German theologian Dietrich Bonhoeffer describes this well:

The dialectic of concealment and exposure is only a sign

of shame. Yet shame is not overcome by it; is rather confirmed

by it. Shame can be overcome only when the

original unity is restored, when man is once again clothed

by God in the other man, in the “house which is from

heaven” (II Cor. 5.2ff.). Shame is overcome only in the

enduring of an act of final shaming, namely the becoming

manifest of knowledge before God. . . . Shame is overcome

only in the shaming through the forgiveness of sin, that is

to say, through the restoration of fellowship with God and

men. . . . In shame man is reminded of his disunion with

God and with other men: conscience is the sign of man’s

disunion with himself. . . . It is the voice of apostate life

which desires at least to remain one with itself.5

It is