

SHAME

YOUR FAILURES ARE NOT FINAL

SHAME SEMINAR SYLLABUS

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FORWARD

Written by Larry Schoonover

I was first introduced to the teaching on SHAME while attending a conference in Wisconsin several years ago. My younger sister had recently died at the age of thirty-two, having been diagnosed with siroccos of the liver. While listening to Bishop Wright's teaching on "Shame" I realized why my sister drowned herself in alcohol to cover her pain. I would later get the chance to share this with Bishop Wright and exclaim to him the thoughts that came to us while we sat listening to this to his brief introduction of shame; he called it, "Your Failures Are Not Final". I then realized most of my friends; family and acquaintances could really benefit from the teaching and really were in need of the ministry.

About one year later, at my invitation, Bishop Wright came to the congregation where I oversee to share this much needed teaching. I sat amazed as I watched 100% of the people respond to this teaching. When individuals realized the adverse affects of their own negative feelings about themselves, and how these feelings were keeping them from fulfilling their own personal calling in the body of Christ, they readily received ministry to be healed of it.

It has been a process for me to understand the effects of shame and to recognize its varied sources. Once being ministered to for it, and the ongoing study of God's word to understand it, I have been able to help others to find their place in the body and become whole as Jesus intended.

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INTRODUCTION: Unresolved shame is the most debilitating spiritual condition with which we contend today. It is the root cause of almost all Christian inconsistency. It is the primary reason many do not pray. It is the foundational reason for almost all backsliding. Let's examine shame and its effect upon the lives of God's people. Like the Lord let's start with the end before the beginning. What is the most important result for the church when the people of God are free from shame?

I. THE REMOVAL OF SHAME FROM THE LIVES OF GOD'S PEOPLE IS THE LAST STEP BEFORE THE PROMISED OUTPOURING OF THE HOLY GHOST IN THE LAST DAYS.

Joel 2:25-28

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

A. Twice in this text the Lord promised that His people would "never be ashamed." How do we as His people get to that place today? Also, how do we receive the promise of outpouring that shall come to pass "afterward"? After "what"?

B. Because of the proximity of the absence of shame to the promise of the "out-pouring" of the Holy Ghost, it is imperative that we understand what shame is and how to deal with it. When we are truly free from shame, God will be able to give us revival and we will be able to receive it.

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C. The prerequisite to outpouring is RESTORATION! What is “restoration”?

RESTORE (STRONG’S) = # OT:7999 *shalam* (shaw-lam’); a primitive root; **to be safe (in mind, body or estate); figuratively, to be (causatively, make) completed**; by implication, to be friendly; by extension, to reciprocate (in various applications): KJV - make amends, (make an) end, finish, full, give again, make good, (re-) pay (again), (make) (to) (be at) peace (-able), that is perfect, perform, (make) prosper (-ous), recompense, render, requite, make restitution, restore, reward, surely.

RESTORE (VINE’S) = # OT:7999 *shalam*, **“to recompense, reward, be whole, be complete, sound.”**

RESTORE (BROWN, DRIVER, AND BRIGGS) = # OT:7999 *shalam*

1) **to be in a covenant of peace, to be at peace**

a) (Qal)

1) to be at peace

2) peaceful one (participle)

b) (Pual) one in covenant of peace (participle)

c) (Hiphil)

1) **to make peace with**

2) **to cause to be at peace**

d) (Hophal) to live in peace

2) **to be complete, to be sound**

a) (Qal)

1) to be complete, to be finished, to be ended

2) **to be sound, to be uninjured**

b) (Piel)

1) to complete, to finish

2) **to make safe**

3) **to make whole or good, to restore, to make compensation**

4) to make good, to pay

5) to requite, to recompense, to reward

c) (Pual)

1) to be performed

2) to be repaid, to be requited

d) (Hiphil)

1) to complete, to perform

2) to make an end of

D. Outpouring shall take place “after” what? “Afterwards” is the translation of two Hebrew words: ACHAR and KEN.

AFTER (STRONG’S) = # OT:310 *’achar* (akh-ar’); from OT:309; properly, the hind part; generally used as an adverb or conjunction, after (in various senses): KJV - after (that, -ward), again, at, away from, back (from, -side), behind, beside, by, follow (after, -ing), forasmuch, from, hereafter, hinder end, out (over) live, persecute, posterity, pursuing, remnant, seeing, since, thence [-forth], when, with.

AFTER (VINE'S) = # OT:310 *ahar*, "behind; after." **Ahar as a preposition can have a local-spatial significance, such as "behind":** "And the man said, They are departed hence; for I heard them say, Let us go to Dothan" Genesis 37:17. As such, it can mean "follow after": "And also the king that reigneth over you [will] continue following the Lord your God" 1 Samuel 12:14. **Ahar can signify "after" with a temporal emphasis:** "And Noah lived after the flood three hundred and fifty years" Genesis 9:28, the first biblical occurrence of the word.

JUST / RIGHT (STRONG'S) = # OT:3651 *ken* (kane); from OT:3559; properly, **set upright; hence (figuratively as adjective) just; but usually (as adverb or conjunction) rightly or so (in various applications to manner, time and relation; often with other particles):**

KJV - after that (this, -ward, -wards), as ... as, [for-] asmuch as yet, be (for which) cause, following, howbeit, in (the) like (manner, -wise), the more, right, (even) so, state, straightway, such (thing), surely, there (wherefore)-, this, thus, true, well, you.

JUST / RIGHT (COMPLETE WORD STUDY DICTIONARY) = # OT:3651 *ken*: A word that is used either as an adverb or adjective, depending on the context of the sentence. **The word is derived from the verb meaning to stand upright or to establish.** As an adjective, it means correct, according to an established standard (Numbers 27:7); upright and honest (Genesis 42:11).

JUST / RIGHT (BROWN, DRIVER, AND BRIGGS) = # OT:3651 *ken*
as an adverb:

- 1) so, therefore, thus
 - a) thus, so
 - b) just so
 - c) therefore
 - d) so...as (paired with adv)
 - e) then
 - f) forasmuch as (in phrase)
 - g) (with prep)
- 1) therefore, this being so (specific)
- 2) hitherto
- 3) therefore, on this ground (general)
- 4) afterward
- 5) in such case as an adjective:
 - 2) **right, just, honest, true, veritable**
 - a) **right, just, honest**
 - b) correct
 - c) true, veritable

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JUST / RIGHT (VINE'S) = # OT:3651 *ken*, "*right; veritable; honest.*" This adjective occurs 24 times in biblical Hebrew. The word implies "honest or righteous" in Gen. 42:11> "We are all one man's sons; we are true men, thy servants are no spies." The word means not "right" in 2 Kings 17:9.

E. It is time for restoration!

RESTORE (THEOLOGICAL WORDBOOK OF THE OLD TESTAMENT) = # 7999 *shalam*
The general meaning behind the root is of completion and fulfilment — of entering into a state of wholeness and unity, a restored relationship [(s)].

1. Before we can have a restored relationship, we must first understand about the importance of the relationships that the Lord gives priority to in our lives.

II. RELATIONSHIP - We must obey the greatest and second greatest commands of the Bible, if we are to please God and be His children.

A. Jesus declared these two commands to be the greatest in Mark 12:28-31:

Mark 12:28-31

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 **And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:**

30 **And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.**

31 **And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.**

B. These two commandments define the three fundamental relationships in life. These relationships are:

1. My Relationship with **God**
2. My Relationship with **Others**
3. My Relationship with **Myself**

C. The **pivotal relationship** of the three is **the way I feel about myself**. Whether or not I am able to love myself, affects my ability to love God and others.

1. If I believe that I am unlovable, I will refuse to allow God to love me. If I convince myself that I am not worthy of His love, I will reject His love. Therefore, I become unloved. He cannot love me against my will.

2. **Esteem for myself CANNOT come from myself. Accepting my worth also CANNOT come from myself. My only Scriptural source of the understanding of the worth of self is the revelation of God's love for me.**

a. "I must be worth a tremendous amount to Him, because He died for me."

I John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

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Romans 8:31-32

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

b. Accepting His love without reservation is the channel through which I receive everything that God does for me: naturally or spiritually!

I John 4:19 We love him, because he first loved us.

1 John 4:19 **(The Living Bible)**

19 **So you see, our love for him comes as a result of his loving us first.**

1 John 4:19 **(The Bible in Basic English)**

19 **We have the power of loving, because he first had love for us.**

1 John 4:19 **(The Message Bible)**

19 **We, though, are going to love — love and be loved. First we were loved, now we love. He loved us first.**

1 John 4:19 **(The Complete Jewish Bible)**

19 **We ourselves love now because he loved us first.**

— HIS LOVE IS THE CONDUIT THROUGH WHICH ALL OF HIS BLESSINGS FLOW TO US.

c. If I will not allow Him to love me unconditionally, He cannot save me, heal me, supply my needs, or answer my prayers.

d. He will NOT meet my needs for the purpose of enabling me to feel that I have earned something from Him. He ONLY meets our needs to communicate to us how He feels about us.

e. He loves us because of **WHO WE ARE** not because of what we do.

— SHAME PREVENTS US FROM BELIEVING THIS!

f. My performance does not produce relationship.

— My relationship with Him produces performance!

2. My capability for loving others is severely diminished when I DO NOT LOVE MY-SELF.

Mark 12:31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Mark 12:31 (The Living Bible)

31 "The second is: **'You must love others as much as yourself.'** No other commandments are greater than these."

Mark 12:31 (Today's English Version)

31 The second most important commandment is this: **'Love your neighbor as you love yourself.'** There is no other commandment more important than these two."

Mark 12:31 (The Message Bible)

31 And here is the second: **'Love others as well as you love yourself.'** There is no other commandment that ranks with these."

Mark 12:31 (Easy-to-Read Bible)

31 The second most important command is this: **'Love your neighbor the same as you love yourself.'** These two commands are the most important."

Mark 12:31 (Contemporary English Version)

31 The second most important commandment says: **'Love others as much as you love yourself.'** No other commandment is more important than these."

a. Loving others is the fundamental element of revival.

— **If my inability to let God help me to love myself hinders His ability to love others through me, my shame then becomes an impassible roadblock to revival.**

— **THUS "OUTPOURING" (JOEL 2:28) IS PROMISED "AFTER" OUR RESTORATION TO WHOLENESS!**

D. The question is, "What needs to be restored?"

1. The Lord created us in His image.

Genesis 1:26,27

26 And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God

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1 Corinthians 11:7 For a man indeed ought not to cover his head, **forasmuch as he is the image and glory of God**: but the woman is the glory of the man.

IMAGE (STRONG'S) = # NT1504 *eikon*; from #1503; a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance:
KJV-- image.

IMAGE (VINE'S) = *eikon* ^1504^ denotes "an image"; **the word involves the two ideas of representation and manifestation.** "The idea of perfection does not lie in the word itself, but must be sought from the context"

2. Yet this "image" is NOT merely an "external" resemblance.

Romans 8:29 For whom he did foreknow, he also did predestinate to be **conformed to the image of his Son**, that he might be the firstborn among many brethren.

CONFORMED (STRONG'S) = # NT4832 *summorphos*; from 4862 and 3444;
jointly formed, i.e. (figuratively) similar:
KJV-- conformed to, fashioned like unto.

CONFORMED, CONFORMABLE (VINE'S) = *summorphos* ^4832^, signifies **"having the same form as another, conformed to"**; (a) of the "conformity" of children of God "to the image of His Son," <Rom. 8:29>; (b), of their future physical "conformity" to His body of glory, <Phil. 3:21>. **This verb has more especial reference to that which is essential in character and thus complete or durable, not merely a form or outline.**

Romans 12:1-2

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And **be not conformed to this world: but be ye transformed by the renewing of your mind**, that ye may prove what is that good, and acceptable, and perfect, will of God.

CONFORMED, CONFORMABLE (VINE'S) = *suschematizo* ^4964^, **"to fashion or shape one thing like another,"** is translated "conformed" in <Rom. 12:2>, KJV; RV, "fashioned"; "fashioning" in <1 Pet. 1:14>. This verb has more especial reference to that which is transitory, changeable, unstable; **summorphizo, to that which is essential in character and thus complete or durable, not merely a form or outline.** *Suschematizo* could not be used of inward transformation.

3. Why do we need to be “conformed into His image”? Because as a man thinks in his heart (Proverbs 23:7) (about himself) so is he.

a. Thoughts produce actions: wrong thinking = wrong actions.
— My feelings about myself produce wrong thoughts about myself.

— Wrong thoughts prevent me from doing right actions.

— Thus I cannot do the will of God.

b. I must be transformed into His image of me so that I will think the thoughts that He wants me to think.

— This will enable me to do the actions He wants me to do

c. Thus to be “transformed,” I need my mind (thinking, thoughts, feelings, etc.) to be

4. We are to become His image, His character.

a. The seed of this image was implanted in us at our creation, but sin and shame began to immediately attack it trying to change it.

b. The new birth was intended to restore this image; yet, for those of us with shame, we needed the Lord to begin a inner transformation that would bring us to the place of becoming what God has intended for us to be.

c. For this to happen, we needed a metamorphosis: to break out of the cocoon and allow the new nature to live free.

5. Seeing and believing this image that God created us to be will enable to act the way the Lord wants us to AND to be able to be a conduct of God to this world as a part of His purpose in the earth.

6. The beginning of the process of the restoration of the Lord’s image in us is to cast down all “imagination” (false images of ourselves that the adversary has put within us.)

2 Corinthians 10:3-6

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to **the pulling down of strong holds;**)

5 **Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;**

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

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7. To do this the Lord wants to give us a “saved mind.”

2 Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

2 Timothy 1:7 **(The Amplified Version)**

7 For God did not give us a spirit of timidity (of cowardice, of craven and cringing and fawning fear), but [He has given us a spirit] of power and of love and of calm and well-balanced mind and discipline and self-control.

a. A renewed mind is needed so that we can think right about ourselves.

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

MIND (STRONG'S) = # NT:3563 nous (nooce); probably from the base of NT:1097; **the intellect, i.e. mind (divine or human; in thought, feeling, or will)**; by implication meaning:
KJV - mind, understanding. Compare NT:5590.

b. Our thoughts about ourselves proceed from our emotions

c. Any emotions which cause us to have wrong or inaccurate thoughts about ourselves must be dealt with (confronted and resolved)

E. The Greek Word for "love" in the first two relationships is *agape*, therefore the implied word for loving myself must also be *agape*.

1. *Agape* love has its source in God alone. It is not possible for us to produce a love that satisfies God's criteria of what constitutes "love" through our own strength or human emotions.

a. We must allow God to enable us to love Him.

b. We must allow God to love others through us.

c. It is vitally important that we allow God to help us love ourselves.

F. The presence of shame is the absence of love or the loss of love, and leads to the destruction of self-esteem.

The extreme of this is discussed below:

“When you shame a person, it hurts. Shaming is the purposeful assault on the soul, that inner spirit which animates the person. When shamed, the victim marshals its resources to protect the soul. Normally, an individual has sufficient self-esteem to survive most attacks, and has the ability to change or exit the situation. However, in situations where self-esteem is insufficient, persistent and severe attacks may reach the inner core of the soul, leading to the response of rage and violence. Concomitant to such situations, is the physical and psychic pain which can be so overwhelming that the mind protects itself by automatically and unconsciously numbing itself, resulting in an individual that cannot feel. When the assault is extreme and inescapable, as may happen in child abuse, the result can be soul murder, leaving a sociopath, a physical body inhabited by a dead soul, a living machine that can kill or maim without feeling or remorse.”

Duen Hsi Yen, 1999

G. The following quotes are from "Violence: Our deadly epidemic and its causes." Gilligan, James (1996) NY: Putnam.

p51: **"The soul needs love as vitally as the lungs need oxygen; without it, the soul dies, just as the body does without oxygen."**

p48: "Shame deadens the feelings of being human, and leads to rage. The sources of love for the self are love from others, and one's own love for oneself. Children who fail to receive sufficient love from others, fail to build up reserves of self-love, and the capacity for self-love, which enable them to survive the inevitable rejections and humiliations which even the most fortunate of people cannot avoid. Without feelings of love, the self feels numb, empty, and dead. To be overwhelmed by shame and humiliation causes the destruction of self-esteem. Without a certain amount of self-esteem, the self collapses and the soul dies."

pp52-53: "But a joyless life is a synonym for hell. A man who does not love and cannot love, is in effect, condemned to hell. His entire environment, from which -without love- he is cut off, is without enjoyment for him, and thus the world he "lives" in is a source of emptiness and emotional suffocation for him. Both the world and the self are experienced and perceived emotionally as being dead, inanimate, without a soul--without feelings."

"Since the sense of aliveness and humanness that comes from loving includes a vulnerability to pain, only those who are capable of risking pain can experience joy. Emotional health is not the absence of pain. It is the capacity to bear painful feelings when they occur, without letting them stop us from loving others and continuing to feel worthy of love ourselves. A person can expose himself to the vulnerability of loving another person only if he has enough self-esteem to protect himself from the devastation he would suffer if that love were not reciprocated. He cannot afford to give to another the love which he cannot give himself. If he has taken the chance and lost, the results can be immediately and devastatingly lethal, to others and to himself. Without love (by which I mean here love for oneself), the self collapses, the soul dies,

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the psyche goes to hell. Men will quickly and ferociously attack others, even kill them, if they think it will prevent their own souls from being murdered. What they immediately discover when they commit a violent act, however, is that this strategy is self-defeating. And that is why so many murderers finally decide to end their own lives as well."

"In other words, to love something or someone is to enjoy it, or him, or her. and where there is joy, there is love. Conversely, where there is no love, there is no joy (this is the condition called hell, in theological language). And the cause of lovelessness (the incapacity for love) is joylessness (in incapacity for joy); and vice versa. The chief causes of the incapacity for love and joy are shame (the lack of self-love, which inhibits love of others, and stimulates hatred toward them, and fear of them, instead); and guilt (the presence of self-hate, which inhibits self-love, and stimulates fear and condemnation of one's own hostile and destructive impulses and wishes). Among the clinical and behavioral syndromes caused by shame are paranoia, narcissism, sociopathy, selfishness, sadism, and revenge; whereas guilt causes, among other things, depression, penance, self-punishment, self-sacrifice, martyrdom, and masochism."

III. *SHAME* DEFINED - Shame is generally defined as "the painful feeling of the loss of self-respect."

ENGLISH DEFINITIONS OF *SHAME*:

Dictionary.com Unabridged defines *SHAME* as: [sheym] –noun

1. **the painful feeling arising from the consciousness of something dishonorable, improper, ridiculous, etc., done by oneself or another.**
2. **susceptibility to this feeling.**
3. disgrace; ignominy.
4. a fact or circumstance bringing disgrace or regret.

The American Heritage Dictionary of the English Language defines *SHAME* as: n.

1. **A painful emotion caused by a strong sense of guilt, embarrassment, unworthiness, or disgrace.**
2. Capacity for such a feeling.
3. **One that brings dishonor, disgrace, or condemnation.**
4. A condition of disgrace or dishonor; ignominy.

GREEK WORDS TRANSLATED *SHAME*:

SHAME (STRONG'S) = # NT:152 *aischune* (ahee-skhoon'-nay); from NT:153; **shame or disgrace** (abstractly or concretely):
KJV - dishonesty, shame.

SHAME (from The Complete Word Study Dictionary) = # NT:152 *aischúne*; shame. Disgrace, shame.

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

(II) Objectively meaning disgrace, reproach (Hebrews 12:2; Sept.: Job 8:22; Psalms 69:20; Isaiah 50:6).

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

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

Antonyms: *kaúchema* (2745), boast; *kaúchesis* (2746), boasting.

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SHAME (STRONG'S) = # NT:1791 *entropē* (en-trop-ay'); from NT:1788; **confusion:** KJV - shame.

SHAME (from The Complete Word Study Dictionary) = #NT:1791 *entropē*; to withdraw. Shame (1 Corinthians 6:5; 15:34; Sept.: Psalms 35:26; 69:8,20).

Implies something found in neither *aidōs* (127), modesty from a sense of what is right and becoming, nor *aischūnē* (152), **shame from a sense of one's wrong action or motive having been made manifest. Entropē is the withdrawal which is the result of exposure of wrongdoing. Entropē becomes aidōs when the change becomes part of one's character.** Synonyms: *óneidos* (3681), reproach; *atimía* (819), dishonor, shame; *spilos* (4696), disgrace, spot; *stigma* (4742), scar; *skándalon* (4625), scandal, offence; *aischūnē* (152), shame. **The difference between aischūnē and entropē is that the first is shame resulting from having been found doing or saying something wrong. That shame may be expressed variably. Entropē is the shame which is expressed by withdrawing oneself, introversion.**

Antinonyms: *kaúchōma* (2745), boasting; *kaúchōsis* (2746), the act of boasting; *phōjīmō* (5345), fame; *timōj* (5092), honor; *dóxa* (1392), glory.

The Greek word *entropē* has been “anglicized” as *entropy*. In English, *entropy* is defined by The American Heritage Dictionary of the English Language as:

1. For a closed thermodynamic system, **a quantitative measure of the amount of thermal energy not available to do work.**
2. **A measure of the disorder or randomness in a closed system.**
3. A measure of the loss of information in a transmitted message.
4. **The tendency for all matter and energy in the universe to evolve toward a state of inert uniformity.**
5. **Inevitable and steady deterioration of a system or society.**

— EACH OF THESE “SCIENTIFIC” DEFINITIONS OF ENTROPY HAVE A SPIRITUAL PARALLEL IN OUR LIVES AND IN THE CHURCH. THE EXTREME NEGATIVE CONDITION THAT THESE PRINCIPLES PARALLEL IN THE SPIRITUAL DIMENSION SPEAK OF A SPIRITUAL “PARALYSIS” WHICH THE ADVERSARY IS GREATLY DESIROUS TO PRODUCE IN THE BODY OF CHRIST. THIS PARALYSIS IS CATASTROPHIC TO THE LOSS OF THIS WORLD! THE CAUSE OF THIS “SPIRITUAL ENTROPY”? SHAME!

A. From these definitions, we can conclude the following:

1. Shame emphasizes the humiliation felt at the loss of esteem.
2. Shame includes the idea of feeling humiliated or embarrassed as from a sense of inadequacy or inferiority.

3. Shame also includes the pain caused by losing the respect of others.
4. Shame is the ultimate result of me losing respect for myself.
5. Shame is never harmless, inconsequential, or easily ignored. It will not go away of its own accord. The person with shame will never “outgrow” it. Attempting to “bury” it in the subconscious mind only makes it more dangerous, destructive, debilitating, and insidious. And, finally, it only breeds more and more shame until it produces total spiritual paralysis. Eventually, it either destroys the affected person and their “world” or they finally get desperate enough to seek for God’s help.

B. From the definitions cited above, we can unequivocally state that shame can only develop through problems in inter-personal relationships that are significant to us. Again, these relationships are: with God, with others, and with myself. My relationship with others is only capable of producing shame if that relationship is significant to me (ie - I desire their approval, acceptance, affection, etc.).

1. Shame is always a product of the failure or perceived failure to meet the expectations of someone from whom we desire to receive approval (God, others, or my own approval of myself).
2. This "failure" results in rejection or perceived rejection.
3. Therefore, failure and rejection are the key elements of shame.
4. Suffering rejection from someone I desire to please may result in me rejecting myself.
 - a. When I feel that I am not good enough to be accepted by either God or the people that I consider most important to me, I will reject myself.

***** THIS SELF-REJECTION IS CALLED "SHAME"! *****

C. Shame says to us:

1. you are a mistake
 2. you are flawed and defective as a human being
 3. you will never be good enough
 4. you will ultimately be rejected by everyone as soon as they find out what you “really” are.
 5. you are a failure
-

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D. "Shame is a sickness of the soul. It is the most poignant experience of the self by the self, whether felt in humiliation or cowardice, or in a sense of failure to cope successfully with a challenge. Shame is a wound felt from the inside, dividing us both from ourselves and from one another."

Kaufman, Gershen (1996). "The Psychology of Shame, 2nd Ed.," Springer Pub:NY.

IV. SHAME IS A GRUDGE - Shame is a grudge (unforgiveness) that I harbor against myself.

A. SELF-BLAME IS THE MOST COMMON EXPRESSION OF SHAME IN OUR DAILY LIVES. SELF-BLAME IS A DEMONSTRATION OF A GRUDGE; THEREFORE, SHAME IS AN ACCUSATION BY SELF AGAINST SELF.

B. Unforgiveness is **EXTREMELY** damaging to my spirituality regardless of whom my grudge (bitterness) is targeting: God, others, or **myself**.

C. *Unforgiveness is the most damaging of all sins because of the following:*

1. It removes the blood from previously forgiven sin, opening the door for me to struggle with all of my old habits, desires, etc.

Matthew 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Matthew 18:34 (**Wuest's Expanded Translation**)

34 And having been aroused to the point of a justifiable anger, his master handed him over to the torturers until such time **as he would pay back all that he owed him.**

Matthew 18:34 (**The Living Bible**)

34 "Then the angry king sent the man to the torture chamber **until he had paid every last penny due.**

Matthew 18:34 (**New Living Translation**)

34 Then the angry king sent the man to prison to be tortured **until he had paid his entire debt.**

a. The man had already been forgiven of this debt, but his unforgiveness made him liable for it again. This "debt" was his past sins (Matthew 7:12).

b. Unforgiveness is the only sin that can provoke God to remove the Blood from previously forgiven sin.

2. Unforgiveness prevents God from answering my prayers, especially the prayer of repentance.

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Mark 11:24-26

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Mark 11:24-26 (The Amplified Version)

24 For this reason I am telling you, whatever you ask for in prayer, believe (trust and be confident) that it is granted to you, and you will [get it].

25 And whenever you stand praying, if you have anything against anyone, forgive him and let it drop (leave it, let it go), in order that your Father Who is in heaven may also forgive you your [own] failings and shortcomings and let them drop.

26 But if you do not forgive, neither will your Father in heaven forgive your failings and shortcomings.

3. Unforgiveness turns my life over to "the tormentors."

Matthew 18:34-35

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Matthew 18:34 (Wuest's Expanded Translation)

34 And having been aroused to the point of a justifiable anger, his master **handed him over to the torturers** until such time as he would pay back all that he owed him.

Matthew 18:34 (The Living Bible)

34 "Then the angry king **sent the man to the torture chamber** until he had paid every last penny due.

Matthew 18:34 (New Living Translation)

34 Then the angry king **sent the man to prison to be tortured** until he had paid his entire debt.

a. Many people have NO joy, peace, contentment, direction, purpose, etc. in their walk with God.

b. They don't have a clue as to why their lives are like this either. In their minds they are doing everything that they know to do and nothing is going right for them.

— THEY ARE LIVING IN TORMENT!

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Dictionary.com's definition of *TORTURE* is:

1. the act of inflicting excruciating pain, as punishment or revenge, as a means of getting a confession or information, or for sheer cruelty.
2. a method of inflicting such pain.
3. Often, tortures. the pain or suffering caused or undergone.
4. extreme anguish of body or mind; agony.
5. a cause of severe pain or anguish.

c. Why are they clueless? They have excused the presence of unforgiveness in their hearts.

d. Nothing will ever change for them until they "forgive every one his brother their trespasses."

4. Unforgiveness gives Satan an advantage over us.

2 Corinthians 2:10-11

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

2 Corinthians 2:10-11 (**Wuest's Expanded Translation**)

10-11 Now, to whom you forgive anything, I also forgive, for also that which I myself have forgiven, if I have forgiven anything, for your sakes I have forgiven it in the presence of Christ, **in order that no advantage may be gained over us by Satan, for we are not ignorant of his purposes.**

2 Corinthians 2:11 (**Today's English Version**)

11 **in order to keep Satan from getting the upper hand over us; for we know what his plans are.**

2 Corinthians 2:11 (**Contemporary English Version**)

11 **I have done this to keep Satan from getting the better of us. We all know what goes on in his mind.**

ADVANTAGE (THAYER'S) = #NT:4122 pleonekteo

1. intransitive, to have more, or a greater part or share:

2. transitive, to gain or take advantage of another, to overreach: 2 Corinthians 7:2

ADVANTAGE (VINE'S) = # NT:4122 pleonekteo, lit., "to seek to get

more" (pleon, "more," echo, "to have"); hence, "to get an advantage of, to take

advantage of." In 2 Corinthians 7:2 the KJV has "defrauded," the RV, "took

advantage of"; in 1 Thessalonians 4:6, KJV, "defraud," RV, "wrong." In the other

three places the RV consistently translates it by the verb "to take advantage of,"

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2 Corinthians 2:11, of Satan's effort to gain an "advantage" over the church, through their neglect to restore the backslider; in 2 Corinthians 12:17-18, KJV, "make a gain of."

a. Unforgiveness renders us helpless to defend ourselves against the Devil. This inability to defend ourselves will continue to intensify until we are completely under his influence.

5. Unforgiveness warps all of my perceptions of myself, other people, my feelings about myself, and what I think other people feel about me; thus preventing me from seeing things clearly and making unreliable all of my decisions.

Acts 24:16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

Acts 24:16 (The Amplified Version)

16 Therefore I always exercise and discipline myself [mortifying my body, deadening my carnal affections, bodily appetites, and worldly desires, endeavoring in all respects] to have a clear (unshaken, blameless) conscience, void of offense toward God and toward men.

Acts 24:16 (The Bible in Basic English)

16 And in this, I do my best at all times to have no reason for shame before God or men.

a. CONSCIENCE (STRONG'S) = # NT4893 *suneidesis* from a prolonged form of 4894; **co-perception**, i.e. moral consciousness:
KJV-- conscience.

b. Webster's Dictionary defines *CONSCIENCE* as:

= knowledge or sense of right and wrong, with an urge to do right.

= moral judgement that opposes the violation of a previously recognized ethical principle and that leads to feelings of guilt if one violates such a principle.

c. "co-perception" = (from Strong's definition of Greek word for "conscience")

— The definitions of the above word from Webster's is:

"co-" = prefix meaning "together, with"

"perception" = the act of perceiving or the ability to perceive

= insight or intuition

= the understanding, knowledge, etc. gotten by perceiving, or a specific idea, concept, impression, etc. so formed.

"perceive" = implies recognition by means of any of the senses, and, with reference to mental apprehension, often implies keen understanding or insight

d. VOID OF OFFENSE (STRONG'S) = # NT:677 aproskopos (ap-ros'-kop-os); from NT:1 (as a negative particle) and a presumed derivative of NT:4350; **actively, inoffensive, i.e. not leading into sin; passively, faultless, i.e. not led into sin:**

KJV - none (void of, without) offence.

#677 Is Derived from the **Negative Particle** and #4350:

(STRONG'S) = # NT:4350 proskopto (pros-kop'-to); from NT:4314 and NT:2875; **to strike at, i.e. surge against (as water); specifically, to stub on, i.e. trip up (literally or figuratively):**

KJV - beat upon, dash, stumble (at).

VOID OF OFFENSE (from The Complete Word Study Dictionary) = NT:677 apróskopos, adj. **from a (not), and proskóptæ (4350), to strike at, to trip. Not taking or giving offense.** Intrans., not stumbling or falling, figuratively speaking, in the path of duty and religion (Philippians 1:10). **Applied to the conscience, not stumbling over or impinging upon anything for which our heart condemns us** (Acts 24:16 [cf. Acts 23:1; 1 Corinthians 4:4; 2 Corinthians 1:12; 2 Timothy 1:3]). Trans., not causing others to stumble, not giving occasion to fall into sin (1 Corinthians 10:32 [cf. 2 Corinthians 6:3]).
Synonyms: áptaistos (679), not stumbling; eleútheros (1658), free, at liberty.

VOID OF OFFENSE (THAYER'S) = # NT:677 aproskopos,

1. actively, having nothing for one to strike against; not causing to stumble

a. properly: a smooth road

b. metaphorically, not leading others into sin by one's mode of life: 1 Corinthians 10:32

2. passively,

a. **not striking against or stumbling; metaphorically, not led into sin; blameless:** Philippians 1:10

b. **without offence: not troubled and distressed by a consciousness of sin,** Acts 24:16

VOID OF OFFENSE (VINE'S) = # NT:677 proskomma, **"an obstacle against which one may dash his foot" (akin to proskopto, "to stumble" or "cause to stumble"; pros, "to or against," kopto, "to strike"),** is translated "offense" in Romans 14:20, in v. 13, "a stumblingblock," of the spiritual hindrance to another by a selfish use of liberty (cf. No. 1 in the same verse); so in 1 Corinthians 8:9. It is used of Christ, in Romans 9:32-33, RV, "(a stone) of stumbling," and 1 Peter 2:8, where the KJV also has this rendering. Cf. the Sept. in Exodus 23:33, "these (the gods of the Canaanites) will be an offense (stumblingblock) unto thee."

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e. When I allow my conscience to be polluted by an unresolved offense, my conscience is thus "wounded."

— The "wound" is the loss of my "co-" (my partner in perception), the voice of the Spirit of the Lord.

— All of my perceptions (my feelings, opinions, etc.) become the product of human reasoning and judgement, and therefore are unbalanced and unreliable due to the lack of divine input and inspiration.

— These feelings, opinions, conclusions, decisions, etc. cannot be trusted and will only produce problems, divisions and disappointments.

D. A VERY SIGNIFICANT POINT FOR ALL TO CONSIDER IS: If shame is, in fact, a grudge that I have against myself, I will suffer all of the above itemized consequences even though it is myself that I refuse to forgive.

1. Unforgiveness is not "less" serious to God just because it is myself that I refuse to forgive. In fact, it is significantly more serious to Him because of the extremely negative impact that it has on all of my relationships with Him, others, and myself.

E. THE PROBLEM WITH GRUDGES IS THAT THEY BECOME BITTERNESS

Leviticus 19:18 Thou shalt not avenge, **nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself:** I am the Lord.

Galatians 5:13-15

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 **For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.**

15 **But if ye bite and devour one another, take heed that ye be not consumed one of another.**

James 5:9 **Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.**

1. When bitterness is allowed to be a part of our spirit, it opens the door to confusion (a symptom of shame) and every evil work.

James 3:14-16

14 **But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.**

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 **For where envying and strife is, there is confusion and every evil work.**

BITTER (from The Complete Word Study Dictionary) = #NT:4089 pikrós; adj. Bitter. In the Sept., it was used as a neut. or fem. pl. to indicate the fruits of the wild vine or bitter gourd which are so excessively bitter and acrid as to be a kind of poison (see 2 Kings 4:39). In the NT, used of taste, meaning bitter, acrid, brackish (James 3:11). **Metaphorically it means bitter, cruel, malignant (James 3:14, indicating bitter, harsh, cruel feelings).**

2. ROOT OF BITTERNESS: When bitterness takes root in our lives, it is impossible to prevent our attitudes, actions, words, etc. from negatively affecting other people around us.

Hebrews 12:14-15

14 Follow peace with all men, and holiness, without which no man shall see the Lord:
15 Looking diligently lest any man fail of the grace of God; **lest any root of bitterness springing up trouble you, and thereby many be defiled;**

3. A IMPORTANT POINT: MOST OF THE SYMPTOMS OF SHAME IN OUR LIVES ARE LIKE ROOTS — THEY ARE BELOW THE SURFACE.

a. The real problems in our lives are not the things that we consciously deal with on a daily basis — the things that we know are there in our lives. Our real problems are the things that are buried beneath the surface of our conscious minds in our subconscious. These are the “roots” of our problems. Roots keep the visible things alive. When Jesus killed the fig tree, it died at its roots even though visibly it still looked alive. But three days later it was dead for all to see.

Mark 11:20 And in the morning, as they passed by, **they saw the fig tree dried up from the roots.**

4. In addition, God’s unwavering principle is that the tree and the fruit will be the same as the roots are. The tree and the fruit cannot be one thing and the roots something else.

Romans 11:16 **For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.**

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V. SOURCES OF SHAME - The PRIMARY sources of shame are:

A. MY OWN ACTIONS - the most obvious sources of shame are:

— those things that I did that I wish I had not done

— or those things that I did not do that I wish I had done.

1. IE.- sins that I committed that were particularly damaging to me or someone else that I cannot get over or forget about and never feel forgiven for, especially sexual sins (fornication, adultery, homosexuality, etc.)

— goals that I did not reach which greatly disappointed me or let someone else down causing me to feel that my life will be forever incomplete

— things that I earnestly intended or greatly desired to do, but missed the opportunity to do because of neglect, procrastination, etc. (IE - speaking to someone who died before I could get to them, apply for a job, go to college, marry a certain person, etc.)

B. REJECTION - The real or perceived rejection by someone of significance to me.

1. IE - withholding of affection

— mental or emotional abuse usually by means of verbal abuse ("why are you so stupid? you will never amount to anything. why can't you be like your brother?")

2. Sub-consciously, the rejected person blames themselves for not being able to be or to do good enough to be accepted.

C. ALIENATION - This includes the idea of the extremity of ALIENATION which is ABANDONMENT (including EMOTIONAL ABANDONMENT).

1. IE - victims of the sexual infidelity of their mate

— victims of divorce, either the mate or the child

— victims of a loved one who deserts the family

— survivors of a loved one who commits suicide

— those left behind when a parent or mate dies of an accident, disease, etc.

2. "abandon" - forsake; desert

= implies leaving a person or thing, either as a final necessary measure or as a complete rejection of another's claims, responsibilities, etc.

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D. ABUSE - These are defined as violations of the "person."

1. IE - physical abuse (by parent, spouse, etc.)

— sexual abuse (statistically, in the vast majority of cases, the perpetrator is a close friend or relative)

— rape

— self-inflicted sexual abuse (masturbation, etc.)

— pornography including being forced to watch the indiscriminate sex acts of others: these things transfer the feeling of uncleanness to the observer as if they had actually participated in the act themselves

2. The perverseness and irony of all types of sins against the person is that the victim subconsciously blames themselves and not the perpetrator.

(IE - "if I was not such a bad person, they would not be treating me like this")

E. CLASS REJECTION - Shame experienced by a group of people because of rejection experienced as a group.

1. IE - usually the result of persecution, enslavement, defeat in war, being cast out of a larger group, being misunderstood and being accused of being something that you are not (Jews, Blacks, Oneness Pentecostals, etc.)

F. SELF-DESTRUCTIVE BEHAVIOR - Shame begets more shame. Shame is the root cause of ALL self-destructive behavior.

1. The Cycle of Shame is:

a. Shame-Based Identity - I begin to associate myself with the person that rejection has convinced me that I am - someone worthy of more and more rejection. I become convinced that I am hopelessly flawed as a person and that there is no power within me to change me.

b. Distorted Thinking - I become convinced that I need someone or something more than I have within me to be happy, to feel complete, or to feel better about myself. If I could just find something from outside of me that is better than what I have within me, I could become a better person and feel better about myself.

c. Acting Out Feelings - I resort to searching for ways to fulfill my lust for things, pleasure, etc. This includes drugs, alcohol, adultery, perversion, gluttony, etc.

d. Life Damaging Consequences - The results of my actions obviously serve only to severely compound my problems. Now I must deal with the consequences of my actions which have caused an intensification of my shame beyond my imagination.

VI. RECOGNIZING SHAME: In order to help those with shame we must be able to recognize the SYMPTOMS of SHAME.

Almost no one has ALL of the symptoms of shame, but depending on what has caused the shame some will have more of one symptom than the others. Some people have become very good at “burying” their shame and its symptoms; however, in a time of crisis and/or failure, these symptoms will surface and become the predominate characteristics of a persons attitudes and actions. Thus, when I need my faith in God and the confidence that He loves me the most, my shame attacks and defeats these two things that I need to both survive and have peace during my crisis. As a result, shame begins to tell me that the crisis is God’s punishment for the wrongs that I have done. The end result of all of this? More shame!

MANY OF THE SYMPTOMS OF SHAME ARE:

A. INABILITY AND/OR UNWILLINGNESS TO FORGIVE OTHERS: If I am to love others “as I love myself,” then the inability or unwillingness to forgive others their faults, mistakes, actions, etc. is a demonstration that the person with shame is not willing or able to forgive themselves for the same.

B. LAODICEAN SPIRITUALITY - This condition is characterized by the five debilitating spiritual symptoms whose existence are denied by the victim of shame.

Revelation 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

1. WRETCHED (STRONG’S) = # NT5005 talaiporos from the base of 5007 and a derivative of the base of 3984; enduring trial, i.e. miserable:
KJV-- wretched.

Romans 7:24 O wretched man that I am! who shall deliver me from the body of this death?

2. MISERABLE (STRONG’S) = # NT1652 eleeinos (el-eh-l-nos’); from 1656; pitiable:
KJV-- miserable.

1 Corinthians 15:19 If in this life only we have hope in Christ, we are of all men most miserable.

a. "Pitiable" = arousing or deserving of pity, sometimes mixed with scorn or contempt

b. "Contempt" = the condition of being despised or scorned

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3. POOR (STRONG'S) = # NT 4434 ptochos (pto-khos'); from ptoosso (to crouch; akin to 4422 and the alternate of 4098); a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense; whereas 3993 properly means only straitened circumstances in private), literally (often as noun) or figuratively (distressed):
KJV-- beggar (-ly), poor.

Galatians 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

a. "beggarly" is the same Greek word as "poor."

4. BLIND (STRONG'S) = # NT 5185 tuphlos (toof-los'); from, 5187; opaque (as if smoky), i.e. (by analogy) blind (physically or mentally):
KJV-- blind.

2 Peter 1:8-9

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

2 Corinthians 4:3-4

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5. NAKED (STRONG'S) = # NT1131 gumnos (goom-nos'); (Spiritually) of uncertain affinity; nude (absolute or relative, literal or figurative)
KJV-- naked.

Hebrews 4:12-13

12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

2 Corinthians 5:2-3

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

Revelation 16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

C. NAKEDNESS - Let's consider in depth the symptom of nakedness by itself. Nothing more closely illustrates the (Emotional) feeling of shame than the thoughts, emotions, etc. of being naked in public.

1. Throughout the Bible, nakedness and shame are constantly and directly connected.

Genesis 3:8-11

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9 And the Lord God called unto Adam, and said unto him, Where art thou?

10 And **he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.**

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

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 of thy nakedness do not appear;** and anoint thine eyes with eyesalve, that thou mayest see.

2. Webster's Dictionary definition of *NAKED* is:

= uncovered; exposed

= lacking clothing, means of support, etc.; destitute

= without protection or defense

3. It is through the idea of nakedness that the Lord communicates to us the condition of exposure and defenselessness that a person with shame feels.

a. Therefore, we hide - from God, people, and ourselves.

b. Shame causes us to feel naked or VULNERABLE.

c. Therefore, we create "fig leaf" type defense mechanisms behind which we hide.

These are not comfortable, and they certainly are ineffective, but they are all we've got!

D. CONFUSION (and its Biblical synonyms CONFOUNDED and REPROACH): Mental, Emotional, or Spiritual Disorientation.

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Jeremiah 3:25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

Isaiah 54:4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

Jeremiah 51:51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the Lord's house.

THE DEFINITIONS OF *CONFUSION* ARE:

Collins English Dictionary definition of *CONFUSION*:

1. the act of confusing or the state of being confused
2. disorder; jumble
3. bewilderment; perplexity
4. lack of clarity; indistinctness
5. embarrassment; abashment

Merriam-Webster's Medical Dictionary's definition of *CONFUSION*:

“Disturbance of consciousness characterized by inability to engage in orderly thought or by lack of power to distinguish, choose, or act decisively.”

Online Etymology Dictionary of *CONFUSION*: late 13th Century, **"overthrow, ruin,"** from Old French *confusion* (11th Century), from Latin *confusionem*, noun of action from *confundere* **"to pour together,"** also **"to confuse"** (see *confound*). **Sense of "a putting to shame" (a sort of mental "overthrow")** is mid-14th Century, while that of "mental perplexity" is from 1590s.

1. As stated before, this is a product of the loss of our partner in perception - The Lord.
 - a. The Spirit of God directs us to do what is right by showing us what is right through our consciences.
2. Confusion is always a result of unforgiveness.
 - a. Shame is a grudge we have against ourselves.
3. Confusion is directly related to sin and the shame that sin produces.

Daniel 9:8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

4. Confusion causes us to feel totally empty which produces hopelessness.

Isaiah 34:11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

5. Shame and its offspring, inferiority, produce envy.

a. This opens the door to confusion allowing every evil imaginable to war against the beleaguered "Christian" who is totally confused and confounded in trying to come up with an answer which would explain his seemingly endless problems.

James 3:14-16

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

James 3:14-16 (**New International Version**)

14 But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth.

15 Such "wisdom" does not come down from heaven but is earthly, unspiritual, of the devil.

16 For where you have envy and selfish ambition, there you find disorder and every evil practice.

James 3:14-16 (**The Living Bible**)

14 And by all means don't brag about being wise and good if you are bitter and jealous and selfish; that is the worst sort of lie.

15 For jealousy and selfishness are not God's kind of wisdom. Such things are earthly, unspiritual, inspired by the devil.

16 For wherever there is jealousy or selfish ambition, there will be disorder and every other kind of evil.

6. Those who live with shame experience a constant decrease in their ability to resist sin. Eventually, they are overcome by things they could not have imagined doing.

a. Satan must keep us sinking lower and lower into sin if he expects to keep us a prisoner of shame.

E. HYPOCRISY - Shame causes a person who feels inferior or fears rejection to pretend to be someone or something he is not in order to attempt to avoid rejection.

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2 Corinthians 4:2 But have renounced the hidden things of dishonesty, 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.

2 Corinthians 4:2 (The Amplified Version)

2 **We have renounced disgraceful ways (secret thoughts, feelings, desires and underhandedness, the methods and arts that men hide through shame);** we refuse to deal craftily (to practice trickery and cunning) or to adulterate or handle dishonestly the Word of God, but we state the truth openly (clearly and candidly). And so we commend ourselves in the sight and presence of God to every man's conscience.

2 Corinthians 4:2 (Young's Literal Translation)

2 **but did renounce for ourselves the hidden things of shame,** not walking in craftiness, nor deceitfully using the word of God, but by the manifestation of the truth recommending ourselves unto every conscience of men, before God;

2 Corinthians 4:2 (Today's English Version)

2 **We put aside all secret and shameful deeds;** we do not act with deceit, nor do we falsify the word of God. In the full light of truth we live in God's sight and try to commend ourselves to everyone's good conscience.

2 Corinthians 4:2 (The Bible in Basic English)

2 **And we have given up the secret things of shame,** not walking in false ways, and not making use of the word of God with deceit; but by the revelation of what is true, as before God, we have the approval of every man's sense of right and wrong.

2 Corinthians 4:2 (Darby's Translation)

2 **But we have rejected the hidden things of shame,** not walking in deceit, nor falsifying the word of God, but by manifestation of the truth commending ourselves to every conscience of men before God.

2 Corinthians 4:2 (Weymouth's Translation)

2 **Nay, we have renounced the secrecy which marks a feeling of shame.** We practice no cunning tricks, nor do we adulterate God's Message. But by a full clear statement of the truth we strive to commend ourselves in the presence of God to every human conscience.

1. DISHONESTY [SHAME] (STRONG'S) = # NT 152 *aischune* from 153; **shame or disgrace (abstractly or concretely):**

KJV-- dishonesty, shame.

2. Webster's Dictionary definition of *HYPOCRISY* is:

= a pretending to be what one is not

= pretending to be better than you really are

3. Etymology of *HYPOCRISY* (from Wikipedia.com):

“The word *hypocrisy* comes from the Greek *hypokrisis*, which means "play-acting", "acting out", "coward" or "dissembling". The word *hypocrite* is from the Greek word *hypokrites*, the agentive noun associated with *hypokrinomai*, i.e., "I play a part". Both derive from the verb, "judge" presumably because the performance of a dramatic text by an actor was to involve a degree of interpretation, or assessment, of that text.

“Alternatively, the word is an amalgam of the Greek prefix *hypo-*, meaning "under", and the verb *krinein*, meaning "to sift or decide". Thus the original meaning implied a deficiency in the ability to sift or decide. This deficiency, as it pertains to one's own beliefs and feelings, informs the word's contemporary meaning.

“Whereas *hypokrisis* applied to any sort of public performance (including the art of rhetoric), *hypokrites* was a technical term for a stage actor and was not considered an appropriate role for a public figure. In Athens in the 4th century BC, for example, the great orator Demosthenes ridiculed his rival Aeschines, who had been a successful actor before taking up politics, as a *hypokrites* whose skill at impersonating characters on stage made him an untrustworthy politician. This negative view of the *hypokrites*, perhaps combined with the Roman disdain for actors, later shaded into the originally neutral *hypokrisis*. It is this later sense of *hypokrisis* as "play-acting", i.e., the assumption of a counterfeit persona, that gives the modern word *hypocrisy* its negative connotation.”

4. SHAME CAUSES A PERSON TO BE SECRETIVE FOR FEAR OF BEING DISCOVERED TO BE A PERSON WORTHY OF REJECTION.

F. JUDGMENTALISM: The person with shame frequently has a very critical, judgmental view of others. This is caused by the fact that they have this same attitude towards themselves inwardly. No matter how well they hide from the view of others, the victim of shame sees themselves in a very negative light most of the time.

G. NEGATIVE “SELF-TALK”: The things that we say inwardly to ourselves about ourselves, especially when we have disappointed ourselves or “failed again” are very indicative of our feelings about ourselves. The great majority of people with shame would NEVER allow anyone to speak to them with the words, manner, anger, and attitude that those with shame regularly speak to themselves. THIS IS NOT HARMLESS OR “NORMAL” from either a spiritual or natural perspective. I cannot “love” me while I am “cursing” myself!

H. LIVING IN OR CONSTANTLY RE-LIVING THE PAST: This is an inability to look to or forward to the future because of the inability to let go of the past. This is usually accompanied by pain, sorrow, and/or anger over the past. In addition, this preoccupation with the past significantly affects our perceptions of ourselves in the present and our ability to see ourselves doing anything of value in the future. This is “paralysis by the past.” It is impossible to have hope for the future if we are constantly grieving over the past.

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J. THE NEED TO BE IN CONTROL: Those with shame especially those who have had their person violated (ie - sexual and/or physical abuse, etc.) almost always have a fear of life and circumstances being out of control. They feel vulnerable — exposed — when they are not in control; so therefore, they attempt to exercise control over everyone and everything around them. This is NOT a product of “personality”; it is a product of shame!

K. OBSESSION WITH PERFECTION: This “perfectionism” is similar to in some ways to J. above. But it also carries with it the desire to do things right to prove oneself and others that they are NOT messed up inside.

VII. THE LIFE-STYLE OF SHAME - Shame has a distinctive life-style which is characterized by some specific attitudes which are especially damaging to ourselves and to our inter-personal relationships.

- Actually, **shame promotes a “roller coaster-type” life-style of extremes** in which we alternate between the extremes depending on whether or not we are "up" or "down."
- These extremes seem to be contradictory because they are so opposite in their character, but actually they are identical in their nature and are produced by the same source.
- They are simply two sides of the same coin.
- We manifest a particular extreme depending on whether we are:
 - "up" (attempting to hide our flaws, faults, and shame in order to avoid rejection), or
 - "down" (unsuccessful in our attempts to hide our shame, we surrender to it. We presume rejection and act in such a way as to produce it).

LET'S LOOK AT THE TWO SIDES OF THE SHAME “COIN” IN THE FOLLOWING AREAS:

A. SUPERIORITY - We attempt to be better than everyone else in order to try and convince ourselves we are at least as good as they are. Superiority is the "smoke screen" behind which we operate.

1. INFERIORITY - We feel beneath everyone, and there is no motivation to attempt to improve ourselves because all such "attempts" would only result in failure. We allow no one the opportunity to reject us because we have already rejected ourselves to such a degree that there is no capacity within us to experience further rejection.

B. CONTROL - We must be in control of all interactions, feelings, and personal behavior at all times. Control is our foremost defense strategy for shame.

1. PASSIVITY - We let everyone "walk" on us. We stand up for nothing, etc. We fear to voice an opinion or disagree. Doing something that would attract attention to oneself is a terrorizing thought.

C. PERFECTIONISM - We must always be right in everything we do. This involves a measurement that is always being imposed upon self and others. The fear and the avoidance of the negative is the organizing principle of life. Everyone must live up to an externalized image. Of course, no one ever measures up.

1. DEFEATISM - We are convinced that we can never do anything right, so why try?

D. BLAME - Blame is another defensive cover up for shame. When things don't turn out as desired, someone else must always be at fault.

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1. SELF-BLAME - Regardless what it is that has gone wrong, it must be our fault somehow. We see ourselves as the one at fault for everything!

E. DENIAL OF THE FIVE FREEDOMS - Full functionality as a person is dependant upon the power to perceive, to think and interpret, to feel, to want and choose, and to imagine. A shame based life-style refuses to allow these freedoms to operate in others freely, fearing that they might come to conclusions different than ours which we would consider as rejection.

1. DENY OURSELVES THE USE OF THE FIVE FREEDOMS - We refuse to think or objectively consider the facts, lest we come to conclusions different than everyone else's. This would produce an inner conflict over having to stand for what we believe and possibly be rejected or to deny our own conclusions and further erode what remaining self-respect that we may have.

F. NO-TALK RULE - Shame prevents a person from expressing their true feelings including their problems, needs, wants, etc. All true feelings must be kept secret in order to prevent rejection.

1. COMPULSION TO INDISCRIMINATELY "TELL ALL" - We feel that we must tell everything we know or think about ourselves in order to be "honest" with people when all we are really attempting to do is to produce the rejection that we have pre-determined is going to happen.

G. FEAR OF MISTAKES - Mistakes reveal the flawed vulnerable self. To acknowledge a mistake is to open ourselves to scrutiny. Therefore, we must cover up our own mistakes. If someone else makes a mistake, it is imperative that we shame them!

1. ADDICTED TO MAKING MISTAKES - Sub-consciously, we become so convinced that we can do nothing right that we actually produce mistakes as a self-fulfilling prophecy.

H. DISTRUST/SUSPICION - Shame says that one must never expect reliability in relationships. Never trust anyone and you will never be disappointed. The result is that we attempt to go through life trusting no one but ourselves.

1. DISTRUST OF SELF - Distrust of self can become one of the most negative emotional conditions with which a person tries to live. It is possible that the result of this attitude could cause a total paralysis of life. We become so afraid of failing that we cannot bring ourselves to try anything, especially anything new.

VIII. THE EMOTIONS OF SHAME - Sometimes people have so buried the source of their shame that they live in denial that they have any shame at all. However, the evidences of shame are irrefutable. Shame has many distinct, symptomatic emotions which the person with shame cannot bury. When a preponderance of these emotions are resident in an individual, it is sufficient proof that shame exists in their being even if they deny that they have any shame at all.

Those who would minister to those with shame will occasionally encounter those who will vehemently deny that they have shame. Using this list of emotions is one of the only ways to begin to persuade someone to consider their situation and to allow themselves to be helped.

While all of us, in normal life, have or will have some of these emotions on occasion. Those without shame work their way through them relatively quickly. However, those with shame find themselves experiencing many of these emotions repeatedly. Those with the most debilitating shame will find that some of these emotions are almost always present with them as a matter of daily life.

It would be a very rare thing to find someone with ALL of the listed emotions. In fact, some people with shame will have what appears to be the extreme opposite of some of the itemized emotions (as discussed in the previous section — VII. “The Life-Style of Shame: a Life of Extremes”). However, those emotions which are revealed when we least expect them to be will be directly related to the cause of the shame that they do have.

Some of the below listed emotions will seem like synonyms of the same condition, but in reality they are different for different people.

ONE OF THE MOST IMPORTANT THINGS TO REMEMBER WHEN DEALING WITH THE EMOTIONS OF PEOPLE WITH SHAME IS: **FEELINGS DO NOT HAVE TO BE TRUE TO BE REAL.** THIS POINT MUST BE MADE TO THOSE WHO HAVE COME TO THE PLACE OF BELIEVING THAT EVERYTHING THAT THEY FEEL IS TRUE BECAUSE THEY FEEL IT. AS LONG AS THEY BELIEVE THAT THEY WILL NEVER BE FREE! FEELINGS AND FACTS ARE NOT SYNONYMOUS. FEELING SOMETHING DOES NOT PROVE THAT IT IS TRUE!

WHILE THIS IS NOT AN EXHAUSTIVE LIST, MANY OF THE EMOTIONS OF SHAME ARE (these emotions are not listed in any particular order):

- A. INFERIORITY
- B. DEPRESSION
- C. EMBARRASSMENT or the EXTREME FEAR OF EMBARRASSMENT
- D. HUMILIATION
- E. HOPELESSNESS — “there’s no need to try anymore”
- F. LONELINESS
- G. HELPLESSNESS
- H. FEELINGS OF BEING FLAWED, DAMAGED, ETC.

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I. DISAPPOINTMENT and/or EXTREME GRIEF OVER LOSS: OPPORTUNITIES, DREAMS, HOPES, PLANS, LOVED ONES, ETC. This is frequently accompanied by an "OBSESSION WITH WHAT WE HAVE LOST"

J. REGRET usually with DEEP SORROW which can find no relief

K. ALIENATION or ABANDONMENT

L. FEELING UNCLEAN, DIRTY, SOILED

M. ABIDING ANGER usually with a QUICK TEMPER; the extreme is RAGE. This can also be manifested as a desire to "hurt someone" or "make them pay" even though our conscious minds cannot always put a face or a name on whom we want to hurt.

N. UNEXPLAINABLE FEAR or TERROR

O. FEAR OF FAILURE and/or FEAR OF REJECTION

P. SHYNESS OR TIMIDITY TO THE EXTREME; FEAR OF MEETING PEOPLE

Q. FEELING CONFUSED or CONFOUNDED, PERPLEXED

R. FEAR OF MAKING DECISIONS even to the point of paralysis in daily life.

S. Tendencies toward habitual PROCRASTINATION as a life-style.

T. FOR THE "SAVED," THE ABSENCE OF THE SENSE OF RIGHTEOUSNESS, PEACE, OR JOY BEING PRESENT IN THEIR DAILY LIVES

U. UNWILLINGNESS OR THE INABILITY TO TRUST ANYONE (including oneself)

V. FEELING UNLOVABLE or UNWANTED or LIKE AN "OUTSIDER" MOST ALL OF THE TIME

W. FEELINGS OF UNWORTHINESS, NEVER GOOD ENOUGH (this is not humility)

X. FEELINGS OF WORTHLESSNESS, USELESSNESS, ETC.

Y. FEELING LIKE "I JUST CAN'T DO ANYTHING RIGHT"

Z. FEELINGS OF SELF-BLAME

AA. FEELINGS OF SELF-HATRED

BB. FEELINGS THAT WHEN THINGS GO WRONG, "I GOT WHAT I DESERVED."

CC. DESIRE TO PUNISH or DO HARM TO SELF

DD. SUICIDAL FEELINGS

IX. GUILT VS. SHAME - Shame is often confused with guilt.

A. Guilt and shame are not synonymous.

B. Guilt = sin or offense deserving of blame or punishment

1. Guilt rejects the act as wrong.

— Shame rejects the one who committed the act.

C. Guilt results when I violate the Word of God.

— Shame results when I am accused of not being good enough to keep the word of God.

D. Shame is directly about self, which is the focus of evaluation.

— With guilt, self is not the central object of negative evaluation, but rather our focus is on the thing done.

E. Guilt says, "I have done wrong." — Shame says, "I am wrong."

Guilt says, "My conduct is not good." — Shame says, "I am not good."

Guilt says, "I have failed." — Shame says, "I am a failure."

F. With guilt, the response is a desire for atonement, to make amends, to correct a mistake, or heal a hurt.

— With shame, there is just painful feelings of depression, alienation, self-doubt, loneliness, isolation, paranoia, compulsive disorders, perfectionism, inferiority, inadequacy, failure, helplessness, and hopelessness which continuously spiral us downward into defeatism and spiritual, emotional, and mental paralysis.

— Shame produces narcissism in us. *Narcissism* is defined as, "A psychological condition characterized by self-preoccupation, lack of empathy, and unconscious deficits in self-esteem." (American Heritage Dictionary)

— Thus the Biblical word *condemnation* is synonymous with *shame* because it speaks of a verdict. When we have "condemnation," we have judged ourselves "unforgivable," unredeemable," and "unlovable" — the results of shame.

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X. SHAME IS THE SOURCE OF SEPARATION FROM GOD

- Guilt separates God from us - in eternity.
- Shame causes us to separate ourselves from God: here in this life.

A. In the garden of Eden, though Adam and Eve were naked they did not see themselves as such - Why?

- "... they were not ashamed."

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

Genesis 2:25 (New International Version)

25 The man and his wife were both naked, and they felt no shame.

Genesis 2:25 (The Living Bible)

25 Now although the man and his wife were both naked, neither of them was embarrassed or ashamed.

Genesis 2:25 (The Bible in Basic English)

25 And the man and his wife were without clothing, and they had no sense of shame.

Genesis 2:25 (Young's Literal Translation)

25 And they are both of them naked, the man and his wife, and they are not ashamed of themselves.

B. After they had sinned, they hid themselves, but not because they felt guilty.

1. They hid themselves because they naked and felt ashamed!

Genesis 3:7-10

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

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Genesis 3:10 (Good News Translation)

10 He answered, "I heard you in the garden; I was afraid and hid from you, because I was naked."

Genesis 3:10 (The Living Bible)

10 And Adam replied, "I heard you coming and didn't want you to see me naked. So I hid."

Genesis 3:10 (The Bible in Basic English)

10 And he said, Hearing your voice in the garden I was full of fear, because I was without clothing: and I kept myself from your eyes.

Genesis 3:10 (Young's Literal Translation)

10 and he saith, 'Thy sound I have heard in the garden, and I am afraid, for I am naked, and I hide myself.'

Genesis 3:10 (New Living Translation)

10 He replied, "I heard you walking in the garden, so I hid. I was afraid because I was naked."

Genesis 3:10 (Contemporary English Version)

10 The man answered, "I was naked, and when I heard you walking through the garden, I was frightened and hid!"

C. How did they know that they were naked?

Genesis 3:11 And he said, **Who told thee that thou wast naked?** Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

Genesis 3:11 (Young's Literal Translation)

11 And He saith, '**Who hath declared to thee that thou [art] naked?** of the tree of which I have commanded thee not to eat, hast thou eaten?'

TOLD (STRONG'S) = # OT:5046 nagad (naw-gad'); a primitive root; **properly, to front, i.e. stand boldly out opposite; by implication (causatively), to manifest; figuratively, to announce (always by word of mouth to one present); specifically, to expose, predict, explain, praise:**

KJV - bewray, certainly, certify, declare (-ing), denounce, expound, fully, messenger, plainly, profess, rehearse, report, shew (forth), speak, surely, tell, utter.

TOLD (COMPLETE WORD STUDY DICTIONARY) = # OT:5046 nagad: **A verb meaning to tell, to report, to make known, to explain, to be reported. The root idea of the word and the causative form in which it is used is to declare something.** The manner and context in which this is done creates the various shades of meaning of the verb. Its simplest use is to announce, to report, to share.

TOLD (BROWN, DRIVER, AND BRIGGS) = # OT:5046 nagad

to be conspicuous, to tell, to make known

a) (Hiphil) **to tell, to declare**

1) to tell, to announce, to report

2) **to declare, to make known, to expound**

3) to inform of

4) **to publish, to declare, to proclaim**

5) to avow, to acknowledge, to confess messenger (participle)

b) (Hophal) to be told, to be announced, to be reported

TOLD (from Theological Wordbook of the Old Testament) = # OT:5057 nagad; **This root basically denotes "to place a matter high, conspicuous before a person"** (KB).

1. The Lord implied by His question that they would not have known that they were naked unless someone had told them!

a. WHO TOLD THEM?

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: **for the accuser of our brethren** is cast down, which accused them before our God day and night.

Revelation 12:10 (The Amplified Version)

10 Then I heard a strong (loud) voice in heaven, saying, Now it has come — the salvation and the power and the kingdom (the dominion, the reign) of our God, and the power (the sovereignty, the authority) of His Christ (the Messiah); **for the accuser of our brethren, he who keeps bringing before our God charges against them day and night, has been cast out!** [Job 1:9-11.]

TO ACCUSE (STRONG'S) = # NT2723 kategoreo (kat-ay-gor-eh'-o); from NT:2725; **to be a plaintiff, i.e. to charge with some offence:**
KJV - accuse, object.

ACCUSER (STRONG'S) = # NT2725 kategoros (kat-ay'-gor-os); from NT:2596 and NT:58; **against one in the assembly, i.e. a complaintant at law; specially, Satan:**
KJV - accuser.

2. The most frequently used appellation for the adversary in the Bible is *devil*.

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DEVIL (STRONG'S) = # NT 1228 *diabolos* from 1225; a **traducer**; specially, Satan KJV-- false accuser, devil, slanderer.

a. Webster's Dictionary definition of *TRADUCER* is:

= one who says untrue and malicious things about; defame; slander; vilify

b. Based upon this information, we can make the definitive statement that the most significant work of the adversary against us is not what he tries to do to us, but what he says to us, especially what he says to us about us, most specifically what he says to us about who and what we are.

c. Biblically, what the devil says to us about us is not true. He is a liar and the father of lies (John 8:44). He is a slanderer!

3. Medical science has been forced to acknowledge the existence of "inner voices."

a. They have had to admit that these "voices are the cause of almost all of our emotional problems.

b. But they adamantly refuse to agree with the Scripture that these "voices" are the work of the enemy of our souls.

c. They call these voices: "the inner voice," "the shaming voice," "the inner critic," "distorted thinking," "negative self-talk," etc.

D. Adam and Eve hid from God because they were afraid.

1. Their fear was a result of their shame ("there is NO FEAR in love").

2. The problem was that they had lost the ability to believe that God could love them:

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I John 4:16-19

16 And **we have known and believed the love that God hath to us.** God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

1 John 4:16-19 (The Amplified Version)

16 **And we know (understand, recognize, are conscious of, by observation and by experience) and believe (adhere to and put faith in and rely on) the love God cherishes for us.** God is love, and he who dwells and continues in

God, and God dwells and continues in him.

17 In this [union and communion with Him] love is brought to completion and attains perfection with us, that we may have confidence for the day of judgment [with assurance and boldness to face Him], because as He is, so are we in this world.

18 There is no fear in love [dread does not exist], but full-grown (complete, perfect) love turns fear out of doors and expels every trace of terror! For fear brings with it the thought of punishment, and [so] he who is afraid has not reached the full maturity of love [is not yet grown into love's complete perfection].

19 We love Him, because He first loved us.

1 John 4:16-19 (Wuest's Expanded Translation)

16-19 **And as for us, we have known experientially the love which God has in our case, and have that knowledge at present, and we have believed and at present maintain that attitude.** God is, as to His nature, love, and he who dwells in the aforementioned love in God is dwelling, and God in him is dwelling. In this has been brought to completion the aforementioned love which is in us [produced by the Holy Spirit], which love exists in its completed state, resulting in our having unreservedness of speech at the day of the judgment, because just as that One is, also, as for us, we are in this world. Fear does not exist in the sphere of the aforementioned love. Certainly, this aforementioned love which exists in its completed state throws fear outside, because this fear has a penalty, and the one who fears has not been brought to completion in the sphere of this love, and is not in that state at present. As for us, let us be constantly loving, because He himself first loved us.

1 John 4:16-19 (The Bible in Basic English)

16 And we have seen and had faith in the love which God has for us. God is love, and everyone who has love is in God, and God is in him.

17 In this way love is made complete in us, so that we may be without fear on the day of judging, because as he is, so are we in this world.

18 There is no fear in love: true love has no room for fear, because where fear is, there is pain; and he who is not free from fear is not complete in love.

19 We have the power of loving, because he first had love for us.

3. (DAY OF) JUDGEMENT (STRONG'S) = # NT 2920 **KRISIS** (kree'-sis); decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law):

KJV-- accusation, condemnation, damnation, judgment.

a. This word is also translated "accusation;" **when transliterated, it becomes the English word, "crisis."**

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4. It is our confidence in His love for us that is the foundation for our defense against the Devil's attack of accusation and the onslaught of fear in the midst of crisis. Fear and love do not co-exist. One is the absence of the other in exactly the same way that light and darkness are the opposite of the other. In fact, darkness does not exist for it is defined as the ABSENCE of LIGHT. Likewise, fear abiding in us and influencing in us is the ABSENCE of LOVE!

E. Even though Adam and Eve had sinned, God did not separate Himself from them.

— In fact, He went looking for them. He sought for them; they did not seek for Him. Why?

1. They felt shame not guilt.

a. Our guilt is not a problem to God.

— Our shame is a problem.

b. He is well able to deal with our guilt.

— He provided all that was necessary to deal with our guilt all we must do is asked to be forgiven and we are.

c. However, shame is a problem because there is more for us to do and if we are not able or willing to cooperate, we prevent Him from being able to help us!

2. We must all come to the place of recognizing and acknowledging our guilt, before God can help us.

James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

a. Feeling guilty for sins that we have committed is a positive sign that God is moving in our lives in order to bring us to repentance so that He can forgive us.

3. God is able and ready to forgive our sins!

— **When He does forgive, He also forgets!**

Micah 7:19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

Micah 7:19 (The Bible in Basic English)

19 He will again have pity on us; he will put our sins under his feet: and you will send all our sins down into the heart of the sea.

Psalms 103:12 As far as the east is from the west, so far hath he removed our transgressions from us.

Psalms 103:12 (Easy-to-Read Bible)

12 And he has taken our sins as far away from us as the east is from the west.

Psalms 103:12 (God's Word Translation)

12 As far as the east is from the west—that is how far he has removed our rebellious acts from himself.

Psalms 103:12 (Contemporary English Version)

12 How far has the Lord taken our sins from us? Farther than the distance from east to west!

Isaiah 38:17 Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

Isaiah 38:17 (The Amplified Version)

17 Behold, it was for my peace that I had intense bitterness; but You have loved back my life from the pit of corruption and nothingness, for You have cast all my sins behind Your back.

Isaiah 38:17 (The Bible in Basic English)

17 See, in place of peace my soul had bitter sorrow. but you have kept back my soul from the underworld; for you have put all my sins out of your memory.

Isaiah 38:17 (The Message Bible)

17 It seems it was good for me to go through all those troubles. Throughout them all you held tight to my lifeline. You never let me tumble over the edge into nothing. But my sins you let go of, threw them over your shoulder — good riddance!

Isaiah 38:17 (God's Word Translation)

17 Now my bitter experience turns into peace. You have saved me and kept me from the rotting pit. You have thrown all my sins behind you.

Isaiah 38:17 (Contemporary English Version)

17 It was for my own good that I had such hard times. But your love protected me from doom in the deep pit, and you turned your eyes away from my sins.

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4. The Lord wants us to accept His forgiveness so that we may be able to forgive ourselves and put our past into the past and leave it there, only then can we go forward in Him unencumbered.

Philippians 3:13-15

13 Brethren, I count not myself to have apprehended: **but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,**

14 **I press toward the mark for the prize of the high calling of God in Christ Jesus.**

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Philippians 3:13-14 (The Amplified Version)

13 I do not consider, brethren, that I have captured and made it my own [yet]; **but one thing I do [it is my one aspiration]: forgetting what lies behind and straining forward to what lies ahead,**

14 I press on toward the goal to win the [supreme and heavenly] prize to which God in Christ Jesus is calling us upward.

Philippians 3:12-14 (Wuest's Expanded Translation)

12-14 Brethren, as for myself, as I look back upon my life and calmly draw a conclusion, I am not counting myself yet as one who has in an absolute and complete way laid hold [of that for which I have been laid hold of by Christ Jesus]; **but one thing: I, in fact, am forgetting completely the things that are behind, and am stretching forward to the things that are in front; bearing down upon the goal, I am pursuing on for the prize of the call from above of God which is in Christ Jesus.**

Philippians 3:13-14 (The Living Bible)

13 No, dear brothers, I am still not all I should be, **but I am bringing all my energies to bear on this one thing: Forgetting the past and looking forward to what lies ahead,**

14 I strain to reach the end of the race and receive the prize for which God is calling us up to heaven because of what Christ Jesus did for us.

Philippians 3:13-14 (The Bible in Basic English)

13 Brothers, it is clear to me that I have not come to that knowledge; **but one thing I do, letting go those things which are past, and stretching out to the things which are before,**

14 I go forward to the mark, even the reward of the high purpose of God in Christ Jesus.

a. I cannot go forward while I live in my past! THIS PARALYSIS BY THE PAST!

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b. As long as I have a past that I am unable to let go of, I will have no future in God!

c. If there is ANYTHING in my past that I cannot think of without the memories producing feelings (pain, anger, etc.), then I am not free, I am not healed. As long as my past causes feelings, those wounds are an open door to the “voice” of the devil which enables him to lie to me about me. Because his lies sound and “feel” believable, I am shamed! The deception of this shame paralyzes me!

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XI. DECEPTION OF SHAME - If God forgives so readily, why do I feel the need to constantly repent over and over again for the things in my past that God's Word says He has already forgiven?

A. Because, I am dealing with shame — not guilt (conviction) caused by God.

B. Again, Satan is the accuser of the brethren.

— I am a Brother! He accuses me to me!

— **HIS GOAL IS TO GET ME TO ACCUSE ME TO MYSELF!**

C. He tries to undermine my faith in God by telling me how unworthy I am.

1 John 3:19-22

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 **For if our heart condemn us, God is greater than our heart, and knoweth all things.**

21 **Beloved, if our heart condemn us not, then have we confidence toward God.**

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

1 John 3:19-23 (The Amplified Version)

19 By this we shall come to know (perceive, recognize, and understand) that we are of the Truth, and can reassure (quiet, conciliate, and pacify) our hearts in His presence,
20 **Whenever our hearts in [tormenting] self-accusation make us feel guilty and condemn us. [For we are in God's hands.] For He is above and greater than our consciences (our hearts), and He knows (perceives and understands) everything [nothing is hidden from Him].**

21 **And, beloved, if our consciences (our hearts) do not accuse us [if they do not make us feel guilty and condemn us], we have confidence (complete assurance and boldness) before God,**

22 And we receive from Him whatever we ask, because we [watchfully] obey His orders [observe His suggestions and injunctions, follow His plan for us] and [habitually] practice what is pleasing to Him.

1 John 3:19-22 (Wuest's Expanded Translation)

19-22 In this we shall know experientially that we are out of the truth, and in His presence shall tranquilize our hearts in whatever our hearts condemn us, because greater is God than our hearts and knows all things. Divinely loved ones, if our hearts are not condemning us, a fearless confidence we constantly have facing God the Father, and whatever we are habitually asking we keep on receiving from Him, because His commandments we are habitually keeping with solicitous care, and the things which are pleasing in His penetrating gaze we are habitually doing.

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I John 3:19-22 (The Living Bible)

19 Then we will know for sure, by our actions, that we are on God's side, and our consciences will be clear, even when we stand before the Lord.

20 **But if we have bad consciences and feel that we have done wrong, the Lord will surely feel it even more, for he knows everything we do.**

21 But, dearly loved friends, if our consciences are clear, we can come to the Lord with perfect assurance and trust,

22 and get whatever we ask for because we are obeying him and doing the things that please him.

1. Even though God has forgiven me, I do not feel forgiven. Why ?

a. Because I have not forgiven myself - Shame!

b. Shame undermines my faith preventing God from being able to answer my prayers.

— "my heart condemns me"

D. Shame gives Satan access to my thoughts.

1 Timothy 3:7 Moreover he must have a good report of them which are without; **lest he fall into reproach and the snare of the devil.**

1 Timothy 3:7 (God's Word Translation)

7 People who are not Christians must speak well of him, **or he might become the victim of disgraceful insults that the devil sets as traps for him.**

1 Timothy 3:7 (The Living Bible)

7 Also, he must be well spoken of by people outside the church-- those who aren't Christians-- **so that Satan can't trap him with many accusations and leave him without freedom to lead his flock.**

1. REPROACH (STRONG'S) = # NT 3680 *oneidismos* from 3679; **contumely:** KJV-- reproach.

2. Webster's Dictionary definition of *CONTUMELY* is:

= **haughty and contemptuous rudeness; insulting or humiliating treatment or language.**

= **scornful insult**

3. The lies he tells me about myself overwhelm me and I allow him to capture me in his snare.

E. The Devil's goal is to sow the seed of lies to me about myself, then step back and allow me to finish his work for him.

1. His ultimate triumph is for me to stand in opposition to myself, dutifully repeating all the accusations he has implanted in my mind.

2 Timothy 2:25-26

25 In meekness instructing those **that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;**

26 **And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.**

2. OPPOSE (themselves) (STRONG'S) = # NT475 *antidiatithemai* from 473 and 1303; **to set oneself opposite, i.e. be disputatious:**

KJV-- that oppose themselves.

a. OPPOSE (themselves) (VINE'S) = *antidiatithemi* ^475^ signifies "**to place oneself in opposition, oppose**" (anti, "against," dia, "through," intensive, tithemi, "to place"), <2 Tim. 2:25>.

b. When I am "disputatious" with myself, I take Satan's side in the argument against my soul's well-being.

— Webster's Dictionary definition of *DISPUTATIOUS* is:
= inclined to dispute; fond of arguing; contentious

— Webster's Dictionary definition of *DISPUTE* is:
= to argue or debate (a question); discuss pro and con
= to question the truth of; doubt
= to oppose in any way; resist
= implies argument in which there is a clash of opposing opinions, often presented in an angry and heated manner
= basically refers to a contradiction of an assertion and implies vehemence or anger in debate

3. When I allow Satan to coerce me into opposing myself through a verbal assault conducted by me upon myself, I then open myself to being taken captive by Satan at his will.

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XII. RECOVERY FROM THE SNARE OF SHAME - A person thus captured must be taught how to extricate themselves from the Devil's snare.

2 Timothy 2:25-26

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that **they may recover themselves out of the snare of the devil**, who are taken captive by him at his will.

A. RECOVER (STRONG'S) = # NT 366 *ananepho* (an-an-ay'-fo); from 303 and 3525; **to become sober again, i.e. (figuratively) regain (one's) senses:**
KJV-- recover self.

1. RECOVER (VINE'S) = *ananepho* ^366^, "**to return to soberness,**" as from a state of delirium or drunkenness (ana, "back," or "again," nepho, "to be sober, to be wary"), is used in <2 Tim. 2:26>, "may recover themselves" (RV marg., "return to soberness," KJV marg., "awake"), said of those who, opposing the truth through accepting perversions of it, fall into the snare of the Devil, becoming intoxicated with error; for these "recovery" is possible only by "repentance unto the knowledge of the truth."

a. **This "error" includes believing Satan's Lie about who and what we are in God, and his lie about the faithfulness and effectiveness of God's forgiveness and cleansing in our lives.**

2. The source of this recovery is a "sound mind."

1 Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

a. SOBER (STRONG'S) = # NT3525 *nepho* (nay'-fo); of uncertain affinity: to abstain from wine (keep sober), i.e. (figuratively) be discreet:
KJV-- be sober, watch.

b. SOBER, SOBERLY, SOBER MINDED (VINE'S) = *nepho* ^3525^ signifies "to be free from the influence of intoxicants"...

c. **"Soberness" that is a product of "right thoughts" or correct or factual thinking: thinking that is done with a clear or "sober" mind.**

d. If we are to be free from Satan's influence we must be freed from the intoxicating delusion of his lies that we have come under the influence of.

3. God HAS NOT given us a spirit of "timidity" ("spiritual paralysis"), but the **SPIRIT** of POWER, LOVE, and a SOUND MIND (literally from the Greek: "SAVED INNER FEELINGS that PRODUCE RIGHT ACTIONS").

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2 Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

2 Timothy 1:7 (The Amplified Version)

7 For God did not give us a spirit of timidity (of cowardice, of craven and cringing and fawning fear), but [He has given us a spirit] of power and of love and of calm and well-balanced mind and discipline and self-control.

2 Timothy 1:7 (New Living Translation)

7 For God has not given us a spirit of fear and timidity, but of power, love, and self-discipline.

2 Timothy 1:7 (Today's English Version)

7 For the Spirit that God has given us does not make us timid; instead, his Spirit fills us with power, love, and self-control.

2 Timothy 1:7 (Weymouth's Translation)

7 For the Spirit which God has given us is not a spirit of cowardice, but one of power and of love and of sound judgement.

a. FEAR (STRONG'S) = # NT:1167 deilia (di-lee'-ah); from NT:1169; **timidity**: KJV - fear.

#1167 Is Derived from #1169:

(STRONG'S) = # NT:1169 deilos (di-los'); from deos (dread); **timid, i.e. (by implication) faithless**: KJV - fearful.

FEAR [TIMIDITY] (from The Complete Word Study Dictionary) = #NT:1167 deilía; **fearful, timid. Cowardice, timidity, reticence, fearfulness (2 Timothy 1:7, "a spirit of timidity" [a.t.], i.e., a fearful spirit; Sept.: Ps. 54:5).**

Synonyms: Deilía is always in a bad sense as contrasted with phóbos (5401), fear. Phobos lies in between deilía, cowardice, and eulábeia (2124), religious reverence.

Antonym: thársos (2294), by transposition akin to thrásos, daring, boldness.

b. SOUND MIND (STRONG'S) = # NT:4995 sophronismos (so-fron-is-mos'); from NT:4994; **discipline, i.e. self-control**: KJV - sound mind.

#4995 Is Derived from #4994:

(STRONG'S) = # NT:4994 sophronizo (so-fron-id'-zo); from NT:4998; **to make of sound mind, i.e. (figuratively) to discipline or correct**: KJV - teach to be sober.

#4995 Is Derived from #4998:

(STRONG'S) = # NT:4998 sophron (so'-frone); from the base of NT:4982 and that of NT:5424; **safe (sound) in mind, i.e. self-controlled (moderate as to opinion or passion):**

KJV - discreet, sober, temperate.

#4998 Is Derived from Two #4982 and #5424:

(STRONG'S) = # NT:4982 sozo (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); **to save, i.e. deliver or protect (literally or figuratively):**
KJV - heal, preserve, save (self), do well, be (make) whole.

AND:

(STRONG'S) = # NT:5424 phren (frane); probably from an obsolete phrao (to rein in or curb; compare NT:5420); **the midriff (as a partition of the body), i.e. (figuratively and by implication, of sympathy) the feelings (or sensitive nature; by extension [also in the plural] the mind or cognitive faculties):**
KJV - understanding.

(NOTE: The literal — and most specific source — of the “thoughts” or feelings referred to by this Greek word do not originate from the HEAD but from the “midriff” or INNER MAN — where the “spirit” dwells. Therefore, God did not give to us a “spirit of timidity,” but a spirit of “right feelings or right inner thoughts” that produce “right actions.”

Proverbs 23:7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

Proverbs 4:23 Keep thy heart with all diligence; for out of it are the issues of life.

Matthew 12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

That which is in our hearts will come out in our actions and our words. The “spirit of a saved mind” given to us by the Lord is the impartation of the ability to do what is right because our inner thoughts have been “saved” or “healed.”)

4. The teaching of the truth about God's love for us and the confirmation of the Holy Ghost bearing witness to our hearts will bring us to the point of deliverance.

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XIII. SAVED FROM SHAME - God's method of solving the problem of shame is very specific and is very effective.

A. It is not based on Psychology. It does not promote the idea that my problem is permanent and that I must learn to cope with it.

1. God is a healer and a deliverer.

Romans 7:24-25

24 **O wretched man that I am! who shall deliver me from the body of this death?**

25 I thank God through Jesus Christ our Lord...

2. It is His perfect will and plan to make each of us into a new person.

2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: **old things are passed away; behold, all things are become new.**

Galatians 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, **but a new creature.**

Ezekiel 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.**

Ephesians 4:22-24

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And **that ye put on the new man**, which after God is created in righteousness and true holiness.

3. One of the key elements of His plan to make us new is to neutralize the effects of the works of the kingdom of darkness in our lives.

1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. **For this purpose the Son of God was manifested, that he might destroy the works of the devil.**

a. DESTROY (STRONG'S) = # NT3089 *luo* (loo'-o); a primary verb; to **"loosen"** (literally or figuratively):

KJV-- break (up), destroy, dissolve, (un-) loose, melt, put off.

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- DESTROY (VINE'S) = *luo* ^3089^, "to loose, dissolve, sever, break, demolish," is translated "destroy," in <1 John 3:8>, of the works of the Devil"...to loosen, especially by way of deliverance."
- DESTROY (The Complete Biblical Library) = loose, untie, set free, destroy, break up, abolish
- DESTROY (Thayer's)
 - = to loose any person (or thing) tied or fastened
 - = to loose one bound, IE - to unbind, release from bonds, set free
 - = to discharge from prison, let go
 - = to loosen, undo, dissolve anything bound, tied, or compacted together
 - = to annul, subvert, or do away with, to deprive of authority whether by precept or by act
- DESTROY (Rogers') = the word suggests destruction by undoing or dissolving that which forms the bond of cohesion
- DESTROY (from The Complete Word Study Dictionary) = To loose, loosen what is fast, bound, meaning to unbind, untie.

4. The message of deliverance that the Lord is trying to communicate to us is clearly seen in the life of Lazarus, the brother of Mary and Martha.

John 11:43-44

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. **Jesus saith unto them, Loose him, and let him go.**

a. Even as Lazarus was not completely free when he had been raised from the dead, we are not completely free after we have been saved. **He was alive but he was not free!**

— He had to be loosed from the confining and hindering nature of the grave clothes.

— The Lord commanded the disciples to "loose him and let him go free."

— I cannot bring any of the residue of my past life into my relationship with God without that relationship suffering significantly.

— Obviously, they had to put something else "on" Lazarus after they had removed the grave clothes.

— **So too does the Lord with us: He first causes us to be "loosed" from binding shame of our past and "put on" us a covering of His love and righteousness.**

XIV. BECOMING IMMUNE TO SHAME - Jesus was not subject to Satan's insults or influence, **WHY?** The Lord tells us in John 14:30:

John 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

John 14:30 (The Amplified Version)

30 I will not talk with you much more, for the prince (evil genius, ruler) of the world is coming. **And he has no claim on Me. [He has nothing in common with Me; there is nothing in Me that belongs to him, and he has no power over Me.]**

John 14:30 (The Living Bible)

30 "I don't have much more time to talk to you, for the evil prince of this world approaches. **He has no power over me,**

John 14:30 (The Message Bible)

30 I'll not be talking with you much more like this because the chief of this godless world is about to attack. **But don't worry — he has nothing on me, no claim on me.**

John 14:30 (Darby's Translation)

30 I will no longer speak much with you, for the ruler of the world comes, and **in me he has nothing;**

John 14:30 (The Complete Jewish Bible)

30 "I won't be talking with you much longer, because the ruler of this world is coming. **He has no claim on me;**

John 14:30 (New International Version)

30 I will not speak with you much longer, for the prince of this world is coming. **He has no hold on me,**

John 14:30 (New English Bible)

30 'I shall not talk much longer with you, for the Prince of this world approaches. **He has no rights over me;**

A. Jesus made it clear why He enjoyed such success against Satan and why He had no fear of Satan or his influence upon Him: **THERE WAS NOTHING IN JESUS THAT SATAN COULD USE TO OVERPOWER HIM!**

B. If we are to be free from shame, we must identify and deal with those things that Satan is claiming as his and that he is using to influence or over-power me.

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C. Is it possible that we can be like the Son of God and not have anything in us that gives the adversary any influence or power over us? YES!!!

1 Corinthians 13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, **I put away childish things.**

1.PUT AWAY (STRONG'S) = # NT:2673 katargeo (kat-arg-eh'-o); from NT:2596 and NT:691; **to be (render) entirely idle (useless), literally or figuratively:**
KJV - **abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void.**

PUT AWAY (from The Complete Word Study Dictionary) = #NT:2673 katargéœ; from katá (2596), an intens., and argéœ (691), **to be idle. To render inactive, idle, useless, ineffective,** trans.

(I) The katá gives to the intrans. argéœ the trans. meaning of **to make to cease** (Hebrews 2:14). Paul often uses it to signify more than hindrance or cessation from outward activity, thus to rest, as in Luke 13:7 where the idle earth does not denote unused or untilled, but rather unfruitful land lying fallow, opposite of energōs (1756), active. **To abrogate, make void, do away with, put an end to** (Romans 3:3, "make . . . without effect," 31; 4:14; 6:6)

(II) **To destroy, cause to cease, do away with, put an end to (1 Corinthians 13:11; 15:24; Galatians 3:17; Ephesians 2:15; 2 Thessalonians 2:8; 2 Timothy 1:10). With Paul it always denotes a complete cessation, not a temporary or partial ceasing** (1 Corinthians 1:28; 6:13).

2. CHILDISH THINGS (STRONG'S) = # NT:3516 nepios (nay'-pee-os); from an obsolete particle ne- (implying negation) and NT:2031; **not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian:**
KJV - babe, child (+-ish).

CHILDISH THINGS (THAYER'S) = #NT:3516 nepios

a. an infant, little child: Matthew 21:16

b. a minor, not of age: Galatians 4:1

c. metaphorically, childish, untaught, unskilled Matthew 11:25

3. Paul was not speaking about giving up memories of our childhood or denying our origins. He had to be speaking about things from our past ("our childhood") that were having some kind of negative effect upon us and are keeping us tied to the past. According to the definitions noted above, the Greek word translated *put away* is a very STRONG word. It is NOT simply talking about "growing up" or "moving on," etc. Paul had to be referring to those things from our past, our childhood, that negatively affect our walk with God.

Since the subject of the chapter in which 1 Corinthians 13:11 is found is about loving God and others and maturing in our manifestation of this love, one would have to con-

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clude that those things that Paul is declaring that we should “put away” must be things that negatively effect our ability to love. What could that be? Shame and those things that cause us to feel shame!

From the Greek word that the Holy Ghost had Paul use in this verse, it is reasonable to conclude that the Lord has a way to cause our past and the things of our past “to be idle; to render inactive, idle, useless, ineffective; to destroy, cause to cease, do away with, put an end to.” That is very strong and conclusive language. In addition, “with Paul it always denotes a complete cessation, not a temporary or partial ceasing.” This is God’s promise to us — complete and permanent deliverance, freedom, and wholeness!

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XV. GOD'S METHOD OF DEALING WITH SHAME - God's method of dealing with shame was first demonstrated in the Garden of Eden.

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

Genesis 3:21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

A. God took away their shame by taking off of them the aprons of fig leaves that they had made and clothing their nakedness with coats of skin that He had made.

Psalms 44:15 My confusion is continually before me, and the shame of my face hath covered me,

B. He made the coats from the skins of the first creatures in God's creation to die.

1. We know from typology that the animals must have been sheep.
2. The law had to be satisfied; someone had to die.
3. The coats represented the results of the first substitutionary sacrifice known to man.
4. The death of these "innocent" creatures provided God the opportunity to pardon "guilty" man.
5. This sacrifice demonstrated the love of God for Adam as an individual and for man in general.

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XVI. PARDON VS. JUSTIFICATION - The antidote for shame was revealed in the process of Adam and Eve's shame being covered by the coats of skin made by our Lord.

A. We have already seen the difference between guilt and shame, but now we need to understand the distinction between pardon and justification.

B. PARDON - Isaiah 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

1. PARDON (STRONG'S) = # NT5545 *calach* (saw-lakh'); a primitive root; **to forgive**: KJV-- forgive, pardon, spare.

2. Webster's Dictionary definition of *PARDON* is:
= to release (a person) from further punishment for a crime
= to cancel or not exact penalty for (an offense); forgive

3. Webster's Dictionary definition of *FORGIVE* is:
= to give up resentment against or the desire to punish; stop being angry with; pardon
= to give up all claim to punish or exact penalty for (an offense) as well as any resentment or vengeful feelings
= to cancel or remit (a debt)

C. JUSTIFY - Romans 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

1. LAY CHARGE (STRONG'S) = # NT1458 *egkaleo* from 1722 and 2564; to call in (as a debt or demand), i.e. **bring to account** (charge, criminate, etc.): KJV-- accuse, call in question, lay to the charge.

a. ACCUSATION, ACCUSE (LAY CHARGE) (VINE'S) = *enkaleo* ^1458^,--see A, No. 3, "**to bring a charge against, or to come forward as an accuser against,**" lit. denotes "to call in" (en, "in," *kaleo*, "to call"), i. e., "to call (something) in or against (someone)"; hence, "to call to account, to accuse,"

2. JUSTIFY / BE RIGHTEOUS (STRONG'S) = # NT1344 *dikaioo* (dik-ah-yo'-o); from 1342; **to render (i.e. show or regard as) just or innocent**: KJV-- free, justify (-ier), be righteous.

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ALL OF THE FOLLOWING GREEK WORDS ARE ETYMOLOGICALLY RELATED:

RIGHT / JUST (STRONG'S) = # NT:1342 dikaios (dik'-ah-yos); from NT:1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively): KJV - just, meet, right (-eous).

RIGHTEOUSNESS (STRONG'S) = # NT:1343 dikaiosune (dik-ah-yos-oo'-nay); from NT:1342; equity (of character or act); specially (Christian) justification: KJV - righteousness.

JUSTLY / RIGHTEOUSLY (STRONG'S) = # NT:1346 dikaios (dik-ah'-yoce); adverb from NT:1342; equitably: KJV - justly, (to) righteously (-ness).

JUSTIFICATION (STRONG'S) = # NT:1347 dikaiosis (dik-ah'-yo-sis); from NT:1344; acquittal (for Christ's sake): KJV - justification.

3. From the Greek words included above we can come to the following conclusions:

JUSTIFICATION IS THE PROCESS; RIGHTEOUSNESS IS THE PRODUCT!

4. **Since righteousness is actually synonymous with “innocence” and to be made righteous is to be “declared innocent” or to receive “imputed innocence,” then it follows that the solution to shame is the process of justification or “making someone innocent.”**

a. **Since all of us are guilty because we have committed sin, it is also accurate to say that none can be made righteous (declared innocent) by anything that they do of their own accord (“good works” defined as “man-originated” works or efforts).**

D. When I am pardoned, I am released from the penalty that I deserve to pay because I am guilty of sin.

1. However, the record remains unchanged: I did wrong, but someone has graciously canceled my obligation to pay my own debt.

E. When I am "justified," I am declared innocent!

2 Corinthians 5:21 **For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.**

1. It is "just as if" I had never done anything wrong.
2. The record is clear, blank; there is no mark against me!
3. I AM INNOCENT; I AM RIGHTEOUS IN HIM!

XVII. THE COVERING OF SHAME - The Lord deals with our shame by providing a covering for it.

Psalms 32:1 **Blessed is he whose transgression is forgiven, whose sin is covered.**

A. God forgives (pardons) transgressions and covers our sins.

1. COVER (STRONG'S) = # OT368 *kacah* (kaw-saw'); a primitive root; properly, to plump, i.e. **fill up hollows; by implication, to cover (for clothing or secrecy):** KJV-- cladself, close, clothe, conceal, cover (self), (flee to) hide, overwhelm.

2. The Lord clothes my sins, thus taking away the shame that I feel because of them.

B. There is a specific garment that He has provided to "cover" my shame permanently.

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 of thy nakedness do not appear;** and anoint thine eyes with eyesalve, that thou mayest see.

Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: **for the fine linen is the righteousness of saints.**

Isaiah 61:10 I will greatly rejoice in the Lord, my soul shall be joyful in my God; **for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness,** as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

C. The Father demonstrated His love for His prodigal son by providing for him the Father's own robe as a "covering" for his shame (his filth and rags from having been in the pig pen).

Luke 15:20-24

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, **Bring forth the best robe, and put it on him;** and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

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1. The prodigal was able to leave his failure outside of the Father's house because the Father had completely eradicated it from memory.
2. When anyone looked at the prodigal, the only thing they could see was the Father's own robe.

D. We too have a robe that has been provided by our Father.

Ephesians 4:22-24

22 That ye **put off concerning the former conversation the old man**, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And **that ye put on the new man, which after God is created in righteousness and true holiness.**

1. Who is this new man?

Colossians 3:3 For ye are dead, and your life is hid with Christ in God.

a. Christ is our hiding place and His personal righteousness is our robe of righteousness that God has provided for our covering!

2. How do we put on this "robe"?

Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ.

3. How do I know that I have this righteousness?

Romans 4:3-7

3 For what saith the scripture? **Abraham believed God, and it was counted unto him for righteousness.**

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 **Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,**

7 Saying, **Blessed are they whose iniquities are forgiven, and whose sins are covered.**

4. We are to seek the Lord for His righteousness.

Matthew 5:6 **Blessed are they which do hunger and thirst after righteousness: for they shall be filled.**

Matthew 6:33 **But seek ye first the kingdom of God, and his righteousness;** and all these things shall be added unto you.

XVIII. THE MINISTRY OF LORD JESUS CHRIST TO THIS WORLD:

IT THE WILL OF GOD IS FOR US TO BE WHOLE - Our Lord has made it very clear to us that he not only wants to save us but to make us whole.

Luke 4:18-19

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

Luke 4:18-19 (The Amplified Version)

18 The Spirit of the Lord [is] upon Me, because He has anointed Me [the Anointed One, the Messiah] to preach the good news (the Gospel) to the poor; He has sent Me to announce release to the captives and recovery of sight to the blind, to send forth as delivered those who are oppressed [who are downtrodden, bruised, crushed, and broken down by calamity],

19 To proclaim the accepted and acceptable year of the Lord [the day when salvation and the free favors of God profusely abound].

Isaiah 61:1-3

61 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

Isaiah 61:1-3 (The Amplified Version)

Chapter 61 1 THE SPIRIT of the Lord God is upon me, because the Lord has anointed and qualified me to preach the Gospel of good tidings to the meek, the poor, and afflicted; He has sent me to bind up and heal the brokenhearted, to proclaim liberty to the [physical and spiritual] captives and the opening of the prison and of the eyes to those who are bound, [Romans 10:15.]

2 To proclaim the acceptable year of the Lord [the year of His favor] and the day of vengeance of our God, to comfort all who mourn, [Matthew 11:2-6; Luke 4:18,19; 7:22.]

3 To grant [consolation and joy] to those who mourn in Zion — to give them an ornament (a garland or diadem) of beauty instead of ashes, the oil of joy instead of mourning, the garment [expressive] of praise instead of a heavy, burdened, and failing spirit — that they may be called oaks of righteousness [lofty, strong, and magnificent, distinguished for uprightness, justice, and right standing with God], the planting of the Lord, that He may be glorified.

A. Jesus not only came to seek and to save the lost, but he also came to heal and deliver us. SAVE / HEAL (from The Complete Word Study Dictionary) = # NT:4982 *sozo*; **safe, delivered. To save, deliver, make whole, preserve safe from danger, loss, destruction.**

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SAVE / HEAL (THAYER'S) = #NT:4982 *sozo*; to save, to keep safe and sound, to rescue from danger or destruction

a. universally, *tina*, one (from injury or peril); to save a suffering one (from perishing), e. g. **one suffering from disease, to make well, heal, restore to health**: Matthew 9:22

b. to save Matthew 1:21

SAVE (VINE'S) = # NT:4982 *sozo*, "to save," is translated by the verb "to heal" in the KJV of Mark 5:23 and Luke 8:36 (RV, "to make whole"; so KJV frequently); **the idea is that of saving from disease and its effects.**

MAKE WHOLE / HEAL (VINE'S) = #NT:4982 *sozo*, NT:4982), "to save," is sometimes rendered "to make whole," and, in the passive voice, "to be made whole," or "to be whole," e. g., Matthew 9:21,22 (twice), and parallel passages; Acts 4:9. See HEAL, SAVE.

1. From the usages of the Greek word *sozo*, it is obvious that the work of "salvation" includes much more than forgiveness of sins and deliverance from hell. Jesus came to make us "whole" - inside and out; spiritually, mentally, emotionally, and physically. The Lord came to do all that was prophesied in Isaiah 61:1-3. This is His ministry to mankind. This is the ministry that He desires to work through His church to this world.

B. When reading the prophesy, Jesus made it very clear when this ministry was to begin — this day.

Luke 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

C. He instructed us through Paul:

2 Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

2 Timothy 1:7 (The Amplified Version)

7 For God did not give us a spirit of timidity (of cowardice, of craven and cringing and fawning fear), but [He has given us a spirit] of power and of love and of calm and well-balanced mind and discipline and self-control.

1. When we allow the Lord to help us, He will set us free from our timidity (Greek word for "fear")

a. "Timidity" is another word for "shame."

D. The Lord Jesus Christ has equipped us and given us the authority to defeat every stronghold that the adversary has erected in our minds, emotions, bodies, and our spirits so that we can be whole and free.

2 Corinthians 10:3-6

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

CASTING DOWN (STRONG'S) = # NT:2507 kathaireo (kath-ahee-reh'-o); from NT:2596 and NT:138 (including its alternate); to lower (or with violence) demolish (literally or figuratively): KJV - cast (pull, put, take) down, destroy.

#2507 IS DERIVED FROM TWO #2596 AND #138:

(STRONG'S) = #NT:2596 kata (kat-ah'); a primary particle; (prepositionally) **down** (in place or time), in varied relations (according to the case [genitive case, dative case or accusative case] with which it is joined):

In composition it retains many of these applications, and frequently denotes opposition, distribution, or intensity.

AND:

(STRONG'S) = # NT:138 haireomai (hahee-reh'-om-ahee); probably akin to NT:142; **to take for oneself, i.e. to prefer:**

KJV - **choose**. Some of the forms are borrowed from a cognate hellomai (hel'-lom-ahee); which is otherwise obsolete.

1. The “casting down” of imaginations and negative thoughts is a CHOICE. I must make the decision to be free before the Lord can work for me to free me. Even the man who was possessed with a legion (6,000) demons could not be kept from the feet of Jesus (Mark 5; Luke 8).

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XIX. THE THREE STEP PROCESS TO WHOLENESS IN GOD.

Romans 14:17 **For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.**

A. The foundation and the agency that empowers wholeness is the manifested Spirit of God. This manifestation of God's Spirit is called "The Kingdom of God."

1 Corinthians 4:20 **For the kingdom of God is not in word, but in power.**

1 Corinthians 2:4-5

4 And my speech and my preaching was not with enticing words of man's wisdom, **but in demonstration of the Spirit and of power:**

5 That your faith should not stand in the wisdom of men, but in the power of God.

Zechariah 4:6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, **Not by might, nor by power, but by my spirit, saith the Lord of hosts.**

1. It is through the manifested and demonstrated Spirit of God that the Lord does His work in our lives.

Matthew 12:28 **But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.**

Luke 11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Luke 9:1-2

9 **Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.**

2 **And he sent them to preach the kingdom of God, and to heal the sick.**

Luke 10:8-9

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And **heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.**

B. **RIGHTEOUSNESS:** The first step to wholeness is justification unto righteousness. (This step was discussed in detail in Sections XV, XVI, XVII, and XVIII.)

1. To summarize here, we are made righteous (innocent) by the Lord Jesus Christ taking our sins / guilt upon Himself and giving us His "robe" of righteousness (innocence). This "covering" of innocence is what the Almighty God sees when He looks at His "justified" children — He sees His own righteousness; His own innocence.

2. In Joel 2:25, we are told that this is accomplished by the Lord's "restoration" of us.

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3. How does this “restoration” take place?

a. According to the Hebrew word *shalam* translated *restore* found in this verse (for further details, see Section I above), it is a two part process:

— “To cause to be at peace with” = The Lord enables and empowers us through His grace to be at peace with our past.

— “To make whole or good, to make sound” = The Lord heals the wounds caused by our past / shame, thus “restoring” us.

C. PEACE: The next step is to allow the Lord to give us peace.

John 14:27 **Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.** Let not your heart be troubled, neither let it be afraid.

PEACE (STRONG’S) = # NT:1515 *eirene* (i-ray'-nay); probably **from a primary verb eiro (to join)**; peace (literally or figuratively); by implication, prosperity: KJV - one, peace, quietness, rest, set at one again.

PEACE (from The Complete Word Study Dictionary) = #NT:1515 **In the OT the equivalent word shalom (7965) meant wholeness, soundness, hence health, well-being, prosperity;**

1. The root word of the Greek word *irene* (*peace*) means “to join.” This implies a pre-existing brokenness. *Peace* is the condition of having the broken pieces “re-joined” together; this is synonymous to the “wholeness” that is a product of Biblical “restoration.”

a. This is confirmed by the fact that the Hebrew equivalent for the word *peace* is *shalom*. Literally, *shalom* means wholeness and/or soundness which results in health, well-being, prosperity (spiritually, mentally, emotionally, etc.) (Strong’s). Thus, this “wholeness” is called, “Peace.”

3 John 2 **Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.**

2. This wholeness (peace) is a result or a work of righteousness or being made at peace with your past, being healed, and being declared innocent.

Isaiah 32:17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

WORK (STRONG’S) = # OT:4639 *maaseh* (mah-as-eh'); from OT:6213; **an action (good or bad); generally, a transaction; abstractly, activity; by implica-**

tion, a product (specifically, a poem) or (generally) property:

KJV - act, art, bakemeat, business, deed, do (-ing), labor, thing made, ware of making, occupation, thing offered, operation, possession, well, ([handy-, needle-, net-]) work (ing, -manship), wrought.

WORK (BROWN, DRIVER, AND BRIGGS) = # OT:4639 ma`aseh — **a deed, a work**

- a) a deed, a thing done, an act
- b) work, labor
- c) business, pursuit
- d) undertaking, enterprise
- e) an achievement
- f) deeds, works (of deliverance and judgment)
- g) work, a thing made
- h) work (of God)
- i) **a product**

3. “Present peace” or “peace with my present” can only exist after I have made peace with my past — with the things that I have lost.

Philippians 3:7-9

7 But **what things were gain to me, those I counted loss for Christ.**

8 Yea doubtless, and **I count all things but loss** for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And **be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:**

- a. Once I have made peace with what I have already lost from my past, I can then make peace with what I fear I might lose in my present and future. These two things result in both His righteousness and His peace being manifested in my life.

D. JOY: Joy comes from having God’s peace made available to mankind on the earth.

Luke 2:10-14

10 And the angel said unto them, Fear not: for, behold, **I bring you good tidings of great joy, which shall be to all people.**

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and **on earth peace, good will toward men.**

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1. Joy and peace are only possible in my life AFTER I have hope.

Romans 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

2. But hope is only possible after I have been made righteous (declared innocent, made whole). Only after dealing with my past can I have hope for my future.

Galatians 5:5 For we through the Spirit wait for the hope of righteousness by faith.

Galatians 5:5 (**New Century Version**)

5 But we have the true hope that comes from being made right with God, and by the Spirit we wait eagerly for this hope.

3. Notice that in both of the verses quoted in #'s 1 and 2 above, the Holy Spirit is significant in producing the joy, hope, and peace.

a. Righteousness, peace, and joy are not human emotions! They are spiritual blessings from God and produced by Him alone. Man cannot make himself feel any of these things through his own efforts or his intellect. Neither can religion and its tenets produce them. They are a work of the Spirit of God in our lives! He is the source and Him alone.

XX. JESUS WANTS US TO:

- accept His love unconditionally
- forgive ourselves of the grudge of shame
- let him make us whole in His image
- let Him clothe us with His righteousness
- help us to fulfill His purpose in our lives

IN JESUS NAME, LET IT BE SO!