

APPENDIX 1

STATEMENTS ABOUT SHAME

"Shame is man's ineffaceable recollection of his estrangement from the origin; it is grief for this estrangement, and the powerless longing to return to unity with the origin. Man is ashamed because he has lost something which is essential to his original character, to himself as a whole; he is ashamed of his nakedness. ... Man is ashamed of the loss of his unity with God and with other men. Shame and remorse are generally mistaken for one another. Man feels remorse when he has been at fault; and he feels shame because he lacks something. Shame is more original than remorse" (Bonhoeffer:p145).

"Shame is an emotion insufficiently studied, because in our civilisation it is so early and easily absorbed by guilt. Shame supposes that one is completely exposed and conscious of being looked at: in one word, self-conscious. One is visible and not ready to be visible" (Erikson:p227).

"Shame is defined as the experience that signals that a transition from self-narcissism to object-narcissism is imminent. The emotional experiences surrounding shame will therefore be expected to be associated with self-narcissistic, object-narcissistic, and transitional phenomena" (Kinston:p224).

"Both shame and guilt are highly important mechanisms to insure socialisation of the individual. Guilt transfers the demands of society through the early primitive parental images. Social conformity achieved through guilt will essentially be one of *submission*. Shame can be brought to the individual more readily in the process of comparing and competing with peers. ... Social conformity achieved through shame will be essentially one of *identification*" (Piers/Singer:p53).

"We cannot distinguish shame and guilt in terms of external and internal sanctions respectively, for there are 'inner' forms of shame paralleling almost exactly the forms of guilt. Nor can we save the internal-external criterion by saying that shame requires an audience and guilt does not, or that guilt involves a re-enactment of a childhood response and shame does not, for these additional criteria will only serve to differentiate among the forms of shame and among the forms of guilt but not to distinguish shame from guilt" (Piers/Singer:p68f).

"Shame is intimately tied to the central human dramas of covering and uncovering, speech and silence, the literal and the inexpressible, concealment and disclosure, community and alienation. ... A sensitivity to the sense of shame will result in a richer understanding of what it means to be fully human" (Schneider:1977:pIX).

"Shame raises consciousness. Shame is the partner of value awareness. ... Shame is a 'positive and authentic' sign of the human community, not to be jettisoned. ... Shame is not merely a necessary limitation that must be grudgingly acknowledged on the way to our liberation; it can itself be a means of freeing a person and extending self-actualisation. ... Shame need not be eradicated in order to arrive at human liberation; it is a resource in the journey to individuation and maturity. ... Shame sends out its red flag against the distorted strand of popular thought that seeks to reduce human life to the dimensions of the scientific/technological or the individual self. It reveals the limits of the self and bears witness to the self's involvement with others. Shame thus functions as a guide to a more authentic form of self-realisation" (Schneider:1977:pXIV-XIVII).

"Processes of growth need protective covering until a certain ageing or mellowing gives form to emerging values and unarticulated commitments. The sense of shame protects this process. This protection is against ourselves as much as against others, for what is sheltered is not something already finished, but something in the process of becoming - a tender shoot. Like a darkroom, shame protects against the premature exposure to light that would destroy the process. It functions like the protective cover during the period of gestation, until the embryo - whether seed or soul - has come to full term and is ready to emerge" (Schneider:1977:p37).

"The sense of shame functions to warn against untimely exposure" (Schneider:1977:p38).

"At its core, shame is intimately linked to the human need to cover that which is exposed" (Schneider:1987:p199).

"Guilt is the compass point that lines up our actions with the *moral world* in which we live. Whether people know it or not, this world is a part of the moral reality whose apex is the holiness of God and which is given verbal expression in the moral codes of Scripture. Shame has to do with our location in our *social world*. The opposite of guilt is innocence, a state of being blameless or guiltless. ... The opposite of shame, however, is not innocence, but rather glory and honour' (Dick Keyes; *"Beyond Identity: Finding Your Self in the Image and Character of God"*; Servant Books, Ann Arbor, Michigan, 1984; p53). Guilt is falling short of God's moral standards; shame is falling short of what we think we should be, what others expect of us, or of how others have modelled what we would like to be. Our guilt calls for forgiveness; our shame, for acceptance or self-acceptance" (Wells:p131).

SHAME AND THE CROSS

"The cross as God's shame-bearing symbol is a word of good news for the shame-based person. It celebrates the incarnational identification which God in Christ has with the shame-based person" (Albers:p105).

"As the bearer of revelation, he [Jesus] necessarily meets with derision in the same way as the righteous of the Old Testament. *The mockery of Jesus is an integral part of his Messianic suffering*" (Bertram:Vol.4:p799).

"The story of the cross is the story of the depleted self. For Jesus, it was not primarily the public humiliation that made this a shameful event, but the inner awareness, the self-realisation, that, from his own perspective, his life had failed" (Capps:1993:p99).

APPENDIX 2

THE VOCABULARY OF SHAME IN SCRIPTURE

1. SHAME IN THE OLD TESTAMENT

This appendix provides a summary of the rich variety of shame-related vocabulary in the Old Testament. The sources used to create this summary include:

- A. L. M. Bechtel; "*Shame as a Sanction of Social Control in Biblical Israel: Judicial, Political, and Social Shaming*"; in *Journal for the Study of the Old Testament*; Issue 49, 1991; p47-76.
- B. Willem. A VanGemeren (ed.); "*International Dictionary of Old Testament Theology and Exegesis*"; Paternoster, Carlisle, 1997.

Words associated with shame include those translated as: abandonment, abhorrence, abomination, contempt, derision, detestable, disdain, disgrace, disgust, dishonour, dismay, hostility, humiliation, insult, laughter, loathsome, loss of face, mocking, offence, rejection, ridicule, scoffing, shame, small, taunt, trifling.

Vocabulary

Details are provided below on the basis of the 'root' of the Hebrew word. Where a verb/verbs is/are associated with the root these are noted first. Nouns and other grammatical forms follow the verb. Much of this vocabulary is attested to in other Semitic languages. It is not practical to provide here full details of such links.

- **בּוֹז**, 'to show contempt for' (nouns **בּוֹז**, 'contempt/laughing stock', **בּוֹזָה**, 'contempt') - the root occurs 14 times and depicts the attitude of fools towards wisdom (Prov.1:7; 23:9) and instruction (Prov.13:13), the sinfulness of a person's derision of their neighbour (Prov.11:12; 14:21), a son's scornful treatment of his mother (Prov.23:22; 30:17), and the sceptic's pessimism about the viability of a project (Zech.4:10). Other references include: Lev.19:18; 2 Kgs.19:21; Prov.6:30; Song.8:17; Isa.37:22 (B:Vol.1:p618).

Nouns depict the derisive attitude of the rich toward the needy and unfortunate (Job.12:5). The wicked proclaim their contempt with arrogance (Ps.31:18f) and primarily direct it toward the righteous (Ps.119:22; 123:3-4; Neh.4:4(3:6)). Yahweh is seen as pouring contempt on the arrogant leaders (Job.12:21; Ps.107:40). Other references include Gen.38:23; Job.31:34; Prov.18:3 (B:Vol.1:p618).

- **בּוֹשׁ**, 'to shame' (verb **בּוֹשׁ**, 'to shame', nouns **בּוֹשָׁה**, **בּוֹשָׁת***, **בּוֹשָׁה**, 'shame'(A:p54); *or noun **בּוֹשָׁת**, 'shame, shamefulness, disgrace' (B:Vol.1:p621)) - there are an interesting variety of uses of this root and its derivatives.

In a *subjective* sense it may denote the fear of offence against decency or correct conduct (Ezra.8:22); refer to the feeling of disillusionment/disappointment with the behaviour of close associates (Job.6:20); disappointment with the failure of crops (Jer.12:13;14:4; Joel.1:11f; cf. 2:26f); or disappointment with Israel's own idolatry (Hos.10:6) (B:Vol.1:p623).

In an *objective* sense the verb "may refer to any form of conduct or attitude that is morally disgraceful" (B:Vol.1:p623; cf. A:70f; Job.19:3ff). It may refer to: acting in contrast with the conventions of a social institution (2 Sam.19:5f); the disgrace and loss of reputation of a defeated enemy (2 Kgs.19:26; Isa.19:9; 37:27; 41:11; Jer 46:24; 48:20; Ezek.32:30; Mic.7:16; Zech.10:5); Israel's shameful trust in a foreign country (Isa.30:5f; cf. Jer.2:36), or trust in idols (Jer.2:26f; 17:13)(B:Vol.1:p624).

In a *religious* sense בּוֹשׁ "refers to a painful experience of guilt because of sinful conduct. This experience of shame is often complemented with disgrace (כָּלֵם) in the OT" (B:Vol.1:p624). See Ezra.9:6 for the combination of shame and guilt (cf. Jer.22:22; 31:19; Ezek.36:32). See Psalm.69:5-8 and Ezek.16:52 for a sense of shame being associated with sin without the mention of guilt, although B:Vol.1:p624f insists on guilt being involved where none is mentioned in the text!* Idol worship is a shameful sin (e.g., Ps.97:7; Isa.45:15f). Being under divine judgement is shameful (Isa.1:29; 19:9; Jer.17:18; 20:11), and the lifting of judgement lifts shame (Isa.29:22; 45:17; Zeph.3:11).

(*Note:- *there appears to be a significant level of confusion as to what to refer to - an experience of shame or an experience of guilt. Bechtel sees no such confusion (A:p55).*)

Particularly in the Psalms, "the condition and experience of being removed from or forgotten by God is qualified as בּוֹשׁ" (B:Vol.1:p625). The psalmist articulates trust in God and then asks not to be put to shame (Ps.25:20; 31:1f; 71:1), for God will not disgrace those who trust him (Ps.22:55f; 25:3; 31:17f; 109:28). The pious beseech God to bring shame on their adversaries who have shamed them because of their belief in Yahweh (e.g., 35:4f; 86:17; 70:2f; 71:13; 86:17; 119:78). Those who trust in Yahweh ask that the wicked be put to shame (Ps. 31:17f; 40:15f; 129:5), not for revenge but because "the wicked are despicable to God and deserve to be put to shame" (B:Vol.1:p625; cf. Ps.53:5).

In *relation to family* - "in Proverbs the hiphil formation of בּוֹשׁ is used to typify the conduct of those people who are the opposite of the righteous and the wise. It is used to denote the actions of people who bring disgrace on their family (Prov.10:55; 14:35; 17:2; 19:26; 29:15). Shame in these contexts denotes the opposite of honouring the family as expected by the community" (B:Vol.1:p626).

The noun בִּשְׁת is the most common derivative and has the same distribution of meanings - often within the same verse (e.g., Ps.35:26; 109:28f; Isa.30:3ff; 42:17; 54:4). Interestingly בִּשְׁת is substituted as a name for Baal (Jer.3:24; 11:13) and other idols (Hos.9:10). The meaning of בִּישָׁה is indistinguishable from בִּשְׁת, and בִּשְׁנָה occurs only once (Hos.10:6) and has the same meaning as the verb.

- **בוֹה**, 'to be contemptible, think lightly of, despise' in the qal, 'despised, contemptible' as the niphil participle, 'to cause to despise' as the hiphil infinitive (noun בְּיֹן, 'contempt' found only in Esth.1:18). Apparently **בוֹה** and **בוֹז** derive from the same source, both verbal roots and their derivatives occur together in Wisdom/poetic literature in particular. Verb forms of **בוֹה** occur 43 times in the OT and signify undervaluing someone or something - although **בוֹה** denotes an inner attitude, it clearly impacts relationships. It is used for: contempt for animals (1 Sam.15:9), contempt in human relationships (Esth.1:7; Prov.15:20; Eccl.9:16), contempt for people and institutions of Yahweh (Gen.25:4; 1

Sam.10:27; 17:42; Esth.3:6; Neh.2:19; Ps.22:6; 119:41; Isa.53:3), arrogantly despising God (Num.15:31; 2 Sam.12:9; 2 Chron.36:16; Ezek.16:59; Mal.1:6,7,12) or breaking oaths made in God's name (Ezek.17:16,18). The righteous despise the 'vile' (Ps.15:4) and God despises the wicked (Ps.73:20). However, God does not despise the suffering of the afflicted (Ps.22:24), the repentant heart (Ps.51:17), his captive people (Ps.69:33), or the destitute (Ps.102:17). Those who might face the contempt of others can rest in Yahweh's acceptance of them (B:Vol.1:p630).

- **גָּדַף**, 'to revile/blaspheme' in the piel (nouns **גְּדִיפָה**, 'taunts, revilings, reviling words, גְּדִיפָה, 'taunt' once only in Ezek.5:15, **גְּדִיפָה**, 'insults' once only in Isa.51:7). The verb occurs 7 times in the OT, and "combined with several related concepts describes the pain of a defeated nation struggling to make sense of their vanquished, pathetic plight" (B:Vol.1:p828f; cf. Ps.44:14-16), the verb can also be used of blasphemy against God and of blasphemous works. The noun occurs only in the plural - the severity of reviling words is conveyed well in e.g., Isa.43:28 (B:Vol.1:p829).
- **נָעַל**, 'to abhor' in the qal, 'to be defiled' in the niphil, 'to fail' in the hiphil (noun **נִעְלָה**, 'aversion/neglect' occurs only in Ezek.16:5). The verb occurs 10 times of which 5 are in Lev.26. In all eight qal occurrences (Lev.26:11,15,30,43,44; Jer.14:19; Ezek.16:45(2x)) it has the nuance of considering someone as 'dung' or 'filth'. Other references carry the sense of being defiled (e.g., 2 Sam.1:21) (B:Vol.1:p882ff).
- **הָחַל**, 'to deceive/mock' (noun **הַחֲלָה**, 'mockery' occurs once only in Job.17:2). The verb is only used once (in the piel), in 1 Kgs.18:27.
- **זָלַל**, 'to be frivolous/despised' in the qal, 'to treat lightly' in the hiphil (noun **זִלְזוּת**, 'vileness' occurs only in Ps.12:8). The verb occurs 8 times, in four instances (qal) it condemns gluttony (e.g., Deut.21:20; Prov.23:20f; 28:7). Remaining references accord with the 'treat lightly' nuance (Jer.2:36; 15:19; Lam.1:8,11) (B:Vol.1:p1109).
- **זָנָה**, 'to reject' in the qal, 'to declare rejected' in the hiphil. 19 occurrences, all but 5 have God as subject - in Psalms God rejects the King (Ps.89:38), the psalmist (Ps.43:2; 88:14), or the psalmist and the community (Ps.44:9,23; 60:1,10; 74:1; 77:7; 88:14; 108:11) - all in the qal. (Other references include: 1 Chron.28:9; Lam.2:7; 3:31; Zech.10:6; references to a human subject are 2 Chron.11:14; 29:19; Hos.8:3,5) (B:Vol.2).
- **חָפַר**, 'to be dismayed' in the qal, 'to feel ashamed' in the hiphil (B:Vol.2:p236) (verb **חָפַר**, 'to be ashamed, blush' (A:p54). The meaning is closely linked with **בוש** and **כלם** in the Psalms and the Prophets. It occurs 14 times with **בוש**, denoting the feeling of disappointment, failure or dismay as a result of evil conduct or Yahweh's judgement (e.g., Ps.35:4; 40:14f; 70:2f; 83:17; Isa.1:29; Jer.15:9; 50:12; Mic.3:7) (B:Vol.2:p236). Note also that the human face can be covered with shame and dismay (Ps.34:5).
- **חָרַף**, 'to taunt', 'mock', 'insult', 'defy' (B:Vol.2:p280) (verb **חָרַף**, 'to reproach/verbally shame', noun **חֲרָפָה**, 'reproach/verbal shame'(A:p54)). The verb is used for the mockery suffered by those faithful to God, or those who remain true to Yahweh when he seems absent. It is used by nation against nation and of God's own people mocking him by worshipping other gods. (References include: 2 Kgs.19:4,16,22; 2 Chron.32:17; Job.27:6;

Ps.42:10; 44:16; 69:9ff; 74:10,18; 89:51; 102:8; 119:42; Prov.27:11; Isa.37:4,17,23; 65:7; Jer.15:15; Zeph.2:8,10.)

The noun has an active meaning - 'scorn/insult/slander/contempt' (e.g., Neh.4:4; 5:9; Ps.15:3; 22:6; 69:7; 79:12; Isa.51:7; 54:4; Jer.15:15; 31:9; Lam.3:61; Ezek.5:15; 36:15; Mic.6:16; Zeph.2:8); and a passive meaning - 'shame/ignominy/disgrace/ reproach' (e.g., Josh.5:9 1 Sam.11:2; 17:26; 2 Sam.13:13; Ps.69:7,19; 71:13; 79:4 Prov.6:33; Isa.30:5; 54:4; Jer.20:8; 23:40; 44:8; Ezek.22:4; 36:30). The pain of disgrace is so severe that it may leave one brokenhearted and very sick (B:Vol.2:p280ff).

- **יקע**, 'to turn aside (in disgust), be suddenly alienated, put out of joint', the verb occurs in qal, hiphil, and hophal forms. The metaphorical use of the qal, in terms of disgust (e.g., Jer.6:8; Ezek.23:17f), may derive from the ordinary usage in relation to the dislocating of bones (Gen.32:25), the hiphil and hophal forms usually relate to broken limbs (2 Sam.21:6,9,13) (B:Vol.2:p521).
- **כלם**, 'to be shamed, humiliated, hurt' in the niphal, 'to cause disgrace or humiliation' in the hiphil (B:Vol.2:p658) (verb **כָּלַם**, 'to humiliate/shame', nouns **כְּלָמָה**, **כְּלָמוֹת**, 'humiliation/shame' (A:p54) and 'disgrace, scorn' (B:Vol.2:p658)). Both the noun and the verb occupy the same semantic field as **בוש** and **בִּשְׁת**, and predominantly occur in combination with one or the other. "One may consider **כלם** and **בוש** as a fixed composite expression to describe an experience or condition of loss of honour and position as a result of sinful conduct, defeat, or distress" (B:Vol.2:p659).
- **כשל**, 'to stumble/totter' in the qal, 'to stumble' in the niphal, 'to cause to stumble' in the hiphil, 'to be brought to ruin' in the hophal (nouns **כְּשָׁלוֹן**, 'stumbling', **מִכְשׁוֹל**, 'offence/obstacle', and **מִכְשָׁלָה**, 'ruin' which occurs only once, in Isa.3:6). The verb occurs infrequently with a literal meaning. It is much more common when used metaphorically of stumbling over something. Stumbling is equivalent to sinning against the Lord (Isa.3:8; 59:10); it is possible to stumble over guilt (Hos.5:5; 14:1); or be brought to ruin (Ps.27:2; Jer.50:32). In the hiphil and hophal **כשל** carries the idea of overthrowing or bringing to ruin (2 Chron.25:8; Prov.4:16; Jer.18:23) often by God himself. The noun **מִכְשׁוֹל** shares the same range of meanings as the verb - it has a literal sense of placing an obstacle in the path of the blind, so making a mockery of their helplessness or causing injury (Lev.19:14). The more common use is to depict a means of stumbling, either by means of misfortune in general (Ps.119:165) or more specifically by divine judgement (Jer.6:21; Ezek.3:20). It can be applied to idols (Ezek.14:3,4,7; 18:30; 44:12) (B:Vol.2:p733ff).
- **לויצעליץ** (A:p54)), 'to scorn/talk big' in the qal ('scoffer/mock' in the participle), 'to deride/interpret' in the hiphil, 'to mock' in the polel, and 'to act as a mocker/show oneself a stupid speaker' in the hithpolel (nouns **לִצְוֹן**, 'scorning, boasting, prattle', and **מְלִיצָה**, 'satire, riddle, mocking poem, taunt'). The verb appears most frequently in the Wisdom material where it describes a flaw of the fool (e.g. Prov.14:9; 19:28; 20:1; 21:24). The hiphil form occurs in e.g., Gen.42:23; 2 Chron 32:31; Ps.119:51. Other occurrences include: the polel participle in Hos.7:5; the hithpolel imperfect in Isa.28:22. The use of the noun hfcyl:m, is well illustrated by Hab.2:6 (B:Vol.2:p798f).
- **לעג**, 'to scorn, (stutter), mock, deride' in the qal, 'to stammer' in the niphal, 'to mimic, mock, deride' in the hiphil (B:Vol.2:p804) (verb, **לָעַג**, 'to mock/shame', nouns, **לָעַג**, **לְעָג**,

'derision/shame' (A:p54)). The verb occurs 21 times, invariably with hostile, contemptuous overtones (e.g., 2 Kgs.19:21; Neh.2:19; 4:1; Job.11:3; Isa.37:22; Jer.20:7). It is confronted by Yahweh who will judge wicked words (Ps.59:8; Prov.17:5; 30:17).

- **מָאָס**, 'to reject/refuse' in the qal, 'to be rejected' in the niph'al. The verb can have the sense of 'contempt' - such as God's rejection of (or contempt for) Israel's enemies (Ps.53:5). Generally is related to covenant - associated with God's rejection of Israel when they break the covenant (B:Vol.2:p833).
- **מִנְגִּינָה**, 'mocking/taunting song' (noun) occurs only once, in Lam.3:63 (B:Vol.3:p22).
- **מָקַךְ**, 'to be low, humiliated' (to melt or waste away)' (A:p54; cf. Lev.26:39; Ps.38:6; Isa.34:4; Zech.14:12).
- **מַשָּׁל**, 'object of scorn' (e.g. Deut.28:37; 1 Kgs.9:7; 2 Chron.7:20).
- **נָאֵץ**, 'to reject, disdain' in the qal, 'to treat disrespectfully' in the piel, 'to be reviled' in the hitpolel (nouns **נִאָצָה**, **נִאָצָה**, 'shame, disgrace'). The verb occurs 24 times in the OT, all but 3 times with a human subject. God is the subject on three occasions where the word means not to show contempt but to reject or spurn. This suggests that "it is only humans who, ironically and despite their own finiteness, look with contempt on God and others" (B:Vol.3:p5). References include: Num.14:11; 16:30; Deut.32:19; Ps.10:3,13; 74:18; 107:11; Prov.1:30; 5:12; 15:5; Isa.52:5; Jer.14:21; Lam.2:10. The noun has two spellings - hfcf)n referring to a 'day of disgrace' (2 Kgs.19:3; Isa.37:3), and hfcf)En referring to blasphemy against Yahweh (Neh.9:18,26; Ezek.35:12) (B:Vol.3:p5).
- **נָבַל**, 'to act disdainfully' in the qal, 'to treat disdainfully' in the piel, (nouns **נֶבֶל**, 'fool', **נִבְלָה**, 'stupidity' (B:Vol.3:p11) or 'disgrace', and **נִבְלָה**, 'shamelessness' (A:p54)). The verb occurs 5 times in the OT. The substantive/adjective **נָבַל** occurs 18 times. The noun **נִבְלָה** occurs 13 times. **נָבַל** means 'fool' (e.g., Prov.17:21; 30:22). Often **נָבַל** and its cognates refer to one who acts foolishly in a moral or religious sense, breaking social orders or behaving treacherously towards God. Specific examples include its use in relation to: sexual acts (Gen.34:7; Judg.19:23; 20:6,10; Deut.22:21; 2 Sam.13:12f; Jer.29:23); disorderly/unruly action in breaking a custom (Josh.7:15; 1 Sam.25:25); the spoken word especially about God (Job.42:8; Isa.32:5-7; Jer.29:23). **נָבַל**, applied to a nation, is associated with a people that does not know or revere God (Deut.32:6; Ps.74:18,22); applied to individuals, relates to an atheist, or one who denies God's existence (Ps.14:1) (B:Vol.3:p11ff).
- **סָלַה**, 'to despise' in the qal, 'to reject/treat as worthless' in the piel. God is the subject. The qal occurs in Ps.119:118, and the piel in Lam.1:15 (B:Vol.3).
- **עָזַב**, 'to abandon' in the qal, 'to be abandoned' in the niph'al and passive qal. The verb occurs 214 times, 203 in the qal, 9 in the niph'al, and 2 in the puel. The most common subjects of the verb are God, the nation of Israel, and individuals. If God is the subject then the objects are most commonly: the nation (Jer.12:7); an individual king (2 Chron.32:31); or a psalmist (Ps.71:11). Often the verb is negated - God will *not* forsake his people (Gen.28:15; Deut.31:6,8). Or psalmists ask God not to forsake them (Ps.38:21; 71:9,18; 119:8). When human beings are the subject they forsake or abandon the Lord

(Judg.2:12f; 2 Kgs.21:22), his covenant (Jer.22:9), law (2 Chron.12:1), or statutes (1 Kgs.18:18). The root is also a covenantal term and is used over 100 times to denote the act of breaking the covenant (Deut.29:25; Jer.2:13,17,19; 22:9; Dan.11:30). On several occasions the verb appears twice in the same verse or in paired verses. Deut.31:16f, e.g., reads: 'They will forsake me and break the covenant I made with them. On that day I will become angry with them and forsake them' (B:Vol.3:p364f).

- **קוט**, 'to feel disgust' in the qal/niphal, 'to loathe' in the hitpolal. The verb occurs 7 times (Job.10:1; Ps.95:10; 119:158; 139:21; Ezek.6:9; 20:43; 36:31) and describes either Yahweh's loathing for or hostile rejection of a people, or human loathing - despising/loathing for the faithless/treacherous or self-loathing during exile (B:Vol.3:p898).
- **קטן**, 'little/small/young', **קטין**, 'small/trifling/young' - these adjectives appear a total of 101 times in the OT. They can refer to the size of an object, but beside the notion of size they can signify 'insignificant' or 'weak'. Thus a tribe (1 Sam.9:21), one's social standing or prominence (1 Sam.15:17; Isa.22:24), or the reconstruction efforts of the returning exiles (Zech.4:10) can be perceived as inferior or unworthy (B:Vol.3:p910f).
- **קִיקְלוֹן**, 'disgrace' (noun) - occurs only once in Hab.2:16.
- **קלה**, 'to be of low esteem' in the niphal (occurs 5 times), 'to treat with contempt' in the hiphil (occurs once) (B:Vol.3:p925) (verb **קָלָה**, 'to be lightly esteemed or dishonoured/shamed', noun **קִלְיוֹן**, 'dishonour/shame' (A:p54), 'contempt' (B:Vol.3: p925)). The noun "refers to the human condition opposite to pride and honour i.e., dishonour and disgrace (Ps.83:16; Prov.3:35; 13:18; Hos.4:7; Hab.2:16)" (B:Vol.3: p924). Often it is an 'antonym' for **כבוד** (honour).
- **קלל**, 'to be slight, swift' in the qal, 'to appear trifling' in the niphal, 'to curse' in the piel, 'to be cursed' in the puel, 'to treat with contempt' in the hiphil (noun **קִלְלָה**, 'curse'; adjective **קִלְקֵל**, 'worthless/contemptible'). There are 43 occurrences of **קלל** with the piel and puel (e.g., Exod.21:17; 22:28; Lev.20:9; 24:11,15; 2 Sam 16:5-13). Worthy of particular note is the "instance of metonymy, by which a person cursed is called 'a curse', with this root. ... A person exposed on a tree is described as 'under God's curse' ... (Deut.21:23), which designation underlies the statement in Gal.3:13 that 'Christ redeemed us from the curse of the law by becoming a curse for us'" (B:Vol.3:p927).

The adjective has only one usage in the OT - Numb.21:5 - where Israel says that it detests the miserable/wretched manna (B:Vol.3:p934).

- **קלס**, 'to disdain/scoff/jeer/make fun of' in the piel, 'to mock/deride' in the hitpaal (B:Vol.3:p928) (verb **קָלַס**, 'to mock/shame', nouns, **קִלְסָה**, 'derision/shame' (A:p54) and **קִלְסָה**, 'derision' (B:Vol.3:p928)). The verb occurs 4 times in the OT (Ezek.16:31(piel); 2 Kgs.2:23 (hitpaal); Ezek.22:5 (hitpaal); Hab.1:10 (hitpaal)). The nouns describe the indignity of the calling of the servant of Yahweh (e.g., Ps.44:13; 79:4; Jer.20:8), and ruined reputation of Israel in the eyes of surrounding peoples (e.g., Ezek.22:4) respectively (B:Vol.3:p928f).

- **שחך**, 'to laugh/mock/scorn' in the qal and hiphil (nouns **משחק**, 'object of ridicule', **שחוק** and **שחק**, 'laughter/laughing stock/playing/pleasure'). This group of words is generally used in a positive sense but laughter may have a negative, hostile connotation of derision and ridicule (e.g., 2 Chron.30:10; Ps.2:4; 59:8; Prov.1:26).
- **שומ**, 'to slight, despise' as qal participle (noun **שׂוֹמ**, 'scorn'). "All three nominal forms of **שׂוֹמ** and all three participle forms of **שומ** occur in Ezekiel and signify the attitude of scorn, contempt and disdain. ... All 6 times delineate the scorn heaped on Israel by pagan nations" (B:Vol.4:p63).
- **שמצה**, 'little' - occurs only once in Exod.32:25 where it is translated, RSV - shame; NRSV - derision; NIV - laughingstock.
- **שנינה**, 'taunt/cutting remark' (noun) - the word is used in the language of threatening. "The curses of the covenant threatened Israel with the possibility of exile among the nations. If they were to remain disobedient, they would experience the disgrace of exile when the nations would treat God's covenant people 'as a thing of horror (**שמה**) and an object of scorn (**משל**) and ridicule (**שנינה**)' (Deut.28:37; cf. 1 Kgs.9:7) (B:Vol.4:p195f).
- **שפל**, 'to be(come) low, be levelled, be humiliated' in the qal, 'to bring low, humiliate, make low, descend' in the hiphil (B:Vol.4:p224) (verb **שפַּל**, 'to be low, abased, humiliated', noun **שפלות**, 'lowliness, humiliation' (A:p54), and **שפלה**, 'low (condition)' (2x only), adjective **שפלה**, 'low, deep, paltry, humiliated, low condition' (18x) (B:Vol.4:p224). "The dominant use of the verb refers to Yahweh's threat or promise that the arrogant/haughty will be brought low, humbled, or cast down (2 Sam.22:28; Ps.75:8; 147:6; Prov.25:7; ...), the eyes sometimes being the focal point of the arrogant person (Ps.18:27; Isa.2:11; 5:15)" (B:Vol.4:p224). Humiliation is referred to negatively in Mal.2:9, and positively (i.e., pious/self-effacing behaviour) in 2 Sam.6:22, Ps.138:6; Prov.29:23; Isa.57:15 (B:Vol.4:p224f).
- **שקין**, 'to make someone detestable' (nouns **שקין**, 'something abominable/detestable', **שקין**, 'abominable/detestable'). Possibly a derivative of **קין** which signifies revulsion (Gen.27:46; Num.21:5). Most occurrences of verb and nouns are in Leviticus. The verb denotes loathing associated with unclean food (Lev.11:11,13,43; 20:25), the noun **שקין** denotes a stronger repugnance than the customary word for unclean food (**אֵמָט**). The more common noun **שקין** (28x) focuses exclusively on aspects of idolatrous worship or on idols themselves (e.g., 1 Kgs.11:5; 2 Kgs.23:13; Jer.16:18; Ezek.5:11; 7:20; 11:18,21). It is also part of the phrase 'the abomination of desolation' (Dan.9:27; 11:31; 12:11). Note again that Yahweh does not detest (**בוזה**) or abhor (**שקין**) the affliction of the downtrodden (Ps.22:24) - a great comfort to those who experience affliction (B:Vol.4:p243ff).
- **תלל**, 'to deceive/mock/trifle' in the hiphil, 'to be deceived' in the hophal (noun **תללה**, occurs only once in Isa.30:10). The verb is often used to indicate the person deceived (Gen.31:7; Judg.16:10,13,15; Job.13:9; Jer.9:5) (B:Vol.4).
- **תעב**, 'to be detestable/loathed' in the niphal, 'to loathe, abhor, make an abomination' in the piel, 'to be abhorred' in the puel, and 'to act abominably' in the hiphil (noun **תועבה**, 'abominable/detestable/offensive thing') - **תאב**, is hapleg, appearing only in Amos.6:8.

Generally the noun refers to "persons, things, or practices that offend one's ritual or moral order, while **תעב** delineates the loathing of that offensive person, thing or practice" (B:Vol.4:p314; cf. Gen.43:32; 46:34; Ps.88:8). It also relates to various offences against the covenant: pagan worship practices (e.g., Lev.18:26,27,29,30; 20:13; Deut.12:31; 18:9,12; 32:16; Judg.19; 1 Kgs.16:3; 2 Kgs.16:3; 2 Chron.33:2; 34:33; Ezra.9:1,11,14), deceit and insubordination within the covenant nation (Deut.14:3; 24:4; 25:16), and superficial worship of Yahweh (Deut.23:18f; Mal:6ff, cf. Deut.17:1). It is used in prophetic indictments against Israel (Isa.1:13; 41:24; 44:19; Jer.2:7; 6:15; 7:10; 8:12; 16:18; 32:35; 44:4,22; and 43x in Ezekiel). It is used frequently in Proverbs - about loathing for something offensive (Prov.8:7; 24:9; 29:27) and delineates practices repugnant to God (e.g., Prov.3:32; 11:1,20) (B:Vol.4:p314ff).

- **תעע**, 'to mock/deceive' in the pilpel, 'to mock/misuse' in the hitpalpel. The verb appears as a pilpel participle in Gen.27:12 where Jacob is concerned that his *trickery* will bring a curse on him. The 2 Chron.36:16 hitpalpel participle has the sense of Israel toying with the prophets sent by God to call her back to himself (B:Vol.4).

2. SHAME IN THE NEW TESTAMENT

This appendix provides a summary of the shame-related vocabulary in the New Testament. The sources used to create this summary include:

- C. Colin Brown (Ed.); "*The New International Dictionary of New Testament Theology*"; Paternoster, Exeter, 1975-8.
- D. G. Kittel and G. Friedrich (Ed.); "*Theological Dictionary of the New Testament*"; Trans. G. W. Bromiley, Indexed by R. E. Pitkin, Eerdmans, Grand Rapids, Michigan, 1964-76.
- E. W. E. Vine; "*An Expository Dictionary of New Testament Words*"; Oliphants, London, 1940.
- F. Kenneth Bailey; "*Poet and Peasant*"; Eerdmans, Grand Rapids, Michigan, 1983.

Shame vocabulary is much less significant in the New Testament than in the Old. The usage of different words has a number of possible alternative sources. For each word, therefore, a summary of Classical Greek and Septuagint uses/meanings will, wherever feasible, be provided before its probable meaning in the New Testament is discussed. The key words are:

- **αἰδώς, αἰδέομαι** (αἰδεῖσθαι, αἰσχύνεσθαι) - αἰδώς in classical Greek could be equated to 'awe', 'dread', 'modesty', 'respect', 'reverence' (C:Vol.3:p561; D:Vol.1:p169). It was originally a basic concept in the Greek understanding of existence: "αἰδώς, originally a foundation concept for the self-understanding of the Greeks, was freed from the ties that bound it and became an independent concept in individual ethics, signifying the Greeks' sense of self-esteem, honour or shame" (C:Vol.3:p561; cf. D:Vol.1:p169). It was a word principally in use among the elite of Greek society, representing the ethics of the aristocracy (C:Vol.3:p561). By the time of Homer it was used for *pudour* or the 'feeling of shame' (D:Vol.1:p169). "Its opposite is **ἀναίδεια**, the shamelessness of the

robber of the temples, the lack of shame of the avaricious, or even sometimes θάρσος in the sense of insolence" (D:Vol.1:p170). Αἰδώς came to be linked with αἰσχύνη, from which it was originally distinct. The terms had significant similarities in meaning, and although αἰδώς had a religious root, and αἰσχύνη a sociological one, the words became broadly interchangeable (D:Vol.1:p170).

Αἰδώς has no direct Hebrew equivalent and, in the Septuagint, is only found in apocryphal texts (C:Vol.3:p561; D:Vol.1:p171). Αἰδεῖσθαι and αἰσχύνεσθαι are, however, found a little more frequently (e.g., Job.32:21; 34:19; Prov.24:38; 28:21).

Αἰδώς occurs only in 1 Tim.2:9 (barring a textual variant to Heb.12:28 - where it is used in its original sense as 'awe of God') (D:Vol.1:p169; cf. E:Vol.4:p17). In 1 Tim.2:9 it is used to describe the proper conduct of women as being μετὰ αἰδοῦς καὶ σωφροσύνης (with marked reserve and modesty). Αἰδώς is not found at all in the apostolic fathers (D:Vol.1:p169). "The most notable point, therefore, is that αἰδώς ... does not really play any part in early Christianity" (D:Vol.1:p171). The reason for this is not merely that it has become a highbrow term, but especially that in Greek it represented a non-Christian understanding of being/personhood and relationship. Αἰδώς suggested that the appropriate way of relating to another was through respect, restraint and reserve. The Christian, however, was expected to relate not on the basis of virtue, but on the basis of the other's need. In Christian thinking αἰδώς is replaced by ἀγάπη (C:Vol.3:p562; D:Vol.1:p171).

- **αἰσχύνω** (αἰσχύνομαι, ἐπαισχύνω, καταισχύνω), **αἰσχύνη** (αἰσχρός, αἰσχρότης) - "in contrast to αἰδώς and αἰδεῖσθαι, αἰσχύνη and αἰσχύνω remained in common use even in the lower strata of Greek, and must have replaced the less usual terms. ... They are thus common in the Septuagint (mostly in translation of שׁוֹבֵץ (65 times) and חָשׁוּב (31 times))" (D:Vol.1:p189; cf. C:Vol.3:p562). In the New Testament the group of words is found much less often than in the Septuagint: the noun and verb together only 11 times, αἰσχρός 4 times, compound forms 11 times (ἐπ-) and 13 times (κατ-). In the Gospels they occur only in Mark and Luke. The use of καταισχύνω by Paul is relatively important (C:Vol.3:p563). The verb is found in the active in the older sense of 'to shame' (e.g. 1 Cor.11:4f), but mostly it means 'to bring to shame/put to shame' (e.g. Rom.10:11). The middle is found in the older sense of 'being ashamed' of doing something in Lk.16:3; Heb.2:11; 11:16; or of something bad in Rom.6:21; or of a dubious person or cause in Mk.8:38 (& parallels); Rom.1:16; 2 Tim.1:8,16 (D:Vol.1:p189f; cf. E:Vol.1:p77).

So, Mk.8:38 and Lk.9:26 talk of being ashamed of the Son of Man (cf. 1 Pet.4:16; 2 Tim.1:8,16). God puts to shame the wise and powerful (1 Cor.1:27) - "through the cross of Christ glory and shame have undergone an exchange of values" (C:Vol.3:p563). Similarly, hope does not put to shame (Rom.5:5). Rom.1:16 is part of a primitive Christian confession - 'I am not ashamed ...' equates to 'I confess ...' - with the gospel I shall not be put to shame (cf. Rom.9:33 (Isa.28:16); 1 Pet.2:6). Paul is concerned not to be put to shame in his missionary work (2 Cor.7:14; 9:4). Hebrews uses ἐπαισχύνομαι with reference to God's saving activity (Heb.2:11; 11:16). Christ even takes the public shame

(αἰσχύνη) of death on the cross upon himself (Heb.12:2) (C:Vol.3:p563; cf. E:Vol.1:p77,318).

Αἰσχύνομαι and κατααἰσχύνομαι mean predominantly 'to put to shame/be put to shame' (e.g., Rom.10:11); ἐπαισχύνομαι, 'to be ashamed' (C:Vol.3:p564; cf. E:Vol.1:p77). Αἰσχύνη is always used in the passive voice and means shame suffered or self-inflicted (Jude.13; 2 Cor.4:2); sexual shame (Phil.3:19; Rev.3:18). Αἰσχρός, 'disgraceful' is found chiefly in the phrase αἰσχρόν ἐστιν, it is a disgrace (1 Cor.11:6; 14:35; Eph.5:12). Αἰσχρολογία, 'foul talk' (Col.3:8), and αἰσχροκερδεῖς, 'greedy for base gain' (1 Tim.3:8; Tit.1:7), are found listed in catalogues of sin (C:Vol.3:p564).

- **ἀναιδεια** - "In Christian usage the word ἀναιδεια came to have two meanings: 'shamelessness' (a negative quality) and 'persistence' (a positive quality). ... In ancient Greek literature the word meant 'shamelessness'. ... From early Christian literature, Lampe gives ἀναιδεύομαι, which he translates 'lack shame' and 'behave shamelessly', and ἀναιδίζομαι, which he lists as 'act with impudence' (G. W. H. Lampe; "A *Patristic Greek Lexicon*"; Clarendon Press, Oxford, 1961; p103)" (F:p125f).

"In the Greek of the canonical Old Testament the form ἀναιδής is associated with 'impudence of face' or 'sternness of face'. In the Aramaic portion of Daniel, the prophet, on hearing that the king has ordered the death of the wise men of Babylon, asks cautiously, 'Why has the severe (harsh) decree come out of the face of the king (ἡ γνώμη ἡ ἀναιδής)?' (Dan.2:15 - The LXX has πικρῶς). The Aramaic word is *hasaf*. The significance of this reference is that this same Aramaic word is the Syriac word for ἀναιδεια that appears in all the Syriac versions and has (or perhaps acquires?) the secondary meaning of 'persistence'. Clearly the Daniel text does not have any hint of this meaning" (F:p126).

The one clear reference to ἀναιδεια meaning 'continual' or 'perpetual' is in the LXX of Jeremiah 8:5. "Ben Sirach has both the adjective and the abstract noun. In all cases the reference is negative and means 'shameless'" (p126). "In summary, then, in the LXX ἀναιδεια is overwhelmingly negative and with one exception, means 'shameless' or 'defiant, angry, harsh'" (F:p126).

The word ἀναιδεια occurs in the New Testament in Lk.11:8 - traditionally this has been interpreted to mean 'shamelessness' (e.g. E:Vol.2:p251) and, therefore, to refer to the shameless persistence of the person requesting bread. Bailey (F:p127-33) argues that it would be better to translate it 'avoidance of shame' and apply it to the householder of whom the request was made.

- **γελᾶω** (καταγελᾶω), **γέλως** - When applied to humanity this word group generally to 'laughter'. In Classical Greek these words were used for 'free and joyous laughter' or 'triumph or scorn'. γέλως can mean not merely 'laughter' itself but also the 'occasion for or object of laughter'. In the Septuagint the usage is different, "γελᾶω is used exclusively for the true or imposed superiority towards another expressed in scorn or laughter" (D:Vol.1:p659; cf. Gen.17:17; 18:12,13,15; Job.5:22; 39:18; Lam.1:7). The New

Testament follows the Septuagint in its use of these words (e.g., Mt.9:24; Lk.6:25) (D:Vol.1:p658-60).

When applied to a deity in Greek thinking, these words relate to merry laughter, an important characteristic of the gods. Laughter is not an intrinsic characteristic of Yahweh. Septuagint uses of the word which suggest that God laughs, are expressions of his superiority over the ungodly (Ps.2:4; 37:13; 59:8; Prov.1:26). Consequently when the words are used to express the joy that God gives to humanity, they are used in a context which indicates that they relate to a laugh of superiority over previous opponents (Ps.126:2). This usage has a bearing on the NT usage in Lk.6:21 which it has been argued, was spoken by Jesus under the influence of Ps.126:2 (cf. Mt.5:4 with Ps.126:5) (D:Vol.1:p660-2; cf. E:Vol.2:p312). Καταγελᾶω denotes 'to laugh scornfully at' and signifies derisive laughter (Mt.9:24; Mk.5:40; Lk.8:53) (E:Vol.2:p312).

- **ἐκπτύω** - 'to spit out' - occurs only at Gal.4:14. It is not used here in the metaphorical sense of 'to expose/despise/reject', but quite literally in the sense of the ancient gesture of spitting out as a defence against sickness and other demonic threats (D:Vol.2:p448f; cf. E:Vol.3:p270).
- **ἐμπαίζω, ἐμπαιγμονή** (ἐμπαιγμός, ἐμπαίκτης) - ἐμπαίζειν means 'to play with/dance around/take one's sport with someone/mock/deceive/defraud'. It belongs to a large group of words used throughout the Greek world "for the disparagement or low estimation of others, or indeed the world, creatures, and even deity, in word, attitude or act. ... παίζειν belongs to this group along with its compounds, which include ἐκ-, κατα-, προσ- and συμπαίζειν as well as ἐμπαίζειν. There may be a reason for the scorn, or there may not. It may be an exercise of constructive or even instructive criticism and express real superiority, or it may derive from foolish (μωρός) arrogance (ὕβρις), basic hostility and aversion, so that in the last resort it can be a special manifestation of the enmity of evil against good" (D:Vol.5:p630).

"The Septuagint often refers to scorn and mockery where the Hebrew text does not primarily refer either to the term or the thing itself. In doing so the Septuagint is simply fitting a specific circumstance into its Jewish scheme of piety. The main Hebrew terms are טעף and מַצְחִיחַ (D:Vol.5:p630), the verb is used, for example, in 2 Chron.36:16 and the noun in Jer.10:15; 51:18. However, ἐμπαίζειν is also used in respect of other Hebrew words, e.g., סלף (e.g., 2 Kgs.2:23; Ezek.22:4f), צחק and צחק (which in the piel are rendered παίζειν and ἐμπαίζειν in 26 of 57 instances), עלל (the hitpa'el of which is 6 times rendered ἐμπαίζειν e.g., Exod.10:2; Num.22:29), בוס (Prov.27:7), הלם (Prov.23:35), שקשך (Isa.33:4), הלה (Jer.9:4) (D:Vol.5:p630ff).

The word seems to be common in Jewish martyr/passion piety. "Mockery is a punishment for sin to those against whom it is directed. On the other hand, it is a test when the ungodly ridicule the righteous by inflicting torments" (D:Vol.5:p633). The word has a particular place in the depiction of Gentile abominations against the Jews.

In the NT the word group ἐμπαίζειν is not very common. The verb occurs only in the Synoptics (e.g., Mt.2:16; 20:19 (and par. Mk.10:34; Lk.18:32); Mk.15:16-20 (and par.

Mt.27:27-31); Mk.15:31 (and par. Mt.27:41 cf. Lk.23:35); Lk.14:29; 22:63; 23:11,36f (D:Vol.5:p634f; E:Vol.3:p78).

On the whole the word ἐμπαίζειν is restricted to the passion narrative and it is not used of the disciples, followers of the Lord, or of Christians generally. But the context and content of Heb.11:36 (ἐμπαυγμῶν) show that the reference is to christologically defined martyr piety. The terms ἐμπαυγμονή and ἐμπαίκεται occur only once or twice in the NT (Jude.18 and 2 Pet.3:3) (D:Vol.5:p635f; E:Vol.3:p78).

- **καταφρονέω, καταφρονητής, περιφρονέω** - καταφρονέω means 'to despise someone or something/to disparage/to regard in unseemly fashion/not to be concerned about/not to fear'. In the Septuagint it is used for יִבּוֹ and יִזְכֵּי (e.g., Prov.23:22). The NT warns specifically against despising the riches of God's kindness (Rom.2:4); it warns against unseemly conduct at the *agape* (1 Cor.11:22); Jesus commands that we should not despise even the little ones (Mt.18:10). We should not disparage a church leader (1 Tim.4:12) and slaves should not despise their masters (1 Tim.6:2). The word is used in Heb.12:2 in a positive sense. Other references include: Mt.6:24; Lk.16:13; 2 Pet.2:10 (D:Vol.3:p631f; E:Vol.1:p300).

Καταφρονητής generally means 'despiser'. It is used in the Septuagint for forms of ragfB (Hab.1:5; 2:5; Zeph.3:4) and is used only in a quotation of Hab.1:5 in the NT (Acts.13:41) (D:Vol.3:p632; E:Vol.1:p301).

Περιφρονέω originally meant 'to weigh/consider', then 'to dismiss something/to ignore someone/to despise'. In the Septuagint it means 'to despise' (4 Macc.6:9; 7:16; 14:1). It is used in the NT only at Tit.2:15 (D:Vol.3:p633; cf. E:Vol.1:p301).

- **μυκτηρίζω (μυκτηρισμός), ἐκμυκτηρίζω** - μυκτηρίζω meant 'to suffer a nose bleed' but came to mean 'to turn up one's nose/treat contemptuously'. In the Septuagint, it is used of Israel's mocking of its enemies, of scorn for the intellectually slothful (Prov.12:8), and for heathen gods. It becomes a sin when directed against God's messengers (2 Chron.36:16), or parents (Prov.15:5,20), or God's chastisements (Prov.1:30). The victim of scorn suffers greatly from it (Jer.20:7). It is only used once in the NT in Gal.6:7 where it is a term for despising God, his grace and his will, by an attitude of life which is sinful because it will not accept the lordship of the power of the Spirit (D:Vol.4:p796; cf. E:Vol.3:p78).

ἐκμυκτηρίζω means 'to turn up one's nose/despise/deride'. It occurs in many instances in the OT - it is used as one of a number of Greek words which translate a range of Hebrew roots, including: בּוֹז, בּוֹזֵה, לַעֲב, (only in 2 Chron.36:16), לָעַג, גָּאָף, כַּעַס. It is used to depict the ungodly in their personal attitude in which they are obstinately and arrogantly opposed to God, his messengers, the pious and righteous, and to their doctrine and admonition (Prov.1:30, 10:1; 11:12; 15:5,20; 23:9). If this scorn finally reveals the foolish arrogance of the ungodly, the ungodly will finally come under the scorn of the righteous and even God (Prov.1:26; 12:8; Job.22:19; Isa.37:22; 2 Macc.7:39) (D:Vol.4:p796ff).

In the NT, ἐκμυκτηρίζω is used twice, in Lk.16:14; 23:35. In these two cases we do not have a psychological depiction of the opponents of Jesus. "The point is rather that, as the

bearer of revelation, he necessarily meets with derision in the same way as the righteous of the OT. The mockery of Jesus is an integral part of his Messianic suffering" (D:Vol.4:p799; cf. E:Vol.3:p78).

- **δνειδος, δνειδίζω, δνειδισμός** - In the Greek world, δνειδος means 'to revile/reproach'. Its predominant sense is 'disgrace/shame/scandal' then 'abuse/objurgation'. It can also be the 'object of disgrace or shame'/'one who is covered in shame'/'one who brings disgrace on others'. In the Septuagint the group embraces a number of experiences whose common factor is a relation to God disrupted by sinful humanity. For this reason the whole of our earthly life stands under the shame to which God subjects each of us as a sinner. The hope of deliverance is orientated especially to liberation from this (e.g., Isa.25:8; Joel.2:19). Sin is a reproach to the people (Prov.14:34). Violating the Law is a disgrace before both God and humanity. The righteous can also be delivered up by God to reproach for testing, training and chastisement (Isa.37:3), but they are finally delivered by God. In this respect the righteous are on God's side. They bear the shame which would fall on God himself. Other references include: Gen.30:1; 1 Sam.1:6-10 (D:Vol.5:p238f; E:Vol.3:p282). In the NT ο/(neidoj occurs only at Lk.1:25 where childlessness is seen as a disgrace (D:Vol.5:p239; cf. E:Vol.3:p282).

δνειδίζω means 'to upbraid/scold/revile/bring reproaches against someone/raise a complaint against someone' In the Septuagint it is most common in the Psalms where it is used especially of opponents. In the NT it is used as an element of Jesus authority (Mt.11:20); it is important in the passion narrative (Mt.27:44; Mk.15:32); the disciples will have to share in their master's suffering (Mt.5:11; cf. 1 Pet.4:14). See also Mk.16:14; Lk.6:22; Rom.15:3 (quoting Ps.69:9); 1 Tim.4:10; Jam.1:5; (D:Vol5:239f; E:Vol.3:p282,294).

δνειδισμός means 'abuse/reproach', it is fairly common in the Septuagint, usually translating מַכְרַת (e.g., Neh.1:3; Isa.37:3; Lam.3:30). In the NT it is used in Rom.15:3 and 1Tim.3:7 but its fullest use is in Hebrews (Heb.10:33; 11:26; 13:13). Reproach is the suffering which Christians must endure (D:Vol.5:p241f; E:Vol.3:p282).

- **παρδειγματίζω** - means 'to expose to public obloquy' in classical Greek. In the Septuagint it denotes public hanging (Num.25:4), suffering violence (Jer.13:22), and in Ezek.28:17 it means 'to pillory', 'to put to open shame'. In the NT it only occurs in Heb.6:6 - in the apostasy of the baptised Christ is crucified through them and thus publicly shamed. They expose Christ to public obloquy by their apostasy (D:Vol.2:p32; cf. E:Vol.4:p16).
- **ῥακά** - is transcription of the Aramaic insult רָקָא. It is hardly evidenced in Greek prior to the NT. It expresses vexed disparagement which may be accompanied by displeasure, anger, or contempt, and which is usually addressed to a foolish, thoughtless, or presumptuous person. The insult was regarded as harmless: 'blockhead', 'donkey' (D:Vol.6:p973f). Jesus uses it in Mt.5:22 and in doing so gives it a stronger meaning - he proclaims that the term of abuse which is regarded as harmless though spoken in ill-humour is an offence worthy of death. It is on the same level as murder and deserves the same and indeed severer punishment. He intends to bring home to the hearers the terrible seriousness of the sins of the tongue in God's eyes and hence to save them from having on

their consciences the everyday ill feelings toward their comrades which might appear innocuous but in fact poison relationships (D:Vol.6:p975f; cf. E:Vol.3:p243).

- **ταπεινός** (ταπείνωσις, ταπεινοφροσύνη), **ταπεινώ** (ταπεινόμαι) - the word group is more common in the Septuagint than in Greek and Hellenistic literature. The word **ταπεινώ** means 'to make low/humble/bow down', if humiliation is by force then **ταπεινώ** means 'to bend/harass/oppress', the middle/passive **ταπεινόμαι** means 'to abase oneself/cast oneself down'. Of special significance are the many statements in which God is the subject of action. That God lays low the high and mighty is part of his work in history as experienced by Israel, as is also his choosing and exalting of the lowly (e.g. Ezek.21:31; Hos.14:9) (D:Vol.8:p6ff).

ταπεινός means 'low/flat/under', 'bowed down/oppressed/held down' (e.g., Isa.58:4; Amos.2:7; Zeph.2:3; 3:12) - against this background stands the message of hope: God saves and exalts the lowly and oppressed, he overthrows the arrogant oppressors (D:Vol.8:p8ff).

ταπείνωσις means 'humble/difficult situation/lowliness' then 'sorrow/grief/fasting' (D:Vol.8:p10).

"The Greek concept of free man leads to contempt for lack of freedom and subjection. This qualifies **ταπεινός** and derives negatively. In Israel and post-exilic Judaism, however, man is controlled by God's action. Man must listen to God and obey him, so that he can call himself God's servant. This gives the group **ταπεινώ-ταπεινός-ταπείνωσις** a positive sense to the degree that it expresses the doing of acts by which man is set in a right relation to God (D:Vol.8:p11f).

In the NT the **ταπεινός** group occurs in relatively significant numbers (D:Vol.8:p15). **ταπεινώ** occurs in Lk.3:5 and particularly in the statement: 'Whoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted' (Mt.23:12; Lk.14:11; 18:14). It involves childlikeness before God (Mt.18:4). Paul refuses to take advantage of his converts (2 Cor.10:1), and fears fresh humiliation if they persist in their sins (2 Cor.12:19-21). The verb also occurs in Phil.2:6-11; 4:12f; Jam.4:10; 1 Pet.5:5f (D:Vol.8:p16-9; cf. E:Vol.1:p9; Vol2:p238).

ταπεινός occurs in the Magnificat (Lk.1:52), in two quotes of Prov.3:34 (Jam.4:6; 1 Pet.5:5), in Paul (Rom.12:16; 2 Cor.7:6; 10:1), and in the gospels (Mt.11:20; 20:28; Mk.10:45; Lk.22:27) (D:Vol.8:p19f; cf. E:Vol1:p99; Vol2:p238).

ταπείνωσις occurs in Lk.1:48; Acts.8:32ff (quoting Isa.53:7f); Phil.3:21; Jam.1:10) (D:Vol.8:p20f; E:Vol2:p239).

ταπεινοφροσύνη occurs in Eph.4:2; Phil.2:3; Col.2:18,23; 3:12; 1 Pet.5:5 (D:Vol.8:p21ff; E:Vol2:p239).

ταπεινόφρων occurs in 1 Pet.3:8 (D:Vol.8:p23; E:Vol2:p238).

- **ὕβρις** (ὕβριζω, ἐνυβριζω, ὑβριστής) - in Classical Greek ὕβρις word group was used for 'weighty', 'heavily laden' although there are significant numbers of references to its use in relation to a wicked act, also insult, scorn, contempt, often accompanied by violence, rape, and mistreatment of all kinds (D:Vol.8:p295ff). In the Septuagint ὕβρις was used in relation to arrogance associated with גָּאוֹן, גָּאָה, גִּבְהָה, זִיד. The word ὕβρις is broad and can denote disposition, attitude and conduct, sinful turning from or provocation of god, secularism, as well as vainglorious arrogance, encroachments and tyranny against one's fellows. It is very hard to fix the limits of signification. In fact many Hebrew roots stand close to ὕβρις or are in context an expression of it. Thus one may refer to גָּדַל, גִּבְהָה, רוּם, 'to be great, lofty, exalted', but also 'to be proud, boastful, arrogant'. Other associated Hebrew roots include בָּעַט ('to despise'), לִיץ ('to scorn/ridicule'), קָלַל ('to curse'), amongst many others (D:Vol.8:p299ff). Outside of the Septuagint but still in Jewish writings the word group is used for 'defamation', 'ignominy', 'shame', 'banishment', 'ravishing', 'violence', 'cruelty', 'rage', 'mistreatment', 'making contemptible', and 'provocation' (D:Vol.8:p303f).

In the NT ὕβρις and related terms are only sparsely used. The noun occurs three times, always in a passive sense (Acts.27:10,21; 2 Cor.12:10). The verb is used by Paul with reference to sufferings (1 Thess.2:2) and ignominious handling (Acts.16:12ff; Phil.1:30) he and Silas experienced in Philippi. It is used for ignominious punishment, of reviling or maltreating (Acts.14:5), of insult and slander (Lk.11:45), of rough handling (Mt.22:6). It occurs in one of Jesus' predictions of his passion (Lk.18:32). It is listed as a vice (Rom1:30; 1 Tim.1:13), and of doing despite to the Spirit of grace (Heb.10:29) (D:Vol.8:p305f; cf. E:Vol.1:p301; Vol.3:p283).

APPENDIX 3

PHENOMENOLOGY OF SHAME AND GUILT

	Shame	Guilt
Stimulus	Disappointment, defeat or moral transgression Deficiency of <i>self</i> Involuntary; self <i>unable</i> , as in unrequited love Encounter with 'other' or within the self	Moral transgression Event; <i>thing</i> for which self is responsible Voluntary; self able Within the self
Conscious Content	Painful emotion Autonomic responses: rage, blushing, tears Global characteristics of self Identity thoughts; 'internal theatre'	Affect may or may not be present. Autonomic responses less pronounced Specific activities of self No identity thoughts
Position of Self in Field	Self passive Self focal in awareness Self-imaging and consciousness; multiple functions of self Vicarious experience of other's negative view of self	Self active Self absorbed in action or thought Self intact, functioning silently Pity; concern for welfare
Nature and Discharge of Hostility	Humiliated fury Discharge blocked by guilt and/or love of 'other'	Righteous indignation Discharge on self and other
Characteristic symptoms	Depression; hysteria 'affect disorder'	Obsessional; paranoid thought disorder

Shame variants: humiliation, mortification, embarrassment, chagrin, shyness.

Guilt Variants: responsibility, obligation, fault, blame.

Table 3.1 - Summary of Phenomenology of Shame and Guilt (Lewis:p113).

"Shame is associated with the notions of identity, narcissism, and a sense of a separate self" (Kinston:p218).

"The family of shame-related experiences includes embarrassment, humiliation, disgrace, mortification, shyness, modesty, pride, vanity, ridicule, dishonour and honour, weakness and strength, and narcissism. The world of guilt involves ... debt, transgression, injury, responsibility, duty, obligation, offense, culpability, wrong, good or bad, and the obsessive/compulsive" (Schneider: 1990:p1160).

"Shame differs from guilt, although these two affects are frequently confused. ... In guilt we are punished for an action taken; in shame we are punished for some quality of the self, some unalterable fact. Guilt limits action; shame guards the identity. Shame is the affect associated with narcissism" (Nathanson:"Shaming ...":1987:p250).

APPENDIX 4

INTERVIEW WITH LAKSHMAN PEIRIS

Lakshman Peiris is a parish priest in Colombo, at Christchurch, Galle Face. He is Chairperson of the Anglican Evangelical Fellowship in Sri Lanka, and a previous candidate for Bishop of Colombo. He undertook some study in England, first at St. John's College, Nottingham, and later at All Nations Christian College. He is known in Sri Lanka as an Evangelist. He has a regular radio programme which broadcasts a Christian message throughout Sri Lanka. He has written a number of short books which he has published himself. Among these is one justifying Infant Baptism, "One Baptism", and an evangelistic booklet for Buddhists entitled "For You".

I stayed overnight with him in Colombo on 15th August 1998 and spent most of that evening talking with him about Christian witness to Buddhists.

The following are notes of salient parts of that conversation.

1. Contextualisation and Evangelism.

Lakshman mentioned that he regularly runs a short course on evangelism at the YMCA in Colombo at which he tries to encourage Christians, whom their churches see as evangelists, to think through the message that they present to people. His experience is that the message usually preached by Sri Lankan evangelists makes no concession for the fact that the audience is Hindu or Buddhist. These evangelists tend to preach a 'standard' gospel which talks about our guilt and need for forgiveness. They use words which fail to convey their message, for example the word regularly used in Sinhala as the equivalent for the English word 'sin' actually is the word used generally for 'crime' - most people, therefore, hear evangelists talking about the need to repent from crimes that they may have committed and, of course, assume that this part of the message is not for them. There is another word which Buddhists use for petty misdemeanours which in one sense gets closer to the mark but still fails to convey the seriousness of sin. Similarly, the only available word for 'God' is actually used by Buddhists for the gods that are subservient to Buddha, and who pay him homage. Evangelists who insist on using this word for God fail to communicate to Buddhists because they see no need for another god of the type that they are used to. It is necessary to use the Sinhala word for 'Creator' and to clearly make the necessary distinctions.

2. Shame.

The usual message of guilt over sin is generally ineffective with Buddhists. Their primary concern is shame, loss of face. Something is seen as wrong not in some objective sense but rather if it brings shame either on the person or their family. In effect, the sin is not the doing of wrong but in the being seen to have done wrong. The Christian church in Sri Lanka has not engaged effectively with the concept of shame. It needs to give much more consideration to the occurrence of shame within the Bible, particularly there is a need to consider the shame of the Cross.

We discussed the Parable of the Prodigal Son in this respect - the approach to this parable in a Buddhist context must include two specific things:

- 1) A treatment of the shame felt by the father from the very start of the story with his sons culturally unacceptable request for the money before his father's death, the increased shame which came from the sons profligate lifestyle. The story can only really be understood, and the depth of God's love understood, if we grapple with shame.*
- 2) The other matter that must be clearly stressed is that the father in the story represents God. Lakshman was talking to a recent convert from Buddhism just after preaching on this parable. The man said that this was the first time that he had considered that the story might be about God and our relationship to him. Typically a Buddhist will read the story and say, "What a good moral*

story for our children, warning them of the folly of independence from the family.” It is in the nature of such stories in Buddhism that they are used only to this kind of moral end. They are inevitably seen as warnings to try harder or to do better - the son needed to try harder and become a good son, the father was an example of a father who gained merit by accepting back his wayward son.

3. Presenting Jesus to Buddhists.

In general a Buddhist has a cyclical view of history and believes in the cycle of birth, suffering and death, and tends not to distinguish between history and myth. There is, however, one historical fixed point - the life of the Buddha. Buddha is not in anyway seen as mythical, he is a firm historical figure. Our witness needs to allow the Buddhist to begin to make comparisons between Jesus and the Buddha. We need to present Jesus to them; we do not need to do the work of comparison for them. Buddha is seen as the most perfect man who has ever lived, no one remotely compares with him. The work of the evangelist is to present Jesus the perfect sinless one but the one who remained sinless while being intimately involved with those who were known as sinners. Buddha's perfection was always in the context of the life that he shared predominantly with intellectuals and the higher classes. Buddhists are amazed that Jesus is as good as Buddha, and will often begin to say that Jesus must have been a Bodhisattva. They will, however be much more impressed with the way he was involved with the poor and the underprivileged.

Jesus was also someone who acted with initiative and independent authority. For example, he took initiative in raising the value of women. Buddha had to be persuaded by others that his position on women should be changed to recognise their status as disciples.

4. Sensitivity.

Lakshman highlighted this as a key issue. He told me a story of an occasion when he was invited by a Buddhist friend to attend the anniversary celebration of the arrival of Buddhism in Sri Lanka. An occasion when a very senior Buddhist monk would be visiting and preaching a sermon. He went to the occasion as one of around 3000 other people, all Buddhists. When the Buddhist monk who was organising the event saw Lakshman in the audience in his clerical attire he invited him up onto the platform. Later during the ceremony immediately before the senior monk was due to preach the master of ceremonies said that they were honoured to have a Christian priest at the event and asked Lakshman to speak before the honoured guest. Lakshman's response was to tell the gathering that he didn't want to take up the time that the dignitary would use for preaching but that he wanted to say two things. First, he told the gathering how much the Christians understood their celebration of their first missionary. Christians, too, held their first missionaries in great respect and so could appreciate the importance of this event to Buddhists. Second, he said that Jesus had taught that we should be doers of the word and not hearers only. He encouraged those at the celebration to listen carefully to the preaching of the senior monk and to put into practice what they heard from him.

The senior monk praised Lakshman's speech and called him a friend of Buddhists. Lakshman succeeded in treating Buddhism with respect and at the same time he created openings in many villages for him to talk about the Gospel more openly - for he now had the seal of approval of a senior Buddhist cleric!

5. Conversion & Healing.

Lakshman pointed out that, in his experience, the church was falling into two errors in its preaching of the Gospel. First, it failed to contextualise and communicate the Gospel in ways that would be properly understood. Second, it fell into the trap of only meeting people's felt needs and not challenging them to a real faith. This was true of those who worked just to meet the physical needs of the poor and the underprivileged but it was also true of the work of many Pentecostals who offered healing and deliverance but who were weak on teaching and discipling people. People change faiths because of what they have seen or because of the way their need has been met but their commitment remains weak and when tested fails. They then return to their old practices.

APPENDIX 5

CULTURAL ANECDOTES AND FACTS - SRI LANKA

Taken, with some additions, from Robert Barlas & Nanda P. Wanasundera; “*Culture Shock!: A Guide to Customs and Etiquette, Sri Lanka*”; Times Books International, Singapore, 1992.

1. Keeping to Time

Sri Lankan time is considerably more relaxed than Western time, time itself is almost a relative concept - relative to the amount of daylight, person power, urgency and desire to get something done. ‘Tomorrow’ or ‘in half-an-hour’ are also relative and not to be taken as strict indicators of the actual time needed. Accept the inevitable and resign yourself to the fact that things *will* get done, given time - even if the time is longer than you would wish.

Note: an invitation to dinner at 7:30 means do *not* arrive before 7:30 and preferably arrive later - in some cases much later.

2. The Importance of Face

‘Face’ is akin to the Western idea of personal dignity or reputation - being made to lose face in a public situation is a very serious matter for any individual. The surest way to lose an argument in Sri Lanka is to force someone into a position from which they cannot retreat without loss of dignity. Abandon confrontational tactics - they just do not work in Sri Lanka.

Decisions are never made ‘up front’, they are usually made by faceless bureaucrats who cannot easily be identified - this avoids both the risk of confrontation and the risk of being seen to have been wrong.

3. “What to do?”

This is the usual Sri Lankan response to an unusual event or situation. The question when said out loud, does not, in most cases require an answer; it is rhetorical. It usually creates the space to identify a solution.

4. Waiting

In business as in ‘real life’ waiting is a way of life. If someone is busy or absent it is not uncommon to find people quite prepared to settle down to a two or three-hour wait until such time as it is convenient for that person to see them.

5. The Auspicious Time

Astrology plays a significant part in many people’s lives - drawing up of horoscopes is important in ‘real life’ and in business. Important appointments, meetings and negotiations could be arranged with the auspicious time, date or period in mind. This is particularly true of weddings and funerals as well - the date of a wedding is usually only fixed after a consultation with a Buddhist priest who determines the auspicious time.

Certain times, dates or periods will be avoided if they’re considered inauspicious for work or negotiations in connection with an important venture.