

Recognizing and Responding to Shame – Part Two

Review

1. What does shame feel like?
2. What’s the difference between guilt and shame?
3. Last week, we discussed “Sin-Shame”... How is the shame we feel in relationship to our sin a good thing?
4. When we examined Genesis 3 last week, we considered how Adam and Eve tried to solve the problem of their sin-shame by covering themselves and hiding. We also made note of the way they shifted the blame when God pointed out the reality of their guilt. What were they trying to accomplish in these attempts?
 - a. How is this related to some of our common responses to shame? What’s wrong with these responses?
5. What did Adam & Eve (and what do we) need for the problem of sin-shame? (Genesis 3:15, 21)

Shame Defined:

“A painful (guilty) feeling due to having done or experienced something disgraceful.”

“The feeling of being exposed, vulnerable, and in desperate need of covering, protection, or cleansing.”

6. What are some of the potential signs of shame? How does shame speak to us?
7. Is shame always the result of what *we do*, like it was with Adam & Eve? In other words, is all shame caused by our sin?

Two general categories of shame: Sin-Shame and Provoked-Shame

Sin-Shame	Provoked-Shame
Follows your sinful actions (self-inflicted)	Follows accepting blame or failure that is unrelated to your sin
Should be believed	Should be rejected
The consequence of <i>actual guilt</i> – it is right and true	Wrongly condemns you for something you are not guilty of
A mercy from God designed to drive us to God	Can be from accepting the blame for the sins of others
Leads to receiving God’s free pardon in Jesus	Can be from accepting the blame for something done to you
No longer necessary after repentance	Can be from broken “shame sensors” and nothing sinful at all
Requires a solution outside of us: look to Christ	Requires a solution outside of us: look to Christ

Provoked Shame

8. How is that we can experience shame for something that we are not morally responsible for?
 - a. Give examples of the following ways we might experience provoked shame:
 - i. Shame because of our associations
 - ii. Shame because of what someone else has done to us
 - iii. Shame because of a broken sense of what should and should not cause shame

9. In what ways are you familiar with the experienced provoked shame?
10. Is the feeling of shame a given in these circumstances? Will everyone always feel shame for these things?
 - a. What's necessary in order for the feeling of provoked-shame to exist?

The surprising solution: Provoked-shame is renounced with *humility* (Hebrews 12:1-3, Philippians 2:5-8)

11. What kind of shame was associated with the cross?
12. What does it mean that Christ despised the shame of the cross?
13. What might have happened if Jesus hadn't despised this provoked-shame and listened to it instead?
14. Consider Philippians 2:5-8... How was despising the shame an act of humility for Christ?
15. This is the example we're called to, but does despising (looking down on) shame seem humble?
 - a. Is it possible to mistake humility and shame as being the same thing?
 - b. When you declare yourself unworthy, or when you tell yourself how flawed you are and rehearse your failures, what are you really doing?
16. Why is low self-esteem a dangerous diagnosis for the problem of provoked shame?
17. How do we follow Christ's example of humility and despise provoked shame?
 - a. By trusting in the sufficiency of Christ's atoning work and our union with Him
 - b. By trusting in God's goodness and sovereignty, even through suffering and disgrace
 - c. By considering the joy set before us

Concluding Thoughts

18. What makes the experience of shame so difficult for us to recognize?
19. How can recognizing and responding to shame with Christ-like humility lead to worship and joy instead of the agonizing despair that comes from prideful self-justification?