

The Walk of (no) Shame

11.3.24

Message 22

Romans 8:1–11 (CSB)

8 Therefore, there is now no *condemnation* for those in Christ Jesus,² because the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. ³For what the law could not do since it was weakened by the flesh, God did. He *condemned* sin in the flesh by sending his own Son in the likeness of sinful flesh as a sin offering, ⁴in order that the law's requirement would be fulfilled in us who do not walk according to the flesh but according to the Spirit. ⁵For those who live according to the flesh have their minds set on the things of the flesh, but those who live according to the Spirit have their minds set on the things of the Spirit.

⁶Now the mindset of the flesh is death, but the mindset of the Spirit is life and peace. ⁷The mindset of the flesh is hostile to God because it does not submit to God's law. Indeed, it is unable to do so. ⁸Those who are in the flesh cannot please God. ⁹You, however, are not in the flesh, but in the Spirit, if indeed the Spirit of God lives in you. If anyone does not have the Spirit of Christ, he does not belong to him. ¹⁰Now if Christ is in you, the body is dead because of sin, but the Spirit gives life because of righteousness. ¹¹And if the Spirit of him who raised Jesus from the dead lives in you, then he who raised Christ from the dead will also bring your mortal bodies to life through his Spirit who lives in you.

1. Honor, shame, and what does it have to do with Romans?

A. Early in the series, the theme of “glory” was front and center.

1. God’s Glory is all that God is, in all of His splendor and honor.

a. The Greek word means “brilliance” and “light”.

b. It refers to someone’s majesty, reputation, and beauty.

c. **Glory is both intrinsic and ascribed.**

1. Intrinsic means that God is worthy of honor and praise regardless if we recognize that or not.

2. Ascribed refers to the honor and praise we give to God or someone by our words and actions.

3. God is glorious no matter what, and we are also called to give God glory through praise and obedience.

2. Connected closely to the theme of glory is honor.

a. Honor is a high level of respect toward a person or an office.

b. We can’t honor someone we don’t respect and a lack of honor and respect means to fail to give someone glory.

B. The opposite of glory and honor is shame and disgrace.

1. **Shame is also intrinsic and ascribed.**

2. The teaching of Scripture is that sin dishonors and shames people:

Proverbs 14:34 (CSB)

³⁴Righteousness exalts a nation, but sin is a disgrace to any people.

3. So, whether a person “feels” shame or not, if they are walking according to the flesh and the law of sin and death, they carry with them shame.

- a. Sometimes we “feel” shame when we shouldn’t, especially as believers.
- b. We feel ashamed because of a struggle we have, because of the way we look, or some aspect of the way we were raised.
- c. We all have carried some type of intrinsic shame.

4. We also have shame placed on us, or ascribed to us.

- a. This is when someone puts shame on me.
 - 1. This is really common when training a puppy.
 - 2. Sometimes, someone yells at us and say we should be ashamed of yourself.

b. Sometimes the cause is legitimate.

c. Sometimes people place shame on us when we really don’t deserve it.

d. But when someone puts shame on me, that is ascribed shame.

e. When I carry it with me or I shame myself, that is intrinsic.

C. Americans have a strange relationship with shame.

1. We aren’t shameful about some things:

a. No such thing as bad publicity.

b. Or how many people have become wealthy and famous because of something like a sex-tape?

c. Something that is shameful launches a person to worldly success.

2. But we are familiar with shame, and the weight it carries.

Two-Extreme examples.

a. Imagine you discovered that your favorite kid or grandkid had an OnlyFans account.

b. Most families will feel shame.

1. Embarrassment.

2. Anger, both external and internal.

3. There is a desire to hide.

4. A desire to justify and excuse.

3. **A funnier example:**

a. What about the New York Jets Wide Receiver Malachi Corley this week?

b. Malachi catches what will be his first professional touchdown pass, but he celebrates too early at the endzone and lets go of the ball. **PICTURE**

c. What was a GUARANTEED TD was lost.

1. For the foreseeable future, he will feel the shame placed on him for his mistake.

2. From his teammates, from Jets fans, from even random people like me using him as a sermon illustration.

3. I don't imagine his mom or dad were exactly bragging this week.

4. They might have been hiding or justifying their son.

5. But the poor kid this week understood the old phrase, "the thrill of victory and the agony of defeat."

D. According to Romans, because all have sinned, we all have made the walk of shame.

1. Your shame might have had different expressions.

2. But the source and the result are all the same.
 - a. The source was sin, and the wages of sin is death.
 - b. To walk in the shame of sin is to walk to our deaths.
3. This is the condition of every person apart from Jesus.

2. What the Law could not do, Jesus did.

A. The Apostle Paul ties the arguments of the previous chapters together in Chapter 8.

1. From Chapter 5-7, he has powerfully demonstrated the inability of the law and human effort to make righteous or just.
2. The Law, the Torah, the Law God gave through Moses, is good and holy.
3. But the Law was seized by sin and our sinful flesh could not uphold it.
 - a. What God meant for life, sin and the weakness of flesh turned into death.
 - b. No matter how hard we would try, we could not rescue ourselves.

B. Romans 7 shows us the futility of trying to save ourselves.

1. Try all we want we are unable to follow God completely on our own.
 - a. There is too much sin.
 - b. We are too weak.
 - c. The standard is too high.
2. All of us here understand the frustration.
 - a. We want to do good, but can't.
 - b. We resist sin for a while, and then, in a moment of weakness, we stumble.

c. When we stumble, especially those trying to live for Jesus, there arises a sense of shame that leads to condemnation.

I'm going to share an example that I wrote in my notes LAST WEEK but wasn't ready to share.

3. This "walk of shame" is particularly prevalent with pornography.

a. Pressures, stress, boredom, and other triggers lead to an irresistible need to view pornography and have sexual release.

b. And after that cycle is finished, there can be an overwhelming feeling of shame, especially for a person who doesn't want to sin in this way.

c. Then there is a season or cycle of shame and intense self-discipline where you resist very strongly and do well for a while.

d. Then something happens after a few weeks or months, and the shame cycle begins again.

4. Within the church, pornography is terribly hard to minister to because of the shame attached.

a. There is the intrinsic shame that we feel.

b. And we fear that if people knew what we struggled with, then others would look at us differently, and so there is ascribed shame.

c. It's why we don't do altar calls specifically for those battling pornography: We can't separate ourselves from the shame and condemnation.

5. This is what sin does:

a. It binds us and becomes part of us.

b. Then it condemns us, shames us, and leaves us defeated and deflated.

c. And if left attached, it becomes the body of death that poisons us to our very core.

C. This is why Paul writes, "What a wretched man that I am!"

1. It is a wretched and pitiful condition when we cannot do what we know we should do.
2. The natural, human condition is a wretched condition.
3. But what the Law could not do, Jesus does.

3. Therefore, No Condemnation

A. **Condemnation means to declare guilty and set sentence.**

1. Guilt and Punishment are each a side of the condemnation coin.
2. Not only guilty, but also punished.
3. And the first 7 chapters of Romans is clear:
4. We all stand condemned, we are all guilty, and we are all experiencing and awaiting punishment.
 1. Sometimes the punishment begins early, like in Romans 1 where the immoral experience in themselves the due penalty of their sin.
 2. Sometimes people seem to be avoiding all consequences and earthly justice, yet I can assure you that eternity will not miss them.
 3. The fact is, because of Adam's sin, we have all sinned and we all fall short of the Glory of God.
5. And the condemnation isn't from Satan.
 1. Satan cannot pass judgment on us because he isn't the judge.
 2. It isn't Satan's laws we have transgressed; it was God.
 3. It wasn't Satan's holiness we trampled; it was God's.

4. We all stood condemned not in Satan's sight, but in God's.

B. But, in Jesus, there is no condemnation.

1. **Paul's opening line is not a question, it's a declaration.**

2. If God has pronounced judgment upon all people, condemning them in their sin, then this is Jesus saying "WAIT A MINUTE!"

a. This is the judge saying that "this group's" punishment has been paid.

b. It is the governor sending a last-minute reprieve:

1. We are not set free because of new evidence, because we are surely guilty.

2. But because someone has paid the price and received our judgment in our place.

C. Adam's sin brought condemnation, but Jesus brings life.

Romans 5:16–18 (CSB)

¹⁶And the gift is not like the one man's sin, because from one sin came the judgment, resulting in condemnation, but from many trespasses came the gift, resulting in justification. ¹⁷If by the one man's trespass, death reigned through that one man, how much more will those who receive the overflow of grace and the gift of righteousness reign in life through the one man, Jesus Christ. **(not a question, a statement.)**

¹⁸So then, as through one trespass there is condemnation for everyone, so also through one righteous act there is justification leading to life for everyone.

4. The original shame and condemnation appeared with Adam.

A. Adam and Eve were created and placed in the Garden.

1. The only limitation placed on them was to not eat from the Tree of the Knowledge of Good and Evil.

2. But when they did eat, their eyes were opened and guilt and shame entered into the human experience.

Genesis 3:7–8 (CSB)

⁷Then the eyes of both of them were opened, and they knew they were naked; so they sewed fig leaves together and made coverings for themselves.

⁸Then the man and his wife heard the sound of the LORD God walking in the garden at the time of the evening breeze, and they hid from the LORD God among the trees of the garden.

B. They knew they were naked.

1. That's shame.
2. That's embarrassment.
3. They had been naked all of this time and there was nothing shameful or wrong:
 - a. But now, their condition brought shame.
 - b. So they tried to cover themselves with fig leaves.

C. Notice that they then hid among the trees.

1. Hiding expresses both shame and guilt.
2. And I'm fascinated by the idea, it was through a tree that they sinned, and now they tried to hide behind the very thing that led to their shame.
 - a. Don't we also do the same?
 - b. We feel shame and so we double down and go even deeper into the thing that is shaming us?

D. Adam and Eve went from hiding to blaming.

1. Adam blames the two beings he is supposed to love when he points the finger at "the woman whom you gave to be with me" (Gen 3:12).¹

2. Hiding, blaming, and justifying are all expressions of shame.

3. And the worst part of it all was that Adam's transgression brought God's condemnation:

a. Adam and Eve were kicked out of the Garden, and man's relationship with God was damaged.

b. But Jesus came to restore both.

c. The Bible begins with God, Man, and Woman in a Garden.

d. The Bible ends with God, Man, and Woman in a Garden.

e. All because Jesus, the God/Man overcame sin in the Garden.

5. Because of Jesus... shame is gone.

Romans 8:1 Therefore, there is now no *condemnation* for those in Christ Jesus,

A. This will get repeated, but it's important.

1. This declaration of no condemnation only applies to those "in Christ Jesus."

2. The preposition, "in" in the Greek can be translated "among".

3. Maybe that is helpful:

a. For those among and with Jesus have no condemnation.

b. Because I'm with Jesus, Jesus has already paid the bill.

c. Because I'm in Jesus' group, the debts are paid.

¹ Jonathan King, "Condemnation for Sin," in Lexham Survey of Theology, ed. Mark Ward et al. (Bellingham, WA: Lexham Press, 2018).

d. The sin and the shame that comes with sin has already been heaped upon Jesus, so I don't have to carry that shame anymore.

4. Jesus came in the likeness of sinful flesh so that we could experience life and eternity as God intended.

a. Christ became what we are so that we could become what he is.²

b. What the Law could not do, Jesus did.

B. For the believer, there is now no shame and no condemnation because Jesus took our shame.

1. Jesus experienced our condemnation.

a. He felt the weight of our sin, and became the curse by being hung on the tree.

b. In those hours on the cross, Jesus felt the shame and condemnation from the Father that our sins deserved.

2. As Jesus walked to Calvary carrying the cross, He experienced the ridicule and shame that came with the degradations of crucifixion.

a. In fact, much of the crucifixion narrative focuses upon the shame Jesus bore.

b. The crown of thrones, the false mocking, the slapping in the face, being traded for a rebel, all are forms of mocking.

c. As the soldiers nailed Jesus to a cross that had been prepared for another, they stripped Jesus of His clothes and the last of his dignity.

d. Jesus literally experienced for us the shame of sin and death.

² Gorman, Michael J., *Romans: A Theological and Pastoral Commentary*. Wm. B. Eerdmans Publishing Co., Kindle Edition.

3. Jesus was then lifted up and exposed for all to see.
 - a. Nowhere to hide.
 - b. Nowhere to run.
 - c. The religious and the secular mocked Jesus, heaping more and more shame upon Him, yet He did not defend His honor because, in that moment, it was our shame that he bore.
 - d. At least Adam and Eve fashioned leaves to cover their nakedness.

1. Even then, God killed an animal, the very first sacrifice recorded in Scripture, and covered the nakedness and the shame of Adam and Eve

2. But not for Jesus.

3. Jesus was exposed.

4. His shame was covered until Joseph took him from the cross.

5. Jesus' shame wasn't covered until He was buried in the tomb.

6. Then Jesus covered His and our shame when He arose from the Dead.

C. Jesus did all of this, so that, as the Apostle Paul declares, there could be no condemnation for those in Christ Jesus.

1. Notice further in Romans 8, that because of what Jesus did, we are adopted into the family of God, co-heirs with Christ Jesus.

2. Most of us know the story of the Prodigal Son where the Father runs to rescue the youngest son from his shame.

a. But on the cross, Jesus, the older brother, took the families' shame so the younger brother could be restored to the Father.

b. And now, according to Romans 8:14–16 (CSB):

¹⁴For all those led by God's Spirit are God's sons.

¹⁵For you did not receive a spirit of slavery to fall back into fear. Instead, you received the Spirit of adoption, by whom we cry out, "Abba, Father!" ¹⁶The Spirit himself testifies together with our spirit that we are God's children,

3. It's ok to be adopted, because our older brother has taken away the shame of our original family.

a. We need not fear God, because through Jesus and the Spirit, the fear of judgment is replaced with love, grace, and mercy.

b. Dear follower of Jesus, you are not condemned.

Apply: Where do we go from here?

A. If you've given your life to Jesus, you don't have to be ashamed.

1. I know I'm old-school, and I'm pretty strict.

2. But what I want you to hear from me today is this:

a. God loves you.

b. There is hope not only for a better future but also for today.

B. My friends, I know you are struggling.

1. I know that shame is a big part of many of our stories.

2. It's not the fear of punishment that brings change, but the acceptance of love.

C. Two Prayer areas:

1. First is the area of love.

a. Maybe, for whatever reason, you are doubting God's love for you.

b. This is far more common than we admit, and appear for many different reasons.

c. But today if you are battling the idea that God doesn't love you or can't love, here in just a moment I want to pray with you.

d. And my prayer will simply be: God, show her how much you love her! Make your love plain to him.

2. Second area, is in the sin, shame, struggle cycle.

a. It isn't just pornography, but any cycle of sin.

b. We are tempted and we sin.

1. Then, the enemy heaps shame and condemnation upon us.

2. He brings up all of your past and then attacks your future.

3. He reminds you that sin brings judgment (which is true).

4. But he never tells you about Jesus' love that overcomes sin.

5. Then, after a while, the distance you felt begins to diminish and you start struggling.

6. And you are "victorious" for a while, then it starts over again.

c. If I'm describing you this morning, in just a moment, we are going to pray with you.

1. We are going to pray that the full power, love, and freedom of God will be evident in you.

2. That all bondage to sin will be broken and you walk out of here not in shame but in love.

Today's prayer time requires boldness on our part.