

The Honor of God: Hiding in Shame

The Honor of God

By Grant Castleberry

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Bible Text: Genesis 3; Galatians 3:10-14

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The following sermon is by our Senior Pastor Grant Castleberry of Capital Community Church located in Raleigh, North Carolina. Capital Community Church is a people awakened to a holy God. If you are searching for a new church home, or from out of town looking for a church to worship with, or simply seeking for answers, please join us for worship at 9 o'clock AM every Sunday morning. If you have any questions, please email us at info@capitalcommunitychurch.com. We pray this sermon will help you grow deeper in your walk with Jesus Christ.

If you would, bow your heads, let's begin in prayer.

Heavenly Father, Lord, we thank you just for that beautiful day today and just what a great day it is to be in in your house with the saints and study the word of God together. Bless now our study of the word of God and may our hearts be uplifted and may we see you and may our lives be more and more conformed to your image. We ask that in Christ's name. Amen.

So we're doing a study, as you know, on the honor of God, this theme of God's honor, and so far we've done an introduction where we introduced that theme, and then we introduced what is called the rule of honor. Who remembers what the rule of honor is? 1 Samuel 2:30, "He who honors me I will honor," God says, "He who dishonors me will be lightly esteemed." That is a rule that transfixes everything in the Bible. And then three weeks ago, I guess, we studied the weightiness of God. Why does God demand that we honor him? What's with that? And we looked at the fact that God is the weightiest reality in the universe, and one of the ways that God expresses that is through his name and how his name God demands would be honored and revered.

So this week, we're taking a step forward and now we're going to begin to look at ourselves and the theme of tonight's study is called "Hiding in Shame." Hiding in shame. I'm going to begin with a quote from John Calvin. He says this, "Nearly all the wisdom we possess, that is to say true and sound wisdom consists of two parts, the knowledge of God and ourselves." I personally have thought a lot about that quote ever since I first read it probably 15 years ago, and what Calvin is saying is unless you understand who God is

you can't begin to understand yourself because, and we're going to look at this, we are created in God's image and so if you cut yourself off from the mother ship, you cut the tether on your space walk, you are going to be free-floating in space. So what is happening now in our culture is people have divorced themselves from an almighty God and now they're trying to navigate a world without an ultimate Creator, without an ultimate authority. That's why people are so upside down. That's what's going on with all the gender dysphoria, everything, because we have to orient ourselves with the fact that we were created by God. This is what Paul told the Athenians, remember on Mars Hill? He says Acts 17:28, "for 'In him we live and move and have our being.'" That's the re-navigation. In him we live and move and have our being. That's our orientation and what our culture is trying to do right now is find that fixed point that they can orient themselves with that's apart from God. What can that fixed point be? And everybody is debating what that fixed point can be, but there is no fixed point outside of God and his word.

So Martyn Lloyd-Jones, this not a new problem, this is a very old problem that goes back thousands of years. But Martyn Lloyd-Jones described it in the in the '60s by saying this, he says. "Modern man thinks at the same time more highly of themselves than we should and more lowly of ourselves than we should." And it's the same exact way today because on the one hand, man views himself as inherently good, right? We're all just really good people. If there's any deficiency, it's in the education system, or it's we need more therapy because man is basically good, we just need to educate ourselves. So that's it, on the one hand, we're going to navigate our way to a utopia, but then on the other hand, man views himself as a mere animal evolved from monkeys in a long chain of evolution. There is no afterlife. There is no spiritual reality. We're just the progeny of primordial goo. That's who we are. So on the one hand, man is inherently good and on the other hand, man is really no different from the animals.

And the way that Lloyd-Jones gave a corrective to that view of man is by pointing people to Psalm 8. I want you to turn in your Bibles to Psalm 8, the 8th Psalm. And this is David's corrective and we need to understand this in order to understand ourselves in relation to God. Alright, so this is David's question in verse 3 of Psalm 8. Look at this question that he has to God. He says, "When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place," in other words, when I think about the cosmos and all the stars that I see, the planets that I see, the thousands and thousands of stars, and of course, we know that there's billions of galaxies with trillions of stars and around those stars trillions of planets, planets, it's really mind-blowing to think about. And David asks the question, "God, what is man that you are mindful of him?" That word "mindful" means "to acknowledge or to think about." "How can you think about this tiny insignificant creature on this little ball of dust in the cosmos?" And then he says, "and the son of man that you care for him?" That you provide for him, that you deal with him. That's the question. How can God even think about mankind?

And David, of course, provides the answer in the next verse, and the answer is, is that God is the one who created us. David says that our value is in the fact that God is our designer, our maker, and if you think about it when you're appraising a painting, how do

you appraise a painting's value? According to who painted it, right? It's the same with a statue. Well, who's the sculptor? David's point is, is that God is our creator and therefore we have value not because we're intrinsically valuable, but because God is the one who created us. And not only did God create us, God created us in a very distinct, special way. Look at verse 5. He says, "Yet you have made him a little lower than the heavenly beings," that's the angels. He says we're just a little lower than the heavenly beings, but look what he says, but you have "crowned him with glory and honor." We are given honor by God and this is given to us as a crown, a crown. A crown is the image of royalty that God gives us a royal stamp upon us. And God gives us this crown, this weightiness, this honor, in order that we might rule the earth. In the ancient world what a king would do is he would set up a statue of himself in the place, the region that he ruled, and that statue would remind all the citizens of who the man in charge was. You know, you would walk into the town square, you know, you see this if you go over in Russia, there's still statues of Lenin and Stalin, and those statues are there to remind you who's in charge. Same way in the ancient world. God created man and woman as image-bearers and crown them with honor in order that we might take dominion and rule over the earth. That's our distinction with the animals. That's why we're different.

So I want you to just briefly turn over to the left to Genesis 1 and look at verse 26 and 27. Keep your keep your finger in Psalm 8, we're going to be right back. But look what God says about how we are created. Genesis 1:26 God says, "Let us make man in our image," there's that idea of the statue, the image, "after our likeness. And let them have dominion," that means rule, that means sovereignty, "over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." Now look at verse 27, "So God created man in his own image, in the image of God he created him; male and female he created them."

So this is what God does, he creates us, mankind, uniquely in his image, and part of our intrinsic honor is our maleness and femaleness, and friends, that distinction is a God-given distinction. The gender binary is not a social construct that modern people invented. The gender binary is pre-fall. God created us, male and female. I saw an accusation from somebody in the transgender movement literally this week, they said that the reason why people identify young babies as male or female, boy or girl in the womb is so that the child can be personalized and then the mother won't abort the child. So this is from a transgender activist. They say the only reason why people are identifying babies as male and female in the womb is so the baby will be personalized and then the mother will not abort the child. What's fascinating is in that argument is a link of the sex of the child to the honoring of the child. Even in people's fallenness, they can't deny the honor that God has created.

God created us as male and female in his image, men distinctly with strength and productivity, women with beauty and creativity. Obviously there's overlap, but men and women are created each in the image of God but each with their own different functionality. The picture, though, is that Adam is created as a king and Eve as a queen to rule. They were to rule over the earth. And Eve was to help Adam take dominion of the earth. How? By being fruitful and multiplying. That's the next verse, Genesis 1:28. Be

fruitful multiply. How can you take dominion over earth with two people? You can't. You need an army of people. How do you get an army of people? Through multiplication.

Okay, turn back now to Psalm 8, and I want to show you how this Psalm ends because it's so important for understanding this theme of honor. So David talks about how man has been put over the animals. Verse 6, he says, "You have given him dominion over the works of your hand," this is this is reflecting back on Genesis 1:26 and 1:28. But I want you to look at verse 9. Look at the epitaph of this Psalm. David says, "O LORD, our Lord, how majestic is your name in all the earth!" This is the point and I want you to put on your thinking cap and I want you to make this connection. Our honor as men and women in the image of God is directly correlated to the honor of God's name because he's the one who created us. It's really that simple. God is our creator. He created us in his image, male and female, to be the rulers on the earth, and therefore, because our honor is received from who? God, right? He's the one who crowned us with honor, therefore, our honor is dependent on the honor of God because our honor is only the honor that God has given us as his image bearers. That's it.

So here's the thing: if you shame God, if you shame God, you are also incurring shame yourself. Why? Because your only honor is the honor that God gives you. So if you cut off that link and you shame God through your sin, through your actions, whatever, then you incur shame yourself and that is also a rule that runs throughout scripture. This is Psalm 31:17, David says, "let me not be put to shame, O LORD, for I call upon you; let the wicked be put to shame; let them go silently to Sheol." If you rebel against God, you cut yourself off from the only honor that you have, and you will incur shame. The righteous will not be shamed by God. The wicked will experience shame.

Well, what's shame, you ask? Okay, this is important. Shame is the opposite of honor. So to be honored means to be treated with weightiness, with respect, shame is to be treated lightly, to be mocked, to be treated flippantly. Harold Senkbeil, he's a Lutheran theologian, says guilt is sin committed, shame is sin suffered. You know, when you commit a sin and you're exposed for it, that's shame. That's the shame, that feeling in your gut after you've done something wrong. That's the shame.

I remember one time my friend David Morgan and I after school collected a bunch of acorns and we climbed up in the trees and started throwing them at the cars that were going by on the road and just pinging them off the hoods of the cars as they went past, and we thought that was pretty cool. And then we decided to climb out of the trees because we could be more effective throwing them from the ground and we hit a car with just a whole barrage of acorns and the woman stopped in the middle of the road, came to screeching stop, opened her door, marched up to our to our house, knocked on the front door and told my parents what we'd been doing. And my mom told me those dreaded words, "You wait until your father gets home." And what rushed over me was that feeling of shame. We all know what that feeling is.

This is how the Lexham Bible Dictionary defines shame. Shame is feelings associated with, but not limited to, failure, public exposure, disgrace, embarrassment, social rejection, ridicule and dishonor. Shame is the profound embarrassment before both God and men as a result of your sin. It's the profound embarrassment. It's Richard Nixon resigning after the Watergate scandal, right? It's Will Smith a couple weeks ago after the Oscars. At Texas A&M, on Saturdays we had what we called the Walk of Shame. You know what the walk of shame was? It's the students that were walking across campus on Saturday morning from the places where they shouldn't have been Friday night. It's the experience of your sin and the brokenness of being found out.

And one of the things that's really fascinating, I think, as I just watch our culture right now is there's this thing now called culture shaming where if somebody does something and it's not even necessarily sinful, but if it's out of step with what our culture says is the right thing, even though it's probably the wrong thing, if somebody is out of step with that, what happens? They try and shame that person and mob pile that person and publicly embarrass that person so that that person will capitulate or stop speaking or whatever it is. This is a thing, and this is all a result of shame.

Now I want you to turn to Genesis 3 because I want to show you how Satan leads us into shame. Satan has a very simple tactic, it's a tactic that he's used since the very beginning, and he employs this tactic with great efficiency. Here's what it is: Satan attempts to do two things in your life in order to lead you into shame. The first is to subvert the word of God. The first thing Satan does is he subverts the word of God, and then he subverts and attacks and maligns the character of God. And if he can get you to believe those things, then he will lead you into shame. I want you to see how he does this with Eve. So notice the two-fold tactic of first subverting the word of God, then attacking the character of God.

So if you look at verse 1 of chapter 3, Satan comes to Eve and look what he says, he says, "Did God actually say, 'You shall not eat of any tree in the garden?'" What's wrong with that statement? Did God ever say that? God never said that. God said that you can't eat of one tree. You can eat of all the other trees. Satan is doing a direct attack on the word of God and he questions the word, but he doesn't even question what the word actually is. He twists it. He maligns it. And he knocks Eve off balance, so much so that when she responds, she too subverts the word of God. Look at her response. Verse 2, "the woman said to the serpent, 'We may eat of the fruit of the trees in the garden, but God said, "You shall not eat of the fruit of the tree that is in the midst of the garden,"'" now look what she adds, "neither shall you touch it, lest you die." God never said that. God never said you can't touch the tree. God only said you do not eat of the tree. So now she is adding to the word of God.

So what Satan wants to do is he wants to do everything he can to get you away from the word of God, to hide the word of God, to blaspheme the word of God, to twist the word of God, to misquote the word of God. In Germany in the 19th century, a movement started called the Higher Critical Movement, and what this movement said is we're going to study the Bible as if it's simply the words of men, it's simply the words of men, they said.

And the stories in the Bible where there's miracles, it's myth. So the fish that swallowed Jonah, it's a myth. The serpent in the garden that spoke, it's a myth. The Red Sea that parted, there was a land bridge underneath that they simply walked across. It looked like they were walking through the midst of a sea that was spread but there was a land bridge and it just so happened there was a great tumultuous wind that blew it back. There are no miracles. Jesus is a historic figure but he isn't God. That is the Higher Critical approach and these guys, you know what? They were really really really smart, some of the smartest men that have ever lived but they were dead wrong on the Bible and Satan used them to twist the Bible. And do you know what? It undermined the German's faith in God. The churches went dark and I don't think it's any accident that 40-50 years later you have the Nazi regime. When you subvert the word of God, you undermine it, terrible things happen.

But Satan doesn't just want to stop with the word of God, what's the second prong of his approach? It goes directly to the character of God. Look what Satan says in verse 4, "the serpent said to the woman, 'You will not surely die.'" You will not surely die. What had God said? He said, "The day that you eat of it, you shall surely die." What's Satan doing here? He's saying, "God is a liar. God has lied to you. He's tricked you. And do you know why he's tricked you? Because he doesn't want you to know the truth. What's the truth? That if you eat of that tree your eyes will be opened and you're going to know the difference between good and evil like God. That's the real truth and God doesn't want you to know that because he's a liar and he's a cosmic killjoy, and he doesn't want you to be powerful like him."

So I want you just to take a step back and think about what Satan has done. Satan has blasphemed the character and the name of God. Satan has shamed and brought reproach on the name of God. You know, in the Old West if you called somebody a liar what happened? You've seen the movies, right? Throw down the cards, "Are you calling me a liar!" That's a shootable offense, right? That's what Satan's doing, saying, "God's a liar. He's lied to you. His rules are only evil." And that's why when Eve takes the fruit it is such a serious violation. It is, R. C. Sproul said, cosmic treason against a holy God. It is a public shaming of the name of God and that gate is opened in your life when you undermine the word of God and the character of God.

And Eve takes that fruit and then gives it to her husband and as a result of this sin, what have they done? They have shamed God and what do they experience immediately because of that? Shame. You shame God, now you experience that overwhelming feeling of shame, and man tries to deal with that shame in four ways and I'm just going to give you those quickly.

The first way that we try to deal with our shame is to cover it up. We try to cover up our shame because we don't want to be exposed to the world, and that's why the recourse is to go and sow fig leaves. Look at Genesis 3:7, "they sewed fig leaves together and made themselves loincloths," because they don't want their nakedness to be exposed, to be seen. You ever have that dream where somehow you've showed up at your high school and you're all prepared but you forget everything but your clothes and you wake up in a

cold sweat, what is that? That's that fright of shame. That's why if you've done something shameful, you don't want to come to the light, you don't want it to be exposed. By the way, this is a sad thing but you need to know this reality. If you are sinned against in a very terrible way, if you're assaulted, for example, this is why so many victims don't want to come forward because you are experiencing, not that you did the sin but you are experiencing that feeling of shame as a result of the other person's sin. It is a very real reality and shame sends us hiding and we want to do whatever it takes to cover it up.

So not only do we cover up the shame but we then hide from the presence of God as much as we can. Obviously you can't flee from God's presence but because shame is the feeling and direct response of having shamed God, we begin to try to avoid God. Look at verse 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." What shame does is it sends people as far as they can go away from God. That's why you have practical agnostics, fools, Psalm 14:1, "The fool says in his heart, 'There is no God.'" That's always a moral issue, right? If you have done something and you experience that shame, you've shamed God, you want to avoid God. You avoid darkening the door of a church. You don't want to go there. You don't want to hear the word of God because the word of God reflects the character of God. You don't want to be around godly people. Have you ever had one of your friends just stop talking to you? You're like, "What happened there? What's going on?" And then you find out that they're living a life of sin. It's the shame. They don't want to be around you because your very presence makes them feel shame. And this is why I think in our culture there is such a backlash and hate towards truth because truth flows directly from the character of God, and so if you speak the truth, it causes great discomfort to somebody that's living in shame. They hate it. They don't want to hear it. But the reality is, here's the reality, because you can't flee from the presence of God, you can do everything that you can to hide from God's presence but the hound of heaven can always find you. Psalm 139 says, "Where shall I go from your Spirit? Or where shall I flee from your presence? If I ascend to heaven, you are there! If I make my bed in Sheol, you are there!"

You can never escape God and, you know, the Lord, of course, finds Adam and Eve hiding in the garden. You can't ultimately hide from God but what they do is, third, this is the third way we deal with shame, is we pursue a life of lostness and here's why: shame means that we think more lightly of ourselves, we think less of ourselves. We know what we've done and because we think less of ourselves, we fling ourselves with abandon to things that are shameful. Have you ever just seen on the news and somebody that did something that's just really shameful, I mean, just lewd, terrible, licentious things? How do people get there? Well, people who feel immense shame do shameful things. It's a long cycle of shameful acts where they feel less and less and less, they think less and less and less about themselves and so they continue doing shameful things away from God. They go as far away from the presence of God that they can. Genesis 3:9 says, "But the LORD God called to the man and said to him, 'Where are you?'" Obviously God knows exactly where they are but this is the shameful life that's pursuing lostness.

Then this is, just take note of this, where are they hiding? They hid themselves, this is verse 8, "from the presence of the LORD God among the trees of the garden." Underline that phrase "the trees of the garden," we're going to come back to that momentarily. But then when God confronts them, what did they do? This is the fourth way we handle shame: they blame-shift. Verse 12, "The man said, 'The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.'" Then God said to the woman, "'What is this that you have done?' The woman said, 'The serpent deceived me, and I ate.'" So they both blame others for what they've done and this is our last resort when we've been found out with dealing with shame, we try to blame someone else. Right now we have a two year old in our house and whenever I go to discipline him, I mean, it can just be clear, I saw him bite the other kid, and I approach him, "Why did you do this?" And it's always, "It was that person's fault. They did something to me and my only recourse was to bite them." You know? That's our last resort when we've been found out is to blame-shift.

Now here's the thing: the only way for us as humans to deal with this feeling of shame is to go back to God. We have no recourse to cover our own shame outside of what God provides. None. Everything that man tries to do to deal with their shame is simply fig leaves, hiding in trees, pursuing lostness, and blame-shifting. Those are our only four recourses. What we need is for God to come and deliver us and Paul says in Colossians 1:13, he says, "He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins." And that's why, look at Genesis 4:21. That's not the right verse, 3:21. Look what God does, "And the LORD God made for Adam and for his wife garments of skins and clothed them." God slaughtered some animals apparently, took off the furs, and clothed them with those furs. The only way for Adam and Eve to no longer be naked was for God to kill, sacrifice animals which involved the shedding of blood, and then to clothe them with those skins. They could not restore their honor before God.

But ultimately even those skins can't take away your spiritual shame. They can't take away your spiritual shame. How does God take away our spiritual shame? How does God take away our spiritual shame? It's only through what the Lord Jesus did and we're going to talk a lot about this in the coming weeks but I want to make a connection for you. Okay, so Adam and Eve, they go and hide in the garden. Where do they hide? Behind the trees. Where does Jesus go to deal with your shame? To a tree. Jesus goes to the tree to deal with our shame. This is what Paul says in Galatians 3:13, he says, "Christ redeemed us from the curse of the law by becoming a curse for us--for it is written, 'Cursed is everyone who is hanged on a tree.'" It's hard to imagine the shame that the Lord Jesus Christ endured while he was on the cross. That was, I think, the most difficult reality for the Lord Jesus of the crucifixion was the shaming that he endured, the shame that God poured out on him.

2 Corinthians 5:21, "he made him to be sin who knew no sin," he's perfect, he doesn't deserve to feel any shame, that feeling in his gut of shame, he doesn't deserve it, but he made him who knew no sin to be sin on our behalf. He suffers that public embarrassment and we're going to talk about the crucifixion more, but most scholars believe that he was crucified naked on the tree. The people, he was crucified right outside the city gate and it

was right next to a road, the gospel writers tell us, and people were just walking on the road scoffing at him. It was a public spectacle, a public embarrassment, and he did that, taking our shame upon himself so that he might redeem us, Paul says, from the curse of the law by becoming a curse for us.

So Adam and Eve, they fail to honor God in the garden. They hide behind trees. Jesus goes to a wilderness to be tempted by Satan and he succeeds and he climbs up on the tree to incur our shame. The writer of Hebrews says this, "Fixing our eyes on Jesus, the author and the perfecter of the faith, who for the joy set before him endured the cross despising the shame and has sat down at the right hand of the throne of God." He despised the shame, he went through it, he endured it in order that he might perfect our faith, be the author of our faith, the pioneer of our faith, and lead us shameless into the throne room of God, that all of our shame might be taken away, that that feeling no longer needs to be endured by you if you have faith in Christ. No more shame.

Romans 10:11, "For the Scripture says, 'Everyone who believes in him will not be put to shame.'" If you are in Christ, in faith, there's no more shame. You confess it. You repent of it. And you know that Christ has taken the shame from you. And so you need to apply this to yourself. Is there a past sin in your life and you think, "Man, that is a shameful thing. It is a shameful thing." And you've experienced that shame, but you need to know that Christ has borne it and it is no longer your burden to bear. The same with sins committed against you. If you've suffered any type of abuse, any type of shameful act against you, and I've counseled victims of assault, and they need to know that in Christ there is no more shame. They don't need to be ashamed. They can even forgive those who have sinned against them because Christ has borne the shame. And this is the glorious news of the gospel that we'll continue to study and see how Christ has taken this shame for us.

Let me pray and then I'll answer any questions that you have.

Heavenly Father, Lord, we thank you for this glorious news of what Christ has done, the terrible news of our own lives and what Adam and Eve did of shaming you, of rebelling against you, image-bearers of God who yet shook their fist at you but yet you in your grace and in your mercy clothed them with animal skins all in preparation and foreshadowing the clothing that we experience with the blood and the righteousness of the Lord Jesus Christ so that we no longer have to walk in the shame of our sin. We love you God. We trust you and we thank you. In your name, amen.

Thanks for listening. For more sermons, information and events, check out our website capitalcommunitychurch.com.

The Honor of God: Hiding in Shame

By: Pastor Grant Castleberry

April 24, 2022

Selected Scriptures

To understand ourselves PROPERLY we must understand OURSELVES in light of God.

- John Calvin – “Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and ourselves.”
- Acts 17:28 – [28] *“for in him we live and move and have our being...”*

Dr. Martyn Lloyd-Jones used to say that MAN’s PROBLEMS is that we simultaneously think too highly of ourselves and too lowly of ourselves.

- 1) *On the one hand, man views HIMSELF as inherently good.*
- 2) *On the other hand, man views HIMSELF as mere animals evolved from MONKEYS in a LONG CHAIN of EVOLUTION.*

Lloyd-Jones used to correct this by pointing PEOPLE to PSALM 8. Look @ the QUESTION in verses 3 and 4.

- Psalm 8:3 – [3] *When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, [4] what is man that you are mindful of him, and the son of man that you care for him?*
 - The word *mindful* (zaw-kar) means *to be thought about and acknowledged.*
 - Why would God even think about us?

David immediately answers that question. And the ANSWER is because GOD created us.

- David’s answer is that our VALUE to GOD comes in the fact that He is our CREATOR.
- Psalm 8:5 – [5] *Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor.*
 - Notice that our HONOR and GLORY is given to us by GOD.
 - What makes man and woman distinct it is the HONOR given to us by God.
 - Yes, we are a little lower than the ANGELS, but we ARE CROWNED with GLORY and HONOR.
 - This my friends is what it MEANS to be created as an IMAGE-BEARER of GOD.
 - We are created with God’s STAMP upon us. And God stamps us so that we will rule over the EARTH.
 - In the ancient world, kings would set up statues of themselves over throughout their kingdom to remind their people that they were the ruler.
 - That is what God has done with us.
 - He has put His STAMP of HONOR and GLORY upon us so that we can exercise dominion over this EARTH.
- Genesis 1:26 – [26] *Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”*

- Genesis 1:27 – [27] *So God created man in his own image, in the image of God he created him; male and female he created them.*
 - So this is what GOD does IS HE creates us uniquely in HIS IMAGE.
 - And part of our intrinsic honor and glory is our maleness and femaleness.
 - Our MALENESS and FEMALENESS is to be celebrated.
 - The GENDER BINARY is God’s IDEA not a SOCIAL CONSTRUCT.

The picture is that Adam was created as a KING and Eve as his Queen. They were to rule over the Earth. Eve was to help him take “dominion” by being “fruitful and multiplying.” Reflecting the WEIGHTINESS of GOD on the Earth.

- I’ve SHOWN you all of this – because I want you to SEE that the HONOR of MAN is DIRECTLY tied to the HONOR of GOD.
- *Our HONOR is an HONOR tied to the name and character of GOD.*
- Because He’s our CREATOR!
- That’s why Psalm 8 ends with epitaph: Psalm 8:9 – [9] *O LORD, our Lord, how majestic is your name in all the earth!*
- This is the POINT – the FLIPSIDE is also TRUE – if WE treat this CREATOR lightly – we EXPERIENCE SHAME as a result because we have SHAMED GOD.
- If you treat God lightly, you will feel LIGHT SHAMED.... Because your HONOR is tied to God’s HONOR.
- This is what the BIBLE teaches. Psalm 31:17 – [17] *Let me not be put to shame, O LORD, for I call upon you; Let the wicked be put to shame, let them be silent in Sheol.*

What is SHAME? It’s the opposite of honor. It’s to be treated lightly. Flippantly.

- Harold Senkbeil says, “Guilt is sin committed; shame is sin suffered.”
- Essentially shame is the feeling you experience after the SIN has been committed.
- The Lexham Bible Dictionary defines shame as – *Feelings associated with (but not limited to) failure, public exposure, disgrace, embarrassment, social rejection, ridicule and dishonor.*

Satan’s desire is to lead us into GUILT and SHAME. His TACTIC is two-fold.

- 1) *Satan subverts the Word of God* – so that we distrust His Word.
- 2) *Satan subverts the Character of God* – so that we distrust God Himself.
 - If He can do that, he can lead us into a place of deep SHAME.

The Way that Satan first attacked Eve in the Garden was through the subversion of the WORD of GOD. This is seen so CLEARLY in Genesis 3:1 – [1] *“Did God actually say, ‘You shall not eat of any tree in the garden?’”*

- Of course this is a flat lie! God NEVER said you shall not EAT of any TREE.
- This is a FULL-ON-ASSAULT on the WORD of GOD.
- Satan knocks Eve off balance – now there is a question forming in her mind about the Word of God. Two verses later Eve adds to the Word of God. She says, *“God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’”*
 - If you want to dishonor GOD and bring SHAME on yourself, you begin by undermining the WORD of GOD.

- After Satan plants the seed of DOUBT in the WORD of GOD. He next attacks the CHARACTER of GOD.
 - Genesis 3:4 – [4] *But the serpent said to the woman, “You will not surely die. [5] For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”*
 - God’s a LIAR. God is a COSMIC KILLJOY. He just doesn’t want you to be powerful like HIM.
 - R. C. Sproul used to say that “cosmic treason against God.”

After the Word of GOD has been undermined and the character of God has been shamed, Even then moves to take the fruit and give it to her husband.

- As a RESULT of this sin.
- Adam and Eve immediately experience Shame. Shame! Shame floods over them.

Four WAYS man tries to deal with SHAME.

- 1) *We cover up the Shame* – We don’t want to be exposed to the WORLD.
 - That’s why their recourse is to sew the FIG LEAVES.
 - Genesis 3:7 – [7] *And they sewed fig leaves together and made themselves loincloths.*
 - You don’t want your shame to be seen.
- 2) *We hide from the Presence of God*
 - Since SHAME is the feeling and direct response of having SHAMED GOD.
 - It is GOD who we desperately seek to avoid.
 - This is why Adam and Eve hid from the VERY presence of GOD.
 - Genesis 3:8 – [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.*
 - Shame sends people far away from the PRESENCE of GOD. Even trying to DENY GOD.
 - Psalm 14:1 – [1] *The fool says in his heart, ‘there is no God.’*
 - But of course we cannot escape GOD. Psalm 139 says, Psalm 139:7 – [7] *Where shall I go from your Spirit? Or where shall I flee from your presence? [8] If I ascend to heaven, you are there! If I make my bed in Sheol, you are there!*
 - You cannot escape God. The Hound of Heaven will find you.
- 3) *We Pursue a Life of Lostness*
 - Shame means that we think more lightly of ourselves.
 - And so we fling ourselves into abandon to things that are ‘Shameful.’
 - PEOPLE who feel IMMENSE SHAME do SHAMEFUL things.
 - As far away from the presence of God as they can.
 - Of course they aren’t LOST from GOD – But God says Genesis 3:9 – [9] *But the LORD God called to the man and said to him, “Where are you?”*
- 4) *We Blame Shift*
 - Both Adam and Eve blamed others for their Sin.
 - For Adam, It’s the “Woman that you gave me.”
 - For Eve, It’s the “serpent deceived me, and I ate.”
 - This is our last resort with dealing with SHAME.

- I love disciplining my two-year-old. Even if he's done something wrong, he attempts to tattle on his brother and

The ONLY WAY for SHAME to be dealt with IS by the HAND of GOD. God has to restore our HONOR.

- That's why it's God who clothed Adam and Eve.
- God made the first animal sacrifice and took the SKINS and clothed Adam and Eve (Genesis 4:21).
- Only God could ultimately cover their nakedness.
- But even those skins ultimately could not restore their HONOR before GOD.
- To do that, a PERFECT SON would need to ENDURE the SHAME of a TREE.

I find it fascinating that Adam and Eve hid their SHAME behind a TREE. JESUS took our SHAME upon the TREE.

- Galatians 3:13 – [13] *Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree.”*
- The writer of Hebrews says, *“fixing our eyes on Jesus, the author and perfecter of the faith, who for the joy set before Him endured the cross, despising the shame, and has set down at the right hand of the throne of God.”* (Hebrews 12:2)
- And if we trust in the LORD JESUS CHRIST – all of our SHAME is taken away!
- Romans 10:11 – [11] *For the Scripture says, “Everyone who believes in him will not be put to shame.”*
- For the Believer there is no shame!