos, no seremos hallados desnudos. (4) Porque asimismo, los que estamos en esta tienda, gemimos agobiados, pues no queremos ser desvestidos, sino vestidos, para que lo mortal sea absorbido por la vida.

Paul is surely speaking here of the Christian's resurrection body in contrast to the nakedness we experience in this earthly "tent" which is falling apart. We groan now for that ultimate clothing. This is all, remember, part of the Father's plan of redemption in Christ to bring us back into the Father's house. Back into Eden – and beyond Eden.

This is one of the fundamental reasons man the sinner so desperately needs Christ – to correct this nakedness and shame that sin has caused us. The New Testament frequently portrays the redemption effected in Christ as "clothing" by telling us to "put on" righteousness or the new man. For example -

Col 3:8-10 But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. (9) Do not lie

to one another, seeing that you have put off the old self with its practices (10) and have put on the new self, which is being renewed in knowledge after the image of its creator.

Col 3:8-10 Pero ahora desechen también todo esto: ira, enojo, malicia, insultos, lenguaje ofensivo de su boca. (9) Dejen de mentirse los unos a los otros, puesto que han desechado al viejo hombre con sus *malos* hábitos, (10) y se han vestido del nuevo *hombre*, el cual se va renovando hacia un verdadero conocimiento, conforme a la imagen de Aquél que lo creó.

As Adam and Eve needed those clothes of skin provided by God, so we need the clothing of the righteousness of Christ. This deals with our shame which plagued us. So that we no longer need to run and hide from God. As Christ takes our guilt upon Himself, so he takes our shame and clothes our nakedness (a lack of righteousness) and we are able to be brought back into the Temple, into the presence of God.

The sinner – every single man and woman who is apart from Christ – is dominated by this *nakedness and shame*. The sinner's life is characterized as a continual hiding from God – the techniques and tactics of that hiding being as numerous as man's ingenuity to invent them.

True Shame

The shame of Adam and Eve after the Fall was true shame. That is to say, there was a true and valid reason *why they should have been ashamed*. They sinned. For people to sin and NOT be ashamed is abnormal –

Romans 1:32 ESV

(32) Though they know God's decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

Romans 1:32 NBLH

(32) Ellos, aunque conocen el decreto de Dios que los que practican tales cosas son dignos de muerte, no sólo las hacen, sino que también dan su aprobación a los que las practican.

Philippians 3:19 ESV

(19) Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things.

Philippians 3:19 NBLH

(19) cuyo fin es perdición, cuyo dios es su apetito y cuya gloria está en su vergüenza, los cuales piensan sólo en las cosas terrenales.

Revelation 3:18 ESV

(18) I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see.

Revelation 3:18 NBLH

(18) "Te aconsejo que de Mí compres oro refinado por fuego para que te hagas rico, y vestiduras blancas para que te vistas y no se manifieste la vergüenza de tu desnudez, y colirio para ungir tus ojos y que puedas ver.

Once more – it is right and proper to be ashamed of sin. To glory in sin and not be ashamed is to boast in our nakedness. Remember the Emperor’s new clothes and how he boasted of his supposed “glory” when in fact he was parading through town naked? He was not ashamed, but he should have been.

[An Emperor who cares for nothing but his wardrobe hires two weavers who promise him the finest suit of clothes from a fabric invisible to anyone who is unfit for his position or "just hopelessly stupid". The Emperor cannot see the cloth himself, but pretends that he can for fear of appearing unfit for his position or stupid; his ministers do the same. When the swindlers report that the suit is finished, they dress him in

mime and the Emperor then marches in procession before his subjects. A child in the crowd calls out that the Emperor is wearing nothing at all and the cry is taken up by others. The Emperor cringes, suspecting the assertion is true, but holds himself up proudly and continues the procession. By Hans Christian Andersen]

When Christ saves us, He shows us our sin as it should be seen so that now we glory in what is right and we *are ashamed of sin and wickedness*. This is RIGHT and PROPER shame -

Romans 6:21 ESV

(21) But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death.

Romans 6:21 NBLH

(21) ¿Qué fruto tenían entonces en aquellas cosas de las cuales ahora se avergüenzan? Porque el fin de esas cosas es muerte.

Ephesians 5:12 ESV

(12) For it is shameful even to speak of the things that they do in secret.

Ephesians 5:12 NBLH

(12) Porque es vergonzoso aun hablar de las cosas que ellos hacen en secreto.

See also 2 Thes 3:14. Incidentally then, all of this is indeed why people should dress modestly AND why we see nakedness increasing among any people and society where God is rejected.

Christ removes our shame. Christ is the remedy for the sinner's shame. Recall how the Lord silences Satan's accusations against Joshua the high priest, putting new and glorious robes on him.

Zechariah 3:1-4 ESV

(1) Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. (2) And the LORD said to Satan, "The LORD rebuke you, O Satan! The LORD who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?" (3) Now Joshua was standing before the angel, clothed with filthy garments. (4) And the angel said to those who were standing before him, "Remove the filthy garments from him." And to him he said, "Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments."

Zechariah 3:1-4 NBLH

(1) Entonces me mostró al sumo sacerdote Josué, que estaba delante del ángel del SEÑOR; y Satanás (el adversario) estaba a su derecha para acusarlo.

(2) Y el ángel del SEÑOR dijo a Satanás: "El SEÑOR te reprenda, Satanás. Repréndate el SEÑOR que ha escogido a Jerusalén. ¿No es éste un tizón arrebatado del fuego?"

(3) Josué estaba vestido de ropas sucias, en pie delante del ángel.

(4) Y éste habló, y dijo a los que estaban delante de él: "Quítenle las ropas sucias." Y a él le dijo: "Mira, he quitado de ti tu iniquidad y te vestiré con ropas de gala."

False Shame

Many people however, even many Christians – perhaps some of you – *are debilitated by false shame*. As he tried with Joshua, so Satan stands by you and accuses you. If the accusation is true – *flee to Christ, confess your sin, repent, and be cleansed of all your sin*. But right now I want to focus upon false shame.

Steven Tracy writes –

“I once served as the college pastor in a church near a state university. I met hundreds of college students during my tenure there, but Mary Beth was one of the most memorable. Bill, one of our graduate students, had

invited Mary Beth to our church several times during the school year, and she finally agreed to visit.

After I met Mary Beth I understood why Bill had worked so hard to reach out to her. She was neatly dressed and attractive but was so painfully shy and withdrawn it almost hurt to look at her. Her hollow eyes were focused on the floor during her entire visit. I called her later that week to invite her to have lunch with Bill and me at the Memorial Union. She very reluctantly agreed. As soon as we sat down, she informed me she wouldn't be back to our church, as it had been a big mistake for her to visit. I assumed she had some objections to Christianity or to the lesson. I began to gear up for a defense of the faith, but in stammering words she slammed down a verbal line drive into the outfield that I could not catch. She began to apologize profusely for visiting our church. She blurted out that she was so sorry she had contaminated our sanctuary, and that if we had only known what kind of evil person she was, we never would have allowed her into the church. I did my best to assure her that everyone in our church was a needy sinner, and that God loved her more than she could imagine, but I sensed my words had penetrated no farther than a fist-sized rock would penetrate the armor of an M1 tank.

I was baffled by Mary Beth's utter inability to accept God's love until later that week when Bill connected the dots. Mary Beth had been abused for years by a relative and was immersed in shame and self-loathing. She was severely anorexic and had been hospitalized several times during the previous year. Compulsive exercise had damaged her knees, but she continued to jog many miles a day. When Mary Beth looked in the mirror, she saw a fat, wicked young woman who deserved to suffer for the abuse that had been done to her. Every cell in her body was filled with destructive shame. I desperately longed to help Mary Beth experience God's healing, but in spite of our calls and invitations, I never saw her again." [Mending the Soul, by Steven R. Tracy, Zondervan]

The power of false shame. Do I have your attention now? Do you see a bit more clearly the radical effects of Adam's fall and the subsequent

shame that sin brought into the world? Shame. What is it? Listen some more to Tracy –

“Shame is a deep, painful sense of inadequacy and personal failure based on the inability to live up to a standard of conduct – one’s own or one imposed by others.”

Once more – proper shame is rooted in sin, in the sinner’s inability to live up to God’s standards. Christ is the remedy.

But this matter of false shame is the result of failure to live up to standards imposed by someone else besides God – either by ourselves or by others. And it is destructive.

“Shame is a very heavy feeling. It is a feeling that we do not measure up and maybe never will measure up to the sorts of persons we are meant to be. The feeling, when we are conscious of it, gives us a vague disgust with ourselves, which in turn feels like a hunk of lead in our hearts. Shame is like an invisible load that weighs our spirits down and crushes out our joy. It is a lingering sorrow.” [Lewis Smedes, as quoted in Mending the Soul].

Tracy goes on –

“While shame is a painful emotion, it is not necessarily an unhealthy one. In fact, shame is a divine gift, but a gift Satan often distorts so that it becomes very destructive. The critical difference between healthy and unhealthy (toxic) shame is the relationship between shame and guilt. Guilt is a moral/legal state that results from having violated the law, thus rendering one liable to a penalty. Shame is the painful emotional response to the perception of being guilty. Thus, healthy shame is an appropriate response to an actual violation of the law of God. [ie, Adam and Eve’s shame of their nakedness after they fell]. It is a divine gift because it signals that something is dreadfully wrong, that we are not living up to our created design, and that we are alienated from our loving, holy Creator...Healthy shame is a gracious call to correction and cleansing.

Unhealthy or toxic shame, on the other hand, can never redeem; it can only corrode and destroy.

For the recipient, toxic shame often feels similar to healthy shame, but it is based on lies and distortions about God, our sin, our worth, and our redeemability. The distortions may be subtle or outrageous, but the result is the same: toxic shame distorts our sense of dignity and divine image bearers and drives us away from God. Toxic shame distorts reality by going beyond convicting us that we've done bad things that need to be forgiven. It whispers to us that we are bad and unforgivable...so that we can do nothing but hide in the shadows."

HIDING – did you see that? Exactly what Adam and Eve did out of true shame. But false shame also effects this hiding. Hiding from God. Hiding from others.

"Unhealthy shame can be like a signal from a drunken signalman who warns of a train that is not coming. The pain of this shame is not a signal of something wrong in us that needs to be made right. Our shame is what is wrong with us. It is a false shame because the feeling has no basis in reality...Undeserved shame is a good gift gone bad." [Smedes]

Now, what causes this false shame and what are its effects and symptoms. We do not have time this morning to go into detail in answering these questions as they should be answered. I can only summarize, but I have ordered more copies of Steven Tracy's book in which (chapter 5) he deals with shame. Let me just summarize two points he makes. As this is a book on abuse, don't be surprised that false shame is so very often connected with abuse –

"First of all, the dynamics of abusers and abusive families set the stage for considerable shame for abuse victims. Abusive families deliberately use shame to manipulate and control. Abusers ferociously transfer their own shame to the victim."

This was the case with Mary Beth, remember. She was abused as a child by a relative. Many, many, many people are struggling and enslaved to false shame because of some abuse years and years ago that they have never come to true terms with nor received any help for. They think that they have escaped their past, yet it shames them every single day – and shapes them. This is the favorite fare of the enemy of our souls.

Second, and finally, let me just list for you some symptoms of shame that Steven Tracy identifies –

- Chronic struggle with low self-esteem. Shame-filled people do not accept their God-given worth. They feel inferior to others, inherently flawed, and unalterably defective.
- Low-grade depression. A sense of hopelessness.
- Insecurity and Jealousy. When others succeed, it triggers insecurity in a shame-filled person.
- The need to compare and compete. Must compete to stay ahead.
- Inability to accept criticism. Criticism is seen as rejection
- The need to blame others. Shame-filled people cannot accept blame for their mistakes, so they blame others.
- Feel they don't belong. They are defective and different from others.
- Self-focused. They over-inflate their place in life. All comments are interpreted as being about them. If they are in a group, they assume everyone is looking at them. They are unable to freely love and serve others.
- Externally focused. Insecure about their internal selves, they rigidly control what others see on the outside. They deeply fear that others will discover the truth about their inner defectiveness, so they are desperate to create the appearance that everything is OK in their life.
- Prone to become addicted. Chronic shame is very painful. Substance abuse temporarily anesthetizes the pain.
- Sabotage intimacy. Shame-filled people long for intimacy but are deeply afraid their defectiveness will be exposed. They tend to sabotage relationships as they begin to grow intimate.

- Hypercritical. Shame-filled people project their shame onto others by being hypercritical. They cannot accept God's grace for themselves, nor extend it to others.
- Unaware or dishonest with feelings. They detach from their painful feelings. A shame-filled person will often have a hard time admitting he is disappointed or fearful, so he will act angry instead.
- Shallow. Shame-filled people intensely dislike themselves, so they do not engage in healthy reflection or introspection. They hide from others.
- Tired. Living a shame-filled life is tremendously draining. Great energy is expended to keep up a façade so that one's real self is never exposed. Shame strips people of hope, joy, and life and leaves them exhausted and spent.

There it is. Shame. The man and the woman knew they were naked – and they hid. They tried to cover themselves. I am sure that many of these things have struck a chord with each of us. But if you are a person trapped in shame – if you grew up, for instance, in an abusive environment and a few or many of these descriptions ring true with your life, then I urge you to not drop this topic. Begin today to read and learn more and more about this horrible tactic of the devil – and how to be set free from it. Come out of the shadows and into the light of Christ's truth. You need to learn how, in Christ, you can hand the abuse you received back to your abuser, where it belongs. If you are a Christian, you desperately need to understand – the Father wants you to live with Him in His house. He delights in His children. He is the true Judge – and His verdict in Christ is that His children are forgiven, dressed in white robes, reconciled to Him.

That is to say, Christians bound up by false shame need to really come home and quit standing outside the house.