

How Do We Cope With Feeling Shame?

Hebrews 12:2: *Fixing our eyes on Jesus, the author and perfecter of 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.*



Most of us are likely familiar with what shame feels like. We know all too well that shame has the capacity to be a debilitating weight that can cut us off from others and reduce our lives to a cycle of hiding and self-contempt. Such a cycle can bring us to a living space where the ceaselessly droning voices of regret and unworthiness echo in a continuous loop. Even if we are repentant, shame can make forgiveness seem not only undeserved and impossible, but entirely unreachable as well. Our shame now grows into a malignant tumor. Unchecked, it can drain away the goodness and value of our lives. What can we do to battle against and overcome the debilitating characteristics of shame? Fortunately, the Bible shows us many principles to transform shame into a tool for growth!

Shame: *Wikipedia*

an unpleasant self-conscious emotion often associated with negative self-evaluation, motivation to quit, feelings of pain, exposure, distrust, powerlessness and worthlessness.

This is one of those unpleasant emotions that can sometimes work to our benefit. Legitimate shame is beneficial in that it helps us to recognize we've done something wrong and need to do something about it to make it right. Or, on the negative side, this emotion can be an undeserved or unjustified perception of shame on our part, or that we aren't good enough. When we needlessly carry this around, it can be debilitating.

Shame and guilt can be very closely related. Guilt is often associated in a legal sense, meaning a person is guilty or innocent. Biblically, guilt is usually about actions that were against the Law:

Shame: Strong's Exhaustive Concordance (Old Testament): #816 *'asham*; to be guilty; by implication to be punished or perish

Strong's Exhaustive Concordance (New Testament): #1777 *enochos*; from #1758; liable to a condition, penalty or imputation (accusation against you)

Shame focuses on the personal or public dishonor one experiences as a result of real or perceived circumstances or decisions.

Let's take a quick practical look at the differences between shame and guilt with a Ted Talk excerpt from Brené Brown:



(Source: https://www.ted.com/talks/brene_brown_listening_to_shame)

Shame drives two big tapes (thoughts we replay over and over), “never good enough” (internal shame) and “who do you think you are” (external shame).

The thing to understand about shame is, it's not guilt.

- Shame is a focus on self...
Guilt is a focus on behavior...
- Shame is “I am bad”...
Guilt is “I did something bad”...
- Guilt says, “Sorry I made a mistake.”
Shame says, “Sorry, I am a mistake.”

Shame is highly correlated with addiction, depression, violence, aggression, bullying, suicide and eating disorders. Guilt is inversely correlated with those things. In other words, when these negative things exist, there is low guilt but high shame.

There are many Greek words translated as *shame* in the New Testament. We will begin with the one from our theme text about Jesus *despising the shame*.

Shame: Strong's Exhaustive Concordance #152 *aischune*; from #153; shame or disgrace (abstractly or concretely)

Thayer's Greek-English Lexicon: 1) the confusion of one who is ashamed of anything, sense of shame, 2) ignominy (public shame or disgrace), disgrace, dishonor

Here is one example of this word being used:

Luke 14:8-9: 8 *When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him, 9 and he who invited you both will come and say to you, Give your place to this man, and then in **disgrace** <152> you proceed to occupy the last place.*

(Source: Bible Commentary by David Guzik) A wedding party was the most important social occasion in Jewish life at that time. The seating arrangement at the table indicated one's standing in the community. If one takes the most honored place for himself, he may be asked to be removed if the host would rather have someone else sit there.

FAILURE + PRIDE = SHAME

(Source: John Gill's Exposition of the Bible) And thou begin with shame to take the lowest room; or place, which must unavoidably fill a man with shame and confusion; because hereby his pride and vanity, in affecting the uppermost room, will be publicly exposed; and he who before sat in the chief place, will have the mortification, before all the guests, to be seated in the lowest.

We can feel the shame in these verses as if we were this person. It would be an absolutely humiliating public experience. This gives us a good sense of shame “from the inside out.” Shame is a constant companion for so many people.

Let's unfold shame in action by observing Jesus' experience with the Samaritan woman at the well.



The Samaritans and Jews had major political and religious differences. The Samaritans did not like the Jews and the Jews didn't like the Samaritans. The bitterness between the two peoples was deep, corrosive and encompassing. This encounter between Jesus and the woman takes up most of John chapter 4, so this is a significant lesson.

John 4:5-8: *5 So he came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph; 6 and Jacob's well was there. So Jesus, being wearied from his journey, was sitting thus by the well. It was about the sixth hour. 7 There came a woman of Samaria to draw water. Jesus said to her, Give me a drink. 8 For his disciples had gone away into the city to buy food.*



Here's an interesting detail. The sixth hour is around noon. It would be unusual for a woman to be doing heavy chores like drawing water in the heat of the day.



The sixth hour

That tells us she was avoiding people, especially the other women with their whispers, and their pointing and their eyerolls. Jesus perceives her situation and reveals to her that he knows she has had multiple husbands, and the man she's living with now isn't her husband. Her life experiences and choices put her into the shameful state of an outcast. Shame brings exclusion.

(Source: Eclectic Notes on the Bible) This woman, tired of life, comes to draw water. Isolated in fact, isolated in her heart, she did not come at the time when women draw water. She had followed after pleasure in doing her own will; she had had five husbands, to whom, probably, she had been devoted, and the one she had was not her husband. She was weary of life; her will and her sin had left her heart void; she was isolated and abandoned by the world: her sin had isolated her; respectable people did not want her; nor was this astonishing.

She was living her life in a world of utter loneliness in hiding and exclusion. Exclusion is a difficult life circumstance that can be caused from shame. This shamed, excluded woman comes to the well when she thinks no one will be there, and Jesus says, *Give me a drink.* This is completely out of context for her life!

In spite of her shunned existence of exclusion, Jesus speaks with her—not with an eye roll, not with a condemnatory body language—he has a conversation with her at great length.

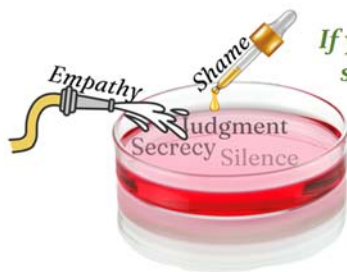
Jesus' response to this woman speaks volumes as to what can happen when godliness is injected into a life full of shame.

After Jesus revealed that he knew of her own tragic experiences, he then told her a most amazing truth:

John 4:25-30: *25 The woman said to him, I know that Messiah is coming (he who is called Christ); when that one comes, he will declare all things to us. 26 Jesus said to her, I who speak to you am he.*

Traditionally, it would have been odd for a Jewish person to even ask a favor of a Samaritan, let alone drink from her cup.

And a rabbi, a teacher like Jesus wouldn't culturally speak to a woman in public. Did Jesus just reveal his true identity as the Messiah to a Samaritan? A Samaritan WOMAN? A Samaritan woman with a bad reputation? This was HUGE. In spite of her sins, Jesus listened to her, responded, taught and trusted her. He showed compassion and love. This doesn't normally happen to people who are living in shame.



If you put shame in a petri dish, it needs three ingredients to grow exponentially: secrecy, silence and judgment. If you put the same amount of shame in the petri dish and douse it with empathy, it can't survive. – Brené Brown

That's what Jesus did. He took away the secrecy. He took away the silence and the judgment. He took those things away and welcomed her as a human being whom he knew actually did have faith, because he could read her heart. This woman was steeped in a life of exclusion and shame. Jesus came along opening up the door, allowing bright, warm sunlight to shine into her life, and to say, *Welcome in.*

27 At this point his disciples came, and they were amazed that he had been speaking with a woman, (they recognized this was culturally unusual) yet no one said, What do you seek? or, Why do you speak with her? 28 So the woman left her waterpot, and went into the city and said to the men, 29 Come, see a man who told me all the things that I have done; this is not the Christ, is it? 30 They went out of the city, and were coming to him.



Here's another special detail—she left her waterpot! The woman responded with inclusion and an excitement for life. Her earthly chores could wait! She had to let people know what had just happened. She had something precious to share!

Notice also, she describes him as *a man who told me all the things I have done*. She's admitting her sins to everyone. She has been hiding from her community—now she's inviting everyone to come close to her, even if they know what she has done, so she can spread the word.

Why could she do this now? Because Jesus knew what she had done and accepted her anyway. She could open that door now based on her good heart. Jesus sought to give her a blessing by giving her this special information. She was used by God as a tool to spread the gospel amongst the Samaritans.

What happened next? She witnessed! She didn't have any waterpot to weigh her down, so she was running around witnessing. Her witnessing led many to believe:
John 4:39-42: *39 From that city many of the Samaritans believed in him because of the word of the woman who testified, He told me all the things that I have done.*

It's interesting that this is how the word is getting out. When passing along the story, they are saying, *You know, THAT woman who has done 'all those things'—she's coming out from under her reputation. Her willingness to expose herself and that cycle of shame she had been stuck in is triggering others to believe because of her testimony!*

40 So when the Samaritans came to Jesus, they were asking him to stay with them; and he stayed there two days. 41 Many more believed because of his word; 42 and they were saying to the woman, It is no longer because of what you said that we believe, for we have heard for ourselves and know that this one is indeed the savior of the world.

They are talking TO her rather than ABOUT her! She now has a place in society because Jesus gave her a role and she willingly fulfilled it. This is the power of inclusion when shame overrides a life, crushing that person under its weight. This remarkable account helps us understand the depth of shame and the glory of righteousness as a healer for that condition. This is just the beginning!

Navigating Through THE SHAME GAME



Shame can be an incredibly heavy emotional burden as well as a daunting and overwhelming public experience.

However, shame does NOT have to remain that way. Realizing that Jesus has already paid the price for our sins can be a strong first step towards being willing to accept acceptance.

Understanding the role Jesus plays in paying the price for sin is only the first step. There is work to be done. This is not a miraculous happening—we have to engage in the process.

Right from the beginning, we can see how shame was deeply embedded into our human framework. Now let's understand it.

As Christians, what kinds of thoughts, things or actions are likely to bring us shame before God?

The list here is extremely long and when you think about it, it's very depressing. We first need to focus on the fundamental truth that being called to follow Jesus is to be called OUT of the world with its thrills, ambitions and practices. If we truly follow this path out, we then subject ourselves to experiencing shame from the world.

It's a trade-off. When we are doing the right thing and pleasing God, the world shames us and makes us feel like we are weird or worse. But if we do what the world wants us to do, we experience shame from God. Whose opinion do we care more about?

The first biblical instance of shame came early. Adam and Eve were created without shame:

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

When they disobeyed God's command, they both immediately felt a need to cover themselves.

As we will see, this shame would be a good thing as it identified their being out of harmony with God:

Genesis 3:7: *Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.*

They felt the need to be covered, because their eyes were opened. This shame would be a tool.

Humanity was now introduced to knowing good and evil, and they knew they had disobeyed so they instinctively hid:

Genesis 3:8-11: *8 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 Then the LORD God called to the man, and said to him, Where are you? 10 He said, I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself. 11 And He said, Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?*

They were so innocent, so inexperienced with disobedience—they thought they could hide from God.

(Source: Bible Commentary by David Guzik) This shows that Adam and Eve knew that their attempt to cover themselves failed. They didn't proudly show off their fig-leaf outfits; they knew their own covering was completely inadequate, and they were embarrassed before God...

...God obviously knew where they were but He also knew a gulf had been made between Him and man...

- The question was meant to arouse Adam's sense of being lost.
- The question was meant to lead Adam to confess his sin.
- The question was meant to express God's sorrow over man's lost condition.
- The question was meant to express the accountability man had before God.

God would now care for them, but they would have a new reality. His care would have to be in a new way, and it would be limited:

Genesis 3:21-23: *21 The LORD God made garments of skin for Adam and his wife, and clothed them. 22 Then the LORD God said, Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever— 23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.*

Adam and Eve were expelled from this perfect, beautiful place. They were going to be without the direct comfort and guidance of God in the way in which they were accustomed. The shame from their sin was all part of the process of understanding how deep that sin was. They felt that separation from God, and rightfully so.



SHAME INITIALLY CAME TO HUMANITY
as a result of disloyalty to their Creator.

There are several easy-to-identify works of the flesh that would bring shame to any follower of Jesus:

Galatians 5:19-21: *19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.*

This list of common but shameful behaviors take us out of God's favor, just like Adam was out of God's favor.



A CHRISTIAN'S SHAME CAN COME FROM
participating in things that others find acceptable and exciting.

It is a dramatic comparison between what things are shameful before God versus what glorifies God's name.

We saw the list of all the physical things of the earth that people find exciting and fun but that can bring shame on a Christian by drawing him or her away from God. Shame can also come to us as Christians on a spiritual level. It is not just the earthly things we might be doing that could bring shame on ourselves before God, but spiritual things as well.

Revelation describes seven churches established in Asia early on in Christianity.

Each was given a message. This is part of the message to the last church, Laodicea:

Revelation 3:17-18: *17 Because you say, I am rich, and have become wealthy, and have need of nothing, and you do not know that you are wretched and miserable and poor and blind and naked, 18 I advise you to buy from me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and that the **shame <152>** of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see.*

This is talking about "spiritual" shame and not physical nakedness, but we can see the parallel with Adam and Eve. The physical nakedness of Adam and Eve can also spiritually be ours if we compromise our loyalty to God.

This picture makes spiritually shameful acts very vivid when we think about being "naked" before God. This can happen if we misrepresent and misuse what we have been given.



A CHRISTIAN'S SHAME CAN COME FROM
watering down the sanctity of our call to discipleship.

Throughout history, there have been examples of those who take the name of Christ and corrupt it. This history is long and arduous, and it started as early as the New Testament. The gospel began with a glorious push as the apostles established the early churches. Not long after, the fracturing of the gospel began with the individuals doing shameful things.

Here is one example:

Philippians 3:17-20: *17 Brethren, join in following my example, and observe those who walk according to the pattern you have in us. 18 For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, 19 whose end is destruction, whose god is their appetite, and whose glory is in their **shame** <152>, who set their minds on earthly things. 20 For our citizenship is in heaven, from which also we eagerly wait for a savior, the Lord Jesus Christ.*

The Apostle Paul says it plainly: there are *enemies of the cross of Christ*. Paul says they glory in their shame, meaning they are glorying in the things along the lines of **Galatians 5:19-21**. They were corrupting the reverential sanctity of the gospel of Jesus Christ. We do not want anything to do with such actions.



Think about this—shame can come to us (not just to “them”) if we are going about our “Christian” lives naming the name of Christ in an unholy and disloyal way. We can be guilty of those kinds of things on a spiritual level. Be careful!

These *enemies of the cross*, as they are described, gloried in what they should have been ashamed by. Their consciences weren’t properly tuned. We live in an “anything goes” kind of world in direct opposition to how we are supposed to live.

We can’t help but think of the so-called “Prosperity Gospel.” They have made Christianity all about earthly riches, success and entertainment. The sacred is corrupted and made common.



We can’t do that. Why? Because Jesus didn’t. The apostles didn’t. Every biblical example we have, didn’t. We need to follow the right example, the right understanding and the right interpretation.

Another example of the difficulty of having shame enter into our Christian lives:

2 Corinthians 4:1-2: *1 Therefore, since we have this ministry, as we received mercy, we do not lose heart, 2 but we have renounced the things hidden because of **shame** <152>, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man’s conscience in the sight of God.*

The hidden things were shameful. Perhaps Paul is talking about his former life as the Pharisee, Saul of Tarsus. Saul walked in *craftiness, adulterating the word of God*. Though we might have been there, we don’t have to stay there!



IF WE ACT IN ACCORDANCE WITH GOD’S WILL AND GOD’S WAY,
WE CAN WALK AWAY FROM ALL THOSE THINGS.

To renounce those shameful things considered acceptable by our society is a fundamental basis upon which to avoid shame. Instead, let us strive to live according to the spirit.

We read the “bad” list of immorality and idolatry and so on; now here’s the comparison with the “good” list:

Galatians 5:22-24: *22 But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.*

If we profess Christianity, we walk in a new way. If we are dragging shame with us from our past, we need to seek forgiveness from God and those we might have wronged. Then we work on changing our thoughts, words and actions. We want to minimize the negative power shame has over us.

Shame is a vice grip that can strangle the holy spirit working in us. What does this mean?

A vice is used to hold something being worked on so there is no possibility it can move—it is stuck in one place. Shame causes us to be stuck.

When Satan is holding the shaping tool and we’re stuck in the vice of shame, we’re in a bad place. Shame is often a tool of the adversary to hold us immobile so he can have his way in doing his work upon us. We need to be extremely careful not to get caught in Satan’s vice.



Navigating Through THE SHAME GAME



While coping with shame is difficult, we need to realize that it can be an alarm system of sorts. When we feel shame, we need to ask why.

However, this asking must be done by seeing our shame through the eyes of God’s love, mercy and plan. Seeing our shame in this way can open the door to handling it in a godly fashion.

Think of it this way—it’s as though we are “asleep” in our shame and can’t move forward. If we look at our shame through God’s eyes, that shame can be an alarm that tells us, *Wake up, correct our faults and get on with living!*



Finding ways to end up being shameful is far too easy! What requires effort is learning how to identify ways to cope with shame!

**The capacity to have shame seems to be widespread.
How in a practical way can our shame become a tool of correction?**

This question opens the door to many wonderful possibilities. As Christians, we are given many examples in Scripture regarding the growth that can come out of our experiences with shame. As we compile and discuss several of these examples, we need to take particular note of the kinds of lessons we can learn from this process.

We don't usually see "shame" and "wonderful possibilities" in the same sentence! In putting together our topic today, Rick used what he likes to call a "Word Study."



Rick: Word Studies are among my favorite things to do when it comes to studying Scripture. When we are faced with doing an episode on shame, how do we figure out what to do? One way is to look at the important words to see what they mean, and then how they are used throughout both the Old and New Testaments.

I have an insatiable desire to understand what is beneath the surface. I cannot control it. I just can't help myself—I dive under because I want to know. Word Studies, when looking at the way words are used, tell us not only what they mean but give us the nuances because we hear how the writers of the Bible are using them in not just one description or scripture, but often in several. They guide us in where to go in our exploration.

I look up the word in a Bible concordance, like Strong's Exhaustive Concordance, to see how many times it is used and how it is translated. I collect them. Many times the concordance will say this word came from a different word. Then I go to see what *that* word meant. It's a little treasure hunt! When I see the connections, it gives me a depth of understanding of Scripture which would not have been possible by just reading.

Positive Examples of Change:



Learning *to confound* those outside of our ministry by way of stellar behavior while among them is an example of shame in a positive sense:

Titus 2:6-8: *6 Likewise urge the young men to be sensible; 7 in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, 8 sound in speech which is beyond reproach, so that the opponent will be put to *shame* <1788>, having nothing bad to say about us.*

Sound in speech isn't about using correct grammar; it's having godly conversation that is helpful and strengthening. Being copies of Jesus, we should be properly representing his characteristics.

This verse uses a different Greek word for *shame*.

Shame: Strong's Exhaustive Concordance #1788 *entrepo*; from #1722 and the base of #5157: to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound



In Titus 2, the Apostle Paul individually addresses six classes of people: older men and women, younger men and women, servants and Titus himself. Any gender and age can act shamefully, but here in verses 6-8 he specifically addresses the younger men whose immaturity might limit their ability to exercise self-control. The gospel shouldn't be corrupted by an undisciplined messenger.

The idea is to be able *to put to shame*, *to confound*, those on the outside of a Christian fellowship who just want to criticize and persecute. If our behavior is beyond reproach, they will have to invent criticisms. Incidentally, this is what they did to Jesus, and we certainly want to be in his company! This is an example of being shamed in a positive way—by living at a higher level of spiritual integrity.



Addressing the feelings of shame as a tool to reset group priorities towards true Christlikeness.

The Corinthian church had a lot of issues, including spiritual pride. Some looked down on the authority of the apostles. They were even saying bad things about the Apostle Paul's character.

Paul is going to get a little sarcastic with them:

1 Corinthians 4:8,10-14: *8 You are already filled, you have already become rich, you have become kings without us; and indeed, I wish that you had become kings so that we also might reign with you...*

Paul is saying the Corinthians are pretty full of themselves. He sarcastically says they see themselves as royalty and wishes it were true so the church could all reign together!

10 We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor. 11 To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; 12 and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; 13 when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now.

He is drawing this dramatic comparison saying, *By the way, here is how I am living as a servant of Christ!*

14 I do not write these things to shame <1788> you, but to admonish you as my beloved children.

This is a wake-up call for the brethren, isn't it?

(Source: Barnes' Notes on the Whole Bible) It is not my design to put you to shame by showing you how little you suffer in comparison with us, though it may have this effect. I have no wish to make you ashamed, to appear to triumph over you or merely to taunt you. My design is higher and nobler than this.



Paul was not trying to publicly disgrace them; he was affectionately warning them to stop the wrong attitude. The object was a positive movement toward getting their group priorities aimed at true Christlikeness.



Shame put upon a group of Christians to wake them up to taking their mutual responsibilities regarding earthly matters seriously and conscientiously:

1 Corinthians 6:1-6: *1 Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints? 2 Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts? 3 Do you not know that we will judge angels? How much more matters of this life?*

The Corinthian Christians were taking each other to the local courts instead of privately resolving their issues.

4 So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church? 5 I say this to your shame <1791>. Is it so, that there is not among you one wise man who will be able to decide between his brethren, 6 but brother goes to law with brother, and that before unbelievers?

Shame: Strong's Exhaustive Concordance #1791 *entropē*; from #1788; confusion

Thayer's Greek-English Lexicon: 1) shame 2) respect, reverence

I say this to your shame (confusion)—in other words, Are you that earthly in your thinking that you go to courts of law when you could settle things amongst yourselves? You are confused about how disputes between brethren should work! Don't you have anybody in your midst that has enough godly wisdom to be able to help you figure things out?

This was shame/confusion over what Christlikeness looks like. We see these mutual responsibilities regarding earthly matters needed to be taken seriously and conscientiously.



Shame put upon a group of Christians to wake them up to taking their mutual responsibilities regarding spiritual matters seriously and conscientiously:

1 Corinthians 11:17-22: *17 But in giving this instruction, I do not praise you, because you come together not for the better but for the worse.*



These poor Corinthians! Paul really has had to set them straight. He's definitely trying to get them to wake up. Remember, shame can be like an alarm clock to wake us up to what we are doing wrong.

18 For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. 19 For there must also be factions among you, so that those who are approved may become evident among you. 20 Therefore when you meet together, it is not

to eat the Lord's Supper, ²¹ for in your eating each one takes his own supper first; and one is hungry and another is drunk. ²² What! Do you not have houses in which to eat and drink? Or do you despise the church of God and *shame* <2617> those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

Shame: Strong's Exhaustive Concordance #2617 *kataischuno*; from #2596 and #153; to shame down, i.e. disgrace or (by implication) put to the blush

“Put to the blush” is an old-fashioned idiom that means: “To be made to blush, usually from shame or embarrassment.”

Thayer's Greek English Lexicon: 1) to dishonor, disgrace 2) to put to shame, make ashamed

The Corinthians came from a pagan background that culturally included wild and drunken festivals and banquets as part of worship. Here it seems everyone ate what they brought instead of sharing, but the rich had too much and the poor had not enough. They were turning the sanctity of the gospel into a party.

Like the previous example, in their earthly lives, they had to reframe how they treated one another because what they were doing was shameful. Here too, in their spiritual lives, they had to reframe how they treated one another because what they were doing was shameful. They weren't to be following their old ways. Put away the old habits, the old pagan rituals and follow Christ.



The lesson for us: Anything less than following Christ on that highest level can bring us shame. Following him will bring us joy.



Shame as a tool of pressure towards growth and maturity regarding personal responsibility for those in Christ. We need to be careful with this one:

2 Thessalonians 3:6-7, 11-15: *6 Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us. 7 For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you.*

Paul is telling them unruliness must be noticed. He wants them to follow his example, as he did *not act in an undisciplined manner among them*. Rather, he was an example of Christlikeness.

*11 For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. 12 Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread. 13 But as for you, brethren, do not grow weary of doing good. 14 If anyone does not obey our instruction in this letter, (don't take advantage of each other) take special note of that person and do not associate with him, so that he will be put to *shame* <1788>. 15 Yet do not regard him as an enemy but admonish him as a brother.*



Is this saying stay connected, but from a distance?



Do not associate with him—our tendency might be to cross our arms and say, Go away! I don't want to see you again because Paul said not to associate with you.

This would NOT be using shame as a positive tool to pressure someone into doing good; rather, it is using shame as a tool of disgrace. This doesn't help anybody. Reading the next verse is important, *Yet do not regard him as an enemy, but admonish him as a brother.* Our goal is to bring him back into the fellowship. This "shame" is used so he can understand, take responsibility and come back.

This is talking about enabling someone. It's a fine line between being compassionate and being effective. This can be tricky. For anyone having issues with this, there's a lot of great advice in Episode #963: "When is Compassion Wrong?"

If someone is not taking responsibility for themselves, continuing to allow their behavior is hurting not helping. The shame of separation is for the purpose of getting their attention so they want to once again be a part of things and do their share of the work. We want them to *want* to do their part, be responsible and grow up. We want them to stop their former behaviors and start again with more maturity.

Shame can be damaging. The only justification for using shame as a tool is for the purpose of drawing someone back into a purposeful relationship in the fellowship. Make no mistake—if we use shame to push this person away because we have a little bit of resentment in ourselves towards them, then our motivation is wrong.

Navigating Through THE SHAME GAME



Using the shame of wrongdoing as a tool for growth must be done with GREAT wisdom, mercy and spiritually-sound thinking.

The ONLY motivation allowable here is the upbuilding of those we are addressing. The moment we allow any lesser motive or objective into this mix is the moment we begin to proceed in a shameful way.

By inappropriately using the tool of shame for pressure to bring someone back, we ourselves are shameful. This is important because we are supposed to be spiritual and therefore have a higher level of responsibility. Godly integrity must be our driving force.

This is serious. To address or use shame in a godly manner is only and ever for the purpose of building anyone and everyone up in faith.

So, shame is everywhere. Great! How may we go about not only understanding it but appropriately rising above it?

This question needs to be divided into two pieces:

1. We need to address the kind of shame we might feel within ourselves, but that does not have a foundation in the reality that surrounds us.

2. We need to address shame that is genuinely put upon us by our experiences or our own thoughts and actions.

Whatever the reason for our shame, if we are repentant and bent on doing God’s will, that shame can be tamed:

2 Corinthians 10:4-5: *4 For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. 5 We are destroying speculations (the King James Version calls this “casting down imaginations,” meaning our thoughts) and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.*

Our imaginations could certainly invent reasons to create shame. We can judge ourselves into a corner and end up isolated.

This is a huge problem with bullying, both online and in real life, such as in the workplace. Add judgments and cruelty to our own insecurities and instead of *taking every thought captive* to Christ, we emotionally spiral on a path of self-loathing.

(Source <https://www.psychologytoday.com/us/blog/beyond-bullying/201309/bullying-mobbing-and-the-role-of-shame> “Bullying, Mobbing and the Role of Shame,” by Janice Harper Ph.D.)

(“Mobbing” is collective bullying.) For the target, being shamed is a humiliating experience as they are systematically told and reminded that their worth as a human is not valued. As the target is shamed, they withdraw into themselves, begin to feel inherently flawed and worthless, and in an ironic twist of the knife, metaphorically join the aggressors through self-loathing. Just as the aggressors make it clear they are unwanted and not valued, the target of bullying or mobbing feels, on some level, that they must be what they are viewed as. As the bullying behavior turns to mobbing, more and more people join in the shaming, and the sheer number of people who turn against them reinforces the sense that if “everyone” feels that way, then there must be something to it.

This is sad and absolutely despicable. We have much sympathy for the person who is shamed and bullied. It is a lonely experience. Our imagination can create a place we do not need to be in because we did not do anything to deserve such treatment.

The practice of taking every thought captive includes sending certain thoughts away. Where do we send them?

1 Peter 5:6-7: *6 Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, 7 casting all your anxiety on Him, because He cares for you.*

Instead of hiding from God like Adam and Eve, we are to present our anxiety and shame to God in prayer and then leave them with Him.

This is much easier said than done because while we can do that, the answer or deliverance or change of situation doesn’t happen instantaneously. We still have to live in that moment, and often those moments are filled with anxiety and uncertainty.

Q. How do we make these texts practical and not theoretical?



One of the things we need to do is to apply the faith we say we have. *Okay, I'm going to cast my anxiety upon God. I'm going to do it. I'm just going to do it. Lord, here is my anxiety. (Five minutes later, it's back.) Oh, I didn't do it. (More shame sets in.)*

In faith, we need to go to God in prayer again...and again...and again. Our prayer has to be: *Lord, You can see how weak I am. I'm going to work on it again. Please help me to leave it with You. Let me try yet again.*

We may fail again and again to leave those cares with Him, but that does not mean God is not ready to capture them. It means we just have to position ourselves to leave them there. It can be a difficult process, especially when we are naturally anxious or depressed. Sometimes we need to seek professional help.



I was talking to one in the brotherhood today. They are going through a hard, essentially shameful type of an experience. They told me, "I just need someone to talk to." Sometimes that helps to put the situation in perspective.

Do not be afraid to seek help:

Romans 15:1-3: *1 Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves. 2 Each of us is to please his neighbor for his good, to his edification. 3 For even Christ did not please himself; but as it is written, THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME.*

If we are struggling with shame, we can seek out someone who is spiritually sound to help us work through it. Sometimes a trusted third party is a good answer. This works in reverse, too. If someone needs our help, we should stand ready to be available in a godly, confidential manner.

Remember how Jesus' trust changed the life of the woman at the well? When someone can trust you, or you can trust someone with this difficult shame, it opens a door for hope. It opens a door for inclusion.

Many times this kind of shame is built up inside our minds. We might need extra help to find an accurate perception and interpretation of what we are thinking.

Let's take a look at the kind of shame that comes from the outside in, that is justified.

When it comes to shame upon our lives that others can see, our answer is to follow Jesus' example:

Hebrews 12:2-3: *2 Fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before him **endured** <5278> the cross, **despising** <2706> the **shame** <152>, and has sat down at the right hand of the throne of God. 3 For consider him who has **endured** <5278> such hostility by sinners against himself, so that you will not grow weary and lose heart.*

Endured: Strong's Exhaustive Concordance #5278 *hupomeno*; to stay under, i.e., remain; figuratively to undergo, have fortitude, persevere

Despising: Strong's Exhaustive Concordance #2706 *kataphroneo*; to think against, i.e. disesteem

Despising the shame doesn't mean Jesus hated going through it, although of course the experience was horrendous. The Greek word for *despising* here means "to think against, that is, dis-esteem." In other words, he made little of it because his mission was so much bigger. He put aside the shame—his focus was on completing his Father's mission for him. It didn't deter him.

Jesus did nothing shameful, yet he was treated in the most publicly shameful process possible at that time. There had been no man in the history of mankind perfect and undefiled like Jesus. He had never done anything wrong, and yet he was hung naked on a cross, accused as a blasphemer of God and left there to be tortured and die as people marched in front of him spitting and yelling at him.

The Romans used crucifixion because its shame was so great they thought it would deter others from falling out of line. Jesus did not give that shame any credit. Rather than thinking, *This is a terrible thing my Father wants me to go through*, he looked at the shame as, *This is what I must do. This is what I will embrace so I can pay for the sins of those who are mocking me—those who are hurting me, killing me and doing all these evil things to me.*

Even if our shame is undeserved, we have Jesus' example of endurance. Can we stand the way Jesus stood? There is a major difference between enduring and tolerating. Jesus endured the cross. He stayed under its weight. We can do the same in our trials.

Tolerate vs Endure: *LanGeek*

Tolerate refers to the ability to bear or accept something that is **difficult or unpleasant** without complaining or taking action to remove or change the situation.

It implies putting up with something that is disagreeable or outside one's preference and happens frequently.

Endure emphasizes the ability to withstand or persist through difficult or challenging circumstances, often involving **continuous or intense hardship (suffering)**.

Jesus was hung between two thieves, killed in a horrifying manner, labeled a blasphemer and the mob taunted him. Jesus absorbed it all. He definitely understands how we feel.



Meditate: Meditate on Jesus' own fortitude and his embracing the shame of the cross.

Let's look at the Apostle Paul next. Throughout his entire ministry, Paul was NEVER ashamed of the gospel.

The book of Romans was written in the middle of Paul's ministry:

Romans 1:14-16: *14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. 15 So, for my part, I am eager to preach the gospel to you also who are in Rome. 16 For I am not **ashamed** <1870> of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

Ashamed: Strong's Exhaustive Concordance #1870 *epaischunomai*; from #1909 and #153; to feel shame for something

I am not ashamed of the gospel—it didn't matter if others tried to shame him. This is where he stood, and this is why he stood there. The shame was of no consequence to him.

The book of 2 Timothy was Paul's farewell address. Notice where he begins his discussion of having no shame:

2 Timothy 1:8-12: *8 Therefore do not be **ashamed** <1870> of the testimony of our Lord or of me his prisoner (Paul was literally imprisoned at this time), but join with me in suffering for the gospel according to the power of God, 9 who has saved us and called us with a holy calling, not according to our works...*

In other words, don't be ashamed of Jesus, or of me, my imprisonment or my death sentence. Move on.

...but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, 10 but now has been revealed by the appearing of our savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.

All of this so far has been telling Timothy there was no reason for such shame. The world may try to shame you; everybody may be talking about it. But do NOT stand in shame; rather, stand in the glory of the gospel of Christ.

*11 for which I was appointed a preacher and an apostle and a teacher. 12 For this reason I also suffer these things, but I am not **ashamed** <1870>; for I know whom I have believed and I am convinced that he is able to guard what I have entrusted to him until that day.*

In other words, *I am standing firm for what I believe to be true. It is going to cost me my life very soon. I am not ashamed, even though I am experiencing humiliation. I am separated from everyone I care about, and held from the work I so love to do, but I am standing firm. Stand like me. (Even though he knew he was facing his own death soon.) Stand like me in Christ.*

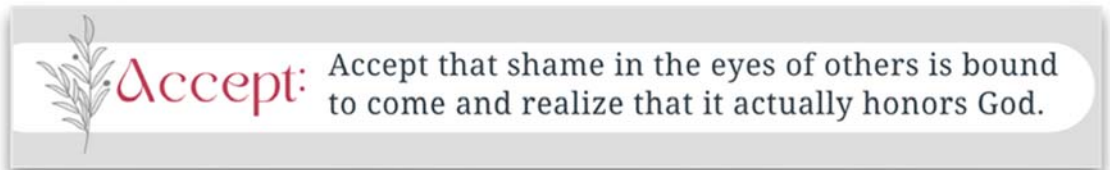


Follow: Follow Paul's example of his shameless stand for Christ, even to the very end.

Rise above shame. Realize the shame put upon us by the world is actually a badge of honor:

1 Peter 3:13-17: *13 Who is there to harm you if you prove zealous for what is good? 14 But even if you should suffer for the sake of righteousness, you are blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED, 15 but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; 16 and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to **shame** <2617>. 17 For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.*

If we are standing for that which is right, if we are standing in Christ, we are not to fear the intimidation from those around us. Bullies intimidate. When we are intimidated, we feel shame because we do not feel capable of standing up to what is bearing down on us. The Apostle Peter is telling us not to give into the intimidation, but instead, *sanctify Christ as Lord in our hearts, always being ready to make a defense.* We may not get a chance, but that doesn't matter because we are in the hands of the providence of God. Whatever external shame those on the outside may bring to us, it doesn't have to be a part of what we hold in our hearts. If we sanctify Christ in our hearts, we can stand up to these things.




1 Corinthians 1:25-29: *25 ...the foolishness of God is wiser than men, and the weakness of God is stronger than men. 26 For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 27 but God has chosen the foolish things of the world to **shame** <2617> the wise, and God has chosen the weak things of the world to **shame** <2617> the things which are strong, 28 and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, 29 so that no man may boast before God.*

These are unexpected opposites! Paul knew this firsthand:

2 Corinthians 12:7-9: (J.B. Phillips New Testament) *So tremendous, however, were the revelations that God gave me that, in order to prevent my becoming absurdly conceited, I was given a physical handicap—one of Satan's angels to harass me and effectually stop any conceit. Three times I begged the Lord for it to leave me, but his reply has been, My grace is enough for you: for where there is weakness, my power is shown the more completely. Therefore I have cheerfully made up my mind to be proud of my weaknesses, because they mean a deeper experience of the power of Christ. I can even enjoy weaknesses, suffering, privations, persecutions, and difficulties for Christ's sake. For my very weakness makes me strong in him.*

If we are weak and not noble but have been called to Christ—good. This is exactly who God wants. He doesn't want people who are full of themselves. He wants people who have that available space to be full of Christ. It might be easy for others to shame us, but we are standing to glorify God Almighty. They are, in fact, the shameful ones.

 **Embrace:** Embrace the fact that Jesus' true disciples as a whole are NOT who the world would choose, and this also brings honor to God!

Shame can overwhelm us but there are ways to put it back into its perspective.



The first time the word shame was brought up in the Bible was found in Genesis with Adam and Eve—the *shame of your nakedness*. Shame was the very first evidence of sin. The last time the word shame is found is in **Revelation 16:15** when Christ returns—*Blessed is the one who stays awake and remains clothed, so as not to go naked and be shamefully exposed*. We need to keep the robe of Christ's righteousness covering us like God covered Adam and Eve in the Garden of Eden. With both coverings came a sacrifice of a life. These are powerful bookends.

Navigating Through THE SHAME GAME



It's important to acknowledge the fact that shame is prevalent in our world and always has been.

True Christians should realize that appropriately-placed shame is there to awaken us out of the stupor of earthly thinking and reactions.

Additionally, any shame we have unjustly placed upon ourselves ought to immediately be brought to God in prayer and left with Him.

Shame comes from two different, basic perspectives:

1. From the world outside of us. Realize that if we are standing for God through Christ, we can work through it.
2. From within us, what we make up with little basis in our own minds. This inappropriate kind of shame can keep us from honoring God, so we can't be timid about asking others for help.

Shame can be a tool to bring us to God, and it can also be something we need to simply put away over time, small step by small step. In any case, we need to use our shame to glorify God.

So, how do we cope with feeling shame?
For Rick, Jonathan, Julie and Christian Questions...
...Think about it!

All scriptures cited are from the NASB1995 translation unless otherwise noted.



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Comprehensive (though not necessarily exhaustive) Word Studies regarding shame:
(all scriptures cited below are from the King James Version)

Shame: Strong's Exhaustive Concordance #150 *aischros*; from the same as #153; shameful, i.e., base (specially, venal): adjective

The King James Version Translates this as “filthy” 1 time

Thayer's Greek English Lexicon: filthy, baseness, dishonor

The only use in the New Testament:

Titus 1:11: (KJV) *Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy <150> lucre's sake.*

Filthy: Strong's Exhaustive Concordance #153 *aischynō*; from *aischos* (disfigurement, i.e. disgrace); to feel shame (for oneself)

The King James Version Translates this as “be ashamed” 5 times

Thayer's Greek English Lexicon: 1) to disfigure 2) to dishonor
3) to suffuse with shame, make ashamed, be ashamed

All uses in the New Testament:

Luke 16:3: *Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed <153>.*

2 Corinthians 10:8: *For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should <153> not be ashamed <153>.*

Philippians 1:20: *According to my earnest expectation and my hope, that in nothing I shall be ashamed <153>, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*

1 Peter 4:16: *Yet if any man suffer as a Christian, let him <153> not be ashamed <153>; but let him glorify God on this behalf.*

1 John 2:28: *And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed <153> before him at his coming.*

Ashamed: Strong's Exhaustive Concordance #152 *aischune*; from #153; shame or disgrace (abstractly or concretely)

The King James Version Translates this as “shame” 5 times, “dishonesty” 1 time

Thayer's Greek English Lexicon: 1) the confusion of one who is ashamed of anything, sense of shame 2) ignominy, disgrace, dishonor 3) a thing to be ashamed of

All uses in the New Testament:

Luke 14:9: *And he that bade thee and him come and say to thee, Give this man place; and thou begin with **shame** <152> to take the lowest room.*

2 Corinthians 4:2: *But have renounced the hidden things of **dishonesty** <152>, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.*

Philippians 3:19: *Whose end is destruction, whose God is their belly, and whose glory is in their **shame** <152>, who mind earthly things.*

Hebrews 12:2: *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the **shame** <152>, and is set down at the right hand of the throne of God.*

Jude 1:13: *Raging waves of the sea, foaming out their own **shame** <152>; wandering stars, to whom is reserved the blackness of darkness for ever.*

Revelation 3:18: *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the **shame** <152> of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*

Shame: Strong's Exhaustive Concordance #149 *aischron*; neuter of #150; a shameful thing, i.e. indecorum: noun

The King James Version Translates this as "shame" 3 times

Thayer's Greek English Lexicon: shame, base, dishonorable

All uses in the New Testament:

1 Corinthians 11:6: *For if the woman be not covered, let her also be shorn: but if it be a **shame** <149> for a woman to be shorn or shaven, let her be covered.*

1 Corinthians 14:35: *And if they will learn any thing, let them ask their husbands at home: for it is a **shame** <149> for women to speak in the church.*

Ephesians 5:12: *For it is a **shame** <149> even to speak of those things which are done of them in secret.*

Shame: Strong's Exhaustive Concordance #1870 *epaischunomai*; from 1909 and 153 Verb; to feel shame for something:

The King James Version Translates this as "be ashamed" 11 times

Thayer's Greek English Lexicon: to be ashamed

All uses in the New Testament:

Mark 8:38: *Whosoever therefore shall be **ashamed** <1870> of me and of my words in this adulterous and sinful generation; of him also **shall** <1870> the son of man be **ashamed** <1870>, when he cometh in the glory of his Father with the holy angels.*

Luke 9:26: For whosoever shall be *ashamed* <1870> of me and of my words, of him *shall* <1870> the son of man be *ashamed* <1870>, when he shall come in his own glory, and in his Father's, and of the holy angels.

Romans 1:16: For I *am* <1870> not *ashamed* <1870> of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Romans 6:21: What fruit had ye then in those things whereof ye *are* <1870> now *ashamed* <1870>? For the end of those things is death.

2 Timothy 1:8: *Be* <1870> not *thou* <1870> therefore *ashamed* <1870> of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

2 Timothy 1:12: For the which cause I also suffer these things: nevertheless I *am* <1870> not *ashamed* <1870>: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

2 Timothy 1:16: The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and *was* <1870> not *ashamed* <1870> of my chain:

Hebrews 2:11: For both he that sanctifieth and they who are sanctified are all of one: for which cause he *is* <1870> not *ashamed* <1870> to call them brethren,

Hebrews 11:16: But now they desire a better country, that is, an heavenly: wherefore God *is* <1870> not *ashamed* <1870> to be called their God: for He hath prepared for them a city.

Shame: Strong's Exhaustive Concordance #2617 *kataischuno*; from #2596 and New Testament #153 Verb; to shame down, i.e. disgrace or (by implication) put to the blush

The King James Version Translates this as "ashamed" 7 times, "confound" 3 times, "dishonor" 2 times, "shame" 1 time

Thayer's Greek English Lexicon: 1) to dishonor, disgrace 2) to put to shame, make ashamed 2a) to be ashamed, blush with shame 2b) one is said to be put to shame who suffers a repulse, or whom some hope has deceived

All uses in the New Testament:

Luke 13:17: And when he had said these things, all his adversaries were *ashamed* <2617>: and all the people rejoiced for all the glorious things that were done by him.

Romans 5:5: And hope *maketh* <2617> not *ashamed* <2617>; because the love of God is shed abroad in our hearts by the holy spirit which is given unto us.

Romans 9:33: As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him *shall* <2617> not be *ashamed* <2617>.

Romans 10:11: For the scripture saith, Whosoever believeth on him *shall* <2617> not be *ashamed* <2617>.

1 Corinthians 1:27: *But God hath chosen the foolish things of the world to confound <2617> the wise; and God hath chosen the weak things of the world to confound <2617> the things which are mighty.*

1 Corinthians 11:4: *Every man praying or prophesying, having his head covered, dishonoureth <2617> his head.*

1 Corinthians 11:5: *But every woman that prayeth or prophesieth with her head uncovered dishonoureth <2617> her head: for that is even all one as if she were shaven.*

1 Corinthians 11:22: *What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame <2617> them that have not? What shall I say to you? shall I praise you in this? I praise you not.*

2 Corinthians 7:14: *For if I have boasted any thing to him of you, I am <2617> not ashamed <2617>; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.*

2 Corinthians 9:4: *Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed <2617> in this same confident boasting.*

1 Peter 2:6: *Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall <2617> not be confounded <2617>.*

1 Peter 3:16: *Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed <2617> that falsely accuse your good conversation in Christ.*

Ashamed: Strong's Exhaustive Concordance #1788 *entrepo*; from #1722 and the base of #5157: verb; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound

The King James Version Translates this as “reverence” 4 times, “regard” 2 times, “be ashamed” 2 times, “shame” 1 time

Thayer's Greek English Lexicon: 1) to shame one 2) to be ashamed 3) to reverence a person 4) to turn about

All uses in the New Testament:

Matthew 21:37: *But last of all he sent unto them his son, saying, They will reverence <1788> my son.*

Mark 12:6: *Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence <1788> my son.*

Luke 18:2: *Saying, There was in a city a judge, which feared not God, neither regarded <1788> man.*

Luke 18:4: *And he would not for a while: but afterward he said within himself, though I fear not God, nor regard <1788> man.*

Luke 20:13: *Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence <1788> him when they see him.*

1 Corinthians 4:14: *I write not these things to **shame** <1788> you, but as my beloved sons I warn you.*

2 Thessalonians 3:14: *And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be **ashamed** <1788>.*

Titus 2:8: *Sound speech, that cannot be condemned; that he that is of the contrary part may be **ashamed** <1788>, having no evil thing to say of you.*

Hebrews 12:9: *Furthermore we have had fathers of our flesh which corrected us, and we gave them **reverence** <1788>: shall we not much rather be in subjection unto the Father of spirits, and live?*

Reverence: Strong's Exhaustive Concordance #1791 *entrepo*; from #1788; confusion

The King James Version Translates this as “shame” twice

Thayer's Greek English Lexicon: 1) shame 2) respect, reverence

All uses in the New Testament:

1 Corinthians 6:5: *I speak to your **shame** <1791>. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?*

1 Corinthians 15:34: *Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your **shame** <1791>.*

Quotes regarding shame:

Shame is like everything else; live with it for long enough and it becomes part of the furniture. — Salman Rushdie

If you put shame in a petri dish, it needs three ingredients to grow exponentially: secrecy, silence, and judgment. If you put the same amount of shame in the petri dish and douse it with empathy, it can't survive. — Brene Brown

Whatever is begun in anger ends in shame. — Benjamin Franklin

Everyone needs a sense of shame, but no one needs to feel ashamed. — Friedrich Nietzsche

Live in such a way that you would not be ashamed to sell your parrot to the town gossip. — Will Rogers

Shame is the lie someone told you about yourself. — Anais Nin

If our Christianity has ceased to be serious about discipleship, if we have watered down the gospel into emotional uplift which makes no costly demands and which fails to distinguish between natural and Christian existence, then we cannot help regarding the cross as an ordinary everyday calamity, as one of the trials and tribulations of life. We have then forgotten that the cross means rejection and shame as well as suffering.

— Dietrich Bonhoeffer

I count him lost, who is lost to shame. — Plautus

Shame produces trauma. Trauma produces paralysis. — Bell Hooks

Study QUESTIONS

Ep.1336: How Do We Cope With Feeling Shame?

<https://christianquestions.com/character/how-do-we-cope-with-feeling-shame/>

See:  CQRewind
SHOW NOTES

1. What is shame? What are the differences between guilt and shame? (Luke 14:8-9, Ted Talk)
2. **The Samaritan woman's shame:** (John 4:5-8, 25-30, 39-42)
 - a. What was the relationship between the Jews and the Samaritans?
 - b. Describe the woman's situation. Why she was at the well, her life story, her position in society.
 - c. How did Jesus react to her? Why was everything about his reaction unusual?
 - d. Why was this a life-changing event for her? What were the repercussions from Jesus' dealings with her?
3. **What thoughts, things or actions bring us shame before God? Explain the results from these actions:**
 - a. Adam and Eve (Genesis 2:25, 3:7-11, 21-23) *Disloyalty to the Creator*
 - b. Deeds of the flesh (Galatians 5:19-21) *Participating in things exciting to the world but anathema to God*
 - c. Spiritual shame (Revelation 3:17-18) *Watering down the sanctity of our discipleship*
(Other examples of spiritual shame: Philippians 3:17-20, 2 Corinthians 4:1-2)
4. **Shame as a tool for correction – Expand on these positive examples. How can we:**
 - a. Confound those outside our ministry who are critical (Titus 2:6-8)
 - b. Use shame as a reset tool for group priorities (1 Corinthians 4:8, 10-14)
 - c. Use shame to wake up Christians to their responsibilities in earthly matters (1 Corinthians 6:1-6)
 - d. Use shame to wake up Christians to their responsibilities in spiritual matters (1 Corinthians 11:17-22)
 - e. Use shame carefully as a tool for growth and maturity (2 Thessalonians 3:6-7, 11-15)
5. **Rising above shame:**
 - a. How can we “tame” our shame? (2 Corinthians 10:4-5)
 - b. How can we deal with anxiety, depression and shame? How do we make this practical; how do we “take every thought captive?” (1 Peter 5:6-7, Romans 15:1-3)
 - c. What was Jesus' example to us on the cross – his attitude and his behavior? Note especially the difference between “tolerating” and “enduring.” (Hebrews 12:2-3)
 - d. How can we use these four scriptural ways to deal with our own shame? Expand on each:
Meditate on Jesus' fortitude: (Hebrews 12:1-3)
Follow Paul's example: (2 Timothy 1:8-12)
Accept our shame in the eyes of others: (1 Peter 3:13-17)
Embrace that we are Jesus' true disciples: (1 Corinthians 1:25-29, 2 Corinthians 12:7-9)
6. **How have you dealt with shame in your life? How could you improve your reaction to shame?**
 - a. The shame that comes from others; either deserved on your part, or not.
 - b. The shame that comes from within us with little basis in fact, but devastating, nonetheless.